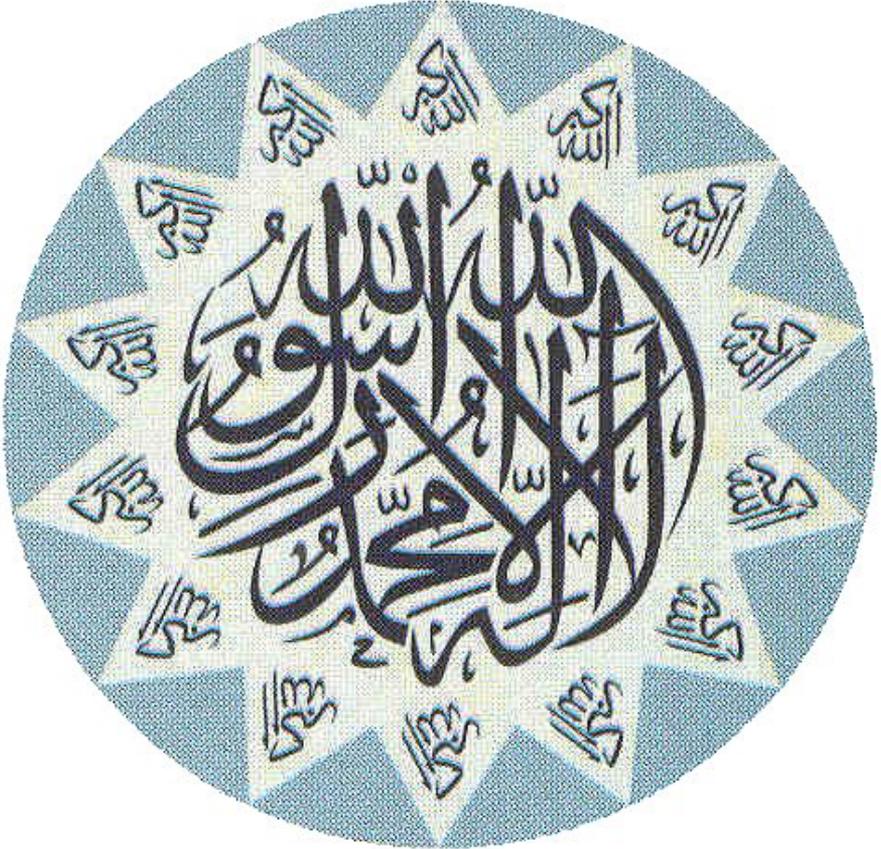


The Muslim Sunrise



2002

Issue 2



Prince of Peace

Ibrahim Naem

Terrorism

Ardeshir Cowasjee

A Publication of Ahmadiyya Movement in Islam, USA

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

The Muslim Sunrise

A Journal of the Islamic Renaissance in America

The Muslim Sunrise is a journal of the Ahmadiyya Movement in Islam, Inc., U.S.A. The magazine is open for discussions on Islam and topics relating to other religions. It highlights the role of Islam in a changing environment. It provides a platform for public opinion on current issues and their solutions. Opinions expressed in the magazine may not necessarily be those of the Ahmadiyya Movement in Islam.

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The Ahmadiyya Muslim Community was founded in 1889 by *Hadrat* Mirza Ghulam Ahmad of Qadian (1835-1908), peace be on him. It is presently headed by *Hadrat* Mirza Tahir Ahmad, the fourth successor to the Holy Founder of the Muslim Ahmadiyya Community, may Allah be his support.

The Ahmadiyya Muslim Community in the US is headed by *Dr. Ahsan Zafar, Acting Amir, with Munir Hamid as the Na'ib Amir II and Dr. Masoud Malik as the General Secretary.*

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Review of Religions

Review of Religions is a publication of the Ahmadiyya Movement in Islam. The object of this monthly magazine is to educate, enlighten and inform readers on religious, social, economic and political issues with particular emphasis on Islam. *In publication for over a hundred years*, this magazine sheds light upon news dealing with contemporary issues with reason, rationality and religious teachings.

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The Holy Prophet as Prince of Peace

By Ibrahim Naeem, Pasadena CA

Upon reflecting on this topic, the words “Prince of Peace” stood out in my mind, and I thought of the biblical scripture where this magnificent prophecy was made and these actual words were used to describe our beloved Master, Muhammad Mustafa (peace and blessings of Allah be on him). So, it occurred to me that I should begin with this prophecy as an introduction of the topic.

From the King James Version of the Holy Bible, the Book of Isaiah, Chapter 9, Verses 6 and 7, we read:

For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this.

This prophecy portends the coming of marvelous leader who, because of his attributes and character will have five titles: (i) Wonderful, (ii) Counselor, (iii) The mighty God, (iv) The everlasting Father, (v) and The Prince of Peace. The success and wealth of his dominion will not end; he will reign on the throne of David to put the kingdom in order through justice and good judgment.

Let’s see how this prophecy and all these names aptly apply to the Holy Prophet. Some special emphasis will be made regarding the last name, Prince of Peace, as this is the subject at hand.

If we scan the life of the Holy Prophet, we will find a life that is both astonishing and magnificent. Is it not amazing that an Arab orphan boy with no formal education could rise to become the ruler of all of Arabia? Is it not amazing that the Muhammad, who sought solitude in the Cave of Hira, who heard and answered the call of Almighty God, whose first believers were only his wife, his friend and a slave, who patiently and lovingly suffered the persecution of those who strove to extinguish the light of his faith, would become the founder and spiritual

father of over 1.4 billion Muslims today? Is it not fantastic that in his life we have an excellent example to follow in every respect? For he was an orphan, a husband, a father, a businessman, a refugee, a military general, a head of state, and the Prophet of Allah. He showed through his brilliant example how best for us to live.

Dr. Michael Hart, a well-known modern historian, considers the Holy Prophet to be the greatest man who ever lived. He writes,

“I find in his character such diverse and manifold qualities as it would be impossible to find in any other man whose biography has been preserved by history. He is a king having a whole country under his control, but never claiming mastery even on his own self, ever taking pride in his being the serf of God.”

The 100, A Ranking of the Most Influential Person in History

Indeed the Holy Prophet was Wonderful.

The name Counselor pre-eminently applies to the Holy Prophet (sallallahu ‘alaihi wa sallam) who was sought out as a counselor and arbiter by the people of his society even before his prophethood. Later, he became the advisor of an entire nation. As a head of state, he held regular consultations and made it incumbent upon administrators of state affairs to consult the people in important matters. The Holy Quran gives a beautiful testimony to the fact that consultation had become a regular Islamic institution and the demands on the Holy Prophet’s time in these matters was to be valued and respected. It says:

O ye who believe, when you consult the Messenger, give alms before your consultation. This is better for you and purer. But if you find not anything to give, then know that Allah is Forgiving, Merciful. (58:13)

Now we come to the name, “The mighty God” and again we can turn to the Bible to help us understand this prophetic language. Moses was spoken of in the Old Testament in words similar to this. It says regarding Moses:

And the Lord said unto Moses, See, I have made thee a God to Pharaoh. (Exodus 7:1)

And, again it says:

And thou shalt be to him (Aaron) instead

of God.

(Exodus 4:16)

It is the Holy Prophet of Islam who has been prophesied in Deuteronomy (18:18) as being the one like Moses. Therefore, the Holy Prophet must share with Moses the distinction of being a “Manifestation of God” or in the words of the prophecy “the mighty God.”

During the Battle of Badr, the Holy Prophet took a handful of dirt and threw it at the enemy. This signaled the beginning of a dust storm that thwarted the enemy and led to their defeat. In referring to this incident, the Holy Quran likens the Holy Prophet to God. It says:

And thou threwest not when thou didst throw, but it was Allah Who threw... (8:18)

Also, in alluding to the time when new believers would swear allegiance to the Holy Prophet, the Quran says:

Verily those who swear allegiance to thee indeed swear allegiance to Allah. (48:11)

Undeniably, it is the Holy Prophet of Islam who is “the mighty God” of this prophecy. His might was established conclusively through his success in the defensive battles that protected a fledgling Islam from being extirpated by its foes and through his complete victory and dominion over the whole of Arabia.

The fourth name mentioned in this prophecy is “the everlasting Father”. The Holy Prophet of Islam brought the complete and final teaching for all mankind in the Holy Quran. In it Allah Ta’ala says:

... This day have I perfected your religion for you and completed my favor upon you and have chosen for you Islam as religion... (5:4)

This declaration by Almighty God is that the teaching for mankind is both complete and perfect and it is named Islam. The Quran gives further support to this argument when Allah says:

Surely, We Ourselves have sent down this Exhortation, and We will, most surely, safeguard it. (15:10)

Here, Allah has said that He has sent down the Quran through the agency of his angels to the Holy Prophet, that is, direct revelation. And Allah further declares that He will safeguard the Quran. If I take on the

task of protecting something, I am personally responsible for discharging my duty so long as I live. In anticipation of my demise, I may make some provision for the transference of the responsibility to someone else. But I am responsible only so long as I live; therefore, my assurance of protection cannot be everlasting. When God Almighty makes the assurance of protecting the Quran, it unequivocally establishes that the teaching will be everlasting. For, only Almighty God is everlasting. Further, He cannot speak a falsehood and cannot fail. So in the above-quoted verse, Allah has assured the Holy Prophet that He will protect the message with which the Holy Prophet is associated and thus has bestowed upon him the name “the everlasting Father.”

This brings us to the fifth name of the prophecy in Isaiah, which is “the Prince of Peace.” To deserve this title, it is important that the claimant must demonstrate peace in his teachings and his character. However, it is circumstances that dictate whether there is an opportunity for such a demonstration. Clearly, it is one matter to preach love and forgiveness from a position of weakness: it is quite another matter altogether to demonstrate it from a position of power.

The Promised Messiah has mentioned these very phenomena. He says,

“All aspects of moral development are not completed unless all conceivable circumstances are faced. The prophets and the messengers of God pass through periods of hardships and difficulties and these difficulties come so that they may perfect their moral qualities. No other prophet, however, was bestowed the opportunities to display every type of moral quality, except the Holy Prophet. For as long as he lived in Mecca, he faced every type of ordeal, persecution, suffering and difficulty. Under these conditions were manifested his moral qualities of patience and submission to the will of God. Then, he entered Mecca victorious as a king. He could have put each and every one to the sword quite justifiably. Despite having the power to punish, he forgave them all. This displayed his great selflessness, generosity, mercy and forgiveness.”

Now let’s examine in more detail the evidence that confirms the Holy Prophet to be this “Prince of Peace.”

He and his early followers were subjected to unimaginable and unspeakable atrocities of brutality. All manner of indignities and molestations were heaped upon the Holy Prophet (sallallahu ‘alaihi wa sallam) and his followers. The worst affected were the slaves who accepted Islam. Their masters inflicted unbearable torments upon them in effort to make them recant their new faith. They were taken out in the scorching heat of the midday sun and forced to lie down on their bare backs in the burning sands while sun heated rocks were heaped upon their bare bodies. Others were tied by the ankles to horses and camels and dragged through the streets leaving them severely bruised and lacerated. Women were also violated in a most heinous way. Some had their limbs tied to camels that were made to run in opposite directions horribly rending them. Many among the Holy Prophet’s closest friends and relatives were murdered through such wanton cruelties. They bore this persecution simply for the sake of their faith, which they refused to renounce. The suffering of his helpless followers tormented the soul of the noble Messenger of Allah, but he could do nothing to alleviate their lot or his own. So, he counseled patience, steadfastness and forbearance and assured them the Almighty God would make a way for them. As the cruelties mounted, he advised some of his s to leave Mecca and migrate across the Red Sea to Ethiopia where they could find more bearable conditions under the Christian Emperor. So those remaining in Mecca had to bear the pangs of separation form their relatives and dear ones. Throughout this period of incredible suffering, the Holy Prophet always demonstrated the highest and noblest character and patiently bore every hardship, all the while continuing to discharge his duty to convey the message of Islam. This period of persecution in Mecca lasted thirteen very long years.

But the promise of Almighty Allah is true. And, after migrating to Medina, after eight years of battles waged in defense of Islam and for the security of his followers, Muhammad (sallallahu ‘alaihi wa sallam) was granted a grand victory. And in accordance with Biblical prophecy, he triumphantly re-entered Mecca with ten thousand followers. Now, the tables had turned and his cruel and persistent persecutors became his subjects. So let’s see what was the character and example of the Holy Prophet (sallallahu ‘alaihi wa sallam) upon conquering Mecca when he achieved power and authority. For this we should consult history, which has richly recorded this event.

The well-known and highly respected British historian Stanley Lane Poole writes:

But what is this? Is there no blood in the streets? Where are the bodies of the thousands that have been butchered? Facts are hard things; and it is a fact that the day of Muhammad's greatest triumph over his enemies was also the day of his grandest victory over himself. He freely forgave the Kureysh all the years of sorrow and cruel scorn they had inflicted on him; he gave an amnesty to the whole population of Mecca. Four criminals whom justice condemned, made up Muhammad's proscription list; no house was robbed, no woman insulted. It was thus that Muhammad entered again his native city. Through all the annals of conquest, there is no triumphant entry like unto this one. (Lane Poole, quoted in introduction to Higgins' Apology for Mohammad)

Famous biographer Sir William Muir gives this account:

The long and obstinate struggle against his pretensions maintained by the inhabitants of Mecca might have induced its conqueror to mark his indignation in indelible traces of fire and blood. But Muhammad, excepting a few criminals, granted a universal pardon; and, nobly casting into oblivion the memory of the past, with all its mockery, its affronts and persecution, he treated even the foremost of his opponents with a gracious and even friendly consideration. Life of Mahomet, p. 513

The Holy Prophet (sallallahu 'alaihi wa sallam) had the power to avenge the brutalities committed against him and his followers but he chose to forgive them by saying, "This day I forgive you all." He admonished his followers to desist from even hurting the sentiments of the Meccans. When it was reported that a Muslim general had said he would repay the Meccans in their own coin, he upbraided the general saying such remarks were calculated to injure the feelings of the Meccans.

The Holy Prophet of Islam has left an incomparable legacy of forgiveness and peace. The example of unsurpassed tolerance and general amnesty impressed the people of Mecca tremendously. Within a few days, a very large number of them took refuge under the banner of

Islam. This grand hearted forgiveness by the Holy Prophet worked a magic that the sting of revenge, however much justified, could never have accomplished. The Holy Prophet's revenge was only that of high morals, forgiveness, mercy, benevolent treatment, kindness, and generosity. This won over the hearts of Meccans, and they had no other option but to accept the truth of Islam.

Has the world seen such an example of forgiveness and peacemaking? In all the annals of history no comparable feat will be found. Who then, in truth and honesty, can claim to be the Prince of Peace? It is none other than the Holy Prophet of Islam, Muhammad Mustafa (sallallahu 'alaihi wa sallam).

Of course there are the detractors who point to the wars waged by the Holy Prophet and raise the question, "How can he be the Prince of Peace when he was the commander of an army and fought numerous battles?" I will deal with the wars that the Holy Prophet undertook and will show that they were purely for the purpose of establishing peace, and freedom of conscience, and that they were purely defensive in nature.

The Holy Prophet did not undertake any battle for any worldly gain whatsoever. He did so purely for self-defense, and for the sake of the establishment of peace and freedom of conscience. The very first verse of the Holy Quran in which permission was granted to take up arms is found in Sura Hajj (The chapter on Pilgrimage). Here the need and purpose for undertaking these wars is fully explained. The Holy Quran makes the following statement:

Permission to take up arms is given to those against whom war is made, because they have been wronged and Allah, indeed, has power to help them. Those who have been driven from their homes unjustly, only because they said, 'Our Lord is Allah.' And if Allah had not repelled some people by means of others, cloisters and churches and synagogues and mosques, wherein the name of Allah is often remembered, would surely have been destroyed. And Allah will, surely, help him who helps Him. Allah is, indeed, Powerful, Mighty.

Holy Quran 22:40-41

The words of these verses fully explain to the Holy Prophet the need and purpose for undertaking these wars. No worldly need or

purpose is mentioned. No expansion of the worldly empire is intended. The intent is not to subjugate any nation or people.

This verse proves four things very clearly. First, the Muslims could not start the wars; rather the disbelievers were the ones who lifted the sword against the Muslims. This is clear from the words: "... those against whom war was made." Second, the disbelievers were guilty of persecuting the Muslims. This is clear from the words: "because they have been wronged." Third, the verse clearly indicates that the disbelievers intended to destroy Islam by force. Fourth, by declaring war the Muslims' purpose was purely and solely the assurance of security and self-defense.

This testimony of the Holy Quran tells us very clearly that the disbelievers started all these wars. They wanted to destroy Islam by force. The Muslims were the innocent persecuted party. They entered the field of combat with heavy and unwilling hearts for their own security and self-defense, for the purpose of establishing peace and freedom of conscience. (Muhammad Abu Zohra, Khatam-an-Nabiyyeen, Vol. II, p. 66).

"And if Allah had not repelled some people by means of others, cloisters and churches and synagogues and mosques, wherein the name of Allah is often remembered, would surely have been destroyed." This most clearly establishes that there is occasionally a need to wage war in order to repel those whose motives are the obliteration of religious freedom. Therefore, the wars waged by the Holy Prophet of Islam were to deter those who would create disorder and chaos. This indeed was an act of peacemaking. This was the motive: let's take a brief look at the means by examining the ordinances that the Holy Prophet issued regarding the conduct of wars.

It is recorded in the book of his sayings that whenever the Holy Prophet would send forth a body of men for the purpose of engaging the enemy, he would instruct them as follows:

"O ye Muslims! Go forth in the name of Allah. Fight purely for the sake of Allah, the Exalted. Beware! Do not be guilty of a breach of trust in the matter of the spoils of war. Do not defraud any nation nor become guilty of a breach of your covenant to anyone. And do not disfigure the dead enemy. And do not attack or kill children, women, religious leaders, mystics or the aged. Establish peace and

accord among the people. Deal with the people in the best of manners and generosity. Allah, the Exalted, loves those who do good. (Seerat Khataman-Nabiyyeen, Vol. II, p. 585)

In full compliance with these instructions of the Holy Prophet, Muslim Generals and Commanders established incomparable examples of generosity, and kind treatment during the conduct of their wars. Examples of such behavior cannot be found among the advanced nations of today, who insist on calling themselves civilized, advanced, well bred, polite, courteous and generous. In the conduct of wars, their behavior is completely devoid of any decency and human sympathy.

The total loss of human life—both Muslims and non-Muslims—during all the wars that took place in Arabia in the lifetime of the Holy Prophet, was no more than four hundred and forty. (Badr-ul-Kubra, Shauqi, Abu Khalil, Vol. 1, pp. 17-19)

At this point, I would be remiss not to explore some of the other aspects of the Holy Prophet's character that are the jewels in the crown of the Prince of Peace. For peace does not stand as an independent entity. It stands by the support of justice, honesty, integrity, humility, kindness, generosity, etc. So, I will now relate some examples of these qualities in the Holy Prophet.

Once Hadrat 'Umar entered the living quarters of the Holy Prophet. Seeing the simplicity of the room of the Messenger of Allah, for the first time, Hadrat 'Umar was completely amazed. The meager contents of this small closet like room presented a strange scene. The blessed body of the Holy Prophet was clad in a single sheet of cloth. A worn out bed made of yarn was laid out. There was a pillow at the head of this bed. The pillow was filled with date skin. On one side, there was a handful of barley. In one corner of the room, there was an animal's hide. Seeing the Holy Prophet—the Lord and Master of the Here and the Hereafter—in this state, Hadrat 'Umar, began to shed tears. Tears started flowing from his eyes and fell to the ground. The Holy Prophet asked, "'Umar, why are you crying so much?" Hadrat 'Umar replied, "O Messenger of Allah, Why should I not cry? Your blessed body has marks all over, from this bed that you lie on. The scarce contents of this small chamber seem to be all that you possess. The Chosroes and the Caesar should have their gardens and palaces to enjoy, and the Messenger of Allah

should be in such circumstances. Alas! I cannot help crying.” The Holy Prophet replied, “O ‘Umar Ibni Khattab! Is it not pleasing to you that the Caesars should have this world and we should have the Hereafter?” (Muslim, Bāb fil-Īlā wa I’tizāl-in-Nisā, a book of the sayings of the Holy Prophet). The pure and holy life of the Holy Prophet is full of hundreds of such incidents, which bear testimony to his simplicity, his informality and his humility.

The Holy Prophet was always truthful and possessed impeccable honesty and integrity under the most trying circumstances. I’ll relate a few examples.

It was the time of the Battle of Badr. The battle was raging on. The army of the disbelievers was fully armed with all their weapons, and was free of any worries. Their number exceeded one thousand. On the other hand, there were a much smaller number of Muslims, hungry for days and thirsty. They possess no spears. The swords that they had were made of wood. They possessed no horses or any other means of riding. But they did have Allah and His Holy Name. In this delicate situation two Muslims, Abu Hudhaifa bin al-Yaman and a Companion of the Holy Prophet arrived from Mecca. They stated to the Holy Prophet that they had been permitted by the disbelievers to reach him on condition that they should not participate in the battle. Upon hearing this, despite the dire need of more men in his camp, the Holy Prophet declares, “You must both go back. We shall fulfill our promise under every circumstance. We need only the support of God Almighty and nothing else.” (Muslim, Bāb-ul-Wafā bil ‘Ihd)

What happened at the time of the Truce of Hudaibiyya will remain unparalleled in human history. Soon after the treaty was signed, between the Muslims and the Makkans, Abu Jandal, son of Suhail (Makkan’s emissary) staggered into the Muslim camp where the agreement had just been signed. He was wearing handcuffs and chains and was wounded and exhausted. He said, “O Prophet of God, I have embraced Islam, and because of my faith I am tortured by my father, as he is not here today I got a chance to escape, and managed to come here.” One of the clauses of the agreement between Makkans and the Muslims said that if any Makkan accepted Islam and came to the prophet, he would be returned to Mecca. The Prophet was very moved to see this deplorable state of a newly converted Muslim. He had not yet spoken, when Suhail intervened and said that the agreement had been signed and Abu Jandal would have to go back with him. The Muslims

saw this young convert, a brother of brothers, wounded, driven to desperation because of the ill treatment by his father; they could not endure to send him back. They unsheathed their swords and seemed determined to die or save this brother. Abu Jandal again and again implored the Prophet in a very moving manner not to hand him back to the tyrants. The Holy Prophet was very distressed by his plight and pleaded repeatedly with Suhail to let Abu Jandal stay, but Suhail was adamant. As Abu Jandal was dragged away, the Holy Prophet said to him in a distressed tone, “O my dear Abu Jandal, have patience and do not lose your composure. Put your trust in Allah, He will provide a way out for you and other victims. We are unable to help you as the treaty has been signed and prophets do not go back on their words.” (Bukhari, Kitab-ul-Shurūt).

Worldly kings and rulers love money, and possess a great greed for wealth. For them wealth is power. But the Holy Prophet displayed an attitude of generosity instead of greed, a spirit of selflessness instead of selfishness.

Towards the end of his ministry, when he ruled the whole of Arabia, sometimes so much of wealth and gold reached Madinah that it was heaped up in mounds. But, the night did not pass before the prophet distributed all of it among the people. Hadrat Abu Dhar, one of His companions (May Allah be pleased with him) was in the company of the Holy Prophet as they passed by mount Uhad. The Holy Prophet said, “If the mountain of Uhad was to become gold for me, make sure all of it is distributed immediately. I would be very unhappy if even one dinar (coin) is left with me on the third night.” (Bukhari)

It was the habit of the Holy Prophet that if he had cash or ready money in his home, he would not rest until all of it was distributed. On one occasion, a tribal chief of Fadak sent the Holy Prophet four camels laden with grain. Hadrat Bilal, sold the grain in the town. He repaid a loan of the Holy Prophet that was owed. He then informed the Holy Prophet about the remaining balance. The Holy Prophet replied, “So long as anything remains, I cannot go home.” Hadrat Bilal said, “Your Holiness, what can I do, I cannot find any one in need.” So the Holy Prophet spent that night in the Mosque. The next day, Hadrat Bilal announced, “O Messenger of Allah! Allah has relieved you of the responsibility. The remainder has also been distributed.” The Holy Prophet thanked Allah and went home. (Abu Da’ūd, Bāb Qabūl Hidaya

al-Mushrikīn).

Who may have cared for the poor in this manner, who may have distributed wealth among the poor in a similar way and who may have kept himself so far away from the love of money? This was the character of the Holy Prophet (peace and blessings be upon him).

Worldly rulers and their relatives and friends are normally considered above the law. Even today, to some extent, this continues to be the practice. Those highly placed ones and those in authority considered themselves to be above the binds and dictates of the law. On the other hand, the Holy Prophet of Islam did not consider himself to be above the law and its provisions.

At the occasion of the Battle of Badr, the Holy Prophet's uncle, 'Abbās was taken as a prisoner. All prisoners were freed by taking the appropriate payment from them. Some good intentioned Companions asked the Holy Prophet, Should we forgive the sum due for releasing Abbas? The Holy Prophet responded: I swear to you in the name of God that not a single dirham (a local coin) shall be forgiven! (Bukhari, Bab Fida-ul-Mushrukīn)

On one occasion a case came before the Prophet Muhammad in which a young woman, belonging to a highly respectable tribe of Makhzoom, was found to have committed a theft. This caused great concern among his followers. They felt that if the normal penalty of theft were imposed upon the young woman, a leading family would be humiliated and disgraced. Many were anxious to intercede with the Prophet on behalf of the offender but were afraid to do so. Eventually Usama, son of the prophet's adopted son was prevailed upon to undertake the mission. Usama went to the Holy Prophet, but the moment the latter perceived the trend of his suggestion he became very upset and said: "You had better desist from such a recommendation. Nations have come to a bad end for showing favors to highly placed persons while pressing hard on the common people. Islam does not permit this and I will certainly not do it. Verily, if my own daughter, Fatima, were to commit an offence I would not hesitate to impose the appropriate penalty." (Bukhari, Kitab al-Hudūd).

Such respect for the law and justice was the special distinction of the Holy Prophet Muhammad (sallallahu 'alaihi wa sallam) alone and of no one else. It was his special character that under every circumstance and situation, he upheld the principles of justice and equity. And, it was

upon the foundation of these exemplary qualities that he erected the edifice of peace in his person and in the society and nation.

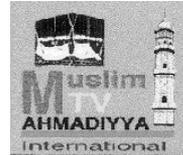
In closing, allow me to state the obvious, in response to the question whether our beloved Master Muhammad (sallallahu ‘alaihi wa sallam) is the Prince of Peace. The Quran states:

“... This day have I perfected your religion for you and completed my favor upon you and have chosen for you Islam as religion...” (5:4)

Here Allah Ta‘ala has named the religion given to all mankind through the Holy Prophet, Islam. One root of which means peace. So, the prophet who has brought the religion of peace must certainly hold legitimate claim to the title of peace. Allah alone is the Source of Peace. Both the Bible and Quran testify to the truth that Muhammad was indeed the manifestation of God; therefore, he is rightly called The Prince of Peace.

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Homegrown terrorism—2

By Ardeshir Cowasjee

First and foremost, our sympathy must now be with the bereaved families of the Frenchmen and our own Pakistani citizens who were blown up last Wednesday by this novel form of terrorism which has now arrived amidst us—the unstoppable suicide bomber.

The original Thunderer, *The Times* of London, in an editorial on May 9 has correctly opined that governments that care little about losing their own citizens are forced to crack down more heavily if foreigners are murdered.

When foreigners are specifically targeted it provokes confrontation between embarrassed governments and foreign capitals. As for President General Pervez Musharraf, he “must hold his nerve, while foreigners hold their breath. There may be more to come.”

Our own thunderer, *Dawn* in its editorial of May 11 has it that “Pakistan’s enemies are both international terrorists and those operating at local levels to settle sectarian and factional scores.”

Shortly after Musharraf took over, he tried to lessen the scope of mischief caused by our local level operators by making an administrative amendment in the prevailing blasphemy laws which have evoked much international and national disgust and criticism. But, he was prevailed upon by his so-called advisers not to rock the boat, so he backed down. Now that he is more secure, ostensibly, with a firmer hand at the controls, having been recruited by the powers of the world to join them in their battle against international terrorism, surely he is better equipped to tackle terrorism at home.

As one step towards doing so, he should revert and make an administrative amendment in the blasphemy laws as previously suggested. Before an FIR can be filed against anyone under these dreadful laws and all other laws that lead to religious persecution, the police must have the prior written sanction of the advocate-general of the province.

Dr Younus Sheikh, now in the death cell, Circle 3, Central Jail, Rawalpindi, where he has been since he was sentenced to death in August 2001 having been charged under the iniquitous section 295-C of our blasphemy laws, has again written to me: “I draw your attention to

religious terrorism, violations of basic human rights [and] transparent injustice being perpetrated under the notorious lynch law, the Blasphemy Law 295-C PPC, in our beloved Pakistan.

As you are well aware, religious fundamentalism, fanaticism and Taliban-style Nazi organizations exist in Pakistan, and these evil organisations are led by the fanatic and extremist mullahs who have abused this law to the extent and in a style that it may be called ‘religious terrorism through the abuse of the blasphemy laws.’

“Like the infamous Indian law, Poto, our Pakistani law, 295-C PPC, is wide open to abuse through and by the miscreant mullahs for political, religious, sectarian, repressive and vindictive purposes on the pretext of undefined wording of this law.

“Its abuse is indeed a sign of the creeping onslaught of malevolent and fascistic mullahism and religious fanaticism at social, political and cultural levels, a rising wave of aggressive ignorance, incivility and intolerance as well as the abysmal mediaeval theocratic darkness.”

Dr Sheikh’s trial was held in camera inside the Rawalpindi Central Jail after the mullahs of the Aalimi Majlis Tahafuz Khatam-i-Nabuwat Pakistan had issued their usual threats. The petrified judge, in order to preserve his life, pronounced the death sentence, as writes Dr Sheikh “without good evidence. The facts of the case being that there was no tangible proof against me and all the oral or documentary evidence on court record pointed to my innocence.”

An appeal has been lodged, which has resulted in a fatwa of apostasy being issued against Dr Sheikh and threats being issued against the lives of his lawyers and their families.

Dr Sheikh quotes one definition of ‘terrorism’ from an official US document: “the calculated use of violence or threat of violence to attain goals that are political, religious or ideological in nature carried out through intimidation, coercion or instilling fear.”

Perhaps the community most prone to the religious persecution form of terrorism is that of the Ahmadis, as can be seen from a summary of cases registered against members of that community from April 1984 to April 1999: 189 for blasphemy, punishment mandatory death sentence plus fine; 10 for allegedly burning copies of the Quran, punishment life imprisonment; 378 for posing as a Muslim, 93 for

praying, 27 for celebrating the Ahmadiya Centenary, 50 for celebrating the Centenary of the Eclipses of the Sun and Moon, 748 for displaying the Kalima, all crimes punishable with three years imprisonment plus fine. Seventeen cases have been registered against the Khalifa-tul-Masih charging him in absentia with blasphemy, punishment mandatory death sentence plus fine.

As many as 1,296 members of the community have been charged with various other crimes.

On December 15 1989 the entire population of Rabwah (some 35,000 persons) was charged under Section 298-C of the Pakistan Penal Code, which reads: "Person of Qadiani group, etc, calling himself a Muslim or preaching or propagating his faith : Any person of the Qadiani group or the Lahori group (who call themselves Ahmadis or by any other names), who, directly or indirectly poses himself as a Muslim, or calls, or refers to his faith as Islam, or preaches or propagates his faith, or invites others to accept his faith, by words, either spoken or written, or by visible representations, or in any manner whatsoever outrages the religious feelings of Muslims, shall be punished with imprisonment of either description for a term which may extend to three years and shall also be liable to fine." This section was inserted in the PPC 'by the Anti-Islamic Activities of Qadian Group, Lahori Group and Ahmadis (Prohibition and Punishment) Ordinance XX of 1984.'

The FIR was prepared, lodged and filed by Mohammad Ashiq Marath, Station House Officer, Rabwah.

The 35,000-plus were collectively charged with the crime of having inscribed the Kalima Tayyaba and other Quranic verses on their graves, buildings, offices of the community, places of worship and business centres. They were also charged with having said Assalamo Alaikum to Muslims, for having recited the Kalima Tayyaba, and for having repeatedly indulged in similar Islamic activities.

Persecution under these laws is widespread. In Sindh, three years ago, Ayub Khoso, a young poet, writer and teacher at a school in Jhudo, near Mirpurkhas, was sentenced by the Mirpurkhas Anti-Terrorist Court to serve seventeen years in jail for allegedly having written a blasphemous column in the Sindhi newspaper Alakh (now closed down).

He has no means left to him to engage a lawyer to file an appeal. He

needs help.

Most amazing of all these cases is perhaps that of another young man of Sindh, 17-year old Nazir Ahmad Khoso, an Ahmadi, charged with injuring the religious feelings of Muslims, and a series of other related charges.

On December 14, 2001 the Anti-Terrorist Court in Hyderabad sentenced him to a total term of 118 years imprisonment sentences to run consecutively.

The matter was referred to the High Court, which remanded the case back to the AT court, and this court very considerably amended its judgment and reduced the sentence to 60 years imprisonment. He is now in Hyderabad jail and his appeal is pending.

Whereas the thunderers thunder and groan, our other newspaper, 'The Nation' of Lahore printed a highly apt quote from Iqbal's 'Baal-i-Jibreel', on its back page on May 8, the day of the Karachi suicide bombing: "I happened to be there—I could not control myself. When Providence ordered Mullah a place in Paradise. 'Excuse me for being impertinent,' I interrupted the Lord Divine, 'This person is not compatible with Houries, [gardens] and wine. Paradise is not the right place for a quibbler of precepts.

"This man of Allah argued and discussed, did nothing except preach malice to nations and sects—If you ask—In Heaven there is neither Temple, [nor] Church, nor Mosque'."

DAWN, Karachi, Pakistan, Cowasjee Corner; 12 May, 2002
(Reprinted with permission.)

Contributing to the Muslim Sunrise

Literary Contributions: We prefer to receive articles, comments, etc., on a computer disk. Typed manuscripts are also welcome. Mailing address is, The Editor, The Muslim Sunrise, 15000 Good Hope Road, Silver Spring MD 20905
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Gift Subscriptions: You can buy gift subscriptions to the Muslim Sunrise for your relatives, friends, acquaintances, libraries, etc. Please see the subscription information on page 2 of this issue.

For info on Islam, log on to
www.alislam.org

Upcoming Events

Regional Training (Tarbiyyat) Classes

September 15, December 22

Regional Study of the Holy Qur'an (Ta'lim-ul-Qur'an) Classes

August 31: San Jose, CA September 1: Chino, CA
December 21-22: Houston, TX

Ladies' Rallies (Ijtima's)

August 23-25: San Jose, CA

Local Ahmadiyya Muslim Communities are scheduled to celebrate the

Noble Character of the Holy Prophet Muhammad

(Jalsa Siratunnabi), peace and blessings of Allah be on him,
on Sunday, September 22, 2002.

Spokespersons from major religions are expected to participate in

Religious Founders' Day

arranged at various locations on Sunday, October 13, 2002.

Ansar National Rally: Oct 18-22, 2002

Ramaḍān

Month of Annual Fasting is scheduled to start on November 6, 2002.

'Idul-Fiṭr: Friday, December 6, 2002

Worldwide celebration at the end of Ramaḍān.

West Coast Jalsa Salana/Annual Convention, Dec 27-29, 2002

Annual gathering of the West Coast Ahmadi Muslims in Chino, CA

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California: Los Angeles

Bait-ul-Hameed Mosque

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California: San Jose

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Conditions of *Bai'at* (Initiation)

in The Ahmadiyya Movement in Islam

by *Hadrat Mirza Ghulām Ahmad of Qādiān*

The Promised Messiah and Mahdī (peace be upon him)

The initiate shall solemnly promise:

- I. That he/she shall abstain from *Shirk* (association of any partner with God) right up to the day of his/her death.
- II. That he/she shall keep away from falsehood, fornication, adultery, trespasses of the eye, debauchery, dissipation, cruelty, dishonesty, mischief and rebellion; and will not permit himself/herself to be carried away by passions, however strong they may be.
- III. That he/she shall regularly offer the five daily prayers in accordance with the commandments of God and the Holy Prophet (*peace and blessings of Allah be upon him*); and shall try his/her best to be regular in offering the Tahajjud (pre-dawn supererogatory Prayers) and invoking *Darūd* (blessings) on the Holy Prophet (*peace and blessings of Allah be upon him*); that he/she shall make it his/her daily routine to ask forgiveness for his/her sins, to remember the bounties of God and to praise and glorify Him.
- IV. That under the impulse of any passions, he/she shall cause no harm whatsoever to the creatures of Allah in general, and Muslims in particular, neither by his/her tongue nor by his/her hands nor by any other means.
- V. That he/she shall remain faithful to God in all circumstances of life, in sorrow and happiness, adversity and prosperity, in felicity and trials; and shall in all conditions remain resigned to the decree of Allah and keep himself/herself ready to face all kinds of indignities and sufferings in His way and shall never turn away from it at the onslaught of any misfortune; on the contrary, he/she shall march forward.
- VI. That he/she shall refrain from following un-Islamic customs and lustful inclinations, and shall completely submit himself/herself to the authority of the Holy Qur'an; and shall make the Word of God and the Sayings of the Holy Prophet (*peace and blessings of Allah be upon him*) the guiding principles in every walk of his/her life.
- VII. That he/she shall entirely give up pride and vanity and shall pass all his/her life in humbleness, cheerfulness, forbearance and meekness.
- VIII. That he/she shall hold faith, the honor of faith, and the cause of Islam dearer to him/her than his/her life, wealth, honor, children and all other dear ones.
- IX. That he/she shall keep himself/herself occupied in the service of God's creatures for His sake only; and shall endeavor to benefit mankind to the best of his/her God-given abilities and powers.
- X. That he/she shall enter into a bond of brotherhood with this humble servant of God, pledging obedience to me in everything good, for the sake of Allah, and remain faithful to it till the day of his/her death; that he/she shall exert such a high devotion in the observance of this bond as is not to be found in any other worldly relationship and connection demanding devoted dutifulness.

(Translated from *Ishtihār Takmil-i-Tabligh*, January 12, 1889)

Irresponsible Journalism

The United States has impacted the world in many ways over the last two hundred years, and so it has in the last six months. The wide-ranging American response to terrorism is bringing the world's critical issues into focus including Palestine and Kashmir. The task of responsible journalist won't be complete without correcting the diet of misinformation placed before the American public daily.

December 16, 2002, on "60-Minutes," one of America's most popular news magazine shows, the celebrated Andy Rooney quoted a translation of a verse in the Holy Qur'an (Holy Book of Muslims): "And whoever desires a religion other than Islam, it shall not be accepted from him, and in the hereafter he shall burn in hell." In the Qur'an, there is no mention of "hell" in the quoted verse. The clause "shall burn in hell" cannot be translated as such. The most correct translation is "shall be among the losers" (3:85-86). What the Quran is saying is that God does not limit His Mercy to Muslims and condemn the rest of humanity to hell.

I cannot decide whether this type of misinformation was a result of a lack of research, a lack of sensitivity, or a subtle scheme to spread hatred against Islam. To achieve the ultimate goal of universal harmony, the news media should adopt more responsible practices of quality journalism when reporting a situation that has and is costing lives by the day.

Syed Sajid Ahmad/Dhul Waqar Yaqub. (A truncated version published in the Idaho Statesman, Letter to the Editor, March 11, 2002)

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