

Special Article:

MARYAM JAMEELAH: A PIONEER OF MUSLIM RESURGENCE

Munir Wasti*

ABSTRACT:

Maryam Jameelah [1934-2012], originally Margaret Marcus [Peggy], was a Jewish-American woman who converted to Islam and migrated to Pakistan at the invitation of Maulana Maududi [d. 1979].⁷ She never left Pakistan after her arrival and integrated uniquely into the life and culture of her adopted country. [Her books generally give her photograph showing her covered in a black veil from head to toe with the face concealed.] Her fifty-year stay in Pakistan was the most productive in terms of her writing and she pursued a vigorous intellectual career pouring out her numerous studies of Islam, her critiques of Western life and thought, her examination of the application of Islam to contemporary life amid the challenges of modernity and materialism. All her books, essays, reviews and other writings had Islam as the subject of inquiry. In this essay, we will examine some of her major works that led her to be included among the 'makers of contemporary Islam.'² Her vast output entitles her, by reason of its range, depth and prolixity, to be regarded as an authentic voice of 'conservative Islam.'³ Over the years, the exponents of Islamic teachings have been males. In the 20th century, we have the example of two erudite and enthusiastic females speaking on behalf of pure and original Islam viz. Maryam Jameelah of Pakistan and Ruqaiya Waris Maqsood of the UK [b. 1948; also a convert from Protestant Christianity and author of many books on Islam]. No doubt a comparative study of the writings of these two Muslim ladies will not be devoid of interest.

Apart from her many scholarly studies of the Western-Eastern [Christian-Muslim] interface, Maryam Jameelah was also the author of a novel titled *Ahmad Khalil: the story of a Palestinian refugee and his family*.⁴ This was her earliest composition on Islamic themes, and was written before she had accepted Islam. It shows her great outrage against the injustice done to the Palestinians by the formation of the state of Israel. She already exhibits an easy familiarity with the tenets of Islam and their practice.

Many of her brief booklets have been issued by her separately titled and in combination with others under a common title. Her interest in the resurgence of Islam is shown by her many brief studies of various Muslim personalities who worked, struggled and even went to war against the forces of imperialism and colonialism. Among them and in connection with related issues are the following headings:

- i. *Sayyid Ahmad Shahid*⁵
- ii. *Imam Shamil*⁶
- iii. *Shaikh 'Izz-u-din al-Qassam Shahid: a great Palestinian Mujahid 1882-1935*⁷
- iv. *Shaikh Hassan al-Banna and the Ikhwan al-Muslimun*⁸
- v. *Shehu 'Uthman dan Fodio: a great mujaddid of West Africa*⁹
- vi. *A great Islamic movement in Turkey: Badee-'u-Zaman Sa'id Nursi*¹⁰

* Professor & Ex-chairman, Dept. of English, University of Karachi.

Email: smwasti50@gmail.com,

Date of Receipt: 7-8-2013

While during full cloudy condition and rain in winter season the production reduces to zero. These are not more than 5 days in a year.

RESULT

- The life period of such plants is more than 50 years much more sustainable than those of existing desalination technology. Just water is needed to be adding and it starts work.
- Conventional solar desalination technologies are working in different countries using a large area of land, that's why it is not feasible in our country whereas Towered Solar Desalination Plant with minimum area and maximum production is more practical.
- The entire energy requirements are met from solar energy.
- This project can be implemented anywhere there is ground water, brine or sea water available, even can be constructed on any waste land.
- This isolated plant does not depend on consumables. For installation no machines are required to import and no load of transportation expense. Thus the simple and user-friendly technology can be used to overcome water shortage at low cost.

ADVANTAGES OF TOWERED SOLAR DESALINATION PLANT

Concentration of vapors

The plant has a minimal possible distance between the wet walls of the tower and the glass. As a result the water vapors crowded and start collecting on the cool surface of the glass.

Heating

The wet vertical tower surface has water at very low quantity and the heat of the sun incident quickly heats such a low quantity of water, increases the evaporation.

Increase area

Large area absorbs more solar energy and increases evaporation. Water spread on large area would increase evaporation. A high raised plant would cover an area including the surrounding walls and the top. Whereas in the plant developed horizontally, water spreads only the covered area on the ground. Hence the vertical plant, continuously wetting, would cover many times more area where water has to evaporate.

Continuous process

In this process hot water is continuously added from the top of the walls which would fall down and spread the water continuously. The motion of the water would increase the energy of its molecules consequently evaporation process will increase.

Dust proof

The outer surface of the plant is vertical wall of glass on which the effect of dust will be less as compared with horizontal surface.

No salt accumulation

In this plant, saline water is allowed continuously to be added from the top which will fall down and continuously drain out the concentrated salts.

An increase height a better yield

By using this method over a fixed surface area of the ground will be required and larger quantity of water can be achieved by increasing the height of the plant.

Effects of season

The average sun available 8.19 hours out of 12.131 hours possible sunshine a day. During winter sunshine reduces to about 10 hours. While during the summer its duration is about 14 hours.

The temperature and sunshine effect on the production, as well as on the consumption of water. During winter the production reduces about one third.

METHODOLOGY

The plant consisting of hollow rectangular or round high tower made of cement and at the top a tank is provided. The outer surface affixed with rough wet able material. The cement tower is covered with similar shape glass slightly bigger size and the distance between the cement structure and the glass remains 0.5 to 3 centimeters.

The tank is filled with saline water and allows water from an outside tank to fall, drop by drop in this inner tank. The excessive water in the inner tank allowed falling continuously wetting the cement walls of the tower, from top to bottom. By the solar radiation the water on the wet surface and in the tank evaporate and condense on the inner surface of the glass cylinder and flow down the collecting drain channel while the concentrated saline water drains out through the saline drain provided.

In this process fresh saline water is continuously added to the walls from the top of the tower and after evaporation the remaining saline water falls down and drain out continuously. The movement of water would also increase the energy of molecules continuously and increase evaporation process. And the increase in height also increases the production. Salt as by-product is also extracted from the process. While in the conventional system the water filled remains stand still for several days.

To increase the efficiency of plant and to accommodate heat inside the tower different possibilities were used. Mirrors were provided; reflecting sun rays on the plant increased the inner temperature of plant. Parabolic mirrors focused on the black pipes in which salt water passes. Hot water thus obtained in black pipes enter into the plant. Continuous adding of hot water will increase the clean water yield.

The towered solar desalination plant receives solar energy from sun rise till sun set; provides more water during day (8 hours) however the process of evaporation-condensation slows down during night. From early morning, it receives perpendicular radiation on one side of the plant. While at noon its top, gets radiation equivalent to the horizontal plant from noon till sunset, the other side receives maximum radiation. By increasing the height, the tower plant receives more solar energy and the inner temperature increases to 86°C as the height increases. Ultimately this increases the water yield.

The plant is 3.5X1.5 square feet and 10 feet high gave water about 14 liters water per day, and can give more. The water yield in different time period in a day explains below.

| Water yield in different time period in a day in clear sun shine | | | | |
|--|---------------------|------------------------|------------------------|-----------------------|
| Time | 7:00pm to 8:00 a.m. | 8:00a.m. to 11:00 a.m. | 11:00 a.m. to 3:00p.m. | 3:00 p.m. to 7:00P.m. |
| Water yield | 1.5-2 liters | 3-4 liters | 4-5 liters | 4 liters |

Special Article:**TOWERED SOLAR DESALINATION PLANT**
(An alternative source of water)**Akhter Iqbal Zuberi***
Hira Zuberi****ABSTRACT:**

Water is the most essential commodity for the survival of life. The Consumption of water by human population is increasing much faster than the population itself. On the other hand, the fresh water resources are rapidly becoming polluted, and scarce to meet the increasing demand. According to an estimate by 2025, two-thirds of the World will be living under a condition of water scarcity.

To cope up with water scarcity, non-solar desalination plants as an alternative source of water, are being installed throughout the World. These methods, depend upon the fossil fuel for processing water, are energy-intensive and unaffordable. While the conventional Solar Desalination Plant is comparatively cheaper method and does not depend upon the fossil fuel energy while its production capacity is very low. However, the Towered Solar Desalination Plant is the solution that keeps the cost of cleanest water extremely lower and is highly productive plant.

INTRODUCTION

The conventional solar desalination plants are horizontally spread on ground consuming space produces only 4 to 6 liters water per square meter per day. First major solar plant of the capacity 6000 gallons per day was built in Chile in 1872, this technique is being used more or less in its original form till now all over the world. In 1995, the scientists of Kiel University of Germany succeeded in obtaining 20 liters from 4 square meter plant.

The conventional solar desalination plants developed in different areas of the country. The largest one of the capacity of 6,000 gallons per day covering an area of 2 acre set up at Gawadar, to meet the requirement of Pakistan Navy, developed by the Solar Energy Research Center of PCSIR, Hyderabad.

Towered Solar Desalination Plant invented by one of the co-author of this paper Akhter Iqbal Zuberi, works on the natural process of water cycle- evaporation - condensation. It is a towered structure made from locally available materials. It breaks the production limitation of previous technology by producing 40 liters of water on one square meter area per day.

It is an economical source of water as all the energy requirements are met from solar energy; furthermore there is no need of filtration, purification or of adding any chemical throughout the process. This technology curtails the expenses which are necessary for energy consumptive non-solar desalination plants. It does not depend on consumables as in other technologies. Hence from its low installation investment and with very little running cost it is the cheapest source of water for the water deficient countries.

* Independent Researcher, Email: aizuberi@yahoo.com,

** Research Scholar, zuberihira@yahoo.com,

Date of Receipt: 23-6-2013

REFERENCES

- 1- Bigsanz Mavis Hiltumen and Sanz, John Bie: "Introduction to Sociology" (1978) Englewood new jersey. P:145-148
- 2- Dart A. Raymond, "The Predatory transition from ape to man" (1953) Anthropological and linguistic review. V.I, no. 4, (1953)
- 3- Rasheed Abdul Dr: A Comparative Study of Religions (Urdu) 2000 Tahir Sons Karachi, P:156
- 4- Qutub Muhammad, "Islam the Misunderstood Religion" (Urdu Translation) 2007 Lahore Al Badar Publications Pakistan.p-27
- 5- AL QURAN 49/13
- 6- Alavi Khalid Dr, "Muhammad the Prophet of Islam" 2002 Dawa Academy IIUI Pakistan. P: 279
- 7- Gurney MD Selwyn Champion and Dorothy Short: Readings from world religions 1994 Watts and company, London. P: 94
- 8- Murti: History of Buddhist N.D India Harper Collins Publishers. P: 128
- 9- AL QURAN 5/32
- 10- AL QURAN 25/68
- 11- AL QURAN 6/151
- 12- Al Bukhari (Note: The Translation of Sahih Bukhari has been taken by Mohsin Khan: Translation of Sahih Bukhari 1981 Maktaba Al Riaz, 1981 8/48
- 13- Alavi Khalid Dr: Muhammad the Prophet of Islam 2002 Dawa Academy IIUI Pakistan. P:279
- 14- AL QURAN 9/6
- 15- AL QURAN 4/29
- 16- AL QURAN 2/188
- 17- AL QURAN the verses of Holy Quran have been taken from Abdullah Yousuf Ali: Translation and commentary of the Holy Quran Beirut Dar Arbia, 5/38)
- 18- Ibid: 17/33
- 19- Al Bukhari (Note: The Translation of Sahih Bukhari has been taken by Mohsin Khan: Translation of Sahih Bukhari 1981 Maktaba Al Riaz,1/21-22
- 20- AL QURAN 24/2-3
- 21- Moududi Abul Ala: The meaning of the Holy Quran 2003 Lahore Islamic Publications. iii/295
- 22- AL QURAN 9/119
- 23- Al Bukhari 1981 8/75
- 24- Ibid P: 7
- 25- AL QURAN 5/90-91
- 26- Al Bukhari 1981 7/343
- 27- Ibid 7/341
- 28- Ibne Humble, Ahmed: Musnad N.D Beirut Maktaba Islamic Dar Sadir. 2/9,167
- 29- AL QURAN 2/185
- 30- Ibid 187
- 31- Al Bukhari Abu Abdullah Muhammad: Al Tareekh Al Kabir N.D Beirut Moasis Al Risalat. 1/48
- 32- AL QURAN 7/31
- 33- Aziz Dr Muhammad Abdul-Amr: Dress in Islam (Arabic) 1983 Beirut Moasis Al Risalat.
- 34- Al Bukhari 1981 2/4-5
- 35- Ibid 7/531
- 36- Muslim 1955 2/834-835
- 37- Turmizi 1985 P: 348
- 38- Ibid P: 348
- 39- Al Bukhari 1981 7/486
- 40- Abu Dawood: Sunan Abi Dawood N.D Beirut Dar Ihya Turath. Dress Chapter:10
- 41- Al Kasani Allauddin: Bada-e-Sanae 1910 Egypt.1910 5/132

feelings of materialistic race in the society, man falls prey to pride and pomp; in the pursuit of such accumulation, he employs fowl and fair means and surpasses all the bounds of justice and ethics. Eventually, it leads to ultimate downfall and decay of the society.

CONCLUSION:

All ancient or modern religions of world like Buddhism, Zoroastrianism, Judaism, Christianity, Jainism or Islam emphasize and endeavour for the uplift of highest moral and ethical values to be instilled in human being to procure discipline and good will in global perspective. Some of the religions strictly command for proper observance and submission to the laws and cannons whereas the other religions do not require strict allegiance so far the code or laws are concerned yet they nourish and treat human emotions and direct them for the general good of the society. Overall, all religions aim at moral and ethical uplift of man, to instill positivity in him and imbue the spirit of sacrifice, equality, affection, brotherhood and justice in mankind.

Thus, all these facts testify that all religions, with some differences of pattern, propagate the message of love, equality, brotherhood, justice and equity in the age of materialistic-accumulation, race and greed-ridden epoch where individual profits and benefit overwhelm collective cause and general welfare of mankind.

FINDINGS

The thorough study of religion and human history reveals that religion is an additional blessing and power bestowed upon man that serves as a natural force to direct the cognitive self-will and intellectual power of man to the right direction. One cannot deny the fact that the fountainhead of all ethical and moral values of present time is none other but religion.

The history of the world bears testimony that the religious teachings promote peace, love, brotherhood, equality, justice and curb wars, oppression of all sorts, exploitation, selfishness and barbarism.

Whenever, man assumes the entity of a callous barbarian and exercises his natural power and potential to shed blood and commit injustice and oppression, the religion steps forward to enthuse and inspire man with the noblest notion of love, peace, justice, brotherhood and equality. Thus, the course of collective goodness and selfless righteousness get saved from being derailed and man in particular and humanity in general march towards the path of truth, progress and prosperity.

As bodily desires invoke negative feelings like jealousy, anger, selfishness, exploitation; whereas, the religion endeavours to curb these negative feelings and promotes love, tolerance, justice, brotherhood, sympathy, sacrifice, equity and ethical values, hence religious teachings primarily emphasize human rights and service to mankind.

what mostly the kings or emperors of the powerful empires often did. He wore simple clothes, ate simple food and preferred simplicity and frugality in other affairs of life as well. Hazrat Ayesha narrated that the bed of the Holy Prophet was made of leather, and a mat made out of the leaves of palm lay spread onto it.³⁷

When one of the wives of the Holy Prophet, Hazrat Hifiza was asked about the bed of the Holy Prophet, she replied that it was made of simple wool and was coarse and hard. Holy Prophet slept on it by folding it into two. Once she folded it four times to make it more comfortable, to the next morning the Holy Prophet enquired from her what kind of bed she had set for him. She replied the bed had been the same but she had just folded it four-fold to make it more comfortable. The Holy Prophet ordered her to bring it to its previous state, because the comfortable bed constrained him for rising to Tahjad Prayers (offered after mid night).³⁸

The above cited statements authenticate that the Holy Prophet did not sleep/recline on soft or comfortable bed, as these enhance to intensity and duration of sleep, thus one fails to worship one's Lord. Though the Holy Prophet was the quintessence of humanity and paragon of virtue, one cannot expect or associate such failure with him, but he set this example for his followers and rest of humanity to track the path of truth.

10. Avoidance from Wearing Jewelry made of Gold or Silver

The tenth and last commandment of Buddha for Nirvana is that a Bhikshu would refrain from wearing/using gold and silver ornaments. It is also a source of detachment from materialistic world. It has been generally observed that greed and avarice of possessing silver and gold ensue quarrels and disputes in the society. Likewise, Islam also forbids use of the crockery/vessels made of gold, especially one used for dining purpose. The Sahih Bukhari includes one tradition: Narrated Hudhaifa: The Prophet (S.A.W.S) forbade us to drink out of gold and silver vessels or eat in it and also forbade the wearing of silk.³⁹

However, Islam allows women to wear the ornaments made of gold and silver but man is forbidden to wear ornaments made of such metals.

The Holy Prophet said that these both metals (their use for the sake of ornaments) are unlawful for male believers/followers; whereas, woman can use (silver and gold) for the sake of ornaments or jewelry.⁴⁰

In the light of above tradition all Islamic jurists unanimously agree that: The use of gold and silver for sake of beautification is unlawful for male Muslims whereas female Muslims can use it.⁴¹

Islam has strongly forbidden the use of dining crockery/vessels made of gold or silver because it promotes affectation, vanities and pomp and show; moreover, it is the sign of profligacy, lavishness and extravagance. Thus, it invokes the
