

## EID-E-MILADUNNABI

## Some Glimpses of Life and Teachings of Prophet Muhammad (PBUH)

by Abu Imran

*Though every year the birth anniversary of the great prophet is celebrated with due religious solemnity but its effect is short-lived. The observance would really be justified and meaningful if the teachings and practices of the great prophet are followed to create impact in the society to make it healthy and peaceful.*

EVERY year the Muslims the world over celebrate the birth anniversary of the greatest of the men, Muhammad (PBUH) sent by the creator, Allah (SWT) on the earth. He was sent by Him with the guide book, Al-Quran which was revealed on him (PBUH) in 23 years during his life time as a complete code of life for the mankind. In fact Muhammad (PBUH) did not bring a new religion rather on him (PBUH) was perfected Allah's religion which He sent from time to time on His chosen men called Prophets. The first among the prophets was the father of mankind, Hazrat Adam (PBUH), followed by other unknown and known prophets like, Noah (Noah), Dawood (David), Ibrahim (Abraham) Musa (Moses), Eessa (Jesus) and the last in the chain of prophets was Muhammad (PBUH). Thus we see, there was a continuation in sending the messages of Allah the cardinal principle of which was to worship one God, the Creator, and follow His instructions according to His dictates as codified in the revealed and un-revealed books on the prophets of their respective time. But the time gap between the last but one prophet was nearly 600 years during which period and before, the correct messages revealed on to the preceding prophets were either forgotten, lost or interpolated so much so that people began practising almost just the reverse what God had told them to do.

That necessitated revelation of a thoroughly edited version of Allah's instructions encompassing all aspects of life — both

spiritual and life mundane. And this was what God did — He revealed the holy Quran on the prophet Muhammad (PBUH) at the age of 40 following his deep meditation and prophet-hood. Until before he was completely an unlettered man but a perfect gentleman, a diamond in coalmine of the dark age. He had never claimed excellence in any subject let alone religion or metaphysics. But after revelation he became a completely changed man. He not only became a supreme spiritual leader but acquired all the necessary knowledge and excellence in all the worldly fields like politics, economics, oratory, warfare, law and justice to say the least. And for all these qualities he never credited himself rather he proclaimed —

"I am a human being like yourselves. I have not brought anything to you of my own accord. It has all revealed to me by God. Whatever I possess belong to Him. This message the like of which the whole humanity is not able to produce, is message of God. It is not the product of my own mind. Every word of it has been sent down by Him, and all glory to Him whose message it is. All the wonderful achievements which stand to my credit in your eyes, all the laws which I have given, all the principles which I have enunciated and taught — none of them is mine. I find myself thoroughly incompetent in producing such things out of my personal abilities and capabilities. I look to Divine Guidance in all matters. Whatever He wills I do, whatever He directs I proclaim. (Ref-Towards Understanding Islam, Adhunik

Prokashani, Dhaka, 1978, Pages, 58-59).

As he did not claim anything personal, so the message he delivered was perfect since those were from Allah Himself. And He was pleased to declare that His chosen religion was Islam, which He perfected on prophet Muhammad (PBUH) and also sealed on him (PBUH) the prophet hood meaning after him (PBUH) no prophet was to come and the Deen (way of life) ordained in the holy Quran and prophet's practices and saying — shariah will continue until the world has come to an end since the system contained, as indicated before, broadly all aspects of life like social, political, economic, national, international etc. A glimpse of some may be necessary for comprehension.

Social aspect is a very vast area of human life. A small reference may be too inadequate for proper appreciation since it has inter and intra relationships with other areas. But little can be done for limitation of space and knowledge. Man being a social animal he can't live alone rather he prefers to live in society. And when there are groups of people which constitute society, they need some kind of disciplined way of life by following which peaceful co-existence can be possible.

Islam has given a perfect social system which if followed will not only bring local but national, regional and interna-

national peace. One example would clarify how it would — there is a saying that in Islam a neighbour has three rights — (1) as Muslim, relation and neighbour, (2) two rights, as Muslim and neighbour and (3) one right as neighbour, even if he is a non-Muslim. And rights demand that when a neighbour is sick, he is to be nursed (looked after) and when in need, his need is to be addressed to.

There is another saying that if one takes to his fill while a neighbour sleeps hungry, then the one who has taken to his fill, committed a highly illegal act. Now if the above concepts are extended beyond the neighbourhood to community, state, region and the globe sincerely, then peace is bound to occur while war will be rather an impossible proposition.

Economy is another major area of human activity. Islam has laid greater emphasis on economic activities. All trade, commerce, industry which are beneficial to the people have been made legal and people encouraged to involve themselves in these activities. Trading in harmful things like wine, intoxicants, games of chances, usury etc. have been made illegal. Dignity of labour has not only been recognised but it has been given highest honour. No job has been considered mean rather begging considered by able bodied men/women a highly undesirable act and even illegal. A story goes about the

holy prophet (PBUH) that when a poor man approached him for help since his family members were starving. He did not give him (the beggar) any thing in aims rather asked him for whatever he had in his house as belongings. He brought a blanket and a bowl.

The Prophet (PBUH) sold those to one of his companions, and he gave the sale proceeds to the man asking him to buy some food for his family with a part of the money and with the rest buy an axe, cut wood from the forest and sell them in to the market for a living. The man acted accordingly. Later he saw the Prophet (PBUH) and informed that he was well off by following his (PBUH) advice. The Prophet (PBUH) was happy to hear that and told him to carry on his work and never beg.

The above, however, does not mean that the poorest of the poor and the under privileged

have been deprived. Islam being a religion of nature, none has been deprived from obtaining his due share. "Zakat" or poor tax has been levied on the income and wealth of the Muslims at prescribed rates yearly. This is supposed to be collected from the rich and given to the poor and needy. The Zakat system is the main stay of Islamic economic system that had revolutionised the entire economy of the then Islamic State. It is said that at one point of time, because of the prevalence of "Zakat" based economy, people had become so affluent, that they used to roam about in the street to find some one to pay off their Zakat to the needy but they hardly found someone deserving. Further, exclusion of interest (usury) from the economy and introduction law of inheritance of property played a vital role in checking exploitation and concentration of wealth in one or a few among

the creed. It laid the foundation of a welfare state some 1500 years ago, which until before was not known to the people either in the developed West or the East. This has been duly recognised by the scholars like George Bernard Shaw and others. GB Shaw said —

"I have always held the religion of Muhammad in high estimation because of its wonderful vitality. It is the only religion which appears to me to possess that assimilating capacity to the changing phase of existence which can make itself appeal to every age. I have studied him — the wonderful man — and in my opinion far from being an anti-Christ, he must be called the Savior of Humanity. I believe that if a man like him were to assume the dictatorship of the modern world, he would succeed in solving its problems in a way that would bring it the much needed peace and happiness: I have prophesied about the faith of Muhammad that it would be acceptable to the Europe of tomorrow as it is beginning to be acceptable to the Europe of today." (GB Shaw, The Genuine Islam, Singapore, Vol.

I, No. 8, 1936), quoted in "Islam, its meaning and message," Islamic Council of Europe, 1975, page 33).

The above remarks perhaps may speak for the rest of the aspects of people's life and further elaboration be avoided for limitation of space and knowledge. It may however be necessary to add that though every year the birth anniversary of the great prophet is celebrated with due religious solemnity but its effect is short-lived. The observance would really be justified and meaningful if the teachings and practices of the great prophet are followed to create impact in the society to make it healthy and peaceful, else it would remain confined to usual ritual which was never meant by the Prophet (PBUH). He came as savior for all times and places. This could be possible only if his (PBUH) teachings are followed rigidly, regularly and universally atleast by the faithfuls who constitute nearly one fifth of the total world population. At least their practice will make the world a safe haven. And that way we can do justice to the observance of the day.

## Muhammad (SM) and Battle of Ditch

by Kazi Aulad Hossain

*The Battle of Ditch, enhanced the honour and prestige of holy Prophet and that of Muslims of Medina in the neighbouring countries. Let us salute him and pray to Benign Allah for showering His blessing on him according to His desire in this holy month of Rabiul Awal.*

BEFORE writing something on the Battle of Ditch I think it would not perhaps be irrelevant to have an idea about the genesis of the Battle which had a great bearing on the very survival and existence of Islam. The Battle of Ditch which was fought between the Meccan Quraish under the leadership of Abu Sufian and the Muslims of Medina under the able leadership and guidance of our holy Prophet in the year 627 AD is directly linked with the aftermath of the Battle of Uhud fought between the same two sides some two years ago, that is, in the year 625 AD. It may be stated here that though the Meccan Quraish were victorious in the said Battle of Uhud the results of the battle were not upto their expectation. They could not bring the city of Medina under their direct control nor could they ensure security of trade route vitally connected with Mecca's trade and commerce with neighbouring countries.

The defeat of the Muslims in the Battle of Uhud was not the real defeat for them. They were not serious to win the battle for they remained engaged in matters other than matters not actually connected with warfare. The defeat taught the Muslims a good lesson and it made them wiser. They were able to consolidate their position and such consolidation made them more powerful for they were able to identify their past mistakes.

The Muslim position alarmed the Meccan Quraish and it was a matter of great concern for them. They did not want to lose their prestigious position as the custodians of the country's greatest central shrine — the Kaaba located in Mecca and also their enviable position in the field of trade and commerce. In the meantime, the Bedouins of the Gafat tribe who lived in the outskirts of Medina and

were punished by the Prophet for their misdeeds and the people of the Jewish tribe of Banu Nadir who were expelled from Medina for their treachery added fuel to the fire and joined hands with the Quraish. The Pagan Quraish of Mecca ultimately decided to invade Medina and sent an expedition in the year 627 AD under the leadership of Abu Sufian who had 10,000 armed soldiers with him with a view to annihilating the Muslim community in Medina.

The holy Prophet, while sitting in Medina collected all the necessary information regarding the aforesaid plan of Meccan Quraish through his intelligence branch, immediately called a meeting of his close companions for consultation in order to chalk out a plan for defence of Medina. In this very meeting a Muslim Sahabi, companion Salman from Persia put forward a suggestion to the Prophet that with a view to checking the onward march of the Quraish army deep ditches could be dug at the vulnerable points of the city and the suggestion was readily accepted by the holy Prophet and he issued necessary orders for digging such ditches without delay. Not only the Prophet issued orders, he himself took part in this ditch digging work. Against Abu Sufian's 10,000 armed soldiers, our Prophet could mobilize only 3,000 soldiers for defence of Medina. The women and children were transferred to comparatively safer areas and the people living near the ditches were also transferred to safer zones. This time the Muslims thought it proper to build a strong resistance against the Quraish for defending Medina from inside. The deep ditches proved a great success and it certainly shows the holy Prophet's farsightedness as a great military strategist. History records that ditches were

also helpful during the last World War.

Immediately after the trench-digging works were over the Quraish army according to their plan reached in the vicinity of the city of Medina. Seeing the deep ditches at various strategic points of the city they were simply dumbfounded. They were bewildered in the quagmire of disappointment for they could not cross the said deep ditches to reach right inside the city. Since the Quraish failed to penetrate into the city they decided to lay siege to it for a few days and started hurling stones to the Muslims from outside. This time the Muslims were more disciplined and well-organised under the able leadership of our holy Prophet. The siege of Medina and hurling of stones to the Muslims from outside did not work. In the meantime the Quraish were short of food and the inclement weather put them in an awkward position also for their tents were blown off the ground. Besides, the two of the riot or the confederates (the Jews of Banu Nadir tribe and the Gafat Bedouins) did not cooperate with the Quraish at the last moment. The result was, after a few days Abu Sufian and his army of 10,000 soldiers had to retreat and finally went back to Mecca wherefrom they came thoroughly disheartened and disappointed.

The aforesaid retreat of the Quraish from the outskirts of Medina clearly demonstrated their weakness as a military power. The Battle of Ditch was undoubtedly the turning point in the history of Islam. So long Meccan Quraish always played the abominable role of an aggressor. But from now on, that is, since after the Battle of Ditch they abandoned the idea of invading Medina for good. The outcome of this battle at the same time enhanced the pres-

tige and honour of our holy Prophet and the Muslim community in the neighbouring countries. Allah is Omniscient and Omnipresent. He sees everything and he knows everything. He saw all the misdeeds of the ungrateful Quraish, people of Mecca.

Now let us see who were the Meccan Quraish? What was their position before they settled in Mecca? Just a few generations before the advent of our holy Prophet, the Quraish had lived a harsh nomadic life like other Bedouin tribes in the Arabian steppes. They had, however, become extremely successful in trade and commerce during the last years of the sixth centuries, and they were "rich beyond their wildest dreams". But these were bounties conferred on them by Benign Allah. In this connection we may refer to Sura Quraish of the Holy Quran. Through this Sura Almighty Allah reminds the Pagan Quraish of Mecca that if they were fond of Mecca and proud of it, if they profited by its central position and its guaranteed security, from their caravans of trade and commerce, then it was their duty, to be grateful and adore the One True God and accept His Message of truth and unity. But they (the pagan Quraish) were for complete annihilation of the Muslim community of Medina headed by our holy Prophet. The Battle of Ditch taught the Quraish a lesson, and they failed to do so and they abandoned the idea of doing so. The Battle of Ditch, however, enhanced the honour and prestige of our dear holy Prophet and that of Muslims of Medina in the neighbouring countries. Let us salute him and pray to Benign Allah for showering His blessing on him according to His desire in this holy month of Rabiul Awal.

## The Universal Benefactor

by Sayed Eaqbal Rezwi

*The universal and internationally recognised message of the Great Prophet of Peace can easily be a source of inspiration, a blessing to make this planet an abode of universal peace, amity and cohesion.*

TODAY, the 12th Rabiul-Awal, is a glorious day in the annals of Islamic history. On this day according to various Ahadis our beloved Prophet Muhammad (Peace Be Upon Him) was born and departed from this universe. The Holy Qur'an testifies: "Say (O Muhammad) O Mankind, Let I am the Messenger of Allah to you all".

It has been amply proved even by non-Muslim historians that the last Prophet was Rahmatul Lil Alemeen (Benefactor of the Universe). He was in fact an embodiment of justice, piety, tolerance, perseverance. The universal nature of his teachings is an ample testimony to the universality of his Prophethood which he attained at the age of 40.

The first divine message of Allah to the Prophet was on acquisition of knowledge. "Read in the name of the Lord who hath created". And therefore traditions have been recalled by the Sahabees and Khalifas when they conveyed to the Ummat-e-Muhammadi that "The ink of a scholar is holier than the blood of the martyr". Further the Holy Book of Islam ordains, one and all to even go to China to seek knowledge.

Our Prophet was not only a religious Messenger, but also a great teacher and therefore on one occasion he said, "I have been commissioned as a teacher."

The Qur'an was not revealed in a day to the Prophet. As soon as a verse was revealed, the implementation part of it was enforced by the Prophet himself

and his constant Sahabees (companions).

Our Prophet was a model of human values. And he set some bright examples and ideals which surpassed temporal life, its efficacy lay on the resultant acceptance of Islam as a complete code of life.

Our Prophet lived a simple, plain life and resisted all temptations by elements hostile to his vast popularity and mandate that he received from his followers and adherents.

The life of the Prophet, if thoroughly and threadbare analysed, will take us to the conclusion that his life was and still "an eternal fountain of inspirations and ideals" for all and sundry. Our Holy Scripture has rightly reminded, "Verily in the Messenger of Allah ye have a good example."

Prophet Muhammad was the Spiritual and Temporal Head of the new State of Medina and after assuming office he wrote letters of admonition and goodwill to different rulers abroad and most of whom responded with gratitude excepting a few deviated ones who did not behave well with the emissaries. But this did not disturb the magnanimous character of our

Universal Benefactor (Prophet Muhammad SW). Our Prophet was a shock absorber of extraordinary magnitude — unparalleled and incomparable till date and definitely it will be so till eternity. We as followers of the Prophet, which we at times boastfully claim, never follow his ideals, precepts and teachings, which should enlighten and enliven every human soul and serve as a beacon light in the conduct of global relations and issues of varied nature.

The Prophet released the bonded and enslaved labourers and as the greatest champion of human rights purified temporal life and elevated mankind to this present position.

This is very much explicit in the immortal words of the Prophet himself: "I am sent to bring in perfection to (human) character and conduct." And this is what Islamic ideology implies, which among other things, the noble concepts of the universal brotherhood and dignity of man were his notable contributions to Allah's creation.

The sermon the Prophet pronounced in his farewell pilgrimage at Makkah is a masterpiece — a thoughtful docu-

ment of democracy, equity and social justice — which in many Islamic countries remains to be implemented.

He exhorted the people to show due honour to women, be kind to slaves and treat them on equal footing. What a wonderful personality of universal image when he told his weeping and sobbing followers after return from Makkah in the mosque from the pulpit. In a few words of admonition he told them, "Why do you weep at my death approaching fast and asked them whether they knew that any one born is not destined to die? He asked all those present to remember for all times to come: Live in peace, live in unity and compassion, show love, honour and respect to all and do not abandon your brothers in dangerous moments. It is prayer alone which makes a man fortunate in life — prayer and service to Allah.

The Holy Prophet departed from our midst in between 9th and 12th Rabiul-Awal of the lunar calendar corresponding to 20th April 57 AD.

In the backdrop of the devastating global environment and particularly when the sword of Damocles is hanging over many countries with threats of annihilation and total extinction by thermo-nuclear devices and intercontinental ballistic missiles, the universal and internationally recognised message of the Great Prophet of Peace can easily be a source of inspiration, a blessing to make this planet an abode of universal peace, amity and cohesion.

## No Easing of Nigeria's Political Woes

by ASM Nurunnabi

DARK clouds of uncertainty still beset the future of Nigeria. After four years in power, Gen. Sani Abacha, 54, the country's brutish dictator, died reportedly on June 8. For millions of Nigerians, it was as if heavens had finally heeded their misery. The streets, outdoor markets and college campuses of Lagos came alive with expressions of joy.

The next day, Nigeria's Provisional Ruling Council, made up of 29 top military officers, swore in a new head of state, Maj Gen. Abdulsalam Abubakar, 56. Abubakar's chief of the defense staff, Abubakar urged political exiles to return home and called for national unity. He also pledged that the military, which has ruled Africa's most populous nation for 28 of the 38 years since independence from Britain, would turn over power to civilians through elections.

Abacha had also promised such a transition but rigged the process so he'd be sole candidate. Many Nigerians despaired of real political change from a military clique perpetually making promise of a "transition to democracy."

After Moshood Abiola won the free and fair election in 1993, Gen. Abacha abrogated the election result, jailed Abiola and nearly 60 other leaders. He also sent into exile and imprisoned political leaders, besides cultural and labour figures as well. Seizing power in a bloodless coup, he did not hesitate to shed blood. Assassinations and executions were ordered whatever he believed was a threat to his regime. What earned him great infamy was the execution of playwright activist Ken Saro Wiwa along with eight other Ogoni activists despite appeals

for clemency from the world. There were other aspects of Nigeria's woes. Sitting atop Nigeria's vast oil wealth, its chief export, Abacha's inept and corrupt rule pushed the poverty level of the country from 41 per cent in 1992 to about 80 per cent at present.

According to political analysts, the reprehensible Abacha has unknowingly bequeathed his successor a brilliant opportunity to free Nigeria from military rule. First, his very unpopularity makes it difficult for another soldier to take power and stay there. Second, General Abacha damaged and divided centres of power that were previously untouchable. He did not, like former military rulers, juggle political factions but simply bought or crushed anyone who posed a threat. So the once-sacred cow of Nigerian politics now becomes vulnerable.

Third, he turned Nigeria into an international outlaw, at least in American and European eyes. Soldiers in Nigeria became the art of stealing-chopping as it was called. According to observers, General Abubakar now has a golden chance to exploit the good will that the West is ready to give to a country that it sees not just as big oil producer, but as an international power in an unstable region.

It is, however, generally felt that Nigeria would not be easy to democratise some of the exiled leaders of the "democratic" opposition were only out because General Abacha turned them down for jobs. It may be hard, but necessary, for the handful of Nigerians who have really suffered for their democratic

principles to sit down with such people. Over 90 per cent of eligible voters boycotted this year's election in a show of unity not seen since independence days among the 250 tribes that are often at loggerheads with one another and who make up the 105 million Nigerian nation.

The visit by the Pope earlier had kindled a hope Abacha might keep his promise to hand over power to a civilian administration through free and fair elections as Abacha repeated his previous promises during the papal visit in a loud voice. But it soon became clear Abacha had little interest in helping to build the democratic process in a country which has seen one military coup after another since the collapse of the civilian government following the Biafran civil war in 1967.

Abacha's death has thrust Nigeria deeper into political uncertainty. World powers and Nigerian opposition leaders have urged the ruling clique to ensure democracy is given a chance in the former British colony. The US State Department had been critical of Abacha's arrangements for the election earlier fixed for August and now wanted to see a genuine transition to civilian rule. A White House spokesman said: "Our hope, among others, would be that an accountable civilian government that is able to lead the Nigerian people will emerge from what has been a very horrific episode in which fundamental rights have been suspended." The European Union called for an accountable civilian government that will respect

human rights.

Opposition groups in ethnically divided Nigeria's Yoruba's south-west had said they wanted detained local millionaire Moshood Abiola, the presumed winner of the 1993 elections, made president of a national unity government. But despite opposition warnings that they would not accept another military ruler, few political analysts had expected Abiola to be appointed.

Through the long period of military misrule, Nigerian institutions have been discredited and in a state of collapse. Restoring them — and faith in government itself — would have to precede an election. Only a government that has a modicum of respect from its people can hold an election whose results would be accepted.

It was earlier decided that election would be held on August 1st. In this context, the deadline for handover to civilian rule has been next October. General Abubakar will have to move fast to meet the deadline.

In the opinion of political analysts, if a transitional government could be set up with Abiola running the country, General Abubakar's task would be to act as its guarantor and try to prise military fingers from the tills and levers of power. If this were undertaken honestly, and Nigerians were able to see some improvement to their lives, this disillusioned country might be ready to take government — and an election — seriously. The fond hope is that with Abacha's demise, Nigerians should be in a position to build up a democratic system of governance that can perpetuate itself.

## Emotion and Pique Guide Clinton's South Asia Policy

by Harold A. Gould

THE catch-phrase of U.S. President Bill Clinton's China journey can well be termed as "principled pragmatism". To many critics this sounds like trying to mix oil and water.

But be that as it may, the rationale for visiting stemmed from the conviction that somehow a way must be found to sustain the lucrative economic low affair between China and corporate America while not seeming to endorse China's contempt for human rights and their cynical willingness to provide under-the-table technological support to Third World states in search of nuclear muscle.

Another term that has been used for this policy is "constructive engagement." The reasoning goes that, yes, the Chinese are not saints. Yet they have time and again violated strictures laid down by international agreements and Congressional fiat pertaining to transfers of nuclear and missile technology. Yes, these deeds have promoted proliferation and technically made China eligible for American sanctions. Yes, they shot down hundreds of their own students in Tiananmen Square for demanding political reforms that are taken for granted in the West and in India.

But, say the proponents of constructive engagement, if we deny them Most Favored Nation (MFN) status, if we impose the sanctions mandated by American law; if President Clinton would have canceled his state visit, or, if he went

there, refused to be feted in Tiananmen Square, the result will simply be to "isolate" the Chinese, isolating them will prove to be counter-productive. It will severely damage their self-esteem. It will drive them toward greater rather than less economic and political openness — toward more arms and technology deals, more xenophobic adventurism, more domestic political repression.

Therefore, Clinton and his advisers contend, preserving U.S. national security and building a stable international order can best be advanced by assuring continued economic progress in China and maintaining a political atmosphere in which mature dialogue can occur on "issues relating to weapons of mass destruction" and "the cause of democracy and human rights in China."

Let us assume for the moment that such "principled pragmatism" actually does have some merit; that it is indeed better to entice the ageing Bolsheviks, and their carefully cultivated proteges, who run the country gradually out of their autocratic shell and toward liberalizing Chinese society. Will not punitive measures, after all, merely drive them to retaliatory extremes if they feel that their backs are being pushed against the Great Wall?

The question we must ask, however, is why is it that since for the goose is not also sauce for the gander? In other words, if "principled pragmatism" is "constructive engagement" is

the entire world?

Is it wise to inflict sanctions and political ostracism on two countries in such precarious straits as India and Pakistan if it is claimed that punishing China for its far less immediately threatening misdeeds will have a destabilising impact on the international order?

Why the difference between the two cases if principled pragmatism and constructive engagement are supposed to represent a coherent policy initiative? The answer, of course, is that in the case of South Asia one of the cardinal principles of mature diplomacy has been forsaken. Emotion and pique have been allowed to get in the way of principled pragmatism and constructive engagement which is supposed to be the Clinton administration's defining strategy for keeping temperamental states in the fold.

India's and Pakistan's obduracy in refusing to sign the CTBT/NPT protocols in their present form and then going nuclear despite American entreaties and threats have generated so much puritanical rage in the White House, on Capitol Hill, and among the non-proliferation theologians inhabiting the Washington think tanks, that the blatant inconsistency in their policy positions on China and South Asia respectively are simply either ignored or not even perceived.

— India Abroad News Service  
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