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1

INTRODUCTION

A man is prone to become victim of a thing, he does not know.

Ghazzali

Islam is the youngest, the fastest growing, and in many ways the least complicated of the world's great monotheistic faiths.

Thomas W. Lippman, U.S. News & World

Report, 7 April 2008

Those who do not learn from history are condemned to repeat it.

George Santayana

There is no such thing as a good war or a bad peace.

Benjamin Franklin

I am astounded, frustrated and deeply pained and shaken with the magnitude of attacks and barbs from all quarters on everything Islamic—its followers, their lifestyle, their beliefs and practices, its Prophet, the Qur'an and the religion itself. And I ask myself WHY? Why is there no genuine global outcry if in the name of peace and democracy Muslim countries are invaded and occupied? Why is there no reaction (but only lip service) from the so called mandarins of peace when the Muslims (innocent civilians—men, women and children) are carpet bombed or a marriage gathering is massacred cold bloodedly through a remotely guided missile? Why don't we raise our voice when the Muslims are reduced to a status of guinea pigs before the deadly weapons of the West? Why a Muslim's life is considered

cheap and expendable whereas that of a Westerner or of a Jew considered invaluable (the compensation for each life lost was ten million U.S. dollars in the Lockerbie bombing case and was forcibly extracted from the Libyan government whereas when the U.S. forces massacred ninety innocent men women and children at one go in Afghanistan, only \$10,000 were offered as compensation, which was refused gallantly)? Why are the defenders of their homeland in Iraq, Afghanistan, etc. called ‘terrorists’ whereas the occupiers and invaders considered heroes and martyrs? Why is anything not conforming to or not in line with the Western ideology, practices and beliefs considered unacceptable or inferior? Why is the media’s role, in general, so heavily biased against Islam? Why is everything Islamic perceived as bad, loathsome, cruel, backward, crude, barbaric and inhuman? The list is unending...

There are hundreds of such questions that trouble me and I know the answer or an attempt to answer these questions would itself translate into a volume each. However, I have tried to touch upon these burning issues so that readers are made aware of how facts are twisted to suit the vested interests and how falsehood and half truths are so effectively used by the powerful political figures and media to demonize Islam.

Alas, most of us accept things according to our convenience—we generally justify our contradictory actions by giving example of others, saying so and so is doing this or that, or everyone is doing this or that. We forget that even if the whole world starts robbing it will not become right, because wrong is wrong even if everyone is doing it, and right is right even if no one is doing it. As Dr. Martin Luther King Jr once noted: “Cowardice asks the question—Is it Safe? Expediency asks the question—Is it Politic? Vanity asks the question—Is it Popular? But conscience asks the question—Is it Right? And there comes a time when one must take a position that is neither safe, nor, politic, nor popular; but one must take it because it is right.”

In this work, I take it as an obligation on my part to put some facts before the readers in the light of documentary evidence, as in the current law of evidence, ‘documentary evidence is far superior to oral testimony and cannot be overruled by witnesses or by an oath’.

In my effort to bring out the truth I have borrowed liberally from the findings and reportings of several writers and literatures of eminence. Any misinterpretation of these, if at all, is purely mine. Also, all the good that we find in this work is from Allah, The Most Gracious, and the shortcomings, if any, are surely mine.

2

TERRORISM

When it is said do not cause mischief on earth they say, we are doing it for peace...

The Qur'an – 2:11

If you want peace work for justice.

Pope Paul VI

Abstain from the shedding of blood; trust not to that; for blood that is spilt never slumbers.

Saladin

Violence done by those higher on the hierarchy to those lower is nearly always invisible, that is, unnoticed. When it is noticed, it is fully rationalized. Violence done by those lower on the hierarchy to those higher is unthinkable, and when it does occur is regarded with shock, horror, and the fetishization of the victims.

Derrick Jensen

Britain, France, America, and Russia were all co-signatories of the founding charter of the United Nations Organization and one of its principal terms states that no country has the right to intervene in the internal political affairs of another, a rule that has been repeatedly broken by the United States of America and a number of European countries.

Tim Wallace-Murphy

The word 'terrorism' has a different connotation for a different set of people. Writing about terrorism in the middle of the 1970, political historian Walter Laquer threw up his hands. He thought that providing a comprehensive definition was virtually impossible because of the great variety of circumstances in which this type of violence had appeared and the numerous and often compelling political causes whose advocate had used it. (Walter Laquer, *Terrorism Boston: Little Brown*, p. 5). Decades later and after the publication of literally thousands of articles and books on the subject, Martha Crenshaw, another leading observer, wrote that the absence of a consensual definition continue to plague those interested in studying terrorism (Martha Crenshaw, *Political Psychology*, p. 406).

For some the very idea of terrorism is a snare and delusion, a way of diverting public's attention from the failing of government, especially the American and British ones. Consider this remark: "It is clear that so-called terrorism is the logical and just resistance of the people against state terrorism, capitalism, racism, sexism and imperialism." Or in other words, "terrorism" is a semantic technique employed by government spokespersons to change the subject, a slick way of transforming the victims of injustice into its perpetrators. And there is this view that "war is terrorism of the rich on poor and terrorism is the war of the poor on the rich."

Another problem derives from the statement that "one man's terrorist is another man's freedom fighter," the point is that choosing the LABEL 'terrorist' or 'freedom fighter', depends on the point of view, the political sympathies of the observer. If you like the goals of the individual, he or she is a freedom fighter, if you don't, he or she is a terrorist. For example, George Washington (U.S.A). Menachem Begin (Israel), Bhagat Singh (India) were terrorists for the British but freedom fighters for their respective countrymen/people. Same persons, same activity but two different labels. **This lack of consensus on a**

definition implies that the debate over whether such groups are terrorists or freedom fighters remains unresolved.

Leonard Weinberg author and UN security advisor writes in his book *Global Terrorism*, “Almost everyone concedes that terrorism is a tactic, one involving the threat or use of violence. If this is true, there is in principle no reason why this tactic cannot be used by groups seeking to achieve any number of goals and objectives, including a fight for freedom or national liberation.”

The word “terrorism” entered the vocabulary of Western civilization first in French (*regime de la terreur*) and then in English during the last decade of the eighteenth century at the time of the French Revolution. In particular it came to be applied to the period of Jacobin rule (1793–94), under Robespierre, which became known as the Reign of Terror. Thousands of individuals suspected of opposing the dramatic transformation of French society then underway were executed via the guillotine. Terrorism as a kind of violent tactic enters recorded history almost two thousand years before the outbreak of France’s revolutionary upheaval. They were Zealots-sicarri who sought to provoke a Jewish uprising against Roman rule in Judea during the middle of the first century C.E. For some religious belief (to accelerate the appearance of the Messiah) the Jews wanted the Roman rule in the Holy land to end. This could be accomplished through an armed revolution. They slaughtered members of a Roman garrison who surrendered to them. They used daggers to stab to death Jewish leaders who appeared too willing to compromise with Roman rule. They also murdered individual Roman soldiers and Greek residents in and around Jerusalem and in public places during feast days or on days when large numbers of people were gathered in markets. A Zealot would appear suddenly, stab his victim in full view of a large audience, and then disappear into the crowd. The act of killing in full view of a large gathering was intended to attract the most public attention possible in an era lacking today’s means of mass communication.

The mass media in general compound the confusion by applying the term terrorist on a highly selective basis. The newspaper and television accounts often oscillate (waver between extremes of opinion or emotion) back and forth sometimes referring to a particular group as consisting of extremists, militants, fundamentalists, or terrorists depending upon exceptionally hazy criteria.

In recent times the media in general and politicians in particular have launched a campaign with devastating effect against Islam and Muslims. They have coined a phrase which stinks of their biased thinking and myopic vision. Sample this—"Not all Muslims are terrorists, but why all terrorists are Muslims?"

Very often an act by a Muslim individual or a group resulting in damage of property or loss of lives is branded as an act of Islamic terrorism. But when NSCN (Isak-Muiva), a banned terrorist organizations in the northeastern parts of India, or the LTTE in Sri Lanka, commit similar activities they are never called Christian terrorists or Hindu terrorists and their activities seldom gets such media coverage. Not even Hitler, a Christian, responsible for crimes that has no parallel in human history and who is believed to have got six million Jews killed apart from other crimes and destruction is called a Christian terrorist.

Timothy McVeigh, who aided by his friend Terry Nichols, was responsible for the single most devastating act of domestic terrorism in American history when he detonated a bomb in front of the Murrah Federal building in Oklahoma City in April 1995, which killed 169 people and injured many more. He had a right wing racist agenda and was an admirer of Hitler. He was never called a Christian terrorist. The media in a hurry had blamed the Muslims for the bombing, but later investigations proved them wrong.

And then there was this massacre of more than 90 innocents in Norway, the media spontaneously blamed the Kurds (Muslims) but when it became clear after the investigations that it was committed by a Muslim/Islam baiter, a Christian, the “Breaking News” faded into oblivion. And as usual there were no apologies.

Death and violence perpetuated by the Naxalites is never called an act of terrorism though it is the biggest threat to India’s internal security (the Indian government admits it when it says, “the most violent movement in India is Left-wing extremism and not terrorism or insurgency,” *The Telegraph*, 14 September, 2011). Instead, the human casualties and destruction are termed by the media as “Naxal violence.” One policeman/army man killed by a Muslim is front page headline, 11 policemen killed by Naxalites are “news in brief,” as if the life of a policeman killed by a “Muslim” is more important/valuable/sacred than the 11 lives killed by Naxalites.

When rich and powerful countries carpet bomb poor and weak countries (Afghanistan, Iraq, Vietnam etc.) resulting in the death of thousands of innocents, it is called ‘Collateral Damage’ and not an act of terrorism. It’s worth mentioning here the reply of Madeline Albright (in **60 Minutes** (5/12/96) when asked about the deaths of more than **half a million Iraqi children** due to the U.S sanctions against Iraq:

Lesley Stahl on U.S. sanctions against Iraq: We have heard that a half million children have died. I mean, that’s more children than died in Hiroshima. And, you know, is the price worth it? *Secretary of State Madeleine Albright:* I think this is a very hard choice, but the price—we think the price is worth it. **Double standards at its height!**

And finally a humble refutation in the following report, of those who racked their brains to come up with the vicious

idea that, “Not all Muslims are terrorists but why all terrorists are Muslims” (in other words Muslims have a monopoly over terrorism):

- The last official report of the European Union on the terrorist attacks in the continent, for the calendar year 2009 found that only 1 out of 294 successful and thwarted attacks was by a Muslim or a Muslim group!! (*The Telegraph*, 17 Feb 2011).
- As per TE-SAT 2009, EU Terrorism Situation and Trend Report the General Overview of the Situation in the EU in 2008 was as follows:

Key Findings

- During 2008, 515 terrorist attacks were carried out in the member states; 1009 individuals were arrested for terrorism related offences.
- The majority of the suspects were arrested for membership of a terrorist organisation.
- Islamist and non-Islamist terrorist groups use different methods of financing. Islamist terrorist groups generate more money than non-Islamist terrorist groups.
- The number of women arrested for terrorism-related offences remains low within the EU. Nevertheless, women play an important role as associates in supporting terrorist organisations.
- Modern communication techniques are a facilitating factor for all types of terrorist and extremist organisations. Several terrorist and extremist organisations run their own websites in different languages.
- During 2008, 359 individuals were tried on terrorism charges in the member states in a total of 187 proceedings. Twenty-nine percent of the verdicts were acquittals.

Member State	Islamist	Separatist	Left Wing	Right Wing	Single Issue	Not Specified	Total 2008
Austria	0	5	0	0	1	1	6
France	0	137	0	5	5	5	147
Greece	0	0	13	0	1	1	14
Ireland (Republic of)	0	2	0	0	0	0	2
Italy	0	0	5	0	4	4	9
Spain	0	253	10	0	0	0	263
UK	—	—	—	—	—	—	74
Total 2008	0	397	0	5	11	11	515

Also, a few careful and objective observations of famous writers/thinkers on the subject of terrorism:

Tim Wallace-Murphy says (in *What Islam Did for Us*, p. 212, Watkins Publishing, London.):

Terrorism has played its part in many conflicts and, it must never be forgotten, one man's terrorist is, as often as not, merely another man's freedom fighter. These facts have been widely recognized for many years. Terrorist attacks were an essential part of Israel's wars against the British mandate in Palestine—no one's hands are clean.

Harsh Mander writes (in *Fear and Forgiveness, The Aftermath of Massacre*, Penguin Books):

- In recent times, memory has been abused, to fuel the fires of hatred...distorted memory of falsehoods and deliberate half-truths has also been used globally to create a climate of distrust against people of the Muslim faith in the so called war on terror.
- "Terrorist attack on twin towers in New York has been used to condone indefensible military attacks on civilian populations in Afghanistan and Iraq.

Arundhati Roy writes (in *Listening to Grasshoppers*, Penguin Books):

- ... America substituted communism with Islam as its great enemy.
- Increasingly, Indian nationalism has come to mean Hindu nationalism, which defines itself not through a respect or regard for itself, but through a hatred of the other. And the other, for the moment, is not just Pakistan, it's Muslims.
- There is no terrorism like state terrorism.
- There are those who point out that U.S. strategy has been successful in as much as the United States has not suffered a major attack on its home ground since 9/11. However, some would say that what America is suffering now is far worse. If the idea behind the 9/11 terror attacks was to goad America into showing its true colours, what greater success could the terrorist have asked for? The US military is bogged down in two unwinnable wars, which have made the United States the most hated country in the world. Those wars have contributed greatly to the unraveling on the American economy and who knows perhaps eventually the American empire. Hundreds and thousands of people, including thousands of American soldiers, have lost their lives in Iraq and Afghanistan...

Krishna Kumar writes (in *Battle for Peace*, Penguin Books):

- Nationalism can hardly be declared to have become an obsolete historical force when the world's most powerful country is repeatedly reminding its own citizens (and others) that it invaded a country geographically far away from it in order to disseminate some of its own key national values, such as freedom and democracy. These values are projected as 'global' or 'universal' values in order to cover that national interests to be served by the invasion of Iraq.

- Management of the public perception of war is a significant aspect of the war industry. The focus is on delinking war from violence, in the daily news as well as in memory. A conscious effort is made to keep images and evocative descriptions confined to episodes of individual murder or rape. The scale at which murders and rapes occur in war remains hidden from popular awareness. In this enterprise of concealment, the states civil-military apparatus and the privately owned media actively collaborate in ways which can seldom be scrutinized.
- Peace is, of course, the declared goal of every war, and some wars do, at the end offer peace. However, to regard peace as an outcome of war is to take a rather skimpy and remarkably ahistorical view of peace. To begin with, wars are seldom waged in order to establish peace or conditions conducive to peace. Not one of the many wars that we have seen in the Middle East were fought without invoking the prospect of peace, justice and democracy. The recent invasion of Iraq by the US and its handful of allies was accompanied by an astounding design of supporting ideas and information. An ordinary American could hardly be expected to see through this vast smokescreen or words. Elsewhere in the world, only scholars and peace activists talked about petrol and regional control as the real reasons for the invasion, not democracy and justice in Iraq or peace in the Middle East. Ordinary people who depend on television for news had little access to such views.
- Ursula Franklin says that the social and political need for an enemy is deeply entrenched in the real world of technology as we know it today. Following the end of the Cold War and before the War on Terror had been planned and announced, Franklin had predicted that a new, credible long-term enemy would be found in order to keep public funds flowing towards war technologies.

- Seen from Gandhi's perspective, peace has become as much of a consumer good as war, and this is why those selling the instruments of war are also the vendors of peace.

CONCLUSION

In conclusion, we can say if terrorism means harming the innocents then it should be condemned on all fronts. Islam specifically prohibits the killing of innocents. The Qur'an says, *"If anyone kills an innocent it is as if he has killed the whole of mankind/humanity, and if anyone saves a life it is as if he has saved the whole of mankind."* (Qur'an, 5:32). And the Prophet (pbuh) commanded his followers against the killings of innocents, unarmed, women, children, old, priests and monks, burning of trees and destruction of crops even in times of war. A person is not a Muslim if he rejects the commandments of Allah and his Messenger (pbuh).

The **'war for peace' or 'war on terror'** is nothing but an excuse to occupy/grab Muslim lands which are rich in petroleum, gas, and other natural resources and to fulfill this agenda the politicians and power brokers stir up the emotion of the masses in the name of nationalism/patriotism, democracy and human rights. This 'war' is façade behind which the politicians hide to protect themselves from their failure in addressing much more pressing and urgent issues in hand like poverty, unemployment, foreign debts, global warming, and their misgovernance. It is a business running into billions of dollars in profits where first a country is razed to the ground and then built again by the invading country.

Isn't it "weird to insist that a phenomenon that causes an average of, say, 1,500 non-Muslim deaths a year on a planet with almost seven billion people is the world's greatest threat? Yet the people who launched the **war on terror** do say that, as do many others who built their careers by pushing the same proposition

... It may make it to the top ten global threats, but it wouldn't make it into the top three. Anybody who says this has something to sell or something to hide." (Gwynne Dyer).

So much for the champions of democracy and human rights who committed/perpetrated such atrocities and genocides as Hiroshima, Nagasaki... but then public memory is short.

3

PALESTINE

By way of deception, thou shalt do war.

Motto of the Mossad

If we thought that instead of 200 Palestinian fatalities, 2,000 dead would put an end to the fighting at a stroke, we would use much more force...

Israeli prime minister Ehud Barak, Associated Press,
16 November 2000

I would have joined a terrorist organization.

Ehud Barak's response to Gideon Levy, a columnist for the Ha'aretz newspaper, when Barak was asked what he would have done if he had been born a Palestinian.

Peace is the peace of the strong.

Yasir Arafat

O David! Verily! We have placed you as a successor on earth, So Judge you between men in truth (and justice) and follow not your desire—for it will mislead you from the path of Allah. Verily! Those who wander astray from the Path of Allah (shall) have a severe torment, because they forget the Day of Reckoning.

Al-Qur'an, 38:26

In 1192, Saladin assigned responsibility of the church of the holy Sepulcher to two neighboring Muslim families. The Joudeh were entrusted with the key, and the Nusseibeh, who had been the

custodians of the church of the holy Sepulcher since the days of Caliph Umar in 637, retained the position of keeping the door. This arrangement has persisted into modern times. Twice each day, a Joudeh family member brings the key to the door, which is locked and unlocked by a Nusseibeh.

Over the period of 27 December 2008 to the ceasefire of 18 January 2009 Gaza was bombed by land, air and sea. In just short 3 weeks, 1400 Palestinians were killed, nearly half of them children. Over 21,000 houses including schools, hospitals and even United Nations warehouses were destroyed. The scale of attacks matched that meted out to Lebanon in 1982, or indeed, during the 2006 invasion, with similar intensity, ferocity and breaches of international law. It was estimated a million and a half tons of explosives were dropped on Gaza strip. Gaza is 25 miles by 5 miles and home to 1.5 million people. 100,000 people were made homeless. Prior to this, Gaza was completely blockaded and starved for 50 days. (Ang Swee Chai, *From Beirut to Jerusalem*, p. xi, The Other Press, Kuala Lumpur).

First of all, we must realize that the events in Palestine are much more than merely a war between Arabs and Israelis. It is not only a struggle for existence and survival but also an uprising by the Palestinians to safeguard Jerusalem, the Muslims first *Qibla* (direction towards which Muslims pray), Al-Aqsa Mosque—the third holiest mosque and the Dome of the Rock, the site of the Prophet Muhammad's (pbuh) miraculous *Miraj* (Accession).

The history of this conflict can be traced back to thousands of years.

There were many generations that appeared after the Prophet Adam (peace be upon him) until the appearance of Prophet Abraham (Ibrahim) (pbuh). Abraham (pbuh) had two wives Sarah and Hagar. Hagar gave birth to Ishmael (Ismail) (pbuh) and ten years later Sarah to Isaac (Ishaaq) (pbuh). Abraham (pbuh) shifted Hagar and Ishmael (pbuh) to Arabia (Makkah) where later they built the 'Ka'abah' the first house of worship.

Isaac (pbuh) remained in Canaan (modern day Palestine). He had two sons Esau and Jacob (Yaqub) (pbuh). Jacob (pbuh) is also known as Israel, he had twelve sons (who later multiplied) into twelve tribes. However Jacob (pbuh) migrated to Egypt during his son Joseph's (Yusuf) (pbuh) royal appointment. (Jacob's sons are also known as children of Israel). After Joseph's (pbuh) appointment, the children of Israel lived in peace and security in Egypt. After the death of Joseph (pbuh) somehow their condition changed overtime, and Pharaoh (Firaun) treated them with great cruelty. God made Moses (Musa) (pbuh) His prophet during this period and ordered him to lead them out from Egypt. He went to Pharaoh (Firaun) and asked him to give up his pagan beliefs and to surrender to God, and to free the children of Israel, also called Israelites. But Pharaoh (Firaun) responded hostilely towards Moses (pbuh), and to prevent his own followers (his magicians/sorcerers) from believing in Moses (pbuh) he threatened to cut their opposite hands and feet.

Moses (pbuh) and his people fled Egypt, crossing the sea with Pharaoh and his people in hot pursuit. However, God with his miracles drowned Pharaoh and his men. This happened in approximately 1250 B.C. After escaping the Pharaoh, Moses (pbuh) and his people started settling in Palestine (Canaan), the land that was promised to Moses (pbuh) by God (Exodus 23:31). However, instead of driving out the original inhabitants of Palestine (as per Exodus, 23:31) they actually slew every male (Numbers 31:7) taking captive the women and their little ones and then killing all the women later.

The Israelites under Joshua, nominated by Moses (pbuh) at the time of his death set about trying to wipe out everything that breathed, even burning animals alive (as per Deuteronomy (20:16), "But in the cities of these people that the land your God gives you for an inheritance you shall save alive nothing that breathes."). The following verses of the Bible mentions some of the acts of violence and killing as follows:

- “When Israel had finished slaughtering all the inhabitants of Ai (a town in Palestine)... and all who fell that day were 12,000” (Joshua, 8:24–25).
- “And Joshua took Makkedah....he utterly destroyed every person in it.” (Joshua 10:28).
- “And he smote it Libnah with the edge of the sword and every person in it” (Joshua, 10: 29–30).
- “And Joshua smote it (Lochish) with the edge of the sword and every person in it.” (Joshua, 10:31–32).
- “And Joshua smote them (Haram, king of Gezer) and his people until he left none remaining” (Joshua, 10:33).

The same treatment was administered to Eglon, Hebron, Debir, Hazar and many others until all city-states falling within the boundaries of the Promised Land were utterly destroyed. **In the ocean of blood, therefore, was laid the foundation of the kingdom of Israel. That was some 3,400 years ago.**

The land taken with such bloodshed and large scale massacres failed to keep the Israelites united and degeneration set in very fast. By 1000 B.C.E. the Israelites were completely transformed people, heavily under the influence of the people they had conquered. The Israelites reverted to idolatry and ‘Yahweh’ the God of Abraham (pbuh) Isaac (pbuh) and Moses (pbuh) had now become “the God of all gods.” Laws of Torah were either forgotten or given corrupt forms. The appearance of new Prophets didn’t help either, until the advent of Prophet David (Daud) (pbuh) who became the Israeli King and created a powerful kingdom. During his and his son’s, Solomon (pbuh) reign the Israelite kingdom excelled in many fields particularly architecture. In Jerusalem Solomon (Sulayman) (pbuh) had a magnificent palace and temple build. *(After him such was the degeneration that when Jesus (Isa) (pbuh) appeared nine centuries later, he addressed them thus, “O generation of vipers, how can ye, being evil speak good things.” (Mathew 12:34)).*

However, it is quite evident that the period covering the reigns of David and Solomon was only a small bright spot in the history of Israel's continuous decline which seems to have begun with the death of Joshua. And then the final blow came from Babylon in the form of Nebuchadnezzar, who invaded Palestine and captured Jerusalem. Ten years later when the Jews revolted he came back and destroyed Jerusalem altogether, including the Solomon temple.

They had a short period of respite when the Persian King Cyrus, who after conquering Babylon, allowed the Jews to return to Jerusalem, the temple was rebuilt, the Torah rewritten, scattered Jews recalled. However, the wound inflicted by Nebuchadnezzar left a permanent scar on the Israeli psyche that can even be detected today according to some observers.

The ownership of Jerusalem meanwhile passed from Babylonians to Greeks (during Alexander's time) to Seleucids to Jews (for a short while), and finally to the Romans. Jews continued their struggle against Roman rule, and finally in 70 C.E. they revolted. The Roman governor Titus besieged Jerusalem and the revolt was crushed. Thousands of Jews were slaughtered, the city and its walls were razed to the ground, the temple of Solomon was burned and destroyed again, but this time never to be rebuilt again. However, in 135 C.E., they revolted for the last time, but the Romans after crushing the revolt expelled the Jews altogether not only from Jerusalem but also from the whole of Palestine.

The Christians in the meantime steadily grew in numbers. Roman emperor, Constantine I converted to Christianity and by the end of the 4th century Christianity had become the state religion.

A leading British commentator on comparative religion, Karen Armstrong, says that in 353 C.E. Constantius II enacted new legislations forbidding Christians to convert to Judaism and

entering on the empire's official statute books a description of the Jews as "Savage" "Abominable" and "Blasphemous." This was in addition to previous legislation that forbade intermarriage between Jews and Christians and prohibited Jews from owning any slaves, to isolate the Jews and to cripple Jewish industry. (Karen Armstrong, *A History of Jerusalem*, pp. 192–3, Harper Perennial, London).

During Emperor Justinian's (527–65) rule the destruction of Judaism became mandatory—the Jews were virtually deprived of their faith, were forbidden to hold civil or military posts, the use of Hebrew was forbidden in the synagogues, and if Passover fell before Easter, Jews were not allowed to observe the festival on the correct date. In 634, Heraklius commanded all the Jews of his empire to be baptized. (*A History of Jerusalem*, pp. 209–215).

After Rome expelled the Jews out of Palestine, Roman Christians built churches in Jerusalem and transformed it into a Christian city. Palestine remained Roman (Byzantine) territory until the seventh century, when it became part of the Persian empire for a short time. Eventually, the Byzantines reclaimed it.

In the meantime, in the deserts of Arabia a simple and honest man with an outstanding character by the name Muhammad (pbuh) was chosen as the last and final Prophet for mankind and the Qur'an as the final message of the God was revealed to him. He was a descendant of Prophet Ishmael (pbuh), the elder son of Prophet Abraham (peace be upon him). God commanded Muhammad (peace be upon him) to propagate Islam—the religion of Abraham, Moses and Jesus and of all prophets (peace be upon them all) to all of humanity. Prophet Muhammad (pbuh) died in 632 C.E., and within five years of his death in 637 C.E. an army of his friends and followers arrived outside the walls of Jerusalem.

The year 637 C.E. represents an important turning point in Palestine's history for after this it came under Muslim control

and was to remain under their control for the next 1300 years — except for a period of 88 years—until the defeat of the Ottoman rule—(The Ottoman Caliphate). This event brought peace and harmony to Palestine, which for centuries had been the scene of wars, exile, looting, and massacres. Under Muslim rule, however, its inhabitants, regardless of their beliefs, would live together in peace and harmony.

Palestine came under the control of Muslims in 637–38 C.E. under the caliphate of Umar bin al Khattab (may Allah be pleased with him). Karen Armstrong, in her book *A History of Jerusalem, One City, Three Faiths*, describes the capture of Jerusalem by Umar (may Allah be pleased with him) in these terms, “the Patriarch Sophronius rode out of the city to meet Umar and then escorted the caliph back into Jerusalem. Umar also expressed the monotheistic ideal of compassion more than any previous conqueror of Jerusalem. He presided over the most peaceful and bloodless conquest that the city had yet seen in its long and often tragic history, once the Christians had surrendered, there was no killing, no destruction of property, no burning of rival religious symbols, no expulsions or expropriations and no attempt to force the inhabitants to embrace Islam.”

While Byzantine Emperors had outlawed the Judaism and forced the Jews to the point of baptism, Umar invited them to settle in Jerusalem. The Muslims had not only liberated them from the oppression of Byzantium but had also given them rights of permanent residence in their holy city. “Unlike Christianity which tried to suppress all rival religions, Islam from its very inception maintained a great degree of tolerance towards other faiths, so that members of all three great monotheistic religions of the world were able to live together in relative peace and harmony under the benevolent rule of Islam. The Jews for example, who were being hounded to death or treated as second class citizens in Christian Europe enjoyed a rich cultural renaissance of their own and like the Christians, were allowed full religious liberty

throughout the Islamic Empire.” (Tim Wallace Murphy, *What Islam Did for Us*, p. 2, Watkins Publishing, London).

This peace and harmony lasted until the crusaders invasion in the 11th C.E. Following Pope Urban II's call on 27 Nov 1095 at the council of Clermont, more than 100,000 Europeans set out for Palestine to free the Holy land from the Muslims and find the fabled wealth of the east. They reached Jerusalem in 1099. The city fell after a siege of nearly five weeks. When the crusaders moved in, they carried out a savage slaughter. For three days the crusaders systematically slaughtered about forty thousand inhabitants of Jerusalem and occupied their houses. Ten thousands Muslims who had sought sanctuary on the roof of the Aqsa Mosque were brutally massacred, and Jews were rounded up into their synagogue and put to the sword. There were scarcely any survivors. The streets literally ran with blood. “Piles of heads, hands and feet were to be seen,” says an eyewitness Raymond of Aguiles (a crusader) with no shame, He says, “if I tell the truth it will exceed your powers of belief. So let it suffice to say this much at least, that in the Temple and the porch of Solomon, men rode in blood up to their knees and bridle reins.” The peace and harmony in Palestine which had lasted since Umar ended in a terrible slaughter.

The crusaders made Jerusalem their capital and established a Latin kingdom stretching from Palestine to Antioch. It was under their occupation for only 88 years, when Saladin defeated them at the Battle of Hattim in 1187. Three months after the Battle of Hattim (2 October 1187), Saladin entered Jerusalem. In contrast to the crusaders “liberation” of Jerusalem, Saladin did not touch one Christian in the city, he merely ordered some Latin Christians to leave Jerusalem. The orthodox Christians who were not crusaders were allowed to stay and worship as they chose. Saladin conquered the city according to the highest Islamic ideals, he did not take revenge for the 1099 massacre.

Saladin also invited the Jews to come back to Jerusalem, from where they had been almost entirely excluded by the crusaders.

He was hailed throughout the Jewish world as a new Cyrus.” (*A History of Jerusalem*, pp. 274–298).

Stanley Lane-Poole writes, **“Fortunate were the merciless, for they obtained mercy at the hands of the Muslim sultan...”** and **“If the taking of Jerusalem were the only fact known about Saladin, it were enough to prove him the most chivalrous and great-hearted conqueror of his own, and perhaps of any age.”** (Stanley Lane-Poole: *Saladin and the Fall of the Kingdom of Jerusalem*, p. 215, The Other Press, Kuala Lumpur).

French historian Reve Grousset writes about Saladin:

It is equally true that his generosity, his piety, devoid of fanaticism, that flower of liberality and courtesy, which had been the model of our old chroniclers, won him no less popularity in Frankish Syria than in the lands of Islam.

The fall of Jerusalem into Muslim hands was a severe blow to the Jews who were waiting for a messiah (Prophet) as is prophesized in the Torah. That this prophecy had already come true in the form of Prophet Muhammad (pbuh) was something they rejected only on the ground that he was not a Jew (from Isaac’s side) but an Arab (from Ishmael’s side) (peace be upon them). Totally frustrated although well tolerated, the Jews slowly began shifting to Europe.

It was under Muslim influence, historians acknowledge, that the growing Christian kingdoms of Europe learned to tolerate the Jews who laid their foundation in Europe. Without land they became artisans and tradesmen, they also took charge of the trade of usury (interest) which was banned for the Christians by the church and were soon controlling trade and commerce to the envy of the Christians.

It was not long, before the Jews discovered that they were not wanted in Europe. A wave of anti Jewish feeling swept through the whole of Western Europe. By the end of thirteen century,

Jews were completely expelled from Britain and France. The whole of 14th century witnessed wild massacres of Jews in Spain, a place where they had enjoyed a lot of freedom and peace since the coming of Muslim armies in the 8th century and the subsequent Muslim rule for about 800 years. In 1496, they were expelled from Portugal as well. Thereafter, many adopted Christianity. Some went to Eastern Europe while some opted to go to Muslim Turkey where once again they were well tolerated (they are still there in large numbers).

With the dawn of the 19th century the government and people of Western Europe learnt to tolerate their existence as small minorities. Enterprising Jews took advantage of the situation to move in and carve a place for themselves in the fast growing industrial economy. But the large masses living in Eastern Europe, Romania, Hungary, East Germany Poland and Russia were assigned to ghettos, discriminated against and hated by the sons of the Renaissance. The Jews accepted their lot with quiet suffering, waiting for the messiah who would lead them to final triumph over the ‘infidels’ and get them back the promised land—Palestine. They finally saw their opportunity when Palestine came under British occupation with the defeat and end of the Ottoman Empire and caliphate in 1917. With this target firmly in mind the Jews began exercising their influence in the European press for a homeland in Palestine. For which they coined a slogan, **A land without people for a people without land**. They would not miss any occasion /opportunity to suggest to the British and French that with their withdrawal sooner or later given the Arab temper all previous exercises carried out to break up the Ottoman empire and Muslim unity would come to naught if a friendly people such as Jews were not left behind in firm control at the heart of Middle East—Palestine. Gradually the idea of a permanent western outpost in the Middle East caught the imagination of politicians in Europe and plans began being laid down to transform the fantasy into reality. Europe had at last found a “Final Solution” to the Jewish problem.

In 1917, England announced in its Balfour Declaration that His Majesty's government views with favor the establishment in Palestine of a national home for the Jewish people... in Palestine. The Balfour Declaration was bitterly opposed by Edwin Montagu, the only Jewish member of the British cabinet at the time. Montagu registered his profound disagreement with Balfour and with the philosophy of Zionism in general. Reflecting on Balfour's promise, Montagu wrote, "I do not know what this involves, but I assume that it means that Mahommedans (Muslims) and Christians are to make way for the Jews and that the Jews should be put in all positions of preference and should be peculiarly associated with Palestine in the same way that England is with the English or France is with the French, that Turks and other Mahommedans in Palestine will be regarded as foreigners, just in the same way as Jews will hereafter be treated as foreigners in every country but Palestine. Perhaps also citizenship must be granted only as a result of a religious test." Such a test, he added, "seems to me to be only admitted by those who take a bigoted and narrow view of one epoch of the history of Palestine, and claim for the Jews a position to which they are not entitled." (Saree Makdisi, *Palestine Inside Out, (An Everyday Occupation)* p. 238, W. W. Norton & Company, New York, London).

There were mainly four factors that led to the creation of the state of Israel. The first is the disunity among the Arabs/Muslims (who were bitten by the bug of nationalism, which is how Tunisia, Algeria, Morocco, Libya, Sudan, Syria, Lebanon, Jordan, Iraq and all other states of the Gulf including the Yemen were created), which made it easy for the Westerners to create their colonies on Arab lands. The second is the conspiracy and futuristic plan of the US, Europe and even Russia to have a friendly state (Israel) in the midst of oil-rich Arabs to create pressure and blackmail them as and when required. The third reason is the relentless persecution of Jews by the people of Europe, and the fourth is the Jewish belief in the 'promised land' that Yahweh (God) had promised to Prophet Abraham (pbuh) (Genesis,17:8).

The greatest hurdle in the creation of Israel was, however, the fact that the Palestine that everyone spoke of was not an empty stretch of land. A survey carried out in 1917 showed that it was inhabited by 700,000 people, 92% Arabs and 8% Jewish. Of the total land area of 26,320,000 acres the Jews owned less than 1% at the beginning of the 20th century.

In 1919 King-Crane Commission appointed by the US President Wilson, report...“No British officer, consulted by the commissioners, believed that the Zionist program could be carried out except by force of arms.” They warned, “The officers generally thought a force of not less than fifty thousand soldiers would be required even to initiate the program. That in itself is evidence of a strong sense of the injustice of the Zionist program.” (*Palestine Inside Out*, pp. 240–1). Despite such great obstacles and impending injustice the US went ahead.

Having received the official support of the Balfour Declaration the Zionist began to encourage Jewish migration to Palestine, even by force when necessary. Approximately 100,000 Jews migrated to Palestine between 1920–29.

The Zionist organizations had complete control over this migration. Jews who set foot in Palestine were met by Zionist groups, who determined where they would stay and what type of work they would do. As a result the Jewish population in Palestine recorded extensive growth in terms of numbers and settlements. According to official records, the number of Jewish immigrants to Palestine increased from 100,000 in the 1920s to 232,000 in the 1930s. (Royal Institute of International Affairs, Great Britain and Palestine, (London, Chatham House:1946) p. 61). As of 1939, the Palestinian population of 1.5 million included 445,000 Jews. Their numbers, which had represented just about 10% of the population 20 years earlier, now accounted for 30% of the population. Jewish settlements also expanded rapidly, and

by 1939 the Jews owned twice the amount of land that they had owned in the 1920s. As of 1947, there were 630,000 Jews in Palestine and 1.3 million Palestinians. On November 29, 1947 a resolution was hurriedly presented by Britain and passed in the newly formed United Nation Organization (under the western influence, that it still is) partitioning Palestine into Jewish and Arab states. All western countries, including Russia voted in favor in the count of 33 to 13 with 10 abstention.

The killing of millions of Jews by Hitler created a strong wave of sympathy for Jews and helped them strengthen the creation of Israel.

Before the Israeli government was founded, a reign of terror was let loose by the Jewish terrorist organizations the Haganah, Irgun and Stern gangs, and were responsible for removing the Palestinians from their lands. These terrorist organizations prior to 1948, and the Israeli army after 1948, conducted a terrorist campaign on Arab civilians. Menachem Begin, the Irgun's leader and a future prime minister of Israel played a key role in this campaign and killings of innocent Palestinians. Some of the massacres/killings perpetrated by the Israeli army and terrorist organizations are described briefly below.

The King David Hotel Massacre, 1946 (92 dead)

This attack was carried out by the Irgun terrorist organization. A total of 92 people consisting of Britons, Palestinians, and Jews were killed, and 45 seriously injured.

Baldat Al-Shaikh Massacre, 1947 (60 dead)

Sixty Palestinians, among them women, children and the elderly, lost their lives in sleep as a result of this attack, which was carried out by Zionist terrorists. The attack began at 2:00 am and lasted for 4 hours.

Yehida Massacre, 1947 (13 dead)

At Yehida, one of the first Zionist settlements, Zionist assailants dressed as British soldiers opened fire on Muslims.

Khisas Massacre, 1947 (10 dead)

Two cars full of Haganah terrorists entered the village of Khisas on the Lebanese border and opened fire on everyone who crossed their paths.

Qazaza Massacre, 1947 (5 children dead)

Five children lost their lives in this episode, in which Jewish terrorists attacked a house randomly.

The Seminamis Hotel Massacre, 1948 (19 dead)

In an operation aimed at making the Palestinians uneasy and forcing them out of Jerusalem, a group of Jewish terrorists directed by Israel's first president, David Ben Gurion, blew up the hotel. Nineteen people were killed.

Naser al din Massacre, 1948

A group of Jewish terrorists dressed as Arab soldiers opened fire on those people who left their home to greet them. Only 40 people escaped the carnage, and the village was wiped off the map.

The Tantura Massacre, 1948 (200 dead)

Tantura was the site of 'one of the biggest massacres' of Muslims in 1948, according to Israeli historian Teddy Katz.

The Dahmash Mosque Massacre, 1948 (100 dead)

Israeli 89th Commando Battalion led by the future Minister of Defense Moshe Dayan, announced to the villagers that they would be safe only if they assembled at the mosque. However, the 100 Muslims who sought refuge there, were slaughtered. The terrified residents of Lydda and Ramalah abandoned their

lands. Approximately 60,000 Palestinians emigrated, and 350 more died en route due to hardships.

Dawayma Massacre, 1948 (100 dead)

A majority of those killed had assembled at the mosque for Friday prayers. Women were raped during the attack, and homes were dynamited with people inside them.

Houla Massacre, 1948 (85 dead)

Israeli soldiers forced 85 people into a house and then set it on fire. Afterwards, most of the terrified residents fled to Beirut. Of the 12,000 original residents of Houla, only 1200 remained.

Salha Massacre 1948 (105 dead)

After residents of the village were forced into the mosque the people were fired upon until not a single person remained alive.

Deir Yassin Massacre, 1948 (254 dead)

This is one of the many such incidents and was carried out by the terrorist gang Irgun and Stern on the night of April 9, 1948. The Red cross and United Nations investigations conducted at the scene showed that houses were set on fire and that all people trying to escape the flames were shot dead. During the attack, pregnant women were bayoneted in their abdomens while still alive. The victim's organs were mutilated, and even children were beaten and raped. Throughout the Deir Yassin massacre, 52 children were maimed under the eyes of their own mothers, and then they were slain and their heads cut off. More than 60 women were killed and their bodies mutilated. An eyewitness related the incident of a soldier grabbing her sister who was nine months pregnant, pointed a gun at her neck, emptied its bullets into her body, took a knife ripped open her stomach and took out the slaughtered child. (Massacres Committed by the Jews in Palestine, www.hatedbooks.com/book/2.htm.)

Not satisfied with just the massacre, the terrorists then rounded up all the women and girls who remained alive, removed all their

clothes, put them in open cars, driving then naked through the streets of the Jewish section of Jerusalem. During the course of the attack most of the girls had been raped before their execution, and the boy's genitals had been cut off. The Deir Yashin massacre was carried out under the direct leadership of Menachem Begin, the future Prime Minister of Israel. Begin described this inhuman operation in these words, "The massacre was not only justified but there would not have been a state of Israel without the 'victory' at Dier Yassin" (Palestinian History. <http://www.nilemedia.com/Topics/History>). He was later awarded Nobel prize for 'peace.'

Israel proclaimed independence at one minute past midnight May, 15, 1948—one day before the slated British withdrawal (the job of assisting the Jews completed). Ten minutes later United States of America announced its recognition of the state of Israel. Soviet Russia was next. This is how the state of Israel was created in the ocean of blood with large scale massacres, a striking resemblance of what happened when its first kingdom was laid more than 3000 years ago.

With the recognition of the state of Israel by the superpowers, Israel immediately began to flush out Palestinians in order to make room for fresh arrival of Jews and to gain absolute majority in the territories occupied so far. Another reign of terror was let loose on the Palestinians.

More than 400 villages were wiped off the map during 1948–49. During this time the number of Palestinians living in 500 cities towns and villages dropped from 950,000 to 138,000 as a result of attacks and massacres. Some were killed, others were thrown out. The property left behind by the Palestinians was seized by the Jews, and allotted to Jewish agencies for construction. At the site of Lifta, for example, now stands the Israel Knesset and the new Hilton Hotel. Moshe Dayan is reported by an Israeli newspaper *Haaretz* (April 4, 1969) as saying to the students of the Haifa Technical School in an address: "There is not a single Jewish

village in this country that has not been built on the site of an Arab village...” In 1948, several thousand fully furnished private houses were forcibly taken over by the Israelis, although the Palestinian owners still hold the title deeds for these properties.

In this way the Jews seized/occupied the properties of the Palestinians. Until 1947, Jewish land ownership in Palestine was 6%. By the time the state of Israel was formally established, it had sequestered 90% of the land.

Approximately 850,000 Palestinians who could not stand this oppression and cruelty left their land and homes behind and settled in the West Bank, the Gaza strip, and along the borders of Lebanon and Jordan. More than a million Palestinians still live in those refugee camps while another 3.5 million live as refugees far away from their homeland. This is how the Jews paid back their benefactors (Palestinians/Muslims). Those who wanted to return to their homes were not allowed to do so—not even today. The U.N. mediator in Palestine, Count Folke Bernadotte, pleaded with the Israeli government to allow even some of the refugees, already suffering terrible conditions in makeshift camps, to return to their empty homes. “It would be an offence against the principles of elementary justice if these innocent victims of the conflict were denied the right to return to their homes while Jewish immigrants flow into Palestine and, indeed, at least after the threat of permanent replacement of the Arab refugees,” Bernadotte wrote. He was shortly afterward assassinated (on 17 September 1948) by the Stern gang under the leadership of future Israeli Prime minister Yitzhak Shamir, and discussion of the fate of the refugees was deferred indefinitely. (*Palestine Inside Out*, p. 255–6). Expelling the Palestinian population in time of war was one thing; not letting them return (in time of peace) quite another, especially since United Nations General Assembly Resolution 194 demanded so, in December 1948, that “the refugees wishing to return to their homes... should be permitted to do so...” “It was not the brutality and horrors of war that haunted the departing refugees and nurtured

their hatred,” writes Meron Benvenisti, “but an abiding sense of injustice of their being barred from returning home.” (*Palestine Inside Out*, p. 253–4).

Well this is not the end of the Jewish atrocities; they continue unabated even today. Some of them are listed as under.

The Massacre at Qibya, 1953 (96 dead)

The “101” unit that killed 96 civilians, majority of who were women and children, was led by Ariel Sharon, another future Prime minister of Israel. He later said, “The order was utterly clear: Qibya was to be an example to everyone.” (*The Memoirs of Ariel Sharon*, Beirut, Maktabat Bisan, 1991, p. 110.). Ralph Gorman, the editor of the famous Catholic journal *The Sign*, explained his thoughts as follows: “Terror was a political weapon of the Nazis. But the Nazis never used terror in a more cold-blooded and wanton manner than the Israelis in the massacre at Kibya.” (Massacres Committed by the Jews in Palestine, (www.hatedbooks.com/book/2.ht))

Kafr Qasem Massacre, 1956 (49 dead)

In October 29, 1956, 49 innocent civilians, men, women and children were brutally murdered.

Khan Yunis Massacre, 1956 (275 dead)

The Israeli soldiers who attacked the refugee camp in Khan Yunis, murdered 275 people. UN officials who conducted an onsite investigation discovered that victims who had been shot in the back of the head had their hands tied. (Michael Palumbo, *Imperial Israel*, London, Bloomsbury Publishing, 1990, pp. 30–32; citing U.N. General Assembly: Official Record, 11th Session Supplement).

The Massacre in Gaza City, 1956 (60 dead)

In this attack, Israelis killed 60 people, including women and children.

Fakhani Massacre, 1981 (150 dead)

As a result of Israeli air attack on this Lebanese region, 150 people died and 600 were wounded. (Israeli Massacres: www.ummah.net/unity/palestine/massacres.htm).

Sabra and Shatilla Massacre, 1982 (2000-plus dead)

Israel's attack on refugee camps of Sabra and Shatilla during the invasion of Lebanon in 1982 will go down in history as one of the worst acts of Israeli genocide ever committed. During the attack more than 2000 people, mostly women and children were murdered. Subsequent research and investigation showed that Ariel Sharon, at that times Israel's defense minister was responsible for the operation. Due to this attack he is still known as The Butcher of Sabra and Shatilla.

Journalist and Middle east expert Robert Fisk reported on the horrifying scenes he saw immediately after the attack in an article written after Sharon was elected Prime Minister: "For everyone who stood in the Sabra and shatilla refugee camps in Beirut on 18 September 1982 his (Ariel Sharon) name is synonymous with butchery; with bloated corpses and disemboweled women and dead babies, with rape and pillage and murder ...just up the lane, I came across two women sitting upright with their brains blown out, next to a cooking pot ... one of the women appeared to have had her stomach slit open. A few meters away, I discovered the first babies, scattered across the road like rubbish... then there was this pretty girl, her head surrounded by a halo of clothes pegs, her blood still running from a hole in her back." (Robert Fisk, *The Legacy of Ariel Sharon*, *The Independent*, February 6, 2001). Most of the murdered women had been raped. Pregnant women had been sliced upon so that their babies could be ripped out. Children barely 3 or 4 years old had been murdered in front of their parents.

A news report about the massacres appeared in the French *Le Monde* newspaper on February 13, 2001. Nihad Hamad a sur-

vivor describes what happened: "...a woman's screams pierced the silence. Her hair was tangled mess, her tattered clothes covered in blood. She had the manner of someone who had lost her mind. At her feet were children whose throats had been slit... after they finished their work at the camps, they finished their dirty work at the Gaza Hospital. They dragged the doctors, nurses, and wounded out of the hospital and killed them. We learned that between 3,000 and 3,500 people had been killed."

The Ibrahimi Mosque Massacre, 1994 (29 dead)

'On 25 February 1994, one of the settlers from Kiryat arba, Baruch Goldstein (born and raised in Brooklyn, as is the case with a sizeable proportion of the settlers in Hebron and elsewhere in the West bank), stormed into the Ibrahimi Mosque during prayers. He opened fire on the worshipers with his assault rifle, which most settlers carry with them at all times. He killed 29 Palestinians and wounded dozens of others before unarmed Palestinians managed to overcome him and beat him to death. Ever since the massacre, Goldstein has been something of a saint... "Here lies the saint, Dr Baruch Keppel Goldstein" his tombstone in Kiryat arba reads, "blessed be the memory of this righteous and holy man, may the Lord avenge his blood, who devoted his soul to the Jews, Jewish religion Jewish land. His hands are innocent and his heart is pure. He was killed as a martyr of God on the 14th of Adar, Purim, in the year 5754 (*Palestine Inside Out*, p. 219).'"

Qana Massacre, 1996 (109 dead)

More than 100 people lost their lives in the Qana refugee camp when it was bombed by the Israeli air force. A UN inspection team determined that the massacre was deliberate.

The Jenin Refugee Camp Raid/Massacre, 2002 (52 dead)

What was referred to as "The Second Massacre of Sabra and Shatilla" was the raid against the Jenin refugee camp. This refugee camp has been set up for Palestinians driven off their

land in 1948. Justine Higgler of *The Independent* severely criticizes the world's turning a blind eye to this overt massacre in his article "The Camp that Became a Slaughterhouse." He writes: For nine days, Jenin camp, spread over a square kilometer and home for fifteen thousand Palestinians was the target of the Israeli helicopters and tanks that rained down rockets and shells into the camp. The wounded were left to die. The Israeli army refused to allow ambulances in to treat them, which is a war crime under the Geneva Convention. The Red Cross has publicly said people have died because Israel blocked the ambulances. The Israeli authorities may be able to hide the evidence but they cannot silence the stories that have been pouring out of those who managed to escape the carnage in the camp... Munir Washashi bled to death over several hours after a helicopter round came through the wall of his home. When an ambulance came for him, Israeli soldiers shot at it. Munir's mother, Maryam, ran into the streets screaming for help for her son and was shot in the head by Israeli soldiers. (*The Independent*, April 14, 2002).

While speaking to the Israeli Knesset the then Foreign Minister Shimon Peres admitted that the Israeli army had committed a massacre: "When the world sees the picture of what we have done there, it will do us immense damage... There is no justification for causing such great destruction." ("Peres Calls IDF Operations in Jenin a Massacre," *Ha'aretz*, April 9, 2002).

When the United Nations assembled a high-level team to investigate the charges of war crime in Jenin, the Israelis at first stalled it, then they refused to cooperate, then they refused access to the U.N. team altogether; the United States threatened to use its veto (*as always*), Kofi Annan disbanded the team and that was end of that. (*Palestine Inside Out*, p. 183).

Another shocking display of unparalleled barbarianism was witnessed by a journalist on assignment in Khan Younis (Gaza) in 2001. The *New York Times* reporter Chris Hedges witnessed Israeli soldiers not just firing at Palestinian demonstrators, but

actually taunting Palestinian children and then killing them as they got within firing range:

‘It is still. The camp waits, as if holding its breath. And then, out of dry furnace air, disembodied voice booms in Arabic, “Where are all the dogs of Khan Younis? Come! Come!” I stand up. I walk outside the hut. The invective continues to spew, “Son of a bitch!” “Son of a w****!” Your mother’s c****!” Provoked, the boys dart in small packs up the sloping dunes to the electric fence that separates the camp from the Jewish settlement. They lob rocks toward two armoured jeeps parked on top of the dune and mounted with loudspeakers. Three ambulances line the road below the dunes, in anticipation of what is to come. A percussion grenade explodes. The boys, most no more than ten or eleven years old, scatter, running clumsily across the heavy sand. They descend out of sight behind a sandbank in front of me. There are no sound of gunfire. The soldiers shoot with silencers. The bullets from the M-16 rifles tumble end over end through the children’s slight bodies. Later in hospital I will see the destruction: the stomach ripped out, the gaping holes in limbs and torsos.

Yesterday at this spot the Israelis shot eight young men, six of whom were under the age of eighteen. One was twelve. This afternoon they kill an eleven year old boy, Ali Murad, and seriously wound four more...

Children have been shot in other conflicts I have covered—death squads gunned them down in El Salvador and Guatemala, mother and infants lined up and massacred in Algeria, and Serb snipers put children in their sights and watched them crumble onto the pavement in Sarajevo—but I have never before watched soldiers entice children like a mice into a trap and murder them for sport.” (*Palestine Inside Out*, p. 266).

The cruelty and brutality described here has occurred continuously on Palestinians on Palestinian soil for the past 65 years. Moreover, the incidents cited above are merely those massacres/acts of brutality during which many Palestinians lost

their lives in a single day. Beyond these, several people have been killed or maimed everyday for years. And everyday houses are still destroyed, olive and date orchards are uprooted (sometimes they take away the whole trees with roots to plant it in area of their choice), agriculture land—the means of livelihood are taken over—thus forcing them to become laborers. The few small farms that the Palestinians still own are subjected to frequent attacks by settlers, who burn and cut down all the trees they can find. Clearly, Israel's ultimate goal is to intimidate the Palestinians, drive them off their land, and bend them to their will through a systematic policy of ethnic cleansing.

The WFP, the UNO world food programme agency, filed an official complaint against the Israeli army for its deliberate destruction of more than five hundred tons of food aid donated by the European commission. This food, stored in Gaza, was meant to be distributed to 42,000 needy people. On 3 Dec 2002 soldiers surrounded the building with armoured vehicles, put down sticks of dynamite and, despite the protests of the people in charge, who asked to be allowed to remove the food first, blew it up. During the operation two Palestinian civilians who tried to intervene were killed and 20 injured. These are not isolated or accidental acts. On 30 January 2003, two tanks and two bulldozers razed the al-Menara food market in Hebron— a city under curfew in which a large proportion of the population are going hungry (Kenize Mourad, *Our Sacred Land*, pp. 104–5 Oneworld Publications, Oxford).

“To understand what is going on (in Palestine), one has to have waited for hours behind a checkpoint, in the scorching heat, amid lorries of rotting vegetables and stalled ambulances, listening to mothers pleading with implacable, sometimes mocking soldiers to let their sick child through; one has to have seen the father turning away to weep for his eight year old son, killed while running after an escaped chicken; or the little boy paralysed in a hospital bed, explaining that he was on his way

back from school when three soldiers ‘shot him for fun.’” (*Our Sacred Land*, p. 2).

The entire world looks on as this community is murdered, as it is subjected to blatant genocide. For some reason, most governments have, and continue to, ignore these brutal and inhuman practices and apply no sanctions (as they do very often against those/states that does not suit or fulfill their vested interest) other than the occasional “condemnation.”

WHY DO ISRAELIS HATE PALESTINIANS?

In an answer to the above, Ilan Pappé, a famous Jewish academic has the following to say:

“It is the fruits of a very long process of indoctrination starting in the kindergarten accompanying all Jewish boys and girls throughout their life. You don’t uproot easily such an attitude which was planted there by a very powerful indoctrination machine, giving a racist perception of the other, who is described as primitive, almost non-existing, hostile—he is hostile, but the explanation given is that he was born primitive, Islamic, anti-Semite, not that someone has taken his land.” (“An Interview of Ilan Pappé,” November 29, 1999. <http://msanews.mynet.net/scholars/loos/pappe.html>).

Such indoctrination is evident in the speeches/sayings of their leaders.

Heilburn (the chairman of the committee for the re-election of General Shlomo Lohet, the Mayor of the Tel Aviv): “we have to kill all the Palestinians unless they are resigned to live here as slaves.” (Ralph Schoeman, *The Hidden History of Zionism*, Veritass Press, 1988).

Former Prime Minister Ehud Barak: “I don’t care how many Palestinians have died. The only thing I care is the security of my people.” (*Zaman*, Turkish daily, 14 October 2000).

Eitan (a general in the Israeli army): “We don’t regret anything that we have done. Our soldiers have been given the order to fire on the Palestinian protesters. We must drive fear into their hearts by firing at their chests and heads.” (*Zaman*, Turkish daily 14, October 2000).

Rabbi Ovadia Yosef (considered one of the “learned men” of the right-wing Shas Party, a partner in Sharon’s National Unity coalition): “It is forbidden to be merciful to them, you must give them missiles, with relish—annihilate them. Evil ones, damnable ones.” (*The Times*, Tuesday 10 April 2001).

In 1975 following the United Nation’s approval of a resolution describing Zionism as a type of racism, Yitzhak Shamir the famous Israeli leader revealed how he viewed not only the Palestinian people, but all the other people of the world as well. “It is unacceptable that nations made up of people who have only just come down from the trees should take themselves for world leaders... How can such primitive beings have an opinion of their own?” (*Yehidot Ahronot*, November 14, 1975).

Sharon has made no secret of his policy: when he came to power, he declared: “We need to build more and more settlements so that it will impossible to give the territories back to Palestinians people.” Benny Allon, a minister in the government, said, “We must make their life so difficult that they will leave of their own accord.” (*Our Sacred Land*, pp. 14–15).

In a press statement, Sharon said, “We must cause them losses, casualties, so that they understand they will gain nothing...” (*The Economist*, March, 7, 2002).

VIEWS OF SOME PROMINENT JEWS

It is not that Israel’s policies are endorsed by all, criticism for its actions have been quite forthcoming from some eminent Jews as well.

Prof. Jonathan Sacks, Britain's Chief Rabbi, in an interview, published in *The Guardian* on August 27, 2002, sternly criticized Israel, arguing that the country was adopting a stance "incompatible" with the deepest ideals of Judaism, and that the current conflict with the Palestinians was corrupting Israeli society. He says, "I regard the current situation as nothing less than tragic. It is forcing Israel into postures that are incompatible in the long run with our deepest ideals." He adds, "there are things that happen on a daily basis which make me feel very uncomfortable as a Jew." He notes that Israelis, "who have lived centuries in dispersion, should very well understand the plight of Palestinians; you cannot ignore a command that is repeated 36 times in the Mosaic books—you were exiled in order to know what it feels like to be an exile."

Israel Shehak, a Polish born Jewish chemistry professor who spent 40 years in Israel and passed away in 2001, criticizes Israel's Zionist anti-human rights policies. In his book *Jewish History, Jewish Religion and the Weight of Three Thousand Years*, he describes the extent to which Zionism constitutes a threat to humanity: "In my view, Israel as a Jewish state constitutes a danger not only to itself and its inhabitants, but to all Jews and to all other peoples and states in the middle east and beyond."

An Israeli lawyer, Lea Tsemel says, "The Palestinians did not know what hate was. We taught them. We are good teachers..." (*Our Sacred Land*, p. 114).

She became a Palestinian sympathizer because she says she is "neither blind nor deaf to what is going on around me...., I volunteered for army service when I was 22 years old. I had the rock solid belief that Israel wanted peace but that we were forced into fighting the Arabs because they wanted to drive us into the sea. But when I saw the way in which these people, including elderly people, women and children, were forced out of their homes, terrorized and mistreated, with the obvious aim of making them flee to Jordan, I understood that Israel was not seeking

peace. The Arabs had so little with which to protect themselves and Israel clearly had the means of imposing peace but did not want to do so, finding pretexts to annex the territories. I found the violence and humiliation that we inflicted on the Palestinians intolerable” (*Our Sacred Land*, p. 225).

Michel Warsawski, who has been a campaigner for Israeli-Palestinian peace since 1968, and is president of the Alternative Information Centre in Jerusalem says: “The perversity of the Israeli approach is that they have wiped out the whole history of what happened before the invasion and occupation, with its succession of cruelties and humiliations. They use a volley of stones as a pretext, saying, ‘We have been attacked, we need to defend ourselves,’ while saying nothing about the fact that this attack is nothing but a response, and a very weak one at that, to a much greater aggression. What they are doing is so huge that if one analysed what has happened, from the beginning, one would not believe it; the imbalance of power and of actions is so great that one cannot understand why the world does not see the screaming injustice of it. The Palestinian are helpless at getting information across while the Israelis are past masters in the art of propaganda and media manipulation.”

Israeli filmmaker Moshe Misrahi says, “It’s true that if I were a Palestinian, I would find it unjust if people came to my home, asked if they could rent a room, to which I agreed, asked if they could rent another, to which I also agreed, then rented the whole house and ended up taking over and driving me out.” (*Our Sacred Land*, p. 203).

Yitzhak Frankenthal, chairman of the Families Forum, made the following speech at a rally in Jerusalem on 27 July 2002, outside the Prime Minister’s residence: “... My beloved son Arik was murdered by a Palestinian... it is unethical to kill innocent Israeli or Palestinian women and children. It is also unethical to control another nation and lead it to lose its humanity. It is patently unethical to drop a bomb that kills innocent Palestinians.

A nation that cannot draw a line is doomed eventually to apply unethical measures against its own people. The worst in my mind is not what has already happened but what I am sure one day will. And it will—because ethics are now being twisted and the political and military leadership does not even have the most basic integrity to say, “We are sorry.” We lost sight of our ethics long before the suicidal bombings. The breaking point was when we started to control another nation. My son Arik was born into a democracy with a chance for a decent, settled life. Arik’s killer was born into an appalling occupation, into an ethical chaos. Had my son been born in his stead, he may have ended up doing the same. Had I myself been into the political and ethical chaos that is the Palestinian’s daily reality, I would certainly have tried to kill and hurt the occupier; had I not I would have betrayed my essence as a free man. Let all the self-righteous who speak of ruthless Palestinian murderers take a look in the mirror and ask themselves what they would have done had they been living under occupation. I can say for myself that I, Yitzhak Frankenthal would have killed as many on the side as I possibly could. It is this depraved hypocrisy that pushes the Palestinians to fight us relentlessly. Our double standard that allows us to boast the highest military ethics, while the same military slays innocent children. This lack of ethics is bound to corrupt us. My son Arik was murdered when he was a soldier, by Palestinian fighters who believed in the ethical basis of their struggle against the occupation. My son Arik was not murdered because he was Jewish but because he was part of one nation that occupies the territory of another... As much as I would like to do so, I cannot say that the Palestinians are to blame for my son’s death. That would be the easy way out, but it is we Israelis, who are to blame, because of the occupation. Anyone who refuses to heed this awful truth will eventually lead to our destruction.

The Palestinians cannot drive us away—they have long acknowledged our existence. They have been ready to make peace with us; it is we who are unwilling to make peace with

them. It is we who insist on maintaining our control over them; it is we who escalate the situation in the region and feed the cycle of bloodshed. I regret to say it, but the blame is entirely ours. I do not mean to absolve the Palestinian and by no means to justify attack on Israeli civilians. No attack against civilians can be condoned. But as an occupation force it is we who trample over human dignity, it is we who crush the liberty of Palestinians and it is we who push an entire nation to crazy acts of despair” (*Our Sacred Land*, pp. 235–7).

“The Middle East peace process may well be the most spectacular deception in modern diplomatic history,” writes Henry Siegman, the former head of American Jewish Congress. “Since the failed Camp David Summit of 2000, and actually well before it, Israel’s interest in the peace process—other than the purpose of obtaining Palestinian and international acceptance of the status quo—has been a fiction that has served primarily to cover for its systematic confiscation of Palestinian land” (*Palestine Inside Out*, p. 92).

In Britain, a leading Jewish MP Gerald Kaufman, wrote an open letter to Prime Minister Ariel Sharon in which he reminded the Israeli leader that the symbol of the Star of David was not the property of the state of Israel, it was the symbol of worldwide Jewry, one that Sharon had no right to besmirch with the blood of innocent Palestinian civilians (Tim Wallace-Murphy, *What Islam Did for Us*, pp. 211–2).

VIEWS OF SOME EMINENT PERSONALITIES

“Let there be no doubt: the situation for the Palestinian people is intolerable.” (President Obama, *The Telegraph*, 5 June 2009).

“Palestinians have right to homeland—after decades of suffering, they had a right to a sovereign homeland in the land of your forefathers.” (Pope Benedict XVI, *The Telegraph*, 14 May 2009).

A group of German Bishops compared Israel's treatment of the Palestinian with the Nazi's maltreatment of Jews in the Warsaw ghetto... Cardinal Joachim Meisner, archbishop of Cologne, said, "This is something done to animals, not people" (*The Telegraph*, 8 March 2007).

According to Jimmy Carter (former president of the United States of America), United States and Israel decided to punish all the people of Palestine and did everything they could to deter a compromise between Hamas and Fatah...(Saree Makdisi, *Palestine Inside Out*, p. 275).

In February 2008 the Reverend Jeremiah Wright (President Obama's pastor) stated Israel has committed "State Terrorism against the Palestinians." (Washington Post.com, March 18, 2008).

In January 2009, Bill Moyers of Public Broadcasting Service stated that by waging war on an entire population "Israel's military activity is state terrorism," equating Israeli military activity to the use of B-52 and napalm in Vietnam and 'Shock and Awe' in Iraq by the United states (Bill Moyers transcript pbs.org January 9, 2009).

"The Palestine of the Biblical conception is not a geographic tract. It is in their (Jewish) hearts. But if, they must look to Palestine of geography as their national home, it is wrong to enter it under the shadow of British gun. A religious act cannot be performed with the bayonet or the bomb." (Mahatma Gandhi: *My Non-Violence*, Edited by Satish Kumar).

SOCIAL AND ECONOMIC IMPACT OF ISRAELI OCCUPATION

According to figures from USAID, and American aid organization for international development, in August 2002 (a), 30% of Palestinian children suffered from chronic malnutrition and 20% from acute malnutrition—a massive increase from the figures of 2000, which were 7.5% and 2.5% respectively.

Two recent reports by the United Nations and the World Bank reveal that a large majority of Palestinians are now unemployed and that 60% survive on less than two dollars a day, when life in Palestine is just as expensive as in any western European country. These reports conclude that the devastation of the Palestinian economy is due to measures imposed by the Israeli army: curfews, checkpoints, all the restrictions on farming and the transport of goods as well as general work restrictions.

According to Israeli human rights organization B' Tselem, 120,000 Palestinian application for family unification are pending since 2000, violating Article 16 of UN's universal declaration of human rights that recognizes that "men and women of full age, without any limitation due to race, nationality or religion, have the right to marry and form a family. But, as a recent B' Tselem report puts it, the result of the new Israeli policy is "the forced break-up of the family unit" (*Palestine Inside Out*, p. 4).

"A study cited by the World Bank report estimates that 17 percent of West Bank families are adversely affected by Israel's family unification policies" (*Palestine Inside Out*, p. 5).

"According to Amnesty International there are about 5,000 Israeli military orders regulating Palestinian life in the occupied territories. In many cases, a Palestinian cannot work, travel, study, tend crops, transport goods, dig for water, start business, obtain medical care or even visit relatives in the next town without obtaining the appropriate permission from the Israeli authorities. And beyond that her life is subject to an ever changing and unpredictable web of curfews, checkpoints, roadblocks, ditches, walls fences, closures and isolation. This is not to mention the formidable set of permanent physical obstacles in the form sprawling Jewish settlements, and road network for the Jewish settlers, built on Palestinian land, to which Palestinians are denied access. The result of Israel's military hyper regulation of everyday life has been catastrophic for the Palestinians, as the May 2007 World Bank report makes clear..." whereas

according to Geneva Convention, an occupying power has the obligation to ensure well-being of the occupied people, their medical care, freedom of movement, access to food, water, work and educational institutions: obligations that Israel has not fulfilled. The fourth Geneva Convention of 1949, to which Israel is a signatory, spells out precisely what an occupying power can and cannot do. "Protected persons are entitled, in all circumstances, to respect for their persons, their honour, their family rights, their religious convictions and practices, and their manners and customs," according to Article 27 of the Convention. Outrages upon personal dignity; extrajudicial execution; torture; violence to life and person; hostage taking; coercion to extract information; reprisals; individual or mass transfer of population; settlement and colonization; the wanton destruction of private or public property; collective punishment—these are all specifically forbidden by the Convention. Yet U.N. and human rights report make it clear that they are all also routine aspects of Israel's occupation policy. Israel has tried to claim that the Geneva Conventions do not apply to the Palestinian territories it occupies, but this claim has been dismissed not only by international legal scholars but by a series of U.N. security council resolutions affirming the applicability of the Conventions to the Israeli occupied territories. Security Council Resolution 465 of 1980, for example, reiterates that "all measures taken by Israel to change the physical character, demographic composition, institutional structure or status of Palestinian and other Arab territories occupied since 1967, including Jerusalem, or any part thereof have no legal validity and that Israel's policy and practices of settling part of its population and new immigrants in those territories constitute a flagrant violation of the Geneva Convention relative to the protection of civilian persons in time of war and also constitute a serious obstruction to achieving a comprehensive, just and lasting peace in the Middle East... In its advisory opinion of July 2004, the International Court of Justice in the Hague also unanimously reaffirmed the applicability of

the Geneva Convention to the Israeli-occupied territories and added that all of the agreements entered into by the Israeli and Palestinians since 1993 “have done nothing to alter” the fact that “all these territories remain occupied territories and Israel has continued to have the status of occupying power.” (*Palestine Inside Out*, pp. 7–20).

The table below accounts for the military presence and their activities in Palestine.

Year	Number of Israeli Raids Conducted	No. of Prisoners Taken
2005	1878	2293
2006	5666	5244

Children are the worst sufferers of this military activity. The following statistics gives credence to their attitude towards children:

Number of children being held prisoner by Israel, late 2006	400
Number of Palestinian children killed by Israeli army, 2000–2007	854
Percentage of Palestinian children living in fear, according to 2003 USAID study	93%
Number of Israeli assaults on Palestinian schools, 2003–5	180
Number of students and teachers killed as a result	181
School days lost due to Israeli closures in West bank and Gaza, 2003–5	1525
Number of registered physically disabled people in Gaza	2400
Number who can freely move around the West bank	0

ANALYSIS

Any Jew who knows the history of his people will accept Jews have been protected by Muslims for fifty generations (while the same has not been the situation under the Christian rule). In Muslim Spain, Jews were ministers, poets, scientists. In Muslim Toledo, Christian, Jewish, and Muslim scholars worked together, translating Greek philosophical and scientific texts. That was indeed the Golden Age.

When the Catholics re-conquered Spain from the Muslims they instituted a reign of religious terror. The Jews and Muslims were presented with a cruel choice: to become Christians, to be massacred or to leave. And where did the hundreds of thousands of Jews who refused to abandon their faith, escape? Almost all of them were received with open arms in Muslim countries. Jews settled all over the Muslim world, from Morocco in the west to Iraq in the east, from Bulgaria (Then part of the Ottoman Empire) in the north to Sudan in the south. Nowhere were they persecuted.

So now the question is WHY ARE THE JEWS TORTURING THE MUSLIMS AND FORCIBLY EVICTING THEM FROM THEIR HOMELAND—PALESTINE?

Surely it is not to claim the “The Promised Land” which God Promised to Abraham (pbuh) and his descendants Isaac (pbuh) (Genesis 17:8). Had this been the case Abraham’s (pbuh) other son Ismail (pbuh) would have an equal right on this (Genesis 25:9,16:15, 17:23, 17:25, 17:26, 25:9,25:12).

This is a part of a very big conspiracy of the vested interests who want to destabilize the region to have complete control over the rich petroleum resources. And also have a strong foothold in this region to control middle-east and the east economically and militarily. AND WHAT BETTER WAY TO DO THIS THAN BRAND PALESTINIANS’ STRUGGLE FOR INDEPENDANCE AND DIGNITY OF LIFE AS ACTS OF TERRORISM?

AND WHY DOES AMERICA AND OTHER SUPER POWERS LOOK THE OTHER WAY?

America the biggest advocate of “human rights” and “right for self determination” has always encouraged Israel, its atrocities, notwithstanding. George Bush Sr. as Vice President of USA, while speaking on Palestinian rights, said, “We favor self determination. But we don’t like to see self determination where it is predetermined” (Tel Aviv, 30 July 1986). What makes the American soft paddle with Jews/Israel so much? The answer is the ‘Jewish Lobby’ in the USA. There are about six million Jews in America of a total US population of 240 million. About 20% of all millionaires are said to be Jewish, and they know how to use their money, their number and their brain. No American can ever aspire to become the President of the United States of America, without the tacit support of the Jews. The situation of the Palestinians was rightly expressed by Charlie Ruse in *Orlando Sentinel*, “Palestinians won’t get their independence until Americans get theirs.” The United States foreign policy is all but decided in Tel Aviv, where the interests of Israel is paramount. As Donald Bergus, a former US ambassador to Sudan and now a retired diplomat said, “At the state department we used to predict that if Israel’s Prime Minister should announce that the world is flat, within 24 hours Congress would pass a resolution congratulating him on his discovery”. A classic case of the tail wagging the dog (Preface, p. xiv, *International Jew*, Henry Ford, The Other Press, Kuala Lumpur, 2002).

4

KASHMIR

Dispense justice without distinction between the poor and the rich, be kind and gentle to those dependent upon thee, for all alike are the creatures of God. ...Strive to make thyself beloved by the people, for in their affection is the security of the state, in their fear is danger, in their hatred is certain ruin...

Ummayyad Emir Hashim, as advised to his son in 796 CE

We profess democracy, but rule by force in Kashmir... the problem exists not because Pakistan wants to grab Kashmir, but because there is deep and widespread political discontent among the people...

Jai Prakash Narain, as written to Mrs Gandhi in 1966

The war in Kashmir valley is almost twenty years old now, and has now claimed about seventy thousand lives. Tens of thousands have been tortured, several thousand have 'disappeared', women have been raped and many thousands widowed. Half a million Indian troops patrol the Kashmir valley, making it the most militarized zone in the world. (The United States had about one hundred and sixty-five thousand active – duty troops in Iraq at the height of its occupation). The Indian army now claims that it has, for the most part, crushed militancy in Kashmir. Perhaps that's true. But does military domination mean victory?

Arundhati Roy

Muslims have been the more deprived class historically, despite being the majority (in Kashmir).

Sumantra Bose

Kashmir along with Palestine and the Korean Peninsula remains one of the three most intractable challenges that have defied solution, despite various “efforts” of the nations concerned and the international community over the past half-century. What is most disconcerting and sad is instead of working towards resolution of the problems, every effort is being made by vested interest to brand the struggle of the Muslims in Palestine and Kashmir as ‘terrorism’.

It is important for the readers to know what factors contributed to the present state of affair in Kashmir. Who were the people responsible for it? Why is there so much frustration and anger among the people of Kashmir against the establishment? Why has there been close to one lakh deaths in Kashmir in the last 20 years?

With the cognizance that it is beyond the scope of this work to go into details I have listed down some of the landmarks of the history of Kashmir conflict.

THE HISTORY OF KASHMIR CONFLICT

1846

On 16 March the Dogra ruler Raja Gulab Singh of Jammu and the British East India Company signed The Treaty of Amritsar, which transferred the Kashmir valley to Gulab Singh for a sum of ₹7,500,000 (7.5 million). The Maharaja was given this bargain kingdom for two reasons. First, he had assisted the British in making an orderly retreat from the disastrous British Afghan expedition. Second, at the conclusion of Anglo-Sikh War of 1845 and the defeat of the Lahore Kingdom, Gulab Singh had indicated that he would protect British interests in the Punjab (Sumit Ganguly, *The Crisis in Kashmir*, Cambridge University Press, p. 6.). The Dogra acquisition of the valley led to the creation of the state of Jammu and Kashmir and marked the beginning of its modern history.

Robert Thorp, who openly expressed his outrage at the sale of Kashmir to the Dogras in 1846, believed that the British had some responsibility 'to the people whom it sold into slavery of Gulab Singh.' He described them as people 'whose characteristics (both intellectual and moral) give evidence of former greatness, trampled upon by a race in every way inferior to themselves and steadily deteriorating under the influence of an oppressive despotism, which bars the way to all improvement whether social, intellectual or religious.' Death or migration was the only escape from this form of servitude (Victoria Schofield, *Kashmir in Conflict*, p. 10, I.B. Tauris, London).

1922

Young Men's Muslims Association was formed with the aim of improving the condition of the Muslim community.

1931

The first organized protest against Dogra rule was carried out on 13 July. Approximately twenty two Muslim demonstrators were killed by state police. Subsequently known in Kashmir history as the 'Martyrs Day,' 13 July marked the formal beginning of a struggle against the Maharaja's rule. A commission of inquiry headed by a senior British official B. Glancy, was set up in November to look into Muslim grievances.

1932

On 22 March the Glancy Commission submitted a report confirming the existence of the grievances of the state's subjects and suggested recommendations providing for adequate representation of Muslims in the state's services. The Maharaja accepted these recommendations but delayed implementation, leading to another agitation in 1934.

Jammu and Kashmir's first political party The All Jammu and Kashmir Muslim Conference was established on 17 October with Sheikh Abdullah as its president and Ghulam Abbas as its general secretary.

1934

Based on the recommendations of the Glancy Commission, Maharaja Hari Singh promulgated a constitution for the Jammu and Kashmir state providing a legislative assembly for the people. Under this constitution, elections were held on 3 September and the legislative assembly was duly inaugurated on 17 October.

1935

The government of India and the Jammu and Kashmir government signed the Gilgit Lease on 26 March. According to the lease, the Gilgit Wazarat area, north of the Indus and its dependencies were leased to the British for a period of sixty years.

1939

Sheikh Abdullah dissolved the all Jammu and Kashmir Muslim Conference in June and formed the Jammu and Kashmir National Conference.

1941

Some members of the National conference like Chaudhri Ghulam Abbas, Mirwaiz Yusuf Shah, among others, broke away from the party and revived the all Jammu and Kashmir Muslim Conference.

1946

The National Conference launched the "Quit Kashmir" movement from May to June, demanding abrogation of the

Treaty of Amritsar and restoration of sovereignty to the people of Kashmir. The state was placed under martial law and Sheikh Abdullah was arrested.

1947

Fresh elections to the Jammu and Kashmir legislative assembly were held in January, which were boycotted by the National Conference. The Muslim Conference took part in the elections and won the largest elected representation in the assembly.

The Indian subcontinent became independent from British rule and was partitioned into states, Pakistan and India on 14 and 15 August respectively. Rulers of the princely states, which included the state of Jammu and Kashmir, were given the option to accede to either country. In an effort to remain independent, the Maharaja proposed to enter into standstill agreements with both India and Pakistan on 12 August. This was accepted by Pakistan on 16 August.

By September demonstrations and protests in Poonch against the Maharaja turned into a full-scale secessionist movement from the state.

Of the 71,667 citizens of the state of Jammu & Kashmir who served in the British Indian forces during World War II, 60,402 were Muslims from the traditional recruiting ground of Poonch and Mirpur. After the war, the Maharaja alarmed at the increasing agitation against his government, refused to accept them into the army. When they returned to their farms, they found not a land fit for heroes. Writes the British Quaker, Horace Alexander. "If the Maharaja's government chastised the people of the Kashmir valley with whips, the Poonchis were chastised with scorpions." "There was a tax on every hearth and every window. Every cow, buffalo and sheep was taxed, and even every wife," writes Richard Symonds, a social worker with a group of British Quakers working in the Punjab. An additional tax was

introduced to pay for the cost of taxation. Dogra troops were billeted on the Poonchis to enforce the collection.

In the spring of 1947, the Poonchis had mounted a 'no-tax' campaign. The Maharaja responded by strengthening his garrisons in Poonch with Sikhs and Hindus. In July he ordered all Muslims in the districts to hand over their weapons to the authorities. But, as communal tension spread, the Muslims were angered when the same weapons appeared in the hands of Hindus and Sikhs. They therefore sought fresh weapons from the tribes of the North-West Frontier who were well known for their manufacture of arms. This laid the basis for direct contact between the members of Poonch resistance and the tribesmen who lived in the strip of mountainous 'tribal' territory bordering Pakistan and Afghanistan. In the belief that the Maharaja had passed an order to massacre the Muslims, a thirty-two year old Suddhan Sardar Mohammed Ibrahim Khan, collected together the ex-soldiers amongst the suddhans and started fighting the Maharaja's army. In about two months he says he had organized an army of about 50,000. (*Kashmir in Conflict*, pp. 41–42).

The transfer of power by the British to the new dominions of Pakistan and India on 14–15 August brought no respite to the troubled situation which the Maharaja now faced as an independent ruler. Unrest in Poonch had turned into an organized revolt against the Dogras, which was reminiscent of the rebellion led by Shams-ud-Din, governor of Poonch in 1837.

Poonch was also undoubtedly affected by events in neighboring Jammu, which was subject to the same communalist hatred which swept throughout the Punjab and Bengal. "Certain it is that the Maharaja's government was using its Dogra troops to terrorize many Muslims villages in the neighborhood of Jammu. Later in the year, I myself saw villages near Jammu had been completely gutted," wrote Horace Alexander. (*Kashmir in Conflict*, p. 43).

Ian Stephens, editor of the Statesman (Calcutta), noted the situation in Jammu: "unlike every part of the state, Hindus and

Sikhs slightly outnumbered Muslims, and within a period of about 11 weeks, starting in August, systematic savageries... practically eliminated the entire Muslim element in the population, amounting to 500,000 people. About 200,000 just disappeared, remaining untraceable, having presumably been butchered or died from epidemic or exposure. The rest fled to west Punjab. There they reported that these atrocities had been perpetrated 'not only by uncontrolled bands of hooligans but also by organized units of the Maharaja's army and police.' (*Kashmir in Conflict*, p. 43).

From 22 to 24 October the rebels gained control over substantial parts of Poonch and rapidly advanced toward Srinagar. They formally announced their independence from the Maharaja, declared the territory under their control as the state of Azad (or free) Kashmir, and set up a provisional government under the aegis of the Muslim Conference.

The tribal attack led to the liberation of Azad Kashmir's and the northern areas, over 32,000 square miles of territory.

In Pakistan it was widely believed that India was preparing to announce Kashmir's accession to India in the autumn. The Pakistani government alleged that India had violated the standstill agreement because they had included Kashmir within the Indian postal system. As evidence, they produced a memorandum, dated 1 September 1947, signed by the Director General of Postal Telegraph, New Delhi, in which towns in the state of Jammu and Kashmir were listed as parts of India. (*Kashmir in Conflict*, p. 44.).

In return for military assistance, the Maharaja signed an instrument of accession to India on October 26. Sheikh Abdullah was sworn in as Prime Minister of Indian Jammu and Kashmir (IJK) on 31 October to head an emergency administration.

In November a full-scale war broke out between India, and Paistan.

1948

India lodged a complaint under Article 35 of the UN Charter on 1 January, charging Pakistan with aggression in Kashmir.

On 17 January the UN Security Council passed its first resolution on Kashmir (the text of the resolution is available at <http://www.un.org/documents/scres.htm>).

The UNSC adopted Resolution 39 on 20 January, setting up the three member UN Commission for India and Pakistan (UNCIP) (the text of the resolution is available at <http://www.un.org/documents/sc/res/1948/scres.htm>).

In February 1948, when the Nawab of Junagadh, Sir Mahabat Khan Rasul Khayî, acceded to Pakistan. The Indian government resisted his decision, calling for a plebiscite to determine the will of the people. Indian troops had invaded Junagadh at the end of October, at the same time as the Kashmir crisis erupted. On 7 November Sir Shah Nawaz Khan Bhutto, the Prime Minister of Junagadh resigned effectively accepting the Indian position pending the outcome of the plebiscite. It was held on February 1948, when the majority Hindu population voted overwhelmingly in favour of India. **The same principle could therefore be applied to Kashmir in reverse** (*Kashmir in Conflict*, p. 62.).

On 21 April UNSC passed Resolution 47, increasing the UNCIP membership from three to five members. It further stated that the “question of the accession of Jammu and Kashmir to India and Pakistan should be decided through the democratic method of a free and impartial plebiscite” (the text of this resolution is available at <http://www.un.org/documents/sc/res/1948/scres.htm>).

The UNSC passed resolution 51 on 3 June, reaffirming its earlier resolution (the text of the resolution is available at <http://www.un.org/documents/sc/res/1948/scres.htm>).

On 13 August the UNCIP proposed a ceasefire agreement between India and Pakistan calling for the withdrawal of tribesmen and other Pakistani nationals and Indian forces from the state of Jammu and Kashmir.

1949

A ceasefire was put into effect between India and Pakistani troops in Kashmir on 1 January. The ceasefire left India in control of most of the valley, as well as Jammu and Ladakh, while Pakistan gained control of Azad Kashmir and the northern areas.

The UNCIP passed a resolution on 5 January reaffirming the 21 April 1948 UNSC resolution that called for a free and impartial plebiscite in Jammu and Kashmir. India and Pakistan accepted the principle enshrined in the resolution.

Article 306A was added to the India constitution on 17 October, affirming that New Delhi's jurisdiction in IJK would remain limited to the three subjects specified in the instrument of accession: defence, foreign affairs, and communications. (Article 306 A became part of the Indian Constitution in 1950 as Article 370).

In December, the UNSC President General A.G.L. McNaughton directly mediated and presented a series of proposal to Indian and Pakistan officials, which came to be known as McMaghton Proposal.

1950

In April the UNSC appointed Sir Owen Dixon as the UN representative in place of UNCIP to find a solution to the India-Pakistan dispute over Kashmir. (The gist of the Dixon plan presented to the UN on 15 September can be found at <http://www.parliament.uk/commons/lib/research/rp2004/rpo4-028.pdf>).

1952

The Dogras hereditary position as rulers of Kashmir was formally abolished in June, and replaced by a *sadar-i-riyasat*.

1954

A presidential order approved the extension of the centre's jurisdiction in Jammu and Kashmir from the original three subjects (defence, foreign affairs, communication) to others in the Union List.

1957

The UNSC passed a resolution on 24 January reiterating its resolutions on Kashmir that called for a “final settlement” in accordance with the will of the people, through plebiscite. In 1962 India and China fought a war on account of a border dispute in the Ladakh region. At the end of the war, China occupied 37,555 sq km at Aksai Chin and Demochok in Ladakh.

1965

India and Pakistan engaged in a series of clashes in the Rann of Kutch in April 1965. Under British mediation a ceasefire was declared on 30 June.

1971

Indo-Pakistan relations deteriorated as India intervened in the civil war in East Pakistan between the Pakistani army and East Pakistani rebels who were demanding greater autonomy. The 1971 war resulted in the breakup of Pakistan and the emergence of Bangladesh as an independent country on 6 December 1971.

1972

On 2 July India and Pakistan signed the Shimla Agreement.

1975

Prime Minister Indira Gandhi and Sheikh Abdullah signed the Kashmir Accord.

1977

The pro-independence Jammu and Kashmir Liberation Front (JKLF) was formed in the United Kingdom on 5 May. Its founding members included Amanullah Khan, Yasin Malik, and Maqbool Ahmad Butt.

1984

On 11 February, Maqbool Butt was hanged in Tihar Jail, on charges of killing an Indian embassy official in London. India launched a preemptive assault to occupy the Siachen Glacier.

1987

India launched operation Brass-tacks, its largest military exercise, in December.

State elections were held in IJK. Amid massive charges of rigging, they led to a victory for the National Conference-Congress alliance and a defeat for the MUF (Muslim United Front).

The rigged 1987 elections created a total mistrust in electoral politics among the Kashmiri population, especially in the valley. A significant number in this younger generation took up arms in 1989 believing that only Kashmir's independence could address their problems.

1989

Throughout late 1988 and 1989, JKLF and pro-independence parties carried out a series of attacks on government buildings and state officials in IJK.

1990

On January 1990, Jagmohan was appointed governor for the second time. His appointment was probably the worst mistake the central government could have made at the time, writes Tavleen Singh. Chief Minister Farooq Abdullah immediately resigned on the grounds that he could not co-operate with a man who hates the guts of Muslims. (*Kashmir in Conflict*, p. 147).

On the night of 19 January an intensive house to house search was carried out in an area where militants were believed to be hiding. Three hundred people were arrested most of whom were later released. The next day, as Jagmohan was sworn in as governor with the promise that he would treat the state like a 'nursing orderly,' a large demonstration assembled in the streets of Srinagar to protest against the search the night before. In response, paramilitary troops gathered on either side of the Gawakadal bridge over the Jhelum river, when the unarmed crowd reached the bridge it was fired from both sides of the river. The shooting has been called the worst massacre in Kashmiri history. Over a hundred people died, some from gunshot wounds others because, in fear they jumped into the river and drowned. (*Kashmir in Conflict*, p.148).

Whereas the Indian press played the incident down, the foreign press reported the massacre and its repercussions to the world. As a result, foreign correspondents were banned from the valley. With the exception of foreign radio, the Kashmiris were obliged to rely on press releases issued from Jagmohan's office in Raj Bhavan.

Nearly every day a procession of lawyers, women, teachers, doctors marched through the streets of Srinagar. On 1 March more than forty people were killed in police firing when a massive crowd, estimated at one million, took to the streets. The continuing curfew led to severe shortage of food, medicines and other essential items.

Driven by his own sense of personal mission, Jagmohan saw the insurgency as a movement, abetted by Pakistan, which had to be brutally crushed, even if it meant targeting virtually the entire population.

Two eminent jurists, V.M. Tarkunde and Rachinder Sachar, as well as educationists Amrik Singh and Balraj Puri, toured Kashmir in March and April 1990. They condemned both militants and Jagmohan for the deteriorating situation in the valley: 'The fact is that the whole Muslim population of the Kashmir valley is wholly alienated from India and due to the highly repressive policy pursued by the administration in recent months, especially since the advent of Shri Jagmohan in January in 1990, their alienation has now turned into bitterness and anger. (*Kashmir in Conflict*, p. 152).

Although Jagmohan's tenure as governor lasted less than five months, during this period, the alienation of the valley against the Indian government became almost total.

Ashok Jaitley, a respected civil servant, who worked under Jagmohan, saw things differently: 'what Jagmohan did in five months they (the militants) could not have achieved in five years.'

1991

In February 1991 there were reports of fifty three women being gang-raped. While the men were kept outside in the freezing cold or locked in houses and interrogated. What happened in Kuman Poshpura is seen as the greatest single atrocity by the security forces, wrote Christopher Thomas in the *Times* (4th April 1991).

1993

One of the towns to suffer most at the hands of the security forces was Sopore. On January 1993, at least forty-three people

were killed and a whole section of Central Sopore was burnt to the ground. 'The incident marked a watershed, forcing state and central government forces to acknowledge for the first time that the BSF forces responsible had retaliated against the town's civilian population after two of their forces were injured and subsequently died in a militant attack'. Witnesses stated that the BSF burnt many houses and prevented fire fighters from putting out the blaze. At least thirty-seven unarmed demonstrators who were protesting against the siege of Hazratbal were shot. Fourteen BSF members were held responsible. According to the Indian government, a magisterial inquiry indicted twelve people. The magistrate also concluded that the shootings were unprovoked.

2000

On the night of 20 April 2000, just before the US President Bill Clinton arrived in New Delhi thirty-five Sikhs were killed in the village of Chattisingpora by unidentified gunmen wearing Indian Army uniforms. (In Kashmir many people suspected that Indian Security forces were behind the massacre). Five days later the SOG and the Rashtriya Rifles, a counter insurgency unit of the army, killed five people in a joint operation outside a village called Pathribal. The next morning they announced that the men were the Pakistan based foreign militants who had killed Sikhs in Chattispora. The bodies were found burned and disfigured. Under their unburned army uniforms, they were in ordinary civilian clothes. It turned out that they were all local people, rounded up from Anantnag district and brutally killed in cold blood.

2003–04

20 October 2003: The Srinagar newspaper Al-Safa printed a picture of a 'Pakistani militant' who the Eighteenth Rashtriya Rifles claimed they had killed while he was trying to storm a army camp. A baker in Kupwara, Wali Khan, saw the picture

and recognized it as his son Farooq Ahmed Khan, who had been picked up by soldiers in a Gypsy two months earlier. His body was finally exhumed more than a year later.

20 April 2004: The Eighteenth Rashtriya Rifles posted in Lohab valley claimed it had killed four foreign militants in a fierce encounter. It later turned out that all four were ordinary labourers from Jammu, hired by the army and taken to Kupwara. An anonymous letter tipped off the labourers family who travelled to Kupwara and eventually had the bodies exhumed.

9 November 2004: The army showcased forty-seven surrendered militants to the press at Nagrota, Jammu in the presence of General Officer Commanding Sixteenth Corps of the Indian Army and the Director General of police. Seven of them were just unemployed men who had been given fake names and fake aliases and promised government jobs in return for playing their part in the charade.

ANALYSIS AND VIEWS

Governments in New Delhi, in collusion with pliant state governments in Indian-administered Jammu and Kashmir (IJK) have eroded most of the autonomy provisions ostensibly intended to be secured by article 370. Many Kashmiris in IJK lost faith in their political leaders as champions of their interests after a number of opportunistic deal with New Delhi governments. These include the 1974–75 accord between Kashmiri leader Sheikh Mohammed Abdullah and Indira Gandhi, and the connivances of the Sheikh's son Farooq with Rajiv Gandhi's government to rig the 1987 IJK state assembly elections. This political background inspired separatist activists in the Kashmir valley to resort to the gun in 1989, fighting variously for a plebiscite, outright independence' or accession to Pakistan (*Kashmir New Voices, New Approaches*, Edited by Waheguru Pal Singh Sidhu, Bushra Asif, and Cyrus Samii, (A Project of International Peace

Academy) Lynne Riemmer Publishers, Inc. Colardao, USA p. 13–14)

A majority of people in the Kashmir valley are against the Indian establishment and the presence of Indian security force (*Kashmir New voices, New Approaches*, p. 54).

And, although privately many Indians admit their mistakes in handling Kashmir, the government continues to blame Pakistan whole- heartedly for the insurgency. In the hostile climate of 2002, defense minister, George Fernandes's more enlightened statement in 1990 seems to have been forgotten: I do not believe that any foreign hand engineered the Kashmir problem. The problem was created by us, and if others decided to take advantage of it, I do not believe that one should make that an issue; given the nature of politics of our sub-continent such a development was inevitable' (*Kashmir in Conflict*, p. 243).

Regarding training camps (in POK, for Kashmiri fighters) Justice Tarkunde assessed the training camps in the context of the Kashmiris political struggle against the government of India:

“It is likely that Pakistan has provided military training and arms to the militants in Kashmir. But it is not responsible for the disaffection of the people of the valley from the government of India. The cause of the Kashmir debate is the initial denial of the right of self- determination and the subsequent and democratic policies pursued by the Indian Government.” (*Kashmir in Conflict*, p. 155).

“Also, in this long drawn political process, the media has played a significant role by serving as a key means of mood creation in the public mind and of keeping it volatile. The killing of militants in Kashmir reminds no one that these are young sons of mothers with names and addresses ... in cinema too, Kashmir has received over the recent past a specifically tendentious kind of treatment. Cinema has made a serious contribution towards making Kashmir an area unworthy of sympathy. In recent

cinema, its image has changed to that of being a beautiful land inhabited by untrustworthy people. Films like *Border*, *Mission Kashmir* and *LOC Kargil* have reified India's territorial border with Pakistan, reducing Kashmir to a war zone. This cinematic transformation of Kashmir has made a distinct contribution of the insensitivity which already prevailed towards the violence, indigence and suffering of the Kashmiris."

"The brutalization of Kashmir's life as a result of the Indo-Pak conflict is little known to the rest of India. Images and narratives of the pain or humiliation suffered by ordinary men, women and children do not make it into the universe of the popular media. It is widely accepted that most Indian media reports on Kashmir are based on official releases, civil or military."

The media are what they are, and they are neither fully free nor interested in covering the everyday pain of Kashmir. To cover it would be politically confusing and commercially stupid. Kashmir is safer as an object of indifference than a subject of serious investigation by the media due to the boredom it would cause." (Krishna Kumar, *Battle for Peace*, p. 67–71, Penguin Books).

"That Kashmir is a bleeding wound, that its people live in chronic pain caused by the violence that surrounds them, and the uncertainty that stares at them in every nook of existence is something that few Indians would care to know about or contemplate even if they did somehow find it out. Hardly anyone young and educated knows about Kashmir's political history and the aspirations it espoused at one time for the transformation of its old social order. Popular knowledge consists of the solid awareness that Pakistan is involved in Kashmir, and that its involvement has become possible because Kashmir is largely Muslim. That awareness is quite sufficient by itself to keep the rest of India unsympathetic to Kashmir's misery." (*Battle for Peace*, pp. 66–70).

“There is no doubt that the Kashmir dispute ranks right up there, along with Palestine, as one of the oldest most intractable disputes in the world. That does not mean that it cannot be resolved Only that the solution will not be completely to the satisfaction of any one party, one country or one ideology. Negotiations will have to be prepared to deviate from the ‘party line’. Of course, we haven’t yet reached the stage where the Government of India is even prepared to admit that there’s a problem, let alone negotiate a solution.” (Arundhati Roy, *Listening to Grasshoppers*, p. xxxv, Penguin Books).

As Martin Luther King said, “in the end we will remember not the words of our enemies, but the silences of our friends.”

5

MEDIA AND THE MUSLIMS

During times of universal deceit telling the truth becomes a revolutionary act.

George Orwell

It is not enough for journalists to see themselves as mere messengers without understanding the hidden agendas of the message and myths that surround it.

John Pilger

I'm all in favour of keeping dangerous weapons out of the hands of fools. Let's start with typewriters.

Frank Lloyd Wright

For quite some time now the Western media—both print and television—(and many in our part of the world who toe their line blindly especially on issues related to Islam) has been working up on a devious agenda of demonizing Islam and Muslims and painting them as the new public enemy number one. Of course, they had to replace the old one—the Communist Russia with its ‘macabre’ ideology and all its ‘dark’ influences on the world with something more sinister (to grab the attention of masses fast). And they did succeed in inventing one—Islam.

We can say this ‘campaign’ began with the revolution in Iran in 1979, and was carried forward during the early 1980s via periodic crisis over Libya. It got a final boost with the Western assault on Iraq in 1990. The Western media, mostly controlled by Jews, misused the ignorance of masses on the subject of Islam and Muslims to its hilt. They did it so effectively and so

much so that every Muslim across the non-Muslim world was either looked down upon as a terrorist or with loaded suspicion of being a potential one. Images on television, motion picture screens, magazines, radios, newspaper reports and comic strips in newspapers, email and SMS campaigns, almost all mass media tools were/are used to convey this message day in and day out.

Just sample the following:

- An SMS campaign says: “Agreed not all Muslims are terrorists but why are all terrorists Muslims?”
- A news headline: “Five Israelis shot by Muslims,” instead of “Five Israelis shot by Palestinians.”
- “Islamic Terrorists” instead of just “Terrorists.”
- Freedom fighters in Palestine are branded as terrorists and their acts of self-determination are called acts of terrorism.

Further, the prejudice in reporting is quite noticeable in many cases:

- When a conflict is against Muslims, for example the news would usually say “Bosnians are being killed by Serbians,” but instead rarely says, “Muslims are being killed by Christians.”
- If a Muslim woman decides to put on a veil, it is termed as “backward” and “curtailment of her freedom.” In contrast a sexually outgoing woman in the west is termed as “liberated and modern.”

An article published in *The Guardian* (14 November 2007) says that a research into one week’s news coverage showed that 91% of articles in national newspapers about Muslims were negative. The London mayor, Ken Livingstone, who commissioned the study, said the findings were a “damning indictment” of the media and urged editors and programme makers to review the way they portray Muslims.

“The overall picture presented by the media is that Islam is profoundly different from and a threat to the west,” he said. “There is a scale of imbalance which no fair-minded person would think is right.” Only 4% of the 352 articles studied were positive, he said.

Livingstone said the findings showed a “hostile and scaremongering attitude” towards Islam and likened the coverage to the way the left was attacked by national newspapers in the early 1980s. “The charge is that there are virtually no positive or balanced images of Islam being portrayed,” he said. “I think there is a demonisation of Islam going on which damages community relations and creates alarm among Muslims.”

According to Elizabeth Poole in the *Encyclopedia of Race and Ethnic Studies*, the media has been criticized for perpetrating Islamophobia. She cites a case study examining a sample of articles in the British Press from between 1994 and 2004, which concluded that Muslim viewpoints were underrepresented and issues involving Muslims usually depicted them in a negative light. Such portrayals, according to Poole, include the depiction of Islam and Muslims as a threat to western security and values. (*Encyclopedia of Race and Ethnic Studies*, p. 217).

A study by a former Scotland Yard counter-terrorism officer, published in the *Guardian* (28 January 2010) says a rise in the number of hate crimes against Muslims in London is being encouraged by mainstream politicians and sections of the media.

Attacks ranging from death threats and murder to persistent low-level assaults, such as spitting and name-calling, are in part whipped up by extremists and sections of mainstream society, the study says.

The document—from the University of Exeter’s European Muslim research centre—was written by Dr Jonathan Githens-Mazer and former special branch detective Dr Robert Lambert.

“The report provides prima facie and empirical evidence to demonstrate that assailants of Muslims are invariably motivated by a negative view of Muslims they have acquired from either mainstream or extremist nationalist reports or commentaries in the media,” it says.

This negativity in reporting in general and the general belief among the masses in particular basically is because of the western perception regarding the following:

1. The status of woman in Islam
2. The adherence of Muslims to their religious values and beliefs despite fast changes in social, economic and cultural norms.
3. The sense of superiority among Americans and Europeans of western culture and ideologies
4. The perception of threat to “western civilization” from Islam
5. Islam is violent

THE STATUS OF WOMAN IN ISLAM

The media often says that Islam discriminates against women, and that women have no power or authority and are subjugated. On the contrary:

- Islam was the only religion that gave so many rights to women more than 1400 years ago. For example: (1) Inheritance rights to women was granted alongside men, (2) They were valued as witness and given power thereof in legal and other matters, (3) Women can retain their maiden name even after marriage, (4) In marriage it is the bride who gets money from her husband and has complete right over it, as against dowry system in religions like Hinduism, (5) The woman has the right to divorce her husband.

- The woman is supposed to put on veil and guard her modesty but it should be known that there are similar rules/laws that regulate men also and, in fact, he has to observe these regulations first.

THE ADHERENCE OF MUSLIMS TO THEIR RELIGIOUS VALUES AND BELIEFS DESPITE FAST CHANGES IN SOCIAL, ECONOMIC AND CULTURAL NORMS.

Muslims living in western societies, in general, stick to their Islamic roots and retain their religious, social and economic practices and customs. This does not go down well with people there who are rooted to their western and so called 'modern' mindset and who feel that Islamic customs, values etc are alien. In effect, Muslims are considered 'different' and are not respected for what they are and perhaps discriminated. This despite the political constitutions of the respective countries laying down laws against such practices. For example Muslims with skull caps and women with head scarves are taunted and refused services many a times.

THE SENSE OF SUPERIORITY OF WESTERN CULTURE, IDEOLOGIES AND CONTRIBUTION TOWARDS CIVILIZATION AMONG THE WESTERN PEOPLE

Call it plain arrogance or utter ignorance but there is truth in this that Americans and Europeans consider themselves superior in every aspect to any other nation or race or religion and, generally are not so tolerant towards them. These have their roots in imperialism and colonialism they practiced so rigorously not so long ago and are still practicing in the garb of sanctions and embargoes if anyone does not toe their line, especially Muslim countries.

The westerners think Muslims are barbaric and intolerant in their ways and their culture and society is a reflection of those in “Dark Ages.” And media has a great role in creating this impression. Here it is important to highlight a few of the landmarks in inventions and discoveries of the Arabs/Muslims:

- The word ‘algebra’ comes from the Arabic word ‘al jabar.’
- The word ‘algorithm’ is derived from al-khwarizimi.
- Coffee was discovered by an Arab named Khalid.
- The first pin-hole camera was invented by Ibn al-Haitham.
- It was Arabs who combined vegetable oils with sodium hydroxide and aromatics such as thyme oil to perfect the art of soap making.
- Shampoo was introduced to England by a Muslim who opened Muhammad’s Indian Vapour Baths on Brighton seafront in 1759 and was appointed Shampooing Surgeon to Kings George IV and William IV.
- Distillation, the means of separating liquids through differences in their boiling points, was invented around the year 800 by Islam’s foremost scientist, Jabir ibn Hayyan. Founder of modern chemistry, he invented many of the basic processes and apparatus still in use today—liquefaction, crystallisation, distillation, purification, oxidation, evaporation and filtration, as well as discovering sulphuric and nitric acid.
- Considered the father of robotics, al-Jazari not only is credited of inventing crank-shaft, but also 50 other inventions, including combination lock.
- The pointed arch so characteristic of Europe’s Gothic cathedrals was an invention borrowed from Islamic architecture. Henry V’s castle architect was a Muslim.
- In the 13th century, another Muslim medic named Ibn Nafis described the circulation of the blood, 300 years before William Harvey discovered it.

- Many modern surgical instruments like scalpels, bone saws, forceps, fine scissors for eye surgery and many of the 200 instruments are of exactly the same design as those devised in the 10th century by a Muslim surgeon called al-Zahrawi.

THE PERCEPTION OF THREAT TO “WESTERN CIVILIZATION” FROM ISLAM

It is quite well known that media is controlled by powerful people in the west who manipulate it for their benefit and strategic advantage. Before Islam it was the communist Russia that was demonized. Now, with the end of the Cold War, they know that if anyone can challenge their hegemony it would be Muslims. With a view to gag any voice of dissent or revolt against their powerful establishments they weave a complex tentacles of half truth and lies. It is with help of this modus operandi that they destroyed Iraq, pulverized Afghanistan and are now targeting Iran. Has the media ever bothered to highlight that Israel could be sitting over a stockpile of 200 nuclear warheads? But when it comes to Iran enriching uranium for peaceful purpose (everybody knows Iran had long abandoned its nuclear program for military purpose), the media and its masters are leaving no stone unturned to destroy it.

ISLAM IS VIOLENT

In line with their antagonistic policies with regards to the Islamic world, the Western governments push their affiliated media to portray a lopsided and biased image of Islam and propagate this fallacious belief that Muslims are dangerous creatures which pose a serious danger to the peace and security of the Europeans and Americans.

They never allude to the fact that the Prophet of Islam Muhammad (pbuh) was one of the pioneers of human rights

in his time and emphasized on preserving and respecting the human dignity immensely. They never highlight the verses of Holy Qur'an in which it is declared that killing an innocent is tantamount to killing all of mankind. They never tell their audiences that in the view of Prophet Muhammad (pbuh), it was even unlawful to kill a sparrow for the sake of entertainment.

They never go deep into the essence of this religion, which is based on mutual respect, benevolence, peace, love and human dignity.

BIASNESS OF MEDIA: SOME EXAMPLES

- The Danish daily Jyllands-Posten had turned down drawings lampooning Jesus Christ (pbuh) three years ago on the grounds that they could be offensive to readers and would not be funny but published the cartoons of Prophet Muhammad (pbuh) that caused a storm of protest throughout the Islamic world.
- CNN Headline News host Glenn Beck, on his syndicated radio show said to Rep. Keith Ellison (D-Minn.), the first Muslim elected to the US Congress, "Sir, prove to me that you are not working with our enemies."
- World leaders, arm-chair pontificators and media talk about the suffering of Jews from every possible platform... How many ever do even lip service to thousands and thousands killed, maimed, raped, diseased in Iraq, Afghanistan, Bosnia...? The death and devastation during the war and sanctions in Iraq was the biggest after World War II. What happened in Iraq is nothing less than a war crime and media has just kept silent.
- According to the renowned journalist Siddharth Varadarajan: "Bengali Hindus who came from Bangladesh were

rehabilitated in West Bengal and Delhi quite gracefully in the same fashion as Punjabi Hindus were settled after Partition. But the press describes as 'infiltrators' those Muslim immigrants from Bangladesh who come here to work suggesting that a person has come not for economic reasons but for something sinister or nefarious. However, a Bangladeshi Hindu is called a 'refugee.'"

- Another recent example is in the context of some of the terrorist attacks that have taken place in India. A number of newspapers, especially the Hindi press have begun to speak about 'illegal madrasas' as being dens of terror, sabotage, and subversion without any legal evidence and as a consequence all madrasas in India are viewed with suspicion and contempt. No one cares that these institutions have played a vital role (which the government should have played/shouldered) of imparting basic education to the poorest of the poor free of cost. Proper schools are not available in areas with a concentration of Muslims, and as Syed Shahabuddin once said, the government is more willing to open a police post than a school in the vicinity of Muslims.
- According to Siddharth Vardarajan, "media report in most cases of communal riots and arson are particularly insidious. Whenever the victim of an outrage is a Hindu and the perpetrator a Muslim helpful clues, such as names, dress, and type of facial hair are often supplied. But when a Muslim is the victim, more often than not the news report will be terse and lacking in nomenclature or other clues. The media strategy of providing selective markers leads to an extremely distorted picture of communal violence. Even though a majority of victims in riots tend to be Muslims, the fact that their names are not reported, while the names of the few Hindu victims, are, can create a false and dangerous impression of Muslim aggressiveness and

Hindu victimhood... In the English print media, bias against Muslims is not intentional, but exists as a result of the concerted efforts of the RSS as well as because of residual biases journalists may bring with themselves.”

- If there is any incident having a terror angle the foremost media speculation and pointers are directed towards Muslims/Muslim outfits. Further, if the culprits are Muslims then the media hounds the Muslims to condemn such incidents as if being a co-religionists it is obligatory on his part to do so! Kuldip Nayar, a prominent journalist, columnist, and a bureaucrat writes under the heading ‘Muslims and the Indian Press,’ “In the national press, the Muslims often get the wrong end of the stick. Their problems are oversimplified and interpreted more in terms of religious beliefs than economic considerations. All Muslims are tarred with the same brush. The impression spread by the national press is that Muslims initiate the trouble and consequently suffer because they are fewer in number...”
- The Hindi, Gujarati and Marathi press are particularly harsh on Muslims as was evident during the reportings on Bombay and Gujarat riots.

ANALYSIS

The press is generally compromised by its craving for sensationalism. Commercial aspect. And it's perceived need to be at the front of whatever bandwagon is currently going through town. **From the above evidences it's evident that in many cases media is biased against Muslims.**

The impact of media:

Recently a programme was conducted in Delhi ...5 questions asked...

1. What comes to mind when the word TERRORIST is spoken, all said Pakistan, Muslim.
2. How many of you know a Muslim, almost all said they know someone who is a Muslim.
3. Is he/she a terrorist? Everyone replied in negative.
4. What have you done to make your country proud? The answer was unanimous-nothing.
5. Then why do you expect the Muslims to do that. And there was silence.

6

WHAT THEY SAY ABOUT ISLAM, THE QUR'AN AND PROPHET MUHAMMAD (PBUH)

ISLAM

History makes it clear however, that the legend of fanatical Muslims sweeping through the world and forcing Islam at the point of the sword upon conquered races is one of the most fantastically absurd myths that historians have ever repeated.

De Lacy O'Leary, *Islam at The Crossroads*,
London, 1923, p. 8.

Islam is the fastest-growing religion in America, a guide and pillar of stability for many of our people...

Hillary Rodman Clinton, *Los Angeles Times*,
May 31, 1996, p. 3.

Islam is the fastest growing religion in North America.

Time Magazine

Medieval Islam was technologically advanced and open to innovation. It achieved far higher literacy rates than in contemporary Europe; it assimilated the legacy of classical Greek civilization to such a degree that many classical books are now known to us only through Arabic copies. It invented windmills, trigonometry, lateen sails and made major advances in metallurgy, mechanical and chemical engineering and irrigation methods. In the middle-ages the flow of technology was overwhelmingly from Islam to Europe rather from Europe

to Islam. Only after the 1500's did the net direction of flow begin to reverse.

Jared Diamond (winner of the Pulitzer Prize for his book *Guns, Germs, and Steel*.

The closer we examine this development the more extraordinary does it appear. The other great religions won their way slowly, by painful struggle and finally triumphed with the aid of powerful monarchs converted to the new faith. Christianity had its Constantine, Buddhism its Asoka, and Zoroastrianism its Cyrus, each lending to his chosen cult the mighty force of secular authority. Not so Islam. Arising in a desert land sparsely inhabited by a nomad race previously undistinguished in human annals, Islam sallied forth on its great adventure with the slenderest human backing and against the heaviest material odds. Yet Islam triumphed with seemingly miraculous ease, and a couple of generations saw the Fiery Crescent borne victorious from the Pyrenees to the Himalayas and from the desert of Central Asia to the deserts of Central Africa.

A.M.L. Stoddard, quoted in *Islam—The Religion of All Prophets*, Begum Bawani Waqf, Karachi, Pakistan, p. 56.

The extinction of race consciousness as between Muslims is one of the outstanding achievements of Islam, and in the contemporary world there is, as it happens, a crying need for the propagation of this Islamic virtue.

A.J. Toynbee, *Civilization on Trial*, New York, 1948, p. 205.

I believe in One God and Mohammed the Apostle of God,' is the simple and invariable profession of Islam. The intellectual image of the deity has never been degraded by any visible idol; the honours of the prophet have never transgressed the measure of human virtue, and his living precepts have restrained the

gratitude of his disciples within the bounds of reason and religion.

Edward Gibbon and Simon Ockley, *History of the Saracen Empire*, London, 1870, p. 54.

I am not a Muslim in the usual sense, though I hope I am a "Muslim" as "one surrendered to God," but I believe that embedded in the Qur'an and other expressions of the Islamic vision are vast stores of divine truth from which I and other occidentals have still much to learn, and 'Islam is certainly a strong contender for the supplying of the basic framework of the one religion of the future.

W. Montgomery Watt, *Islam and Christianity Today*, London, 1983, p. ix.

Based on Sharia (Islamic law) the religion provided behavioral models for every aspect of life from how to eat and sleep to how to pray. It brought a worldwide network of trade in commodities and ideas that made the Islamic life attractive wherever it went. Even in the earliest period, when Muslims were conquering the ancient empires Islam's success at conversion was through attraction rather than coercion. By the end of the century after Muhammad's death, Islam had spread from Southern France in the West to the borders of India in the East. When Islam was half a millennium old, it was established in China and south east Asia, and now Islam is the fastest growing religion in North America.

Gorden D. Newby, *A Concise Encyclopedia of Islam*, One World Publication, Oxford, p. 10.

It (Islam) replaced monkishness by manliness. It gives hope to the slave, brotherhood to mankind, and recognition of the fundamental facts of human nature.

Canon Taylor, paper read before the Church Congress at Walverhamton, Oct. 7, 1887; Quoted by Arnoud in *The Preaching of Islam*, pp. 71–72.

The old idea that the Bedouin converts to Islam immediately rushed out of Arabia to impose their new religion on a reluctant world by force of arms has been completely quashed by modern historians.

Karen Armstrong, *A History of Jerusalem*, p. 227.

(The Arabs) were no blood-thirsty savages, bent solely on loot and destruction. On the contrary, they were an innately gifted race, eager to learn and appreciate of the cultural gifts which older civilizations had to bestow. Intermarrying freely and professing a common belief, conquerors and conquered rapidly fused, and from this fusion arose and new civilization the saracenic civilization, in which the ancient culture of Greece, Rome and Persia were revitalized by the Arab genius and the Islamic spirit. For the first three centuries of its existence (Circ. A.D. 650–1000) the realm of Islam was the most civilized and progressive portion of the world. Studded with splendid cities gracious mosques, and quiet universities where the wisdom of the ancient world was preserved and appreciated, the Moslem world offered a striking contrast to the Christian West, then sunk in the night of the Dark Ages...

A.M. Lothrop Sloddard, *The New World of Islam*,
London 1932, pp. 1–3.

But Islam has a still further service to render to the cause of humanity. It stands after all nearer to the real East than Europe does, and it possesses a magnificent tradition of inter-racial understanding and cooperation. No other society has such a record of success in uniting in an equality of status, of opportunity, and of endeavors so many and so various races of mankind . . . Islam has still the power to reconcile apparently irreconcilable elements of race and tradition. If ever the opposition of the great societies of East and West is to be replaced by cooperation, the mediation of Islam is an indispensable condition. In its hands lies very largely the solution of the problem with which Europe is faced in its relation with East. If they unite, the hope of a peaceful

issue is immeasurably enhanced. But if Europe, by rejecting the cooperation of Islam, throws it into the arms of its rivals, the issue can only be disastrous for both.

H.A.R. Gibb, *Whither Islam*, London, 1932, p. 379.

Sense of justice is one of the most wonderful ideals of Islam, because as I read in the Qur'an I find those dynamic principles of life, not mystic but practical ethics for the daily conduct of life suited to the whole world.

From a lecture on "The Ideals of Islam" quoted in the book *Speeches and Writings of Sarojini Naidu*, Madras, 1918.

History has proved beyond doubt that the world of Islam is founded on spiritual principles that have an innate capacity for fostering tolerance understanding and promoting brotherhood between all races and creeds.

Tim Wallace Murphy, *What Islam Did for Us*, p. 216.
Watking Publishing, London

QUR'AN

The Beauty, Infallibility, Authenticity, and Scientific Correctness of the Qur'an According to Non-Muslim Scholars and Prominent Personalities.

Everything made so much sense. This is the beauty of the Qur'an; it asks you to reflect and reason.... When I read the Qur'an further, it talked about prayer, kindness and charity. I was not a Muslim yet, but I felt the only answer for me was the Qur'an and God had sent it to me.

Cat Stevens (now Yusuf Islam), former British pop star.

The Qur'an was attempting to give women a legal status that most Western women would not enjoy until the nineteenth century

Karen Armstrong, *Muhammad—Prophet for Our Time*
Harper Perennial, London, p. 147.

As a literary monument the Qur'an thus stands by itself, a production unique to the Arabic literature, having neither forerunners nor successors in its own idiom. Muslims of all ages are united in proclaiming the inimitability not only of its contents but also of its style.

H. A. R. Gibb, *Arabic Literature—An Introduction*,
Oxford at Clarendon Press, 1963, p. 36.

All those who are acquainted with the Qur'an in Arabic agree in praising the beauty of this religious book; its grandeur of form is so sublime that no translation into any European language can allow us to appreciate it.

Edward Montet, *Traduction Francaise du Coran*
(French Translation of the Qur'an), Introduction,
Paris, 1929, p. 53.

The Qur'an in its original Arabic dress has a seductive beauty and charm of its own. Couched in concise and exalted style, its brief pregnant sentences, often rhymed, possess an expressive force and explosive energy which it is extremely difficult to convey by literal word for word translation

John Naish, M. A. (Oxon), D. D., *The Wisdom of the Qur'an*,
Oxford, 1937, Preface viii.

A miracle of purity of style of wisdom and of truth.

Rev. R. Bosworth Smith, *Mohammed and Mohammadanism*,
www.ndirect.co.uk/~n.today/disc160.htm

It (the Qur'an) has a rhythm of peculiar beauty and a cadence that charms the ear. Many Christian Arabs speak of its style with warm admiration, and most Arabists acknowledge its excellence... indeed it may be affirmed that within the literature of the Arabs, wide and fecund as it is both in poetry and in elevated prose, there is nothing to compare with it.

Alfred Guillaume, *Islam*, Penguin Books,
1990, pp. 73–74.

On the whole we find in it a collection of wisdom which can be adopted by the most intelligent of men, the greatest of philosophers and the most skilful of politicians... But there is another proof of the Divinity of the Qur'an; it is the fact that it has been preserved intact through the ages since the time of its Revelation till the present day... Read and reread by the Muslim world, this book does not rouse in the faithful any weariness, it rather, through repetition, is more loved every day. It gives rise to a profound feeling of awe and respect in the one who reads it or listens to it... Therefore, above all, what caused the great and rapid diffusion of Islam was through the fact that this Book... was the book of Allah...

Laura Vecchia Vaglieri, *Apologie de l'Islamisme*
(Apology for Islamism), pp. 57–59.

The Koran abounds in excellent moral suggestions and precepts, its composition is so fragmentary that we cannot turn to a single page without finding maxims of which all men must approve. This fragmentary construction yields texts, and mottoes, and rules complete in themselves, suitable for common men in any of the incidents of life.

John William Draper, *A History of the Intellectual Development of Europe I*, London, 1875, pp. 343–344.

... There are too many accuracies [in the Qur'an] and, like Dr. Moore, I have no difficulty in my mind that this is a divine inspiration or revelation which led him to these statements.

T. V. N. Persaud, Professor of Anatomy, Pediatrics
and Child Health, Obstetrics, Gynecology, Reproductive
Sciences at the University of Manitoba.

... It follows, I think, that not only there is no conflict between genetics and religion but, in fact, religion can guide science by adding revelation to some of the traditional scientific approaches, that there exist statements in the Qur'an shown centuries later

to be valid, which support knowledge in the Qur'an having been derived from Dr. Joe.

Leigh Simpson, Professor of Obstetrics and
Gynecology, Molecular and Human Genetics,
University of Manitoba.

It has been a great pleasure for me to help clarify statements in the Qur'an about human development. It is clear to me that these statements must have come to Muhammad from God, or Allah, because most of this knowledge was not discovered until many centuries later. This proves to me that (Prophet) Muhammad (pbuh) must have been a messenger of God, or Allah.

Dr. Keith L. Moore, Professor Emeritus, Department of
Anatomy and Cell Biology, University of Toronto. Video tape
entitled This is the Truth, [www.islamic-awareness.org/Qur'an/
Science/scientists.html](http://www.islamic-awareness.org/Qur'an/Science/scientists.html)

... Because the staging of human embryos is complex, owing to the continuous process of change during development, it is proposed that a new system of classification could be developed using the terms mentioned in the Qur'an and Sunnah. The proposed system is simple, comprehensive, and conforms with present embryological knowledge.

Dr. Keith L. Moore, Professor Emeritus, Department of
Anatomy and Cell Biology, University of Toronto.

... I believe that everything mentioned in the Qur'an 1400 years ago is true and can be proven by scientific methods... This must be by inspiration from God, or Allah, Who knows all science. Thus, I believe that this is the time to say: "There is no god but Allah and Muhammad is the Messenger of Allah.

Prof. Tejjatat Tejasen, Head of the Department of
Anatomy and Embryology, University of Chiang Mai,
Chiang Mai, Thailand.

PROPHET MUHAMMAD (PBUH)

With the birth of modern age and access to historical facts and freedom of thought, there has been a great change in the approach of Western authors/historian towards the life and character of the greatest phenomenon/personality that ever walked the face of this earth i.e. Muhammad (pbuh). The influence of Muhammad's (pbuh) Prophethood is visible in everything that the world now contains: beliefs and patterns of thought, culture and civilizations, morals and modes of living, knowledge and learning. In short, all spheres of human endeavor. Strange indeed, therefore, that so many people on the face of the earth today have little or no knowledge of the life and mission of this last great Prophet of God and his historical impact on the world we live in. The views of some non-Muslims scholars about Prophet Muhammad (pbuh) justify this opinion.

Muhammad, the inspired man who founded Islam, was born about AD 570 into an Arabian tribe that worshipped idols. Orphaned at birth he was always solicitous of the poor and needy, the widow and the orphan the slave and the downtrodden. At twenty he was already a successful businessman and soon became director of camel caravans for a wealthy widow. When he reached twenty five his employer, recognizing his merit, proposed marriage. Even though she was fifteen years older, he married her, and as long as she lived remained a devoted husband. Like almost every major prophets before him, Muhammad fought shy of serving as the transmitter of God's word, sensing his own inadequacy. But the angel commanded, 'Read'. So far as we know, Muhammad was unable to read or write, but he began to dictate those inspired words which would soon revolutionize a large segment of the earth. "There is one God."

In all things Muhammad was profoundly practical, when his beloved son Ibrahim died, an eclipse occurred, and rumors of God's personal condolence quickly arose whereupon Muhammad

is said to have announced, "An eclipse is a phenomenon of nature. It is foolish to attribute such things to the death or birth of a human being."

At Mohammed's own death an attempt was made to deify him, but the man who was to become his administrative successor killed the hysteria with one of the noblest speeches in religious history: "If there are any among you who worshipped Muhammad, he is dead. But if it is God you worshipped. He lives forever.

James, A. Michener, writes under the heading, 'Islam, the Misunderstood Religion,' in the *Readers Digest* (American Edition) for May, 1955 pp. 68–70.

We know more about Muhammad than about nearly any other founder of a major religious tradition.

Karen Armstrong, *Muhammad—Prophet for Our Time*, Harper Perennial, London, p. 15.

Muhammad was not a man of violence... As a paradigmatic personality, Muhammad has important lessons, not only for Muslim, but also for Western people. His life was a jihad: this word does not mean "holy war" it means "struggle"... Muhammad literally sweated with the effort to bring peace to war torn Arabia, and we need people who are prepared to do this today. His life was a tireless campaign against greed, injustice and arrogance... We cannot understand his achievement unless we appreciate what he was up against.

Karen Armstrong, pp. 18–20.

Muhammad was revolted by the very idea of violence towards women.

Karen Armstrong, p. 158.

If we are to avoid catastrophe, the Muslim and Western worlds must learn not merely to tolerate but to appreciate one another. A good place to start is with the figure of "Muhammad a complex

man, who resists facile, ideologically driven categorization who sometimes did things that were difficult or impossible for us to accept but who had profound genius and founded a religion and cultural tradition that was not based on the sword but whose name— "Islam"— Signified peace and reconciliation

Karen Armstrong, p. 214.

They (the sayings) are among the treasures of mankind, not merely Muslims.

M. K. Gandhi in his foreword to Sir Abdullah Al Mamun Suhrawardy's *The Sayings of Muhammad*.

Count Leo Tolstoy, the famous Russian writer and thinker, had come to appraise and appreciate the august personality of the Holy Prophet (pbuh) through this book containing the sayings of the Holy Prophet (pbuh) which he always carried with him. A copy of this book was found in the large overcoat in which he had wrapped himself before setting out on that last walk of his to die in the fields he used to till.

Riyad-us-Saleheen, Preface, Vol. 1

Muhammad is the most successful of all prophets and religious personalities.

Encyclopedia Britannica

It has been a great pleasure for me to help clarify statements in the Qur'an about human development. It is clear to me that these statements must have come to Muhammad from God, or 'Allah', because almost all of this knowledge was not discovered until many centuries later. This proves to me that Muhammad must have been a messenger of Allah.

Professor Keith Moore

The founder of twenty terrestrial empires and of one spiritual empire, that is Muhammed. As regards all standards by which

human greatness may be measured, we may well ask, is there any man greater than he?

Lamartine, *Historie de la Turquie*, Paris, 1854,
Vol. 11, pp. 276–277.

My choice of Muhammad to lead the list of the world's most influential persons may surprise some readers and may be questioned by others, but he was the only man in history who was supremely successful on both the religious and secular level.

Michael H. Hart, *The 100: A Ranking Of The Most Influential Persons In History*, New York, Hart Publishing Company, Inc., 1978, p. 33.

Four years after the death of Justinian, A.D. 569, was born at Mecca, in Arabia the man who, of all men exercised the greatest influence upon the human race . . . Mohammed.

John William Draper, *A History of the Intellectual Development of Europe*, London, 1875, Vol. 1, pp. 329–330.

Muhammad was the soul of kindness and his influence was felt and never forgotten by those around him.

Diwan Chand Sharma, *The Prophets of the East*,
Calcutta, 1935, p. 122.

I have always held the religion of Muhammad in high estimation because of its wonderful vitality. It is the only religion which appears to me to possess that assimilating capacity to the changing phase of existence which can make itself appeal to every age. I have studied him—the wonderful man and in my opinion for from being an anti-Christ, he must be called the saviour of humanity. I believe that if a man like him were to assume the dictatorship of the modern world, he would succeed in solving its problems in a way that would bring it the much needed peace and happiness. I have prophesied about the faith of Muhammad

that it would be acceptable to the Europe of tomorrow as it is beginning to be acceptable to the Europe of today.

George Bernard Shaw in *The Genuine Islam*, Vol. 1.

'I believe in One God and Mohammed the Apostle of God,' is the simple and invariable profession of Islam. The intellectual image of the Deity has never been degraded by any visible idol; the honours of the prophet have never transgressed the measure of human virtue, and his living precepts have restrained the gratitude of his disciples within the bounds of reason and religion.

Edward Gibbon and Simon Ockley, *History of The Saracen Empire*, London, 1870, p. 54.

He was Caesar and Pope in one; but he was Pope without Pope's pretensions, Caesar without the legions of Caesar; without a standing army, without a bodyguard, without a palace, without a fixed revenue; if ever any man had the right to say that he ruled by the right divine, it was Mohammed, for he had all the power without its instruments and without its supports.

Bosworth Smith, *Mohammad and Mohammadanism*,
London, 1874, p. 92.

His readiness to undergo persecutions for his beliefs, the high moral character of the men who believed in him and looked up to him as leader, and the greatness of his ultimate achievement — all argue his fundamental integrity. To suppose Muhammad an impostor raises more problems than it solves. Moreover, none of the great figures of history is so poorly appreciated in the West as Muhammad.

W. Montgomery Watt, *Mohammad at Mecca*,
Oxford, 1953, p. 52.

It is impossible for anyone who studies the life and character of the great Prophet of Arabia, who knows how he taught and how

he lived, to feel anything but reverence for that mighty Prophet, one of the great messengers of the Supreme. And although in what I put to you I shall say many things which may be familiar to many, yet I myself feel whenever I re-read them, a new way of admiration, a new sense of reverence for that mighty Arabian teacher.

Annie Besant, *The Life and Teachings of Muhammad*,
Madras, 1932, p. 4.

7

NOTABLE MUSLIM SCIENTISTS, INVENTIONS AND DISCOVERIES

“Muslim scientists engineers contributed enormously to the technology of medieval Europe, both by preserving earlier traditions and by adding their own inventions and innovations.”

Donald R. Hill, *Islamic Science and Engineering*

...religion played an important role for the development of Islamic science... like the simple requirement of having to face Mecca, every time one prays, definitely required the solution of one of the most sophisticated spherical trigonometric problems of the time, known as the qibla problem. ...Once that was done, there was little left to discover in the field of trigonometry. One can say that such religious commandment, was one of the reasons that gave rise to a most sophisticated discipline of spherical trigonometry.... This association with religion, contrary to what one would expect when using the European paradigm of conflict between science and religion, was apparently very healthy.

George Saliba, *Islamic Science and the Making of the European Renaissance*, The MIT Press, Massachusetts Institute of Technology, Cambridge, Massachusetts.

CONTRIBUTIONS OF MUSLIM INVENTORS AND SCIENTISTS*

From coffee to cheques and the three-course meal, the Muslim world has given us many innovations that we take for granted in daily life.

* From reportings of *The Independent* and *The Independent on Sunday*, 11 March 2006

1. **Coffee***: The story goes that an Arab named Khalid was tending his goats in the Kaffa region of southern Ethiopia, when he noticed his animals became livelier after eating a certain berry. He boiled the berries to make the first coffee. By the late 15th century it had arrived in Mecca and Turkey from where it made its way to Venice in 1645. It was brought to England in 1650 by a Turk named Pasqua Rosee who opened the first coffee house in Lombard Street in the City of London. The Arabic ‘qahwa’ became the Turkish kahve then the Ital muslimsian caffè and then English coffee.

2. **Pin-hole Camera***: The ancient Greeks thought our eyes emitted rays, like a laser, which enabled us to see. The first person to realize that light enters the eye, rather than leaving it, was the 10th-century Muslim mathematician, astronomer and physicist Ibn al-Haitham. He invented the first pin-hole camera after noticing the way light came through a hole in window shutters. The smaller the hole, the better the picture, he worked out, and set up the first Camera Obscura (from the Arab word ‘qamara’ for a dark or private room). He is also credited with being the first man to shift physics from a philosophical activity to an experimental one.

3. **Flying***: A thousand years before the Wright brothers, a Muslim poet, astronomer, musician and engineer named Abbas ibn Firnas made several attempts to construct a flying machine. In 852 he jumped from the minaret of the Grand Mosque in Cordoba using a loose cloak stiffened with wooden struts. He hoped to glide like a bird. He didn’t. But the cloak slowed his fall, creating what is thought to be the first parachute, and leaving him with only minor injuries.

In 875, aged 70, having perfected a machine of silk and eagles’ feathers he tried again, jumping from a mountain. He flew to a significant height and stayed aloft for ten minutes but crashed on landing—concluding, correctly, that it was because he had not given his device a tail so it would stall on landing. Baghdad

international airport and a crater on the Moon are named after him.

It is the year 1630 and a Turkish scientist named Ahmet Celebi jumps from atop the Galata Tower overlooking the Bosphorus. With the help of a pair of artificial wings and a tail he soars for about two miles and lands safely.

Two years after Celebi's feat a family member named Lagari Hasan Celebi fashions a jet-powered flying machine consisting of a wire cage with rockets mounted on to it. He launches himself out in night's darkness over the sea of Marmara and roars across the water separating two continents (Michael Hamilton Morgan, *Lost History*, pp. 177–8, National Geographic Society, Washington, DC).

4. Soaps and Shampoo*: Muslims perfected the recipe for soap which we still use today. The ancient Egyptians had soap of a kind, as did the Romans who used it more as a pomade. But it was the Arabs who combined vegetable oils with sodium hydroxide and aromatics such as thyme oil. Shampoo was introduced to England by a Muslim who opened Mahomed's Indian Vapour Baths on Brighton seafront in 1759 and was appointed Shampooing Surgeon to Kings George IV and William IV.

5. Distillation, Alembic Still*: Distillation, the means of separating liquids through differences in their boiling points, was invented around the year 800 by Islam's foremost scientist, Jabir ibn Hayyan, who transformed alchemy into chemistry, inventing many of the basic processes and apparatus still in use today—liquefaction, crystallisation, distillation, purification, oxidation, evaporation and filtration. As well as discovering sulphuric and nitric acid, he invented the alembic still, giving the world intense rosewater and other perfumes and alcoholic spirits. Ibn Hayyan emphasised systematic experimentation and was the founder of modern chemistry.

6. Crank Shaft, Combination Clock, Father of Robotics*: The crank-shaft is a device which translates rotary into linear motion

and is central to much of the machinery in the modern world, not least the internal combustion engine. One of the most important mechanical inventions in the history of humankind, it was created by an ingenious Muslim engineer called al-Jazari to raise water for irrigation. His 1206 *Book of Knowledge of Ingenious Mechanical Devices* shows he also invented or refined the use of valves and pistons, devised some of the first mechanical clocks driven by water and weights, and was the father of robotics. Among his 50 other inventions was the combination lock.

7. Architecture*: The pointed arch so characteristic of Europe's Gothic cathedrals was an invention borrowed from Islamic architecture. It was much stronger than the rounded arch used by the Romans and Normans, thus allowing the building of bigger, higher, more complex and grander buildings. Other borrowings from Muslim genius included ribbed vaulting, rose windows and dome-building techniques. Europe's castles were also adapted to copy the Islamic world's—with arrow slits, battlements, a barbican and parapets. Henry V's castle architect was a Muslim.

8. Surgical Instruments*: Many modern surgical instruments are of exactly the same design as those devised in the 10th century by a Muslim surgeon called al-Zahrawi. His scalpels, bone saws, forceps, fine scissors for eye surgery and many of the 200 instruments he devised are recognisable to a modern surgeon. It was he who discovered that catgut used for internal stitches dissolves away naturally (a discovery he made when his monkey ate his lute strings) and that it can be also used to make medicine capsules.

9. Blood Circulation: In the 13th century, Syrian born Muslim medic named Ibn Nafis described the circulation of the blood, 300 years before William Harvey discovered it. He was the first to teach that the Greek physician Galen was wrong in his understanding of how blood moves in the body. He described how the blood moves from the heart through the lungs to the

body and back again. He is also the first to map the network of vessels supplying blood to the heart and was perhaps one of the greatest cardiologists of the pre-modern era (*Lost History*, p. 214).

10. Anesthetics and Needle*: Muslims doctors also invented anesthetics of opium and alcohol mixes and developed hollow needles to suck cataracts from eyes in a technique still used today.

11. Windmill*: The windmill was invented in 634 for a Persian caliph and was used to grind corn and draw up water for irrigation. In the vast deserts of Arabia, when the seasonal streams ran dry, the only source of power was the wind which blew steadily from one direction for months. Mills had six or 12 sails covered in fabric or palm leaves. It was 500 years before the first windmill was seen in Europe.

12. Inoculation*: The technique of inoculation was not invented by Jenner and Pasteur but was devised in the Muslim world and brought to Europe from Turkey by the wife of the English ambassador to Istanbul in 1724. Children in Turkey were vaccinated with cowpox to fight the deadly smallpox at least 50 years before the West discovered it.

13. Fountain Pen*: The fountain pen was invented for the Sultan of Egypt in 953 after he demanded a pen which would not stain his hands or clothes. It held ink in a reservoir and, as with modern pens, fed ink to the nib by a combination of gravity and capillary action.

14. Math*: Algebra was named after al-Khwarizmi's book, *Al-Jabr wa-al-Muqabilah*, much of whose contents are still in use. The work of Muslim maths scholars was imported into Europe 300 years later by the Italian mathematician Fibonacci. Algorithms and much of the theory of trigonometry came from the Muslim world. And Al-Kindi's discovery of frequency analysis rendered all the codes of the ancient world soluble and created the basis of modern cryptology.

15. Dining and Crystal*: Ali ibn Nafi, known by his nickname of Ziryab (Blackbird) came from Iraq to Cordoba in the 9th century and brought with him the concept of the three-course meal—soup, followed by fish or meat, then fruit and nuts. He also introduced crystal glasses (which had been invented after experiments with rock crystal by Abbas ibn Firnas).

16. Cheque*: The modern cheque comes from the Arabic saqq, a written vow to pay for goods when they were delivered, to avoid money having to be transported across dangerous terrain. In the 9th century, a Muslim businessman could cash a cheque in China drawn on his bank in Baghdad.

17. Shape and Circumference of Earth*: By the 9th century, many Muslim scholars took it for granted that the Earth was a sphere. The proof, said astronomer Ibn Hazm, “is that the Sun is always vertical to a particular spot on Earth”. It was 500 years before that realisation dawned on Galileo. The calculations of Muslim astronomers were so accurate that in the 9th century they reckoned the Earth’s circumference to be 40,253.4 km—less than 200 km out. The scholar al-Idrisi took a globe depicting the world to the court of King Roger of Sicily in 1139.

18. Gunpowder for Military Purposes*: Though the Chinese invented saltpetre gunpowder, and used it in their fireworks, it was the Arabs who worked out that it could be purified using potassium nitrate for military use. Muslim incendiary devices terrified the Crusaders. By the 15th century they had invented both a rocket, which they called a “self-moving and combusting egg,” and a torpedo—a self-propelled pear-shaped bomb with a spear at the front which impaled itself in enemy ships and then blew up.

19. Irrigation: What the world now calls technology was another benefit that passed from the world of Islam to Christian Europe. One age-old example of this was the raising of water for irrigation purposes by an animal powered machine called a Saqiya . In this, an animal is harnessed to a draw bar that turns a

horizontal wheel which then turns a vertical one by gearing. This vertical wheel has pots fixed to its circumference which fill with water as it turns. (Tim Wallace-Murphy, *What Islam Did for Us*, p. 124, Watkins Publishing, London).

20. Optical Glass and Lenses: Optical glass making and the manufacture of lenses was another branch of technology that came to Europe from the Islamic Empire... the most beautiful stained glass in Charles Cathedral owes its manufacture to secret techniques that were brought from the East. However, its just not the beautiful stained glass windows that adorn Europe's Gothic Cathedrals that we owe to our Islamic brethren, it is also the basic architecture of the cathedral themselves (*What Islam Did for Us*, p. 124).

21. Numerical System: The numerical system that we have used since the thirteenth century is Arabic in origin. The counting machine known as the abacus was brought to the Western Europe from Catalonia by a Frenchman Gerbert of Aurillac in 960 C.E. An effective system of accounting that was developed in the Empire of Islam in order to levy tolls on trade soon crossed the religious divide and became Europeanized. Even the English word 'customs' is derived from the Arabic word '*diwan*,' meaning 'account book.' (*What Islam Did for Us*, p. 122).

22. Light: Al-Buruni (973–1048), born in Jurjaniyya (Uzbekistan), observed that the speed of light is faster than the speed of sound... He investigated a number of curiosities, including the phenomenon of Siamese twins and the observation that flowers have three, four, five, six or eighteen petals but never seven or nine (Natana Delong-Bas, *Notable Muslims*, p. 53, One World Publications, Oxford, London).

23. Astrolabe: The astrolabe, the soul of all laboratories, was invented by none but the Muslims of Spain. (Akbar Shah Nakebabadi, Revised by Safei-ur-Rahman Mubarkpuri *The History of Islam*, Vol. 3, p. 219, Darussalam Publication).

24. Pocket Watch: During the reign of Sultan Salim (The first Ottoman caliph) in 922 A.H. (1516 C.E.) the pocket watch was invented (*The History of Islam*, Vol. 3, p. 476).

25. Lifestyle: In 206 AH, (828 CE) Ali bin Nafe also known as Farebi come to Spain. He was an erudite scholar of Arabic disciplines. He brought about many strange reforms in the life style of mode of living. He also originated many sumptuous foods and fashionable garments. His inventions and creations became popular not only in Spain but found popularity with the Europeans as well. Eating with a knife and fork is one of his inventions and the Europeans learned it from the Muslims of Spain (*The History of Islam*, Vol. 3, p. 99).

NOTABLE MUSLIM SCIENTISTS

Abu Ali al-Hasan Ibn al-Haytham (965–1039/1040)

The father of modern optics, Abu Ali al-Hasan ibn al-Haytham was born in Iraq. He is considered one of the greatest mathematical scientists of all time. He wrote approximately ninety-two major works, fifty-five of which have survived. His major topics were optics, including theories of light and vision; astronomy; and mathematics including geometry and number theory. His most important work is *Kitabh al-Manazir*, or The Book of Optics, a seven volume work, which methodically integrates the research work of all of the traditional themes of optics, including physical, mathematical, physiological, experimental and psychological considerations. It was translated into Latin as *Opticae Thesaurus Alhazini* in 1270. It was the most important work of physics to reach the West in medieval times and had a profound influence on western scientists, including Leonardo da Vinci, Johannes Kepler, Roger Bacon, John Peeham and Witelo. He came close to the theory of magnifying lenses and was the first to make use of “Camera obscura” optics by studying the solar eclipse through a semi obscured projection via a small hole in the wall onto a flat surface an approach that anticipated modern photographic

principles and provided evidence that light falls on the retina in much the same way that it falls on a surface after passing through the aperture. His experiments with parabolically shaped burning mirrors foreshadowed the lens of future microscopes and telescopes (*Notable Muslims*, p. 132–3).

And in one of his most greatest and most audacious triumphs Ibn al-Haytham deduced that the curious interval of twilight, something that to the casual observer seems magical and to be taken for granted, has various mathematical and physical explanations. He calculates that twilight only occurs when the sun is 19 degrees below the horizon. Using that fact he comes close to gauging the depth of the atmosphere, something that will not be verified until the 20th century, the century of space travel.

Reaching out to the very limits of higher physics, he seems to be aware of gravity itself and he writes about the attraction of masses 600 years before Galileo and Sir Isaac Newton. Many of his questions will not be answered for nearly a thousand years, until the appearance of another genius obsessed with math and light, one Albert Einstein, though largely lost to history, he is known to the Europeans as Alhazen (*Lost History*, p. 105–06).

Abu al-Qasim al Zahrawi (936–1013)

Also known in the west as Abulcasis, Bucasis and Alzahravius, Abu al-Qasim al Zahrawi was born in Muslim Spain. The father of modern surgery, Abu al Qasim al-Zahrawi was the most renowned physician and surgeon of his age, the most important of al-Zahrawi's works was the thirty-volume *al-Tasrif li-Man Ajizan al-Ta'lif* (Manual for Medical Practitioners). Considered the best medieval surgical encyclopedia in existence as well as a synthesis of the medical knowledge available during his lifetime, the work details both symptoms and treatments. The most popular, influential and widely copied part of the book is the section on surgery. Translated into Latin and used in Europe until the seventeenth century, it stressed the importance of basic

sciences, particularly anatomy and physiology in recognizing and understanding the functions of the organs and their shapes, connections and borders. Al-Zahrawi also recommended knowledge of the bones, nerves and muscles, their numbers and origins and insertions and knowledge of the arteries and veins, particularly where they start and end. He described the ligatures of arteries long before Ambrose Pare in the west, believing that this is the most basic knowledge any physician or surgeon should possess because a mistake could lead to the death of the patient.

Al-Zahrawi was a pioneer in many surgical specialties and in general procedures. His books contain detailed descriptions of medical operations and illustrations of about two hundred surgical instruments, many of which he invented. Among his most important inventions were instruments for internal examinations of the ear, for the internal examination of the urethra and for applying or removing foreign bodies from the throat. He encouraged physicians to invent their own tools. He devoted a chapter to midwifery, offering tips to midwives and addressing topics such as obstructed labor and obstetrics maneuvering. Surgical procedures outlined in detail include the innovative removal of a kidney stone through the bladder, dissection of animals, surgery of the eye, ear and throat. Among his most delicate operations were amputation and the removal of a dead fetus. He was the first to describe surgical treatment in the specialization of ophthalmology and otorhinolaryngology (E.N.T.).

Al-Zahrawi's work is particularly important in its presentation of two very delicate types of procedures: liver and cranial surgery. He correctly asserted that treatment of an abscess of the liver must take place in two separate procedures. In the first, adhesions are to be made around the abscess in order to close it off from the peritoneal cavity and prevent pus from spreading throughout the abdomen, which would kill the patient. Once this first step is complete, an incision to remove the abscess can be made.

On cranial surgery he began by identifying different types of skull fractures. He taught that the type and severity of the fracture determine the type of surgical procedure to be used. He identified five different types of cranial fractures.

Al-Zaharwi was the first physician to use cauterization to control bleeding and to use wax and alcohol to stop bleeding from the skull during cranial surgery. He used cauterization in fifty different types of surgery. He was the first to describe hemophilia; distinguish between goiter and thyroid cancer; teach the lithotomic position for vaginal operations; describe a tracheotomy operation and perform it successfully as emergency surgery on one of his servants; and use cotton in surgical dressing to control hemorrhage and as padding for splints and in fractures of the pubis and dentistry. He introduced what is known today as Kocher's method of reduction of shoulder dislocation and pateleotomy—a thousand years before it was reintroduced by Brooke in 1937. He was also the first known person to perform the surgical stripping of varicose veins. Although he wrote ten centuries prior to the modern performance of this procedure, he carried it out almost exactly as it is currently practiced, including the location of the incisions, the manner of keeping the skin open with hooks and hanging the veins on hooks while conducting the procedure.

In addition to being a pioneer in clinical medicine, al-Zaharwi was the first person to write about orthodontia. An expert in dentistry, he was the first to discuss the problems of non-aligned and deformed teeth, as well as how to rectify those defects. His descriptions of dental operations included extractions, fixation, re-implantation and artificial teeth. He was the first known person to describe referred tooth pain, cautioning physician against removing a healthy tooth to which pain was referred. He also instituted the use of gold thread in fixing teeth due to the tarnishing of other metals and their tendency to cause adverse reactions.

Al Zahrawi had a profound influence on the fields of medicine and surgery for five centuries, surpassing the influence of Galen in the European modern curriculum. During his lifetime and largely because of his work, surgery became a respected practice in the Islamic world and was regularly carried out by reputable physicians. By contrast, at that time in Europe, surgery was typically practiced by barbers, butchers, priests and monks. The principles laid down by Al-Zahrawi are still recognizable in contemporary medical science, particularly surgery (*Notable Muslims*, p. 351–3).

Abu Jafar Muhammad Ibn Musa al-Khwarizmi (c 780–850)

Abu Jafar Muhammad Ibn Musa al-Khwarizmi is considered the father of modern algebra and the first person to make algebra accessible to everyday life. The mathematical term ‘algorithm’ is derived from his name (Nalana DeLong Bas, p. 174). In addition to mathematics and astronomy, al-Khwarizmi was interested in geography. His world map is most accurate of its time, more accurate than that composed by Ptolemy

Today, his numbers and new ways of calculation enable the building of 100-storey towers and mile long bridges; calculate the point at which space probe will intersect with the orbits of one of Jupiter’s moons; determine the reaction of nuclear physics, the cellular processes of biotechnology and pharmaceutical and marketing research, the calculus of global economy, the language and intelligence of software, and the confidentiality of a mobile phone conversation (*Lost History*, p. 92).

Ali Ibn Rabban Al-Tabar (838–870 C.E.)

Ali hailed from a Israelite family. Since he had embraced Islam, he is classified amongst Muslim Scholars. This family belonged to Tabristan’s famous city Marv.

The fame acquired by Ali Bin Rabban did not simply account for the reason that a physician of the stature of Zakariya al-Razi

was amongst his disciple. In fact the main cause behind his exaltation lies in his world-renowned treatise *Firdous al-Hikmat*.

Spread over seven parts, *Firdous al-Hikmat* is the first ever Medical encyclopedia which incorporates all the branches of medical science in its folds. This work has been published in this century (20th century) only. Prior to this publication only five of his manuscripts were to be found scattered in libraries the world over. Later on this unique work was published with the cooperation of English and German institutions. Following are the details of its all seven parts:

1. **Part one:** *Kulliyat-e-Tibb*. This part throws light on contemporary ideology of medical science. In that era these principles formed the basis of medical science.
2. **Part two:** Elucidation of the organs of the human body, rules for keeping good health and comprehensive account of certain muscular diseases.
3. **Part three:** Description of diet to be taken in conditions of health and disease.
4. **Part four:** All diseases right from head to toe. This part is of profound significance in the whole book and comprises twelve papers:
 - i) General causes relating to eruption of diseases. ii) Diseases of the head and the brain. iii) Diseases relating to the eye, nose, ear, mouth and the teeth. iv) Muscular diseases (paralysis and spasm). v) Diseases of the regions of the chest, throat and the lungs. vi) Diseases of the abdomen. vii) Diseases of the liver. viii) Diseases of gallbladder and spleen. ix) Intestinal diseases. x) Different kinds of fever. xi) Miscellaneous diseases-brief explanation of organs of the body. xii) Examination of pulse and urine. This part is the largest in the book and is almost half the size of the whole book.
5. **Part five:** Description of flavour, taste and colour.

6. Part six: Drugs and poison.

7. Part seven: Deals with diverse topics. Discusses climate and astronomy. Also contains a brief mention of Indian medicine.

Though he wrote *Firdous al-Hikmat* in Arabic but he simultaneously translated it into Syriac. He has two more compilations to his credit namely *Deen-o-Doulat* and *Hifdh al-Sehhat*. The latter is available in manuscript-form in the library of Oxford University. Besides Medical science, he was also a master of Philosophy, Mathematics and Astronomy. He breathed his last around 870 C.E.

Ibn Khaldun (1332–1395 C.E.)

Abd al-Rahman Ibn Mohammad is generally known as Ibn Khaldun after a remote ancestor. His parents, originally Yemenite Arabs, had settled in Spain, but after the fall of Seville, had migrated to Tunisia. He was born in Tunisia in 1332 C.E., where he received his early education and where, still in his teens, he entered the service of the Egyptian ruler Sultan Barquq. In Algeria, which provided him with the opportunity to write *Muqaddimah*, the first volume of his world history that won him an immortal place among historians, sociologists and philosophers. The uncertainty of his career still continued, with Egypt becoming his final abode where he spent his last 24 years. Here he lived a life of fame and respect, marked by his appointment as the Chief Malakite Judge and lecturing at the Al-Azhar University, but envy caused his removal from his high judicial office as many as five times.

Ibn Khaldun's chief contribution lies in philosophy of history and sociology. He sought to write a world history preambled by a first volume aimed at an analysis of historical events. This volume, commonly known as *Muqaddimah* or 'Prolegomena', was based on Ibn Khaldun's unique approach and original contribution and became a masterpiece in literature on philosophy

of history and sociology. The chief concern of this monumental work was to identify psychological, economic, environmental and social facts that contribute to the advancement of human civilization and the currents of history. In this context, he analysed the dynamics of group relationships and showed how group-feelings, *al-'Asabiyya*, give rise to the ascent of a new civilisation and political power and how, later on, its diffusion into a more general civilization invites the advent of a still new '*Asabiyya* in its pristine form. He identified an almost rhythmic repetition of rise and fall in human civilization, and analysed factors contributing to it. His contribution to history is marked by the fact that, unlike most earlier writers interpreting history largely in a political context, he emphasised environmental, sociological, psychological and economic factors governing the apparent events. This revolutionised the science of history and also laid the foundation of *Umraniyat* (Sociology).

Apart from the *Muqaddimah* that became an important independent book even during the lifetime of the author, the other volumes of his world history *Kitab al-I'bar* deal with the history of Arabs, contemporary Muslim rulers, contemporary European rulers, ancient history of Arabs, Jews, Greeks, Romans, Persians, etc., Islamic History, Egyptian history and North-African history, especially that of Berbers and tribes living in the adjoining areas. The last volume deals largely with the events of his own life and is known as *Al-Tasrif*. This was also written in a scientific manner and initiated a new analytical tradition in the art of writing autobiography. A book on mathematics written by him is not extant.

Ibn Khaldun's influence on the subject of history, philosophy of history, sociology, political science and education has remained paramount ever since his life. His books have been translated into many languages, both in the East and the West, and have inspired subsequent development of these sciences. For instance, Prof. Gum Ploughs and Kolosio consider *Muqaddimah*

as superior in scholarship to Machiavelli's *The Prince* written a century later, as the former bases the diagnosis more on cultural, sociological, economic and psychological factors.

Ibn Sina (Avicenna)—Doctor of Doctors (980–1036–7 C.E)

Ibn Sina, known as Avicenna in the west, is considered as the greatest medical thinker of all time.

Ibn Sina was born in 980 C.E. in the village of Afshana near Bukhara which today is located in the far south of Russia

Ibn Sina died in 1036/1 at a comparatively early age of 58 years. He was buried in Hamadan where his grave is still shown.

Of Ibn Sina's 16 medical works, eight are versified treatises on such matter as the 25 signs indicating the fatal termination of illnesses, hygienic precepts, proved remedies, anatomical memoranda etc. Amongst his prose works, after the great Qanun, the treatise on cardiac drugs, of which the British Museum possesses several fine manuscripts, is probably the most important, but it remains unpublished.

The Qanun is, of course, by far the largest, most famous and most important of Ibn Sina's works. The work contains about one million words and like most Arabic books, is elaborately divided and subdivided. The main division is into five books, of which the first deals with general principles; the second with simple drugs arranged alphabetically; the third with diseases of particular organs and members of the body from the head to the foot; the fourth with diseases which though local in their inception spread to other parts of the body, and the fifth with compound medicines.

The Qanun points out the importance of dietetics, the influence of climate and environment on health and the surgical use of

oral anaesthetics. Ibn Sina advised surgeons to treat cancer in its earliest stages, ensuring the removal of all the diseased tissue. The Qanun's materia medica considers some 760 drugs, with comments on their application and effectiveness. He recommended the testing of a new drug on animals and humans prior to general use.

Ibn Sina noted the close relationship between emotions and the physical condition. Of the many psychological disorders that he described in the Qanun, one is of unusual interest: love sickness! ibn Sina is reputed to have diagnosed this condition in a Prince in Jurjan who lay sick and whose malady had baffled local doctors. Ibn Sina noted a fluttering in the Prince's pulse when the address and name of his beloved were mentioned. The great doctor had a simple remedy: unite the sufferer with the beloved.

The Arabic text of the Qanun was published in Rome in 1593 and was therefore one of the earliest Arabic books to see print. It was translated into Latin by Gerard of Cremona in the 12th century. This 'Canon', with its encyclopedic content, its systematic arrangement and philosophical plan, soon worked its way into a position of pre-eminence in the medical literature of the age displacing the works of Galen, al-Razi and al-Majusi, and becoming the text book for medical education in the schools of Europe. In the last 30 years of the 15th century it passed through 15 Latin editions and one Hebrew. In recent years, a partial translation into English was made. From the 12th–17th century, the Qanun served as the chief guide to Medical Science in the West and is said to have influenced Leonardo da Vinci. In the words of Dr. William Osler, the Qanun has remained "a medical bible for a longer time than any other work".

Despite such glorious tributes to his work, Ibn Sina is rarely remembered in the West today and his fundamental contributions to medicine and the European reawakening goes largely unrecognised. However, in the museum at Bukhara, there

are displays showing many of his writings, surgical instruments from the period and paintings of patients undergoing treatment. An impressive monument to the life and works of the man who became known as the ‘doctor of doctors’ still stands outside Bukhara museum and his portrait hangs in the Hall of the Faculty of Medicine in the University of Paris.

Pre-op, 10th century style – Ibn Sina is known to have operated on a friend’s gall bladder.

Jabir Ibn Haiyan (Died 803 C.E.)

Jabir ibn Haiyan known to the ranks of European alchemists as Geber, the father of alchemy and chemistry (*Lost History*, p. 79)

Jabir’s major contribution was in the field of chemistry. He introduced experimental investigation into alchemy, which rapidly changed its character into modern chemistry. His contribution of fundamental importance to chemistry includes perfection of scientific techniques such as crystalization, distillation, calcination, sublimation and evaporation and development of several instruments for the same. The fact of early development of chemistry as a distinct branch of science by the Arabs, instead of the earlier vague ideas, is well-established and the very name chemistry is derived from the Arabic word *al-Kimya*, which was studied and developed extensively by the Muslim scientists.

Perhaps Jabir’s major practical achievement was the discovery of mineral and other acids, which he prepared for the first time in his alembic (*Anbique*). Apart from several contributions of basic nature to alchemy, involving largely the preparation of new compounds and development of chemical methods, he also developed a number of applied chemical processes, thus becoming a pioneer in the field of applied science. His achievements in this field include preparation of various metals, development of steel, dyeing of cloth and tanning of leather, varnishing of water-proof cloth, use of manganese dioxide in glass-making,

prevention of rusting, lettering in gold, identification of paints, greases, etc. During the course of these practical endeavours, he also developed aqua regia to dissolve gold. The alembic is his great invention, which made easy and systematic the process of distillation. Jabir laid great stress on experimentation and accuracy in his work.

Based on their properties, he has described three distinct types of substances. First, spirits i.e. those which vaporise on heating, like camphor, arsenic and ammonium chloride; secondly, metals, for example, gold, silver, lead, copper, iron, and thirdly, the category of compounds which can be converted into powders. He thus paved the way for such later classification as metals, non-metals and volatile substances.

He emphasised that, in chemical reactions, definite quantities of various substances are involved and thus can be said to have paved the way for the law of constant proportions.

His books on chemistry, including his *Kitab-al-Kimya*, and *Kitab al-Sab'een* were translated into Latin and various European languages. These translations were popular in Europe for several centuries and have influenced the evolution of modern chemistry. Several technical terms devised by Jabir, such as alkali, are today found in various European languages and have become part of scientific vocabulary. Only a few of his books have been edited and published, while several others preserved in Arabic have yet to be annotated and published.

His various breakthroughs e.g., preparation of acids for the first time, notably nitric, hydrochloric, citric and tartaric acids, and emphasis on systematic experimentation are outstanding and it is on the basis of such work that he can justly be regarded as the father of modern chemistry. In the words of Max Mayerhaff, the development of chemistry in Europe can be traced directly to Jabir Ibn Haiyan.

AT A GLANCE

1. Singapore has the highest execution rate in the world relative to population as per Amnesty International report 20004 (*The Telegraph*, 3 December 2004).
2. Saudi Arabia appears to be one of the cleanest countries when it comes to household hygiene (Home Hygiene: An International Study, The Hygiene Council, May 2009).
3. Growing numbers of non-Muslims are turning to Sharia “courts” to resolve disputes in Britain, it has been claimed. Up to five per cent of cases heard by the Muslim Arbitration Tribunal (MAT) involve people who do not follow the Islamic faith, it has been estimated. (*Telegraph*, By John Bingham 8:17AM BST 21 Jul 2009).
4. In the 16th century, the Ottoman Empire had been the most powerful state in the world (Tim Wallace-Murphy, *What Islam Did For Us*, p. 201 Watkins Publishing, London).
5. In the 16th century, the Jewish community in the Ottoman Empire became the largest in the world (*What Islam Did For Us*, p. 197).
6. The prominent example of religious liberal mindedness that we can put before the world is the historical fact that the state of Greece continued to remain orthodox Christian in nature even under 500 years of the Turkish (Muslim) rule whereas the 800 years old Muslim characteristics of Spanish state vanished soon after the end of Muslim rule in Spain (Wazir Ahmad Zargar, *Western Media and Its Impact on Society*, p. 27 Academy of Islamic Research & Publications Lucknow).

7. At its peak, in the early 1700s Mughal India owned approximately 25% of all the material wealth in the world (*Lost History*, p. 78).
8. One of the craters of the moon is named Al-Mamum after the 9th century Caliph of Baghdad (*Lost History*, p. 57).
9. The first major urban hospital anywhere to come up was in Baghdad (*Lost History*, p. 60).
10. As early as 900s Baghdad was perhaps the most sophisticated and modern city on earth (*Lost History*, p. 60).
11. “The learned men of Baghdad knew that the world was round and could measure a degree of longitude many centuries before their European Christian counterparts” (*What Islam Did For Us*, p. 97).
12. “Islamic scholarship became the firm foundation on which European culture was established”. (*What Islam Did For Us*, p. 117).
13. Tariq landed at Gibraltar (in April, 711). The name ‘Rock of Gibraltar’ derives from the Arabic Jebel al-Tariq, or the rock of Tariq (*What Islam Did For Us*, p. 101).
14. Under Islam, Spain was the cultural centre of Europe. Students came from as far away as Scotland to study Islamic Theology, Philosophy, and Science in the Schools of Cordoba, Toledo, and other centre’s of higher learning. The European Renaissance was conceived in these centers, and the great universities in which it was nurtured were inspired by their Arabo-Hispanic, Counterparts. (Mahamoud M. Ayub, *Islam Faith and History*, p. 95 One World, Oxford).
15. “It was the well known and respected colleges in Al-Andalus that became the models on which Oxford and Cambridge were based (*What Islam Did For Us*, p. 119).
16. In Cordova, Caliph al-Hakkam (961–76 CE) created a library of 400,000 books which were indexed in 44 catalogues, and

he added his own commentaries to many of these volumes. Thus, Cordova became home to one of the greatest libraries in Europe, second only to the greatest in the world located in Baghdad at the heart of the Islamic empire (*What Islam Did For Us*, p. 108).

17. Caliph Hekam II of Spain (D. 366 A.H.) had created such an academic atmosphere all over the country that every house had a private library. (*The History of Islam*, Vol. 3, p. 144).
18. Enrollment rates among Palestinians are relatively high by regional and global standards. This reflects the great values that Palestinians attach to educational attainment. According to a youth survey in 2003, 60% between the age of 10–24 indicated that education was their first priority. Youth literacy rate (the ages 15–24) is 98.2%, while the national literacy rate is 91.2%. (The World Bank and Bisan Centre for Research and Development (2006) *The role and performance of Palestinians NGO's : In Health, Education and Agriculture*).
19. The Guinness Book of World Records recognizes the university of Al Karaouine in Fez, Morocco, as the oldest degree granting university in the world with its founding in 859 CE, (*The Guinness Book of Records*, Published 1998, p. 242).
20. Paper originally a secret tightly guarded by the Chinese. The art of papermaking was obtained from prisoners taken at the battle of Talas (751), resulting in paper mills being built in the Islamic cities of Samarkand and Baghdad. The Arabs improved upon the Chinese techniques of using mulberry bark by using starch to account for the Muslim preference for pens Vs the Chinese for brushes. By CE 900 there were hundreds of shops employing scribes and binders for books in Baghdad and even public libraries began to become

established, including the first lending libraries. From here paper-making spread west to Fez and then to Al-Andalus and from there to Europe in the 13th century. (Arnold Pacey, *Technology in world Civilization: A thousand-Year History*, MIT Press, pp 41–42).

21. The Islamic empire also experienced a growth in literacy, having the highest literacy rate of the middle ages... (Andrew J. Coulson, *Delivering Education*, Hoover Institution, p. 117).
22. In 1079, in an astonishing feat of computation without computers, Omar Khayyam calculated the length of the year to be 365.24219858156 days. In the 21st century, using the Hubble telescope, atomic clock, and computers, the year will be calculated to 365.242190 days. Khayyam's error in the sixth decimal place will amount to an inaccuracy of fractions of a second (*Lost History*, p. 122).
23. Shams al-din Abu Abd Allah Muhammad Ibn Battuta (1304-1368-9 was one of the world's greatest geographers and travelers, as well as the greatest known traveler of pre-modern time. Although Ibn Battuta is often called the "Marco Polo of the Muslim world", his travels were much broader than his European counterpart's. Travelling for nearly thirty years through territories that constitute forty-four different countries in the contemporary era, Ibn Battuta covered about seventy-five thousand miles, an average of seven miles a day for almost eleven thousand days, all either by walking, caravan, horseback riding or sailing. (*Notable Muslims*, p. 130).
24. Jabir ibn Haiyan known to the ranks of European alchemists as Geber, the father of alchemy and chemistry (*Lost History*, p. 79).
25. Ibn Zuhr the 12th century scientist/doctor, is known by the Latin name as Averizoar (*Lost History*, p. 205).

26. Al-Razi was the first physician to clinically and scientifically describe the scourge of small pox and the less dire disease of measles and to show that they are separate afflictions. He is remembered by his Latin name as Rhazes (*Lost History*, p. 185–6).
27. In the 13th century, Al-shirazi first gave the correct explanation of the formation of a rainbow, (*Lost History*, p. 147).
28. Scientific Historian David King writes, what only recent research has shown is that ... virtually all innovation in (astronomical) Instrumentation in Europe up to Circa 1550 were either directly or indirectly Islamic in origin or had been conceived previously by some Muslim astronomers somewhere (*Lost History*, p. 149).
29. Muslims introduced cash cropping and the modern crop rotation system where land was cropped four or more times in a two – year period, (Jairus Banaji, 2007) *Islam, the Mediterranean and the rise of capitalism*”. p. 47–74, Brill Publishers).
30. For some 200 years the crusades from 11th to 13th century consisting of nine major christen campaigns and several lesser ones by the christens to evict the Muslims from Jerusalem... (*Lost History*, p. 265).
31. The Intelligence 2 Debate (BBC) on Sat 7th Nov, 2009:
Motion – The Catholic Church is a force for good in the world:
Voted for – 268
Against – 1876
32. In Ireland divorce became legal only in 1995.
33. ... a look at the social structure of the Muslim society shall indicate that Muslim families are normally monogamous. In fact contrary to clichéd perception, the incidence of

polygamy among Muslims is lower than among non-Muslims as reported by the Government of India Committee on the status of women in India. In the decades 1941–51 and 1951–61, the percentage of polygamous marriages among Muslims was lower than among the Hindus by 0.09 and 0.65 respectively. More conclusive perhaps was the Census Survey 1961, which took a sample of one lakh marriages and found that the incidence of polygamy was the highest among the tribals (15.25 %), followed by Buddhists (7.97%), the Jains (6.72%), Hindus (5.8%) and Muslims (5.7%). (Suhail Ahmad, *Women in Profession: A comparative study of Hindu and Muslim women*, p. 18, Institute of Objective Studies, New Delhi).

34. The first ever usage of the word ‘Hindu’ in the sense of religion seems to have been done by Al Beruni. The title of his book, *Al Hind*, seems to have been the first mode of construction in the beginning of the notion of Hinduism. The word ‘Hind’ but not Hindu was used to denominate the non-Muslims of India by Al-Beruni, This seems to be the earliest form of construction of Hinduism as a religion – that too by a Muslim scholar, (Kancha Ilaiah, *Why I am not a Hindu*, p. 139, Samya Publications).
35. In 1952 Albert Einstein refused when called to become 2nd President of Israel.
36. The Jewish newspaper *Di Tzeitung* does not publish images of women.
37. Americans see Muslims as facing more discrimination inside the US than other major religious groups, Nearly six in ten adults say that Muslims are subject to a lot of discrimination. According to a new report based on a recent national survey by the Pew Research center for the people and the Press. (<http://www.reuters.com/article/idus198159+PRN20090909>).

38. Muslims are suffering physical attacks, verbal taunts and widespread discrimination as a climate of Islamophobia takes a grip across Europe. A new report lists a host of examples of crime and intimidation from arson and suspected racist murder in Germany and Spain to pork fat being smeared on a mosque in Italy. The report says that Muslims “experience various levels of discrimination and marginalisation in employment, education and housing” and are “vulnerable to manifestations of prejudice and hatred in the form of anything from verbal threats through to physical attacks on people and property (*The Independent*, Monday, 18 December 2006).
39. Study shows French Muslims hit by religious bias: French Muslims face considerable discrimination based purely on their religion instead of their country of origin, according to a study released Thursday by French and American researchers. The study, “Are French Muslims Discriminated Against in Their Own Country?” found that Muslims sending out resumes in hopes of a job interview had 2.5 times less chance than Christians of a positive response to their applications. It also showed that monthly salaries of Muslims was on average euro400 less than Christians.” The discrimination Muslim candidates endure in the French labor market therefore seems to have concrete repercussions on their standard of living,” the study says (Home <<http://www.odt.co.nz/>> » News <<http://www.odt.co.nz/news/>> » World <<http://www.odt.co.nz/news/world/>> Fri, 26 Mar 2010 <http://www.odt.co.nz/news/world>.
40. On November 29, 2009, 57.5% Swiss citizens, voting in a popular referendum, agreed to forbid the building of new minarets in their country. A new law, which came into effect on April 11, 2011, bans the wearing of the face veil. Yet, Christian religious processions that require face-covering hoods are still allowed. (*Hindustan Times*, 6th June 2011).

41. Nearly 600 civilians died in Maoist violence last year, the government says. A total of 317 members of the security forces and 217 rebels died in Maoist-related violence in 2009, the authorities say (BBC News).
42. **Naxals killed 10,000 people in 5 yrs:** Naxal violence has claimed the lives of over 10,000 civilian and security personnel in the last five years. Of the 10,268 casualties between 2005 and May 2010, 2,372 deaths have been reported in 2009 as against 1,769 in 2008 and 1,737 in 2007, an RTI reply by the Home Ministry said (*Mumbai Mirror* 27 June 2010).
43. In Iraq there is 1 soldier for every 166 people. In Kashmir there is 1 for every 20 (Sunday Times of India, New Delhi, June 13, 2010) Jammu & Kashmir Population 1 crore (10 million) Armed troops-5, 00,000 (mostly in Kashmir valley) Army men-300,000, Rashtriya Rifles soldiers-70,000 Central Police Force-130,000 (*Times of India*, June 13, 2010).
44. Washington used its veto 32 times to shield Israel from critical draft resolutions between 1972 and 1997. This constituted nearly half of the total of 69 U.S. vetoes cast since the founding of the U.N.
45. That since 1976, Israel “has been the largest annual recipient of direct economic and military assistance” and “largest gross recipient of such assistance since World War Two,” a sum amounting to more than \$140 billion between 1948 and 2004. The annual “\$3 billion in direct assistance given to Israel” comprises “roughly one-fifth of the foreign aid budget” of the United States, amounting to about \$500 per capita per annum.
46. A major research project on the cost of war at Brown University records that over these 10 years “more than 2.2 million Americans have gone to war and over a million have

returned as veterans”. It estimates the overall, long-term economic costs so far incurred as a result of the wars in Afghanistan, Iraq, Pakistan and other theatres of Counter-terrorist action at between 3.2 and 4 trillion US dollars. (<http://costsofwar.org/sites/default/files/costs%20of%20war%20Executive%20summary.pdf>). On its projections of likely future activity until 2020, that could rise to as much as 4.4 trillion US dollars. In round figures, this amounts to something like a quarter of the US’s soaring national debt, which itself is heading upto 100 percent of the gross domestic product. (The Telegraph, Thursday 15th September 2011).

47. Do you know that it is illegal and punishable in Europe to deny the holocaust... .
48. Nationalism caused more distress than anything else: Gandhi (*The Telegraph*, 2 March 2008).
49. Rabindranath Tagore spoke of nationalism as a “bhaugalik apadevata” or a geographical demon, and Shantiniketan, his alternative university, as a temple dedicated to exorcise the demon. (Ashish Nandy, *The Illegitimacy of Nationalism* p.7, Oxford University Press. 1994).

50. **Displaced Muslims**

Palestinians: 4,861,871

Afghanis: 2,887,123

Iraqis: 1,785,212

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