

"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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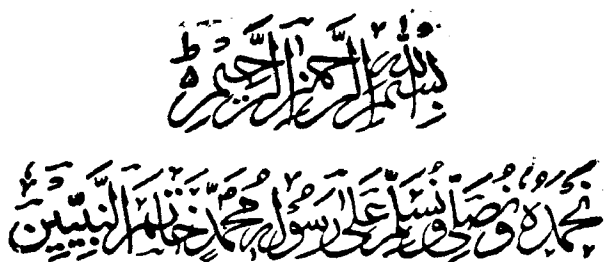
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THE ISLAMIC REVIEW

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JULY, 1941 A.C.

A DECLARATION

I, MRS. WINIFRED RUTH GORDON KASSAR, of Stockport, do hereby faithfully and solemnly declare of my own free will that I worship One and only Allah (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 Allah.

Lá iláha ill-Alláh Muhammad-un-Rasúl-Alláh.

[There is no god but Allah and Muhammad is His Messenger].

Dated 25th September, 1940. (SD.) W. R. G. KASSAR.

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THE HOLY QUR-ÁN ON JEWS AND CHRISTIANS

BY MAULVI AHSANULLAH

(Continued from p. 117 of the current volume.)

SURA AL-MA'IDAH

Verse 16.—"Wa minal-lazína qálú inná Nasárá, akhazná mitháqahum, fa-nasú hazzan mim-má zukkirú bihí, fa aghrainá bainahumul-'adáwata wal-baghdzá'a ilá yawmil-qiyámati, wa sawfa yunab-bi 'uhumulláhu bimá kánú yasna'ún."

"And with those who say, 'We are Christians,' We made a covenant, but they neglected a portion of what they were reminded of, therefore We excited among them enmity and hatred to the day of resurrection; and Allah will inform them of what they did."

Verse 17.—"Yá ahlal-kitábi qad já'akum rasúluná yubayyinu lakum kathiram mim-má kuntum tukhfúna minal-kitábi wa ya'fú 'an kathirin; qad já-akum minal-láhi núrún wa kitábum-mubín."

"There hath come to you from God a (new) light and a perspicacious Book."

Verse 18.—"Yahdí-bihil-láhu manít-taba'a ridzwánahu subulas-salámi wa yukhrijuhum minaz-zulumáti ilan-núri bi-iz-nihí wa-yahdí him ilá sirátim-mustaqím."

"Wherewith God guideth all who seek His good pleasure (to ways of peace and safety) and leadeth them out of darkness, by His Will, unto the light,—guideth them to the path that is straight."

HOLY QUR-AN ON JEWS AND CHRISTIANS

Verse 19.—“ Laqad kafaral-lazína

Qálú innal-láha huwal Masíhu-bnu Maryama;

Qul faman yamliku

Minal-láhi shai'an in aráda an-yuhlikal

Masiha-bna Maryama wa um-mahu

Wa man fil-ardzi jamí'an

Walilláhi mulkus-samáwáti wal-ardzi

Wamá bainahumá yakhluqu maiyashá'u

Walláhu 'alá kulli shay'in qadír.”

“ In blasphemy indeed are those that say that God is Christ, the son of Mary. Say: ‘ Who then hath the least power against God, if His will were to destroy Christ, the son of Mary, his mother, and all—every one that is on the earth ? For to God belongeth the dominion of the heavens and the earth and all that is between. He createth what He pleaseth. For God hath power over all things.”

Verse 20.—“ Wa qálatil yahúdu wan-nasará: Nahnu abná'ulláhi wa ahibbá'uhú; qul fallima yu'azzibukum bi-zunúbikum, bal antum basharun mim-man khalaqa, yaghfiru liman yasahá'u wa yu'azzibu man yashá'u wa lil-láhi mulkus-samáwáti wal-ardzi wa má bainahumá wa ilaihil-masír.”

“ And the Jews and the Christians say: ‘ We are the sons of God and His beloved ones.’ Say: ‘ Why does He then chastise you for your faults ? Nay, you are mortals from among those whom He hath created ; He forgives whom He pleaseth and chastises whom He pleaseth ; and God's is the kingdom of the heavens and

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the earth and what is between them,
and to Him is the eventual coming.' ”

Verse 46.—“ Wa kaifa yuhak-kimúnaka

Wa'indahumut-Tawrátu

Fihá hukmulláhi

Thumma ya-tawal-lawna mimba'di zálíka

Wa-má ulá'íka bil mu'mínín.”

“ But why do they come to thee for decision,
when (they have their own) law before
them ? Therein is the (plain) command
of God ; yet even after that, they would
turn away. For they are not (really)
people of faith.”

Verse 72.—“ Innal-lazína ámanú

Wal-lazína hádú was-Sábi 'úna wan-Nasará

Man 'ámana billáhi wal-yawmil 'ákhiri

Wa'amila swálihan

Falá khawfun 'alaihim walá húm yahzanún.”

“ Those who believe (in The Qur-án), those
who follow the Jewish (scriptures) and
the Sabeans and the Christians, any who
believe in God and the Last Day and
work righteousness on them shall be in
no fear, nor shall they grieve.”

Verse 75.—“ Laqad kafaral-lazína qálú in-nal-láha

huwal Masíhubnu Maryam. Wa qálal-

Masíhu Yá baní Isráíla-'budul-láha

Rabbí wa Rabbakum in-nahú man-

yushrik billáhi faqad har-ramal-láhu

'alaihil-Jannata wa-ma'wáhun-náru

wamá liz-zálimína min-ansár.”

“ They do blaspheme who say : ‘ God is
Christ, the son of Mary,’ but said Christ :
‘ O children of Israel ! Worship God, my
Lord and your Lord.’ Whoever joins

HOLY QUR-AN AND ITS COMMENTARY

other gods with God, God forbids him the Garden, and the Fire will be his abode. There will, for the wrong-doers, be no one to help."

Verse 76.—"Laqad kafaral-lazína qálú in-nal-láha thálithu thaláthatin wamá min iláhin illá Ilahun Wáhidun, Wa-in lam yantahú 'ammá yaqúlúna lá yamas-san-nal-lazína kafarú minhun 'azabun alím."

"They do blaspheme who say: 'God is one of three in a Trinity;' for there is no God except One God. If they desist not from their word (of blasphemy), verily a grievous penalty will befall the blasphemers among them."

Verse 77.—"Afalá yatúbúna ilal- láhi wa yastaghfir-únahú; walláhu Ghafúrun Rahím."

"Why turn they not to God, and seek His forgiveness? For God is Oft-forgiving, most Merciful."

Verse 78.—"Mal Masíhu-bnu Maryama il-lá Rasúlun, qad khalat minqablihi-r-rusulu

Wa ummuhú siddíqatun kána ya'kulánit-ta'áma, wanzur kaifa tubayyinu lahum-ul-áyát. Thumman-zur an-ná yu'fakún."

"Christ, the son of Mary, was no more than an apostle; apostles before him have indeed passed away. His mother was a woman of truth. They had both to eat their (daily) food. See how God doth make His signs clear to them, yet see in what ways they are deluded away from the truth!"

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THE HOLY QUR-AN AND ITS COMMENTARY

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

(Continued from p. 207 of the last issue.)

Three statements are made here with regard to the Holy Qur-án. First, its teachings suit all temperaments, all countries and all climates. Moreover, these teachings provide us with suitable guidance in whatever stage of culture we may happen to be. Some advanced nations have found fault with the Qur-án in that it has provided teachings applicable to the primitive condition of society, well-known to the people of the modern civilized world. The objectors forget that even so-called civilized man needs some of the guidance provided for primitive peoples. For instance, instructions for physical cleanliness, which are necessary for the most primitive society, are still in some degree outside the practice of these so-called civilized peoples. The Book of God, however, comes to guide all the different types of His creatures. Among all the scriptures, the Holy Qur-án alone is equal to this great task of universal guidance. If we start our social life in its initial stages and go on attaining to higher and higher stages of evolution, desiring at the same time to retain one single Book for guidance, the only Book that will stand us in good stead will be the Holy Qur-án. If it gives instructions for physical cleanliness to a society in the lowest stage of evolution, it supplies the more advanced nations with the manners of social conduct, and with the principles of economic existence and administration. I will show, as occasion arises, that even now there is no section of human society which is free from the need of Quranic guidance. The Holy Qur-án states this truth in a few words by saying that it has come as a guidance for all peoples.

HOLY QUR-AN AND ITS COMMENTARY

The second thing said with regard to the Qur-án is that it illuminates by cogent arguments every teaching that it imparts. This also is a peculiarity of the Qur-án, not to be found in the case of any other scripture. The Holy Qur-án does not enjoin any commandment in a dogmatic way. Whatever it says is illuminated with arguments and logic. The word "*Bayyinát*," as used by the Book, points to this truth. If, on the one hand, the word means "reason," it signifies, on the other hand, "to clarify a matter." It is interesting to note in this connection that among the various epithets of the Holy Qur-án, "*Burhan*" is one, and this means "reason."

The third thing said with regard to the Holy Qur-án is that it is "*Furqan*." The word means "one that distinguishes between truth and falsehood." The use of this word implies a reference to the fact that the dignity of all previous Books has been marred by contradictions in their texts and that the Holy Qur-án is to act as an arbiter in the matter of truths obscured by such self-contradictions. By way of proof that the teachings of the Holy Qur-án can provide guidance for all classes of people in the world, it is stated here in regard to fasts that they are obligatory for such alone as witness the month of Ramadhan. Thus such places, for example, as the arctic regions, where lunar months do not obtain at all, are exempt from the law of fasting. People living in such places are not obliged to observe the month of fasts. These regions are altogether devoid of civilization, and are practically unfit for human habitation. The unfortunate people who live in such places, deprived of the innumerable blessings of civilization, cannot be justly burdened with the observance of fasting. God certainly did not prescribe this institution of fasting to put man into difficulties. Its obvious purpose is to bring about

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moral refinement in man, which is an essential factor of civilization. Hence we are told that the fulfilment of Ramadhan obligations consists in the glorification of God, which leads obviously to the upliftment of man.

186.—One of the major benefits of fasting is that it contributes to the spiritual development of man, and brings him nearer to God. It is in such times as those of fasting that prayers find ready acceptance with God. The reality of prayers, we should remember, is that we should create such circumstances in ourselves as will enable us automatically to draw the grace of God towards ourselves. The literal meaning of the term *Du'a* (prayer) is *asking* or *seeking* for a thing. It is a simple truth that, when we are in search of anything, by our mental attitude we ask for the help of God in obtaining it. This constitutes prayer. Misunderstanding prevents people from realizing the true meaning of prayer. It is the glory of the Holy Qur-án that, while it has given satisfactory expositions of other matters concerning life, it has not only in its opening chapter defined the true position of prayer but has further unfolded the reality behind it in other places, of which one is under discussion. To go back to the *Fátiha*, we find there the prayer, "Thee do we serve," followed by the other prayer, "Thee do we beseech for help." It is this seeking for help which constitutes prayer. Its appropriate occasion, however, arises when we shall have accomplished all that is within our powers in the way of achieving the desired object. We are to pray only when we have come to the end of our efforts and no further way is open to our vision. It is necessary for the realization of this true meaning of prayer that we should be earnestly engaged in efforts towards the accomplishment of the object in view, simultaneously

HOLY QUR-AN AND ITS COMMENTARY

with our prayers so that the correct way to achievement may emerge upon our view as we proceed with our efforts. Our prayers, accordingly, should be for guidance to the right way along which our efforts are to proceed. Hence it is that in the same *Sūra—Fātiha* we have the prayer, “Guide us into the right path !” Here, in the verse under discussion, is further unfolded the idea contained in the *Fātiha* prayer. The Divine proclamation here tells us that if the servants of God ask about Him, they should be given the good news that He is very near, and that He listens to the prayers of the praying ones as they pray, provided, however, that they make their condition appropriate for the acceptance of their prayers by Him. One of the ways by which this condition can be attained is that they should obey the commandments of God, in words as well as in action. When this is done, He will show them the way to the achievement of their object. Three conditions have been laid down here for the acceptance of prayers by God. First, the person praying must be a servant of God—the phrase “My servants” points towards this. It indicates the necessity of not only doing something for the object we have in view, but also of moulding our life in general on lines beseeeming the servants of God. The second condition is that one should be equipped with all those materials concerning the objective of prayer, which are prescribed by the Holy Qur-án or any other revealed Book of God. One of these materials is that one should do as much as lies in one’s power to secure the requisites of the object aimed at. Having done all this, one should proceed to apply to God in prayer to be granted more light in the matter. This is indicated by the concluding words of the verse—“ . . . that they may walk in the right way.” This means that the praying man should resort to prayer in order that the

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correct way may become visible, and this is the third and last condition of prayer. The purpose of prayer, in short, should only be to ask for guidance into the right way, and one should be always prepared to walk along that way when it is visible. In prayer one should not pray for the thing itself, but to be directed to the way which leads to it. The prayer in *Fātiha*, "Guide us into the right way," stands for this verity. These conditions of prayer clearly show that to raise our hands in prayer to God in times of necessity without putting forth the requisite amount of relevant effort is a useless act. Prayer, undoubtedly, is a necessity in the process of achieving our object, but it should be resorted to only when we have done our own part to the fullest extent. Those who object to the act of prayer on the ground that it renders a man indolent, should ponder over this aspect of prayer as revealed by the Qur-án. Prayer, according to this Book, is an awakener of the slothful and impels man to all possible efforts.

AN ADDRESS TO NON-MUSLIMS

BY MAULVI ZARAFATULLAH

(Continued from p. 197 of May, 1941 issue.)

5. Communities that believe in God-incarnates naturally regard those instructors as beings to be worshipped, far too high to be either heard in voice or imitated in actions. The very touch, the very sight of them, nay, the very belief in them as God-incarnates are considered sufficient for salvation. Having founded their faith on this theory, they feel absolutely free to behave in any manner they like. Sometimes they make laws of their own when the words and actions of him who came to teach them are thus lost through want of use.

6. It breeds idolatry very easily. When men have seen God in a definite shape, as they think, small wonder they would have an image of Him, when He is gone or ascended to Heaven, for His true worship. And when His own image has once been made, the image of His father, mother, wife, even of servants on earth may easily suggest themselves as holy. And this idolatry, gradually giving rise to a very low, gross mentality and rousing lower human feelings in man, is associated with very unclean things and ideas and soon becomes the source of immense evil to man's temporal and spiritual life.

7. It is highly detrimental to the belief in the most sacred, ever inviolable Unity, the First Truth in existence, the truth which every religionist—nay, every theist, every thinker, every scientist, every philosopher, discovers and tries to realize. When more than one God-incarnates are found simultaneously at different places, among different peoples, nay, at the same place among the same people, the belief in the Divine Unity is naturally shaken.

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From incarnation to duality is, again, a short step. For if the prophet becomes a God-incarnate, his wife cannot but become a goddess-incarnate and thus the idea of a female consort is carried to Heaven and also to the side of the Eternal Being (e.g., Sita-Ram and Radha-Krishna being regarded as human shapes of the original Shri-Vishnu or Lakshmi-Narayan).

The idea of Trinity is the inescapable next step, for if One is here busy in saving men or indulging in *lila* (frolic) among them as the Son or the Saviour, there must be the other two aspects or functionaries of God—one the Father, the other something abstract, and not connected with either, such as the Christian “Holy Ghost.” This last one may be a psychological necessity to provide for some relief to the mind disturbed with such logical absurdities. Or, of the other two, one should be the Creator, the other the Destroyer. Or if One is on earth, of the other two, one should be in Heaven and the other in the nether world (*patal*). So we hear of the Christian Trinity, the Hindu Trinity, the Buddhist Trinity.

Still further, when once the mind of man is in the region of polytheism, the tendency to multiply gods is steadily on the increase so much so that one should not be surprised if their number mounts to 330 million (though the invention and worship of these millions of gods might have their beginning in the adoration and worship of the elements and forces of nature, such as the sun, the moon, fire, etc.).

The Consequences.—And what are the consequences of worshipping this multiplicity of gods? It, first of all, takes away from the solidity and force of our highest self, the soul which, by its very nature, can draw its peculiar nourishment from Unity alone. The lower, the animal, or the material self gets stronger and runs wild. Men thus become inward slaves to low, selfish

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desires and finally become outward slaves to other higher nations in this world and find it extremely difficult to approach the One, the ultimate goal of all in the next. The condition of Christianity in the Middle Ages and its subsequent amelioration after the advent of Islam furnishes an example of this.

The people who recognize and worship 330 million gods become extremely slavish in nature and can hardly govern themselves as a united nation—nay, they cannot even wish earnestly for their independence, being first weak in soul, then in mind and lastly in body. A study of the history of the Indians for the last 2,000 years or so in comparison with such chapters in Hindu history as the great Unitarian Movement at the time of the Pandavas, the famous disciples of Krishna, and of Asoka, the champion of the Buddhist religion, prove this.

The Golden Mean between No-Revelation and Incarnation.—These are the two extremes and the truth lies in the golden mean. “Say, O Muhammad, ‘I am nothing more than a man like you with this difference that revelations come to me that your (*i.e.*, men’s) God is one God only’.” (Al-Qur-án.)

So, we see, Divine Messengers or Prophets have come, and they have come among all nations, wherever and whenever there has been need for them. It is said that they number a hundred and twenty-four thousand and there is nothing strange in this estimate.

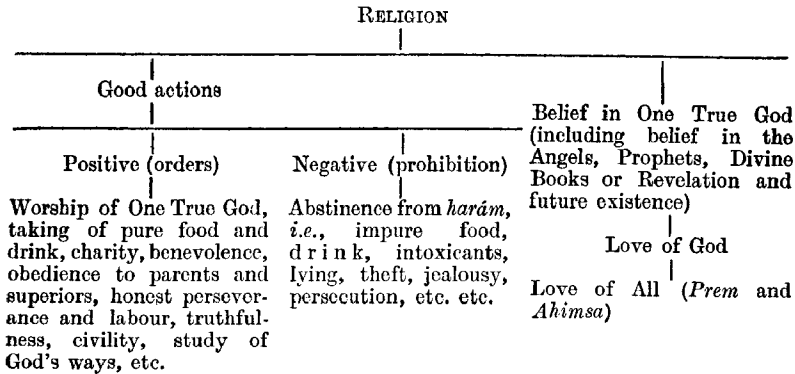
All True Knowledge—at least its Rudiments—are brought by Prophets.—All moral rules or ethical principles headed by belief in, and worship of, One True God—charity, truthfulness, love and respect for parents, obligations to neighbours and fellow-beings, tenderness to lower animals, abstention from intoxicants, adultery, lying, theft, persecution, jealousy, etc., principles of civil law or jurisprudence, even elementary principles

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and formulas of various sciences, to be developed by human experiences and researches, *e.g.*, Physics, Chemistry, Mathematics, Astronomy, etc., all of these have been brought by them: "Who purifies men and teaches them writing and science." (Al-Qur-án.)

HISTORY OF RELIGION

As there has been a history of mankind so there has been a history of religion. We shall try here very briefly to show the development of religion through successive Prophets though from a particular point of time only :



Each of the Prophets has brought from on High the same message, the same religion, *Imán* (belief) and '*amal* (good actions) again and again whenever there has been any perversion of these. ("Verily those who have believed in God and have done good actions, Paradise has been for them."—*Al-Qur-án*.)

But there have been different grades in their missions. Some of them have come with definite laws of their own for action and practice, some to enforce, remind, explain or purify them whenever they are neglected, forgotten, misunderstood or perverted by men, who came to occupy the place of the former. Some of them have come with an all-round (complete) religion, some to merely bring out some particular aspects of religion and to lay a special

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stress on some fine ethical points to prevent the resulting vices and this according to the needs of the time; some again to teach rudiments of natural sciences under a true, firm belief in God, the Author and Master of this Universe, thus all serving to develop and bring to perfection the one and the same religion.

ILLUSTRATIONS OF THE ABOVE

Thus we see how Moses among the Israelites gave the necessary laws ; then Jesus came to establish the same when they were abused and to preach the Love of God, in addition to that of men, even to the extent of austere asceticism and self-abnegation, when the grossest worldliness and fearful oppression prevailed in the community, to restore the equilibrium.

Emotional Side of the Belief—Self-Sacrifice : Intellectual and Volitional Side of the Belief—Self-Assertion.
—Prophet Krishna gave strong injunctions for action alongside of a knowledge of the Divine plan, a faith in the predominance of the Will of God, which dispenses everything with unfaltering justice, rewarding the good and punishing the evil, and of a servant's worship of One True God, at a time when *Karma* or social duties were neglected and too much propitiation of wrongful deities—*asuras* (demons), *devas* (gods) engrossed the attention of the people. But Buddha came to preach *Ahimsa* or Universal Love extending its meaning to the non-killing of any lower animal even for food ; to inculcate the fullest responsibility of man for all his actions, and hence for all his pleasures and pains, as if to counteract the evil effects of the belief in fatalism and predestination creeping into men's minds due to a misunderstanding of the teaching of Krishna purporting that God is the doer of everything in the universe. This new doctrine of love thus seemed to divert the attention of men from devising endless methods of wor-

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ship to which they relapse again and again in their anxiety to make amends for moral inaction at a time when the brilliant *Karmabad* (the Theory of Action) of Krishna ended in dark *Jajnas* accompanied with fearful and unnecessary animal-slaughters and in inhuman treatment of other human beings, in a country where vegetable foods were to be found in abundance.

THE BIBLE AND THE VEDAS

Two main (of course, as far as we can see) systems of religion arose, independent of each other, among the two branches of the descendants of Noah or Manu or perhaps more definitely of Abraham or Brahma, *viz.*, the Israelites and the Indian Aryans, the Divine Revelations accumulating into the Bible (Old Testament) in the former case and into the *Vedas* in the latter—which latter drew, it has been said, largely from the *Zandavesta*, the Scripture of the Parsis.

Zabûr and Injil: Gita and Buddhistic Scripture.—To these two, *Zabûr*, *i.e.* the Scripture of David and *Injil*, *i.e.* the Gospels, on the one hand, and the *Gita* and Buddhistic Scripture, on the other, seemed to be but supplements, respectively. The religions of the *Zabûr* and the *Injil* in one case and of the *Gita* and the Buddhistic Scripture in the other cannot stand by themselves, for they are abstract, one-sided and incomplete, wanting, as they do, in practical instructions in all the walks of life. They cannot be of universal application and are liable to be corrupted and perverted, since they ignore some or other of the important features of religion (on principle, of course) and are not in keeping with the whole system of law prevailing in the Creation. The Old Testament *plus* the pure *Zabûr* and *Injil*, correcting and purifying it, and the *Vedas plus* the pure *Gita* and Buddhistic Scripture correcting and purifying them, yield the nearest approach

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to a whole religion in each case. All these Scriptures, however, paved the way for the perfect, fully developed religion that was to come after them.

That the Old Testament and the *Vedas* had been interpolated and tampered with, will be obvious to a reasonable mind from the fact that they abound in fictions and contradictory views not reconcilable to each other and to the spirit and principle of true religion as defined above, necessitating the advent of new revelations such as *Zabûr* and *Injil* and *Gita* and Buddhistic Scripture among the same peoples, viz., the Israelites and the Indo-Aryans. That these reforming books were, in their turn, misinterpreted and interpolated, is clear from the facts that they contain views directly opposed to the teachings of the Masters, Jesus and Buddha, seeing that the former, though he repeatedly called himself a Prophet and a Son of Man (perhaps in anticipation of his future deification) has been converted into a pagan god of the mystery cults, and the latter, who was an enemy to idolatry and the multiplicity of gods, has himself been idolized and worshipped as God!

(To be continued.)

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A MYSTICAL READING OF ISLAM

BY KHAN BAHADUR B. M. K. LODI

(Continued from page 191 of May 1941 issue)

And it is this metaphorical semblance which Farid ud-din Attar¹ evidently meant when he said : " If I may tell you 'the secret of secrets,' O brother ! consider the painting as representing the painter."² It is no wonder that "an image, if well done, expresses the invisible idea of the sculptor."

With no less force is the symbolical delineation applied to the structure of the bodies of *quadrupeds and birds, and the shape of trees, etc.*

The readers who are inclined to know more about these symbols are referred to one of the publications of Khwaja Khan Sahib, *Studies in Tassawuf*, pp. 68 and 69. These symbols may at first sight appear to be the figments of the imagination of Mystics and *Sufis*, but a little reflection will show that their imaginations are not altogether meaningless ; they serve to reflect the cravings of the minds of these people to find God anywhere and everywhere, and to signify that the Creation gives evidence of the manifestation in them of their Creator. Besides, a symbolic delineation of the afore-said kind breathes a cosmopolitan spirit ; the delineation is applicable to *all mankind*, for *Allah* is not the God of the Muslims alone, but is the common deity of worship for all animate and inanimate beings, and the human physical forms and features which are said to correspond with the shape of the word "*Allah*" are the same throughout, whether Muslims or non-Muslims, while the animals, birds and vegetable kingdoms are but the common property of mankind and they thereby appeal

1. Born in Nishapur, the second mystical poet of Persia—the first being Sanai and the third, Rumi—died about 1230 at the age of about 70. Wrote as many as 114 books, a number equal to the number of the chapters in the Holy Qur-án, 30 of which are actually preserved in his own writings. The well-known *Mantiquat-Táir* (Language of Birds) is a mystical allegory in verses. It is a quest of the birds (typifying the *Sufi* pilgrims) for the *Si-murgh* (the Truth).

* گر بگویم با تو سر اسرار نهان / اے برادر نقش را نقش دای

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to mankind in general for a mutual understanding and goodwill. It is in this spirit that the aforesaid symbolical interpretations of the word "*Allah*" have to be conceived and appreciated.

There is one other appreciable peculiarity here, and that is that, to no other name of God, whether Islamic or non-Islamic, can this sort of symbolical delineation be traced. So that the word and name "*Allah*" is unique in the whole Divine nomenclature.

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On the whole, the word and name *Allah* takes our thoughts to that Supreme Being Who is *in, with* and *surrounding* the Creation He made, Who looks after their material and spiritual welfare, and Who is as such considered worthy of worship and, in fact, is worshipped from the commencement of the Creation by everything in it under some name or other and in some dialect or other. It is evidently the difference in language, names and forms, which has given rise to what we may now-a-days call the "communal" catalogue of gods and cults. The difference lies mostly in the ideas conceived of the Invisible, Inconceivable and Infinite Being by the imperfect, frail and finite human being, and in the different ways and means adopted by different Teachers and Guides of different communities with a view to understand, reach and realize that Infinite Being, the Lord and the "One common Maker and Moulder of all," while the object in view remains the same. Here is a mind, as already quoted, in which the cosmopolitan spirit of Islam is so splendidly, so unequivocally reflected, and which speaks as follows: "One calls Thee *Rabb* (the Lord of all, in Arabic), another gives Thee the name of *Ram*, but the aim and purpose of all is the same, that is, Thy Glory and Majesty." That "though cows are of different colours, *milk* is of the same colour, and milk is the chief concern

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of the cowherd" (the seeker after truth), is a very appropriate metaphor adopted by the authors of the *Upanishads*. The essence is one and identical. It is the same light that comes through glasses of different colours.

The universal and world-wide belief, love and worship of *One God*, springing as it does from the very essence of the human being and ingrained as it is in human nature itself, cannot be expressed better than in the following words of Hali:¹

"A Hindu thinks he realizes Thy manifestation in the Idol,

A Parsi priest sings Thy praise over the fire ;

Even the so-called Atheist interprets Thee to be but the law of Nature :²

So that no one discards Thee from his mind.³

Nor has He discarded any of them from His mind whatever be their beliefs about Him. Here is a Divine expression to that effect that has come from the enlightened lips of one of the ancient prophets and sages of the world, viz., Zoroaster :

"Devas and other men, who

Denied Him and still deny,

Other than us who acknowledge Him,

Loving, wise and pure, Ahra Mazda !

Even their friend, philosopher and guide art Thou."

—*Gatha, 45 : 11.*

¹The late Shamsul Ulama Altaf Hussain Hali, an Urdu poet of modern times, of high culture and of an all-India renown, and the author of several books.

²*Nature* is nothing but a manifestation of the Divine will, power and law behind it. "We seem to intuitively feel that every effect which is produced under the Laws of Nature must have a cause with power to operate upon under the same rules. Then what we call "Nature" is and must be the name of an effect whose cause or whose first cause is God. For in proportion as we ascend from cause to cause, the nearer we approach the Absolute Unity."—p. 68, *The Teachings of the Vedas*, by Maurice Philips. This intuition of Unity is the end of philosophy (Plato), so that the so-called *Atheists* are practically theists. They may rather be pantheists, for pantheism regards God without Nature, as a cause without effect.

۳ ہندو نے صنم میں جلوہ پایا قیرا آنش پہ مغاں نے راگایا قیرا
دہری نے کیا دہر سے تعبیر تجہ سے انکار کسی سے بن نہ آیا قیرا

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That wherever He is worshipped He is there is the purport of a Persian quatrain of Omar Khayyam—versified as below :

“ *Pagodas, like as mosques, are homes of prayer,
'Tis prayer that Church-bells chime into the air,
Yea, Church and K'aba, Rosary and Cross—
Are all but diverse tongues of world-wide prayer.*”¹

More interesting will it be to know that Allah, the Supreme Being, Who is adored and worshipped by mankind is also worshipped by the *entire* Creation—the *organic* as well as the *inorganic*. How do the *inorganic* worship Him ? We are told that, wherever we cast our eyes in the universe, we can see that the whole creation is in a silent state of prayer, though we are not able to understand it in the sense in which we understand the word “prayer.”² The *mountains* are in prayer, sitting ; the *trees*, standing ; the *quadruped*, bending ; and *creeping animals*, prostrating, while a Muslim's prayer, *salat*, combines in itself all these forms as has been discussed already, because man represents the entire Creation, as will be explained later. Startling, if not incredible, may appear at first sight the idea of the worship of the Creator by the “inorganic” Creation, but it is, as we shall just now see, neither novel nor unnatural. That everything created has life in it has often and unmistakably been propounded by a countless number of sages, philosophers and prophets of all

¹ بهانه و کعبه خانه بندگیست

ناقص اذن ترانه بندگیست

نار و یسا گوتسبیم و صلیب

حقا که همه نشانه بندگیست

The symbolic worship is un-Islamic, but the spirit of the quatrain indicates the theory of pervasion—(Author).

We contend that although all the different modes of worship are aimed at the Lord of life and existence, yet some of them, being mixed up with the prompting of man's low and insubordinate nature, are bound to involve him in painful deviations. Islam's emphasis, accordingly, in matters of worship, is on “upright and sincere submission.”—ED., I. R.

²Holy Qur-án, XVII ; 44.

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nations and of all times, a theory which has since received the confirmation of science. "The divine life *sleeps* in the *inorganic* world, *stirs* in plants, *awakes* in animals and *comes to self-consciousness* in man," are the weighty words of Bishop Marcar.¹ Long long ago, that ancient sage and law-giver, *Manu*, laid down that "plants possess life." The *Kandogya Upanishad* also speaks of the fact that plants possess life. Even Darwin had to admit that "in plants there is a faint copy of what we know as consciousness in ourselves." The Godless creed of Jainism, too, asks of its adherents not to injure *plants*, and believes that the plant, just like man, is born and grows old, has reason, falls sick when cut, needs food, and experiences decay.² Buckle has mentioned in his *History*³ that all matter has life. And wherever there is life either in the organic or inorganic, it is the life "Divine," and it is therefore in the nature of the life-possessor to think of and adore the Life-giver, a principle that is enunciated in the following Quranic verses :

1. "Herbs⁴ and trees do adore Him."⁵
2. Hills and birds sing God's praises. XXXVIII
18 and 19.
3. "Whatsoever is in Heaven, whatsoever is in earth, makes obeisance of Allah."⁶
4. "Whatsoever is in the Heavens and earth declares the glory of Allah."⁷
5. "There is not a single thing but glorifies Him with His praise."⁸
6. Even the *shadows* of the early and late sun are said to manifest signs of prostration,⁹ there-

1. P. 20, *Mystery of Life*.
 2. P. 9-11, Vol. XXII, Part I, *Jaina Sutras*, by Hermann Jacobi, S.B.E. Series, edited by Professor Max-Muller.
 3. P. 419, Vol. II.
 4. Marmaduke Pickthall translates the Arabic word as "stars."
 5. LV, 6.
 6. XIII, 15.
 7. LVII, 1, XIII, 15.
 8. XVII, 44.
 9. XIII, 15.

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by reminding man of his own duty, though the scientists may explain away the phenomena differently. At any rate, it is clear that they are also subject to God's Laws and Will.

It is because of the all-pervading essence of the Divinity underlying each and every atom of Creation that the majestic and mysterious handiwork of the Universe—mountains, oceans, rivers, earth, sea, sky, birds and plants and flowers and, in short, the truths underlying Nature as a whole, have long been exercising the intuitive minds of poets, philosophers and sages. They have been the source of their inspiration, bubbling out in loving expressions. For instance :

*“ Whether a stone, a lovely flower or a rose,
Whether a bird of melodious voice, or a tongueless
fruit,
Everything in the Universe is but a manifestation
of Thine Light
O God ! there is a uniform tide of current from
the ocean of Thine mercy.”¹*

It seems as if the Urdu poet, in his versification, of which the above is only a rough English rendering, reflects the thoughts in the following English poem :

*“ God of the granite and the rose,
Soul of the sparrow, and the bee,
The mighty tide of being flows
Through countless channels, Lord ! from Thee.”*

¹ P. 42, Haqiqat-i-Islam, Urdu translation of “ Notes on Islam ” by Nawab Sir Amin Jung of Hyderabad, M.A., B.L., K.C.I.E., the late Minister-in-Waiting to H. E. H. The Nizam of Hyderabad, a highly cultured and erudite Arabic and English scholar.

سنگ ہر کوئی خوشنما گل ہو کوئی کلاب کا
طاؤر خوشنوا ہی ہو یا کہ ہر نخل بے زبان
ہستی کائنات سب جاوہ ہے تیرے نور کا
بحر کرم کا اے خدا تیرا ہے سہل ایک رواں

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Then again :

- (1) “ *The meanest flower of the vale,
The simplest note that swells the gale,
The common sun, the air, the skies,
To Him are opening paradise.*”

—Grey.

- (2) “ *Whose dwelling is the light of setting suns,
And the round ocean and the living air,
And in the blue sky, and in the mind of man,
A motion and a spirit that impels,
All thinking things, all objects of all thought,
All rolls through all things.*”

—Wordsworth.

Still clearer and all-embracing is the following thought as was expressed by the Psalmist :

“ *If I ascend up into Heaven, Thou art there ;
If I make my bed in Hell, behold ! Thou art
there.*”¹.

Plants and flowers have been particularly inviting to the contemplative minds :

- (1) “ *To me the meanest flower that blows can give
Thoughts that do often lie too deep.*”

—Wordsworth.

- (2) “ *Every blade of grass that sprouts from the
earth,
Proclaims that He is One without a second.*”

—Urfi.²

- (3) “ *Every leaf of a green tree is, in the eyes of
the wise,
A page of a volume dealing with the knowledge
of God.*” —Sa'di.³

1. Psalms, CIIIIX : 8.

2. One of the well-known Muslim writers of Persian verse, who lived in the days of the Moghul Emperor Akbar, and died in 1591 A. D.

3. هر گیاه که از زمین روید و احدی لاشریک ندارد
برگ درختان سبز در نظر هوشیار هر ورقه دفترست معرفت کردگار

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A sceptic would be inclined to discard these statements as merely imaginary or meaningless, but a modern scientist, and an Indian too, of whose scientific achievements India is proud, namely, Professor Sir Jagadish Bose, has recently proved scientifically that the plant kingdom is a living organism. The sages and philosophers from whose lips the theory emanated long long before its scientific discovery were never scientists. It is therefore evident that the utterances of the former relating to the all-pervading nature of God generally have had a Divine inspiration behind them. Their expressions have emanated from an actual personal experience and realisation of the truths of Nature, which scientists have taken ages to discover and demonstrate by their own methods.

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PLACE OF ISLAM IN THE HISTORY OF MODERN INTERNATIONAL LAW*

BY DR. M. HAMIDULLAH

International law or the public law of nations comprises, generally speaking, rules which civilized states observe in their mutual intercourse in time of peace as well as of war and neutrality. Taking this definition as the basis of discussion, it may be observed that it is not at all necessary that there should be only one set of rules or one system of international law at a time for the whole world. More specially so in ancient times when international relations meant only relation with the neighbouring countries, and it was in fact a luxury, and a very rare occurrence, that a Greek prince, for instance, sent an envoy to a Chinese or Indian Court and *vice versa*. It was, therefore, natural that different groups of states should ordinarily have confined their activities to specific neighbouring countries. History bears testimony to that. The Greek city-states, for instance, recognised only their racial kinsmen as civilized people; and the Greek system of international law concerned only states inhabited by Greek people. The rest of the world was for them barbarian regarding whom nothing but fickle discretion had to be used. The Indian and Chinese sages, for instance, promulgated laws to be observed by their countrymen as regards only their countrymen or co-religionists. And these several systems of law, Indian, Chinese, Greek, and others, could, and in fact did, exist simultaneously in different parts of the globe.

Perhaps one may explain this phenomenon not merely by geographical convenience but also by the fact that ancient religions were more national than

*First of a set of extension lectures, delivered at the University of Madras on 8th January, 1940.

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universal. And the religion of a people affected greatly their system of law also. It is, I think, natural that one feels bound to observe, even in time of dispute, some rules regarding people of the same religion, the same race, observing same customs and inhabiting the same country which one will not care much to observe regarding persons utterly alien to him.

There is no denying the fact that in many respects the different systems of international law resemble each other, just as it is a fact that even the modern European international law is not a collection of the unanimously approved rules.

It is, however, through the contact with other nations that one's outlook changes, and one's system of law undergoes modification. Wars and conquests as well as trade and other pacific means of intercourse lead more or less quickly to the same destination. It sometimes so happens, that through enmity, prejudice, or false notion of amour propre one denies the fact that one owes something to another. Nations are no exception to what is true of individuals, and legal systems are no exception to what is true of other walks of life.

Speaking of the history of modern international law, the Western writers habitually begin with the Greek city-states, describe the Roman period as immediately following, and then all of a sudden talk of modern times, asserting that during the Middle Ages there was no need of so much as an international law.

We do not know much about the ancient Phœnicia which gave Greece such an elementary need of culture as script, nor of Iran which was a rival of hers for centuries together. Otherwise we could have known to what extent the Greek system of international law owed its origin or modification to the influences of the city-states of Syria and other countries.

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Again, the influence of Eastern laws on the Roman law has been examined by more than one competent writer, and I do not propose to dwell on this topic at this moment. The main object of this small study is to examine how far the statement of Oppenheim tallies with facts when he says that there was no international law during the Middle Ages, that there was no need of one at that time, and that there was no intermediary link between the Roman period and the Modern Times which are separated from each other by almost a thousand years.

As we know, the characteristic feature of the Greek system was that it concerned itself with the limited number of city-states, situated in the Greek Peninsula and inhabited by people of one and the same race, speaking the same tongue, believing in the same religion, and observing the same customs, though independent of each other and jealously guarding this exclusive existence of theirs at no small cost. The Greek states had, in fact, two separate and distinct sets of the rules of international law, *viz.*, one to be observed in relation to Greek people and the other regarding the rest of the world. This latter set of rules was less developed and scarcely systematised.

The chief feature of the Roman period, on the other hand, is said to have been this, that their law applied not to people of one race but to the subjects of the Roman Empire as a whole. This Roman Empire consisted, in fact, of so many states, more or less owing allegiance to Cæsar yet enjoying to a great extent internal autonomy and home-rule. Whenever these different states under the sway of Cæsar had some dispute with one another, the matter was referred to Rome and the decision of the Emperor in accordance with the Roman law was final. This is what our writers call the successor of the Greek system of international

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law, and the precursor of its namesake of modern times. Perhaps one may be entitled to doubt the correctness of this statement. Why not give the name of Roman International Law to that set of rules which the Roman Empire observed in its dealings with non-Roman countries, in times of war as well as peace? These rules might not have been very elaborate nor greatly developed to the extent of being systematised, yet they alone would legitimately be entitled to be called the Roman international law, and not that set of the administrative rules which were applicable only to the component parts of the Empire itself. It will be simply a misnomer. The admirable volumes of Phillippson on *International Law and Custom in Ancient Greece and Rome* will be helpful to any one who would like to study the Greek and Roman laws of war and peace any further. My impression, however, is that the Roman international law of peace was a great advance on the Greek system; yet the Roman law of war remained very much the same, recognising no right for the belligerent, and using nothing but discretion regarding the non-Roman enemy.

The modern system of International Law, however, recognises that a belligerent has as much right as a friendly state in time of peace; that war does curtail certain rights, nevertheless many a right of an independent state remains intact even when the parties find themselves at war with each other.

How did this come about? The modern European system is based upon the Roman system, and we have seen there was nothing in the Roman law which could have suggested this change of attitude. Is this a purely modern achievement or any influence of Christianity or anything else?

Let us take Christianity first. Although the European people had begun to embrace Christianity

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very early, yet the teaching of love inculcated by Jesus ill-suited the development of international law. Matthew transmits as the saying of Christ that: "Resist not evil, but whoever shall smite thee on the right cheek, turn to him the other cheek also." And again: "Put thy sword into its place, for all that take the sword shall perish by the sword." And there are similar other sayings to the same effect. The early Christian teaching was, as Prof. Nys of Belgium has so clearly described in his book on the origin of international law, that a Christian might not only not defend himself by the use of force but he might even not ask for the help of the law of the country to protect him against tyranny. And as Prof. Norman Bentwich has recognised: "It was the spirit of the Hebrew against the Cananite"—and may I add, also the movement for "back to Rome"—"and not the spirit of the Christian Gospel that moved the people that in the end became masters of the Roman empire." Again, at the time of the formulation of theories of modern European International Law, Christianity lacked its moral force more than ever. Grotius, father of European International Law, for instance, mentions in the preface of his *De jure belli ac Pacis*, as the occasion of his compiling that book (published 1625), that in his time the Christian nations of Europe behaved in their wars in a manner that even barbarians would be ashamed of.

To me it is unthinkable that Christianity should have provided for the necessary change while the civilised Christian nations believed till as late as 1856 that the benefits of their international law were confined to Christian nations; and it was no philanthropic or Christian impulse but a sheer need of practical politics that led them to admit the Muslim State of Turkey in the society of the civilized nations under the Treaty of

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1856. Japan and other non-Christian nations had to wait still further to have the same honour.

As Prof. Nys has vividly described, the Muslim occupation of Jerusalem, that cradle of Christianity, followed by the occupation of Alexandria and Antioch, the two seats of Patriarchs, and the repeated defeats of Christians at the hands of the Umaiyyads, the Abbasids and the Turks so embittered the clergy that it led the *church itself to augment the horror of war*. So much so, that Christian monks and even Popes organised crusades ; and the orders of Templars and Hospitalers, the order of St. John and the Teutonic order and others came into being simply for the purpose of waging war against Islam.

Let us remember, it was in the year 622 that the Prophet Muhammad founded a small city-state in Madina which expanded at the rate of 274 sq. miles daily during the remaining ten years of his life ; and when he died in 632, an area of a million sq. miles had come under the sway of the "Refugee of Makka." His successors in power, the Caliphs, continued his mission ; and only fifteen years after the Prophet's death, in the time of Caliph 'Uthmán, in the year 27 of Hijra, the Muslim armies had triumphantly entered Spain and remained there in occupation in spite of lack of reinforcements until, 65 years later, Táriq and Musá-ibn-Nudair came to complete the conquest of the Iberian Peninsula, and ruled that part of Europe for eight centuries consecutively. In the meantime Sicily, and parts of Italy and Switzerland had also fallen under the sway of Islam. The great Universities founded by the Muslims in these countries attracted thousands of Christians and Jews from all parts of Europe.

Further, as Prof. Nys has remarked, it was only under the stress of Muslim fear, that Christian

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Europe learned for the first time to unite, and different European nations fought under the same banner which they had never done before in spite of having embraced Christianity and recognised in Pope their common superior.

The cultural reaction of Spain and Southern Europe and of the Crusades cannot too much be emphasised. But there is one more aspect which must not be neglected in this connection. The earliest European writers on international law like Ayala, Victoria and others all hailed from Spain or Italy, and they were all the product of the renaissance provoked by the impact of Islam on Christendom. Baghdád in the East and Cordova in the West stood as torch-bearers of the Arabian culture, and in between lay Europe obsessed by the fear of being dominated by one of the two mighty empires of the Arabs.

Luther was a profound scholar of Arabic even as several Popes and other ecclesiastical dignitaries. And it was the Latin translation of Arabic books that supplied the educational need of Europe for centuries.

But the question remains whether the Muslims themselves had cultivated an international law. The Oriental Publication Bureau of the Osmania University and the "Society for the Revival of Hanafi Classics" called *Ihyául ma'árif an-nu'máníyah* of Hyderabad have recently published important classical works on Muslim international law. One is by Imám Abú Yúsuf (d. 182 H.) who in a polemical manner has discussed in *ar-Radd 'alà siyar al-Awzá'iy* the points raised by al-Awzá'iy (d. 157) against the writing of Imám Abú Hanifah (d. 150) on the laws of war and peace. The original writings of Abú Hanifah and al-Awzá'iy have unfortunately not come down to us but the recently published work of Abú Yúsuf gives copious extracts of them both and there remains no doubt that both these Imáms had written special monographs on international law. Again the *Kitábul Umm* of Imám ash-Sháfi'iy discusses in a special chapter

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the book of al-Wáqidíy (d. 207) on international law : *Siyar al-Wáqidíy*. The other book to be referred to by me is the *Kitáb as-Siyar* of Imám Muhammad ash-Shaibáníy (d. 189), pupil of Abú Hanífah. The text and the commentary of this book on Muslim International Law, in four big volumes of about 2,000 pages, has been published by the Oriental Publication Bureau, called also Dá'irat'ul-Ma'árif of the Osmania University.

It is clear from this, that the Muslims had very early made of International Law a separate and independent science, divorcing it from political science and from law in general. And when we study these early Arabic works, we have a vivid idea of the relations of the Arabs and the Byzantines and others in time of war as well as peace, and we see how inter-action was going on not only in the art of warfare but also in the very science of international law, and there we see in the Muslim law the full-fledged notion of recognising rights for the enemy in all times,—rights endorsed by the Qur-án and by the practice of the Prophet and his successors. Further, it is also clear that books on *jure belli* (laws of war) by Ayala and Victoria, Gentiles and Grotius and others, which have no counterpart in the Roman and Greek literatures and which are the product of an age when European erudition had not so developed as to-day, are in fact echoes of these Arabic works of *siyar* or conduct of the Muslim state in time of war and peace, a subject first taken up by Abú Hanífah and his contemporaries, followed by the Muslim jurists all through the subsequent ages, sometimes also under the heading *Jihád* or war. The subject has always been taught in every Muslim University, ancient or modern, as part of Muslim law (*Fiqh*). There must we seek for the link between the Roman and the Modern periods, and there must we recognise the origin of the epoch-making change in the concept of international law. And we come to the conclusion that the period called the Middle Ages was not blank for the International Law even in Europe.

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SOME GEOGRAPHICAL POINTS IN THE QUR-AN

BY PROFESSOR SYED MUZAFFAR-UD-DIN NADVI, M.A.
[Contd. from page 380, "Islamic Review," Vol. XXVII.]

The Kings of Sabā.—The second period began about 550 B.C., when the rulers were entitled "Kings of Sabā." Their capital was Ma'rib, known also as Sabā, situated in the east of Yemen. It lies in 15° 26' N. Lat. and 45° 16' E. Long. The castle of Ma'rib was named "Silhīn" or Silee. Silee and Ma'rib are described in the coins as mint houses.¹ According to the inscriptions the Kings of Sabā ruled for 435 years (550—115 B.C.), but, according to Arab accounts, they ruled for 484 years.² The two views do not, however, differ very much.

The following is a list of the "Kings of Sabā" according to inscriptions:

I.—Sumhu'ali Dharrih.

Ilsharh.

Kariba'il.

II.—Yatha'amar.

Kariba'il Wātir.

Yada'il Bayyin.

III.—Wahaba'il Yāhūz.

Kariba'il Wātir Yuhan'im.

IV.—Wahaba'il-Ammarum Yuhamin.

V.—Dhamar'ali Dharrih.

Nāshakarib Yuhamin.

Wātirum Yuhamin.

Yakrubmalik Wātir.

Yarīm Aiman.

¹. Ma'rib is too well-known to be described here. Silee is also not quite unknown. The pre-Islamic poet, 'Alqamah, writes: "The castle of Silee has been destroyed by the vicissitudes of time." Another Arabian poet says: "Do you not see that everything is perishable, and Silee is demolished as if it were never built?" Abu 'Alkam Marāni writes: "The citadel of Silee was built and fortified by our father Kahlān."

². Vide Mas'udi's *Maruj-ul'-Dhahab*, Vol. I, page 193 (Egypt).

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(*Vide* Cl. Huart's "Histoire Des Arabes," Tome I, page 56, and J. Halevy's inscriptions published in "Journal Asiatique," Paris, in December, 1874.)

The Administration of the Kingdom of Sabā.—Yemen in early days was divided into a number of castles and the head of each castle administered its neighbouring villages. Each group of villages under a castle was known as "Mahfad" (pl. Mahāfid). Different castles were united under a central organisation, known as "Mikhlāf," and its ruler was entitled "Qīl" (pl. Aqyāl). This division of Yemen into "Mahfad" and "Mikhlāf" continued down to the days of the 'Abbāsids, during which period there were eighty-four "Mikhlāfs" or divisions of Yemen. The head of these "Mikhlāfs" was designated "King of Yemen." Kings generally lived in castles, *e.g.*, the Sabaean king resided in the castle "Raidan" and hence was entitled "King of Saba and Raidan."

Professor R. A. Nicholson, referring to the castles of Yemen, writes: "Two thousand years ago, and probably long before, they (castles of Yemen) were occupied by powerful barons, more or less independent, who in later times, when the Himyarite empire had begun to decline, always elected, and occasionally deposed, their royal master The oldest and most celebrated was Ghumdān, the citadel of San'ā. It is described as a huge edifice of twenty stories, each storey ten cubits high. The four facades were built with stone of different colours—white, black, green and red."³

Sabāean Culture and Prosperity.—Babylon, Assyria and Egypt were military governments and so their inscriptions contain references to their wars and victories, but the government of Sabā was civil and

³. *Vide* Hamdani's *Iklil* and R. A. Nicholson's *A Literary History of the Arabs*, page 24.

ISLAMIC REVIEW

peaceful, and so most of their inscriptions are found to have been engraved on the monumental buildings or on the temples and altars of gods. The Sabāeans were commercial people, like the Britons of the present day. Arabia abounds in mines of gold and pearls, and Hamdāni has described each of them in his book.⁴

An Englishman, Sir Richard Burton, was deputed by the Egyptian government to examine the gold mines of Midian, and on his return he published a book entitled "The Gold-mines of Midian."⁵

Hadramaut and Yemen are noted for producing perfumes. In those days gods were worshipped everywhere and large temples were built for them in which incense and fragrant woods were burnt day and night. The people of different countries, therefore, looked to Hadramaut and Yemen for the supply of frankincense. Omān and Bahrain were mines of gems, and the coasts of Yemen were the markets for Indian and Abyssinian products. All these commercial goods at that time were exported to Syria, Phoenicia and Egypt *via* Sabā, across the Red Sea or Hijāz, and thence to European countries.

The Old Testament frequently alludes to the trade and wealth of the Sabāeans. "The kings of Sheba and Seba shall offer gifts. . . . And to him shall be given of the gold of Sheba." (Psalm LXXII : 10—15.) "And when the queen of Sheba heard of the fame of Solomon, she came to prove Solomon with hard questions at Jerusalem, with a very great company, and camels that bare spices, and gold in abundance, and precious stones . . . And she gave the king a hundred and twenty talents of gold, and of spices great abundance, and precious stones : Neither was

⁴. *Vide Sifat al-Jazirat-il-'Arab*, page 250.

⁵. For details see *Ency. Brit.* Vol. II, Art. *Arabia*, or the first volume of "A Geographical History of the Qur-ān"—*Introduction*.

SOME GEOGRAPHICAL POINTS

there any such spice as the queen of Sheba gave King Solomon." (II Chronicles, VIII: 1—9.) "Thus saith the Lord, 'The labour of Egypt and merchandise of Ethiopia and the Sabāeans, men of stature, shall come over unto thee.'" (Isaiah, XLV: 14.) "And with the men of the common sort were brought Sabaeans from the wilderness, which put bracelets upon their hands and beautiful crowns upon their heads." (Ezekiel, XXIII: 42.) "The merchants of Sheba and Raamah, they were thy merchants: they occupied in thy fairs with chief of all spices and with all precious stones, and gold. Haran, and Canneh, and Eden, the merchants of Sheba, Asshur and Chilmad were thy merchants." (Ezekiel, XXVII: 22, 23.) "The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come; they shall bring gold and incense." (Isaiah, LX: 6.)

The Greeks were masters of Egypt from the fourth to the first century B.C., and, during their reign, Alexandria, the capital of Egypt, was a centre of attraction to all the merchants of the East and the West. As the Sabāeans were one of the greatest peoples of the time, the Greeks cared to have more extensive knowledge of them than of any other tribe of Arabia. The following extracts are taken from Duncker's *History of Antiquity*, Vol. I, pages 310—312:

"In the extreme end of Arabia next the sea dwell the Sabāeans, whose metropolis is Mariaba (This district) is larger than the Delta of Egypt; they have rain in the summer, and rivers which lose themselves in the plains and lakes. Hence the land is so fertile that seed is sown twice in the year." This is the view of Eratosthener (276—194 B.C.):

"The Sabāeans, the most numerous tribe of Arabia, according to Agatharchides, who wrote in the second half of the second century B.C., inhabited the so-called

ISLAMIC REVIEW

Arabia—Felix. There grew the most beautiful fruits without number ; there was inexhaustible abundance of animals of every kind. In the strips of land by the sea grew balsam and cassia, and another plant most beautiful to the eye. In the interior were thick forests of tall frankincense and myrrh-trees, and also cinnamon-trees, palm and calmus, and trees of a similar kind, which, like the others, send forth the sweetest odour. Owing to the innumerable multitude, it is not possible to name and describe every species. The perfume is divine and beyond all words. Even those who go past on the coast, at a distance from the land, enjoy this perfume, if the wind is blowing off shore. For there spices are not cut and old and stored up, but in fresh vigour and bloom, so that those who sail along the coast believe that they are enjoying ambrosia, since no other word can express the extraordinary power and strength of the odour. The monarchy among the Sabæans is hereditary. Their chief city, Mariaba, lies on a mountain ; there lives the king, who pronounces justice for the people ; but he is never allowed to leave his palace. If he acts otherwise, he is stoned by the people, in obedience to an ancient oracle. The Sabæans are the richest people in the world. For a few goods, silver and gold are brought in quantities, and flow in from every side ; while, owing to the remote situation, they have never been conquered by any one. Hence, especially in the metropolis, they have a number of vessels of silver and gold, and couches and porticoes, the pillars of which are gilded in the shaft, and the capitals are adorned with silver ornaments, while the architraves and doors are finished with gold and precious stones. On these structures they bestow great care and industry.

(To be continued)

ISLAMIC REVIEW

CORRESPONDENCE

HOME FORCES :
September 26, 1940.

THE IMAM,
THE MOSQUE, WOKING.

DEAR SIR,

Firstly I must beg your indulgence for this letter as I have no exact knowledge as to whom I am addressing this letter as I have acquired your address by corresponding with the Press and I was referred to you. I must explain that I am an ordinary soldier serving in an Infantry Regiment in . . . , but my intellectual interests have always embraced a very wide field. For the past few years I have rejected all religious interest from my personal life but just lately I have developed a definite inclination for enlightenment and a true faith to follow, and I have always had a particular interest in the career and faith of Muhammad the Prophet. What I, therefore, would beg of you is to send me some practical advice or help in the spiritual development I undeniably feel. I am eager to learn much more about the Islamic faith and the Quran, which I should be delighted to possess. I would assure you most sincerely that it is something far more than a temporary curiosity which has prompted me to seek your advice in this matter of great importance to myself; in fact I shall be more than grateful for any help you could give me or offer to me in my quest. I might let you know that I am fairly well informed about the beautiful life and career of the Prophet Muhammad. I beg of you to send me in the addressed envelope I enclose for your convenience any advice or information, however small, and I can assure you that I shall await your reply with intense and eager interest.

I remain,
Yours respectfully,
(PTE.) G. E. S.

WAKEFIELD,
12th October, 1940.

THE IMAM,
THE MOSQUE, WOKING.

DEAR SIR AND BROTHER-IN-ISLAM,

Assalam-alaikum!

I thank you for your letter of the 6th October. At the moment there is just one thing worrying me. As this is now the holy month of Ramadan, I feel that I ought to be carrying out the fasts and prayers as ordained but I find this an impossibility in my work. What can I do instead so that I may still be counted as holding to my faith in the sight of Allah?

Yours fraternally,
A. AHMAD CRUTHWELL.

CORRESPONDENCE

CATERHAM (SURREY),
15th October, 1940.

THE IMAM,
THE MOSQUE, WOKING.

DEAR SIR,

Could you please let me know where I can get information to allow me to increase my knowledge of Islam and could you answer two questions for me?

If I decide to embrace the faith would it make any difference to my occupation as a regular member of the R. A. F.?

Would my becoming a follower of Islam make any difference to the relations between myself and my wife who is a staunch Church of England?

Yours faithfully,
E. H. M.

THE MOSQUE, WOKING,
October 15, 1940.

THE VERY REVEREND THE DEAN OF ST. PAUL'S CATHEDRAL,
LONDON.

DEAR DEAN,

Permit me to associate myself in the horror expressed by the world of religion at the damage done to St. Paul's Cathedral by the indiscriminate German bombing, which, as it were, is an outward symbol of the hatred that the Nazis bear towards everything that is beautiful and noble in man and in the world. All those who cherish religion, no matter what its form, feel horrified at the sacrilegious Nazi action. A Muslim, of all peoples in the world, is bound by the Holy Qur-án not only to extend respect to the places of worship of all religions, but is also enjoined to protect them with all the might at his command.

With expressions of profound respects:

I am,
Yours sincerely,
ABDUL MAJID,
Imam of the Shah Jehan Mosque, Woking.

THE DEANERY,
ST. PAUL'S, E. C. 4.
October 19, 1940.

THE IMAM,
THE MOSQUE, WOKING.

DEAR IMAM,

Thank you very much for your kind letter. I much appreciate your sympathy and your horror at the damage done to St. Paul's.

Your quotation from the Qur-án interests me, and I am deeply touched by your kindness in writing.

Yours sincerely,
W. R. MATTHEWS.

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