



IOS NEWSLETTER

Vol. 21 No. 09

September 2014/Ziqadah-Zilhijjah 1435 H

Thought for the Month

The unbelievers will be
Led to Hell in groups:
Until, when they arrive there,
Its gates will be opened.
And its keepers will say,
“Did not messengers come
To you from among yourselves,
Rehearsing to you the Signs
Of your Lord, and warning you
Of the Meeting of this Day
Of your?” The answer
Will be: “True: but
The Decree of Chastisement
Has been proved true
Against the unbelievers!”

Al-Quran- 39:71

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FOCUS

Additional to the constitutional violations detailed above, holy places, religious buildings and sites are not preserved, and rights in respect of holy places and religious buildings and sites are systematically denied. To illustrate but a handful of many thousands of cases of violation in this regard: the mosque of the city of Safad in the Galilee has been transformed into an art gallery; the mosque of the village of Ayn Hud in the Haifa district has been transformed into a restaurant and bar; the mosque of the village of Caesaria similarly serves as a restaurant and bar; the central mosque of Beersheba serves as the city museum; the Tel Aviv Hilton Hotel and the adjacent park, named Independence Park, are built on the site of a Muslim cemetery; the Jerusalem Plaza Hotel and the adjacent park, also named Independence Park, are likewise built on the site of a Muslim cemetery. Religious and minority rights have similarly been subject to outright and radical violation. For example, freedom of conscience and of worship are not available in Israel. Unfortunately, a fuller treatment of the subject is outside the scope of this work.

It is in order, however, to cite one area of violation of religious and minority rights to illustrate the case. The State of Israel, through the Ministry of Religious Affairs, recognizes only one of the three contemporary Jewish confessions, namely, the minority orthodox Jewish confession. Not only is atheism not recognized (the secular registration of marriage or divorce is not available in Israel), but the majority conservative and reform Jewish confessions are likewise denied recognition in Israel. Thus conservative and reform Jewish Rabbis can legally officiate in marriage, divorce, conversion and burial throughout the world, with the exception of the territory of the Jewish state. In the State of Israel, conservative and reform Jewish Rabbis cannot officially carry out their public duties.

But most significantly, the State of Israel is guilty of flagrant violation of the constitutional principle regarding citizenship as stipulated by the UN General Assembly in the 1947 Partition Plan for Palestine. There is no question that under the stipulations of the said Plan all the 1948 Palestinian Arab refugees and their descendants, by now some four million people defined under Israeli law as ‘absentees’, *are constitutionally entitled without qualification to Israeli citizenship.*

Thus, regarding citizenship, the following is stipulated as the relevant constitutional principle for both the Jewish and the Arab states:

Palestinian citizens residing in Palestine outside the City of Jerusalem, as well as Arabs and Jews who, not holding Palestinian citizenship, reside in Palestine outside the City of Jerusalem shall, upon the recognition of independence, become citizens of the state in which they are resident and enjoy full civil and political rights (1947 UN Partition Plan, C Declaration Chapter [3] [1]).

Contd. on page-7

Activities of the IOS Headquarters

2-Day Meeting of IOS Governing Council and General Assembly concludes Prof. Faizan Mustafa's Lecture on "Judicial Independence and Appointment of Judges"

The 28th annual meeting of the Governing Council (GC) and General Assembly (GA) of the Institute of Objective Studies (IOS) concluded on September 07, 2014. The meeting discussed in detail subjects on the agenda and decided to go ahead with new projects.

According to the Chairman of the IOS, Dr. M. Manzoor Alam, it was unanimously decided at the meeting to hold a national seminar on "Minority Rights and Identities and Constitutional Safeguards: the Role of State, Judiciary and Civil Society". He said that the proposal of Prof. Faizan Mustafa to undertake research on "State Criminal Justice System and Challenges to

Individual Liberty: A Critical Evaluation of Criminal Statutes of last Twenty Years", was also unanimously accepted.

The meeting decided to produce a textbook on "Introduction to Psychology in Islamic Perspective." He informed that the meeting okayed the proposal to undertake a project on "Inter-Community Prejudice among Muslims in Mithila Region." The meeting also decided to create an autonomous endowment to be named as "IOS Endowment for Historical Studies". Decision was also taken to organise a programme on "Right to Food of People in India. The meeting also reviewed the progress of the project "*Uttarakhand mein Muslim: Chhunautiyan va Vikalp*" (Muslims in Uttarakhand: Challenges and Alternatives) taken up by the IOS in

collaboration with Vision, an Uttarakhand-based NGO. The GC approved the proposal to organize a workshop on "Terrorism and Indian Muslims". The GC also decided to raise fund for its scholarship programme. In this regard Dr. M. Manzoor Alam urged to persuade people to donate even Zakat money, so it can help the needy and meritorious students. The progress of the work on the development of a data bank in the IOS was also reviewed.

The GA meeting was followed by a lecture by Prof. Faizan Mustafa, Vice-Chancellor NALSAR University of Law, Hyderabad, on "Judicial Independence and Appointment of Judges". Delivering the lecture, Prof.



L-R: Prof. Ishtiyaque Danish, Prof. Manzoor Ahmad, Prof. Refaat Ali Khan, Dr. M. Manzoor Alam, Prof. Z.M. Khan and Prof. M. Afzal Wani

Mustafa argued that the good work being done by the present government at the Centre in any field must be appreciated. He especially referred to the initiatives in manufacturing sector.

He, however, opposed the enactment of the new labour law by the Rajasthan government and termed it as anti-labour and pro-capitalist. He pleaded for a strong leftist lobby to oppose the anti-people measure of the Rajasthan government.

Commenting on the assumption of office by the former Chief Justice of India, Justice P. Sathasivam, as Governor of Kerala, Prof. Mustafa said that it would have an adverse effect on the independence of judiciary. While admitting that the existing system of collegium to select judges of the Supreme Court and high courts was

not working well, he cited the case of the senior advocate of the Supreme Court, Mr. Gopal Subramaniam, who failed to be recommended for appointment as a Supreme Court judge.

Referring to the former judge of the Supreme Court and present Chairman of the Press Council of India (PCI), Mr. Justice Markanday Katju's argument that merit not seniority should be the sole criterion for appointment as Chief Justice of India (CJI), he noted that Justice Katju wanted to give too much power to the new government, including power to appoint a person directly as CJI.

He remarked that conceding unlimited power to the government posed a huge challenge to constitutionalism and limited government. Justice Katju's suggestion for government appointing new CJI in a week's time or so only on merit, ignoring seniority, was amazing as the new bill seeking to set up a judicial appointments commission had not yet become law and even the new law did not give this right to the

government. In view of Justice Katju's earlier secular views, his conviction and faith in the impartiality, objectivity and fairness of the new government was intriguing, he pointed out.

Expressing his views on the application of federalism and the principle of separation of powers in India, Prof. Mustafa quoted that India is a federal state with subsidiary unitary features. He said that in a federal form of government states were not subordinated to the Centre, but had mutual relationship with the latter.

Regarding separation of powers between three branches of government he opined that no such separation of powers existed in India. He explained that bills were cleared by the cabinet and then sent to the legislature for enactment. Since the passage of the bill was ensured by the government of

the party that commanded majority in the House, there was no separation of powers in true sense of the term.

Though the Supreme Court had ruled that the separation of powers was the basic feature of the Constitution, there was inconsistency in the rulings of the apex court. This was due to the constitution of division benches which delivered different judgments at different times in the cases of same nature. This, he said, was due to the non-existence of the system of the constitution of full court.

Tracing the history of federalism, Prof. Mustafa observed that if Congress had accepted the proposals of the Cabinet Mission Plan, creation of Pakistan would have been avoided and India would have adopted a federal Constitution with a true power-sharing formula between the Centre and states.

He believed that the Constitution provided for a parliamentary democracy and in such a system there was majoritarianism and it was the majority will that prevailed. Referring to the power of judicial review of the laws passed by Parliament and assented to by the President, he said that they could be declared ultra vires of the Constitution by the Supreme Court and the high courts.

He held that the independence and impartiality of judiciary were not private rights of judges. They were the rights of citizens. Ultimately, judicial legitimacy (and power) rested on public confidence in courts, in the judges themselves and in their decisions. He opined that the independence of judiciary was the most cherished goal of any legal system and the process of appointment of judges was rightly seen as a crucial mechanism to achieve this goal. Judges must be independent of executive, senior judges and their own ideology. Even in mature democracies, there was a widespread public concern that judges had been appointed through

cronyism and secret soundings, he remarked.

He pointed out that India's past experience of government appointing CJI on merit had not been emulative. It was an open secret that in the past, with government help, several pliant and submissive judges did make it to the highest court. He held that nothing impacted the outcome of cases more than the constitution of benches. In a democratic society, it was no longer acceptable for judicial appointments to be in the hands of the executive.

Government was the biggest litigator in our country and their say in judicial appointments was a cause for concern and did give birth to many



A view of the audience of General Assembly (G.A.) meeting

apprehensions, he said. He held that the appointment system must be, and must be seen to be, independent of the government. It must be transparent; it must be accountable. He emphasised that the fundamental principle in appointing judges must be selection on merit adding that it was dangerous to believe that the government would always correctly and fairly decide on merit.

He pleaded that seniority should remain the sole yardstick for elevation of a judge as chief justice. He, however, listed the names of several judges who had merit, but were brought to the Supreme Court not on the basis of merit. They were appointed as judges of the highest court on extraneous considerations.

Commenting on a "committed judiciary", Prof. Mustafa said that it

was a distinct possibility. He held that a judge must remain committed to the Constitution as it was supreme unlike Britain where the supremacy of Parliament was the first principle of British law. With the assertion of a particular ideology by the RSS and other leaders and complete silence from the otherwise vocal Prime Minister on these outbursts, the new dispensation in judicial appointments posed dangers to the seniority norm. In order to maintain judicial independence, he suggested that the last pay drawn by a retired judge should be treated as pension.

On the Right to Food Act, he said that it did not give entitlement to the beneficiary.

Earlier, Prof. Afzal Wani, Professor of law, Guru Gobind Singh Indraprastha University, spoke on Prof. Mustafa's contribution to the teaching of law. Prof. Manzoor Ahmed, Vice-Chancellor of Vivekanand Subharti University, Meerut in his presidential

address eulogised Prof. Faizan's

erudition and observed that it was a pleasure to hear his lecture.

Besides the office-bearers and members of the governing council and the general assembly of the IOS a fairly good number of intellectuals, university teachers, scholars, journalists and social activists attended the programme. Notable among them were Prof. Refaqt Ali Khan and Prof. ZM Khan, Vice-Chairman and the Secretary-General of the IOS respectively, Prof. Ishtiaque Danish, Maj. Dr. Zahid Hussain from Chennai, Prof. P Koya and Prof. KM Mohammed from Calicut, Prof. Prof. MA Qudus, Dr. Md. Imteyaz Hasan, Dr. Shoukat Ali and Prof. Khalid Mirza from Patna, Prof. M.G. Hussain, Prof. Hasina Hashia and Prof. Eqbal Hussain, from Jamia Millia Islamia, New Delhi, Prof. Moinuddin Khan and

Prof. Shakeel Ahmad from Pune, Mr. Abdul Basit Ismail from Kolkata, Mr. AQ Akhtar, Mr. Shabbir A. Khan from Jaipur, Mr. Aga Sultan from Bangalore, Dr. Fakhruddin Mohamad and Mr. Sajjad Shahid from Hyderabad, Mr. Sanjay Rai and Maulana Ateeq Ahmad Bastavi from Lucknow, Mr. Mushtaqu Ahmad, Architect from Chennai, Prof. Shamim A. Ansari, Dr. Arshi Khan, Dr. Zafar Nomani, Dr. Md. Tarique and Prof. S. Jamaluddin from Aligarh, Dr. Nityanand Kalita and Mr. Shahabuddin from Assam, Mr. Mushtaq Ahmed, Advocate, Ms. Suman, Maulana Ameen Usmani, Dr. Ausaf Ahmad, Prof. Naushad Ali Azad, Dr. Shakeel A. Tamanna and Dr. Md. Aftab Alam from Delhi etc.

Dato' Jahubar Sathik Bin Abdul Razak visits Institute of Objective Studies (IOS) on September 17, 2014

“The Institute is doing great work for the Indian community and Muslim ummah as a whole”, said Dato' Jahubar Sathik bin Abdul Razak, an eminent businessman and Group Managing Director & Executive Director of Bina Darulaman Bhd., Malaysia, while interacting in a meeting of the office-bearers held on September 17, 2014 at the Institute. He termed his visit to the Institute as an “honour and humbling experience”. He was highly impressed with the activities and programmes undertaken by the IOS and was all praise for the efforts of Dr. Mohammad Manzoor Alam, Chairman. He prayed to Allah for the success of the Institute in all its endeavours and for long life, good health and resources to Dr. Manzoor Alam to continue to steer and lead the IOS to many more milestones.

Earlier, he was presented with a bouquet followed by formal welcome by Prof. Z.M. Khan, Secretary General, IOS. He was presented with a shawl and memento by Dr. Mohammad Manzoor Alam and Prof. Refaat Ali Khan, Chairman and Vice

Chairman of the Institute respectively, followed by presentation of copies of bi-annual journals, newsletters and literatures and certain important projects of the Institute.

The proceedings were conducted by Prof. Afzal Wani, Professor of law, Guru Gobind Singh Indraprastha University and Asstt. Secretary General, IOS.

Those who participated in the meeting included Dr. Ishteyaque Danish, Finance Secretary, IOS, Dr. Eqbal Husain and Mr. Mushtaque Ahmad, Architect, Members of the GA and Mr. Zeyaul Haque, a journalist.

Dato' Jahubar Sathik bin Abdul Razak is Fellow of the Association of Chartered Certified Accountants (the



Dato' Jahubar Sathik bin Abdul Razak delivering his speech

United Kingdom), Chartered Accountant of the Malaysian Institute of Accountants and a Member of the Malaysian Institute of Certified Public Accountants. He commenced his professional life as an audit assistant with one of the international accounting firms. He then worked for some Malaysian corporations involved in property development, construction and commercial banking in senior management and CEO positions. The pinnacle of his employment career was when he listed Bina Darulaman Berhad on the main board of the KLSE (now Bursa Malaysia) in 1996. He then ventured into management and financial consulting during which time he served on the boards of several private limited companies and a PLC as an Independent Director and Chairman of its Audit Committee.

Currently, he also sits on the EXCO and Audit Committee of PKNK. On January 16, 2010, he was conferred the award of D.S.D.K by KDYMM Tuanku Sultan of Kedah which carries the title Dato'.

IOS organises Lecture on “Islamic Research Methodology”

The Institute of Objective Studies (IOS), organised a lecture on “Islamic Research Methodology” in its Conference Room on September 20, 2014. Delivering the lecture, the Director, Centre for Promotion of Educational and Cultural Advancement of India (CEPECAMI), Aligarh Muslim University, Prof. Shamim Ahmed Ansari, said that

research was an art of scientific knowledge which was careful investigation or enquiry, especially through search for new facts in any branch of knowledge. Explaining Islamic research methodology, he said that it was very much related to the methodology of social sciences research.

Islamic research methodology must be Islamic in nature and should focus on social problems. It should begin with exploring the problem and then identifying it. The application of knowledge in the process was important. He contended that a research that failed to benefit society was an exercise in futility.

Prof. Ansari insisted that the research methodology kept on changing because of change in the value system with the passage of time. Listing eight steps in conducting research, he held that these research steps were generally undertaken in social sciences in which sometimes new issues were explored. But sometimes there were ex-post facto researches too. In ex-post facto researches, he said, there was no control over the variables as after

happening some casual factors were identified. So far as Islamic research methodology was concerned, it was like ex-post facto research, because it was based on revealed knowledge, he noted. Pointing out that our knowledge was limited and incomplete, but revealed knowledge was absolutely perfect and complete, he emphasised that it was necessary to have good knowledge of Islam and only then there could be the quest for developing strategies to help people develop qualities as also the ways of life as demanded by Islam.

According to Prof. Ansari, the steps for research include defining research problems, reviewing concept and theories, reviewing previous research findings, formulating hypotheses, research design, including sample design, data collection, analysis and testing research hypothesis and interpretation. He informed that good values and qualities were universal and accepted by all religions, adding that Islam, being flexible, demanded attitude and behaviour within the limits of injunctions of the

Quran and Hadith. He remarked that Islam used three steps in changing attitude and behaviour with regard to drug addiction. In the first step, he said, taking liquor was regarded a social evil. The second step was a command not to offer prayer in a drunken state and thirdly, when the ground was prepared, consuming liquor was absolutely prohibited. He contended that the strategy offered by Islam for attitude and behaviour was required by the researchers to gauge its efficacy. He insisted that the three-step strategy had been found to be very effective in changing attitude and behaviour. Contrary to this, he maintained, if anyone was forced to accept something or to bring about a change in him, there was every possibility of resistance to change which might reflect in any form at a later stage. In this connection, he cited the example

of forceful sterilisation during the Emergency.

Prof. Ansari opined that Islam never favoured a strategy of using force to change individual behaviour. He, however, noted that there was no specific Islamic research methodology. He held that Islam always opted for strategies and methods for behavioral change leading to social change that fitted well with psychological principles.

In his presidential remarks, the Chairman of IOS, Dr. Mohammad Manzoor Alam said that Prof. Ansari's lecture was enlightening for those who were interested in Islamic research methodology. He informed that the IOS had been organising lectures on a



Prof. Shamim A. Ansari delivering his lecture

variety of subjects that were relevant to Islamic ethos, adding that this would continue in future as well. Comparing the methodology of social sciences research with that of Islamic research, he explained that while the scope of the former was not confined to a particular method, the latter was limited as it was related to the Creator of the Universe and indomitable faith in Him as the only master. He pointed out that the IOS was regularly bringing out the "Journal of Objective Studies" and the "Religion and Law Review" on the pattern of the "American Journal of Islamic Social Sciences".

Highlighting the activities of the IOS, the Vice-Chairman of the Institute, Prof. Refaat Ali Khan remarked that the IOS served as a body where intellectuals converged.

He emphatically said that Islamic spirit was still prevalent to guide humanity.

Earlier, the function began with the recitation of a verse from the Holy Qur'an by Hafiz Athar Husain. Associate Prof. of Law, Jamia Millia Islamia, Dr. Eqbal Husain, who introduced the subject, held that the topic assumed importance as it was directly related to society. Moreover, it focused on humanity, he said.

The lecture was attended by several research scholars from Jawaharlal Nehru University and Jamia Millia Islamia, besides a number of intellectuals and journalists. Notable among them were the Secretary General of the IOS, Prof. Z.M. Khan, Messrs. Mahfuz-ur-Rehman, Mohd.

Obaidur Rehman, Saleem Ahmed, Anas Mansoor, Saifuddin Kunju, Hisam Al Wahab, Razeem Naushad Jafri, K Khalid Khan, Mrs. Razia Tarannum Bano, Mr. Sadaf, Zubair Hasan Zargar, Modassir Fatah, Md. Munazir Alam, Azharuddin K S, Talha Husain, , Dildar Ahmed, Mohd. Arif Ahmed, Khalid Nadeem Khan, Danish Ahmad Khan and Adeel Akhtar.

Book Review

Suicide of a Superpower by Patrick J. Buchanan, New York: St. Martin's Press, 2011, 488 pages.

Both a book of lamentation about the presumably collapsing American way of life and a populist right-wing anti-establishment agenda of ethno-nationalist xenophobia, euphemistically referred to as "ethno-pluralism," author Patrick Buchanan presents an alarmist message of doom and gloom about the fate of his country. He adopts this "master frame," which allows him and the current he represents to mobilize anti-immigrant sentiments as well as political protest in ways that limit vulnerabilities to

accusations of racism or of being antidemocratic (Rydgren 2004).

Buchanan starts his book by asserting that this generation of Americans is witnessing “one of the most stunning declines of a great power in the history of the world” (p. 10). His thesis is that “America is disintegrating” and that the “centrifugal forces pulling [it] apart are growing inexorably. What once united us is dissolving. And this is true of Western civilization” (p. 7; my emphasis). The explanation he offers for this is framed within the context of the United States losing its Christian character, implying that non-Christians do not belong there; the breakdown of society’s moral, cultural, and social fabric, read as opposition to multiculturalism as well as to liberal values and policies; and the dying of the people who created this nation, which is now being overwhelmed by a rapidly increasing flow of immigrants and members of other races and ethnicities. Having rung the alarm, whether true or false, Buchanan proceeds in the following eleven chapters to make his case, addressing sensitive issues of religion, race and ethnicity, demography, multiculturalism, expansive government, values of equality, and foreign relations – all of which he has something to say about in what appears to be some kind of an ideological tract.

Buchanan’s passion is admirable, but sometimes seems to get in the way of his argument. He starts the first chapter by lamenting the “passing of a superpower” and putting much of the blame mainly at the feet of free trade and globalization, among other factors (p. 12ff). he argues that every nation that rose to power has achieved this by protecting its industry and not through free trade – except for one: the Soviet Union did try to do this and it failed. He offers several explanations for the triumph of the United States and the West: (1) they were free, not only politically but economically and trade-wise as well; (2) much of Great Britain’s historical prosperity has been explained in terms of free trade

protected by powerful navy created for just that purpose; (3) the United States sought to maintain its hegemony through free trade and globalization, probably recognizing that such hegemony could no longer be sustained by military might. After all, if the United States adopts a protective policy and China decided to retaliate, it is unlikely that the former could force the latter to open its markets like it did with Japan in the mid-nineteenth century. The balance of relative power would no longer allow for this. It is not free trade and globalization that caused the United States’ decline, for after all both of these were its own baby, but the fact that other players learned how to beat it at its own game or, at least, could level the playing field. The country’s waning, therefore, may be the cause for difficult choices made and policies pursued rather than their effect. Buchanan here acts more like a sore loser than a perceptive observer.

But he does not stop there. Insinuating that ethnic communities (read “the barbarians”) threaten democracy, he points out that while free markets tend to concentrate a nation’s wealth among ethnic minorities, democracy gives power to impoverished ethnic majorities. This, according to him, “has proven a combustible and lethal cocktail” (p. 318). The implication is that power and wealth should remain in the hands of the same ethnic minority. As far as the United States is concerned, this means the whites who must be and have both. Buchanan here is not necessarily criticizing democracy, but rather saying that it should remain a white ethnic monopoly, while espousing the separation of races rather than multiculturalism. Through such separation, non-Europeans would have no access to the system’s democratic privileges and would be left to their own devices. In essence, he is suggesting that what the United States inflicts on many less-developed countries in the international system should be replicated domestically.

Buchanan laments the loss of religious values; however, part of such values requires one to recognize that the inevitable rise and fall of nations is

a matter of the Divine Will. The United States is no exception to this. It is a nation that came into existence by destroying an entire continent with tens of millions of indigenous inhabitants, has seen its heyday of grandeur – perhaps still does – and will eventually decline, inevitably so. One may surmise about the causes and reasons, as Buchanan has done, and try to reverse them, but rarely does this happen. It also neither changes the course of events nor stymies the inexorable. Whether accepted with grace or with dismay, treading the same path is ordained. Where the sun rises, it is fated to set.

Contd. from page-1

The persistent denial of Israeli citizenship to this Palestinian constituency is an act of mass nullification of citizenship (denationalization), and a blatant violation of the UN Charter and international law, let alone Article 15 of the Universal Declaration of Human Rights:

- 1) Everyone has a right to a nationality;
- 2) No one shall be arbitrarily deprived of his nationality nor denied the right to change his nationality.

The Israeli procedure of denationalization is far more radical and far reaching than its apartheid South African equivalent. The Republic of South Africa, in the framework of its apartheid policy, devised a legal mechanism intended to deprive 75 per cent of its inhabitants – the majority of its black people – of their South African citizenship. Under the Bantu Homeland Citizenship Act (1970) (amended as the Bantu Laws Amendment Act [1974]) every black person with South African citizenship was to become a ‘citizen’ of one of ten ethnic homelands, that were originally constituted as part of the Republic of South Africa. In the period between 1976 and 1994 four homelands (Transkei, Bophuthatswana, Venda and Ciskei) were granted independence, thereby nullifying the South African citizenship of their eight million inhabitants, leaving 12 million

(out of the 20 million black population) with a precarious right to be citizens of the Republic of South Africa.

In the Republic of South Africa, the principle of apartheid was applied under the categories of 'White', 'Coloured', 'Indian', and 'Black'. The 1984 'Constitution' did not bestow equal rights on 'White', 'Coloured' and 'Indian' people, but gave a 'parliamentary voice' to 'Coloured' and 'Indian' people (segregated politically in three separate Houses of Parliament, 'White', 'Coloured' and 'Indian' respectively), while the laws regarding access to education, land, and so on remained in place.

It remained the case, however, that South African apartheid recognized the legal personality of its black inhabitants in a way that Zionist apartheid with regard to the Palestinian Arabs does not. While intending to deprive all of its black inhabitants of citizenship in the Republic of South Africa, South African apartheid still recognized them as legal persons (albeit inferior), and thus predicated the legal mechanism of their exclusion on the replacement of their citizenship in the Republic of South Africa with an alternative citizenship, namely, citizenship in one of the ten bogus ethnic 'new independent states'.

As noted above, only four of the ten apartheid 'homelands' were granted 'independence', and thus only eight of the 20 million inhabitants of South Africa classified as 'Black' had their South African citizenship nullified through the South African Bantustan system. It must be noted that the South African Constitutions of 1994 and 1996 reinstated the citizenship rights of all South Africans.

But even though the black inhabitants of the bogus 'new independent states' were rendered legal aliens in their own homeland – they were not defined out of legal existence. They were, however, transferred out of the system.

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
Index-2014

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

Page-4 India: Work Participation
Rates of SRCs

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Britain and Democracy in Iraq

by Ishtiyaque Danish

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

Iraq and Syria are in grave trouble today. People have risen against their governments and a bloody armed conflict has almost destroyed the two countries. The Western intervention has further complicated the matter.

What is the root-cause of conflict in the region? But this is a big question to answer. It would therefore be advisable to narrow the scope of our discussion. Let us discuss the situation in Iraq.

Iraq was under the rule of the Ottoman Empire well up to World War I. In the late 19th century the otherwise declining Ottoman Empire had invested sufficiently in Iraq's agricultural sector. As a result Iraq was in a position to export wheat to British India. But the emergence of the Young Turks and their rise to power in the beginning of the 20th century began to threaten the unity of the Empire. The Young Turks wanted a sort of Turkification of the Ottoman Empire which included, besides Turkey, Arabic speaking Iraq, Syria, Arabia and Palestine etc. The Arabs serving in the Ottoman army and bureaucracy detested the Young Turks' Turkification move and many of them started thinking in terms of Arabism or Arab nationalism.

The Young Turks also moved quite close to Germany which made the British apprehensive. And when they realized that

Turkey might side with Germany if a war broke out, they decided to use the nascent Arabism to their advantage. But the feelings of Arabism or the desire to have power independent of the Ottomans was not as strong in Iraq as in Syria and Hijaz. In fact, the Iraqis did not revolt against the Turkish army as did a section of population in Hijaz and Syria during World War I. However, the country came under British occupation after the defeat of the Ottomans in the war.

Although the British occupied Iraq, they did not know how to rule the country. They brought officers from India, especially the ones who knew Arabic, for the purpose. According to the promises Britain had made during the war, Iraq had to decide its fate by adopting the principle of self determination. Some British officers working in Iraq also nurtured Arabism and Iraqi independence. But the people, like Churchill, who mattered the most wanted a pliant government. While these deliberations were under way, the colonial officers managed the affairs of Iraq so badly that the whole country rose in rebellion in 1920.

The British Air Force bombed the rebellious Iraqis into submission and decided to establish Faisal, the son of Mecca's Sherif, Hussein, who had raised the banner of revolt

against the Turks. His only merits were that he was pliant, weak and dependent on the British for remaining in power. So with British support he was chosen king of Iraq through a widely rigged referendum.

The monarchy continued in Iraq upto 1958. Thereafter the military has been in power, directly or indirectly upto the fall of Saddam Hussein in 2003. Between 1958 and 2003 Iraq, in a sense, was free of Western intervention and close to Soviet Union until its fall in early 1990s.

The fall of Saddam gave another opportunity to the West, now being led by the US, to interfere in country's internal matters. There are other reasons of friction among the Iraqis and their own weaknesses cannot be overlooked. But we must conclude that it is the Western desire to control this oil-rich country which is the greatest source of trouble, friction and conflict in Iraq. If the country has to enjoy peace and consequent prosperity, its people have to put an end to Western domination and interference, get united and establish true participatory democracy which alone can establish enduring peace and prosperity.

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