

In the Name of God, the Most Merciful, the Most Kind



January 25, 2015

The Incident of Yousuf Kargar must not be Forgotten

The head coach of national football team, Yousuf Kargar is still in India for his medical treatment. He was stabbed near his house more than two weeks ago. The criminals had intention of killing him that he sustained more than ten stabs on his back and head and having a look at his serious condition, he was flown to India for better treatment after he was given treatment in a private hospital in Kabul. It is hoped that Mr. Kargar would soon recover and return to the country and having a look at his high spirits, it is also expected that he would soon join the national team and continue his good job of carrying this team to further success. Being with the national football team for more than 12 years, Mr. Kargar went through all the difficult conditions to start from the scratch and then turn the Afghan football team into one of the most briskly improving football teams of the world.

In a short span of time, our football team earned the fame to be a professional and talented team with the capacity to surprise the biggest teams of the world. The credit of this unbelievable achievement of Afghan team goes in majority to the hard work and incessant efforts of Mr. Kargar who worked day and night with every individual member of the team. He was also there when our football team was not supported duly by the government and the officials and players had to suffer a lot to meet their expenses and even buy air tickets to participate in international football tournaments. But it was in the August 2013 that our football team, led by Mr. Kargar, gave the biggest joy for the nation after winning the final of South Asian Football Tournament, when they outclassed their strong and well-established opponents. Those days will never be forgotten in the history of our country when every member of this nation was jubilant for many days and when the victorious team returned to the country, they were given a historic welcome when hundreds and thousands of their fans had blocked the ways to the airport for miles and this caravan of pride and joy crept slowly to cherish every moment of this historic victory. In the days of fright and uncertainty, the victory of national football team was a great surprise and gift for the nation and the credit of it went to the efforts of Mr. Kargar. Admiring his efforts and contribution in the promotion of football in the country, he was honored by the title of Afghanistan's legend footballer.

But unfortunately, this success and fame of Mr. Kargar was not so easy for some to be digested. Although the family members and Mr. Kargar has himself not accused of anyone for these attacks but according to internal sources, there may be a number of factors responsible for the attack. Having a look at the seriousness of the attack, it will not be wise to ignore it as a simple accident and concerned authorities and government high-ups must show exclusive interest to resolve the case and bring the perpetrators into justice.

Of the different factors responsible for this attack, the first and foremost is the increasing power and bullying of a class in the society. According to certain sources, a number of players who belonged to powerful and influential families were forcing Mr. Kargar to take them into national team. These players were not having any talent rather they had the strong family backgrounds. When Mr. Kargar refused to fulfill their wishes and meet their demands, they came up with a heinous attack to avenge their insult. In the same way, the internal opposition and leg-pulling inside the national football federation is considered to be another factor responsible for this attack. There are certain members who try to bring their own relatives into the national team and keep aside the merit. There are also present those who try to please the rich and powerful class of the society by bringing their children into the team. These players can never make their way into the national team under normal circumstances but then they take the support of the members of federation. Such a condition gives result to a tussle between the members of teams in which some believe in the practice of merit while some try to promote some specific players.

The increasing influence of political members and government high-ups may also be termed responsible for the situation. The internal bureaucracy and politics in sports organizations is not so new. There were also some reports of nepotism and other unethical practices in the cricket board of the country as well. In the same way, the internal politics has made negative impacts on different sports organizations of a number of countries. The most visible is the example of Pakistan when this internal politics almost destroyed the cricket team of their country. It is needed that government should make a proper investigation of this sad incident and devise laws so that no one should try to do anything against justice and merit and Mr. Kargar should also see the justice with his own eyes.



Freedom of Expression should not be Misused

By Asmatyari

Tens of thousands of people rallied in different towns and cities of Pakistan on Friday as the seething anger fuelled by the publication of blasphemous cartoons by French satirical magazine Charlie Hebdo swept across the Muslim world. Earlier, in Kabul too, thousands of people, including religious scholars, protested against the publication of blasphemous cartoons, demanding punishment to the perpetrators. The protesters, who assembled in front of Zarnigar Park, were chanting "Death to the enemies of Islam, death to France," and "Prophet Muhammad (PBUH) is our leader". Similar protests have erupted in other parts of the country as well. The storm of protest disseminated from Asia to Africa and Middle East, resulted in several casualties and many religious sites were torched.

Many writers equated the incident with clash of civilizations coming true, provided the western civilization directly confronted the Islamic. The hatemonger in both civilizations asserted diverting the issue to their interests. The western rightist and neo-nationalist tried best to undermine Islamic civilization by arousing hatred against Muslims, shifting all allegations to Muslims. Here, in Islamic world the extremist elements hold the west responsible for every wrong that earned them miseries.

Formerly, following the publication of the caricatures, armed men, most probably Al-Qaida affiliate, attacked the magazine Charlie Hebdo on Jan 8, killing 13 people, including the editor-in-chief and prominent cartoonists.

The reason behind the daylight massacre was the publication of highly provocative cartoons published in the recent past, which had deeply offended Muslims. Whatever, the reason be, the carnage never justifies and deemed a legal course to avenge the sacrilegious cartoon. The deed exercised by extremists finds no validation; in fact contradicts Islamic interpretation. Islam stands for peace and tolerance and emphasizes on spread of Islam and Islamic thought through knowledge and wisdom.

The killing of thousands of innocents has not quenched the blood thirst of these self claimed champions of Islam and Al-Qaida, ISIS and Taliban are the groups whose bloody tale of mass massacre has outpatient the humanists across glob. The Muslim world should come to a conclusion to disown and alienate these evil practitioners, manipulating the sacred religion for personal gains, adding than deducing the miseries of Muslim. The six million Muslims living in France and elsewhere in Europe understandably dread a backlash and fear that the sense of Islamophobia already very visible in their country would further deepen.

To look into all such issues, formerly, the conference of Organization of Islamic Countries (OIC) took place in Turkey. The three-day conference mainly entailed the regional developments, terrorism and the Western anti-Prophet press campaigns followed by stance resolution that wrote, "The freedom of expression should not be misused as a means to attack or hurt public sentiment and

religious beliefs." This really is an important aspect of mutual co-existence. The nations of the world must realize that they respect the religious personalities and sentiments of one another and do not violate it for the sake of so-called freedom of expression.

I do assert the publication, indeed, is highly offensive to holy Prophet Mohammad (PBUH) and his companions, held in high respect by around 1.6 billion Muslims, accounting for over 20% of the earth's population. Nevertheless, the huge losses rendered as a result of demonstration, ranging from personnel, economic and infrastructural is incalculable. The violent retaliation displayed across the Muslim countries, reflected the maligned pro-peace image of Muslims and their delayed comprehension, retaliating the conspiracies discreetly.

In the aforementioned case the freedom of speech can't be questioned, with the hate and reactionary conduct of a religiously bigoted person, was personal and ill-intentioned, meant to create chaos and anguish in Muslim world. The flawed course we chose to retaliate violently escalated our agony instead of lessening.

We ought to believe that every freedom comes with an equal responsibility. Such expression, may be as a reflection of one's beliefs, is presented in a manner that can lead to direct and presumably intentional harm toward an individual or group or may inflame violence, therefore is a crime.

The cartoon, in short, has nothing to do with freedom of expression. It is in poor taste, of poor quality, and a deliberate insult to Islam and Muslims.

No doubt about that. It is utterly unacceptable; however, that so much violence should erupt that earn losses for us. At the same time it is important to understand that today Muslims are responsible for not explaining the true nature of their faith to the world, or marketing its true values. They are to be blamed for letting terrorists like Osama-bin-Laden or Abbu-Bakar Albaghdadi hijack Islam and ruin its name.

As this tale continues to unfold, I pray that we do not demean ourselves in the process by indulging in the same sort of religious offence and revulsion the cartoonist and former film maker indulged in. An evil can't be justified by a numerous flawed explanations, nor can a virtue be tarnished by thousand lies. Every truth tempts to exist with distinct disparity.

A good word of advice is to think big and avoid the accessories of critical articles, cartoons, or sick movies. Islam and the Prophet Mohammad (PBUH) are much greater than these small, really small, tiny, issues. After all, what we can do is, to dispense all our resources on building human resource, we are deficient in. If we are to step ahead along modern world, we have to pursue true wisdom of Islam that may drop us in the avenue of eternal success; else we turn a perishable history. If we resort to violence than serving as an ambassador of peace subsequent to every such incident certainly the losses overshadow our gains.

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Can Religion Cover all Aspects of Modern Life?

By: Hujjatullah Zia

An official interpretation of religion is in a chaotic state in our society. There are two major reasons behind this fact; claiming that religion can cover all aspects of social, cultural and political life in all ages and importuning that the government's function is to put the religious sharia into practice. Such arguments will bear bitter fruit in the modern era and will not be in accordance with the soul of Islam. How the Muslims' way of life and the social structure of life were like before the emergence of modernity in Islamic world? Before the appearance of modernity and development in Islamic world, Muslims were subjugated to the natural conditions, traditions and conventions. Religious rituals played virtuous and social role in public life so as to protect the law and order and to deal with people's cases via being practiced.

Practices upon the religious guidance were considered as fulfilling the God's order and practicing justice and moral norms and providing the social order on the basis of obviating the quarrels. In short, religious life and social life were the same and Muftis were deducing the Halal and Haram from religious jurisprudence and people were practicing upon in their daily life but yet religion kept silent in some aspects of life which was called 'Manteqatul-Faragh' (the realm of free wills).

However around 150 years back, Muslims, including Afghans, adopted a new method of life - which was totally different with the earlier one.

The modern method of life, which was stated through the concepts of "progress" and "development", was man's cognizant and systematic engagement in natural conditions and social contacts aiming to develop all aspects of life. The motive behind this method of life was the great will of modern man. Incontrovertibly, Muslims had to adopt the new method of life so as to live a modern life the same as Western countries. In other words, they had no choice other than assuming "progress" and "development". If the Muslims' life does not accord with the new world, this nation will miss the ability of living a modern life in today's world. There are some main widespread characteristics of social life in modern age and Muslims, including Afghans, are subjugated to them:

This life roots in people's will and it is totally industrial and also relates to experimental and social knowledge. Pluralism and religious tolerance, and public political partaking and democratic government are the very necessary parts of modern life. In the developed or developing countries, the government's organization and functions are highly complicated. The rule and regulation, in modern life, bear highly comprehensive meaning and

national progress and development are systematized on them. The integral function of today's countries is to manage the trend of progress and development scientifically - which has provided new cultural and economic functions for the states.

Moreover justice, in today's social life, is a highly complicated and philosophical concept. In the past life, justice carried a simple meaning and a ruler's act was simply defined cruel or just on certain bases. However, the opposite is correct in our life and justice is interpreted in different ways.

In modern life, it does not necessarily mean to be secularized or put away the religion. A modern man can be godly but cannot discuss about the religious modernity or progress. Religion cannot subjugate modernity or make use of it in its own favor. In another item, religiosity cannot digest progress and development or de-secularize modernity. Overall, today's social life, which is based on development and Muslims also had no choice other than adopting it in the beginning of twentieth century, cannot be managed through religious jurisprudence such as Halal and Haram - it can rather meet a limited needs of social life. Today's life can be managed via scientific administration and long-term organizing. Philosophy, political science, law, economy on the one hand and on the other hand, recognizing political and human values such as freedom, equality and social justice, in their modern term, play the most integral part in managing today's social life.

Religious individuals are supposed not to look at all the social, economic and political issues through the glass of religion and one will fail to extract all requirements from religion. Through a deeper study about religion, one will find that religion deals with limited issues in a minimalistic way.

A Maximal approach is yet one of the great calamities which rule the minds of religious traditionalists and religious extremists. This is the same attitude which was adopted by the Catholic Church in the medieval age in Europe. This mentality was common among the religious Christians. Their idea was that religion can respond to the entire problems of human societies. According to them, religion was the only full-fledged item which included all the human necessities. It was the age of religion's selfishness and pride.

By and large, any religious parties or individuals who expect religion irrationally and beyond its limitations will be doomed to failure. Religious extremists are the worst example who believe that religion can cover all aspects of today's social life and digest modernity. Hope religion be interpreted rationally and in accordance with modern life. It should be noted that religion and modern life are not in conflict with each other and agreeing with today's social life does not mean to be emptied of virtue and moral norms.

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