I was going to the Mathematics Department. In haste I suddenly struck against a girl who was coming from physics Department. At this she flew into a rage and cried, "Are you blind ?"

A QUARREL

C. P. IBRAHIM

I replied very politely, "Miss, excuse me ! I did not collide against you intentionally. and, I am not at fault for all this. It is rather you who are at fault. You ought to have come parallel for parallel lines never intersect each other. But you came diagondlly bisecting me".

At this she replied with anger, "No, it was you, you immodest tail of a Mathematics, who allowed your centre of gravity line fall beyond your legs and purposely struck against me". I again said, "Excuse me Miss..." The quarrel would not have taken such a serious turn it both of us had known so many formulae of solving typical problems.

She further grew red with rage and shouted, "I shall knock you down and change your position by applying some external foree in the from of my heel and then ask you what you want to say now. I tried my best to ramain calm, but I could not bear her stream of steaming hot words and said, "you convex polygon with sides produced out of order, I shall project you on a conic from the conic on a circle and from a circle on a line to infinity".

At this a large crowd of students gathered there. Then I called a boy of M. Sc. physics (previous) physics to settle the dispute. He said, "Neither of you are to be blamed for it for you could not go in parallel lines". We both cried, how it is possible ? To this he gave the reply, "you both have opposite poles and according to the magnetic statement that opposite poles attract each other, you cannot go in parallel lines"

Before the spectators got more of applied science and misapplied knowledge, we effected a kinetic transferrence of ourselves—we just left.

ART OF SUCCESS

Compiled by : ATIK AHMED FAROQI

Be courteous to everyone
A pleasant smile accomplishes wonders.
Acknowledge all introductions cordially
Extend a hearty handshake, never a flabby one.

Memorise the names of everyone you meet,
Look people in the eye while conversing,
Talk with calm assurance, do not raise your voice.
Shun idle gossip, never meddle in the personal affairs of others.

Be a good listner ; respect others viewpoints.
Avoid arguments ; keep cool, even when provoked
When you are in the wrong, admit it promptly, frankly.

Co-operate readily, cheerfully,
Don't be a boastes, praise others generously, critcize tactfully.
Show that you appreciate all favours, big or little.
Say 'thank you' expressively, not just politely.

Be sympathetic but neves seek sympathy
Always be punctual, keep no one waiting.
Make your word respected by keeping all promises ;
Be fair and square, loyal and sincere.

Take pride in your work and appearance,
Do your best, today and every day,
Radiate Friend liness, Enthiusasm, Good will.

P. K. Koyakutty

Having fulfilled his prophetic mission, Muhammad (peace Be On Him) gave his farewell sermon. He spoke sitting on his camel, and delivered one of the most memorable speeches in history.....

Here are—

Excerpts from Prophet Muhammad's Fare well Address

'... O men, listen well, for I do not know if I should meet you thus again. O people ! your lives and your property shall be inviolate until you meet your Lord. The safety of your lives and of your property shall be as inviolate as this holy day and holy month. Remember that you will indeed meet your Lord, and you will be held answerable for your deeds ... Neither shall son be responsible for father's crime nor father for son's ...

Any one of you that keeps another's trust shall return the trust to the owner. All interest is waived, but you may keep your capital. Wrong not, that you would not be wronged .....

All blood-revenges of pre-Islamic days are hereby remitted.....

O men ! fear God concerning women you have indeed taken them on the security of God, and have their persons lawful into you by words of Allah! You have certain rights over your women, and they have certain rights over you.

Reason well, O people, and ponder these my words. I leave you with the Book of God and the Sunnah of His Prophet. If fou follow them, you will hever go astrong....

And your servants ! Feed them with such food as you eat yourselves and clothe them with the kind of clothes you wear yourselves. If they commit a fault which you are not inclined to forgive, then part with them ; for they are the servants of God and are not to be chastised...

Reason well, O people, and ponder these my words. I leave you with the Book of God and the Sunnah of His prophet. If you follow them, you will never go astrong...

Let every one present here convey my message to every one who is absent. For the absent could well heed better perhaps than the present.

O people ! your Lord is One, and your father is one, you belong to the one family of Adam, and Adam was from clay...

No Arab is superior to non-Arab, nor otherwise; the white has no superiority over the black, nor the black over the white—except in piety. Indeed, the noblest of you is the one that fears God most...'

HALLEY–A BOON TO MANKIND

PROF. M. GOPINATH

Halley's comet came at last, seventy six years after its last visit in 1910. For all observatories large or small the most celebrated event of this decade is certainly the appointment with Halley's comet. Years ahead of its rendezvous with the sun, astronomers had started locating it in space. During its present sunward approach, its first photograph was taken in October 1982 through the 200 inch telescope of Mount Palomar. On 15th September 1985, Belinda Wilkies of the Smithsonian Astrophysical observatory in Arizona, confirmed the comet's approach towards the sun. It was then 320 million kilometres away from the earth. Unprecedented had been the enthusiasm shown by the scientists stationed in obesrvatories and by an estimated 1000 million amateurs spread all over the world to observe and study Halley, the most punctual visitor from space.

Halley's Discovery

It is believed that nearly one lakh comets are roaming about in the vast solar system. Although nearly 800 of them have been spotted and identified only about one-fourth of them are found to be periodic. Their periods vary roughly from three years to two hundred years. It is absolutely impossible to see all the comets with the naked eye. Though as many as a dozen of comets frequent our skies each monthy very few of them could be seen and identified even through a telescope. Sir Edmund Halley the famous British astronomer and sclose associate of Sir Isaac Newton was highly interested in the study of comets. After comparing the paths of comets which appeared in 1436, 1531, 1607, and 1682 he observed that all those comets must be the same. He predicted that the same comet will reappear after seventysix years. Though Halley did not live long enough to verify his theory, appearance of the bright comet in 1758 proved that his predictions were true. As a mark of respect to the great astronomer the comet was named 'Halley'.

Redcarpet Welcome to Halley

Halley's comet has been observed for the last twenty two centuries or more. The Chinese were the first record its appearance in 240 B. C. Historical records of its arrival in 87 B. C. are also available. A great deal of excitement prevailed whenever a comet was seen in the distant sky. The appearance of a comet was mistaken as a prelude to an impending calamity. Shakespeare himself mentions some superstitious beliefs that prevailed on sighting a comet. In his play "julius Caesar", Calpurnia says that comets are not seen when beggars die but the Heavens themselves blaze forth the death of princess. The emperor who went out defying the queen's warnning was mercilessly stabbed to death! Much seems to have been written on the coincidence of the fall of Jerusalem in 70 A.D with the appearance of Halley a few years earlier. In 1066 A D, along with the sighting of this comet, Harold, King of England was crushed in war by the Norman invader, william the Conqueror. Down in 1456, the Turks were beaten at the battle of Belgrade and many attributed the disaster to the appearance of the comet. Even when Halley almost kissed our earth in 1910, millions were reported to have spent restless days. The wave of superstition got a fresh momentum with the Frist World War that followed in 1914. But gone are the days when comets were viewed as objects bringing disaster to the world. The young and the old have come out this time to give a red carpet welcome to Halley, the most spectacular comet of the solar system.

Structure Of Comets

The word 'comet' in Greek meant a long-haired star. In Latin, coma means hair. Comet in olden days was thus interpreted as a star embedded in a mildly luminous fog from which started a fairly long streaming trail like feminine hair steadying itself in breeze.

The principal part of a comet is the 'Coma' which resembles a snowball containing a mixture of ammonia, methane and various types of metallic dusts and gases. The coma of Halley's comet is about 5km broad. When the comet moving in an elliptical orbit of high eccentricity approaches the sun, the solar heat warms up the gas. The ices in the coma sublimate and get converted to luminious gas clouds. The colour is generally grey but comets with blue, red or

yellow gas clouds have also been seen. Inside the coma there is a bright region called nucleus. It is an apparent phenomenon which presumably is caused by changing concentration of small particles within the coma. In spite of this concentration, bright stars stationed far away in space could still be seen though it. All comets have conspicuous envelopes or shells which are concentric illuminated sheets.

The most interesting part of a comet is the tail that accompanies it. The tail generally has two sections. One is the ion tail consisting of gases and the other is the slightly bent but broader dust tail. When the comet comes near the sun the ultraviolet ray from the sun breaks up the gas molecules and the ionisation results in the formation of plasma around the coma. The radio-active solar wind drives the gas and dust from the coma, outward in relation to the sun. As the comet moves towards the perihelion the tail graws larger but the size gets reduced as it recedes from the closest point to the sun. During the last visit in 1910, Halley's tail had grown upto 80 million kilometres. Some comets develop a large number of tails as they reach perihelion. Borelly's comet observed in 1903 was found to have developed as many as nine tails.

Halley Watch Programme

Study of comets has become an interesting pastime. Aristotle believed that comet was part of earth's atmosphere. By continuous watching of the bright comet of 1577, Tycho Brahe showed that Aristotle was wrong. He asserted that comets travelled through interplanetary trajectories. Many comets came only once. Some got disintegrated while reaching the perihelion.

Why should we pursue our study of comets? They are our only hope if we are ever to know more about the origin of the solar system. Owiug to continuous over-exposure to sun's radiation the planets are unable to throw much light in this direction. The structural patterns and characteristics of the solar system appear to be will preserved in the comet as they hybernate in the deep cold faraway from the solar influence. Scientists strongly believe that the part history of the planetary system could best be studied by close observation of passing comets.

Halley - a Boon

Now that a shocking situation has arisen as the planet earth is getting depleted of costly metals, Scientists have started posing a new question—Could comets ever come to over rescue? If the Halley Watch Programme lasting nearly seven months yields favourable clues, thousands of space vehicles could easily be set in position to retrieve the dust emitted by Halley during its future visits. The raw metallic powder transported back to earth in bulk could be processed and the a rare metals obtained thus be supplied to the hard pressed human race that might then be struggling for life. Halley, scientists believe, will be a boon to mankind!

Kerala Muslims And Modern Science Education

Some thoughts on the role of Kerala Muslims in the field of modern science education

Prof. U. Mohammed,

(Extracts from a paper presented at a conference at Aligarh Muslim University)

Kerala has an area of 38,863 Sq.Km. representing 1.18% of the total area of India, and a population of 25,453,680 representing 3.71% of the total population of the country.[1] The State has a wide net-work of educational institutions comprising 6817 L. P. Schools 2763 U. P. Schools, 2154 High Schools and 168 Arts & Science Colleges, besides 19 Training Colleges, 6 Engineering Colleges, 5 Medical Colleges, 4 Ayurveda Colleges and 4 Law Colleges, affiliated to one or the other of the 5 Universities of the State. According to the figures published by the Nettur Commission(1970) Muslims who today form very nearly 20% of the State's population, have a student strength of 8.29% at the S S L C level, and 6.69% at the Arts & Science College level. Even with the advantages of reservation, their representation at Engineering Colleges is 9.26%, at Medical Colleges 11.46% at Dental Colleges 3.23%, at Veterinary Colleges 6.52%, at Ayurveda Colleges 5.77%, at Agricultural Colleges 11 54% and at Law Colleges 7.9%. In the field of employment the Muslim representation is 6.3%, in Gazetted posts, 9.09% in non-gazetted posts, 8 52% in the Last-grade posts[2]. Of the total Arts & Science Colleges, Muslim Colleges form only 8.6%.

One cannot look at Science education in isolation, as it is closely linked with modern secular education. Muslim contribution in the past to the world of knowledge and scientific research is too well-known to need repetition. Kerala had made its own contribution to this tradition. The subjects studied by the Moplahs in early times included Quran, Prophetic Traditionss Jurisprudence, Arabic Language, Geometry, Astronomy, Arithmetic Logic, Philosophy, Medicine and History. All these were part of their Religious Education, which was imparted in the mosques only... in course of time, however, the curriculum shrank and became limited to Arabic language, Quran, Hadith and Jurisprudence.

The withdrawal from the scene of general education, and the limiting of curriculum to a few subjects alienated the Kerala Muslims from the stream of Science education for a very long time. This situation began to change only with the starting of Farook College and the awakening that followed.

The backwardness of Kerala Muslims in the field of Science education still continues as shown by the figures above. Among the factors that have contributed to this situation are (i) the general attitude of indifference of Muslim students to science subjects because of historical reasons; (ii) the feeling that still exists in some quarters and which is encouraged by the attitude of some fanatical science enthusiasts that science and Faith in God and religion cannot go well together; (iii) the fact that Muslim Organizations that clamour for more educational institutions do not do anything much to create a proper climate in the community to welcome science education; (iv) the feeling existing in some quarters that science education means only formal instruction imparted through identified scientific and research institutions often with the help of laboratory equipments; and (v) the univer-

1. Manorama Year Book 1985 (p 640)
2. As quoted by Prof. C.A Abdussalam in Jama'at Conference Special Number 1983 (p 154)

sity policy of allowing private appearance in examinations only in arts subjects and not in science subjects, thus creating an imbalance between science and arts graduates.

The question is : given this situation what is the best that can be done to improve matters ? The points outlined below would however merit the earnest attention of social reformers and policy makers in the field.

As a first step, it is important to create the proper climate among Muslim masses to receive Science education. Journals and newspapers under Muslim managements should have regular columns and Science features to bring proper awareness to the people in this regard. The planned and systematic work now being done by Kerala Shastra Parishat can be studied by the policy-makers in this field, and lessons drawn from their experience.

Kerala can be rightly proud of a wide network of Muslim educational institutions outside the formasystem of Schools, Colleges and Universities. To this category belong the several thousands of Madrasas and a good number of Arabic Colleges, run by organisations like Kerala Nadvathul Mujahideen, Samastha Kerala Jam-iyyathul Ulama and Kerala Jamat-e-Islami. The entire science teaching programme in the State can be revolutionised if only these organisations modify their curricula so as to include suitably selected areas of science appropriate to different levels and categories of students. With the initiative taken by a suitable body preferably outside the State, (like the Hamdard Educational Trust or the Centre for the Advancement of Science, Aligarh Muslim University), the leadership of these organisations should be gently persuaded to bring about the necessary reforms in this direction.

As for the role of regular educational institutions, it has been rightly pointed out that 'the primary purpose of education is that of fostering interest... One of the first objectives with children entering modern streams must be to capture their interest and convince them that science is both valuable to them and that it is something at which they can succeed.' This would need devising suitable literature suited to the age and insterest of the pupils at different levels by really talented and qualified men. The good work being done in Kerala today under the guidance of Prof. V. Muhamed Saheb, Retd. Principal, Farook College and T. P. Kuttiammu Saheb, Retd. Chief Engineer, Govt. of Kerala and a few others who are publishing a Science Journal for the young by name 'Sastra Vicharam' in Malayalam deserves emulation in other Indian languages also. To popularise the journal at the School and College levels, and to spread the message behind, a forum called 'Sastra Vichara Vedi' has also been set up. Such a planned and systematic network can go a long way in popularising science education and scientific outlook.

The absence of an agency at the State level to collect and coordinate statistical data relating to Muslim students has been keenly felt for a long time now. No single individual or institution can do this work alone. The example set by the Hamdard Education Trust should serve as a model. Indeed the Muslim Education Society, The Muslim Service Society, and the Mappila Studies-cum-Research Centre at Farook College are fully seized of this position and are collecting relevant materials concerning the history, culture and traditions of the Mappila Muslims of Kerala. They must also press for a permanent Minorities Commission to be set up by the State Government to compile relevant data about minority communities in the State.

Knowledgeable people often warn us that we should not be 'mesmerised by statistics or the size of our scientific manpower'. They point out that all is not well with scientific research and technology in India,that Indian scientists do not take clear stands on national developmental issues, that research is not free from vested interests and that it is often far removed from the real needs of the Indian people. A recent assessment rightly underlines this point :

"The global supermarket of science and technology offers a strange mixture of dangerous or outmoded options as well as safe and modern ones. We should clearly know what to pick and what to leave. we must know what we want and we must remember that delayed westernisation is not necessarily modernisation". [4]

Institutions of higher learning and research should identify the areas where scientific research is specially

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3. Laybourn and Banly : Teaching Science to the Ordinary Pupil (p. 7)

4. 'When will the Bubble' ? - *Express Magazine* 29.12.85 (Article by Jayata Bandyopadhyay and Vandana Shiva).

relevant in backward areas and among backward communities. As pointed out in a recent study:

"The lower classes, castes and regions have to share the fruits of development and for that it is necessary to have programmes and projects specially suited to them and formulated by their initiative and administered by them. This logically makes the case for decentralisation...Economic and political power must percolate and integrate the grassroots. Popular programmes of economic change must be tailormade for regions and marginal groups at the local leval with a great deal of imagination". [5]

It is true that science has radically transformed man's material environment. No one will deny the fact that science education and research are very crucial to the entire developmental process of the country. Being a 'basic fact of life', no community or section of people can afford to ignore it. In the words of Pandit Jawaharlal Nehru :

It is an inherent obligation of a great country like India with its traditions of scholarship and original thinking and its great cultural heritage, to participate fully in the march of Science which is probably mankind's greatest enterprise today. [6]

We are concerned about the future. A patient approach and well thought-out plan must accompany any effort aimed at social reform. In the process of helping our fellowmen to help themselves, we shall learn to look at science neither as a demi-god nor as a devil but as a powerful tool for moderization and all-round progress of community as a whole.

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5. Dr. G. N. Seetharam : Decentralisation and Social Change, the Indian Model : (*Yojana*-Vol. 29 No. 23)

6. Report of the Education Commission 1964-66 (p. 421)

LET US REFLECT

Zahira M· Kunhimoosa

Every question should seek answers. Any utterance, any thought, is wasted when there is no purpose behind it. Every single breth of air, every leaf that falls has a magnificent reason behind it. We have ceased to wonder, we howl and shout and shake our fists just for the sake of seeing them shake, just to hear our voice - for want of nothing to do ? No, to continue doing things that won'tshake our memory with awareness,that won't disturb us with glimpses we do not want to See, Knowledge that will maker us aware of the over whelming presence which we'd rather ignore - for we have humanitarian works to attend tor. Some of us have shut out a part in us, which seek the best, the greatest, for fear of having a Power other than 'equals' and limit the limitless within the limits of a mind that is meant for searching, seaking reasons, causes and reasons and call ourselves humanitarian. We are being cruel to ourselves holding ourselves trapped in the confines of pieces of information that get disproved everyday. For all our 'dedication' we end up making a mess of it all · we act all - knowing. Our questions mock, but do not seek.

Science is not an answer to our questions or the reason of our solutions It is a way to seek answers. All religions of course taken the path of science, but there in an essential difference in that, in religion one is anaware of the goal, the destination· Awareness does not mean the end of a search - it is not the end but the beginning, if is not darkness but light. It is when we stop groping in darkness and start asking meaningful questions that every one of over goals will have a great reason, not any reason

We take for gods images of ourselves, our own passions and impulses and end up rejecting them. In this ever changing world only the changeless and eternal can be worshipped or even admired, but we end up deseceating human mind and debasing ourselves.

If we call ourselves humanitarian, men with greatest love for lives of our fellow beings, haven't we reason enough to worship and pursue 'The goodness that remains', that which we pereeive in the inner recesses of our minds, that which exhort to the constructive side of men?

On the contrary we imagine there is as essential difference between the good and the bad, the ephemeral and the eternal (those are not abstract qualities). If this weren't we wouldn't hope or love life as we do now.

In loving life men do not really love the temporal luxuries they rush after, or grab at. That is only because they 'think' those are that which sustain life. A convention of 'thought' that we do not seem to get rid of for we blindly love life and not ourselves or even the things in it. We have no timel to decide the value of objects, thoughts and actions around us and therefore end up rejecting reasons for survoival. Life has ended up being a word with just a physical denotation. In days of yore men worshipped the Sun, the symbol of permanence for them. Now even if we ignore the divine message, our innate knowledge tells us no. The idea, that our minds recognize in the cycles of times, the recurring seasons, the pattern of life and death the stars that fall, the new ones that are discovered, our knowledge of action and reaction must drive us to seek the Ultimate, the Infinite action that rule the laws.

ON EDUCATION

E· P· Ubaidullah, Wandoor

Education is an aetivity vitally concerned with the life and future of a nation. Naturally people of all walks of life, of all shades of opinion, whether rich or poor, are all concerned with the development of education.

Real education is achieved only when it comprises social-cultural and Moral values, because education is intended to brin, about changes not only in man but in society; it but it is, at the same time, an important stabilising force. This complex-interplay of various forces makes education the most powerful and dynamic Intrument for social development. Our education should influence our character and behaviour.

We should learn to respect people of every caste, colour, language and religion. Education should contribute to national development.

But it is sad to say that today's educational system disintigrates our nation instead of strengthening it, for we students kill each other, sell each other, murder our conscience, cheat, adulterate, commit knowingly and deliberately every conceivable sin.

How can this kind of modern education enable a pupil or student to develop a sense of proportion and appreciate life's true values ?

It is not science and technology, walking on the moon or dancing on the stars, that are going to save us from this disaster ; it is moral training and self–discipline.

We can define a student as one who devotes his time in the pursuit of knowledge by engaging in fruitful studies. knowledge is power, said francis Bacon. To achieve the basic goals of students, they shold be encouraged to be active, bold and dynamic. Just like others a student should also know his responsibilities and duties to himself, his home, community and country. Students should not take law and order into their own hands to dictate what shall be the syllabus, text books and examination or assessment system. If a nation is to progress and if an individual is to succeed as a leader, we must have discipline and character at all levels. Discipline is not something special or exclusive for the military alone. It is necessary for all citizens no matter what their occupation. We students should find extra-crricular activities a part of education. Extra-curricular activities help us develop physieal and mental qualities.

Education, the force against darkness should be utilised to preserve our great tradltions,culture and values. Education should never make us mere job seekers and fortune hunters. Nor does it teach us that the end invariably justifies the means, however contemptible, callus, despicable, degrading, harmful or horrible, they might be ; The future will be ours to build, shape and enjoy as we will. But if we fall a prey to the temptations dansed before us, we will lose the present as well as the future. The youth should not there fore wither away their energies but preserve and augment their strength and vitality so that they can conquer, make the future their own and enjoy it. Students have the best opportunity to gather knowledge and accuire ideas when they are young, energetic and eager. Students must read today, learn now, rule tomorrow and enjoy the future.

RELIGION IN MODERN TIMES

Prof. P. P. Shahul Hameed

Materialists of the present day argue that with the advance of science religion has lost its relevance. Nothing could be farther from the truth. It is well-known that if the advancement of science has soved soms problems of man, it has also ptoduced other of greater magniture. At no time in history is the existance of life on earth so terribly threalened as now. Sicnce and technology have progaessed to such an extent that the extermination of all life on earth is technically possible with the space of a couple of seconds. The air we brathe and the water we drink are polluted, As the Holy Qurar says : "Mischief has appeared on land and sea, because of what the hand of men have earned..."

Placed against this back ground, man are in need of a life saving philosophy more than over; a philosophy that is viable. and will bring in good dividends for its practitioners. Islam offers such a philosophy and men can rejeet it only at their own peril.

The people of the West in several are opposed to religion, because religion imposes a lot of control and restrait. Little do they understand that unless we exercise some sorl. of control on our natural instmets and tenderous, we wan't be differant from Animels. Both capitalism and communisn propagate he world view that is ultimetly ditrimatal to the interests of mankind. Materialism, whether dialectit or otherwise does not recogniz: the existence of a "free will" for men. It is said that we are at the mercy of a set of chemical reactions that take place in the brain and other parts of the body. It we take this orgument to its logical conclusion it means that we cannot be held responsible for any of our actions.

It is quite obvious that such a view will not in any wap be helpful maintaning an atmosphere of peace and security for all. It is a sort of unchecked liberalism which prompts many to hold such views. But if only they reflect a while it wont take much time for them to uuderstand that their liberalism will ultimately lead to the loss their own freedom.

What we require is a balanced world view, and a code of life that will take as along the *via media*. We should be worldly and spiritual at the same time: worldly to the extent which will help us to use our knowledge for our well being on earth, spiritual enough to seek us ultimate goal beyond this material world.

Unlike other religions, Islam recognizes the importance of the wordly aspect of men. A Muslim is enjoined to pray : Our Lord! give us what is good in this world and what is good in the here after... As it is clear from the last part of the *Surathul Juma* in the Holy Quran a Muslim is asked to bland nationa like with his spiritual one. Islam recognizes no separation between matters temparal and matters spiritual. It does not turn its back on scientific research or development. On the contrary, it encourages man, though its Holy Book to observe and study the phenomena of nature because they are the signs of the ultimate Reality. The Quran tells man that the mirege he perceives is created for him and therefore he can use it to his own benefit. God has given intelligence and freedom to make good use of the forces of nature. The only thing he should remember is that should never try to exceed the limits. Instead of approaching nature as Gods blessing, when man begins to exploit it as he is at the momant doing there will certainly be the invitable evil consequences. Our preseant age brings out more and more evidences to bear testionany to the wisdom of this Islamic standpoint. So it becomes all the more evident that what modern man requires is a balanced world view and a guidance for him. This is what Islam offers. The Quran says about itself :

"This is the Book; and in it is guidance sure and doubtless to those who want to lead a pious and good life".

(2 : 2)

THE LEGENDARY 'CURSE OF THE PHARAOHS'

P. M. A. Raoof

Egypt had a great civilization from 4th millionium B. C. Since about 4000 years before the birth of Ghrist Egypt had produced and developed under various civilizations at different times.

The pyramids tell the tale of woe of the slaves whose sweat red blood were poured there for the construction of the gigantic pyramids and many other mammoth buildings of ancient Egypt. All the ancient civilizations are teemed with the sad saga of slaves. The pharaohs were the powerful rulers in Egypt. One of them was Tutenkhamen, the pharaoh who died at the young age of 19.

The city of Amarna was built with citadels in the 14th century B. C. by the Pharaoh Amenophis IV who later changed him Name to Akhenation. His wife was Nefertiti and he had Six daughters. After his death in 1347 B. C. his third Son-in law Tutankhamen became the Pharaoh while very young.

The young pharaoh became a puppet in the hands of the priests. Actually the young pharaoh Tutenkhamen was neither a great pharaoh nor was his contribution to the Egyptian legacy great. But his name is etched in history.

The discovery of fabulous treasure in the tomb of the boy king. Tutenkhamen in 1922 was a milestone in the annals of excavation and history - a discovery made by Howard carter and Lord Carmarvow. Howard Carter, a historian, had heard about the young pharaoh and his mummy containing immense treassure. For the purpose of unearthing them, all expenses were met by Lord covrmasvan. Carter tried all means to trace the tomb but he failed. one day one of his foremen, Ali, came and informed him about certain steps lying hidden under the soil. Within two days they cleared a steep staircase that led down to a sealed door. It was Carter's moment of truth. He chipped at the door until there was a hole big enough for him to push. a candle in and take a book. He wrote later:—

"At first, I could see nothing the hot air from the chamber causing the flame to flicker. But as my eyes grew accastommed is the light, details of the room emerged slowly from the mist. Strange animals, statue and gold - every where the glint of gold".

The burial place consisted of four rooms, containing caskets, vases, a gold throne in laid with precious stone, genus, furnitures, clothings and weapons reported that in the beerial chamber it-self, flacked by to black statues, were four gold shrines, one inside the other and a sarcophagus containing a nest of three coffins. The mummified body of Tutenkhamen, wrapped in jewel- studded shroud, his face covered by a gold mask, across his neck and breast a garland of cornflowers lilies and lotuses. After 3300 years in the impenetrable blackness of the sepuleture, they still had a tinge of colour!

When Howard Carter and lord Carnarvon openep the tomb of Tutenkhamen, they set off a chain of tragedies several of those connected with the discovery died violent or unusul deaths. A few months after it a mosquito bit Lord Cornarvon on the left cheek The bite became infected by blood poisoning. He caught pneumonia. As he died in Cairo Hotel at 1.55 a. m. the city lights went out. At the same times baek home in Hampshire, his dog howled and died. strangest of all, doctors who later examined Tutenkhamens mummy noted a scale - like depressions on a spot on the left cheek exactly corresponding to the site on carnarvons cheek where the mosquito had bitten!

Ali Formy Bey, an Egyption prince, whose family claimed descent from pharaohs, was murdered in a London hotel and his brother committed suicide.

The Hon ; Richerd Betheali, who helped carter to Catalogue the treassures, was thought to have comirted suicide at the age of 49. A few months later his father hurled himself to death from his London flat. A peculiar vase from the pharaohs tomb was in his bedroom.

In the years after the discovery of the tomb in1922 more than a dozen of people who had been concerned with it in one way or other met with unnatural deaths.

In 1969 Tutenkhamens treasure were sent to paris for an exhibition by the Egyption government. Mohamed Ibrahim who was in charge was knocked down by a car. He died two days later.

But belying all talks of 'curse', one man continued to laugh at the so called legendary curse of the pharaohs—the man who, it might have been thought led most to fear it. Howard carter died only in March 1939 of Natural causes

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THE SCIENTIFIC MAN

T.P.M. SHAREEF

Let me tell you the difference between an ordinary man and a scientific man.

Take the case of the man, who, for the first time, found out the fish shark. He is the inventor of the fish. Tossing the fish in hands he gives a name to it; 'SHARK'; just for identification. Then he may also study the easy methods of Shark-hunting or further about better methods of preparing shark-dishes.

All these things are quite simple; Very easy to understand and handy to remember for any student or layman.

But the whole thing goes wrong when a Scientific Man comes to know about the invention of such a new fish. Let us see what the Scientific Man is about to do.

He rushes to the place with all the awful instruments like microscopes and slides. He is not interested in whether it is a shark or a cork. His first venture is to bring the thing under some division of his method of classification. In fact, this is like leading an uninterested man to a fraction of politics. I am sure the Creator never thought of a process of Classified-creation.

The next effort of the Scientific man will be to give the organism a name. The good and simple name SHARK given by the ordinary man (i. e. the inventor) ii readily rejected and pooh poohed as 'old and unscientific'. Then perhaps after a prolonged consideration, he suggests a name to the new organism The name itseif will be like a strange animal : Some thing like *Sharkeiteoneimae Mascularimanuziom.*

He is very particular that the name should not be merely English. It should have a Latin origin, a Greek origin and a lot of other origins hidden behind it. He is also very particular that all the features, genetic characters and structural particulars of the new organism should be contained in the terribly prolonged name.

The next effort of the Scientific man will be to understand the internal structure of the organism on an extensive basis. For this purpose, he takes many crosssections, longtitudinal-sections etc. In effect, the whole fish is cut and cut until it is totally finished.

Each cross-section is closely observed under the microscope for a long period. Thus new minute parts come into existence. The Scientific Man is particular that every minute part should be given a separate name. When the same material is observed from a different angle, tne same minute parts appears to be different. And the Scientific Man goes to the extent of attributing a different name to it !!

Now, the whole thing, bundles and bundles of ersearch papers gets published. The Scientific Man is recognized with awards. Students who cram them for years are given degrees and research distinctions. Thus an entirely new generation of 'Scientific Men' emerge...

* * * *

Let us see what happens if the same Scientific Man, who has just finished an extensive study on the 'Scientific particulars of SHARK', comes to meet a shark accidentally ; he won't be able to identify what the lovely creature is !. Nor will he be able to tell us the uses of the creature for the human race.

But if you take a cross-section, bring the microscope and show him the slide through it, he will readily identify it saying : 'Oh ! this is our Sharkeiteoneimae Mascularimanusium.'

That is the 'Scientific approach', you know.

UNEMPLOYMENT PROBLEMS IN INDIA

K. P. Muhammed

Unemployment is one of the most persistent and unmanageable problems facing india. It constitutes a serious economic, social and politied challenge.

The problem of unemployment has always plagued this country. unofficial estimates put the level of unemployment Currently at more than 40 millons. The fate of the educated is indeed lamentable because having spent years of hard study in premier educatnoal institutions, they encounter "No vacaney" boards wherever they seek employment opportunities.

According to figures published by the Directorate General of Employment and Training, over 83000 vacancies in 1980 and 35000, in 1981 had to be cancelled because suitably qualified candidates were not availble ! In 1981-82, according to the union public service commission it was difficult to find suitable çanidates for over 350 posts. These figures suggest that while there is surplus of people with general education, there is a shortage of those with more specialised.education for which there is a growing need. But there are other figures which suggest that there are too many specialists in certain fields. According to the National Sample Surevy Organization. therer were over 1200 agricultuaral graduates looking around for jobs sometime back.

The prime reason why there is public clamour for degree colleges is that governments insist on a degree as a pre requlsite for most government jobs. And sinee the government is the largest employer, parents feel that they owe it to their children to quality them for entry into government services.

Total educated unemployed according to censused No. (Million)

Year	Total unempd.	Educded unempd.	Percentege increase		Perantge of educated 15 Total unemployed
			Total unempd.	Educded unempd	
1961	1.36	0.35	—	—	25.74
1971	3 67	1.09	16.98	21.14	29.70
1973	3 90	1.60	3.13	23.39	41.03
1978	7.12	3.07	16.51	18.37	43.12
1981	11 14	5 22	18 82	23.34	46.86

The total number of workseekers on the Register of Employment Exchanges stood at 192.69 lakhs in october 1982. The no. of placement effected during the period January - october, 1982 was 3.81 lakhs. But at the end of 1983, this was 219.53 lakhs 11.1 percent higher than the number at the beginninig of the year.

Nearly half of the registered work seekers are educated (Matriculates and above). The number of educated work seekers at the end of 1982 was 97.69 lakhs compared to 90.18 lakhs a year earlier. During the year of 1982 the number of metriculate on live of register increased from 50.08 lakhs to 55.60 lakhs.

Laksh

Educational level	Registrations		Placements	
	1981	1982	1981	1982
1	2	3	4	5
Metriculates	15.52	14.79	0.90	0.86
Above Metriculates but below Degree	7.52	7.31	0.36	0.34
Graduetes and Post Graduetes	5.61	5.27	0.46	0.47
Alleducated workers	28.65	27.37	1.72	1.6

The nuber of educated work seekers on the live register was 101.8 lakhs at the end of June 1983.

Subjèat wlse Break down of Educated unemployment -1981 (Thousand)

Su bject	Registered unemployment Graduates	Post Gradates	Total
Arto	752	82	834
Science	337	28	315
Commerce	252	18	270
Engineering	20	—	20
Medicine	16	1	17
Agriculture & veteinary	13	1	14
Taw	7	—	7
Educated	127	6	133
Others	19	6	25
Total	1,543	142	1,685

Unemployment and Planning in India

The number of unemployed in ereased steply from plan to plan. The opportunity of gainful employment craeted during the first, second and third Five Year plans were only 7 million, 10 million and 14.5 million respectively and these were for less than the net addition made to the labour force which were 9 million, 11.7 million and 17milion respectively.

The policy prescriptions for the Fifth and sixth plans are guided by this experiance. The objective is to provide vastly expanded for opportunities at reasonable income levels.

At the beginning of the sixth Five Year plan (March 1980) about 12 million person were usually unemployed in the country of whome 3.47 million were educated (Matriculation and above)

Backing of unemployment and set eddition to labour force during 1980—85 (usual state basis)

		(in million)
1	Backing of unemployment in 1980	12.02
2	Net eddition to labour force (1980-85)	34.24
3	Total unemployment	46.26
4	Total unemployment likely to be generated during. 1980—85	24.28
5	Backing of unemployment in 1985	11.98

The size of population assumed in the Approach paper of the seventh plan is 803 million. But on the ground of the trend of population growth in India, it is estimated to be 817. 48 million. If the same rate of growth of population and same average annual growth rate of labour force (2.43 percent) are assumed, the estimated labour force in 1990 will be 340.74 million implying an addition to the labour force during the Seventh plan to the tune of 38.53 million. But for obvious reasons the actual increase in labour force during 1985.90 will be more than this, roughly between 40 and 45 millions. On the one side, the backing of unemployed labour force will be more than 11.98 million assumed in the Sixth plan document, roughly between 15 and 20 millions. On the other hand, the roughly estimated addition of labour force during the Seventh plan period will be between 40 and 45 million. This means the responsibility of the economy to generate additional employment opportunities to a labour force the size of which may full between 55 and 65 million.

The meassures taken by our government to face this problem are successfull upto an extent. But still we have to progress muds. After all the problem of unemployment and the like are not so easy to be solved over might completely pont we can cntrol the preasure if efficiant measures are put into practice with following Regarding educated unemployment, more stress should be given. Though we have attained politica indipendence from the British, we are still following the educated system introduced by them, which are not suitable to the particular situations prevailing in the country. There fore a through change in education policy must be made. For our, job on ended education has an eminct role to play. We cannot neglect the steps taken by our new Prime Minister recently in this respect our government has set up a new ministry for human resource development under the leadership of Mr. P. V. Narasimha Rao which give alide scope for development. We can hope a good education system which can help to reduce this chronic problem.

WHO IS A LEADER ?

Rafeeque. P. V

A leader is that man who must take up into himself all the talent at the time. He must be aware at what is going on it in his immediate present. A leader must read books on a variety of subjects. Reading takes on out of the immediate present and mentally takes one places among new people and new experiences. There is another equally profitable experience—"Travel" Travelling helps us to learn about men and manners.

The leader must mingle with people and attompt to know their problems and predications. He must also study about human nature so as to approach deeper into the problems of men. He must afford significeance to the social problems rather than his own personal interests. The society should not select the leader simply by attributing greatness to his superiority of caste. They must select their leaders for his good activities. He must approach the subject in a friendly way because a friendly approach brings a friendly response...

A leader must also take up into himself the contributions of the part. For solving the present problems worrying humanity he must go to history. Past is after all the accumulation of experiences. The roof of all human advance in the part :—

By gaining strength from the past and the present he must also build up the future. What is future according to a leader ? From his own experience and past experience he must under stand what is detrimental to men. To eradicate such evils he must make a constructive scheme which would bring a better future.

If we think about the Indian society there is rigidness of caste system and this is the greatest curse of our society. There are people with different outlooks in our society. We cannot find a common base to solve any problem. The rigidity of caste system is one of the great reasons for the lop-sidedness in our character. So one of the greatest cause standing in the way of progress of our country is the absence of social stability.

In India the people and the leaders who lead them do not show this responsibility. All the people of India must take this fact as a responsibility what is the solution to stabilise our socety ? The only way is proper education. By educating from the upper strata of the society to the lower starta we can bring the people into a common view. Laymen in India are chained down by superstitions and false beliefs. Some people are trapped in the hands of politicians and some are in the hands of the priests. The poor ignorant people can't under stand what is good and what is bad because lack of education.