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THUS SPAKE THE HOLY PROPHET

TRANSLATION OF SAHIH OF AL-BUKHARI

Chapter 41

The Excellence of Knowledge and the word of Allah, the Mighty, the Glorious, "Allah will exalt those of you who believe and those who are given knowledge, in high degrees, and Allah is aware of what you do" (58 : 11) and His word "O my Lord ; increase me in knowledge." (20 : 114)

Chapter 42

One who is asked about knowledge while he is engaged in his own talk so he finishes the talk and then replies to the inquirer.

H. 53. Abu-Hurairah reported : Once when the Prophet, peace and blessings of Allah be upon him, was sitting in a company talking to people there came to him a rustic Arab who said, "When is the Hour?" The Messenger of Allah, peace and blessings of Allah be upon him, however, continued his talk. Some of the people said that he (the Prophet) heard what the man said and that he disliked what he said. Some others said that he did not hear it. Till when he had completed his talk, I think he said, "Where is the inquirer about the Hour?" He said, "It is I O Messenger of Allah." He (the Prophet) said, "When trust is misused, be on the look out for the Hour." He (the man) said, "How will its misuse be?" He (the Prophet) said, "When rulership is vested in unworthy hands then be on the look out for the Hour."¹⁰⁵

Chapter 43

Whoso raises his voice in respect of knowledge.

H. 54. Abdullah ibn 'Amr reported : The Prophet, peace and blessings of Allah be upon him, remained behind us in one of the journeys we had undertaken together. Then he overtook us and we were getting late for the prayer and were making ablutions and we were washing our feet inadequately ; so he called out to

us at the top of his voice, "Woe unto the heels on account of the fire" twice or thrice.¹⁰⁶

Chapter 44

Saying of a narrator of a hadith "haddathana" (he narrated to us) and "akhbarana" (he reported to us) and "amba'anā" (he informed us), and Humaidiy said, I have heard that in Ibn-U'ainiya's view the words "haddathana", "akhbarana" and "amba'ana" meant the one and the same thing. And Ibn-Mas'ud said : The Messenger of Allah, peace and blessings of Allah, be upon him narrated (haddathana) to us and he was truthful, and whatever was reported from him was also true. And Shaqiq-ibn-Abdullah said, "I have heard from the Prophet of Allah, peace and blessings of Allah be upon him, such a word." And Huzafa said "The Messenger of Allah, peace and blessings of Allah be upon him, narrated (haddathana) to us two hadith. And Abul 'Aliya reported on the authority of Ibn-'Abbās, who reported from the Prophet of Allah, peace and blessings of Allah be upon him, about what he used to narrate from his Lord. And Anas reported on the authority of the Prophet, peace and blessings of Allah be upon him, who narrated from his Lord. And Abu Hurairah reported on the authority of the Prophet, peace and blessings of Allah be upon him, who narrated from your Lord, the Glorious and Exalted."¹⁰⁷

H. 55. Ibn 'Umar reported. The Messenger of Allah, peace and blessings of Allah be upon him, said : "There is a tree among the trees, which does not shed its leaves and it provides a likeness to a Muslim ; so tell me which is this?" So people began to talk of the trees of the jungle. Abdullah said, "It occurred to me that it was the date tree, but I felt shy." Then they (people) said, "What is

it O Messenger of Allah?" He (the Prophet) said, "It is the date tree."¹⁰⁸

Chapter 45

The Imam's (leader) referring a question to his companions to test their knowledge.

H. 55. Repeated.¹⁰⁹

Chapter 46

Reciting or referring (a hadith) to a narrator And Hasan and Thawriy and Mālik consider (such) reciting permissible and some of them have deduced (the sanction for) reciting (a hadith) before the teacher, from the hadith of Dzimām ibn Tha'lab, who said to the Prophet, peace and blessings of Allah be upon him, "Has Allah commanded you that we should say prayers?" He (the Prophet) said, "yes". He (Dzimām) said, "So this was reciting before the Prophet, peace and blessings of Allah be upon him," Dzimām reported this to his people, so they considered it permissible. And Mālik deduced it from documents, which were read to the people, so they used to say, "So and so have made us witness (to this document)." And it is read out before the teacher so the reader will say, "So and so has made me to read."¹¹⁰

H. 56. Hasan reported : "There is no harm in reciting (a hadith) before the teacher" Ubaidullah ibn-i-Musa narrated to us on the authority of Sufyān, "When one recites (a hadith) before an authority on Hadith (Muhaddith) there is no harm if he says that he (Muhaddith) narrated it to me" He (Hasan further) said, "And I heard Abu 'Asim say on the authority of Mālik and Sufyān, "Reciting before the teacher is as good as the latter reciting it."

108. The simile of the date tree is so very appropriate. Apart from the fact that it is always green no part of this tree goes waste. Similarly every aspect of a Muslims' life should be beneficial to the people of the world.

109. The same hadith 55 has been repeated in this chapter. Asking this people in a certain meeting a particular question sets their imagination and intelligence in motion and is an appropriate introduction to the discussion that follows.

110. The discussion in this chapter is on the question of stating a particular fact of religion before an authority who confirms it by his silence or otherwise which is as good as that authority stating the same himself.

105. This is a lesson in etiquette. It is unmannerly on the part of an enquirer to interrupt any one in his conversation. But the man so interrupted should not show any sign of indignation but finish his first talk with patience and then address himself to the interrupter with a cheerful appearance. The vesting of authority in unworthy hands may be an appropriate sign for the end of the world but it may also indicate the doom of a particular nation. The fall of the Muslim nation is due to this bane of misplacement of authority.

106. It seems there was not enough water procured for ablution owing to shortage of time. The word *Msh* used in the text is not the technical passing of fingers over the socks when these are on. It only indicates insufficient washing.

107. In narrating hadith various words have been used by various narrators to signify the act of narration. But all of them mean the same thing. The Holy Prophet's narrating from his Lord means that he never said anything in matters religious but he was inspired by God to do so. He never said anything of his own. This gives a great importance to the words of Hadith.



Santi Nagar, Ramna,
Dacca.
Dated 11th March, 1954.

To

The Editor,
The Light, Lahore

Sir,

I herewith enclose an article for the *Light* and hope it will be published in the *Light*. The article is hand written in both sides of the paper. Hope this will not cause any inconvenience.

The article (See page 12) may strike you as somewhat scathing and not palatable. But I hope the *Light* does not stand in the way of difference of views. Anyway if it provokes criticism that is welcome. I like to send some more but that is for future.

Yours faithfully,
OBAIDUL HUQ.
Advocate.

[We assure Mr. Obaidul Haq and our numerous readers that we respect, admire and tolerate differences of opinion which we consider a "blessing to mankind." We are always glad to publish our readers' opinions although, of course, we make our own comments whenever necessary and leave the reader to judge.

—Editor, Light.]

The Editor,
The Light,
Lahore.

Dear Sir,

The letter of the Masud Butt about some Ahmadiyya Young Men's Society, Karachi, published in the last issue of *Light* is misleading and apt to create confusion. The so-called 'Society' does not commend any support whatsoever of the "Jāamat—Ahmadiyya, Karachi and the Jāamat has not given any sanction to the sponsors of the society for its formation". On the contrary 'Young Men's Ahmadiyya Association, Karachi enjoys the popular support of the Jama'at and all its office-bearers have been elected whereas the so-called society is an organisation of office-bearers only without any member.

Yours faithfully,
Azmat Khan.

MONTHLY REPORT OF AHMADIYYA YOUNG MEN'S ASSOCIATION, KARACHI.

The members of the Jama'at-i-Ahamiyya, Karachi, had since long been feeling the necessity of forming a Young Men's Ahmadiyya Association. The need for forming such an organisation for the promotion of social activities in the Jama'at was greatly stressed by all those who were present at a general meeting of the Jama'at held after Friday prayers on 26th February 1954 under the presidentship of Mr. N. A. Faruqi. The Jama'at gave a unanimous decision for the immediate formation of the organisation and the following office bearers were elected;—

President.—Mr. Muhammad Bashir Butt, M.A.

Vice-President.—Mufti Abdul Hayy Sahib.

Secretary.—Mr. Abdul Qadir Butt, B.A.B.T.

Assistant Secretary.—Mr. Iqbal Ahmad.

It was also decided that regular weekly meetings of the Association will be held every Sunday at 4-Garden Road, Karachi s.p.m. The aims and objects of the Association are to inculcate in Young Ahmadiis the spirit of sacrifice for Islam, to give them religious education, to create in them a sense to adhere to the moral principles of Islam and to bind them in a spirit of brotherly affection and love.

The first weekly meeting was held on 7th March 1954 under the presidentship of Mr. Bashir Butt. The first item was of general introduction in which every member had to introduce himself. After Coca Cola had been generously served a heated discussion took place in the course of which members put forth various suggestions for the promotion of the Association.

The second weekly meeting of the Young Men's Ahmadiyya Association was held on 14th March 1954 under the presidentship of Mr. Muhammad Bashir Butt. The programme for the meeting was as follows:—

Recitation of the H. Q.. Mr. Iftikhar Ahmad.

Minutes, Secretary.

Poem, Mr. Iftikhar Ahmad.

Speech, Mr. A. Q. Butt.

In his speech Mr. A. Q. Butt stressed the need for extending cooperation to the Association. His speech was followed by another speech by Mr. Iqbal Ahmad on the same topic.

During the general discussion which was the last item of the schedule it was decided that every member was to pay a minimum monthly subscription of Re. 1.

The third weekly meeting of the Young Men's Ahmadiyya Association was held on 21st March 1954, under the presidentship of Mufti Abdul Hayy Sahib. The programme was as follows.

Recitation of the H.Q., Muhammad Saeed.

Minutes' by Secretary.

Poem, Muhammad Akhtar and Nasim Jawidd.

Speech, Mr. Iqbal Ahmad.

In the course of his speech Mr. Iqbal Ahmad, supplied answers to 5 of the 10 questions that are to be discussed at a World Religious Conference at Tokyo in April this year.

During the general discussion two important resolutions were unanimously passed by the Association.

Assistant Secretary.

A CASE OF FANATICISM ?

Lahapara,
Dacca,
East Pak,
16-3-54.

My Dear Maulana Sahib.

As-Salaamu-Alaikum Wa Rahmatullah Wa Barkatuhu!

It is with sense of profound sorrow that I receive from the editorial note of the *Daily Millat* of Dacca, dated 13th March 1954, the news of Mirza Bashir-ud-Din, Mahmud Ahmad Sahib, the Head of the Qadian Section of the Ahmadiis, being stabbed recently, presumably, by a fanatic assailant. The details of the news, giving out the nature of the injury inflicted, might have been published in this or any other paper before hand, though it was not my chance to see it.

However, it cannot but be a matter of great shock and serious anxiety for the Muslim Community and the State, when we see that the exercise of the freedom of views, thought, and speech, even on religion, is involved with the insecurity of life and property. It appears that the anti-Ahmadi element of Pakistan is not at all brought to its senses and the fanaticism of the lowest type is still smouldering in the very heart of the country, specially in the Punjab, though it had to sustain a heavy loss in lives and properties owing to the notorious disturbances created by these fanatics about a year or so ago.

We wish the Government of Pakistan would be more severe and drastic in dealing with this sort of heinous perpetration, if they do not want to see the future of the State and the community disastrous and darkened.

Yours faithfully,
and Brotherly in Islam.
Shams-ud-Din Ahmad.

QUARTERLY INDEX

We reproduce here for the information of our regular readers a quarterly index of the number of issues which have so far been printed during the period Jan.—March, 1954.

You are requested to kindly survey this list and inform us as early as possible the missing copies which might not be in your files. We shall despatch the missing copies as soon as we receive the necessary intimation. Please quote your subscription number in all your communications.

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Dated April 8th, 1954

MANAGER.

The Light

Friday, April 16, 1954

OUR RISING GENERATION

WE publish elsewhere in this issue a report of the activities of our Youngmen's Association at Karachi. Similar Youngmen's activities are reported from other places. This is a happy sign of the times. It shows that our youth is alive to the importance of the task we have undertaken and that they are determined to continue it in spite of the general indifference of the Muslim educated classes and the blind opposition of the Mullah-ridden masses. This noble determination is the only hope of our future.

Born in the midst of an all-round decadence of the Muslim community, this movement raised the slogan of a bright future for Islam in the world. In an age of total indifference, it made it both interesting and respectable to talk about religion and God. At a moment when Muslims had lost all confidence in themselves it succeeded in raising a band of determined workers who proved Islam to be a conquering force in the world. To a world steeped in gross materialism and selfishness it delivered the message of other-worldliness and taught a section of Muslims the lesson of sacrificing time, money and energy for the sake of religion. Indeed, if the birth of Islam was a miraculous event, still baffling all historical explanation, no less so is its rebirth in this age.

But the people who are holding this banner of God aloft are but human beings not of an exceptional type. Their struggles against adverse forces, both internal and external, have been very keen and prolonged. Inheriting, as they did, a long tradition of self-indulgence, forgetfulness, disorganised social life, the present workers in the field, though thankful to Allah for what they have been given to achieve, are fully conscious of the fact that they are not leaving any smooth field for the coming generations to work upon. We are conscious of the fact that the world these youngsters are to face will be a world of intellectual chaos and moral vacuum. The general condition of the Muslims of the world, their understanding of realities is still far from satisfactory. The organisational structure of our movement itself is not yet as strong

as it should be. At any rate, it will not make the struggle of our coming generations any easier. The current of life in the midst of which our boys and girls are to live with their own values of things, is quite nerve-shattering. It would be well if we could give them some relief in the form of a well-knit organised social life—some positive atmosphere of Islamic values of life. Circumstances, however, have not allowed us to leave such a heritage for our successors in the field. All we can bequeath to them is our sincerity of purpose, our undaunted aspirations, our hard intellectual labour, our life-long struggles, the little ripples of hope and confidence that we have been able to create in the house of Islam by our humble efforts and the pointed attention of the world which they have drawn towards Islam and its Living God and Prophet. Whether all these constitute a bequest of any value it is for our rising generation and the future historian to assess. This is, however, all that we can offer and leave the rest to Allah. If we have not many achievements to our credit we have at least faith in the forgiveness of Allah and His power of putting right all that has been wrong in our work. It is this faith which we have received as a legacy from the generation that has preceded us and it is the same that we offer as a legacy to those who are to follow us in the struggle.

The new age may bring its new facilities as well as its hardships. It may solve the existing problems and create new ones. The struggle of life is always like that. It is therefore with a flexible mind that our young people should approach their own age and its problems but with a firm stand on all that is best in our traditions. If they should stoop anywhere it should be only to conquer. They must consider the demands of new application of old truths but not yield to any demand for any repudiation of any of these truths themselves. They should also seek new interpretations of established principles for their new age but not yield to any demand for the renunciation of any of those principles. The new should be hailed as a supplement and embellishment to the old but not as a force hostile to it. It is with this understanding that our youth should face their future.

When they start their struggle none of us will be there to advise them. All the advice they can get will be from the Book of God, the traditions of the Prophet and his true successors down the ages and the glowing words of the man who

was raised in this century to revive these traditions for us to act as a torch in a benighted world. They should seek inspiration from these sources and be wiser by our mistakes.

The task of reformation and reconstruction is always a difficult one. It is wearing a crown of thorns. It is only the inner light that sustains a worker in this field. The world as it is will hate such a person or at least will have no time for him. It will try to make his life miserable. But it is a cup that must be drunk to see humanity better and happier. It is the price unalterably fixed by the hand of destiny for the redemption of humanity. All lovers of humanity should be prepared to pay this price. All that the people of the world covet—fame, comfort, authority—should be a taboo for the workers in this field. They should be a living, moving protest against the current trends, current values and current diversions of life. They should be "in this world" but not "of this world." They should have not much share in the world before us because they know it is rotten to the core and is fit only for those who are spiritually dead. They should instead be building silently a world of their own, a new world which will be inhabited by a new race of men, who will have a more real grasp of the realities of life and who will not treat this life as a sport and a pastime but as a sacred trust and a solemn opportunity for dedicated service. If such an attitude spells denial of the present it also connotes affirmation of the future. Our youth should have this thing clearly in their mind as they resolve to pick up the thread of our tradition. They have to act as producers and not as consumers, as creators and not as imitators. That is their role in history and that their destiny.

FREE LITERATURE

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THEORY OF EVOLUTION AND CHANGE OF HEREDITY BY ENVIRONMENT MYTHICAL

By AKHTAR

As far as the case of man is concerned the biological theory of Evolution and change of heredity by environment is a myth and a superstition. How human mind and infinite Idea came into being?—explain this by these theories. There is no biological Evolution and no change of heredity of the species of mankind by environment, before man and after man. Before man is man and after man is man in this world. The Absolute 'Rab' is God (*Wa inna ela rabbekal muntaha*—The Quran). Show us the skull and involutions of brain like man, in any animal? Show us the likeness of "beauty and emotion" of smile of man and woman in any animal. Man has never changed his biological heredity (or Nature) by change of environment in prehistorical, post historical and any period in space and time. The Communist Prof. Nuzhdin has not changed his Biological heredity of man by environmental change in Soviet Russia. Biologically speaking, he is just a man as we are. In proof and in demonstration of your theory, please send us a second instalment and specimen of a Communist biology professor from the Russian Communist laboratory, who has changed his biological heredity of mankind by change of environment. The onus of proof lies upon you and not upon me. The Behaviourist School of Psychology (based on Evolution Theory of Biology) is also a myth and a superstition. Gestalt School of Psychology also goes against it. Environments exist under Totality.

Wolf Boys

Human history knows a large number of cases of "wolf boys" and "wolf girls". While they were infants, they were carried away and nourished by wolves for many years. But they did not change the heredity of man and woman by change of environment. They were, and are natural and normal men and women. (1) Please refer to the case of "wolf-boy" Raghuri Singh, who is now a motor driver in the Directorate of Public Relations in Delhi. He was carried away and nourished by wolves for three and a half years, but did not change his heredity of man by change of environment. (*Pakistan Times*, 5th, Feb. 1954, with reference to *Times of India*.) (2) Similarly please refer to the cases of the wolf-girls, Kamala and Amaala, who were carried away and nourished by wolf, while infants, and rescued by a Christian missionary of Midnapore in 1920. They did not change human heredity by change of environment. (*APA, Pakistan Times* 13th, Feb. 1954). (3). The man who built the city of Rome for the first time, was Romulo. While, infant, he was carried away and nourished by wolf, but did not change the heredity of man by change of environment. (Refer to any standard work on Roman History). There is no change of biological heredity and primary psychological heredity of man by change of, environment. Even if rapacious Soviet Russia becomes the den of wolves, it (Soviet Russia) cannot change the heredity of man by environ-

ment or by any means.

Society, State, Economics, Law, Ethics and Religion are the natural categories (property, quality, modality, and relation) of man. These seven existences have no biological Evolution and no change of heredity by change of environment. Therefore, they should not be interpreted by the biological theory of Evolution "They do not 'evolve' but they 'progress' on a fixed and natural 'norm'." Progress and Evolution have two different, separate and distinct meanings and connotations.

Under the Evolution theory, Environment theory, and materialistic conception of Law just under them, there is no eternal good and eternal evil. The same action, sometimes becomes good and sometimes evil, by change of environment. Good and evil are not eternal reality. Good and Evil change "heredity". But you punish a man for his certain action, thinking it to be evil, while this evil sometimes becomes good by change of environment. Therefore, you punish this man for both good and evil. Your changing good and evil have no reality of goodness and evilness in themselves but the punishment you have given this man has the reality of pain to him. Why should he be really painful for the sake of your unreality? Why you punish him. Beria was executed for both good and evil. According to your theories there should be no Penal Code, no retribution and no justice. Every man should do what he likes and thereby end blossoming society and beloved humanity; or otherwise end your Materialism, Evolution and Environment theories of Biology, with the concomitant end of their application on Sociology. If you apply them on man and society, they will come to an end in a few days. Your theories are chimera and utopia, and practically inapplicable on man and society. Dash off this deadly potion for the sake of the life of dear humanity. Humanity is certain and greater than your uncertain and paltry theories. Eternal good breaks all your evil theories. This is my practical reasoning.

Eternal Reality

Good and Evil are eternal reality. The Soviet Penal Code has a large number of ethical laws, and Ethics is a part of religion. Ethics and religion are eternal and not evolved. Please let me know wherefrom you have got the ethical laws in the Soviet Penal Code? You are following religion, but indirectly. The practical ethical laws in your Penal Code go directly against your impractical theories of biological environment. Evolution, and Materialism. The test of the truth of a theory is its fruitful application in practice. Practice denounces your theories. Also you cannot trace the sources of the practical ethical laws by your theories. Ethical laws are revelations from Allah. (*fa alhamaha fojura wa taqwaha* The Quran). No materialistic Jurisprudence can trace out the sources of the practical ethical laws. Come to the fountain of religion and revelation.

However, there is no change of primary psychology of man under any environment, rather man is the maker and demolisher of psychological environments. Men are playing the game of chess for thousands of years. They have made almost infinite numbers of psychological environments on the chess-board. No two plays are alike and no two environments are alike. Men will play on the making of the game of environments till eternity. To them environments are play-things. They may play with or break them like toys, according to their fancies. Breaking is also playing. To them these toys of environments are not scare-crows. Even the environments of chess-board and its pieces are creation of our Idea. Human Idea is infinite. According to the Qur'an, the Sovereign Man (*Khalifatullah*) is the ruler over the universe. (*wa sakhkhara lakum ma fis samawate wal ardhe jamia*)—The Qur'an). The Qur'an bestows the greatest dignity on man, undreamt of by the sciences. The sciences should not debase man—this is Islamic ideology. The sciences are servants. Man has not changed heredity by environment and not descended from monkey or any other animal or anything. Your sciences know nothing of human dignity or "izzat" Muslimise the sciences for honour's sake.

Environments

For many millions of years every man makes and unmakes myriads of psychological environments. Psychological environments are under man; man is not under psychological environments. What do you mean by psychological change of heredity under environment?—your proposition is meaningless. One proposition is certain with eternal meaning, that there is no change in natural laws, (*"fitratil lahil lati fataran nasa alaiha"*—*wa lan tajeda le sunnatil lahe tabdila*. The Qur'an). Leave off these theories and back to Nature. Every man has the nature of goodness in him. It may be in conscious or sub-conscious mind (*"laqad khalqnal insana fi ahsane taqweem"*—The Qur'an). Evilness is not man's nature. There is no change of heredity of goodness of man by any change of environment. The Qur'an gives the greatest dignity to man, undreamt of by the sciences and Materialism. They even cannot define 'izzat' (honour). To call a man "bunder ya janwar ka bachcha" (the son of an anthropoid or animal) is the greatest insult to him. This may be the ideology of monkeys but not of men. This apish ideology of Evolution theory of the West and Communism is fomenting war like guerillas. Call man "admi ka bachcha" (the son of man). This is mannish, peaceful and honourable Islamic ideology.

Even the greatest rogue and the condemned prisoner of the world has man's heredity of eternal goodness in him. His only fault lies in not acting according to the dictates of his (man's) heredity of eternal goodness. Man has free will to act this way or that way. Man's heredity of eternal goodness never changes with the change of environment. After committing murder unrightfully there is always sense of guilt in man. Disobedience to the dictates of man's eternal heredity, of eternal goodness is Evil. Every first disobedient action against the dictates of man's heredity of eternal goodness rouses a sense of guilt in him against that evil action. If he goes on doing that evil action persistently, it becomes his habit. Even then his heredity of man's

eternal goodness never changes with the change of environment or by any means. It is always there in him, may be in the sub-conscious mind. Such are the happenings with men from their first beginning and they will go on till eternity. This is also an argument against Hobbes's view in *Leviathan* that man is Evil by nature. The infant hates falsehood and never tells a lie intentionally. The dying declaration of a man is always true. He never tells a falsehood intentionally. A man has the heredity of eternal goodness of man in him from his cradle to his grave. Man is Goodness and Beauty. I love man as I love Goodness and Beauty. This is loving and peaceful. Islamic ideology for all-Humanity. "Goodness is Beauty". Prof. Rashdall could not define Goodness in his book 'Good and Evil. In this connection the Qur'an uses the words *hasan*, *hasana*, and *husna* at many places. Their root is *husn*, which means both Goodness and Beauty in Arabic dictionaries.

According to the Qur'an Beauty and Love is the Islamic ideology. Beauty and Love are not sensations but emotions. According to the psychologists (as for instance, James) there is no seat of emotion in the brain. Therefore, the sense and sensations have nothing to do and know nothing of emotion. *That which is lovable is beautiful*. This is the new definition of Beauty. Beauty has no spot, no point, no environment and no heredity. *Love is the eternal and infinite Emotion*. Billions and trillions of Darwins, Morgans, Michurins and Lysenkos cannot interpret Beauty and Love by Evolution theory. Man together with his five categories (property, quality, modality and relation) of Society, State, Economics, Law and Religion are interpreted by Beauty and Love. All these six existences are commentaries on the holy Scripture of Beauty and Love. They sound death-knell to Materialism and the Evolution theory of Biology.

Idea is not under environment. The idea of the Absolute (God) and Religion is not under environment, and therefore not EVOLVED. The universe is in sense perception (Idea). The changing or non-absolute universe with its changing and non-absolute environments are the creations and demolitions of Idea like the game of chess. "His (Allah's) manifestations are All-Times (Eternity)" —*kullo yaumin huwa fi shān*—The Qur'an. Changing spaces and changing times (i.e., changing environments) are finite, ending and perishing. The first men (Quranic Adams) on earth knew it many millions of years before Einstein. Idea is making and unmaking universes eternally. *The difference between making and unmaking is time and space. Therefore time and space are ideal. The environments are ideal*. Of what universe you speak to me?—That universe has already perished. And more universes are on the making till eternity. There is also the deepest emotion of God in us, for in the Qur'an God is beauty and love (*lahul asmā ul husna, wadud*—The Qur'an) Beauty and love are not sensations but emotions. Therefore they are not evolved. *God and Religion is not evolved*.

The Qur'an says that the universes are the manifestations of Allah's Beauty "The Absolute Allah is the Beauty (*Nūr*) of the heavens and the earth." (*The Qur'an*, ch. the Light). The Absolute Allah is the Absolute and unchanging Beauty. The changing and incomplete

postulates the unchanging and Complete (Absolute Allah). What is manifestation? I give you an illustration. This thesis of mine is not the environment of paper, ink and alphabets, but my Idea has made a form for its expression. Environments are under manifestation or expression.

Nūr—"beauty" (Lane's Arabic English Lexicon).

No complete (absolute) circle can be drawn according to the definition of Geometry. In every case the circle must be incomplete of the definition—either more or less. Evolution theory of Biology! Please reply, "What is the environment of a mathematical circle?" *There is no existence of environmental circle at all*. Idea conceives circle, or Idea encircles circle. My unanswerable question kills the Evolution theory, without giving a moment's respite for the last hiccough.

By mathematical "fission," atom is reduced to points and lines. Without them there can be no "dance" of electrons round protons. The universe is an orchestra of emotion. Mathematically speaking, the universe is reduced to cosmic points and lines—a painting. The Qur'an calls God the Absolute Painter (*Bārī, musawwir, wa-saouvernā kum*—The Qur'an). We are also painters but the incomplete ones; for we cannot draw complete lines and circles. The incomplete painter (man) postulates the Complete and Absolute Painter (God), with "Pen in his Hands." (*nūn wal qalam, yudabbirul amr, kun fa ya kūn*—The Qur'an). We marvel with up-turned eyes at His effervescent painting, in beautiful enchantment. "Our Lord, complete for us our beauty." (*rabbna atimm lana nūrana*—the Qur'an). The universe and its environments are peeps of emotional romanticism. "Then, hallowed be Thy Name, the most beautiful of the formers"—(*fa tabarakal lāho ahsanal khaleqin*—the Qur'an). Ask a master painter, "What are really the environment, the profile, the silhouette, the projection, the emphasis and the colours of your painting?" He will tell you, "The masked blush of my beautiful emotion." Similarly, the bigger painting of the universe is reduced into emotions of Beauty and Love. They break Environment and Evolution theory.

A point has position but no magnitude. A point is in Idea. According to this definition of Geometry, the universe is also a mathematical point and is in Idea. The point of universe has no magnitude, i.e., has no environment. When there is no environment, there is no Evolution and change of heredity. Evolution is hallucination and delusion. Illusive Evolution Theory! Are you so audacious as to falsify Mathematics?—the mother of Arts and Sciences. The neo-trinity of the solodivinity of Atheism, Dialecticism, and Communism, is broken. "Have you seen him who takes his low desires for his God." (*ara, atta maniattakhaza elāhahu hawa hu*—the Qur'an).

One mango has environment, but THE ONE has no environment, no position and no magnitude. He is ABSOLUTE GOD (*Allahus samad*—The Qur'an).

The change of sex from man into woman and *vice versa* is not change of the species and heredity of mankind. Both man and woman belong to the same species and heredity. The above instances are the cases of hermaphrodites. Every man has also got more or

less the natural properties of woman in him, and *vice versa*. Every man and woman naturally possesses the sex harmonies of androgen and estrogen in him or her. Change of sex in man and woman is due to the natural presence of these sex hormones in the body and not due to change of environment and change of heredity. For details, please refer to:—

1. Dr. Blair Bell: *The Sex Complex*.

2. Dr. Hamblen: *Endocrinology of Women*.

Changes of metabolism in mankind do not mean change of species and change of heredity by environment. A doctor gives medicines to a patient and he is cured. He does not change his species and biological heredity of mankind by environment. Every moment there are changes of metabolism in mankind without change of species and biological heredity by environment. Prof. Nuzhdin should please note it.

London, 6th March, 1954.

A British war-time fighter-pilot (Mr. Cowell) father of two children—has completely changed into an attractive haired-woman.....A change from male to female—much rarer than the reverse—has seldom, if ever, taken place, so late in life as the mid-thirties. (Reuter, C. & M. Gazette, 7th March 1954).

London, 8th March, 1954—

(Cowell) has 50/50 chance to become mother.....A case of true hermaphrodite.

(Star and Reuter, *Pakistan Times*, 9th March, 1954.

Hermaphrodite—"An animal or a plant in which two sexual characteristics are united: an abnormal individual in whom are united the properties of both sexes." —*Chamb. 20th Cent. Diet*.

Cowell's case vitiates the biological theory of Evolution. Man is progression from woman; for the male organ is the progression of the homologous female organ (clitoris). But Mr. Cowell made retrogression into a woman. There is not always progression but also retrogression. (*summa radadnā ho asfalā safelin*—The Qur'an).

You cannot prove that Communism and the Western Civilization are Evolution (progression). They may be retrogression like Mr. Cowell.

Islam is not an innovation in the natural values of human life in History, in its manifoldly individual, social, political, economical and legal departments; but progression on the fixed natural norm of eternal Truth. Islam holds the previous unchanging and eternal Truth of History steadfastly (*fiha kutubun qayyunah, ma kunto bid am mir rusul*—The Qur'an). Evolution is just the opposite. It is always falsifying previous Truth and is always establishing new Truth, only to falsify them again perpetually and recurrently—truth becoming falsehood and falsehood becoming truth by change of environments. *Accept truth to falsify it*. This is chicanery and treachery. It means that there is no existence of eternal truth and there is only the existence of eternally changing falsehood, or truth is falsehood. Truth is falsehood, which appears on the changing arena of changed environments, thereby making the environments themselves falsehood. Truth is falsehood, environment is falsehood and Evolution is falsehood. Evolution Theory! you come unto this last There are eternal truth in History. The event of $2+2=4$ is eternally true in

History. Dialecticism and material view of History (based on Evolution) is falsehood. False Evolution and false environment produced falsehood.

According to Evolution theory there is no eternal truth and no eternal good. What are philosophies and sciences?—the search for eternal truth or eternal good. Evolution theory falsifies all philosophies, all sciences and all eternal truth and good. If truth changes contradictorily by heredity or environment, it is falsehood. Evolution theory is the biggest falsehood and tallest lie. There are contradictory changes of environments in Soviet Russia and in Great Britain. Therefore, according to Evolution theory truth and falsehood have also changed contradictorily. Truth has become falsehood or falsehood has become truth.

If the truth of the existence of eternal truth is challenged, I take the plaint to the tribunal of eternal humanity. This court awards judgment on my behalf. Evolution theory! There is no Appellate Court for you; for there is no change (in present and in future, and therefore in past) of species and heredity of eternal humanity (or human-beings). No environment changes mankind into a new species and a new heredity. *Humanity is unchanging and eternal truth*. Dialecticism and material view of history (both based on evolution theory) are untruth.

Also reply this question: Is evolution theory truth or untruth? If it is untruth (falsehood), throw it away. If it is truth, it becomes falsehood by change of environment. The environment itself is falsehood, because it produces falsehood. However, the utmost you can say is that Evolution theory is both truth and falsehood. Your own logic falsifies your own theory. Evolution theory was concocted to falsify religion, but now this falsifier falsifies himself—Evolution is untruth. *Untruth (falsehood) falsifies religion, therefore religion is truth.*

"Your Lord is near to (i.e., wishes to) raise you to the state of All-Praises (*maqāmam mahmuda*). And (you) say: My Lord, make me enter into the ingress of truth and cause me to exit from the egress of truth, and grant me from thy bounty the Victorious Sovereignty (*sultānan nasira*)."

(The Qur'an. Ch. The Israelites, sect 9, v. 79 and 80).

The ingress and egress of truth is truth. *Truth has no environment*. The ingress and egress of truth is the knowledge thereof. And the knowledge of truth is the "Victorious Sovereignty" (*sultānan nasira*) over the environments of the universe, and over the hereafter. This is the state of All-Praises, All-Dignity (*maqāmam mahmuda*). My God, grant me this through your unbounded beauty and love!

According to the Qur'an, man is the sovereign (*khalifatullah*), made by God. The Qur'an establishes the "Victorious Sovereignty" (*sultānan nasira*) of man by truth over the universe and its environments, and over the hereafter. This is the state of All-Praises and All-Dignity. The Qur'anic man has become Sovereign over myriads of physical environments by knowledge of truth. The Qur'an makes man the conqueror of environments by knowledge of truth (*wa sakh khara lakum mā fis samāwāti wama fil ardze jami'a*—The Qur'an). The Russian Communist Prof. Nuzhdin says that in Russia they change metabolism. I say to change metabolism is to break environment and Evolution theory.

Man is the sovereign over and breaker of environments and not their slave. But the Evolution theory shackles and enslaves man in environments. The Qur'anic man is the "Victorious Sovereign" over environments and the Evolution man is the conquered slave of environments. So, the Qur'anic man breaks the enchaining shackles on the head of Evolution theory, by his dignity, eminence and knowledge of truth! Down with slavery! Down with the Sphinx of Evolution! Behold the Qur'anic man is the "Victorious Sovereign" over the universe and its environments! The Qur'anic man is the idol (environment)—breaker! The Sphinx of Evolution! The monster of Thebes! I have broken your wings and lioness-like body, with your riddles.

The Qur'an says that God made man on the form of beauty and goodness (*laqad khalaq nal insāna fi ahsane taqweem*—The Qur'an). According to the Qur'an, man; together with his five categories of Society, State, Economics, Law and Religion; is Beauty, Love, Goodness and Truth. *This is the Islamic Ideology*. Beauty, Love, Goodness and Truth are not biological environment, heredity and evolution, but breaker of Evolution theory.

After a part-publication of this thesis in the *Civil and Military Gazette*, Lahore, 7th March, 1954; I read the most startling report of a lecture by Dr. Julian Huxley, the world-renowned biologist:

Bangalore, 24th March, 1954.

.....Most people, he (Dr. Julian Huxley) said, thought of Evolution as involving constant change, which was really not so, because there was a stop after each trend had become specialised and stabilised.....

(The Statesman, 26th March, 1954).

This is the newest stand which the esteemed Doctor has taken. I thank him most humbly and respectfully. Man's ancestor is not the anthropoid or any animal. These "trends" had "specialised", had no "change" and had "stop." There is no change of the species and heredity of man, before man and after man.

"Prof. Huxley was delivering a lecture at the University Hall (Lahore) on Science and Human Destiny".....whereas the physical evolution of man spread over thousands of millions of years, has come to a standstill, a new evolution of his mind, culture and idea has only just started..... today when the changes in the world were being brought about with the changes in ideas and ideals, natural discussions, co-operation and understanding could lay the scientific basis of religion of man." (*Pakistan Times*, 10th April, 1954).

Please explain by Evolution Theory of Biology: How human mind, idea and Emotion came into being? The concept of God and religion is the eternal Idea. Evolution Theory of Biology has nothing to do with it. Religion is the only natural, eternal and unchanging Science of both phenomenon and noumenon. The principles and laws of artful Sciences change, but the principle concepts of God, Religion and Ethics never change with the change of time, space and environment. The got-up religion of Science is episedium to ephemera. There is the Heisenburg's Principle of Uncertainty in Sciences, at which the eternal Certainty of God, religion and Ethics frowns and looks down upon.

"Science and Human Destiny" is the inhumane destruction of altruistic man

by H-bombs. It is the enmity of man with his brother-man. Sciences, reply this question: Why should a man love man? The one-eyed and squint-eyed mechanical and diabolical Sciences only see the mechanical and cellular man (like atom and jelly-fish), and not the beautiful and loving man of religion. For "Human Destiny" back to Humanitarianism—Religion. Men are not caterpillar-catcher tongs or tools of physical laboratory and protoplasms of biological hotchpotch. You cannot see Man in a physical and biological laboratory. Therefore, you cannot mould Man's Religion in a scientific laboratory. The uncertain Sciences give only uncertain Destiny to man—fiendish hatred and enmity, and eternal damnation and destruction.

Sciences! You are only chemical, physical and cellular. You cannot rule over Man—your liege and lord. You are only a poker in our hearth and home. You are our handmaids. Don't straighten your crouched body beyond the laboratorial fender.

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NOTICE

We regret that owing to the serious illness of the Editor of LIGHT we could not publish the issue dated April 1, 1954.

MANAGER.

PUNJAB DISTURBANCES INQUIRY

MIAN ANWAR ALI'S EVIDENCE

Q. Would you not have prepared your force better to meet the threat to law and order in the Province if instead of 27th February, 1953, you had been informed earlier as to what was the attitude of the Central Government towards the movement and the demands?

A. Our task would have been very much easier and we would have better confidence.

POLICE FORCE

Q. Would you have added to the police force?

A. The police force was at its maximum and we could not add to it.

Q. Were you called to the conference held at Karachi on 26th and 27th February, 1953?

A. In the first conference, held on 26th February in Karachi, Mr. Ghias-ud-Din Ahmad and I were called in only for a few minutes and questioned about the strength and financial position of the movement. In the other conference held on the morning of 27th February, the discussions were at such a stage that no other decision, except to take action against the agitators appeared to be possible.

Q. Why were you called?

A. The meeting held on the morning of the 27th February was a Cabinet-cum-officials meeting. When I was called in I was required to state a plan of action that was to be adopted in the Punjab. Thereupon I made my own suggestions.

Q. Were you asked by members of the Cabinet who had asked you to join that conference, to inform them as to whether you would be in a position to tackle the situation in the Punjab, and if so, what was your answer?

A. I said that we would tackle the situation as best as we could.

Q. Did you further tell them that although the situation in the Punjab was very grave and it was a very difficult situation of law and order yet you will be able to control it?

A. Yes. We were confident at that time that we would be able to control the situation.

SITUATION WAS GRAVE

Q. Did you say that the situation was grave and difficult?

A. Yes. I also said that Government prestige was low and we would have to exert hard.

Q. Then why were you not able to control the situation?

A. We were not able to control the situation for the following reasons:—

(1) Maulana Abdul Sattar Niazi suddenly leaped into the field and took charge of the movement in Lahore. He made very exciting speeches. Maulana Abdul Sattar Niazi is a fire-brand and is in the habit of making intemperate speeches.

(2) The false rumours which were spread deliberately by the agitators about (1) the desecration of the Holy Qur'an by the police. (2) the exaggerated and false news about firing resorted to by the police; (3) the news that the Ahmadis were shooting down non-Ahmadis and (4) the technique of which there is written proof and which was spread by Maulana Ghulam Ghaus Sarhaddi, in which he had given a scheme for obstructing work in the Government offices and organising hartals and making demonstrations.

(3) General dissatisfaction among lower grade Government employees and low-income earners caused by high prices and various other reasons. I would particularly mention here that never in the history of this country did the Secretariat clerks walk out and make a demonstration and show rudeness to the Chief Secretary, the Home Secretary and the Inspector-General of Police, as happened during these disturbances. Other

Government servants in the Telegraphs, Railway Telephones and Accountant-General's offices had also marched out. The Secretariat clerks had the temerity to give a written notice that they would remain a perpetual sit-down strike until the demands were conceded and Sir Zafrulla Khan was turned out of the Cabinet.

(4) Public feeling was excited for the issue of the honour of the Prophet for a very long time and great excitement was worked up.

(5) Refusal of responsible public leaders and other gentlemen to appreciate the gravity of the situation and to assist the administration in suppressing disorder. Several of them were happy at Government's discomfiture.

(6) The failure of the army to work in the manner in which it used to before the Partition in aid of civil power. In this connection I definitely think that the partition riots were much worse and more widespread, but they were controlled because the army took a very strong line.

(7) Inability of the Muslim League leaders to face the public. In fact many Muslim League leaders were themselves joining the agitation in order to gain popularity.

(8) General apathy of the public. Everybody was quite happy as long as others were suffering. It was not until the 6th that a realisation came that nobody's honour and life could be safe, and then, for the first time, some public opinion in favour of suppressing the riots began to manifest itself. The original attitude was that as long as the Government or the Ahmadis were suffering, it did not matter.

Q. What would have been the difference if the military had been taken into confidence before March 2?

A. I do not think it would have made any difference.

Q. In the conference held at the Civil Lines Police Station on the evening of 2nd March, did you or any other civil authority say to the representatives of the army that the army was needed merely to put up a show of force?

A. No. In the letter that we addressed to the military we told them that they were required for action. This letter was drafted in the presence of GSOI, who was representing the GOC.

Q. Is it a fact that throughout the disturbances up to the announcement of the martial law, the military did not fire a single shot?

A. I think that is the true position.

ARMY WITHDRAWN

Q. The GOC says in his written statement that troops were withdrawn to the cantonment with the consent of the District Magistrate and the Senior Superintendent of Police on 4th March. Is it correct?

A. I do not know if the two civil officers mentioned gave their consent. On the evening of the 4th when I went to the Civil Lines Police Station from the office, somebody brought it to my notice that the army had been withdrawn. The SSP was there, but I do not particularly remember if it was he who brought this to my notice. The SSP did not say that the military had been withdrawn with his approval. The Brigade Major was also present and he also did not tell me that the SSP or the District Magistrate had approved of the withdrawal. When it was mentioned to me that the troops had been withdrawn and I mentioned this matter to the Brigade Major, he said he would look into it and see that they were recalled.

He said that it was correct that the withdrawal of the army on the 4th had an adverse effect on the situation.

Asked by the court to state as to what exactly the army was required to do in aid of civil power when the Home Secretary wrote his letter of the 2nd March to the G.O.C., he said: "My plan was that troops should be placed in four places,

namely, the Jinnah Gardens, the Kotwali, the Gol Bagh and the Minto Park, and the patrolling of the city should be carried out by them in armoured vehicles, bren-carriers and tanks on the main thoroughfares of the city. In the event of it becoming necessary for the troops to be used, a magistrate would ask them to deal with a particular situation, without handing it over to them."

Q. The letter says that the number of troops, the period for which they would be employed and the manner in which they would be posted would be communicated to the G.O.C. by the District Magistrate. Was any such communication addressed?

A. I do not know.

Q. On the 5th March one of the decisions taken by the Cabinet decisions taken by the Cabinet (Decision No. 2) was that the police should take very strong action and use any amount of force that might be necessary to quell disturbances and that police patrols would be supported by military contingents under their own commanders. How were the troops to be employed?

A. The idea was that if in any particular situation the police failed, they would call in the army and ask them to deal with that situation.

Q. Would the army be right in making the allegation that they were not asked to take charge of any particular situation and that consequently they did nothing?

A. Yes.

Q. Is it within your knowledge that any particular situation was handed over to the army?

A. The District Magistrate told me that the army had not carried out specific orders given to them by the magistrates. I asked him to make a report in writing. So far as I know, he did not make any report in writing.

Q. Did the district magistrate give you any instance?

A. No.

Q. Is it correct that Decision No. 2 of the Cabinet implied that the army had to act on its own initiative under its own command wherever it felt that the situation demanded its interference?

A. That was not my impression.

Q. Was it envisaged when the decisions of 5th March were taken that the army was also to act independently, namely, without being accompanied by a magistrate or police, go round and disperse by force unlawful assemblies?

A. No.

Q. Did the military in fact act independently?

A. No, not until the declaration of martial law.

Q. Were the military going round on patrols without being accompanied by the police before the decisions of the 6th?

A. Yes.

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THE WEEK

INDO-PAKISTAN

KARACHI, April 8—Over 64 million persons were killed during the two World Wars (1914-18 and 1939-45) according to a Press release by the Embassy of the Federal Republic of Germany, Karachi issued to-day.

According to the breakdown of war casualties given by the Embassy, a total of 25,300,200 civilians were killed in the two wars (500,000 in World War I and 24,800,000 in World War II).

German losses in World War II totalled 6,600,000 and in World War I totalled 2,036,897.

PESHAWAR, April 8—Khan Abdul Ghaffar Khan's speech in Parliament in which he voiced the demand for regrouping and renaming of the Frontier Province was condemned in a representative meeting of the Muslim League workers of Mansehra tehsil, including Pakhli plain in the Kaghan Valley and Allai Mountain to-day. The meeting, which was attended by three Frontier Ministers, Mian Jaffar Shah, Malik-ur-Rehman Kayani and Khan Muhammad Farid Khan passed a resolution which characterised this move of Khan Abdul Ghaffar Khan as "dangerous to the solidarity of Pakistan."

LAHORE, April 9—A team of three American educationists arrived in Lahore by air on Thursday under a scheme of university lectureships drawn by the Ford Foundation.

The team includes a Nobel Prize physicist; a social scientist and a Professor of Philosophy. During their stay in Lahore, up to April 12, they will lecture in university and colleges and confer with civic leaders.

KARACHI, April 9—Three important leaders of the Arab world, touring the Muslim countries and India to awaken "Muslim conscience" about the happenings in Palestine with particular reference to Jewish aggressive designs, have arrived in Karachi.

They are: Allama Amjad and Allama Muhammad Mahmud Sarwar, President and General Secretary, respectively, of the Islamic Conference, Bait-ul-Muqaddas and Allama Ali Tanavi.

KARACHI, April 9—A Sind-Bengal cultural association has been formed for promoting better relations between the people of East Bengal and Sind.

KARACHI, April 9—Mr. Abdus Sattar Pirzada, Chief Minister of Sind, has sent an official letter to the Prime Minister, Mr. Muhammad Ali, representing Sind's case regarding the return of Karachi to Sind, it is reliably learnt here to-day.

PESHAWAR, April 9—The Frontier Chief Minister, Sirdar Abdur Rashid said here to-day that the NWFP Government did not propose to lift the ban on the Red Shirt movement in the province.

PESHAWAR, April 9—Dr. Julian Huxley, the famous Biologist who lately attended the Pakistan Science Conference at Karachi, will visit Peshawar tomorrow (Saturday).

KARACHI, April 9—Mr. Ghulam Muhammad, Governor-General, has sent a message of felicitation to the President of the Republic of France.

NEW DELHI, April 9—The Occupied Kashmir "Legislative Assembly" yesterday passed a Bill "to provide temporarily for control of entry into the State from any place in India" and vice versa.

HYDERABAD, April 9—The Sind Governor, Mr. Habib Ibrahim Rahim toola on Friday emphasised that after the termination of foreign rule from our soil, the concept of governing must yield place to the nobler concept of serving.

KARACHI, April 9—The Red Shirt leader, Khan Abdul Ghaffar Khan, expressed the view here to-day that only 'nonviolence' represented a solution of all economic, social and political problems faced by the present world.

KARACHI, April 9—A proposal to send a delegation on behalf of the Government of Pakistan to the Hedjaz every year on the occasion of Haj in order to minimise the difficulties experienced by Pakistani Hajis, is expected to be placed before the Central Cabinet shortly.

KARACHI, April 10—The International Islamic Economic Organisation's third conference will open in Karachi on April 18 to make extensive plans for the establishment of an institute of economics.

Delegates from all the Muslim countries are expected to attend the conference, which will last till April 29.

LAHORE, April 10—Allama Inayat Ullah Khan Mashriqi founder of the Indo-Pakistan Islam League said that if Muslim Leaguers ceased to "exploit" Pakistan every good Muslim of any political party would join Muslim League.

DACCA, April 10—An indication that the expansion of East Bengal's Cabinet will be announced sometime in the third week of April was given here this evening by Mr. A. K. Fazlul Huq.

Mr. Huq also disclosed that early next month he will have a comprehensive plan ready for the rural development in the province.

NEW DELHI, April 10—A private member's call to ban marriages between men of 40 and girls under 25 was introduced in the lower House of the Indian Parliament yesterday.

LAHORE, April 11—The Punjab disturbances court of inquiry set up to probe into the circumstances which led to Anti-Qadiani Flare-up in the province early last year, submitted its report to the Punjab Government on Saturday.

The Report which is unanimous runs into 1,019 Foolscap Pages, and is signed by Chief Justice Mr. Muhammad Munir and Mr. Justice M. R. Kayani. It was handed over to the home Secretary, Punjab Government. Mr. Ghiasuddin Ahmad.

ABROAD

WASHINGTON, April 8—The senate republican leader, Mr. William Knowland, warned to-day that congress might withhold a decision on foreign aid until united states' allies decided how to respond to the call by Mr. John Foster Dulles, secretary of state, for collective action on South-east Asia.

TEHERAN, April 8—The hearing of appeal by the former Iranian Prime Minister Dr. Muhammad Mosaddeq, against his conviction for treason last December opened here to-day.

GEORGETOWN (British Guiana), April 9—Tension is mounting here after demonstrations against the refusal to grant bail to the deposed Chief Minister, Dr. Chedid Jagan, and other Peoples Progressive party leaders charged with holding an illegal procession.

CANBERRA, April 9—The American experiments with the hydrogen bombs have been "a great contribution to the psychology of peace." Australia's Prime Minister, Mr. Robert Menzies, said to-day.

EDINBURGH, April 9—The Labour Party retained a parliamentary seat in a bye-election at Edinburgh East Constituency yesterday.

LONDON, April 9—Mr. Julius Menken, a British journalist and broadcaster told the East India Association here last night that secret Communist documents have now reached London showing that the Indian Communist Party seeks to overthrow the present Government by armed violence.

Mr. Menken, who was formerly on the European Service of the British Broadcasting Corporation, and is a frequent contributor to the influential "Manchester Guardian," was lecturing on "Communist and South Asia."

LONDON, April 10—The Disarmament Commission has adjourned until next Wednesday and speculation here is that British proposal to establish a sub-committee to seek agreement on the control of atomic weapons and reduction of armaments will result in this body being set up.

LONDON, April 10—The British Ministry of Transport last night withdrew its certificate of airworthiness of all Comet aircraft pending investigation into the causes of recent disasters.