



IOS NEWSLETTER

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Thought for the Month

And verily the Hour will come:
 There can be no doubt
 About it, or about (the fact)
 That Allah will raise up
 All who are in the graves.
 Yet there is among men
 Such a one as disputes
 About Allah, without knowledge,
 Without guidance and without
 A Book of Enlightenment,-
 (Disdainfully) bending his side,
 In order to lead (men) astray
 From the Path of Allah:
 For him there is disgrace
 In this life, and on the Day
 Of Judgment We shall
 Make him taste the chastisement
 Of burning (Fire)

Al-Quran- 22: 7-9

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FOCUS

Minority education is a socially important and politically controversial topic which is of immediate relevance to most societies in the world. If 'minority' is defined in terms of power, nor numbers then all those groups whose mother tongues are not official languages in the countries where they live are linguistic minorities. The large majority of the world's states are de facto multilingual in the sense that several languages, native to the area, are spoken inside their borders. Some have a huge variety of languages, such as Nigeria, with over 500 languages, or India with over 1600 mother tongues claimed by its people. In most of the multilingual states of sub-Saharan Africa none of the indigenous languages are official in contrast to the official status awarded to various European languages even if some of the African languages have the status of 'national languages'.

Although there are more than 40 officially bi or multilingual states, a majority of the nearly 200 states of the world are, despite their de facto multilingualism, officially monolingual, i.e. they have only one official language. There is a tension between their monolingualism, which of course gives official recognition to one language, and the fact that these states together contain speakers of between 4000 to 5000 languages. Less than 5% of the world's 4000 to 5000 linguistic groups live in a country where their mother tongues are official languages, and over 95% of them live in countries where their mother tongues are not official languages. Over 95% of the world's linguistic groups thus belong to linguistic minorities according to the definition of a minority used in this report. By definition, official monolingualism means that, in the majority of cases, linguistic minorities experience violations of their linguistic human rights.

But 95% of the world's linguistic groups do not correspond to '95% of the world's population', (even if they numerically make up a majority of the world's population). In fact many of those 4000-5000 languages have very few speakers, and several languages disappear every year while few new ones develop. In the author's opinion, this is a process whereby the world is killing its linguistic potential and diversity, just as it is killing its biological potential and diversity when hundreds of species of plants, insects and other living organisms are killed or allowed to die every year. The killing of languages has occurred at an alarming rate from the time Europeans began "discovering" other continents, but in the opinion of the author, the present generation in world history.

Through education we are exposed to both the instruments (languages) and the ideological messages (cultural content) which are presently used to control us. Formal education reinforces the relative importance of different languages and cultures. It does it partly through the way it is organised, where some languages are media of education, i.e. all subjects are taught in that language, some are learned as subjects and some not at all.

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Activities of the IOS Headquarters

IOS Seminar on "Application of Equality before Law in India: The Constitutional Mandate and Present Trend"

New Delhi, Jan. 17: A Seminar on "Application of Equality Before Law in India: The Constitutional Mandate and Present Trend" was jointly organised by the Institute of Objective Studies, Democratic People's Lawyers Association and Citizens' Forum for Rule of Law at the Indian Law Institute.

Former Chief Justice of the Delhi High Court and a noted public figure, Justice Rajinder Sachar in his address held that the country was currently passing through a difficult phase of its history. However, there was no cause for despondency as we had not weakened yet, he said.

Referring to secularism, he noted that it found mention in the Preamble to the Indian Constitution and was thus the key to the Constitution. Secularism, he said, was the basic structure of the Constitution. Secularism did not signify anti-religion as the state would have no religion of its own, according to a ruling of the Supreme Court of India.

He contended that this vindicated the Hadith of the Prophet of Islam (SW) that a white skinned person had no supremacy over a black skinned one. He said that the American struggle for equality centuries after the Prophet (PBH) upheld the same concept. Holding the Muslims and the

Christian "not outsiders", he observed that inclusive development was a must for the progress of the country. No die-hard Hindu could claim that he had exclusive sovereignty over his religion. He said Vivekanand believed that without Islam, Vedanta philosophy was valueless as Islam was the only hope for the country.

Assailing caste-system as a fetter on Hinduism, Justice Sachar said that Eklavya, a tribal, offered his right thumb by cutting it out, to Dronacharya, a high-caste teacher of archery, as guru dakshina as a mark of respect to him. Defending the rights to the minorities guaranteed under the Constitution, he said that even the UN Human Rights Council held in 2010

to be a Muslim and described Hindus and Muslims as rivers Ganga and Yamuna without saying anything against Hinduism.

He said that both Hindus and Muslims shared a common heritage and common nationality. This gave the message of democracy and equality, he said. He termed it as heretic to say that India belonged to a particular religion. He concluded by saying that what Sir Syed Ahmed Khan said about the commonness of Indians in 1877 was repeated by Mahatma Gandhi in 1920.

Mr. Deepak Kumar Singh, advocate, Supreme Court, defined equality as water which changed shape wherever it went. He said that the equality was defined by its meaning. While in Fascism, it meant something, it had a totally different meaning under laissez-faire and market economy. Explaining the concept of welfare state, he said that one's right was an individual claim which protected individual right. He held that the meaning of equality under Article 38 was different from what was generally understood.



L-R: Mr. Arun Kumar Maji, Prof. M. Afzal Wani, Prof. Z. M. Khan, Justice A.M. Ahmadi, Justice Rajinder Sachar, Mr. Deepak Kumar Singh, Mr. Mushtaq Ahmad, and Dr. Eqbal Hussain

called for no discrimination against minorities in matters of employment.

Pleading for "targeted approaches" for inclusive development of the minorities, he insisted that the data on the diversity of their living must be honestly collected. Referring to the findings of the team of the Peoples' Union for Civil Liberties (PUCC) sent to Muzaffarnagar in the wake of communal riots in 2013, he favoured Muslim Inspectors of Police in Muslim-dominated areas to inspire confidence among them. He quoted excerpts from a speech of the first Union Minister for Education, Maulana Azad in which he felt proud

He submitted that the Constituent Assembly debated the issue of political, social and economic equality as a goal and devised a methodology to achieve it. In this connection, he quoted the eminent jurist, H.M. Seervai, who in his monumental work Constitutional Law of India, observed that welfare state had been downgraded by laissez-faire or the market economy. He held that the framers of the Constitution devised a system of balance between capitalism and socialism with a mixed economy, adding that the concept of welfare state had been changing according to the circumstances. Blasting the theory of "Sarva Dharma Sambhav" (equal

respect for all religions), he said that it was not true, or else the “pogrom” of 1984 and the “genocide” in 2002 would not have taken place.

Calling the present state as a theocratic one, he agreed with Mr. Sharad Yadav who termed the present Indian state as a “liberal Hindu state”. He remarked that there was a fight between liberal Hinduism and Fascism. While observing that the equality between two corporate houses was discernible, he said that in order to achieve equality, we would have to fight the growing influence of corporate business groups.

Former Chief Justice of India, Justice A.M. Ahmadi, in his presidential remarks observed that the Preamble to the Constitution gave a mature idea of equality. Though graded equality in society existed before Independence, the concept of equality found expression in the Constitution. Describing equality as the basic value of our Constitution, he said that it was one of the values of a social order. The main question today was how to bring up those above the poverty line under which they had been living for a long time. Bringing them up was not discrimination, but an “affirmative action” which was stipulated in Article 14, 15 and 16 of the Constitution.

Commenting on the Indian politics today that the game of one-upmanship was played to deliberately commit mistakes only to apologise later, he warned that it could not be replicated every time as the nation was not a child to be fooled again and again. He deplored that the previous government did not implement the recommendations of the Sachar Committee report which was

conscientiously and diligently prepared by Justice Rajinder Sachar. Especially lauding the recommendation to set up the equality commission, he believed that it would have helped to do something tangible for the community.

Advising Muslims not to get disheartened, he counseled them to cultivate a strong determination for achieving their goal. He cited the examples of Barak Obama, a black man, and Kapil Dev who got success in their respective fields against heavy odds. In this connection, he read out the famous couplet of Allama Dr. Mohd. Iqbal: “*Khudi ko kar buland itna ki har taqdeer se pahle Khuda bande se khud poochhhe bataa teri*

be equality. Referring to the ruling of late Justice J S Verma in a case relating to the election of Manohar Joshi that “Hinduism is a way of life”, he said that it was used by ultra-Hindus when it suited their interest.

Justice Ahmadi asked the larger minority to bring under its umbrella other minorities with a view to making a bigger minority. We have to fight for the concept of equality with determination, he concluded.

Chairman of the IOS, Dr. M. Manzoor Alam, explained the rationale behind organising the lecture. He said that the current political situation warranted deliberations on the Constitution and its application with

regard to equality as the present political set up was taking resort to such steps that could undermine the majesty of law and the Constitution. He informed that the IOS was alive to its duties to bring experts on the Constitution together to share their views and arrive at a consensus.

These deliberations would

continue to be held in future too, he pointed out. Former Dean, Faculty of Social Sciences, Jamia Millia Islamia and Secretary General IOS, Prof. Z. M. Khan welcomed the speakers and the participants. He also introduced the subject. Associate Prof. of Law, J.M.I., Dr. Eqbal Husain held that the state was responsible for marginalising the minorities. He said that while the Dalits were being comforted, Muslims were oppressed. He asked the government to focus on progress in the light of the Constitution with the slogan “Sab Ka Sath, Sab Ka Vikas”.

Those who spoke on the occasion included the Dean, School of Law and Legal Studies, GG Singh Indraprastha



A view of the audience

raza kya hai” to drive home his point.

He emphatically said people need not fear the government, but it was the government that should fear people, adding that if this was not so, it was a failure of democracy.

Illustrating his point further, he said that the Maharashtra government had recently removed the chairman of the state minority panel due to his decision to seek information on the number of Muslims languishing in different jails of the state. Certainly, this was a failure of democracy, he noted. He called Hindus as elder brother of Muslims and added that if the former returned the respect given to them by the latter with disrespect, it would not

University, Prof. M. Afzal Wani, Mr. Mohd. Irshad Hanif, Advocate, Supreme Court, and Mr. Harsh Kumar Gautam from Democratic People's Lawyers Association. Mr. Arun Kumar Maji, Advocate, Supreme Court and convener, Democratic People's Lawyers Association proposed a vote of thanks.

Earlier, the lecture began with the recitation of a verse from the holy Quran by Hafiz Athar Husain. Advocate-on-record, Supreme Court of India, Mr. Mushtaq Ahmad conducted the proceedings.

Besides the Vice-Chairman of the IOS, Prof. Refaat Ali Khan, a large number of lawyers, law students, social activists and prominent citizens were present on the occasion.

**IOS organises
Lecture on "Justice
in Crisis"**

New Delhi, Jan. 10: A lecture on "Justice in Crisis" was organised by the Institute of Objective Studies (IOS). Dean, School of Law and Legal Studies, GGS Indraprastha

University, New Delhi, Prof. M. Afzal Wani, who delivered the lecture, held that when a judge, supposed to be a conscience keeper of society, failed in his endeavour to maintain the confidence of the people in the system, it culminated into spoiling of the whole polity, leaving everyone in disarray, dismay, hopelessness, chaos, mistrust, misery and misfortune, which ultimately produced corruption.

Its worst fallout was an untamed executive and a wayward legislature, without required degree of initiative and without any fear of constitutionally mandated judicial review, he said. The best way to

support injustice had been established as the practice of causing delay in adjudication and uncertain results on the disposal of cases. Pendency of cases, being counted in crores, he said, was at the root of evils like suicides. This was the reason why most of the social, cultural, political and economic problems were not pondered over, he argued.

Dr. Wani noted that a debate on judicial reforms had now been going on for long. The malaise of adjournments and corruption and issues of training of judges, increase in the number of judges, mode of appointment of judges, improving the quality of the bar, encouraging

"advocate-on-record examination" or so, must be conducted on an all-India basis for stopping the problem from snowballing into a crisis, he suggested. He contended that the training for them should be arranged with inputs of highly sensitising content of Indian literature from authors with social and patriotic orientation along with legal literature. The enormity of the non-efficiency of the judiciary and solutions to the problems thereby demanded an objective assessment of the impact of delay in justice in terms of damage to economy, society and the polity, he observed.

He held that the increasing number of under-trials in jails living on hard-earned money of tax payers, was a big loss to the nation. He said that the responsible behaviour of the police personnel with the development of the concept of social bail by involving respectable members of society as an option to putting every accused behind the bars offered a solution to the problem, besides efforts in regard to improving the trial and investigation mechanisms.

Compulsory pre-litigation mediation and other alternative methods of dispute resolution could help in reducing the rate of filing in civil cases and plea bargain could largely help reduce pendency in criminal cases. These kinds of proceedings definitely needed a skilled monitoring of basic standards by justice and avoiding coercion to a weaker party, he added.

Prof. Wani remarked that a confounding situation to benefit in a multiple way from a violation of rules, sustained due to delay in justice. Faith of the people in the system could not be maintained in the absence of timely



Prof. M. Afzal Wani delivering his lecture

mediation, training of police personnel and promotion of paralegals. He said that the number of judges, compared to any developed country, should be compared with the number of dockets a judge had to deal with rather the ratio of judges to the credulous Indian population fearing to tread in a court like treading in a jungle with no idea of a track to follow.

Delay in filling of vacancies of judges on the ground of non-availability of deserving persons could not be accepted as the politics in appointments could be one of the causes. To restrict its rigour, at least an examination on the lines of the

access to and the availability of justice, he maintained.

He held that there was no answer to the folly when a judge refused to adjudicate on a matter for the only reason that the party with dirty hands was known to him and the other one with clean hands was a socially deprived person. He pleaded that the demand for judging the judges, coming at a very high pitch, should certainly be given an appropriate thought to understand the real reasons and effective remedies. Hailing the judiciary for contributing to development through many popular judgments, he said that it could not be under over-reach or activism. He urged the civil society to come forward on the side of weaker parties in court and join the process of justice.

Prof. Wani noted that social repercussions in the form of increasing criminal behaviour, insecurity, hooliganism disrespect for government institutions,

mushrooming of mafia -political, trade and extortionist, were found around calling for only a strong justice delivery system. Consumers and business promoters were equally in need of that. Split homes were waiting for a verdict for years; a fired worker was in peril with no idea about the time needed for the conclusion of his trial; an under-trial was languishing in jail to remain a burden/parasite for the family and the society, and many were also looking for better enforcement of arbitration awards, but the answer was not coming as that had to come from working together for timely justice, he concluded.

The Chairman of the IOS, Dr. M. Manzoor Alam, in his remarks

informed that the present lecture was part of a series of lectures planned to be organised over a period of time on various issues of social, economic and political importance. He said a similar lecture concerning Indian judiciary would be organised at the Indian Law Institute very shortly.

Earlier, Hafiz Athar Husain recited a verse from the Quran marking the beginning of the function. Advocate-on-Record, Supreme Court of India, Mr. Mushtaq Ahmad, who introduced the subject and conducted the proceedings, held that all the issues could be addressed if the lawyers, judges and other agencies of law



L-R: Maulana Safdar Zubair Nadwi, Maulana Yaqoob Qadri, Dr. M. Manzoor Alam, Prof. Saud Alam Oasmi. Prof. Z.M. Khan and Prof. Afzal Wani

heeded the advice of the Quran. He remarked that the Quran had given the message of justice for all.

Besides the Vice-Chairman of the IOS, Prof. Refaqt Ali Khan, its Secretary General, Prof. Z M Khan, and Associate Professor of Law, JMI, Dr. Eqbal Husain, those who attended the lecture included President of TMF, Mirza Zaki Beg, President, The Origin, Dr. Sharique Nadeem, Mr. Prabhask Kumar Yadav, advocate, Mr. Athar Alam, advocate, Associate Editor, Mr. Abdul Bari Masood, Mr. Naveen Kumar, Mr. Harsh Gautam, Senior journalist Mr. Zeyaul Haque, Research students, Mushtaq Ahmad Wani, Gowhar Quadir Wani, Saleem Ahmed

and several social activists and prominent citizens.

Seminar on "Ummah and the Concept of Unity in the Light of Islamic Teachings"

The Islamic Fiqh Academy (India), in association with the IOS Centre for Arabic and Islamic Studies, organised a one-day national seminar on Ummah and the Concept of Unity in the Light of Islamic Teachings at the conference hall of the Institute of Objective Studies on December 27, 2014. Presiding over the seminar, the Chairman of the IOS, Dr. Mohammad Manzoor Alam held that difference of opinion opened the window of mind.

"Unfortunately, unlike dissent we are passing through a phase in which a diametrically opposite position is taken," he said. He called for demonstrating far-sightedness for stepping towards unity. He opined that we could not move forward without understanding the crux that today the better mind was at war with the inferior mind. He referred to Google search engine according to which a job to be completed in one hundred years would now be finished in 20 years. "Five centuries work would be done in one century", he argued. This could lead to success as well as destruction, depending on its use.

Dr. Alam called upon Muslims to act but that should not be construed as confrontation. He remarked that though Muslims were equally strived to defend socialism and nationalism in the last century, the challenges posed by them had however fewer books to suggest their solution. He termed the 21st century as infertile as it failed to propound an ideology that could lead

humanity. Barring the Quran, many religions had undergone change prompting us to speak not only for Muslims, but also for the entire human species. He urged religious leaders of the community to convey the message of Islam to the marginalised sections of society.

He considered ignorance and penury as our greatest enemies and called for launching a crusade against them. He sought to know why the discussion at the seminar involved different schools of thought. He especially made a call to Islamic scholars to forge unity among themselves. He believed that this could be a point from where the beginning of the programme could be made.

Explaining the relationship between unity and Islam, Prof. of Theology at Aligarh Muslim University, Prof. Saud Alam Qasmi said that the expectations of unity were different from the expectations of Islam. Making his point clear, he said that when we talked of unity between Shias and Sunnis, it would mean unity. But, when we talked of "matam" (mourning), it would concern Islam, he observed. He noted that an honest way out of this imbroglio would have to be found. He contended that the Quran laid more stress on wisdom than the speech and the genesis of the problem lay in the speech. He opined that Islam would make headway in India only if a proper strategy was devised. He clarified that while the Quran had exhorted believers of all the revealed Books to unite on the basis of one God (Allah), non-believers had been urged to unite on the basis of their social work.

The Secretary of Islamic Fiqh Academy, Amin Usmani, quoting the

noted Islamic scholar Dr. Taha Jabir al-Alwani, said that the present curriculum of madarsas was responsible for the prevailing state of affairs in the Muslim world. Explaining it he said that these madarsas produced imams, khatibs (preachers), quazis, etc., who differed in their approach to Islam. He opined that unless consensus on various issues was reached, no worthwhile purpose would be served. He stressed that a religious leadership would have to be evolved with sincerity, good intention and a firm resolve for moving ahead. Unity without this was doomed to failure, he concluded.

schools of thought. Maulana Arshad Farooqui from Deoband dealt with difficulties in the way of unity. Dr. Junaid Haris from Delhi spoken on the need for a dialogue among different schools of thought for the unity of the Ummah and Maulana Inamullah Falahi, also from Delhi, discussed the role of Muslim organisations in the unity of the Ummah in India.

The seminar opened with recital of a Quranic verse by Hafiz Mohammad Athar Husain Nadvi. While the Secretary-General of the IOS, Prof. Z M Khan presented the welcome address, Dr. Nakhat Husain Nadvi conducted the proceedings. The symposium was attended by a large number of Islamic scholars and intellectuals.

Al-Asr and Current Situation

Dr. Mohammad Manzoor Alam, Chairman, IOS delivered a lecture on current situation prevailing in India and abroad in the light of Surah, Al-Asr. The IOS staff and others were

present during the lecture. He said that time is changing all the time. Surah Al-Asr gives us guidance how to adopt to changing time and what to do in difficult time. Explaining the verses of the Surah, Dr. Alam said that there are several Fitnas but at the same time we the Muslims have our shortcomings also which we need to overcome in order to create a society in which peace, justice, unity and stability would prevail.

Satan is man's greatest adversary and always tries to misguide man from God's straight path, make him involved in things/actions that divide or create cleavages among people and make them do wrong things. Today we seem to have fallen in Satan's trap.



Dr. M. Manzoor Alam delivering Dars-e-Quran

Mufti Mohammad Maqsood Furqani from Rampur laid emphasis on the need for a dialogue at the level of the different schools of thought for the unity of the ummah. Maulana Munsif Qasmi from Amroha opined that difference of opinion did not come in the way of unity. Dr. Shakib Sufiyan Qasmi from Deoband threw light on the unity of the Ummah, Quranic verses, Hadith and Sunnah. Dr. Tauqeer Ahmed Falahi from Aligarh spoke on "Dissensions in the Ummah: A big challenge". Dr. Nadeem Ashraf from Aligarh focused on unity in a divided society and the concept of unity. Maulana Zafar Darak presented his paper on the unity of the Ummah and a dialogue among the different

Dr. Alam also urged that Surah al-Asr tells us to keep an eye on the changing time, analyse it and devise an appropriate course of action. Time here does not mean only the present but also the past, the present and the future. Our past serves us as a mirror in which we can see our future or our further course of action. The stories of the past people have been included in the Quran to remind Muslims and urge them to follow the right path. Only this way Muslims can succeed or a meet with success. We need three things to succeed in life. Speed, high speed and being alert, which are inter-connected, are important. Time is never static, it changes all the time and its our duty to know the changing time as well as the problems it brings with it. So the one who makes good use of changing time, is always in a better position.

Dr. Alam Said that human nature doesn't like loss of any kind. To ensure benefit to oneself, one has always to have faith in One God and one aspect of Faith is peace and security in the society. So the Muslims must see to it that peace and security prevail both in Muslim and non-Muslim societies. Peace and security also lead to unity and better social relationship.

Today Muslims are faced with several problems such as disunity, sectarianism, ignorance and illiteracy etc. We need to find ways to solve these problems and also need to jointly work to achieve peace and prosperity in the world.

Contd. from page-1

It also does it through the ideological content of the instruction: what is said about different languages and cultures, explicitly or implicitly, and which languages are not mentioned at all. At the same time formal education is decisive for which languages are in fact learned and maintained. Most school systems in the world are both ideologically and through their organization, geared towards a norm of monolingualism in

dominant majority languages/official languages. On the other hand, non-formal education structures, organized by minorities themselves, have in many places played a large part in the maintenance of minority languages.

It should be the duty of the educational system to assist them to become bilingual, since bilingualism is a necessity for them as individuals and is a necessary for reasons of democracy.

Why are monolinguals more powerful and why are so many states officially monolingual? Is it because monolingualism is a better state of affairs than multilingualism, for individuals, for states? If so, should all peoples and states become monolingual? Should minority education be geared towards monolingualism? These are only a few basic questions about minority and majority languages, of monolingual and multilingual individuals and monolingual or multilingual states.

From *Language Literacy and Minorities* by T. Skutnabb Kangas in Ansari, Iqbal (ed.), Readings on Minorities, Vol.III, pp. 39-41.

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The second weakness of their foreign policy is their belief in conflict management and not in conflict resolution. Every problem has some genesis or root-cause and the best way to solve the problem is to root out the causes of the disease. Sadly the Americans prefer to treat the symptoms than the disease. The result of weak and lop-sided foreign policy is obvious. Those who do not have the military might to take on the US, would resort to some other unconventional methods.

Until 9/11 the debate on terrorism used to focus on its root-cause also. But afterward, the enraged Americans have adopted the policy that terrorism is only a military problem and

therefore can only be solved militarily. And for well over a decade they have been fighting the war on terror without success.

The terrorism eating into the vitals of Pakistan today is an outcome of America's war on terror in which Islamabad was forced to participate. Today Washington and New Delhi are apprehensive of this terrorism spreading across India. It is obvious that blaming and warning Pakistan would not work. The Americans must realize that their policy of conflict management has failed and the time has come to adopt the policy of conflict resolution.

Calendar 2015

The IOS calendar 2015 has been published. Agents, Shop-keepers and others may place their order with the IOS Headquarters.

The Four-Page calendar has the following feature:

Page-1 Mosques through the Ages (Started From 2011)

Page-2 Country-wise Global Peace Inded-2014

Page-3 India: Percentage of SRCs in different Educational Levels

Page-4 India: Work Participation Rates of SRCs

The calendar may also be obtained from

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**Strike at the Root-Cause of Terrorism
by Ishtiyaque Danish**

The views expressed in the article do not necessarily reflect the editorial policy of the Newsletter (editor)

Barak Obama will be chief guest at Republic Day this year. He would be landing on Indian soil on 25.1.2015. Unprecedented security arrangements are being made to ensure his safety. Not just Indian security establishment is working overtime, the Americans, too, have come here to provide fool-proof security and protection to the honourable guest.

It appears as the security hype has been created with a purpose. Both Washington and Delhi are shooting statements blaming and warning Pakistan for spread of terrorism in the region. How convenient is it for the US to absolve itself of terrorism in Afghanistan. The fact is that America's policies since 1980s are more responsible for terrorism than Pakistan's follies. Power-drunk as they are, they rarely bother about how the rest of the world looks at a particular event; they just offer their self-convincing arguments/explanations and want the world to believe them. Wherever they have intervened militarily be it Afghanistan, Iraq or Syria, they have left behind thriving "terrorism", but, instead of accepting their mistakes, they prefer to blame the victims.

Afghanistan was a peaceful country till Russian intervention in late 1970s. To check the advance of 'Satanic'

communism, the Americans joined hands with the so called Jihadis they are fighting against today. There were Islamically oriented parties which were active in providing relief to the millions who had taken refuge in Pakistan in order to escape death and persecution in Afghanistan. But CIA, in full collaboration with Pakistan's ISI, began training the Afghans to launch Jihad in Afghanistan. The CIA and ISI recruited Pakistanis, Saudis and other Arabs also to fight Jihad in Afghanistan. Reportedly a significant number of American Arabs, too, had travelled to Afghanistan to free it from Russian occupation. These jihadis had open American support, financial, military and strategic. There was no ideological ground for coming together of Americans and the Jihadis except the hatred of the Russians. The Jihadis had no love for American values of liberalism and democracy and, similarly, the Americans were uncomfortable with the Jihadis' philosophy of life and yet they both agreed to enter into a marriage of convenience which was doomed to failure since its beginning.

The Americans made even a bigger mistake when they left Afghanistan immediately after the withdrawal of Russian army from that country. They knew well that they had armed the

Jihadis and given them training in using sophisticated weapons. They also knew that the Mujahideen were bitterly divided and that they would wage wars among themselves causing problems for the region. The ISI also committed a blunder when they got involved in Afghanistan's internal matters and supported one or another ethnic group. And their biggest mistake was to use the Mujahideen to fight their war in Kashmir.

Understandably Afghanistan was a victim of the cold war between Russia and the USA. For about four decades they are suffering, and both the Russians and the Americans contributed significantly to their misery and tragedy. It is understandable that if Afghanistan has become a trouble spot for the US and consequently Pakistan, the answer lies in their foolish policies of the past.

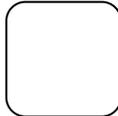
For many decades the American foreign policy is suffering from two weaknesses. The first is their tendency to respond rashly to some disturbing developments. For example their attack on Afghanistan after 9/11 was more an expression of rage than policy.

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