

The Al Islam eGazette

Friday, January 11th, 2008

www.alislam.org

AN APOLOGY FOR RECENT SUDAN EVENTS

We want to apologize to our non-Muslim readers for the recent events in Sudan. We condemn any intolerance in religious affairs that is shown by the few fundamentalist Muslim leaders. We clearly state that true Islam as was preached by the Holy Prophet Muhammad^{saw} had no part of it. 'Intolerance' is a medieval aberration that has lingered on in the minds of the few ignorant, so called, religious leaders.

Gillian Gibbons, 54 years old British teacher, spent several nights in a Sudanese prison, accused of insulting the Prophet. She faced a public lashing or up to six months in prison if found guilty on charges of blasphemy. And Unity High School one of a number of exclusive British-run schools in the Sudanese capital, has been closed as staff fear reprisals from Islamic extremists. Robert Boulos, the school's director, said the incident had been blown out of all proportion, but added that the school would remain closed until January to let ill feelings blow over.



To summarize the recent events, we quote from a Pakistani newspaper in English:

In this Issue...

- An Apology for recent Sudan events
- Fundamental as opposed to allegorical verses about war and peace
- Hadith
- So Said The Promised Messiah (as)
- Mosque of Umar (ra)
- India as a proof for Muslim tolerance
- Resolutions for the new year
- Friday Sermon about human compassion and International brotherhood
- Web and youtube.com picks of the month
- Ahmadiyyat - A way out of fundamentalism
- United Nations Charter on Human Rights

“Love for all, Hatred for none”

Hadhrat Hafiz Mirza Nasir Ahmad, Khalifatul Masih III

Do you like this eGazette? Then please forward this to your friends and relatives and ask them to subscribe directly at

www.alislam.org/egazette

“It probably seemed like the most innocent of ideas to the newly arrived teacher from England, still settling into life in the Sudanese capital Khartoum. She asked her class of six- and seven-year-olds to dress up and name a teddy bear, and keep a diary of his outings. She hoped it would provide material for projects for the rest of the year. And it might have, except for the name the children chose for their bear: Muhammad.

“Before the project got underway, Gibbons asked the kids to choose a name for the cuddly toy. There were various suggestions, including Abdullah and Hassan. A little boy called Mohammad put forward his own name for consideration. The teacher arranged a class vote and Mohammad won hands down. She accepted the democratic verdict. Reasonably enough, the idea that anyone would find this objectionable appears not to have so much as crossed her mind. Two months later, police arrived at the Unity compound to arrest Gibbons for insulting Islam. The school’s director, Robert Boulos, was told that some parents had complained to the ministry of education. **It subsequently turned out that the sole complainant was in fact an office assistant at the school, who served as the main witness for the prosecution - or, to be more precise, persecution.**

The verdict of 15 days in prison followed by deportation occasioned sighs of relief, given that it could have been worse: six months in prison and 40 lashes. At the weekend, two Muslim British peers were engaged in negotiations with the Sudanese authorities in Khartoum, and they were expected to fly back to London with Gibbons after obtaining a presidential pardon. That’s all very well, but the point remains that the only insult in

this case - an insult to common sense, if not to Islam - came from those who pursued a vendetta on patently absurd grounds. It has been argued that Gibbons erred inadvertently, that as a novice in Sudan she was unaware of cultural sensitivities. That’s an unnecessarily patronizing point of view; I suspect she erred only in failing to make an allowance for the idiocy of some Muslims. It has also been suggested that the Sudanese government stoked the controversy in order to draw international attention away from the monumental tragedy in Darfur.” (<http://www.dawn.com/weekly/mahir/mahir.htm>)

“Now everyone was waiting to see whether religious leaders or politicians will take their supporters onto the streets this time. Most parents arriving at the school gates were supportive of the British teacher. One mother, whose seven-year-old son was in Gibbons' class, said her family had not been offended by the name. "Our Prophet Muhammad tells us to be forgiving," she said. "So she should be released. She didn't mean any of this at all.” **Alas! It was only the fundamentalist Mullahs, making human dignity cheap and defaming the name of Islam that triggered this unfortunate event.**

FUNDAMENTAL AS OPPOSED TO ALLEGORICAL VERSES ABOUT WAR AND PEACE

لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ
وَيُؤْمِنِ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى لَا انْفِصَامَ لَهَا وَاللَّهُ

سَمِيعٌ عَلِيمٌ

There is no compulsion in religion. Surely, the right way has become distinct from error; so whosoever refuses to be led by those who transgress, and believes in Allah, has surely grasped a strong handle which knows no breaking. And Allah is All-Hearing. All-Knowing. (Al Baqarah 2:257)

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 out 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 oft remembered, would surely have been destroyed. And Allah will, surely, help him who helps Him. Allah is, indeed, Powerful, Mighty. (Al Hajj 22:40-41)

And fight in the way of Allah against those who fight against you, but do not transgress. Surely, Allah loves not the transgressors. (Al Baqarah 2:191)

HADITH

مِدَادُ الْعُلَمَاءِ أَفْضَلُ مِنْ دَمِ الشُّهَدَاءِ

“Ink of the scholars excels blood of the martyrs.” (Al Sayooti)

The Holy Prophet Muhammad^{saw} said, “If you desire that Allah shall wrap you in His mercy then try to provide comfort to those who are suffering and who need help. Allah will have mercy on you. Defend the weakness of your brother and do not expose his weaknesses. God knows how many weaknesses and blemishes you have for which you will be asked on the Day of Judgment. If

you will protect your brother in this world and instead of advertising his faults, helped him with compassion then Allah will also protect you. These are rights of mankind. If you will guard them, then you will inherit the blessings of God Almighty.” (Masnud Ahmad bin Hambal)

SO SAID THE PROMISED MESSIAH^{AS}

“The Holy Qur'an clearly forbids the use of force for the spread of the faith and directs its propagation through its inherent qualities and the good example of the Muslims. Do not be misled by the notion that in the beginning the Muslims were commanded to take up the sword. That sword was not taken up for the spread of the faith, but in self-defense against the enemies of Islam and for the purpose of establishing peace and security. It was no part of the purpose of taking it up to have recourse to coercion in the matter of faith.” (Sitarah Qaisariyyah, p. 16).

“I do not know from where our opponents have gathered that Islam was spread by the sword. God has set forth clearly in the Holy Quran: **‘There shall be no compulsion in religion’** (Al Baqarah 2:257).

Then who has prescribed the use of force for the spread of the faith, and what force was available for the purpose? Do those people who are converted by force set such an example of sincerity and faith that without any kind of wages or compensation two or three hundred of them issue forth to oppose a force of thousands; or when their number reaches a thousand they vanquish hundreds of thousands? Is it the characteristic of the forcibly converted ones that in the defense of the faith they should offer themselves to be slaughtered like sheep and should testify to the truth of Islam with the seal of

their blood? Is it expected of them that they should be such lovers of Divine Unity that they should endure every hardship in their travels in the African desert and spread the message of Islam in those regions; or that they should similarly arrive in China, not as warriors but as dervishes and should so convey the message of Islam that millions of people of that country should become Muslims; or that they should arrive in India clad in the roughest stuff and should win a great part of Aryavart to the allegiance of Islam; or should carry the credo, 'There is no one worthy of worship except Allah', to the confines of Europe? Now say honestly whether these can be the achievements of those who are converted forcibly to Islam, so that they disbelieved in their hearts and professed Islam only by their tongues? Indeed not!

These are the achievements of those whose hearts are filled with the light of faith wherein God alone dwells." (Tiryaqul Qulub, now printed in Ruhani Khazain London, 1984, Vol. 15, pp.51-53).

"The Promised Messiah has come into the world so that he should repel the notion of taking up the sword in the name of the faith, and that through his reasoning and arguments he should establish that Islam is a faith which does not at all need the help of the sword for the purpose of its propagation, but that the inherent qualities of its teaching and its verities, insights, reasons, proofs and the living support and signs of God Almighty and its inherent attractions are the factors that have throughout contributed to its progress and its propagation.

Let all those who proclaim that Islam had been spread by the sword take note that their claim is false. Islam is not in need of any coercion for its propagation. Should anyone doubt this, let him come to me and stay with me for a while and observe for himself that Islam proves through reasoning and divine signs that it is a living faith. God Almighty now desires and has so determined that all such objections as have been raised against Islam by evil minded people should be effectively repelled. Those who allege that Islam was spread by the sword will now be put to shame."

(Malfoozat, Vol. III p. 176)

Updates at www.alislam.org

- ◆ Khilafat Centenary Resources updated at www.khilafat.com
- ◆ Our God - by Hadhrat Mirza Bashir Ahmad^{ra}
- ◆ Tamil home page: alislam.org/tamil/
- ◆ Alislam Store: Books of The Promised Messiah (Urdu DVD) \$7.00
- ◆ Urdu Books:
 - ◆ Seeratul Mahdi (Mirza Bashir Ahmad^{ra})
 - ◆ Kalmatul Fasl (Mirza Bashir Ahmad^{ra})
 - ◆ Zikr-e-Habib (Mufti Muhammad Sadiq^{ra})
 - ◆ Tazkiratul Mahdi (Peer Sirajul Haq Nomani^{ra})
 - ◆ Bahaiyyat kay mutaliq panch maqalay
 - ◆ Deeni Ma'loomat (Khuddamul Ahmadiyya)
 - ◆ Kasr-e-Saleeb by Attaul Mujeeb Rashid
 - ◆ Shumail-e-Muhammad (saw)

And many more regular updates...

Alislam eGazette

Patrons: Dr. Ahsanullah Zafar
Dr. Nasim Rehmatullah

Editor: Zia H Shah

Technical Editor: Masood Nasir

Published by Alislam Team:

Mureed Nazir
Peer Habibur Rehman
Mansoor Malik
Salman Sajid
Naveedul Islam
Anwar Ahmad

MOSQUE OF UMAR (RA)

Now we outline some self evident proofs of religious tolerance in true Islam.

A picture is worth a thousand words:



The square minaret of the Umar Mosque, with a dome of the Christian Quarter in the foreground, is an eloquent testimony of events showing early Muslim's religious tolerance, from fourteen centuries ago.

This picture very powerfully established Islamic belief in freedom of religion and puts to rest, the accusation, for all periods to come that Islam was spread with sword. For the Muslims the political struggle was always divorced from the freedom of religion.

The modest Umar Mosque was built in the 12th century directly across from the main entrance of the Church of the Holy Sepulcher in Jerusalem. The mosque is named after Hadhrat Umar^{ra}, whose actions after his takeover of Jerusalem ensured, in the eighth century, that the Church of Holy Sepulcher remained open to Christian worship. The Church of the Holy Sepulcher, known as the Church of the Resurrection to Eastern Orthodox Christians, is one of the most sacred places in Christianity. It stands on a site that encompasses both Golgotha, or Calvary, where Jesus was crucified, and the tomb (sepulcher) where he was buried. The Church of the Holy Sepulcher has been an important pilgrimage destination since the 4th century, and it remains the holiest Christian site in the world.

After a brief and bloodless siege, initiated after the offensives by the Byzantines colonies, Muslims seized control of Jerusalem from the Byzantines in February 638. Caliph Umar^{ra} Ibn al-Khattab accepted the city's surrender from Patriarch Sophronius in person. Hadhrat Umar^{ra} was shown the great Church of the Holy Sepulcher and offered a place to pray in it, but he refused. He knew that if he prayed in the church, it would set a precedent that would lead to the building's transformation into a mosque. He wanted the Christians to have their freedom of religion and their worship places safeguarded. Therefore, he instead prayed on the steps outside, allowing the church to remain a Christian holy place.

The Umar Mosque was built near the site of these events in 1193 by Saladin's son Aphdal Ali. The location is not exact, for the entrance to the Church was on the east in Hadhrat Umar's time; the present entrance was only inaugurated in the 11th century. Reached by a short stairway that descends from Christian Quarter Road, the mosque has a distinctive square minaret. The base of the minaret contains some

Crusader masonry and was given its present form around 1460.

INDIA AS A PROOF FOR MUSLIM TOLERANCE



Another big testament to the religious tolerance of the Muslims is the fact that Spain was not a Muslim majority country after 700 years of rule and Sub-continent India was a Hindu majority after 1000 years of Muslim rule, at the time of partition of the subcontinent in 1947 and still is. Note the fact that Pakistan and Bangladesh are two Muslim Majority areas with a large Hindu majority county of more than a billion people in the middle of the two:

Contrast the state of India and Muslim Spain with the continent of Australia. The idea is not be critical of anyone but to make a point about Muslim tolerance.

According to Encyclopedia Britannica, “Australia is the last of lands only in the sense that it was the last continent, apart from



Antarctica, to be explored by Europeans. At least 60,000 years before European explorers sailed into the South Pacific, the first Aboriginal explorers had arrived from Asia, and by 20,000 years ago they had spread throughout the mainland and its chief island outlier, Tasmania. When Captain Arthur Phillip of the British Royal Navy landed with the First Fleet at Botany Bay in 1788, there may have been between 250,000 and 500,000 Aboriginals, though some estimates are much higher. Largely nomadic hunters and gatherers, the Aboriginals had already transformed the primeval landscape, principally by the use of fire, and, contrary to common European perceptions, they had established robust, semipermanent settlements in well-favoured localities.” (<http://www.britannica.com/eb/article-9110544>)

“More than 200 different Aboriginal languages were spoken (and hundreds of dialects;), and most Aborigines were bilingual or

multilingual. Both languages (and dialects) and groups of people were associated with stretches of territory. The largest entities recognized by the people were language-named groups, sometimes referred to by Europeans as “tribes.” There may have been as many as 500 such named, territorially anchored groups.” (<http://www.britannica.com/eb/article-256935/Australian-Aborigine>)

Within 225 years of European influence the population of Aborigines has been reduced to 2.5% of the total population. (Wikipedia.org) Those who had survived more than 50,000 years were unable to survive the deal they received in the last 225 years. Certainly, Islam offers a paradigm far superior than that.

“Once European settlement began to expand inland, it conflicted directly with Aboriginal land tenure and economic activities and entailed the desecration of Aboriginal sacred sites and property. Clashes marked virtually all situations where conflicting interests were pursued, and the Europeans viewed Aborigines as parasites upon nature, defining their culture in wholly negative terms.

The frontier was a wild and uncontrolled one for a long period. Aborigines in some areas used their superior bush craft to wage prolonged and effective guerrilla campaigns until they were finally overwhelmed by force of arms. In the period of ‘pacification by force’, up to the 1880s, a large number of Aborigines were killed. Others were driven into the bush, remained in small pockets subject to the ‘civilizing’ influence of missions, or were left to fend for themselves in the fringe

settlements of cities and towns; still others remained in camps or pastoral and cattle stations to become the nucleus of a labor force.

Introduced diseases exacted a terrible toll and probably killed many more Aborigines than did direct conflict. The disappearance of the Aborigines in southeast Australia was so rapid that the belief arose that all would soon die out. Growing humanitarian concerns and reactions to frontier excesses led the Australian colonies to pass laws, beginning in 1856 in Victoria, concerning the care and protection of Aborigines. They were put into reserves and given food and clothing to “smoothe the dying pillow” as they awaited what the Europeans took to be cultural extinction. These laws offered Aborigines no place in the economy or society of the colonists, and in practice they resulted in much greater restriction and control exerted by whites over the lives of Aborigines. Aborigines were kept off their land and were therefore unable to survive by hunting and gathering. Those who survived were drawn—often forcibly, always uncomprehendingly—into wretched poverty on the margins of life in the developing colonies. Armed conflict was superseded by a more passive but nonetheless determined opposition to cultural absorption by the invaders. Forced adaptation entailed impoverishment, both material and cultural, but no alternatives were left.” (<http://www.britannica.com/eb/article-256946/Australian-Aborigine>)

RESOLUTIONS FOR THE NEW YEAR

I will learn more about the institution of Khilafat and become a

helper in the way of Allah. **أَنْصَارِي إِلَى اللَّهِ**

This year I will advance in both religious and secular knowledge as the Holy Prophet Muhammad^{saw} has said:

“For him who follows a path for seeking knowledge, Allah will ease the way to Paradise” (Muslim).

“A learned man is as much above a worshipper as I am above the least of you.” (Tirmidhi).

FRIDAY SERMON ABOUT HUMAN COMPASSION AND INTERNATIONAL BROTHERHOOD

This sermon was delivered on September 12, 2003 by Hadhrat Mirza Masroor Ahmad, Khalifatul Masih V. The subject of this sermon is humanitarian values in Islam. We will review a few excerpts and quotes from this sermon:

After the initial recitation Huzur said that the Islamic teachings are so beautiful that they have not left out any important aspect of human life. In view of this special Grace of Allah it is our responsibility to make these values of the Holy Prophet Muhammad^{saw} an essential part of our lives. Those of us who claim to be the followers of the true of lover of the Holy Prophet Muhammad^{saw}, that is the Promised Messiah^{as}, should revisit the conditions of Initiation (Bai'at) in Ahmadiyya Muslim Community. The ninth condition of initiation at the hands of Hazrat Mirza Ghulam Ahmad of Qadian, the Promised Messiah and Mahdi (peace be upon him) is:

“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.”

In this sermon Huzur talked about this condition of Initiation that pertains to compassion for the humanity at large, without distinction of religion, creed or ethnicity. In this connection, Huzur recited a verse of Sura Al-Nisa:

“And worship Allah and associate naught with Him, and show kindness to parents, and to kindred, and orphans, and the needy, and to the neighbor who is a kinsman, and the neighbor who is a stranger, and the companion by your side, and the wayfarer, and those whom your right hands possess. Surely, Allah loves not the arrogant and the boastful.” (Al Nisa 4:37)

In this verse Allah the Compassionate has said that we should not only be kind and compassionate to our brothers, relatives, friends and neighbors but also to any fellow human who is yet a stranger to us. If any fellow being has a need from us or can benefit from us then we should be gracious and compassionate to extend the helping hand. We help the fellow humans not for any return but with the pure intention of winning the pleasure of Allah All Mighty. The last part of the verse highlights that if we are not service minded with this pure intention then we will fall in the category of the arrogant and the boastful.

Huzur then recited another verse of the Holy Quran;

‘And they feed, the poor, the orphan and the prisoner, while they are not, themselves, yet satiated.’ (Al Dahr 76:9)

This verse can have more than one meanings and one of the meanings is that the true Muslims, do charity for the pleasure of Allah, while they still have unfulfilled needs of their own.

Huzur then quoted from Promised Messiah^{as}:

“Remember that Allah loves compassion and kindness and wants us to be kind to His subject and people. If He liked harshness and selfishness, He would have prescribed that but such a teaching is below His Grace. He is the Gracious, the Merciful. Therefore, you who have a bond with me, remember, that you should be gracious to every one regardless of his religion, creed or ethnicity. Be kind to everyone as that is the teaching of the Holy Quran;

وَيُطْعِمُونَ الطَّعَامَ عَلَىٰ حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا

“And they feed, for love of Him, the poor, the orphan and the prisoner.” (Al Dahr 76:9) The majority of the prisoners who used to come, in early Islam, were non-Muslims. Now, you decide for yourself as to what is the limit of compassion in the teachings of Islam.” (Malfoozat IV: page 218-219)

Huzur then went onto narrate a few Hadiths, two of which are quoted here:

Hadrat Abdullah ibn Masud narrates that the Holy Prophet Muhammad^{saw} said, “**All creation is family of God and God loves those who care for His family.**” (Mishqaat)

Hadrat Abu Huraira narrates that the Holy Prophet Muhammad^{saw} said that Allah the All Mighty will say on the Day of Judgment, ‘Oh son of Adam, I was sick and you did not come to console me. The man will say how could I console you, whereas You are the Master of the whole Universe. Allah will say did you not know that one of my men was sick and you did not inquire about him. If you had come to see him you would have

found that my compassion was close to him. Then Allah will ask Oh Son of man! I asked you for food and you refused. Finally Allah will ask Oh Son of Adam! I asked you for water and you refused. Son of Adam will say, Oh Allah, my Provident (Rabb), you are the sustainer of all the worlds, how could I serve you water. Then Allah will say, Such and such of my man asked you for a drink but you evaded the request. If you had given him the drink that day you would have found the compensation with me today.” (Muslim)

To emphasize again the universal nature of human compassion, Huzur once more quoted from Promised Messiah^{as}, who is the present day reflecting mirror of the teachings of the Holy Prophet Muhammad^{saw}:

“Remember it well that Divine commandments fall into two categories. The first category pertains to God. Do not associate anyone with Allah, in His attributes or in His worship! The second category includes compassion and kind treatment of the humanity. In this regards it is not implied that be kind to your friends only and ignore the rest. This teaching applies to humanity at large. All men are creation and family of Allah. So, do not think whether some one is a Hindu or a Christian, be compassionate to them all. I tell you the truth that, Allah has taken onto Himself the safeguarding of your rights, so do not take law in your own hands. The more you excel in compassion, kindness, humility and humanitarian service the greater will be Allah’s pleasure and protection for you. Therefore, leave your enemies at the disposal of Allah, and practice forgiveness.” (Malfoozat V page 130)

At another place Promised Messiah^{as} says, “Compassion for mankind is such that if one moves away from it, gradually he becomes a beast. It is a requirement of being a human. One is

human only until he deals with his brother with compassion, mercy and equity. There is no exception to this. In my view the circle of this compassion is wide. One cannot exclude the people of other nations. I don't wish to be like the ignorant of today and tell you that your compassion should only be for Muslims. I say to you, be compassionate to entire mankind no matter who he is. I never like the actions of those who reserve their compassion for the people of their own nation." (Malfoozat IV: page 439) Translated by Dr. Lutf Ur Rehman.

WEB AND YOUTUBE.COM PICKS OF THE MONTH

Khalifah-tul-Masih IV on upbringing of children:
http://media.alislam.org/dmlmediafiles/video/wmv/QALQ040897_08.wmv

"In the latter days, the sun shall rise from the West." Holy Prophet Muhammad^{saw}

www.Muslimsunrise.com

You can also read the archives for several years on the website.

An introduction to Islam by Missionary Azhar Hanif to non-Muslim audience in New Orleans in USA

Part 1: http://youtube.com/watch?v=4_OyAMdoOCc

Part 2: <http://youtube.com/watch?v=zPyqKjKShZQ>

Part 3: <http://youtube.com/watch?v=IrbGKZVL4TE>

Part 4: <http://youtube.com/watch?v=AMfAeiT2H6o>

An introduction of Ahmadiyyat to other Muslims in Urdu:

Part 1: <http://www.youtube.com/watch?v=BDXrDtbLGB8>

Part 2: <http://www.youtube.com/watch?v=UNAKQYBn2FA>

Part 3: <http://www.youtube.com/watch?v=Mv8YLBltxdY>

Part 4: <http://www.youtube.com/watch?v=iqxZjXOWC9U>

Please forward us anything that you find extraordinary on the web from Ahmadiyya perspective to info@alislam.org.

AHMADIYYAT A WAY OUT OF FUNDAMENTALISM

Many of the sects of Islam have lost direction because of their baggage from the medieval past. The Ahmadiyya interpretation of Islam is a reformed and the original vision of Islam. Islam has had the beginning of its renaissance under divine revelation, starting about 125 years ago. To learn more about inter-religious and political peace in true Islam review a book by Hadhrat Mirza Tahir Ahmad, Islam's response to contemporary issues:

<http://www.alislam.org/library/books/IslamsResponseToContemporaryIssues.pdf>

UNITED NATIONS CHARTER ON HUMAN RIGHTS

On December 10, 1948 the General Assembly of the United Nations adopted and proclaimed the Universal Declaration of Human Rights. Following this historic act the Assembly called upon all Member countries to publicize the text of the Declaration and 'to cause it to be disseminated, displayed, read and expounded principally in schools and other educational institutions, without

distinction based on the political status of countries or territories.'

Humanity already has an agreed upon solution to the international problems that we are facing today. All the countries and, therefore, indirectly the whole humanity is signatory of this charter. It has 30 Articles.

The whole of the charter can be reviewed at the following link:

<http://www.un.org/Overview/rights.html>

To review the fact that these humanitarian ideals are exactly in keeping with the Islamic teachings and early Muslim tradition, please review a book by Sir Muhammad Zafrulla Khan Islam and Human Rights:

<http://www.alislam.org/library/books/Islam-HR.pdf>

The difficulty is that most countries are not publicizing it as they promised to do. Moreover, the media that has a moral responsibility to educate masses is not talking about this readily available and agreed upon international solution.

The International Bill of Human Rights consists of the Universal Declaration of Human Rights, the International Covenant on Economic, Social and Cultural Rights, and the International Covenant on Civil and Political Rights and its two Optional Protocols. In 1966 the General Assembly adopted the two detailed Covenants which complete the International Bill of Human Rights; and in 1976, after the Covenants had been ratified by a sufficient number of individual nations, the Bill took on the force of international law. (http://en.wikipedia.org/wiki/Universal_Declaration_of_Human_Rights)

UPDATES AT THE PERSECUTION.ORG WEBSITE

- ◆ Attorney general asked to defend religious freedom at home - The Jakarta Post, Indonesia - January 08, 2008
- ◆ Nine years on: Where is our democracy? - Opinion - The Jakarta Post, Indonesia - January 03, 2008
- ◆ Malaysia, Indonesia: Equally intolerant - Opinion - The Jakarta Post, Indonesia - January 03, 2008
- ◆ The fallacy of fatwas - Opinion - The Jakarta Post, Indonesia - January 02, 2008
- ◆ **Attacks on Muslim minorities by radicals on the rise in Indonesia** - Opinion - The New Straits Times Online, Malaysia - January 01, 2008
- ◆ Ahmadiyah attackers surrender to police after ulema intervene - The Jakarta Post, Indonesia - December 30, 2007
- ◆ News Report - November, 2007
- ◆ Intolerant Indonesia - Editorial - The Jakarta Post, Indonesia - December 26, 2007
- ◆ Organized religion, the liberty of prejudice - The Jakarta Post, Indonesia - December 26, 2007
- ◆ Pakistan clerics persecute 'non Muslims' - Daily Telegraph, UK - December 25, 2007
- ◆ Muslim sect settlements attacked in Indonesia - Khaleej Times, Dubai - December 24, 2007
- ◆ Indonesian sect's mosque hit in new attack - Khaleej Times, Dubai - December 23, 2007
- ◆ Millions of Pakistani Citizens are Excluded to Vote in Elections to be Held Jan 2008 Due Their Religious Beliefs - PRNewswire - December 18, 2007. ▪