

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



September 26, 2017

Can Nuclear Weapons be Completely Eradicated?

Today, i.e. September 26, is the International Day for the Total Elimination of Nuclear Weapons. The objective of the day is to provide an opportunity to the world community to reaffirm its commitment to global nuclear disarmament as a high priority. It also aims at educating the public and the authorities about the real benefits of eliminating such weapons, and the social and economic costs of perpetuating them.

Global nuclear disarmament was the subject of United Nations General Assembly in the first resolution in 1946. However, complete disarmament was included in General Assembly's agenda in 1959 and since then it has been one of the most crucial and urgent objectives of UN. In 1978, the General Assembly's first Special Session on disarmament reaffirmed that effective measures for nuclear disarmament have the highest priority. And it has been supported by every United Nations Secretary-General.

However, the fact is that there is an uncontrolled race of nuclear weapons in the world and according to the UN statistics, about 15,000 nuclear weapons still exist and more than half of the world's population still lives in countries that either have such weapons or are members of nuclear alliances. This grave situation exists largely because of prevailing economic and political conditions. The contemporary international political scenario can be well analyzed by keeping the term hypocrisy in our consideration. Basically the prevailing international politics does not function as an international integrating system; rather it functions as a catalyst to invigorate international disintegration by dividing the world into political giants and political ants. International integration, which should be a step before the first and foremost step, has been deleted from the hard disk of international politics. International integration that should be the forelegs of civilizations has only proved to be a wheel-chair of crippled civilization that is leading it to nowhere.

Nuclear non-proliferation, as propagated by contemporary politics, seems to be a very controversial term - properly designed and masterly disguised. The most interesting fact about non-proliferation treaties is the fact that they have been controlled by those who have been responsible for most of nuclear proliferation.

There are few thinkers who believe that the current slogans of peace and tranquility and non-proliferation are new techniques by the imperialists to strengthen their dominance in the international scenario. It is necessary to consider the view and analyze it as per the contemporary settings. They believe that today's imperialism is nothing more than an evolution of the same colonization. It has evolved in terms of both technology and technique. Today's technology is more modern and techniques are more misleading. Imperialism has clothed its cunning incentives by beautiful slogans. It is not what it seems. Its behavior is deceptive and nuclear non-proliferation is one of the examples of its dual nature. The slogan of non-proliferation is raised because imperialism wants a solid excuse to shun the third world nations but it is important that they should start non-proliferation from the world powers that are the storerooms of nuclear arms. The world powers have the capacity to destroy the whole world several times with their weapons. When the world powers carry out some nuclear tests the world peace organizations and test ban treaties do not seem to have much power to stop them. This is really a lame and cruel justice. There is a power game and the power is always skewed towards the countries that have large economy and are militarily strength. Most of the decisions pertaining to the world order and international law are influenced by them as they are the ones who have invented them and thus finance them.

There is no controversy about the fact that every nation has got the right of self-defense. The nations that want to guarantee complete security for their people need to acquire weapons; this is a reality that has to be accepted by everyone. If they do not acquire weapons they will be dominated by their enemies - this is how we have formed the world order and political scenario. There are many countries in the state of war and they always have certain enemies against whom they have to defend themselves.

However, from this discussion it must not be inferred that there should be uncontrolled competition of weapons. The sanctions are necessary but the most important factor is that the sanctions must be just and they should be applicable against all the countries in the world - both strong and weak. If they favor just the strong, then it means they are tools for them to further their dominance and control in world politics and that means further disorder and wars. The international bodies that are formed so as to control the arms race and save the world from nuclear weapons must be authoritative enough to make independent decisions and they should also be in a position to make the countries follow their decisions.



A Need for State's Iron Will in Combating Corruption

By Abdul Hamid Arifi

The destructive issue of administrative corruption in Afghanistan is a chronic problem that affected all systems in some ways and hampered the development. The rise in administrative corruption needs to be tackled with strong determination. The public expect the National Unity Government (NUG) to embark on its agenda spoken about in presidential campaign and take practical step to eliminate it. This cancerous issue must be prioritized. People unfold their negative opinions about insufficient struggles made in combating corruption which sparked off a sense of disappointment. Nonetheless, in case of developing practical strategies, establishing an effective and efficient system, and treating perpetrators with seriousness will be a gleam of hope for the nation. It will also awaken the moral conscience of staff members and make them fulfill their responsibilities.

On the contrary, adopting dual policy in treating perpetrators will not only fail to address the corruption but also generate a sense of mistrust between nation and state. In addition to adopting a national strategy, government's strong political will, effective plans, and formidable measurement are likely to be the only viable options. The state can ensure the implementation of its policy if it observes with scrutiny, prevent law-breaking in all government's machinery, reform and reinforce legal and justice system, and pave the path for people to file their petition and ease their access to justice.

A fundamental campaign against the roots of administrative corruption will be crucial. First and foremost, the government's iron will in eradicating this corruption and the parallel movement of the three powers, i.e., legislative, executive and judiciary powers, are preconditions for overcoming the issue.

Additionally, judicial system will have to implement the law strictly and bring perpetrators to justice.

Adopting strategies and reforming or revising legal documents will play key role in reinforcing social justice and reducing administrative corruption in governmental and non-governmental institutions. However, lack of an effective strategy will smooth the path for exploitation and wider involvement in corruption. That is why the government made effort to pay heed to this part of the problem.

Monitoring the implementation of law is also significant. It is said that the Afghan government has developed national anti-corruption strategy and will finalize it after consulting with several institutions. The obstacles existing in administrations and the state's responsibilities and the measurements to be taken by it have been explained in this agenda.

In the meantime, a sound leadership, strong determination in the government's leadership, transparency in policies, reformation in security sector, transparency in employment through the Independent Administrative Reform and Civil Service Commission, the prosecution of perpetrators, and healthy financial management have been emphasized in this agenda.

Adopting such strategies will bear the desired result only if its practical mechanism is payed careful attention and its implementation is ensured by the government. It will be more significant to learn from the experiences of developed countries in combating administrative corruption. For example, listening to the public complaints regarding administrations and members of government staff was deemed very constructive in combating corruption and was appreciated globally.

This has been supported by the societies which uphold the rights of citizens and seek, with strong determination, to put an end to such corruption. So, this can be an eye-opener for the Afghan government, too. The countries that tackled this issue successfully consider it the outcome of bestowing legal competence to anti-corruption institutions, establishing law and order, supporting free and active media, and upholding the sensitive and healthy opinion of the public. If perpetrators are not brought to justice or they are supported openly as a result of political corruption, plundering public property, accumulating wealth, intensifying social hatred, and spreading ethnic and political tensions will emerge sooner than expected that will necessarily lead to the promotion of corruption in political institutions.

To prevent the said issues, the national anti-corruption strategy needs to make the government to show a strong political will in fighting corruption and treat perpetrators without discrimination. Establishing an independent body to monitor the implementation of national anti-corruption strategy is extremely essential.

Similarly, founding a high administrative court is also important in this respect. The government is supposed to endorse effective plans with strong mechanism for backing free media. In another item, the media need to be independent so as to be able to spread awareness; put negative issues, including the administrative corruption, under question; and be appropriate tribune for people.

In brief, the media are not to be colored with ethnic or factional tendencies. So, it is the government to ensure the national anti-corruption strategy in order to mitigate the administrative corruption.

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The Revolution of Karbala - Virtue Versus Vice

By Hujjatullah Zia

The Holy Month of Muharram is celebrated annually among Muslims to commemorate the martyrdom of Imam Husain (A.S) and his companions whose blood was spilt in the scorching desert of Karbala, a city in Iraq. Denying to pledge allegiance to the dictatorial regime of his time, he sought to revive moral values and religious tenets at the cost of his life. Husain (A.S), the grandson of Prophet Muhammad (PBUH), showed no sense of fear and played his constructive role heroically to reform the society.

The philosophy behind his historic revolution, based on his statement, was to revive religious principles, moral standard, and human values. Husain (A.S) refused to be coerced into pledging loyalty to Yazid's regime and aimed to free the society from violence, tyranny, oppression, moral turpitude, etc. Being recommended to yield to the dictatorial regime of his time, Husain (A.S) replied, "I will never surrender to them like a humiliated person and never pledge allegiance to them like slaves."

He preferred martyrdom to a wicked life and deemed it a moral responsibility to release those who were subdued to coercion and brutality. His main objective was to stop the spirit of religion from moribund and teach a lesson of humanity to the world through his practices. He urged people to listen to the call of their conscience and beckoned them to join him in his revolution against despotism. He voiced his concerns over the flagrant violation of religious tenets and moral standards. To put it succinctly, he cherished humanity, spiritual purpose, and divine message.

To view the revolution of Karbala from the perspective of the current era, Husain (A.S) deemed it his right whether or not to pledge loyalty to a regime. After all, his spiritual status as "Imam" would not allow him to yield to a cruel system.

However, the philosophy of the revolution in Karbala was not either realized truly or was turned a blind eye. For instance, the tragic aspect of this revolution is highly prominent across Islamic societies that has outshined other angles. An overwhelming number of people shed tears without regarding the objective of Husain (A.S) or following his footsteps - i.e., valuing divine messages, humanity, and moral standards.

That is to say, scores of people who live under cruelty or breathe no words for protecting their rights and freedoms mourn for an individual that lived a free life and safeguarded his soul against evils. It is the tragedy of our

time to see that people focus on the wounds inflicted on his body rather than his soul that spread the message of freedom and humanity. Although his blood was spilt mercilessly, each drop of his blood was a stain on the face of Yazid's regime and stigmatized it forever. It is an unmistakable fact that the death of a freedom-fighter, religious reformer, or simply a well-intentioned individual will be tragic for a society, but this tragedy is not supposed to overshadow other aspects.

The followers of Imam Husain (A.S) ought to practice upon religious tenets in its true way; respect the rights, freedoms, and dignity of others; uphold moral standards and humanity; show religious tolerance; and defend the right versus the wrong in their daily life. Those who show interest towards the revolution of Karbala, need to figure out its philosophy.

Moreover, religious preachers will have to enlighten all aspects of this historical revolution rather than simply speaking about the tragedies and merciless killings occurred in Karbala.

Religious extremism is one of the issues that preachers need to point out its ugliness more than ever before. Husain (A.S) revolted against cruelty and coercion and intended to protect the true spirit of religion against the false interpretations or practices. Extremism has stemmed from radical interpretation of religious tenets exercised by the ideologues who regard religion from bird's eye view. Indeed, religious extremism, which has changed into a global threat, is against the objectives of Karbala's revolution and in direct conflict with religious mainstream. Husain (A.S) did not violate the rights or freedoms of others but resisted cruelty and violation of his rights.

Since religious extremists know no moral or religious boundaries, they even target mourning proceedings and mosques. Hence, their anti-religious practices are against humans and humanity.

To sum up, Islamic societies had better pay heed to the holy objectives of this revolution more than its tragic aspect. The heroic movement of Husain (A.S) and his selfless act for reviving religious values and ethical code are a unique lesson for all human societies that the history has ever recorded. But reducing the sacred goal of this revolution to mourning ceremonies will be a blow to Islamic societies. His valuable slogan "death with humanity is better than a life of humiliation" reveals his virtue and lofty soul. It, indeed, was the revolution of virtue versus vice.

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