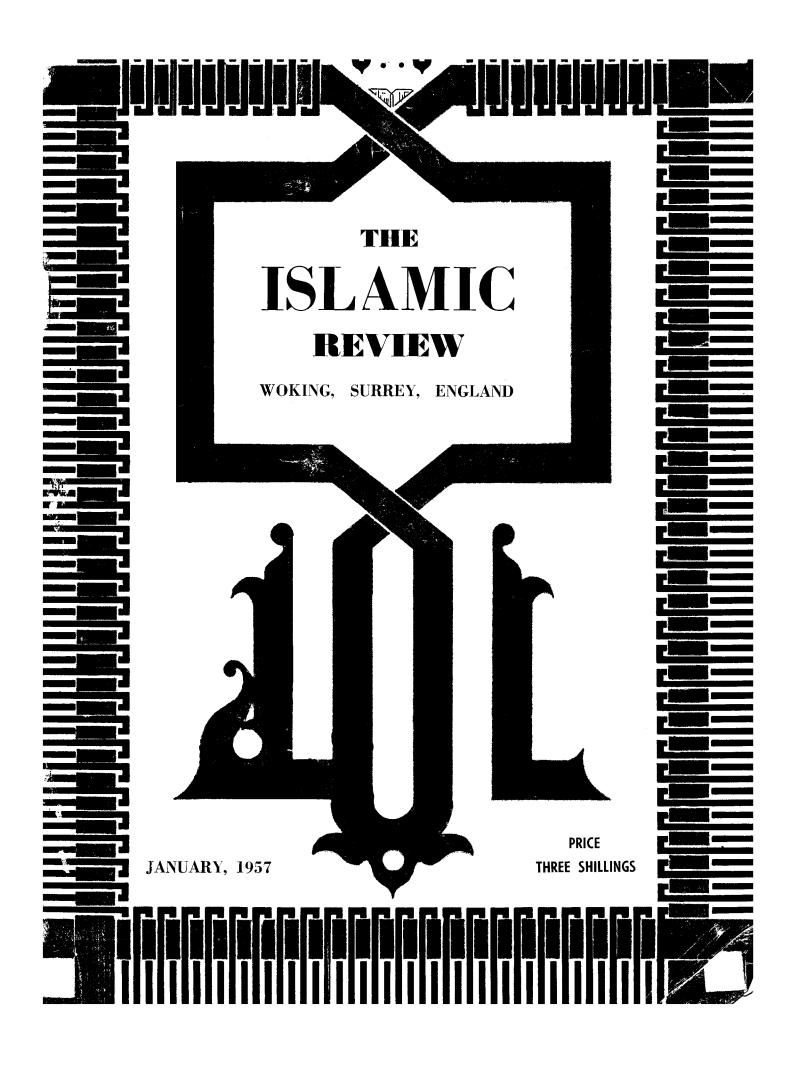
www.wokingmuslim.org

The Islamic Review archive

Large magazine format series, 1949–1971

Go to list of 1957 issues

January 1957





BAWANY VIOLIN TEXTILE MILLS LTD

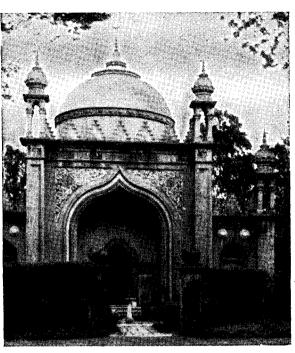
Managing Agents:

AHMED BROTHERS LTD.

32-33 Zeenat Mansions • Mcleod Road • Karachi

 $Telephone\ 31156$

An Appeal to the Friends of The Shah Jehan Mosque, Woking, England



The Council of the Woking Mosque Trust Ltd., The Shah Jehan Mosque, Woking, England, regret to bring it to the notice of the friends of the Shah Jehan Mosque, built in 1889 through the munificence of Her Highness the Begum of Bhopal, that it is unfortunately in need of urgent repairs. The roof and dome of the Mosque are of wood covered with zinc sheeting. Dry rot and wood worm have extensively attacked all the woodwork. The damage was suspected last year, and, in fact, some £600 was collected from His Highness the Amir of Bahawalpur, His Highness the Khan of Kalat and His Highness the Aga Khan for repairs. However, recently it was decided that before any repairs were undertaken, a thorough survey should be made with the help of competent engineers. As a result of this it has been found that the damage is very extensive and will not be arrested by partial treatment. It has also been found that the stone and the cement work need extensive repairs and renovations. The building contractors estimate that the total repair bill will exceed £2,000. The Trust has only £600 for this purpose and its annual income from donations and from investments hardly suffices to meet the urgent current expenditure.

The Council of the Woking Mosque Trust Ltd. have, therefore, decided to appeal to all the friends and well-wishers of the Shah Jehan Mosque, Woking, to make their generous contributions to this noble cause of preserving the oldest mosque in England.

All contributions, however small, will be gratefully acknowledged and may be sent to any of the following addresses: PAKISTAN

The Manager, The Islamic Review, Brandreth Road, Lahore.

ENGLAND

The Chairman, The Council of the Woking Mosque Trust Ltd., The Shah Jehan Mosque, Woking. EGYPT

H. H. Khan, Esq., P.O.B. 678, Cairo.

INDIA

Sh. Muhammad In'aam-ul-Haque, House No. 100-A Class, A'zampore, Malakpeth, Hyderabad-Deccan.

When sufficient funds have been collected in India, Pakistan and elsewhere, the Trust will take the necessary action to seek permission of the currency authorities of the countries concerned to have these funds transferred to England.

Those supporters who are residing in countries other than those mentioned above may please communicate with the Secretary of the Trust as to how and whom their contributions may be sent.

The Council of the Woking Mosque Trust Ltd.

- 1. M. Ikramullah, High Commissioner for Pakistan (ex-officio Chairman).
- 2. Dr. Saeed S. Mohamedi.
- 3. S. M. Murshed, Counsellor, the Pakistan High Commission, London.
- 4. (Brigadier) Shaukat 'Ali Shah, Military Adviser, the Pakistan High Commission, London.
- 5. (Major) J. W. B. Farmer, M.B.E.
- 6. D. Cowan, Lecturer in Arabic, the University of London, London.
- 7. Abdul Majid, Editor, The Islamic Review, Woking (Secretary).

TO OUR SUBSCRIBERS AND CONTRIBUTORS

The Islamic Review, the official organ of the Woking Muslim Mission and Literary Trust, The Shah Jehan Mosque, Woking, Surrey, England, and of Azeez Manzil, Brandreth Road, Lahore, Pakistan, is published monthly. In conformity with the objects of Muslim countries. In publishing such articles as deal with the world of Islamic world with those problems and difficulties. Its aim in presenting political issues is analytical and informative. All opinions expressed are those of the individual writers and not those of The Islamic Review, or its publishers.

The Editor will be glad to receive articles for publication. These will receive careful consideration and an honorarium arrived at by mutual arrangement will be paid for all manuscripts accepted for publication. All articles not accepted will be returned to

their authors, but the Editor regrets he is unable to accept responsibility for their loss in transit.

Annual subscription £1 10s. 0d.; single copies 3s. post free or the equivalent of this amount unless otherwise mentioned. Subscribers who remit foreign currency from abroad should kindly add bank charges to the amount remitted.

Registration to all countries at the equivalent rate of 6s. per annum per parcel

The cost of sending 'The Islamic Review' by Airmail varies with its destination, e.g. Egypt 3'-, Pakistan 4'- extra per copy

Orders for yearly subscriptions or single copies may be sent to:

Iraa :

Kenva:

Nigeria:

Malaya:

Perak.

Natal.

Kuala Lumpur.

South Africa:

Persian Gulf:

Tanganyika Territory:

R. L. Priestley, Esq., 56 Stuart Avenue, Harcourt Gardens, Adelaide.

British Guiana:

H. B. Gajraj, Esq., 13, Water Street, Georgetown.

British West Indies:

Maulavi Ameer 'Alie, "The Gem," 64, Charlotte Street, Port of Spain, Trinidad.

Burma:

Smart & Mookerdam, 221, Pagoda Road, Rangoon.

Ceylon:

Messrs. W. M. A. Wahid Bros., P.O. 195, 233, Main Street, Colombo.

Dutch Guiana:

Alhadj-Abdr. B. Jaggoe, "Doekan," Saramacca Straat 115, P.O. Box 926, Paramaribo, Surinam, D.G., S. America.

H. H. Khan, Esq., P.O.B. 678, Cairo. £E.1.50 post free; single copies P.T. 15.0.

England:
"The Islamic Review", The Shah Jehan Mosque, Woking, Surrey. £1 10s. 0d. post free; single copies 3s.

The Desai Book Depot, Box No. 160, Suva, Fiji.

France:

for name and address of the agent please apply to The Manager, "Islamic Review", as above. Annual Subscription, 1,500 francs post free; single copies 150 francs.

Holland:

NV Boekhandel Antiquariaat en Mitgeverij, C.P.J. van der Peet, Nwe Spiegelstraat 33-35, Amsterdam C.

Hong Kong

Sambo's Library, P.O. Box 448, Hong Kong.

The International Muslim Society, Inc., P.O. Box 37, Manhattanville, Station J, New York, 27 N.Y. \$5.00 post free; single copies 0.45c.

> Western Germany:
> Der Imam, Die Moschee, 7/8, Brienner Strasse, Berlin-D.M. 18.00 post free; single copies D.M.1.00.

Moslem Society of the U.S.A., 870, Castro Street, San Francisco, California. \$5.00 post free; single copies 45c.

Ibrahim Adem Sachwani, Esq., Merchant, Ashar, Basrah.

The City Bookshop, P.O. Box 1460, Fort Jesus Road, Mombasa.

Messrs. M. M. Ally & Co., P.O. Box 241, 103, Market Street,

Jubilee Book Store, 97, Batu Road, Kuala Lumpur. N. Muhamed Ismail, P.O. Box 233, 13, Jalan Mosjid, Ipoh,

Messrs. Union Printing Works, 91, Victoria Street, Durban,

Messrs. Tika Tore Press Ltd., 77, Broad Street, Lagos.

A. Abdul Rahim, 31 Jalan Ibrahim, Johore Bahru.

Messrs. Ashraf Bros., Import-Export, Bahrain. Messrs. Ashraf Bros., Import-Export, Kuwait.

Messrs. Janoowalla-Store, P.O. Box 210, Tanga.

AGENTS IN INDIA

Sh. Mohammad In'aam-ul-Haque, House No. 100 — A Class, A'zampore, Malakpeth, Hyderabad-Deccan.

Messrs. Usmania Book Depot, 104, Lower Chitpur Road, Calcutta.

S. Ziya Karim Rizvi, Bhagalpur.

The United States of America:

Islamia Book Depot, Newspaper Agent, New Market, Tatarpur Chowk, Bhagalpur City (Bihar).

AGENTS IN PAKISTAN

"The Islamic Review," Azeez Manzil, Brandreth Road, Lahore. Eastern Pakistan

Abdul Samad Jamali, B.A., East Pakistan Islam Mission, 28, Purana Mogul Tuli, Nawabpur Road, Dacca (E. Pakistan).

Majlis Bookstall, Bangla Bazaar, Dacca (E. Pakistan).

Shamim Book Agency, 1, Johnson Road, Dacca (E. Pakistan). Messrs. M. A. Malik & Bros., 5/16, Takarhat Lane, Nawabpur Road, P.O. Box 178, Dacca (E. Pakistan).

Messrs. M. A. Malik & Bros., Newsagents, Jessore Road, Khulna (E. Pakistan).

Messrs. News Front, 75, Jubilee Road, Chittagong (E. Pakistan).

Subscriptions may begin with any desired number.

Begum Noor Jehan, c/o Md. Wahed Bakhsh, Jinnah Road, P.O. Dist., Jessore (E. Pakistan).

Messrs. T. Ahmad & Co., P.O. Santahar, Dist. Bogra (E. Pakistan).

Muhammad Zahidul Huq, Esq., Station Road, P.O. Sonapur, Dist. Noakhali (E. Pakistan).

Pakistan Library; Booksellers & Stationers, Magura, Jessore. Messrs. M. A. Malik & Bros., Court Road, Chittagong (E. Pakistan).

Continued on page 2

Kindly quote your subscriber's number when corresponding.

Between Ourselves

THE COVER

The decorative design on the cover is the work of Mr. 'Abd al-Sattar, a young Egyptian of Pakistani extraction. The central theme is the famous Arabic sentence, Allah jalla Jalalu-hu (God, Whose might be illustrious), which is written in the Kufic characters into the design.

THE CONTRIBUTORS

The Maulavie Muhammad Yahya Butt, M.A., a Pakistani Muslim, is the Assistant Imam of the Shah Jehan Mosque, Woking, England.

The Maulana Muhammad Yakub Khan, B.A., a Pakistani Muslim, is the Imam of the Shah Jehan Mosque, Woking, England. He was formerly the Editor of the English daily, The Civil and Military Gazette, Lahore, Pakistan.

Dr. Muhammad Ja'far, a Pakistani Muslim, is Commissioner of Health in the Government of Pakistan, Karachi, Pakistan.

Al-Hajj Khwaja Nazir Ahmad, a Pakistani Muslim, is a leading lawyer of Pakistan. He is also a keen student of the Bible. His recent book, Jesus in Heaven on Earth, deals with many obscure periods of the life of Jesus Christ.

Dr. Ahmad Fakhri, a Syrian Muslim, is the Director of Desert Antiquities, Cairo, Egypt.

Iqbal Ahmad, B.Com., a Pakistani Muslim, is a student at the University of London.

W. B. Bashyr Pickard, B.A. (Cantab.), an English Muslim, is the author of several books on Islam. He also writes poetry.

The Islamic Review

JANUARY 1957

Contents	•	• •
Editorial: No Bungling in Cyprus: Security Before Self-Determinat	ion	4
Handsome Is Who Wholesome Eats by Muhammad Yahya Butt	•••	6
No Aggressive Wars		8
Healthy Future for Sa'udi Arabia		11
Pig as Transmitter of Diseases by Dr. Muhammad Ja'far	•••	12
Paraclete: The Comforter Foretold by Jesus by Khwaja Nazir Ahmad	•••	15
In Fear of God lies Secret of Success		18
A glimpse of Cypriot Turks' life in their island home		20
Analysis of the Cyprus Question		22
The Yemen — An Historical and Beautiful Country by Dr. Ahmad Fakhri		26
Islam in England		33
Flowers from the Garden by William Bashyr Pickard	•••	36
Book Reviews		37
What Others Think and Sav		39

TO OUR SUBSCRIBERS AND CONTRIBUTORS

AGENTS IN PAKISTAN (continued)

The Pakistan News Agency, Station Road, Saidpur, Dist.

Rangpur (E. Pakistan).

Shah Tabarak Hossain, Esq., Newspaper Agent, P.O.
Alamnagar Dist., Rangpur (E. Pakistan).

S. Masood Ahmad, Esq., Bookseller & Newsagent, P.O. Ghoramara, Rajshahi (E. Pakistan).

Farooq Library, Booksellers, Rajshahi (E. Pakistan). Sri Madhuzdan Bhattachari, Jee Newsagent, Zindabazar, P.O.

Sylhet (E. Pakistan).

Messrs. M. Aslam Khan, Newspaper Agents, Khan Manzil, Chandpur, Dist. Tippera (E. Pakistan).

The Manager, The News Agency, Kushtia (E. Pakistan).

Kausar Ali, Esq., M.A., Professor Daulat-pur College, Daulat-pur-Khulna (E. Pakistan).

H. K. Roy, Esq., c/o Railway Bookstall, Dinjapur (E. Pakistan).

M. A. Majeed, B.A., Newspaper Agent, Kohinoor Library, Faridpur (E. Pakistan).
M. A. Siddiqi, Proprietor of Alam News Agency, Lalmonirhat

Rangpur (E. Pakistan).

The Manager, Azmat News Agency, Chawk Bazaar, Barisal (E. Pakistan).

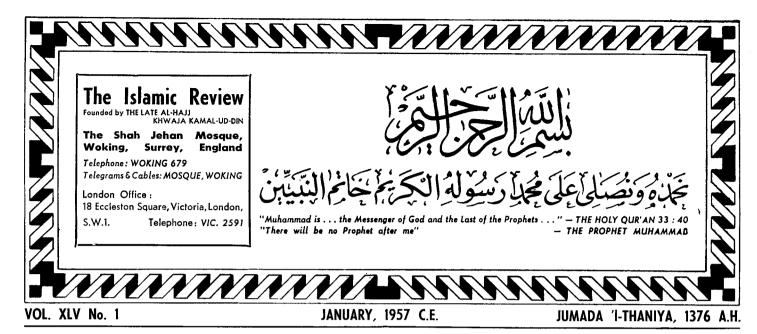
S. M. Hassan, Book House, Hashmia Restaurant, Station Road, Chittagong (E. Pakistan).

Western Pakistan

The Manager, Spring Works, 3, Temple View, Preedy Street, Karachi. Victory Bookstores, Booksellers & Publishers, Rawalpindi (W. Pakistan) The New Quetta Bookstall, Jinnah Road, Quetta (W. Pakistan).

AGENT IN KASHMIR

Annual Subscription Rs. 16/12, post free; single copies Rs. 1/11 Abdul 'Aziz Shora, Esq., Editor, Roshni, Srinagar, Kashmir.



NO BUNGLING IN CYPRUS: SECURITY BEFORE SELF-DETERMINATION

The right approach

The very first factor which must take precedence over every other consideration in determining the future of Cyprus is its strategic position vis-à-vis the world's two most vital bulwarks against Communist menace to peace—the NATO and the Baghdad Pact. Situated as it is within an artillery shot range of vital southern Turkish ports, any foothold here for Communist influences will mean a standing loaded pistol at that country, which has rightly been described as the linchpin of these two military alliances. To the Middle East and the Baghdad Pact countries where the door has already been partially opened to Communism, the least of troubled state of things in Cyprus, at the very door-steps of Turkey, which cannot but be a precursor to full-scale Red infiltration, presents a danger whose magnitude could be under-estimated at great peril to the free world.

Cyprus is thus as much a question for the Baghdad Pact Powers as for Turkey, and before arriving at a final solution the right course would be to take those Powers into confidence. The only country which, by no canon of international law, historical background or human rights comes into the picture, is Greece-700 miles away, which has nothing racially, geographically, economically or strategically in common with the Cypriots except the Greek language spoken by part of the population. It has not had a day's rule over the island as against three centuries' unbroken Turkish rule. If a mere linguistic affinity is conceded to be enough of justification for dabbling in other people's domestic affairs, China will have a good reason to be heard in the affairs of Burma, Malaya, Singapore and Indonesia, where there are much larger chunks of Chinese population than Greek-speaking population in Cyprus.

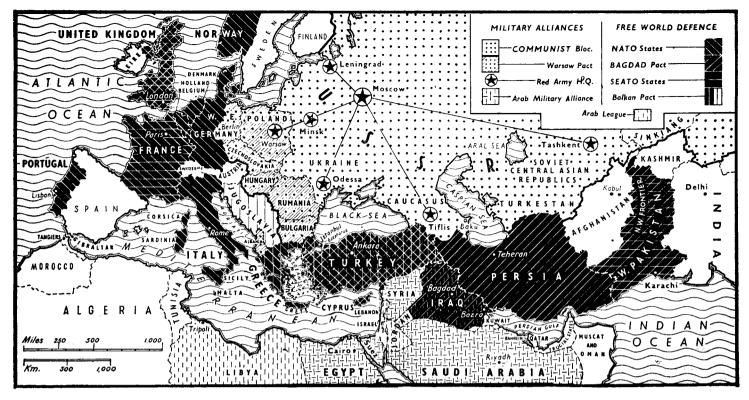
Dangers lurking in Partition

Historically, Turkey ceded the island to Britain originally in consideration of her own security reasons against her traditional danger, Russia, and subsequently, that consideration was the main factor in completely handing it over to that Power under the Lausanne Treaty. If that country, for whatever reasons of its own, is not prepared to hold the island, it has no legal right, much less moral, to leave it in a state of utter chaos, which is bound to come in the wake of its withdrawal under the Radcliffe Plan. The lesson of the grim aftermath of a similar Radcliffe Plan in the Indo-Pakistan sub-continent — a million slaughtered in cold blood and ten million uprooted from their homes on both sides — should have served as a danger signal against repeating that experiment.

Peaceful transfer of a whole population comprising two hostile elements interspersed all over the island, will need the policing of every town, village and far-flung hamlet, which will be found to be a physical impossibility. The ensuing riots and bloodshed and misery is a prospect too grim to visualise without a shudder. Even if the impossible does become possible, and the population transfer is effected peacefully, the two new States thus created, like India and Pakistan, or any partitioned territories elsewhere on the globe, are likely to remain perpetually at loggerheads, thereby endangering the peace and security of the whole of the Mediterranean region, and for that matter of the free world.

ENOSIS an echo of Pukhtoonistan

The right thing to do for Britain would be to follow the precedent set in her withdrawal from the Indo-Pakistan subcontinent, allowing her paramountcy over the native States and tribal areas to pass down to the two successor States of India and Pakistan. The Pathan Tribes on the West Pakistan border are not only racially and linguistically part and parcel of their kinsmen across the Durand Line but, unlike Greece and Cyprus, between whom intervenes 700 miles of deep ocean, they are next-door neighbours, but no man in his right senses has for a moment seriously entertained Afghanistan's anti-Pakistan drive over her artificially whipped up Pukhtoonistan slogan. The ENOSIS cry has far less slender legs to stand upon. What Britain did in that case, she must do in Cyprus. She got Cyprus on the express



Map showing Turkey's linchpin position in the free world's two biggest alliances, the NATO and the Baghdad Pact, with Cyprus as a watch-dog at her very doorstep.

understanding that she would stay there as a sentinel in the Mediterranean to be of immediate help to Turkey in case of a Russian aggression. If she wants to quit, the island must revert to where it belongs—viz., Turkey. It is futile to expect that a mere military base there would be able to function efficiently in the power vacuum, possibly chaos, that is bound to follow British withdrawal.

The fate of the Middle East countries which are already falling a prey to Soviet influences should be a warning against creating another power vacuum in Cyprus. Turkey must step in to ensure political stability and economic viability, the moment Britain walks out. No considerations of self-determination can over-ride the demands of the free world's security. If a Turkish majority population in Western Thrace can live under Greek rule without involving any violation of self-determination, it is absurd to object on that ground to a few hundred thousand merely Greek-speaking (not Greek) population living under Turkish sovereignty.

Human security must any day come above human rights. To make a fetish of self-determination to the extent of jeopardising the peace and security of the free world, including those whose "rights" are sought to be protected, will, paradoxically, be tantamount to defeating the whole intent and purpose of the U.N.'s Human Rights Charter.

Plebiscite talk an eye-wash

The plebiscite talk, the latest democratic pose adopted by Greece, also can hold little water. The fact that 250,000 Turkish Cypriots who, in recent past, emigrated to the Turkish mainland to settle on that under-populated area of Anatolia, most of them having their parents still living in the island, cannot be lightly brushed aside in any scheme of a fair plebiscite. Cyprus is still the only place on earth which they look up to as their homeland, and to which they have every right to return any day they like. The present slight Greek majority is thus a mere by-product of the large-scale exodus of Cypriots of Turkish origin in quest of better living

conditions, and cannot, in all fairness, be made the basis of changing the whole political complexion of the island from predominantly Turkish to predominantly Greek. Whatever the rights and wrongs of this aspect of the question, however, the fact remains that it would be extremely unwise to jeopardise the entire defence build-up of the free world in the name of self-determination for a few hundred thousand Greek Cypriots. The only correct approach to the question would be in the context of world strategy, directed towards fortifying world peace.

A way out

Cyprus has been Turkish in history. It is Turkish in geography. It must remain Turkish as the citadel of democracy in this strategic region, in close proximity to where the three continents meet. To all intents and purposes it is a continuation of Asia Minor, and belongs more to Asia than Europe. Any concession to the artificially foreign engineered agitation, and the forces of lawlessness such as the EOKA it has unleashed, would be creating an ideal fishing ground for the forces of subversion. And to do so in the name of the U.N.'s Charter would be a gross abuse of that Charter, whose foremost objective is to promote world peace, the emphasis on human rights itself being a means to that end. The demands of the Cypriots' self-determination can be adequately met by giving them a parliamentary government on a fiftyfifty basis between the Greek and Turkish elements at the centre, under the overall sovereignty of Turkey, with Defence, Foreign Affairs, Communications and Information in the hands of the paramount Turkish Power. Firm, clearsighted action is here as much in demand as it was in the Suez area, where, but for the timely and realistic handling by the U.S.A., the situation in the race between Democracy and Communism must have been irretrievably lost to the former. The Suez aggression blunder, actuated as it was by cheap, short-sighted sentimentalism, must not be repeated in Cyprus.



(GOD is the Light of the Heavens and the Earth)

HANDSOME IS WHO WHOLESOME EATS

By MUHAMMAD YAHYA BUTT

The Qur'an enjoins purity in the matter both of what food we take and how we earn it.

The Qur'an does not leave untouched any aspect of human life which, one way or another, affects the life of an individual, or that of humanity at large. It has some light to throw on all problems affecting the well-being of the human beings, for their guidance and inspiration.

The more a man ponders over the teachings of the Qur'án, the more he finds its terse, concise verses replete with all the profound wisdom that can bring peace and happiness

to human society.

The first thing to remember is that, according to the Qur'ánic teachings, man's spiritual well-being and physical well-being are inter-linked—the one reacting upon the other. To this effect the Book reminds:—

"O you who believe, keep your duty to God and have faith in His Messenger — He will give you two portions of His mercy" (57:28).

By the two portions of God's mercy here is meant man's physical well-being in the life of this world and that in the Hereafter. The idea is to emphasise the fact that the spiritual advancement of man cannot be possible in a vacuum, that it is dependent upon how far we lead our day-to-day life in this physical life, in accordance with the laws laid down and revealed by God for our guidance.

This inter-connection of the spiritual and the physical in man is carried to the extent that even such apparently trifling matter as our daily food, we are told, counts in making us, spiritually, what we are. Not only what we eat as food, but also how we earn that food also counts. That the things we eat have great effect upon our inner-self or morals is a fact which is borne out by daily observation. It is common knowledge that carnivorous animals—that is, animals which live on flesh—are more powerful and daring than those who feed on grass or vegetables. This is the reason why the Qur'an, rooted as its teachings are in the deepest principles of the working of man's nature, goes to the extent of laying down

some dietary rules for our guidance. Certain foods are forbidden. Those allowed, we are told, must also be free from the taint of unlawful methods of earning. Says the Book:

"O men, eat the lawful and good things from what is in the earth, and follow not the footsteps of the devil. Surely he is an open enemy to you. He enjoins on you only evil and indecency and that you speak against God what you know not" (The Qur'an 2:168).

Here we are enjoined to eat only lawful things. Otherwise, we are warned, there is every possibility of going astray from the right path. The word *Halal* (lawful food) used in the above relates not only to the things we eat, but also to how we earn the money with which to buy those things. We must not only eschew the forbidden food, such as pork and wine, but even in the case of *Halal* (lawful food), we must shun unlawful means to earn our living. The use of unlawful means in earning our living also makes an otherwise lawful article of food unlawful and deleterious for our spiritual well-being.

It is obvious that if only this one principle of the Qur'an becomes the rule of conduct in any society, all the corruption, deception and exploitation which are corroding the foundations of our social fabric will disappear, leading to the emergence of a society with a better standard of social justice and equity.

The point that arises here is: What are lawful means and what are unlawful means? The power to discriminate between these has been planted in the very nature of man. To that effect goes a saving of the Prophet:

"The lawful (means of earnings) is obvious and the unlawful (means of earning) is obvious. There are some occasions when one falls in doubt as to the lawfulness or otherwise of the means. So in such cases he who renounces that doubtful means saves his honour."

Another of the Prophet's sayings is:

"When you are in doubt about the lawfulness of something, ask the verdict of your heart (inner voice)'

Those who adopt unlawful means to earn their living are described as following in the footsteps of the devil, who in the long run leads them into evils and indecencies. The verse points to the fact that our inner self and morals are greatly affected by the kind of means we adopt to earn our living. Foul and unjust means, if adopted, disfigure the inner self and eventually lead to evil deeds. Such indecent life, in spite of the wealth a man may possess, lowers him in the eyes of his fellow beings, and commands little respect in society.

A Muslim who claims to have faith in God should abstain from such evil deeds and should be strict in adopting clean means for earning his living. One who claims to believe in God, but in practice does not stick to the rule of a living through lawful means, is not sincere in his claim and should know that his faith would bear no fruit. The Qur'an says:

"So eat of what God has given you lawful and good (things) and give thanks for God's favour if He it

is you serve" (16:114).

Here, 'Ibádat (service to God) is bracketed with the eating of lawful things. So one can see that service-to-God is acceptable only if one sticks to seeking his living through the lawful means. Otherwise service-to-God itself will be something worthless.

The Prophet once said:

"A man on a journey is in a position that his prayers be accepted by God, but a man who does not stick to the lawful means of earning a living—if he is in that position, his prayers would not be accepted."

The Prophet goes on to say:

"How can his prayers be accepted? His eating is unlawful, his drinking is unlawful, his dress is unlawful." This should give some idea of what great importance Islam attaches to lawful living (Rizq-i-Halál). Violation of this rule throws man far away from God. His religious observances, his praying to God—everything is useless.

Elsewhere in the Qur'an we are told that eating the lawful things and doing good deeds are greatly interlinked together. The verse runs thus:

"O ye Messengers, eat of the clean things and do

good. Surely I am Knower of what you do" (23:5). To enjoin clean eating on Divine Messengers shows its

great importance in the development of spirituality. The more one sticks to the rule of clean-eating, the more his inner faculties develop, enabling him to do more and more of good deeds. One of the foremost of "good deeds" is to serve human beings and to practise self-sacrifice for the good of others. But one can be capable of doing this kind of

high-level good deeds only if one is free from all taint associated with unclean sources of livelihood, such as the Divine Messengers are. Islam expects every Muslim to aim at that high target of spiritual eminence. Says the Prophet:

"God, the Lord of the worlds, has honoured my companions by enjoining on them the same which He enjoined on the Messengers—viz., to eat lawful food and do good deeds.'

In short, adopting unlawful means for earning one's livelihood leads man into evil and indecent ways of life, whereas eating the lawful leads him into the paths of a virtuous life—eventually, even to Communion with God.

In the days of Ramadhan we undergo one full month's fasting, giving up food and drink which are otherwise perfectly lawful in obedience to the commandment of God. How much more should we feel impelled to respect God's prohibitions in respect of things which are unclean and unlawful. Fasting is indeed a training that if in compliance with God's will, we forgo lawful eating and drinking, so far as unlawful things are concerned, we must shun them as deadly poison, and must not touch them. This moral is driven home in the concluding verses dealing with fasting, enjoining:

"And swallow not up your property among yourselves by false means nor seek to gain access thereby to the judges so that you may swallow up a part of the property of man wrongfully while you know" (2:188).

This sums up the whole purpose underlying the institution of fasting. Elsewhere the Qur'an issues the following stern warning against unlawful usurpation of others' belongings:

"Those who swallow the property of the orphans unjustly, they swallow only fire into their bellies. And

they will burn in blazing fire" (4:10).

Swallowing up others' property, especially of those help-less, like orphans, is said to be like swallowing fire. One may have the false impression that such ill-gotten money would bring him comfort and happiness and glory. But God says that it would only land him into ignominy, troubles, guilty conscience, and ultimately plunge him into blazing fire. Such wealth can never bring peace of mind.

Peace of mind and true happiness can come only through leading a good life, which, the Qur'an tells us, can be possible only if we, in earning our living, eschew all unlawful and unclean methods. In Rizq-i-Halál—i.e., cleanliness of the wherewithal of daily life, both in respect of the articles consumed as food, and the methods of earning it, lies the secret of a virtuous life, of mental tranquillity, contentment, and true happiness.

The Battlefields of the Prophet Muhammad

By Dr. M. Hamidullah, Ph.D. (Bonn)., D. Litt. (Paris)

11 in. x 9 in.

48 Pages

Price 3/-

Illustrated with photographs and charts of the battlefields

INVALUABLE TO ALL STUDENTS OF MILITARY HISTORY AND OF GREAT INTEREST TO ALL MUSLIMS, GIVING A FULL ACCOUNT OF THIS PART OF THE PROPHET'S LIFE

NO AGGRESSIVE WARS

World-wide endorsement of that Qur'anic truth discovered 14 centuries ago By MUHAMMAD YAKUB KHAN

The following is the text of the extempore tape-recorded speech by M. Muhammad Yakub Khan, Imam, the Mosque, Woking, at 18 Eccleston Square, London, on 10th November, 1956, when the international situation had touched the boiling point as a result of the Anglo-French attack on Egypt, and World War III seemed almost imminent.—Editor.

We have been passing through very distressing times. It would be no exaggeration to say that perhaps we have had a very narrow escape from a world war. Perhaps we were just on the brink of it, and, had it come, we would never have been able to meet here. Indeed, the whole of life here would have been dislocated and London might have been in ruins. Another world war and the horrors it conjures up is no longer something academic, but a hard reality. It is realized by everybody that if things go on as they do at the present moment, sooner or later we are in for some very grave trouble—a wholesale devastation. So when I was asked that I should address one of these Saturday meetings here, I thought I should give you the reactions to this situation of a man of religion.

Many days ago, before this trouble started, a lady visited me at the Mosque who is associated with the Peace Movement and holds a position of responsibility in the organization known as the United Nations Association in this country—an elderly lady, well informed, well connected, known to some very high placed people. She discussed with me the prospects of world peace and how things were. This was just a few days before the Suez storm came on. Upon leaving, this good lady asked me to let her know what contribution I, as a Muslim, could make towards the promotion of world peace. She showed me something from the Archbishop of York, something from Lord Halifax-some beautifully worded statements—calling upon people to eschew the path of war and to promote international fellowship as the only way out of the impending catastrophe. When, a few days later, this storm came over, I thought I must write to her. What I wrote to her is a fair summing up of my reactions to the present situation, which, I think would also be my answer to the question posed by this evening's discourse. I wrote to the following effect:

"Look here! Britain did the greatest thing in history by voluntarily withdrawing from her colonies. That was the greatest contribution she could possibly make towards the promotion of world peace and in raising her own good name in the world. The Anglo-Pakistan Empire was considered to be the brightest gem in the British Crown, and it was a magnanimous gesture on the part of this country to have voluntarily withdrawn, and said, 'No more of colonialism. It is an age of human rights and man must be free.' It was a great decision. Do you know who was the man at the helm when all that freedom struggle was going on in India? Viceroy who was there was known as the most Christian Viceroy. For his human understanding, he was described by the people as the most Christian Viceroy. A great tribute to Christianity! By voluntarily withdrawing from all her colonies, one by one, Britain set a great example and made a great contribution towards world peace. But what do we find now, when a lesser man is

at the helm in this country? With one mad stroke of the pen all that good work has been undone. The whole East has been set against this country now. What a tragedy! There could hardly be a greater tragedy in the history of 'his country than to have undone all that good in a fit of madness."

From Politicians to Prophets

Now this was my one reaction to the wanton attack on Egypt. As to my recipe how this kind of resort to the use of brute force could be stopped, and world peace brought nearer, I reminded the lady of the words of Jesus Christ, "He that kills with the sword shall perish by the sword." These great Teachers, I said, taught us truths full of wisdom which we human beings, with all our knowledge, cannot comprehend. My prescription to put an end to warfare, and usher in an era of peace and goodwill, I wrote her, could, therefore, be summed up in one sentence: "From politicians and scientists, we must turn towards these great spiritual luminaries — Moses and Jesus and Muhammad."

That answer has since taken a firmer and deeper grip on my mind. As I was in the midst of these musings when the storm started, for the first time it dawned upon me what a deep and profound wisdom the Qur'an contained for the guidance of humanity in the matter of war. War is the most burning problem of today with all mankind. A guidance from God, if it is to be worthwhile, I said to myself, must tell us something about war. With a sudden flash I found some verses of this Book just came up to my mind with a force they had never done before. I have read the Qur'an many times, but I never could fathom the full depth of these words and the profound wisdom underlying them until this present situation had developed. One of these verses is:

"Fight in the way of God against those only who fight against you and be not aggressors. Surely, God loves not the aggressors."—The Qur'an 2:190.

Remember, this was said in the seventh century. We live in the twentieth century. This was said at a time when civilization was nowhere, when it was at the lowest ebb. Human rights—that was a distant cry. Nobody had discovered the concept of human rights. Human rights, human freedom, human equality—all this is a modern discovery. Just imagine a man, who was unlettered, who could not read or write, who didn't know history, and who was neither a scientist nor a politician—imagine such a man saying fourteen centuries ago: "Fight only against those who attack you and fight against you, but be not aggressors! Don't attack anybody else! God loves not the attackers."

Here is another verse:

"Permission to fight is given to the Muslims because fight has been declared against them and because they have been wronged against."—The Qur'án 22:39.

mongering. Muslims were to fight only against those who Just a permission, remember—a permission only, no warfought against them. Now to have banned aggressive wars 1400 years ago is a discovery which we even in this age of enlightenment are still groping after. All the wise heads of humanity meeting together in the United Nations have only now arrived at the conclusion that there should be no aggressive wars, that aggressive wars are a crime against humanity. and that they must be stopped at all cost. So, what was driven home with a tremendous force to my mind was the world-wide confirmation of the principle of non-aggression which Islam proclaimed long, long ago. The universal hue and cry against aggressions in Egypt and Hungary came to me as the vindication of that great Islamic principle of total ban on aggressive wars.

World-wide homage to Islamic principle

You will bear me out when I say that perhaps never before in history—in living memory at least—have we heard such a unanimous chorus of protest against aggression. Naked aggression, says Nehru from India. Stop this aggression! shouts America. Pakistan, Iraq, Indonesia, Ceylon-every country joins the protest. The conscience of humanity is up in revolt against the very concept of aggression. What is all this? Permit me to say—a tribute, a homage to this Islamic teaching, to the principle of non-aggression laid down by Islam. That principle stands vindicated in the full bright daylight today as, perhaps, it never did before. The whole of humanity, as it were, stood up as one man in vindication of this principle, shouting: No more aggressions! No more armed attacks! No war, no aggressive war—this has been the cry, so to say, of the very soul of humanity throughout the world during these few brief anxious days. Within one short week the whole of humanity condemned aggression with one voice as the greatest outrage on human conscience.

Here, incidentally, we come upon another great principle enunciated by the Qur'an. It says:

"Surely, the religion with God is Islam" (3:18). "And whoever seeks a religion other than Islam it will not be accepted from him, and in the Hereafter he will be one of the losers" (3:84).

These verses tell us that Islam alone is the religion which is acceptable to God. I will explain what "acceptable to God" means. "Acceptable to God" means a religion which can stand the test of experience and the test of time. That is a religion that is acceptable to God. Anyone following a religion other than this will in the long run be a loser. Remember, this is a challenge to the little wisdom of man by the perfect wisdom of God, and every word of it has been confirmed. Those who fly in the face of these laws of God which are the laws of life—well, it is not going to be acceptable to God and it won't work. We have had a fresh demonstration of this in the universal uproar against this aggression. Non-aggression is one of the laws of Islam, and countries which flouted this, evoked the greatest condemnation from every corner of the world. It did not pay them. They are losers. Are not the British people great losers at this time? Even the British people realize that they have done a great stupidity, and they have been great losers. The other day, speaking in the House of Lords, Lord Attlee, after returning from his tour of India, Pakistan and Ceylonwhile condemning this aggression in the House of Lordssaid the only saving grace was the division over this issue amongst the English people. People in India, Pakistan and Ceylon thought it was a madness on the part of the

government and not on the part of the British people. And that was what had saved Britain's face.

Britain violated an Islamic law and paid a heavy penalty for it. Islam is a set of laws conducive to well-being and healthy living—individual, social, economic and political—an all-comprehensive code of life. And those laws have to be observed. If they are violated we suffer. If I poke my finger into fire the law is that I burn it. There is no running away from this law. Well, likewise, Islam means observing the laws of life—the principles of life. That should also explain why the Our'an reminds us again and again that Abraham was a Muslim, Jesus was a Muslim, Moses was a Muslim—every prophet raised anywhere at any time was a Muslim. In plain language they all taught and practised the observance of the laws and principles of life, because in them lies the well-being of the individual and society at large. In the world-wide condemnation of aggression we find the confirmation of the claim that no religion other than Islam can stand the test of experience. This cannot but reinforce the faith of a Muslim and his conviction in the Divine origin of the Qur'an. Whatever it said is proving true day by day in every sphere.

Non-resistance to evil an unrealistic creed

In this connection I would also invite attention to some other teachings of Islam. Islam stands for peace, no doubt, But it is not a Utopian religion. It does not live in the clouds. It gives us what we call down-to-earth teachings, taking stock of the hard realities of human life. It is nothing Utopian.* It is realistic. Its teachings are based on the requirements of human nature. And therefore it doesn't teach total abolition of war. That would be putting a premium on war really. There are certain schools of thought and certain creeds which believe in non-resistance to evil. Don't resist evil, they say. Christianity, as understood commonly, is one of them. The last exponent of this faith was Mahatma Gandhi in India. He went to the extent of advising the Allies not to oppose Hitler. He told them to just lay down their arms and lie down when Hitler's hordes came and soul-force would vanquish the Nazi leader. That is how he wanted to fight Hitler and that is how he wanted to fight the Japanese if they were ever to attack India. That is not Islamic teaching. Such a course will be untrue to the nature of man. Therefore it teaches that evil must be resisted and permits defensive wars. If there is an attack it has to be resisted.

Let me call your attention to another violation of Islamic principles in this context. Britain and France are not the only aggressors in this drama. The victims of the aggression are equally to blame. What are they to blame for? For their weakness. A weak man is equally to blame. He invites aggression. Israel is a small strip of territory. If the Arabs had been united that small State could not have the courage to invade Egypt. It was a sin on their part not to have consolidated their position. They were violating the Islamic teaching, one of the principles of Islamic life, just as the aggressors were. Both have to learn a lesson from it—the aggressor not to be aggressive and the weak not to be weak.

Weakness is an invitation to aggression. It is a law of physical life that if there is somewhere a low-pressure atmospheric belt it invites storm from a high-pressure zone. Likewise in human affairs. Therefore the Qur'an, as a practical code of life, not only permits, but enjoins war-preparedness as the best guarantee to avert war. Had the Arab countries been united and militarily strong, there would have been no Anglo-French attack on Egypt. Why don't they dare attack Russia, whose encroachment upon Hungary is becoming a menace to Western Europe? Because that country is strong, they dare not attack her.

Controlled war-no total war

It must be remembered, however, that while permitting defensive wars, the Qur'an takes good care to hedge it in by all possible provisions and restrictions to make it as least destructive as possible. Total war is not known to Islam. It has been expressly laid down that in time of war a Muslim soldier must not touch a woman, an old man, a child, a monk, a priest, a man given to the pursuit of religion—in fact any non-combatant is not to be touched. The kind of bombing of civil population as we know today, according to Islam, is a most diabolic thing. It is not permitted. During the last war we came across such barbarities as the destruction of crops. Look at the wisdom of Islam. It laid down in so many words long ago that Muslim soldiers must not cut down fruit-bearing trees nor destroy crops. All these things have been laid down to minimize the hardships of war. And then it is said that the moment there is a peace move on the part of the enemy, Muslims must meet that peace offer more than halfway.

The whole intent of Islamic teachings is the promotion of peace. But the means it adopts are a bit different. It lays down a code of its own, a way of its own. It doesn't want people to be meek and weak as some other creeds teach. It wants people to be well-organized and strong. In one place it has been said: "And make ready for them (enemy) whatever force you can." As a practical code of life it enjoins defence preparation, while strictly forbidding aggression. Make ready for defence against a possible attack by the enemy, it has been enjoined. The words used are "Tie up your horses (i.e., cavalry) at the frontiers." If the Arab countries which have a common frontier with Israel had acted up to the spirit of Islam, they would have fortified themselves right at their frontiers. In those times the horse was the instrument of war. If the Qur'an had been revealed in these days, perhaps the words would have been: "Place your tanks and armoured cars, and aeroplanes and all your armaments at your frontiers."

Islam is thus an all-comprehensive code. A Muslim cannot run away from Islam's teachings. He can never be cruel in time of war. He has always to be humane. He must, no doubt, be strong enough to defend himself, but he can never be a bully. Remember the story we used to read in our school books how Saladin fought with Richard. Richard lost his mare, Saladin said he wouldn't fight with that man. "Bring the best steed from my stable," he ordered. "Give it to him and then alone will I fight with him." Such was the chivalrous code of Islam. A weak enemy-an enemy standing at a disadvantage—a Muslim was not to take advantage of his weakness. So here is this code which means a binding directive and mandate to Muslims. We know there is such a thing as the U.N. mandate to keep peace. But this U.N. mandate is flouted and violated by its biggest members. Who are the people who made U.N.O.? The U.S., Britain, France, Russia, China, who are the permanent members. But it is some of these very Powers who are the first to violate the U.N. Charter. The Charter is treated as a scrap of paper and torn to shreds. It is a most beautiful charter, no doubt, embodying the highest aspirations of humanity and guaranteeing the whole future of mankind. But it is a dead letter, it is a scrap of paper, because there is no sanction behind it. Here in Islam there is a sanction. It is the Word of God.

If we disobey it we are ruined—ruined in this life as well as in the other. So a Muslim feels bound by this Divine mandate which wants him to prepare fully for defence, but never to take the offensive. Further, if the enemy inclines towards peace, the Muslim is to meet him more than halfway. Even if he suspects foul play he is told to trust in God and make peace. So that is that. If the enemy makes the slightest move towards peace, we have to grasp his hand, leaving the rest to God.

Peace even at some cost preferable to war

We have it in the life of the Prophet that at one time he accepted a peace—known as the peace of Hudaibiya—on very humiliating terms. It is a well-known event in the history of Islam. Any student of Islam will tell you that the Prophet concluded this peace on terms which the Muslims themselves considered to be humiliating. One of his right-hand men, Umar, a very strong man, got up and said, "Prophet of God, how is it? Why do we accept these conditions which are so humiliating? Are we not in the right? Is not God with us?" The Prophet over-ruled him. According to him peace was any day better than war—worthwhile even at some cost. He would have peace even by surrendering a little and accepting humiliating terms.

Neutralism equally unrealistic

There is yet another school of thought in the present situation which also calls for consideration. That is the school of thought known as neutralism. These neutralist countries, to my mind, are also living in a dreamland of their own. Can one live in a jungle without having some friends? If you live in a jungle you must have some friends to be with you so that if you are attacked by wild beasts—there are so many human wild beasts around these days-you must have some friends to stand by you. So this creed of neutralism has also to be revised in the light of Islamic teachings. In fact it has already been revised. India is the greatest exponent of this school of thought, but Indian troops are coming to fight side by side with others in the International Police Force of the United Nations, to keep apart the two belligerent countries. Once again a homage to the practical teachings of Islam that force can and must be used in the defence of peace.

The way out: back to the call of religion

Ladies and gentlemen, I must not tax your patience too much. I have given you my reactions to this terrible tragedy—a tragedy that might have swept us off in no time. We yet don't know whether it is really over. We still hear of Russian planes and volunteers and war material crossing into the Middle East. The future is still dark and overcast with clouds and we don't know when we may have that grim tragedy upon us. But it should be the business and the duty of all well-meaning, peace-loving men to do their bit towards the promotion of peace and good-neighbourly relations between nations and nations. And the only way to do so, as proved by the test of experience, is to seek light in the footsteps of these religious teachers. The politicians have made a mess of this world. The scientists—well, I don't blame them. They have invented things which can be put to good use and which can be put to bad use. For the bad use it is the politician who is responsible. So, public opinion in every

country must assert itself. If it does not assert itself its own life is at stake—my life is at stake, yours is at stake and everybody's is at stake. What is happening in Hungary? Women and children are killed! What is happening in Egypt? Now, if we just put ourselves in the place of those people and just imagine a bullet put in the hearts of our own children, how would we feel about it? It is time people should shake themselves out of this indifference and lukewarm attitude. It is time public opinion should mobilize against aggressive wars.

Aggressive wars are a disgrace to humanity. It is a slur on the dignity of man for one man to get up and shoot an-

other man. Well, all this is something like the jungle. And someone in the Commons rightly reminded the Conservative Government: "If you let the law of the jungle have its way, remember there are more deadly beasts going about in the jungle than yourselves." So we are all in danger of this great iniquity of aggression that is going on, and I would end with praying to God that He in His mercy may yet save humanity, and that wisdom may yet dawn on the politicians and statesmen of the world, so that we, people of all countries, who are children of the same God, irrespective of whether we have dark or white skins—God made all the same way, giving all the same faculties—may lead a happy and peaceful life.

HEALTHY FUTURE FOR SA'UDI ARABIA

Free medical services for all Sa'udi Arabian citizens, including bedouins and tribesmen living in remote areas of the Arabian peninsula, will soon be available under a farsighted national health programme being pursued by the Government's newly-reorganized Ministry of Health.

During the past four years, the Ministry has established

special directorates to handle preventive medicine, treatment facilities, social and public hygiene, pharmacies and drugstores and liaison with world health conferences and organizations. Doctors, nurses and pharmacists from sister Arab countries have been employed by the Government to assist local medical staffs and physicians, and free examinations, hospitalization, surgery, analysis and medicines are already available to all Sa'udis within reach of present medical facilities.

Hospitals and medical centres are rising at a rapid rate in Sa'udi Arabia's large cities and towns, but the Ministry of Health has devoted special attention to the problem of securing proper medical attention for Sa'udi bedouins who live far from any urban centre. At Government expense, mobile health units have been established to travel to remote sections of the country, each unit consisting of a physician, assistant druggist, officers, nurses, servants, a cook, and a washer. With the help of such units, the Ministry is undertaking the Herculean task of servicing every man, woman and child residing in the vast Sa'udi lands between the Red Sea and the Persian Gulf.

Age-old problems caused by widespread epidemics are being vigorously combated by teams of anti-malaria and quarantine experts. At the request of the Sa'udi Arabian Ministry of Health, the United Nations' World Health Organization assigned an international anti-malaria team to work in Sa'udi Arabia, at the expense of the Sa'udi Government. A public health expert was also invited to Sa'udi Arabia, to prepare plans for spreading health knowledge among the local population. And south of Jiddah, the Health Ministry has constructed a model quarantine station which has no parallel in the entire Middle East, with facilities for an isolation hospital, a bacteriology laboratory and a nursing school.

The Ministry has also established a maternity and child-



A Sa'udi Arabian girl receiving an injection.

care centre which was put under the supervision of a specialized woman doctor. The immediate purpose of this centre is to train the largest possible number of nurses and midwives, but it will also pave the way for the establishment of similar centres throughout the country to ensure a healthy start in life for future generations of Sa'udis.

PIG AS TRANSMITTER OF DISEASES

By DR. MUHAMMAD JA'FAR

Forbidden to you is that which dies of itself, and blood, and the flesh of swine.—The Qur'an 5:3.

Before dealing with the subject proper it seems reasonable that a few prefatory remarks be made about diet in general. It is recognized on all hands that diet is the most essential factor in the maintenance of physical health. The educated section of people realizes its importance more than ever because of the vitamin theory and the diseases attributed to the absence of the various vitamins. Our lack of knowledge of this important factor up till very recently clearly goes to show that very little attention was paid to diet from the medical point of view. Pure diet combined with personal hygiene and a properly regulated life leads to perfect health. For my part, I think there is no subject so important as the health of an individual, because it is only out of this that a healthy mind and the best intellectual qualities can grow. It is, therefore, quite obvious that we should be more discreet in the selection of our diet than we are at present and have been in the past. I would not here deal with the nutritive value of diet, because as compared with a diseased diet, as pork is, the one of less nutritive value does practically no

Diet and disease

Diet varies with countries and communities. And as far as my observations go they are directed against the empirical diet which has been handed down to these communities by their ancestors, so that they tenaciously adhere to some of the foods. Some of them, in the majority of cases, are the least nutritious, while there are others which are unhygienic. Moreover, in this advanced age, if one were to call people's attention to some of their defects in their daily life, one would find that they would manifest one of the most perplexing absurdities of human nature—they would loathe to give up and discard all that has been sanctified by the hoary usage of the past. And what is more, they would try to justify what is unscientific. In fact, the real idea at the back of their minds is the false justification: "Well, our forefathers have been taking the same diet, and how could they have lived healthily if the present scientific denunciations of this diet were true? But if for a moment one applied the same argument to the preventive measures against various other diseases, one would realize the fallacy of this line of argument. Take, for example, the disease called bilharzia, so common in Egypt. Who, until very recently, knew that the young trematode² entered the human body through the skin while bathing in infected Although everyone now would dread the infected water, yet what about those who would persist in doing what their forefathers did? They are certainly courting disease. The common house-fly was long regarded as innocuous. But now we know how important it is to keep it away from our food. Right argument is one thing and fanaticism another. I am not guilty of ungenerosity when I say that fanaticism of this sort has been a great hindrance in the advancement of civilization.

Dietetics and religion

It is rather surprising to note that while the Arabian medicine deals with the properties of all the edibles, the European medicine omits them altogether, and yet, as remarked by Professor E. G. Browne in his book the Arabian

Medicine,³ the latter is an improvement on the former. Besides, in earlier days, the dietetic laws used to form part and parcel of religion. Why it was as such is quite obvious. The primitive human mind in those ages could hardly understand the explanation, but all the same it was to its interest to refrain from some harmful things. The various reformers were persons gifted with certain powers, and they had the insight to discriminate good from bad for the benefit of mankind at large. Today, when science is advancing with rapid strides, we come to realize the importance of those ideas behind some of the injunctions dealing with edibles.

Till very recently little was known about the veterinary medicine, although a great deal had already been done for human medicine; and with our present knowledge of the former a mighty revolution is making headway in the domains of the latter. The very fact that certain diseases existing in animals are very similar to those found in man and that their causal germs are the same with a little difference of biological characters, leads one to think that there must have been transmission from one to the other. The science of entomology has filled up the gap and accused the various insects for the transference of disease, thus completing the whole chain of events. So nowadays the control of a disease is based either on the elimination of the reservoir—animal host—or of the transmitter, and either one of these done successfully stamps out the disease completely.

Our diet includes various articles, e.g., vegetables, fats and meat. I would restrict myself to dealing with meat alone, and specially the meat obtained from the pig.

Meat generally becomes infective in the following ways:

- (1) The animal when slaughtered may be suffering from a certain disease—say typhoid—while the blood remains in the tissues.
- (2) The meat may get contaminated after slaughtering by contact with infected material.
- (3) The animal flesh may contain cystic⁴ stage of certain parasites, and on being eaten by man these germs are liberated and develop into adult ones in the human body. Here it is that their real life begins. I will explain later what effects they produce.

Pig as germ-carrier

Now taking the pig as the subject, I will as briefly as possible describe the various diseases transmitted by it, either directly or indirectly. The animal itself, being a pet of one society and an object of despite with another, needs no introduction, for everyone is more or less acquainted with it. It leads a peculiarly filthy life. Human and dairy refuse is its common food, while rolling in mud and living in the dirtiest quarters are ingrained in its nature. In a word, I know of no other domestic animal other than the pig which if, on the one hand, it lives in such a close association with human society, on the other is so unclean in its ways of living.

Pig-eating originally started in China, and was later gradually taken up by other countries. Modern researches have shown that this animal is the transmitter of a large number of diseases to be found in man. I will begin with those diseases which are produced through its close associa-

tion with human society and pass on to those caused by the

actual consumption of its meat.

1. Dysentery.—I need not describe the symptoms of this disease, as everyone is pretty familiar with it. I must in passing suggest that the symptoms of the disease are horribly acute and may end fatally. Unfortunately, there is no specific cure for it. The causal parasite, called Balantidnii coti, is a normal inhabitant of the pig's bowels. It is excreted by it in its fæces, and finding the external environment unsuitable for its life, it develops a shell round it which is called a cyst. This cyst, containing inside it the living parasite, contaminates man's diet and thereby reaches his bowels. It was in 1856 that Malmston⁵ isolated it from man as the cause of acute dysentery and established its relationship to the pig. Public Health Department in America has been adopting strong measures to stop it, but with little success. Now they have come to the conclusion that the eradication of the disease lies not only in the proper disposal of excreta, but also in the isolation of pigs; for the parasite of dysentery is the normal inhabitant of their bowels. Chandler, in his book on parasitology, says that it is only in pig-raising countries, and where there is too close an association between man and this animal, that this disease exists.6

- 2. Another parasite of the pig present in the human organism is Faciolopsis buski. It is extensively prevalent in China, so much so that 28 per cent. of the patients admitted into Shaohing Hospital⁷ were suffering from its effects, and out of all others attending the dispensary 5.5 per cent. were infected. This parasite remains latent for a good long time, leading to a gradual anæmic state accompanied with marked debility. Then follow the digestive disorders and a persistent diarrhea sets in. The whole body then becomes swollen, due to the ædema of tissues lying under the skin. The parasite on leaving the pig infects a water-snail, who in turn infects man, the infection being caused through drinking the infected water.
- 3. Hookworm Disease.—The young worms of this disease enter the human skin by piercing the skin, and cause a peculiar itching called the "ground itch." After travelling through various tissues, they reach the human bowel and start doing damage. The symptoms which are produced by their presence are a sort of profound anæmia with an irregular fever. Diarrhea may be the chief complaint. The patient soon gets exhausted and emaciated. In children the proper growth and development is very much hindered and they fall an easy prey to other infections like T.B., etc. Through the wounds caused by these parasites in the bowel may enter typhoid germs and lead to an attack of typhoid fever.

The role of the pig in this is of an indirect nature. It eats up the human excreta containing eggs of the parasites which develop inside it and hatch into young worms. When these are passed out they are infective to man. This infection is very prevalent in various tropical countries, and the Rockefeller Institution have prepared a film to show to the non-medical masses and the villagers the part that this animal plays in the dissemination of the infection.

4. Round Worms.—These are parasites of nine to ten inches in length, and are also called the travelling worms because they go about into various organs and do not stay in one place at all times. If present in the lungs, they may cause pneumonia; and if in the air tube, suffocation; while, in the intestines, intestinal obstruction, acute pancreatilis and jaundice may result. These parasites of man are quite identical with those found in the pig, and Ransom⁸ stated that the human and pig parasites are the same species, and he also called attention to this animal, that acts as the disseminator

of infection. Once a man is infected, he becomes a source of infection to his community. Whether or not Ransom's view is correct does not lie within the scope of this essay, but there is no doubt that the parasite is absolutely identical, and if there are any differences in character they are probably due to living in a different host.

- 5. Endemic Hæmoptysis (or bleeding from the lungs).— This disease is quite common in China, Japan, Formosa, etc., and is due to a parasite called "paragonimus" which lives in the lungs. The disease was described by Manson in 1880. The very same parasite is a common parasite of pigs and the epidemiology of the disease in countries where the pig lives in such close association clearly shows that this animal is the reservoir of infection. This disease is, however, absent from countries where the pig is rare. This parasite is the cause of pneumonia in pigs. Patients having this infection suffer from cough with rusty sputum and have many repeated attacks of profuse bleeding from the lungs. The important point is that hitherto no means of killing the parasites in the tissues or expelling them have been found.
- 6. Clonorchiasis.—This peculiar liver disease is due to a parasite called Clonorchis sinensis inhabiting the bile passage and the liver. The liver becomes enlarged, attended with severe jaundice, diarrhea, and emaciation. It may end fatally. This parasite is also found in the bile passage of the pig. The occurrence of the disease in China, Japan, Korea and Southern India again points to the close association of this animal with being the source of infection, and medical science, in spite of its strenuous efforts, has not yet been able to produce any specific treatment for this disease.
- 7. Gigantorhyschus gigas (discovered by Goeze in 1782).9

 —This parasite, which is 20 to 30 cm. long, is found in the pig's intestine and is said to occur in man in the south of Russia. This fact was reported by a physician named Lindeman. It attaches itself to the mucous membrane of the small intestines and produces digestive disorders and anæmia.
- 8. Meta strongylus apris (discovered by Gmelin in 1789).

 —This worm is a parasite of the pig's lungs and is occasionally found in man. It is a short and slender parasite, and its presence in the lungs may lead to bronchitis, pneumonia, abscess of the lungs, and generalized secondary infection due to other bacteria.
- 9. Gastro discoideus hominis (discovered by Lewis and MacConnel in 1876).—The habitat of this parasite is the lower part of the human bowel. The normal host is pig in Cochin-China, 10 and it is not yet known what disease it produces in man.

10. Swine Erysipelas.—This may occasionally be contracted while handling these animals, and has the same course of inflammation of skin and constitutional disturbances as in

ordinary erysipelas, as fever, etc.

11. Tuberculosis.—The disease needs no description, as its ravages are known to everyone. It is a common disease of pigs, and is getting more and more common in them. The United States Statistics¹¹ show that in 1924, 100,110 swine were condemned for this disease, and these were besides those that were infected but not brought up for slaughtering. The disease is conveyed to man by eating infected pork, and there is no doubt that many of the cases of tuberculosis in pigraising countries can be traced to this source.

12. Variola suilla (or swine pox) is a very contagious disease which is sometimes contracted from the pig. It has a

fairly high mortality.12

13. Tapeworm (pork tapeworm).—This worm is found only in pork-eaters, because of its peculiar life cycle. There

are three stages: (1) The egg; (2) cysticercus (occurring in infected pork); (3) the adult parasite in man. When the egg is passed out in human excreta, it is taken up by the hog with its food, which it generally takes from dirty places. Inside its bowel the egg-shell gets dissolved and an embryo is set free. This then travels to its muscles, and lives there in the second stage as cysticercus. Now when pork containing this cysticercus is eaten by man, the young dormant worm is set free and develops into an adult one. It attains a length of six to ten feet and attaches itself to the intestinal wall by means of a crown of hooks at its head. Patients harbouring this parasite continue passing a few of its segments full of eggs at intervals and infect the pigs, whose flesh in turn infects man, but the pig is the most essential chain in the life-cycle, and if this could be eliminated man would practically be free from this infection.

The symptoms which this disease produces may be imagined from the very size of the worm. It is loathsome and repugnant enough to imagine that one has a snake-like thing of such a length wriggling about inside one's bowels. In the case of sensitive patients the knowledge that they have such a thing inside them leads to an extreme degree of depression, and may lead to melancholia. And what is more, this big parasite shares the nourishment of its host (man), thus starving him down and producing certain poisons in turn which have a very deleterious influence on the various systems. Diarrhœa and other digestive disturbances are only too common, anæmia quite marked, and these people remain in a state of chronic invalidism till some intercurrent disease comes to make short work of them.

14. Trichiniasis.—This is another disease contracted solely through eating infected pork. The young worms live in the flesh of swine in small cysts, and these cysts may be so small as to be overlooked even by the microscope. When such meat is eaten, these worms are liberated and develop quickly into the adult male and female worms, which very rapidly multiply, leading to a host of young generation which leaves the human bowel and travels by way of the blood to the muscles of man. The young trichina worms in the cysts have a very long life, and even after the animal has been slaughtered they remain alive for a very long time if the meat is preserved.

The symptoms of the disease produced may be an acute abdominal pain and diarrhoa while they are in the intestine. This leads to an extreme degree of weakness and a twitching of the various muscles. The face becomes puffy and the eyelids swollen. Then comes the stage of fever like typhoid, and at this stage the young generation is going about in the blood trying to settle in some of its host's muscles. When they reach the muscles, they lead to intense rheumatic and muscular pains. Breathing may be interfered with and some cases actually develop asthma. The skin develops a rash, and if the stress falls on the lungs it leads to pneumonia. It may be fatal in this stage, and the mortality has been as high as 30 per cent. of the infected cases.

Meat inspection no sure immunity

The meat inspection as a safeguard against this has so far proved quite inefficacious. Even the microscope has failed. This fact may be illustrated by a statement by Milton J. Rosenau in his book on Preventive Medicine. He says: 13

"No method of inspection has yet been devised by which the presence or absence of trichina in pork can be determined with certainty, and the Government meat inspection does not include inspection for this parasite. All persons are accordingly warned not to eat pork or sausage, whether it has been officially inspected or not, until after it has been properly cooked.

But as far as the standard of cooking is concerned it is very difficult to know at what temperature it dies. Roasting certainly does not kill it. The process of curing raw ham by saltpetre kills only those larvæ which are lying superficially; those in the deeper layers always escape. Smoke is used for curing in Westphalia, but it certainly has no effect on the trichina. The disease is never recognized in the living swine, and even in the dead one the inspection is unsatisfactory. Out of 6,329 cases of this disease in man which occurred in Germany 32 per cent, were traced to meat which had been inspected as being free from trichina.14

From the above-mentioned diseases in man which have been known up to this time to have their origin in the pig. one can imagine how absolutely essential it is to be on our guard against this animal. The rat transmits one disease plague—and we are always after its extermination. should we not, then, direct our attention to the pig as well? From time immemorial its elimination from society has been suggested, but such a suggestion emanated from the religious reformers. Both Moses¹⁵ and Muhammad¹⁶ prohibited the use of this animal's flesh because they knew that it was the source of disease.

Islam appeared on the stage of this world proclaiming from the housetops that there is nothing in its principles which science could upset or falsify even in its present advanced stage. If only people would look at them with unbiased minds they would find that the recent scientific advances and researches in various directions have gone to confirm the validity of its principles. Alcohol is a case in point. Teetotalism was applauded in the Western countries, and it is only now that we find regular societies forming to put an end to its consumption. Did not Islam enjoin upon its followers their complete abstinence from it fourteen hundred years ago? Science has only recently been able to confirm the wisdom underlying another of Islam's equally emphatic taboo—eating the flesh of pig.

REFERENCES

- 1 It is a disease due to a certain parasite called schistosomia.
- 2 A class of parasites.
- 3 London, 1921. The book shows that the Arabian Medicine was translated into the Greek and allots a special chapter to show the inadequacy of Latin translations.
- 4 A stage in the life-history of a parasite.
- 5 Chandler's Animal Parasites and Human Disease, p. 7 (1926).
- 6 Ibid., p. 127 (1926).
- 7 Goddard, in Chandler, op. cit., p. 229 (1926).
- 8 Stitt's Parasitology.
- 9 Dumaso Rivas, Human Parasitology, p. 338 (1920).
- 10 Milton J. Rosenau, Preventive Medicine, p. 746 (1927).
- 12 W. M. Cameron, M.A., Ph.D., M.R.C.V.S., Proceedings of the Royal Society of Medicine, 1924, vol. xvii, Section "Comparative Medicine," pp. 31-36.
- 13 P. 755.
- 14 Milton J. Rosenau, Preventive Medicine, p. 755.
- 15 Lev. xi. 7.
- 16 Qur'án, 5:3. Muhammad Ali's Qur'án (Lahore, 1920).

Paraclete: The Comforter Foretold by Jesus

By KHWAJA NAZIR AHMAD

I. The Promises to Abraham and Hagar

(a) A nation will be raised from their progeny and God will bless them and make them great.

(b) God will bless them, for they will bless Abraham.

Jesus did not bless Abraham. Christians do not remem-

ber or bless him in their prayers.

The Qur'an sends peace on Abraham, so did the Prophet Muhammad. The Prophet and the Muslims, following the Sunnah, say "blessings" at least eleven times in their five daily prayers, in which Abraham and his descendants are blessed.

(c) The descendants of Ishmael will be made a great nation.

II. The Prophecy of Moses

(a) A prophet will be raised from among their brethren.

(b) That Prophet will be like unto Moses.

(c) People will associate, counsel and gird themselves against that Prophet.

(d) That Prophet will be Immanuel, i.e., to him "God is with us" will apply.

(e) God will command that Prophet.

III. The Prophecy of Prophet Isaiah

(a) The Prophet shall be conceived of a woman.

(b) He shall eat butter and honey.

(c) People will associate, counsel and gird themselves against him, but they shall be broken in pieces.

(d) That Prophet will be Immanuel, i.e., to him "God is with us" will apply.

(e) That Prophet will bind up the testimony and seal the law.

(f) The Prophet will be a servant of God.

(g) He will be an elect of God with whom God will be pleased.

(h) The inhabitants of the wilderness, the cities and villages of Kedar will sing his praises.

This did not apply to Jesus. He never addressed himself to the Arabs

Kedar refers to the "tribes of Arabia." The Prophet Jeremiah said that Paran will be the place where Ishmael shall live.

Paran according to Biblical geography was near Hijaz. It is evident, therefore, that this prophecy could apply in all its details only to the Prophet Muhammad.

IV. The Prophecy of Prophet Malachi

That Prophet will not belong to the house of Jacob, for Israel did not walk in the way of the Lord and corrupted the covenant of Levi, and that Prophet will be the Messenger of God

This prophecy does not apply to Jesus. The designation "Messenger of God" was never applied to him. He belonged to the house of Jacob, which had violated the covenant of Levi. The mention of this covenant and its breach excludes Jesus. In any case *that Prophet* had to be apart from the Messiah. Dummelow says:

There is no Messinic prophecy in Malachi in the ordinary sense of the word.³

Peake observes that "Malachi was not predicting Christ."

Taking the two together the Prophet did not belong to the house of Jacob and was the Messenger of God.

It is, therefore, abundantly clear that out of all the principal components of these Biblical prophecies only three apply to Jesus, and these simply because they would suit the character of any Prophet of God. It can, therefore, be asserted that none of these prophecies really applied to him at all. On the other hand, all of them literally befit the life, character and mission of the Prophet Muhammad.

But there is another aspect of the question. No one can deny that the Jews were expecting this prophet. For over a thousand years they had been expecting a prophet like unto Moses. The Prophet Ezra, some nine hundred years after Moses bewailed:

And there arose not a prophet since in Israel *like* unto Moses, whom the Lord knew face to face.⁵

The Jews questioned, and enquired of every prophet that arose amongst them whether he was *that Prophet*. They asked John the Baptist:

Art thou Elias? And he saith, I am not. Art thou that Prophet? And he answered, No.⁶

This incident clearly shows that the Jews were anxiously awaiting three prophets: Elias, the Messiah and that Prophet. Thus Elias, according to Jesus, came in the person of John the Baptist. Jesus was the Messiah, and that Prophet had yet to come, for Jesus never put forward any claim to be that Prophet. This becomes abundantly clear, for John tells us that the Jews further questioned John the Baptist:

Why baptize thou then, if thou be not the Christ,

nor Elias, neither that Prophet?7

In fact, as I will presently show, Jesus himself confirmed their belief by promising the future advent of that Prophet whom he described as the Paraclete. Even after him, his apostles, like Peter, looked forward to the coming of that Prophet.⁸ Jude also referred to the same future event and said:

And Enoch also, then seventh from Adam, prophesied to these sayings: Behold, the Lord cometh with ten thousand of his saints.⁹

Thus according to both Peter and Jude the *second* advent of Christ had to be preceded by the coming of *that Prophet*. If we read the 14th and 16th chapters of John's Gospel it will become apparent that Jesus was also responsible for these views. He said:

But the Comforter which is the Holy Spirit, whom the Father will send in my name, he shall teach you all things and bring all things to your remembrance, whatsoever I have said unto you.¹⁰

Hereafter I will not talk with you for the prince of this world cometh and hath nothing in me.¹¹

In another place, he is reported to have said:

Nevertheless I tell you the truth; it is expedient for you that I go away: for if I go not away, the *Paraclete* will not come unto you... and when he is come, he will reprove the world of sin, and of righteousness, and of judgment.¹²

I have yet many things to say unto you, but ye cannot bear them now, Howbeit, when he the Spirit of truth is come, he will guide you into all truth; for he shall not speak of himself, but whatsoever he shall hear, that shall he speak: and he will show you the things to come. He shall glorify me.¹³

The words: I have many things to say, have been interpreted to convey that Jesus had much to say, but as they, the people of Judæa, would not listen to him, he must say them to another audience.¹⁴

In spite of the apparent contradiction in verses 26 and 30 (John XIV) the Prophecy is in unambiguous terms. The Comforter stands for the Greek word Paraclete. Wastenfells explains that the word used by Jesus was Mauhamana (Aramaic) and in Hebrew it was Mauhamanna—both meaning the praised. In the sister language, Arabic, this word would be Muhammad or Ahmad, which are derived from the same root Hamd, which means praising.

Before discussing the Qur'anic version regarding the fulfilment of this and other prophecies in the person of the Prophet, a reference should be made to the Gospel of St. Barnabas. Barnabas was an apostle of Jesus, 15 selected by the Holy Spirit, an uncle of Mark the Evangelist, 16 and a companion of Paul.¹⁷ He travelled throughout Palestine, from Damascus to Caesarea, and from Philip to Mt. Sinai, preaching the Gospel. His relics were discovered in a tomb in Cyprus in the fourth year of Emperor Zeno (478 C.E.) and a copy of his Gospel, written in his own hand, was found lying on his breast. The Gospel of St. Barnabas was condemned by the Church by three successive Decrees: the Decree of the Western Church (382 C.E.), of Innocent I (465 C.E.) and of Galasius (496 C.E.). The Galasian Decree mentions the Evangelium Barnabe in its index of the prohibited and heretical Gospels. The recovered Gospel gradually found its way to the library of Pope Sixtus V and it was found there in 1549 by a monk named Fra Mario.

The Gospel of St. Barnabas was accepted and read in the Churches up to the Galasian Decree. The Gospel contains a complete life of Jesus from his birth to his ascension. It begins with the miraculous birth of Jesus and deals with his circumcision, the visit of the Magi, the Massacre of the Infants, the flight into and the return of the family from Egypt, and the discussion in the Temple. Its central portions deal with the journeys, miracles, discourses, parables and ethical and eschatological teachings of Jesus. Finally, it gives a description of the Paschal Supper and records the betrayal, the trial and the crucifixion. The Gospel concludes with the reappearance of the Lord and his ascension to heaven. After going through this very brief summary of its contents, one wonders why it was rejected by the Church. Sale alleged in his Preliminary Discourse to the Koran that it was a barefaced forgery and asserted:

The Muhammadans have also a Gospel in Arabic attributed to St. Barnabas, wherein the history of Jesus Christ is related in a manner very different from what we find in the true Gospels and corresponds to traditions

which Muhammad had followed in his Koran. 18

To begin with, this Gospel does not differ in material particulars with the Canonical Gospels, or as Sale would have it, the true Gospels. When Sale was challenged to produce this Gospel in Arabic, he was forced to confess:

I had not seen it (the Gospel of St. Barnabas), when the little I said of it in the *Preliminary Discourse*. And the other extracts I had borrowed from M. de la Mon-

noye and M. Toland.19

Sale's knowledge, then, of the "Arabic" Gospel of St. Barnabas was after all second-hand and based on the publications of M. de la Monnoye (1716) and M. Toland (1718). These two gentlemen had never seen an Arabic copy. They had only heard of it; and, doubting the correctness of this false rumour, had themselves initiated the series of challenges to the Muslim world to produce the Gospel in Arabic. In

fact, no such Arabic Gospel of St. Barnabas existed and the rumour was without foundation or justification. With the confession of Sale, the authority for the existence of any Arabic original melts away into the baseless conjectures from which it arose. Unless the original copy which was rejected by the Galasian Council is produced, or in the absence of proof that the present copy is different from the copy of the Gospel which was recovered from the tomb of St. Barnabas, the Gospel in its present form must be accepted.

But why was this shameless and wicked suggestion made by Sale, and why did he attribute the origin of this Gospel to Muslims, and why was this Gospel rejected by the Church? The reason is not far to seek. It must have contained something very unpalatable to them both. I will quote *verbatim* two verses from it, which explain both its condemnation and Sale's shameless effort to deny its authenticity. It records a saying of Jesus:

Verily, I say unto you that the Messenger of God is a splendour that shall give gladness to nearly all that God hath made: for he is adorned with the Spirit of understanding and of counsel, the Spirit of wisdom and might, the Spirit of forbearing and love, the Spirit of prudence and temperance; he is adorned with the Spirit of charity and mercy, the Spirit of justice and piety, the Spirit of gentleness and patience which he hath received from God, three times more than He hath given to all His Creatures. O Blessed time, when he shall come to the world! Believe me that I have seen him, and have done him reverence, even as every prophet hath seen and done; seeing that His Spirit God giveth to them prophets. And when I saw him, my soul was filled with consolation, saying, "O Muhammad! God be with thee, and may He make me worthy to untie thy shoe latchets, for obtaining this I shall be a great prophet and Holy one of God." And having said this Jesus rendered his thanks to God.20

I will quote another incident recorded in this Gospel:

Jesus went into the wilderness beyond Jordan with his disciples, and when the midday prayer was done, he sat near a palm-tree, and under the shadow of the palmtree sat his disciples.

Then sayeth Jesus: So secret is predestination, brethren, that verily I say unto you, to none save one it be clearly manifest, He it is whom the nations look for, to whom the secrets of God are so manifest that, when he cometh, into the world, blessed shall they be that shall listen to his words, because God shall overshadow them with His Mercy, even as this palm-tree doth overshadow us.

The disciples asked: O Master! Who shall that man be of whom thou speaketh, who shall come into the world?

Jesus answered: He is Muhammad, the Messenger of $God.^{21}$

The presence of the name Muhammad is really explained by the Aramaic equivalent, Mauhamma, of the Greek word Paraclete, which John uses in his Gospel. Jesus had, therefore, foretold the future advent of the Paraclete, i.e., Mauhamma or Muhammad, the Messenger of God.

The importance of these passages in this Gospel becomes apparent when we recall that the Gospel was recovered and condemned some three or four centuries before the Prophet Muhammad was born or had proclaimed his Divine Mission. No wonder the Church condemned it as heretical and Sale

felt uneasy about these passages and had to set his mind at rest by concocting a lie; even though his disgraceful attempt did not deride, but rather enhanced the testimony of this Gospel.

Was the Prophet Muhammad the Comforter foretold by

Jesus? The Holy Qur'an says:

Those who follow the Apostle Prophet, the *ummi*, whom they find mentioned in the Torah and the Gospel . . . and follow the light which has been sent down to them, these are the successful.22

The Gospels also contain passages which can be construed as foretelling the advent of that prophet. The parable of the owner of the vineyard,23 coming after the son (i.e. Jesus), who is maltreated, contains a clear indication.

The Comforter foretold by Jesus had to be "the Spirit

of Truth" who was to glorify Jesus.24

The Holy Qur'an refers to Muhammad as the Truth, 25 and with a Muslim it is an Article of Faith that he should believe in all the prophets of God preceding Muhammad, and in their revelation.26 The Prophet did glorify Jesus by denouncing as utterly false all those calumnies which were levelled by Jews against Jesus and his mother Mary. Referring to the allegations of the Jewish Talmudists against Jesus and Mary, Dummelow says:

It is interesting to notice that Muhammad indignantly

refuted these Jewish calumnies.27

The Holy Our'an was revealed to clarify and confirm the truth of the earlier revealed Books of God.28 and to affirm that the Prophet Muhammad was that Prophet who had also

been mentioned by Jesus. Says the Holy Qur'an:

And when Jesus son of Mary said, O children of Israel! Surely I am the Messenger of God to you! Verifying that which is before me of the Torah and giving the good news of the Prophet who will come after me, his name being Ahmad, but when he came to them with clear arguments they said: It is clear enchantment.29

I have already mentioned that Ahmad is only another name of the Prophet. It is a significant fact that when the New Testament was translated into Arabic the Christians themselves translated the word *Paraclete* as *Ahmad*. Of course, when Sale in 1826 was deputed to revise and correct the Arabic translation of the Bible, the translation of this word was changed.

Jesus is reported to have said:

As long as I am in the world I am the light of the

By this Jesus clearly meant that after his death, he would cease to enlighten the world. It also suggests, if we read it with the prophecy about the Paraclete, that the Paraclete would bring the light of truth into the world; the Holy Qur'an

asserts that the Prophet Muhammad is the light.31

It may now be said with certainty that Jesus, who had come as a prophet of God for the house of Jacob in general, and for the Lost Tribes of Israel in particular, having prophesied the approach of the Kingdom of God and the future advent of the Comforter, the Paraclete, Muhammad, or Ahmad, the Praised, left for far-off lands to give the same Gospel (good news) to the Lost Tribes of Israel.

Thus Jesus, the Prophet of God, fulfilled and achieved all the three objects for which he was sent to this world. May the Almighty be pleased and bless His servant, 'Isa, the son

of Mary. Ameen!

REFERENCES

- 1 Dummelow, Commentary on the Holy Bible, 441. See also Peake, Commentary on Bible, 447.
- 2 Jer. XLIX: 7.
- 3 Dummelow, Commentary on the Holy Bible, 613.

- 4 Peake, Commentary on Bible, 517.
- 5 Deut, XXIV:10; cf. Nu. XXI:6; Deut. XVIII:15, 18.
- 6 John 1:21.
- 7 John 1:25.
- 8 Acts III:22
- Jude 14. It is noteworthy that when the Prophet conquered Makka, he had an army of exactly ten thousand.
- 10 John XIV:26.
- 11 John XIV:30.
- 12 John XVI:7-8,
- 13 John XVI:12-14.
- 14 Peake, Commentary on Bible, 753.
- 15 Acts XIV:14.
- 16 Col. IV:10.
- 17 Acts XV:12.
- 18 Sale, The Preliminary Discourse to the Translation of the Koran.
- 19 Ibid., Preface to the Reader, IX.
- The Gospel of St. Barnabas, CLXIII:180. The translation is by Laura Regg.
- 21 Ibid.
- 22 The Holy Qur'án, 7:157.
- 23 Matt. XXI:33-44; Mark XII:1-11; Luke XX:9, 18.
- 24 John XVI:12-14.
- 25 The Holy Qur'an, 17:81.
- 26 Ibid, 11:4,
- 27 Dummelow, Commentary on the Holy Bible, 668.
- 28 The Holy Qur'an, 2:97; 5:15.
- 29 Ibid. 61:6.
- 30 John IX:5.
- 31 The Holy Our'an 5:15.

THE IMAM'S MIDDLE EAST TOUR

The Imam, the Maulana Muhammad Yakub Khan, wishes to undertake a tour of some of the Middle East countries within the next few months. His tentative programme is to visit Istanbul, Ankara, Beyrout, Damascus, Baghdad and Basra, with a possible short break of journey at Sarajevo. He will be pleased to contact friends in these towns, and to give talks on topics of interest to Islam and Muslims.



BANCO

Head Office: ROME

ESTABLISHED 1880

Paid up Capital and Reserve Lit. 3,750,000,000

IN FEAR OF GOD LIES SECRET OF SUCCESS

Forty-four Years Ago

With this issue The Islamic Review completes forty-four years of its life. Much water has since flowed under the bridges. Religious thought in the West has undergone a radical transformation. The bubble of materialistic interpretation of life has been pricked by two devastating World Wars. There is more and more groping and hankering after the life of the spirit. Islam has, in particular, come in for more serious attention and reverential study. The old prejudices, a legacy of medieval fanaticism, are giving place to understanding and appreciation. Never before had Christianity drawn so close to Islam, both in doctrinal beliefs and appreciation, as today. The Islamic Review can look back with some satisfaction on its own humble contribution towards this reorientation. This page is intended to provide such a retrospective glance. Below is reproduced a Note from the very first issue of The Islamic Review (Vol. 1, No. 1, February 1913) — a Note urging the need of the revival of the Divine in human life. The Note runs as follows:

"KAISER ON RELIGION

- "We quote the following from a speech made on 10th February by the German Emperor at the Friedrich-Wilhelm University on the occasion of the celebration in memory of the rising of the German nations of 1813. Want of space compels us for the present to reserve our humble comments on this impromptu speech made opportunely by the Emperor, when the modern mind is too much imbued with materialistic ideas to think seriously of religion. A piece of right advice comes from a right man, who could not fail to observe the lack of religious fervour so prevalent in the whole continent. The Emperor, however, spontaneously gives expression to certain ideas which may come to reality very soon, and history may repeat itself in the coming events in the Near East. The Emperor said:
- "'In the old Prussian town of Koenigsberg I called to the attention of East Prussia that the seed of that great period of upheaval was to be found in the fact that the Prussian people based its moral view of life on religion in other words, it had recovered faith in its God.
- "'The present generation which is inclined to believe principally in what can be seen, proved, or touched with the hands shows less capacity for that which is transcendental, and puts difficulties in the way of the very word religion.

- "'This present generation may well learn how it may get back to the faith of its fathers. Shortly after the death of the great King, the Prussian people had lost this faith.
- "'Foreign ways gained ground among the people, and when there came the great endurance test of 1806 there was a collapse such as the world has hardly ever seen.
- "'Was that the work of man? That was the judgment of God, as was subsequently a change in the course of world-history, the re-birth of a whole nation. That is so stupendous a thing that it is worth while to take it to heart, and never forget that that also was not the work of man but of God.
- "Thus, in the fear of God, an oppressed and dismembered nation rose and a wonder such as had never occurred before carried everything before it.
- "'Thus we have in the facts of the past sure proofs of the governance of God. We have visible proofs that He was with us, and is still with us. Learn from these lessons of the past that the whole of Germany's youth can forge for itself that shield of faith, proved in the fire, which must never be lacking in the armoury of Germans and Prussians. Armed with such weapons we will, untroubled from right or left, pursue our straight path, eyes upraised, hearts upraised, trusting in God."

THE

Egyptian Economic & Political Review

AUTHORITATIVE OPINIONS ON EGYPTIAN AND MIDDLE EAST BUSINESS

Analysis of Political and Economic Issues

Documentation on:
ECONOMICS • INDUSTRY • COMMERCE
NEW LAWS • STATISTICS

Yearly Subscription: £1 9s. plus postage

Published by:

The Egyptian Economic and Political Review
33 SH. ABDEL KHALEK SARWAT CAIRO EGYPT

WHAT IS ISLAM?

THE following is a very brief account of Islam and some of its teachings. For further details, please write to the IMAM of the Mosque, Woking, Surrey, England.

ISLAM: THE RELIGION OF PEACE.—The word "Islam" literally means: (1) peace; (2) submission. The word in its religious sense signifies complete submission to the Will of God.

OBJECT OF THE RELIGION.—Islam provides its followers with a perfect code, whereby they may work out what is noble and good in man, and thus maintain peace between man and man.

THE PROPHET OF ISLAM.—Muhammad, popularly known as the Prophet of Islam, was, however, the last of the Prophets. Muslims, i.e., the followers of Islam, accept all such prophets of the world including Abraham, Moses and Jesus, as revealed by the Will of God for the guidance of humanity.

THE QUR'AN.—The Gospel of the Muslims is the Qur'an. Muslims believe in the Divine origin of every other sacred book. Inasmuch as all such previous revelations have become corrupted through uman interpolation, the Qur'an, the last Book of God, came as a recapitulation of the former Gospels.

AETICLES OF FAITH IN ISLAM.—These are seven in number: Belief in (1) God; (2) Angels; (3) Books from God; (4) Messengers from God; (5) the Hereafter; (6) the Premeasurement of good and evil; (7) Resurrection after death.

The life after death, according to Islamic teaching, is not a new life, but only a continuance of this life, bringing its hidden realities into light. It is a life of unlimited progress; those who qualify themselves in this life for the progress will enter into Paradise, which is another name for the said progressive life after death, and those who get their faculties stunted by their misdeeds in this life will be the denizens of the Hell—a life incapable of appreciating heavenly bliss, and of torment—in order to get themselves purged of all impurities and thus to become fit for the life in the Heaven.

The sixth article of Faith has been confused by some with what is popularly known as Fatalism. A Muslim neither believes in Fatalism nor Predestination; he believes in Premeasurement. Everything created by God is for good in the given use and under the given circumstances. Its abuse is evil and suffering.

PILLARS OF ISLAM.—These are five in number: (1) Declaration of faith in the Oneness of God, and in the Divine Messengership of Muhammad; (2) Prayer; (3) Fasting; (4) Alms-giving; (5) Pilgrimage of the Holy Shrine at Mecca.

ATTRIBUTES OF GOD.—The Muslims worship One God—the Almighty, the All-Knowing, the All-Just, the Cherisher of All the worlds, the Friend, the Helper. There is none like Him. He has no partner. He is neither begotten nor has He begotten any son or daughter. He is indivisible in Person. He is the Light of the Heavens and the Earth, the Merciful, the Compassionate, the Glorious, the

Magnificent, the Beautiful, the Eternal, the Infinite, the First and the Last.

FAITH AND ACTION.—Faith without action is a dead letter. Faith by itself is insufficient, unless translated into action. A Muslim believes in his own personal accountability for his actions in this life and the Hereafter. Each must bear his own burden and none can expiate for another's sin.

ETHICS OF ISLAM.—"Imbue yourself with Divine Attributes," says the noble Prophet. God is the prototype of man, and His Attributes form the basis of Muslim ethics. Righteousness in Islam consists in leading a life in complete harmony with the Divine Attributes. To act otherwise is sin.

CAPABILITIES OF MAN IN ISLAM.—The Muslim believes in the inherent sinlessness of man's nature, which, made of the goodliest fibre, is capable of unlimited progress, setting him above the angels, and leading him to the border of Divinity.

THE POSITION OF WOMEN IN ISLAM.—Man and woman come from the same essence, possess the same soul, and they have been equipped with equal capability for intellectual, spiritual and moral attainments. Islam places man and woman under the like obligations the one to the other.

EQUALITY OF MANKIND AND THE BROTHERHOOD OF ISLAM.—Islam is the religion of the Unity of God and the equality of mankind. Lineage, riches and family honours are accidental things: virtue and the service of humanity are matters of real merit. Distinctions of colour, race and creed are unknown in the ranks of Islam. All mankind is of one family, and Islam has succeeded in welding the black and the white into one fraternal whole.

PERSONAL JUDGMENT.—Islam encourages the exercise of personal judgment and respects difference of opinion which, according to the sayings of the Prophet Muhammad, is a blessing of God.

KNOWLEDGE.—The pursuit of knowledge is a duty in Islam, and it is the acquisition of knowledge that makes men superior to angels.

SANCTITY OF LABOUR.—Every labour which enables man to live honestly is respected. Idleness is deemed a sin.

CHARITY.—All the faculties of man have been given to him as a trust from God for the benefit of his fellow-creatures. It is man's duty to live for others, and his charities must be applied without any distinction of persons. Charity in Islam brings man nearer to God. Charity and the giving of alms have been made obligatory, and every person who possesses property above a certain limit has to pay a tax, levied on the rich for the benefit of the poor.

19

A glimpse of Cypriot Turks



Dr. Fazil Kucuk, leader of the "Cyprus-is-Turkish" Party.



One of the hundreds of thousands of farm workers of Turkish origin who have made Cyprus what it is — a smiling garden.



Turkish Cypriot children in villages living in cons visited on women and children in Visilia in Mo while their menfolk were out wo



Mr. Justice Zeka, Judge of the of Cyprus, one of the many Cy the island's judician

ks' life in their island home



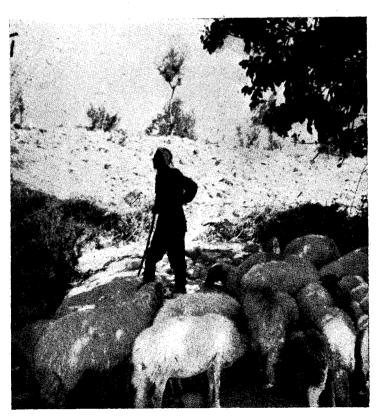
es living in constant fear of violence of the kind n Visilia in March 1956 by Greek co-villagers alk were out working on farms.



a, Judge of the Supreme Court of the many Cypriot Turks in island's judiciary



His Eminence the Mufti Dana Effendi, spiritual head of Cypriot Turks.



His forefathers came to Cyprus from somewhere in Anatolia.

ANALYSIS OF THE CYPRUS QUESTION

The Mediterranean island of Cyprus has, of late, become one of the world's most explosive spots. To give the reader an idea of how this situation has developed we give below an English rendering of the background story as outlined in a series of articles in the Istanbul daily newspaper, Watan, under the above heading.—Editor.

Artificially whipped up Greek propaganda

In the East Mediterranean there is an island which lies 70 kms. off the southern shores of Anatolia. Only half a million people live on this island, whose area is about 6,000 square kilometres. It stands in the middle of the Mediterranean like a hand with its forefinger pointing to Turkey. Cyprus, which until recent times was only known to tourists, has now become a household word. The Cyprus question is one of the main issues occupying the attention of the world press and world opinion, and it has had profound repercussions not only in the Mediterranean and the Middle East, but also in countries and government circles in the remotest corners of the world.

Why is this so? Why is it that the future of an island whose population lived in peace and order until a few years ago, preoccupies world opinion to such an extent, arouses the anxieties of statesmen, and has become the most controversial problem of our time? The answer to this question is quite simple: With the resurgence of Greek nationalism under the aegis and encouragement of the Greek Orthodox Church and with the declaration of the Enosis campaign for the annexation of Cyprus to Greece, the population of the island was divided into two antagonistic communities. These factors, and the terrorist activities of such secret organizations as EOKA, have turned the island into a barrel of dynamite.

While murderous plots and bomb explosions were rocking the island, the Greek Government mustered all the propaganda devices at its command to give support to the claims of the Orthodox Church and to draw the attention of the world to the Cyprus issue. The organizers of this tragic-comic game have directed their campaign and propaganda with great cunning. They have been successful in making the world resound with the echoes of the Cyprus problem.

But to create a rumpus about a problem is one thing, and to be justified in the cause involved is quite another thing. We can even say that the Greek hue and cry raised over Cyprus increased in violence as the falseness of Greek claims became more and more apparent. As against that, Turkey and Britain—two States closely interested in the Cyprus problem—often lagged behind the trend of events and were slow in their reactions, partly because they were anxious to avoid the adoption of Greek methods, and partly as a result of their failure to grasp at the time the gravity of the situation and to take the necessary measures.

The reason why quite a lot of people in Britain still believe quite sincerely in the annexation of Cyprus to Greece is that the British Government, fearing to be indicted with colonialism, refrained from retaliation against Greece's unjust claims and actions, and helped to create a body of opinion



Sultan Salim II, in whose reign Cyprus was conquered by the Turks after routing Venetian forces.

In his General History of the Turks, printed in 1621 and dedicated to "The High and Mighty Prince James by grace of God King of England, Scotland, France and Ireland, Defender of the Faith, etc., the author, Richard Knolles, Fellow of Lincoln College, Oxford, thus bemoans the fall of Cyprus:

"Unlike his father, Selymus the royal scepter takes
And shaking arms with cruel hand, exceeding stir he makes,
With Venice State his League he breaks (with Turks what League
can stand).

And Cyprus Kingdom takes from them by mighty force of hand."

biased in favour of Greece.

If Greece succeeded in creating the impression that Turkey's intervention in the Cyprus problem was unwarranted and that Britain was simply her yes-sayer, it is only because of the silent but resolute attitude adopted by the Turkish Government in the face of virulent Greek propaganda. In fact Turkey went so far in this attitude to display her good faith and good will that even the Greeks were surprised by the energetic reactions of the Turkish Government. Was it not, they said, the Turkish Foreign Minister who, in a statement made only a year ago, said that the Cyprus issue could not in any way affect Turkish-Greek friendship?

Although, after the London Conference, Turkey's views on the Cyprus question became known more widely and voices were heard here and there defending the Turkish thesis, this was not enough to counteract the feverish propaganda that was being waged in support of the Greek cause.

Historical background

Cyprus was captured from the Venetians in 1571 during the reign of Sultan Salim II, and for 307 years it remained a Turkish possession. Turkey's is the longest rule in the known history of the island. With the conquest of Cyprus by Turkey, 82 years of Venetian domination was brought to an end. Before the Venetians, Cyprus had been for nearly three centuries under the domination of the Lusignan Kings

in Jerusalem. The Lusignan rule had been a disastrous one both for the Greek Orthodox Church and the Greek-speaking community. If Turkey had perpetuated the methods of the Jerusalem administration, not a single Orthodox Church or a Greek-speaking islander would have been left in Cyprus today. When the Lusignan Kings held the island under their hegemony, the Church of Cyprus was silenced and its influence nullified. The Greek Archbishop was deposed. In contrast with that, Murad III, the son of Salim II, who died soon after the capture of Cyprus, not only restored the Greek Orthodox Archbishop to his former prestige, but he also gave permission for the Greek Orthodox Churches to be reopened and for Greek to be taught. As a result of tolerant Turkish administration, the people began slowly to veer away from Catholicism and to return to the fold of the Orthodox Church. Once again Greek became the everyday speaking language. Thus, an Orthodox Greek-speaking community was created in Cyprus, a community which had nothing to do with Greece, either from the racial or the historical points of view. Today the community known as the Greek Cypriots is nothing but a branch of the Eastern Christians or Levantines who had settled in the countries bordering the Mediterranean. First under Turkish, then under British rule the Cypriot Levantines, like their brethren in Syria and the Lebanon, adapted their customs and traditions to prevailing conditions, and found their livelihood in trading. They never made any attempt to interfere in the administration of the island. The idea of union between these people and Greece took shape only as a result of British complacency and mildness which allowed a lot of gangsters from Greece to enter the island, and an ambitious Archbishop to use Church influence as an instrument of terrorist aspiration. If Britain had not allowed mass immigration into the island the population and the position of Cyprus today would have been altogether different. At the end of the eighteenth century for instance, there were in Cyprus 20,000 Greek-speaking Levantines as against 30,000 Turks of pure-stock, leniency of Britain in the matter of mass immigration and the large-scale exodus of Cypriot Turks returning to their mother country disrupted the former balance. But we must not forget that there are in Turkey today 350,000 Cypriots who still have parents living in Cyprus.

The Ottoman Empire, which in 1877-78 had been forced to cede some of its eastern provinces to the Czars following an unlucky war, felt the need to make an alliance with a powerful Western country in order to set up a barrier against Russia's policy of self-aggrandizement. The 1878 treaty was the expression and result of that need. Thus for the first time after 307 years of uninterrupted Turkish rule, the name of another country besides Turkey was coupled up with that of Cyprus. Under the 1878 convention, Britain undertook to help Turkey in the event of Russian aggression. Turkey gave Britain the right to occupy and administer the island. Cyprus was still under Ottoman hegemony, but Britain was granted the power to use the island as a military base which would make it easier for the British forces to rush to the help of Turkey.

Even this treaty is not enough to show the importance of Cyprus from the standpoint of Turkey's defence. What this agreement actually meant was that Cyprus would have been used by Britain, as Turkey's ally, to defend Anatolia against any attack from the East. The value of Cyprus as a military base has not decreased in importance since 1878. On the contrary, new devices of war and new plans of strategy have enhanced the military value of the island. To say that in the event of war, the forces stationed in

southern and south-eastern Anatolia will be supplied and reinforced from Cyprus would not in any way amount to the disclosure of a military secret.

In view of these facts, how can Turkey be expected to remain a mere spectator when a change is being contemplated in the ownership of an island so vital to her fate? Even if historical, geographical, and racial considerations were to be disregarded, the question of military necessity alone would be enough to make of Cyprus a piece of land vital for the security of Turkey. To argue as the Greeks do that the Cyprus problem could concern only Britain and Greece, and that Turkey has no right to interfere, is a flagrant case of credulity.

What the Lausanne Treaty (Clause 20) provides

Is Turkey's interest in the Cyprus issue not sanctioned by the principles of international law? In other words, are Greece and Britain the only nations justified in claiming rights over the island and would any intervention on the part of Turkey be considered unlawful and unjustified? Greeks seem to defend this point of view. This is a summary of the Greek thesis: Turkey ceded Cyprus to Britain a long time ago and under the conditions of the Treaty of Lausanne gave up all her rights over the island. Thus Turkey cannot pretend to be entitled to have a say over the fate of a territory which is no longer under her hegemony. privilege belongs only to Britain and Greece, because one is the present master of the island; and the other has, for some very important reasons, the right to defend her claim. This being so, Turkey's intervention in this matter is useless and incompatible with the spirit of the Lausanne Treaty.

Well, this is what the Greeks are saying. But does the Greek case reflect the true facts that are at the root of the issue as a whole? In order to arrive at a true estimate of the realities involved in this problem, we must turn our attention to the Lausanne Treaty which declared to the world the independence of our country.

When the question of determining Turkey's frontiers was being discussed at the Lausanne conference, the Allies made the following proposal: "The new Turkish State must here and now accept and approve any decision which in the future may lead to the independence of or to the institution of any other régime in the territories and islands separated from the Ottoman Empire." This proposal also contained the recommendation that Turkey should be prepared to agree to any changes that might take place in the rule over these territories and islands.

The Allied proposal was rejected by the chief Turkish delegate in the following terms: "This proposal means, in fact, that Turkey is being required to accept certain obligations concerning the future without knowing beforehand what their nature and scope are likely to be. It is obvious that Turkey could never agree to endorse any obligations connected with events that may take place in the future."

As a result of this statement, which was included in the minutes of the proceedings of the Lausanne Conference, the sixteenth clause of the Treaty, dealing with the ex-Ottoman territories and islands, was amended in a manner acceptable to Turkey and the official document was signed by Ismet Pasha. Now the future of Cyprus is clearly defined in the text of the Lausanne Treaty. It is stated in Clause 20 that "as from 5th November, 1914, Turkey accepts and approves the annexation of Cyprus to Great Britain." With this clause, Turkey was accepting the unconditional hegemony of Britain over the island which was first ceded to her in 1878 on a

provisional basis. But only Britain's hegemony, not another nation's. . . . Turkey remains faithful to this clause today just as she is to the principles of the Lausanne Treaty as a whole. But if, in spite of the unmistakable clarity of Clause 20, a nation other than Britain attempts to annex the island, would it not be Turkey's right to declare that this action constituted a breach of the Lausanne agreement, that the purpose of this action was to upset the political balance established in Eastern Mediterranean as a result of the Lausanne Treaty? If such a thing were allowed to happen, what could be more natural for Turkey than to ask for the revision of certain clauses of the Treaty and to raise the question of territories like Western Thrace and the Dodecanese whose status was also defined at Lausanne?

Under the tenets of international law, the Lausanne Treaty is an indivisible whole. If any of its clauses is unilaterally broken, then the agreement may need to be revised in its entirety.

Therefore, the only conclusion we can arrive at is that the Greek argument which claims that Turkey's intervention over Cyprus has no legal basis is an example of self-contradiction. So it must be agreed that if any two nations are entitled to discuss the question of Cyprus, they are Britain and Turkey and not Greece and Britain. The Lausanne Treaty is here to prove it. The only part of the Treaty which gives right of say to Greece is to be found in Clause 12 leaving certain Aegean islands to Greece, and not in clauses 20 and 21, which concern Cyprus. Is the Greek Government ready to debate this particular problem with the participation of other countries? If not, what right has she to interfere in a question which had already been solved between Turkey and Britain?

Greece may have been encouraged to turn her covetous eyes to Cyprus by the post-war decisions giving her the Dodecanese islands. But it is a great mistake to harbour such foolish hopes. Because the transfer of the Dodecanese to Greece was made possible by the fact that the nations which were defeated in the last war were forced by their victors to give up some of their land. Judging by the way she is behaving, anyone would believe that Greece was the victor and Turkey or Britain the defeated nations. But even the Greeks must have realized the foolishness of their arguments because they are now resorting to an altogether different solution in order to achieve their dream of annexation.

The plebiscite stunt

The new line of argument adopted by the Greeks runs like this: "We don't wish to annex Cyprus. All we want is to ensure the recognition of Cyprus's right to self-determination. We cannot withhold from Cyprus a right which is extended to all countries by the United Nations. Let us give Cyprus the opportunity to determine her own future with her own free will. Let the Cypriot people decide whether they are going to remain under British rule or unite with Greece or declare their own independence. . . . We are ready to respect the will of the Cypriot people."

These arguments, which are put forward by the Greeks with an appearance of sincerity, have won the sympathy of certain countries and, especially, of the United States. These countries have come to believe that the Greek demands were just and reasonable. Furthermore, the fact that these demands seemed to be based upon the United Nations Declaration created among those members upholding the U.N. ideals a tendency to be prejudiced in favour of Greece. But the truth is that no matter how noble and lofty an ideal or a principle

may appear to be, it is impossible to apply it everywhere and in all cases. Although the right of self-determination is the expression of a very attractive and progressive way of thinking, it is not a principle strong enough to be raised at every issue and to invalidate all other evidence. Its application in

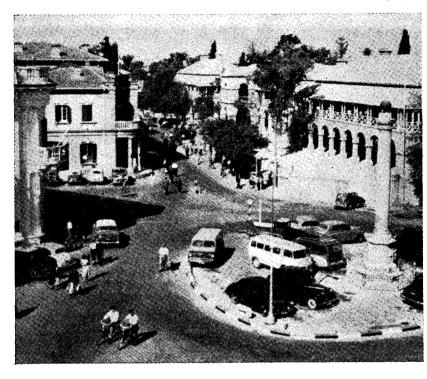


Turkish peasants (men and women) from the wine-growing districts of south-west Cyprus are the descendants of immigrants from the Black Sea coast of Asia Minor. For centuries the Turks owned and tilled most of the arable land in Cyprus. Much of it they reclaimed themselves from scrub and forest. And even today they still farm 38 per cent of the island's agricultural area. More than 50 per cent of Cyprus farms between 500 donums (160 acres) and 1,000 donums are Turkish.

the case of Cyprus is impossible because there is no such thing as a Cypriot nation demanding to exercise her right to self-determination. Those who pretend to act on behalf of the Cypriot nation are only a bunch of terrorists in the pay of the Greek Government and under the leadership of the Orthodox Church. If one gives way to these people and allows the setting up of a new régime in Cyprus, the same thing could be done in any other country under the sun. One could ask, for instance, the Italians in New York, or the Turks in Russia, whether or not they would like to be annexed to their mother-countries.

Indeed, there are several instances in history which show that the principle of self-determination has often been deprived of its strength and importance in the face of political, historical, or military factors. The most convincing case in this respect is to be found in another problem which concerns Turkey and Greece, namely, the question of Western Thrace: At the time of the Lausanne Conference, the Turkish Government asked that Western Thrace be left inside the Turkish frontiers in view of the fact that the Turks constituted the majority of the population living in that area. But the chief Greek delegate, M. Venizelos, argued that the fate of territories where there are communities of different races and

nationalities was not a problem of majority or minority, but that it could be solved only by treaty decisions. M. Venizelos stated that the fate of such controversial territories should be entrusted into the hands of the government which was able to provide the best system of administration. The result of the Christian population who dare no longer give a free expression to their wishes and desires. An election or plebiscite in the present circumstances could never reflect the true and real position of the island. The most important reason which would make a plebiscite not only useless, but dangerous as



Ataturk Square in the heart of the Turkish quarter in Nicosia (Cyprus)

these arguments was that Greece extended her hegemony over Western Thrace.

This case is interesting in two respects: First, because it shows that territories which become the object of international controversies cannot be allocated to this or that nation on the basis of a population-majority, and that historical and geographical reasons prove stronger than racial factors. Secondly, because it reveals the insincerity of the Greeks in the matter of self-determination. Is it not rather strange that a country which insisted on keeping Western Thrace in spite of the existence of a Turkish majority, should now ask for a plebiscite in Cyprus by basing her thesis on the excuse that there happens to be a Greek-speaking majority in the island? And a Levantine majority at that.

Plebiscite not practical politics

There can be no plebiscite in Cyprus. Not only are the conditions which could necessitate a plebiscite non-existent in Cyprus, but the situation now prevailing in the island has made it impossible to organize normal elections among the people. The movement of terrorism and intimidation which has now been going on for some time has sealed the lips of

well, is the difference which exists between Cyprus and other islands and colonies. The case of Cyprus is almost unique among the colonies of the world. There we have two communities with totally different languages, habits and customs, but living together. The fact that one community is larger than the other does not give the former the right to dominate the smaller community. For both communities are used to living together on a basis of equal rights. If this order is upset and if, for instance, the Levantine population of Cyprus were to vote in favour of annexation to Greece, there is no power which could force the Turkish community to accept this as a fait-accompli.

These being the undeniable facts of the situation, the insistence shown both by the Greeks and the Orthodox Church over the plebiscite-question amounts to placing a lighted match near the fuse of the Cyprus powder-keg.

In the circumstances, the duty of the countries interested in the Cyprus issue is to avoid brilliant but shallow and worthless formulae, and to adopt a realistic policy which will eradicate from the island all remnants of artificially inspired aspirations, and to bring to Cyprus a reign of peace based on historical, geographical, and strategic realities.

NOW OFFERED AT THE REDUCED PRICE OF 5'9d.

instead of 12'6d.

THE IDEAL PROPHET

Demy Octavo, Pp. 274

by KHWAJA KAMAL-UD-DIN

This book is an excellent exposition of the moral aspect of the life of the Prophet Muhammad

THE YEMEN— AN HISTORICAL AND BEAUTIFUL COUNTRY

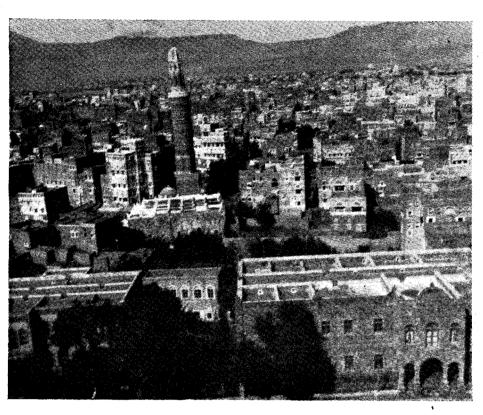
By DR. AHMAD FAKHRI

The roots of the Yemen go deep into history

The mention of Arabia and Arab civilization always brings to mind the contribution made by the Arabs to human progress after the advent of Islam. The coming of Islam is considered by many as the beginning of the era in which the inhabitants of the Arabian peninsula began to make themselves felt or even heard of.

But almost 1,500 years before the Prophet Muhammad was born, there existed in the Arabian peninsula a civilization of great importance, which was in no way less enlightened and progressive than any other civilization existing in the East at that time. Until this day, there can be seen in some parts of the Yemen eloquent relics of this glorious civilization. The temples of the Yemenites, and other architectural masterpieces built during the eighth century B.C., are still the archaeologist's and historian's paradise. There are to be seen in the Yemen massive walls and high and mighty pillars; and on some of the walls of the temples and on tables of stone and copper found in the ruins of ancient towns there can be seen inscriptions telling the story of the people of the Yemen in ancient times. From these historical treasures much information has been derived about the civilizations which existed in this part of the world.

But the year 800 B.C.E. does not mark the beginning of the civilization of the Yemen. Eminent historians have ascertained that the dawn of civilization in the Yemen goes back to a much earlier period — to 1000 or 1100 B.C.E. They have also ascertained that the Yemen had had contact with the outside world many thousands of years before that date. A closer study of the history of the Yemen — which can be made only after extensive excavations are carried out — will undoubtedly reveal much that is of paramount interest to the students of ancient history. It will also throw more light on the early history of the Arabian peninsula, and on the origin of the Semetic race. And a clearer picture can then be drawn of the interaction of, and relationship between, many of the



ancient civilizations of the Middle East, and the part which was played by the Yemen in moulding the destiny of this area.

Contacts between the Yemen and other parts of the ancient world

We know that the ancient Egyptians were in the habit, ever since the beginning of their history, of going on extensive sea voyages in the Red Sea, for the purpose of bringing incense and other luxuries from Punt, which is the name for Somaliland in ancient Egyptian writings, and countries situated around the Bab al-Mandab - Somaliland, the Southern Yemen and Hadhramaut. Such voyages began to get more frequent after the year 2000 B.C.E., and they continued until the latter days of the ancient Egyptian civilization. The most famous of these voyages is the one commanded by Queen Hateshpsut during the fifth century B.C.E., and which returned with rich and heavy spoils from that country, and brought to Egypt for the first time the incense plants which were planted in the gardens of the temple of the god Amon, a local deity of Thebes. Ancient Egyptian artists have engraved on the walls of the temple known as the Temple of the al-Aqsar (Luxor), Upper Egypt, a vivid record of this voyage and descriptions of the architecture, inhabitants and animals of the country and the fish found in the Red Sea.

It is noteworthy that trade relations between Egypt and the Yemen were not confined to the coastal regions, and it is known that traders penetrated deep into each other's country. During a journey I made in the Yemen a few years ago I saw some ancient Egyptian relics dating back to the days of the Pharaoh Aminophis III, who belonged to the

¹ Adapted from an article in Arabic in al-'Alam al-'arabi, a pamphlet issued by the Arab League, Cairo. The last part of the article, under the title of "The Yemen and Modern Progress," was prepared by our editorial staff.—Ed., I.R.

18th dynasty which ruled Egypt during the fourteenth century B.C.E. I also saw other Egyptian relics dating back to the sixth century B.C.E.

But between Egypt and the Yemen there were things more important and significant than mere trade. The ancient Egyptians knew that their ancestors came to Egypt via the Qift route, and they knew that some of their gods, and in particular the god Horus, came from the East (though some of them believed he came from the South). The god Horus, and the god Bes, who was thought to have descended from the land of Punt (Somaliland), as well as many other gods



The King of the Yemen, Imam Ahmad

worshipped by the Egyptians and thought to have descended from the southern part of the Arabian peninsula, made relations between this part of the world and Egypt rather strong.

In the same way as the Yemen had established close relations with Egypt, it also made contacts with Mesopotamia, which was the home of a very flourishing civilization at that time. Excavations in this area have revealed that the Sumerians had had contacts with the Yemen dating as far back as the year 3400 B.C.E. It is also known that King Tijlat Basir III, who died in about 736 B.C.E., had levied on

the people of Saba (Sabaeans) a tax in the form of gold, camels and incense.

It is also thought that the Yemen had contacts with the East African coastal areas since very early days. The tribes of the Yemen had left their imprint on the life of the inhabitants of these coastal regions, and also left an indelible mark on the civilization and culture of the inhabitants of areas some distance from the coast. The ancient inhabitants of the land of Axum were in fact descended from tribes who came from the Yemen and settled in Abyssinia.

Sacred books speak of the civilization of the Yemen

In the Qur'an and the Old Testament we find frequent indirect mention of the Yemen, and hints of the civilization of its people. The story of King Solomon and the Queen of Sheba (Saba) and the description of the Kingdom of Sheba in these books is evidence of the civilization which existed in the Yemen about 1000 B.C.E. Mention of the kingdoms of Ma'een and Saba in the Torah and in the books of the prophets, like the Books of Jeremiah, Ezekiel and Job, tells us something of the cultural development the Yemen had then reached. It all shows that this part of the world was the home of a glorious and impressive civilization some 1,200 years before the advent of Islam.

The Greeks and the Romans and their contacts with the Yemen

The annals of Greek and Roman history also make frequent mention of the Arabian peninsula, and in particular of the Ma'eenites, the Sabaeans and the Himyarites. They also speak of the trade in incense and perfumes which was handled mainly by merchants from the Yemen. This trade was a very profitable one, and it is known that the profit reaped from it was so high that the merchants of the Yemen took great care to prevent merchants from any other country competing with them in it. Ships from India, for example, were not allowed to pass through Aden with a cargo of incense or perfume. Indian merchants had to sell their cargoes of incense and perfume to Yemeni merchants, who would themselves take it to the markets of Syria. From the Yemen went regular trade convoys passing through the Arabian peninsula, from the extreme south to the extreme north, and thence from Gaza to Babylonia, or from Gaza to Egypt, and thence to Europe. The Yemeni convoys would return from the markets of Syria laden with many precious goods which would be sold inside Arabia or offered to Indian and other merchants.

At one time the Romans sought to annex the Yemen to their empire, so that they could master the very important trade route which passed through the Yemen. In the year 24 B.C.E., during the reign of Augustus, they sent a military expedition led by Aelius Gallus, the prefect of Egypt. The expedition, which was supported by the Nabateans, the allies of the Romans, met with very great difficulties on the way to the Yemen. It took six months before it arrived at Najran. But before it reached Ma'rib it was met by the army of the Yemen in a battle which dispelled any hope the Romans may have had of conquering the country. The Roman expedition, severely weakened by defeat, made its way slowly back to Egypt; and on its retreat death took a heavy toll of it. This was the first and last military expedition of any importance in which a European nation had tried to conquer the Arabian peninsula.

Judaism and Christianity in the Yemen

In the Yemen until this day there is a Jewish community estimated at about 50,000, inhabiting various parts of the

country, mainly San'a, the capital. The Jews wear the same dress as the Arab inhabitants, and they are indistinguishable from the Arab population except for the side curls which most of the Jews grow and the small black cap which they wear on the crown of the head. Some historians say that the Jews came to the Yemen from Palestine in the first century C.E., after the destruction of the temple at Jerusalem. But the majority are inclined to the view that the religion of Judaism was preached in the Yemen and that it was embraced by some of the indigenous inhabitants of the country about two or three hundred years B.C.E., and that these were the ancestors of the Jews of the Yemen. The Ma'eenites and the Sabaeans worshipped a variety of gods at that time, and they had statues and idols for these gods. A section of the inhabitants of these parts also worshipped the stars. Some of these gods were local products, while others were imported from the Yemen and from other countries, particularly Babylon. At any rate, it is known that Judaism was widespread in Southern Arabia during the fifth and sixth centuries of the Christian era, and that some of the kings of Himyar had embraced Judaism and persecuted those amongst the inhabitants who professed other religions. particularly the Christians.

Although at present there is not one single Christian in the Yemen, yet there was a time when Christians constituted a good portion of the country's population and Christian churches were to be found all over the country. Najran, a part of the territory of the Yemen, was the first to welcome Christianity. The Jews saw in the advance of Christianity a serious threat and menace to them. A mass slaughter of the Christians later took place. The massacre, which was known as the Massacre of Ukhdud, Najran, left very few Christians in the Yemen. This brutal act impelled the King of Byzantium to ask their ally, the King of Abyssinia, to invade the Yemen and seek revenge for the Christians. The Abyssinians conquered the Yemen during the sixth century C.E. and built many churches all over the country, the most famous of these churches being the one known as "al-Oalees" in San'a. It was beautifully decorated at the command of Abraha, the King of Abyssinia, and several statues and inscriptions in gold were put in it. Abraha wanted to make San'a a centre of commerce and culture to which the tribes would come from various parts of the country to seek knowledge and learning, instead of going to Mecca and the Ka'bah in the Hejaz. He also hoped that this would help to spread Christianity in these parts. But events soon happened to thwart the efforts of Abraha, and he marched on Mecca determined to demolish the Ka'bah. He returned defeated and weary.

The coming of Islam

While the Arabian peninsula was in the throes of uncertainty and rancour, a new religion was rising in Mecca. This religion was Islam. And before long, this new religion was inspiring strong and powerful armies to march from Arabia to meet the armies of the Romans and the Persians.

The Yemen played a very important part in the spreading of Islam. The Jewish tribes of al-Aws and al-Khazraj, which came to the aid of the Prophet Muhammad at the time that he needed this aid most, were both Yemeni tribes. They had emigrated from the south of the Arabian peninsula and settled in Medina on the important trade route between Aden and Gaza.

The preaching of Islam found good and ready response from the tribes of the Yemen. Not only did these tribes readily embrace Islam, but they were amongst the first to

respond to the Prophet Muhammad's call for jihad (fighting in the cause of God). They left their country to help spread the message of Islam, and they were in the forefront of the Muslim armies which conquered many lands. In the countries which were conquered by the Muslims, the Yemenis, who had had the benefit of a progressive and enlightened civilization, proved themselves on the whole more able leaders and administrators than the people of the Hejaz. The army with which 'Amr Ibn al-'Aas conquered Egypt consisted entirely of Yemenis. The Muslim armies which marched on North Africa also consisted of Qahtani tribes from the Yemen. This perhaps explains the noticeable resemblance between the customs and traditions of some of the inhabitants of Tunisia, Algeria, Morocco, and some of the oases of the Sahara Desert, and the customs and traditions of some of the tribes of the Yemen, especially those living in the eastern part of the country.

The people of the Yemen are famed for their intelligence and their capacity to adapt themselves to new surroundings. It thus did not take them long before they could intermix with the inhabitants of the countries in which they found themselves. They accepted many things from the culture of the people amongst whom they lived, and they in turn imparted many of their own customs. In this way, the Yemenis were among the most important founders of what later became known as the Islamic civilization.

The Yemen after the advent of Islam

Not long after the advent of Islam, sectarian differences began to raise their ugly head in the Yemen. The country's unity, and the peace and tranquillity of its inhabitants, were very much disturbed by this sectarian rancour. In spite of this malaise, however, the Yemen enjoyed several short periods of peace and prosperity which enveloped a large part of it, in particular the province of Aab (known as al-Yaman al-sa'eed — "The Happy Yemen"), and the provinces of Ta'iz, Zubayd, Dhamar and San'a. Many States were formed in the country, and some of them, like the one known by the name of al-Rasuliyya (the Apostolic), left important architectural treasures in the form of mosques and other buildings. During the Islamic era also, the people of the Yemen, on the whole, continued the practice of their ancestral skill of making proper use of rain-water, by building dams and reservoirs. This certainly helped the development of the Yemen, a country with rather poor rainfall.

The existence of so many Muslim schools of thought in the Yemen retarded the proper progress of the country and perpetuated a state of disunity, with many small States in constant strife with one another. The followers of the Shafi's school of thought, for example, had their stronghold in the provinces of Tihama and Aab and in the eastern part of the country. The Zaydis, or followers of the school of thought started by the Imam Zaid Ibn 'Ali, lived in the mountains. (This section still retains its special customs and traditions, and has its own Imam whose decisions are binding on his followers.) There were also some Isma'ili Shi'ahs. At one time there was a powerful community known as al-Makaarima, which followed the school known as al-Batiniyyah. They concentrated mainly in the provinces of Dhamar and Hamadan. (The late Imam Yahya (d. 1948) put an end to the activities of this section.)

Although the Turks invaded the Yemen their influence did not extend deep into the country, and was confined mainly to the coastal regions and to the provinces of Aab and San'a. The other parts of the country continued to lead a truly tribal life in the same manner as their ancestors had

done. During the three hundred years in which the Turks were in the Yemen, little was achieved in the way of uniting the country. Far from bringing the different provinces of the Yemen closer together, the Turks were the cause of further disunity and rancour in the country.

The Yemen did not become a united State with a single government until 1936, when the campaign started by the Imam Yahya Ibn Hameed al-Deen succeeded after a struggle

lasting for over thirty years.

There is no doubt that the Yemen has lagged far behind other countries in progress and development. But it is significant to note that the skilled craftsmen and artisans of the Yemen have never perished or decreased in number. The people of the Yemen have remained thirsty for knowledge and learning, and the flame of intelligence and the pursuit of knowledge remains apparent and vivid in all parts of the country and amongst all classes of the inhabitants.

The historical treasures of the Yemen

The remains of Islamic civilization in the Yemen can roughly be classified under two main categories. One category is that of mosques. The most important mosque is al-Jami' al-kabeer (the Great Mosque) in San'a, and Jami' al-Janad near Ta'iz, and other mosques in Ta'iz, especially the Ashrafiyya Mosque. In Aab, Zubaid and Dhamar there are also to be found other important mosques. But the mosques found in the Yemen cannot be compared in grandeur and beauty with those to be found in Cairo or Damascus, or in other centres of the civilization of Islam.

The other category of relics of Islamic history in the Yemen are the thousands of manuscripts scattered all over the country. A good collection of these manuscripts is to be found in the library of the late Imam Yahya at al-Jami' al-kabeer. There are also hundreds of such valuable manuscripts to be found in various parts of the Yemen. They constitute a treasure unequalled in its value and importance by any similar collection in other Islamic countries.

In the Yemen today no trace whatever remains of the Christian churches which flourished in the country at one period of its history. There is also no important Hebrew manuscript to be found in the country. Such manuscripts as are possessed by the Jews of the Yemen date back to less than five hundred years.

In some parts of the Yemen there can be seen some remains of the castles and fortifications which existed in the Middle Ages. There can also be seen some magnificent architectural constructions which were used to exploit the

country's waters for irrigation purposes.

But the most important of the historical relics of the Yemen are those left by the civilization of the Ma'eenites, the Sabaeans and the Himyarites. The civilization of the Ma'eenites is the oldest of the civilizations that existed in the Yemen. The capital of the Ma'eenites was in al-Jauf, and there can still be seen there today the remains of some of the towns of that period and the temples which contained beautiful engravings. The most important remains are those of the towns of Ma'een, al-Hazam, al-Baidha, al-Sawda and Kamna. Many stone tables containing writings and other inscriptions, and a number of statues, bronze plaques, jewellery and ancient coins, have been found in these parts. These valuable relics found their way to the British colony of Aden, and from there were taken to a number of museums in Europe.

The capital of the Sabaeans was in Ma'rib. The ruins of this town can still be seen, and they await the attention and care of the archaeologists to unfold the story of the civiliza-

tion of the Sabaeans. The ruins of Ma'rib show that this town was as large as any of the capitals of the ancient world. Many pillars and engraved stone plaques are scattered all over the site of this town, and many of the walls of its houses and temples are visible above the ground. Near the site of Ma'rib are many historical ruins, like the ruins of the temple known by the name of Mahram Bilqees and the temple known by the name of al-'Amaa'id. At about five miles to the west from the site of Ma'rib lay the remains of the famous dam of Ma'rib. (I shall refer to this dam in some detail at a later stage.)

One of the most important centres of the Sabaean civilization was the town of Sarwaah. In this town can be seen the remains of a number of temples, and a large number

of important stone engravings.

The third and youngest of the civilizations which existed in the Yemen before the advent of Islam is the civilization of the Himyarites. The remains of this civilization can still be seen in the southern part of the Yemen in the town of Zafaar, near Yareem. The remains of a number of temples and graveyards can also be seen there. Most of these relics have been destroyed or mutilated, and thieves have stolen most of the engraved stonework and metal which existed there at one time. The province of Zafaar lay at one time under the rule of the Turks, while the province of Ma'rib and Jawf never came under Turkish rule. Fear of the tribes which inhabited the provinces of Ma'rib and Jawf prevented many people from penetrating deep into these parts and visiting their historical remains. The Imam Yahya did not succeed in annexing these parts to his kingdom until 1932.

Explorers made studies of the historical remains in the Yemen

The Bedouin tribes which inhabited the Yemen used for a long time to bring to Aden historical relics which they found in the sites of ancient towns in their country. At Aden they sold these relics to foreign merchants and travellers for handsome prices. It was of course natural for the people who bought these treasures to enquire about the places from which they were taken, and the Bedouins related colourful and fascinating stories about these places. But it was not until 1834 that the first foreign traveller set foot in the provinces of Ma'rib and al-Jawf. He was a French chemist named Joseph Thomas Arnaud, who made a very arduous journey to these parts. He met, however, with limited success.

In 1870 the French Ministry of Education sent Joseph Halévy, a noted scholar, to explore the unknown parts of the Yemen and make copies of the engravings found there, so that they could be included in a collection of copies of engravings and designs which was to be published by the Ministry of Education. Halévy penetrated deep into Ma'rib and al-Jawf, and was the first and last European explorer to undertake such a mission. He was fairly successful in his explorations, and made valuable contributions to our knowledge of these parts of the Yemen. Throughout his journeys in the Yemen he disguised himself as a native Yemeni Jew, and used to live amongst the native Yemeni Jews and engage Jewish guides on his travels.

In 1882 Edward Glazer, another Jew, started a series of journeys in the Yemen. But he could not get to Ma'rib until 1888. He was disguised as a Turkish pilgrim and called himself al-Hajj Husain. Despite the support and protection extended to him by the nobles of Ma'rib — who gave an undertaking to the Turkish governor of San'a that he would be conducted safely on his journeys — an attempt on his life was made by the tribe, the 'Ubaida, and he was saved

only by being smuggled out of the place during the night. Glazer did not visit the province of al-Jawf, and for this reason the research made by his predecessor, Halévy, remains until this day our only authoritative source on the history of that part of the Yemen.

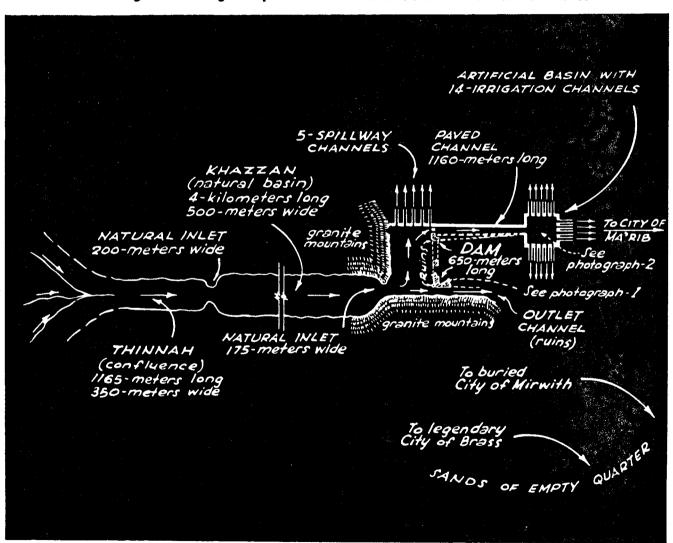
No scholar after Glazer undertook the risk of journeys through the Yemen. The late Imam Yahya would not allow any of his guests to penetrate deep into the Yemen for fear they might endanger their lives by coming into contact with tribes which knew no law or order, and which were instinctively and uncompromisingly hostile to strangers. Only to two scholars did the Imam Yahya give permission to visit the interior of the Yemen. One of these was Nazeeh Mu'ayyad al-'Azm, who visited Ma'rib in 1936, and the other was Muhammad Tawfeeq, who visited the province of al-Jawf in 1945. Adequate military escorts were provided for these scholars on their journeys.

In May 1947, I had the great fortune of visiting the

historical parts of the Yemen. I journeyed through the provinces of Sarwaah and Ma'rib, and also through the province of al-Jawf, where I saw all the historical remains of any importance. I brought back with me a wide collection of photographs of the historical remains in the Yemen — manuscripts, masonry, and engravings of different kinds. I was also able to make copies of many decorative engravings and murals which had been excavated about two years earlier. The manuscripts I copied have helped in no small measure in throwing light on the history of this part of the world, and particularly on the religions which were practised there. The copies of the stone engravings have also helped to ascertain the relationship between the art of the ancient Yemen and the art of other ancient civilizations, particularly the civilization of Babylon.

Credit for the success which attended my tour of the Yemen must go to the late Imam Yahya. Not only did he

The Diagram showing the position and construction of the Dam of Ma'rib



The Dam of Ma'rib was constructed of solid masonry for irrigation purposes and for protecting the city from floods. The bursting of this dam and a violent torrent caused the destruction of the city of Ma'rib. This is considered to be the greatest dam and irrigation project of antiquity. The city of Ma'rib and this dam lie in ruins and the Sabaeans have disappeared for ever except to point a moral or adorn a tale.

provide me with every facility to visit the historic outlying parts of the Yemen, but he also entertained me as his personal guest throughout my stay in the country. I retain very pleasant memories of his kindness and hospitality.

The Dam of Ma'rib

The main subject to which I devoted my attention during my stay in the Yemen was the Dam of Ma'rib. I stayed near the site of this dam for two days, during which I made copies of all the engravings I found on the site, and also made a plan of the buildings and constructions.

When the dam was in working order in ancient times it fulfilled two purposes. The first was to hold the water before it reached the wide valley of Ma'rib at a point where the mountains of Balaq al-ayman and Balaq al-aysar meet. This location was known as al-Dhayyiqah (the Narrow). The dam made possible the use of rainwater for irrigation purposes for a longer period after the rains fell; and the water was released from the dam when it was wanted most. The second purpose which the dam fulfilled was to raise the level of the water behind its walls to a height of about 5 metres, thus making it possible to irrigate the higher parts of the valley. For this purpose a huge wall was built by al-Dhayyiqah with two apertures for the release of the water. One lay on the right-hand side, and from it the water gushed into a wide canal to irrigate al-Jannah al-yumna (the Right Garden). The other aperture, and the more important one, lay on the left-hand side, and from it the water was released into a canal some 1,160 metres long leading to a large reservoir which fed fourteen canals going in different directions and irrigating the wide expanse of the valley.

The two major canals flowing from the dam used to irrigate the lands of many towns which went out of existence when the dam was destroyed. Today there remains of this once prosperous life only the small village of Ma'rib, which occupies a small area in the midst of the ruins. The inhabitants of the village now cultivate only the lowlands which can be irrigated by the water coming down the valley of Ma'rib. For drinking water the inhabitants depend on wells. And the waters of the rains which fall in this area now go to waste in the desert.

There are also to be seen near the dam of Ma'rib the ruins of villages which used to receive water from the Right Canal. Amongst these are the town of Nahaas and the villages of Marouth, Mahran, Bilges and al-'Amaa'id. Many temples and stone buildings in this area remain standing to

The site of the town of Ma'rib is an historian's paradise. The town, which used to be fed by the Left Canal, was once a very flourishing and prosperous place, and it remains crowded with the ruins of temples and palaces the walls and pillars of which are visible above the ground. The ruins tell a very fascinating story of the past glory and beauty of this town. From the engravings on walls adjacent to the dam it can be learnt that the first to think of building the Dam of Ma'rib was King Samha'ali Yanuf, who lived in the eighth century B.C.E. The work was started in the reign of King Samha'ali and completed during the reign of his son Yatha'

The dam was damaged several times subsequently, but it was always repaired and put in working order. This accounts for the fact that the names of several kings are to be found engraved on the stones which were presumably used to repair the dam. The last to carry out repairs on the dam was King Abraha of Abvssinia, during the first half of the sixth century C.E. Two large stone plaques on the site

of the dam tell the story of this repair. One of these plaques is dated 542 C.E., and the other 565 C.E. The text of one of these plaques starts as follows: "With the Power and the Might and the Mercy of the Merciful God and His Christ and the Holy Ghost, I, Abraha, have made these engravings as a deputy for King of al-Jazir Mahees and Dhu Biman, the King of Sheba and Dhureedan and Hadhramaut and the Yemen and the Arabs of the Mountains and Tihama". The text then narrates the story of the revolt which started amongst the tribes in the province of Ma'rib, and tells also how King Abraha came to these parts to suppress the revolt. It then relates that while King Abraha was there he came to know of the damage to the Dam of Ma'rib, whereupon he ordered that the necessary repairs should be carried out immediately. The work of repair, according to the text on this plaque, was completed within eleven months. The men engaged on the repairs consumed 50,806 bags of flour, 26,000 loads of dates, the flesh of 3,000 camels and oxen, and 207,000 head of cattle. This was in addition to many hundreds of animals which were used for the transportation of building materials. All these provisions were issued from the King's stores. The plaque also records the measurements of the dam. It also states that there was an epidemic of smallpox in the province of Ma'rib at the time that the repair work was being carried out.

This was the last time any repairs were done to the Dam of Ma'rib. Not long after they were completed the famous flood of al-'Iram occurred. It destroyed the main parts of the dam and swept out of existence all the towns and villages in that area. These parts have remained practically deserted ever since.

The Yemen and the story of man

The part which the Yemen played in the advance of the civilization of Islam, and its contributions to this civilization, are well known. The Yemenis carried with them to the different parts of the world of Islam the civilizations which had flourished in their country throughout the ages. Many sons of the Yemen attained fame and distinction in the Islamic era in the fields of science and architecture, and especially in the art of building irrigation dams in various parts of Asia, North Africa and Spain.

Ever since the dawn of history, the Yemen had been playing an important part in the exchange of trade and commerce between the countries of the Ancient East. Tribes from the Yemen had settled in the northern part of the Arabian peninsula. They later became known as Babylonians, who vanquished the Sumerians in Mesapotamia around 4,000 years B.C. Tribes from the Yemen also crossed the Red Sea to the African coast and brought their civilization to these parts. It is also thought that not long afterwards the descendants of these Yemen tribes settled in the Nile valley, going thereto from the south and east.

The historic parts of the Yemen have as yet been comparatively untouched by archæologists and scholars. All the information which we now have on the Yemen is derived mainly from inscriptions on stone walls and plaques found on the surface of the ruins, and dating back only as far as the 8th century B.C. But some of the ruins found in the Yemen have very deep foundations, and excavations have shown that the story of the Yemen in earlier centuries is still buried under the ground. The towns, the ruins of which are visible on the surface, were built on the ruins of earlier towns; and systematic and thorough excavations are thus bound to be extremely rewarding to historians.

There are many gaps and puzzles in the ancient history of the Middle East which it is hoped would be filled and solved by excavations carried out in the Yemen. These excavations are likely to throw light on the contributions made by the Semetic races towards the progress of man They will also throw light on the part which was played in the history of man by the people of the Arabian peninsula before it brought to the world the message of Islam.

The Yemen and modern progress

So much for the story of the Yemen in ancient times. The story of the Yemen in modern times, and particularly during the present century, has been one of determined isolation from the outside world, and an almost complete detachment from the family of nations. The Yemen remained immune to the impact of modern technological and scientific progress. This policy of isolation, however, has slowly been abandoned during the past decade. It started with the Yemen becoming a member of the Arab League and exchanging diplomatic representation with some Arab and foreign countries. But perhaps the most significant departure from the policy of isolation was taken by the Government of the Yemen recently when it accepted technical aid from the United Nations Organization. This step was applauded in many parts of the world as marking the beginning of a new era in the Yemen during which its people will put to advantage the achievements of the modern world in science and technology.

The agreement for the provision of technical assistance, which was signed between the United Nations and the Government of the Yemen, signified a few years ago that responsible people in the Yemen appreciated the necessity and importance of co-operating with international organizations and developing more intimate contacts with the outside world. The agreement stipulated that the United Nations would send to the Yemen an expert on banking to advise its government on means of establishing a central bank in the country. The United Nations would also send a geologist and an expert on irrigation to advise the Yemen on its mineral resources and on plans for the expansion of irrigation systems in the country.

The Government of the Yemen has also recently requested the United Nations to make available to it the services of experts on several subjects — economic, agricultural and architectural. It has also requested the World Food and Agricultural Organization to provide it with experts on forestry and on the planting of cotton, coffee and fruit trees, as well as on the eradication of endemic plant diseases. An application has also been made by the Government of the Yemen to the United Nations Educational, Scientific and Cultural Organizations asking for the establishment of a technical school in the country and the training of Yemenis in the art of modern education. The World Health Organization has also been asked by the Government of the Yemen to help in eradicating from the country such endemic diseases as malaria, bilharziosis and tuberculosis. Government of the Yemen also asked for the establishment by the World Health Organization of health centres for the training of Yemeni doctors, midwives and nurses.

The Yemen has hesitated long before it took these bold steps. And it now seems that the Yemen has said a decided goodbye to its traditional policy of isolation. We all hope that it will not be long before the Yemen and its people begin to reap handsome rewards from this enlightened policy. The Muslim world, and particularly the Arab world, look forward very much to a strong and prosperous Yemen.



NATIONAL BANK OF PAKISTAN

(Incorporated under the National Bank of Pakistan Ordinance, No. XIX of 1949, and sponsored by the Government of Pakistan.

The liability of members is limited.)

ESTABLISHED 1949

Authorised Capital ... Pak Rs. 6,00,00,000
Issued and Subscribed... Pak Rs. 6,00,00,000
Paid-up ... Pak Rs. 1,50,00,000
Reserve Fund (31.12.55) Pak Rs. 65,00,000
Deposits (31.12.55) ... Pak Rs. 40,18,50,000



BOARD OF DIRECTORS

President. Hoshang Dinshaw

Managing Director: A. Muhajir

Government Director: Mumtaz Hasan

K. G. Ahmed A. A. H. Fancy

E. E. Virji M. M. Ali

K. M. Muneer M. A. Rangoonwala

K. M. Usaf N. Ahmed M. B. Rahman



65 Branches, and also sub-branches, throughout Pakistan.

Foreign Branches at
Calcutta (India) and D'Jeddah (Saudi Arabia).

Foreign correspondents in leading business centres throughout the world.

Banking business of every description transacted.



HEAD OFFICE:
VICTORIA ROAD, KARACHI

LOCAL PRINCIPAL OFFICES:
KARACHI: LAHORE: DACCA

LONDON OFFICE:
20 EASTCHEAP, LONDON, EC3

LONDON MANAGER: J. A. F. SIEVWRIGHT

\equiv ISLAM IN ENGLAND \equiv

By IQBAL AHMAD

THE WOKING MUSLIM MISSION

Saturday Talks

On Saturday, December 8th, 1956, Maulavie Muhammad Yahya Butt gave a talk on the chief characteristics of Islam at 18 Eccleston Square, London. The Imam of the Shah Jehan Mosque, Maulana Muhammad Yakub Khan, presided.

Maulavie Muhammad Yahya Butt, during the course of his talk, underlined the universality of Islam's concept of humanity as its foremost main characteristic, distinguishing it from all other religions. The religion revealed to the Prophet, he said, was not limited to a particular nation or country, but it was a universal religion, and its message was as wide as humanity itself. The Qur'an in the very opening chapter addressed its message to the whole of humanity giving a universal conception regarding the Divine Being, describing Him as the "Lord of the worlds." Unlike Christianity, which was intended originally — by its Founder at least — for the "lost sheep" of Israel, Islam came to redeem all the stray sheep of the world. So one could see that the very opening chapter of the Qur'an had broadened the heart and the mind of the believer, giving him the conception of a Universal God who had created the whole universe and all the nations of the world. This kind of universal human sympathy, he emphasised, was the only path towards bringing the whole of humanity close together.

Sunday Talks

Every Sunday the Imam of the Shah Jehan Mosque, Woking, gives a short talk after mid-day prayers.

Sunday, December 24th, 1956, attracted a specially crowded house. The topic chosen for his talk by Maulana Muhammad Yakub Khan was also one which is the crying need of the world of Islam.

Reciting verses 101 to 104 from the third chapter of the Qur'an, he, in his own simple, inspiring and effective way, impressed upon the congregation the fact that unity was Islam's greatest gift to Muslims. "The universal brotherhood of man, after which the heart of modern man in vain hankered, was a fait accompli in Islam. It found demonstration five times a day when Muslims stood shoulder to shoulder in the Mosque in their daily prayers—high and low, white and black all alike. The peak of this demonstration in universal human fellowship was reached in the pilgrimage at Mecca, when Muslims from all corners of the globe mixed and mingled in glorification of the One Supreme Common God, discarding even the last remnants of differentiation by putting on a uniform simple dress, consisting of two plain cotton sheets." That fraternal feeling, he pointed out, was described by the Qur'an as the greatest blessing that God had given to the Muslims, as a result of the message of Islam. A Muslim from China and a Muslim from Africa, after exchanging the Muslim salutation, felt themselves to be members of one brotherhood. Islam, he said, came to abolish all caste and creed and sects and sections which were the negation of Islam. The Qur'anic verses quoted by him wanted all Muslims "to hold fast by the covenant of God". He recalled that the founder of the Woking Muslim Mission,

the late Al-Hajj Khwaja Kamal-ud-din, had devoted a whole book, There Are No Sects In Islam, to the eradication of the sectarian trends that had set in among Muslims, and had played havoc with their solidarity and well-being. The workers of the Woking Muslim Mission, true to that great tradition, had steered clear of sectarian wranglings, and kept flying the flag of a compact, united Islam in this first outpost of the Faith in the Western countries. With a touch of emotion, he visualised that when the history of the Islamisation of the West came to be written, the name of the Woking Mission would figure in it as the only solid force which upheld this broad, universal complexion in carrying the message of Islam to these lands.

Among those who attended were Mr. Asim of Yugoslavia, Major and Mrs. Amjad Hussain Shah of the Pakistan Army, M. Sharif Tawfiq Pasha of Kuwait, and Mr. Bashir Ahmad, B.Sc. (London), of the Pakistan Civil Service.

World Congress of Faiths

On Wednesday, December 12th, 1956, Maulana Muhammad Yakub Khan addressed the Annual General Meeting of the World Congress of Faiths. Lady Ravensdale presided over the meeting. She opened the meeting by saying that these were dark moments in the history of mankind. She expressed her sorrow at the present development of world affairs and went on to say that she was full up and felt that the time was for action, not words. She said they must hang their heads in shame—shame at the fact that Faith was unable to help humanity.

Maulana Muhammad Yakub Khan spoke on the same theme. A text of his talk will appear in the next issue.

Lady Ravensdale, in her closing speech, remarked that in her depressed mood the talk of the Imam had been a ray of hope.

At the annual elections that followed, Maulana Muhammad Yakub Khan was elected a member of the Executive Committee.

Outside Talks

Mr. Iqbal Ahmad gave a talk on "This Is My Faith" to a group of the Workers' Educational Association, Raleigh, on Friday, December 7th, 1956. He said, "With the development of new ideas and scientific knowledge, all other people except the Muslims now treat their scriptures with scepticism, The faith of a Muslim in the Qur'an has remained unshakable for 1,300 years, for the simple reason that no one has been able to prove that it is not a word of God. And with modern discoveries the faith of the Muslim has grown much stronger." There were numerous questions after the talk

Community Life.

We announce the solemnising of the following marriages at the Shah Jehan Mosque:

a de la serie de la companya de la c

November 17th, 1956. — Mr. Muhammad Maksud al-Hassan and Miss June Page.

December 15th, 1956.—Mr. Ahmet Halit Hassan Basri (Turkish) and Miss Lily Elsie Churcher (British).



Mr. Ahmet H. H. Basri (of Ankara), now with the British Railways, and Miss Lily Churcher (Muslim name Layla), whose marriage was solemnised at the Mosque, Woking.

THE MUSLIM SOCIETY IN GREAT BRITAIN

For various reasons the Muslim Society in Great Britain has not been able to do much work during the past year, the major reason being the illness and death of Dr. S. M. Abdullah, who was a Director and Secretary of the Society.

On Saturday, December 22nd, a meeting of the Board of Directors was held in London, with Major Farmer in the Chair, and in order to put life into the Society the following

members were added to the Board:

Maulana Muhammad Yakub Khan, Imam of the Shah Jehan Mosque,

Mr. Iqbal Ahmad, as Director, Secretary and Treasurer.

A resolution of condolence, expressing deep 'sorrow at the death of Dr. S. M. Abdullah, was also passed.

THE PAKISTAN SOCIETY, LONDON

Glowing Tributes to Muhammad 'Ali Jinnah on his Birthday Anniversary

The Pakistan Society, in conjunction with the Pakistan Students' Federation in Great Britain, held a meeting to honour the birthday of Qaid-i-Azam Muhammad 'Ali Jinnah on Friday 4th January 1957, at Overseas House, Park Place, St. James's, S.W.1, at 5.30 p.m. H.E. Mr. Ikramullah, the Pakistan High Commissioner, presided. Glowing tributes were paid to Qaid-i-Azam by Lord Pethick-Lawrence, Sir Frederick Bourne, and General Sir Douglas Gracey.

Fighter for country's freedom

Lord Pethick-Lawrence, the Labour Government's Secretary of State for India, in a reminiscent strain, recalled his contacts with the Qaid-i-Azam, throwing light on the working of his mind, on his high moral standards, and his contribution towards the sub-continent's freedom. In the early twenties when he first had the occasion of meeting him, he was heart and soul with the Congress, thinking just in terms of the country's freedom. Subsequently, when he occasionally met him in the Houses of Parliament, his main interest was the Indianisation of the Army for, as a far-sighted man, he visualised that when freedom came, the Indian Army must have trained personnel of its own to look after the country's security. Still later, at the time of appointment of the Simon Commission and the series of Round Table Conferences that were called in London, the idea of partition never entered Jinnah's mind and, as usual, his thinking was directed towards the objective of the country's freedom as a whole.

Turning Point

The turning point in his thinking, Lord Pethick-Lawrence

believed, came when the Congress Ministries, regardless of other political elements in the country, renounced Ministries. It began for the first time to dawn on his mind that the Congress being mainly a Hindu body, transfer of power to it would mean permanent domination of Muslims by Hindus. Muslims' voice would carry no weight, and despite any paper safeguards in the Constitution, they would go permanently under subjection to Hindu majority.

In 1946, when he went to India as Secretary of State, recalled Lord Pethick-Lawrence, his main quest was: first, whether the time had come for power to be handed over to Indians; second, if so, to whom? Mahatma Gandhi and Congress wanted it to be transferred to the Congress, Mr. Jinnah and the Muslim League wanted its transfer to Hindus and Muslims separately. As Secretary of State he tried to negotiate to see if the two interests could be reconciled.

Gandhi and Jinnah

It would be an over-simplification to say, as some people thought, that if Gandhi and Jinnah could be brought together into something like what in these days is known as a summit conference, the differences could have been resolved. Mr. Jinnah had differences with Mr. Gandhi, but no personal animosity against him, and it was only reasonable to expect that if these two persons could be made to agree, the rest of the people would follow suit. This was, by and large, a correct summing up, despite the fact that there were many other stalwarts in the Congress, like Nehru, Azad, Patel and others, while on the League side, besides Mr. Jinnah, there were others like Liaqat Ali Khan to be counted with. Never-

theless, there was a fundamental difference in the outlooks of the two men.

Recalling these two topmost figures in the political picture at the time, Lord Pethick-Lawrence observed that the only thing common between them was that both were astute lawyers. But for this, they were directly opposed in their outlooks. Gandhi entered politics through the gangway of religion, and imparted a religious touch to the whole of his politics. He had his principles of life, and very sincerely believed that if these could be observed by the people, politics could take care of itself.

Not so Jinnah. He was totally different in his outlook. He had a firm, well-set intellectual outlook, given to clear-cut modes of thought and methods of work. When once he gave his word, he kept it. Gandhi, being half in Congress and half out of it, was too elusive, and in dealing with him you never knew where you stood. No common ground could be found between them, and therefore the meetings could not succeed.

Paying tribute to Jinnah, Lord Pethick-Lawrence said he gave Pakistan shape, and very wisely accepted compromise, which was acceptable to the other side.

The country had a great future before it. It is up to the people what form and shape it may take. But whatever the future might hold for it, Jinnah, who worked and fought and won it, would always be remembered.

Radcliffe Award

Thanking Lord Pethick-Lawrence for the great tribute paid to the Qaid-i-Azam, and referring to his remark that the Qaid-i-Azam kept his word at all costs, the Pakistan High Commissioner, Mr. Ikramullah, recalled an incident when he maintained that high standard of public life even when it meant a great loss to Pakistan. This was when the Radcliffe Award, against the basic principle of partition, gave the Muslimmajority District of Gurdaspur to India. The Qaid-i-Azam was pressed by his lieutenants to denounce the Award. "Do you want me to go back upon my word?" he retorted. He had given his word that the Award would be accepted, and it must be accepted. Had he turned down the Award, Gurdaspur, and for that matter Kashmir, would have been ours today. But he paid all that price rather than break his word.

Knew Nothing Petty

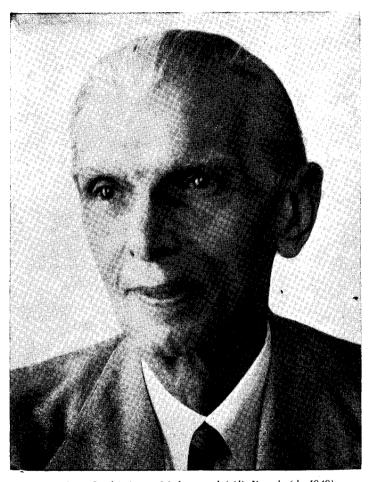
The next speaker, Sir Frederick Bourne, East Pakistan's first Governor, paid tribute to the Qaid-i-Azam's tremendous driving force, high sense of justice and fair play, and unbending determination. Anything petty made him angry. He had a complete belief in truth, and always stood for what he considered right and just. In the words of the poet, while he lived, he was the guiding star; when he died, even the children in the street cried.

Tolerance of Criticism

General Sir Edward Gracey, former Commander-in-Chief of the Pakistan Army, recalled the days when Jinnah visited Sandhurst in connection with the Indianisation of the Army and stayed three days there, collecting data, examining various military officers. As a senior Indian military officer at the time he had to attend to him, and assist him in his investigations. Once when, during his examination of the officers, his cross-examination became rather too legalistic, he reminded him that he was dealing with military officers. "Oh! I forgot", he said.

General Gracey recalled another incident illustrating

Jinnah's deep humanity and straightness of dealings. He happened at the time to be posted in Karachi, where he had just occupied a good house, when one day suddenly he received instructions from the G.H.Q. that he must vacate it, as the Qaid-i-Azam had bought it. He wrote back, asking



The late Qaid-i-Azam Muhammad 'Ali Jinnah (d. 1949)

for some time, so that he could conveniently shift to some other place. And what about the money (Rs. 600), he wrote, he had only just spent on re-equipping the servants' quarters? To his surprise, by the return post came a cheque for Rs. 600 from the Qaid-i-Azam.

Kashmir and Gracey

General Gracey removed the false impression in certain quarters that he was responsible for the loss of Kashmir to Pakistan, because he opposed the Qaid-i-Azam's orders to forthwith march the Pakistan Army into the State. The impression overlooked the military situation at the time, under which he gave the Qaid the advice he did. The Qaid himself did not know it. It was the time of the joint Indo-Pakistan Supreme Command, and the Army still functioned on the old pattern, when all military units were mixed ones, composed of all communities. There were no exclusive Muslim units. It would have been courting a double disaster to have started hostilities with such composition of the Army—the attack on

Kashmir by such units would have been a blunder. To have left Pakistan's own security in the hands of these mixed units commanded mostly by anti-Pakistan officers would have been a still greater blunder. That is why he considered it his duty to oppose the idea and put the whole situation before the Qaid-i-Azam.

When the Army was finally divided, and the time came for the appointment of the C.-in-C. of the Pakistan Army, he considered himself out of the question. Having opposed the Qaid-i-Azam, he could not dream of his choice falling on him. But the Qaid was too great for any such thoughts. "He (Gracey) is the man for me," he said, and he was appointed as C.-in-C.

Courage in Face of Death

Recalling the cool courage with which the Qaid-i-Azam faced death, General Gracey said when he was flown from Quetta, he knew he was a dying man. But he sent instructions that there should be no fuss about it, and he wanted no receptions. They were all worried about the impending event, and were anxiously watching what was to be done—the late Mr. Liaqat Ali Khan, the Secretary-General, Mr. Muhammad Ali, he himself, and a handful of other top men. When he reached the Governor-General's house he just sent word by telephone that he was all right, they should not worry about him, and must carry on as usual. Shortly after he died. The scenes of grief which the event occasioned, and the surge of the people who came to have a last look at their great leader, said the General, he would never forget.

Some time after the Qaid's death, General Gracey went on, he happened to meet Mr. Savage of the Baluchistan Administration, who saw much of the Qaid-i-Azam about the last days of his life. He quoted the Qaid as saying that he had fought against the British all his life, but he must say that when they gave in they gave in with good grace. It was that trust and confidence in the Englishmen who stayed behind to serve Pakistan that made them put in cent per cent effort to build the country.

Story of Another Cheque

Thanking General Gracey, the High Commissioner recalled the incident of another cheque. During the Cabinet Mission negotiations at Simla, the Qaid-i-Azam was supposed to be the guest of the Government of India, and when these were over, they sent him a cheque, saying it covered his bare personal maintenance, and the Government was not responsible for the extra expenditure he may have incurred. The Qaid thankfully returned the cheque, saying the Government of India need not contribute towards his maintenance.

Mr. Ikramullah said the Qaid looked upon British officers who stayed to serve Pakistan as Pakistanis and trusted them as much as Pakistani officers.

A Great Leader

Begum Ikramullah, thanking the three distinguished Englishmen, said they had seen different facets of the Qaid's character, and it was a great test of his greatness that they were all so impressed by him. So all Pakistanis can proudly say of him: "This man of sterling virtues was our leader." Character was indeed destiny in the Qaid-i-Azam's case, observed the Begum, and all that he got, he got by force of character.

FLOWERS FROM THE GARDEN

(IX)

Rainbow Diversity

Within our solar system shines one sun,
Which with enchanting rays hath spun
Bright tapestries of beauty to bless everyone.
One glorious golden sun above is shedding
A galaxy of flowers where our feet are treading.
Above the emerald grass they shine in amethyst,
In scarlet, sapphire; or, above th' empurpled mist
Of moorlands wide rises the mighty bow,
Heav'n-spanning, wherein glow
In mingled radiance all the colours light doth know.

So, in the world of spirit, do we find, no less,
One Mighty Radiance all the worlds doth bless.
Down-streaming and up-streaming, through all things doth
press
One sovereign Lord, One Light of peacefulness.
Sped by the Mighty Impulse, also shall we see
'Mong men a vast variety,
A wide diversity
Of shades of thought, a multiform community,
Wherein the green and purple (could we view it right!)
And yellow, red and violet and the gentle blue delight —

Imagination's endless vista (see it if we could!) A multiwoven beauty but on brotherhood.

William Bashyr Pickard.



A British Muslim, William Bashyr Pickard



THE MIDDLE EAST IN WORLD AFFAIRS (Second Edition) by George Lenczowski, Professor of Political Science in the University of Cornell at Berkley. Publishers: Cornell University Press, Ithaca, New York, Oxford University Press, London. pp. 576. Price 55/- net.

The Middle East with its rich oil reserves and strategic position as the focal belt where three continents meet, holds the key to the shape of things that may emerge on a global scale as a result of the inter-bloc rivalries and conflicts. Already the cauldron is in a state of seething ferment, as underlined by the perennial Israeli-Arab tussles culminating in armed hostilities which, at one time, threatened to touch off the much-dreaded full-scale World War, the divisions among the Arab countries themselves, torn between loyalties to one or other of the two blocs, the split over the Baghdad Pact and the creed of neutralism versus military alliances. To make some sort of sense out of this confused mass of trends and counter-trends, one must have some grip on the background story of what each one of the eleven countries dealt with in the book under review has gone through to ultimately emerge in the present political picture as it is.

The Middle East in World Affairs is an illuminating, allabsorbing story of the march of events in this region during the last six or seven centuries. Indeed, the history of this period may be summed up as that of the impact of Europe with the Middle East, each, in its turn, rising and falling on the cycle of fortune. The most spectacular phenomenon was the rapid expansion of the Ottoman Empire till it touched the walls of Vienna on one side, the waters of the Nile and the Euphrates on the other, including the whole of North Africa within its all-sweeping embrace.

There was indeed a time when the Turks were the only power on the soil of Europe that counted, and the friendship of the Sultan was sought by all European monarchs. Then followed the reverse turn of the wheel when the Osmanli, losing the drive, daring and statesmanship of the early empire builders, became the victim of wave after wave of aggression from all sides. Like a dying lion who becomes the object of attention for all beasts of prey, each trying to snatch a slice from its body, the once mighty and dreaded Ottoman empire went through the process of dismemberment, almost limb by limb.

From that time onward, the tables are turned, and the Middle East's only role in history becomes that of a chessboard for the diplomacy of the various Western Powers, jealous of one another's ascendancy, and perpetually conspiring to prevent that. And were it not for this disturbance of the balance of power, the "Sick Man of Europe" would have been wiped off the face of the map at a single blow. This was the name given by Tsar Nicholas I to the decadent Ottoman Empire, who suggested "in conversation with British statesmen and diplomats that the Sick Man's estate should be divided in an orderly manner before his impending death" (page 18).

This was, however, not to be. Western Powers' mutual rivalries demanded that none of them should be permitted to grow too strong by grabbing more of Turkish territory. That was what made the survival of Turkey, even though as a "Sick Man" and a "Dying Man", as the Tsar had predicted, a necessary evil. First, the rise of Napoleon gave birth to Anglo-French rivalry which, for some time, remained the corner-stone of what was known as the "Eastern Ouestion."

With the fall of Napoleon, the "Eastern Question" was dominated mainly by Anglo-Russian expansionist ambitions. Russia's relationship with Turkey during this period was marked by repeated attacks and pretexts for grabbing more of Turkish territory, till she became a dominant Black Sea power.

Britain could not but feel alarmed at this, and that explains her friendly policy towards Turkey, the main objective being to stem the advance of Russia. The Crimean War (1854-56) found Britain fighting side by side with Turkey against Russia, and proved a turning point in the fortunes of both Russia, who was defeated, and of Turkey, who was saved, for a time at least, from further Russian aggressions. This is how the book assesses its value:

"The defeat of Russia gave the Turks a new lease of life, and Russian expansion in the Black Sea suffered a serious check. The war closed a definite chapter in Ottoman history, a chapter of growing Russian influence and disquieting ascendancy in Constantinople" (page 19).

British friendliness towards Turkey was, however, a virtue of necessity—prompted more by hatred of Russia rather than love of her ally in the Crimean War. This is what the author thinks of it:

"The British record must at best be described as ambiguous, and at its worst as insincere."

In the struggle which the Balkan States launched one after another for freedom from Ottoman rule, in the name of Christianity, Britain invariably let down Turkey. Gladstone in particular was most outspoken in his Christian wrath against the "infidel" Turk.

While these things were going on, another Power makes its debut on the stage for Middle East domination. This was the Germany of Kaiser William II, who was already dreaming of world domination. This brought Turkey, under the leadership of Enver Pasha, new friends.

"Emperor William II was represented by German agents as a friend of Islam," the book (page 53) tells us, "and rumours were circulated about his conversion to Mohammedanism" (meaning Islam, which is the correct word).

Persia was another big and ancient Power which, side by side with Turkey, became a pawn in the power politics of Europe's big Powers, notably Russia, Britain, and in a lesser degree, Germany. To offset the growing Russian influence, the Shah obtained the services of the American finance expert, Morgan Shuster, to put his finances in order, but Russia succeeded in sabotaging that appointment, and all that came out of it was his book, *The Strangling of Persia*.

This is how the stage was set gradually, through the centuries, for World War I. At its termination, the Middle East muddle emerged worse muddled up as a result of several Arab countries breaking away from the Turkish empire. A number of dynastic kingdoms sprang up, swayed by feuds among themselves, with an over-all feud with Israel, which Western diplomacy planted in their very heart. World War II, ending in the fall of Fascism, and the impetus it gave to democratic forces, resulted in adding many more independent countries to the picture.

Such is the complex, variegated Middle East stage as it has emerged out of the simmerings of diverse political forces throughout the centuries. So far as expansionist ambitions are concerned, they have received a definite set-back, except perhaps, in the case of Russia, where there is just a change in the pattern from Tsarist to Communist imperialism. To all those anxious to have an intelligent understanding of this confused picture of the forces at work behind it, a lucid presentation of the story such as *The Middle East in World Affairs* should be indispensable. A perusal should convince that its running into a second edition is richly deserved.

M.Y.K.

A SHORT HISTORY OF INDO-PAKISTAN, by Pakistan History Board, published by Pakistan Historical Society, 30 New Karachi Co-operative Housing Society, Karachi. 484 pages. Price Rs.10; for students Rs.8.

It has long been felt that the history of the Indo-Pakistan sub-continent needed rewriting. Most of the historical works produced during the British régime sacrificed objectivity, the hall-mark of any historical record worth the name, to political exigencies. The Muslim period of that history was particularly the victim of injustice, reflecting prejudices, the understandable lot of an outgoing rule, coupled with the dictates of the alien Government's divide-and-rule policy, painting Muslim rulers as fanatics and persecutors of non-Muslims. The Pakistan Historical Society must be congratulated on fulfilling that need by presenting in a correct perspective the whole of the interesting story of this ancient land from the earliest times. Of particular fascination to the people of Pakistan will be found the light thrown on the Indus Valley Civilization. As shown by the relics of Mohenijodaro (Sind) and Harappa (Montgomery), pictures of some reproduced in the book, the strip of territory now constituting West Pakistan was the home of a great civilization where arts flourished, and peace and prosperity reigned, long before the dawn of recorded history and the emergence of some other well-known civilizations of antiquity. The religious and cultural currents which swept the sub-continent from time to time make interesting reading. The much-maligned Aurangzeb, we are told, was, after all, not the fanatic he has been painted to be by interested historians. No fanatic would endow Hindu temples and places of worship with grants of land, as Aurangzeb did (p. 254). His only "fault" was that he set right the tinkerings with Islamic teachings that were done under Akbar in the name of Din-i-Ilahi, which had undermined the security of the State. He was, no doubt, a God-fearing man, lived a life of austerity and was very scrupulous in the discharge of his religious obligations. Right in the midst of a battle in Badakhshan, he dismounted from

his horse to say his prayers, which so deeply impressed the enemy that they gave up the struggle (p. 253). A man so deeply religious could not possibly practise tyranny against any section of his subjects.

The book then takes us through the gradual decadence of the Moghul Empire after the death of Aurangzeb, the rise of the Marhattas, the Sikhs and the British rule, till Muslims find the tables turned on them. Then sets in the other phase of their life under the leadership of Sir Syed Ahmad Khan, who was the first to visualize the danger to their very survival as a political and cultural entity, and based his policy on the twin principles of Western education and separate political life for Muslims. In a way, he was the precusor of Pakistan which was ultimately consummated under the leadership of Qaid-i-Azam Muhammad 'Ali Jinnah. As properly interpreted by Dr. Spear in his *India, Pakistan and the West*, "In his (Sir Syed's) whole attitude was implicit the concept of Pakistan".

While the book will be welcomed as a belated attempt at extricating Muslim history from the debris of perversions and distortions, it must be said it does no more than just skim over the surface of the thousands of years which it covers. The need to dig deeper in each period, especially that concerning the Muslim rule and the Indus Valley, which is now the home of Western Pakistan, still remains. So does the need to recount at some greater length the story of the birth of Pakistan, which is all too brief, being disposed of in just one chapter of twelve pages. The fact that forces are already at work undermining the Muslims' faith in the absolute necessity of partition, even painting it as a "blunder" on the part of the Qaid-i-Azam, makes the fuller story a basic need for the new State.

M.Y.K.

BOOKS BOOKS

Informative reading about Islam and the ISLAMIC WORLD

Reading matter on the Religion (The Holy Quran), Culture, Language, Biographies, Souvenir Books

can be obtained from

THE

WOKING MUSLIM MISSION

and LITERARY TRUST
Publishers and Booksellers

THE SHAH JEHAN MOSQUE WOKING - SURREY - ENGLAND

or Azeez Manzil, Brandreth Road, Lahore, Pakistan

WHAT OTHERS THINK AND SAY

Some time ago, an enterprising B.B.C. reporter, Mr. Christopher Mayhew, accompanied by a B.B.C. film camera team, went round Europe and Asia, contacting representatives of various Faiths, putting them questions and recording their answers as to their religious convictions, aspirations and experiences. The result was a beautiful, interesting 116-page illustrated book, Men Seeking God, incorporating the information thus gathered, together with the pictures of the representatives of the six religions—Islam, Hinduism, Buddhism, Judaism, Roman Catholicism, Protestantism—of their places and modes of worship. Summing up and commenting upon this garnered wisdom of the ages in a thought-provoking Chapter at the end, the author poses some very searching questions. He writes:

"Swami Lokeswarananda and his Hindu colleagues would no doubt argue that it is only to be expected that different people should have different conceptions of God, that this is inevitable so long as men themselves are different, with different tempers and ways of looking at things. Up to a point, this argument is no doubt logical and fair, and if God were no more than the ideas we have of Him it would be sufficient. But to the extent that God is something outside us—something more than the conception we have of Him — two conflicting statements about Him plainly cannot both be true. All my six friends except U San Nyun (Buddhist) emphatically assert that God exists outside and beyond our mere ideas of Him, and yet their statements about Him conflict. Clearly they cannot all be right.

"It may still be objected . . . that their religious experience is purely subjective, and involves no contact with any outside power or spirit, despite their belief to the contrary. This objection seems to be strongly reinforced by the conclusion that many psychologists have reached about religion—that it is a flight from reality, a neurotic obsession due to maladjustment to everyday life."

The following letters were exchanged on the above point between the Imam and the author:

GOD: AN OUTSIDE REALITY

The Mosque, Woking. 9th November 1956.

Dear Mr. Mayhew,

Your admirable book, Men Seeking God, accidentally caught my eye yesterday. I read it through from cover to cover with deep interest. My attention was specially arrested by your own summing up. The points raised therein reflect an earnest mind's honest groping for light on what constitutes the bedrock of religion - viz., whether religious experience (whatever that may mean) is a mere subjective phenomenon or has a corresponding objective outside reality. Upon an answer to this hangs the issue whether God is an objective reality or a figment of man's own imagination. Evidently, it is not given to man, circumscribed as his search is by the strait-jacket of sense-perceptions, to be able to comprehend the content of the Divine personality. But surely none would claim that human perception can cover even a fringe of Reality. We don't know the true content even of material things and yet we accept their reality, and have built all our sciences and wonderful inventions on them.

The universal craving of the human heart itself, for some sort of a haven where it may find calm and rest, is evidence enough of the external existence of such a thing. There is no basic urge of human nature for which there is not some outside reality satisfying that urge. Thirst and water, hunger and food, longing to see and eyes, longing to hear and ears—to take a few instances—point to the operation of the unerring law of demand and supply. Why should it be otherwise in the case of the universal craving for God?

Besides this circumstantial evidence, however, there is the direct perception of God and His Word experienced on an ultra-sensuous level by men of highly-developed spiritual gifts in all ages, all countries, and among all peoples. Their unanimous witness is that God-perception is as much a reality to them as sense-perception in the case of a material object. Can we really discard their evidence because we can't share their experience? It would be like the blind man denying the evidence of a man with eyes as to the existence of the sun and its light.

There are two other manifestations of God which are susceptible to something like a clear-cut laboratory test that can be observed even by the common understanding. He answers prayers and gives knowledge of coming events to some of His chosen persons. The present writer knows of such gifted souls, numerous of whose prayers were answered and their prophecies about coming events fulfilled in a most striking manner.

You are quite right in concluding with the note that "there are other regions still more mysterious which mankind can explore if he will, and with greater profit", and that in the exploration of those realms of religion "lie the true purpose and destiny of the human race." Indeed, in that discovery, I would add, lies the only chance of man's survival and that of the civilisation he has built up.

Sincerely yours,
MUHAMMAD YAKUB KHAN, Imam.

THE REPLY

In reply to the above, Mr. Mayhew wrote to the Imam as follows:—

Tillingdown,
Landscape Road,
Upper Warlingham,
Surrey.

19th November 1956.

Dear Muhammad Yakub Khan,

Thank you so much for your letter of November 9th. It is, if I may say so, a wonderfully clear and persuasive statement on the key point of all religions. I hope very much that our paths will cross one of these days, so that we can continue the discussion. I have heard much about you from my friend Kenneth Henderson.

With every good wish,
Yours sincerely,
CHRISTOPHER P. MAYHEW.

A VOICE FROM CHINA

Yusof Ma Pin-Sho, Tachung P.O. Box (Tai) 0298, Taiwan, Free China.

8th December 1956.

Dear Muhammad Yakub Khan, Imam,

It is a great pleasure for me to receive your letter dated 21st November, 1956.

Thanks very much for your kindly wish to help me on Islam that you sent a calendar for 1957, *The Islamic Review*, and some books of Islam. I think I shall receive it in the next few days. When I receive it I will tell you.

In order to understand the conditions of the Muslim world, I hope you will send your magazine *The Islamic Review* to me regularly hereafter. For the same reason, I also hope you would like to introduce other countries' Muslim associations to me.

I am very glad to write something about our country's Muslim activities, and I will try my best to send you as many pictures as I can, provided they are available in our data-room. These pictures, and *Islam in Free China*, I will send you, by air mail, by the end of this month.

I have sent a copy of the *Islamic Review* (Chinese) No. 4, to you, by ordinary post. I would very much like to know about Muslim activities in England and ask you for pictures.

Yours Brotherly, YUSOF MA PIN-SHO.

NO SECTARIAN-MONGERING, PLEASE

A friend writing from London says he is fed up with "differences between Sections of Muslims", and yet asks questions which cannot but rake up sectarian controversies. The following was the reply sent to him.

The Mosque, Woking. 2nd January 1957.

Dr. M. G. Muazzam, M.B.B.S.(Cal.), D.C.P.(Lond.). 42, Harringey Park, London, N.8.

Dear Doctor Sahib,

Thanks for your letter of December 25th, making enquiries about a certain sect. Since it has been and is the basic policy of this Mission to discourage sectarian trends, and uphold Islam as essentially a unifying force, admitting of no fissiparous tendencies which have been the bane of Muslim society throughout the centuries, you will excuse me if I cannot satisfy your curiosity on the points you have raised. I would simply state what this Mission and the Lahore Anjuman which finances it stand for. We consider the Prophet Muhammad (peace and blessings of God be on him) to be the last Prophet, and any claimant to prophethood after him as an impostor, outside the pale of Islam. Further, we consider everyone who recites the Islamic formula of Faith-La ilaha illalaho Muhammad-ur-Rasul-al-Allah Muslim, no matter to whichever sect or school of thought he may belong. While standing for a united Islam, and the brotherhood of all Muslims, as emphatically declared by the Qur'an, we do not rule out honest differences of opinion which, according to a saying of the Prophet, are conducive to social health and, as such, must be tolerated, even respected. The founder of this Mission, the late Khwaja Kamaluddin has left a whole book in Urdu on "Islam men koyi firqa nahin hai",—i.e., "There is no sect in Islam"—meaning, of course, that differences in non-essentials such as exist among Muslims do not constitute "sects" into which they, through a strange mental perversion, have been magnified.

In case there is anything more you want to know, and wish to understand what Islam, as interpreted by this Mission, stands for, you are welcome to our Saturday (afternoon) meetings at 18 Eccleston Square, London, S.W.1.

Yours sincerely,

MUHAMMAD YAKUB KHAN, Imam.

IS PRAYER A DELUSION?

In refutation of a comment on prayer in a rationalist organ, The Freethinker, the Imam wrote the following letter.

The Mosque, Woking, Surrey. 4th January 1957.

The Editor, The Freethinker, 41, Gray's Inn Road, London, W.C.1.

Dear Sir,

In your issue of January 4th, 1957, one of the articles describes prayer as an "activity of the deluded." It often makes me wonder how often those claiming to be "rationalists" indulge in talk most irrational. The cheap gibe at the fact of prayer which is borne out by the experience of many spiritually well-attuned people certainly falls under that category. Your contributor has every right to say that he cannot understand how God can interfere in men's affairs in response to prayers. But does his own ignorance of a subtle phenomenon beyond his own ken warrant denial of the possibility of that event? You will recollect that distinguished scientists were put to death by ignorant people who, in their ignorance, suspected them of witchcraft for certain things which they thought, like your contributor, to be no more than dangerous delusions, fraught with much danger to society. In this very country where they are setting up machinery to harness such subtle and incomprehensible power as atomic energy to peaceful purpose, people staged demonstrations and there were indignant protests in Parliament when the first steam-engine propelled train was put on the road. In many backward countries, doctors who went to get people inoculated against plague, cholera or some such infection met with violent assaults on their very lives, because people, in their ignorance, were furious at the uncanny things the doctors carried. Is your contributor, after all, not in the same "good" company for denying and getting furious about a spiritual experience for no better reason than that he cannot comprehend the thing? Prayer, and God's intervention in human affairs in response to it, are hard facts which have stood the test of experience, even experiment. And if your contributor wants to know more about it, will you direct him to the Mosque, Woking, Surrey?

Yours truly, MUHAMMAD YAKUB KHAN, Imam.