AND FROM AMONG YOU THERE SHOULD BE A PARTY WHO INVITE TO GOOD AND ENJOIN THE RIGHT AND FORBID THE WRONG. AND THESE ARE THEY WHO ARE SUCCESSFUL.

The Holy Qur'an Ch. 3 verse 103

CONTENTS

<table>
<thead>
<tr>
<th>Islamic Concept Of War</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>By N.A.Faruqi, Lahore</td>
<td>3</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Christmas Before Christ</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>By Richard A. Sedlacak</td>
<td>12</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Mujaddid Of The Fourteenth Century</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>(From The Light, May 24, 1981)</td>
<td>14</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Distinguishing Features Of Ahmadiyya Movement</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Vision Of Holy Prophet Muhammad Come True</td>
<td>18</td>
</tr>
<tr>
<td>By Hazrat Maulana Muhammad Ali</td>
<td></td>
</tr>
</tbody>
</table>

www.aaiil.org
OUR BELIEFS

Ashhadu-an la ilaha illallah wahnahu la sharika lahu waa ashhadu-anna Muhammad-an abduhu wa rasuluhu.

1. We believe Allah to be the Possessor of all the perfect attributes, free from all defects and imperfections. Unique in His Person, unrivalled in His Attributes and Works, and One without a partner.

2. We hold it essential to believe in angels, all of the Divine Books, and all the prophets and messengers of God.

3. We believe that the Holy Prophet Muhammad is the Khatam al-Nabiyyin. With his advent religion has been perfected, so he is the Last Prophet after whom no prophet shall come, neither a new one nor a former one.

4. We believe in the life after death, and in all matters relating to the grave, the day of judgement, and paradise and hell, that are proven from the Qur'an and Hadith.

5. From the depth of our hearts, we hold the Righteous Caliphs, the Holy Companions (asbaab), the Purified Wives, and members of the Holy Household (ahl bait), as beloved, worthy of respect, and honourable in the sight of God.

6. We hold the Imams Abu Hanifah, Shafi'i, Maliki, and Ahmad Hanbali to be the leaders of jurisprudence (fiqh); and saints such as Shakh `Abdul Qadir Jilani, Khawajah Naqshband, and Shaikh Ahmad Sirhindhi to be leaders of Tawawuf (the spiritual sciences). We believe all such elders of the religion to be worthy of esteem.

7. In accordance with the Holy Prophet's sayings about mujaddids and muhaddathis, we believe in the truth of the mujaddids of all the centuries, and in accordance with the same tradition, believe in Hazrat Mirza Ghulam Ahmad of Qadian as the Mujaddid of the fourteenth century of Hijrah, not as a prophet.

8. We consider each such person to be a Muslim who professes to believe la ilaha illallah, Muhammad-ar rasul Allah (there is no god but Allah, Muhammad is the Messenger of Allah) and calls himself a Muslim.

9. All the members of the Ahmadiyyah Anjuman Isha'at Islam Lahore believe in acting according to God's Book the Holy Qur'an and the Sunnah of the Holy Prophet Muhammad, and if no specific direction is found there, they give precedence to the Hanafi school of jurisprudence.

The Ahmadiyyah Anjuman Isha'at Islam Lahore has not only been proclaiming these beliefs but, for over eighty years, it has been engaged in the propagation of Islam and service to its cause. The whole world and in particular the Muslim religious scholars of the Indo-Pakistan sub-continent have borne witness to this fact.

SWORN DECLARATION OF HAZRAT MIRZA GHULAM AHMAD OF QADIAN:

"I make it clear to the public that I swear by Almighty Allah that I am not a kafir. My belief is la ilaha illallah Muhammad-ar rasul Allah, and regarding the Holy Prophet I believe that "he is the Messenger of Allah and Khatam al-Nabiyyin" (the Qur'an, 33:40). I swear to this statement as many times as the Holy Qur'an, and as many times as there are excellency of the Holy Prophet in God's eyes. No belief of mine is opposed to the directions of God or of the Holy Prophet, and he who thinks otherwise is mistaken. Whoever still considers me a kafir, and does not refrain from declaring me as such, should remember with certainty that God will question him after his death."

"In all matters my beliefs are the same as those of the other ahl sunnah. In this house of God, I admit most clearly that I believe in the finality of prophethood of the Khatam al-anbiya, the Holy Prophet. Whoever denies the finality of prophethood, I consider him to be a disbeliever and outside the pale of Islam."

SWORN DECLARATION OF HAZRAT MAULANA MUHAMMAD ALI, FIRST HEAD OF THE LAHORE AHMADIYYA COMMUNITY:

"I, Muhammad Ali, head of the Lahore Ahmadiyyah Community, do swear by Almighty God that my belief is that Hazrat Mirza Sahib was a Mujaddid and the Messiah, but not a prophet, and that a person cannot become a kafir and excluded from the pale of Islam by denying him as such, this was also the belief of Hazrat Mirza Sahib himself. "O God, if I have lied in swearing by Thy name, send upon me such exemplary punishment as could not come from human means, and by which the world would see how terrible and frightening is God's punishment for those who deceive His creatures by swearing falsely in His name."
The root-meaning of the word "Islam" is "to enter into peace". And a "Muslim is one who is at peace with God, with himself and with other men". Another significance of the word Islam is to submit completely to Allah. The connection between the two meanings is clear. It is only through complete submission to Allah that one can find peace within himself and without. The present day man, in spite of his tremendous progress intellectually and materially, and in spite of his full realization of the horrible consequences of war, and of mental conflict, is constantly on the brink of war, if not actually at war, and eternally at conflict within himself. Why? The reason is obvious that the advance of knowledge, and the accompanying growth of human power over Nature, have gone to Man's head. Atheism, now so prevalent in the world, is a negation of the evidence of human reason, of man's own heart and of the present day science. Some of these conceited upstarts have had the cheek to declare openly that either God did not exist or that, if He did, He was now dead. Man has gained control over Nature but lost control over himself.

War Within
According to Islam, there is a constant struggle or war within man. He is torn between conflicting internal urges for good and bad. The animal in man, like the animals outside, has to be tamed and trained to be put to good use. To show man the way, the Creator sent Divine guidance in the form of revelation from time to time which found its perfection in the Holy Qur'an. And He sent his apostles from time to time, again the perfect and last one in the person of the Holy Prophet, to provide a living example of how human beings can bring their animal passions and desires under control by subordinating them to moral and spiritual values, and can thus achieve peace within themselves and outside. The minimum reward promised to the Muslims in this life is that "They shall have no fear nor shall they grieve". (2:38). Fear as you know precedes an event; grief follows it. That is peace, or state of bliss, within man.

If the animal within man is not tamed and subdued, the animal passions and desires spill over from man's heart to the world outside and thus cause all the troubles mankind suffers from. Besides, no one can hold a proper balance between conflicting human interest except the Great Judge i.e. God. As no two faces are identical, no two natures are the same. So people disagree. Then there are differences of colour, language, sex etc. How can conflicting interest be resolved by any one of the parties concerned? It is only the Great Creator Who knows best and can decide best. If man does not accept Divine guidance, then he naturally obeys his own desires and passions. They cloud his conscience and good sense and drag man to commit acts of cruelty, aggression and war. He commits them even if the other side is on its best behaviour.

Self-defence
The best example of such high-handedness is what the opponents of the Holy Prophet did to him and his companions. They suffered the worst possible form of religious persecution, torture and eviction from Mecca but did not retaliate. It is only when their enemies took to arms to destroy them that they took up arms in self-defence.
This is clear from the very first verse of the Holy Qur'an on the subject of fighting:

"Permission to fight is given to those upon whom war is made because they are oppressed; And surely Allah is able to assist them" (22: 39). Note that the taking up of the sword required Divine permission and that it was granted only after the enemy had taken the initiative and committed aggression against the Muslims. In such a situation, a Muslim must defend himself; whatever the odds against him. How unequal the battle of Badr was is well-known. The Holy Qur'an itself testifies to it: "Fighting is enjoined on you, though it is disliked by you". (2 : 216)

Let us look at another earliest verse on the subject:

"And fight, in the way of Allah, those who fight against you but be not aggressive. Surely Allah does not love the aggressors." (2: 190).

Muslims had suffered long and grievously at the hands of their opponent, and were now being permitted to fight but only when they were attacked in war. In hitting back there was the human possibility of exceeding the limits of decent conduct, particularly in victory. This was prohibited.

The Muslims had been forced to leave their homes and hearths, and were now sought to be annihilated physically for the only fault that they were Muslims. The Holy Qur'an itself says:

Permission to fight is given to "Those who are driven from their homes without a just cause except that they say: Our Lord is Allah. And if Allah did not repel some people by others, cloisters and churches, and synagogues, and mosques in which Allah's name is much remembered, would have been pulled down. And surely Allah will help any man who helps Him. Surely, Allah is strong, Mighty” (22 : 40)

False Charge

The charge that Islam was spread by the sword is malicious, not only because it is contrary to well-known historical facts, but also because of the following, among several, clear injunctions in the Holy Qur'an;

"There is no compulsion in religion” (2: 256)

"And fight them until there is no persecution and religion is only for Allah. But if they desist, then there should be no hostility except against the oppressors” (2: 193)

That “Religion is only for Allah” means that religion is to be treated as a matter between man and his God, is clear from other verses e.g “And fight with them until there is no more persecution and all religions should be only for Allah”(8:39)

“And if Allah did not repel some people by others, cloisters and churches, and synagogues, and mosques in which Allah’s name is much remembered would have been pulled down"(22: 40). For exhaustive study of this subject, please see “ The Religion of Islam” By Maulana Muhammad Ali.

That the Muslims fought only in defence of their religion, their people and their homes is further clear from the following verses of the Holy Qur'an:

"And they will not cease fighting until they turn you back from your religion, if they can” (2: 217).

"And what reason have you not to fight in the way of Allah, and for the weak among the men and the women and children, who say :Our Lord, take us out of this town whose people are oppressors, and grant us from Thee a friend, and grant us from Thee a helper” (4: 75).
“They (the Bani Israel) said: And what reason have we that we should not fight in Allah’s way and we have indeed been deprived of our houses and our children? But when fighting was ordained for them, they turned back except a few of them. And Allah knows all about wrong-doers” (2: 246).

“And whoever retaliates with the like of which he is afflicted and he is oppressed, Allah will certainly help him” (22: 60).

“And those who when great wrong afflicts them, defend themselves” (42: 39).

“And were it not for Allah repelling some men by others, the earth would certainly be in a state of disorder; but Allah is full of grace to the world” (2: 251).

**Pre-requisites of War**

It is clear from the above verses that fighting in the way of Allah constitutes fighting:

(I) in self-defence when the enemy has taken the initiative,

(II) in defence of religious freedom and places of religious worship,

(III) to restore order and peace in the country,

(IV) to rescue the weak among the men, and the women and children who are oppressed,

(V) to recover lost homes, families and properties, and

(VI) to defend those with whom one has an alliance and they are attacked, as the Holy Prophet had to do when Mecca was eventually conquered.

Islam is a balanced and practical religion. It recognizes that forces of evil will exist, that they will try to crush others, and that they will have to be fought with their own weapons. The Christians who accused Islam of being warlike are now constrained to spend the best part of their budgets on war-like preparations. And they proudly acclaim those who fight or die in self-defence. Could there be a greater vindication of the correctness and usefulness of the teachings of Islam?

**Defence Preparedness**

Islam, which is a complete code of life, tells us that one must not be caught unawares or ill-prepared for defence. There are many verses of the Holy Qur’an on this subject. To quote a few:

“O you who believe, take your precautions. Then only go forth in detachments or go forth in a body” (4: 71)

“And fight in the way of Allah or defend yourself” (3: 166).

“And make ready for them whatever force you can, and steeds (of war) tied at the frontier, to frighten thereby the enemy of Allah and your enemy, and others besides them, whom you know not (but) Allah knows them. And whatever you spend in Allah’s way, it will be paid back to you fully and you will not be wronged” (8: 60).

There are Hadith which speak of the excellence of keeping a horse. (Bukhari, 56:45)

For fighting in the way of Allah, or of keeping horses ready on the frontier of the enemy (Bukhari 56: 73), or recommending the learning of shooting and practicing with implements of war (Bukhari, 56: 78, 79). Paradise is spoken of as under the shadow of swords (Bukhari, 56: 22) so long as they are used in the right cause. Similarly, the Holy Prophet said, “Shouldn’t I tell you of the night which is better than the night of Qadr (Glory)? It is the night spent by a Mujahid on sentry duty during Jihad in a place of danger from where there is little hope of returning to once kith and kin”. He also said “The fire of hell will
not touch the eye which kept awake on
sentry duty during *Jihad*. The great
Master also said: "To spend one day in
*Jihad* is much to be preferred to the
world and all it has to offer".

**Exhortation**

Muslims are asked not to
hesitate to fight in the way of Allah.
Here are some verses:

"Fight then in Allah’s way----
thou art not responsible except for thy
self; and urge on the believers. Shortly
will Allah restrain the fighting of those
who disbelieve. And Allah is stronger in
prowess and stronger to give exemplary
punishment" (4:84).

"So let those fight in the way of
Allah who sell this world’s life for the
hereafter. And whoever fights in the way
of Allah, be he slain or be he victorious,
We shall grant him a mighty reward"
(4:74).

"And what reason have you not
to fight in the way of Allah, and for the
weak among the men and the women
and the children, who say: Our Lord,
take us out of this town whose people
are oppressors, and grant us from Thee a
friend and grant us from Thee a helper"
(4:75).

"O, you who believe, what (excuse) have
you when it is said to you, Go forth in
Allah’s way, you should incline heavily
to earth? Are you contented with this
world’s life instead of the Hereafter?
The provision of this life is but little as
compared with the Hereafter. If you do
not go forth, He will chastise you with a
painful chastisement and bring in your
place a people other than you, and you
can do Allah no harm. And Allah is
Possessor of power over all things"(9:
38-39).

"Those who believe, fight in the
way of Allah, and those who disbelieve
fight in the way of the devil. So fight
against the friends of the devil, surely
the struggle of the devil is weak" (4:
76).

"Go forth, light or heavy, and
strive hard in Allah’s way with your
wealth and your lives. This is better for
you, if you know” (9:41)

**Jihad**

In most places of the Holy Book,
*Jihad* with one’s wealth and lives go
together. The word *Jihad* means
literally, to strive and to exert one’s self.
The Holy Qur’an speaks of the
propagation of truth, and the
extermination of falsehood and evil, as
*Jihad* when it says: “And strive against
them (the disbelievers) with this (Book)
which is the greatest *Jihad* (25:52).
Similarly the Holy Prophet said: “Strive
(*Jahadu*) against your low desires as you
strive against your enemies”.

Even in Urdu we use the expression
*Jida-o-Jihad* to mean exertion. Fighting
is called *Jihad* because it is the highest
form of exertion when undertaken
against aggression. For the purpose of
this article, taking the last view of Jihad
to mean fighting, you have to spend a lot
of money to prepare for defence or to
wage a war. It seems, on the face of it,
infructuous expenditure. That is why
economists and finance people cavil at
it. The trouble is that we try to fund it
from the ordinary revenues. Why not a
special fund for which appeals should be
made especially, and that too in the
words of the Holy Qur’an. *Jihad* with
wealth has been placed first in the Holy
Book because it goes on *all* the time, and
all the people can and should take part in
it. *Jihad* with one’s lives arises only
occasionally, and *all* the people cannot
take part in it. The Holy Book is full of
appeals on the subject. To quote a few:

"Surely, Allah has bought from
the believers, their persons and their
property, in return for which they will have paradise” (9: 111).

“O you who believe, shall I lead you to a merchandise which will deliver you from a painful chastisement? You should believe in Allah and His messenger and strive hard in Allah’s way with your wealth and your lives. This is better for you, did you but know” (61: 10, 11).

**Fear of Death**

In fighting, it is natural to be afraid of dying. The Holy Qur’an removes that fear as follows:

“And no person can die but with Allah’s permission. The term is fixed” (3: 144).

“That those who said of their brethren while they themselves held back (from the battle field) had they obeyed us, they would not have been killed. Say: Avert death from yourselves, if you are truthful” (3: 167).

“O you who believe, be not like those who disbelieve and say of their brethren when they travel in the earth or engage in fighting: Had they been with us, they would not have died or been slain; that Allah may make it to be a regret in their hearts. And Allah gives life and causes death. And Allah is seer of what you do” (3: 155).

“They (the hypocrites) say: Had we any hand in the matter we would not have been slain here. Say: Had you remained in your houses, those for whom slaughter was ordained would have gone forth to the places where they would be slain” (3: 153).

“Wherever you are, death will overtake you, though you are in towers raised high” (4: 78).

“Say: Flight will not profit you, if you fly from death or slaughter, and then you will not be allowed to enjoy yourselves but a little” (33: 16).

**Cowardice Condemned**

Weakness or cowardice in battle is due to the whisperings of the devil, according to the Holy Qur’an. To quote:

“Those of you who turned back on the day the two armies met, only the devil sought to cause them to make a slip on account of some deeds they had done” (3: 154).

“It is the devil only who frightens his friends, but fear them (i.e. the enemy) not, and fear Me, if you are believers” (3: 174).

How should the Muslims face the enemy when it attacks? The Qur’an says:

“Surely Allah loves those who fight in His way in ranks, as if they were a solid wall” (61: 4).

“When people said: Surely hordes have gathered against you, so fear them; but this increased the faith of the believers; and they said: Allah is sufficient for us and He is an excellent guardian” (3: 172).

“And be not weak-hearted, nor grieve, and you will have the upper hand if you are believers” (3: 138).

“And how many a Prophet has fought, with whom were many worshippers of the Lord. So they did not lose heart on account of any misfortune that befell them in Allah’s way, nor did they weaken, nor did they abase themselves. And Allah loves those who are steadfast” (3: 145).

“O you who believe, when you meet those who disbelieve, in war, do not turn your back on them. And whosoever turns his back on that day - unless manoeuvring for battle or turning to join a company--- he, indeed, incurs Allah’s wrath and his refuge is hell. And what an evil destination it is” (8: 15, 16).

“O you who believe, when you meet an army, be firm and remember
Allah a lot so that you may be successful. And obey Allah and His messenger, and do not quarrel with one another lest you get weak-hearted and your power depart, and be steadfast. Surely Allah is with the steadfast” (8: 45, 46).

“And when the believers saw the allies, they said: this is what Allah and His messenger promised us, and Allah and His messenger spoke the truth. And it only added to their faith and submission.

Of the believers are men who are true to the covenant they made with Allah; so of them is he who has paid the supreme sacrifice, and of them is he who yet awaits it, and they have not changed in the least” (33:22,23).

Divine Assistance

The Muslims are promised Divine assistance if they fight in the way of Allah, even if they are smaller and weaker than the enemy:

“How often has a small party vanquished a numerous host by Allah’s permission. And Allah is with the steadfast” (2: 249)

“If Allah helps you, there is none that can overcome you; and if He forsakes you, who is there that can help you after Him? And in Allah should the believers put their trust” (3: 159)

“And surely Allah will help any man who helps Him. Surely, Allah is strong, Mighty” (22: 40).

“We have made it incumbent upon ourselves to help the believers”.

“If there be of you twenty who are steadfast, they should overcome two hundred; and if there be of you a hundred, they shall overcome a thousand of those who disbelieve because they are a people who do not understand. Now Allah has lightened your burden and He knows there is weakness in you. So if there be of you a hundred who are steadfast, they shall overcome two hundred and if there be of you a thousand they shall overcome two thousand by Allah’s permission. And Allah is with the steadfast” (8: 65, 66).

According to the above, the winning ratio of 1: 10 applies to the Muslims when they are well-prepared. The second ratio of 1: 2 applies when they are weak. Muslim history is full of instances to prove it. We only have to avoid incurring Divine displeasure.

“We will cast your fear into the hearts of those who disbelieve because they set up with Allah that for which He has sent down no authority, and their abode is the fire. And evil is the abode of wrong-doers” (3: 150).

“When thy Lord revealed to the angels: I am with you, so make firm those who believe. I will cast terror into the hearts of those who disbelieve” (8: 12).

Miscellaneous Instructions

Here are some miscellaneous but useful instructions, for those who fight, about what they should not do:

“And on the day of Hunain when your great number made you proud, but they availed you of nothing” (9: 25).

“And be not like those who came forth exultingly and to be seen of men” (8: 47).

“So when Talut (Saul) set out with the forces, he said: Surely Allah will try you with luxuries. Whoever partakes of them he is not of me, and whoever does not he is surely of Me, except he who takes a handful with his hand. But they partook of them save a few of them” (2: 249).

(The Qur’an then goes onto explain how those who fell for comforts and luxuries could not stand up to their enemies).
“And be not weak-hearted in the pursuit of the enemy. If you suffer they (too) suffer as you suffer, and you hope from Allah what they hope not” (4:104).

“Your relationship (among the enemy) and your children would not profit you, on the day of Resurrection—He will decide between you. And Allah sees whatever you do” (60:3).

**Prayers**

The Muslims are taught a few prayers too to seek Divine help and to make their hearts firm:

“Allah is sufficient for us, and he is an excellent Guardian” (3:172).

“And their cry was only that they said: Our Lord, grant us protection from our sins and our extravagance in our affair, and make firm our feet and grant us victory over the disbelieving people” (3:146).

“And when they went out against Goliath and his forces, they said: Our Lord, pour out patience on us and make our steps firm and help us against the disbelieving people” (2:250).

Apart from the casual prayers mentioned above, the regular prayers can be said during journey or battle as follows: The Holy Qur’an says: “And when you journey in the earth, there is no blame on you if you shorten the prayer, (and also) if you fear that those who disbelieve will cause you mischief, for the disbelievers are your open enemies. And if thou art among them and keepest up the prayer for them, let a party of them stand up with thee and let them take their arms: then when they have finished their prostration, let them go to your rear, and let the other party who have not prayed come forward and pray with thee” (4:101, 102).

The above injunction deals with two situations, first, when a Muslim is on a journey; secondly, during a hot war. There are instances of both in the lifetime of the Holy Prophet. In the first case, i.e. ordinary journey, his practice was as follows. The Sunnat rak’ats are all dropped with the exception of those of the morning prayer; the number of farz rak’ats in the Zuhr, Asr and Isha prayers, which is four ordinarily, is reduced to two, but the three rak’ats of the Maghrib prayer stay intact like the two farz rak’ats of the morning prayer. The three witr rak’ats of the Isha prayer are also retained. In addition the traveller is allowed to combine the Zuhr and Asr prayers (at Zuhr time or Asr time) and the Maghrib and Isha prayers are also combined (at Maghrib or Isha time). There is some difference of opinion among Muslim jurists as to whether it is necessary that the journey should extend over a certain specified distance or a certain specified time. But the best judge on this matter is the person concerned as to when he is on a journey and when he is not. But when the period of stay at a place during travel is uncertain, the combination of prayers is permissible. So it is when it is raining and the prayer is said in a congregation or when one has to attend a function or a job which would keep him busy at the time of the other prayer.

When facing the enemy, each prayer is much shortened. When there is a fear of attack from enemy, the congregation is divided into two parties, each party saying only one rak’at of prayer with the Imam, while the Imam says only two rak’ats. The first party terminates the prayer after the prostration of the first rak’at, the second party then joins the Imam and the second rak’at with him. In case of still greater fear, when congregation is not possible, it is permitted to say prayers whether on foot or riding (Bukhari 12: 2). The Holy
Qur'an itself says: "But if you are in danger, then say your prayers on foot or on horseback" (2: 239).

**Supremacy of Peace**

That Islam, the religion of peace, places peace at a premium, even at some risk, is clear from the verse:

"And if they incline to peace, incline thou also to it, and trust in Allah. Surely He is the Hearer, the knower. And if they intend to deceive thee, then surely Allah is sufficient for thee. He it is Who strengthened thee with His help and with the believers" (8: 61, 62).

So that if the enemy seeks peace at any time, the Muslims must accept it. If any deception is apprehended, trust Allah for those Whose sake you agreed to the peace, but take your precautions. "Unconditional surrender" is, therefore, not contemplated in Islam. The last two world wars have shown how wrong that demand was, because it recoiled on the heads of the victors. The Holy Prophet was so prone to peace that on the occasion of the Hudaibiyah truce, he did not hesitate to accept highly unfavourable terms although he had not been defeated on the battlefield. On the fall of Mecca, he forgave his worst enemies.

**Prohibitions**

Bestiality and cruelty, so common during the heat of fighting by even the so-called civilized nations of the present day world, are forbidden in Islam. So is the mutilation of dead bodies. Could there be nobler instructions than those given by the Holy Prophet when dispatched against the Byzantine: "In avenging the injuries inflicted upon us, molest not the harmless inmates of domestic seclusion: spare the weakness of the female sex; injure not the infant at the breast, or those who are ill in bed. Abstain from demolishing the dwellings of the unresisting inhabitants; destroy not the means of their subsistence, nor their fruit trees" (p. 81 Sayyid Amir Ali's Spirit of Islam).

On another occasion, the Great Master said to his troops about to depart: "Go in the name of Allah and in the cause of the faith of Allah and His prophet. Do not kill old men or infants or innocent women. Do not commit breach of trust. Preserve all booty carefully. Give good advice to one another and live righteously, Allah likes those who are considerate to others".

Abdullah ibn Umar reports that, in a certain battle, the Holy Prophet noticed a woman among those slain. On this the Holy Prophet forbade the killing of women and children in wars (Bukhari 56: 147, 148). Hadith relating to this prohibition are repeated very often in all collections of Hadith such as Abu Dawood, Tirmazi, Ahmad bin Hanbal and Muslim. In some of these, the labour units (attached to troops) are included in the prohibition. Monks are also not to be molested (Ahmad ibn Hanbal—Vol. I, p. 300). On another occasion, the Holy Prophet excused the chance killing of a woman or a child because it was night time.

Hazrat Abu Bakr gave the following instructions to the commander of an army leaving for the Syrian front: "When you meet your enemies, quit yourselves like the men, and do not turn your backs; and if you gain victory, kill not the children, nor old people, nor women. Destroy no fruit trees, nor burn any fields of corn. Don't do any mischief to the cattle except such as you kill for the necessity of subsistence. When you make any covenant or article, stand by it, and be as good as your word. As you go on, you will find some religious persons..."
that live retired in monasteries. Let them alone, and neither kill them nor destroy their monasteries”.

**Prisoners of War**

As for the prisoners of war, long before the Geneva Convention, the Holy Qur’an and the Holy Prophet laid down the most civilised and human rules. The Holy Book says: “So when you meet the disbelievers in battle, smite the necks until when you have overcome them, make them prisoners, and afterwards either set them free as a favour or let them ransom themselves, until the war lays down its weapons” (47: 4). The Holy Prophet carried this injunction into practice in his lifetime. In the battle of Hunain, six thousand prisoners were taken from the tribe of Hawazin. They were all set free, simply as an act of favour (Bukhari 40: 7, Tabari III, p. 132). A hundred families of Bani Mustaliq were taken as prisoners in the battle of Muraisi; and they were also set at liberty without any ransom (Tabari III, p. 66).

Seventy prisoners were taken in the battle of Badr, and it was only in this case that ransom was taken, but the prisoners were granted their freedom while Quraish had given no indication of giving up fighting (Abu Dawood 15: 22). But ransom for those prisoners who could not find cash was that they should teach Muslim children to read and write (Ahmad bin Hanbal—I. P. 247). The prisoners were distributed among the various Muslim families because no arrangements for their maintenance by the state existed at the time, but they were treated honourably. A non-Muslim prisoner of war stated that he was kept in a family whose people gave him bread while they themselves had to live on dates (Tabari II, p. 287). This was better than the provisions of Geneva Convention drawn up centuries later by the so-called civilized nations.

About the women who come over from the enemy professing willingness to accept Islam, the Holy Qur’an requires that they should be carefully examined before being accepted as genuine Muslims, because women were used as spies and agents even in those days.

**Martyrs**

Lastly, let me quote the verses regarding those who make the supreme sacrifice:

“And speak not of those who are slain in Allah’s way as dead. Nay, they are very much alive but you do not perceive it” (2: 154).

“And if you are slain in Allah’s way or die a natural death, surely Allah’s protection and mercy are better than what others collect” (3: 156).

“So let those fight in the way of Allah who sell this world’s life for the hereafter. And whoever fights in the way of Allah, be he slain or be he victorious, We shall grant him a mighty reward” (4:47).

“And think not of those who are killed in Allah’s way as dead. Nay they are very much alive, being provided sustenance from their Lord. Rejoicing in what Allah has given them out of His grace, and they rejoice for the sake of those who (being left) behind them have not yet joined them, that they have no fear, nor shall they grieve. They rejoice for Allah’s favour and His grace, and that Allah wastes not the reward of believers” (3: 168-170).

Lastly, who are the people on whom Allah has bestowed His favours whose path you seek in all your prayers when you say: “Guide us on the right path; the path of those upon whom Thou hast
bestowed favours (Surah Al-Fatihah V.5 and 6).
The Holy Qur'an answers it thus:
"And whoever obeys Allah and the Messenger, they are with those upon whom Allah has bestowed favours from among the prophets, the truthful, the Martyrs and the righteous, and what a goodly company are they" (4: 69).

CHRISTMAS BEFORE CHRIST?
By RICHARD A. SEDLIACIK

[Editorial Note: To appreciate the full import of this article, readers are recommended to refer to the Biblical references, as they read this article]

Christmas is traditionally the time when presents are exchanged. A time to sing carols, admire colourful twinkling lights, roast chestnuts in the fire-place and burn the Yule log. It's when family and friends get together for a sumptuous Christmas dinner.

Yet, paradoxically, Christmas is also the time of year when suicides, family fights, depression and drunkenness reach a peak!

Stop and think for a moment. Very few have ever reflected on why they believe what they do--- why they follow the customs they do, or where those customs came from. Having been born into this world with its religious customs, most people naturally accept the customs and beliefs of society without question.

Have you ever wondered how and when Christmas originated? Does it really celebrate the birthday of Christ? Was Jesus really born on December 25? Did the original apostles, whom Jesus taught personally, celebrate his birthday?

Let's begin this eye-opening study and discover the surprising answers!

Non-Christian Origin of Christmas

1. What does the Bible reveal about weather and farming conditions surrounding the time of year when Christ was born? Luke, 2:6-8, especially verse 8.

Comment

Many encyclopaedias and other historical sources point out that Christ's birth could not have occurred in the month of December. The shepherds in Judea always brought their flocks in from the mountainsides and fields and corralled them no later than mid-October! They did this to protect the sheep and themselves from the cold rains that followed. The Bible itself shows that winter in Judea is the rainy season (Song of Solomon, 2:11; Ezra, 10:9, 13).

Encyclopaedias and other reference works all show that the exact date of Christ's birth is unknown. If Jesus Christ had intended for us to celebrate his birthday, then he would have commanded that it be done and revealed the exact date in the Bible. But he did not.

There is no biblical record of Christ, his apostles or his Church having observed his birthday. Rather, the apostle Paul commanded true Christians to commemorate the date of his death (ICor., 11:24-26).

Since Jesus was not even born in December, what about the various customs and traditions associated with
Christmas? Have we assumed that the customs of this most-observed religious holiday stem from Christian origin?

Christmas customs and practices date long before Christ! According to the Encyclopaedia Britannica, “Christmas customs are an evolution from times that long antedate the Christian period—- a descent from seasonal, pagan, religious and national practices, hedged about with legend and tradition” (15th edition, article, “Christmas”).

The Encyclopaedia America, 1944 edition, further explains: “It was, according to many authorities, not celebrated in the first centuries of the Christian church, as the Christian usage in general was to celebrate the death of remarkable persons rather than their birth... A feast was established in memory of this event [Christ’s birth] in the fourth century. In the fifth century the Western Church ordered it to be celebrated for ever on the day of the old Roman feast of the birth of Sol [the sun], as no certain knowledge of the day of Christ’s birth existed”.

These authoritative reference works further state that many familiar Christmas trappings such as the holly wreath, mistletoe and the Yule log are relics of pre-Christmas times!

2. A common custom during the Christmas holidays is to cut down an ever-green tree and decorate it. Does the prophet Jeremiah make reference to such a practice occurring during this time---hundreds of years before Christ? (Jer. 10:2-5.) Whose custom was this? Verses 2-3.

Comment

Have you ever read a clearer description of a Christmas tree? The Bible clearly shows that it was ancient custom to cut down trees, decorate them and put them in their homes! God warned his people not to learn that way or follow it.

**Does Christmas Honour Christ?**

One of the Traditional customs of Christmas is the buying and exchanging of gifts. Many believe they are following an example set by the wise men who presented gifts to the infant Jesus.


**Comment**

The wise men were not starting a new Christian custom. They were not exchanging gifts with friends to honour Christ’s birthday! Rather, they were following an ancient Eastern custom of presenting gifts to a King when they came into his presence. They were approaching Christ, the “King of the Jews” (Verse 2, Revised Authorized Version throughout).

These gifts obviously were not given on Christ’s birthday because the wise men came a number of days, or even weeks, after Christ was born. Notice also that unlike today they did not exchange gifts among themselves, but “presented gifts to him” (Verse 11).

2. Many who understand that Christmas evolved from pagan customs originally honouring the sun god will often say that they observe it to “honour” Christ. But what does God say about following the customs and traditions of the heathen? Deut. 12:29-31.

**Comment**

God plainly warns his people not to adopt the practices of pagan nations. God will not accept this kind of worship, even though intended in his honour!

3. Did Christ say it is possible to worship him and still do it all in vain? Matt. 15:9. What did he
tell his disciples about following man’s ideas on how to worship God? Mark 7 : 7-9.

Comment

God does not want people trying to honour Christ by following traditions and customs devised by men. Notice again God’s command. “You shall not worship the Lord your God in that way” (Deut. 12 : 31).

4. Those who celebrated Christmas end up breaking many (if not all) of God’s commandments. Which commandments are these? Read Exodus 20: 1-17.

Comment

Christ’s name is used in vain because he certainly never put his name on Christmas; lying is involved by telling children about Santa Clause; and coveting material things seems to be the true “spirit” of the holiday. And more murder, suicide, drunkenness and a host of other sins are committed during the Christmas season than at any other time of the year!

The whole accent of the Christmas season is to get, contrary to Jesus’ statement, “It is more blessed to give than to receive” (Acts, 20: 35). The question most often asked at this time of year seems to be” What did you get?”---not “What did you give?” Probably no other day stresses getting, especially to children, as much as Christmas.

God’s Commanded Days

Even though many realize Christmas is pagan in origin, some feel it is rather unfair to condemn the “positive aspects” of Christmas unless there were something far better to take its place.

Happily, there is !

1. What days of the year does God command his people to observe and keep holy? Read Leviticus, 23 : 1-36.


Comment

These and other scriptures show that Jesus Christ and the Church he founded kept God’s yearly festivals. These joyous occasions teach and remind his people how he is accomplishing his great master plan for mankind. It is through the knowledge of these days that one can understand what man is, the purpose of life and all about the soon-coming kingdom of God on earth!
(The Plain Truth, November, December, 1984).

**MUJADDID OF THE FOURTEENTH CENTURY**

*(From The Light, May 24, 1981)*

Fourteenth Century Hijrah has passed and we have entered into the 15th. There is related a most authentic tradition of the Holy Prophet of Islam to the effect, “Allah would raise at the head of each century a person who would revive its faith”. Not only is this hadith of the Holy Prophet(peace and blessings of Allah be upon him) an authentic and accredited one but eminent persons in each Islamic era have been claimants of the office of Mujaddidiyat. Shaik Ahmad of Sirhind is a household name in India. Most people know him only by his title as Mujaddid Alf Thani. His death anniversary is held each year and his disciples from far-off lands, gather at his tomb to pay him homage. Shah Wali Ullah of Delhi and Ahmad Brelvi, Sayyad Muhammad of Jaunpur are other
saintly and righteous persons who have claimed to be Divine-ordained Mujaddids and are accepted as such. In fact no age is considered to be deprived of the advent of a divine-Mujaddid. Why should then the 14th century Hijrah be regarded as having not been blessed with the appearance of such a person?

The second question is, was there any need in the 14th century for the advent of such a divine person? Facts of history bear witness that never before, the advent of such a person was needed more urgently and insistently than in the present age of stark irreligion and denial of faith. Not to speak of others, even Muslims of the 14th century had become confused and dazed about their faith in Islam. It would be no exaggeration to state that most Muslims in the beginning of the 14th century had become utterly despondent and despairing of its revival; because of the vast prevailing adverse and formidable forces of opposition. Some of the eminent scholars and well-wishers of Islam and Muslims, had mourned and sung dirges at such a sad plight. Lamentations were no doubt loud and vociferous such as Musadadas-I-Hali and Shikwah but no line of action for the sake of revival of the faith of Islam was suggested. The darkness of doubt and dismay was truly dense and impenetrable. The need for the advent of a true revival of Islamic truths and values was felt imminent. Almost all scholars of faith especially at the end of the 13th century had emphatically stated that the time of the appearance of the 14th century Mujaddid was near at hand.

Nawab Siddiq Hassan Khan in his Hujajul Kirramah wrote:

"During this age of the 13th century, the upheavals and tribulations are so manifest as to be on the lips of everyone, great or small. When we were children, we used to hear from elderly women that the age is worse than that of animals. Seeing the changes of this age although one becomes convinced of the truth, yet there now remains little more time for the advent of a divine-reformer and the expectations are so imperative that from each pulpit during Friday Sermon is delivered the desperate hope of the appearance of such a needed vicegerent of the Holy Prophet (peace and blessings of Allah be upon him) in the early 14th century". (p.395)

The 14th century has come to an end and yet no one from heaven has appeared as expected so urgently.

There is only one person who, during this period of 14th century, has made such a claim, to have been raised by divine-direction, in accordance with the fulfilment of the Holy Prophet’s (peace and blessings of Allah be upon him) prophecy. There is no other person who has taken up the age’s challenge and the cudgel’s of the times. This does not mean the denial of sincere and selfless efforts of the many who devoted their lives for the faith and nation. But the fact remains that no one else claimed to have arisen in fulfilment of the divine-promise of being Mujaddid in accordance with the Holy Prophet’s prophecy. Moreover no one else has revived the faith through his personal experience and personal contact with God, an evidence without which there could be no true revival of the Islamic faith as demanded by the age’s challenge.

Let us now discuss the most important question in this connection. How far has the solitary claimant of Divine-Mujaddidyat of the 14th century, the late Mirza Ghulam Ahmad, been successful in the task of renaissance of
the faith of Islam and revival of Muslims?

Revival of religion in a scientific age

By far the most potent argument for the advent of a spiritual luminary in the 14th century is the scientific character of the age. Spiritual truths are transcendental verities. They cannot be experimented in the test-tubes of a laboratory as particles of matter or as micro organisms. They are to be searched in the recesses of the heart and are to be discovered in the depths of the human soul. Spiritual realities are objective and not the outcome of subjective thinking or imagination of man, and can only be proved by the personal evidence of a high soul who should furnish unshakeable proofs of his religious experiences with the Divine Being. How can religion be truly revived in a scientific era without evidence of experience of its fundamentals? God with all His attributes, the angels, the phenomenon of revelation, and all the hidden realities of the Hereafter are unseen and unknown to our intellect and secular senses. They cannot be proved to have an objective existence, in an age of intellectual advancement and acumen of critical analysis, unless some great spiritual soul makes his appearance to submit his personal evidence and experience and demonstrate them with unshakeable proofs. The advent of such a high soul had already become the primary necessity of an age of science, if religion and faith were to revive once again. Previous ages were not so acutely critical or sceptical and the argument of authority, force and power was a potent factor in order to instil convictions in unseen truths. Not so in the 14th century Islamic era. But while spiritual demonstrators did appear during the past thirteen centuries of Islam in accordance with the Holy Prophet’s prophecy of the advent of Mujaddids, how strange and illogical it appears that the century, whose demand for the advent of such a spiritual luminary was the most urgent and insistent, should have passed away without his appearance!

Proof of fulfilling the needs of the time

During the past century of its existence, the Ahmadiyya Movement has demonstrated the correctness of its method of re-establishing of the superiority of Islamic teachings, by winning over Western minds to accept their truthfulness.

Notwithstanding the fact of Muslims being downcast and decadent, yet the Ahmadiyya Movement succeeded in launching an Islamic propagandist move in the Western World, on peaceful and persuasive lines. It demolished the claim of truthfulness of the current Church dogmas so much so that no more the doctrines of Trinity and Son ship, of Resurrection and Atonement are believed to be true. The Cross has thus truly been broken and the crescent installed in its place. Such marvellous and miraculous changes in the West sent a wave of courage of conviction and enthusiasm in all Muslim minds. Such a miracle of victorious revival of faith of Islam was performed by a stalwart disciple of the Mujaddid - Khawaja Kamal-ud-Din. The net result of a century’s serious work has been the revival of faith amongst Muslim nations themselves. It is now a universally recognised fact that the stagnant and torpid Muslim-World forces have awakened to a new life of faith and action. The world looks aghast as to how and from where have the Muslims been quickened to a new sense of realisation of conviction in their faith? Let them know, that this sense of rejuvenation
has been inspired by the faith in the truthfulness of Islamic principles, i.e. the truthfulness of the Qur’an and Sunnah. They have come to the realisation that their downfall and decay has been solely due to their swerving away from the path of Qur’an and Sunnah and that if they want to regain their lost glory once again, they must follow the behests: “Back to the Qur’an and Sunnah” the voice raised by the Lahore Ahmadiyya Movement to cement once again the loosened bond of their common faith, a return to the fraternal Unity of their faith. Whoever studies the life and teachings of the Founder of the Ahmadiyya Movement would invariably come to one conclusion that this true message to Muslims had been no other than that of their reversion to the Qur’an and Sunnah and to strengthen and consolidate their scattered ranks, their fraternal forces of faith. Thus a ‘return’ to the true spirit of their faith and re-establishment of the unity of Muslims, to the exclusion of their territorial, linguistic or racial affinities, is the only way of their revival. Such a return to the teachings of the Qur’an and Sunnah and unity amongst themselves has been the result of the Qur’anic translations and other faith-revolutionising literature on Islam produced by another great disciple of the founder, Maulana Muhammad Ali of Lahore.

We truly witness today the beginnings of certain signs of Muslim revival. Muslims are on the march to regain their past glory which signifies their sincerely treading the path of the Qur’an and Sunnah in their lives and cementing the tie of Islamic brotherhood. In the words of the Founder: “Revival of Islam demands from us a sacrifice. That is to die in its very cause. This is the needed death upon which depends the life of Muslims, the revival of Islam and the manifestation of the true glory of the living God”. (Fath-i-Islam).

The more therefore the Muslims living conditions approximate to the true spirit and teachings of The Qur’an and Sunnah, the more would they be attempting to strengthen the spiritual link of their faith amongst themselves. The more they would present in their lives the model of humanitarian justice and righteousness, the nearer would they be bringing about the days of the glory of Islam. In one word the revival of Islam and Muslims does not lie in external factors but in the change and transformation brought about in their individual and collective living, in accordance with the true dictates of their faith, The Qur’an and Sunnah.

As Allama Iqbal has sung: “Learn the lesson once again about truthfulness, justice and courage; you would be called upon once again to play the role of leadership of the world”.

Abu Hurairah reported, The Messenger of Allah (peace and blessings of Allah be upon him) said: “Surely Allah will raise for this community at the beginning of every century one who shall revive for it its faith” (AD. 36:1).
Vision of the Holy Prophet
Muhammad come true

As a matter of fact, if we just give a little thought to the subject, we shall discover that the Ahmadiyya Movement has opened new avenues for the glory and success of the Holy Prophet’s mission. It has shown to the general Muslims how the prophecies made thirteen hundred years before have come true. This in fact has been a source of great help to increase their faith in the Holy Prophet (peace and blessings of Allah be upon him). We had before our eyes all the events of the world and the foretelling of the Prophet (peace and blessings of Allah be upon him). There was only one person who lifted the veil from these reports and interpreted them in our age. That one person was Mirza Ghulam Ahmad of Qadian. For lifting this veil of darkness one needed the light which came from above. Reports about the Antichrist, Gog and Magog, are only a part of these prophecies over which the Founder has thrown light. There are other prophecies as well mentioned in the Qur’an and the Hadith which have come true. The absence of faith and religious knowledge, the scarcity of people interested in the spiritual matters have also been repeatedly described therein. The irreligiousness about which the whole material world is proud today has also been foretold by the Prophet (peace and blessings of Allah be upon him) thirteen hundred years before. As compared with this, the abundance of the material wealth has also been recorded in the reports. Similarly the Qur’an also mentions many prophecies relating to this age. The giving up of camels, for instance, for more comfortable and swifter modes of conveyance:

“And when the camels are abandoned”. (Qur’an. 81:4)

“The camels shall certainly be neglected so that they shall not be used for going swiftly (from place to place)”. (Imam Muhammad Tahir of Gujrat, Majma’Bihar al-Anwar (Lucknow, India, Nawal Kishore Press), Vol III, p. 165; Mishkat, Ch. Descent of Messiah).

Barbarous nations will be civilized:

“And when the wild nations are assembled”. (Qur’an. 81:5)

And all the nations of the world will come into close contact with one another:

“And when men are united”. (Qur’an. 81:7)

Magazines, newspapers, pamphlets etc. will be published in abundance:

“And when the books are spread”. (Qur’an. 81:10)

These and many other prophecies like these are found more or less about every age, but most of them can particularly be applied to our own times. The detailed description of the age we live in, which distinguishes itself from all the previous ages, has been made with such a clarity in these reports that it simply baffles the human intellect. By pointing towards all these aspects, the Ahmadiyya Movement has, in fact,
opened up a new path for the truth of Islam and of Islamic traditions.

**Interpretation of these visions**

The Holy Prophet (peace and blessings of Allah be upon him) was not only shown, thirteen hundred years ago what was going to happen to Islam but also what catastrophe the world was going to face. He mentioned all these events in his reports. All other things indicate the truthfulness of the Holy Prophet (peace and blessings of Allah be upon him). If Gog and Magog have dominated the globe we inhabit and they have captured all the wealth and power of the world, if Antichrist is leading humanity astray, and if Muslims have entirely lost touch with the Qur'an and are lamentably involved in wrangling and are slinging mud at one another on minor differences. If Islam has been completely surrounded with all sorts of misfortunes, then can it be the work of God Almighty And All wise that Islam should suffer on all sides but His promise of its deliverance should remain unfulfilled till this dire hour of need? This is, however, not possible. Every sign was before us but we could not see into it; we read about it in the books of Hadith day and night but could not understand it.

**Ahmadiyyat**

It is neither a different religion nor a different sect, as has been explained before, but is only a great movement for the spread of Islam. But as the preaching of Islam demands that Islam should be presented in its true form and all the stains and blots from its beautiful face should be removed to make it a source of attraction to the peoples, Almighty Allah gave this insight to the Mujaddid of this age that he saw the visions of the Holy Prophet (peace and blessings of Allah be upon him) come true, and favoured him with the spiritual insight of discovering all the erroneous beliefs which stood against the very progress of Islam. Ahmadiyyat is thus a representation, which attracted the world before and is even doing so now. And the thing which distinguishes it from the other sects is only this that it removes the errors which had found place in Islamic teachings and manifests the inherent beauties of Islam which were thrown into oblivion by Muslims so that Islam may attract the world once again. Islam is a living religion, which presents God Who is a living reality, Who spoke to His righteous servants before, and Who speaks with His righteous servants even now and will continue to do so forever. Like His attributes of hearing and seeing, His attribute of communication with human beings has never been suspended. Special stress has been laid by the Ahmadiyya Movement on this point of God speaking with man. That religion is dead, by following which man cannot attain the stage of communication with God. And as has been promised in the Qur'an and the Hadith, God will always continue to speak with the righteous servants of this ummah.

It was Ahmadiyyat, which clarified the whole issue by emphasising the point that there was no compulsion in religion. Islam has been drawing people under its fold because of its beautiful teachings. It is the natural religion of mankind, a simple religion, devoid of all ethical and ritualistic intricacies. Even an illiterate person can understand its teachings. But Fiqh (jurisprudence) made the whole affair very complex. Simple beliefs and teachings of Islam gave place to hair-splitting logical discussions that did no good, except paralyse the practical life of Muslims.
Ahmadiyya Movement regained the lost original simplicity of Islam by placing the Qur’an above everything else which was the real source of the teachings of Islam. The Hadith comes next wherein the Holy Prophet (peace and blessings of Allah be upon him) has explained and interpreted the teachings of the Qur’an. Fiqh, which is not the original source of the details of our life, should not be given preference over the Qur’an or Hadith.

Islam is a rational. The Qur’an very often enjoins its readers to apply their intellect, reason and understanding in matters of faith. Ahmadiyyat again threw light on this aspect and proved the authenticity of the principles of faith on rational basis and showered that reason and faith did not stand apart. They both supplemented each other. Reason proved the necessity and veracity of religion and gave light and guidance to reason. But some today regard science and scientific knowledge against religion and forbid Muslims to have any secular education. The Ahmadiyya Movement helped in removing such misunderstanding from Muslim minds and made it clear that the material progress of the mind would also, in the long run, lead mankind to higher spiritual progress beneficial to the cause of humanity. The denial of spiritual values was only due to lack of real knowledge of faith. With the progress of knowledge Islam would also progress, for it was a rational religion, a religion that encouraged scientific outlook on life.

Islam is truly a liberal and tolerant religion. It regards the entire human race as one nation and declares that like physical and natural laws, there is only one spiritual law for the whole of humanity and that every nation had its spiritual leaders who called people to righteousness. But this prominent feature of Islam was completely ignored.

Islam is a progressive religion. Although the principles of faith have been laid down in the Qur’an and the explanations have been given in Hadith to some extent according to the needs, but as Islam is universal in its concept and man is faced in a host of new problems with the advancement with the civilization, the doors of Ijtihad (exercise of judgement) in Islam have not been closed. That is according to the needs of every age and every country people have the right to work out their own laws best suited to their own requirement under guidance of the Qur’an and Hadith.

Before Islam religion was considered to be a combination of outward rituals and ceremonies, a source of getting future punishment. Islam gave new turn to the conception of religion and associated it with day to day activities of man, and made it a source of development of human faculties. Muslims again had forgotten this great fact about the teachings of Islam to which Ahmadiyyat drew their attention. The Ahmadiyya Movement has also thrown light on many other problems concerning Islam.