

MUSLIM VIEWPOINT(S) ON CURRENT AFFAIRS

impact

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GOLDEN BENGAL WITHOUT GOLDEN FIBRE Eagles of the Palestine Revolution Oil and Nationalism Iran Plotting Pakistan Press Curbs Bangladesh Emergency Rothschilds' Play Education and Immigration Orientalist Congress-II Arab Prophet in Hebrew Bible Nota Bene Teaching Arabic and Islam to Young English-speaking Muslims The South Pacific Muslim Community

Books *New Spectrum* *News Brief*

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It was wrong on the part of the erstwhile colonies to ask for or receive aid from the departing colonial and industrial countries. By doing this, the poor countries did not experience the normal birth-pangs which were absolutely necessary to gain their personality, self-confidence and, still more perhaps, the rediscovery of their own self. The fault in this process was that the developing countries continued to remain in the sphere of dependence built up by the former colonial powers at the international level. Along with this, the established groups, including civil servants, industrialists and businessmen, continued their links with foreign countries through trade and aid relations. This equation no doubt helped somewhat the economies of the developing countries to maintain some tempo of growth, but it failed to impress upon the emerging peoples the need for self-discovery or a self-definition. To the elites, economic development simply meant to keep the old cart moving along traditional paths of less resistance and least self-effort.

As a consequence, the Third World remained a foreign-propelled economy. Aid served not only to perpetuate but to aggravate this relationship. One major negative result of this "dependent" economy has been the neglect of locally available resources, and the manufacture or import of those goods which catered primarily for the "needs" of the privileged sector. The quantum of development would have been much real and manifold, had the developing countries moved away from a traditional dependence to a new independence. But this unfortunately has not happened. Side by side, aid granted by the individual industrial countries, even international institutions like the World Bank and the United Nations contributed significantly to the maintenance of the status quo. All this, of course, ran counter to the much heralded new phase of development and liberation.

Foreign aid also served to revive and deify the common capitalist notion that capital is the most important factor in development. Not to deny the place of capital as a factor in development, but how can you also deny the fact that in

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THE AID EUPHEMISM

effect the poor countries have remained poor. Rather than diverting efforts towards mobilising their own resources, they have become dependent on foreign inflow of capital. The role of aid consortia has also been less than greatly beneficial to the aid-receiving countries. If the present aid-practices continue, it would turn the economies of many developing countries into 'sub-economies' of the developed countries.

What is more important for a nation's development is not so much the growth rates or the flows of high priced foreign loans what aid actually is, but the will and ability to master its own problems. No nation in the history of the world has flourished on other nations' charity. The example of the Marshal Plan of aid to post-War II Europe is not applicable here as the funds under this plan went from one developed country to another developed region. Here the problem was not to establish the roots and infra structure, as is the case in respect of most of the Third World. Marshal Plan restored a developed economy shattered temporarily by war.

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credit to buy over-priced industrial and even consumer goods, and then ask for a re-scheduling of the debt. Re-scheduling is an euphemism to tell your creditor: 'Please, sir, give me more time. I don't have funds to re-pay. Meanwhile, you can have a little piece of our sovereignty!' Could you then expect to play your rightful role in the World affairs? At the national level too you are in no real position to undertake any basic and badly needed socio-economic and political measure.

Countries seeking to stay independent would be well advised to base their efforts towards economic development on their own criteria and not on goals set by the industrial countries. A difficult task, maybe, but there is no other way. To solve the enormous problems of under-development, unemployment and social needs, most of the Third World countries have either to decide to change the existing dualistic pattern of development; or accept permanent chaos in their socio-economic and political life.

It is my conviction now after almost 12 years of continued work as an economist in Western academic and research institutions — that aid has failed to fulfil the hopes placed in it. It has, in fact shattered all such hopes. With lesser dependence on foreign aid and foreign countries, many emerging nations will be able to perform better. This, however, is only possible if these countries start believing in themselves through a policy of national resource mobilisation and through a new confidence in their own abilities and performance.

The launching of the new economic order will, of course, not be an easy thing. What would be needed is a well-formulated policy of firm and consistent gradualism. Unlike aid-dependent development, which helps the privileged sector to prosper, the new order will help the non-privileged sector to become an instrument as well as beneficiary of development. The present twin menace of unemployment and social unrest can be tackled only by the new self-reliant measures and not by the imitational order of things.

Dr. M. A. Hussein Mullick

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Survey

● PALESTINE POLITICS ● IRAQ & TURKEY

"Eagles" of the Palestine Revolution

Austria's Chancellor Dr. Bruno Kreisky has "angrily rejected international pressure" and demands by Mrs. Golda Meir to rescind his decision to close down the Jewish Agency camp at Schoenau for the transit of Russian Jews emigrating to Israel. The decision was taken at the end of the last month when two persons identifying themselves as members of a new Arab guerrilla group, "Eagles of the Palestine Revolution", picked up three Russian Jews and one Austrian customs officer from Marchegg railway station, 24 miles from Vienna for the purpose of holding them as hostage. What demand(s) they had actually and initially made is not reported, but after 12 tense hours Chancellor Kreisky announced that his government "with heavy heart is forced to stop facilities granted to Jewish emigrants in transit in Austria because their (the hostages') security is endangered". The two guerrillas agreed and left Vienna by a private twin-engined Cessna aircraft—volunteered and piloted by its owner—for an unknown destination; landing ultimately, though after an initial refusal, in Tripoli.

Since the decision was taken, apparently, under duress, "international opinion" including Israel told Kreisky that the promise was "a breakable promise" and a promise "under duress". Dr. Kreisky was asked not to "capitulate", "never (to) give in to blackmail" and revoke his decision. That he has refused to do so does not mean that Dr. Kreisky was some kind of an anti-semite. His sympathies with Israel have been unflinching and he himself is a Jew. "I was a refugee myself, I was arrested in 1938 by the Gestapo. Fourteen of my close relatives died in Auschwitz. Nobody can tell me that the fate of the Jews does not concern me."

However, despite all that Israeli rebuke and Kreisky's firmness, the fact remains that as admitted by the Austrian Chancellor, he "had thought of closing the camp weeks ago". The decision was taken "because people were in extreme danger". Whether the Russian Jewish emigrants were "in extreme danger" or not, it is evident that the present decision to close the Schoenau camp had nothing to do, really, with the so-called guerrilla terrorism. Later Dr. Kreisky himself revealed that "it was he who first offered to close Schoenau and it was not the Arabs who demanded it." What then really was the game, one could only speculate. The effect, however, of the exercise can be more easily seen.

As to emigration itself, Austria would continue to receive Russian Jews and provide them with transit visa and thus this would not affect immigration as such. Holland has already made an offer, and there are other countries in the Eastern European communist camp who would, if necessary, provide similar transit camp facilities. Besides, there was the "possibility of operating direct flights from Moscow to Lod" in Israel. As Mrs. Meir said this would be "the best solution". The only possible effect on immigration could be two fold: to revive a sagging emigration zeal among the Jewish communities in the U.S.S.R. and create a negative pressure on those who have come to Israel but may be wishing to re-emigrate to Russia. Emigration from Russia has so far been mainly

from the low educated Jews and it could well be considered expedient now to slow down on them and concentrate on the skilled classes, engineers, scientists etc. A pressure on the intellectual front is already there.

On the Middle East issue, this "terrorism" too, like the ones previously, would divert from and blur the basic facts of the illegal occupation of the Arab lands. On the other hand it will also reinforce the plucky image of a beleaguered Israel, as also the callousness and nihilism of the Palestinian Revolution.

The balance sheet is, thus, not difficult to draw. Austria too can look forward to the OPEC (Organisation of Petroleum Exporting Countries) headquarters being shifted from Geneva to Vienna, and the transfer of Arab capital and financial interests.

Oil, National Interest and Nationalism

The recent signing of a \$400m agreement between Turkey and Iraq to build a pipeline linking the Kirkuk oil fields to the Mediterranean was a notable development in Arab-Turkish relations.

When completed in 1977, the 750-mile pipeline from Kirkuk to Dorytol in Turkey will pump 25 million tons (capacity 35m tons) of crude in a year. Turkey will retain ten million tons of crude at the Eastern Mediterranean price and export the rest.

The construction and maintenance cost will be shared by the two countries. Since the greater part of the pipeline will be in Turkish territory, she will meet about 75% cost. When the line becomes operational, Turkey will earn \$75m annually during the first two years and over 100m thereafter. The new pipeline will enable Iraq to increase production from its Kirkuk oil fields and drilling more wells in the fields in the south.

The project does not negatively affect the amount of oil pumped through Syrian territory. In fact it would go up by ten million tons annually. Reaction in Syria, however, to the agreement was not favourable and this brought the rejoinder from the Iraqis charging Syria with adopting extortionist attitude and imposing a very high toll—twice as much as they used to get from the pre-nationalisation Iraq Petroleum Company. Criticism against the agreement has been voiced within Iraq too by those describing themselves as nationalists and progressives. To the progressive Iraqi criticism that the agreement was "un-nationalist", "anti-Arab-unity and hostile to the interests of the masses", the official Baath paper *Ath-Thawrah* has replied by charging the critics as apostate, subversive and traitorous and explained that the agreement will enable Iraq to have "complete control if its oil" and she "will be able to market it from various outlets in accordance with the country's national and pan-Arab interests under both normal and abnormal conditions." And "national interests demand the establishment of close, neighbourly relation with Turkey."

Nationalism (and now national socialism) is like that, and it is before long that the area could hope to recover from the nationalistic self-inflictions.

Survey ● IRAN PLOTTING ● PAKISTAN PRESS ● BANGLADESH ● ROTHSCHILD PLAY

Iran — the film-maker plot

Following the last August's republican overthrow of King Zahir Shah in Afghanistan, and the recent abortive counter-Daud plot said to be involving a former Prime Minister, Hashim Maiwandwal and other military officers, from Iran comes the news of a communist Tudeh plot to kidnap or assassinate the Shah, the Queen and the Crown Prince. According to SAVAK, the Iranian Security Agency, Reza Alamzadeh, a candidate for best director award, was to have kidnapped one or more members of the royal family during this month's children's film festival in Iran. The plan involving other reporters and cameramen envisaged similar attempts at other royal palaces and resorts. The SAVAK has since announced arrest of 12 persons who have apparently, and as usual, made a confession.

The accused after having taken their royal hostages would have demanded the release of a number of political prisoner, and killed the hostages if the demand was refused. Whether the plot was a true one or one of those which the security agencies generally cook up for the security of their own jobs, two things are incontrovertible. First, the widespread nature of urban and intellectual disaffection in Iran and second the country's state of political despotism. The extent and seriousness of the discontent is evidenced by the tenacious opposition to the policies of the Shah from two mutually exclusive sections of the Iranians—the whole left-wing spectrum and the Islamists. The Shah's rule continues by default and because of his certain usefulness in the Middle East strategy of the imperialist and neo-imperialist powers. This naturally was a very thin base. Following last year's Nixon-Brezhnev compact Iran, Afghanistan and Pakistan now fall within a crucial Asian triangle which represented both understanding and controlled manoeuvre on the part of the two powers. The Shah appears both ambitious as well as worried about his eastern flanks, but the vital area of concern lies within Iran itself.

Pakistan — floods and press freedom

One of the most serious casualties of Pakistan's recent catastrophic floods is the freedom of its suppressed but assertive independent press.

Latest, the Pakistan government have closed down three more newspapers; two independent weeklies and one National Awami Party daily *Shahbaz*. Earlier the government had banned two Urdu dailies from Karachi, *Hurriyat* and *Jasarat*; and a Sindhi daily from Hyderabad, *Mehran*. The editors of the three dailies and one reporter of another Lahore weekly *Zindagi* were also arrested under emergency regulations. Ban was subsequently lifted from *Hurriyat* and its editor released after an understanding about future good conduct. Now altogether ten papers are suppressed under one order or another.

The reasons for such a Draconian treatment were more than one. Firstly, the floods,

While the obedient press was saying 'all's well', and blowing up a Louisiana ministerial statement that there was no threat of flooding and if one really was, it was a blessing and not a calamity, the non-conformists dared present the other side: how much of the floods came from the Himalayas and how much flooding was caused through diversions to save a minister's or politicians lands or native town. In the wake of the floods came also the flood of bungling and corruption in control and relief measures. To talk about these was irritating enough, but the situation in Baluchistan was another sensitive topic about which the government would like no one probe or question its self-defeating and senseless policy of repression and provoking revolt. The biggest culprit amongst the non-conformists was, perhaps, Karachi's dare-some *Jasarat*. It was pointed, precise and forthright and that must have added to the jitteriness of the party in power. The silencing of *Jasarat* could also have another and a more profound implication. President Bhutto is supposed now to implement the undertakings given to Mr. Nixon during his last month's visit to the U.S. Or in other words take-up the "new role" assigned by Henry Kissinger?

Towards emergency in Bangladesh

Less than one year of its adoption, the Bangladesh constitution has gone in for a second amendment. The Bangladesh *Jatiyo Sangsad* passed on 21 September the Constitution (Second Amendment) Bill, 1973. Accordingly "If the President is satisfied that a grave emergency exists in which the security or economic life of Bangladesh or any part thereof is threatened by war or external aggression or internal disturbance, he may issue a proclamation of emergency." Such a proclamation "may be made before the actual occurrence of war or any such aggression or disturbance if the President is satisfied that there is imminent danger thereof." The amendment also empowered the national assembly to make law providing for preventive detention, extend the present intervening period between two sessions of assembly from 60 to 120 days, and protect all the amendments from the mischief of the article 26 of the constitution i.e. their repugnancy with fundamental rights.

Commenting inter alia on the Bangladesh constitution, *Impact* (2:11) had observed last year that "on fundamental rights and democracy, the provisions are a great improvement over those of Pakistan's two late constitutions of 1965 and 1962. No person is to be detained without having been informed of the grounds of arrest. Within 24 hours of his arrest, the detained person shall be brought before a court of law and there shall be no detention save by the order of the court." All this will now be at the mercy of the ruling party.

The Law Minister Mr. Manoranjan Dhar claimed that similar laws were to be found in all the civilised nations of the world and it was a mistake not to have provided for such emergency provisions while framing the constitution. Dhar, a Hindu, had been a member of Pakistan's Constituent Assembly

and had then quoted Islam to point out that there was no detention without trial in Islam. Obviously the validity of such an objection did not apply to a secular state that was now Bangladesh.

It has been pointed out that Bangladesh being surrounded by all three sides by friendly India could not claim the excuse of a "may be" aggression to proclaim emergency. It, therefore, related evidently to Sheikh Mujib and Awami League, slipping grip over the problems of a country which had voted them to power barely a year ago, and through what was claimed to be a landslide victory. The coming emergency does not bode well about the future course of events in Bangladesh.

Britain — the Rothschild diversion

At least once a year someone in Britain tells the British that they are no longer great and that they should stop pretending that Queen Victoria is still on the throne or that Britannia still rules the waves. This year this annual ritual was performed by Lord Rothschild. The central theme of his message, delivered on 24 September, was that unless we British "take a very strong pull at ourselves" Britain will be "one of the poorest countries in Europe by 1985." The indignity of it all, he said, would be that Britain will lag behind Germany, France and even Italy. He forgot to mention the equally unpleasant fact that Japan overtook Britain in industrial output a few years ago and has in the meantime increased its lead to a point where Britain cannot hope to catch up.

Lord Rothschild's speech caused some embarrassment to the Heath Government. The source of this embarrassment was not what Rothschild said but that he said it at all. This is because Rothschild is now a civil servant appointed by Heath as head of the Central Policy Review Staff in 1970. And a civil servant in Britain is not supposed to make "political speeches".

Be that as it may, the fact remains that on the party political calendar the speech was superbly timed. It came straight after the Liberal Party's annual conference and wiped the Liberals out of the front pages and by reminding the British people that the Liberals were in power in Queen Victoria's time, and Queen Victoria, believe it or not, has been dead a long time, Lord Rothschild also told them that this was no time to think of voting for the Liberal Party. Also coming at the start of the Labour Party's annual conference the Rothschild message proved a useful diversion.

As for the coming "poverty" of the British, it has been forecast many times before. Such forecasts serve a dual purpose; first, they enable the Government to claim that it has avoided the doom, and second they make the working class more amenable to capitalist "reason". It should surprise no one that Lord Rothschild made no reference to the high rates of interest now prevailing in Britain making nonsense of John Maynard Keynes. And of course Lord Rothschild is blissfully unaware of any contradictions in the capitalist system itself.

EDUCATION & IMMIGRATION

Unity through Diversity

Zia Sardar

The realization that Britain is becoming a multi-racial as well as a multi-religious society has only recently begun to attract attention. The presence in British schools of West Indian, Pakistani, Indian, Cypriot and Greek children was an aspect of the "immigration question" which remained out of sight, little understood, largely ignored or scantily referred to in the many books, reports and conferences on the subject. Apart from an occasional over-magnified focus by the media, the difficulties faced by the immigrant children was a local, semi-secret affair, a concern of sub-committees and an extra headache for already over-burdened teachers. However, the recent increase in public attention on the subject, although welcome, has not been accompanied by any positive action. The recent report* on education by the Select Committee on Race Relations and Immigration make this point only too well.

The key questions of the issue are: Is there a problem? And if so, what is the extent of the problem? First, the fact that a large portion of Asian and West Indian children do not speak English, or in the case of West Indian children do not speak the right type of English, presents obvious technical difficulties; it lends a certain plausibility to the fear that the teaching staff will be overburdened, and that English pupils may be held back in their education unless special steps are taken. Secondly, the future pattern of social interactions and economic opportunity in a racially diverse society is clearly going to be decisively influenced by the foundation laid at school. These foundations include both the education of the host community to live harmoniously with their new neighbours and the preparation of the young newcomers to take their rightful place in the British scene.

What is the extent of the problem? Attempts at quantification have not proved very successful. The report heavily criticises the Department of Education and Science for collecting statistics on an out-of-date definition of "immigrant". This criticism perhaps provided fuel to the hobby horse of Mr. Enoch Powell. Without some quantitative idea of the extent of the problem it is indeed difficult to assess the problem and impossible to measure and declare the resources which are needed to meet the challenge. Yet the Select Committee is forced to carry on. It establishes as a fact that "the presence of fairly large numbers of immigrant children in this country makes a special demand on many local education authorities" and proceeds to study the difficulties faced by the younger newcomers in British schools.

The Committee singles out English as the

main difficulty of the young newcomers and the root cause of the problem. How much and what type of English the minority children know depends very much on their ethnic backgrounds. This also determines the intensity and the method of teaching—for example, the Asian children initially need more teaching than the West Indians. But it is the West Indian child for whom the problem is the most acute: he has the same difficulties as children of other ethnic background with addition of "pronounced dialect forms" of speech. His need has been "grossly underestimated" for many years. This has been, according to the Select Committee, mainly because "West Indians speak English, their religion is mainly Christian, their culture, although distinctive, are partly derived from ours. These broad generalities have tended to obscure certain vital differences which schools have discovered". These differences arise due to differences in grammar, word and intonation which "make it harder for a West Indian child than an English one to communicate with his teachers, to pass examination in this country or to present himself to a prospective employer."

The chronic situation of the West Indian youth is traced by the report to this difficulty in communication. And this is why an excessively large number of West Indian children find themselves in schools for the educationally sub-normal.

But English is not the sole reason of this. The report also talks of "the social, linguistic and cultural difficulties which make West Indian children more likely than others to be classified as ESN". These cultural difficulties often lead the younger West Indian newcomers to experience "cultural shock". Back home teachers have well defined place in society: they are the family advisers, welfare officers,

social workers, marriage guidance officers, careers advisers and above all "friend of the family". Older and more experienced teachers are thought as the "fountains of wisdom, love and authority". School discipline is rigid and education is exam orientated. This is in sharp contrast to the schooling a young West Indian may receive in Britain.

The Indian and Pakistanis children too face "cultural shock". But as these Communities are more closely knit, the resultant insecurity is not as great as in the case of the West Indians. In India and Pakistan, the Committee feels the teachers are regarded "very much as the bottom of society" and the "children are expected almost to teach themselves". All this shows that the status of teachers and their relations with parents, and the educational burden placed on the pupils are very different in the sub-continent from those in Britain and the West Indies.

The Select Committee found that different local authorities are dealing with the problem differently. Certain local authorities, like the London Borough of Brent, seek refuge in the ESN schools, while others like Islington urge special provisions. But most local authorities recognise that the ESN schools operate "against the advancement of black children".

The Select Committees report on the difficulties of the West Indian school goes only reinforces what the West Indian community itself has been saying for some years. It also seems true that many West Indian children are sent to ESN schools by mistake. Whereas, sometime, the Asian child is given the benefit of the doubt that his inability to speak English is masking a certain ability, the West Indian is more severely judged who from the teachers point of view should be able to understand and speak English. The

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* Select Committee on Race Relations and Immigration, Session 1972-73 Education, Vol. 1, Report, HMSO, 68p

point to realise is that the West Indians are not speaking "wrong" English or doing it the "wrong" way. They are doing it perfectly acceptably within their particular context, but success in this country depends on standard English. But just realising this is not enough. Special skill and material has to be developed to help the West Indian child with this difficulty.

The language difficulties of the younger newcomers is not the only aspect of the problem of immigrant education in Britain. The Select Committee points out that many of the text books used in British schools show racial bias, and contain slighting references to other peoples and cultures and slanted versions of history. But text books apart, the operational question is: to what extent should teaching in schools take account of the fact that Britain is now a country of many different cultures? So far the teachers have regarded their task in the first place as one of making the West Indian and Asian children good enough in standard English so that they could take better advantage of their schooling.

It is assumed that a superficial understanding of the main items of belief of, for example, Islam or Hinduism, would lead to better mutual understanding and tolerance. This assumption has been shown to be false. The NUT has pointed out that the Asian children hold their religious belief more strongly and are much more steadfast in their cultural practices. This sometimes forces their teacher to bring scanty references to the cultural, religious and social backgrounds of the children concerned, often with the acknowledged aims of converting them into good

Europeans. The select committee, after the NUS and the National Union of Schoolmasters, regards this approach as potentially misguided.

Religion, of course, plays an important part in the life of the Asians. The Select Committee's conclusion that the minority communities are not showing concern about it is, therefore, incorrect. It is only a reflection of apathy in the area in which they conducted their survey. Regarding the education of the Muslim children, for example, the Muslim Education Trust has been making efforts for some time to have the faith of Islam taught in schools. Concerning the dietary arrangement, it is indeed encouraging to note that in the Committee's observation "many schools provide alternative vegetarian dinners of good quality". This should be done everywhere.

The Committee's solution to the problem— and very operational solution it is—is "unity through diversity". However, this requires a radical re-arrangement and modification of the syllabi and new text books which put forward this philosophy of "unity through diversity". Unfortunately the Select Committee stops short of this demand. What it does urge is a re-examination of training and supply of teachers of English as a second language. It prods local authorities and school inspectors to move faster. It urges the setting up of a new cultural fund. And it rightly suggests that the Department of Education and Science organises itself to meet the challenge more directly and that it should set up an immigrant education advisory centre. Although not very original, these are all good solid recommendations.

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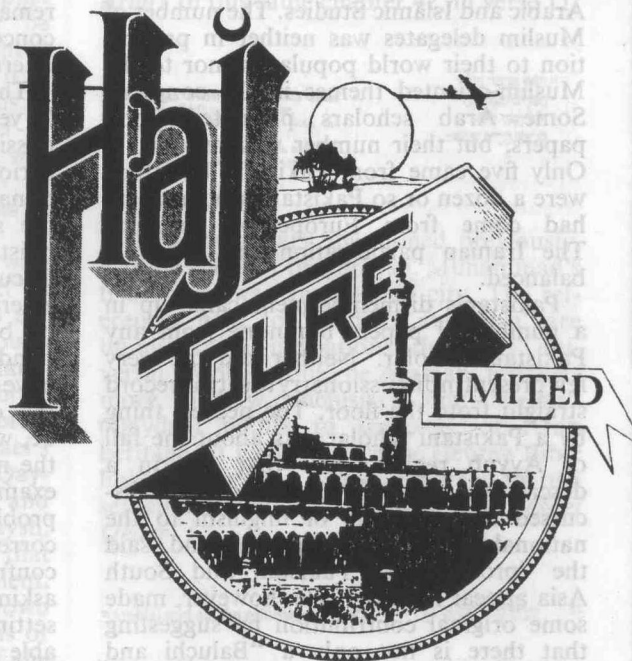
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XXIX International Congress of Orientalists

Choice of subjects and the art of interpretation

Khurshid Ahmad

Chimera, in Greek methology, is an imaginary monster with a lion's head, a goat's body and a serpent's tail. The real hybrid that is orientalism has its own head, body or tail, each coming from a different source. The face glows with imperial grandeur and academic majesty, the body consists of arduous and painstaking research into the minutiae, and the tail, which incidentally is the most active organ of the animal. It is the tail that wags the monster.

The essence of orientalism lies in its choice of subjects and in the art of presentation and interpretation. The XXIXth Congress was a microcosm of orientalism as shaped during the last three centuries. Some notable changes are taking place, but these are mostly peripheral, the mainstream continues to flow in the old style.

The section on Arabic and Islamic Studies was of prime interest to me. Of the 108 papers presented in this section 35 dealt with language and literature. In papers dealing with the different aspects of the Arabic language, the "problem" to figure prominently was that of the local dialects. A number of papers were given to show that local dialects represented somewhat self-contained language sub-systems. Since the last century this "dialectical" theme has time and again been emphasised in the orientalist literature. In the light of this thesis the unity of the Arabic language turns out to be merely superficial. The diversity of local dialects has the potential of producing a number of languages, Arabic and otherwise. The researcher's eye is sharp enough not to miss the unique peculiarities of a "Shi'ite dialect" in Southern Lebanon, as distinct from the Beirut colloquial. (J. Aro, "A Southern Lebanon (Shi'ite) Dialect").

Another theme was regionalism in politics and religion. Over half a dozen papers in this section and an equal number in the section on India were devoted to tribalism, regionalism, local nationalism and centrifugal trends. It was suggested that these "realities" made necessary the adoption of a principle for state organisation other than Islam. The concept of *Ummah* is primarily religious and not political or sociological.

The Qur'an and Hadith could attract only three papers. Only one dealt with Islamic law and four with *tasawwuf*. Twenty papers delineated aspects of history, 15 were devoted to politics and regional nationalisms and 11 to socio-economic studies. Science and technology could bag only two papers. The subject-wise break up is interesting:

Language and literature	35
History	20
Politics and Regional nationalisms	15
Socio-economic studies	11
Religion and Theology	8
Art and Architecture	6
Tasawwuf	4
Qur'an and Hadith	3
Comparative Religion	3
Science and Technology	2
Islamic Law	1

Total 108

Out of the 110, papers presented to the section on Islam and Arabic Studies 81 were by non-Muslim scholars and only 29 were from Muslims. As against this in the sections on the Christian Orient and the Hebraic Studies there was no paper from any Muslim Scholar. In the section on India, out of 180 contributors 114 were Indian, five Pakistanis, two non-Indian Asians, and 59 Europeans and Americans. Islamic Studies is still dominated by the Westerners and Israelites.

The Congress was attended by over five thousand delegates. Besides France, the biggest delegation came from India, over 200 delegates. Israel fielded a delegation of 60 and they concentrated mainly on Arabic and Islamic Studies. The number of Muslim delegates was neither in proportion to their world population nor to the Muslim-oriented themes in the congress. Some Arab scholars presented good papers, but their number was very small. Only five came from Pakistan, but there were a dozen or so Pakistani scholars who had come from Europe or America. The Iranian participation was relatively balanced.

Pakistan's dismemberment came up in a number of papers but none from any Pakistani scholar. Neither did the very few present in discussion try to set the record straight from the floor. The nearest thing by a Pakistani scholar was about the fall of Ayyub regime, and that too in a descriptive way. D. D. Anderson discussed the challenge of linguism to the national identity of Pakistan and said the "prospects of Pakistan and South Asia appear in grim". He, however, made some original contribution by suggesting that there is not only a "Baluchi and Pathan unrest", but also the "dislike of a Sindh President". An Indian scholar (Daljit Singh) tried to discuss the diametrically different roles of the military elite in India and Pakistan. He placed the blame for national disintegration of Pakistan on the shoulders of the army.

There were four papers on Bangladesh, two by Indian scholars, one by a Hindu

scholar of Bangladesh and one by a European. Out of the 167 papers presented in the section on India, only seven dealt with themes related to the Muslims, six with Pakistan and four with Bangladesh. Significantly this section was named "India" and not South Asia or Indo-Pakistan subcontinent as the realities of the situation suggest.

A striking feature of the Congress was an increased participation by scholars from the orient. India, China and Japan had taken keen interest in the Congress and their scholars tried to present their respective viewpoints with purpose and competent scholarship. In another respect a number of studies on China represented a break-through. These were problem-oriented and not just confined to antique-worshipping. The Arab/Muslim scholars did not try to study any aspect—historical, political, cultural, economic etc.—of the Palestine problem or for that matter of any Arab/Muslim problem. The Israeli scholars presented a number of studies about Arab society, but there was not a single one by any Arab scholar about Israeli society. Generally speaking the Muslim scholarship has yet to make its mark in intellectual forums.

The overall climate of the congress remained that of a pantheon—maximum concern with the illustrious dead and little interest in the challenging present.

The next Congress will be held after 5 years in Mexico. In the meanwhile possibilities will be explored to organise periodically regional conferences or sectional congresses, primarily to cater for the sheer increase in number of orientalists. Underlying the various Congress discussions and the lobby talks was an emerging feeling that a new life needs to be breathed into orientalism. Perceptive minds do realise that old orientalism will have to give way. But how different from the old one the new orientalism would be, will depend upon the extent to which the new oriental scholars are prepared to examine the very basis of orientalism. The problem is not merely that of finding correct answers to the questions that confront us—but more fundamentally of asking the correct questions and then setting out to seek answers to them. To be able to move out of the Pantheon orientalist scholars need some degree of institutional iconoclasm. Otherwise they may continue to shuttle from no-where to no-where and yet entertain the complacent feeling that things are moving. Stagnation is not the only misfortune. Movement in the wrong direction could be worse.

● The first part of this report appeared in the previous issue.

Arab Prophet in the Hebrew Bible

S. S. Mufassir

No doubt the present-day antagonism between Jew and Arab was prefigured in the Bible's idyll about Ishmael and Isaac. Hebrew chauvinism recast the sacred texts so as to give Isaac prominent place in God's promises "to Abraham and his seed forever," and the Hebrew Bible ("Old Testament") is primarily the history of Isaac's branch of the Abrahamic family. The modern state of Israel follows the same tradition, since it was named after Isaac's son Jacob, whose name was changed to Israel "because you strove with God and with men." Israel does seem indeed to be locked in an eternal struggle with God and men.

But God has His ways, and His covenant included Ishmael, too. It is obvious even from the Genesis story that He had great things in store for Ishmael's line of the family. After all, Ishmael was the firstborn and the son of sacrifice, not Isaac. Thus, it is no surprise that Genesis declares twice that "a great nation" would come from Ishmael's descendants. (Genesis 21:13, 18) But it might be surprising to know that the Hebrew prophet Isaiah specified that a *universal prophet* would arise from Ishmael's people.

Isaiah's prophecy was written in the 6th century B.C. and it is unique in several ways. It is specified in the Hadith of Bukhari as referring to the prophet Muhammad (peace and blessings be upon him). In Bukhari it is represented as a prophecy from the Torah, but it is well known that from the time of Jesus at least, the Jews used "Torah" to refer to the Hebrew Scriptures as a whole. It was according to proper Jewish custom to refer to this prophecy of Isaiah as a prophecy of the Torah.

But what has Muhammad to do with Ishmael? The relation is direct. It is universally recognized that the Arabs are the descendants of Abraham through Ishmael, just as the Jews are descendants of Abraham through Isaac. The Hebrew Bible lists Kedar (spelled Qedar in Hebrew and Qaydar in Arabic) as one of Ishmael's sons (Genesis 215:13). This Kedar (Qaydar) was the ancestor of the Quraysh, and Muhammad was born from the Quraysh.

It is only in the blessed Muhammad that the promises to Ishmael find fulfilment. Never before Islam were the Arabs known to the world as anything but bedouins or merchants. Only after the creation of the Islamic Movement did the Arabs, as Muslims, gain international fame and greatness as a nation. Further, since Ishmael was the first son of Abraham, it was fitting that the prophet from his line should have a different mission than the Hebrew prophets. All the Hebrew prophets, including Jesus, were national or local messengers whose ministry was

confined to Israel. The "universalism" of Christianity stems from later Gentile converts, not from Jesus, who said rather pointedly that he was sent only "to the lost sheep of the house of Israel." (Matthew 15:24) Of the coming Arabian prophet, however, Isaiah records from God a universal mission:

42 Behold My servant, whom I uphold; Mine elect, in whom My soul delighteth;	מב הוּא עַבְדִּי אֲחִידְתִּי בְּיָדֵי יְהוָה וְנִשְׁמָתִי
I have put My spirit upon him, He shall make the right to go forth to the nations.	רוּחִי אֶשְׁפָּץ עָלָיו וְיָצַד לְגוֹיִם יְשָׁרָה
He shall not cry, nor lift up, Nor cause his voice to be heard in the street.	לֹא יִבְכֶּה וְלֹא יִשְׁעָה וְלֹא יִשְׁמַע קוֹלוֹ בְּהָדָר
A bruised reed shall he not break, And the dimly burning wick shall he not quench;	וְכִנּוּף שָׁבִיב לֹא יִשְׁבֹּר וְנֵר חָלָה לֹא יִכְבֹּת
He shall make the right to go forth according to the truth.	וְיָצַד יְשָׁרָה לְגוֹיִם
He shall not fail nor be crushed, Till he have set the right in the earth;	לֹא יִכָּזֵב וְלֹא יִשָּׁחַץ עַד יָשִׁיב יְשָׁרָה לְאֶרֶץ
And the isles shall wait for his teaching.	וְיַיִתְּרוֹת יִחְסְרוּ לְדַבְרֵי חֻמְרוֹתָיו
For the Lorn have called thee a righteous man, And have taken hold of thy hand, And kept thee, and set thee for a covenant of the people, For a light of the nations;	וְיָדָע ה' אֱלֹהֵינוּ וְיָדָע ה' אֱלֹהֵינוּ וְיָדָע ה' אֱלֹהֵינוּ וְיָדָע ה' אֱלֹהֵינוּ

(Isaiah 42:1-6)

Thus, the Arabian prophet, God's "elect" or chosen one (*Mustafa* in Arabic) would be a light for truth and justice to all the nations; his ministry alone would be universal. But, where does Isaiah identify this "servant of the Lord" as an Arab? In this same chapter 42, in verse 11:

"Let the wilderness and the cities thereof lift up their voice, The villages that Kedar doth inhabit; Let the inhabitants of Sela exult, Let them shout from the top of the mountains.	"יִשְׁעוּ מִדְבָּר וְעָרָיו וְיִשְׁעוּ מִבְּרֵי וְיִשְׁעוּ מִבְּרֵי וְיִשְׁעוּ מִבְּרֵי
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Kedar (Qaydar), mentioned previously, was the ancestor of Quraysh, Muhammad's tribe. Sela' was an Arabian city. The references here to "Kedar" and Sela' are unmistakable indications that this universal prophet would be Arabian. Furthermore, to show conclusively that "Kedar" (Qaydar) points to someone of Arab heritage, at Ezekiel 27:21 the Hebrew Bible links Kedar and Arabia together in one sentence, saying "Arab we-kal nesi'ei Qedar":

*Arabia, and all the princes of Kedar.

Kedar and Sela', an Arab people and an Arab city, are called upon by Isaiah to celebrate the coming of the universal prophet from among their people. No Hebrew prophet would be referred to in terms like these, which are so specifically and definitely relating to the Arabs, the descendants of Ishmael's son Kedar (Qaydar). Therefore, even though some

Christian writers have attempted to apply this prophecy of Isaiah to Jesus, the Hadith are correct in insisting that it applies to Muhammad instead. He alone fulfils the necessary requirements of being universal (Isaiah 42: 1-4, 6) and a descendant of Kedar (Qaydar), i.e., an Arab (Isaiah 42:11).

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A "secret" international conference of the representatives of some jute producing countries was held at Dacca, the capital of Bangladesh, from 15 to 19 January last. The main decisions of the conference were released by its chairman to the local press on 19 January. These included a resolution to set up a "Jute International" comprising some jute producing countries with headquarters at Delhi, the capital of India. The detailed proceedings of the Dacca conference, however, remained secret until 23 February when these were published from Rome.

The news of the proposed Jute International has since created an uproar in Bangladesh. Bangladesh is the largest jute producer in the world and has a monopoly over high quality jute. Bangladesh opinion has, therefore, taken the move as surrendering the national economy to an Indian dominated multinational body. Bangladesh Jute Association, various opposition groups, several newspaper editors and intellectuals have opposed the proposed Jute International and strongly criticised the growing Indian influence over the Bangladesh jute market. In reply, Tajuddin Ahmad, Bangladesh minister of finance and jute, has pointed out that "since India is the largest of the jute producing countries the decision to establish the headquarters of the Jute International at Delhi was a correct one". He also remarked that "in the world market of jute India is the king and told them to forget that once Bangladesh was in the first place". (*Desh Bangla*, Weekly, Dacca, 2 September 1973.)

Mr. Tajuddin Ahmad and other Bangladesh leaders including Sheikh Mujibur Rahman were the most vehement critics of the jute policy of the then government of Pakistan. Until the beginning of the civil war in March 1971, the Awami League leaders repeatedly and most vociferously contended that but for the foreign exchange earned from jute and jute products Pakistan's economy would have collapsed and that left to East Pakistani hands these earnings would have increased manifold and enabled East Pakistan to develop rapidly. Jute was the main flank in the Awami League's bid for autonomy and eventual secession from Pakistan. The East Pakistani masses voted the Awami League to power largely in the hope that owning and properly managing the golden fibre would turn a bleak East Pakistan into a 'Sonar Bangla'—golden Bengal. The present concern in Bangladesh over these attempts to formalise the Indian hegemony over jute trade under a "Jute International" or a "Jute Community" is an evidence of the deep public anxiety about the dwindling influence of Bangladesh in the world jute market.

Bangladesh economy is heavily dependent upon jute as the major foreign exchange earner as well as the mainstay of its industry. From time immemorial jute has been used as an important basic material in the economic life of Eastern Bengal. At least for three and half centuries—from the first quarter of sixteenth century down to the third quarter of the nineteenth century—jute was the primary raw material in East Bengal's cottage industry. In the sixteenth and the seventeenth centuries most of the poor people in the eastern and northern regions of Bengal wore clothes made of jute fabrics. In those days as at present jute sticks were used as fuel and

Abdul Mansur, himself is not wholly opposed to the "Jute International" scheme but wants any such body to include other jute producing countries such as China, Nepal, Burma, Thailand etc. and not just India and Bangladesh, and that its headquarters must be located in Dacca. The general public opinion, however remains suspicious of and opposed to the setting up of any international organisation to take over the jute trade. Questions have been asked openly that if East Pakistan being a deprived province of Pakistan could dominate the world market why cannot Bangladesh, now that it is free, maintain its economic sovereignty? The question of sovereignty in Bangladesh is going to be more and more prominent.

Golden Bengal without Golden Fibre

M. R. Ali

jute leaves as herbs and vegetable.

After the arrival of European merchants in Bengal which was followed by the occupation of the country by the British, jute, like all other raw materials, passed under the control of foreigners, including Hindu Marwaris from outside Bengal. For about 200 years (from the battle of Plassey in 1757 to the creation of Pakistan in 1947, to be exact) the jute growers of Eastern Bengal were fleeced by the British and Marwari capitalists. By a deliberate policy of exploitation the jute monopolists—traders, processors, shippers, exporters and millowners—reduced the jute growers to a miserable existence. The hapless peasants could neither give up the cultivation of jute nor were they allowed to enjoy the fruits of their toil and industry. The jute monopolists aimed at keeping the growers as perpetual serfs and did not allow any industry to develop in Eastern Bengal. Of the 121 jute mills in British India not a single one was established in East Bengal and even raw jute could not be exported except through Calcutta.

According to the terms of the partition in 1947 Calcutta and its suburb remained parts of India while the so-called "hinterland of Calcutta" i.e. Eastern Bengal with all its jute producing districts formed part of East Pakistan. Pakistan had its problems in starting from scratch right from establishing baling presses to spinning and weaving mills, and organising an entirely new internal marketing and export machinery, but in less than a decade she established herself as the largest

supplier of raw jute and eventually surpassed Calcutta as the producer of high quality jute goods. East Pakistan was also able to develop two modern ports at Chittagong and Chalna which provided a great fillip to both jute trade and industry. By 1970 East Pakistan had 74 jute mills, including the Adamjee Jute Mill, the world's largest, and dozens of small scale jute industries.

The rapid development of the industry in East Pakistan resulted in the decline of the Calcutta-based jute industry. Although India succeeded in raising her production of jute from about 650,000 bales in 1948 to about 1,600,000 bales in 1970, by bringing more and more rice fields under jute cultivation, the yield of jute per acre in India was much less than in East Pakistan. Furthermore, India's jute was of inferior quality and had little demand in the world market. By about the middle of the 1960's India had to close down dozens of jute mills for want of high quality raw jute. Most of the surviving jute mills functioned only two or three days a week. The machines of many jute mills got rusted because of disuse and parts of these machines and tools were sold in auction. A large number of workers in the jute industry were declared redundant and laid off. Even the government of India's own Jute Corporation had work barely for two to three hours in a day. The office of the Indian Jute Mills Association remained virtually locked for months together.

The dark nights of India's jute industry came to an end with the beginning of the conflict in East Pakistan. In 1971 huge quantities of jute were smuggled across the border to India reducing East Pakistan's jute export to almost half of the previous normal year. That same year India exported record quantities of jute and jute goods.

After Bangladesh, the flow of jute to India more than doubled. Most Indian buyers, however, continued to purchase more jute from clandestine sources rather than the Bangladesh government sources. The Indian jute mills now work two, and some work three shifts, a day. Several new jute mills have already been started and some others are in the process of being established. Some of these new jute mills, including the one proposed in the hilly region of Tripura, are located in areas where hardly any jute grows. But the Indians seem confident about the regular supply of raw jute for these mills. To ensure the supply of Bangladeshi jute either through the official or unofficial channels, India has already established 57 new jute purchasing centres around Bangladesh, almost all these jute purchasing centres are within a half to one mile of the Bangladesh border. These centres ring the high-quality jute producing Bangladesh districts of Rajshahi, Bogra, Dinajpur, Rangpur, Mymensingh and Sylhet.

In addition to the vigorous drive to purchase jute in the areas bordering Bangladesh, the government of India have fixed the minimum price of jute at Rs70 per maund (82 lbs), as against Taka 50 per maund fixed by the Bangladesh government. But since one Indian rupee (though officially at par with the Bangladeshi taka) fetches two takas in the open market, the price of one maund of Bangladeshi jute turns out to be 140 takas i.e. nearly three times the price offered in Bangla-

desh. In the event it is not surprising that jute has continued to be smuggled into India from all over Bangladesh.

India claimed to have produced 6,300,000 bales of jute in the year 1972-73 while her total production of 1969-70 was 1,600,000 bales. India's actual consumption/export, however, of jute in 1972-73 is reported to have been 7,500,000 bales. The figures since quoted also by Mr. Tajuddin Ahmad speak for themselves about the extent of the Bangladesh jute-drain.

While Mr. Tajuddin Ahmad was eager to show that India's jute production was actually higher than the official Indian estimate and that it did not involve any large scale smuggling of Bangladeshi jute into India, the fact remains that between 1,200,000 and 8,000,000 bales of Bangladeshi jute remain yet to be accounted for. Although the Bangladesh Jute Board estimate the country's total production of jute in 1972-73 to be 6,300,000 bales, Mr. Tajuddin Ahmad insists that the total production was only 5,500,000 bales. Additionally the Bangladesh finance and jute ministry has in a recent hand-out admitted that the Bangladesh Jute Corporation failed to "meet" its export target of 3,000,000 bales of jute in 1972-73 and that the Corporation's export totalled only 2,800,000 bales.

The evident failure of the Bangladesh government to protect the country's jute interests and her position in the world market, as well as its acquiescence to a gradual Indian control has produced a grave anxiety. Such anxiety was not helped when Sheikh Mujib, the Prime Minister remarked that in order to build a golden Bengal (Sonar Bangla) he needed men of gold (Sonar Manush). This made Abul Mansur Ahmad, a veteran Awami Leaguer and a former central minister in the cabinet of the party's founder, Mr. H. S. Suhrawardy, asked as to whether this also implied that the golden fibre was needed no more to build a golden Bengal.

Abul Mansur, himself is not wholly opposed to the "Jute International" scheme but wants any such body to include other jute producing countries such as China, Nepal, Burma, Thailand etc. and not just India and Bangladesh, and that its headquarters must be located in Dacca. The general public opinion, however remains suspicious of and opposed to the setting up of any international organisation to take over the jute trade. Questions have been asked openly that if East Pakistan being a "deprived" province of Pakistan could dominate the world market why cannot Bangladesh, now that it is free, maintain its economic sovereignty? The question of sovereignty in Bangladesh is going to be more and more prominent.

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'SCRIBE'

In a recent letter to the Nobel Foundation, Russian novelist Alexander Solzhenitzyn, focused attention to the central problem of our times. "We do not err because truth is difficult to see" he writes. "It is visible at a glance. We err because this is more comfortable".

The choice between 'truth' and 'convenience' is as old as Adam and Eve and the Garden of Eden. Individual failings have always been there. What is unique to our times is the new parade of mass philosophies that project 'convenience' as the appropriate choice in this confrontation. 'Morality is one thing, practical politics another'. 'Business is business'. 'Religion is a private affair',—all these are familiar cliches. At higher levels of sophistication they become 'utilitarianism', 'pragmatism', 'positivism' and 'give unto Caesar what is Caesars'. The structure of socio-political life is built on these very foundations. But when men in the street as well as those at the top prefer 'comfort' to 'truth' many a brow rise. Is this simplicity or cant, one is at loggerheads to discern!

Russia is the champion of movements for freedom all over the world. But what about things nearer home? Quebec, and Bengal are comfortable theatres for people's liberation struggle—not Czechoslovakia, Hungary, Ukraine or Uzbekistan! The detention of Angela Davis in the U.S. is an affront to humanity and an encroachment on civic liberties, but that of Anatoly Marchenko or Viktor Krasin in the U.S.S.R. is of no consequence! If a dozen non-Marxist heads of states are swept away by Military upstarts it is just a part of the game, but if a Marxist head of a state is removed the very principle of rule by the elected runs into jeopardy! Communism thrives on dissent in other societies and refuses to tolerate dissent where it dominates. But this is what convenience is, as against truth?

It is not the socialists and the capitalists of the developed world who share this bias for self-comfort, the pseudo-socialists and the crypto-westernists of the third world do not lag behind. In Pakistan when disasterous floods were sweeping through the country, its powerful feudal lords of the ruling party were trying to save their orchards and lands by diverting flood waters to the towns and cities. It happened in many places though the tragedy of Khanpur is most blatant. A whole town had to be submerged to save the orchards of a local legislator. Yet no one would know, but thanks they quarrel amongst themselves and one gets to know. However, you cannot publish such statements even

though made by the provincial or central ministers. Publish and be damned and so were three dailies of Sind, *Jasarat*, *Hurriyat* and *Mehran*.

Anyway it was the same fundamental problem: convenience.

In Arabic there is an etymological relationship between oppression (*zulm*) and darkness (*zulma*). In life, there is more than casual relationship between these two. Oppression often arises from a great deal of mental darkness (i.e., ignorance, prejudice, hatred) and leads to severely dark, ominous days for those who are oppressed. For the victims of oppression, life is lived in shadows, dim and lurid.

Of course, the oppressors do not see themselves as dealers in darkness. Most often, they consider themselves the vanguard of illumination. Take, for example, the colonizers of Africa, North America and Asia. In each case, they considered themselves the bearers of culture and civilization to the un-enlightened "natives"—the Africans, American Indians and Asian heathens. When they took away the lands of the natives, leaving them with a dubious religion which the colonizers themselves did not practice, this was all in the game. But, it was the "white man's burden" to remove the shadows of darkness from the rest of the world.

Even in modern times, every tyrant sees himself as a liberator. Socialist revolutions in Russia, China, Europe, Africa, Asia, the Caribbean, South America, all have come about in an effort to change the midnight of the people into the bright, socialistic sunshine of day. That these "revolutions" have led, in most instances, to the obfuscation of further oppression, is well-attested by world history. In intellectual and religious life, the proletariat has been re-enslaved. With few exceptions, not even the economic life of the proletariat, (which was what the revolution was supposedly all about) has been measurably improved.

Since darkness and oppression are related, there must also be an integral relationship between light, truth, and freedom. Just as real light illuminates the shades and shadows, scattering the gloom and dread of pitch-black night, so must truth shatter oppression to pieces, removing mental and physical shackles from the minds and bodies of the oppressed. The criterion for truth is that it must sparkle with the glimmering brilliance of freedom. Just as there is no sense in seeking our light from the darkness, we will be unable to find freedom in what has been an undeniable source of oppression.

A unique opportunity is facing the Islamic world at the present time among the Muslim groups in the English-speaking world, and to some extent with French and Spanish-speaking communities as well. Immigrant groups and an increasing number of Muslims from amongst the host community are making Islam a growing faith in Great Britain, the United States and Canada. Trinidad, Fiji and the English-speaking parts of Africa might be added to this list.

This situation also presents us with a serious problem since these Muslims most frequently know no Arabic, and their children have no means or place to learn it either. When this condition reaches the third generation, as it has already in the United States, the attrition away from Islam which is already found in the second generation in that country will become more severe, unless measures are taken quickly to remedy this situation.

TEACHING ARABIC AND ISLAM TO YOUNG ENGLISH- SPEAKING MUSLIMS

T. B. Irving

Within the English-speaking world, Arabic is already taught in a few universities, and also in some mosque schools. In the United States this is not usually maintained at a very high level nor with very consistent texts. This is due perhaps to the basic disinterest in language learning which exists among English-speaking people, and also the lack of knowledge on the part of the general public about Islam in the Western world.

In Canada, Arabic is taught formally at the University of Toronto and the Islamic Institute at McGill University in Montreal, which is under Christian and secular foundation support. In Great Britain there is a long tradition of teaching and studying Near Eastern languages, especially at Oxford, Cambridge and Edinburgh; but these places have what might now be called "colonializing" interests which have not yet been changed. Studying the Qur'an, for instance, if it is studied at all, is from a critical missionary or "sociological" viewpoint. In the Arab countries there are centers in Cairo, Beirut and Tunis, but these do not have much impact except on the occasional foreign student who goes to study there; generally too, these institutions are disinterested in Islam as a subject of study.

However the real dilemma is that almost

everywhere Arabic is taught very inadequately, even at the different Islamic centers. At some places like the Research Language Institute in Monterey, California, it may find more success; but this is the spoken tongue for "defence" purposes, or in other words to prepare soldiers and airmen for listening electronically or for interviewing possible prisoners of war. Almost always the teachers in the Western world are Lebanese or Egyptians who use their own dialect, and few of these are Muslim; if they are then generally they are only nominal ones. Many Lebanese teachers are notoriously tone-deaf to Islam; but even Egyptian Arabic is taught by Copts or by these nominal Muslims.

The methods used in all instances vary greatly. The old one used before the advent of the phonograph and the tape recorder was the Grammar-Translation method, and to this a few Egyptian and Pakistani teachers subscribe. In the mosques, rote learning of the simpler *suras* is most common, but this is not always well planned and it rarely covers the whole Book. More recently the audio-visual method has made some progress, especially outside the mosque-schools and with the dialects, although at times it has been for teaching general Standard Arabic. Much money in fact has been spent this way, especially on the audio-visual method; but this has been with indifferent results.

Most manuals of this sort are in mimeographed form; they are not very attractive nor are they easily obtainable, especially in sufficient quantities for use in class. I have known of cases where months went by before a sufficient supply was available, even though some of these manuals have been produced with government money under the NDEA Act. An Iraqi set made thirty years ago during the second World War by the Army Special Training Program is the only one still in general circulation in a presentable condition; after ATSP, the Holt company took it on, but then let it go because it was not a moneymaker for them. At the present moment, who in the United States sincerely are inspired to learn colloquial Iraqi anyhow? Moreover the dialogue content is not culturally oriented to Islamic attitudes nor a Muslim community, because for example, in the first lesson the student is taught how to order a beer in a Bagdad restaurant! This is the sort of training which most Middle Eastern experts give their students, and it explains why so much erroneous information is current in the West concerning Islam and the Middle East.

Other government money has gone into dictionaries and grammars on the Syrian, Moroccan and Iraqi dialects; these were based largely on previous studies in a veiled retreat to grammar-translation. The interest here is in observing the Islamic world without really understanding its motivating force, as happens with the British universities. I attended lectures on Iraqi religion while a Fulbright scholar in Baghdad by one such priest who did not even know the local Christianity! Yet these are the centres where many American visitors to the Middle East are briefed before flying into new assignments in the Middle East.

However as Muslims, we must consider the teaching of Arabic for use in saying prayers in both public and in private. This means that we must use a mixed method because, while these must be in the Qur'anic language, at the same time this must be

prepared in such a way that our children can pronounce the words correctly.

It must first of all be undertaken by means of trained teachers, not by amateurs, no matter how good their theological training may be, because up till now a casual approach has ruined the presentation. Good texts must also be adequately prepared. We should observe how the broadly based world languages like Spanish and English are taught, since they likewise have recognized dialects. In the beginning texts, some colloquial expressions should be taught, so that our students can exchange polite greetings when they walk along the streets as soon as the first week of classes, especially if they are in a school or college abroad for these lessons.

When audio materials are used for prayers and as material accompanying a text, they must be carefully prepared. This means they should be recorded professionally in a proper studio (a good radio station is one place to find these facilities, if no other is available), with proper sound equipment, acoustic qualities, and scripts well prepared in advance in both English and Arabic. Enough qualified personnel should be on hand so that the materials are created in a professional manner.

The tapes need to be carefully planned! Attention must be paid to presenting amounts of material in an orderly way so that the student can really learn from it. Generally this means that one particular passage should be presented on the tape more than once. As an example, if a specific prayer or reading passage is to be learned by the student, it should be handled in the following manner: First, the passage should be read with normal speed and intonation, giving the student opportunity to tune his ear to ordinary speech. Then the passage should be broken into short, meaningful segments. These segments should be separated by a pause on the tape allowing the student to repeat what he has heard. The pause should be of sufficient duration for him to repeat the segment at the speed at which he has heard it; there must be a few seconds added to allow time for the student to react. Finally the entire passage should again be repeated at normal speed without pauses, at which time the students may be advised to listen to the tape or to repeat it along with the tape.

All information concerning the tape should be spoken on it so that the student is well oriented as to what he is to do. This will also serve to identify the tape in the event that any identifying labels disappear from the reel or tapes, or when the tapes are out of their boxes.

Certain details must always be attended to. No passages should be too long, for the attention span with spoken materials is much less than for written. A tape of 15-25 minutes is the most practical; shorter ones may be necessary for difficult or concentrated materials. Shorter tapes are also easier to distribute. To hold attention, tapes should include a variety of voices. If the tapes are to be used by children, a child's voice is most satisfactory to imitate. A caution here: the spoken language should be of such quality that one wishes to be imitated, for the student will imitate exactly what he hears, not what he is supposed to hear. Since the sounds of Arabic are different from those of English and the phonemic system is different, the quality of voices, tapes, and machines must be good enough to distinguish these phonemes.

Visual materials must also be prepared with the student in mind. Slides, movies and

projectors are very helpful especially in demonstrating several aspects of prayer. Again, they must be prepared carefully, keeping always in mind the purpose to which they are to be put. Close-ups or distant views, as well as simple, uncluttered views need to be well planned and worked into a program to be used with a lecturer or synchronized with a tape if there is a sophisticated system. Most important of all is that all materials must be instructional, clear, well prepared, and appropriate for the program or text.

With the audio-visual method, both teachers and technicians need to be trained pedagogically in order to spread this method widely, and so that they know in the classroom how to handle the machines themselves, and possibly to service them afterwards. We need an institution to foster this. There is also a difference in the purpose of tapes and records, and the teacher must be aware of these uses. A whole range of cassettes as well as phonograph records might be produced, for distribution to mosques and for sale on the open market to individuals. However they must never be given away at random, but through a rational system of distribution, which needs to be planned for them.

Another problem is that of preparing adequate textbooks. Dr. Omar Farrukh's text *Qur'anic Arabic: an Elementary Course in Arabic for Non-Arabs* (Beirut, 1964, Khayats) does exist. This is well edited and attractively printed, and would be a good basis for most of our initial language instruction in the immediate future. However it does require adequate tapes or records, and these should be integrated into the program which has already been outlined previously.

To accompany this, a prayer book needs to be prepared. This should be printed with the Arabic script written in an attractive yet legible hand, and clearly enough for children to read. Then in the beginning texts at least, there should be included a transliteration into Roman characters by a consistent, approved system, either the Royal Asiatic Society or the Library of Congress one, although these basically are the same. Finally a reverent and clear translation into English is necessary; it should be comparable in quality to the Church of England book of common prayer. For this purpose, I have been translating the Qur'an into contemporary English, so that our school children, teachers and ordinary Muslims may have a good standard basic vocabulary for this purpose. Any instructions must likewise be free of awkward words and expressions, especially of Arabic words in strange or dialectal transcriptions.

Another text we need is a short but clear statement on Islam as a religion. This will not necessarily be for the Islamic world, or born Muslims, but for countries where Islam is being introduced, and which require simple explanations in view of their native prejudices.

Film strips, slides and tapes should also be introduced, and integrated into all of these courses; but these should be planned carefully from the beginning, and introduced professionally.

Teachers for this programme must be retooled in courses carried on in various centers, which should be set up on the basis of their previous or prospective usefulness. At the end of any course, they should be given certificates they can frame and display, and in the case of particularly capable and innovating leaders, perhaps a title of some sort might be granted by the college or faculty where they

have studied.

Another real problem in any programme to prepare Islamic teaching materials for young Muslims is that of distribution of the materials thus developed, especially audio-visual aids. Some system of inspection for the machines that go with them must be set up, so that they will be used seriously and not as toys or museum pieces. This applies not merely to textbooks, but above all it means tape recorders, projectors, screens, anything that can go out of order mechanically, so that teachers in each new mosque can utilize and possibly reproduce their material readily. They should be packed in kits, and none should be given away without charge to any center or individual. Each center should guarantee to have clean storage space, trained teachers, and a general plan available for their use. All of this should be accomplished at a high professional level. Finally these new centers should be subject to a regular system of inspection, year by year at least, so as to see to what use they are being put.

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The Society's two Quarterly journals *Islam and the Modern Age* in English and *Islam Aur Asr-i-Jadeed* in Urdu are being regularly published from May 1970 and April 1969 respectively—Annual: English £4, Urdu £2.

Letters

Sudanese upsurge

It is gratifying that at least *Impact* (3:8) has tried to objectively analyse the significance of the recent wide-spread manifestations of public discontent with the Numayri regime in the Sudan. At the beginning of the events, the British press virtually blacked out the news but when compelled by the vehemence of the protests, it confined itself to summarising the official version.

It is no discovery to point out that the Western press is easily "horrified" by un-democratic measures only when these are practised by regimes they do not fancy. President Numayri does not seem to fall under this "objective" category. Nevertheless, his record of political suppression and despotism is not modest, and, by Sudanese standards, exceptionally high. The killings in Wad Nubawi (Omdurman), the bombardment of the civilians in Aba island in March 1970 and the phoney court-martials after the abortive coup of July 1971 remain as bloody spots in the short history of post-independence Sudan.

During the current "troubles" it was the unprovoked and senseless shooting and tear-gassing of students by the security forces that enraged other sections of the Sudanese people. The workers, teachers, doctors and lawyers, all these felt a duty to come out in support of the demands made by the students—the country's future leadership. Whatever may be the outcome, in the short-term, of this spontaneous democratic upsurge, it is clear to the Sudanese people, and should be so to others as well, that the present regime is a naked military dictatorship which retains power by the sheer bully of arms and funds supplied by outside powers.

However that cannot last for long. A National Front comprising all the principal democratic elements in the Sudan—the Ummah, the National Unionist Party, the Islamic Charter Front, and the independents—has since been formed to coordinate the movement to restore democracy in the country. And it is before long that the Sudanese military rule will have to yield. Sudan is not a country made for dictators and military rulers.

London NW SADEG ABD AL-RAHMAN

Regarding the Holy

The Semitic root Q-D-S: (a) In Hebrew *qadesh* means pure and holy—The expression *ruah qadesh* is rendered as HOLY spirit wherever it occurs (chiefly in the Psalms and Isaiah) in EVERY English Bible which has ever been translated (Psalm 51:13 and Isaiah 63:10); (b) In Arabic *qudus* means pure—However, in the expression *ruh al-qudus* (*Surah al-Baqarah*) EVERY English version of the Qur'an, whether old or modern, whether done by Arab or non-Arab, Christian or Muslim, renders this "the HOLY spirit" (*Baqarah*, 2:87); and (c) In Greek *hagios* means pure and holy—The expression *to pneuma to hagon*, found frequently in the New Testament, is translated HOLY spirit in EVERY English Bible which has ever been translated (Mark 13:11).

The question: If the corresponding terms in the Bible mean holy as well as pure, is it reasonable to expect that in Qur'anic Arabic *qudus* means pure only? The fact that the Qur'an, like the Psalms, links the angel of revelation with the Semitic root Q-D-S, rather than other roots like T-H-R or Z-K-W, which denote purity or cleanliness specifically, indicates that the expression *ruh al-qudus* has the same emphasis as *ruah qadesh* to the Jews and *to pneuma to hagon* to the Christians. Though *qadesh* and *hagios* also mean pure, the historical emphasis has been on HOLY.

Conclusion: It is reasonable to expect that *qudus* denoted HOLY as well as pure in 7th century Arabic.

Maryland, U.S.A.

S. S. MUFASSIR

Books

Muslims & Christians: the way to true dialogue

Guidelines for a dialogue between Muslims and Christians, by Father Joseph Cuq and Louis Gardet with a foreword by Paul Cardinal Marella, *Secretariatus Pro-non-Christia-nis*, Liberia Editrice Ancora—Roma, 1969, 171 pages.

In the middle ages, the Western world virtually knew nothing of Islam as a religion and a way of life as communicated by the Prophet Muhammad. Islam to them was only one of the several forces threatening Christendom and they had no desire to differentiate between the primitive idolatries of Northmen, Slavs and Magyars and the monotheism of Islam, or between the Manichean heresy from that of the teachings of the Prophet Muhammad.

The age of bitter exchange of attack and counter-attack especially by the Christians and Muslims on each other (we hope) is gradually disappearing. The new writing which accepts as valid the best insights of both religions should be encouraged. The scholars of both religions should examine the issues with, rather than against other faith. About a hundred and twenty years ago, an effort was made by a French Scholar, Ernest Renan, to show the relations of Islam with medieval Christendom in his famous book *Averroes et L'Averroisme*.¹

But his example was not followed by other scholars. Later, during the years between the two world Wars, a serious effort was again made to understand the contribution of Islam to the development of Western thought, and the effect on Western society of the neighbourhood of Islam.² Recently, a large number of books have been written to bridge the gulf between these two great religions of the world. Professor N. Daniel has given a full bibliography of such books in his valuable work *Islam and the West: The Making of an Image*, published in 1960.

Similar effort has been made by Rev. David Brown who has written a number of books in *Christianity and Islam Series*.³ "The aim of this series is to explain, with Muslim readers in mind, what Christians believe to be reasonable ways of expressing God's revelation to them of Himself through the Messiah and the Scriptures. It is hoped that such a statement of Christian beliefs will help; to clear away some of the more serious misunderstandings among Muslims, and enable them to listen to what Christians say about their faith" (pp 9-10). In the same way, David Brown holds that Christians too should learn important lessons from the beliefs and practices of Muslims. Learning about each other will not only help to

remove many misunderstandings and misconceptions, but also promote a constructive dialogue between Muslims and Christians.

Professors Louis Gardet and Joseph Cuq's *Guidelines* do provide the guidelines for such a dialogue. They clearly state:

"The aim of such dialogue is not to 'convert' the other party, nor to make them doubt their own faith. It should quite simply stimulate those taking part not to remain inert in the positions they have adopted, but to help all concerned to find a way to become better people in themselves and to improve their relations with one another, so as to make the world as a whole a better place in which to live" (p. 10).

Although the guidelines are mainly "addressed to Christians who wish to practise an open dialogue with the Muslims with whom they are in contact", they are equally applicable to Muslims who may wish to enter into a dialogue with their Christian counterparts.

In order to get to know Islam better in its main outlines, the *Guidelines* suggests that the Christian "must first of all be willing 'to share their lives' to belong psychologically to their world . . . by acquiring a knowledge of their language and their culture, and the actual conditions in which they live along with their hopes for the future" (pp. 16-17).

The *Guidelines* further says that for a dialogue, Christians should "show real friendship for the other person", and "must accept the Muslim as the sort of man he chooses to be" (pp. 18-20). In the words of Professor Louis Massignon: "If we want to understand somebody, we must not try to take possession of him, but become his guest" (pp.23). In order to do this successfully, a serious study of Islam is needed as a preparation. One must learn how to listen and to see things in proper context. Above all, in a dialogue, one must know how to learn from one another, (p. 24) and one's first concern must be to receive rather than to give, to learn rather than to teach, and above all to listen and understand rather than to do all the talking.

It is true that there exists a long list of Christian propaganda against Islam as a religion. But one would like this to be considered as a matter which is past and closed. However one wonders what can possibly be served by demonstrating that Islam "borrowed"³ much from Christianity or Christians "borrowed" much from Judaism as is done by some scholars. Imagine the incendiary implications of such allegations. Similarly without having any sound knowledge of Islam, if one tries to show that the pilgrimage ritual of kissing the black stone at Mecca is really the perpetuation of pagan rite,⁴ what is one really going to achieve?

The *Guidelines* realizes this fact: "we must admit that all too often the Muslims have met with little sympathy from the Christian world. Very few have taken a real interest in them" (p. 17) . . . Muslims are saddened that their Christian friends are unwilling to recognize Muhammad as a Prophet when they readily admit that Jesus is one. The least that a Christian who is anxious to gage in a dialogue can do, is never to speak of Muhammad with disrespect, never to appear to despise the fervour with which Islam treats him" (pp. 61-62).

The *Guidelines* frankly admits the injustices done to Islam in the past as a result of which there exists a deep feeling of bitterness towards the West in certain regions in the world (pp. 82-86). To begin with, "we must remember that Western people, brought up as Catholics, have often acted unjustly towards Muslims" (p.82). The *Guidelines* then suggests that "we (Christians) must make it quite clear that we dissociate ourselves completely from the past way of thinking as well as from certain things that are happening today . . . We

must go even further than this. Muslims are deeply convinced that even when Christians think highly of them and are fond of them as individuals, they continue to despise and dislike their community. Now this is just where we have to make an effort to revise our point of view, if we want to get away from a past which has erected and still continues to erect such barriers between the Muslim East and the countries of the West" (p. 85).

The *Guidelines* thus shows the way to a new era of co-operation and mutuality between the Muslims and the Christians. The old European prejudice against Islam might disappear as people from different parts of the world get more opportunities to meet together frequently and discover "that Muslims could be good, companions and more than that, men and women whom one can genuinely respect. This would lead to the thought that Islam as a religion could not be as bad as they had supposed it to be, and then to the further thought that the claim of Christianity to be vastly superior to other religions was not so well founded as they had supposed it to be".⁵ The *Guidelines* suggests that "we must get to know the values of Islam". This can be done by understanding the Islamic scriptures, the Qur'an and the Hadith. It should be remembered that Islam is a religion of a book, explained by Traditions (pp. 37-62). Therefore one should understand the Five pillars of Islam, the Articles of Faith and the messages of the earlier prophets in which Muslims believe.

The *Guidelines for a Dialogue Between Muslims and Christians* provide a welcome food for thought for both Christians as well as Muslims. It should not merely be treated as 'academics round a table' but a guide for a practical approach towards better understanding of the two great religions of the world—Islam and Christianity. Happily and in departure from the old position, *The Guidelines* regards Islam as a faith, as progress towards God and final realization of all man's potentialities. If this is well understood, it says, "we shall cease to look upon the Muslim with whom we are in contact as the adversary of conflicts, past or present, or as a rival in our projects, or an anonymous witness to one particular culture among many others. We shall meet him as a man of faith, who like each one of us, is striving to live in the sight of God, and to accept His Holy Will in all things. In this way we shall discover a brother in this believer, and this will radically change the respect in which we hold him, and at least open the way to true dialogue" (p. 162).

The Muslim scholars should also come forward and participate in the happy dialogue among 'the people of the Book' (Ahl al-Kitab).

Dr. A. Rahman I. Doi

1. Ernest Renan, *Averroes et L'Averroisme*, 1852.
2. See U. Monneret de Villard, *Lo Studio dell' Islam in Europa nel XII e nel XIII secala (sudi e Testi)*, 110, 1944. Also G. Thery, *Toledo, grande ville de al Renaissance medievale*, 1944.
3. Such attempts are made even today by some narrow-minded over-enthusiastic people. For example, cf. Basilyos Ishq (a Coptic Orthodox priest of Alexandria) *Al-Haqq*, Alexandria, 1964, pp. 16-21.
4. *Ibid*, p. 18.
5. W. Montgomery-Watt, *Thoughts on Muslim Christian Dialogue*, *The Muslim World*, vol. LVII, January 1967, No. 1, p. 20.

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Briefing

Nasser by Jean Lacouture, *Sacker & Warburg*, £5.50

First Jean Lacouture accepts that Nasser was deliberately and chronically enigmatic and then he proceeds to examine what he actually did and the consequences thereof. Nasser governed by means of conformism, repression and harassment: he mistrusted the people he loved so much, and he mistrusted the army which was responsible for bringing him to power. Nasser, says Lacouture, was "undone by cunning as others are by vice". In his philosophical outlook, Nasser was just as haphazard and confused as in his actions. His grand strategy of the "three concentric circles"—Arab, Islamic and African—led him into endless pitfalls: there was the Syrian disaster of 1961, the cruel, unethical war in the Yemen, the fiasco of 1967, and the efforts thereafter to hide the weaknesses of Egypt. As regards his "revolutionary socialism", nasser's regime, says Lacouture, fell short of fascism, but amounted to "technical Caesarism". Lacouture's conclusions are graphic and forceful: Nasserism, and Nasser's rule was a great tragedy for Egypt.

Omdurman by Philip Ziegler, *Collins*, £3

At Omdurman General Kitchener faced Khalifa Abdullah, successor to the Mahdi of Sudan. The battle that followed is described by one of its most famous participants, Winston Churchill, as "the most signal triumph ever gained by the arms of science over barbarians". The "barbarians" slaughtered that day were Dervishes constituting what was basically a medieval army. Omdurman represents zenith of imperialism, technology of magazine rifles and the revenge of Gordon's death. The whole story is related in a racy, colourful style by Mr. Ziegler.

A History of Arabic Literature by K. A. Fariq, *Vikas*, Delhi, India

Prof. Fariq spans some 150 years of pre-Islamic and post-Islamic Arabic literature ending with the Rashida Caliphate in 660 A.D. In considering the literary disciplines of Arabia before the birth of the Prophet and early Islamic periods he provides an enriching historical background while rejecting the commonly held view that the early Islamic period had produced nothing but poetry. He goes on to show that the Islamic sciences of *hadith*, *fiqh*, *tafsir* and history all rose in this period. After a discussion of Arabic and its richness of vocabulary, Prof. Fariq devotes over fifty pages to the form and style of pre-Islamic literature and provides annotated biographies of noted pre-Islamic poets. A similar treatment is given to the literature and literary figures of early Islam. Throughout the book specimens of both prose and poetry are given together with the translations.

Problems of A Displaced Minority: The New Position of East Africa's Asians by Yash Tandon, *Minority Rights Group*, 45p.

The Asian minorities of East and Central Africa, asserts Dr. Tandon, are not just African minorities: they are more significantly minorities of Britain living temporarily outside Britain. The very phrase 'Uganda Asians' is calculated to give the impression that these people are the sole responsibility of Uganda. While it is true that most of them continued to live in Uganda after independence, they retained their British citizenship and as such continued to be British responsibility. Dr. Tandon acknowledges that the Asians in East Africa were in very much an exposed position: enjoying position of economic privilege but with very little political role. The Asians developed a feeling of superiority towards Africans who in turn desired to bring down the Asians from this position of social and economic superiority.

After tracing the social, economic and historical causes which led to the so-called 'Uganda Asian' crisis, Dr. Tandon lays the blame squarely on the British: after all British colonialism played a key role in the development of the economic and social structures and the resultant tension which exists today between the Africans and the Asians.

Educability and Group Differences by Arthur R. Jensen, *Methuen*, £3.90

In his new book, Prof. Jensen reviews and restates his controversial arguments on race and intelligence. He argues that Mendelian genetics have revealed patterns by which different traits are inherited and that there is no reason why this trait pattern should not effect intellectual qualities. He also asserts that there are strong reasons to believe that intelligence is one of those physiological traits and hence related to achievements in the modern society. Although intelligence quotient tests are not very reliable, says Prof. Jensen, within certain limitations, one can say that the black community is around 15 IQ points below the average white community as a whole. The case presented by Prof. Jensen is extremely hypothetical especially when it involves concentrations of three disciplines all of which are in themselves in a rather inchoate state.

INDEX on Censorship No. 3/1973, Writers & Scholars Internationals, 50p.

INDEX specialises on political prisoners, censorship, and the freedom issue but mainly in respect of those who lean towards the left. It reveals no knowledge or even acknowledges that political prisoners exist in Bangladesh, Libya, Sudan etc. and that censorship and constraints on human rights in these countries also need to be spotlighted. The latest issue carries, among others, two very interesting articles: 'Samizdat Under Soviet Law' is a detailed study of the legal aspects of *samizdat*, or 'self-publishing', in the USSR, by Dr. Dietrich Loeger; while William F. Robinson asks 'Who are the Real Marxists Now?' that the Hungarian Socialist Party has expelled the sociologist András Hegedus and philosophers Mihaly Vajda and János Kis.

● **The Qur'an: A new edition in French** of Professor Muhammad Hamidullah's translation of the Qur'an published in Beirut. □ A translation of the Qur'an in the Yoruba, language published recently in Nigeria.

Paperbacks

The White Nile by Alan Moorhead, *Penguin*, £2.

The story of the exploration of the White Nile between 1856 and 1900. Livingstone and Richard Burton provide some characterisation.

Black British, White British by Dilip Hiro, *Pelican*, 60p.

A revised edition in paperback of Dilip Hiro's vision of the West Indians and the Asian immigrant communities in Britain. Although the book lacks basic research, the author makes a sympathetic examination to complex issues of race relations and gives rather cautious if optimistic conclusions.

A History of Economic Thought by Sir Eric Roll, *Faber & Faber*, £2.25. **Religion and the Decline of Magic** by Keith Thomas, *Penguin*, £3. **The European Mind** by Paul Hazard, *Penguin*, £1.50. **Population** by Roland Pressat, *Pelican*, 35p. **Population: A Clash of Prophets** by Edward Pohlman, *New English Library*, 75p.

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Islamic Education Problems**The South Pacific Muslim Community**

Kadir Buksh

The South Pacific Ocean stretches over a very vast area, consisting of thousands of large and small islands which vary greatly in size, geology and fertility. Many of these beautiful islands are not inhabited. Having been discovered by the Europeans all these islands are predominantly Christian. In the recent years some of these islands have gained independence. As for the Muslims they are to be found in New Zealand, Australia and the Fiji Islands. These Muslim populations are scattered and sparsely distributed.

In New Zealand the Muslims number a mere five hundred or so out of a total population of 2.5 million. They are immigrants mostly from India, Pakistan, Albania, Yugoslavia and Turkey. Their religious affairs are being looked after by the Jamaitu Himayatil Islam of New Zealand Incorporated (P.O. Box 3788, Auckland, New Zealand).

Islam reached Australia through Afghan and Indian camel drivers who were brought to help open the inland desert communications and transport routes. Out of the 12.5 million people nearly 14,500 are Muslims. They have migrated from European, Asian and Arabian countries. Under an agreement signed between Australia and Turkey about 100,000 Turks are expected to immigrate to Australia in a period of ten years.

The Australian Federation of Islamic Societies (90 Cramer Street, Preston, Victoria, Australia) is the federal body with its branches functioning in all the states of Australia. The federation brings out a periodical publication called the "Australian Minaret". Among the students there is the Australian Federation of Muslim Students' Association with branches in most Australian universities.

In the Fiji Islands (about 50% of the total population is Christian, the Hindus form about 40%, and about eight per cent are Muslim i.e. 40,000 in 500,000. Islam reached Fiji between 1879 and 1916 with the indentured labourers from the Indo-Pak. subcontinent who were taken there by the British to plant sugar-cane and cotton for them.

Presently there are several Muslim organisations in Fiji. The Fiji Muslim Youth Organization (G.P.O. Box 455, SUVA, Fiji Islands) is one of them. It stands for the welfare of the Muslim youth in particular and the collective Muslim welfare in general. It publishes a bi-monthly, "Al-Islam".

In New Zealand there are no Muslim schools none-the-less, plans are underway to erect mosques in Auckland and as well as in Wellington, the capital. Mosques are to be found in practically all the states of Australia. The Islamic societies and

students' bodies are seriously planning to establish Muslim schools for the younger generations.

Presently in Fiji there are twenty five primary and three secondary Muslim schools, all of which are multi-racial and multi-religious and being run by various Muslim organizations. The need to introduce Urdu, Arabic and Islamiyat is greatly felt. Some Muslim teachers have been brought from India and Mr. Siddiq Mohammad Koya, Leader of Opposition visited Pakistan some time back to recruit Pakistani doctors and teachers for Fiji. There are also some part-time *madrasahs* (schools). Mosques are to be found in every district of the groups of islands. In Fiji both the Muslims and the Indian community in general speak Urdu mixed with many Hindi words—locally known as Hindustani. The Government of Fiji has also permitted the teaching of Urdu as an examination subject for the Muslim students. In Fiji, where 50% of the population is under 21 years of age and 25% of the population is attending primary and secondary schools, the need for Islamic oriented education in the existing Muslim schools and the establishment of more such Muslim schools cannot be over-emphasized.

Today, the Muslims in Fiji need an Islamic Institution which could offer and combine modern as well as Islamic studies. This proposed institution could also serve as the Islamic Centre for the South Pacific Region.

All these programmes require comprehensive and independent Islamic missionaries with strong financial backings. By comprehensive, we mean those people who are qualified in modern thought, have some knowledge of comparative religion and a sound knowledge of Islam. Independent is one who can earn his own livelihood, does not depend on Muslim organizations or charitable funds. This is why Muslim students are encouraged to go abroad to Muslim countries for higher modern and religious education.

The Muslim communities and societies could support the South Pacific community by sending Ulema, qualified teachers and non-sectional Islamic literature; providing financial support for building more mosques, schools and the proposed Islamic Centre; and granting scholarships for Islamic and modern education for the Muslim students.

There are hundreds of islands in the Pacific that have not yet heard the word, Islam.

● *Kadir Baksh is a member of the Fiji Muslim Youth Organisation now studying in Pakistan.*

Colour and Culture in Coventry

from Dr. M. A. Moin

The Annual Function of the Pakistan Cultural Institute, Coventry, was held on 15-16 September at the Coventry Cathedral. The Lord Mayor of Coventry gave a civic reception at the Town Hall to mark the occasion. This was followed by a lunch-time meeting which was attended by the Mayors of Rugby and Nuneaton, local members of Parliament, and was addressed by Mrs. Shirley Williams M.P., shadow Home Secretary; Sir Geoffrey Wilson, Chairman, Race Relations Board; Councillor G. W. Sheridan, Lord Mayor of Coventry and Mr. R. B. Matthews, Chief Constable of Coventry and Warwickshire.

In his welcome address the Councillor Sheridan, Lord Mayor of Coventry, said that Coventry has become important only because of the skill, talent and hard work of the immigrants who have settled in the city. He was happy to see the distinctive culture and traditions brought by the immigrants which enriched the city and enabled it to have the best community relations in the country.

Mrs. Shirley Williams questioned the use of the word 'immigrant'. People who have settled here should be referred to as 'British Asians'. She did not like the passing of the recent Immigration Act but she pointed out that it was only due to the pressure exerted by certain members of Parliament that the bill was amended and in its present amended form it is much more acceptable to the Pakistanis.

Mrs. Williams also referred to the recent decision of the House of Lords that an illegal immigrant could be tried even after years of stay in this country. The best solution, she thought, would be to grant a general amnesty to such people and avoid unnecessary human suffering. The Labour Party, she said, believes that the Race Relations Board should be strengthened so that it could initiate inquiries into discrimination because a West Indian or a Pakistani is not always in a strong position to complain for fear of losing his job.

Sir Geoffrey Wilson said that in Britain there have always been people who have protested at everything new. They do not like the Race Relations Board because its object is to accelerate the process of adaptation to change. The implementation of the law takes a long time but with the help of the immigrants, he expected, the process could be accelerated a lot so that the new settlers could take their place in this country as equals in society. Sir Geoffrey said he welcomed immigrants because with their zeal and hard work they contribute a great deal to the economic and cultural life of the country.

Mr. R. B. Matthews thought that with the heavy influx of people in this country the task of the police has become very hard. The police are well aware of the problem and were making sustained efforts to solve

them. The police, he said, must respond to change and have an understanding of the different groups which constitute society. Every police officer should have the sense of awareness and involvement in community relations problem. He thought that the relationship between the Asians and the police was very satisfactory.

After the lunch-time meeting the Lord Mayor of Coventry inaugurated the Third Annual exhibition of Pakistani Arts and Crafts. The exhibition attracted some 4,000 visitors.

DIC Annual Conference

The Doctors Islamic Society held their Annual Conference on 15-16 September in Liverpool Dr. G. M. Khan speaking on the 'Concept of Personal Hygiene in Islam' concluded that a practising Muslim is free from many common disorders—E.N.T., and disorders of gastro-intestinal and reproductive systems to mention a few—which effect the ordinary man. Dr. Jafar Qureshi traced the past and commented on the present and the future 'Role of Muslims in Medicine'. He discussed at great length the contributions of early Muslim physicians such as Bu Ali Sina (Avicenna) and Jabir Ibn Hayyan (Geber), who laid the foundation of modern scientific medicine. He called on Muslim doctors to discover their heritage and use it as a stimulus for future progress.

The Conference resolved to send a questionnaire and seek opinion of the Muslim doctors in Britain so as to devise a common approach to the medical-social problems facing Muslims as well as others. (Impact news)

Feed The Hungry Month

The Islamic Party of North America has once again declared the month of Ramadan 'Feed the Hungry Month'. Last year about 300 needy people were fed daily during Ramadan. This year the Party hopes to raise \$3,000 for the funding of this project and to deliver food, on a daily basis to the poor. (Impact news)

London Central Mosque to be re-aligned towards Mecca

Impact Report

A discrepancy of 14 degrees has occurred in the direction of the proposed Central London Mosque. The direction calculated earlier was by the Competition Committee of the Central London Mosque Trust—which comprises all the Muslim heads of the diplomatic Missions in London. Relative to grid North the precise bearing of the Ka'ba from the Regent's Lodge is 117 degrees, 24 minutes and 12 seconds, and to meet it the mosque design has to swing 14 degrees from its original alignment.

When the building was first set out precisely on the confined site three months ago the lack of space prevented the right alignment, so explained the architects. Westminster City Council required another planning application before the re-alignment could be carried out. Sir Frederick Gibberd and Partners, designers of the mosque, now await the result of a supplementary planning application. The construction work already postponed several times is expected to commence by the end of the year.

Preparatory work has been started on the site and while this is going on, a marquee and semi-detached cottages, off the site, will be used for prayers. A temporary structure, providing a little better facilities for prayer, is planned within six months.

Copenhagen Notes

Language is the Key Problem

For about fifteen thousand Muslims living in Scandinavia, writes *Mohamid Siddiqui*, language is the major problem. Most of these Muslims are young male workers and are largely concentrated in Denmark. Many of them are highly educated but work only as unskilled labourers. This is mainly because of the communication barrier created by their lack of knowledge of the Scandinavian languages and the inability of the Scandinavians to speak English. So the young Muslims are unable to put their qualifications into practical use. In Copenhagen, some people have started short language courses with the help of local teachers. An Islamic Cultural Centre has been established in Copenhagen but its work is presently limited. A new organisation, International Islamic Mission, has just started work and it is hoped that the two will work in close cooperation.

The Muslim community of Copenhagen has been responding to the appeal for relief for the victims of the Pakistan flood disaster. Money and Clothes have been collected and sent to Pakistan via the Red Cross. On the request of the community the Danish Red Cross and the Danish Government donated medicine worth about 600,000 Kroners to the relief victims. The Deputy Secretary General of Danish Red Cross, Mr. H. Reedtz Funder, told me that if the Pakistan government requests they are ready to send more aid and doctors to Pakistan.

Pakistan Census

Impact Report

The Pakistan Embassy is conducting a census of Pakistani nationals in Britain. This census is a part of the census conducted in Pakistan in 1971. Pakistanis holding British passports are also requested to take part in the census.

The Embassy has asked all Pakistanis to get in touch with their local Pakistan Associations or with the Embassy's Labour Division to obtain census forms. Information given in these census forms would be kept confidential and all Pakistanis are requested to provide such information without fear of misuse. The form asks relevant questions concerning age, marital status, religion, mother tongue, occupation, education, special skills etc. and only one form is required for a household.

Pakistan Flood Disaster

● Pakistan Students Federation in Great Britain have appealed for volunteers to help collect funds for the flood victims. Pakistani students are asked to contact the Pakistan Hostel office to obtain their receipts

books for collecting funds.

● The U.K. Islamic Missions has donated £1,500 the first instalment of the relief fund collected by the Mission, to the Jamaat-e-Islami, Pakistan.

MWL Delegation to Tour Europe and America

A three men delegation from the Muslim World League in Mecca is to leave shortly for a tour of Europe and North and South America to examine the condition of the Muslims communities in these areas. The tour is expected to last two months and forms part of efforts started by the League some time ago to get in touch with all Muslim communities of the world. (Impact news).

CALENDAR

Badr Victory Day	14 October
Laylatul Qadr	24 October
Juma'at al-Wida	26 October
'Id al-Fitr*	28 October

(*Subject to visibility of moon)

National Days

South Yemen	14 October
Somalia	21 October

news brief • news brief • news brief • news brief • news brief

AFGHANISTAN. Afghanistan agreed to export natural gas to USSR. ● Mohammad Hashim Maiwandwal, 54, former PM held for conspiracy to overthrow Daud government, reportedly committed suicide.

ARAB AFFAIRS. A conference of the Arab Communist parties held in Beirut without any public announcement discussed organisational matters and the developments in the Arab and Palestinian field. ● The Supreme planning Council for unification between Libya and Egypt decided to establish a technical secretariat to study projects and define priorities; and a high committee to draw up a clear educational philosophy. ● A proposal to form a North African Federation linking Libya, Tunisia and Algeria being studied by Qadhafi.

BANGLADESH. Chiao Kuan-hua's speech to UN General Assembly: "The agreement on repatriation of PoWs and civilians has come much too late, but is to be welcomed. . . there will have to be a process before it can be turned into reality. Complications may yet arise. . . admitting Bangladesh into the UN can be done only after thorough implementation of the UN resolution (without qualification), and definitely not before." He accused Russia of supporting India in dismembering Pakistan by armed force. ● Three MIG-21s, two transport planes and four helicopters took part in the second anniversary display of Air Force in Dacca. ● Sudan recognised Bangladesh.

CHINA. "Peoples Daily", 28 Sept, said that the recent swarming of the Soviet vessels betrayed its desire to realise the unrealised Tsarian dream maritime hegemony which unmasked the Soviet's true social-imperialistic features.

EGYPT. Bechtel Corporation of California awarded contract for 210-mile oil pipeline (SUMED) from Suez to Mediterranean at a cost of \$397.6m. American Export-Import Bank has promised a loan of \$120m. Kuwaiti and Saudi capital may also be available.

GUINEA BISSAU. Independence proclaimed on 24 Sept. by the National Peoples' Assembly; recognised by over 50 states.

INDIA. Gen. Bewoor told a biggest ever parade in Srinagar that Indian army would thrash any one trying to violate India's frontiers. ● Ministry of Defence said efforts are being made to reduce dependence on imports and stress laid on indigenous design and development. The 30 ordnance factories produced in 1971 goods worth Rs.1,780m. The total production value in eight defence undertakings increased from Rs.1,112.7m in 1968-69 to Rs.2,050m in 1972-3. ● Mrs. Gandhi said she was glad Sh. Abdullah has changed his attitude. ● India denied that the US was seeking home facilities for her aircraft carriers. ● Iraq has requested India to help modernise Iraqi railways. ● India to start oil-drilling operations for oil in Iraq by the end of 1973. ● Mahatma Gandhi anniversary celebrated in

Jakarta.

INDONESIA. Radio Moscow said Peking is trying to dominate Indonesian economy through the 400,000 Chinese. In the amount of capital investment the Chinese ranked third after the US and Japan, China was also providing arms to groups in Kalimantan. In 1966-7 when many Chinese opted to return Peking sent only a token number of small ships.

IRAN. The Shah said Iraq has a savage regime but they cannot do anything militarily. "India's policy is not against Iran, nor is Iran's policy against India." ● BBC office in Tehran closed down for projecting a derogatory image of Iran.

IRAQ. US sources said Russia has sent a squadron of TU-22 supersonic "Blinder" bombers, for the first time outside USSR.

ISRAEL. Aircraft industry will double its production and build two Arava and two West-wind planes from next month. ● Zaire severed diplomatic relations with Israel.

JORDAN. The Bulgarian Communist Party sent greetings to the Jordanian Communist Party on its 30th anniversary describing it as the Marxist-Leninist avant garde and praising for its principled stand against Right and Left opportunism and revisionism. Messages also sent by the Hungarian and Romanian parties. ● Marwanuddin, Jordan's Culture & Information Minister appointed member Committee of Jerusalem Affairs.

LIBYA. Law announced to punish adultery by flogging by a whip made of leather free of knots. ● RCC member Omar Mehaishi warned the Peoples Committees against acting wrongly. The P.C's were not just to "hire or fire officials . . . but to create general enlightenment". He confirmed the RCC exercised a strong control over the PC's.

MALAYSIA. Home Minister Ghazali said it should not be too difficult for China to "dove-tail" its citizenship laws to match those of SE Asia. At present all overseas Chinese rank automatically as Chinese citizens. ● "Sabah Foundation" distributed a dividend of M\$60 (£11) from the sale of the state's timber to virtually the entire adult population of Sabah.

MIDDLE EAST. Saudi Foreign Ministry described the London "Times" report on a Middle East plan put forward by Kissinger and accepted by King Faysal as "tentative and unfounded". ● Bourguiba said Russia was no longer interested in supporting Arabs at all costs lest this harms relations with the USA.

OIL. The First Yemen Arab Republic Oil Company with a 10m rial capital formed for oil prospecting. ● Shah of Iran said Iran's 300 oil projects included a participation arrangement with the Italian ENI; joint projects with the US, India and Pakistan and South Africa; partnership with the German Veda Co; refineries in Belgium etc. In this way, said Shah, we can establish direct links between the producers and

consumers and do away with middlemen. ● Libyan premier Jallud said Pompidou and Brandt have suggested to him direct dealing between the Libyan government and Europe. The oil producing and consuming countries would participate in post-production operations like refining and transportation. ● Hisham Nizar, Saudi Planning chief told a California meeting that Saudi Arabia would not curtail oil production to punish the US; they sold only 4.2% of the US requirements. ● Libya will host the first African Oil Conference on 2-12 Feb 74. ● Nigeria's Commissioner for Power Mr. Ali Monguno advised oil companies to promote meaningful indigenous participation, in the equity and management etc. ● OPEC is reported asking (1) an increase in posted price of oil from current \$3 a barrel to \$4.50-\$5, (2) a new escalation clause to offset currency and price inflation, and (3) oil companies to bear the increase in cost and not pass on to the consumers. ● A US consortium is planning to transport Siberian gas to the US East Coast through a 1800-mile pipe-line.

PAKISTAN. The three-way exchange of PoWs, Bengalis and Pakistanis has started. ● Balakh Sher Mazari, MPA suggested that the displaced "Biharis" would be welcome in his district of D. G. Khan. ● Mr. Bhutto said that he had his shortcomings but was not so stupid as to compromise the peoples' interests. He had said six months ago that we will have to recognise Bangladesh but he had not so far done it. ● Pakistan protested to Kabul about Afghan delegates' speech on "Pushunistan" at Algiers; and rejected Kabul note alleging involvement in activities against the regime. ● Punjab Chief Minister promised enquiry into allegations about distortions in the Qur'an published by the Qadiyani Ahmadis. ● Wali Khan said when the US could not save Korea and Vietnam, how could it protect Pakistan. He said he won't allow Bhutto to sell Pakistan to America. He asked Police and civil servants not to act as private servants of the ruling party.

● Lahore High Court dismissed Malik Ghulam Jilani's petition to order Mr. Bhutto not to act as PM because the transfer of power on 20 December 1971 was ultra vires and illegal. The interim constitution too was illegal; Sh. Mujib was available and no attempt was made to call the NA members from East Pakistan. ● Jamaat-e-Islami Council expressed grave concern over the extensive deployment of armed forces in Baluchistan, and the daily increasing number of clashes, thereby risking military's popularity. It called for the release of detained assembly members and a democratic and constitutional solution of the issue. The council also condemned maltreatment of political workers; mismanagement of the economy, and corruption; and said these pointed towards ultimate totalitarianism. It ratified its earlier decision to associate with the UDF, but clarified that the Jamaat cannot participate in

any civil disobedience unless decided unanimously. It presented a plan for flood relief and demanded that all flood-aid be publicly accounted for. It itself is running 207 camps and has disbursed relief worth Rs1.24m. **PALESTINE LIBERATION.** "An Nahar", Beirut, published a statement by EPR warning USSR that unless emigration operations to Israel are stopped they would attack Soviet embassies and interests in ME. Another statement said EPR was an independent liberation group based in Europe. Later Syrian "Al-Sharq" published a statement saying the Eagles do not constitute an independent organisation but are a special group of a progressive organisation which will not be hostile to USSR. ● A Palestine national front formed in the occupied territory announced a 13-point manifesto calling for struggle against Zionism, Judaization of Arab lands and culture; and all capitulationist plans.

SAUDI ARABIA. SR 0.45m allotted for a study project on a factory to can meat slaughtered during Hajj. ● Faysal inaugurated a new SR 500m military cantonment and armoured corps school in Tabuk. ● The Muslim World League has set up a panel of experts on Islamic jurisprudence.

SOMALIA. Prime Minister Burnham said Guyana regarded "total Somali unification" as the right course in respect of "the missing Somali territories".

SYRIA. "An Nahar" reported Syria imposed restrictions on the movement of Soviet experts. ● Syria charged that Israel was preparing for a large-scale attack against her. **TANZANIA.** A new capital at Dodoma will cost £226m in 10 years.

UGANDA. Gen. Amin announced abolition of state rents paid by the Roman Catholic Church, Protestant Church and Islam.

PEOPLE

President Bongo of Gabon announced he has accepted Islam. Shaikh Abdullah probably next President of India according to Statesman, Delhi.

New Middle East War

Fighting broke out on 6 Oct. along the Egyptian and Syrian cease fire lines with Israel. Cairo said its forces crossed Suez after Israeli torpedo boats and jets attacked Sukhna and Zafrana. While Israel asserted destroying Suez bridgeheads, Egypt claimed capture of Qantara and maintaining advance in Sinai. In Golan, the Israeli objective was to win initiative and be in a position to opt for Syrian territory in place of Sinai. Dayan claimed they knew about the coming attack but decided not to preempt. London's Daily Express revealed it was the Russian's who had tipped off Israel. Both sides claimed inflicting heavy casualties in men, armour and aircraft. Damascus, Cairo and Port Said bombed. Big powers continued manoeuvring at the UN for interference at an appropriate time.