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The Holy Prophet Effaced His Self in Glorification and Remembrance of God

He alone was Ahmad and Mahdi in the Truest and Perfect Sense

By HAZRAT MIRZA GHULAM AHMAD
(peace be upon him)
Founder of Ahmadiyya Movement

The Holy Prophet (peace and blessings of Allah be upon him) praised Allah with all his soul in such a way as human imagination cannot encompass its secrets. No eye can reach the bounds of its divine radiance. He raised the exaltation of God to a point of perfection. So much so that he lost his whole being in the ecstatic remembrance of God. The divine secret of his overwhelming praise of Allah lay in the fact that Allah rained His blessings on him in quick succession and so endowed him with His Divine Favours that even for a moment he did not count on his own effort or exertion for any success. Allah clove the Holy Prophet's heart and lodged therein His own love of His Apostle and thus made him

unique. There was an upsurge of love in the Holy Prophet's heart for his Divine Benefactor and the praise of Allah became the be-all and end-all of his life. This was the highest honour granted to him and to him alone. Neither any Messenger, nor any Apostle nor saints got this honour. This is why none of the Prophets and Messengers has been named Ahmad because no one of them praised and remembered Allah so intensely and passionately as the Holy Prophet (peace and blessings of Allah be upon him) did. **Thus the Holy Prophet (peace and blessings be upon him) alone is Mahdi in the truest sense nor can any one else be Ahmad.** (*Najm-al-Huda* p.1)

The Holy Prophet's Beneficence is Eternal and is Radiant Proof of His Unique Glory

Dedication to His Person Invokes Heavenly Help and Divine Blessings and Transcendental Signs

The greatest argument of the eternal spiritual life of the Holy Prophet (peace and blessings of Allah be upon him) is that the beneficence that flows from him is eternal. He who follows him in all sincerity, is undoubtedly resurrected in his grave and is vouchsafed spiritual life. True signs appear in his support. Heavenly help and divine blessings and the support of the Holy Spirit keep company with him. Thus he becomes a unique man ; so

much so that he holds communion with God Who reveals His mysteries to him and divulges gnostic realities. The dazzling signs of the divine love and affection make their appearance. Divine assistance descends upon him and lodges his graces in him. Thus God makes His favoured servant a mirror of heavenly sustenance and enables him to speak words of wisdom. Fountains of divine secrets gush forth

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WE BELIEVE

(1) After the Holy Prophet (peace and blessings of Allah be upon him) Allah has barred the appearance of a prophet, new or old.

(2) After the Holy Prophet (peace and blessings of Allah be upon him) Jibreel cannot descend and bring Prophetic Revelation (وحي لئوت) to any person.

(3) If Jibreel were to descend with one word of Prophetic Revelation (وحي لئوت) for any person, it will contradict the two complementary verses : اليوم اكملت لكم دينكم (This day have I perfected your Deen for you) (5:3) و لكن رسول الله وخاتم النبيين (He is the Messenger of Allah and the Last of Prophets) (33:40).

(4) The Holy Prophet also said : I am Muhammad and I am Ahmad and... I am al-'āqib (the one who comes last) after whom there is no prophet. (*Al-Bukhari : Kitābul Manāqib*)

(5) Hazrat Mirza Ghulam Ahmad came at the turn of the 14th century (Hegira) as the Great Ordained Mujaddid to re-establish the predominance of Islam in the world.

(6) Hazrat Mirza Sahib named his followers 'Ahmadi' after the Holy Prophet's *Jamali* (beatific) name 'Ahmad'.

(7) No verse of the Holy Quran has been abrogated nor shall ever be abrogated.

(8) All the Companions of the Holy Prophet (peace and blessings of Allah be upon him) and the Imams are venerable.

(9) It is spiritually conducive to our faith to believe in the Islamic missions of all Mujaddids.

(10) He who recites the *Kalimah* is a Muslim.

THE LIGHT

FRIDAY — JUNE 16, 1972

PLAN FOR DELHI TALKS

Triumph of Hope over Experience

Jama'at's Loyalty

Numerically, we are a small community. But numbers do not always count much. It is the quality of the task which confers dignity. We, in the best tradition of our Spiritual Master, are dedicated to the preaching of Islam in its pristine glory. In the discharge of this sacred assignment, our venerable elders have undergone great sacrifices. They faced sufferings at the hands of the Extremist Section in battling against the purposeful perversion of the sacred Messianic Mission. True to the spirit of the sacred legacy, we have maintained safe and sanitary distance from the "madding crowd and their ignoble strife." But this does not mean that we are a mere geographical expression. In Pakistan, we like all other patriotic sections, cherish a sense of belonging to the destiny of Pakistan. We are buoyed up with the true consciousness of our patriotic loyalty to this Homeland of Islam. Hence we owe it to the country to respond to the clarion call of the President of Pakistan to unfold our feelings on the momentous Summit on the 28th June in Delhi. The coming parleys are fraught with delicate possibilities. We count on the President's well-known ability to do what is best for Pakistan by negotiating hurdles and detours that our un-neighbourly neighbour may bolster up to have an edge on us.

Mujib's "Mein Kampf"

The Summit is the offshoot of Mujib's "Mein Kampf." He had for long secret plans for self-elevation. He strove to implement them by first raking up hatred against the West Wing. He then escalated it into a revolt. Till Elections in 1970, his stress was on Six Points which he interpreted as substantial Provincial Autonomy. But he always discounted break-away. After an unprecedented success at the polls, he stiffened his attitude. He came out in true colours. He set up a parallel Government. He victimised the West Pakistanis and

treated the Pak. Army atrociously. It is sad that his harrowing atrocities were then not duly publicised to justify the military action against unabashed rampaging mutineers.

Action Against Mutiny

The Army for long bore all brutalities patiently. Normally speaking, a soft word turns away wrath. But in the case of Mujib and his horde, soft-peddalling by the then Government spurred Mujib's spurious authority which terrorised the general public into a mood of gloom and defeatism. There is a limit to patience. When all hope of pacification vanished, the Army had to curb an open revolt. When the chief instigator landed himself in the four corners of law, there were startling revelations of a deep plot with Bharat. The Bharat Rulers cast to the winds all scruples and began to spell out threats of war, which occurred in full fury in December 1971. What happened afterwards is an oft-repeated story of how our Army and the nation were then shamefacedly let down by some barbarians within the gate. Our valiant soldiers in Dacca were mercilessly thrown down to the wolves. They are now Prisoners of War in Bharat, and the capture of East Wing is being trumpeted by Mujib as the climax of his "Mein Kampf."

New Era

We ushered in a new brave era on 20th December, 1971, under the auspices of President Bhutto whose first inspiring extempore address lifted the despondent nation by the bootstraps. People heard it and went with a song in their heart. Ever since his assumption of supreme authority, repatriation of the War Prisoners and the propaganda of India about "Bangla Desh" have been in his mind and on his mind. As he rightly claims to have his fingers on the pulse of the nation, it never crosses anyone's mind that the Prime Minister of Bharat could ever imperiously dictate terms to Pakistan. Her terms as occasionally spelled out by herself and alluded to in Mr.

Kosygin's speeches, are that a state based on religion is an undesirable anachronism and as such Two-Nation Theory is a menacing myth. She once elaborated her noisome notion by saying that the "defeat" in East Pakistan and its consequent severance have exploded the said Theory. She also made no bones about her scorn of West Pakistan as a remnant of the Two-Nation Theory. Thus the plan up her sleeve appears to be that what remains of Pakistan should be shorn of its ideological identity. At one time she made a barbed allusion to the reduction of the Pakistan Army. This allusion is based on her fear of what the Pakistani soldiers are capable of doing in their crusade against invaders.

Islamic Socialism?

After his return from Moscow, President Bhutto has given several interviews in a language which is a device to say things without committing oneself. In one of his historic interviews, he dispelled the longstanding misapprehension about "Islamic Socialism." Therein he repudiated Marxian Dialectical Materialism and proclaimed that he believed in Islam. His concern, he said, was with the socialistic method of liquidating Capitalism and inaugurating an egalitarian society. It is good as far as it goes. But in view of his faith in Islam, he could also safely eschew the economic device of Socialism because, arising as it does from the Marxian atheism, it is imbued with the virus of Godlessness. Islamic Social Justice is such a term as leaves no room for Socialism. Socialism in theory is the doctrine of the welfare of society, whereas Islam is the doctrine of the worship of God. The term "worship of God" is not such a truncated term as to leave any room for Socialism. In its true transcendental sense it covers the secular and spiritual needs of Society.

An Irritating Reality

Before his recent odyssey the President has told the nation that Pakistan has lost a "decisive war" and that it is a reality which cannot be bypassed in the Summit talks. He has called upon the nation to give its true mind to him and plainly say whether we should continue confrontation with Bharat or adjust relations in view of the "defeat". This call, we submit, came

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Islamic Unity and World Co-operation-IV

S. A. HASAN (MALAYSIA)

Since unity among the different Muslim countries is the first essential factor, it could possibly be realised by having a proper organisation of all the Muslim states, represented on an equal footing. Such an organisation will have the added advantage of being able to implement its decision without difficulty as its members would enjoy the confidence and support of their respective governments. The details with regard to the organisational side could be worked out by the Muslim countries, such as the location of the headquarters with the necessary secretariat, the basis for representation and the mode of choosing the various office bearers, etc. The idea of having such an organisation is not something new or unique. "In the heart of the Muslims all over the earth", says Professor Fazlur Rahman, "there is an undeniably strong desire for a united Muslim world. Only time can reveal whether this can become possible and in what form. It is obvious enough that any such development would have great importance for the whole world."

As we know, since the Second World War a number of international bodies and the greatest of them being the United Nations Organisation established on 26th June 1945, "to maintain international peace and security" with its various "organs" to co-ordinate the working of this august body. There are also a number of "regional groupings" of Muslim states based upon geographical contiguity, "for purposes of joint economic and cultural development and political action."

The first regional grouping was witnessed in the Arab world. "Common interest and the rising feeling of solidarity found expression in the pact of the Arab League, signed in Cairo, in March 1945. The pact indicated a firm intention to promote co-operation among Member States in matters relating to education, trade and communication. It provides for consultation in case of aggression against any Member State and forbids the use of force in settlement of disputes among them." "The first object of the Arab League, and the first benefit accruing from it, was the appearance of a visible symbol of Arab unity, the fulfilment of a psychological need felt by many Arabs." A similar pact came into being in recent times, the "Istanbul Pact (June 1964) between Pakistan, Iran and Turkey known as 'Regional Co-operation for Development.' Besides, the international conferences held from time to time, namely, the Mutamar al-Alam al-Islami (the World Muslim Congress) and the Rabitah al-Alam al-Islami (the World Muslim League), serve the useful purpose of focusing the attention of the world on problems confronting the Muslim world.

Once the unity of the Muslim world has been achieved through the organisation of the Muslim States, they could think of ways and means

for providing the basis for co-operation in mutually beneficial projects in the educational, cultural, scientific and industrial fields. The organisation could then plan joint ventures on a regional basis, such as in the Maghrib (the North Africa), the U.A.R. and Sudan, the "Fertile Crescent", the Arabian peninsula, the Turkey, Iran, Pakistan and Afghanistan region and similarly in the Malay Archipelago. The Muslim countries in East and West Africa (south of the Sahara), such as Somalia, Gambia, Guinea, Niger, Chad, Mali, Senegal, Mauritania and Nigeria could co-operate either with each other or with the regional grouping nearest to them according to their political and economic interests. "In an effort to reinforce and reinvigorate itself," says Dr. William H. Lewis, "African Islam is likely to establish broader ties with the Arab world."

This planning on regional basis should be strictly limited to such matters as industrialisation; otherwise it would entail a heavy burden on the economy of small nations in each region if they try to establish heavy industries of their own. On the other hand, small nations would be well advised to supply their raw materials to that country in each region which is in a position to establish and maintain such industries, while at the same time, the finished products could be made available to the other countries in each region. But in cultural and educational fields and also in developing communications and transport among the member states, the emphasis should be on international co-operation.

By this method, some Muslim countries of each region would be able to provide the necessary goods and equipment, whereas the smaller countries would be spared the onus of investing in heavy industries. Moreover, the smaller nations could count on the support of the fellow Muslim countries in times of need. They would also be saved from the embarrassment of seeking help from countries which may or may not agree with their policies and sympathise with their aspirations. Finally, when each region of Islam becomes self-sufficient, it would then be able to contribute to the sovereignty, peace and prosperity of the entire Muslim world. As Jamal al-Din al-Afghani had stated: "Each head of the state while safeguarding his own state should try his utmost in safeguarding others. Because his existence is linked with the existence of the neighbouring state and his own survival is impossible without the survival of the neighbour." The regional groupings should be merely regarded as units to facilitate development in various fields, and as a means to greater co-operation through the organisation of all the Muslim states, where common policies could be worked out on major problems affecting the Muslim world as a whole. At the same time, the organisation would co-operate with other world organisations in

maintaining world peace and promoting international brotherhood, as Islam stands for universal peace and universal brotherhood.

The Holy Quran enunciates the principle of universal brotherhood in the following verse:

"O mankind! We have created you male and female and have made nations and tribes that ye may know one another. Lo! The noblest of you in the sight of Allah is the best in conduct. Lo! Allah is Knower." (XLIX: 13).

Iqbal had aptly described Islam as "League of Nations which recognises artificial boundaries and racial distinctions for facility of reference only, and not for restricting the social horizon of its members".

The Holy Quran further affirms the unity of mankind as follows:

"Mankind were but one community; then they differed; and had it not been for a word that had already gone forth from thy Lord it would have been judged between them in respect of that wherein they differ." (X: 19).

A strong and prosperous Muslim world firmly believing in the principle of universal brotherhood would be an asset to the forces working for world peace. Thus, Islamic unity and Islamic co-operation are a prelude to world peace and world co-operation. "Greater Islamic unity", rightly observes Professor Montgomery Watt, "is not only in the interest of the majority but also of most of the rest of the world as well." He further adds, "There may still be sections of world opinion which would not become an increase in Islamic unity, but the above line of thought suggests that such an increase in unity or solidarity would be in the interests of the world as a whole and therefore in the interests of nearly every subdivision of the world. This basis of co-operation is simply the acceptance of the view that, as the world becomes more and more one world, it is important that the countries or regions where Islamic culture is dominant should regard themselves as a separate unit that 'one world' linked together by their distinctive Islamic cultural foundation."

(Continued from page 1)

in his heart. Secrets are revealed to him. The splendour of the divine light covers his being. God draws near him. In the acceptance of his supplications, in the revelation of divine knowledge to him and in the descent of heavenly favours on him, he excels all.

(Aeenah Kamalat-i-Islam, pp-221-222)

NEXT ISSUE

Mirza Muhammad Shafeeq Anwar's thoughtful Article: "Quranic Caliphate Vs. Qadiani Caliphate" will come in the next issue.

Editor

Doctrine of Death and Judgment in Islam

(Contributed)

That branch of metaphysics which deals with the Doctrine of Death was called Eschatology in ancient Greece. This term continues to be used in this sense in the European tradition of learning.

The Islamic conception of death is brought out in the following Quranic verses :

1 Verse 12, Surah XXIII : "man We did create from a quintessence of clay, then placed him as a drop of sperm in a place of rest firmly fixed ; then We made the sperm into a clot of congealed blood ; then of that clot We made a foetus lump ; then We made out of that bones, and clothed the bones with flesh ; then We developed out of it another creature."

2 Verse 16, Surah XXI, "Not for idle sport did We create the heavens and the earth and all that is between."

3 Verse 36, Surah LXXV : "Does man think that he will be left without moral responsibility for his actions".

4 Verse 56, Surah LI : "I have created Jinns and men only that they may serve Me."

5 Verse 165, Surah VI : "It is He Who hath made you His agents, and inheritors of the earth : He hath raised you in ranks, some above others : that He may try you in the gifts He hath given you."

6 Verse 165, Surah LXVII : "He Who created Death and Life that He may try which of you is best in deeds."

7 Verse 6 of Surah LXXXVI : "O thou man verily thou art ever toiling on towards thy Lord painfully toiling, but thou shalt meet Him."

So life is a trial, of which Death is the threshold of the outcome, Death is a sister of sleep النوم اخت الموت (Hadith, temporary loss of consciousness being common to both).

There is a special Angel of Death ملك الموت who takes charge of souls at the time of death. After death, it is only the body that is dissolved. The soul remains intact.

After death, man is resurrected in forms other than those of worldly existence.

Each man has a Record of Deeds كتابه اعمال with him which shall be shown to him on the Day of Resurrection.

Every man has Two Sublime Recorders كراما كاتبين with him who take account of all his deeds.

Every dead man is confronted by two other angels منكر نكير in his grave. They present to him a likeness of the Last Apostle. If he is a true Muslim, he recognises it, otherwise not. They punish the unbelievers there and then.

Doomsday قيامت is the Day of Resurrection and the Day of Judgment يوم الفصل. It is an appointed day. On that day every person's deeds shall be weighed in Scales of Justice ميزان after he is questioned by Allah حساب. He shall be, given his due reward جزا or punishment سزا after

his record of deeds نامہ اعمال is shown to him نشر.

The advent of the Resurrection Day shall be heralded by certain portents آثار قیامت e.g. the Raids of Gog-Magog خروج یا جوج ما جوج the advent of the Earthly Beast ظهور دابة الارض the Return of Jesus نزول مثیل مسیح etc. etc.

The proceedings of the Last Day shall start with the First Blast of the Trumpet of the Angel Israfil. نفخ اول هوراسرافیل This will make all persons except the chosen lose consciousness. Then there will be an interval during which only some of the highest angels and the chosen souls shall remain in existence. All else shall have been destroyed. Allah Himself will then proclaim His Supreme Paramountcy. The earth and skies shall meanwhile be changed to another sky and another earth. Then there shall be the Second Blast from the Trumpet نفخ ثانی Then Resurrection shall take place and the Judgment proper will start. It shall be a terrible day.

Every person will be confronted with his Record of Deeds نامہ اعمال and questioned حساب Then his deeds shall be weighed in the Scales of Justice ميزان. Those exalted persons (Saints and Prophets) who are permitted by Allah to intervene شفاعة on behalf of their clients shall intervene. But there will be no intervention for the unbelievers. Then the Judgement shall be pronounced.

The Congregation of the Day of Judgement shall then disperse. All the ordinary mortals shall then have to pass from the Fine Path صراط. The righteous will safely pass from the path to the bliss and Paradise جنت. The evil ones shall fall down to Hell دوزخ.

The Blessed ones shall then find eternal Grace in their meeting with their Creator.

Besides Paradise جنت and Hell دوزخ and Allah's Throne of Glory عرش

there are two other places in the Hereafter دارالآخرة First is : the Heights of Perfect Realisation اعراق This shall be the station of the chosen angels and the highest souls, such as those of the Prophets and the Saints, from where they shall be able to see, recognise and talk to both the condemned as well as the successful souls on the Day of Judgment. The second is the Barrier of Imperfect Evolution or Purgatory برزخ where the redeemable condemned souls shall remain pending their final classification.

Life-Hereafter is the Ideal Life according to Islam, as is established by the following Quranic quotations :

1 Verse 64 of Surah XXIX : "What is the life of this world but amusement and play ? But verily the Abode in the Hereafter that is Life indeed, if they but knew."

2 Verse 39 of Surah XL : "This life of the present is nothing but temporary convenience. It is the Hereafter that is the Abode that will last."

3 Verses 18-21 of Surah XLII : "if any do wish for the transitory things of this life, We readily grant them such things as We will, to such persons as We will : in the end have We provided Hell for them : they will burn therein, disgraced and rejected. Those who do wish for the things of the Hereafter and strive therefore with all due striving and have Faith. They are the ones whose striving is fruitful. Of the bounties of thy Lord We bestow freely on all these as well as those : The bounties of thy Lord are not closed to anyone. See how We have bestowed more on some than on others ; but verily the Hereafter is more in rank and gradation and more in excellence". 4 Verse 38 of IV : "Do ye prefer the life of this world to the Hereafter ? But little is the comfort of this life as compared to with the Hereafter."

There is sufficient Quranic authority for the proposition that the details of Life in Hereafter as described above are only analogous in their physical imagery. Their exact nature is more sublime whereas the life on earth is only gross. This applies to Hell, Paradise and the proceedings of the Day of Resurrection.

THE NEW ERA IN PAKISTAN-II

By M.A. FAROOQ, ADVOCATE, AZAD KASHMIR

At this stage when the leaders of Bharat and Pakistan have already started the adventure of evolving a permanent settlement for a permanent peace in the Sub-continent, our political thinkers and writers should devote their serious attention to the following fundamental and important issues :

1. Pakistan's Prisoners of War.
2. The Kashmir Dispute.
3. The question of "Bangla Desh."
4. The future pattern of the constitution of Pakistan.

It is not possible at this stage to propose any definite solution, but I would only analyse the implications of these issues.

Regarding the prisoners of war, Bharat should realise that the wheels of history move fast in the present

dynamic world and no achievement in the history is permanent. If the people and Government of Pakistan once realise that half of the Kashmir State's population has been undergoing imprisonment for the last 25 years, then the imprisonment of one lakh army, if expediently endured for some time, with a wider and realistic plan of emancipation of the whole nation, may cease to be as grave as it appears to be.

Kashmir Dispute

I recollect a suggestion of Acharya Vinobhave. He once suggested that Kashmir no doubt primarily belongs to Kashmiris, but with its peculiar geography, culture and heritage it belongs to the whole world. Let Kashmir form a bridge of peace, harmonious (Continued on page 5)

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a surprise because the distressed nation's feelings are all too known to its leaders, to be ascertained through seminars or even referendum. But all the same in pursuance of his wish, people have begun to think and work on the lines indicated by him.

Aggressors not Conquerors

But there appears to be a notable point at the very outset. The nation does not regard itself "defeated". As English poet Shelley said: "No one is truly dishonoured by the act of another man." This was and must be the view of the President himself. The war was never fought in any sense of the term. Soon after its start, someone somewhere jammed the rolling wheels of the war-machine, which came to a grating halt. Its cessation and the resultant surrender and the capture of ninety-three thousand strong Pakistani troops in the East Wing came like a bolt from the blue, because for sometime the nation was being fed on heartening news. The War Commission is a proof that even our Government has not accepted the cessation and surrender as real defeat of the Pakistan Army. Thus it is hard to go to the Summit discussion as if we are facing genuine victors. At best we can call the conquerors as aggressors who fished quizlings from E. Wing and wooed and won abettors from abroad. It saddens one's soul to accept successful deceit as our defeat:

"Oh! that deceit should dwell

In such a gorgeous palace."

We should not be taken in by the deceptive appearances of the crafty enemy. "False face must hide what the false heart doth know."

Geneva Convention's Contravention

The Prisoners of War are being paraded by the enemy as our vulnerable point in the coming parleys. But the brave manner in which these captive champions are facing their incarceration and are ventilating their jealous regard of the dignity of the nation should dispel doubts on this score. Their kith and kin here also prefer national prestige to their deliverance as a bargaining counter. Their case is to be settled in conformity with the Geneva Convention.

Let Bharat contravene this Convention and face the music

"Fact" May Fade Out

Although agenda is not known yet it is expected that the recognition of "Bangla Desh" would also come up as "reality". But what sort of reality? It is the reality of an aggression when it becomes a *fait accompli* as a result of the victim's helplessness and the aggressor's ability to enlist the support of powerful abettors. Thus "Bangla Desh" is no reality in the ethical sense. Israel has been an unethical reality since 1948. The Arab States have also suffered ruinous reverses. But they have always vigorously refused to talk to the Israeli ministers across the table, much less recognise Israel as a genuine reality. "Bangla Desh" as it is, may sooner or later explode in the explosive atmosphere of extreme economic distress, uncontrollable political anarchy and popular uprising against Indian hegemony. The Bengali Muslims shall never barter away their freedom for Indian slavery. Even Mujib knows this and has preferred his prison-life in Pakistan to his present crisis-ridden primacy. Thus it may be safer to wait and see.

No Talking in Lower Key

Thus it is our honest and earnest view that neither the War in 1971, was "decisive" nor its outcome final. Consequently there is no reason to talk in a lower key. The issue of 'Bangla Desh' should continue to be treated as the President himself presented it in his epoch-making speech in the Security Council. Its recognition may be a retrospective repudiation of the Islam-based Two-Nation Theory and may jeopardise West Pakistan. The enemy would continue his frog-march on Pakistan's sovereignty as recognition in the interest of peace, may whet its hunger for more and more. It would also antagonize our friends who outright refused to recognise it. This issue is the hinge of fate in the gathering storm. The general consensus of opinion appears to be against B.D.

Kashmir Issue

The Kashmir Issue is sure to be rolled into discussion on June 28. It is against the canons of the International Law to ignore the U.N. Resolutions for Plebiscite. Here also Bharat is a defaulter. Its leaders will try to cover their defiance of the decision of the World Body by

pressurising Pakistan to accept their terms as a *quid pro quo* for the repatriation of the War Prisoners. In this case also we hope our dynamic President will beat them hollow. We have enough experience of Bharat's transparent tactics. As such our participation in the coming Summit under the compulsion of circumstances is a triumph of hope over experience. Now there is a supreme need of sincere co-operation between the leaders and the nation on these lines: The leaders should feel that "Fierce light beats on the throne" and the nation should know that "Eternal vigilance is the price of liberty".

Dialogue with Destiny

The coming talks are going to be a dialogue with destiny. The President's triumphant tour abroad will put a new heart in the nation which sets a great store by his unique talent as a mass-leader. He will, we hope, make the weight of his dynamic personality felt in the Delhi parleys.

In sincere deference to the President's open invitation for suggestions, we have expressed our impressions on certain vital issues. Our humble but honest view of B.D. is based on the analogy of the attitude of the entire Muslim world and Pakistan's attitude to Israel which was sliced away from the Arab Muslim world. Israel's Patron-Powers never tried to inflict its recognition on the Muslim countries, nor did they make its recognition as a pre-condition for giving Aids and Loans to them. Why should Bharat be so panicky about the non-recognition of B.D. by Pakistan and the Arab Muslim countries? Why cannot she rest content with her "conquest". If President Bhutto sees any moral imperative in having peace with Bharat on her terms, he may have a disciplined discussion of the momentous issue in the N.A. and the P. As., and a master-mind as he is, he may obtain renewal of the nation's mandate through its elected representatives and go ahead to achieve the high and noble objective of lasting peace with real honour.

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relationship and an abode of communal friendship for this sub-continent.

Let it be "Switzerland of Asia" if its inhabitants decide like that. Then all great nations contribute to the bringing of peace to this sub-continent. Khwaja Nazir Ahmad, in his wonderful book "Jesus in Heaven on

Earth" suggests a great pilgrimage for the Christian world to Kashmir. Amarnath already attracts millions of Hindus. Hundred of Muslim spiritual centres in this beautiful vale attract Muslims from all over the world. The division of this state is fraught with serious possibilities.

"Bangla Dash"

What is in a name? If the people of Bharat sincerely recognise the independence of Pakistan and take friendly Pakistan as a part of the great continent there is no reason to waste their energy for a fictitious Akhand-Bharat. Bharat should not propagate the fallacious notion that

Bharat by her unwarranted invasion has negated the Two-nation Theory. The summit in Delhi June 28, will indicate how the wind blows. The national seminars indicate that it would be detrimental to the integrity of Pakistan to recognise "Bangla Desh" as a genuine reality.

Sheikh Mujib-ur-Rahman's role in history will continue to be portrayed in the light of the fast-changing events. It is to be seen and it is already becoming obvious that he manoeuvred for tightening the bonds of slavery on Bengalis. The present economic, political and administrative chaos in East Pakistan will

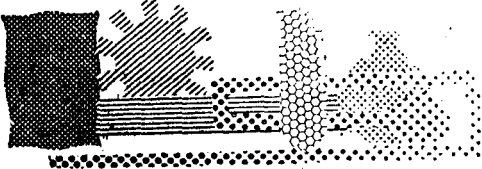
take wind out of his sails. The Bengalis are getting sick of the growing hegemony of the Hindus.

The system of Government and constitution determine to a great extent the pattern of foreign relations of a country. Pakistan is reviving and vitalizing her relations with Muslim countries which have shown great sympathy in our crisis. Our Leader is out to achieve peace with honour. He wants to have detente with India without compromising the prestige of Pakistan. Quite naturally our relations with India should be on a reciprocal basis.

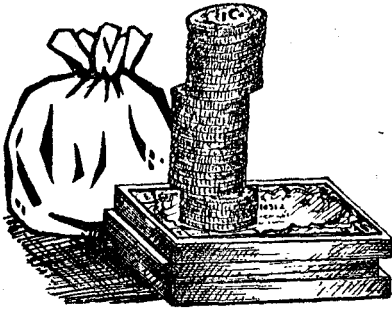
TRADE



INDUSTRY



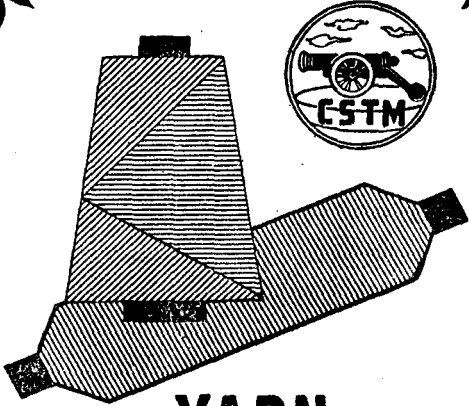
BUSINESS



SAVINGS

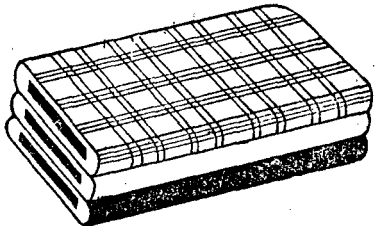


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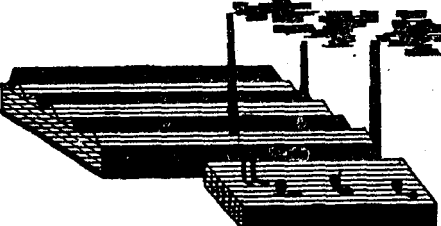


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