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August-September 1968
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King Idris I
His self-denial and his great contribution to the ultimate Independence of Libya on 24 December 1951

By AHMAD M. ASHURAKIS

He forbade the use of the title of “His Majesty” with the terse comment: “All Majesty belongs only to God. I am but a servant amongst God’s servants” (King Idris)

His Majesty King Idris I, who is now 77 years old

The Crown Prince, H.R.H. Hasan Rida

“I ask you to fear God in secret and in public, and to thank Him for the blessings He conferred upon you in making you independent and free in your own country. If the past years were confined exclusively to struggling for life, the coming years will bring vast and tremendous prosperity emerging from the riches of our country which God has bestowed upon us. But the strife from now on will be more difficult than the past years because prosperity carries with it problems which ought to be faced and solved in the best interests and welfare of all sections of the Libyan people.”

On the 10th Anniversary of independence, King Idris, believing in the supreme objectives of his country to occupy a deserving place amongst free nations of the world, counselled his people in the words quoted above.

To write about King Idris, the constitutional monarch of the Kingdom of Libya, is to tell the history of a country which has struggled for more than a quarter of a century for freedom and independence under his untiring efforts and good leadership.

King Muhammad Idris al-Mahdi al-Sanusi was born on
12 March 1890 at Jaghbūb — an oasis south-east of Tobruk. He is the eldest son of the famous first successor of the Great Sanūsī, the Sayyid Muhammad the Mahdī, who in turn was the son of the Sayyid Muhammad Ibn ‘Alī Sanūsī, the founder of the Sanūsī Order, between the years 1837 and 1859 C.E. It was through the founder’s constant strenuous efforts that the principles of the Sanūsī orthodox doctrine were adopted in the eastern province of Libya, namely Cyrenaica. This led to the Sanūsīyyah becoming the ruling force in the Libyan hinterland afterwards.

It is worth mentioning here that the genealogical tree of the Sanūsī family begins with the Idrīsī dynasty, the lineage of which in fact goes back to the Prophet Muhammad himself (may peace be unto him).

King Idrīs was educated exclusively by his father, who taught him to follow from his boyhood the teachings of Islam. He studied the Holy Book — the Qur‘ān — and hence most of his time was devoted to learning the many different aspects of the Islamic religion, namely law, history, sociology, politics and Arab culture in general. His pious father took much interest in educating his son in order that he might be qualified to lead one day the now powerful Sanūsī movement.

His father, the Sayyid al-Mahdī, died on 30 May 1902 and was buried at Kufrah.

At the age of 27, King Idrīs assumed the responsibilities of directing the Sanūsī movement, which had previously been held by his cousin, the Sayyid Ahmed Sharif Sanūsī — the second successor of the Order. At that time, Libya and her people were beleaguered by various scourges, such as drought, plagues of locusts, disease and starvation. There were also hostile armies laying siege to the nationalist Sanūsī forces.

King Idrīs, who in 1920 held the title of Amir, not only showed that he could master the deplorable condition of the country in which it found itself, he also organised the resistance activities which continued till 1931, the year in which the Fascist forces succeeded in ruthlessly executing the bulk of the nationalistic fighters. King Idrīs, who was in Egypt at that time, had entrusted his adjutant, ʿUmar Mukhtar, to lead the fight for freedom and independence.

Although being in exile in Egypt since 1923, King Idrīs never gave up the struggle for the liberation of his country. During the period when World War II was passing through a critical period for the Allies, he succeeded in regrouping the Libyan people under his leadership, in particular the exiled patriots, who became the nucleus of a liberation army to fight alongside the Allies in 1940. And by joining the war he performed a great service to the common causes for which the Second World War was being fought, i.e. freedom and independence.

In fact the Allies, and in particular the British when they stood alone, acknowledged the important role the Libyan army played in the war and the heroism of the underground freedom fighters, who, under the direction of King Idrīs, marked the end of a gloomy past and the beginning of a new future of honour and freedom. The cost of the long struggle was very high in human life.

King Idrīs was elected monarch by the National Constituent Assembly on 2 December 1950 in recognition of his glorious achievements which in the end led his country to regain her freedom, independence, sovereignty and a reign of peace and prosperity.

King Idrīs’s self-denial

Even in his childhood Idrīs was known for his self-denial and the spirit of sacrifice for others. As a King, he shunned pomp and pageantry normally connected with monarchies. In 1953 he forbade the use of the title “His Majesty” with the terse comment: “All Majesty belongs to God alone, I am but a servant amongst God’s servants.” He also declared that all titles that make a distinction between the people of Libya and the people of the Arab homeland be abolished. Now there is no differentiation between the two, as all have the same title of “Sayyid”, which is the equivalent of “Mr.” in the English language. He directed that all goods imported by the royal household be subjected to normal customs duties. He also asked that his name be removed from all streets, squares and institutions which are State or municipal controlled, a rule that also applies to the names of all members of his household.

He expressed the wish that the names of historical events, or names connected with Arabism or Islam be given to these places instead. He gave generously from his own funds to old veterans upon whom he has fixed monthly pensions. More than once he gave instructions for the cancellation of funds for the celebrations of his birthday, allocated by the State, municipalities or other groups, allocating the money to be spent for the poor and on charities. Last, but not the least, he gave instructions for the cancellation of the special privileges and exemptions of the members of the royal household and the titles of the nobles. Finally he banned all celebrations of his birthdays.

He forbade the acceptance of any gifts, individual or collective, that the people might desire to present to him on special occasions such as birthdays, royal weddings and other such occasions, requesting that the money’s worth of such gifts go to the charities.

He has spent of his private money to build the memorial monument in Egypt in commemoration of the founding of the Sanūsī Army.

He ordered that his personal Emirate Guards, formed after Barq’a’s independence in 1949, be disbanded and be made the nucleus of the Libyan Army.

King Idrīs gave the royal headquarters at Benghazi, the Manār Palace, to the University of Libya. He also made a donation of his private residence at Benghazi, the Ghadeer Palace, to the Libyan Military Academy for its use.
Rebirth of a Nation

Libya had been an Ottoman Caliphate territory since the early 16th century C.E. With the decline of the Ottoman power, Italy occupied its important cities in 1911. The Treaty of 18th October, 1912, between Turkey and Italy confirmed this change of masters.

The ensuing 30 years of Italian occupation have gone down as the most unfortunate period in Libyan history. At the same time this period produced freedom-fighters whose names have been immortalized.

The heroic struggle for freedom by the Sanusiyah against the Italian aggression

The struggle for freedom, led by the Sanusiyah, started on 23 October 1911. The Italian advance in the Tripolitania and the eastern sectors was halted. Thousands of volunteers from the tribes and the towns joined the struggle. During World War I, with the help of Turkey, the Italians were driven back to the coast. But the subsequent defeat of the Turks left the Libyans on their own.

In 1916 the Sanusi forces attacked the British troops stationed in Egypt, but were caught up between the British, the Italian and the French forces. It was the sagacity of Idris I and the heroism of ‘Umar al-Mukhtar which saved the situation. In 1922 Prince Idris placed the command of his forces in the hands of ‘Umar al-Mukhtar and himself went to Egypt to organise the line of supplies and arms.

During the years between 1922 and 1931, the Libyan people, in spite of extreme tortures and tyrannies by the Italians, kept the invaders engaged all over the country. Al-Mukhtar’s army fought 260 skirmishes in the short period of 18 months. This brave soldier of 71 was last wounded, captured and hanged by the Italians on 16 September 1931. The martyrdom of this legendary hero of the two Sanusi wars of 1911-17 and 1923-31 proved to be a great inspiration to the freedom-fighters who had now been forced to retreat into Egypt.

Prince (now King) Idris makes common cause with the Allies in 1940 against the Fascist regime of Italy

Italy entered World War II in 1940 on the side of Germany. This gave a good opportunity to Prince Idris to make common cause with the Allies against the Fascists. During 1940-43 the Libyan Sanusi army fought side by side with the British 8th Army and participated in all the battles of the Western Desert of Libya, including Muhellel, Tobruk and al-‘Alamayn.

Libya at the United Nations

In 1943 the victorious Allies, instead of recognising the independence of Libya as promised, placed it under the administration of Britain and France. Since France was too busy in her own troubles, Britain became Libya’s virtual administrator.

Even in 1947, when the peace treaty with Italy was notified, the Big Four Powers failed to reach an agreement as to the future status of Libya and the matter was referred to the United Nations.

In 1949 the General Assembly of the UNO recommended that Libya, comprising Cyrenaica, Tripolitania and the Fezzan shall be constituted an independent Sovereign State not later than 1 January 1952.

The United Nations Council for Libya comprised representatives of Egypt, France, Italy, Pakistan, the United Kingdom and the United States, plus one representative of each of the three regions of Libya and one representative of the Libyan minorities.

In July 1950 a Preparatory Committee of the Libyan National Assembly was established, comprising seven members from each region, known as the Committee of Twenty One.

The National Assembly decided in December 1950 that:

(a) The new State should have a federal structure, with three provincial and one federal governments,

(b) Libya shall be a constitutional monarchy, and that the Amir Muhammad Idris Sanusi should be the king.

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The Constitution of Libya was adopted by the General Assembly in October 1951.

Umar Mukhtar's tomb at Benghazi.

Independence

Libya was proclaimed an independent State on 24 December 1951, when the Prime Minister of the Libyan provisional government, Mr. Mahmoud al-Muntasir, took over the transfer powers from the United Kingdom and the French administrations.

In his Proclamation of independence, King Idris I said:

“We at this blessed hour remember our heroes, pray to the Almighty to repose the innocent souls of our noble martyrs in eternal life, and salute the sacred banner which is the symbol of the struggle and solidarity hoping that the new era which opens today will be one of prosperity and peace to the country. We pray to God to give us aid in this undertaking and put us on the right path for He is the best helper.”

From Federal to Unitary Form of Government

In 1963 the State of Libya was renamed the Kingdom of Libya as a Centralised State with Islam as its religion and the official language Arabic.

In spite of its provincial administration, a deep sense of national unity and solidarity had always characterised the Libyan national scene. Moreover, the Libyan economy, thanks to the oil, necessitated a central planning of the country. There is no doubt today that the change-over to Unitary form of government was a step in the right direction, resulting in significant benefits in the fields of both economic and social developments.

Again the following words of King Idris I represent the sentiments of the people of Libya at that historic occasion:

“God, all praise and glory for Him, has enjoined on us to hold-fast to ‘His strong rope’ of an eternal pledge.

“So says God, He Who is the truest among those who speak ‘Hold together strongly to the rope of God and do not be divided among you.’ This is the eternal way of life—the religion of our Muhammad, peace and blessing of God be upon him! He said, ‘Don’t be pugnacious lest you become faint-hearted.’ The Messenger of God (upon him be the blessings of God!) said.

“The believers in their love and solidarity are like a single body which goes sleepless if any one of its organs is suffering. Praise be to God Who has joined our hearts in love and has united our country. He created us ‘the best of all communities’ to provide an example for the people.”

“The best way to offer our gratitude for this blessing is to endeavour to preserve it. Each person must wish for his brother what he desires for himself. ‘Co-operate in piety and good-deeds. Do not co-operate in sin and aggression.’ May God guide us all to what pleases Him! May He grant us success and make our unity the opening of a happy and bountiful new era! May He open up a new phase of our progress with our determination soaring higher continuously! May we be fearful of His displeasure; for He is Closest to us of all those who hold responsibility. He listens to our supplications to grant our wish. He bestows opportunities, He is the End, the Best Protector, the Master and the Greatest Victor.”

The Libyan Constitution

“All Libyan nationals are equal before the law”

Modern Libya emerged as an independent state on 24 December 1951, adopting constitutional monarchy as its form of government. On 2 December 1950 the representatives of the people had unanimously signed a declaration in Tripoli to this effect choosing H.M. King Idris I as their Monarch. The state adopted a unitary system on 26 April 1963 when a royal decree was published announcing this form of government and abolishing federalism.

The country has a written constitution promulgated by the Libyan National Assembly on 7 October 1951 embodying deep-rooted democratic traditions and a great love of freedom among its people. The reformation movement of the last century and a desperate struggle for survival and independence are the two most important factors which have made their positive contribution in the achievement of statehood by this ancient land and its people. The spirit of the Libyan constitution embodies these historic and ethnic realities. It is divided in 12 chapters comprising a total of 177 clauses.

The constitution declares Libya an independent sovereign state. Its territory is inviolate and no part thereof can be seceded. It is an hereditary monarchy with a representative form of government, part of the Arab homeland and continent of Africa. Islam is the religion of the state and Arabic its official language.

Rights of People

All Libyan nationals are equal before the law. They enjoy equal rights, the same opportunities and are subject to the same “PUBLIC DUTIES AND OBLIGATIONS, WITHOUT DISTINCTION OF RELIGION, BELIEF, RACE, LANGUAGE, WEALTH, KINSHIP OR POLITICAL OR SOCIAL OPINION.” Personal liberties for everyone are guaranteed and protected equally by the law. A person charged with an offence is innocent unless proved
The Libyan Parliament

The Libyan Parliament House at Beida, a new town about 200 kilometres east of Benghazi, on the Jabal al-Akhhdur (The Green Mountains). Beida is the location of the first zawiya of the Samusi movement.

The Libyan Parliament in session at Beida.
guilty by legal trial which will be in public, except in cases prescribed by the law. The constitution forbids the deportation of a Libyan citizen.

Freedom of conscience is absolute. The state respects all religions and faiths and protects aliens living in its territory. The constitution guarantees freedom of thought and expression including the freedom of the press, the right of peaceful meetings, and the right of peaceful associations.

Elementary education is compulsory. Right of property is inviolate. The state is to endeavour to provide an appropriate standard of living to every citizen and his family.

Organs of State
Sovereignty belongs to God and is "ENTRUSTED TO THE NATION FROM WHICH ALL POWERS STEM." The legislative function is exercised by the King in conjunction with Parliament. The King promulgates the laws when approved by Parliament in accordance with the procedure prescribed by the constitution.

The Council of Ministers under a Prime Minister is responsible for the "direction of internal and external affairs of the state." The ministers are collectively responsible to the House of Representatives for the "general policy of the state and each of them is individually responsible for the activities of his Ministry."

Parliament consists of two chambers: the Senate and the House of Representatives. The twenty-four members of the Senate are appointed by the King. Its membership is for eight years. Half of the senators are replaced every four years.

The House of Representatives consists of elected members on the basis of one Deputy for every twenty thousand people or more than half of that number. All Libyan nationals including women of 21 years of age are entitled to vote. The term of the House of Representatives is four years and no member of the Royal Family can be a Deputy.

Both the Houses of Parliament meet in November each year. Decisions are taken in each chamber by a majority of members present. Each bill adopted by one of the Houses is transmitted by its President to his opposite number in the other chamber. Parliamentary privileges, including freedom of expression and freedom from arrest, are guaranteed by the Constitution.

The King sanctions laws passed by the Parliament and promulgates them within thirty days of the date of their communication to him. Once promulgated by the King, the laws become effective thirty days from the date of their publication.

When the two Houses are jointly in session, they meet as Congress. The meetings of the Congress are valid when an absolute majority of their members is present.

Independence of the Judiciary is guaranteed by the Constitution. The judges are independent "AND IN THE ADMINISTRATION OF JUSTICE ANSWERABLE ONLY TO THE LAW. THEY MAY NOT BE REMOVED FROM OFFICE, AS IN THE MANNER PRESCRIBED IN THE LAW."

Budget
The general budget is submitted to the House of Representatives for examination and approval at least two months before the start of the financial year. The currency system is regulated by the law.

The Kingdom of Libya is administratively divided into ten main administrative units, each of which is headed by an official appointed by Royal Decree.

The Libyan Constitution has guaranteed the rule of law in the country. It is functional in spirit and suits the local genius. Because of its smooth running the country has enjoyed a stable government since the independence and has evolved a welfare state guaranteeing free medical aid, free education on all levels, subsidised food items, housing and ample opportunities in life for the Libyan citizens.

The Strategic Importance of Libya

Throughout the recorded history of Libya, its geographical position has given it a certain importance. The location of Libya on the southern coast of the Mediterranean Sea, with a coastline extending for about 1,131 miles, has had a great effect upon the ethnography, history and politics.

The chief factors which have made Libya strategically important are:

1. Libya, lying in the middle of the eastern and western Arab world, is a connecting link in this vast area bound together by a similar history, culture, religion and language.

2. The location of Libya, in the middle of North Africa and facing the southern European coast, makes the country useful as a military base from which any place in Europe could be invaded, especially by planes and rockets.

3. Transport by air, land and sea between Libya and the Middle East or western North Africa is very easy and safe.

4. Libya reaches about 1,240 miles into the interior of the continent and is connected with central, western and eastern Africa (north of the equator) by several caravan routes which have played a major role in the trading history of Libya. Despite the fact that these caravan routes have lost most of their significance after the development of better means of transportation, they still have their special importance, particularly during wartime. It is not inconceivable that these routes will regain their importance if the minerals of the area are well exploited, if great care is taken to improve the routes by paving them and protecting them from the moving sand dunes, and if railroads are built connecting the interior of Africa with the northern coast. It will then be easy for the Central African countries to communicate with other parts of the world, especially Europe.
Education and other cultural activities in Libya

Since Independence in 1951 Libya has made significant advances in education including education for women. Besides the University of Libya, the Government has set up a network of primary and secondary schools. More than 250,000 children now attend school.

A school is the mirror of the society in which it exists. The aims and the progress of an educational system depend on both the historic and the economic backgrounds of the country and should be particularly related to the needs and requirements of the country.

History of Education

The history of education in Libya in recent times can briefly be divided into three periods. First, there was the time of the Italian occupation when the Libyans were not only discouraged but often positively prevented from participating in the general education programmes. Then, there followed the period of British administration. During that time a lot was done to encourage the spread of education, especially elementary, but there was a failure to provide and train enough Libyan teachers and no particular effort was made to increase the number of university students.

The third phase started with the Ministry of Education taking over full control of all the educational activities. It did this on a federal basis and covered the whole country. Operating through the provincial Nazirates for Education, it encouraged and financed the opening of numerous teachers' training colleges, schools and also the creation of universities. As a result, 175 schools with 1,025 classrooms have been completed, in addition to 224 schools with 2,315 classrooms which are under construction.

The Education Law upholds the great Islamic heritage of Libya. The spiritual education of children is being achieved by Qur'anic and other religious instruction. In this respect the role of the family is also not being neglected. Besides the school libraries, public libraries are also being planned. To start with, two have been planned for Tripoli and Benghazi.

The Ministry of Education has established, in addition to traditional schools, evening schools and schools for adults. Similarly, to provide the technical skills needed for the increase in production, the Ministry has established several institutes.

The opening of the "Higher College for Teachers" is in line with the educational policy of having similar Universities in all Faculties. The project for building two University towns in Tripoli and Benghazi is being carried out in order to enable the University to admit a large number of students. Scholarships are provided for higher education abroad in subjects for which there are no facilities at home at present.

The New Programme

With the birth-registration now made compulsory, it is easier for the authorities to estimate future needs. Kindergartens take children from the ages of five to seven, and the following six years are spent at primary schools which are springing up rapidly all over the country. A further five years' schooling is available for those lucky enough to be able to get into secondary schools. In the remote Fezzan there are more than 5,000 children at school.

Among the facilities in all the schools is the free breakfast given daily to every pupil under the School Feeding Programme. Recreational programmes are also an essential part of school activities and are closely supervised. The programme of medical and dental inspection is being extended also to the schools. Fortunately, Libya does not have any real problem with physically-handicapped children. The few such children, as well as those slightly below average mentally, are taken care of in special classes in some schools.

Secondary Schools

Since there is a shortage of school buildings in some places, there is a two-shift system of classes for children in the forenoon and afternoon and most schools remain open for evening adult education classes.

Boarding Schools for Nomads

There are also in Libya State-run boarding schools. They are especially provided to meet the problems of orphans and nomad children. Boarding schools are more satisfactory than trying to undertake the impossible task of providing daily transport over vast distances.

Education may thus prove a very important factor in changing the habits of the nomads. While their children are at school, nomad parents have a tendency to stay near them. At the moment, most of the children return to their families and the old tribal life, but it is hoped that gradually they will avail themselves of the new opportunities offered to them of settling and working in the towns.

Teachers

Every encouragement is being given to young people wishing to take up teaching. There are special summer courses in addition to the training colleges and, on graduation, teachers earn high salaries. It is estimated that within four years there will be an adequate number of Libyan teachers for all elementary schools in the country, and perhaps for the intermediate schools as well. Although all the heads of schools are now Libyan, in the training colleges most of the teachers are still from the Middle East.

The Universities

Although housed in Benghazi in a former Palace of His Majesty the King, the University of Libya can accommodate a very small number of students. It was established in 1956 with only two Faculties, Arts and Education, and 31 students. Since then, the Faculties of Science and Commerce, and of Literature and Art, have been opened in Tripoli and Benghazi respectively. The British General Certificate of Education is taken and Libyan degrees are at the same level as those in British universities.
Woman’s place in early Muslim society was never inferior to man’s. During and after the Prophet Muhammad’s time, women as nurses moved with the armies to look after the wounded. Some were authorities on Hadith while many others had learnt the Qur’an by heart. They came freely to the Prophet’s Mosque for prayers, often with their babies.

According to Philip K. Hitti, “the early ‘Abbasid woman enjoyed the same measure of liberty as her Umayyad sister; ... Not only do we read of women in high circles of that early period achieving distinction and influence in state affairs—such as al-Khayzurân, al-Mahdi’s wife and al-Rashîd’s mother; Ulayyah, daughter of al-Mahdi; Zubaydah, al-Rashîd’s wife and al-Amin’s mother; and Bûrân, al-Mâ’mûn’s wife—but of Arab maidsens going to war and commanding troops, composing poetry and competing with men in literary pursuits or enlivening society with their wits, musical talents and vocal accomplishments.”


And this is the way things stayed until the “Arab reawakening.” In Libya this awareness awoke with the beginnings of the Sanûsî movement. After years of being almost a race apart, women started to take an active part in the community and social life, and today they have again reached a level virtually on a par with their men-folk—the status originally granted to them by the Qur’an.

The real beginning of this trend came after the end of the First World War. It was in the early 20th century that Arab girls first availed themselves of education. Unfortunately for them the process was partially retarded by the occupation of Libya by foreign powers.

It was not until the end of the Second World War that Libyan girls, along with the boys, could break the barriers in the way of elementary education and continue thence to the Teachers’ Training Institutes for Women, Nursing Schools, Health Officers’ Schools and all the other institutions. On the eve of independence, for instance, women were for the first time admitted to Universities and other institutes of higher education.

In the comparatively short span of 15 years—between 1951 and 1965—the enrolment of girls at elementary schools rose from 13.7 to 23.2 per cent. At the same time they began to study specialised subjects in the important seats of learning of the world.

After the Italian evacuation, Libyan children were enrolled in their thousands—but they were mostly males.

Until 1951/1952 the percentages of girls and boys in elementary schools were 13.7 and 86.3 respectively. Only 5,105 girls were enrolled in that year as against 32,814 boys.

After independence, there was a noticeable increase in school enrolments. In 1950/51, the year preceding independence, there were 29,077 schoolboys and only 3,664 schoolgirls registered. In 1954/55 the number rose to 48,003 boys and 11,374 girls. In 1959/60 the number of boys rose to 103,799 and of girls to 21,816. This was due to the expansion of schools in villages, oases and small community
concentrations. Men could be found to teach in these remote areas and hence it was easier to open new schools there. But women teachers were reluctant to be transferred to these far-flung districts. Consequently, fewer girls’ schools could be opened.

In 1964/65, however, the percentage of girls’ enrolment rose from 17.4 to 21.8. The increase during the period from 1959/60 to 1964/65 was 92 per cent, while the increase in the case of boys during the same period was only 47 per cent. The reason for this leap in the registration of girls is two-fold: Parents allowed their daughters to go to schools in villages and oases; and the employment in their own villages and oases of some of those who had graduated from teachers’ training institutes for women. Despite this positive development in the community as regards the number of schoolgirls enrolled, the disparity between the two sexes is still great—the ratio being five to one.

A recent Ministry of Education report says: “School programmes should also aim at developing an Arab-Muslim community. To realise this, they should underline the acquirement of eloquence in Arabic in speech and writing and the development of noble character. Girls, beginning with their initial school enrolment, should be given religious guidance as regards Islamic precepts and be made aware of their social as well as their human responsibilities, to enable them to participate more fully with men in the common struggle to solve the problems of the community and thus contribute towards the progress of the people.”

STATISTICAL DATA REGARDING THE EXPANSION OF SCHOOLGIRLS’ ENROLMENT AT ALL LEVELS FOR THE PERIOD 1950/51—1964/65

<table>
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<th>School Year</th>
<th>Boys</th>
<th>Girls</th>
<th>Total</th>
<th>Percentage of Girls to Total Pupils</th>
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<td>3,664</td>
<td>32,741</td>
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<td>1951/52</td>
<td>32,814</td>
<td>5,105</td>
<td>37,919</td>
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<td>1952/53</td>
<td>37,878</td>
<td>5,956</td>
<td>43,834</td>
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<td>48,212</td>
<td>8,872</td>
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<td>48,003</td>
<td>11,347</td>
<td>59,377</td>
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<td>59,489</td>
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<td>103,799</td>
<td>21,816</td>
<td>125,615</td>
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<td>139,526</td>
<td>37,943</td>
<td>177,469</td>
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<tr>
<td>1964/65</td>
<td>153,276</td>
<td>42,539</td>
<td>195,806</td>
<td>21%</td>
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Technical and Vocational Training in Libya

The first formal body entrusted with the task of systematically briefing the youngsters in different trades and in specialised subjects was established as far back as 1889. This body, the Islamic Association of Arts and Trades, is responsible for training students in Libya and for sending them abroad for specialised instruction.

The Technical and Commercial Training Centre at Tripoli was started in 1949. Another unit, opened a year earlier, was handed over to the Libyan-American Joint Services Organisation in 1950. Both schools were founded to provide technical training and instruction in commerce.

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the two sections—public works (or petroleum engineering) and mining.

School for Carpet Making

Lying on the outskirts of Benghazi is the “Rug Training Centre.” In this modest building some of the finest hand-woven Libyan carpets are made by girls, some very young.

The girls spend a period of approximately six months in learning the basic principles of spinning and weaving. Gradually they are promoted to higher classes. Eventually the time comes when they begin working with designs, some of which are extremely intricate and difficult.

The training of teachers

Teachers' training institutes have been opened for both men and women in Tripoli, Zavia, Garian, Homs, Misurata, Benghazi, Beida, Derna and Sebha. In the order of importance the government decided that specialised training would take the form of:

1. Pre-service training of students for primary, preparatory, secondary and university levels.

2. In-service training at two principal levels: (a) for unqualified teachers, and (b) for qualified teachers.

For the pre-service training, the Institutes made available to the aspiring students two types of courses, namely, the Special and the General. The qualification required to enter the Special course, which lasts four years, is a Preparatory School Certificate. The students of this section make a general study for one year and then specialise.

The General Course, which also lasts four years, entitles those who have obtained a Primary School Certificate to enrol. Those who graduate from the General course are restricted to primary teaching, but those who graduate from the Special course teach in either primary or preparatory schools. However, after three years' service, graduates from the General course are permitted to sit for the examination held at the end of the Special Teachers' Training course.

In 1965 the Higher Teachers' Training College in Tripoli opened its doors to students who had obtained a Secondary School Certificate. As this course, too, is of four years' duration, its graduates will join the ranks of qualified teachers in 1969. In Benghazi, the graduates of the Faculty of Arts and Education are, as the term applies, pre-service teachers. They, along with the graduates from the aforementioned Higher Teachers' Training College, will form a nucleus of Secondary School teachers. To be enrolled in the Faculty of Arts and Education, the minimum qualification required is a Secondary Certificate of Education of the literary division. The students of this Faculty make a general study for one year and then specialise.

According to the law, graduates of the other Faculties of the University have to serve for two years in the teaching profession. These graduates come from the Faculty of Commerce and Economics and the Faculty of Science.

Besides the pre-service training mentioned above, there is an in-service training with its two divisions of “qualified” and “unqualified” teachers who make up the total strength of teachers of the country. An unqualified teacher gets an opportunity to obtain a Teacher's Diploma as soon as circumstances permit.

There are at the moment, in Libya, two sources of supply for the teachers in the preparatory and secondary schools—the Higher Teachers' Training College and the University of Libya. Steps are now being taken to establish an Institute of Education where graduates from the University can be trained to become teachers.

In the last few years, a number of teaching aids have been introduced which enhance a teacher's knowledge and skill. For many years it has been known that some children learn by seeing, some by hearing and some are kinesynthetics (learning by handling and touching). The majority of teaching aids are based on the principles underlying this knowledge, and education in Libya is being developed to cater for all the three types. It is very much hoped that in the near future television, radio, tape-recorders, teaching machines, reading, spelling and language laboratories and the numerous other teaching aids would be available to teachers in training and, later, to the pupils.

Finally, it must be emphasised that although much remains to be accomplished in the field of teacher-training, enormous strides have already been made in this direction and the responsible authorities are continuing to evolve ways and means of implementing further projects with a view to enhancing teachers' training in Libya.

Journalism

It is just over a century since the first newspaper was established in Libya in 1866. The Tripoli weekly, Tarabuls al-Gharb, appeared every Thursday morning for 45 years. It was closed down in July, 1911, a week before the Italian invasion took place. Each issue was both in Arabic and in Turkish—the official language of the Ottoman administration. It published news of Libya and the Caliphate Empire, along with official announcements, public notices and news of the Court.

Libya at the beginning of this century had an intellectually lively society with a comparatively high number of literate people. Students were frequently sent to al-Azhar at Cairo, Egypt, and Qayrawân in Tunisia to attend the two universities which pride themselves on being the oldest seats of learning in the world. There were many others who attended schools in Istanbul and came back with their impressions of the big city. These scholars formed the élite, supplying the country with a number of brilliant journalists after the promulgation of the Ottoman Constitution in 1908. In the period 1908-11, Tripoli alone had eight weekly newspapers and four printing presses.

Independence in Libya has been characterised by a rapid expansion of journalism and the printing trade. The State alone operates three Arabic dailies from each of the three principal cities of the Kingdom. The old weekly Tarabuls al-Ghibli has been succeeded by the daily Tarabuls al-Gharb in Tripoli. Benghazi has its daily Bargah al-Jadidah. Across the Sahara, Sebha has its own daily, the Fezzan. These three newspapers appear each morning with a good coverage of local and overseas news, together with articles and features of varied interests.

Nineteen daily and weekly newspapers are now published in Libya in English, French and Italian. This figure does not include the monthly and bi-monthly magazines.

A set of glossy, attractive Arabic magazines is produced by off-set process by the Ministry of Information and Culture. Libyâ al-Hadithah, a bi-weekly, is a smart illustrated magazine, and the monthly, al-Mâri̇ah is an exclusive women's
The Muhammad Ibn 'Ali Sanusi University at Beida
Established by a Royal Decree on 29 October 1961

North Africa is the birthplace of the three oldest seats of learning in the world. The colleges of al-Azhar in Egypt, al-Zaytūnah in Tunisia and Qarawiyīn of Morocco have produced the greatest scholars of the Muslim world, such as Ibn Khaldūn and Muhammad Ibn 'Ali Sanusi. Even some of the greatest names of Medieval Christendom were educated at these seats of higher learning.

In the formation of the personality of modern Libya, the living traditions of these great schools have played a decisive role. The Great Sanusi was himself educated at Qarawiyīn and passed his formative years at al-Azhar. When he arrived in Libya to start his missionary work he built a school along with the ḥudūlāt at Beida. Later, when he moved to Jaghbūb, in 1855, he created the famous Jaghbub college of Islamic studies which produced scholars and missionaries whose devoted work in Central Africa was responsible for the spread of Islam in those regions during a very critical period of Islamic history.

After the independence of Libya, King Idris, following in the footsteps of his grandfather, Muhammad Ibn 'Ali Sanusi, inaugurated an institution of Islamic studies on 30 November 1952 to foster Islamic scholarship and fraternity. On 29 October 1961 the King issued another decree raising the status of the institute to that of a full-fledged university. Now Muhammad Ibn 'Ali Sanusi University ranks among the greatest seats of Islamic learning in the Muslim world. At present 5,264 boys and girls are studying at 109 Qur'ānic schools run by the University scattered all over Libya. It also runs separate Qur'ānic schools for 1,020 girls, who receive primary education and training in domestic chores as well.

The main colleges of the University are situated in Beida, near the site of the famous ḥudūlāt, constructed by the Great Sanusi. The three colleges of Islamic Advanced Studies in the Sun'ah and Advanced Studies in Arabic language have 287 students and 36 professors. At present the University, its 16 institutes and schools have a total of 7,971 students, including 319 foreign students from 31 countries as far apart as the Philippines, Yugoslavia and the Cameroons.

The Great Sanusi during his lifetime's experience of the Islamic world affairs was convinced that the prevailing decadence in Muslim society was caused because of its gradually drifting away from the main springs of Islamic doctrines in the course of centuries. He, therefore, selected the solitary plateau of Beida to start his first school, where now stand the towering new blocks of the University which is named after him.

It seems the Great Sanusi was right in his choice. In Beida one daily encounters the young faces of students of all races and colours; who have travelled from lands totally different to devote themselves to the study of Islam. Typical of these is 21-year-old Ismā'īl from Taiwan. Son of a businessman, Ismā'īl wants to finish his Islamic studies and go back home to look after the religious needs of the local community. There are others equally zealous and dedicated from Africa, the Far East and Turkey. They are there to specialise in the Islamic studies and plan to serve the congregations in their native lands.

The University possesses its own printing press and publishes a monthly magazine in Arabic. A special committee appointed by the University is planning to publish books on Islamic studies. Under the development plan a special university town is being constructed near Beida to house the expanding University and its institutions. These new buildings are being constructed in the grand Islamic styles of architecture.

The Muhammad Ibn 'Ali Sanusi University was created to keep alive the great traditions of Islam as a living force in North Africa and to carry out research work in Islamic studies. The University is successfully fulfilling this mission. It is also trying to cement relations with other Islamic countries. During the past few years the University has played host to Islamic missions from the Philippines, Nationalist China, the Sudan, Turkey, the U.S.S.R., Yugoslavia and Pakistan. It has acquired a place of prominence among the leading institutions of Islamic learning and its propagation.
AGRICULTURE IN LIBYA

Ten Million Pounds spent on the reclamation and resettlement of derelict farms and expansion of farming under the 1963-1968 Development Plan

The cultivation of young trees on an agricultural experiment station in Benghazi is part of Libya's current emphasis on land rehabilitation and re-afforestation. More forests are badly needed, not only to produce more commercial timber, but also to protect agricultural areas from the strong sandstorms, known as Ghiblis, that are so characteristic of the country.

By the time the current Development Plan of 1963-68 is completed, Libya would have spent more than ten million pounds on the reclamation and resettlement of derelict farms and on the expansion of farming areas throughout the Kingdom. In 1967 alone the Development Budget called for an expenditure of more than three million pounds on such projects.

Along with other factors furthering agricultural development, the application of improved technology is responsible for more production per hectare. The Extension Service is thus bringing technological know-how right to the farmer's doorstep.

World War II and the Fascist occupation cost Libya nearly half its population and two-thirds of its livestock. Besides, these calamities resulted in the loss of skills and the sense of stability, as well as in the disruption of the agrarian economy. More than two-thirds of Libya's population of 1.6 million are agriculturists.

The discovery of oil in the late fifties was not an unmixed blessing in the sense that it stimulated the movement of rural population to the urban areas. This urbanization of manpower widened the gap between the home-produced food and the total demand.

Despite the rapidly rising income from petroleum in recent years, agriculture still contributes a substantial proportion of the national income. High priority was, therefore, assigned to agriculture in the first Five Year Development Plan ended March, 1968, which allocated 70 per cent of the total oil revenues to all development plans, out of which more than 17 per cent was appropriated to agriculture. Similarly, a high priority is being assigned to agriculture in the Second Five Year Plan.

In July 1963, under the guidance of the Food and Agriculture Organization of the United Nations, a special organization known as National Agricultural Settlement Authority was created as an autonomous body entrusted with the task of preparing agricultural settlement projects, reclaiming large tracts of wasteland and encouraging individuals to develop their own lands and organize farmers' co-operatives. The NASA was also given the mandate to adopt any other means conducive to the rapid development of agriculture.

Agricultural settlement and land reclamation projects are the hallmark of the Development Plan. These include agricultural research, conservation of soil and water resources, forestry, erection of windbreaks, marketing, the extension of arable land, plant protection, agricultural credit and co-operatives.

Guided by these considerations, the Ministry of Agriculture has drawn up a comprehensive productivity and efficiency programme to be implemented by a well-organized Extension Service.

The Ministry is planning an exhaustive long and short-term training programme for its personnel, including the agricultural agents called Murshid. They are taught the basic principles of agriculture, including plant protection, horticulture, aspects of soil and water, crop production, animal husbandry, marketing and the use of farm machinery.

Other measures taken to improve the agriculture of the country are:

The Government is liberally subsidising the provision of major imports to the agricultural industry. For example, it is subsidising 50% of the cost of chemical and organic fertilizers, pesticides and concentrated animal feeds. In the case of machinery, individual farmers receive a subsidy of 25% and the co-operatives 50% of the cost. The drilling of new wells, the maintenance of the existing ones and purchase of access-

Continued on page XLV
Libya’s Foreign Policy

Solidarity and Unity amongst the Arabs

A view of the Dome of the Rock (al-Qubba al-Sakhrah) at Jerusalem.

Libya’s Foreign Policy is based on friendship, co-operation and moderation in its relations with all peace-loving countries. Libya respects all international agreements and backs all causes of freedom and independence.

Libya is an active member of the United Nations Organization and takes pride in its devotion to the principles embodied in the UN Charter and the Universal Declaration of Human Rights, and in its friendly relations with nations of the world.

After independence, Libya formulated its foreign policy drawing inspiration from its past, being fully aware of its present and with hopes in its future.

Libya, that had struggled long and had sacrificed much to gain its freedom, knows today what it wants from the future and appreciates its role in a world which is torn by enmity — the positive role of working for the emancipation of humanity from fear, hatred and war.

The Middle East

In its policy with the Arab States, the Government of Libya is fully aware of the critical period the Arab nation is currently passing through. It follows a clearly defined Arab policy and looks to its Arab neighbours for support and closer ties. As a member of the Arab League, it contributed its rightful share to the Arab causes, such as the Palestine problem, the Algerian case and other similar matters.

The former Prime Minister, Mr. ‘Abdul Hamid Bakkoush, recently stated:

“We are co-operating with all within our limits. We also support Islamic countries ... We also wish to utilize the experience of the Mediterranean countries on the basis of mutual interest.

“We are Arabs, affected by the policy of the Arab world, and we are Africans on the Mediterranean who adopt an amiable policy towards all. We support Arab countries in their problem with Israel, and we are linked with brotherly and friendly States by relationship and experience.”

Mr. Bakkoush continued to say:

“The Maghreb States are in great need of free and continuous efforts, work, development and construction. The Arab Maghreb States are strengthening their relations with each other according to mutual interests.”

Israel and the Zionist Aggressors

The Libyan attitude to Israeli aggression and occupation of Arab lands is the same as that of any other Arab country. The Libyan Government is aware of Israel’s aggressive intentions, which were unveiled showing the true expansionist intentions of Israel and its danger in the heart of the Arab world. It believes that Arab co-operation in all fields, whether political or diplomatic, is now required to eliminate the traces of aggression and expansionist aims and that the war with Israel will be taken as a lesson by the Arab countries to reconsider their inter-politics and inter-relations to ensure a closer co-operation, truer friendship and unity of declarations. The Libyan Government takes inspiration from the directions of King Idris, who has supported Arab and Islamic causes and has worked for their glory and prosperity.

The Government is much concerned with combining its efforts with the efforts of its sister Arab countries, and has decided to adhere to any unified Arab plan adopted by any Arab meeting at any level. It also pursues its endeavours at a diplomatic and individual level and within the framework

THE ISLAMIC REVIEW & ARAB AFFAIRS
The Israeli soldiers hoisting their flag on the Dome of the Rock after the June 1967 Arab-Israel war.

of the general Arab efforts to elucidate and defend the Arab point of view

An illustration of its concerted action against Western imperialism that was behind the Israeli aggression of June 1967 was supplied by Libya which, in collaboration with the Arab states, conscious of petroleum as being a sharp weapon in their hands, adhered most tenaciously to the resolutions of the Arab Petroleum Ministers’ Conference and other resolutions adopted by the Arab oil producing states. Libya’s position in this regard was evidently clear and plain, for it stopped pumping and exporting oil completely.

The Muslim world was laid under a deep debt of gratitude by the remarkable sacrifice which was made by the Libyan treasury and its effect on Libyan national economy and on its development projects.

The Israeli annexation of Arab areas in contravention of all laws of international justice not only means political pressure on Arab states which Libya will never accept, but it poses a threat to the Islamic way of life which the Libyan people in the recent past have fought so bravely to defend. The very existence of independent Libya is due to the successful jihad of its Sanusi leaders against the colonialist oppressors. The Libyan people of today cannot, therefore, remain indifferent to the fate of their Arab brothers when places sacred to all Muslims have fallen into the desecrating hands of the Zionist materialists, and their fellow Muslims are being deprived of their birthright. Nor can they remain indifferent to the extravagant Zionist expansionist claims, set forth so vividly in the Memoirs of Theodore Herzl, the ideologist “and father of Zionism, that the boundaries of Israel” extend from the Euphrates to the Nile and that “The slogan we must shout should be: The Palestine of David and Solomon!” Nor can they ignore the conclusions of some historians that in the Prophet Solomon’s time the course of the Nile River lay far to the west of its present course, near the present boundaries of Libya.

Therefore, when the Israeli expansionists attacked the Arab states, the Government of Libya, backed by an outburst of popular support, immediately diverted a portion of its wealth to help its stricken Arab neighbours. The generosity of its economic assistance to the Arab cause can only be appreciated in the context of the multifarious present needs of its own emerging society, where every effort is being made to achieve the economic and cultural uplift of the country in the shortest possible time.

Libya’s former Prime Minister, Mr. ‘Abd al-Hamid Bakkoush, during his state visits to various European countries early this year, explained his country’s identification with the Arab cause by utilizing the opportunity to explain the Arab position to the leaders of those states and to seek their support.

In addition to practical assistance, Libya also provides its Arab brethren with an inspiring lesson from its own history of how a people armed with complete faith in God can overcome the greatest adversities and even the most powerful armies. Libya’s struggle to regain its freedom began after most of the Arab and Muslim world had already fallen under foreign domination and was therefore powerless to render the Libyan people the smallest assistance during their most crucial trials.

In answer to the Israeli threat, Libya can point not only to its heroic heritage, but to its living present. The Sanusi spirit of mutual help and co-operation which freed the country of colonizers inspires the present generation of Libyans to make every effort to reconstruct their society so that its material and spiritual benefits may be enjoyed by an ever-increasing number of its citizens. Such a society, based upon Islamic principles, will offer the best resistance to the threat of Israeli expansionism. The Government and people of Libya also realize that only a prosperous nation, achieved through the successful completion of its Development Plans, can assure a flow of material aid to its Arab brothers and sisters resisting Israeli aggression. They have learned from experience, too, that prosperity, like freedom, is not a gift but must be diligently strived for.

Africa

The Constitution of Libya defines it as a part of Africa. As an African nation, Libya feels bound to the Addis Ababa Pact.

Libya, being part of the African continent, recognizes its role in the modern African world. The bonds between Libya and the African nations are the bonds of not only common interests and aspirations but also of common suffering. Whenever an African liberation movement started demanding independence, Libya offered it its generous support. Its active support for Angola, South Africa, Rhodesia and its active participation in the Organization of African Unity are just a few examples.
A SINISTER ISRAELI DESIGN

Design of the proposed Jewish Temple which the Israeli leaders intended to erect on the site of the Dome of the Rock.

TURKEY and LIBYA

The President of Turkey, His Excellency Mr. Jawdat Sunay (third from left), with H.M. King Idris and the Crown Prince of Libya (first from right), during his five-day State Visit to Libya.
"We confidently believe that our action must be based on forgiveness. Principles based on hatred and malevolence have vanished into the past. Our hopes today are to promote good relations and to co-operate in both prosperity and adversity. Our emotions will not be based on past circumstances, but we shall concentrate on the present, which we are building with mutual co-operation.

"We learn from lessons and one of the examples is Algeria, which has strengthened her relations and ties with France on the foundations of co-operation in all fields, and has forgotten all the circumstances of the past. The Tunisian people have done the same, also India with England, and Somalia with Italy."

Pakistan

In the words of the first Libyan trade delegation to Pakistan in June 1968:

"There is tremendous goodwill for Libya in Pakistan. Pakistanis have great admiration for the rapid progress Libya is making under the dynamic leadership of His Majesty King Idris."

It is hoped that the forthcoming visit of Pakistan’s President, Field Marshal Muhammad Ayub Khan, would go a long way towards strengthening the existing brotherly ties between the two.

Turkey

Libya and Turkey have got very old ties — the people of two brotherly countries have stood by the side of each other on many occasions. They fought and died side by side in the Great Siege of Malta led by the great Turkish General Darghont, under the bastions of Tripoli to rescue it from the foreign domination. These old relations were perpetuated with the emergence of Libya as an independent nation.

Libya and Turkey recently reached a cultural agreement in order to strengthen the existing fraternal ties under the Cultural Agreement. A trade pact was also finalized during the recent visit of President Sunay, which has opened a new field of co-operation.

Agriculture in Libya — Continued from page 41

...Agriculture in Libya...
The Growing Economy of Libya

The story of Oil in Libya

Pre-Petroleum Libya

In 1951—the year Libya declared independence—her main source of income was agriculture. The presence of oil had been detected, but the drilling operations had not yet been started.

Today the economic picture has improved beyond all expectations. Standards of living have risen and for the first time in centuries, Libya is financially in the black. A dramatic change has been brought about in the economy of the country, transforming her from the state of want to the state of plenty.

Post-Petroleum Libya

The effect of the oil industry in Libya is the rise in both incomes and prices. Automobiles, radios and television sets are present in a country whose annual per capita was £12 per annum at the time of independence in 1951. In 1966 this figure had reached £600 per annum.

Even as late as 1954 the economy of Libya was far from encouraging. The total Libyan exports came to £L3,668,000 while, during the same period, imports amounted to £L11,198,000—a deficit of over £L7,500,000. This dangerous economic imbalance looked even worse two years later when the trade deficit rose to £L12,447,000.

For seven long years the government struggled with the problem and, at last, success was achieved with the help of oil which began to flow in commercial quantities from the rich Libyan deposits. By 1963 the financial equilibrium showed unmistakable signs of recovery with the favourable trade balance of £L35,168,000. In the following year this surplus was more than trebled. Today, 26 international petroleum companies are drilling for oil. Experts predict that, within a couple of years, oil will flow out of Libya's wells at the rate of two million barrels daily. Libya is on the map of the world.

Prior to Libya's independence 16 years ago, her economy had been ruined by the Italian administration. Italy had almost succeeded in turning Libya into its fourth base in order to buttress and finance her war efforts. At that time agriculture was the main source of income. Seventy per cent of the people lived on the land. The first task of the new government was obviously to take steps to improve and modernise this industry. There was at that time a great lack of motivating force in the private sector and it was left to the government to begin developing the country's agricultural resources as well as to accelerate her general economic progress. This led to a number of important changes in the then skeleton economic system. Fortunately, at that period, some of the petroleum companies were operating in Libya than in any other country in the world. One adverse effect of this, however, was that the farm labourers went over to the oil fields. Realizing this problem, the government implemented its Five-Year Plan to utilize the petroleum revenues in support of agriculture and of industrial and economic development. A huge sum of £L169,799,000 was earmarked for this purpose. This impressive budget was financed entirely from Libyan resources.

The major part of the Five-Year Plan was to develop agricultural resources, without which no country can achieve social security. In spite of the fact that Libya is a vast country, it has a population of only 1,559,339. No wonder that the burden of the economic development must be borne by the government. It is up to the government to finance the agricultural expansion, establish modern factories, encourage the tourist trade and to subsidise economic projects even in the private sector.

The Story of Oil

In the midst of the current healthy boom of the Libyan petroleum industry, it is sometimes forgotten that there were anxious times in the early days when oilmen needed every drop of faith they had in their instruments and experience to keep going.

In 1953 a Minerals Law permitted surface exploration in all parts of the country, and two years later a Petroleum Law, framed after discussions with oil companies, set the search for oil going in earnest.

The former Prime Minister of Libya, Mr. 'Abd al-Hamid Bakkoush (left) opening the Seventh International Trade Fair at Tripoli on 28 February 1968.
In the early 1950s it was by no means certain that there was oil in the Sahara. Across the border in Algeria favourable signs had been found. Optimism was not enough. Any full-scale search would involve investments of many millions of dollars. But the oil companies were encouraged by Libya's oil laws which set terms under which they could work comfortably.

Italian oilmen had made unsuccessful explorations in the 1930s. Exploration techniques had improved enormously in 20 years, but it was still something to be remembered.

British geologists, too, had made some exploratory examinations of the Libyan desert during the British Administration in the late 1940s but were not over-enthusiastic. They concluded that any oil search should be left to private enterprise. The risk was believed too great for a government to take. Failure would involve the loss of too much public money.

It was against this uncertain background, then, that in 1955, when Libya's Petroleum Law was promulgated, several of the world's largest oil companies applied for concessions. At this stage the areas requested were chosen by inspired guesswork rather than by any real scientific knowledge.

and supplies allowed. It was a hard, adventurous life and it attracted some of the best men in the industry.

After concessions were granted, the search became methodical, scientific and very expensive. Permits under the Minerals Law were taken out by 12 companies. Most of them were American, but there were also British, Dutch and French interests. Concessions in hand, they moved into the desert with geophysical exploration teams.

This was early in 1956 and the effect of the search on Libya's economy was immediate. An influx of foreign technicians meant a demand for housing which launched building booms in Tripoli and Benghazi that still continue. Hotels filled for the first time since World War II.

Bombed and war-wrecked plots in Tripoli and Benghazi which had been eyesores for years blossomed with modern apartment and business blocks. The suburbs pushed outwards into charming country as villas and transport yards and factories were built.

The arrival of oilmen was also felt immediately in every other sphere of the country's life. Camps in the Sahara needed food and services, machines needed mechanics and tenders, and men and supplies needed transportation. The desert had to be cleared of land-mines left by the armies which fought there for three years from 1940. Communications had to be established by land, air and radio, and maps had to be drawn from surveyors' data.

Life changed, too, in the Sahara's oases. The oil camps drew labour from the surrounding countryside as well as from the towns and the coast. Men whose lives had been spent in or around their own tribal country went away with the oilmen. They lived where they worked in tents or in caravans. They earned good wages and had regular working hours and conditions. Within weeks of the search's beginning it became clear that, whatever its results in terms of oil, it had introduced new ways of living to the Sahara which brought an end to the old.

Libya's first exploratory well was started by the Libyan-American Oil Company in April 1956 in northern Cyrenaica. Although it was a dry hole, the drilling of the first hole so soon after the granting of concessions meant that the search was off to a fast start.

Within a few months most companies holding concessions were drilling, and by the end of 1957 there were about 4,000 people directly employed in the industry. There were probably five times that number in trades connected with the needs of the oil camps. Libya had never had such large scale employment, nor had so much money ever before been earned in wages.

In January 1958, the Standard Oil Company of New Jersey (affiliate of Esso Libya) found the first oil. It was with a well in Concession One, far into the Sahara, south of the Great Libyan Sand Sea and near the border with Algeria, where the French had already found oil. This well, at Atshan, yielded only 500 barrels of oil a day, not enough to make it a commercial producer. Attempts to find more failed, and after drilling 11 more wells in the area, all of them dry, Esso moved its rigs to another concession.

Companies in other parts of the country met with even less success, and apart from another discovery in the Syrtica Desert, 100 miles from the coast and about 400 miles west of Tripoli, made by Oasis Oil in July of the same year, drilling yielded nothing. By the end of 1958 the oil world was beginning to wonder if Libya was, indeed, likely ever to be the
Tripoli's shopping centre.

The International Trade Fair Building at Tripoli.
bonanza that had been hoped. To the $70 million spent during that year by oil companies in Libya, there had to be added perhaps another $60 million spent during the previous four.

The Libyan oil search, so intense and concentrated into so short a period was becoming very expensive, and to date there was nothing to show for it. Cynics, possibly from companies which had not themselves applied for concessions, began to call it the biggest dry-hole boom the world had ever known. Even the operating companies began to re-examine their budgets. Was it worth while to spend good money after bad?

Six months later the big discovery was made.

It was made by Esso at Zelten in the Syrtica, a well that gushed 17,500 barrels a day in June 1959. Within a few weeks other big-yielding wells were drilled nearby, Libya was in the oil business with a good chance of success. The disappointments of the early years were soon forgotten, and the search by most companies concentrated on the Syrtica. In 1959 nearly $100 million was spent by prospecting companies. New discoveries and development wells became almost a commonplace, plans for pipelines to harbours on the coast were made, and by October 1961 the first tanker, the Esso Canterbury, was loaded with oil from the Zelten field, and Libya entered the oil-export business.

The years of activity in the desert were matched by activity in the towns where supply, transportation and manufacturing industries had become established. Such a big increase in demand for public works and services as the discovery of commercial oil made, brought unprecedented opportunities to Libyans to enter trades and professions that were never before necessary, or possible, with the country’s limited agricultural economy.

There was work for everyone, skilled and unskilled. The skilled could go directly into the oil company technical services and to the engineering and mechanical industries that had been launched to make the goods the desert-based oilmen needed. For the unskilled, jobs were available in catering, building, provisions, entertaining and other service trades. Libya, indeed, became a country with a booming economy.

The production of crude oil in Libya topped the 1½ billion barrel mark in the first half of 1966. During the first six months of this year, exports totalled 254,510,161 barrels. By the end of June 1,262,586,019 barrels of crude oil had been produced and 1,249,384,873 barrels exported.

Natural Gas

A fresh and significant chapter is opening with the plans to make industrial and commercial use of natural gas. Gas produced with the crude oil, and presently burned off, amounts to more than 300 billion cubic feet per year, and in addition there are several gas-fields not yet in use. Studies are now in hand on the feasibility of wide-spread employment of gas as a source of cheap fuel, in line with the current trends in modern industrial countries.

One important, concrete step in gas utilization has been the beginning of a huge project to refrigerate and liquify associated gas and ship it to European ports in special tankers, whence it will be fed into distribution lines. Long term contracts were signed last autumn to ship 345 million cubic feet per day to outlets in Italy and Spain. This represents the largest international sale of natural gas ever made. Principal units for the plant, to be installed at Marsa Brega have already been ordered, so the project can be completed in 1968. Libya will add a new commodity to its exports, achieving a new source of revenue to be devoted to national betterment.

Esso is spending £70,000,000 on the world’s biggest liquid gas factory which will be located at Port Brega. The first exports of Libyan natural gas are expected before the end of next year. Italy and Spain will take, respectively, 235 and 110 million cubic feet of gas a day for the next 20 years.

Libya’s considerable achievements in the development of its petroleum resources, thus briefly summarized, make clear that a firm basis has been laid for further national progress. Libya is determined to build soundly on this foundation.

Trade and Commerce trends (other than oil)

The value of imports during the first quarter of 1966 amounted to £L34.8 million, which is about £L13 million higher than its level during the corresponding period of 1965. The total exports and re-exports (other than petroleum amounted to £L503,000 and £L570,000, respectively, as against £L627,000 and £L855,000 during the same quarter of the last year.

Exports of crude oil, which represented 99.4 per cent of total domestic exports, exceeded their level during the first quarter of 1965 by about £L17.2 million and amounted to £L80.3 million (actual price).

Imports under all sections showed a sharp increase during the period under review, particularly those of machinery and transport equipment which rose by £L6.9 million or 99.1 per cent and composed 39.7 per cent of total imports. This was mainly due to a rise in imports of vehicles for all purposes, by £L2.9 million; electrical and parts by £L1.2 million and agricultural machinery and equipment by £L0.6 million.

The value of manufactured goods imported during the period under review amounted to £L8.4 million, recording an increase of £L2.6 million or 43.3 per cent over their level of the comparative period 1965. The main increase was in the imports of construction materials which rose by £L613,000; iron tubes and pipes which rose by £L4.534,000 and steel parts and tanks which rose by £L359,000.

Food and live animal imports rose by £L1.4 million (43.5 per cent) compared with the first quarter of 1965, and con-
stituted 13.4 per cent of total imports. This was mainly the result of an increase in the imports of cereals, wheat flour and live animals by £L.399,000, £L.219,000 and £L.202,000 respectively.

Miscellaneous manufactured articles also rose by £L.1.0 million (40.7 per cent) and amounted to £L.3.6 million. The bulk of this increase resulted from imports of furniture and parts thereof which rose by £L.327,000 (92.9 per cent) and clothing and footwear which rose by £L.400,000 (39.2 per cent).

Imports of raw material showed an increase of £L.205,000 due to a rise in the imports of wood and cork by £L.245,000. While imports of oils and fats and beverages and tobacco showed a very large percentage of increase, they accounted for only a very small fraction of total imports.

The total domestic exports (other than petroleum) amounted to £L.503,000 as against £L.627,000 during the first quarter of the last year.

The largest decrease was in the exports of esparto grass which dropped from £L.151,000 (24 per cent of total exports) during January-March 1965 to £L.15,000 (3 per cent) during the present quarter. There was another significant decline in the exports of castor oil seeds by 63 per cent, almond and citrus fruits by 45.1 per cent and groundnuts by 9.3 per cent, while the exports of livestock and products and scrap metal rose by 60.9 per cent and 50 per cent and their ratio to total exports increased to 27.8 and 12.5 per cent, respectively.
Oil is music

Few modern inventions have brought so much pleasure—and usefulness—as the transistor radio. Always there with music, news and education, it brings the world to everyone’s side. The well-styled sturdy cases that protect transistors are made from oil-based plastics. BP brings oil to life; transforms it into the thousand-and-one products wanted by the peoples of every country. This not only generates the money for payments to the oil-producing countries; it also provides revenue enabling the oil-companies to create new demands for oil products. And so the cycle, which has benefited all, is complete—ready to turn again.
SOCIAL SERVICES IN LIBYA

King Idris Housing Project costing £L400 million

Medical Service Free to All

According to the Libyan Government figures the total number of doctors working in Libya in 1966 was 759, with 112 laboratory technicians, as compared to a total of 228 doctors and medical specialists in 1959.

The Arab family and tribal tradition of responsibility for the aged and the destitute is proving very helpful to the State in the organization of social welfare work.

The Ministry of Labour and Social Welfare plays a vital role in safeguarding the rights of labour, in addition to sponsoring insurance and youth clubs, as well as scientific training and other organizations.

SOCIAL SERVICE TRAINING INSTITUTES

The two social service training institutes in Tripoli and Benghazi give a four-year course to 91 internal students. Expectant mothers receive pre-natal care and instruction, and children of three to six years are looked after by special care centres. Four family-care centres are operating in Tripoli, Misurata, Benghazi and Derna. Special mobile units, equipped with a wide range of audio-visual aids, tour the scattered villages and rural areas.

Women, through their Ministry-supported social associations, are now coming forward to meet the challenge of the technological age.

Homes are provided for those unfortunate people without family. On 2 February 1967 the Cabinet granted special allowances to the destitute and to large families. INAS (the National Insurance Organization) administers hospitals, clinics and other services. The co-operative movement has been extended to farming, fisheries and handicrafts, the target being a co-operative store for each village.

The Ministry is also responsible for the religious needs of the community and runs special units for the medical care of and help to pilgrims to Mecca.

THE KING IDRIS HOUSING PROJECT

The goal of the King Idris Housing Plan is 100,000 housing units within the Five-Year Development Plan and then 13,000 annually, 60% of such dwellings to be built in the countryside. In addition, 110,000 existing houses are scheduled for major repairs. A special property bank advances generous long-term and low-interest loans to about 3,500 every year in owner-occupied houses. Through the establishment of a separate Ministry of Housing and State Property, it is anticipated that the target of the Plan will be achieved. The Project, when completed, will have cost the national exchequer £L400 million.

The Project was inaugurated on 9 August 1965. Under the Project new model villages are being constructed and old villages are being developed.

MEDICARE FOR ALL

"Two decades ago there were hardly any medical services available to Libyan citizens outside the big towns. Even there, these were beyond the reach of ordinary people except under conditions of great emergency.

"It was no easy matter for our newly-independent nation, with its resources drained by foreign occupation and wars, to eradicate from its soil the legacy of disease

Social Service Centres in Libya

Each centre has a capacity of about 200. In addition to full-time staff, like the lady doctor, her assistant, social welfare experts, social organizers and secretaries, mothers with the ability of looking after children, or even instructing the younger girls, are encouraged to play an active role in running and maintaining the centre. The mothers of some of these girls — pictured during a writing lesson — work part-time at the Tripoli centre. This enables them not only to make a contribution to the family income, it also allows them to keep an eye on their children.
Not too long ago children, like these, would have had little to look forward to in life other than the knowledge that they would have poor living conditions, too little food, and no chance at all of receiving any schooling. Today, the picture has changed radically. These tots, all of them about three years of age, are taken to Tripoli’s Welfare Centre at about eight o’clock in the morning, where they stay until three in the afternoon. In addition to receiving two free meals a day — meals carefully planned for their nutrient value — they are supervised by fully qualified staff, taught how to look after themselves, and are able to spend their free time in pleasant surroundings. Here, Mr. Na’isir al-Madani, Assistant Director General of Social Affairs, looks at work produced by this class.

and pestilence. We simply did not have a health service . . . at the time of independence, especially in the smaller towns and countryside.” (Mr. Omar Jaodah, Minister of Health.)

The health services in Libya are being streamlined under a seven-member Health Council. The post-Independence period is marked by a sincere attempt on the part of the national government to create a nation-wide free health service and to raise it to modern standards.

To begin with, whatever derelict hospitals, clinics and health centres existed were reorganised and at the same time mobile clinics were despatched to remote villages and settlements. In addition, a number of young men and women were selected for training abroad to provide a nucleus for the proposed national health service. Attempts were made, right from the start, to make full use of the mass media to educate people in personal hygiene, sanitation and first-aid. Even before the country started receiving oil revenues, places like Tobruk, Cyrene and Ifriţ on the edge of the Sahara had their first local hospitals.

Once the financial problem was solved by the newly derived oil revenues, a comprehensive project to create a free-for-all medical care service was launched under the First Five-Year Development Plan 1963-68, at a cost of £12,500,000.

Under the state budget increased sums were allocated for health. In 1965-66 these were £4,040,000 and in 1966-67 such allocations amounted to £4,900,000 for a population of less than two million.

Luckily, a few years ago a number of young Libyan doctors, nurses and other staff of both sexes joined the Ministry of Health. However, efforts to train Libyan doctors and nurses are still continuing. At present 185 students are studying abroad at medical colleges. The Ministry of Health has also adopted a programme for training technicians, laboratory and hospital staff. A few years back, a nursing school was opened in Tripoli offering a two-year course and a training school in mother and child care. In Benghazi, a health training centre coaches health inspectors, hospital technicians and male nurses. Plans are afoot to start a health school in Benghazi and a midwifery training school outside Tripoli.

The two proposed central hospitals in Tripoli and Benghazi, with 650 beds, expandable to 1,200 beds, will be sufficiently equipped to meet the needs of a medical college for training doctors and nurses. At present a number of Libyan post-graduate students are studying abroad who may in due course take up teaching at the college which, besides providing enough doctors for the country, may be in a position to offer seats to students from the neighbouring countries.

HOSPITALS AND CLINICS

The Ministry of Health has recruited more than 1,000 doctors and nurses from Britain and more are being recruited from Ireland, Malta, Pakistan and other countries. Because of the vast area of the country, health planners are trying to establish medical services all over the length and breadth of its territory. The extent of progress achieved in the development of health services may well be understood when compared with 1959, when there were no more than 180 doctors in the Kingdom. In 1960 there were 261 and by 1966 the number rose to 759, in which year there were also 112
laboratory technicians and 402 nurses employed by the Ministry. In 1966 there were 7,163 hospital beds compared to 5,713 in 1965. Twelve health centres have been opened, each of which operates three clinics in the surrounding area. These centres and clinics have brought free medical service to the very doorstep of every citizen in the vast country. Some of the health centres and clinics are situated in remote oases right in the heart of the Sahara. Another 15 such health centres and 45 clinics are now under construction. An entire fleet of mobile clinics operates all over the country, serving the needs of pastoral families scattered over the steppe and sparsely populated desert area.

The Five-Year Development Plan allocated £4,250,000 to construct new hospitals with 2,143 beds, to bring the hospitalisation facilities to the standard of 5 beds for each 1,000 persons. Besides, existing hospitals are being modernised with the introduction of more up-to-date equipment and the addition of new wards and sections. Work has already started on the Sidi Masri Hospital outside Tripoli and five more new hospitals of 120 beds each are also under construction.

The programme for the eradication of the common Mediterranean diseases started by the Ministry of Health is already in an advanced stage, malaria having been completely eradicated.

All the ten administrative units in the country have T.B. centres. The trachoma control section of the Ministry is operating with a fleet of 20 mobile units in the countryside, providing on-the-spot treatment.

Strict inspection of foodstuffs and provisions is maintained by the health authorities. The Health Publicity Section of the Ministry conducts regular radio broadcasts, organises lectures and distributes booklets on topics of health and hygiene. It also runs a mobile film unit which exhibits films on health care.

Compulsory free inoculations are given to 270,000 school-children through the School Health Service.

Above:
A Libyan woman dentist with a motherly touch.

Right:
A typical hospital ward in Tripoli.
Modernization of social services is in full swing all over Libya.
The Establishment of the Ministry of Sports

The young generation is the hope and future of the nation. Leaders emerge from it and on its shoulders falls the responsibility of guiding the country towards a world of advancement and civilization. That is why the Kingdom of Libya mobilizes all its resources and capabilities for the purpose of raising a generation of leaders and loyal soldiers, a stronger, more mature, more ambitious generation.

Sports, being one of the best methods of bringing out the best in the youth of a country, have received the special attention of the Government, which offers all forms of assistance to youth organizations and helps set a sound plan (worked out in accordance with thorough educational, scientific and psychological studies) to guide them. To this end a committee exists in Libya to supervise, guide and make plans for the promoting of the sports movement in Libya.

The Libyan Government attaches so much importance to sports and physical culture that it has a special Ministry of Sports.

Athletic Institutions

For the last two years the government has been working on the implementation of the biggest athletic projects in the modern history of Libya — the construction of two sports cities in Tripoli and Benghazi. The project has cost about £1.6 million. Each city, covering 84 hectares, consists of:

1. A gymnasium;
2. Five football and gymnastics fields. Three of them are all-weather pitches and the other two are grass covered;
3. A tennis court;
4. A swimming pool for the training, swimming and diving, and a covered swimming pool;
5. Shooting, polo and golf grounds;
6. A theatre, a club and administrative offices;
7. Special quarters for visiting sports teams and living quarters for administrative supervisors; and,
8. The sports cities have facilities for television and radio coverage, public address systems, bus stations, roads and car parks. They are comparable to similar centres in the world.

Both the pools and stadiums are floodlit and will seat 30,000 people.

There are 78 cultural and athletic clubs with 5,000 members in Libya. All kinds of sports are played, especially football, basketball, swimming, gymnastics, bicycle racing and boxing.

A committee, which supervises all athletic activities with the help of general and branch federations, organizes local tournaments to create the true competitive spirit among the youth. It also organizes competitions on the international level. The Libyan youth has proved its worth in these events, capturing many victories for their country in Arab and international tournaments.

Youth Care Centres

These centres are being built in the various governorates under the supervision of experts in social affairs. Their aim is to provide planned entertainment for young people, consisting of athletic, cultural and social activities designed to cultivate their physical, moral, psychological and social development.
BENGHAZI

BENGHAZI BEACH

When of a night the moon, arrayed in festive robe,
Comes soaring from the void, a bright resplendent globe,
She scatters sparkling gems upon the palm-tree fronds
And sets the earth aglow with her bright gilding wand.
Oh, what a wondrous sight this evening, fairy scene,
So soul-uplifting and so full of charm serene!
The town, which shone so white, assumes an ivory hue,
And like an amber plain the desert glows anew;
The broad expanse of sea has molten silver sheen;
Each hedge seems to be cut from emerald pure and green;
The stars, choice gems agleam in velvety black sky,
Look down on Barqa's hills that rear their peaks so high
And twine like garlands green protectingly around
This marvellous domain, so steeped in peace profound.

* * *

Enchanting town! enthroned in golden desert sand,
Your snowy walls reflected in the dark blue sea,
May Allah keep you in the hollow of his hand
And be your friend in need throughout eternity!
One glimpse of you makes parting, oh, so hard,
For potent spells you cast on me when I am off my guard;
Your cloudless sky, how can it from my memory fade?
It clings around my heart as does your winsome mald.
Arabian nights, bizarre bazaars and perfumes sweet
Forever shall I long for you and fondly greet,
Benghazi!

* * *

MOONLIGHT PRAYERS AT THE MOSQUE OF BENGHAZI

Deserted lanes are steeped in violet shades,
No light streams from the windows near or far,
The moonlight with its ever glow pervades
The now so silent suc and still bazaar.
Before the mosque a clump of stately palms
Bends in the breeze performing grave salaams;
While moon-rays glint and flit from frown to frown,
And cast reflections on the rippling pond.
Soft plashes come from rushy, reedy strand,
But dormant lies the stretch of desert sand,
The minaret looms towards the sparkling sky,
Its crescent longs to join the stars on high.
Familiar sounds are wafted on the breeze
Of crickets chirping in a myriad keys,
Of frogs a croak within their moist abode,
Of camel bells along some distant road...
A sense of peace and soothing rest
Comes stealing over every harassed breast
As grateful prayers for so much sound and sight
Ascend to Allah on this blissful night.

LONGING

I have been to many lands
Most of them I don't remember,
There is just one place which stands
Living in the desert amber.
Beautiful Benghazi has
 Been a second home to me
Since I lived within its walls
It stayed in my memory.
Here Fatima's gentle hand
Bade the caravans farewell,
Palm-trees rustling in the sand,
Jasmine blossoms' heavy smell.
Here, according to the fable,
Grew the fruit of the Hesperides,
Luscious golden apples, able
To tempt even Hercules.
Gentle music of a song
Floats to me through stilly nights
To Benghazi I belong
There is where my soul delights.
Longing lingers in my heart
To return to this fair garden,
Could I but once more depart
To Benghazi — Allah's Garden.

* * *

TO HER MY SONGS I'LL SING!

Why profiter gold and gems to me?
Why offer wealth, a beauteous maid?
For none of these my cravings be,
I hanker after no high grade,
But still I have one great desire
That fills my heart with flaming fire:
Return Benghazi unto me
That my best song ring out in glee,
For her alone my longings are,
She is my steadfast guiding star,
To her I'll sing with all my heart
Until Benghazi I regain,
Or till all hope be void and vain,
And I from life must sadly part:
Give me Benghazi once again!

Kurt Vordermaier

THE ISLAMIC REVIEW & ARAB AFFAIRS
continued from page 12

conquest of Jerusalem by 'Umar in 637 C.E.: "The great caliph entered without bloodshed, and conversed amicably as he rode along with the patriarch of the city on its antiquities. He granted the Christians the use of their churches and the free practice of their religion. His laconic decree is worth preserving: 'In the name of the most merciful God. From Omar Ibn Al Khattab, to the inhabitants of Aelia.** They shall be protected and secured both in their lives and fortunes, and their churches shall neither be pulled down, nor made use of by any but themselves.'" The impartial writer adds: "The dignity and humanity of Omar, and the graceful chivalry of Saladin, who captured Jerusalem from the Christians in a later age, form a vivid contrast to the rudeness and ferocity of the soldiers of Christ."

Even the later Muslims were never guilty of the heinous deeds of bloodshed which are recorded in the history of Christianity. Muslim monarchs may have invaded and conquered countries sometimes from a desire to extend their empires, but when they once conquered a country, the inhabitants of which settled peacefully under them, they never persecuted them for the sake of religion. They never demolished their temples or interfered with any of their religious ceremonies. There was no country in which they did not govern people professing other religions, but far from oppressing or persecuting these people, they granted them full liberty in the performance of their religious ceremonies. If we desire to institute a comparison between the spirit of Islam and the spirit of Christianity on the basis of the conduct of the followers of these two religions in wars, the crusades afford us best material for doing so, and following quotations from European authors may be safely considered as conclusive against Christianity on this point.

European writers like Gibbon, Michaud, Milman, Jortin and Mills on the behaviour of early Christians towards Muslims

Gibbon, in his *The Decline and Fall of the Roman Empire*, thus describes the scene of the fall of Jerusalem:

"A bloody sacrifice was offered by his mistaken votaries to the God of the Christians; resistance might provoke, but neither age nor sex could mollify, their implacable rage; they indulged themselves three days in a promiscuous massacre; and the infection of the dead bodies produced an epidemic disease. After seventy thousand Muslims had been put to the sword, and the harmless Jews had been burnt in their synagogue, they could still reserve a multitude of captives, whom interest or lassitude persuaded them to spare." (Vol. 6, p. 459.)

The Fall of Jerusalem to the Crusaders and their behaviour towards the conquered Muslims

Michaud7 thus describes the scene after the conquest when the excitement of war was over:

"All the captives whom humanity or the lassitude of carnage had at first spared, all those who had been saved in the hope of a rich ransom, were slaughtered. The Saracens were forced to throw themselves from tons of towers and houses; they were burnt alive; they were dragged from their subterranean retreats; they were hauled to the public places and immolated on piles of the dead. Neither the tears of women, nor the cries of little children, nor the sight of the place where Jesus Christ forgave his executioners, could mollify the victor's passion."

Mills8 thus gives an account of the butchery:—

"The subjugated people were therefore dragged into the public places, and slain as victims. Women with children at the breast, girls and boys, all were slaughtered. The squares, the streets, and even the uninhabited places of Jerusalem, again were strewed with the dead bodies of men and women, and the mangled limbs of children. No heart melted into compassion or expanded into benevolence."

The earlier scene, immediately following the capture of Jerusalem, is thus described by the same historian:—

"Such was the carnage in the mosque of Omar, that the mutilated carcasses were hurried by the torrents of blood into the court; dismembered arms and hands floated into the current that carried them into contact with bodies to which they had not belonged. Ten thousand people were murdered in this sanctuary. It was not only the lacerated and headless trunks which shocked the sight, but the figures of the victors themselves reeking with the blood of their slaughtered enemies. No place of refuge remained to the vanquished, so indiscriminately did the insatiable fanaticism of the conquerors disregard alike supplication and resistance. Some were slain, others were thrown from the tops of the churches and of the citadel."

Saladin and the Fall of Jerusalem in 1187 C.E. — a contrast

After some time Jerusalem was taken back by the Muslims under Saladin, and the humanity of the Muslims presents a vivid contrast to the brutality of the Christian crusaders. The following remarks from the pen of a Free-thinker are sufficient to convince any unprejudiced reader that in practice Islam was far more mild than Christianity. The author of the *Crimes of Christianity* says:—

"Saladin defeated the Christians at Tiberias in July, 1187 C.E., and advanced to Jerusalem. Unwilling to stain the venerated city with blood, he offered the people money and settlements in Syria if they would capitulate. They refused, but prayer was a poor defence and after several days' fighting they threw themselves on his mercy." The following passage from Gibbon is then quoted:—

"He consented to accept the city and to spare the inhabitants. The Greek and Oriental Christians were permitted to live under his dominion; but it was stipulated that in forty days all the Franks and Latins should evacuate Jerusalem and be safely conducted to the seaports of Syria and Egypt: that ten pieces of gold should be paid for each man, five for each woman, and one for every child; and that those who were unable to purchase their freedom, should be detained in perpetual slavery."

The author then goes on to say:—

"Saladin paid the ransom of thousands of the poorest himself. Malik Adel followed his example, redeeming two thousand. Eventually only about an eighth of the inhabitants were unredeemed, and many of these embraced Mohammodanism. Unlike the brutal crusaders, who massacred without distinction of age or sex, Saladin melted with compassion at the tears of women, and when they begged of him their fathers, husbands and brothers, he granted their request and loaded them with presents." Michaud9 pays a warm tribute to this noble infidel.


**The ancient name for Jerusalem.
"He rendered to the mothers their children, and to the wives their husbands, among the captives. Several Christians had abandoned their furniture and most precious effects, and carried on their shoulders their old and enfeebled parents or their sick and infirm friends. Saladin was touched (attendri) by this spectacle, and recompensed with his charities the virtue and the piety of his enemies. Taking pity on all unfortunates, he allowed the Knights of the Hospital to remain in the city to tend the pilgrims, and those who were prevented by grave maladies from leaving Jerusalem."

Gibbon justly says that "in these acts of mercy the virtue of Saladin deserves our admiration and love". Saladin's humanity was in striking contrast with the villainy of the nearest Christian prince. "Many Christians who left Jerusalem," says Mills, "went to Antioch: but Bohemond not only denied them hospitality but even stripped them. They marched into the Saracen country and were well received."

Conclusion

I need not cite any more authorities. The comparison between the Muslim and the Christian religious wars not only shows the baselessness of the charges against Islam and the Muslim monarchs, but it also proves that the charges of cruel persecution for the sake of religion and of shedding human blood quite unjustifiably lie against Christianity. No Christian was ever put to death by a Muslim ruler on the score of his religion, but thousands of innocent Muslims were butchered by the Christians in Spain and elsewhere simply because they refused to accept Christianity. And while hundreds of mosques were turned by the Christians into churches, only rare instances can be pointed out in which the Muslims converted Christian churches into mosques. In fact, a single instance is sufficient to show the difference between the spirit of Islam and that of Christianity. When Umar conquered Jerusalem, he not only did not convert the church into a mosque, but even when requested by the patriarch to perform his orisons there, refused, and afterwards gave his reason for it, saying: "Had I yielded to your request, the Muslims of a future age would have infringed the treaty under the cover of imitating my example." But when the same city fell into the hands of the Christians for a short time, they converted the mosque into a church, and the place was afterwards dedicated by Saladin when Jerusalem was again conquered by the Muslims. And in conclusion may I again quote the same impartial writer, I mean the author of the Crimes of Christianity:

"Nor did Muhammad himself ever oppress the Christians who would live at peace with him. As Gibbon observes, he 'readily granted the security of their persons, the freedom of their trade, the property of their goods, and the toleration of their worship.' Christian churches were allowed in Mohammedan States, though it is safe to affirm that no Christian State would have tolerated a Mohammedan mosque. Even in India the Mohammedan conquerors 'spared the pagodas of that devout and populous country.' The Arabian caliphs gave freedom to all the Oriental sects. The patriarchs, bishops and clergy were protected in their domestic jurisdictions by the civil magistrate. Learned Christians were employed as secretaries and physicians; they were made collectors of the revenue and sometimes raised to the command of cities and provinces. When Saladin recaptured Jerusalem from the crusaders, he made a distinction between the Latin and the Greek and Oriental Christians. The former were treated as captives of war, but the latter were permitted to remain as his subjects, and to worship their gods in their own fashion. Nor has this tolerant tradition been since violated, for to this day the Jews and Christians of the Turkish Empire enjoy the liberty of conscience which was granted by the caliphs, and many a fugitive from Christian bigotry has found shelter with the persecuting Mohammedans."

The result of the Christian crusades is thus summed up by the same author:

"Fighting the inidel abroad heightened the spirit of bigotry and sharpened the sword against the heretic at home. Jortin remarks that the thirteenth century saw 'hanging and burning for God's sake become the universal practice'. Millman also observes that the Holy War strengthened the doctrine that 'The unbeliever was the natural enemy of Christ and of His church; if not to be converted, to be punished for the crime of unbelief, to be massacred, exterminated by the righteous sword.' Besides the incalculable evils they directly caused, the crusades led to the slaughter of the Northern pagans, the massacre of the Albighenses, and the other wholesale cruelties with which the Papacy afterwards desolated Europe."

I have stated only the facts and I leave it for the reader to draw his conclusion and see for himself whether it was Islam that acted upon the principle of persecution for the sake of religion and converted people by force or Christianity, and which of the two shed human blood mercilessly and unjustifiably. Christianity has learned the lesson of toleration from Islam, though it ungratefully blames its benefactor for crimes of which it was itself guilty.


MUHAMMAD, THE LAST PROPHET
by Imam Vehbi Ismail

Muhammad, the Last Prophet, is primarily written for American-born Muslim children, but, in fact, this could be profitably read by all the English-speaking boys and girls and, of course, newcomers to the faith of Islam. It is a must for every English-speaking Muslim family.

Mr. Vehbi Ismail is the religious leader of the Albanian Muslim community in the United States. He is the Editor of the Muslim Life quarterly and at present working on a commentary of the Qur'an in Albanian.

168 pages (Postage extra) Price $3.95 or £1.80

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Dear Little Ones,

This time I am writing for your bigger brother, so that he can perhaps give a talk at school about a very important man, our Prophet Muhammad. But he can read this to you, if he would be so kind.

I want to tell you about the simple life our Prophet led. Here is an example of his plain and simple living.

One day the Prophet lay sleeping on a mat. He had had a very tiring day and was in a deep sleep. The Prophet's friend and follower called Ibn Mas'ud came into the room and saw the Prophet sleeping in a very uncomfortable position on a very rough mat. Just then the Prophet woke up and when he sat up, Ibn Mas'ud saw that there were deep marks on the Prophet's back, which had been caused by the rough mat. Ibn Mas'ud said, "I beg of you to tell me or one of the others whenever you want to sleep, and a proper bed will be made up for you." With kindness in his appealing eyes, the Prophet looked at Ibn Mas'ud and said softly, "These worldly comforts are not for me. I am like a traveller who takes a rest under a tree in the shade and then goes on his way."

This was quite true. The worldly comforts did not worry him. Our Prophet was always clean and tidy, but he would never worry if his bed was hard. Once, a follower called 'Umar (who, after the death of our Prophet, became the second Caliph) entered the house of the Prophet. He saw the Prophet lying on a mat woven out of dried palm leaves which felt very rough and uncomfortable. 'Umar noticed that the Prophet had for his pillow a rough leather cushion. 'Umar's eyes filled with tears. "Why should this wonderful man have such hardships?" thought 'Umar. Turning to him, 'Umar said, "Please pray to God that He may grant His followers the worldly goods and comforts of life such as those enjoyed by the non-Muslims." The Prophet looked hurt; his eyes were full of sad reproach. But he could see the man's point of view. He consoled him by saying, "These worldly riches may be enjoyed by the non-Muslims; but the rewards and comforts of the world hereafter await the faithful."

Many of our Prophet's friends tried to get him to have more of the comforts of life, but they never seemed to succeed. He just would not bother about them. One night his wife made up her mind that he must be made more comfortable. So she folded a very large mattress that he used into four parts instead of two, which he usually had. This made a great deal of difference.

When the morning came the Prophet asked, "What did I sleep on last night?" The wife replied, "The same mattress as you always use but I folded it into four instead of the usual two." "Please always make it as it used to be," said the Prophet. "Because of its being so soft, it made me oversleep and I was late for my prayers."

All through his life, the Prophet had known hardships. He had never known what it was to have a father to talk to and love, because his father had died before he was born. It is true that he came from a family of high rank, but it was not rich. The Prophet had always to do his share of work. He had looked after the animals when he was quite young. When he was older, he went on trade missions along with the trade caravans to Syria. He had never led an idle life. But never did he boast about his ancestors, or say that he was descended from a noble family. No, that would not have been our Prophet. God had given him brains. He used them properly.

He always gave good advice. He himself was a shining example in all things. As I said before, he never boasted. He could have done so, because the Prophet's grandfather had been the Chief of Mecca and was held in great esteem by the Meccans. But never did the Prophet dwell on this. He never once said in a haughty manner, "My grandfather was so-and-so". All through his life he was humble. This endeared him to people. It is true that he married a rich woman, but he still remained poor. He never had anything for himself. He always helped others. He adopted his nephew, 'Ali, who became a hero of Islam.

All through his life Muhammad was generous and he taught others to be the same. His wife, 'Ayeshah, relates how a woman came to the door begging with her two daughters. 'Ayeshah had no food in the house except one date. She gave this one date to the woman. The woman split the date in half and gave a piece to each of her daughters, keeping nothing for herself. After a while the Prophet came home.
She told him about this mother. He was very much touched. He said, “Whosoever is put to trial and tribulation because of his or her daughters and yet treats them well and gets the best he can for them in life, these noble actions will serve as a screen from hell.” All through his life his house was bare and food was not plentiful. Into his household he took Zayd, a slave, and adopted him as his son.

All people knew him as an upright man, with such a sense of honour that he had earned for himself the name of al-Amin, which in English means “the trustworthy”. What a simple man! When he could have had all, he did not. He kept nothing for himself. The only luxury he kept for himself was a pair of yellow boots, and they had been presented to him by the ruler of Abyssinia. It was well known that he would not allow his servants to be scolded, even if they were awkward or made mistakes. He was so very kind to children. He would always pat their cheeks when he met them, whether they were rich or poor. Do you know, he never struck anyone in his life? When asked to curse someone, he said, “I have not been sent to curse but to be a mercy to mankind.” He never forgot to visit the sick. He went to every funeral he could. No job was too low for him. He milked his own goats, mended his clothes and boots. Whenever he spoke, it was to the point and with great expression. Those who listened to him were filled with love and reverence. And yet with all his seriousness he could laugh and play with the children and tell them fairy stories. All children loved him.

After his first wife died (although he never forgot her), he married again. As was the custom in those days, he married this time more than one wife. He built a row of houses for them, not as you would imagine, but something much more humble. Each house was separated by palm branches cemented together with mud. This formed walls to divide each house. He would clean his own house and for months on end he would not have a proper meal. You see, he would have had plenty to eat if he had not shared it with others. Outside his house was a porch where people would have a meal if they wanted to. His food was ordinary, of course. He loved dates and honey and milk but he could not get these often, so the meal he had with his people was water and dates. He shared whatever he had, sometimes barley bread.

As you know, the Prophet always practised what he preached and when he started to preach, the tribe of Quraysh felt that their reign over the Ka’bah would soon end. I have already told you before what the Ka’bah is. Well, in a few words I would tell you again. It was always known as the House of God, even when the idols were there. But Abraham and his son had worshipped one God there hundreds of years before. All the neighbouring tribes were all of one mind about these keepers of the Ka’bah. They respected them very much and kept them in luxury. How could these keepers of the Ka’bah give all this up because of one man (whom they had always called “the trustworthy”)? All because he had the idea that one must worship only One God, the true God, not any of their idols. Oh! this was too much to ask of them. Harm this man? Yes, they would like to. But they knew they had better not touch him, because he came from their most important family and belonged to nobility. This made a lot of difference in those days as to whether he should be harmed.

There were many slaves who took a keen interest in Islam. But when their masters heard of this they tormented the slaves and gave them no peace if they showed the slightest interest in Islam. Their lives were not worth living. But suddenly two very important people joined our Prophet and announced that they believed in this religion called Islam. The idolators were furious. “Oh! this is too much,” they said, “Islam is claiming men like these two men. We shall have to stop this.” They started in different ways to hurt the Prophet. When he went to a place called Ta’if, he was stoned and was bleeding very much. Important family or not, Muhammad must be finished off. It looked now as if someone would try to kill him. At any rate, one bright spot in the Prophet’s life was the Pledge of ‘Aqabah, a pledge which was given by twelve men at a place called ‘Aqabah. They took the following oath which ran:

“We will worship none save the one God.
We will not steal nor kill our children.
We will not slander and we will obey the Prophet Muhammad.”

Then these twelve men set out determined to preach Islam, and this they did.

After ten years of struggle and slow results for our Prophet, with many hardships, such as the departure of all Muslims from Mecca to Medina, through all this our Prophet showed what a patient man he was. He never gave up. He was the hero of the day and one had to love him. One just could not help oneself. It was only a question of time, Islam would conquer in the end. When the Prophet became ruler, or chief, of Medina, he was the most beloved ruler in history. When Muhammad marched into Mecca, what was his attitude towards those enemies of his? Did he torture them? Did he destroy them? No, the only destroying he did was to destroy the 360 idols in the Ka’bah. With a staff in his hand he stood before each idol and pointed at it and said, “Truth has come and falsehood has fled away”, and after these words, he would get his soldiers to cut each idol into pieces. Every idol was destroyed. Our Prophet freely forgave the Meccans. He forgave them for the humiliation and strife that they had caused him. His soldiers harmed no one, insulted no woman and no house was robbed. In every phase of life our Prophet was a shining example. He was a husband, father, master, politician, warrior and ruler. He was a ruler of a nation of many tribes and ruler of a country twice the size of France. He governed his country as a Prophet should. He always used God’s name before starting anything, whether it was great or small. Bismillah would pass his lips, meaning in English “In the name of God”. So let us finish these few words with the Bismillah.

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THE ISLAMIC REVIEW & ARAB AFFAIRS
In celebration of the centenary of
Ahmad Shauqi — Prince of Arab Poets

One of the Great Innovators of modern Arabic Poetry

By ‘ATIYYAH ABU AL-NAJAH

This year, the Arab world celebrates the centenary of the birth of Ahmad Shauqi, the greatest Arabic poet of modern times, who has justly been called the “Prince of Poets”.

For centuries, Arab poets had been hidebound in imitation of their predecessors: the same subjects were treated, the verses meticulously couched in the qasidah, a rigid monorhyme form with an inflexible metre. By introducing new ideas and feelings, and modifying the traditional metre, Ahmad Shauqi brought about a revolution in poetry similar to that of the European Romantics some fifty years before.

Today, thirty-six years after his death, Ahmad Shauqi is still looked upon as one of the great innovators of contemporary Arabic poetry.

The Man

Ahmad Shauqi was born in 1868 at Cairo of an aristocratic family of mixed Arab, Turk and Greek descent. The Khedive Isma’il soon took him under his protection. The poet studied first in Egypt, and subsequently in France, from 1887 until 1891. There he turned Bohemian: photographs from this time show him looking intense and mysterious, wrapped in a large black cape. He knew Verlaine and mixed with other writers, painters and artists of fin de siècle Paris.

On his return to Cairo he became the official court poet and his early work commanded the admiration of the entire Arab world.

Islam was, at the time, enduring one of the darkest periods of its history. The incessant wars of the 19th century between the Ottoman Empire and the Europeans, particularly against the Russians, the growing weakness and subsequent fragmentation of the Empire itself (Greek independence in 1829, Serbia and Bulgaria in 1878, French and British occupation of certain Arab countries) were all events which deeply disturbed the Muslims and reinforced their feelings of sympathy toward Turkey.

Believing Islam itself threatened by Christendom, the Arabs tried to form a pan-Islamic alliance to present a common front against the enemy. Egypt, occupied by the British in 1822 and struggling for freedom, turned toward Turkey, her former suzerain state, for aid. But Turkey had her own defence problems: she lost Tripolitania in 1911 following the war with Italy, and, in 1913, the Balkan War compelled her to give up the major part of her European territories. The vicissitudes of the Ottoman Empire removed all hope of Turkish aid for the Arabs and pan-Islamism gave way to nationalism.

Ahmad Shauqi (d. 1932)
Naturally, Shauqi had followed these events closely and they found an echo in his verses. But his nationalism did not quell his passion for Turkey and he never forgot that he had Turkish blood in his veins. In the first part of his work there are some twenty poems devoted to Istanbul, and the fall of the Ottoman Empire caused him much anguish, though he saw clearly the reasons for European supremacy — scientific progress, development of new techniques, a booming economy and the development of democracy. Nevertheless, in spite of his liberal tendencies, Shauqi retained a kind of nostalgic fidelity to the lingering memories of former Turkish power.

This kind of dichotomy — not unusual in the poetic type of sensibility which readily embraces oppositions — is to be found elsewhere in the life and thought of Ahmad Shauqi. He was at least two men: an epicurean, a lover of life and pleasure, handsome, rich and idolized — and a tormented soul expressing in poignant verse the tragic shortness of life, anguish in the face of death, the repentance of the sinner and hope in divine mercy. But whether he is celebrating earthly pleasures or pondering on the destiny of man, Shauqi never fails to amaze by the strength of his passion and the beauty of his verbal expression.

The Poet

Shauqi excelled equally in two fields: as a poet of the bedouin life, and as a poet of Western life and culture influenced by scientific progress and new discoveries. In the manner of the classic authors, he liked to use archaic words, giving them a new lustre. He shaped and polished them until they sparkled like jewels. Certain critics have reproached him for having, sometimes, sacrificed the intrinsic unity of a poem to stylistic experiment. But one must be grateful to Shauqi for having understood the lessons of the classic masters, and at the same time, given their traditional forms new life. Like the traditional poets, he wrote panegyrics, but not so much to gain the favour of a prince as to defend a political or social ideal. Influenced by foreign cultures, he wrote fables resembling the apologues of the Indian writer, Bidpay (translated into Arabic under the name of Kalilah wa Dimnah by Ibn al-Muqaffa) and the Fables of La Fontaine. Much as the classic Arab poets, he “wept on the ruins”, but under the influence of the romantics, he brought a new approach to the old themes and gave them a new significance.

While the classic poets, writing of abandoned tribal camps where their tribe had passed earlier, regretted that “the raven of separation” had ended their love, Shauqi preferred to draw his inspiration from Pharaonic ruins and meditate on the vanity of life and the fragility of empires. Sitting beneath the mighty Sphinx at Gizeh, he wrote of the succession of the dynasties and the constant cycle of change and rebirth.

The Dramatic Author

As a playwright, Shauqi once again showed himself as both Oriental and Western.

Like the French classic poets, he wrote tragedies in verse about kings, princes or legendary heroes: Cleopatra, Cambyses, the poet Antara, Majnûn Laylá (Laylá’s Lover). But while Racine and Corneille obtained their subject matter from Roman and Greek history, Shauqi took his from events in the history of the entire Arab world, and in particular from Egyptian history.

Like Shakespeare and the French classics, he described psychological crises precipitated by the conflict of two opposing emotions: love and country (The Death of Cleopatra), love and tribe (Majnûn Laylá) . . . and, like Shakespeare and the Romantics, he attached little importance to the unities of time and place, and mixed comedy and tragedy. However, following the fashion of the Arab authors of his day, he introduced numerous scenes of singing and dancing, and enjoyed piling on “effects”: duels, suicides, discovery of lost lovers, etc. Then, after the violent death of most of the cast, his plays conclude with a wedding or two, in the grand tradition of the happy ending.

Classic, romantic and “baroque” at the same time, Shauqi’s plays still command the public’s eye, perhaps less for their dramatic qualities than for the beauty of their form: they are listed in the repertory of the National Theatre of the United Arab Republic and appreciated throughout the entire Arab world.

It is indeed difficult, in translation, to give an accurate idea of the originality and musical quality in the lyric and dramatic poetry of Ahmad Shauqi, but here are, nevertheless, a few lines from the celebrated monologue in which Laylá’s Lover expresses his unrequited passion:

“Quiet is the night. Love and poetry Fall on me. And the desert is Night, poetry and love, nothing more. O God! You filled the sky with love And with love the sands of the desert. But I am the one who bears the weight Of all this love! When Laylá is far away My heart groans. When she is near My heart languishes! Ah! What pain and languor!”

The great Egyptian writer, Husayn Haykal, once wrote: “What Homer did for Greek and Virgil for Latin, Ahmad Shauqi has done for the Arabic language.” In Europe, too, his genius has been recognized: visitors to Rome can see his bust in the Valle Giulia (in the Gardens of the Villa Borghese), between those of Schiller and Leopardi.

(UNESCO FEATURES)

1. Shauqi, however, died stoically, saying simply to those around him: “May peace be with you”.
2. Many of his poems are sung today by the famous Egyptian singer, Umm Kalthûm, and as such are known from Morocco to the Indian Ocean.
An Introduction to understanding Spanish-Arab History

By PROFESSOR T. B. IRVING

Periods and Dynasties

The division into three clear segments of Spanish-Arab history

The chief difficulty in understanding the Arab or Islamic era in Spanish history results from a confusion in terminology plus a careless use of Arabic. Yet though it lasted for nine centuries, this period divides into three clear segments: the Umayyad, or pure Arab, period (711-1030 C.E.); the disruption of Arab rule that followed (1030-1231 C.E.); and finally the decline and expulsion of both the Muslims and Jews (1213-1610 C.E.). The Arabs arrived in Spain in 711, only eighty years after the death of Muhammad, and so they could draw upon the experience of the initial commonwealth which he had established at Medina, but which was soon overlaid with military considerations as well as Persian, Byzantine and Roman bureaucracy which the Arabs encountered in Iraq, Syria, Egypt and within Spain herself.

The Umayyad Period

The Umayyad, or Arab, period likewise divides into three sub-periods: first, the colony, to speak in contemporary terms, when Spain was administered directly under the Umayyad caliphate with its seat in Damascus, and its administrative centre for the western Mediterranean in Qayrawán, the first Arab capital of the Maghrib or Western province in what we now know as Tunisia. This colony lasted from 711 until 756, or only 45 years, for the Umayyad caliphate fell in 750 to the ‘Abbásids, and the shock waves of that revolution reached Spain six years later. This period was characterized by rivalry among the governors, and displays the Arabs’ tendency to tribal anarchy; in this it reminds us, too, of the civil wars in Peru following the Spanish conquest of that country in the 16th century.

The independent Emirate of the Umayyads

Then came the independent Emirate, which was established by the great ruler ‘Abdurrrahmán I (al-Dákhil, or “The Newcomer” (756-788 C.E.)). When the ‘Abbásids killed off the Umayyad princes, he was able to flee to Morocco, to the Berber tribe to which his mother belonged; from there he passed to Spain, where he put down civil war over the governorship and set up his own regime. He had been trained as a possible caliph by his grandfather in Syria, and his thirty years reign was one of the real periods of prosperity which a united Spain has enjoyed. Umayyad rule was based on Byzantine precedents which had been observed and adopted in Syria and Egypt by the conquering Arabs.

This Emirate lasted until 929 C.E. Under ‘Abdurrrahmán II (822-852 C.E.) some Persian influence appeared with

Professor T. B. Irving

Ziryáb the singer; but this was cultural more than political, and affected customs like music and manners. Nevertheless, it shows how Spain enjoyed broad contacts with the world during the otherwise dark Middle Ages of western Europe. Spanish Islam was cosmopolitan and embraced the native Spaniard as well as the immigrant; even Christians spoke Arabic and were called Mustárahbún, or “would-be” Arabs (Mozárabes in Spanish).

In the year 929 C.E., ‘Abdurrrahmán III al-Násir bi-LLáh (or “Victorious through God”) (912-961 C.E.) proclaimed
Fâtimid one in Tunisia founded in 909 C.E. Under the third under his grandson and the ambitious minister Mansûr (Almanzor in Spanish texts), who brought down the Umayyad dynasty, just as Mussolini ruined the house of Savoy. A century after this caliphate had been proclaimed, in 1030 C.E., the city council of Córdoba, wasted by renewed civil wars, gave up its pretension to be the capital of Arab Spain. The diverse racial elements had fused, but not discovered political stability. However, industry and education were both flourishing. Arab Spain had passed the colonial period and was conscious of her own identity.

The period of disruption

Then we have a period of disruption and the collapse of Arab rule. This is also divided into three sub-periods.

First, we have the Taifa kingdoms, or Mulūk al-Taḥawīl (“kings of groups or parties”) as these are called in Arabic. These lasted for over half a century, from 1030 to 1092 C.E., when each of the score or more metropolitan centres of Spain tried to rule its region under its own king or leader, Christian or Muslim. The Cid in Valencia was one of these swashbuckling rulers who became the hero of a Castilian epic. This was a period of political anarchy but of cultural glory, and it resembles greatly what happened with the disruption of Spanish rule in South and Central America during the 19th century, when the “Taifa republics” could be said to have been established; or the Arab world today, under their kings and army presidents. Yet it was glorious, and we can remember names like that of the great romantic poet Ibn Zaydūn, or, better still, the poet-king of Seville, Mu’tamid Ibn ‘Abbád, whose luxurious habits brought about the next phase, when the Moroccans intervened in Spain.

The Period of the Moors from Morocco

Almorávides

The real Moors from Morocco formed two separate dynasties. The first which arrived were the Murábíts, or “Almorávides” as the Spanish and Western historians usually call them; the name means “the men who live in a fortress” or ribáṭ (like the present capital of Morocco). They arrived in 1092 C.E. under their great leader, Yusuf Ibn Tashfin, although they had been there in 1086 C.E. at the battle of Zallága, to help King Mu’tamid against the Castilians. They stayed for half a century, until the year 1145 C.E. They were veiled warriors on horse- or camel-back, whom we recognize now from their kinfolk the Touaregs, or Tawâriq, the “Nightriders” like the first one, Táriq of Gibrallar or Jabal Táriq (“Târiq’s Mountain”). Constitutionally, the Murábíts were important, for their Emir, or prince, Yusuf, consulted the great philosopher Ghazzâlî, who was living then, to see whether he might depose the Spanish kinglets who were not living as good Muslims; Ghazzâlî said that he could, and so came this intervention. However, these veiled cavalymen became a military autocracy whose arrogance while policing the towns eventually brought them into disfavour. Also, although they had been missionaries from ribáṭs along the Senegalese frontier, their religion was more emotional than theoretical.

Al-Muwahhîds

They were replaced by the Muwahhîds, or “Almôhades”, who ruled for about 80 years, from 1145 till 1223 C.E., although the battle of the Navas de Tolosa in 1212 C.E. marked their real strategic end in Spain as it left the plain of Andalusia open before it. Under their founder, Ibn Tûmart, their religion had a philosophic basis in the strict Tawhid, or

The Giralda of Seville, Spain, built by the Muwahhîds in 1196 C.E., was a minaret of the Grand Mosque of Seville. Now it is part of a beautiful church raised in place of the Grand Mosque. The whole of the Giralda dates back to the days of the Muwahhîds, with the exception of the belfry at the top, which was added to it later. The Giralda is 95 metres high but only the tower, 70 metres, dates from the time of the Arabs.
"Oneness" of God. Intellectually they were very great; this is why Ibn Tufayl wrote the philosophic romance Hayy Ibn Yaqzân ("Alive son of Awake"), a clearing of the tables which resembles Descartes' Discourse on Method and influenced Robinson Crusoe. Ibn Tufayl, who was tied up with administrative duties at the Muwahhid court, encouraged his brilliant pupil Ibn Rushd, or "Averroes" to establish the text of Aristotle in Arabic by getting him a research grant from the emperor 'Abu Ya'qûb Yusuf. Ibn Rushd's painstaking work prepared the European scholastics almost in his same century. In architecture one of the most "Spanish" monuments, the Giralda of Seville, was built by the Muwahhids; people forget that it is twinned with the great lopped Hassan tower in Rabat and the Kutubiyya, or "Book", tower of Marrakush, their Moroccan capital.

The decline and expulsion of the Moors

Then came the final phase, of decline and expulsion. This belongs at first to Granada, which lasted as a kingdom from 1231 till 1492 C.E., the same year as America was discovered. Granada covered only three of Spain's modern provinces, Málaga, Granada and Almeria, in the south-eastern mountains along the Mediterranean coast opposite Morocco. She existed as another Taifa-like state, a petty kingdom lying between the two powers of Castile and Morocco. Technically she was a vassal of Castile, but she was saved for over two hundred years by the civil wars which raged not only in the Iberian peninsula, but also over North Africa and between England and France.

Granada

Granada seemed European, or "Frankish", to Eastern visitors, and "Moorish" to northerners. She found her strength in encouraging industry and agriculture, and her products were exported all over the Mediterranean, especially figs, textiles and leather work. The Genovese helped in this trade. The 14th century was noted for the great prime minister Lísán al-Din Ibn al-Khatib, one of those excellent civil servants turned out by the universities in Islamic Spain: he befriended and then broke with the renowned philosopher of society and history, Ibn Khaldún, who visited Granada at that time. Ibn Khaldún, though born in Tunis, was from an ancient Sevillian and Hadramawt family; he told King Peter the "Cruel" of Castile that while he would like to accept that monarch's offer to return his family's possession in Seville, he did not want his grandchildren to become Christians. This shows his keen political insight.

All through this period, Muslims had existed in the Christian kingdoms, under various statutes which made them Mudéjares in Spanish or Mudujamín (tamed ones) in Arabic. The political status of these people deserves to be studied, for they had no Islamic government to protect them, and thus anticipate the colonial status which Muslims have known in Asia and Africa during this past century, or the Yugoslav Muslims, who were sold as galley slaves to the French navy by the conquering Austrians. Their artistic achievements gave Spain a cultural grandeur which has never left her, for they built churches, homes and palaces, and filled them with their handicraft. The Alcázar of Seville is their masterpiece; it was used in the film Lawrence of Arabia, for it surpasses anything further East, although it was built by Peter the "Cruel" in the 14th century.

Expulsion of the Muslims from Spain

In 1492 C.E., seven years after the Treaty of Granada, which had promised the Granadines their religious freedom, Cardinal Cisneros started to persecute them (his name is still on the capital of Spain's colony in the Sahara south-west of Morocco). Many had to leave Morocco and elsewhere in North Africa; some remained behind, for they felt they were Spaniards, and others went to Spanish America. During the reign of Philip II, those who remained in Spain grew desperate and rose in the mountains east of Granada during the years 1568-71 C.E., in the War of Alpujarras; and they were defeated. Their leader was a young noble, Fernando de Velor, who renamed the name of Muhammad Ibn Umayyah, recalling in this last resistance the glories of the Umayyads six centuries before. The remnant were exiled to Morocco too; but some mudejar workmen were able to go to Mexico and the American colonies. However, it was without their womenfolk, so that they married Mexicans and other natives; thus the handicraft of Granada passed to Mexico, and you can see the geometric designs of their Mestizo descendants in leatherwork, carpentry, pottery, ironwork and many other arts, in the marketplaces of Latin America and North Africa today. It can also be seen in churches and convents from Tlaxcala to Quito.

In the years 1609-10 C.E., a final expulsion occurred from the adjoining kingdom of Aragon, when the orange, olive and rice farmers there were forced off the plain of Valencia along the Mediterranean coast, where their scientific agriculture had made them prosper, and also subject to envy. Most of these latter-day refugees settled in Tunisia, where their descendants still live.

Their rights have been ignored, as they still are in Ceuta on Moroccan soil today; in that city, "the only mosque permitted lies next to the toilets in the basement of the public market. The Spaniards themselves are still paying for their genocide and prejudice; even in its negative aspect, when today's Spaniards deny such influence, the spectre of vanished Islam distinguishes Spain from her Catholic neighbours, France and Italy, and makes her resemble her Moroccan and Algerian sisters across the Straits of Gibraltar. This applies even to her government now, and to the governments which she left in her American colonies, with their restless dictatorships and military leaders.

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AUGUST--SEPTEMBER 1968 21
The Nine-State Federation of the Emirates of the Arabian Gulf

The Birthplace of Karmatism

The birth of the Federation and its problems

A Short History of the Area and its Economies

How the Federation came into existence

In declaring that "the Arab world warmly welcomes the Nine-State Federation of the Emirates of the Arabian Gulf", and that "this union will bring progress and stability to the peoples of the Gulf, thus reinforcing Arab unity and introducing a new source of power to the historic battle now being waged to eliminate the outrageous consequences of the aggression of last June", M. Nofal, Assistant General-Secretary of the Arab League, emphasized the importance of a remarkable evolutionary step forward which is giving a new character to the present, and thus the future, of this strategic nerve-centre.

These new States are: Abu Dhabi, Duba‘i, Qatar, Bahrain, Sharjah (Shāriqah), Rās al-Khaymah, Umm al-Qaywān, ‘Aţman and Fujayrā, which will perhaps be joined by Muscat and Oman. The first Pact federating the first two States was concluded on 12 February 1968. Later on the other Emirates joined the Pact and created a Supreme Council responsible for establishing the Constitution of the Federation. The control of its foreign policy, its defence, economy, education, etc., will be the principal tasks of this new Federated State.

The birth of the Federation came about in a situation which was particularly explosive and complex. It was, above all, due to the revolutionary urge of the Arab peoples and masses to free themselves from the domination and the retrograde feudal régimes of the Yemen, South Yemen, Oman and other states.

In view of the impossibility of remaining in these countries, under any form whatsoever, especially after the victorious consolidation of the republican régime of San‘ā, the proclamation of a People’s Republic at Aden, the definite check to the Baghda‘d Pact in 1957, and the popular "tidal-wave" which alarmed and shook the foreign powers after the aggression of 5 June 1967, British imperialism abandoned its age-old plans and projects (though not all of them). The British have decided to withdraw their troops from the region by 1971.

Faced with Iranian threats and ambitions, the attitude taken up by the Arab States was clear and categorical. The Heads of the Emirates came together to study the future of their threatened territories. The Head of Bahrain State announced in February that he supported the idea of a federation of the Emirates of the Arabian Gulf, appealed for the fullest co-operation between them and the Arab peoples, affirmed the "Arabism" of Bahrain and his determination to defend it against any threat in the future and denied the existence of any Islamic alliance between the heads of the Emirates. This declaration came at the end of discussions between Shaykh Ḥasan ibn Sulaymān, Governor of Bahrain, and the Emir of Kuwait, Sulāh Salāh Sabāḥ, concerning the threats coming from Iraq and its territorial ambitions on Bahrain. This same topic was the subject of other discussions between Bahrain and Su‘ūd Arabia. Kuwait supported the Bahrain point of view and its determination to safeguard the integrity, the stability and the security of the Arabian Gulf. This gave rise to dissatisfaction on the part of Iran. The visit of the Shāh to Su‘ūd Arabia, which had been fixed for the month of February, was cancelled without any explanation or excuse being given. Both the Press and responsible Iranian authorities launched attacks and calumnies, not only against the Arab States for taking up an attitude in favour of the independence of the proposed Federation, but also, and especially, against Kuwait and its Foreign Minister because of a declaration he made to the Press. In this declaration he denounced the falsehoods of the American Foreign Minister — who was attempting to provoke discord between the Arab States by spreading reports about a supposed new alliance — and emphasised that his country would never join any non-Arab pact, but would adhere to the present-day Arab defence obligations.

The vacuum created by the withdrawal of British troops

The announcement of the withdrawal of British troops from the Far East and the Arabian Gulf region (made necessary for pressing economic and financial reasons), came as no surprise to the United States. It was the implementation of the bilateral agreement made in 1967 dealing with co-ordination between Great Britain and her ally, by which the U.S.A. undertook to fulfil its obligation to uphold Western policy in this part of the Arab world. They are also keeping a watch on British interests, in particular those connected with oil monopolies, of which the majority are American (they represent 57.6% of the capital invested in oil production in the Gulf and Su‘ūd Arabia).

In an attempt to fill the now famous "vacuum", the Americans have already despatched their agents to the region, and these individuals are "boosting" and extolling the formation of regional blocs and defensive alliances. They also sent to Bahrain a naval force consisting of one warship and two destroyers. It is a known fact that at Bahrain there are at least three military bases, including Jīr, which is an Americo-British establishment accommodating 5,000 British soldiers and 2,000 Americans. This base was one of the key points in the strategic set-up of the old Baghdad Pact. It played an important rôle at the time of the tripartite aggres-
sion of 1956 against Egypt, again, in 1957, during the revolt of the people of Oman and the struggle of South Yemen for its independence, and the action against the Bahrain nationalist movement (1956).

To fill effectively and adequately the "vacuum" in the Gulf region is thus one of the favourite projects of the imperialist-plus-neo-colonialist powers. To those should be added their ally Zionism, since Zionism is an integral part of the universal powers of evil, of under-development and oppression, aiming at retarding, if not paralysing, the revolutionary movement of the Arab people and the unification of the States on a solid foundation. On such a foundation cooperation and understanding would be put to the service of the Arab people in their struggle against economic plunder and aggression.

The serious self-examination of responsible Arab personalities and the unflinching determination of the exploited masses to reject the overlordship of the monopolies and the ambitions of their ultra-retrograde allies, are sure signs that the Arabian Gulf — the happy hunting-ground of trouble-makers — belongs to the noble, heroic people of this region, the people who, throughout their long history, have time and again suffered, and thrown off, the yoke of different imperialist powers (Greek, Roman, Mongol, Portuguese, Iranian, Dutch, French and British).

An historical purview of the area

The shores of the Arabian Gulf formed an integral part of the culture and civilization of Ancient Mesopotamia (Sumer, Lagash, Ur, Eridou, Babylon and Assur). They were the cradle of the Phoenicians, the Sumerians and the Persians, the seat of a very ancient civilization, and contained sanctuaries similar to those of the Phoenicians, which indicates, according to the Greek historian Herodotus, that the Phoenicians originally came from Bahrain. The Sumerians called this region Nitukki, the country of religion. The Greeks called it Tylos. This region was the seat of an Assyrian divinity, but because of its distance and situation it did not come under Assyrian rule. Sargon II received tribute from the King Upir. Among the Greeks this region was already famous for its cotton production. From far-off antiquity up to the present epoch the region has been the scene of the most renowned maritime, military, cultural and spiritual events and the largest and most important commercial exchanges. The stories of the Thousand and One Nights, like the legends of Gilgamesh, have made immortal one of the greatest moments in the history of thought ever known in the region.

KARMATISM

The appearance of an ethical and political movement of the name of Karmatism in the 9th Century C.E.

The Arabian Gulf has witnessed the birth and development of civilizations, the organization of States, and the flowering of philosophy and religion, better than anywhere else in the world — a splendid destiny for a wonderful people and a country surrounded by deserts and with flowing rivers. The coming of Islam to this region restored its economic prosperity, its cultural expansion and political continuity, in complete independence. Maritime navigation in the Arabian Gulf and the Indian Ocean was, by the 16th century, entirely in the hands of its people. In fact, maritime relations between the Arabian-Muslim East and India were dependent on it. During the rule of the Abbasside dynasty of Baghdad — an important period for culture and civilization — there came into being an ethical and social political movement — Karmatism — which actively supported the masses in their attempt to build up a better Arabo-Islamic society. This revolutionary movement, based on the Muslim principles of justice, equality and liberty, was the mainspring behind the great Arab Renaissance in North Africa and the East.

This movement for reform and social justice was founded by Hamdán Karmat, a Muslim thinker, and, about the 9th century, made serious efforts to put its aims into effect — to remedy the evils in Muslim society. It supported the "legitimist" Muslim authority which had been usurped by the Ummayad dynasty and did not recognize the Abbasides. Its ideology was put at the service of the Alides (the partisans of the Caliph 'Ali (d. 661 C.E.)) and exalted the return to the humanist principles of the real Islam, which encouraged classical culture. It was noted for its insistence on a methodical education comprising all the different confessions and all the ethnic and social groups. It was founded on reason, tolerance and equality, and was imbued with the spirit of the "trade-union" (a club or association of members of the same trade or profession, a kind of mutual friendly society), which fostered the creation and development of trade-guilds and the founding of universities.

The influence of this progressive movement reached Europe, where it gave rise to the formation of European craft-apprenticeships and freemasonry. It was the founder of the Arabo-Islamic Encyclopedia and contributed to the birth of the European Renaissance and the beginnings of the commune (parish) in Spain, Italy and the Balkans, that is to say, in those Christian countries in contact with Islam. This is particularly noteworthy. (L. Massignon, Opéra Minora, Vol. I.)

The movement, at first an ally of the Fatimide state of Algeria, later opposed it and founded a prosperous and durable State in the Arabian Gulf in 889 C.E. This lasted until the 12th century, when it was replaced by a local dynasty. This continued to exist until 1882 C.E. and enjoyed a relative independence vis-à-vis Turkey and the neighbouring countries. The state which it set up in this region had all the characteristics of a Muslim socialist society, but it founndered under the combined assaults of feudal states and invasions by Mongols and the Portuguese.

WESTERN COLONIALISM

The infiltration of the present-day imperialism into the Arabian Gulf by the Portuguese, the British and the French

Portuguese imperialism brought chaos, servitude and misery. Vasco da Gama achieved notoriety when he massacred the inhabitants of the Arabian Gulf and set fire to the Muslim navy. The destruction of this fleet in the Gulf of Oman and along the African coast had the most serious consequences for the European economy. In 1515, in alliance with the Shah of Persia, and led by the Portuguese admiral Albuquerque, they captured the port of Muscat and the island of Socotra, thus severing the important-traditional commercial relations with the East, Asia and Europe. This accentuated the collapse and disintegration of the Arab world, already ravaged by the wars of the Crusades and the domination of the Mongols. This domination was followed by that of the Turks. Then came European imperialism, which will eventually be overthrown by the Arab people, who have been continually struggling against this kind of tyranny, and are still doing so, even at the present day.

The infiltration of present-day imperialism into the Arabian Gulf countries began at the end of the 18th century.

AUGUST—SEPTEMBER 1968
In 1797 C.E. the British concluded a first "Treaty of Friendship" with the State of Muscat, directed principally against the ambitions of Napoleon and the enterprises of the Dutch. Under the "camouflage" of "anti-pirate warfare" (another colonialist pretext widely used to justify naval action against the notorious "corsairs" of the Mediterranean) they set up one of the bases of the "East India Company", a medium of exploitation used by British imperialism in the Far East and its extension in the Middle East. In 1833 C.E. the U.S.A. concluded another "Treaty of Friendship".

Similar treaties were concluded, by France in 1841 C.E., and the Dutch in 1877 C.E. In 1862 C.E. France agreed jointly with Great Britain to "guarantee" the independence and integrity of the territory of Muscat. The same procedures were adopted to carry out the overlordship and occupation of the other Emirates of the Arabian Gulf. With the invention of steam power and the discovery of petroleum, the "black coal", indispensable for the functioning of modern industry, the Arabian Gulf and the Arab countries were eventually to come under the domination of the colossal international oil cartels and the governments at the service of imperialism and international finance, those Machiavellian creators of the Zionist State which were the advance outposts of the enemies and the exploiters of the Arab peoples.

But the revolutionary movements of the Arab people, thanks to their struggle for national liberation and the creation of a modern Arab society, have succeeded in winning their independence and are continuing with their legitimate struggle against domination and foreign aggression. One of their great victories is, without doubt, the decision of Great Britain to withdraw her occupation troops from the Arabian Gulf in 1971 C.E. With this in mind and to conclude this résumé, let us quote the declaration of M. Nofal, Assistant-Secretary of the Arab League:

"This decision can only be a good one, both for the Arabs and Great Britain. It will enlarge the scope of the proposed co-operation and will ameliorate future Arabo-British relations."

How true it is that these important historical changes are the result of the firm determination of the Arab people, who are still menaced and are still fighting in spite of all the reverses of fortune and all the dark plots of imperialism and its allies!

### ECONOMICS OF THE ARABIAN GULF

**Kuwait.** Population: 467,000. Oil production: 114 million tons (1 metric tons per annum. Oil investment figures: American 50%, British 50%.

**Bahrain.** Population: 143,000. Oil production: 3 million tons per annum. Capital investment: 100%. American, Foreign-managed bases: Jiff, Mahra, Hamra (G.H.Q. of the British Middle East forces).

**Qatar.** Population: 16,000. Oil production: 14 million tons per annum. Investments: 23.75% British, 23.75% Dutch, 23.75% French, 23.75% American and 5%, Gulbenkian. Foreign-managed base: Dawha. Qatar was formerly under Turkish rule, later coming under British rule, following an agreement made in 1916 C.E. giving the latter the exclusive right to exploit the pearl and oil production of the region.

Dubai. Population: 80,000. Chief port of the Sahel region and commercial centre. Oil production in progress. At one time Dubai was the port used by the Arab fleet which resisted the Portuguese and British invasions.


In 1966 the total oil production in the Arabian Gulf region reached 150 million metric tons.

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**What Our Readers Say...**

Schuyler Heights, 
Lake George, N.Y., U.S.A.
13 September 1968

**THE PROPHET MUHAMMAD'S MARRIAGE TO SAYYIDAH ZAINAB**

Dear Abdul Majid,

I have been greatly interested in the article "A Critical Examination, etc." by Dr. Yusuf 'Abbas Hashimi, beginning on page 18 of the January issue of The Islamic Review. But I feel compelled to call attention to one of his statements.

With all due consideration for the erudition of the writer, the story of David's adultery with Bathsheba and his murder of her lawful husband, Uriah the Hittite, is not apocryphal. God compelled the Jews to include this true story in their permanent record, no matter how much they wished to cover the truth.

The Jews were also compelled to include in their record the story of the deceitfulness of their founder, Jacob or Israel. As someone has wisely said, God is the Hero of the Bible. All other characters are reduced to their proper status.

I hope this brief note will be published and that the integrity of the Bible will not again be so bluntly questioned. God insisted on the true record. Ginzberg's Legends of the Jews contains the apocryphal material. "The Scripture which He revealed aforetime" would never contain so gross an error.

Sincerely,

NORMAN LEWIS

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