

"Muhammad is . . . the Apostle of Allah and the Last of the Prophets . . ."  
—HOLY QUR-AN, 33 : 4.  
"There will be no prophet after me."  
—PROPHET MUHAMMAD.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

نَحْمَدُكَ يَا رَسُولَ اللَّهِ  
وَنُصَلِّىْ وَسَلِّمُ عَلَى خَلْقِكَ الْبَرِّينِ

# THE ISLAMIC REVIEW

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No. 10

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## BY THE LIGHT OF THE HOLY QUR-AN

And certainly We did destroy generations before you, when they were unjust, and their apostles had come to them with their arguments and they would not believe ; thus do We recompense the guilty people.

Then We made you (their) successors in the land after them so that We may see how you act.

—The Holy Qur-án, Ch. X : 13, 14.

### The Purport

No nation holds any charter of monopoly for Divine favours. Nations rise to power and retain their glory and supremacy by their conformance to the eternal moral laws of restraint and justice ; while they meet their doom when they transgress these laws and ridicule those who appear to warn them against the dire consequences of such transgressions. Even Muslims who succeeded the previous mighty nations in power and glory are to be no exceptions to this rule. They shall also be judged by their conduct and not by their formal allegiance to the Qur-án, which sets forth these laws in the clearest possible terms ; and they will be punished whenever they will be found amiss.

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### A DECLARATION

I, Mr. C. F. Brimble, of Rock Towers Hotel, Looe, Cornwall, 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, and others, and that I will live a Muslim life by the help of 'Allah.

*Lá Iláha Illa 'L-láh Muhammadu 'nRasúlu 'L-láh*

(There is no god but Allah and Muhammad is His Messenger).

*Dated 20th June, 1947.*

*(Sd.) C. BRIMBLE*

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### PAKISTAN—ITS GENESIS

BY MAULVI AFTAB-UD-DIN AHMAD

The British Government's plan for the future administration of India as announced by Lord Louis Mountbatten on 3rd June 1947 divides India into two parts—Hindustan and Pakistan—each to be treated as a dominion by itself. This no doubt does not solve the problem of Muslim India, in its entirety, seeing that almost as many Muslims are to live in Hindustan as in Pakistan, but this perhaps is the best that the British Government could do for the Muslims in the present circumstances. The outside world we know is yet unable to appreciate the reasons for which the British government has had recourse to this division of a country on the basis of religious difference. Britishers, however, know India much more intimately than any other Western nation can be expected to do. So far as nationalism is concerned the British people like any other Western nation do not like to see it intermixed with any religious loyalty. But sitting in India itself and analysing the feelings of people they cannot ignore the fact that there is something in the minds of people here which makes it impossible for India as it is today to develop a feeling of common nationhood. At first sight a Western Christian is inclined to attribute it to "Muslim fanaticism." Brought up in Christian traditions surcharged with Christian missionary propaganda, a Western Christian takes it for granted that a Muslim is

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intolerant of other religions and cultures and cannot live peacefully with other peoples. This is one of the reasons why even some leading public men in Great Britain itself cannot see the Muslim point of view as presented by the Muslim League. These people think that a Hindu invariably is a broad-minded nationalist whereas a Muslim cannot help being an intolerant communalist. We on our part would not have entered into any discussion on this question but for the fact that it reflects indirectly but definitely on the inter-religious outlook of Islam as a religion as contrasted with that of Hinduism.

The least that a student of this subject should know is that India is not the only land where the Muslims live in large numbers. There are whole countries in the world inhabited and even ruled by Muslims. There is Egypt, there is Turkey, there is Persia, there is Iraq and lastly there is Palestine. In each of these countries there are minorities professing non-Islamic faiths. Some of these minorities belong to the Christian religion, which happens to be the religion of powerful Western nations, anxious to have an over lordship of the Eastern countries. But strangely enough these Christian minorities of Muslim countries, such as in Egypt, have always been on the side of their Muslim compatriots in resisting the inroads of Western Powers. It is obvious that these non-Muslims have been accorded a brotherly treatment by the Muslim majority which has infused in them this patriotic spirit. The same is the case with the Christian Arabs of Palestine in their opposition to the Jewish immigration. If intolerance formed any part of Islamic outlook the non-Muslim minorities in these countries could not have developed any sense of patriotism at all. The case of India unfortunately is the very reverse of these Muslim countries. Here the Muslims form only one-fourth of the total population. Consequently, Islam is not in a position to exhibit its native genius of toleration of other faiths. It was for the Hindus to make the Muslims feel at home in this country as a whole. But to the utter misfortune of India the national awakening in the Hindu mind was mixed up at a very early stage with the Hindu revivalist movement which in its turn was of an extremely parochial type. Writing

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about it Dr. Lothrop Stoddard of the Harvard University says :

" The outstanding feature about this early Indian Nationalism was that it was a distinctly Hindu movement. The Mohammedans regarded it with suspicion or hostility. And for this they had good reasons. The ideal of the new nationalists was Aryan India, the India of the " Golden Age " ; " Back to the Vedas ! " was a nationalist watchword, and this implied a veneration for the past, *including a revival of aggressive Brahmanism*. An extraordinary change came over the intelligentsia. Men who, a few years before, had proclaimed the superiority of Western ideas and had openly flouted " superstitions " like idol-worship, now denounced everything Western and reverently sacrificed to the Hindu gods. *The " sacred soil " of India must be purged of all foreigners. But the " foreigner " as these nationalists conceived him, was not merely the Englishman ; he was the Mohammedan as well.* This was the stirring up of the past with a vengeance."<sup>1</sup>

Dr. Stoddard wrote these lines in the early 'twenties but they hold as good today as then. The sentiments of exclusive Hindu nationalism grips the mind of practically every Hindu. Even educated and practically Westernised Hindus are scarcely any exception. Intellectually these stalwarts of Indian politics may be as embracing as the most genuine cosmopolitan of our day but emotionally they are not a whit better than Mr. Savarkar who presiding over the Hindu Mahasabha Conference held so recently as in December 1939 thus elaborated his thesis of Hindu Nationalism :

" We Hindus, in spite of thousands and one differences within our fold, are bound by such religious, cultural, historical, racial, linguistic and other affinities in common as to stand out as a definitely homogeneous people as soon as we are placed in contrast with any other non-Hindu people—say, the English or Japanese or *even the Indian Moslems*. That is the reason why today we the Hindus from Kashmir to Madras and Sindh to Assam will be a Nation by ourselves."

<sup>1</sup> *The New World of Islam*, pp. 208, 209 ; italics are ours.

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In this Hindu nationhood, as Dr. Lothrop Stoddard rightly points out, there is no room for a non-Hindu and for any ideology that has its source outside Hinduism. It is a peculiar racial cultural ideology, extremely exclusive and intolerant and of which some idea can be formed only by those who have first-hand knowledge of the now defunct cult of Nazism. A European and even an English man who sees the polite and submissive side of Hindu culture is always deceived by this appearance into believing that a Hindu must be very accommodative in his social outlook. Such an outsider should try to see the enormity of Hindu racial and religious arrogance in the tyranny of caste system. While saying this we are far from minimising the greatness of the Hindu race or of its glorious traditions. As Muslims we believe in the divine source of the Vedas and in the divine missions of great religious figures of Hinduism like Sri Rama, Sri Krishna and Gautam Buddha. But Hinduism as it is today having departed from the true teachings of these great teachers and having outlived its age is a social anachronism and is sitting like a nightmare on the soul of mother India. The worship of stones, trees, cow and numerous gods and goddesses, the stories about some of whom are too indecent to be narrated in a cultured society, have come to be the hallmark of this religion which is still professed by such a highly cultured man of this community as Mahatma Gandhi. The ingenious brain power of Hindu India has woven a net-work of intellectualism round this soul-torturing cult and attempts are made to pass it off as something which is not incompatible with civilised existence of today. It is also believed by many that religious ideas have nothing to do with the progressive life of a people. But this is a view reared on superficial thinking. Those who have an intimate knowledge of the moral and spiritual squalor of this cult, as the Indian Muslims unfortunately have, know how hidden underneath the external glitter of Hindu prosperity and intellectual advancement is the cult of hatred which has no parallel anywhere in the world. This hatred starts from the highest caste, *i.e.*, the Brahmin and goes on manifesting itself in the lower castes till it reaches the untouchables. It will be a surprise to many outsiders to know that even among the untouchables there are castes and sub-castes, the higher one hating the lower as usual. Proceeding

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further all the Hindus, particularly the three higher castes, agree to hate the non-Hindus even more fiercely than they do the untouchables. So, it is a case of hatred unremitting and unmitigated from beginning to end. The whole structure of society and the culture of Hinduisim is based on this feeling of hatred. I myself have had the privilege of social contact with the lowest caste of Hinduism called the Shudras and have been shocked and surprised to find them treating most respectable Muslims as untouchables. A Shudra servant of a high caste Hindu will not touch the plate used by a Muslim gentleman far less to wash it. Modern city life may have compelled the Hindus to change their external behaviour in this matter so far as it affects a non-Hindu but we know it from experience that the heart of a Hindu remains unchanged. And this is as it should be. Objects religiously adored cast their influence on the mind of the worshipper. A matter-worshipping mind cannot but be matter-bound in the extreme. Communism has been hoping to succeed in breaking this cult of hatred by banishing from people's mind all allegiance to religion and we heartily wish them success in this particular matter but we are doubtful if it will ever succeed seeing that Hinduisim already contains the cult of Atheism in its range of philosophy and we find both caste system and the cult of hatred persisting and thriving in spite of this disbelief in God. It may be said that materialistic philosophy of Karl Marx will pull down this structure of caste system and race barrier of Hinduism but then it must be remembered that materialistic philosophy is not altogether unknown to Hindu tradition. To us it appears that unless and until Hinduism with all its time-worn traditions is totally supplanted by a positive, energetic, universal and democratic faith like Islam which is broad based on love, sympathy and charity for all classes and nations, the reactionary cult of hatred will continue to be the ugly feature that it is of Indian politics. It is seldom known to the outside world and not always remembered even by some Muslims that the native charity of Islam and the affability and trustiness of the Muslim mind had led the Muslims of India in the second decade of this century to merge their political identity in the major community of the Hindus and this amalgamation continued practically up to 1941, the year of



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the memorable Lahore Resolution of the Muslim League which marked the determination of the Muslims to part company with the Hindus once and for all. For more than twenty years the Muslims had fully trusted the Hindus, only to find the latter growing more scornful of the former than ever before.

We do not blame the Hindus for this. It's the basic outlook of their religion which is responsible for it and the religious attitude of mind has been found to die very hard even in the minds of those Russians that owe allegiance to Karl Marx. The adherent of a religious tradition, however indifferent intellectually, has its original outlook sticking to him, however much he may fly from it. A religion propounded at the tribal or national stage of a people's history is sure to retain the stamp of that stage even when the nation finds itself in the international age of humanity. Comparatively a recent religion, Christianity, emerged on the eve of the international age of human history. And yet its founder, on his own admission, was not competent to handle the international outlook through his religion. He said clearly :

“I am not come but unto the lost sheep of the house of Israel.”

He felt the need of an enlarging of the social outlook and the extension of the range of religious sympathy to other peoples. But he felt he was not equal to the task, as is evident from his following utterance :

“I have yet many things to say unto you but ye can not bear them now. Howbeit, when he the spirit of truths is come, he will guide you unto all truth.”\*

It is obvious that this “all truth” was nothing but a universal religious outlook which was so foreign to the Jewish mind, and which continues to be so even today. The Master felt he was standing at the junction of two ages—National and International. He felt the approach of the new age although he was lacking in power to handle it. This double aspect of the master's mind has reflected itself clearly in the social history of Christian nations. Within their own nations they exhibit quite a

\*John XVI : 12, 13.

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lot of social virtues, but the moment they are called upon to be just, not to speak of being charitable, to other nations they fail miserably. All the international tangles of our day have their source in this. Even the cult of Nazism is traceable to this narrowness of the religio-social sympathy of the Christian mind. Inspired by the founder they feel a vague yearning for co-operative international life as is shown by talks and even attempts at international institutions but their hearts cannot keep pace with their vision. As we know, with all the stretch of their imagination, the term "world" with them cannot yet include the non-white races of the world. And it is our confirmed belief that unless and until the Christian nations of the West change their Christian code of life for the international code of Islam, things will continue to be as they are. Applying this datum to Hinduism we find that it was born in a far earlier period of history than Christianity and catered for a social consciousness far less evolved. It naturally bears all the marks of jealous and exclusive tribalism for the guidance of which it was revealed. With all the lofty ideas of Mr. Gandhi and zeal of Pandit Nehru, they will never be able to infuse in the Hindu mind a sense of international or intercultural sympathy so long as it is wedded to Hindu traditions and continues even in name to be influenced by the peculiar teachings of the Vedas and the Manusmriti, and one cannot blame the Hindu community for this. It is as it should be. So long as the community continues to be Hindu in outlook, whoever happens to be its leader has consciously or unconsciously to be swayed by its emotions at important points of its national history, particularly when religious emotion is allowed to play a prominent part in the social and political affairs of the nation. Indeed, the political fate of united India was sealed, at least for a considerable time to come, when about half a century back the Hindus thought of reviving the good old days of the Vedas and of establishing Ram Raj, as they called it, on the whole of this peninsula of India. The seed of Pakistan was sown on that day, quite beyond the knowledge of the Muslims themselves. The cry of the Hindu Mahasabha is not the cry of a section of the Hindu population now. It is the voice of Hindu India roused to a frenzy of reactionary revivalism of which there is no parallel in the recent history of

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our species. It has become all the more dangerous in that the ingenuity of the Hindu mind keeps it clothed in a soft and attractive intellectualism that deceives the world outside.

As for the political attitude of Islam, it is enough to point out that the Holy Prophet on his immigration into Madinah founded a state, the first of its kind, which was composed of several religious communities. This accommodating spirit of the founder has given direction to the whole history of Islam in its treatment of other religions and it may be safely asserted that generally speaking Muslim states have all throughout been tolerant of other faiths and cultures to an extent not known of any other nation, ancient or modern. What is more, Islam has a knack of combining active religious zeal with generosity towards those outside its fold. This is its greatest achievement and it is want of proper appraisal of this fact which is responsible for certain misgivings in the minds of a large number of non-Muslims of our times in their approach to the question of Pakistan as a separate state in the peninsula of India. Indeed, Islam is rather happy when it has any opportunity of collaborating with other faiths and cultures, and its misfortune in India is that being in the minority and threatened with extinction by the church militant of neo-Hinduism it has been obliged to fight for its very existence and in this it is greatly misunderstood.

"Pakistan" was therefore a demand of despair on the part of the Muslims. The inauguration of Pakistan is, indeed, a desperate step. In a way, the Muslims are not happy about it, but the remedy does not lie in their hands.

While writing these lines, we ourselves are not in a happy mood either. As we see it, the atmosphere is poisoned by inter-religious hatred. Having invaded the political life of the country, it has made itself a veritable nuisance. What is worse, the influence of the Western concept of nationalism has made our Hindu friends complacent about their wrong sentiment and perverted outlook.

Our only hope lies in a certain change noticeable, in recent times, in the attitude of the Arya Samaj itself,

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which gave shape and momentum to this upsurge of religious reactionarism more than half a century back. Instead of its old attitude of burning hatred towards other religions and irreverence towards their founders, it is found exhibiting, of late, a sense of respectfulness towards these great benefactors of humanity, particularly towards the Holy Prophet Muhammad. If this change is real enough and if it succeeds in permeating the rank and file of the Hindu community, one may expect this fury of Hindu fanaticism to subside in not a very distant future; because the present political attitude of the Hindus has its source in their religious attitude towards Islam. And if and when this fury calms down, Indian politics may take another shape that will appear as a marvel in the eyes of the world.

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### THE DISAPPEARANCE OF GOD

BY A BRITISH MUSLIM

There is a remarkable and saddening, even calamitous, feature observable in the Christian press at the present time, wherein Christianity, in all its shades and varieties, is represented in the discussions respecting reform movements proposed to be introduced into the sphere of influence of the Church of England. That feature is the absence of any reference to God and to His will in all the *pros* and *cons* put forward in the statements made and in what are supposed to be arguments propounded. Nor does there appear to be any desire on the part of the writers to seek to ascertain, either by prayer or the study of the Christian Scriptures, the Will of God as the sole Ruler and Arbiter of action. Expediency has been selected instead of the Will of God. So complete is the abnegation that the name of God is seldom mentioned in any of the articles written on the subject, although there are many references to that man-made institution—the Church, its many decrees, whether seen through Episcopal or Nonconformist aids to sight.

The subject, of course, is not of interest to Roman Catholics although, if silent, they doubtless look on

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with interest, for with them, the Catholic Church, with the Pope as its living voice, is supreme, but even here, it is not the Will of God but the will of the Church that has the final decision. I receive, from time to time, as published, various magazines and newspapers, representing all shades of religious thought and activity. One of these has come to hand within the past week—an American production published in England—the *Catholic Digest*. This issue is of 96 pages and contains 26 articles. I have carefully perused every page and find that the name of God appears in only two of those articles, in one once only, though there are throughout the issue very many references to the Church, to the Pope, Cardinals, Monsignori, priests and nuns, to the sacraments and other human auxiliaries. In one of the articles we find the astounding statement: "Take away purgatory and God could not pardon so easily."

I turn to the *British Weekly*—one of the best, if not, indeed, the best production representing intellectual Nonconformity, but the issue is concerned mainly with the attitude of the churches or congregations towards the proposal of the Archbishop of Canterbury for a fusion or external amalgamation of Conformists and Nonconformists and a Methodist ex-president of Conference gives the Methodist view. He seems to look with alarm the fact that such fusion may mean recognition of or, at least, communion with the Old Catholics on the continent, with whom the Church of England is in full communion and with the Anglo-Catholics in England and elsewhere. "How those Christians love one another" is applied more aptly in these days in a satirical sense than with the fraternal meaning of their original utterance. I happen to know rather intimately by personal contact some of the Anglo-Catholic party, many of whom are desirous of and are working to bring about union with Rome (a forlorn hope) and although expression has not been published of their opinions I can assert that they are drastically opposed to any step that would seem to imply union of any Nonconformist party or body regarded by them as schismatical. Here again, however, in that article the writer makes no reference to God or to His Will, although he does ask if the proposed scheme

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only means some sort of inclusion within one ecclesiastical system such as exists in the Anglican Church now, where the Low Churchman, who is sometimes next door to a Plymouth Brother and the High Churchman, who is sometimes next door to a Roman Catholic, are included in the same organization.

He adds, I venture to think, rightly :

The vital thing, surely, is the unity of the Spirit and not any external union of an institutional kind.

His final question to the Archbishop is :

What does 'full communion' mean and how is it to exist between communities that differ so widely and, as some of us believe, so vitally, in the interpretation of the Christian faith and in their emphasis upon what is primary in the life of the Christian Church?

Again, no reference to God and His Will but only the question as to whether the scheme is in accord with "what is primary in the life of The Church." Does it not seem that David (Psalm x 4) had prophetic vision when he wrote: "God is not in all their thoughts."

The current issue of the *Church Times*, the organ of the Anglo-Catholic party, has a two-column article entitled "Proof of our Integrity" in which the name of God is not once mentioned. The integrity refers to whole-hearted submission to the Church and it suggests the provision of "Authority to refuse full rites of the Church to all but proven Church people."

Muslims accept Jesus as a prophet, as the prophet of his age and time. But Jesus was a Jew, not a Christian, for the term 'Christian' was now invented until more than forty years after the conclusion of his mission. It was first known and used, according to the New Testament, in Antioch about 43 C. E (see Acts of the Apostles, xi 26). The teaching of Jesus was the Unity of God, identical with the teaching of the Prophet Muhammad, who succeeded him. That doctrine is held to-day by Jews and Muslims the wide world over, more firmly than it is held by any other race, nation, sect or so-called Church.

May I recall a personal incident? Several years ago I was one day in the vicinity of Charing Cross Road, which has replaced the old Booksellers' Row of the Strand, and made a call upon a second-hand bookseller of my acquaintance. I found present five people listening intently to one who was giving his views on a variety

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of subjects, including White and Black Magic, Talismans, Astrology and kindred out-of-the-way topics. He was the late Dr. Moses Gaster, then Chief Rabbi of the Sephardic Jewish Congregation. He said not a word about religious belief until the bookseller himself a scholar, who probably knew more about the contents of the books he sold than their monetary value, said: "But, Dr. Gaster, pardon the question, but does what you have been saying, accord with Jewish belief?" The reply came unhesitatingly and in thunderous tones: "The Jewish belief is The Lord our God is One!" With the Jew as with the Muslim, it is God first and God all the time. Both Jews and Muslims look with disinterested sorrow in the plight into which misguided, aye, rather unguided, Christianity has fallen by endeavouring to find a sure footing upon a human constitution and upon man made doctrines. And the Muslim will ever continue to cry daily,

Lá iláha ill-Alláh, Alláhu Akbar

There is but one God. God is the Greatest.

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## THE DEVELOPMENT OF THE MOSQUE PLAN

BY PROFESSOR HECTOR CORFIATO, S.A.D.G., OF THE  
UNIVERSITY OF LONDON

*(Continued from Vol. XXXV, p. 332)*

### Maghrib

The first years of the Islamic conquest in the Maghrib and Spain were troublesome. The Berber element proved rather troublesome and many revolts took place. Two artistic centres are to be found—one at Kairawan, the other at Cordova. In the IXth century Fez is founded (801 C.E.) and in the XIth century Marrakesh. When the Arabs were forced to leave Spain, all Andalusian civilization and art took refuge in Morocco, Algeria, and Tunis. In the Maghrib, as in Egypt, Mosques present the most interesting example of Islamic architecture. At the beginning they present the same system of planning as the Mosques of 'Amar or Ibn Tulūn. The minaret takes a square shape thought by many to have been designed on the model of

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the Pharaos of Alexandria. Most of the Mosques of Tunis, Algeria and Morocco have the central colonnade wider forming a sort of nave, a feature found exceptionally at Al-Azhar which was founded by a Fatimid Caliph Al-Mu'izz who came from Tunis.

In the XVIth century under Turkish influence the cupola appears, (the Mosque of Sidi Mahrej in Tunis). The minaret also becomes octagonal. The Mosque of Cordova with a central colonnade wider than the other colonnades, eleven in all, was started by 'Abdur Rahmán. Hisham I extended towards the South, Hakim II added 12 naves, Hakim III added 8 colonnades. Originally the Mosque was covered with timber ceilings, replaced later with light vaulting except a small portion. In front of the *Mihráb* where we have a *Maqsūr*, a survival of the choir enclosure of some Christian Churches. At Talimeen the Mosque of Mansurah presents the classical plan of 'Amar with a wide space in front of the *Mihráb*.

### Persia

Persia has produced many great architects, and it is well known that when Timur, the Lame, wanted to embellish Samarkand, he brought architects from Persia. Besides several buildings of a religious character such as oratories, convents, cemeteries etc., we find very fine Mosques with a central *Sahn*. The use of brick as a building material forced the Persian architect to ingenious devices in order to give colour to his buildings. Enamelled bricks, corbelling out of bricks, brick patternings, stalactites and brick fret work, will be some of the means used to give colour to an elevation. Of the early Mosques, the Jami'a of Qazvin was rebuilt by Harūn-al Rashīd in 786 C.E. on the original plan conceived by Muhammad-ibn-Hajal. The the Mosque at Shiraz built in 875 C.E. by 'Amar-ibn-Lais, which has a square pavilion in the centre of the courtyard, the *Khuda Khana* or the House of God, no doubt a building in remembrance of the Ka'ba at Makka. But the first Mosque is to be seen at Ispahán, built during the Caliphate of the Abbassid Al-Mansur (760-762 C.E. 143-152 A.H.) and enlarged by Shah Tahmasp in the XVIth century 1523 C.E. The plan of this Mosque presents many points of interest.



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The four sides of the *Sahn* comprise four huge vaulted portals linked together by porticoes on two floors (superimposed arcades). The finest and largest framed by two minarets gives access to the sanctuary. This plan presents many characteristic points different from the original classical Mosque plan. The classical treatment reminds one of the colossal arch at Ctesiphon (Palace of Chosroes). The Mosque with multiple colonnades or aisles seems to be repeated four times. The principal *liwán* is covered by a wonderful cupola. Later under Shah Abbas in 1628 C.E. the typical Persian plan of a Mosque is created when colonnaded aisles disappear in favour of domed *liwan* only, like the example that the Mosque at Ispahan presents. The Mongolian conquest of Persia made no difference to local building methods. When Hulagu's daughter was buried at Maragha (Persia) in 1260 C.E. her tomb presented all the characteristics of Persian architecture. I must say, however, that sometimes one finds Chinese influences in the decoration as Bibi Hanoum, the Chinese princess wife of Timur the Lame, who brought to Samarkand Chinese decoration potters. The Mosque of Shah Sindeh (1392 C.E.) shows some of these Chinese influences. Timurlane's Mausoleum at Samarkand (Gor-Amir) built by Muhammad bin Mahmud of Ispahan belongs to the same type of buildings. Small tender cupolas are built over the entrance, like at Imperial mosque at Ispahan.

Shah Abbas transformed Ispahan into one of the most beautiful cities of the Eastern world. It is for the first time that we find in Islam's architecture a preconcieved plan for a whole scheme, ensemble.

### Turkey

After the death of Malik Shah, the Seldjuk Empire had been divided into three Sultanates—those of Persia, Syria and Asia Minor. In the latter country the nephews of Malik Shah Dáūd and Kilidj Arsalān founded the Kingdom of Iconium and Rūm. Persian art, especially the art of fabrics, carpets and embroideries had penetrated the country. The Seldjuk Kingdom borrowed too from its neighbour, Byzantium, many

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methods of construction, planning and decoration, and very often we find that Greek architects build for the Sultan of Koniah. At Siwas Greek architects have left the marks of their skill in the famous Madrassah and minarets of the place. The nearer to Constantinople the Turks went, the more important Byzantine influence became. When a new architecture comes into contact with an older architecture, if the architectures are of equal value from the point of view of progress, one borrows from the other forms but realizes them by its own means of traditional construction. If, on the other hand, the two architectures are not of equal standard, the more advanced will improve its own methods of construction, decoration etc. When the Turks penetrated into Anatolia, a Byzantine province in olden days, they found that Seldjuk influence had been there only for one or two centuries. Turkish penetration was political and religious, so local crafts remained more or less intact. Thus the Turks adopted the Byzantine dome or cupola as an essential element in their planning. The conquest of Anatolia consecrated these borrowed or adopted methods, and it is Santa Sophia that was to become the prototype and the Mosque of Bayazid reproduced exactly its cupola. Very often the architects of Turkish Mosques are Christians, usually Greeks, such as Christodoulus, Sinanis or Sinap. The architect of the Mosque, Yeshil-Jami, at Brussa, was a Greek by name Ilias-ali. The decorations were carried out by Egyptian artists and it is known that Sulayman sent back to Egypt six hundred Egyptian craftsmen that Selim had brought to Constantinople. In Anatolia we find the two types of Mosque plan in use—the one with parallel naves and colonnades and the Egyptian cruciform plan. But the conquest of Constantinople changed the plan again. The reason may be found in the fact that the Greek architects employed were familiar with the cupola. The cupola plan with Syro-Egyptian and Persian decoration is predominant. A special column, that with a stalactite capital is to be found. Mutani Effendi says that this was invented by Khayruddin, the architect of the Mosque of Bayazid. If the Turkish Mosque is small, one cupola will suffice. If it is a large one, two alternative solutions may be had. A larger number of cupolas or a large cupola buttressed by four

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semi-cupolas. The Mosque is always preceded by a *Sahn*, with porticoes.

Sinan built the Mosque of Sulayman the Magnificent on a square plan supporting a cupola, smaller cupola forming a majestic pyramidal composition. It cost approximately half a million pounds. Many of Sinan's pupils on the invitation of the Indian Emperor Babar went to Delhi, Agra, Lahore and of them Yusuf worked for the Mogul Emperors. Sinan designed also the Mosque of Selim at Adrianople—perhaps his finest work. He used to say that he was only an apprentice when he designed the Shahzade Mosque, a foreman when he built the Mosque of Sulayman and a master when he built the Mosque at Adrianople. The plan of the latter Mosque forms octagonal inscribed within a square. The largest Mosque in Constantinople after that of St Sophia is the Mosque of Sultan Ahmad Square plan, four piers supporting the cupola and a *Sahn* with porticoes. Until the construction of this Mosque, the Mosque at Makka was the only one to possess six minarets. When the King of Makka learned that the Sultan dared to build six minarets for the Mosque, he sent a protest. To appease the King, Sultan Ahmad built a seventh minaret to the Mosque of Ka'ba, and rebuilt the roof with heavy sheets of gold, with gutters made of gold, and restored its 360 cupolas. What forms the beauty of the Mosque of Ahmad is the piling of cupolas and semi-cupolas.

### India

India presents a problem of its own. It had a strong civilization when the first Islamic conquests occurred towards the beginning of the 8th century (712 C.E.). In other countries Islam found monotheistic religions, akin to the teachings of the Prophet, like Christianity and Judaism. The complicated polytheism of India presented an obstacle and barrier to the rapid expansion of Islam.

The first kingdom was established at Ghazni towards the end of the Xth century. After the destruction of Ghazni, Delhi became the capital of the Afghan Ghouris. Babar in 1494 C.E. was the Emperor who established a

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strong Muslim Empire in India, with a very strong, solid and capable administration. Babar and his successors founded, so to speak, a new language, Hindustani. We distinguish two periods. One anterior to the Moghul Empire and the other posterior to its foundation. In the first period the local Jain style is predominant. In the Moghul period Persian influence is present. But India is a country so vast that several subdivisions may be made in the style of Islamic buildings—Pathan, Gujrati, Bijapuri etc. Agra and Sind present different varieties too. The Mosque of Ajmer built during the reign of Qutb ud-din Aibak, Altamash and 'Alá-ud-din (1295 C.E.) illustrates the Jain influence. Seven large awls form a screen to a Jain building with its colours and cupolas or octagonal plan. But the best Indian Mosque plan is that at Fatehpur. A triumphal gateway 110 feet high leads into the sacred enclosure of the tombs of Shaikh Salim Chishti and the tomb of Nawab Islam Khan. To the right of the gateway is the Mosque. On either side of this Mosque there is a smaller Mosque making a composition of three.

In this type of plan there is a dome over the *mihraab* and aisles on the three sides round the dome. The trinity of domes is rather curious and is to be found at the Mosques of Agra, Mandu, Mirzapur and Jaunpur. The small Jain cupola is a common decorative *motif*. The Mosque at Ahmedabad presents the disposition of several domes with a plan where the column or pier is predominant. The interior treatment, architecture as well as decoration is so rich and so varied that it is almost impossible to give even a short account of it. I would like however to mention the Mosque at Gulbarga, in the Deccan, where the whole area of the courtyard about 126' × 100' was roofed with small dome of Hindu character. In India Islamic art showed its great elasticity and adaptability. Hindu traditions are present in almost all buildings, thus giving a special local character and charm. The Muslim ruler solved the problem of style more happily than any other modern architect ever attempted to do.

In this lecture, necessarily very short, I have attempted to describe the evolution of the plan of the Mosque,

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which although varied from country to country yet as a plan it remained stable. As a functional expression it had to remain stable, the elevational treatments, however, bear the imprint of local conditions and traditions. In matters of art a liberalism and wisdom of the sort justifies itself by the excellence of the result.

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## THE WAY OF LIFE

BY WILLIAM BASHY-PICKARD, B.A. (CANTAB)

### The Guidance

It is proclaimed :

“ No soul shall have a duty imposed upon it save to the extent of its capacity.”<sup>1</sup>

This is indeed a comforting thought and makes clear the justice and mercy of God ; and when to this we add the reflection that God is All-Powerful and All-Wise, as it were a bright noonday, shines the conviction that the highest accomplishment of our duty does indeed rest within our power. Without doubt we can come through all the tests of life as supreme victors. The power to do this is not withheld from us. All we have to do is to wake up our will-power. By the will we can realize the possibilities of righteousness hidden within us.

Hear next this verset :

“ Attend constantly to prayers and to the most excellent prayer and stand up truly obedient to God.”<sup>2</sup>

Why should we attend constantly to prayers ?

Because, for our right guidance and for our joy of living,—it behoves us to keep closely in touch with the source of blessing and of joy. Prayer, when practised and becomes habitual, thrills the Divine Splendour through us. Our activity becomes right and our very breathing a calm joy.

Of a truth :

“ Most surely God is Gracious to people, but most people are ungrateful.”<sup>3</sup>

<sup>1</sup> The Holy Qur'an, II : 233.

<sup>2</sup> *Ibid.*, II : 243.

<sup>3</sup> *Ibid.*, II : 238. .

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"Who will offer unto God a goodly gift? God will multiply it to him many times. God receives and amplifies and you shall be returned to Him."<sup>1</sup>

Often in renunciation is a truer, higher gain than of the object renounced. Often from a sacrifice ascending to heaven comes down a reward far mightier and far more enduring than that thing which with pain was sacrificed, for the power of God is over all.

Hearken and lay hold on this verset :

"There is no compulsion in religion. Truly the right way has become clearly distinct from the way of error. Therefore whoever disbelieves in the devil and believes in God, he indeed has laid hold upon the firmest handle, which shall not break off. And God is Hearing, Knowing."<sup>2</sup>

Of all aspects of life perhaps religion is the one which least can be subject to compulsion in any form. Religion concerns the inmost heart and the most sacred life of the individual. Outward forms are as nought, unless they shelter within them the vivifying power of belief and the sweetness of a natural sincerity. Without these, what have we but a husk of hypocrisy? How, then, can compulsion be brought to bear upon the unseen, intangible essence?

So much for compelling people to believe.

And yet there is another form of compulsion, which in the dark annals of things sacred, has launched untold evil and suffering upon humanity, and that is the attempt to compel people not to believe—in two words 'religious persecution'. Surely in these days there must be complete freedom in religion for each and all, so that no worldly pains and penalties, no supernatural threats or punishments may be inflicted against belief or unbelief. All that can be done is to expound the truth. Those who behold the truth, do they not recognize it with great joy and treasure it inalienably? And if, when truth is expounded, they behold it not, what cure is there for blindness? Surely their case is in the hands of the Most Merciful.

We realize, too, as stated in the above verset, that to-day indeed the way of right living has been clearly marked out, made quite distinct from the way of evil and

<sup>1</sup> The Holy Qur'an, II : 245.

<sup>2</sup> *Ibid.*, II : 256.

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error. So it behoves whoever will to lay hold upon the path of Truth ; for indeed the Truth cannot be brought to nought : God is Truth.

Now we broach a very important subject—one that lies close to the foundation of the present system of civilization—‘ Western civilization ’ it is sometimes called.

Mark this following verset :

“ They who devour usury cannot rise up except as one rises up whom the devil has touched and prostrated. That is so because they say : Usury is only like trading. But God has allowed trading and has forbidden usury.”<sup>1</sup>

True indeed ! Usury is a crime against humanity. It mostly means extortion of wealth by the rich from the poor and struggling classes of humanity. It is a fine mulcted upon poverty. Usury may disguise itself as financial aid to the needy, but in truth it resembles the silken web of the spider, making ever closer the entangling network of its snare about the lives and liberties of the wretches who fall therein.

Trading is open and social and human, while usury is cunningly concealed, anti-social, inhuman. Who thrives on usury thrives on evil, and time it is that the octopus evil of usury and the fair-seeming, sweet-tasting poison of interest upon money should be abolished from the travailing earth. Time it is that the financial fences and the monied barriers behind which humanity crouches fearful should be down-thrown, burst asunder, and the living spirit of mankind should be set free from the incubus of this fear and this greed of money hoarding.

Now, for an epitome of duty and reward, of action and blessing, the following verset is clear, succinct and memorable :

“ Surely they who believe and do good deeds and keep up prayer and pay the poor-rate—they shall have their reward from their Lord, and they shall have no fear, nor shall they grieve.”<sup>2</sup>

How simple, how winged with joy, how abiding in blessing ! Belief in God, practical beneficence, prayer to God, payment of portion of one’s worldly wealth to the poor—these for practical duties within the reach of all. And, upon the other side, the accompanying result—reward from God, who possesses the complete power of

<sup>1</sup> The Holy Qur’an, II : 275.

<sup>2</sup> *Ibid.*, II : 277.

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reward, absence of fear (the knowledge of God casteth out fear) and the withdrawing of grief from one's life (confidence in the complete wisdom and power of God leaveth no room for grief).

After the refreshment of the preceding verset we may continue our reading of the Qur'ân, and soon we return to practical affairs, lighting upon this verset still upon the subject of money :

"And if (the debtor) is in straitness, then let there be a postponement until (he is in) ease : but, if you remit (the debt) as alms, it is better for you, if you knew."<sup>1</sup>

Take no usury at all. If a debtor cannot repay you quickly, be easy with him, give him longer time, or, if you desire perfection, cancel his debt and count it but as alms, as a generosity, a kindness shown towards your less worldly fortunate brother. Surely this age should ponder this saying and no more should act harshly in financial oppression !

"And guard yourselves against a day in which you shall be returned to God : then every soul shall be paid back in full what it has earned, and they shall not be dealt with unjustly."<sup>1</sup>

Yea, sometimes consider thy death, when thy possessions and all worldly things shall fade away from thee and thy soul shall be with God. Reflect upon the complete justice of God.

Ponder these words and rejoice in these words, thus :

"Whatever is in the heavens and whatever is in the earth belongeth unto God. Whether you manifest what is in your minds or hide it, God will call you to account according to it ; then He will forgive whom He pleases and chastise whom He pleases. God hath power over all things."<sup>2</sup>

The glory of the creation belongeth unto God (whom verily we should praise). The Outward Dwelling and the Inward-Dwelling, nothing from His sight is hid. He is the Just, the Merciful.

"God does not impose upon any soul a duty save to the extent of its ability. Each shall have what each hath earned and upon each rest the consequences of what each hath done. Our Lord ! punish us not if we forget or make a mistake. Our Lord ! lay not on us a burden like that Thou didst lay on those before us. Our Lord ! impose not upon us that which we have not the strength to bear. Pardon us, protect us and show mercy unto us. Thou art our Patron, so help us against those who believe not."<sup>3</sup>

<sup>1</sup> The Holy Qur'an, II, 280.

<sup>2</sup> *Ibid.*, II, 284.

<sup>3</sup> *Ibid.*, II, 281.

<sup>4</sup> *Ibid.*, II, 286.



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So hath ended the second Surah of the Holy Qur'ân. Knowledge of God casteth out fear. The fearless, rejoicing soul yet turns often towards the Light. Though amid a surrounding darkness of misery and ignorance and unbelief it walketh, yet it beareth a light in its bosom and the light eternal may not be put out.

"God—there is no god but He, the Ever-Living, the Self-subsisting, by whom all things subsist."<sup>1</sup>

"God—surely nothing is hidden from Him neither in the earth nor in the heaven."<sup>2</sup>

Most people are familiar with the word "God", but how few in this age have any definite conception or even any nucleus of any conception of God—as if they moved and thought and desired and were glad and were sorrowful even as automatons, moving through unconsciously with no lively realization of the great indwelling joy of life.

Perhaps they may regard God as a great unknowable Abstraction.

Should anyone reflect for a moment upon God and the ways of God and the laws of God and the purpose of God and feel within him some urge (as it were a striving of something hitherto dormant), let him or let her peruse, even at haphazard, some portion of the Qur'ân. The Qur'ân is as a gem with many facets. From one facet at some particular moment, it may be, a piercing ray of light of joy will shine and God, in some way, become manifest.

"The love of desires, of women and sons and hoarded treasures and gold and silver and well bred horses and cattle and tilth is made to seem fair to men. This is the provision of the life of this world. God is He with whom is the good goal (of life).

"Say : Shall I tell you of what is better than these ? For those who guard (against evil) are gardens with their Lord, beneath which rivers flow, to abide in them ; and pure mates and God's pleasure : and God sees the servants.

"Those who say : Our Lord ! surely we believe, therefore forgive us our faults and keep us from the chastisement of the fire.

"Those who are patient and truthful and obedient, who spend benevolently and who ask forgiveness in the morning times."<sup>3</sup>

So we find that guidance is given to those who in sincerity seek guidance. The guidance is there, but it

<sup>1</sup> The Holy Qur'ân, III, 2.

<sup>2</sup> *Ibid.*, III, 13-16.

<sup>3</sup> *Ibid.*, III, 4.

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must be desired, in plain truth, it must be sought with a patient humility.

Suggesting that already we know and trying to reconcile universal actualities with our own already existing conceptions of final truth will not avail, but is indeed likely to retard our attaining the vantage ground of Truth, even if it does not frustrate it altogether.

"Surely religion with God is submission to His will."<sup>1</sup>

And "Submission to the will of God" is Islam.

"Say: O God, Master of the Kingdom! Thou givest the kingdom to whomsoever Thou pleasest. Thou exaltest whom Thou pleasest and Thou abasest whom Thou pleasest. In Thine hand is the good. Surely Thou hast power over all things!"<sup>2</sup>

Seeking God, we shall by the grace of God find God. It may be in the morning time, at noon day or when night bejewels the heaven with stars. It may be in the afflictions of sickness; when un hoped for joy salutes us, or when some thunder-tempest of sudden sorrow swoops over us.

Why should this not be so? At all times and in all places, lo! our Lord is there, the Abiding One.

And the mercy of God is over His creation.

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## POLITICAL SCIENCE AND GOVERNMENT IN ISLAM

BY S. MAHMUD-UR-RAHMAN

(Continued from Vol. XXXV, p. 342)

Anything carried to excess is bad. An extreme form of socialism as any other extreme political theory is likely to fail to produce the desired results because of its inherent tendency to produce reactions. In Islam we see that this fact has been realised much more clearly than in any other system of religion or political doctrine. Hence, not only in purely religious relationship, but also in the guidance of political and economic conduct, Islam prefers a middle course. It sees danger in pushing any system of economy to the extreme. Socialism is quite in accord with Islam if by substituting public ownership for private ownership it does not take away the initiative of those who are gifted with the knack of enterprise.

<sup>1</sup> The Holy Qur'an, III, 18.

<sup>2</sup> *Ibid.*, III, 25.

## POLITICAL SCIENCE AND GOVERNMENT IN ISLAM

Incentive brings out the potential qualities of man, and there is need to provide incentive and stimulus to work and industry. Instinct of possession has long actuated man to work hard, and it is true that so long as man will not learn to have an impersonal outlook on life, there must be something to fill up the gap. The dictum that "we should not do for others what they can do for themselves within just limits," should be followed with judgment and discretion exercised to the full. If the aim of the state-organisation is to combine maximum freedom with maximum justice, the socialistic ideal of Islam will be within our reach of attainment.

To Islam must go the credit for having established the First Socialist Republic—I mean an ideal republic in the truest sense of the term, circumscription of the functions of government and formulation of certain basic laws protecting the rights of the people are no doubt necessary to determine the formal character of a constitution, but they are not enough to ensure the effective working of the constitution in the practical field. Islam as a state in the early days, without any constitution in the modern sense, had to run the government of a vast territory with the Holy Prophet Muhammad as its executive chief. The Prophet ruled without the help of police force. He did not behave himself as an autocrat although he knew he could. He attained power by virtue of his superhuman struggle against immense odds, and there was none to oppose him in the final stage of his supremacy, yet his realisation was that the power had been, in the last analysis, derived from God and the people. He was only the repository of that power and he must not abuse it. This lofty consciousness of political idealism at the height of power led him to call himself vicegerent of God as well as of men. He brought the Divine Laws and interpreted them, adding to them his own when it was necessary so to add and supplement. Assisted by a consultative body composed of his wise and experienced companions, he conducted the affairs of the Republic.

The people willingly and ungrudgingly obeyed the dictates and commands of the Prophet, because they knew that the dictates and commands were meant to further their interests. The spirit of co-operation among

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the members of the new fraternal commonwealth was carried to such an extent that the maintenance of the police to coerce people into submission to the dictates of the state and to protect their life and property was not necessary. Wealth and property belonged to the nation and the Public Treasury was the common pool from which people used to get allowances according to their needs. Evils of all kinds which grow out of inequities of wealth and rank—infanticide, unlimited polygamy, gambling, usury, drinking, adultery, blood-feuds etc., yielded place to such conditions of public morality as raise virtue and righteousness above all other considerations.

The Socialist Republic of Islam took more practical shape and was elaborated under the rightly guided Caliphs, especially 'Umar the Great. The history of the early caliphate, carefully studied and analysed, gives us valuable cues to draw a constitution for any Socialist Republic which is cent per cent democratic and seeks the greatest good of the greatest number of men without outraging the laws of God and the laws of nature.

### Essential Features of a Truly Islamic Constitution

The term 'constitution' has already been used several times, and now we shall discuss what it actually refers to in Political Science. A constitution is a system of fundamental law which governs the distribution of the sovereign powers of the state among the different component parts of the government and determines the relation between the government and the governed. It also determines in clear terms what persons will exercise those various powers of the state and prescribes the manner in which those powers will be exercised for the benefit of the body politic. The Qur'án and the traditions are full of such fundamental laws and what we need is to put them into the concrete shape of a constitution. Here I quote from the Qur'án some of the fundamental laws:

"Say, I am only a mortal like you; it is revealed to me that your God is one God. So whoever hopes to meet his Lord, he should do good deeds and not join anyone in the service of his Lord."<sup>1</sup>

<sup>1</sup> The Holy Qur'án, XVIII : 110.

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The fundamental right proclaimed in these lines is the equality of man. Rank and wealth which are accidental things cannot alter the basic relationship between man and man. Even the Prophet, in spite of himself being the promulgator of the law, takes rank with the common man and does not lay a claim to any special rights for himself :

"The most honourable of men is the one who is most careful of his duty."<sup>1</sup>

The Qur'an gives the freedom of religion :

"Let there be no compulsion in religion".<sup>2</sup> "The truth is from your Lord so let him who please believe and let him who please disbelieve."<sup>3</sup>

Islam grants liberty of thought and action :

"If you do good, you will do good for your own soul ; and if you do evil, it shall be for them."<sup>4</sup>

God enjoins the sanctity of contracts :

"How can there be agreement for the idolaters with God and with His Apostle except those with whom you made an agreement at the Sacred Mosque ? So as long as they are true to you, be true to them, for God loves those who are careful of their duty."<sup>5</sup>

"O you who believe ! fulfil the obligations."<sup>6</sup>

"Those with whom thou makest an agreement, then they break their agreement every time and they are not careful of their duty."<sup>7</sup>

The right of other religionists to be protected by the state is mentioned in various places in the Sacred Book of Islam. The following quotation will show how strong is the Islamic sentiment for the followers of religions other than Islam :

"And if one of the idolaters seek protection from thee, grant him protection till he hears the word of God, then make him attain his place of safety ; this is because they are a people who do not know."<sup>8</sup>

"God does not forbid you respecting those who have not made war against you on account of your religion and have not driven you forth from your homes that you show them kindness—and deal with them justly ; for God loves the doers of justice."<sup>9</sup>

<sup>1</sup> The Holy Qur'an, XLIX : 13.

<sup>2</sup> *Ibid.*, XVIII : 29.

<sup>3</sup> *Ibid.*, IX : 7.

<sup>4</sup> *Ibid.*, VIII : 56.

<sup>5</sup> *Ibid.*, LX : 8.

<sup>6</sup> *Ibid.*, 2 : 256.

<sup>7</sup> *Ibid.*, XVII : 7.

<sup>8</sup> *Ibid.*, V : 1.

<sup>9</sup> *Ibid.*, IX : 6.

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Women have been given the right of equality with men. They are not spoken of as being inferior to men in intelligence and capacity. There is no difference between man and woman except in physical qualities which are due to nature. The Qur-án is very explicit on this point :

"I will not waste the work of a worker among you, whether male or female, the one of you being from the other."<sup>1</sup>

"Men shall have the benefit of what they earn and women shall have the benefit of what they earn."<sup>2</sup>

Regarding the distribution of wealth :

"God commands you to be equitable—give to others their due and take from them what is due to you and do not exceed the limits."<sup>3</sup>

Then we come to the questions of sovereignty of the state. The Qur-án lays down definite rules as to how the government of the state is to be run :

"And those who respond to their Lord and keep up prayer and their affairs are decided by counsel among themselves and spend out of what We have given them....."<sup>4</sup>

"God commands you to make over trusts to those worthy of them and that when you judge between people, you judge with justice ; God admonishes you with what is excellent ; surely God is Seeing, Hearing."<sup>5</sup>

"O you who believe ! obey God and obey the Apostle and those in authority from among you ; then if you quarrel about anything, refer it to God and the Apostle, if you believe in God and the last day ; this is better and very good in the end."<sup>6</sup>

We can fill pages with citations from the Qur-án dealing with the political structure of society, and the fundamental rights and privileges of men and women. It is abundantly clear that the Sacred Book of Islam is full of essential materials for the framing of a rational constitution of a Democratic Socialist Republic.

Unlike all modern constitutions which are mostly flexible and amendable, the rules and maxims which form the basis of Islamic constitution are rigid and unamendable. Islam advocates a constitution framed strictly according to these inviolable principles and maxims—call it modern or out of date—a written document in which the rights and liberties of man as determined by the Qur-án and

<sup>1</sup> The Holy Qur-án, III : 194.

<sup>2</sup> *Ibid.*, XVI : 90.

<sup>3</sup> *Ibid.*, IV : 58.

<sup>4</sup> *Ibid.*, IV : 32.

<sup>5</sup> *Ibid.*, XLII : 38.

<sup>6</sup> *Ibid.*, IV : 59.

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the traditions and the rulings of the Orthodox Caliphs, the relation of the supreme head of the state to God and the body politic and the powers to be exercised by the several departments of the government are set forth in a clear, precise and unequivocal language. The constitution is, however, amendable only in those parts which do not conflict with the basic principles, if time and circumstances need such an amendment for the good of the citizens.

In a state there are two bodies of law—one, constitutional and paramount, the other, statutory and subordinate. Similarly, there are two law-making authorities. All constitutional changes are to be made by an assembly of jurists competent by their knowledge, virtue, experience and judgment to advise on important matters affecting human rights and religion, while all ordinary laws are made in the legislature. The separation between these two law-making bodies is necessary inasmuch as the constituent assembly creates the legislature, a subordinate body which must not be allowed to meddle with the fundamental law of the state.

America has a written constitution of this type which cannot be changed or amended by the legislature. In England the constitution has developed through a process of evolution for many ages. Based on common law and conventions, it is unwritten and flexible, and the British Parliament is supreme in its power to change, alter or amend the constitutional law just as ordinary statutes. Many advantages are claimed for this flexible constitution. It is readily amenable to change adapting itself to changing conditions. No elaborate procedure is needed as in the case of a written constitution, because the Parliament effects necessary changes at its will. Islam is decidedly against such a flexible constitution as it readily assimilates to itself the passions and prejudices of the people and the excesses of a transient majority. In a country peopled by various nations, such a constitution is entirely unworkable.

Islam abhors anything vague and indefinite; it makes all points clear, precise and logical. Consistently with this, it lays down clear provisions regarding the rights of the citizens, the powers of the government and the constitution of sovereignty. Firstly, the constitutional document should clearly state how far the citizens are

## ISLAMIC REVIEW

free in their acts and movements and what limitations the government is subject to, so that they may enjoy that freedom ; secondly, it should lay down the rules for the organisation of the different parts of the government and for the distribution of powers among them and for their administration ; and thirdly, it should describe how and when the constitution can be changed if such a change becomes necessary.

According to Islam, a constitution is a sacred document and as such should be revered and respected by all the citizens of the state. But the modern tendency is to regard constitutions in the light of ordinary institutions and revise or alter them from time to time in order to bring them into harmony with the new conditions of society. This tendency should be deplored as the path of peace and happiness does not lie through sweeping innovations, but if we want real peace and happiness, we must stabilise our minds. There lurks danger in being carried away by the sudden outburst of emotions at the fancy progress of some nations. The best thing is to keep fast to the covenant of Allah, unmoved and contented, walking humbly in our own path, lord of ourselves, till we find others come back through a cycle of trials and errors to the path of God.

### **Electorate**

How far the people have the right to determine the form of government and choose those who guide and direct its affairs is the first question of democracy that we need to consider here. We have seen that the Qur'ān clearly points to the administration of public affairs of all sorts by counsel among the people themselves. This is, in popular language, democracy, which means government of the people by the people for the people. 'Umar, the second Caliph of Islam, under whom a system of representative government was established according to the teachings of the Qur'ān, announced the great political dictum :

" A government cannot be worthy of its name under which voice of the ruled remains unheard."

So it was the rule of his government that every important affair used to be referred to the Majlis-i-Shūra—the council for decision.



## POLITICAL SCIENCE AND GOVERNMENT IN ISLAM

From this it is conclusively proved that in Islamic democracy every citizen has the right to voice his opinion on all public affairs which affect individual and national interests. But it is not possible for all the members of the state to meet together in a particular place, discuss and decide matters. If decisions are taken in that way there will be endless deadlocks and stalemates. So, for practical purposes, the people elect from themselves representatives who form a sort of council in order to discharge legislative and administrative functions for them. Thus modern democracy is a kind of representative government and those who elect representatives to guide and direct its affairs are known as the electorate.

The electorate exercise their functions through voting. Now who in the state has the right of voting, that is to say, who can elect and who cannot? In many modern democratic states, universal suffrage is not recognised; they lay down educational, property-owning and tax-paying qualifications as necessary conditions of a voting privilege, thus making a distinction between the rich and the poor, the capitalists and the wage-earning class, the literate and the illiterate. In some countries, systems of weighted voting prevail allowing one section of people to more power and influence than the other. All these processes of distributing the powers of the state are against the democratic principles of Islam which opposes distinctions in any form between man and man and supports universal adult suffrage equally for both men and women. Islam recognises suffrage as the natural right of every man and woman who has reached the age of discretion; it excludes mental defectives and moral bankrupts.

*(To be continued)*

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### JESUS SON OF MARY HIS BIRTH AND DEATH

BY KHWAJA NAZIR AHMAD

*(Continued from Vol. XXXV, p. 338)*

The Christian critics of Islam raise various objections and try to justify their foolish dogmas by wrongly interpreting certain verses or attaching special meaning to the

## ISLAMIC REVIEW

words of the Holy Qur'an. I will now deal with these objections.

1. Jesus has been described in the Holy Qur'an as a *Kalimah* (word) of God and a *Ruh* (inspiration, revelation or spirit) of God and as a sign of God into whom the spirit of God was breathed. It is, therefore, urged that Jesus had no father.

The relevant verses are :

O followers of the Book ! do not exceed the limits in your religion, and do not speak (lies) against Allah. But speak the truth. The Messiah Jesus son of Mary is only an apostle of Allah and His word which He communicated to Mary and an inspiration from Him.<sup>1</sup>

The Arabic words are *Kalimah* and *Ruh*. *Kalimah*, a word from Allah, stands for a prophecy of God, and Jesus was born in accordance with a prophecy from God to Mary. This word is frequently used in the Holy Qur'an to mean a prophecy. Thus the promise given to Zacharias was a "word from Allah,"<sup>2</sup> and John was the verifier of that word because his birth brought about the fulfilment of that prophecy. A comparison with another verse makes the position perfectly clear.

And Mary, the daughter of Amran who guarded her chastity, so We breathed into him of Our inspiration and she accepted the truth of the words of her Lord and His books and she was of the obedient ones.<sup>3</sup>

Speaking of Mary the Book says that "she accepted the truth of the words of her Lord." Thus Mary is here the verifier and not Jesus. The only meaning that can be given to the word : *Kalimat* in the verse is the prophetic words of her Lord, i.e., the Divine inspiration which she received from God relating to the birth of Jesus. It is noteworthy that the inspiration is breathed into *him*, i.e., the body of Jesus.

The Holy Qur'an in numerous places speaks of the "word of Allah" to indicate Divine revelation, and the context in those places shows that Divine prophecies are meant.<sup>4</sup> Further, all creatures have been declared to be words of Allah.<sup>5</sup>

Jesus was spoken of as a sign of God as in the case of his birth an obstacle had to be removed. But even so,

<sup>1</sup> The Holy Qur'an IV : 171 see also XIX : 17 ; XXI : 91.

<sup>2</sup> *Ibid.*, III : 38.

<sup>3</sup> *Ibid.*, LXVI : 12 see also III : 44.

<sup>4</sup> *Ibid.*, VI : 34, 116 ; X : 64.

<sup>5</sup> *Ibid.*, XVIII : 109.

## JESUS SON OF MARY

all Prophets of God have been spoken of as *signs* of God because they, like Jesus, bring with them Divine arguments and revelation.<sup>1</sup> Again, the creation of the heavens and the earth,<sup>2</sup> the creation of night and day,<sup>3</sup> and the creation of man himself<sup>4</sup> have been described as *signs* of God.

I have already mentioned that the Book speaks of Divine inspiration or spirit having been breathed into him.<sup>5</sup> Evidently the word *him* cannot refer to Mary and this personal pronoun has been taken by commentators like Imam Fakhruddin Razi to refer to Jesus<sup>6</sup> and, therefore, the verse means that Mary gave birth to Jesus who received Divine inspiration. It would make no difference if the word *Ruh* is taken to mean *spirit* for we are told that the spirit of God is breathed into every man :

Who made good everything that He has created, and He began the creation of man from dust. Then He made his progeny of an extract of water held in light estimation. Then He made him complete and breathed into him of His spirit, and made for you the ears and the eyes and the hearts, little it is that you give thanks.<sup>7</sup>

Again speaking of the creation of man :

And when your Lord said to the angels : Surely I am going to create a mortal of the essence of black mud fashioned in shape. So when I made him complete and *breathed into him of My spirit* fall down making obeisance to him.<sup>8</sup>

These verses indicate that man is made complete only when Divine inspiration or spirit is breathed into him. Thus if Divine spirit was breathed into Jesus, it does not prove that he was born without a father. In fact, Lane says that breathing of spirit signifies quickening with spirit.<sup>9</sup> In dealing with the relevant verses regarding breathing of spirit into Jesus<sup>10</sup> Imam Fakhr-ud-din Razi attaches the same significance to these words *i.e.* giving of life into a foetus in the mother's wombs.<sup>11</sup> But the real interpretation is inspiration, for Divine revelation has been called *Ruh*<sup>12</sup> and the Holy Qur-án itself has also been named as such.<sup>13</sup> The Holy Qur-án also refers to Jesus be-

<sup>1</sup> The Holy Qur-an, II : 87, 253.    <sup>2</sup> *Ibid.*, II : 164.    <sup>3</sup> *Ibid.*, III : 189.

<sup>4</sup> *Ibid.*, XXX : 20.

<sup>5</sup> *Ibid.*, LXVI : 12.

<sup>6</sup> *Tafsir-i Kabir*, Vol. VIII : 176.    <sup>7</sup> The Holy Qur-an, XXXII : 9.

<sup>8</sup> *Ibid.*, XV : 28-29 see also XXXVIII : 71-72.

<sup>9</sup> Lane, *Arabic-English Lexicon*.

<sup>10</sup> The Holy Qur-an, XXI : 91 and LXVI : 12.

<sup>11</sup> Imam Fakhruddin Razi, *Tafsir-i-Kabir*, Vol. VI : 130 and Vol. VIII : 176.

<sup>12</sup> The Holy Qur-an, XVI : 2, XL : 15.

<sup>13</sup> *Ibid.*, XL : 52.

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ing strengthened by *Ruh-ul-Qudus*,<sup>1</sup> but it is not a special attendant of Jesus for the faithful are all strengthened and attended by the Divine spirit,<sup>2</sup> and we have on record that the Holy Prophet addressing Hasan bin Sabit said :

And *Ruh-ul-Qudus* is with you.

### II. The Holy Qur'án does not mention the name of the father of Jesus.

I have already stated that the Holy Qur'án it not a book of history. There was no necessity that Joseph's name should have been mentioned. The name of Zacharias' wife is omitted. There are other Prophets of God, Moses for instance, whose fathers' names have not been mentioned. The name of the father of the Holy Prophet is not mentioned

The reference to Jesus as son of Mary was really to indicate firstly, that Mary was a chosen one of God and thus her character was cleared of the allegations subsequently made against her, and secondly, to indicate that Jesus was born of a woman. This itself indicates that Jesus was neither God, nor son of God, for one born of a woman can never be God.<sup>3</sup> There is yet another son. For purposes of identification the Jews used to couple a man's name with that of his father. But in this case they were faced with a difficulty. Josuah (Jesus) was a very common name among the Jews, and so was Joseph. *Josuah ben Yusuf* would have failed to achieve the desired result. I give but one instance. Barnabas, who is mentioned by Pilate in the trial proceedings, was also named Jesus.<sup>4</sup> The name of his father was also Joseph, the teacher. To avoid confusion, Pilate referred to him as Barnabas (son of a teacher). It is because of this peculiar circumstance that Renan in his *Life of Jesus* says :

Joseph had died before his son had assumed any public position. Mary remained in a manner the head of the family and this explains why Jesus, when it was desired to distinguish him from others of the same manner, was most frequently called *son of Mary* :<sup>5</sup>

I may mention that the Fatimids were called after *Hazrat Fatimah* and not after *Hazrat Ali* for some similar reasons.

<sup>1</sup> The Holy Qur'án, 11 : 87, 253.    <sup>2</sup> *Ibid.*, LXVIII : 22.    <sup>3</sup> Job, XXV : 4.

<sup>4</sup> Dummellow, *Commentary on the Holy Bible* 716; see also Peake, *Commentary on the Bible*, 722.

<sup>5</sup> Renan, *Life of Jesus*, 42.

## JESUS SON OF MARY

### III. There is no mention in the Holy Qur-án that Jesus had a father.

Those that urge this objection, really express their ignorance of the Holy Qur-án. The Book says :

And this was Our argument which We gave to Abraham against his people, We exalt in dignity whom We please, surely your Lord is Wise, Knowing.

And We gave him Isaac and Jacob, each did We guide and Noah did We guide before and of his descendants, David and Solomon and Job, and Joseph and Moses, and Aaron, and thus do We reward those who do good (to others).

And Zacharias and John and Jesus and Elias, every one was of the good.

And Ishmael and Elisha and Jonah and Lot, and everyone We made to excel (in) the world.

And from among their fathers and their descendants, and their brethren, and We chose them and guided them into the right way.<sup>1</sup>

Here Jesus, among other Prophets of God, is spoken of as a descendant of Abraham. Without a father he could not be styled as such. But this is not all. Some eighteen Prophets have been mentioned by name in these verses and their fathers are also mentioned. The last verse (88) which deals with their fathers, must be taken to refer back to all the four groups.<sup>2</sup> If Jesus according to the Holy Qur-án had no father his name ought not to have been included in any of these groups for the Holy Qur-án refers to the fathers of all the eighteen Prophets mentioned in these verses. It is contended that the word *Ābā'i him* means paternal grandfather and not fathers. This is incorrect, but in any case this would be to argue the ridiculous, for there can be no paternal grandfather without a father.

### IV. The following verses of the Holy Qur-án are relied upon to prove that Jesus had no father :

Then with him (Jesus) she came to her people *carrying him* (with her). They said O Mary ! surely thou hast brought a great evil. O sister of Aaron ! thy father was not a bad man, nor was

<sup>1</sup> The Holy Qur-án, VI : 84-88.

<sup>2</sup> Yusuf Ali, *Translation and Commentary of the Holy Qur-án*, 313, n, 207.

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thy mother an unchaste (woman). Thereupon she pointed towards him. They said how can we speak to one who was a child in the cradle? He said: surely I am the servant of God, He has given me the Book and made me a Prophet. And He has made me blessed wherever I be, and He has ordered me prayer and (to give) alms (poor-rate) so long as I live, and (He has) made me good to my mother, and He has not made me rebellious, unhappy.<sup>1</sup>

It is urged that these verses, follow as they do, the reference to the birth of Jesus, indicate that when Mary came to her people carrying him in her arms, they charged her with adultery because she had given birth to Jesus, while she was unmarried. If such had been the case, it is surprising indeed that neither Mary nor Jesus refuted this charge. Besides, as a result of this accusation Mary should have been stoned to death. The fact that she was not conclusively established that they had not charged her with adultery.

To begin with, the word *tahmiluhú* (carrying him) does not mean carrying him in her arms. "It means carrying him on an animal."<sup>2</sup> Lane relying on the *Misbah* of Al Feiyoomee translates it as carrying or mounting him on a beast.<sup>3</sup> If we turn to the Holy Qur-án itself, we find that the same word occurs twice in another place. Some of the Companions of the Holy Prophet wanted to join an expedition. They had neither horses nor camels to ride on and came to the Holy Prophet and requested him to provide them with some animals for that purpose. The Holy Prophet was unable to do so and the Book exonerates them from any responsibility.

Nor in those who when they came to you that you might carry them, you said: I cannot find that on which to carry you.<sup>4</sup>

This verse does not mean that the Holy Prophet was to carry them in his arms, "but rather had to take them with him carrying them on animals."

The verses in question really point to the fact that when Jesus entered Jerusalem he was riding on a colt;<sup>5</sup> and that Mary, with other women of Galilee, was with him.<sup>6</sup>

<sup>1</sup> The Holy Qur-an, XIX : 27-32 Translation by Hafiz Ghulam Sarwar.

<sup>2</sup> *Lisan-ul-Arab*, Vol. XXIII : 185. see also *Taj-ul-Arus*. Vol. VII : 288.

<sup>3</sup> Lane *Arabic English Lexicon*, Vol. II : 647.

<sup>4</sup> The Holy Qur-an, IX : 92.

<sup>5</sup> Matt., XXI : 7; Mark XI : 7; Luke, XIX : 35.

<sup>6</sup> Matt., XXVII : 55-57; Mark, XV : 40-41; Luke, XXIII : 49, John,

## JESUS SON OF MARY

But the question whether Mary was carrying Jesus in her arms or on an animal can be conclusively settled if the period to which these verses refer can be determined. For this purpose we should compare verses 9 to 12 of the same chapter, and which deal with John, with these verses. In both cases there is a gap of time, and it is evident that the Book does not mention all the details of the lives of John and Jesus. In verse 9 the news of the birth of John is conveyed. Verses 10 and 11 speak of certain instructions given to Zacharias, and in verse 12, all of a sudden the Holy Qur-án directs John to "take hold of the Book" thus indicating that in the meantime he had reached the age of prophethood. The same sequence is maintained in the case of Jesus. Verses 23 to 25 relate to the birth of Jesus ; verse 36 contains certain directions to Mary, which are somewhat similar to those which had been given to Zacharias, and verse 30 suddenly represents Jesus as saying : " He has given me the Book and made me a Prophet." Thus both verses 12 and 30 refer to a period when John and Jesus had been made Prophets of God. Jesus could have stated : "(He has) made me a Prophet" only when he had been entrusted with the Mission, and he must have already reached the age of prophethood. In any case, Jesus could not have been ordered to say his prayers soon after his birth. Even if it be conceded that every child prays to God irrespective of his age, can it be urged that a child could also have been enjoined to pay the poor-rate (alms) ? To comply with this command he must have had some independent means of income or must have owned some property in his own name or right. That Jesus during his ministry in Palestine had funds is evident from the fact that he had appointed Judas Iscariot as a treasurer or as one who, in the words of John, "had the bag."<sup>1</sup> Further Jesus said : "(He has) made me good to my mother." How could he have been good to his mother, if he was an infant ? No child in that age can be of any help to himself much less to his mother.

No, the incident mentioned in the Holy Qur-án refer to a period when Jesus had already become a Prophet of God, and had in fact been entrusted with the Mission. He was then over forty years<sup>2</sup> or at least thirty years old

<sup>1</sup> John, XII : 6.

<sup>2</sup> I. R., Vol. XXX : 178-180.

## ISLAMIC REVIEW

as mentioned by Luke.<sup>1</sup> That is why Jesus referred to himself as a servant of God in the *present* tense. But throughout the remaining part of his speech he spoke in the *past* tense. Maulvi Muhammad Ali, in his *Commentary*<sup>2</sup> and also the learned author of *Tafsīr Rūh-ul-Ma'ānī*<sup>3</sup> state that the reference to Jesus as being "one who was a child in the cradle" related back to a past event and that Jesus was not a child in the cradle at the time this conversation took place. It is, therefore, wrong to allege that Mary was carrying Jesus in her arms at that time.

The Ministry of Jesus in Palestine, according to Matthew and Luke, lasted for one year. It was during this time that Jesus went to the temple in Jerusalem and had a talk with the Scribes and Pharisees. He then realized the impossibility of any argument or reconciliation with these authoritative exponents and leaders of Judaism. He was shocked at their shortcomings and wrongdoings and gave vent to his indignation. The violence of his language overreached all bounds, for he called them fools and blind, hypocrites, serpents and vipers,<sup>4</sup> and described them as the children of the devil.<sup>5</sup> They, therefore, decided to try him and kill him.

(To be continued)

## CORRESPONDENCE

"Joljit" Joppe,  
8th April 1947.

Very respected Imam !  
Assalamo Alaikum !

Many thanks for your kind letter of the 31st of March. Enclosed you'll find the declaration form properly filled. Meanwhile I have also received the pamphlets on prayer and fasting. The pamphlet on prayer is not so easy to follow, but I will do as best as I can understand and with a sincere heart which is to me the most important. Is it not so? I got your address from a Muslim doctor in the Hague and I think I'll go to him again to try to learn from him the proper way. If he is a good Muslim, I am sure he will help me.

I am not afraid of those long days fasting, but will you tell me the exact date when I have to start? I think it must be some time in July. Last year my health was very bad after my long internment and so I fasted partly in August and partly in December. But

<sup>1</sup> Luke, III : 23.

<sup>2</sup> Muhammad Ali, *Translation of the Holy Qur-an*, p. 614, n. 1543.

<sup>3</sup> *Tafsīr-i-Rūh-ul-Ma'ānī*, Vol. V: 174.

<sup>4</sup> Matt., XXIII : 15 : 33.

<sup>5</sup> John, VIII : 44.



## CORRESPONDENCE

specially after my fasting in December I regretted that it was finished I felt the bliss of fasting. It was my first experience, but it gave me marvellous moments which others, who have no experience of it, will not quite appreciate.

My only wish is to become a true Muslim and with the life of the Prophet Muhammad (Peace be on him) as an example it seems to me possible. But I know I have to learn a lot and I am convinced that I am only at the beginning, but my sincere wish is to be in India to get my education as a Muslim and then by feeling strong in my faith and belief, to give from the light of Islam to others that is my aim. I know for this aim I have to sacrifice a lot and particularly I have to learn to forget completely my untrue self or at least to be the master of it and this is difficult to attain in this Western life and world which is full of selfishness all around. And as I feel out of the Holy Qur-án the bliss hidden behind all its precepts, I want to learn in a true Muslim surrounding i.e., among people who are Muslims at heart. I therefore, want to go to India which offers me such an opportunity to educate myself. And as I see no harm or wrong in my aim. I hope and pray that God will help me to see this wish of mine fulfilled. In the meantime I have to face a lot of difficulties. My parents are old and they want to keep me here and although they are very respectable and I love them very much I have the feeling of a bird that is kept in a cage and not allowed to fly with freedom in the air and there lies the whole difficulty. So, by going away will hurt them I know, but I feel I have to do that, so that they may see the bliss of it in the end.

Another problem is whether the Dutch Government will give me permission to go. My reason to go to India will perhaps not appeal to them, because you know how the Christian world and specially the Roman Catholics [our Prime Minister is Roman Catholic] are against Islam. What am I to do then? Can you give me any advice? The reason why I am anxious to go to India is because I meet some Muslim brothers and sisters living there. They became very close friends of mine and so I like to go to them too, to prove to them that I have become a true Muslim and to live with them for some time to have an experience of the spiritual brotherhood between the east and the west.

And lastly I want to ask you about the poor-rate. It is not very much I have to give, but I want to do what little I can, but I may not be able to send it out of the country; perhaps the best thing will be to keep it till I go to India. I shall be very glad to hear from you from time to time. All my best wishes and thanks for your help.

Your sincere  
RAZIA SULTANA

## BOOK REVIEW

*On the Brink of War.* By Mubarak Mand. Published by the Colleagues, Ltd., Lahore, 1947. Pp. 333. Price Rs. 6.

The present chaotic condition of the world has set the intellectual sections of humanity to hard thinking. Muslim intellectuals are no exception. But a Muslim has his own way of approach. He is a born internationalist. Also he is an individualist and a socialist at the same time. The present treatise is an expression of this Muslim view of things. The author is a good student of history, particularly of events that have led up to the present cataclysm. He rightly thinks that nationalism of the Western brand is at the root of all evils from which humanity is suffering at the moment. He thinks and in this also he is right, that there is no doubt a tendency towards the formation of a world state but this is vitiated by the evil intention of some one nation to dominate and exploit all the other nations of the world, and this is just the opposite of the way to world peace and willing co operation. He also suggests that the individual mind has to be corrected and a world state based on a mind so enlightened and freed will bring about that peace which is the crying need of the time. The implication is a true religious awakening. The author thinks quite deeply but a still deeper study of the situation is needed.

He casually touches upon God and religion. He would have done well not to have gone for his enlightenment on this score, to Western philosophers, no matter if the philosopher be of the calibre of Bergson. The proper authority on this subject is, to be sure, the revealed knowledge vouchsafed to the last Prophet of God.

Although a survey of the world situation is the aim, the affairs of India have taken up a major portion of the book. For a student of the Hindu-Muslim question in India the book furnishes a good deal of valuable data and its analysis of the existing social order is both informative and instructive.

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