

January 1962

NEW IRAQ

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Iraq 5
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A MONTHLY PICTORIAL MAGAZINE ISSUED BY THE MINISTRY OF GUIDANCE





**The Leader
Abdul Kerim Kassim saluting
the people in the procession of
the 2nd Anniversary of Safety
Day.**

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No. 1
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The cover:

An expressionistic dance from
Mosul — photo Lalif al-Ani.

Back cover — Palm Groves —
aerial view of Kadhemain.

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IRAQ'S FOREIGN POLICY

During the 18th Session of the United Nations, M.E. Mr. Hashim Jawad, the Foreign Minister, represented the Republic of Iraq. He addressed the Plenary Meeting of the General Assembly declaring Iraq a strong opponent to imperialism, a defender of peace, a supporter of freedom, and a neutral, non-aligned country. The speech made a strong impression in international circles, and the neutral policy it expressed has given our Republic a distinctive place in the world and especially among free nations.

The following are excerpts from the speech.

"Aggressions of Imperialist Powers" During the last few months grave events followed each other, disturbing and complicating the international situation, and revealing the shaky foundations upon which the present world order has been established. Such events demonstrated by the aggressive policies pursued by certain powers, especially the imperialists, include the augmentation of war threats in Algeria and failure of the negotiations; the persistent suppression of the Omani people; the continuation of conflict

in the Congo; the lawless terror carried on by the Portuguese in Angola; the rising tension in Laos; the invasion of Cuba; the French attack on Bizerte; the Berlin crisis; the resumption of nuclear tests; the British threat to Iraq; and the stepping up of arms race.

These problems, although varied in character, have a common denominator manifested in the increasing aggression of the imperialist powers.

In this period of the cold war, the arms race has grown to a dangerous point, leading to greater complications in international relations. The legacy of World War II, the problems inherited from the interwar period, and those created by the new national and revolutionary changes in the world are being viewed by the Big Powers from the angle of power politics whose only effective instrument is war.

Improvement in the international situation primarily depends upon the solution of the disarmament question including the cessation of nuclear tests. This is because disarmament is not an isolated problem; it is a component part of the sum total of present-day international issues having direct bearing

upon the world situation. It should not, therefore, be treated in isolation from other international problems and the general state of international relations.

"The German Question"

It is difficult to envisage the settlement of the German problem apart from general and complete disarmament, and without reference to German realities. It is hard to contemplate a German solution while the two parts of Germany are within the two rival blocs. It is equally difficult to expect a united Germany inside the Western Alliance. On the other hand, the division of Germany into two separate parts with different economic and social systems is now a reality. In the interest of diminishing tension, and in order to avoid future border conflicts, it is necessary to recognize the actual situation in order to assist the solution of the German problem. The Berlin question should be considered within the context of the German problem as a whole. While East and West are seeking a solution for the German problem, and have agreed in principle to general and complete disarmament, both tasks would be greatly facilitated by agreement to neutralize Germany.

"The Belgrade Conference"

The grave world situation has been clearly realized by the non-aligned nations. Therefore a Conference of Heads of States or Governments of twenty-five non-aligned countries convened in Belgrade last month.

The Belgrade Conference marked a new development in world politics. The motives for convening such a conference stem from two historical facts: Firstly, all members of the world community and being subject to the forces governing international relations, it has become incumbent upon the non-aligned countries to play their part in directing these forces and in orienting the policies shaping relationships among nations. The world is no longer governed by the Big Powers, and therefore it is the right and duty of the non-aligned to intervene effectively in world affairs, particularly with regard to those policies of the Big Powers which affect the present and future destiny of the rest of the world. The second reason for convening the Conference of Belgrade is that the point of view of the non-aligned countries reflects that of the great majority of the world population who desire to live in freedom, peace and amity.

"Neo-Colonialism"

Colonialism as a policy of domination and exploitation of the weak by the strong, is not merely confined to the physical occupation of territories and subjugation of peoples for economic purposes, but it is also a policy of indirect domination, and the threat of the use of force, discrimination and corruption. It is quite erroneous to imagine that colonialism is dead. On the contrary, it survives and generates great trouble and danger. The fight against colonialism has been relentlessly carried out for the last few decades in the colonial territories and on the international level. It has been condemned by the majority of mankind. Nevertheless, the fight against colonialism is still raging in parts of Africa and Latin America.

On colonial questions we are anti-western. Our position regarding colonialism is definite, we want the complete liberation of the colonial territories and of the new states from colonial rule and all the vestiges of the colonial system. This does not imply that we are against everything western. But it must be pointed out that, at present, the West is on the wrong side of a social and political revolution which is sweeping the undeveloped areas of the world. This revolution is in essence a demand by the new nations for equal political rights, equal economic opportunities, and the rule of law. The propelling forces in this great march for liberation from the bondsages of the past ages are no different from those which carried European society out of the ages of feudalism and serfdom. This is the historical tendency of the present era.

"The Palestine Question"

Despite its continuous violation of the

General Assembly's resolutions and the decisions of the Security Council, Israel continues to receive unlimited military and political assistance from the West. The support of the Western powers for Israel is no doubt consistent with the role it is playing in disturbing the peace in the Middle East, which is an essential element in maintaining Western dominance in the area.

It has been increasingly realized by the people of the Arab countries that the existence of this foreign and colonial element in the body of the Arab homeland is a factor in guaranteeing the continuation of foreign exploitation and dominance.

The rights of the Arab people of Palestine must be fully and unconditionally restored. Israel usurped the land of Palestine from its rightful inhabitants and created, by violence and aggression, a state dominated by an immigrant minority while the majority were expelled from their ancestral homeland in which they and their forefathers lived from time immemorial. There can be only one way for the removal of this great injustice, and that is by removing the source and root cause of the problem — Israel.

"Algeria"

In Algeria the seven year old colonial war is still being waged relentlessly by France, and the end is not yet in sight. It has become evidently obvious that France can never win a military victory. In the 15th Session, the General Assembly recognized the right of the Algerian people to self-determination and independence and called for the respect of the unity and territorial integrity of Algeria. Negotiations for the achievement of these objectives have been recommended previously by the General Assembly of the United Nations.

Subsequent events and developments both in France and Algeria show that neither party has changed its position — the Algerian people are more determined than ever to achieve their independence in an integral Algeria while the French monopolies are increasingly unwilling to support their counterparts in the West, and particularly the United States, and having the protection and intervention of NATO.

Colossal economic interests are the forces behind colonial war in Algeria, especially oil interests.

"Oman"

In another part of the Arab homeland, Oman, oil companies are also behind acts of aggression and suppression carried out by Great Britain against this small unarmed nation. Since 1955, the Omani people have been engaged in an unequal struggle for their freedom and independence. The world has been kept in ignorance of the tragedy of this small nation by an international blackout imposed by Great Britain. Not one, not even a British or an American correspondent, is allowed to visit the area while acts of extermination by the regular army continue.

"Britain and Kuwait and the Arabian Gulf"

Since the General Assembly adopted its resolution on the termination of colonialism, Britain has been trying hard to find a formula to cover-up its imperialist presence in the Arabian Gulf and South Arabia. It has realized that the old method of concluding agreements with the tribal chiefs (and she has scores of these agreements) no longer assures the fact of her colonialist status.

Now, and this is the latest imperialist invention, to maintain her control, Britain plans to give these tribal Sheikhdoms the appearance of independent states. Kuwait, for example, has already been turned into a so-called "independent" state. Our delegation has occasion in the Security Council to show that Kuwait is an integral part of Iraq, and I do not intend to labour this now. One point, however, deserves a quick mention, as it throws light on the methods which are employed to perpetuate colonialism under the guise of independence.

Last time, the British Resident in the Arabian Gulf concluded an agreement with the tribal chief in Kuwait, allegedly to terminate the agreement of protection of 1899. The terms of the new agreement show too clearly that it is a device for the maintenance of Kuwait under British control. It provides for the continuation of the relations which, as is well known, were never anything except those of master and vassal. It also stipulates that appropriate consultations should be held between the two parties regarding matters of mutual concern. Logically and realistically understood, this provision requires Kuwait to consult Britain, with all that such consultation involves by way of accepting British guidance and direction. Furthermore, Britain is committed, by the terms of the new Agreement which she has devised, to go to the Sheikhs' help should he require her to do so. This will give Britain the opportunity to interfere militarily in Arab affairs — a fact already proved by the landing of British forces in Kuwait to oppose the restoration of Iraq's legitimate rights which we affirmed, from the very beginning, we would pursue solely by peaceful means. The fact that British troops may be called into Kuwait at any time, according to this agreement, makes of Kuwait a military base from which Britain can threaten Iraq and the other Arab countries, indeed the entire Middle East area.

The people in Iraq and Kuwait who know that they belong to one country and one nation will never accept the *fait accompli* imposed by the British imperialists. They will achieve their national and territorial unity in due course after sweeping away the puppet rulers of Kuwait and their national and international supporters.

What is reprehensible in this whole episode is the existence of many states who are quite unacquainted in their support of oil imperialism at the expense of the interests of a whole people.



THE LEGEND OF THE WHALE

by

Abdul Hamid Al-Alwachi

On August 23rd 1938 the Baghdadis were shaken into perplexity and fear. The reason was a notice in a newspaper by Mulla Jassin Bin Mohammed, a scholar, stating that there would be a total lunar eclipse on November 8th.

The news spread fast; it hit tea shops and homes, bazaars and offices, and left the people restless and apprehensive of a calamity about to come, a calamity of an unknown nature. What it was, where, how or why no one could tell. The next seventy five days were lived anxiously and yet expectantly.

On November 8th, at 8.30 the moon disappeared, and Baghdad broke out in a rage unwitnessed before. Men, old and young, armed with drums, pots and pans and bronze utensils, filled the streets, beating ferociously and screaming angrily. Behind them followed the youngsters, adding, if possible, to the din. The youth tore down the alleys jingling tins and pans and ladies. All eyes were fixed on the black spot that used to be their

beloved moon, and all throats screamed threats at the Whale. The Whale had swallowed the moon.

The screams, if reduced to normal volume, were simply a warning to the Whale. The Whale should release the dear and precious moon because the people wanted him⁽¹⁾ back. If it did not comply — well, they threatened to beat the pans. This can give an idea of the racket raised to frighten the common enemy.

While the men were struggling in the streets to recover the moon by force, the women gathered on roofs, and tried more peaceful methods. They called upon God very piously to relieve them of this calamity⁽²⁾.

(1) In Arabic the moon is masculine. The sun is feminine.

(2) To translate the simple, yet very expressive chant it would go like this:

O Great Reliever, who art high with no ladder,
Your slave is in trouble, we ask of you relief.

Along the Tigris and in the outskirts mothers and expectant women faced the moon. Some were holding short strings with mud balls at the ends, some were holding two white "Dur Najaf" beads. The mud balls and the beads were believed to change colour and become dark blue during a lunar eclipse, and would protect babies from any evil that might hit them and cause their nails and skins to turn blue. If an owl hooted near a baby who is unshielded by such beads or mud balls, the baby would be "hit" and must then be taken for a ride in a belam (boat), for a distance of seven pontoons. In case there is no pontoon bridge, mothers should dip gold in water, then dip the baby from head to toe.

And so the hectic night was lived, the Baghdadis watching their beloved moon suffer silently and patiently for two hours and twenty minutes.

Finally, about 10.30, the Whale succumbed to the threats of the outraged and indignant public, and

released the moon. Life returned to normal, the people sighed with relief, and the voice of Mulla Abud-Al-Karkhi⁽³⁾ resounded, celebrating the event in a song that became traditional on such occasions.

The superstition says that a lunar eclipse foretells a rise in prices, a depression, declaration of war and critical changes in the international situation. No wonder that the popular mind is harrowed by fears aroused by the eclipse.

Such fears have been handed down to us from ancient times. The Prophet Mohammed was distressed when he saw his people weaken with fear for their destinies during an eclipse. He advised that at such times they should take to prayers, and fear nothing, for "the sun and the moon are works of God, and they are not eclipsed for anybody's death or life".

And yet there are some tellers who give a different story, disapproved by folklore critics.

These tellers maintain that the Baghdadis' fear of a lunar eclipse and the use of bronze and tin pots and pans, etc. to raise a racket, go back to the time when Hulako was in Baghdad. One day while he was asleep the phenomenon took place. His advisor, Mulla Nasseer Al Deen Al Toussi, desiring to wake him up to witness the eclipse and yet unwilling to receive his wrath for disturbing him, had some of the people beat bronze and tin utensils outside the palace to make such noise that would bring Hulako out of bed to investigate. Thus came the tradition of celebrating the lunar eclipse so noisily in Baghdad.

The folklorists condemn the whole story as sheer nonsense. Contemporary folklore scholars believe in a common folklore origin. They base their opinion on the close similarity of psychological factors in different nations.

Folklore scholars who are influenced by the orientalist movement have chosen India as the first place of origin of the above described beliefs. Iraq comes second, and then the Far and Middle East in general.

(3) A well known singer in Baghdad.

This explains much of our folklore traditions that have so far remained unexplicable.

Iraqis have a deep affection for the moon. They were the first to worship and revere it. They built temples for its worship in Ur and Babylon. Is it surprising, then, that they protest so strongly when it is eclipsed?

Our folklore supplies two explanations for the lunar eclipse. One, already mentioned, is the "whale" theory: i.e. the moon is swallowed by the whale. The second is the "wandering" theory, advanced by those who believe themselves to be more intellectual and sensible than the supporters of the first theory. They maintain that the moon wanders in the mountains or in the wilderness and loses itself there.

Nations once agreed that there are certain creatures that try to eat

up the planets. The belief still exists among simple people. In India, the "Kamika" tribe believes that the serpent is the moon's father. One day the moon displeased his father, who wound himself around the moon and hid him from us. Another tribe says that the swallower is either a bear or a serpent: If a bear, it is a good sign, it increases birth and blesses the land; if the second, then misfortune and affliction would bring smallpox everywhere. The 'Todas' and 'Kotas' tribes believe that some hunters were following a deer, unaware of the serpent that was following them. The deer sought refuge with the moon and both were swallowed up by the serpent.

Our tradition has a point in common with that of other nations — the idea of "swallowing", though there is a difference in the





details. Why the whale was chosen instead of a serpent or a bear could be explained in its relation with the episode of 'Yonan' (Jona). Didn't the whale swallow him, innocent as he was? Why then should it not eat up that which is dear to the people in their night's enjoyment. Another point where Iraqi folklore meets with others is the "borrowing" story. The 'Santhel' tribe in India believes that once a man borrowed food from a member of the untouchable 'Dosad' caste. The moon was the guarantor. The borrower failed to pay back on time because of poor crops. The lender

took hold of the moon to get his rights — and at this point the moon was eclipsed. This theory receives support from the 'Berhoor', 'Jerooz' and 'Bondos' tribes. In some Indian villages, people collect alms during an eclipse, and they give generously as a symbol of paying the debt. This corresponds with what is written in 'Ta'atir Al Anam fi Tafsir Al Manam' by Sheikh Al Nabulsi who wrote that the disappearance of the moon — even if behind a cloud — indicates loss of money. This belief is rendered convincing by the fact that some rich Iraqis always give generously during and after the

lunar eclipse. Thus we find that our folklore supports both the swallowing and the borrowing theories.

The story of Hulako's advisor instigating the people of Baghdad to go out beating utensils does not show inherited fear, but a childish desire to awaken a deep sleeper to see the eclipse. Even before Hulako set foot in Baghdad, 350 years before that, the Baghdadis were in terror of an imaginary monster said to be seen on roofs during the night, and capable of cutting an arm or a leg off a sleeper. They used to beat their mortars to scare him away. The story shook Baghdad so stron-

gly that it was set down in the Hamadani's completion of Althiri's history with the events of 304 Hijri. Beating on utensils is an ancient Iraqi habit that accompanied fear and terror ever since the battle between Man and Destiny. The Iraqis are not the only people who have this habit. Other nations share it. The 'Senthel' tribe beat drums and shout to have the moon relieved of its trouble. The 'Todas' tribe fire guns and shoot arrows to scare the serpent that swallows the deer and the moon, and wail and go on hunger strikes till the moon appears. The Tahitis offer prayers to redeem the moon's freedom; along the west coasts of Africa, people run along the streets shouting with terror and shaking their fists at the unknown offender. All this shows that fear is occasioned by any mysterious phenomenon.

The Iraqi superstitions attached to the lunar eclipse are also found in India and England. In the 16th century the English people found that the lunar eclipse brought no good at all; it strangled love and destroyed friendship and encouraged criminal acts and drowned cities in corruption and rebellion.

On the other hand some nations regard the lunar eclipse as a sign for optimism. The Prophet tried to encourage his men, to make them rejoice and forget their fears. It is interesting to note that the 'Maweri' tribe thinks an eclipse foretells the fall of one of its enemy's forts.

It would be a good gesture if the festivities of the lunar eclipse are eternalized in a documentary film that would save our heritage from the consequences of modern civilization.

(5) Ibn Althiri was a famous Arab historian.

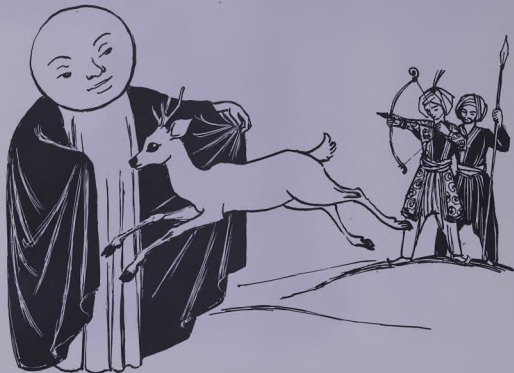
(6) As Gloucester says in one of Shakespeare's plays.

NEWS IN BRIEF

- The Board of Oil Administration in the Republic of Iraq has concluded a deal to sell 1,500 tons of Iraqi bitumen to the People's Republic of Bulgaria.
- The number of Iraqi students studying abroad has reached 7000.
- Five hundred Government scholarships were granted to students this year.
- A number of Algerian Officers have joined various schools of the Iraqi Army this academic year to train for leadership of their own units.
- 63,346 tons of Iraqi date have been exported during the present season. Last year it was 65,087 tons.
- A center for cancer research and treatment has been set up in Baghdad. The Leader Abdul Kerim Kassim has been asked to act as honorary chairman. Treatment by radium, radiation, deep X-Ray and surgery will be used.

The project will expand considerably when the Cobalt Institute is completed.

- An Iraqi-Hungarian agreement for cooperation in the fields of broadcasting, television, cinema, stage and news is in effect now.
- One of the many vital projects undertaken by the National Government is the digging of artesian wells to make water available for Bedouin tribes as a first step toward the settlement of nomadic tribes. Already three hundred wells have been dug at the cost of I.D. 870,000. The Directorate General of Planning and Design at the Ministry of Municipalities has extensive projects for such wells.
- The Board of Economic Planning approved the allocation of I.D. 280,000 for the execution of the first stage of the Cobalt unit complete with all the required medical equipment for the use of atomic energy for medical purposes.



(4) A book on dreams.

THE ORIGIN OF THE ARABIC SCRIPT AND ITS DEVELOPMENT

TO THE TIME OF THE RASHEDEEN CALIPHS

By Mr. Nasir al-Naqshabandi,
Director of Coinage and Islamic Research at
the Directorate General of Antiquities.

Opinions differ as to the true origin of the Arabic script. However, several discoveries made by archaeologists and scholars have thrown a new light upon the subject and made further research possible.

Recent studies have proved that the Arabic script was derived from the late Nabataean script (Fig. 1) which in its turn was derived from the Aramaeic. An examination of the Late Nabataean and Early Old Arabic scripts shows a close resemblance between the two in form, vocabulary and style.

The Arabic script developed between Al Nemara inscription (328 A.D.) and the Harran inscription (568 A.D.). It originated in the Sinai Peninsula and spread to the northern parts of Arabia, first to the Syrian desert and then to the big trade centers like Al-Heera, Al-Anbar and Al-Mejaz.

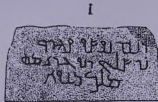


Fig. 1: "Um Al-Jimal Inscription"

This inscribed stone was found in Um Al-Jimal, a place south of Harran in east Jordan. It served as a tombstone to the grave of Fahar bin Sali, King of Temookh. The inscription was written in Late Nabataean (around 320 A.D.).

The Nabataeans — ancient people of Iraq and Palestine.

The Aramaeans — ancient people of Syria and Mesopotamia.

The Development of the Nabataean Script into the Arabic as Represented in the Engraved Inscriptions Discovered.

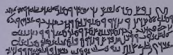


Fig. 2: "Al Nemara Inscription"

This tombstone marked the grave of Umayr al-Qays bin Amru of Al-Heera, King of the Arabs. It was found in Al Nemara in the Druse mountain. It dates back to 328 A.D. and is considered to contain the earliest Arabic text.

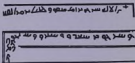


Fig. 3: "Zaid Inscription"

The stone was found in a church ruin called Zaid, between Qansaroon and the Euphrates. It is inscribed in Arabic, Greek and Syriac, and dates back to 512 A.D. It gives the names of the persons who built the church.

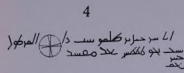


Fig. 4: "Harran Inscription"

A church-door keystone found in Harran, north of the Druse mountain in Syria. The inscription, in Arabic and Greek, tells who built the church. It dates back to 568 A.D. and is considered to contain the first text that is completely Arabic (i.e. in words and expressions).

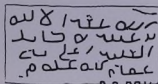


Fig. 5: "Second Um Al-Jimal Inscription"

Engraved inscriptions on Elias bin Ubaid's tombstone, dating back to the latter part of the 6th century A.D. It is the most developed Arabic script known prior to the Islamic period. There is hope that more pieces such as this can be discovered in the future.

The Prophet encouraged writing and demanded that it be learned. He was so keen to have his people learn that he accepted it as ransom: prisoners of war who could write were released after they had each taught ten children. Among those who wrote down the Holy Revelation were many of the Prophet's companions.

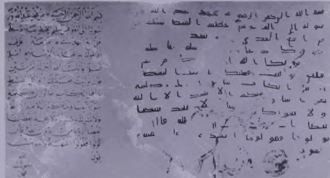
There could be many reasons for the rarity of early Islamic Arabic texts, perhaps it was the scarcity of those who could write or of writing material.

"The Prophet's Period"

Only three letters have been found, sent by the Prophet to kings and princes in the 6th and 7th year Hijri, calling upon them to embrace the Islam. One is his letter to Al-Muqawqas, one to Al-Mundhir bin Sawai, and the third to Al-Nejashi. If these letters are the originals, they are, then, very valuable documents of script at that period.

6: The Prophet's letter to Al-Muqawqas, Chief of the Copts, written on parchment

It was found in a church near Ashmim in Upper Egypt. The letter is published in *Islamic Document* (p. 124) and in *Political Documents* (p. 50).



"The Arabic Script"

It was called the Arabic script and the Jazm script before it was known as the Kufi script. It spread from Al-Heera to Al-Anbar, for the two cities had cultural ties. Then it reached Mecca and spread in other parts of Hejaz, where the first person to learn reading and writing (in pre-Islamic times) was Harb bin Umayy.

In Al-Medina, a Jew taught writing to children. By the time Islam came there were many who could write and read. Writing spread among the Muslims during the Prophet's and the Rashideen Caliphs' time, especially in the important cities like Mecca, Al-Medina, Al-Basrah, and Al-Kufa. In each of these cities the script was named after the area: the Meccan script, the Medani, the Kufi, etc. Actually there was not very much difference in the script.

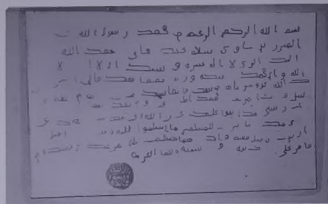


Fig. 7: "The letter to Al-Mundhir bin Sawi, Prince of Bahrain".
The original was found in Damascus. Published in *Islamic Culture* (p. 433), and *Political Documents* (p. 56).

7



Fig. 8: "The letter to Al-Nejashi, Chief of Ethiopia".
It is in the possession of Mr. D.A. Dunlop. Mention of it was made in *Political Documents* (p. 25), and it was published in the *January issue of 1946*.

8

"The Rashideen Caliphs' Period"

The engraved inscriptions on Mount Sals'a in Al-Medina.

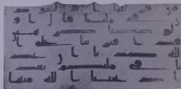


Fig. 12: "The Second Half of a page from Caliph Othman's Koran".
The original is in Tashqand, and photographed copies in Istanbul and other places. Close examination of the script shows it belongs to the 2nd century Hijri. Published in *Islamic Culture* (p. 430).

12

Fig. 9: Published in *Islamic Culture* and *Political Documents*.

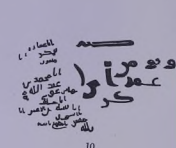


Fig. 10: "Inscription in Capital Letters and Small Letters".

"Batman So" Bridge in Kurdistan, Iraq (22 Hijri, 643 A.D.)

The eastern side of the bridge has indistinct inscriptions. Only the dates, and the name "Othman" (most probably the Caliph) are clear. Unfortunately no photograph of the bridge is available at present.

10

11

بسم الله الرحمن الرحيم
 من محمد بن عبد الله
 الى محمد بن عبد الله
 السلام على من اتبع الهدى
 من محمد بن عبد الله
 الى محمد بن عبد الله
 السلام على من اتبع الهدى

Fig. 11: Anonymous.



Fig. 13:
Ahas Document from Egypt. Written on papyrus in Arabic and Greek (22 Hijri, 643 A.D.).

13

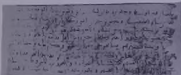


Fig. 14:
A letter from Yomar, Ichimim and Tahtar from Egypt assaulting the governor Amru bin Al-As from a charge made against him. Written on papyrus, dating between 24-30 Hijri (644-650 A.D.). It was published in the *Fresh Islamic Encyclopedia*.

14

The Tombstone of Urwa bin Thabai's grave in Cyprus (29 Hijri, 649 A.D.). No photograph is available at present.

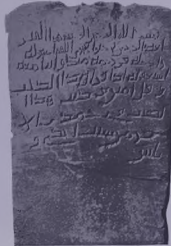


Fig. 15:
Tombstone of Abdul Rahman bin Khulid's grave in Egypt (31 Hijri, 651 A.D.). The stone was found in Aswan in Egypt and is 71-73 cms.

15

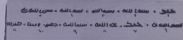


Fig. 16:
Arabic words inscribed on coins (20-40 Hijri, 640-660 A.D.).

16

Fig. 17: The different kinds of scripts mentioned above: Old Nabathaeen and Late Nabathaeen; Arabic; Firat Un Al-Jimal and second Um Al-Jimal; Abdul Rahman bin Khulid, etc.

17

Arabic	Nabathaeen		Late Nabathaeen		Firat Un Al-Jimal			Second Um Al-Jimal			Arabic
	Arabic	Transliteration	Arabic	Transliteration	Arabic	Transliteration	Arabic	Transliteration	Arabic	Transliteration	
الله	الله	الله	الله	الله	الله	الله	الله	الله	الله	الله	
محمد	محمد	محمد	محمد	محمد	محمد	محمد	محمد	محمد	محمد	محمد	
عليه	عليه	عليه	عليه	عليه	عليه	عليه	عليه	عليه	عليه	عليه	
السلام	السلام	السلام	السلام	السلام	السلام	السلام	السلام	السلام	السلام	السلام	
على	على	على	على	على	على	على	على	على	على	على	
من	من	من	من	من	من	من	من	من	من	من	
اتبع	اتبع	اتبع	اتبع	اتبع	اتبع	اتبع	اتبع	اتبع	اتبع	اتبع	
الهدى	الهدى	الهدى	الهدى	الهدى	الهدى	الهدى	الهدى	الهدى	الهدى	الهدى	
من	من	من	من	من	من	من	من	من	من	من	
محمد	محمد	محمد	محمد	محمد	محمد	محمد	محمد	محمد	محمد	محمد	
بن	بن	بن	بن	بن	بن	بن	بن	بن	بن	بن	
عبد	عبد	عبد	عبد	عبد	عبد	عبد	عبد	عبد	عبد	عبد	
الله	الله	الله	الله	الله	الله	الله	الله	الله	الله	الله	

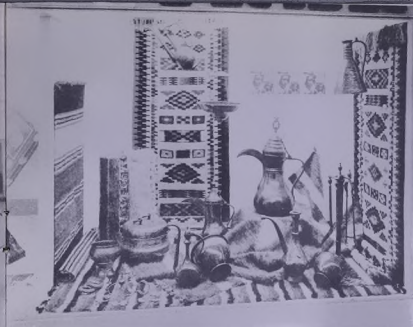


The Directorate General of Exhibitions is a recent department established after the Revolution. Like other projects carried out by the National Government it is characterised by efficiency, and has, in a comparatively short time, been able to accomplish a great deal.

The Directorate has participated in many international fairs, and in each it has given the world the opportunity to realise how far Iraq has progressed technically and industrially. It has also given other countries the chance to see Iraqi folk industries, which have always been met with admiration.

The activities of the Directorate in the following fairs have helped promote trade, industry and cultural propaganda for Iraq.

The Iraqi Pavilion in Leipzig, 1961. The Director explaining to German visitors about traditional arts in Iraq.



The Iraqi Pavilion in Leipzig, 1961, displayed traditional handicraft works of copper, silver, wool and mohair.

Diplomatic representatives at the Fair.

"The Leipzig Spring International Fair"
(DDR) May 5-14, 1961

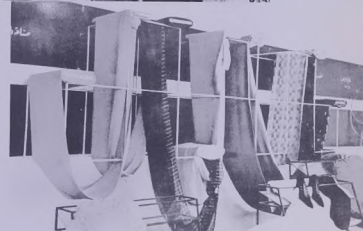
Iraq participated in this Fair for the fourth consecutive year. Among the Iraqi displays in the pavilion were examples of industry and handicraft. Businessmen were especially interested in the great progress industry has accomplished in such a short period.



"The 8th Damascus International Fair"
August 25 — September 20, 1961

Participation in this Fair was on a large scale. The permanent Iraqi pavilion was constructed under the supervision of Iraqi artists and engineers. The Ministries, Government factories, and national and private companies took part in displaying the different phases of Iraq's progress.

Iraqi cotton and wool textiles at the Eighth International Fair in Damascus.





Signior Fanfani, the Italian Prime Minister, in the Iraqi Pavilion.

"The 25th Bari International Fair"

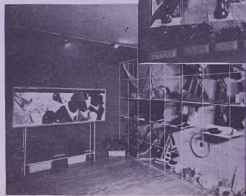
September 3 — 18, 1961

Iraq took part in the Bari Fair for the first time. The Fair aimed particularly at strengthening trade ties between the Middle Eastern countries and other countries of the world.

The Arab countries represented in the Fair, were Lebanon, the U.A.R., Morocco, Tunis, Libya, Yemen and Iraq.

The Iraqi pavilion stood out among the others for its magnificent design and construction. The exhibited goods, especially the art work in bronze, were very popular with the Italian visitors. Textiles, dates, hides, woollens, plastics, medicines, clothes, soap, vegetable oils, oil, tobacco and cigarettes were on display and gave a well-rounded picture of the achievements of the Iraq of today.

The Iraqi Pavilion at the Bari Fair. ▶



Inside the Iraqi pavilion at the 25th International Fair in Bari. Goods displayed included cotton and wool textiles, cement and asbestos, plastics, hides and tobacco.

THE ANIMAL FARM IN ABU GHRAIB

The Animal Farm in Abu Ghraib reflects the great progress achieved through utilizing knowledge, experience and science to improve animal husbandry.

Actual work on the animal experiment stations in Abu Ghraib, Tennooma (in Basrah) and Bekra Jo (in Suleimaniyah) started in 1968. The first two stations were completed in 1961; the Bekra Jo will be inaugurated next July.

The function of these stations is to apply modern scientific methods, including artificial insemination, in order to improve Iraqi livestock, and to modernize the methods used in processing their products. They specialise in breeding cattle and poultry on which they conduct experiments, sending out the results to animal farms. Good breeds of cattle and poultry have been imported for the purpose of interbreeding.

A study was conducted to find out the best feed and to improve the processing of livestock products. Trained experts advise and help farmers to follow correct scientific methods in animal husbandry and the handling of livestock products.

Preparations:

Stalls, pens and coops were built. Modern laboratories were set up for conducting experiments and preparing for artificial insemination, vaccines are also prepared and sent out to other stations. Modern milking machines and silos were installed, and houses were built to accommodate the station's employees.

To improve the local stock Frisian cattle were imported from Holland, Germany and Denmark; white Leghorn and New Hampshire chicks were imported from the United States.

So far only the Abu Ghraib Station has mechanical milkers and incubators, but very soon there will be more equipment for this and other stations.



Calf feeding.



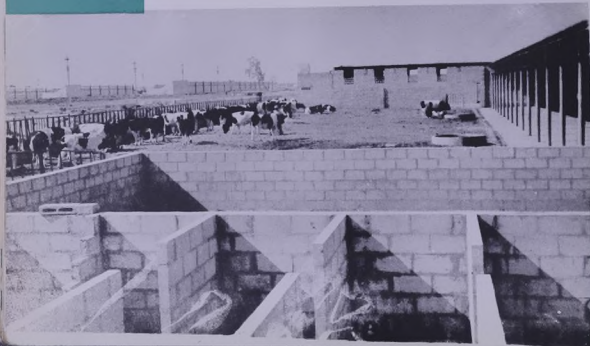
New bulls imported for artificial insemination.

Future Plans:

The expansion plans includes increasing the capacity of the three stations so they can provide all breeders with improved stock as well as their services. The plans also include a fourth station in the north-western region of the country.

The Animal Experiment Stations have been set up in places where they can best cover large areas of the country. The Abu Ghraib Station serves the Liwas (counties) of Baghdad, Ramadi Hilla, Kerbala, Kut, Diwaniyah and Diyala. The Bekra Jo Station serves the mountain areas in Suleimaniyah, Arbil, Mosul and Kirkuk. The Tennooma Station serves Basrah,

Sick cows are kept in separate pens and receive special care.



Amara and Nasiriyah. The new North-Western Station serves the plains in Mosul, Arbil and Kirkuk.

Secondary stations, attached to the main ones will be established in the near future. The preliminary steps of planning and selecting the places have already been taken.

Thus, with science and experience, and the joint efforts of the Government and the farmers we can develop the natural resources of our country.⁽²⁾

(1) The Vet Laboratories in Abu Ghraib prepare the vaccines for Anthrax, Typhus, Tularemia, chicken pox, etc. for distribution to the various stations in the country.

(2) New Iraqi will publish other articles on this subject in future issues.



Guinea pigs.



The vet laboratory - culture of micro-organisms for the diagnosis of diseases and the preparation of vaccines.



Our Artistic Heritage

The Iraqi Maqaam

The Iraqi maqaam is one of the most widely and favourably known arts inherited from our ancestors. It has never been written down or recorded, but was handed down from one generation to another.

The maqaam which is sung today is not the same that existed in the Abbasside period or in the periods that preceded it. It is at the most about 300-400 years old. Artistic and historical evidence confirms the opinion that the Iraqi maqaam consists of treble, quadruple, quintuple or sextuple musical keys, and very seldom it consists of septuple keys. The Abbasside melody was in octuple, and was very similar to the Andalusian *mu'washshat* known today.

Ancient books on music also confirm the difference in structure of the earlier maqaam. They prove that the tunes known in the Abbasside times or before were quite different from the Iraqi maqaam known today. Of these books are **Al Angham** by Yahya bin Ali Al Munajjem (died 300 Hijri), **Al Musiqi Al Kabera** by Abi Nasr Al-Farabi (died 339 Hijri), **Musiqi Al Shafa'a** by Ibn Sina (died 329 Hijri), the **Adwar** by Sa'iy'el Deen Al Urmawi (died 693 Hijri), and **Al Risala Al Fat'hayah**, by Mohammed Abdul Hamid Allathiki (died 900 Hijri), among other references in this field. **Urjoozat Al Angham** by Badr El Din Al Arbali in 729 Hijri,

has the same keys as mentioned in Al Urmawi's "Adwar".

The present Iraqi maqaam is a collection of harmonious melodies. It has a beginning known as 'Altahrir' and an ending known as 'Altasleem' or 'Altasloom'.

Between the beginning and ending there is a number of 'awsaal' (joins), 'Mayanat' and 'Qararat' which a competent singer would sing without breaking the harmony.

In its subject matter the maqaam is divided into two parts. In the first classical verse is read, such as the Rust or Mansoori Maqaam.

In the second part popular (folk) poetry is sung, like Al-Hadidi, or Al Hailawi maqaam.

A maqaam could be 'complete' with a 'tahrir' and 'taslim' such as the Ajam and Nari maqaam, or it could be a piece without either. Thus with a variety of arrangements one could avoid boring the listener. There are thirty-three kinds in which classical verse is read, and twenty in which folk poetry is sung. The joins and pieces are about twenty-eight. There are similarly different ways of presentation depending on the maqaam.



GUIDANCE CENTERS IN IRAQ

Aims and Purposes:

The aim of the directorate is to have direct contact with the public so that it may acquaint the people with the achievements of the National Government and augment their cultural consciousness. This is achieved through cultural films, debates and meetings, publications, and displays of traditional art and of the Iraqi heritage.

The near future holds promise of even more achievements. A tourist bureau will be set up in cooperation with the Tourism and Resorts Service in order to arrange

tours and excursions throughout Baghdad and its neighboring areas. A guidebook will be issued to help foreign visitors, and a mobile library unit containing books, magazines, and bulletins, a recorder and cinema projector will soon start regular visits to rural areas.

The Central Area Guidance Centre:

The Centre is in a very attractive building overlooking the Tigris on Abu Nawas Street. It is so arranged as to please and delight the visitor. Inside, the walls magnificently display our traditional arts and handicraft work, and the achie-

Guidance Centres were established by the Ministry of Guidance to fulfil the Leader's wish to spread knowledge throughout the country.

Four guidance directorates were set up: The Central Area, The Central Euphrates, The Southern Area, and the Northern Area. These directorates are responsible for opening and organising guidance centres all over Iraq. The first directorate to be opened was that of the Central Area. It was inaugurated by the Minister of Guidance on October 7 1961.



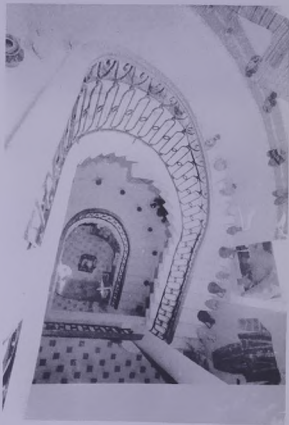
vements of our Republic.

Pictures of historical places tell the story of our glorious past, while the artist's brush records our great present. Different sections show the achievements and future plans of each Ministry.

All along the staircase and the corridors sketches and displays meet the eye - the Iraqi writers' exhibition, traditional handicraft, ceramics, pottery and models of future projects.

The Central Area Guidance Directorate is a promising cultural concept that will soon spread throughout the country.

- (1) (a) The Central Area Guidance Directorate — Headquarters in Baghdad. It includes Baghdad, Kamadi, Baquba and Kut.
- (b) The Central Euphrates Guidance Directorate — Headquarters in Kerbala. It includes Hilla, Kerbala and Diwaniyah.
- (c) The Southern Area Guidance Directorate — Headquarters in Basrah. It includes Baarah, Amara and Nasiriyah.
- (d) The Northern Area Guidance Directorate — Headquarters in Kirkuk. It includes Kirkuk, Mosul, Arbil and Suleimaniyah.



Traditional arts display at the Guidance Centre.



Modern industries section.

Designs of future projects in Iraq.



EXCERPTS FROM THE LEADER'S SPEECHES



The 14th July Revolution came for the good of the people. It came to smite imperialism. It came to establish brotherhood and love in the country. It came to raise standards, to help the poor and weak to attain a better life, to let every citizen enjoy the blessings of freedom. Therefore all must unite and work hard to attain these aims.

This Revolution is for the people — for all nationalities: Arabs, Kurds and Turkomans. So unite and

God will help you.

Dear brethren, we have endeavored to be the equals of the best countries in the world. We have done our best to preserve our country. We are armed with all the modern weapons that others have. There is nothing to fear. Our army is well trained. We have armed ourselves to defend ourselves and the principles of our Revolution. Here we are fighting with all our strength, faith, and mind, with progress

in all fields — social, economic, and executing the plans set down in order to raise the living standards of farmers and workers and the general public. We have liberated our farmers, enacted new progressive laws for their benefit, and unburdened them of many taxes — the land tax, excise tax, etc. We settled them and granted them the lands they farm, and gave them the financial aid they need to cultivate and improve their crops. . . .



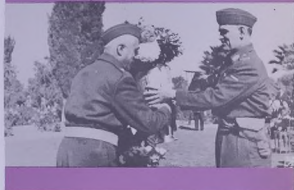
FREEDOM OUR PATH TO GLORY

His Excellency the Leader said at the opening of the flower show in Mansoor on the 21st of November 1961.

"We are now meeting at a spot that once had a great influence on world civilization and probably we are close to the circular city" in fact we are right inside the city. It reminds us of the part our immortal forefathers played in heightening civilization, and of the glory they attained.

Our meeting here in this flower nursery (The Mansoor) reminds us of the freedom exercised during the Mansoor's time. The Abbasside Caliphate in Iraq depended upon council and free elections. We are approaching free elections, when the nation shall decide the kind of rule they prefer. Our country met defeat and misfortune when our ancestors departed from the principles of freedom, and when society tyrannized society as occurred in this country with the loss of individual and public freedom.

(*) When Al Mansoor built Baghdad he designed it in the form of a circle.





DERBENDI KHAN DAM

Work on the Derbendi Khan Dam was started early in 1956. But no substantial work was carried out until the Glorious Revolution of July 14, when the Authorities learned that it was necessary to expand on the scientific studies regarding the basis of such a gigantic scheme. It was possible, within a short interval, to recruit a number of world experts in dam engineering to lay down effective solutions for the technical problems facing this big project.

After making a series of preliminary inspections on the Dam site, the experts made a detailed study of the plans which resulted in a number of recommendations for modification. The most important recommendation was to fill in the foundations with cement mortar to different depths in order to increase their strength. The quantity of cement used amounted to over 50,000 tons. The modifications did not stop there. As the work progressed certain technical problems appeared which necessitated alterations on the fundamental design of the Dam.

The National Government was then faced with two alternatives, viz:

Either to follow the same steps taken by the government of the past regime which involved routine, unsound procedures, and administrative laxation; or follow her own historical path by resorting to the Revolutionary methods in dealing with major problems. And it was her own footsteps she did actually follow in dealing with outstanding matters which called for immediate settlement.

Thus a number of bold decisive resolutions were passed by the Economic Planning Board to enable the contracting firms to carry on with the work and complete it on schedule.

The completion of this gigantic project has many a meaning of far reaching and utmost importance, in that it represents, in its essence, the sincerity of the National Government in matters of economic and social development. It also puts into practice the idea that productive power should necessarily be harmonized in the agricultural and industrial fields, a state which will eventually contribute to raising the living standard of the Iraqi citizen.

The Derbendi Khan project accomplishes industrial and agricultural harmony by way of irrigation and flood control on the one hand and hydro-electric operation of the industrial machinery on the other hand.

Our National Government, in presenting the Dam to the Iraqi nation, makes evident her desire to benefit the people. This is, indeed, fruit from the lofty tree which the faithful Leader of the country, Abdul Karim Qassim, has planted in our fertile land.

Facts About The Project:

The Derbendi Khan Dam which is considered to be one of the most important projects in Iraq, lies in a mountainous gorge on the Diyala River, south-west of the city of Sulaimaniyah and 285 km. to the north-east of Baghdad.

It is known as a "filling-in-rock" dam — so called because it is formed of rocks of various dimensions which

compose a wall 128 metres high, which is filled in with a nonporous substance.

The main objectives of the construction of the Dam are to store seasonal surplus waters to be subsequently used for irrigation and hydro-electric generation and to ensure protection against flood.

It is known that the Diyala River which empties into the Tigris River at a point not more than 15 km. south of Baghdad, had always threatened the capital with inundation in the flood season every year and brought destruction to the fields extending on both its banks, causing heavy losses to the national economy. But now that the Dam has been built, it is possible for the Ministry of Agriculture to control the water supplies of the Diyala River, and to store the surplus seasonal waters in the reservoir formed by the Dam, subsequently to be used for the irrigation of about 1,500,000 masharas of land lying on both banks of the Diyala River, including the well known orange groves and palm fields.

There is no doubt that these extensive areas of land on both sides of the Diyala River, which are considered to be the most fertile lands of our country, need large supplies of water which can only be made available by the construction of a dam such as Derbendi Khan which can store surplus seasonal waters to an amount of 9000 million cubic metres, covering an area of 121 square km. of the reservoir.

It has been considered advisable that the Dam should be constructed so as to provide for the erection of a

Water spillway and hydro-electric power generating station.



Front of the concrete Dam. The main intake can be seen with its three steel gates and control tower.

hydro-electric power generating station, since the cost of hydrolically generated electric power is much lower than that for power generated by fuel operated machinery.

The Hydro-Electric Power Generating Station of the Derbendi Khan Dam, consists in its first stage of two 800 kw. units, which in its second stage will become three 37,500 kw. units bringing the total hydro power generation up to 112,500 kw. The electric power shall be utilized in the operation of factories and industrial projects which

are to be established in the northern areas of Iraq.

It is important to note that this vital project will contribute to the improvement of animal wealth as well as propagation in the fish industry; it will also profit the area by making it suitable for summer resorts and vacationing spots. Visitors no doubt will be attracted by the reservoir and the beautiful water falls.

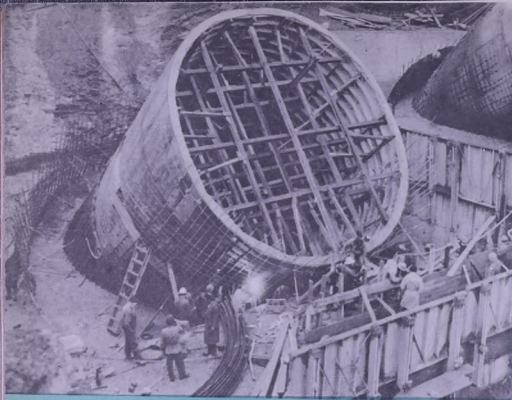
The largest recorded discharge at the site of the dam is estimated to be 4000 cum-sec, however, the

project can handle a discharge of 12,000 cum/sec. It is of interest to note that the spillway capacity is 5,700 cum/sec at reservoir level of 485.00 m. above mean sea level, and 11,400 cum/sec when the water level in the reservoir is 493.50 m. above mean sea level. This provision will eliminate the danger of unexpected floods and provide security for the neighboring areas.

It is essential to give some technical data about this project which incidentally has cost close to 26 million dinars:

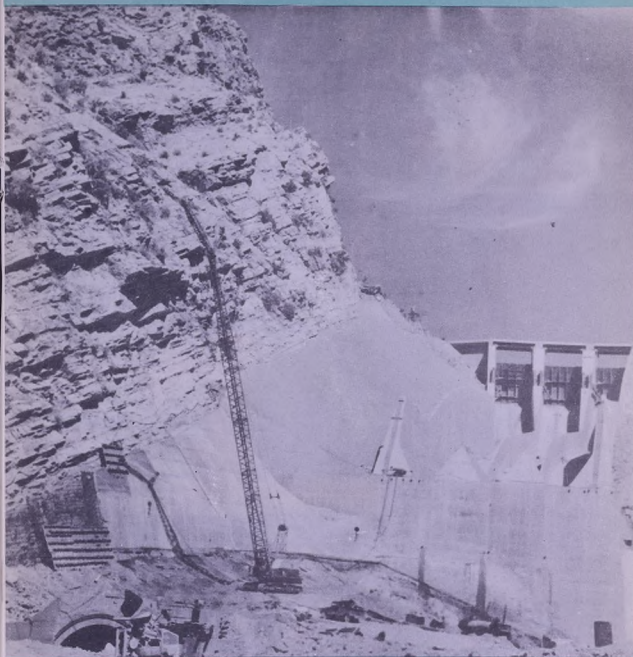
Entrance of one of the big tunnels leading to the construction area.





Foundation work on the project.

● The top of the dam is at an elevation of	495.00	m.a.s.l.
● The width of the dam at its base is	500.00	m.
● The length of the dam at its crest is	535.00	m.
● Dumped rockfill used in the dam	5,200,000	cu.m.
● Impervious rolled earth core	1,300,000	cu.m.
● Reinforced concrete used for construction	400,000	cu.m.
● Filters (graded gravel and sand)	570,000	cu.m.
● Steel reinforcement	10,000	tons.
● Steel works	3,600	tons.
● Cement used in the project	150,000	tons.
● Open excavation	5,400,000	cu.m.
● Tunnel excavation	150,000	cu.m.

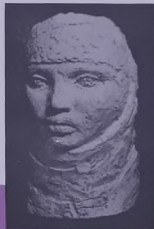


Back view of the Dam. The right bank is protected by a wall of reinforced concrete erected against the mountain slope.

IRAQI ARTISTS



MOHAMMED GHANI HIKMET



A Villager from the south, 1953.

◀ Motherhood.



- Born in Baghdad in 1929.
- Graduated from the Fine Arts Institute (sculpture) in 1953, and appointed assistant to the late Jawad Selim.
- Won a scholarship to Italy in 1954. In 1959 he graduated from the Academy of Arts in Rome. After doing two years' work in casting and bronze statues he received a diploma in model casting and ceramic work.
- Participated in all shows held by the "Baghdad Group of Modern Arts", and in exhibitions held at home and abroad.
- Represented Iraq in twenty-two art shows in Rome, some of which included works from leading European artists. He held three successful private exhibitions in Rome and San Remo.
- His studio in Italy was a meeting place for many eastern and western artists from whom he gained a wealth of artistic experience. His works were, as a result, highly appreciated in Rome's exhibitions and art galleries.
- Commissioned by the late Jawad Selim to work with him on the Memorial of the July 14 Revolution. He spent a year and a half on this project in one of Italy's biggest studios in Florence.
- Won a number of prizes and medals - gold, silver and bronze - in international exhibitions.
- His statues are characterised by their simplicity of surface. He treats humanitarian and legendary subjects in an expressionistic style which is manifested in his interplay of light and shadow.
- Calls upon Iraqi artists to create an Iraqi school of distinctive art by mixing the Islamic School spirit and the Sumerian and Assyrian Schools with the contemporary European art.



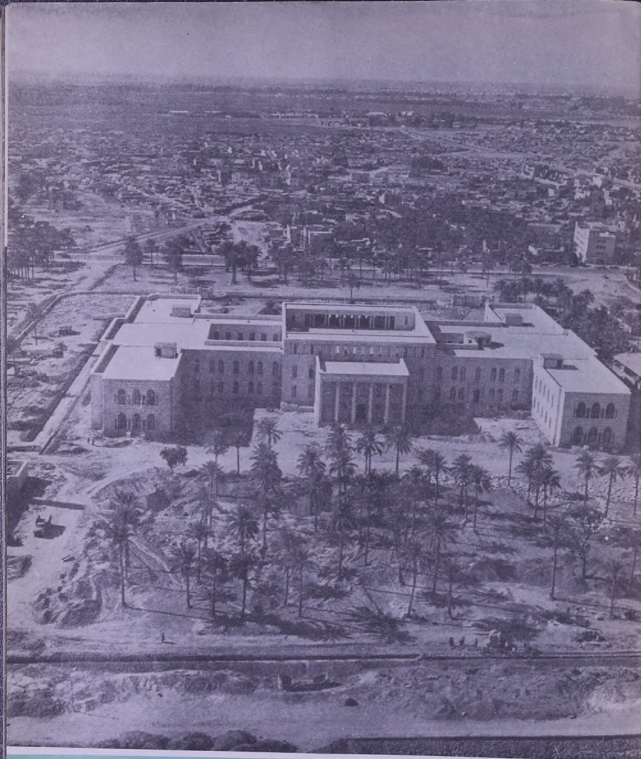
The Drowned Child - a statue in wood, 1952.



A Woman Farmer from the south, 1952.



THE SPINNER 1956



HOUSES OF PARLIAMENTS FROM THE AIR



New Bridge and Water Plant in Nasiriyah. From Abbas Majid, Nasiriyah.



Modern Building in Kirkuk. From Omar Sayid Kerim, Hikma Intermediate School, Kirkuk.



Mulberry Trees on the Tigris. From Wamidh Khalid, Baghdad.



Snow in the Park — Suleimaniyah. From Jamal Saleh Ma'arof, Suleimaniyah.



The 14th July Monument in Mosul. From Mohammed Amin Kaka.

READERS' ALBUM



Snow in the Park — Suleimaniyah. From Jamal Saleh Ma'arof, Suleimaniyah.

Spring in Serchinar — from Kamal Kader, Sulaimaniyah.

