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**ISLAM PROTECTS THE RIGHTS OF WOMEN
MORE THAN ANY OTHER RELIGION**

**The Best Among You is He Who Treats His Wife Best
Act Righteously With Your Wives both Physically and Spiritually**

(Extracts from the Friday Sermon delivered by Hazrat Khalifatul Masih IV on January 21, 2000.
Translated from the summary published in the Al-Fazl International, London, February 4, 2000 by
Basharat Mirza. It is presented here at our responsibility – Ed.)

Huzoor said this sermon was the first of a series on rights and responsibilities. In the light of the sayings of the Holy Prophet, peace and blessings of Allah be on him, the best among you is the one who treats his wife best. The best among the believers is he who has good manners and the one with best manners is he who treats the females in his household in an exemplary manner.

Truly good manners, said the Holy Prophet (s.a.w.), mean best treatment of your wives. Just being nice only to people outside of the household has an element of hypocrisy in it.

According to the Holy Prophet (s.a.w.) there is no better asset than a righteous woman in this world for us. Among the good qualities of a wife are: pleasant to her husband, obeys her husband and refrains from acts unpleasant to the husband. The Holy Prophet (s.a.w.) admonished that a person should not have hate or malice for his wife. If he does not like something in her, she must have other traits pleasing to him.

According to a Hadith describing the best of social behavior, Huzoor said, give to your wife

according to your income. Some people spend a lot in eating out with their friends but give their wives only the basic necessities. This is not proper. The Holy Prophet (s.a.w.) likened a woman to a crystal. He advised men to marry women who are loving and capable of bearing many children.

Huzoor said that the advanced nations today have a tendency for themselves of large families but they tell the poor nations to have fewer children or they will become poorer. This is hypocritical. For poor countries more children are an asset.

In the light of Hadith, a wife who diligently looks after the household will get the same reward which a husband gets in discharging his obligations.

Huzoor then read some of the writings of the Promised Messiah (a.s.) which really are an elaboration of the Quran and Hadith. He stated that no religion has safeguarded the rights of women better than Islam. He admonished all to make the Holy Prophet (s.a.w.) their role model and be good to their wives both in physical as well as a spiritual manner.

FROM THE HOLY QUR'AN

“O mankind, We have created you from a male and a female; and We have made you tribes and sub-tribes that you may know one another. Verily, the most honorable among you, in the sight of Allah, is he who is the most righteous among you. Surely, Allah is All-Knowing, All-Aware.

“The Arabs of the desert say, ‘We believe.’ Say, ‘you have not truly believed yet, but rather say, ‘we have submitted,’ for true faith has not yet entered into your hearts. But if you obey Allah and His Messenger, He will not detract anything from your deeds. Surely, Allah is Most Forgiving, Merciful.

“The believers are only those who truly believe in Allah and His Messenger, and then doubt not, but strive with their possessions and their persons in the cause of Allah. It is they who are truthful.

“They presume to regard it as a favor to thee that they have embraced Islam. Say, ‘Deem not your embracing Islam as a favor unto me. On the contrary, Allah has bestowed favor upon you in that He has guided you to the true faith, if you are truthful.

“Verily, Allah knows the secrets of the heavens and the earth. And Allah sees all what you do.” (49:14-19)

يَا أَيُّهَا النَّاسُ إِنَّا
خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ
أَكْرَمَكُمْ عِنْدَ اللَّهِ اتَّقَى اللَّهَ إِنَّ اللَّهَ بَصِيرٌ بِالْعِبَادِ
أَمَّا أَقْلٌ لَمْ تَتُورُوا وَلَكِنْ قَوْلُوا السَّلَامُ وَلَا يَكُفُلُ الْإِنْسَانُ
فِي قُلُوبِكُمْ وَإِنْ تُطِيعُوا اللَّهَ وَرَسُولَهُ لَيُغْفِرْ لَكُمْ أَسْأَلَكُمْ شَيْئًا
إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ
لَمْ يَرْتَابُوا وَجَاهِدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ أُولَئِكَ
سُمُّوا الصِّدِّيقِينَ قُلْ اتَّبِعُوا اللَّهَ يَدِينَكُمْ وَاللَّهُ يُعَلِّمُ مَا فِي
السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ يَتُورُونَ عَلَيْكَ
أَنْ أَسَلْتَهُمْ قُلْ لَأَتَّبِعُنَّوَأَعْلَىٰ إِسْلَامَكُمْ بَلِ اللَّهُ يَمُنُّ عَلَيْكُمْ
أَنْ هَدَاكُمْ لِلْإِيمَانِ إِنْ كُنْتُمْ صَادِقِينَ إِنَّ اللَّهَ يُعَلِّمُ غَيْبَ
السَّمَوَاتِ وَالْأَرْضِ وَاللَّهُ بِصِيرٌ بِمَا تَعْمَلُونَ

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SO SAID THE HOLY PROPHET MUHAMMAD (peace and blessings of Allah be on him)

Hazrat Irbah bin Sariah relates that one day after *Fajr* prayer, the Holy Prophet (peace and blessings of Allah be on him) made us such a moving address that our eyes overflowed with tears and our hearts trembled. One companion said: I adjure you to be mindful of your duty to Allah, and to hear and obey even if a slave is put in authority over you. (*Tirmidhi*)

Hazrat Khalifat Masih IV (may Allah strengthen him) explaining this Hadith, said:

Hazrat Irbah bin Sariah relates that one day after *Fajr* prayer the Holy Prophet (s.a.w.) gave us such grave and moving tidings that our hearts began to shake and tears filled our eyes. One companion involuntarily cried out that this is a warning of departure and the Holy Prophet (s.a.w.) has indicated that he will soon be leaving us. The thought of the Holy Prophet's departure from this world compelled him to ask: O Messenger of Allah, what advice do you have for us? The Holy Prophet (s.a.w.) answered: "I advise to you to observe *Taqwa* and be righteous. The one who is leaving has this advice – he wishes to see you mindful of your duty to Allah".

Hazrat Masih Maoud (*a.s.*) addressed the same subject in this way – "Let it be that when the time comes for me to depart, I can see everyone practice righteousness."

See how the Promised Messiah (*a.s.*) followed exactly in the footsteps of the Holy Prophet (s.a.w.). In this Urdu couplet he said the same thing as the Holy Prophet (s.a.w.) when he said: "You are asking me for advice – the advice of one who is departing? I advise you to observe *Taqwa* and be righteous". And then the

Holy Prophet said: "And I exhort you to hear and obey, even if a slave is put in authority over you. Those of you who will survive me will observe much contention. At such time hold fast to my practice and the practice of my rightly guided successors. Hold onto it by your hind teeth, and beware of innovation, for every innovation is error."

Another Hadith from *Masnad Ahmad bin Hambal* is narrated by Hazrat Wabah bin Mabid. Once he went to visit the Holy Prophet (s.a.w.), but before he could say a word, the Holy Prophet (s.a.w.) said: "Have you come to ask me about righteousness? Search your own heart. Righteousness is when your heart and your soul are at peace."

This is a beautiful explanation. The heart cannot be at ease if it is contemplating evil actions. Sin cannot bring peace of mind. As sins increase, the soul withers and it does not find peace. The heart finds contentment only through righteousness. Righteousness and virtue fill one's heart with serenity and the satisfaction of doing right. Sin produces fear in the heart and is a source of uneasiness, no matter how much anyone tries to justify it.

Thus, the Holy Prophet (s.a.w.) made it very easy for us to recognize righteousness and virtue. If anyone is looking for the path of virtue, all he has to do is to examine his heart. He should perform those actions which give him peace of mind and the satisfaction of gaining Allah's pleasure and leave those things which cause apprehension and anxiety to his heart. If one's heart becomes firm on this resolve, then no one can turn away from the path of virtue.

FROM THE WRITINGS OF THE PROMISED MESSIAH (peace be on him)

The Holy Quran is a Book which has proclaimed its own matchlessness and has claimed its own greatness, its wisdom, its truth, the beauty of its composition and its spiritual lights. It is not true that the Muslims have themselves put forward these excellences on behalf of the Quran. It sets out its own merits and excellences and puts forward its matchlessness and peerlessness as a challenge to the whole of creation and calls out loudly: Is there any contestant? Its verities and fine points are not confined to two or three which would leave room for doubt on the part of an ignorant person, but are like the surging

ocean and are visible in every direction like the stars of heaven. There is no truth outside of it. There is no wisdom that is not comprised in it. There is no light that is not obtainable through following it. These things are not without proof and are not mere words. It is an established and clearly proved verity which has been shining through 1,300 years. We have set out this verity in great detail in this book and have expounded the fine points of the Quran at such length as to constitute a surging ocean for the satisfaction of a seeker after truth (*Braheen Ahmadiyyah*, 640-643, footnote 11).

YET ANOTHER ATROCITY AGAINST INNOCENT AHMADIES IN PAKISTAN FIVE MARTYRED AT FAJR PRAYERS IN A MOSQUE

A group of anti-Ahmadi extremists sprayed bullets with automatic weapons on October 30, 2000 on Ahmadi worshipers at their local mosque in Ghatialian, District Sialkote. As a result, five Ahmadies were martyred and many more were seriously injured.

The extremists came by car. They wore masks. They attacked the worshipers on their exit from the mosque. Two Ahmadies died on the spot. One of those killed was a 16 year old youth. The injured were moved to hospital in Narowal.

One more victim died on the way to Narowal hospital. The injured were moved to Lahore and on the way, two more succumbed to their injuries, thus bringing to five the number of Ahmadies killed in this incident.

It is relevant to mention that religious tension has prevailed in this village for months and authorities have failed to take firm action to stop this violence.

Judge Nazir Akhtar of Lahore High Court recently made a public statement, published in the *Daily Insaaf*, August 28, 2000: "Unity of the Muslim Umma is essential to safeguard the doctrine of Khatme Nabuwat. Ghazi Ilm Din law is available to deal with apostates." (This person Ilm Din was a Muslim who, in repartition days, had murdered a Hindu who allegedly committed blasphemy against the Holy Prophet. Judge Akhtar raises Ilm Din's act of murder to the status of Law itself). See also *Daily Khabrain*, Lahore, Aug. 28, 2000

The judge thus openly instigated and urged common Muslims to murder Ahmadies. Such statements prepare the ground for what happened at Ghatialian on October 30.

The *Daily Dawn* in Pakistan had an editorial on this massacre, with the headline;

"SIMPLY UNPARDONABLE"

In this strongly worded editorial, it says: "We find no words strong enough to condemn the unpardonable crime that has been committed against the helpless Ahmadies in a remote village in Sialkot district. It is

time the government woke up to protect and preserve the constitutionally guaranteed rights of the minorities to profess their faiths in whatever manner they deem fit. The right to religious freedom is not negotiable in any civilized society. Nor can it be abridged in any manner whatsoever. It is now for the government to stand up and be counted among the defenders of basic rights guaranteed by Islam and also by the Constitution of the Islamic Republic of Pakistan."

Another newspaper, *The Nation*, in its editorial, calls it a terrorist act. It says: "The government too must conduct a thorough investigation of the incident including a judicial inquiry in order to ascertain the causes which lead to such occurrence with a view to awarding punishment to those responsible for the crime."

The Ahmadies who died in this incident are:

1. Mr. Iftikhar Ahmad, died on the spot
2. Mr. Shehzad, died on the spot
3. Mr. Ata Ullah, died on way to Narowal Hospital
4. Mr. Abbas, died on way to Lahore hospital
5. Mr. Ghulam Muhammad, on way to Lahore hospital

Those injured in this atrocity are:

1. Master Muhammad Aslam, age 61
2. Mr. Nadeem Ahmad, Age 24
3. Mr. Tasleem Ahmad, Age 20
4. Mr. Shahbaz Ahmad Age 36
5. Mr. Muhammad Buta Age 35
6. Mr. Naseer Ahmad Age 60
7. Mr. Ghulam Muhammad, Age 60
8. Mr. Abbas Age 45

The last named person is not an Ahmadi, but is a friend of Ahmadies. He was also saying prayers with the Ahmadies.

It is now to be seen what, if any, action is taken by the government of Pakistan.

ISLAM AND INTERNATIONAL RELATIONS

(by Muhammad Zafrullah Khan)

Islam is a historical faith. Its beginnings and development have taken place in the full light of history. Complete records of its teachings, rise, and spread have been preserved and are easily accessible.

The best approach to the subject would, therefore, be to go to the original sources, that is to say, to the Holy Quran which is the record of the verbal revelations received by the Holy Prophet of Islam (on whom be peace) and of the chronicles of the Prophet's own life and actions. This would furnish first hand material for a survey of the subject and for formulation of the principles laid down by Islam for the regulation of international relations. The evaluation of the application of these principles by Muslim States is the task of the critical historian.

The word *Islam* means *peace*. The Muslim greeting throughout the world is: *The peace of God be on you*. Thus the very name of the faith proclaims that its objective is to establish, maintain and foster peace.

The message of Islam is universal. It is addressed to the whole of mankind. The Holy Quran states that the Holy Prophet of Islam has been sent to all men (7:159), and that he is a mercy for the universes (21:108). These concepts are in themselves powerful incentives towards the establishment of peaceful and friendly relations between all sections of mankind.

There are several aspects of human relations: domestic, national, international, inter-religious, etc. All of them act and react upon each other. No society can establish and maintain peaceful relations with other societies unless it is itself founded upon just and peaceful principles which help to foster beneficence and the welfare and prosperity of all sections. Islam lays down direction for this purpose. The promotion of this purpose inside Islamic society tends towards the establishment of beneficent relationship between Muslims and non-Muslims.

One of the essential conditions for the establishment of peaceful, co-operative and beneficent relations between different sections of mankind is that our thinking should transcend national and even continental boundaries and should embrace humanity, the universe, and indeed eternity in its scope. This is

necessary to enable us to adjust our perspective to our needs of today and tomorrow. It is, therefore, imperative that our thinking should take on newer dimensions. It follows that our concepts of God, life and humanity must possess the characteristic of universality.

The Holy Quran opens with the following verse:

The perfect worthiness of all true praise belongs to God, Who nourishes, sustains and stage by stage leads towards perfection all the universes.
(1:2)

Thus at the very outset our thinking is lifted to the level of the universe. Indeed, we are reminded that there are universes beyond universes, and that they are all evolving towards perfection through ever-increasing beneficence. All this beneficence is for the service and benefit of man, who is God's vicegerent on earth.

God has subjected to your service whatsoever is in the heavens and whatsoever is in the earth: All this is from Him. In this surely are Signs for a people who reflect. (45:14)

This has reference to man as such and not to any particular individual or section of mankind.'

God is He Who has appointed you (mankind) His vicegerent upon earth. Know, then, that he who fails to recognize this dignity and to act in accordance therewith shall be answerable for his neglect. (35:40)

UNIVERSAL BROTHERHOOD AND UNITY OF GOD

As the first step towards the regulation of international relations, Islam seeks to establish the universal brotherhood of man as deriving directly from the Unity of God, which is the central theme of all Islamic doctrine and teaching. It is only the relationship of man to each other through God that makes them brothers.

Hold fast all together by the rope of God and be not divided. Remember the favor of God which He bestowed upon you when you were enemies and He united your hearts in love, so that thereby, through His grace, you become as brethren. You

were on the brink of a pit of fire and He saved you from it. Thus does God explain to you His Signs that you may be guided. (3:104)

The concept of human brotherhood is emphasized by Islam through the abolition of all privileges based upon race, color, family, rank, wealth, etc. The sole standard of honor and dignity set up by Islam is the purity and righteousness of a person's life.

O mankind, We have created you from male and a female and have made you into tribes and nations for greater facility of intercourse. Truly, the most honorable among you in the sight of God is he who is the most righteous among you. Surely, God is All-Knowing, All-Aware. (49:14)

The objective thus set before men and women for which they should strive is the perfection of goodness and beneficence.

Everyone has a goal to which he addresses himself, so vie with one another in good deeds. (2:149)

Thus Islam sets up a wholly beneficent standard of values, and excludes all other measures and standards which are apt to complicate and to vitiate human relationships. It seeks to bring about a balance through adjustment and acceptance of life rather than through negation or rejection of life, its expressions and needs. It is only through achieving this 'Balance,' neither transgressing nor falling short of the measure set up by God, that life on earth can become beneficent in all its aspects and relationships – domestic, national, international, etc.

We sent Our Messengers with manifest Signs and sent down with them the Book and the Balance that men should conduct themselves with equity. (57:26)

The heaven He has raised high and set up the measure so that you may keep the 'Balance' with equity and neither transgress nor fall short of the measure. (55:8-10)

Islam thus starts by regulating Muslim society upon a beneficent basis and adjusting it for carrying on international relations in beneficent co-operation with the rest of mankind, who are equally God's creatures and servants, the whole constituting one universal brotherhood.

When we seek to discover the attitude of a faith towards the establishment and regulation of international relations, the first question that presents itself is: What is its attitude towards other faiths and those who profess them, and how does it propose to put its message across to mankind?

The Holy Quran teaches that God has sent His Revelation to all peoples from time to time and that no section of mankind has been left without divine guidance.

Verily, We have sent thee with Truth as a bearer of good news and a Warner and there is not a people but a Warner has gone among them... Their Messengers came to them with clear arguments, and with the Scriptures and with the illuminating Books. (35:25-26)

Indeed Islam goes further and requires belief in the truth and righteousness of all the prophets who have appeared from time to time for the guidance of mankind, and through this requirement it establishes in the minds of Muslims sentiments of honor and respect for the founders and the divinely inspired teachers of all faiths.

Say: We believe in God and in that which has been revealed to us, and in that which was revealed to Abraham, and Ishmael, and Isaac, and Jacob and the tribes, and in that which was given to Moses and to Jesus and in that which was given to all other prophets from their Lord. We do not make any distinction between any of them and to Him we submit ourselves. (2:137)

Islam is unique in laying the foundations of peaceful and friendly relations between the followers of all faiths by inculcating not only respect for but also belief in the truth and righteousness of all prophets wherever and among whatever people they might have appeared. In fact, Islam claims to be the culmination of divine Revelation, the 'whole truth.' Its revelation had been promised to mankind through earlier prophets.

This does not mean that Islam accepts the body of doctrines which different faiths today put forward as a part of their belief and teaching. It is obvious that some of these doctrines and teachings are so much at variance with each other that they could not all be accepted as true. But Islam is unique in the sense that

it brings about reconciliation between the followers of different faiths with regard to fundamentals and also establishes a basis of respect and honor between them. It also holds out to the followers of other faiths the hand of co-operation and friendship on a permanent basis.

Surely, those who have believed, and the Jews, and the Sabaeans, and the Christians, whoso believes in God and the Last Day and acts righteously, on them shall come no fear nor shall they grieve. (5:70)

And again,

Say, O people of the Book! come to a word equal between us and you in that we worship none but God and that we associate no partner with Him and that some of us take not others for lords besides God. (3:65)

Islam bases itself uncompromisingly on the Unity of God. Nevertheless, it teaches tolerance and respect for the beliefs and doctrines taught by other faiths even when they depart from the central doctrine of Islam. Indeed, this is carried so far that though idolatry is severely condemned, and is regarded as a degrading practice, abuse of idols and false gods is prohibited as likely to lead to recrimination and to engender ill-will.

Do not use harsh language towards those whom other people worship besides God lest in their ignorance they should indulge in abuse of God as retaliation. Each people is devoted to that which it holds sacred. All will ultimately return to God and He will make manifest to them (the evil of) what they used to practice. (6:109)

In the presentation of Islam, recourse must be had only to reason, kind and dignified exhortations and discussion. Muslims are directed to put forward the beneficence and excellence of Islamic teachings and to avoid getting into wrangles and recriminations concerning the doctrines and teachings of other faiths. What is needed and would be most effective is the exposition of the wisdom and philosophy underlying the teachings of Islam.

The Holy Prophet was commanded:

Say: This is my way; I call to God on the basis of the certainty of knowledge, I and those who follow me. (7:109)

And again:

Call to the way of thy Lord with wisdom and goodly exhortation, and discuss with them on the basis of that which is best. Surely, thy Lord knows best him who strays from His path, and He knows best those who are rightly guided. (16:126)

Islam then proceeds to proclaim and establish complete freedom of conscience, belief and worship. Again, it is unique in this respect. It bases itself upon reason and observation, invites people to the consideration of its teachings through reason and reflection and forbids recourse to any compulsion or coercion.

There shall be no compulsion in faith. Guidance has been made manifest from error. (2:257)

The Truth is from your Lord, so let him who wishes believe and let him who wishes disbelieve. (18:30)

There have come to you clear proofs from your Lord, whoever will therefore see, it is for the good of his own soul, and whoever will disbelieve, it shall be against himself. (6:105)

The history of mankind reveals many sad periods of religious strife, bigotry, persecution and conflict. The Muslims have not always acquitted themselves in their dealings with other peoples in accordance with the teachings of Islam. Their conduct has often been regrettable, sometimes even reprehensible. These are, however, instances of their falling short of the standard laid down by Islam. There can be no manner of doubt that the teachings of Islam proclaim and insist upon complete freedom in matters of conscience and tolerance and respect for the beliefs of others, thus eliminating one of the principal causes of international misunderstanding and conflict.

But Islam does not stop there. It exhorts the Muslims to strive actively for peace.

O you who believe, enter into complete peace and follow not the footsteps of Satan. Surely, he is your open enemy. (2:209)

There is severe condemnation of the conduct of one who, when he wields authority, strives to create disorder in the land and to destroy tilth and offspring. God loves not disorder. (2:206)

Everything that tends to create international tension or to disturb international relations is sought to be avoided and its mischief has been resented. For instance, Muslims are admonished not to put credence in rumors or news, the source of which is open to doubt, for carelessness in this respect might occasion unpleasantness and create tension with another people. It is our common experience today that rumors, which originate either in deliberate mischief or are the product of a too active imagination, sometimes lead to international incidents and even bring about grave crises in international relations. The Holy Quran warns the Muslims to be extremely careful in this respect.

O, you who believe! if news comes to you from an untrustworthy source, look carefully into it lest you do harm to a people in ignorance and then be sorry for what you did. (49:7)

At the same time the tendency to broadcast all manners of news, even those that may have the effect of disturbing people's minds and agitating public opinion, is condemned.

When there comes to them a matter of security or of fear, they broadcast it; if they had referred it to the Prophet and to those in authority among them, those of them whose task it is to investigate, would have discovered the truth of the matter. Were it not for the Grace of God upon you and His mercy, you would have certainly followed Satan, (and gone astray), save a few. (4:84)

One of the factors, that often contributes towards international misunderstanding and tension is the use of ambiguous and equivocal language in diplomatic exchanges and negotiations. The use of similar language in the text of treaties, agreements and conventions gives rise to controversies with regard to their meaning and construction and often leads States and Governments to suspect each other's sincerity and integrity of purpose. The Holy Quran insists upon the use of straightforward language on all occasions, particularly in the matter of contracts, covenants, engagements and treaties, etc.

O you who believe! act righteously in the fear of God and always say the straightforward word: He will bless your actions with beneficence and will eliminate the consequences of your defaults. (33:71-72)

Another element which tends to arrest the smooth operation of international relations and to cause disturbance is conduct inconsistent with one's undertakings, declared policies and professions. If those in authority in a State habitually go on proclaiming certain goals of policy and certain standards of conduct and constantly fall short of those standards in their dealings with other States, their conduct would raise doubts concerning their motives, and in the case of strong and powerful States, may occasion fear of their designs. The Holy Quran, therefore, emphasizes the necessity of complete conformity of conduct to professions and declarations.

O you who believe! why do you say which you do not? Most displeasing it is in the sight of God that you say what you do not do. (61:3)

The Muslims have been warned against indulgence in needless suspicion of other people's motives and seeking to discover excuses for differences and disagreements.

O you who believe! avoid indulgence in much suspicion, for surely, suspicion in certain cases may do much harm; and do not spy, nor back-bite others. (49:13)

Arrogant behavior by a stronger people or section towards the weaker people or section often becomes the cause of sectional or international tension and friction. This is condemned and prohibited.

O you who believe! let not one people behave contemptuously towards another people. Perchance, they may be better than themselves. (49:12)

Political domination of one people over another and economic exploitation by more advanced people and better developed countries of backward people and underdeveloped countries of backward people and under developed countries have, as we have seen in recent centuries, been fruitful causes of the disturbance of international relations, and have set in motion strains and tensions which continue to divide different sections of mankind. Such domination and exploitation have been emphatically condemned in the Holy Quran. It is pointed out that God does not approve of the division of His creatures into sections for the purpose of domination of some by others and that wherever such

an attempt is made, God's plan works for the uplift of those who are oppressed. In this connection, the instance of Pharaoh and his treatment of the people of Israel is cited as an example.

Verily, Pharaoh had exalted himself in the land and had divided the people into sections, humiliating one party from among them..... surely, he was one of those who created disturbance. And We desired to show favor to those who had been weakened in the land and to uplift them and to make them prosperous and grant them power and authority. (28:5-7)

Economic exploitation of one people or country by another is also prohibited and it is pointed out that the economy which would prove most beneficent and enduring is that which is built upon the basis of the development of a people's own resources and not on the exploitation of others.

Do not raise your eyes covetously towards that with which We have provided different people of the splendor of this world's substance, that We may thereby try them. The sustenance bestowed upon thee by thy Lord is best and more abiding. (20:132)

When the Holy Prophet of Islam and his small band of followers, who had been cruelly and mercilessly persecuted through a number of years in Mecca, were finally compelled to leave Mecca and migrate to Medina, the Quraish of Mecca started on a campaign of organizing opposition and hostility towards the Holy Prophet and the Muslims throughout Arabia, and began to make military preparations to stamp-out Islam by force. On the other hand, the Holy Prophet had been chosen by the people of Medina which included Muslim and non-Muslim Arabs and certain Jewish tribes as their Chief Executive. This necessitated the settlement of a pact between the different elements in the population of Medina and the Holy Prophet, which would be binding upon all sections of the commonwealth of Medina which was thereby set up. When the Holy Prophet learnt that the Meccan opponents of Islam were actively canvassing support against the Muslims, he started a series of treaties and engagements with such tribes as were willing to enter into relations with him, the object being to keep inter-tribal peace and to enforce security. The

Holy Prophet illustrated, in the most difficult situations, by his example the Islamic teachings on the sanctity of treaties and engagements and on their complete scrupulous fulfilment. The Holy Quran is very emphatic on this subject. Islam insists upon the full observance of treaties by an Islamic State even where their strict observance would tend to operate to the prejudice of the Islamic State. This obligation extends not only to dealings with States who are in direct treaty relationship with the Islamic State but also to dealings with their allies. Even if it should be established that the other party to a treaty is determined upon its repudiation or breach, the Islamic State is not permitted to repudiate the treaty save after due notice, which should ensure that no prejudice or disadvantage would be occasioned to the other side through such repudiation. In other words, an Islamic State is not permitted to enter upon military preparations against another State with which it is in treaty relationship even when it is convinced of the bad faith or treacherous designs of that State, save after due notice that from a date specified the Islamic State will no longer be bound by the treaty on account of its actual or clearly intended contravention or breach by the other party. This is designed to ensure that, time should be available for the removal of any misunderstanding that may have arisen or for a renewal of the treaty, if this should be feasible, and that in the last resort the other party should not be taken by surprise and should have as much time available to it as is available to the Islamic State for making security or other arrangements after it has become clear that the former no longer intends to adhere to the obligations undertaken by it.

Should you fear treachery on the part of the people, repudiate your treaty with them on terms of equality. Surely, God loves not those who act treacherously. (8:59)

It is one of the obligations of a Muslim State to go to the assistance of Muslims who are subjected to persecution on account of their faith. Even this obligation is, however, subject to the strict observance of existing treaties and engagements.

If they (i.e., those Muslims who are being persecuted on account of their faith) seek help from you in the matter of religion, it is your duty to help them, save against a people between whom and you there is a treaty. And God sees all that

you do. (8:73)

Islam regards war as abnormal and permits recourse to it only in exceptional cases, the principal occasion of recourse to war being the restraint of aggression. Should fighting be forced upon a Muslim State, its scope must be limited as far as possible, and it should not be allowed to extend beyond unavoidable limits.

In the language of the Holy Quran an attempt to start fighting is an attempt to start a conflagration. The Holy Quran says that whenever people, bent upon mischief and disorder, attempt to start the conflagration of war, God seeks to put it out.

Whenever they kindle the fire of war, God puts it out. They strive to make disorder in the land and God loves not those who create disorder. (5:65)

This emphasizes that war is a destructive activity and that every effort must be made to limit it and to put an end to it as soon as possible.

Much has been said and written concerning the character of Islamic wars. It is not possible within the scope of this article to enter into a detailed discussion of the subject. It should suffice to go to the direct authority of the Holy Quran for the purpose of defining the circumstances under which permission was given to the persecuted Muslims to take up arms in defense of the principle of freedom of conscience. The text is quite clear:

Permission to fight is given to those on whom war is made, because they are oppressed. Surely, God is able to assist them.

Those who are driven from their homes without a just cause, save that they say: 'Our Lord is God'. If God did not repel some men by means of others, cloisters, churches, synagogues and mosques, in which God's name is much remembered, would be destroyed. God will certainly help one who helps Him. Surely, God is Strong, Mighty-

Those who, if We establish them in the land, will keep up prayer, provide for the relief of poverty and distress and enjoin good and forbid evil. And to God belongs the termination of all affairs. (22:40-42)

Nothing could be clearer or more emphatic. Fighting is permitted against aggression entered upon for the purpose of destroying liberty of conscience and freedom of faith and worship. The Muslims are not permitted to wage aggressive wars or, in the course of fighting, to adopt unduly aggressive measures.

And fight in the way of God those who fight against you, but do not commit aggression. Surely, God loves not the aggressors. (2:191)

The Holy Prophet has stated expressly:

Never desire to meet the enemy in battle. Always pray to God to give you security. Should you, however, be compelled to fight, then go through it but with steadfastness. *(Bukhari)*

Islam does not permit the use of weapons or devices, which are calculated to cause destruction on a wide scale, except by way of answer to their use by the enemy. It forbids the killing or capture, in the course of war, of non-combatants, ministers and teachers of religion, scholars devoted to the intellectual service of the community, women, children and old men; nor does it permit destruction of property or sources of wealth, for the sake of causing damage or injury to the enemy. Damage to property is permissible only where it becomes necessary for the direct prosecution of the war. In this connection the directions given by Hazrat Abu Bakr, the First Caliph, to Osamah, who was commissioned to lead an army to the northern frontiers to stop a threatened invasion by the Byzantine, are clear and explicit.

Do not break your engagements, nor commit any deception or treachery, nor dishonor the enemy dead. Do not kill children, old persons or women. Do not cut down the date-palm or other fruit bearing trees or burn them, nor slaughter cattle, you will come across people who have dedicated themselves to the service of religion, do not molest them nor interfere with things to which they have devoted themselves. (Al-Kamil, Vol. II, p. 13)

The Holy Prophet of Islam was particularly sensitive towards any injury being inflicted upon a woman in the course of fighting. He had laid down that in case of the death of, or injury to, a woman on the battle-field, it would be presumed that it had been caused without justification, unless there is clear proof that the woman had participated in actual fighting.

If in the course of war any of the enemy should seek shelter with the Muslims, he must be given shelter as he would, thus to have the opportunity of listening to divine revelation, but should he wish to return to his people, he must be conducted back to them in security.

If any one of the idolaters seek shelter with thee, give him shelter so that he may hear the word of God, then convey him to his place of safety. This is because they are a people who know not. (9:6)

It would be difficult to match this provision in the laws of war even of the most civilized modern nations.

Islam seeks to establish peace. If war is forced upon the Muslims, they must fight courageously, bravely and with patience and perseverance. But the fighting should be strictly limited both in respect of territorial extent and in respect of the weapons employed, unless the enemy extends the area or the character of the conflict. Fighting must be carried on in a humane manner and as much courtesy should be extended to the enemy as is practicable during, and is consistent with, a state of war. Every effort must be made to bring the conflict to a speedy conclusion so that peaceful relations and conditions can be established as soon as possible.

If, in the course of the fighting, the enemy should propose a truce for the purpose of concluding peace, the Muslim State should be eager to avail itself of the opportunity to put an end to the fighting and should not, for the sake of pressing an advantage, decline a truce even if there should be reason to suppose that a truce is being sought by the other side for some ulterior purpose.

If the enemy should incline towards peace, incline thou also towards it and trust in God. Surely, He is All-Hearing, All-Knowing. Should the enemy intend to deceive thee, surely, God is sufficient for thee. He it is Who strengthened thee (fore-time) with His help and with the believers. (8:68-69)

Islam does not permit the taking of prisoners of war save in consequence and in the course of a regular declared war. The Holy Quran utters a stern warning against attempts to kidnap people or to keep them as prisoners on superficial pretexts, for instance, that they were engaged in a border raid or in a skirmish. Very often the object

in such cases is to use such people for forced labor or to hold them to ransom. This is severely condemned and is forbidden. (Vide: 8:68-69)

Prisoners of war must be humanely treated, and after the fighting is over they should either be exchanged or ransomed or allowed to work for their freedom, or be released as an act of benevolence. (Vide 24:34; and 47:5)

While they are held as prisoners, they must be fed, clothed and maintained as average citizens. They should not be asked to perform work or labor which is too hard for them. (*Bukhari*)

Should hostilities break out between two Muslim states, it is the duty of other Muslim states to call upon the belligerent to stop fighting and to submit their differences to arbitration. Should one of them be unwilling to do so, they should all combine to compel it into submission. When arbitration is agreed upon, a just and fair settlement of the original dispute or difference should be made and enforced. Neutral States who intervene for the purpose of restoration of peace, must not seek to derive any advantage for themselves out of the differences of the two contending States. (Vide 49:10)

These principles for the settlement of international disputes may well be adopted with advantage by all sovereign States. Experience shows that an unfair peace treaty, particularly if it seeks to embrace matters which have no connection with the original differences that led to hostilities and is designed as a retributive measure, often lays the foundations of fresh conflicts. The objective should be, as laid down by the Holy Quran, that when fighting breaks out between two States, hostilities should be brought to a termination as soon as possible, even by compulsion or the use of force against the recalcitrant State, and that a settlement should be sought which is confined to the original causes which led to the fighting.

It is not possible to deal within the scope of an article with all aspects of international relations concerning which directions have been given by Islam. What is submitted above should, however, suffice to illustrate the spirit in which Islam seeks to regulate international relations in peace and war.

WAR AND PEACE

(by Zahid Malik)

The sole purpose of this article is to explore possible foundations for international peace in the light of the teachings of the Holy Quran and to demonstrate a practical possibility of putting an end to the phenomenon of global hostilities and warfare on a well founded basis. In an essay like this it is not possible to claim either extensiveness or intensification. I can only hope to discuss a few of the problems involved in restoring and maintaining international peace. I shall, however, try to develop the argument logically to prove the super-ability and indispensability of the eternal and immutable principles of religion and morality in transforming conditions of enmity into conditions of amity and in achieving a lasting democracy of nations - the ideal of all men and women of conscience.

The history of mankind, starting from the murder of Abel, is replete with instances of organized warfare, torture and persecution. It is no exaggeration to say that the history of mankind is a history of bloodshed. At the very early stage of evolution, man started creating psychological barricades on the basis of geography, clan, religion, color of the skin, socio-economic philosophies and other such grounds and until now has managed to maintain such artificial segregation, ironically, at the expense of his own existence. History tells us that blood was shed, in due course, on every possible ground, no matter how travail, and it was shed always in vain. The point can be supported by scores of examples ancient and modern. The Assyrians atrocities, the Crucifixion, the Catacombs, the Crusades, the Inquisition, the Spanish civil war, the Russian Revolution, Fascism, Nazism, Communism, the Concentration camps, the two Great Wars, the Vietnam war, the Great Depression, Failure of the League of Nations, etc; are the facts which stand out like gravestones and remind us of our failure to achieve the ideal of a peaceful international co-existence.

More recently events in Cambodia, Lebanon, Germany, Iran, Iraq, India, Afghanistan, Indonesia and numerous other places show just how desperately far away we are from peace. People are still persecuted for no other reason than the color of their skin, their supposed racial origin and the shape of their belief. The Jewish-Muslim conflict in the Middle East, the Hindu-Muslim conflict in India, the Iran-Iraq war, the Indo-Pak war, the apartheid and other such events dominate the headlines which reflect the present day socio-economic-political climate. Moreover, the organized persecution of the Ahmadiyya Community in Pakistan, the Gulf War and the brutal treatment of the

Bosnian Muslims are too well-known and too fresh to deserve further comment and have left a deep scar on the face of humanity. The phenomenon is still ongoing.

Add to this recurrent famines in many parts of the world and near to destitution conditions in many others. Morality has sunk so far that even in this field, man has failed to do what is necessary to alleviate the situation. The phenomenon of occasional TV coverage of the plight of the famine-stricken areas intervalled by an advertisement for "Pedigree-chum" without causing the slightest stir in the minds of people, sufficiently indicates that men have become indifferent spectators of human affairs.

The plight of the famine-stricken areas of the world is not something, it must be emphasized here, which is beyond the control of man for this lies against the scheme of human creation.

The fact of the matter is that plight of famine-stricken people lies within man's reach, but the will and determination to do so is not there. Given the needed spirit of sacrifice, will and determination, holds Hazrat Mirza Tahir Ahmad, the Supreme Head of the Ahmadiyya Community in Islam:

If only a few states of the Gulf had joined hands to relieve the immense sufferings of humanity at large, they would have resolved the problem of hunger and drought in Africa without feeling a pinch.

What is, therefore, actually needed is dynamic positive spirit to eliminate the suffering of the deprived and the plight of the exploited and recover for them the freedom and dignity which the present social system has denied them. Without such a spirit, a large proportion of the human race cannot be prevented from

perishing from hunger and as matters stand, the world without hunger and war seems to be a very distant ideal.

In complete contrast to the historical experience, the purpose of man's creation was that he should become the manifestation of God's attributes. Hazrat Mirza Tahir Ahmad has beautifully described the object of creation and his description contains a powerful message for practical implementation:

The ultimate purpose of creation was to create a conscious being of the highest order who would not only voluntarily submit to the most consummate beauty of God as reflected in His creation directly but would also lead fellow creation of the highest order (i.e., mankind) to this ultimate goal of creation or at least make it possible for those among them who desire to follow Him.

There is no gainsaying that war runs counter to the object of creation. The Holy Quran has, therefore, repeatedly condemned war, declaring it to be a destructive fire:

Whenever they kindle a fire of war Allah extinguishes it, and they strive to create disorder in the earth, and Allah loves not those who create disorder. (5:65)

Accordingly, the only form of war which is allowed in Islam is the war which is waged in order to extinguish war itself – a defensive war. Whenever war becomes inevitable, as it does at times, Islam urges Muslims to extinguish the conflagration at the expense of least possible damage to life and property:

And had it not been for Allah's repelling men, some of them by the others, the earth would have become filled with disorder. But Allah is lots of grace to all people. (2:252)

The keystone, therefore, of the Islamic philosophy of war, lies in adopting a lesser evil when there is a choice. Islam knows of no other war.

If we are going to meet the challenge of constant warfare, it is important that we should tackle the problem at its root and not disperse our efforts by dealing with its manifestations. Let us, therefore, look at certain economic and social consequences of war, as well as at the philosophy underlying it. It is only after

precisely knowing the causes working under the surface, that the problem of war can be rooted out.

War is the most obvious obstacle to economic growth. It is no exaggeration to say that unless war is brought under control, there can be no possibility of establishing stable prosperity or of abolishing poverty. The milieu of lasting peace is necessary for stable economic growth, for expanding trade throughout the world, for greater confidence in the future, for maximum investment and risk taking and for avoiding unproductive investment in war-related industries as well as preventing the wasteful destruction of the existing capital. The truth is that economic advantages of peace and economic disadvantages of war can never be exaggerated.

Viewed from a different angle, the institution of war can easily be manipulated by the great powers in order to seek new markets and consequently, to enrich their own economies. World War II, for example, greatly enriched the United States and converted it from a debtor to a creditor nation. At the end of the war, the Allies became totally dependent upon U.S. foreign investment just to keep circulating in the vicious circle. The beneficial effects of the Gulf War can, accordingly, be very well visualized. Thus viewed, war is treated like a commodity which can be exported at an asking price with the result that the warring countries are tied down to the exporting country forever and ever.

In spite of the fact that economic forces are of great importance in interpreting the phenomenon of war, it is a political problem. It is true that economic interests are involved in wars, but to suppose the economic conflicts, or even economic difficulties, are the sole cause of wars is to shoot very wide of the mark. The truth is that, on the whole, war exists not because of the existence of conflicts but because of the existence of independent nations—war is the price we pay for independence or at least for irresponsible independence (extreme nationalism). The presence of economic conflicts between New York and Pennsylvania, or between England and Scotland coupled with the absence of war between them is a case in point. The reason for the absence of war between them is the fact that New York and Pennsylvania, on the one hand, and England and Scotland, on the other are not independent nations, but are parts of a larger political unit. As long

as England and Scotland were separate nations there was constant war between them. The union of crowns in 1603 and the union of parliaments in 1707 abolished international wars between them.

It is important to realize that war is only one form of conflict, the form that conflict takes when it runs across the boundaries of independent nations. The abolition of war would not mean the abolition of conflict. It is not even desirable to abolish conflicts; conflict conducted in a decent and responsible manner is essential to any form progress, whether in knowledge, in ideas, or in material things. Competition, as is said, is the child of progress—no new idea can come into the world without knocking out an outworn notion and no new method can come into use without destroying the old. The case against war, be it noted, is not that it is a conflict, but that it is an indecent and irresponsible form of conflict which does not seem to result in progress, but rather in waste of lives and resources. Success in war comes not to the virtuous or the right but to the strong, and unfortunately virtue and strength go by no means always hand in hand.

The abolition of war, thus, means not the abolition of conflicts, but the diversion of conflicts into more fruitful channels. In domestic politics we have in great part accomplished this end. The law courts, the ballot box, the election campaign, the pamphlet, the magazine article, the newspaper—these are the most fruitful arenas of battle. The great task of the present is to extend the areas of peaceful conflict and to diminish the area where peaceful conflict breaks down. This can only be done by the widespread development of a sense of responsibility not only among governments but also among private citizens, not for a limited group but for all people, for it is when the sense of mutual responsibility breaks down that war ensues. This conclusion represents the central point around which this study revolves.

The truth of this proposition can be seen very clearly if we contrast the racial conflict in the United States with the conflict between Americans and Iraqis with reference to the Gulf War. In spite of the acute conflict between the races in America, the situation is still regarded as a problem rather than a fight. No matter what their color, they are all Americans. One can still smell a sense of mutual responsibility operating to stop the conflict leading towards

organized warfare. In the case of international war, on the other hand, it is not the intensity of the conflict that matters, but the fact that no sense of community or joint responsibility unites the contending parties. The truth seems to be that each nation fights wars, primarily, for its own independence. The ultimate motive behind the Gulf War, for example, was to secure, once and for all, the United States unquestionable independence.

Here we seem to be faced with a dilemma. We recognize, on the one hand, the odious nature of war, yet on the other hand we must recognize that war springs from the desire for national independence—a desire which is universally recognized to be good and admirable. The Holy Prophet of Islam has declared the love of one's country as part of one's faith. The love of country and the desire for independence are perhaps the two strongest motivations in the world today. The love of one's country is so much better than the love of self that it is regarded as the price of virtues. Nevertheless, it is this very love of one's country and of independence which is bringing our world down in ruins and which frustrates every attempt to build a better world-order. We have here one of the most important of our day illusions.

There is only one way out of this impasse. It is the separation of the love of one's country from the desire for independence that leads to destruction. The desire for independence has over the past years given birth to the philosophies of impetuous nationalism under the guise of patriotism, aggressive anti-foreignism and offensive racialism—all of which have engulfed the entire world. The world is still ablaze with waves of such sentiments. The National Front in Britain and Neo-Nazi Organizations in Germany, for instance, print to the disturbing fact that the extreme nationalism is by no means a spent force. Indeed it is hard to imagine a world of greater tensions and frictions or of greater ill-will and mutual distrust among nations. Nevertheless, it would be a tragic error to draw pessimistic conclusions from these observations, however disturbing. To all these hesitations and limitations, however, there is an optimistic rejoinder to make. The solution to the problem is close at hand; the need is to solve the problem of unity in diversity. A completely homogeneous world is neither possible nor desirable. The real beauty lies, as will be seen, in

variety. What is actually missing is a sincere search for that beauty and committed effort to create real nation states and to foster in them – by moral means, spirit of genuine community and fellowship. Granted the existence of larger international political unity and the condemnation of nationalism interpreted as exclusiveness, fanaticism or chauvinism, then the ideal would be many separately organized political units. Different cultures or different groups aspiring to a separate culture and living style, would be given a compatible form of political independence within a larger nation state and that nation itself would belong to a still larger grouping of nations sharing traditions and values as well as being united by common economic and political interests.

A perusal of the Holy Quran reveals that such an institutional arrangement has already been provided within the Islamic-structure. The Holy Quran states:

O mankind, We have created you from a male and a female; and We have made you tribes and sub-tribes that you may know one another. Verily, the most honorable among you in the sight of Allah is he who is the most righteous among you. Surely, Allah is All-Knowing, All-Aware. (49:14)

The Islamic concept of uniformity amidst diversity can be assimilated to a rainbow, where different colors are miraculously blended together to generate an unexplained beauty and a heavenly splendor. The blending of different colors is so refined and so harmonious that the lines of demarcation between different colors totally disappear, yet at the same time one can see the independent existence of beautiful colors. The rainbow owes its beauty to its variety of colors. In the Islamic scheme of human society such a blending of variety is possible and the Holy Quran tells us that righteousness is the only blender. Righteousness is the seed from which the tree of love and compassion grows and in the course of time spreads out to encompass the entire world. The darkness of human passions and vested interests can only be dispelled by the light of righteousness, for it is something which transcends the artificial barriers of geography, race, color and religion.

Righteousness enables man to get out of the narrow shell of artificial society in which he lives and gets into the ocean of reality where unlimited opportunities of development await him.

Righteousness has the power to bestow upon human society the beauty of a rainbow with the result that different individuals belonging to different classes, occupations, cast systems, religions and countries can be united together in harmony to fulfil the object of creation. The reader will, in this respect, benefit from the last sermon of the Holy Prophet of Islam, in which he ruled out all such lines of demarcation once and for all:

O men what I say to you, you must remember. All Muslims are brothers to one another. All of you are equal. All men, to whatever nation or tribe they may belong and whatever station in life they may hold, are equal. Even the fingers of the two hands are equal, so are human beings equal to another. No one has any right to claim superiority over another. You are as brothers. O men your God is One and your ancestor is one. An Arab possesses no superiority over a non-Arab, nor does a non-Arab over an Arab. A white man is in no way superior to a black man, nor for that matter is a black man better than a white man, but only to the extent to which he discharges his duty to God and man. The most honorable among you in the sight of God is he who is most righteous among you. Even as this month is sacred, this land inviolate, and this day holy, so has God made the lives, property and honor of every man sacred. To take any man's life or his property, or attack his honor, is as unjust and wrong as to violate the sacredness of this day, this month, and this territory. What I command you today is not meant only for today. It is meant for all time. You are expected to remember it and to act upon it until you leave this world and go to the next to meet your Maker.

What I have said to you, you should communicate to the ends of the earth. Maybe those who have not heard me may benefit by it more than those who have heard.

The passage quoted is self-explanatory and needs no comment. One cannot however resist saying that the implications of this sermon are impressive and man is in need of no other charter of human liberty equity and peace. Should the contents of this great Sermon become the *summum bonum* of the constitutions of the world, the dream of paradise on earth would soon be

fulfilled, conflict and tension would disappear and, on some day, peace would become the rule of the day.

To get back to the problem of conflict between the love of one's country and the desire for independence, we redefine, in the light of the above, the state, using the words of Muhammed Zafrullah Khan, as follows:

In as much as God's sovereignty extended over the whole universe the ultimate ideal of a state in Islam is a universal federation, or confederation of autonomous states, associated together for upholding freedom of conscience and for the maintenance of peace and co-operation in promoting human welfare throughout the world.

Apply this definition and the question of separating the love of one's country from the desire for independence is altogether eliminated, for this definition ensures that both these sentiments would lead to a point where national and international interests coincide and, instead of competing they would become complementary to each other.

Implicit, thus, in the concept of patriotism is the concept of righteousness and accordingly, patriotism without the garment of righteousness leads to extreme nationalism which is detrimental to world peace. It is only after such a radical change in the definition of the state that a true democracy of nations can be achieved.

Such a scheme of defining things is not meant to lead to a conflict-free society. Such a society, obviously, cannot be achieved unless autonomous states are completely merged into a world-state which is an idea that can immediately be rejected. The idea of the development of a world-state is utterly impracticable. The argument that the effective size of a nation depends on its means of transport loses its validity when applied to the possibility of a world-state, for inherent in such a social unit are grave dangers for peace and liberty. A world state particularly if it is based on military force, might easily degenerate into a world tyranny. Indeed it might almost be said that a world-state has been tried and failed. The Roman Empire included almost the whole communicable world and fell apart. A world, as is said, in which there are refugees is bad enough, but a world in which there is no place of refuge would be worse. A uniform and authoritarian world-state might easily become a horrible and inescapable tyranny, destructive of liberty,

of variety, of creativity and of progress. The Holy Quran, therefore, rules out such a possibility of ultimate social integration.

Accordingly, the alternative suggested by the Holy Quran in the field of international co-operation is a world-federal organization with member states sovereign within their own territories concerning their special and particular interests and problems but knit together in one organization for securing more completely and effectively that which may be the common concern of all them.

A social unit is a psychological rather than a physical fact. As Professor Greaves has put it:

What makes a society is the fact that its members are conscious of being one.

The sense of community, thus, rests on awareness of common interests and common purpose. It is only such an awareness, which creates a sense of community as well as an obligation. The whole concept of authority relies on agreement as to common ends. The recognition of obligation, of the duty to obey and the right to command, springs from a unity of purpose. A world federation can be founded on a strong awareness of the unity of purpose. Without such an awareness, no world federation can purposefully survive, for such a survival demands that it must serve the common end.

As soon as we apply the theory to the United Nations, an implicit disintegration starts flashing. The fact which stands out is that the member nations have become more conscious of differences of purpose than of similarity and are no longer willing to co-operate in achieving the agreed ends. The maintenance of peace and security and the promotion of economic and social development are the two overriding objectives of the United Nations. It has however virtually failed on both these objectives.

The main cause behind this failure has been a lack of unity of purpose and of a sense of community – a unity and a sense which, as already intimated, provided all the necessary reasoning for the establishment of the United Nations. The biggest blow to the sense of community comes from the Veto power. The institution of Veto proved to be the first leak which sank the great ship of the United Nations into the ocean of vested interests. Which is why the United Nations

has virtually become an instrument of injustice by the 'powerful five'. Take the case of the Palestine problem for instance. Hazrat Mirza Tahir Ahmad has pointed out that the Security Council has passed twenty-seven different resolutions at different times declaring Palestine to be the victim of transgression and instructing Israel to vacate the occupied territories. Interestingly enough, twenty-seven times the United States used, singly, the power of Veto to turn down the united decision of the nations of the world. The absurdity of the fact makes one wonder what the United Nations is all about. As long as the Veto system is in operation, the terms 'peace' and 'justice' will have to be redefined, for under the present structure, to wish for the ideal of true peace and natural justice is tantamount to a dream of an innocent child who stretches out his little hands towards the moon.

The manipulation of the United Nations by the United States and its Allies, and the manifest injustices arising therefrom is well illustrated by a joke. A lion persuades a fox to go hunting with him for food. At the end of the day the two bring back their catch. The lion divides the day's catch into three parts and the addresses the fox: 'The first part is mine for I am king of the jungle', he soberly declares. 'The second part is mine for I was equal partner in today's endeavor'. 'The third part', he brazenly declares, 'is yours if you have the power to snatch it'. As matters stand, the third world countries will have to go without their share of justice so long as they do not exhibit the required power to snatch it. The 'king of the jungle' has acquired an exclusive monopoly over justice and peace. The only brand of the product, that is available in the market today is the one labeled 'Made in America' for the United States and United Nations are simply two sides of the same shield and it can safely be claimed that the latter is nothing more than a 'foreign office' to the former. The nations of the world will either have to change their taste or their attitudes. Although it requires will, courage, determination and steadfastness, the latter is the real solution. Explaining the justice apathy of the United Nations, Hazrat Mirza Tahir Ahmad has written:

Nu'man bin Bashir relates that the Holy Prophet said: The case of those who observe the limits set by Allah and those who are careless about them is like passengers on a ship who cast lots to

determine who should occupy the upper deck and who the lower and settled accordingly. Those who occupied the upper deck had no direct access to water. To fetch water, they had to repeatedly climb down thus disturbing the occupants of the lower deck. Once they suggested to the occupants of the lower deck that if they had no objection, they could bore a hole through the bottom of the ship to gain direct access to water. Now if the occupants of the lower deck were to leave the others to carry out their design, they would all perish together, but if they were to stop them from carrying it out, they would all be saved.

The occupants of the lower deck, the third world countries, must, therefore, stop the occupants of the upper deck, the first world countries, to carry out their ill designs and stop them fetching the water of vested interests by boring a hole through the bottom of the ship of the United Nations. Failure to do this would ultimately drown both the occupants of the lower as well as the upper deck.

The nations of the world must have to be genuine and sincere. They must be courageous enough to say 'No' to the wrong and the unworthy. And above all, they must be magnanimous, for it is this very quality which can save the world today. Diseases require remedies. But desperate diseases call for desperate remedies, and, I believe, that the present disease of the United Nations could, if left untreated, in the end prove fatal – the voice of each nation may well be lost in the awe inspiring presence of the so-called guardians of the United Nations, the world may well become prey to one or a few tyrants, the notion of national sovereignty may well become a mere tribute to tradition and a new system of slavery may well be introduced in a form and magnitude from which there will be no escape. Hazrat Mirza Tahir Ahmad writes:

One wonders with a deep sense of sorrow as to how long the member nations of this August House would continue to shut their eyes and refuse to open their minds to the dangers inherent in the style in which the affairs of nations are run.

World peace hangs precariously on the strings of a feeble hope that justice will prevail and justice will be done.

As far as the maintenance of world peace is

concerned, Islam makes fighting obligatory in defense of freedom of conscience, so long as the enemy continues to fight an aggressive war with the object of depriving people of freedom. When freedom is secured or the enemy desists and is prepared to make a just and equitable peace fighting should stop. The Holy Quran says:

And if two parties of believers fight each other make peace between them; then if after that one of them transgresses against the other, fight the party that transgresses until it returns to the command of Allah. Then if it returns, make peace between them with equity and act justly. Verily Allah loves the just. (49:10)

This verse clearly reveals the fact that peace and justice are the two sides of the same coin; they cannot be separated from each other. Any peace-making effort is bound to be abortive if justice is sacrificed in the process. The only thing which cannot be sacrificed in securing justice is justice itself. Everything else can be. Hazrat Mirza Bashir-ud-din Mahmud Ahmad, the second successor to the Promised Messiah, has written:

The verse lays down the following principles for the maintenance of international peace. As soon as there are indications of disagreement between two nations, the other nations, instead of taking sides with one or other, should at once serve a notice upon them, calling upon them to submit their differences for settlement to a 'League of Nations' or 'United Nations Organization' as the case may be. If they agree the dispute will be amicably settled. But if one of them refuses to submit to the 'League' or having submitted refuses to accept the award of the 'League' and prepares to make war, the other nations should all fight against it. It is evident that one nation, however strong, cannot withstand the united might of all other nations and is bound to make a speedy submission. In that event terms of peace should be settled between the two original parties to the dispute. The other nations should act merely as mediators and not as parties to the dispute and should not put forward new claims arising out of conflict with the refractory nation, for that would lay foundation of fresh disputes and quarrels. The terms of peace should be just

and equitable with reference to the merits of disputes; they should be confined to the original dispute between the parties and should not be allowed to travel beyond it. It is such a 'League' or 'Organization' which can safely be entrusted with the maintenance of international peace, not a league or organization whose very existence is dependent upon the goodwill of others.

Similarly, Hazrat Mirza Tahir Ahmad has written:

According to the Holy Quran, therefore, what the world needs is an institution which sets itself the task of establishing justice. Without absolute justice, no peace is conceivable. One can wage wars in protestation in the name of peace, stifle conscience and still dissent for the purported aim of establishing peace, but all that one can achieve is death but not peace.

These two passages, as is obvious, contain the whole theory of the United Nations and set the guidelines within which any international organization should operate. There is available no other formula for restoring world peace. There is no peace without justice as its basis. There is no justice without sacrifice. If the needed sacrifice is forthcoming without hesitation, it is certain that peace will come to the world.

Having discussed the role of the United Nations and the nations of the world in restoring peace, let us venture some thoughts on factors that are conducive to world peace, and harmony, in the hope that we may shed some light on the way the United Nations can operate in fostering the sentiments of love, peace and compassion throughout the world. This we shall do under three different headings namely, economic equality, racial equality and religious tolerance.

The most potent source of tension in the world today is the ever widening gulf between the rich and the poor countries. Closely allied to world peace, therefore, is economic equality. From this point of view policies of world peace would have to include an attempt to homogenize the quantitatively diverse living standards of nations. Although the main responsibility for development of the poor countries rests with the people of those countries, they require the assistance of the developed countries. Domestic savings have to be augmented by foreign aid and increased as a result of improved trading opportunities. Little boys, as it is

said, should be seen and not heard.

The fundamental Islamic economic concept is that the absolute ownership of everything belongs to God alone. Accordingly, private ownership is only a trust for which the owner is answerable to God with regard to the moral obligation that in all wealth all sections of society have a right to share. Islam teaches that wealth must be in constant circulation among all sections of the community and should not become monopoly of the rich. The obligation pertaining to the communal aspect of ownership is made effective through a fair combination of legal sanctions and voluntary efforts put forth through a desire to win the pleasure of God. In this way economic equality is achieved through particular economic institutions and through moral exhortation. Such a scheme of securing economic equality proves to be a great stimulus to social solidarity.

The same applies to the international field. History testifies the fact that both economic equality and political peace are related to each other. We can have no difficulty in seeing that both from economic and political view points, it is unreasonable and undesirable to perpetuate a world divided into a few 'have' nations and a great many 'have-not' nations. Such a scheme of distribution is economically unsound because extreme living-standards disparities work against both the rapid growth of underdeveloped economies for lack of capital and the stable growth of advanced economies for lack of demand. Politically, the existence of a wide living-standard between 'have' and 'have-not' nations tends to induce the former to divide and rule while at the same time tempting the latter to raise the general living standard quickly even at the expense of personal liberty and private initiative. Hazrat Mirza Tahir Ahmad has written:

The most tragic and inhumane treatment of the Jews at the hands of Christians in Western Europe for more than a thousand years may be considered buried in the past but the recent beastly treatment of the Jews during the thirties and forties at the hands of the Nazis is too fresh in our memories to be forgotten. Therefore, the moment we hear the word 'racialism', our minds are inadvertently turned to anti-Semitism and the long history of the ill-treatment of the Semitic race at the hands of the gentiles.

Defining racialism he has written:

The essence of racialism is class prejudice. Perhaps this is the best definition of racialism. Whenever people begin to act prejudicially against another class of people on the pretext of their own class interests, racialism uncoils and raises its ugly and venomous head. No discretion is exercised in the expression of such hatred; no individual merit is taken into account; and, generality becomes the law.....

Racialism in the broader sense, has to be understood as group prejudices as opposed to considerations of absolute justice and fair play.

Thus viewed, great social inequalities persist in many areas of the world, to provoke such bitter and cynical resentment against aristocracy, plutocracy, authority, the elite and the cast system as to produce grave international repercussions. The Universal Declaration of Human Rights and other such measures are promising steps in the right direction, but lack ways and means for practical implementation. This is in fact a barren land and, as matters stand, a considerable amount of work needs to be done before one could expect to reap the fruits of social harmony and goodwill.

There is a dire need for the false notions and symbols of honor and prestige to be abandoned in order for the true notions of honor and prestige to take root and to be accepted. Without such a profound change in the attitudes of people, it will be futile to think of world peace, for it would be tantamount to seeing visions while standing on the mountain tops without going down into the valleys and actually working for the fulfilment of those visions. How far and how fast the present United Nations can go down into these valleys is a matter of great importance and urgency. Hazrat Mirza Tahir Ahmad has written:

As long as the relationship of the United Nations Organization with its individual member states is not more clearly defined than at present, the prospects of world peace will remain bleak.

There is a need to devise some measures to prevent governments from being cruel to their own subjects. Some instrument has to be made available to the United Nations to justly fight injustice wherever it prevails. Till then, one cannot dream of peace for the world.

He also pointed out the inherent dangers associated with the misuse of such power – dangers which must be observed before assigning any such role to any International Organization:

How far the United Nations can interfere with the so-called internal affairs of a country is a very sensitive question and yet vital to the attainment of world peace. But if, in the final analysis, the policy of the United Nations is not governed by the principle of absolute justice, and different standards are applied to individual nations, then providing greater leverage to the United Nations Organization to interfere in the affairs of a state may create more problems than it can resolve. Therefore this issue requires a thorough, cool and detached study.

Above all, it is increasingly important to foster the great unifying force making for a true universal brotherhood – a force inherent in religion. To think of world peace without reference being made to religion is nothing more than an illusion. We may devote a great deal of time and energy to improving communications, raising the standard of living, developing industry, but these alone will not make ‘one world’ in any more than a geographical sense. The problem of our nuclear age is to know how to avoid conflicts and wars, and turn world society into a world community. The construction of a world-wide harmony is too great a task to be undertaken except with religious faith. For the necessary energy, vision and good will are available from no other source.

Unfortunately, however, religion has never been exploited in the interest of international amity rather religion had been, throughout all history, a persistent source of disunity, frictions and tensions and instead of transcending it self to embrace all humanity, it had been a source of disintegration of man and mankind – of man signified by his moral degradation and of mankind reflected in the break down of inter-faith relationship and lack of religious tolerance. Hazrat Mirza Tahir Ahmad has observed:

But more than after the blood of man – created in God's image – was shed in the name of his Creator, religion was used as an excuse for mass murder. Seeing this aspect of human nature makes us wonder if mankind is not the basest and most ruthless species on earth. One expects

religion to teach man to be civilized, yet religion itself drips with blood.....

The history of religion in any part of the world at any time is the history of torture, repression, execution and crucifixion. It is disappointing indeed to find that religion, which is supposed to be the last refuge of peace in a world of war and conflict, is a cause of destruction and bloodshed.

This does not mean that religion teaches violence. As far as the theory of religion is concerned, religion preaches peace and unity and nothing else. Hazrat Mirza Tahir Ahmad has written:

Religion itself is not the real cause of mass murder, however, and it is a mistake to think it is. Religion was not given to man to encourage killing.

The gap between the theory and practice of religion and the present state of international affairs calls for some bold re-examination. It would be a great error to assign, on the basis of the unfortunate past, only a trifling importance to so great an institution as religion. It must not be concluded that its influence is small because it cannot bestow what the general circumstances of society have not prepared it to receive. The importance of religion as a unifying force or as an explosive factor should by no means be underestimated. A further feature of religion is here to be observed. It is a strange paradox, and an age-old problem, that as far as the formative role of religion is concerned, it has lost its hold on many people, but, at the same time, with reference to the explosive forces inherent in religious intolerance, its grip is so strong that these forces cannot easily be counteracted. As with individuals so with nations. And the experience of nations with religious tolerance is exceedingly brief. Nearly all, throughout all history, have been the prey to religious intolerance. The exception, almost insignificant in the whole span of human existence, has been the true followers of all religions, who themselves have been the victims of persecution. We must, therefore, while evaluating the possibility of exploiting religion for peace purposes, be aware of these forces if we are later to engineer an escape and if we are to stop the ghost of religious intolerance from haunting the world. Hazrat Khalifatul Masih IV has written:

Judging from the growing influence of

materialism and the emphasis of society as a whole shifting from spiritual to carnal and sensual pleasures, one may be led to believe that religion should be discarded and ignored as an unimportant factor.

I regret to disagree with such a conclusion because unless we reform religious attitudes, internally and externally, religion will continue to play a very negative role, rather than a beneficial positive role, in our effort to achieve global peace. Religions which should have played a leading role in establishing peace, removing misunderstandings between adherents of different sects and religions, cultivating decency, and promoting the principle of live and let live, has unfortunately in the contemporary times, played a very minor and insignificant role, if any at all, in the promotion of peace anywhere in the world. Yet in creating disorder and bloodshed and in causing misery and immense suffering, it still is a very potent and dynamic force which should not be under-estimated at all. No global peace can be visualized without addressing this vital problem and redressing its faults.

He also pointed out:

In inter-religious relationship, the Hindu-Muslim riots in India, or Muslim-Christian strife in Nigeria or Jewish-Muslim hostilities in the Middle East and elsewhere, and also an undercurrent of politically and economically fragile Judo-Christian relationship, are all but a few signs of latent dangers which lie like dormant volcanoes in the subterranean religious world.

The importance of reforming the attitudes to such problems cannot be over-emphasized.

The fact of the matter is that religion is a great influencing force and urgently needs to be exploited in the interest of world peace. Rather than to look upon religion as defunct, it is vitally important that the great role of religion in human affairs should be recognized. Religion in this respect stands as a double-edged sword—religion on its own and religion in relation to other religions, and as such can be used, respectively, to socialize man and to unite mankind. The integration of man depends upon the truth that man cannot live on bread alone and upon the truth that all religions lead to

God. The study of religions must be fostered so that their resources may be understood and drawn upon for building harmony and peace. The 'values for values' philosophy should be totally discarded, for inherent in such a philosophy are the seeds of human destruction.

To sum up, the vicious attack of materialism against religion must not be under-estimated. This is exactly the time that all the religions of the world must unite on the basis of the ultimate truth – a truth which is common to them all. This is the time of revival of religion and of religious values. The religions of the world face a completely new situation today. Never before this century have they been in such close contact as they are now. And interestingly enough, never before this century have they been in such close contact as they are now. And interestingly enough, never before this century has man been in such an urgent need for religious unity as he is now. The 'small' world in which we live makes nonsense of religious isolation as well as of religious intolerance. The need of the day is to seek affinities between different religions – affinities leading towards unity, harmony, goodwill and peace. The religions of the world must lay aside their traditional rivalry and side with one another to preserve the highest cultural values of mankind and face the worst enemy that has ever appeared against them. Hazrat Mirza Tahir Ahmad has written:

I really feel deeply concerned and disturbed at what is happening in the world of religion today. There is a deep urgency for religions to make a genuine and serious effort to remove misunderstandings between themselves.

It should, however, be noted that the common action of religions need not mean at all that conviction should be abandoned. All it demands is to lay aside old prejudices and rivalries and work for stopping anti-religious movements from robbing humanity, again, of its liberties. The fact that all religions believe in the same spiritual reality provides the promising grandstand for searching the common grounds between the followers of different religions and their traditions. The unity of God is the real point of unity. The Holy Quran states:

Say, 'O People of the Book! Come to a word equal between us and you – that we worship none but Allah, and that we associate no partner with Him, and that some of us take not others for lords

besides Allah. But if they turn away, then say, 'Bear witness that we have submitted to God.' (3:65)

The religions of the world must, therefore, join hands in order to establish the true Unity of God and must agree to gracefully disagree on matters of disagreement with a possibility of enlightening dialogue and must agree to peacefully co-operate with each other to secure peace and prosperity. It is this combination of 'grace' and 'peace' which contains the panacea for the problems that confront mankind today. This, in fact, was the last appeal of the Promised Messiah to the world – a fair combination of enlightening dialogue and mutual respect. This alone, he declared, in his last book, can bring peace to the world.

Such must, therefore, be one of the corner-stones of any new outlook capable of giving men and women the moral material needed to resolve many of the basic problems that confront the contemporary world. In order to suggest an agenda, in an articulated manner, for discussion of a new outlook on religion, I, once again, find no alternative but to quote Hazrat Mirza Tahir Ahmad, at full length:

1. *All religions of the world, whether they believe in Islam or not, must conform to the underlying Islamic principle of not permitting the use of force and coercion in any manner as an instrument in resolving inter-sectarian and inter-religious strife. The choice of religion, the freedom to profess, propagate, practice and exercise or to denounce or to cease to believe or change one's belief must be protected absolutely.*
2. *.....All religions must conform to the Islamic principle of showing respect and reverence to the Founders and holy personage of other faiths. In pursuance thereof, they do not have to compromise their principles. It is simply a matter of fundamental human rights. The right of every human being that his religious sensibilities and sentiments shall not be violated and offended must be recognized.*
3. *It should be remembered that the above principle cannot be enforced by any national or international law. It should be understood in conjunction with the principle that blasphemy does not warrant man-made punishment but that it should be decried and discouraged by promoting public opinion for condemning such acts as indecent, imprudent and loathsome.*
4. *Interfaith conferences on the pattern introduced by the Ahmadiyya Muslim Community in the earlier part of this century, should be widely encouraged and promoted. The soul and spirit of such conferences can be summed up by the following characteristics:*
 - (a) *All speakers should be encouraged to highlight the good points and attractive and distinctive features of their respective faiths without maligning other faiths.*
 - (b) *Indeed, speakers, preferably, belonging to one faith, should genuinely try to discover the good features of other faiths, speak on them and explain why they are impressed by them.*
 - (c) *Speakers belonging to different faiths should pay tribute to the nobility and character of the leaders of other faiths.....*
 - (d) *Without prejudice to what has been proposed in (c), the sanctity of religious dialogue must be protected between sects and faiths. Inter-religious exchange of views must not be condemned as attempts to sabotage religious peace. It is the manner of dialogue, which if wrong, should be condemned and not the dialogue itself. The free flow of ideas is the most important of fundamental human rights, essential for the survival of the fittest. It may not be compromised at any cost.*
 - (e) *To narrow the areas of differences and enlarge the possibilities of agreements, it is highly essential that all religions accept the principle of limiting their debates with followers of other faiths to the sources of their respective religions. The Quranic declaration that all religions are the same at their sources should not be treated lightly. It comprises a world of wisdom which should be examined and explored by all religions to their own advantage as well as to the advantage of mankind as a whole.*
 - (f) *Co-operation in all good plans and schemes*

for the mutual benefit of mankind must be promoted and encouraged.

Such is the agenda for a true democracy of nations. The United Nations, the existing or any future variant of it, is the only possible, and vital, instrument for discussing and implementing such an agenda as well as for establishing the economic and social foundation for world amity as discussed earlier.

It remains to be mentioned, in recapitulation, that the nations of the world must be conscious, all the time, of the unity of purpose, must be aware of common interests and must be united 'only' for the pursuit of certain 'clearly defined' ends. Unity, by definition, in a thoughtful exercise. Unity must serve some ends; it must be emphasized. Otherwise, unity for the sake of unity would prove a fatal poison for world peace. The sense of unity must be revitalized, for the world is in urgent need for the new brooms to sweep the dust of materialism, racialism and religious intolerance from the stage of world peace. Not only do the nations of the world have to unite, they have also to watch their unity taking active part in the creation of world peace and in the rebuilding of a strong and lasting house in which to dwell and enjoy the fruits of real intellectual, economic and political consideration of human affairs:

And help one another in righteousness and piety; but help not one another in sin and transgression. And fear Allah; surely Allah is severe in punishment. (5:3)

Finally, all the nations of the world must also be prepared to act in the interest of humanity as a whole, even if such an action may conflict with their own short-term national interests. The sense of responsibility must keep on being exhibited throughout their actions, for the United Nations is nothing more than a reflection of a combination of such actions. And above all, justice should be the means and justice should be the end.

Should such unity ever occur, peace would embrace humanity. Otherwise if we shut our eyes to justice and truth, then the very survival not only of the United Nations but also of the upholders of the *status quo* is at stake. Vanity of vanities would, in the end, prove to be nothing else but all vanity, for ideologies and institutions which fail to serve man, never last. This is a divine decree and divine decrees are never altered. The Holy Quran says:

.....but as to that which benefits men, it stays in the earth. (13:18)

WAQF-I-JADID, USA

In the December 27, 1996 Khutba, Hazrat Khalifatul Masih IV (atba) had said: *The purpose of Wqf-e-Jadid is to train the Ahmadis in the villages and in the new hitherto untrained countries.* Later in the same Khutba Huzoor (atba) had give a very graphic description of the size of the needs that existed at that time when people were entering the fold of Islam-Ahmadiyyat at the rate of just a million a year: *These needs are enormous, think for a moment of a place in Africa where one million people have become Ahmadis in one year- try and imagine and quantify the expenditures that need to be undertaken to fulfill their basic minimum needs!* Now the numbers run in the tens of millions a year! So,

FIRST, I urge every Ahmadi, young and old, male and female, in every Ahmadi household in the United States of America, to contribute something towards the Blessed Waqf-e-Jadid Scheme.

SECOND, I urge every earning member, male and female of the US Jama'at to do his or her best to join the ranks of those sacrificing either \$500 or \$1000 towards fulfilling the financial needs of this Divine Waqf-e-Jadid Scheme. Jazakallah ahsanal Jazaa!

Waseem A Sayed, National Secretary Waqf-e-Jadid.

MATRIMONIAL RELATIONS

(by Maulana Ata Ullah Kaleem, Va.)

Main Purpose of Marriage – Love:

“O! Mankind! Be careful of your duty to your Lord Who created you from a single soul and from it created its mate and from them twain hath spread abroad a multitude of men and women.” (4:2)

“And of His signs is this; He created for you helpmates from yourselves that ye might find rest in them, and He ordained between you love and graciousness. Verily herein are indications for folk who reflect.” (30:22).

Another Purpose – Preservation of the Human Race:

“Your wives are a tilth for you” (2:224)

This proves that according to the Quran, the function of woman is twofold: -First, to bring solace to man and, second, to perpetuate the human race. These are two essential functions referred to in a Tradition of the Holy Prophet, namely *Tazawwajoo Waloodan Wadoodan* – “Marry women to enjoy their love and to beget children.”

In fact, a union in which a man and a woman live together without bearing any responsibility is not classed as marriage by the Quran. In the eyes of the Quran, it is a sin and the Quran condemns such unions. Any such relationship according to Islamic Law, is a form of adultery, which is a heinous sin in Islam.

The fact that the Quran does not recognize any relationship between man and woman (like that of dating and extra marital relationship) except in formal wedlock is clearly established by the provisions of Chapter Four (*An-Nisa*) dealing with the subject of women. The aim of the Quranic arrangement is that without marriage sexual relationship with a woman free or slave, believer or unbeliever, would tantamount to adultery.

Third Purpose of Marriage – Prevention of Immorality:

The Quran strongly recommends a marital state for grown up people, both men and women. It discountenance celibacy – “The unmarried among you should enter into marital ties.” (24:34). Of both men and women. The Quran eloquently uses at several

places the word fortification (*IHSAN*) for Marriage.

Two purposes of marriage are already stated. Firstly, men and women should live together as husband and wife to be a source of joy and comfort to each other. Secondly, the human race should be perpetuated. The third purpose of marriage is to prevent immorality and wickedness in society. It would protect the purity of life marriage. Man is called ‘*Muhsan*’, or the fortified man, and woman ‘*Muhsana*’ or the fortified woman. ‘*Hsan*’ means a fortress and ‘*Ihsan*’ means fortification, so that a person who has protected himself from the attack of lust and taken refuge in wedlock is a *Muhsan* and such a woman is *Muhsana*. When a man and a woman bind themselves in matrimony, and settle down, they do not build a house but a fort, and are saved from the attacks of Satan. Their moral, spiritual and even physical life is saved from the onslaught of impurities.

A careful perusal of the verse (4:25) shows, the Quran, in matters of sex, speaks of only two alternatives – preservation of chastity or debauchery. Either a man marries and obtains sexual gratification in wedlock, or he gives the rein to his lust and lives the life of debauchery.

By contrasting chastity with debauchery, the Quran stresses the point that marriage is not a means to sexual gratification but a serious undertaking involving heavy responsibilities. Man and woman who agree to marriage should be willing to shoulder the burdens of family life. Islam gives sanction only to such a marriage.

Letting The Pair See Each Other Before Agreeing To Marry:

The first condition for *Nikah* is that man and woman should see and like each other. “Marry those women whom you like” (4:4). Obviously, one cannot like or dislike another without seeing him or her.

Premarital Conduct:

It should be perfectly clear by now that Islam does not permit sexual relations, even preliminary acts of physical love, outside of marriage. To remain sexually inactive and chaste before marriage is an extremely important injunction in the Holy Quran. Adultery,

fornication and having secret relationship with the opposite sex is a heinous moral lapse which is categorically condemned in the strongest terms by Islam. This prohibition includes dating, secret paramours and experimental living together. As these are regarded as heavy sins, they carry severe penalties. Allah says in the Holy Quran:— *“The adulteress and the adulterer (or the fornicatress and fornicator) – flog each of them with a hundred stripes. And let not pity for the twain take hold of you in executing the judgement of Allah, if you believe in Allah and the Last Day. And let a party of the believers witness their punishment.”* (Surat Annoor, 24:3)

The Holy Quran directs believing men and women to restrain themselves from looking at each other so openly as to be sexually excited by them. It further directs them to restrain their ears from listening to flirtatious and tempting talk and to avoid occasions which might lead to temptation. Fasting, dieting and exercise also help to control passions and maintain chastity.

Mate Selection and Arranged Marriages:

One of the key factors in building a good marriage is, of course, the selection of the right person with whom to spend the rest of your life. Here again, Islam provides guidance. The Holy Prophet (s.a.w.) said: — *“Some people marry for beauty, others for rank, and others for wealth, but you should marry a good and pious woman.”*

Piety, or moral goodness, is the most important quality to be sought in a potential mate. If you and your partner have righteousness, you will approach all aspects of marriage in a God-fearing way and will try to make a success of things. Other factors to be taken into consideration in mate selection are family back-ground, age, education and interests. Prayer is also an essential tool for deciding on a prospective mate.

Muslims are taught the *Istikhara Prayer* to seek Allah’s guidance in making this important decision.

With this injunctions in mind, marriages amongst Muslims are usually arranged, with the consent of both boy and girl. Parents or guardians arrange the marriages of their children once they reach a suitable age and level of maturity. As you have grown up in this Western society, you may find this idea difficult to accept at first. But this method of mate selection has been practiced for

hundreds of years and really does produce more stable and happy marriages. A comparison of divorce rates between Western society, where dating is the norm, and Islamic societies will clearly show that arranged marriages last longer and are more secure.

The reason for this is that parent or guardians usually know their child’s character the best, and will try to choose a mate who is the most compatible. When a man and a woman are dating, there is the danger that the passions of the moment may overwhelm their reason and judgement. They may marry because of physical attraction only, and find incompatibilities in each other when it is too late. Physical attraction, or “being in love” can wear off quickly in the face of other problems and so lead to dissatisfaction and eventual separation. On the other hand, in an arranged marriage, physical attraction plays a minor role, and couples do not enter into marriage with the same expectation of “romantic love” but see it is a partnership where both have to make personal sacrifices and have to work at pleasing their mates. The gradual buildup of respect, trust and affection usually produces a bond between husband and wife which is stronger and more enduring than one based on physical attraction alone.

As stated earlier, no marriage can be arranged and entered into without the consent of both man and woman. However, the woman needs a guardian or representative for the arrangement. The purpose is to safeguard her rights and to maintain her modesty. Those who have just accepted Islam and their parents are not Muslim; they will need to procure a guardian for themselves if they wish to be married. This can be done by either asking someone of their own choice personally, or requesting that the proper Jamaat authority recommend one. The guardian, who must be male, is responsible for protecting the legal, religious, social and marital rights of the bride. If any premarital counseling is required, the guardian acts in this capacity or arranges it.

Allah says in the Holy Quran:— *“It is one of the bounties of God that He has created male and female of the same species and has put love and tenderness between them, so that they constitute a source of peace and rest for each other; in that surely are Signs for a people who reflect.”* (30:22).

The relationship between husband and wife is described as that of a garment and its wearer. The

Quran says *that a wife is raiment for the husband, and the husband is raiment for the wife* (2:188). A garment provides protection, comfort, and ornament. It is also the closes thing to a person outside his or her own self. A husband and wife bound together by the "love and tenderness" that God has put between them are surely garments for each other. The Quran says *that the best garment is the garment of righteousness* (7:27), so that a husband and wife should be such a garment for each other. The verse also points out that the object of marriage is not the gratifications of carnal passions. The real object is the comfort, protection and embellishment of the parties, for such are the uses of a garment. Thus in a very few words, the Quran has described the true relationship that should exist between husband and wife. *"Women have rights over men corresponding to those that men have over women on a basis of fairness and equity."* (2:229). Men are exhorted to consort with their wives in kindness and are reminded:— *"If you dislike them, it may be that you dislike something wherein Allah has placed much good."* (4:20).

The Holy Prophet, peace and blessings of Allah be upon him, was very concerned about the welfare of women. He constantly advised his followers to treat their wives with kindness. His own conduct with his wives provides the perfect example. He is reported to have said:— *"The most perfect believer in the matter of faith is he whose behavior is best, and the best of you are those who behave best to their wives."* Again, *"Let no Muslim man entertain any rancor against a Muslim woman. Should he dislike one quality in her, he would find another which is pleasing."*

In Islam, as described before, marriage is a contract, and the Quran exhorts men to abide by the terms of the contract. *"Your women have extracted solemn promises from you."* (4:22). The Holy Prophet too had referred to the same point in his last sermon at Mecca. "Be good to women because they are given to you by God as a trust." (*Muslim*). A marriage is a contract; both parties to it enjoy certain rights and have corresponding obligations. Since man exercises some rights over woman, he has also certain responsibilities towards her. It is for this reason that the Holy Prophet had said:— *"Be kind and good to women in private life"*, and also said: *"He who is good to his wife and children is the best among you."*

The downfall of many a civilization has been due to

a decaying of its moral structure. The general rule has held true for countless generations proceeding out time and will hold true, I am sure, for generations to come until the very end of the world.

In order to solve problems which we face, we must first admit our faults and demonstrate a desire to try our proposed solutions; for, in most cases, the real problems are those within ourselves stemming from misjudgement or mischief.

According to the Holy Quran, the nature of man is pure; it loves virtue and abhors vice. Evil is extraneous to man and enters from outside. So, an important means emphasized in the Holy Quran for improving morals is to close the avenues through which sin finds its way into the human mind. It is necessary therefore, that all evil influences to which a man is likely to submit should be removed or stopped. Similarly, all sudden temptations that lead men into wrongdoing are external and it is necessary to put an end to them also, so as to enable man to exercise complete self-control.

It is indeed sad that most societies are looking with reverence to the material splendor of the West and overlooking its immoral aspects. We must never imitate blindly without first trying to know and understand the way of life, which we are seeking to follow.

Before taking everything of the West blindly we must distinguish clearly between the science of the West on the one hand and its culture on the other. In the realm of science we should adopt, without reservation, all that the West has to offer. Indeed we must do this without delay if we are to achieve economic prosperity and strength. In the realm of culture we must not follow them because it has already proved them a failure.

The Bishop of Leicester Dr. Ronald Williams, addressing the Islington Conference the other day said, that sex was a realm where more and more people positively rejected traditional Christian teaching and behavior. He added that more and more responsible quarters in areas like that of educational counseling and marriage guidance had started from the fact that pre-marital or extra-marital intercourse was now so common as no longer to be even questionable as a way of life. The mere replacement of the word 'fornication' with the high sounding phrase "premarital intercourse" is but one example of the way in which what we call sin has become in the minds of many just an interesting

change in social behavior”, the Bishop said.

The fruit of permissive society which we blindly follow could be realized from what Mr. Dan Jones, M.P. for Burnley has said at a Lancashire meeting that there was an increase of 400 percent in abortions to 14 years old girls in 1971. The Parliament, by 1967 Abortion Act, had created a dehumanizing factor in a civilized society. He further said that the 3,465 abortions in the 16-year-old group in 1971 represented a 500 per cent increase. Almost 100,000 girls between 14 and 21 years old had been subjected to the Act’s unfortunate concept of human life.

Mr. Jones also pointed to the 100 per cent increase in gonorrhoea among girls and boys under 16 as an example of the dangerous climate introduced into society since 1967. Gonorrhoea and syphilis are the two rotten fruits of permissive society. Both these diseases are hereditary. The Western society is committing suicide and is fast drifting towards its doom. The Church which should play the role of a guardian and teacher is itself infected of the disease of the so-called permissiveness. Instead of outright condemnation of these evils, new terms such as “new morality”, etc., are being coined to cover the sin from looking horrible.

Jesus Christ (peace be upon him) in his sermon on the mount says:— “Whosoever, look on a woman to lust after her committed adultery with her already in his heart.” but our western styled youth says that he can put his arm around a radiant woman and draw her body to his own, with her red cheek against his cheek and her breast pressed to his bosom, and her limbs intertwined with his and the aroma of hair in his nostrils, and the sparkle of her eyes to his own; that he can take such a position as that and then go swinging across the dance room floor in rhythmic motion, and still say that he has no improper thoughts and that his God-given procreative powers are not unduly excited.

Mr. Carl T. Rowan in a report entitled “Danger Signs on Home Front” published in the Detroit News of October 27th, 1966, writes:— “Rummaging through some data supplied by the Department of Health, Education and Welfare, I came across some facts that lifted both my eyebrows and my concern about the nation’s well-being. I wonder how many Americans know that... More and more children are being reared by only one parent as the number of divorces involving children continues to rise. There were some 276,000

illegitimate babies born in the United States in 1964 or almost three times the number born in 1950. More than 40 percent of such babies are born to girls in their teens.... A sad commentary on the state of the nation’s morals, along with the rising illegitimacy rate, is the fact that the incidence of venereal diseases has been steadily increasing over the past several years. Some 23,300 cases of infectious syphilis were reported in 1965, a thousand more than in 1964. Infectious venereal diseases are rising at a fast rate among teenagers....”

In accordance with *The Washington Post*, dated February 19, 1986, “Teen-age pregnancy cost the state and federal governments at least \$16.65 billion in welfare outlays in 1985, according to a study released yesterday by the non-profit Center for Population Options. Center Executive director Judith Senderowitz, calling the rates of teen-age pregnancy “staggering” said, “These numbers bring home that teen-age pregnancy is everyone’s problem, not merely the pregnant girl and her family’s problem”.....

The Washington Post further states:— “More than 1 million teen-age girls become pregnant each year but, because of abortions and miscarriages, only about 500,000 give birth. More than half the number who give birth are unmarried, and about three-quarters are having their first baby.”

No doubt as the Arabic adage points out, *Annaso Ala Deeni Molookihim*— “people generally adopt the ways of their ruling class”, a lot of Muslim youth of this country too take pride in following the western culture, hence, there is a dire need to stress upon them the teachings of the Holy Quran against Dating/Extra-Marital Relationships, promiscuous dancing, immodest dresses, alcoholism and other social evils.

It is only through concerted efforts that we could get rid of immorality. This may be frowned at in the beginning but such a move is bound to succeed in the long run since man has been created in the best form by the Almighty God.

As far as *Purdah* is concerned, here are the Verses of the Holy Quran which deal with this subject:—

“Say to the believing men that they restrain their eyes and guard their private parts. That is purer for them. Surely, Allah is well aware of what they do...And say to the believing women that they restrain their eyes and guard their private parts,

and that they disclose not their natural and artificial beauty except that which is apparent thereof, and that they draw their head-coverings over their bosoms, and that they disclose not their beauty save to their husbands, or to their fathers, or the fathers of their husbands or their sons or the sons of their husbands, or to their fathers, or the fathers of their husbands or their sons or the sons of their husbands or their brothers, or the sons of their brothers or the sons of their sisters, or their women, or what their right hands possess, or such of male attendants as have no sexual appetite, or young children who have no knowledge of the hidden parts of women. And strike not their feet so that what they hide of their ornaments may become known. And turn ye to Allah all together, O believers, that you may succeed. (24:32)

“O Prophet, tell thy wives and thy daughters and the women of the believers that they should let down over them their loose outer garments. It is more likely that they will thus be distinguished and not molested.” (33:60)

“O ye who believe, let those whom your right hands possess, and those of you who have not attained to puberty, ask permission of you three times before coming into your presence; before the morning Prayer, and when you take off clothes at noon in summer and after the night Prayer.” (24:59)

“O wives of the Prophet, you are not like any other women if you are righteous. So be not soft in speech, lest he in whose heart is a disease should feel tempted; and speak a decent speech. And stay in your houses with dignity and do not show off yourselves like the showing off of the former days of ignorance.” (33:33-34)

It should be noted that the shape and form of the outer-garment which, a woman must wear when she goes out and which covers her whole body including the face will vary according to the customs, habits, social status, family traditions and usages of various classes of the Muslim community. The commandment with regard to “*pardah*” within the four walls of the house will also apply to shops, fields, etc., where women of certain sections of Muslim society have to work to earn their living. There a woman will not be required to veil her

face. She will have only to restrain her eyes and to cover her *Zeenat* i.e. her ornaments and other embellishments, as women within the house have to do when their relatives visit them.

The third commandment requires women to behave with dignity bordering on austerity when talking to stranger men; and they are also required to give their full attention to the discharge of their serious and important duties in regard to the affairs connected with the well-being of their own sex and the management of the household affairs and to looking after and bringing up of children and kindred matters.

The fourth commandment enjoins husband and wife to have, as far as possible, sleeping apartments separate from those of other members of the family which even minor boys are not allowed to enter at stated hours.

In the expression *Laa Yobdeena Zeenatahunna* i.e. they display not their beauty, the word *Zeenat* includes both natural and artificial beauty. It signifies the beauty of person, and includes the beauty of dress and ornaments which women wear on their hands, feet, ears, arms, necks, bosoms, etc. The expression, “except that which is apparent thereof”, contains all those things which it is not possible for a woman to cover such as her voice, gait or stature and also certain parts of her body which remain uncovered according to her social status, her family traditions, her avocation and the customs of the society. The permission to keep certain parts of the body uncovered will be subject to certain variations. Thus the words, “they display not their beauty” will have different connotations with regard to women belonging to different sections and grades of society and it will change with the change in the customs and modes of living and professions of the people.

The words “*and let them not strike their feet so that what they hide of their ornaments may become known*,” show that public dancing, so much in vogue in certain countries, is definitely not allowed by Islam.

This is the Islamic conception of “*pardah*”. According to it a Muslim women may go out as often as it is legitimately necessary for them to do so, but their primary and principal functions are confined to their homes which are as important and serious, if not more, as the avocations of men are. If women take to men’s avocations they seek to defy nature and nature does not allow its laws to be defied with impunity.

PERSECUTION OF AHMADIS IN PAKISTAN

NEWS REPORT – AUGUST 2000

Foreword: Recently, there has been marked escalation in anti-Ahmadiyya activities in the country. The apathy shown by authorities to the plight of Ahmadis is noticeable. In fact, the persecution is often perpetrated with the collusion of government officials. The incident report for the month of August is thus more than twice the size of the previous month. This trend deserves to be condemned particularly in view of the government declaration that the Year 2000 will be the Year of Human Rights and Dignity in Pakistan.

Three Ahmadis Charged under the Anti-Ahmadiyya Law, PPC 298C

Sarai Siddhu, District Khanewal; 29 August 2000:

Mr. Abdus Sami, Ahmadi, was at home on 18 August in the company of a few friends when one, Muhammad Bilal came over and joined the sitting on some false pretext. While there, he made some foul remarks against Ahmadis and their leader. He accused the Supreme Head of the Ahmadiyya Community of fleeing abroad in the face of persecution. Mr. Sami reminded him that the Holy Prophet also had to leave Mecca and go to Medina. At this, Bilal got annoyed, left in anger, and came back a while later in the company of a dozen men bent upon mischief, Mr. Sami, tried to calm them down, but they refused to respond, and the next day Bilal addressed a written accusation to the Police Station. In this he was supported by a gang of local mullas, and approximately 200 students from the madrasas went along as a show of strength. At the police station, Bilal stated that the Ahmadi, while referring to the Holy Prophet used the words 'went to Medina' and not 'hegira to Medina' thus insulting the Holy Prophet. The SHO issued orders to the two parties to present them at the police station on 25 August. This gave sufficient time to the fundamentalists to make their battle cry heard all around the area. August 25 was a Friday – an ideal occasion to incite the people from loudspeakers of the mosque. Mullahs of Sipah Sahaba and Khatame Nabuwwat factions cried hoarse in their Friday sermons and speeches, and agitated the worshipers to make sacrifices for Islam that was in danger. Eventually, three to four hundred persons marched on to the police station. The police officials assured the crowd that a case would be registered against the Ahmadis. And sure enough, the police registered an FIR No. 336 on August 29, 2000 at Police Station Salai Saddhu against Messes Abdul Sami, Bashir Ahmad and Mohammad Ismail under

PPC 298C. The mullas, however, have demanded that the accused be charged also under PPC 295A (for trial and in Anti-Terrorist Court) and PPC 295C (the Blasphemy Clause).

Another Disinternment

Faisalabad; August 9, 2000: Malik Nazar Mohammad, Ahmadi, died at Chak 203 R/B, and was buried in the common graveyard of the village, where fifteen Ahmadis graves already exist. Approximately ten days later, the extremists decided to become active to disinter the dead body of Malik Mohammad. They sent an application to the Deputy Commissioner who directed the Superintendent Police to take action. The SP told the SHO Nishatabad police station to act who directed the Ahmadiyya Community to shift the dead body elsewhere. The community did not take any action on this shameful directive.

In the meantime, the community elders contacted the local magistrate and informed him that the graveyard was in common use and 10 Ahmadis had been buried there after the promulgation of the anti-Ahmadiyya constitutional amendment of 1974. The magistrate, Mr. Liaquat Chattha telephoned the Acting Deputy Commissioner, Mr. Babar Hasan Bharwana who, moved by expediency rather than morality, ordered the shifting of the dead body. Consequently, the magistrate, the police and some employees of the health department arrived at the graveyard during dark hours after sunset and performed the outrage of disinterment. Ahmadis could do nothing but watch from a distance. Many of them were in tears.

The incident is indicative of the state of submission of the Government to the will of the Mulla. The lower echelon simply follows their superiors.

An Ahmadi Arrested, Two others Booked in a Fabricated Case

Chak 37/12-L, District Sahiwal; August 19, 2000:

The police registered criminal case No. 300 under the anti-Ahmadiyya PPC 298C on 19 August at police station Chichawatni Sadar against three Ahmadis, namely Messers Ghaffar Ahmad, Ilyas Ahmad and Manzur Ahmad, in a false accusation by a local opponent who is supported by mullas of the Khatme Nabuwwat Organization.

The cause of the case is essentially a land dispute. An aunt of the accused, who died sometime ago, donated a piece of land to the local school. One, Arshad son of Ghulam Rasul forcibly occupied the land and cultivated it for personal use. Mr. Ghaffar Ahmad, an Ahmadi took up the initiative and made attempts to recover the land from Arshad to give it to the school. An official inquiry was held in which Mr. Ghaffar exposed the high-handedness of Arshad who did not like it. After the departure of officials, Arshad, accompanied by a few gangsters, attacked Mr. Ghaffar, who complained later to the police. The police took no action. On May 28, Arshad and his colleagues threatened Mr. Ghaffar of further action. Mr. Ghaffar again asked for police help but got nothing as the police were in collusion with the other group. Mr. Ghaffar thereafter wrote to the District Magistrate, but nothing happened. In the meantime, the opposition group got in touch with mullas of the Khatme Nabuwwat organization who came forth in a big way against the three Ahmadi families of the village. The local SHO of the police was also not happy with Mr. Ghaffar for contacting higher authorities in seeking redress. As a result, the mullas and the administration moved decisively and effectively against Ahmadis. A religious agitation was launched from the mosque, and Mr. Ghaffar's house was attacked by a group of miscreants. They stoned the house and broke the glass windows and ventilators. Then they sent a written application to authorities that Ahmadis posed themselves as Muslims and preached their creed. A delegation of the Majilis Tahaffuz Khatame Nabuwwat called on the Assistant Commissioner Chichawatni and made demands against Ahmadis. The AC sought direction from the DC who ordered registration of a criminal case under the Anti-Ahmadiyya 298C against the three accused. This was done.

Mr. Ghaffar was arrested by the police and sent to a prison. The other two rushed to arrange a bail before arrest.

A property dispute thus has landed three Ahmadis in a criminal litigation on fabricated charges under religious laws. The victims face three years in prison, if held guilty.

Killed by Police Torture

District Larkana; August 9, 2000: Mr. Basharat Ahmad, an Ahmadi teacher of Massan Badah was held by Dokri police. Mr. Basharat had 2000 rupees with him, and the constables intended to plunder him. They took their victim to the police station where he became unconscious. The police moved him to the local hospital and later to the hospital at Larkana where he died. Subsequently, the police asked for pardon that the relatives of the deceased readily granted.

How easy for the police to murder a citizen, and get away with it if he happens to be an Ahmadi!

Prisoners of Conscience Remembered

It is now two years that fifteen Ahmadis wrongfully arrested for defending their mosque at Naukot, though unsuccessfully, continue to suffer in prison. There is no case; their only fault is their faith. The criminals who attacked their mosque go about freely. It is high time that Ahmadis' detention and unnecessary trial should come to an end. They have suffered long enough for nothing.

Wahid Ahmad of Golarchi is suffering greatly unjust and harsh 10 years' imprisonment awarded by a Special Court in the Census Form Filing case. He is in prison for the last two years and four months.

Mr. Tahir A. Nadeem wore a shirt with the Islamic creed on it. He is in prison for over one year for something so petty. It is ridiculous and criminal to punish someone for displaying a statement that the society believes to be the Great Truth.

If the present government is sincere in celebrating the Year 2000 as the Year of Human Rights and Dignity, then they should prove it by releasing the above 17 Ahmadis who are innocent and deserve the right and dignity of personal freedom.

Four more Ahmadis Charged under Anti Ahmadiyya Law

Bhera; August 25, 2000: Dr. Khalid Mahmud, Mr. Manzur Qadir Khan the president of the Ahmadiyya Community of Bhera, Mr. Muhammad Hayat and Mr.

Muhammad Idrees Shahid, Ahmadis, were charged in FIR No. 209 under PPC 298C at police station Bhera, for preaching. In fact, the four had not preached to anybody. Mohammad Suleman, who is named as the one 'preached', has affirmed on oath to higher authorities that no one preached to him. As Dr. Khalid Mahmud and Mr. Manzur Qadir are in government service, the administration has transferred them away from Bhera. The two went into hiding to avoid arrest. If found guilty of the religious charge, these four notables can end up in prison for three years.

Mr. Muhammad Suleman, the Non-Ahmadi in question, made a lengthy statement on oath, in writing. Its translated summary is given below:

"I, Mohammad Suleman S/O Karam Ilahi of Bhera am a retired Havildar from Army and I make the following true statement on oath:

- *I do know Mr. Manzur Qadir, Ahmadi, as a good teacher, and I did call on him occasionally, and he received me with courtesy. Some miscreant spread the false rumor that I have converted to Mirzaiyyat; the news spread like wild fire among my relatives and the Ulema.*
- *In order to remove their doubts, I stated on oath before a congregation of 50 worshipers in the Central Mosque that I am not a Mirzai.*
- *Again on 18 July my relatives took me to Maulana Bagvi where I joined their congregation and affirmed on oath before the assembly that I was a Muslim and consider Prophet Mohammad as the last prophet.*
- *The agitation, however, continued. I and Mr. Manzur Qadir were summoned to appear before elders on 27 August. There, I restated my position, and Mr. Qadir (Ahmadi) confirmed that I had not joined the Ahmadiyya Community.*
- *Sir, I am being harassed for nothing. They falsely accused me that I received Rs. 50,000 cash and Rs. 300,000 as promise for conversion. They forced me to renew my marriage oath. The SHO summoned me to the police station and took my written statement. On 24 August, officials of the Military Intelligence interrogated me. ISI also got involved.*
- *Sir, I am surprised as to why I am dubbed as a*

Mirzai while I am not one. I am also sorry to see that some miscreants are persecuting Mr. Manzur Qadir and Dr. Khalid Mahmud (Ahmadis) through my alleged conversion. These miscreants have destroyed my reputation and prestige. They have victimized innocent Mirzais for nothing. God is All Powerful: He will decide.

Signature/- Mohammad Suleman S/o Karma Ilahi, Mohallah Ali Bhutta Bhera, District Sargodha Copy of National I.D. Card Nr. 233-49-457955 (attached with statement)

Ahmadis Deprived of Still Another Mosque

Merajke, District Sialkot. August 2000: The mosque at Merajke was built almost a century ago by someone who was an Ahmadi Muslim. Among his descendants some continued as members of the Ahmadiyya Community, while some did not. The mosque, however, remained in the possession and use of Ahmadis during the last 100 years. Now, that elections to the local councils are expected later this year, one, Malik Haq Nawaz, a non-Ahmadi from the same family, became active some weeks ago to hobnob with mullas of Sipah Sahaba and started working towards taking possession of the mosque. He and the mullas contacted the Resident Magistrate. The RM visited the village twice. During his visit mullas put up a show of religious agitation and political strength. Some of the militants present at the occasion told the magistrate that they could take possession of the mosque by force if necessary. The intimidated magistrate decided *ex parte* in favor of non-Ahmadis, took the keys and handed over the mosque to them regardless of the fact that this mosque had remained in Ahmadiyya possession for almost a hundred years.

The mullas are now agitating and urging the authorities to register a criminal case against Ahmadis.

Precarious Living in Bahawalpur

Chak 22, District Bahawalpur: Only three Ahmadi households exist in this village, but the militants of Sipah Sahaba have noticed them and are making strenuous efforts to intimidate and dislodge them. Sometime back, an armed terrorist of SSP visited the residence of Mr. Faiz Ahmad, Ahmadi, entered his house and conveyed to the residents that Maulana Azan Tariq, the Amir of SSP has ordered the murder

of Mohammad Sharif, the local Ahmadi President and his nephew, Zafrullah Khan. He also threatened that Ahmadi houses will be put to torch. He used slander and blasphemy against the holy personages of the Ahmadi Community. This uninvited and unwelcome guest would not leave and stayed for over two hours. He then left, and threatened to come again. Two days later, he revisited. He was armed as before. He intimated that he had already murdered 3 or 4 persons. He demanded that their annex be made available to them for an open general meeting to be addressed by their maulvis. He threatened that in case the Ahmadis did not recant, they would be murdered.

Local Ahmadis informed their community officials at Bahawalpur of the ugly visits. Subsequently, the DIG, the DSP and the Inspector of police were informed. The police advised the Ahmadis to arrange armed escorts for self-protection and to regularly shift their sleeping locations.

These Ahmadi families are understandably very worried.

Violence at Dadial

Dadial, Azad Kashmir; August 13, 2000: Mr. Mansur Ahmad Zahid, Ahmadi, owns a tailoring shop at Dadial. His competitors did not like him. Hafiz Bilal, who worked with Zahid decided to join the Ahmadiyya Community. This provided suitable excuse to the competitors to convert business rivalry to the religious. They sent an application to the police. The police raided Mr. Zahid's shop to find incriminating evidence. They found nothing however, they took the Ahmadi along to the police station. Zahid was released an hour later. This infuriated the mullas. At about that time the crowd came across Hafiz Bilal in the bazaar. The crowd asked him if he had become an Ahmadi. Bilal said: Yes. So they beat him up badly, but Bilal remained steady and did not recant. Someone from the mob offered him a house and a shop if he would come back, but Bilal did not accept. Subsequently, the Hafiz and the local President of the Ahmadiyya Community went to the police station to file a complaint; the police, however, detained them at the station. In the meantime a gang of miscreants and mullas arrived at the police station and shouted slogans. As a result, even the police tried to persuade the Hafiz to recant but he did not.

The next day, a group of miscreants arrived at the hospital and beat up the three Ahmadis present there, namely Messers Muhammad Iqbal, Abdul Aziz Bhatti and Manzur Ahmad. Iqbal had his nose bone broken. Aziz received injuries on his face and lips. Sprinkles of blood showed on their dresses.

Ahmadiyya Mosques – in a State of Siege in Sind

August 2000: Mullah Mohammad Siddique, the prayer leader at Bokhari Mosque, Gambit sent an application to the Police, with copies to the Governor, Home Secretary, the DC, the Superintendent Police Khairpur etc., stating that Qadianis, in rebellion against the Constitution of Pakistan, have built mosques at Goth Sultan Ali, Goth Cheema and Goth Nathey Khan, these should be demolished by the authorities by August 11, otherwise activists of Majlis Khatame Nabuwwat will themselves destroy these mosques. The mulla warned the authorities not to interfere with the activities of these Mujahidin, as in case of bloodshed, the authorities themselves will be held responsible. Copies of this notice and warning were distributed in public by the mullas.

Ahmadis contacted the Home Secretary and told him that these mosques are not newly constructed as implied by the mulla; in fact these are more than 30 years old. The one at Goth Nathey Khan was built in 1935.

In consultation with authorities, Ahmadis agreed that enclosures be built around the minarets and niches of the mosques.

Authorities failed to muster sufficient courage to proceed against the mulla. The threatening mullas are now planning their next move.

Severe Tension at L Plot

L. Plot, District Okara; August 2000: Non-Ahmadi mullas of L Plot have kept the pot of social disturbance boiling for some weeks. An agitation and social boycott has been mounted against Ahmadi residents of the village. Some weeks ago, the opponents invited a magistrate to the village. He took away the *Kalima* plaque from an Ahmadi's shop. Later, the police arrived and demolished the niche of the Ahmadiyya mosque. The extremists invited some mullas from other towns, who delivered poisonous anti-Ahmadiyya sermons. Zafar Iqbal and Sufi Mubashir, Ahmadis,

were nabbed by a group of fundamentalists and were beaten up. Pushed to the wall, Saleem Ahmad fired in self-defense to free the captives. Miscreants received gunshot wounds that were not serious. The police registered a case against the three Ahmadis and arrested two of them.

Faced by the mounting tension, that became unbearable, four Ahmadiyya families quit the village and took refuge elsewhere. Most of the Ahmadi men have lost their work. The beleaguered community has asked for help and relief.

Mosque Desecrated

Chak 17, District Sheikhpura; August 2000: Ten anti-Ahmadi activists arrived at the local Ahmadiyya mosque at about 9 p.m. and told Ahmadi worshipers that they intended to wipe off the *Kalima* (Islamic creed) from the facade of the Ahmadiyya mosque. Ahmadis told them firmly that they dare not do so. The visitors threatened to approach the authorities, and left. Ahmadis contacted the authorities during the next few days and asked them to protect the Ahmadiyya place of worship. Instead, the police arrived at about 10 p.m.; took control of the mosque and removed the *Kalima* (Islamic creed) themselves. Unbelievable!

Violence at Kotli

Kotli, Azad Kashmir; August 2000: Kotli has been hit by a fresh wave of anti-Ahmadiyya agitation. Last month, a slanderous and threatening 'Fatwa' (religious edict) was issued against Ahmadis and distributed in public. A police raid was made at the Ahmadiyya mosque on 12 August. They found nothing objectionable. On 13 August, some religious extremists nabbed an Ahmadi youth and accused him of preaching. When Ahmadis went to recover the lad, a crowd of almost 30 miscreants attacked them and beat them up. The president of the local Ahmadiyya Community was injured under the eye.

Authorities Collect Data regarding Ahmadis

Sialkot; August 20, 2000: Some men from the police department approached the district president of the Ahmadiyya Community and asked for the numerical strength and addresses of all Ahmadis in the district. The president told them that he was not in possession of exact details of this ever changing situation.

District Sialkot – A pressure Cooker

Ahmadis in Sialkot feel like being in a pressure cooker. Religious zealots of the opposition have become very active there, and are keeping themselves busy to apply the black religious laws against Ahmadis to push them against the wall. Often, they get support from officialdom. Officials, who would like to act fair, do not find it easy to rebut the extremists on account of the laws.

Six Ahmadis of Nishtarabad were charged under PPC 365A on the false pretext of kidnaping a woman. In fact, the lady had only joined the Ahmadiyya Community. Ahmadis had to go right up to the High Court to avoid arrest and have the charges dropped. The fundamentalists then insisted that they should be charged and sent to prison under PPC 298C. They even threatened to take the law in their own hands. Ahmadis were thus discomforted for months. Eventually the police dropped the charges for being false.

At Bharokey, some miscreants of the Sipah Sahaba had a fabricated case registered against five Ahmadis under PPC 298C and the anti-terrorist section PPC 295A. They accused that these Ahmadis had shown a certain program on Ahmadiyya TV, the MTA, to some non-Ahmadis. Two of the accused were, in fact, not present on the occasion. They were not even in the village. The Sipah Sahaba were backing up this drive to implicate Ahmadis in false criminal cases. The police arrested Mr. Abdul Jabbar, an Ahmadi accused. The Ahmadiyya Community had to work hard to convey the true picture to authorities. Fifty men, of the local non-Ahmadiyya faction, gave in writing to the police that the charges were false. This supporting evidence was sent to the Governor, the commissioner, the DIG, the DC, SSP, AC and the DSP. They were asked to hold an inquiry. The tension prevailed for weeks. Eventually, the charge under PPC 295A the anti-terrorist clause, were dropped, but PPC 298C remained stuck.

At Bhakku Bhatti, fundamentalists locked the Ahmadiyya mosque in order to take it by force. The police have intervened to restore the mosque to Ahmadis. The opposition has applied to the administration now to be given the possession of the Ahmadiyya mosque at Maral. The mosque at Merajke, which was in Ahmadiyya use for the last hundred years, was handed over by the authorities to non-

Ahmadis subsequent to the threats given by the latter.

Mulla Manzoor Chinioti – *Advocatus Diaboli*

Multan; August 24, 2000: Mulla Manzoor Chinioti is the General Secretary of the International Khatame Nabuwwat Organization. He claims close contact with the President of Pakistan and his calls on him are occasionally reported in the press. On August 24, he was invited to speak as the prime speaker at the Central Mosque of New Garden Town, Multan at 9 p.m. He was introduced to the audience as the Conqueror of Mirzaiyyat (Ahmadiyyat) who had waged a life long Jihad against Mirzais. Chinioti took the stage at about 11 p.m. and harangued the audience for almost two hours. In addition to his usual slander and verbal abuse against the holy personages of the Ahmadiyya Community, he made the following remarks as well:

1. *I am the fortunate person whose thirty years' efforts have borne fruit and the name of Rabwah was changed to Chenab Nagar.*
2. *Our anti-Qadiani training program is an atomic bomb against them.*
3. *If you find any Qadiani man or woman preaching their creed, beat them up with your shoes, then have them locked up in a police station.*
4. *Apply to the Deputy Commissioner if you find someone preaching. Arrange two witnesses; Qadianis will not be released on bail up to the High Court level.*
5. *Zafrullah Khan (Ex F.M. Pakistan) was a tout of the British.*
6. *The Mirza banned the Jihad and continued the Prophecy. We are now carrying out Jihad against Hindus, while these Qadianis are anti-Jihad. This proves their falsehood. The whole world is an arena for Jihad. Pervaiz Musharaf-you are a soldier: you should understand-you should move against them.*
7. *Our constitution forbids Qadianis to preach, but it permits Muslims to preach. You should note this in particular.*
8. *Our Qibla as at Mecca, while Qadianis' have theirs at Israel.*
9. *I assure you that Pakistan will frame a law*

whereby the Death penalty shall be prescribed for apostasy.

The mulla was escorted by six commando types in uniform. They were armed and their faces were partly masked. Physical security checks were made on entrants. The commandoes moved about to show vigilance.

The Move at Kot Radha Kishan

Kot Radha Kishan, District Qasar; August 2000: Some opponents of the Ahmadiyya Community wrote a few lines on a piece of paper and sent the application to the Resident Magistrate to register a criminal case against the local Ahmadis. The RM directed the police to take suitable action. This was sufficient to worry Ahmadis who were confronted with protracted criminal litigation and years of imprisonment. They contacted the local folks who gave them full support. Eventually the police and the administration conveyed their assent to withdraw the charges subject to illegal gratification.

Industrial Unrest Instigated Through Religion

Faisalabad: A few workers led by a mulla type have formed a pressure group in Magna Textile Industries Limited, which is owned by an Ahmadi. The mischief monger is working on the basis of religion, to generate industrial unrest in the factory. He has sought help from other mullas who have nothing to do with this Textile Industry. In two of his letters to mullas he stated:

1. We intend to cleanse the factory of Qadianis. Only two Qadianis are left in the laboratory-these will be expelled as well.
2. Qadianis defile our crockery in the mess.
3. One Qadiani, Abdur Razzaq has been made to recant.
4. Workers of the Arzoo Mills and Etmad Malls support us.
5. We intend to build a mosque in the factory. We propose to initially build the four walls quickly, so that no one can then dare demolish it.
6. Contact me discreetly at the premises on a Friday, as it is closed for being a holiday. If you join us in setting up this mosque, Maulvi Muhammad Hussain will get the credit.

It is obvious that once this mosque is built, it will be conveniently used to generate any amount of unrest and agitation in the factory.

Disturbance at many Locations

In addition to the numerous reports in this newsletter, a number of Ahmadi communities were troubled at other locations, for instance:

Muzaffargarh: Mulla Allah Wasaya, a leading anti-Ahmadiyya mulla made a tour of a number of such villages in the district, where Ahmadi communities are found. He addressed congregations and told them that Qadianis are the worst of all infidels. According to a press report, he stated that as long as he is alive he would not allow Qadianis raise their head. He had meetings with Khatme Nabuwwat Youth Force personnel and urged them to step up their activities.

Chak 35, District Sargodha: Mulla Manzoor Chinioti visited this village and made a very poisonous speech against Ahmadis. He told his audience that those who had social relations with Qadianis had their *Nakahs* (marriage bonds) broken, they should arrange a fresh ceremony to have their marriages restored. Villagers were not pleased with this *Fatwa*, and jointly rejected it.

Samina, District D.G. Khan: The Anti-Ahmadiyya Majilis Khatme Nabuwwat wrote a threatening letter No. 1060 dated 9 August 2000 to Mian brothers of Dha tribe to take action, by force if necessary, against those who socialized with Mirzais; otherwise they would deal with them themselves with the help of police.

Bucha Band, District Umerkot: Some new converts were made to recant by the mullas. The extremists are howling hoarse to implicate Ahmadis in various criminal cases under the anti-Ahmadiyya laws. The authorities appear to favor the former, on the pretext of law and order.

Madina town, Faisalabad: In a Friday sermon, the local mulla urged the worshipers to move decisively against Ahmadis who congregated at a neighborhood residence for prayers. He gave them the precedence of Khyaban Colony where the joint action of residents had

denied the Qadianis the right of worship. "Why the same cannot be done here." he asked.

Faisalabad: One, Tanvir Shah of Rabbani Colony, had an extremely derogatory anti-Ahmadiyya pamphlet published, and circulated it. An Ahmadiyya delegation called on the Commissioner to complain. He issued orders to the DC to take appropriate action. Ahmadis have been advised by the community officials to remain calm.

False Accusations

Multan: Kanwar Intizar Muhammad Khan who claims to be an advocate of Supreme Court has issued an open letter addressed to the Military Government, and given it wide circulation. The letter is full of anti-Ahmadiyya propaganda and contains numerous fallacies. For instance:

- a. Qadianis detonated bombs in Wapda House. They make the Sipah Sahaba and Shias fight with each other. They steal military secrets of Pakistan for enemies of Pakistan. They are planning an Israel-type Qadiani state in Pakistan.
- b. The General's statement that he is not a Qadiani is inadequate. His wife is a Qadiani.
- c. Omar Asghar Khan, Tariq Aziz, Faronq Adam, Lt. Gen. G. Ahmad, Sahibzada Imtiaz etc. are Qadianis.

The writer threatened the addressees of a bloody reaction. He stressed that unless persons of doubtful religious loyalties were not removed and decisions were made not for American pleasure, none will be able to save Pakistan from a violent revolution that is knocking at the door.

Bhauru Update

Bhauru, District Sheikhpura: An Ahmadi was murdered at Bhauru a few weeks ago after religious tension that was maintained there by fundamentalists for sometime. Two persons accused of murder, whose bail was canceled, have still not been arrested. Numerous Ahmadis were arrested after the event; they are kept in jail on judicial remand, and are subjected to investigation.

Publications of Majlis Ansarullah, USA



Color Salat Poster

Published by Majlis Ansarullah, U.S.A. The poster has the text of salat in Arabic, along with its transliteration and translation in English. Arabic text, English transliteration and English translation are set in different colors for easy identification. Color pictures are included to identify different postures. Children, adults, and new Muslims, all can learn, revise and refresh their knowledge of salat. It makes a great gift for Ahmadi, Non-Ahmadi and Non-Muslim relatives, friends and acquaintances.

The poster is on 18"x24" cardboard paper. It can be framed or displayed as is in mosques, homes, and in public buildings where appropriate. This color salat poster is the third edition of the black and white poster published earlier. The black and white poster was soon all sold out. This color edition has been published to fulfill large demand from all over the States. \$2 per copy.

Words of Wisdom

Foreword by Sahibzadah M.M. Ahmad, Amir U.S.A. Words of Wisdom is a collection of sayings and Traditions of the Holy Prophet, Muhammad, sallallahu 'alaihi wasallam dealing with the daily life. It has been published by Majlis Ansarullah, U.S.A. Arabic text is given with English transliteration and Urdu and English translations. The book includes a discussion of types of ahadith, books of ahadith, and their compilers. Some important dates and events in the life of the Holy Prophet, Muhammad, sallallahu alaihi wasallam, have also been included. Outside covers are in color, two colors inside, size 7 in x 8.5 in on fine paper, softcover, 320 pages. \$5/copy.



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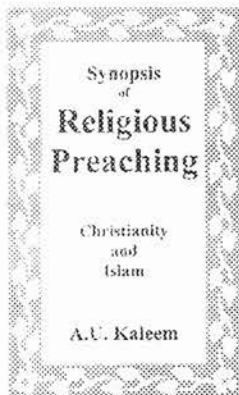
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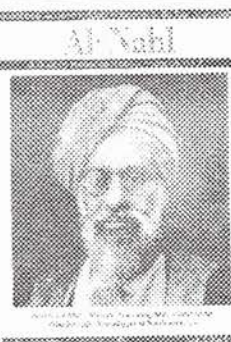
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