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Editor

A. K. M. NAZIR AHMAD

Mailing Address :

Bangladesh Islamic Centre
Editorial section

230 New Elephant Road
(3rd floor), Dhaka-1205

Circulation Section

Kataban Masjid Complex,
Dhaka-1000, Bangladesh

Phone : 862-70 86-7

Fax : 88-02-9660647

E-mail: bic@access1el.net

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Let Us Shape Our Life in the Light of the Revealed Code

The Universe is a vast phenomenon. It is also a unique existence. An All-wise Creator has brought this Universe into being.

It is an amazing experience to note that the components of the Universe are in constant motion. And there is a wonderful harmony in the motion of these components. The innumerable stars, planets, satellites and other heavenly bodies do not collide with one another, because all of them travel on the particular course prescribed for each of them and they do not deviate from their paths. They do not encroach upon others.

This meticulous pursuit of the prescribed courses by the heavenly bodies is the essence of the beautiful harmony that prevails in the totality of the Universe. And it goes without saying that these courses were ordained by the Creator and Lord of the Universe Himself.

In the harmonious movement of the components of the Universe, remains a significant lesson for men and women who aspire to social harmony. For ensuring social harmony they, too, must submit to the will of the Lord of the Universe and fully adhere to the rules and regulations formulated and prescribed by Him.

The Creator of men and women never asked them to evolve a code of life for themselves. With the scanty amount of knowledge at their command human beings can, in no way,

design a flawless and balanced code of life which they badly need. It is rather a sort of arrogance for human beings to attempt to formulate a code of life which demands a wide ken of knowledge and which they do not have at their disposal.

In fact, if human beings sincerely desire to have a social environment full of peace, harmony and happiness, they must un-grudgingly accept the code of life prescribed by the merciful and benevolent Lord of the Universe and shape their individual and collective life in the light of this revealed code of life.

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Islamic Way of Life

Syed Abul A'la Maudoodi

Translated and Edited by
Prof. Khurshid Ahmad

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Bangladesh Islamic Centre
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Essence of The Holy Qur'an

Professor Dr. Mahfuz Parvez

48. Al-Fath (Victory)

Revealed at Madinah, Verses: 29, Section: 4, Part: 26.

In the name of Allah, The Beneficent, The Merciful.

Al-Fath takes its name from the word 'fath' meaning 'victory' which occurs several times, in refers, not to the conquest of Makkah, but to the truce of 'Al-Hudeybiyah' which, through at the time it seemed a set-back to the Muslims, proved in fact the greatest victory for Al-Islam.

In the sixth year of the holy migration—Hijrah, the Prophet (SAWS) set out with some 1400 Muslims from Al-Madinah and the country round, in the garb of holy journey/pilgrims—Hajj, not for war, but to visit the holy House—Ka'bah. When they drew near Makkah, they were warned that Qureysh had gathered their allies against them, and that their cavalry under Khalid bin Al-Walid was on the road before them. Making a detour through gullies of the hills, they escaped the cavalry and, coming into the valley of Makkah, encamped at Al-Hudeybiyah below the city. The Prophet (SAWS) resolutely refused to give battle and persisted in attempt to parley with Qureysh who had sworn not to let him reach the Ka'bah. The Muslims were all the while in a position of some danger. Finally Hazrat Othman bin 'Affan (RA) was sent into the city, as the man most likely to be well received on account of his relationships. Hazrat Othman bin 'Affan (RA) was detained by the Makkayan, and

news that he had been murdered reached the Muslims in their camp.

It was then that the Prophet (SAWS), sitting under a tree, took from his comrades—Sahabas (RA), the oath (referred to in verse 18 : “Allah is well pleased with the believers when they swore allegiance unto thee beneath the tree, and He knew what was in their hearts, and He sent down peace of reassurance on them, and hath rewarded them with a near victory” that they would hold together and fight to the death. Then it became known that the rumor of Hazrat Othman bin ‘Affan’s (RA) death was false, and Qureysh at length agreed to a truce of which the terms were favorable to them. The Prophet (SAWS) and his multitude were to give up the project of visiting the sanctuary for that year, but were to make the pilgrimage the following year when the idolaters understood to evacuate Makkah for three days to allow them to do so. Fugitives from Qureysh to the Muslims were to be returned, but not to fugitives from the Muslims to Qureysh; and there was to be no hostility between the parties for ten years.

“And there was never a victory”, says Ibn Khaldun, “greater than this victory; for as Az-Zuhri says, when it was war the peoples did not meet, but when the truce came and war laid down its burdens and peoples felt safe one with another, then they met and indulge in conversation and discussion. And no man spoke of Al-Islam to another but the latter espoused it, so that there entered Al-Islam in those two years (i.e., between Al-Hudeybiah and the breaking of the truce by Qureysh) as many as all those who had entered it before, or more.”

The date of revelation is the sixth year of the Hijrah. The title

is taken from the main theme of the surah, ‘the clear victory’ of the “Peace Treaty of Hudeybiah”. The Prophet Muhammad (SAWS) is referred to as one who was sent by Allah (SAWT) as a witness, a bearer of good news and a warner (48:8). The surah goes on to deal mainly with several aspects of the “Peace Treaty of Hudeybiah”, especially the excuses of the hypocrites, the steadfastness of the faithful believers and the distribution of booty. It concludes with a very striking passage about the Companions/Sahaba (RA) of the Prophet Muhammad (SAWS) : “Those who follow him are firm and unyielding to the unbelievers but full of mercy to one another. You see them adoring on their knees, seeking the grace of Allah and His good will. Their marks are on their faces, the traces of their prostration ...”

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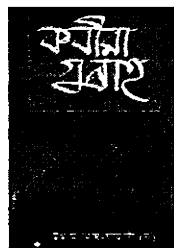
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ফোন : ৮৬২৭০৮৬; ই-মেইল : bic@accesstel.net

● Abu Hurairah (R) narrated: A man came to the Messenger of Allah (S) and said, "O Messenger of Allah, who is more entitled to my best companionship?" The Prophet (S) said, "Your mother." The man said, "Who is next?" The Prophet (S) said, "Your mother." The man further said, "Who is next?" The Prophet (S) said, "Your mother." The man asked for the fourth time, "Who is next?" The Prophet (S) said, "Your father."

– *Sahih al-Bukhari.*

● Abu Hurairah (R) narrated that the Messenger of Allah (S) said, "You see that the people are like the metals (of different origins and natures). Those who were the best in the pre-Islam Period of Ignorance are also the best in Islam if they comprehend religious knowledge. You see that the best among the people in this respect (to authority) are those who hate it most. And you see that the worst of people is the double-faced (person) who appears to these with one face and to others with another face."

– *Sahih al-Bukhari.*

● Shaiq Abu Wail reported: Abdullah used to give a religious talk to people on every Thursday. Once a man said, "O Abu Abdur Rahman, we like your talk. We wish if you could preach us daily." He replied, "The only thing which prevents me from doing so, is that I hate to bore you. The Messenger of Allah (S) used to preach us at suitable times lest we become bored."

– *Sahih al-Bukhari.*

● Abu Said al-Khudri (R) narrated, "The Messenger of Allah (S) was shier than a veiled virgin girl. And if he disliked something, we could see that from the looks of his face."

– *Sahih al-Bukhari.*

The Scheme of Life

Syed Abul A'la Maudoodi

This discussion makes it clear that Islam begins with laying down the proper lines on which man's relationship with the Lord is to be reared; his entire individual and social life is an exercise in developing and strengthening this relationship. *Iman*, the starting point of our religion, consists in the acceptance of this relationship by man's intellect and will and *Islam* is actual submission, the way of surrender to the will of God in all aspects of life and behaviour. Now, we are in a position to cast a glance over the scheme of life which Islam envisages. This scheme— the code of conduct— is known as the *Shari'ah*.¹

Its sources are the *Qur'an* and the *Sunnah* of the Prophet (Peace be upon him).

The Final Book of God and the Final Messenger stand today as the repositories of this truth, and they invite the whole of humanity to accept the truth. God Almighty has endowed man with free-will in the moral domain, and it is to this free-will that this acceptance bears reference. Consequently, it is always an act of volition and not of compulsion. Whosoever agrees that the concept of Reality stated by the Holy Prophet and the Holy Book is true, it is for him to step forward and surrender his will to the will of God. It is this submission which is called '*Islam*', the fructification of faith (*Iman*) in actual life, and those who do so, i.e., those who of their own free-will, accept God as their Sovereign, and surrender to His Divine Will and undertake to

regulate their lives in accordance with His commandments, are called '*Muslims*'.

All those persons who thus surrender themselves to the Will of God are welded into a community and that is how the "Muslim society" comes into being. Thus, this is an ideological society—a society radically different from those which are reared on the basis of race, colour or territory. This society is the result of a deliberate choice and effort; it is the outcome of a 'contract' which takes place between human beings and their Creator. Those who enter into this contract, undertake to recognize God as their Sovereign, His Guidance as supreme, and His injunctions as absolute law. They also undertake to accept, without question or doubt, His classifications of Good and Evil, Right and Wrong, Permissible and Prohibited. In short, the Islamic society agrees to limit its volition to the extent prescribed by the All-Knowing God. *In other words, it is God and not Man whose Will is the primary Source of Law in a Muslim Society.*

When such a society comes into existence, the Book and the Messenger prescribe for it a code of life called the *Shari'ah*, and this Society is bound to conform to it by virtue of the contract it has entered into. It is, therefore, inconceivable that any Muslim Society worth the name can deliberately adopt a system of life other than the *Shari'ah*. If it does so, its contract is *ipso facto* broken and the whole society becomes 'un-Islamic'.

But we must clearly distinguish between the everyday sins or violations of the individuals and a deliberate revolt against the *Shari'ah*. The former may not imply breaking up of the contract, while the latter would mean nothing short of that. The point that should be clearly understood here is that if an Islamic society consciously resolves not to accept the *Shari'ah*, and

decides to enact its own constitution and laws or borrows them from any other source in utter disregard of the *Shari'ah*, such a society breaks its contract with God and forfeits its right to be called 'Islamic'.

The Objectives and Characteristics of the Scheme

Let us now proceed to understand the scheme of life envisaged by the *Shari'ah*. To understand that, it is essential that we should start with a clear conception of the objective and the fundamentals of *Shari'ah*.

The main objective of the *Shari'ah* is to construct human life on the basis of *Ma'rufat* (virtues) and to cleanse it of the *Munkarat* (vices). The term *Ma'rufat* denotes all the virtues and good qualities that have always been accepted as 'good' by the human conscience. Conversely, the word *Munkarat* denotes all the sins and evils that have always been condemned by human nature as 'evil'. In short, the *Ma'rufat* are in harmony with human nature and its requirements in general and the *Munkarat* are just the opposite. The *Shari'ah* gives a clear view of these *Ma'rufat* and *Munkarat* and states them as the norms to which the individual and social behaviour should conform.

The *Shari'ah* does not, however, limit its function to providing us with an inventory of virtues and vices only; it lays down the entire scheme of life in such a manner that virtues may flourish and vices may not pollute and destroy human life.

To achieve this end, the *Shari'ah* has embraced in its scheme all the factors that encourage the growth of good and has recommended steps for the removal of impediments that might prevent its growth and development. This process gives rise to a subsidiary series of *Ma'rufat* consisting of the causes and means initiating and nurturing the good, and yet another set of

Ma'rufat consisting of prohibitory commands in relation to those things which act as preventives is a impediments list of *Munkarat* which might initiate or allow growth of evil.

The *Shari'ah* shapes the Islamic society in a way conducive to the unfettered growth of good, virtue and truth in every sphere of human activity, and gives full play to the forces of good in all directions. And at the same time it removes all impediments in the path of virtue. Along with this, it attempts to eradicate evils from its social scheme by prohibiting vice, by obviating the causes of its appearance and growth, by closing the inlets through which it creeps into a society and by adopting deterrent measures to check its occurrence.

Ma'rufat

The *Shari'ah* classifies *Ma'rufat* into three categories : the Mandatory (*Fardh* and *Wajib*), the Recommendatory (*Matlub*) and the Permissible (*Mubah*).

The observance of the mandatory (*Ma'rufat*) is obligatory on a Muslim society and the *Shari'ah* has given clear and binding directions about them. The recommendatory *Ma'rufat* are those which the *Shari'ah* wants that a Muslim society should observe and practise. Some of them have been very clearly demanded of us while others have been recommended by implication and inference from the Sayings of the Holy Prophet (peace be upon him). Besides this, special arrangements have been made for the growth and encouragement of some of them in the scheme of life enunciated by the *Shari'ah*. Others still have simply been recommended by the *Shari'ah* leaving it to the society or to its more virtuous elements to look to their promotion.

This leaves us with the permissible *Ma'rufat*. Strictly speaking, according to the *Shari'ah* everything which has not been expressly prohibited by it is a Permissible *Ma'ruf* (i.e. *Mubah*).

It is not at all necessary that an express permission should exist about it or that it should have been expressly left to our choice. Consequently the sphere of permissible *Ma'rufat* is very wide, so much so that except for the things specifically prohibited by the *Shari'ah*, everything under the sun is permissible for a Muslim. And this is exactly the sphere where we have been given freedom and where we can legislate according to our own discretion, to suit the requirements of our age and conditions, of course in keeping with the general spirit of the *Shari'ah*.

Munkarat

The *Munkarat* (or the things prohibited in Islam) have been grouped into two categories : *Haram* (i.e., those things which have been prohibited absolutely) and *Makruh* (i.e., those things which have been simply disliked). It has been enjoined on Muslims by clear and mandatory injunctions to refrain totally from everything that has been declared *Haram*. As for the *Makruhat* the *Shari'ah* signifies its dislike in some way or the other, i.e., either expressly or by implication, giving an indication also as to the degree of such dislike. For example, there are some *Makruhat* bordering on *Haram*, while others bear affinity with the acts which are permissible. Of course, their number is very large ranging between the two extremes of prohibitory and permissible actions. Moreover, in some cases explicit measures have been prescribed by the *Shari'ah* for the prevention of *Makruhat*, while in others such arrangements have been left to the discretion of the society or to the individual.

Some Characteristics of Islamic Ideology

The *Shari'ah*, thus, prescribes directives for the regulation of our individual as well as collective life. These directives touch such varied subjects as religious rituals, personal character,

morals, habits, family relationships, social and economic affairs, administration, rights and duties of citizens, judicial system, laws of war and peace and international relations. In short, it embraces all the various departments of human life. These directives reveal what is good and bad; what is beneficial and useful and what is injurious and harmful; what are the virtues which we have to cultivate and encourage and what are the evils which we have to suppress and guard against; what is the sphere of our voluntary untrammelled, personal and social action and what are its limits; and, finally, what ways and means we can adopt in establishing such a dynamic order of society and what methods we should avoid. The *Shari'ah* is a complete scheme of life and an all-embracing social order—nothing superfluous, nothing lacking.

Another remarkable feature of the *Shari'ah* is that it is an organic whole. The entire scheme of life propounded by Islam is animated by the same spirit and hence any arbitrary division of the scheme is bound to harm the spirit as well as the structure of the Islamic order. In this respect, it might be compared to the human body which is an organic whole. A leg pulled out of the body cannot be called one-eighth or one-sixth man, because after its separation from the living human body the leg can no more perform its human function. Nor can it be placed in the body of some other animal with any hope of making it human to the extent of that limb. Likewise, we cannot form a correct opinion about the utility, efficiency and beauty of the hand, the eye or the nose of a human being separately, without judging its place and function within the living body.

The same can be said in regard to the scheme of life envisaged by the *Shari'ah*. Islam signifies the entire scheme of life and not any isolated part or parts thereof. Consequently, neither can it

be appropriate to view the different parts of the *Shari'ah* in isolation from one another and without regard to the whole, nor will it be of any use to take any particular part and bracket it with any other 'ism'. The *Shari'ah* can function smoothly and can demonstrate its efficacy only if the entire system of life is practiced in accordance with it and not otherwise.²

Footnotes:

1. "To follow this code of conduct is the truest and the most consistent attitude for mankind. It sets standards for the orderly behaviour of man both individually and collectively and in respect of the biggest as well as the smallest task he may have to face. Having once accepted the philosophy of life enunciated by 'The Book' and 'The Messenger' as the embodiment of Reality, one has no justification for not obeying God's revealed Guidance in the sphere of one's choice also. This, for a host of reasons, is the most rational approach for man to follow. *Firstly*, the powers and the organs through which our free-will functions, are gifts from God and not the result of our own efforts. *Secondly*, the independence of choice itself has been delegated to us by God and not won by us through our personal endeavour. *Thirdly*, all those things in which our free-will operates are not only the property but also the creation of God. *Fourthly*, the territory in which we exercise our independence and freedom is also the territory of God. *Fifthly*, the harmonisation of human life with the universe dictates the necessity of there being one Sovereign and a common Source of Law for both the spheres of human activity— the voluntary and the involuntary, or, in other words, the moral and the physical. The separation of these two spheres into water-tight compartments leads to the creation of an irreconcilable conflict which finally lands not only the individual but also the nation and the entire humanity in endless trouble and disaster." Maududi, *Islamic Law and Constitution*, Lahore, 1960, p. 49.

2. Selections from *Islamic Law and Constitution*, pp. 46-54.

When Prayers Go Unanswered

Abul Faraj Ibnul Jawzi

It happens that sometimes a believer may make duaa after duaa; however, his duaa appears to go unanswered. So if you happen to experience such a thing, then know that that is a trial that calls for a combination of patience and knowledge to deal with the painful inklings and suggestions it triggers in the heart.

I myself have experienced this type of trials at some points of my life. A calamity would strike me and I would pray hard to Allah to remove it, but to no avail, or so it seemed to me. Then Satan's wily suggestions and whispers would start pouring on me; suggestions such as: "If Allah is generous and magnanimous, why is He denying you an answer?" But I would counter that by saying, "Be gone you accursed one! Who am I to judge my Lord, and you will never be my advocate" I would then turn to myself and say to it: be mindful of Satan's promptings. Don't you ever hearken to them, for even if this delay of answer is nothing but a trial to see how am I going to deal with Satan's machinations, it will be a sufficient justification for me.

But then my self would go, "But how do you explain Allah's reluctance to heed your repeated petitions?" And I would answer thus:

First, no denying that Allah is the sole owner of all that in His kingdom, and as such, he is absolutely free to give or not to give anything that is asked of him, and no one has the right to object to that.

Second, it has been proven beyond any shadow of doubt that all of Allah's acts are based on His encompassing wisdom and

knowledge. To that effect, one might deem something as beneficial to him when Allah knows that it is not in his best interest. Don't you see that physicians, in seeking to help their patients, sometimes subject them to unpleasant methods of medication that the patients might find unnecessarily cruel? It was narrated that while one of our righteous predecessors was engaged in an earnest duaa to Allah to help him go in a missionary expedition, he heard a voice from on high saying to him, "If Allah allowed you to join the expedition, you would be taken captive and you would renounce Islam and profess your captor's religion."

Third, may be your duaa is not answered because of your indulgence in sins—your earnings are entirely haram or are not purely halal; or that your heart is not attentive and focused when you make the duaa, etc. So check to see if all or any of these things apply to you and make haste to rid yourself of them should be the case.

Finally, may be the delay in Allah's answer of your call is meant to compel you to pray and, in the process, draw closer to Allah to the extent that the sweetness of your communion with Him makes you forget that which you originally are desiring. That is so because Allah knows that his savants are sometimes kept away from him by different distractions, so He every now and then punctuates their wallowing in their worldly preoccupations with some tribulations that drive them His way.

Courtesy : Al Jumuah Vol-18, Issue-12

Challenges for new UN chief

Shamshad Ahmad

On assumption of his office as the new UN secretary-general, South Korea's former foreign minister Ban Ki-moon faces many challenges and an uphill task in restoring the UN's lost "credibility and authority." As the world's CEO, Ban Ki-moon is required to breathe new life and a fresh ethical impulse in the UN which stands today totally marginalised with little or no role on global issues of peace and security.

No doubt, each secretary-general must define his role in keeping with the nature and gravity of the challenges that he faces or expects to face during his tenure. Since the UN's biggest failure has been its inability to uphold the principles enshrined in its own Charter, it was heartening to see the new secretary-general illustrating his faith in the Charter by placing his left hand on it as the "sacred" document while taking the oath.

Secretary-General Ban Ki-moon recognises the need for "strengthening of the three pillars of the UN, namely security, development and human rights" in order to build a more peaceful, more prosperous and more just world for our succeeding generations. While outlining his "core" tasks, Ban Ki-moon said that his first priority would be to "restore" trust so that the UN lives up to its name.

Hopefully, he realises what lies ahead of him. Perhaps he also understands that these are exceptional times warranting exceptional responses. The need for a strong multilateral institution capable of meeting the challenges of the new age has never been greater than it is today. Unfortunately, today's UN is

no more than a debating forum, producing voluminous and repetitive documentation without any tangible results. Being the world's largest consumer of printing paper and also the largest producer of waste paper, no wonder, some critics now like to see it as a "dustbin of history."

As the UN's chief administrative officer, Ban Ki-moon inherits a "cash-strapped" organisation and a legacy of systemic "poor governance, mismanagement, over-staffing, corruption and sexual abuse." Plagued by scandals of fraud and corruption over the multi-billion-dollar Iraqi oil-for-food programme, the world body that Ban now leads "is also suffering from a crisis of conscience."

Unlike his predecessor, Kofi Annan, who rose through the ranks of the UN system to its upper most echelons through an exceptional "survival" instinct, Ban has had no experience of the UN system but he does have better political skills and seriousness of purpose acquired over his long diplomatic career. While Kofi Annan used his "political activism" for building his own image and clout, Ban Ki-moon's main asset is his "quiet, low-profile" approach and his avowal to be a "harmoniser, balancer and mediator".

If he really means what he says, and he says that he is a "man on a mission" and that his mission is to restore trust in the organisation, he must distance himself from the seemingly palatable legacy of his predecessor, no matter how exceptionally generous he may have been in sharing his "wisdom and guidance" with him during the final days of his tenure. He should also not be awed by the enormity of tributes paid to his predecessor or to his "courage and vision."

He must not get caught in the gummy nettle of the UN's sterile rhetoric of mutually exchanged complements and oft-repeated

clichés of “high ideals, noble aspirations and bold initiatives” which were the hallmarks of Kofi Annan’s two consecutive terms in office with almost nil output. If anything, the world is more turbulent than ever. The only visible “fruit” of Kofi Annan’s second tenure was the 2001 Nobel Peace Prize with which he and his scandal-ridden and crippled UN ran away without changing anything in the crisis-ridden world.

The post-9/11 world has witnessed unprecedented erosion in its authority and legitimacy which has been circumvented by the unabashed use of power in the name of self-defence. Iraq is still burning. Afghanistan has yet to breathe peace. Palestine is tired and has given up. Kashmir is devastated and disillusioned. The world had never been so chaotic and so complacent.

Once hailed as “mankind’s last best hope” the UN has never been so helpless. Under Kofi Annan’s “prize-winning” and “well-rewarded” leadership, it was completely bypassed for the military adventure against Iraq, and also stood completely paralysed in the face of the recent Israeli aggression against Lebanon. Its record on other major issues, including the aggression and genocide in Bosnia and Herzegovina, the massacres in Rwanda and Srebrenica, the conflicts in Kosovo, Kashmir, Somalia and other places in Africa and Asia is no less dismal. The UN’s peacekeeping operations have been used only to perpetuate status quo in conflicts at an exorbitant dollar budget with no serious focus on conflict prevention and conflict resolution.

Emerging from the ashes of World War II, the UN was meant to save humanity and its succeeding generations from the scourge of war. It was also meant to provide a moral edifice for a new global system, which was to be based on justice and equity and governed by rules, laws, values and cooperation. Unfortunately,

our world today is neither just nor equal and inspires no confidence among its member-states. There is no let-up in violence. Injustice and oppression continue unabated. Poverty, hunger, disease and, above all, human rights violations and denial of basic rights and democratic norms, are endemic in most societies. Terrorism is the new scourge afflicting our world. Unfortunately, the war on terror has not gone beyond retribution and retaliation.

The Global development agenda has been set aside, if not shelved. Internationally agreed development goals and commitments have been overtaken by new priorities and preoccupations driven by overbearing global security agenda. Humanity finds itself divided along economic and religious lines. Dialogue among civilisations is almost dead.

With growing complexity and magnitude of inter-connected global challenges, the despair over the UN's capacity to manage these has been increasing. What aggravates this bleak scenario is the growing inability of the international community to respond to these challenges with unity of purpose. There is no global consensus on major peace and security issues or on how to address them. The UN General Assembly, despite its universal character, has no role or authority in decisions of global relevance and impact. The Security Council is in no position to respond to these crises and conflicts in an objective manner. The overriding vested political and economic interests of the more influential and powerful players limit its role in "conflict prevention and dispute resolution."

The Security Council has been reduced to a dramatic club with no reality or credibility to its actions. Its meetings and deliberations are mere theatrical spectacles, some in public and some in camera, choreographed in advance to conform to what

the outgoing secretary-general in his own profound wisdom described as today's "realities of power."

For Ban Ki-moon's UN, its multiple challenges lie in the global legacy of armed conflict, unresolved disputes, military occupations, invasions in the name of self-defence, wars of aggression and attrition, human tragedies and humanitarian catastrophes, massacres and genocides, which continue to define the "new world disorder."

Ban Ki-moon seems to have started well by setting an "ethical" example for his organisation. He has made a financial disclosure of his assets and holdings, and should now be establishing a competent Ethics Office to promote the values of "transparency and accountability" that the UN has been preaching to the outside world without practising in its own system. He must give the UN a new robust culture of systemic "ethics, efficiency and effectiveness."

The question of UN reform has been the greatest challenge for the outgoing secretary-general and remains so for Ban Ki-moon. Kofi Annan seemed to be in a hurry and tried to rush with his reform process. In his recommendations for dealing with the contemporary threats and challenges, he chose to focus only on the symptoms rather than the disease. He ignored the actual root causes of the threats to global peace and security and their cost in terms of human life and misery.

On the question of the expansion of the Security Council, Kofi Annan did not facilitate the task by espousing the "realities of power" and advocating a divisive approach. Some countries even blamed him for promoting artificial deadlines to accelerate a decision on the expansion of the Council. Ban Ki-moon is aware of the pitfalls in this whole process and must not succumb to pressures from any quarters aimed at undermining the reform rationale.

In operating from the 38th floor of the UN, Ban Ki-moon will be better off following his own country's example and legacy of "rising" from the ashes of a destructive war and becoming a model of phenomenal resilience in the form of unrivalled socio-economic development. One can visualise his own mission bearing fruition only if he remains focused on his own approach rather than on anyone else's legacy. He must not stay the "bedeviled" course.

Ban Ki-moon knows his path is narrow and steep, transcending geographical boundaries and partisan interests. any would stumble along the way, or like his predecessor, take easier detours. But if he has to repeat what is known as the "Korean miracle" at the UN, he will have to skillfully harness the "realities of power" by building consensus and taking the entire UN membership, including the major powers along on all global issues. In recent years, the cause of democracy in most developing countries has been neglected. Many of them continue to suffer authoritarian regimes and corrupt rulers. Ban Ki-Moon must address these maladies and help promote fundamental freedoms and democratic norms wherever these are missing.

No doubt, his is the world's most difficult and thankless job. As straitjacketed head of the world's largest inter-governmental organisation, he will often find his "freedom of action" limited by global "political realities," including divergent and sometimes conflicting interests of major powers.

Courtesy : The Bangladesh Today

Brahminism in India & zionism in West: Horror story of 2 world famous tyrants

V.T. Rajshekar

[from previous issue]

Jews of India more dangerous

That means the “Jews of India” have proved themselves more deadly and dangerous compared to the Jews.

We can almost see the end of Jewish conspiracy and their blue-eyed boy Israel but here in India we see no light at the end of the tunnel.

It is all pitch dark with the entire Indian subcontinent's 1,200 million or so slaves enjoying their slavery.

Coming back to Middle East, the series of blunders committed by America one after the other at the behest of zionists have brought Islam to the forefront. Iran is a Shia country though Shias are just 15% of the world Muslim population of 1.3 billion. The zionist-driven hate machine made the Sunnis also to accept the Shia leadership now emerging under Ayatollah Khamenei, who recently shocked the world when he appeared in public in Tehran brandishing a gun and speaking in fluent Arabic and attacked the “Great Satan” (USA).

The age-old rift between Shia and Sunni branches of Islam appear to be healing. The Sunni religious world leadership claimed by Saudi Arabia, a cockroach country controlled by USA, is dying.

Dramatic changes are taking place.

Turkey goes back to Muslim roots

Thanks to the mistakes of US leadership and the mischief of zionists, today the entire world Muslim leadership stands united. The so-called “Muslim moderates” groomed by the US are all dying and some already dead.

What is significant not only to the whole world but the Muslim world in particular is the release of Turkey from the clutches of the West.

The zionist-controlled Nobel Prize Committee may get some vicarious pleasure in giving a Nobel Literature Prize to a Turkish novelist, Orhan Pamuk, who criticised Turkey and came to be hated by the Turks. Pamuk may win a Nobel for fanning anti-Muslim hatred but it actually helped the Muslims understand that the Nobel committee is yet another zionist caucus.

Bid to destroy Bangladesh

By giving yet another Nobel (Peace) Prize to a Muslim, Muhammad Yunus, who is a Muslim only by name, the Jews and “Jews of India” have conspired to destroy the Islamic state of Bangladesh. A Bengali Brahmin, Debabrata Bhattacharya, heading the Centre for Policy Dialogue in Dhaka (CPD), is trying to drag Yunus into politics and destroy the country's Islamic character. Fortunately all major political parties have exposed the CPD conspiracy. Deep conspiracies are being hatched to subvert Bangladesh which was created as a result of the Brahminical conspiracy to weaken Pakistan. (See also p. 11)

Musharaff fools West

However, Pakistan's President Parvez Musharaff is playing a very wonderful game by pretending as the greatest fighter

against “Islamic terrorism” even as he goes on milking the American cow and at the same time giving full protection to al-Qaeda in its backyard. His foreign policy is so wonderful that he is friendly with China as well as with America and all the Muslim countries including Iran. His superb strategies and tactics are in contrast with Brahminical India which has burnt its fingers by putting all its eggs in one (American) basket, antagonising China and all the neighbours around. So much so “Hindu India” is not trusted even by the world’s only Hindu country, Nepal.

Manmohan singh rule as disaster

Meanwhile, Brahminism is milking India dry and its 15% (Aryan) votaries have become India’s richest. Having occupied vantage positions in the West—specially in media, finance and IT—and being in close collaboration with zionists, they are able to lead India through its nose. Prime Minister Manmohan Singh, an upper caste Khatri Sikh, is himself leading the Brahminical bandwagon to ruin India. In Dalit Voice, we have written enough on the havoc played by this World Bank nominee. All false and exaggerated stories are planted in the media to deceive the public. (DV Nov.1, 2006 p.6: “DV expresses no confidence in PM: His only worry is urban rich”). His prime ministership has been a disaster—more dangerous than the five-year Hindu nazi terrorist party rule headed by Vaidik Vajpayee.

As George Bush is sinking, the Muslim world is on upward swing, China fast emerging as a world power, India will be hated by the whole Muslim world outside and the Muslims (who constitute the world’s second largest population outside Indonesia) inside.

The oppressed people inside India (85%) should wait for such a moment and strike when the Indian Brahminical ruling class (15%) stands exposed. China and the Muslim world will never, ever trust the Brahminical betrayers.

Rise of Manuwadi Maoists

But we have a fear: whether the Brahminical forces will once again defeat us through the fast emerging naxalites, fully under the Brahminical leadership by clamping their fake Maoist rule and thereby once again not allowing us to raise our head. (DV Oct.16, 2006 p.5: "Naxalism gets complicated with RSS & big business infiltration").

The US-based Maoist International Movement (MIM) is fully aware of India's Brahminical tricks. Once the Brahmin Prachanda joins the Nepali Govt. (that day is not far away), he will soon use his maoist physical force to oust the existing seven-party coalition and impose his Brahminical dictatorship over Nepal. The Prachanda prairie fire in Nepal will be instantly hailed all over the world through the Zionist-Brahmin controlled media as the greatest bloodless maoist revolution of the world.

China opposes Nepal's Maoists

But China fortunately is not supporting Prachanda's Maoist party which is pro-American and pro-zionist. The same Maoist party in India is also headed by Brahminical forces and it is using the poor, innocent, starving tribals, Dalits and Backward Castes as its cannon fodder.

As the entire media is in the hands of our enemy, they have already started glamourising Prachanda and waiting for the day when he will become the dictator of Nepal. Of course the Dalits and other oppressed people of Nepal hate him and his Maoist outfit which is fully manned by our people.

D.V. never goes wrong

Once he takes over Nepal (the chances are very bright), the entire media in India and outside will sing the song of "Prachanda Revolution" and the Hindu nazi RSS terrorists, fully infiltrated into the Salwa Judum in Chhattisgarh and its chelas in PWG in Andhra Pradesh and elsewhere will swing into action. The upper cast-controlled police, bureaucracy, judiciary will fall in line and the Brahminical toilet papers will lionise Prachanda.

The Prachanda prairie fire that started in the Himalayas will simply spread to the Gangatic plain and then spread down south. Already a fifth of India is under the manu-wadi naxalite counter-revolution. Our fears will not go wrong. DV has never gone wrong.

Such a catastrophe will have to be averted by the timely intervention of international Maoist forces outside and Maoists inside China.

India's Brahminical rulers have no permanent party. They have only permanent interests. Earlier the same Brahmins were leading the Red Revolution (V.T. Rajshekar, *How Marx Failed in Hindu India*, DSA-1988). Once their "class struggle" experiment did not find favour with the country's oppressed Dalits and Muslims, they shifted to Hindutva, setting Dalit/BCs against Muslims and creating religious (Hindu-Muslim) clashes. The people rejected the Hindu terrorist party of BJP also in the last election. As the Brahminical rulers are deeply worried, the Prachanda prairie fire in Nepal has given them new hopes. The entire Brahminical people will simply turn red overnight and start singing songs of Mao once they are convinced that Maoism assured their supremacism.

That is why India's oppressed SC/ST/BCs (65%) and the Muslim/Christian/Sikhs (20%)—a total of 85%—must plan their strategies properly by deeply studying the developments outside and adjusting themselves to the needs inside.

Those fighting zionism in the West and Middle East must also make a deep study of Brahminism which has developed world-wide tentacles.

Zionism has become world famous for its notoriety. But in contrast India's more dangerous Brahminism is hiding under the cloak of gandhian non-violence, democracy, justice and all sorts of humbug completely misleading even the most brilliant thinkers of the world.

India's Brahminism and zionism of the West are one and the same with different names but having the same common goal to establish the racial supremacism of the “chosen people” using cold blooded terror, mind control, deceit, treachery, treason, hatred, blood, sweat, tears, death, destruction—by any means. Hence this appeal for a joint strategy.

Courtesy : Dalit Voice, November 16-30, 2006.

সংগ্রহ করুন	বাংলাদেশে ইসলামের আগমন	বাংলাদেশে ইসলামের আগমন
	এ. কে. এম. নাজির আহমদ	
	মূল্য : পঞ্চান্ন টাকা	
	বাংলাদেশ ইসলামিক সেন্টার কাঁটাবন মসজিদ ক্যাম্পাস (দোতলা)	
	ফোন : ৮৬২৭০৮৬; ই-মেইল : bic@accesstel.net	

Lynching in Baghdad

Eric Margolis

It is painfully ironic that the United States, which still claims to be bringing the fruits of democracy and good government to the benighted Muslim World, keeps getting involved in the most gruesome atrocities.

The latest example is, of course, the lynching of President Saddam Hussein of Iraq. This sordid act, which grossly violated international law, the Geneva Conventions, and basic decency, provoked a well-deserved storm of criticism around the globe against the Bush/Cheney Administration.

Washington professed surprise and denied blame for this disgusting spectacle. But Saddam had been under US guard in a US-run prison in Baghdad's US-run Green Zone. What did US officials think would happen when they turned him over to a mob of vengeful Shias? A parade?

The United States has already been heavily criticised for stage-managing the combination of Soviet-style show trial and rigged kangaroo court that condemned Saddam. Iraq's deposed leader was hurriedly executed to prevent him from revealing embarrassing details about his long collusion with the US, Britain, and Arab states.

Ironically, Saddam's courage and dignity on the gallows will reinforce his claim to martyrdom and make him the hero in death that he certainly was not in life.

By contrast, the UN's new South Korean secretary-general, Ban Ki-moon, who was manoeuvred into office by Washington, shamefully supported Saddam's execution even though the UN

has long opposed the death penalty, and its human rights chief, Louise Arbour, had condemned the brutal execution. This was an inauspicious start for a timid yes-man. Now, the Bush/Cheney Administration is widely expected to announce plans to deploy another 20,000 or more troops to Iraq. This will be George Bush's petulant reply to the bipartisan Iraq Study Group's wise proposal that all US combat forces withdraw from Iraq within a year.

Senior American generals charged with Iraq, including General John Abazaid and General George Casey, openly disagreed with Bush's plans for a surge in US troop deployment. These able officers told media they didn't need more troops. They warned additional US troops would deter Iraq's Shia regime from developing its own security forces and keep it dependant on the US and death squads.

These statements were a shocker. American generals are not supposed to publicly disagree with the president. Both officers have just been replaced. General Abazaid, who speaks Arabic and understands Iraq, is retiring early, in disgust, say friends.

Casey and Abazaid follow another courageous officer, former Army Chief of Staff Eric Shinseki, who chose duty to America over career. He was forced to retire by the White House after publicly stating a minimum of 300,000 US troops would be needed to pacify Iraq. The 140,000 US troops currently in Iraq are stretched to the breaking point and hard pressed to defend their own bases and vulnerable supply lines.

Many US senior military officers privately say it is small wonder Bush, who styles himself the 'war president', is so deficient in military experience and knowledge. A few months in the Texas Air National Guard evading wartime military

service during Vietnam certainly did not prepare him to wage two wars. Responsible presidents know when to listen to their generals, and when to retreat from stalemated or lost wars. If Bush does send thousands more troops to Iraq, he will be risking more American lives in a desperate, 11th-hour political gamble to show voters he has a new plan to resolve the horrible mess in Iraq that he created.

The White House's last gamble may call for stationing the new troops in and around Baghdad to end the anarchy in Iraq's capitol and in Anbar province, where the US has just about lost control. Most of the troops will come from US units currently in Iraq that were due to be withdrawn. Morale among US occupation forces is already rock bottom. This news could ignite the same kind of malaise and indiscipline experienced by US troops in the later part of the lost Vietnam War. It could also get yet more US troops stuck in the Iraqi quagmire.

But 20,000-30,000 more US troops thrown into the cauldron of Iraq will make little military difference. One hundred fifty thousand or more might, but the US has run out of soldiers.

If Bush pours more troops into this a lost war, he will fall into the trap of many bad gamblers who double up their bets in a reckless effort to recoup previous losses. Bush continues ignoring his generals while still heeding the siren song of the pro-Israel neoconservatives around him.

Courtesy : The Bangladesh Today

Core of Education as revealed in the Holy Quran

Principal Mohammad Alamgheer

Islam is the only universal code of human life, including his life in the world and world hereafter. To make him successfully capable of leading honest and truthful life in this mortal planet, he has been blessed with the Divine guide Hazrat Mohammad (Sm) who was entrusted with the preaching of holy script Al-Quran, the Last and Final words of Allah the Almighty. And it is strikingly noteworthy that the revelation of this Book starts with its maiden holy verse IQRA BISME RABBIKALLAJI KHALAQ: meaning Read in the name of the Lord Who crateth. It is because a man, illiterate and ignorant, would not be able to appreciate the significance of his life, his Creator and the world in which he has been sent down to stay till his death successfully and profitably. Famed historian P.K.Hitti is therefore, seen to interpret the term IQRA in the way that it is the very QURAN connoting "recitation, lecture, discourse." Or the study of the Quran intensively and comprehensively asks to shape one's mind, manner and attitude just after the directives of the Quran alone. That is why the term education is being used to define as the process of changing the attitude of a child to the desired direction, and here it means the direction of the teaching and manner as the Quran asked for. However in 'Misket Sharif', one of the holy six volumes on Hadith, it is stated that Allah (Swt) Himself, recited the chapters (suras) viz. 'Taha' and 'Yasin' before the Angels, thousand and thousand years before the creation of the universe. The divine recitation had uniquely spellbounded the Angels who are seen to opine, 'Certainly that people are fortunate indeed upon whom this

would be revealed, that heart might be happy which would be able to sustain it, and that tongue would indeed be delighted enough which would discuss and dialogue on and about it.”

However through it is known that man is the best of all creations, but at the same time it is to be noted that the Holy Quran is unquestionably superior to him. Because this Holy Book has been designed to make man superior to other creation by endowing him alone with the power of articulation or the art of literary, rhetoric expression, in using terms and terminologies, in creating poetic as well as prosaic rhymes and rhythms both rationally and morally to upkeep his control & superiority over all the creations. Allah (Swt) has already such declaration for him in His holy book about which both humans as well as the Jinns face His challenge in composing another work equal or equivalent to this Revelation.

His this challenge has gone unmet and will remain so till the Day of Resurrection.

Al-Quran is the creation of Allah and the subject matters of it are all the things, lives, visible and invisible, that Allah has created to decorate the universe for good living and breathing of all mortal beings. His last creation is Man, the lovely expression of His won image in the form of Adam (As.).

Now to make him well fitted is this world to lead meaningful and wise living till his death, Adam ((As) was well acquainted with all the things and objects along with their inherent qualities and characteristics. Allah Himself taught him directly showing all the essentials. And from this event, we have had the maiden examples of (1) Direct Method of Teaching (2) Teaching by Demonstration (3) The concepts of a Teacher and (4) A Student- Allah being Himself the First Teacher and Hazrat Adm (As) His First Student. Moreover we have also got the concept of the contents of curriculum, nay Curriculum for mankind as a whole therefrom . Hence it would have not been

possible to have such concept of Teaching and Education provided Hazrat Adam and his espouse Bibi Hawa (As) were not expelled from the Heaven as the rewarding punishment for taking fruit of the forbidden tree having been allured by Iblis or the Satan. And this incident is also one of the core-subjects of education indeed:

Thus from Hazrat Adam (As) to the last Prophet Hazrat Mohamma (Sm), a train of Prophets had been sent down to the earth for making mankind educated and enlightened to build up the edifice of human civilization and culture through the passage of ceaseless flowing of Time and Energy. All the Prophets had with them Sahifa or Kitab (The holy guide books) to teach their nations, and from this tradition we have got the concept of the 'TEXT BOOK' for us to be followed in forming our minds and manner to imbibe the will and wishes of our Creator, Allah the Almighty as best as possible.

Allah has by the way of emphasising the verse laid the alsoute importance to acquire the art and skill of learning in one Makkan Sura :The Clot (Al-Alak), where He said to His Prophet Mohammad (Sm) "Read in the name of the Lord Who createth, createth man from a clot. Read and thy Lord is most Bounteous Who teacheth by the pen, teacheth man that which he knew not (96, 1-5)." Translation from M.Pickthall's The Glorious Quran? This extract if minutely is studied, it becomes transparent that the contents of the education of Holy Quran are :

1. God centering Whom
 2. Man has to study Him and His creations not fully known and
 3. His bounties to preach through his words and writings. In other words: the subject matters of the holy Quran, as it is envisaged by the Islamic Scholars and Islamicists, are in succession :
1. Allah- the Creator of the worlds.
 2. Man- of different categories : Momen, Munafiq, Mushrek and Kafirs.

3. The Nature- both in literary and literal sense.

The aims and objectives of the teaching of the Holy Quran are to inculcate upon human-mind the following in scientific method and reasoning :

- a. Allah: Allah alone is the Creator of the entire worlds,
- b. He is the Creator of Man,
- c. He has sent down Adam (As) and his progeny with a specific purpose to be fulfilled by him in the way as desired by the Creator,
- d. To make man pious and God-fearing through which he would be fortunate to become favorite to his Master both here in this world and the world hereafter.

To help man reach this cherished goal, Allah has sent the last and final Prophet Hazrat Mohammad (Sm) to him (mankind) as in the words of him (Prophet) "Buestu Muallima"- I have been sent down on earth as the Teacher". Thus the Prophet (Sm) has throughout 23 year long his Prophetic life established the undying golden example of following the lessons of the Quran both in letter and spirit.

Hence we in fine see that it is the Holy Quran that has provided us the maiden concept of Education as a Science and Art of Humanity to study curriculum and syllabus following Prophet Mohammad (Sm) as the Teacher along with the Quran and his Hadith as the core-subject of teaching.

We should indeed be evergrateful to Allah, the Benign, for giving us the way to be supreme among all His creations acquiring His Prophet, teaching from "the cradle to grave" of our lives remembering the following holy verse of Him stressing the fact :

The Beneficent hath made known the Quran. He has created men, He hath taught him utterance. (55, 1-4)

Economic and Social Council—ECOSOC

ECOSOC promotes world co-operation on economic, social, cultural and humanitarian problems.

Members: Fifty-four members are elected by the General Assembly for three-year terms: 18 are elected each year. Membership is allotted, by regions as follows; Africa 14 members, western Europe and others 13, Asia 11, Latin America 10, eastern Europe 6.

The Council, which meets annually for four to five weeks between May and July, alternately in New York and Geneva, is mainly a central policy-making and co-ordinating organ. It has a co-ordinating function between the UN and the specialized agencies, and also makes consultative arrangements with approved voluntary or non-governmental organizations which work within the sphere of its activities. The Council has functional and regional commissions to carry out much of its detailed work.

Sessional Committees: Each sessional committee comprises the 54 members of the Council: there is a First (Economic) Committee, a Second (Social) Committee and a Third (Programme and Co-ordination) Committee.

Functional Commissions:

Commission on Crime prevention and Criminal Justice,
Commission on Human Rights,
Commission on Narcotic Drugs,
Commission on Population and Development,
Commission on Science and Technology for Development,
Commission for Social Development,

Commission on the Status of Women,
Commission on Sustainable Development,
Statistical Commission,

Committees and Subsidiary Bodies:

Committee on Human Settlements,
Committee for Development Policy,
Committee on Energy and Natural Resources for Development,
Committee on Negotiations with Intergovernmental Agencies,
Committee on Non-Governmental Organizations,
Committee for Programme and Co-ordination,

Regional Commissions:

Economic Commission for Africa—ECA,
Economic Commission for Europe—ECE, ,
Economic Commission for Latin America and the Caribbean—
ECLAC,
Economic and Social Commission for Asia and the Pacific—
ESCAP,
Economic and Social Commission for Western Asia—ESCWA,

Related Bodies:

Board of Trustees of the International Research and Training
Institute for Women (INSTRAW),
International Narcotics Control Board,
UNDP/ UNFPA Executive Board,
UNHCR Executive Committee,
UNICEF Executive Board,
WFP Executive Board.

—*Shahidul Islam Bhuiyan*

Moldova

Official Name : The Republic of Moldova.

Location : Moldova is a small, land-locked country situated in south-eastern Europe. It includes only a small proportion of the historical territories of Moldova, most of which are in Romania, while others are in Ukraine. The republic is bounded to the north, east and south by Ukraine. To the west it borders Romania.

Capital : Chisinau (Kishinev).

Form of Govt. : Moldova is a republic with one legislative body; its head of state is the president, and the head of government is the prime minister.

Area : 33,800 sq. km.

Population : 3,627,812 (official estimates at 1 January 2002).

Persons per sq. km. : 107.3 (1 January 2002)

Official Language : The constitution of July 1994 describes the official language as Moldovan.

Religious affiliation : Most of the inhabitants of Moldova profess Christianity, the largest denomination being the Eastern Orthodox Church.

National flag : The national flag (proportions 1 by 2) consists of three equal vertical stripes of light blue, yellow and red; the yellow stripe has at its centre the arms of Moldova (a shield bearing a stylized bull's head in yellow, set between an eight-pointed yellow star, a five-petalled yellow flower, and a yellow

crescent, the shield being set on the breast of an eagle, in gold and red, which holds a green olive branch in its dexter talons, a yellow sceptre in its sinister talons, and a yellow cross in its beak.

Climate : The climate is very favourable for agriculture, with long, warm summers and relatively mild winters. Average temperatures in Chisinau range from 21°C in July to -4°C in January.

Monetary unit : Moldovan leu (plural : lei)

01 US \$ = 13.822 lei.

Resources : Agriculture—Wheat, Barley, Maize, Potatoes, Sugar beet, Dry peas, Sunflower seed, Cabbages, Tomatoes, Cucumbers & gherkins, Chillies and green papers, Dry onions, Carrots, other vegetables and fruits, Plums, Grapes, Tobacco etc.

Mining & quarrying : Gypsum, Peat.

Livestock—Horses, Cattle, Pigs, Sheep, Goats and Chickens.

Forestry—Sawlogs, veneer logs and logs for sleepers, Fuel wood, Other industrial wood, soft wood and hard wood.

Fishing—Common carp, Crucian carp, Grass carp, Silver carp.

Industry : Vegetable oil, Flour, Raw sugar, Wine from grapes, Soft drinks, Cigarettes, Carpets, Footwear, Cement, Refrigerators and freezers, washing machines, Television receivers, Tractors, and electric energy.

Source : The Europa World Year Book, 2003, 44th edition, Vol. II; Britannica Ready Reference Encyclopaedia.

—Tayfa Ahmed

assumption (অ্যাজাম্শন) n. গ্রহণ; অন্তর্ভুক্তকরণ দায়িত্ব গ্রহণ; পরিগ্রহ; ধারণ; ধরে বা মেনে নেয়া; ধৃষ্টতা।

bestow (বিস্টৌ) v.t. প্রদান করা; বাসস্থান জোগান; স্থাপন করা; রাখা।

cusec (কিউসেক্) n. প্রতি সেকেন্ডে ১ ঘনফুট (পানি); পানির স্রোতের প্রবহনের পরিমাপ।

displace (ডিস্‌প্লেইস্) v.t. স্থানচ্যুত করা; সরিয়ে ফেলা।

even (ঈভ্‌ন্) adv. সঠিকভাবে; যথাযথভাবে; ঠিকঠিক; বাস্তবিকই; তবু; তথাপি; এমনকি।

fudal (কিউডাল) a. সামন্ততান্ত্রিক; জায়গীর সংক্রান্ত।

gragarious (গ্রেগারিয়াস্) a. সঙ্গপ্রিয়; সংঘ বা সমষ্টিযুক্ত।

hesitate (হেজিটেইট্) v.t. ইতস্ততঃ করা; দ্বিধা করা।

inherit (ইন্‌হেরিট্) v.t. উত্তরাধিকারী হওয়া; বংশানুসরণ করা।

just (জাস্ট্) a. ধার্মিক; ন্যায়পরায়ণ; পক্ষপাতশূন্য; সমদর্শী; সুবিচারপূর্ণ; ন্যায্য; যথাযথ।

kid (কিড্) n. ছাগল-ছানা; শিশু বা তরুণ।

liquid (লিকুইড্) a. তরল; পানির মত; জলীয়; স্পষ্ট।

maintain (মেইনটেইন) v.t. মেনে চলা; পালন করা; রক্ষা করা; বজায় রাখা; ভরণপোষণ বা প্রতিপালন করা।

nude (নিউড্) a. বিবস্ত্র; অনাবৃত; নিরাবরণ।

obligation (অ্যাবলিগেশন) n. নৈতিক বা আইনগত বাধ্যবাধকতা; বশ্যতা; কৃতজ্ঞতাজনিত ঋণ; অনুগ্রহ।

prestige (প্রেস্টিজ্) n. প্রতিপত্তি; খ্যাতি; মর্যাদা।

queen (কুঈন্) n. রাজমহিষী; রাণী; উৎকর্ষ বা সৌন্দর্যে সেরা স্ত্রীলোক বা বস্তু।

revolution (রেভোলুশন্) n. আবর্তন; চক্রাকারে আবর্তন; বিপ্লব; আমূল পরিবর্তন।

sharp (শার্প্) a. শাণিত; ধারাল; তীক্ষ্ণ; তীব্র।

though (দৌ) con. যদিও; তৎসত্ত্বেও; এটা মেনে নিলেও।

uninspired (আনইনস্পাইর্ড্) a. অনুপ্রেরণা লাভ করেনি এমন; অননুপ্রাণিত।

vanity (ভ্যানিটি) n. অসার দম্ভ বা আত্মশ্রাঘা; বিফল বা বাজে।

welkin (ওয়্যেলকিন্) n. আকাশ বা মেঘমণ্ডল।