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
OUR BELIEFS

Ashhadu-an la ilaha ill-allahu wahdahu la sharika lahu wa 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, univalled 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-Nabiyin"... 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 Quran and Hadith.

5. From the depth of our hearts, we hold the Righteous Caliphs, the Holy Companions (ashab), 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, Malik, and Ahmad Hanbal to be the leaders of jurisprudence (fiqh), and saints such as Sheikh 'Abdul Qadir Jilani, Khawajah Naqshband, and Sheikh Ahmad Sirhind to be leaders of Tusiyyawaf (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 muhaddiths, 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 ill-allah Muhammadur 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 Ahmadiyya Anjuman Ishaat 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 Ahmadiyya Anjuman Ishaat 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-Pakistani 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 ill-allah Muhammadur rasul Allah..." and regarding the Holy Prophet I believe that he is the Messenger of Allah and Khatam al-Nabiyyin" (the Quran, 33:40). I swear to this statement as many times as the Holy Quran, 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."
Position of Sufi-ism (Tasawwuf) in Islam:
By Dr. Basharat Ahmad Sahib
Misconceptions about Islamic Sufi-ism

There are many misconceptions about Islamic Sufi-ism. Some people mistakenly believe that it is some sort of inherent knowledge that has been transmitted from generation to generation, and runs parallel with the recognized laws of the shariat (Islamic law). They hold that it was originally secretly taught by the Holy Prophet Muhammad (peace be upon him) to Hazrat Ali, the fourth Caliph, and then passed on through him to the rest of the Muslim community. Hazrat Ali's name is most often associated with Sufism because the leading sufis in many of the sufi orders trace their genealogy to Hazrat Ali. However, it is incorrect to ascribe the origin of Islamic Sufism to Hazrat Ali solely on this ground because the genealogy of sufis from some other orders leads to Hazrat Abu Bakr, the first Caliph.

This belief in the secret transmission of knowledge, however, provided an opportunity to some people for trickery and deceit. In the name of tariqat (way) they innovated hundreds of false beliefs, and laid down the basis of another shariat besides the Islamic shariat. They justified these innovations on the grounds that it was the spiritual knowledge which had been transmitted by word of mouth from generation to generation and constituted a much more efficacious way of communion with God as compared to the known shariat.

Given these misunderstandings, my objective, in this essay, is to clarify the correct position of sufi-ism in Islam. The best way to do this is to search for the answers from the Holy Quran, the repository of all spiritual knowledge.

A Wrong Belief:
The belief that Hazrat Ali was vouchsafed by the Holy Prophet some secret spiritual knowledge quite distinct from the shariat is not tenable. The Quranic injunction to the Holy Prophet on this matter is clear:

"O Messenger deliver that which has been revealed to thee from thy Lord." (5:67)

If the Holy Prophet had kept any of the revelation to himself and secretly conveyed it to one of his relatives (Hazrat Ali), it would be in clear violation of his duty as a messenger.

Three Duties of a Prophet:
The Holy Quran states:

"He it is Who raised among the illiterates, a Messenger from among themselves, who recites to them His messages and purifies them, and teaches them the Book and the wisdom, although they were before, certainly in manifest error". (62:2)

This verse gives the three duties assigned to the Holy Prophet for guiding mankind and delivering it from error. Firstly, he was to recite the Quranic verses to the people so that the messages of Allah were
conveyed to every one. Secondly, he was to purify them, i.e. to cleanse their soul from impurities through his spiritual example and nurturing, thus enabling the development of their spiritual faculties. This would eventually lead to strengthening of their faith in Divine messages, enabling them to act upon them with fervour. Thirdly, the Messenger was to be a teacher, by his words and actions, of the great wisdom in God's revealed verses which he recited to the people so that they could act in accordance with the Divine commands. These verses are called a Book by God. Thus, in summary, a prophet of God who is appointed for the guidance of humanity has a threefold task: (1) Recite revealed verses; (2) Purify humanity; (3) Teach the Book and wisdom.

Certainly, the Holy Prophet Muhammad accomplished this task in an excellent manner. He recited the verses to the people of his time, purified them and taught them the Book and Wisdom. As a result of this, these people abandoned their ignorant and evil practices and became true Muslims. They crossed all hurdles on the journey towards nearness to God and completed all stages of spiritual development towards this goal. The religion they practised was in its entirety called the Islamic shari'at. It was composed of all the guidelines essential for mankind to achieve communion with Allah and His pleasure. In short, the Holy Prophet conveyed all guidance in open and public announcements. After the Holy Prophet, his followers became the vicegerents of his Prophethood and inherited these three essential duties:

(1) Recitation of the Holy Quran fell to the lot of every Muslim. They all recited the Holy Quran during prayer. Whether an intellectual or a common man, every Muslim considered it his primary duty to recite the Holy Quran and the first education imparted to a child was the recitation of the Holy Quran.

(2) The inheritance of the task of spiritual purification required deeds and devotion.

(3) The inheritance of the task of teaching the Book and wisdom required knowledge of religion. Therefore, these last two duties fell to the lot of those who had knowledge of religion, worshipped with humility, and followed their beliefs with actions.

Example of the Rightly Directed Caliphs and the Companions:

In the early period of Islam, the people who had benefited spiritually from the company of the Holy Prophet performed all of these three tasks. Thus, the first four Caliphs, known as the rightly directed Caliphs, and the venerable Companions of the Holy Prophet recited the Holy Quran and also purified the people who came in contact with them by their chaste companionship, exemplary lifestyle, and spiritual nurturing. They also taught them the Book and Wisdom. This continued for a couple of generations after the generation of the Companions.
Lack of Practical Example in the Men of Learning During the Period of Material Advancement:
As time lapsed, the trappings of kingdom, power and wealth diminished the religious zeal of the Muslims and materialism gripped their souls. Extravagances and display of vanity replaced the simplicity of Islamic teachings. Although the superficial structure of religion was maintained, the true spirit of faith was lost from their daily actions. The pursuit of worldly life made them forget God. The doctors of religion, who used to teach the Book and wisdom and were responsible for the spiritual purification and guidance of the people, became ineffective in performing these tasks because their deeds belied their words. In this crisis, they failed to live up to the great expectation from them to restore the departed spirituality and resuscitate the Muslim nation. Their teachings became mere verbiage and showmanship, devoid of the real essence of spiritual nurturing and purification. Although the recitation of the verses and knowledge of the Book and wisdom was still available through the doctors of religion, the real spirit of this education, the purification of the soul, was no longer obtainable from them.

Islamic Sufi-ism is Nothing Different from Islamic Shariat:
With the erosion of the real essence of spiritual learning among the institutional custodians of religious education, it became necessary for Allah, the Guardian of this Faith, to ordain such persons who were true vicegerents of the Holy Prophet. These persons, along with recitation and teachings of the Book, could also accomplish the task of spiritual purification. The people could sit in their godly company and cleanse their souls of all dross and impurities by following their practical example. These persons were called auliya Allah (friends of Allah) and mujaddideen (reformers of religion), by the Holy Prophet. However, because of their Islamic simplicity, high morals and purity of heart, in comparison with prevailing materialism and its false display, they were given the title of those belonging to sufaya' (the pure group), or 'sufia' (the pure). Their striving in the way of Allah and the acts of worship they performed, which were exactly in accordance with the shariat law, became known as tasawwuf (the way of the Sufis). In fact, tasawwuf (sufi-ism) was no different from the Islamic shariat. The basis of Islamic Sufi-ism is purification of the soul, which is part of the duties of a Prophet or a reformer. Prophets and Reformers not only purify themselves, but also those who benefit from their company. Every Prophet who came to this world, taught and demonstrated with his practical example all the necessary ways of purification of the soul, the acts of devotion and means of striving in the way of Allah, whether by the mind, body, words or wealth. However, to obtain complete purification of the self, mere knowledge and demonstration is not enough, because the attractions of the world and the pursuit of one's desires and emotions detract from spiritual progress. These activities cover the
human intellect with a veil of ignorance and tardiness so that a lifetime passes away without a person accomplishing anything spiritually. Therefore, whether it be a Prophet or one of his vicegerents, i.e., an auliya Allah, a mujaddid or a sufi saint, besides their teaching and education, the benefit of their company and spiritual nurturing also serves to accomplish the goal of purification. By these means, the God-ordained persons breathe a new spirit that cleanses the soul of all dirt, impurities, and love of worldly life and fills it with love of Allah. This creates great eagerness and enthusiasm in their devotion, selflessness in their actions, and develops the spirit to strive against their own self with an intensity that is difficult to generate under ordinary circumstances. The higher the spiritual prowess of the purifier, the more intense is the desire for spiritual progress, stronger the struggle generated and greater the spiritual progress achieved in those who keep company with him and benefit from his spiritual nurturing. Correspondingly, faster is the speed with which spiritual depression and rancor is replaced by God consciousness and inner purification. By thus achieving purification of self, mankind inherits the external and internal excellences of the prophetic order. The speed with which the venerable Companions of the Holy Prophet traversed the stages of purification of the soul, is unique in the history of mankind. In the span of a few years, a nation involved in all kinds of polytheism and vile practices, far-astray from God, became radiant with the light of monotheism, God consciousness and inner purification, and became near and dear to God. This incomparable spiritual purification testifies to the unique spiritual excellences of the Holy Prophet, of which this is but a minor miracle.

Similarly, the speed and ease with which the stages of spiritual purification can be achieved under the blessings and spirituality of a mujaddid or a reformer, who is a perfect follower of the Holy Prophet, cannot be achieved in any other era. The endeavours and acts of worship necessary for purification are known, but the motivating force to put them into practice with great eagerness and enthusiasm has frequently to come from a person of spiritual eminence and possessor of spiritual blessings. The same acts of worship, which in any other time, are performed only ceremoniously and with great effort become easy and are accomplished with great fervour and enthusiasm by keeping company with these men of God. The soul becomes restless without these acts of devotion, and spiritual progress is achieved with great momentum. Thus the level of spiritual purification that the Holy Quran desires all mankind to achieve becomes easy to accomplish for a Muslim. The hazards and hardships of this spiritual journey turn into a labour of love and a source of pleasure for the spiritual wayfarer.

Islamic Sufi-ism as a Struggle for Self-purification:
Thus Islamic Sufi-ism was another name for the struggle of self-purification. As long as there was conformity between the beliefs and
actions of a Muslim, he was truly a *momin* (believer) and *wali* (friend of God), just as the Holy Quran states that, “Allah is the friend of Believers”. However, when the men of learning lost the ability of righteous action, and those who claimed to be the teachers of the Book and wisdom, did not practise what they professed, they lost their closeness with Allah. A clear distinction then became evident between them and the class of men who, along with knowledge and purity of soul, were excellent exemplars of their beliefs and were radiant with spirituality. These people came to be called *Ulama-e-Rabbanie* (the Learned of God), *Auliya Allah* (Friends of Allah) and *Sufiya* (the Pure). They were the true successors of the Holy Prophet, because they possessed all three assets of prophetic inheritance, that is recitation of the verses of Allah, spiritual purification and teachings of the Book and wisdom. All their words and actions were in accordance with the Book and traditions of the Holy Prophet, and they were its best exponents. The men of the religious establishment who were only superficially learned and devoid of the real understanding of religion, opposed these truthful souls and labelled them as heretics. However, like the fragrance of musk, the respect and acceptance of these saints spread far and wide in the world and everywhere men of understanding acknowledged their piety and spiritual grandeur. These saints had rejected the trappings of worldly life, but the world at large revered, honoured and respected them. They did not have a desire for such respect, because whatever they did was in answer to the call of duty. However, God created esteem for them in the minds and hearts of the people, because of the service they did to humanity.

**Religious Traders:**

There is no dearth of people in this world who are seekers of fame and fortune. Besides the hundreds of ways of acquiring wealth and fame, some selfish people saw an opportunity of setting up shop in religion. Capitalising on the respect for the *sufiya* that existed in the minds of the people, these exploiters popularized acts of worship and exercises in the name of religion that were totally deceptive, misleading and devoid of any spirituality. Many of these fraudulent and morally depraved people disguised themselves as *Sufis* and set up their business in the shrines of the true *Sufis* and *auliya Allah*. They started cheating the people out of their money under false pretences. They realized that in order to deceive the people they needed to resort to cunningness and disguise. The true *sufiya* were distinguished in their outward appearance only by simplicity of their dress and living, but these charlatans started wearing special robes and coverings, made of thick cloth, dyed green or black and sometimes with patches on them. They also adopted special postures to impress the people and sat with their eyes closed, with a rosary called *tasbih* in their hands whose beads they would be pushing constantly. When they opened their eyes to cast a glance at a visitor, their eyes were
bloodshot, giving the impression of great anger and strong sentiments. This was a carefully rehearsed play to dupe the unwary visitor. However, these tricksters soon realized that their guises were not durable enough to fool the people for a long time.

The Influence of Magian and Hindu Ascetics:

The Muslim conquests brought them in contact with the cultures of Iran and India. Amongst the Magians and Hindus there was no dearth of ascetics and mendicants called jogis and faqirs, who had strengthened their inner faculties by appropriate exercises. Through the use of mind concentration and will power, they had learned to perform unusual and extraordinary acts, much like hypnotists and psychics of modern age. These techniques had no relationship to spiritual purification and these people had no concern for closeness to God, His love, good morals and civility of soul. In fact, some of them took undue advantage of their powers to commit acts of moral depravity. The urge for acquisition of knowledge had made the Muslims ardent learners of new disciplines, which they quickly and completely incorporated in their system. They, thus, also became familiar with some of the techniques of the jogis and faqirs. When the knowledge of these techniques became popular among the Muslims, the true sufya, who were recipient of Divine communion, saw that these experiences had nothing in common with the real objective of religion. They, therefore, did not approve of these techniques and shunned them.

However, the charlatan, false Sufis who were seekers of fame and fortune saw a great opportunity to exploit these techniques for furthering their business. They mastered some of these techniques and exploited the poor Muslims to their hearts content. They propagated these techniques of showmanship to such a degree that in the eyes of worldly people these techniques became synonymous with Sufi-ism. In fact, true Islamic Sufi-ism did not have even a distant relationship with this. How could purification of the self have any connection with this self-aggrandizement?

The Great Service of the Reformer of this Age:

The Reformer of every age and the great auliya Allah have been forthright in exposing the practices of these deceivers and warning the Muslim public of their danger. In recent times, a debt of gratitude is owed to Mirza Ghulam Ahmad of Qadian, the Reformer of the present age and the Promised Messiah. On the one hand, he exposed the narrow-mindedness and illogical literal interpretations of the so-called maulvis (religious scholars) and other men of superficial knowledge. On the other, he took the lid off the strange sacrilegious acts and the newly innovated techniques of worship of the false sufiana that were totally opposed to the sunnat (way of the Prophet). He identified the true way leading to Divine communion for the seekers of truth. There is no other path of guidance besides the Quran and sunnat. In short, what is misrepresented today
as Sufi-ism is not, in fact, true Islamic Sufi-ism. **Islamic Sufi-ism means** striving in the way of Allah in pursuit of spiritual purification, and is inseparable from the **shari'at**. In fact, it is the substance of the **shari'at**. It is certainly not secretive knowledge that is transmitted from one generation to another. It is the same knowledge that the Holy Quran and our Holy Prophet has taught. The honoured Companions of the Holy Prophet and those that followed them, all **auliya Allah**, reformers, the true men of learning and all righteous persons have benefited from and are still taking advantages of this knowledge. There is no path outside the Quran and **sunna**; everything is included within it. The Holy Quran clearly states:

“This day have I perfected for you your religion”.(5:3)

Also it states:

“Say, If you love Allah follow me, Allah will love you and grant you protection from your sins”.(3:30)

**The Quranic Commandments Regarding War / Jihad:**

by Dr. Basharat Ahmad)

[Misconceptions regarding Jihad / Islamic War Cleared]

**Question:**
The Holy Quran clearly commands:

“So when the sacred months have passed, slay the idolaters, wherever you find them”-.Holy Quran: chapter9,Verse5

Can we, in accordance with the above verse, kill any idolater? Please give a detailed and reasonable response.

**Answer:**
First of all let us review the basic principle established by the Holy Quran regarding war. The Quran states:

“And fight in the way of Allah against those who fight against you but be not aggressive. Surely Allah loves not the aggressors.”-.Holy Quran: Chapter2,Verse 190

This establishes that war is only permissible against those people who fight against you. To fight against those who do not fight against you is being aggressive, which God, Most High, strongly dislikes.

Read the Quran in the light of this principle-you will find the matter clarified. The idolaters of Arabia were implacable enemies of Islam and were bent upon extirpating the Muslims. Under pressure, they would sometimes agree to a peace treaty, but whenever an opportunity presented itself, they would ignore these treaties and attack the Muslims. The Quran has therefore described their behavior in the following words.

“ Those with whom thou makest an agreement, then they break their agreement every time, and keep not their duty.”- Holy Quran,Chapter8, Verse 56.
The Attacks of the Enemies of Islam:
The mischief of these people knew no bounds. The Holy Prophet, on hearing of the advance of the Roman army, set out to repel this attack by marching along with most of his Companions to the northern frontier area of Tabuk. At this juncture, the polytheists of Arabia, seeing the City of Madina virtually defenseless, cast aside all their treaties of peace, and prepared to exterminate the Muslims. This was a critical situation. On one side the great empire of Rome stood ready to crush the Muslims, while on the home front, the entire polytheistic population of Arabia, casting aside all the peace treaties they had with the Muslims, were getting ready to exterminate Islam. If God’s Hand had not stretched out to help Islam, then undoubtedly the Muslims would have been massacred. God caused the Emperor of Rome to be intimidated (by the advancing Muslim army) and he aborted his attack. The plans of the polytheists were dashed, but it had become necessary to deal with a people who, at such a critical juncture, had acted traitorously and broken their agreements. The civilized nations of today, would declare martial law and execute hundreds; homes (of the traitors) would be bombed and demolished. Islam did no such act.

The Declaration of War:
On the day of Hajj (the greater pilgrimage), war was declared in a just and civilized manner. A notice period of four months was granted. The enemies were given respite to finish their pilgrimage and prepare for war. At the end of this period battle would be done as the polytheists had proven themselves unworthy of being treated as a noble enemy with whom a peace treaty could be established. Instead it had become necessary to subjugate them under a just Islamic Government, so that the country could be free from their mischief and trouble making. The freedom of these people had led to nothing but chaos and lack of security over the entire country. They did not respect their agreements and no man’s life and honour was safe. So, it had become necessary that they be brought under the rule of law so that the nation could be made free from their poisonous undertakings. For this reason, a clear exemption was made for those who did not break their agreements:

“Except those of the idolaters with whom you made an agreement, then they have not failed you in anything and have not backed up any one against you; so fulfil their agreement to the end of their term. Surely Allah loves those who keep their duty.” Holy Quran, Chapter 9 verse 4

The declaration of war was with those people about whom it is stated:

“How (can it be)? And if they prevail against you, they respect neither ties of relationship nor covenant in your case. They would please you with their mouths while their hearts refuse; and most of them are transgressors.” Holy Quran, chapter 9, verse 8.
In short, the idolaters of Arabia were declared unworthy to be trusted due to their traitorous behaviour, and for repeatedly helping and joining together with external enemies, with the purpose of destroying the Muslims. The only remedy of their constant mischief and trouble making, was the establishment of a stable Government for the Arabs, so that treachery and mischief would be terminated and peace would prevail. This could only be done by no longer leaving these people free, but by subjugating them under a Muslim Government. So, with perfect justice, a notice period of four months was given on the day of Hajj. The enemy were told that they could prepare for war as the Muslims would no longer make any agreements with them, but instead by vanquishing them, subjugate them under the laws of their government, so that in the future they would not be able to create any trouble or turmoil. The order was thus proclaimed:

"So when the sacred months have passed, slay the idolaters, wherever you find them, and take them captive and besiege them and lie in wait for them in every ambush. But if they repent and keep up prayer and pay the poor-rate, leave their way free. Surely Allah is Forgiving, Merciful."

"And if any one of the idolaters seek thy protection, protect him till he hears the word of Allah, then convey him to his place of safety. This is because they are a people who know not." Holy Quran, chapter 9, verses 5 & 6.

The Ways of War:
When a war is begun, there remains no set theatre. Wherever a member of one side meets a member of the other party, battle is done. Killing, imprisonment, and not allowing an enemy entry into one’s territory are the three methods used in war. If an enemy is encountered, a soldier will try to either kill him, or take him a prisoner, or at the least keep him out of one’s territory. These three ways are mentioned here (in the Quran).

"......slay the idolaters, wherever you find them, and take them captive and besiege them." Holy Quran chapter 9, Part of verse 5.

It is beyond my understanding, that in these present peaceful times, how any one can justify, on the basis of this verse, the killing of any idolater. This verse only gives the three means of waging war. Thus it is also stated "and lie in wait for them in every ambush." For in war, ambush is an essential and vital method of attacking one’s enemy.

The Conditions for Peace:
Further on the method by which peace could be made with these troublesome treaty-breakers is stated. There are basically two ways. Firstly, peace could be made, if the opponents sincerely accepted Islam and thus become a part of the ruling nation and share in the aims and purposes of the Muslims. In such a case, trust would necessarily be re-established, as they would be considered brothers in Islam. The other method would be if the opponents sought protection from the
Muslims, and accepted being ruled by a Muslim Government. These two methods are mentioned here in the Quran. First it is stated:

"But if they repent and keep up prayer and pay the poor-rate, leave their way free. Surely Allah is Forgiving, Merciful." Holy Quran chapter 9, verse 5, last part.

That is, if they genuinely turn to Islam by establishing prayer and paying the poor rate, and they are not just buying time by professing Islam, then do not war with them. The second method for peace is described as follows:

"And if any one of the idolaters seek thy protection, protect him till he hears the word of Allah, then convey him to his place of safety. This is because they are a people who know not." Holy Quran, chapter 9 verse 6.

Thus, the Muslims are required to give refuge to any idolater who seeks their protection. Furthermore, as these people were unaware of the Word of God, the Muslims were commanded to instruct their vanquished foes thereof so that they may profit thereby.

The True Purpose of the War:

A common misunderstanding exists that the purpose of the war was to convert the idolaters to Islam. This misperception is due to the fact that one of the ways that the war could be terminated, was if the idolaters accepted Islam. This perception is however absolutely wrong. The purpose of the war was to cut off the mischief of a people who by their constant traitorous acts and breaking of treaties had been proven unreliable. Peace in the country could only be established by subjugating them under a regular established Government. Just as the Quran forbade war with those idolaters who did not break their treaties, similarly war was terminated with those idolaters who repented and entered Islam. (For this reason, in addition to "repentance" the Quran requires "Establishment of Prayer and paying the poor rate" as a condition of peace.) That is the idolaters should not just pay lip service to becoming Muslim, but by their deeds establish their sincerity and thus become worthy to be trusted. That is why, war is forbidden on their accepting Islam. However, if the purpose of the war was only to convert the idolaters, then the command to protect the idolaters would be meaningless — and no protection should be given except to those who became Muslims. The very fact that protection is commanded to be given to idolaters, establishes that the real purpose of the war was not to convert the idolaters. The purpose of the war was thus only to have the treaty breaking idolaters to sue for peace and thus to be brought under an established Islamic Government, after which there would be no need for further battle. The idolaters, if they did accept Islam, would gain as they would become part of the ruling nation, and by demonstrating sincerity could regain the trust they had lost due to their repeated violation of their treaties.
ا‌سو تنظیم ہے کہ ہم نے قرآن مجید کے ذریعہ زبان کا صفحہ جعلی ہے اور اس کی بنیاد منصفانہ ہے۔

اس کا خطاب کہ جب قرآن مجید کے ذریعہ زبان کا صفحہ جعلی ہے تو اس کی بنیاد منصفانہ ہے اور اس میں سے ہم نے قرآن مجید کے ذریعہ زبان کا صفحہ جعلی ہے۔

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کہ جب ہم نے قرآن مجید کے ذریعہ زبان کا صفحہ جعلی ہے تو اس کی بنیاد منصفانہ ہے اور اس میں سے ہم نے قرآن مجید کے ذریعہ زبان کا صفحہ جعلی ہے۔
توہفت سے میں اسلام روشن ان کا ذکر نہ تھا جب دنیا کے مقام سے متعلق محبتیں جہاں فریاد کرنے میں بہت خوش رہتے رہتے۔

چڑم کن کہتے ایک وسطیہ ملتی ملتی جڑا کر خدا پناہ مانا ہے۔ اور دوسرے نہیں کہا گیا ہے۔ اس فہرست کی وہ حقیقی نہیں ہے جس کے نظر ثانی بھی بھی کوئی مستقیمہ نہیں ہے۔

توہفت تک نہیں دیتا ہے۔

رب سوالی بھی کر سویچ نے کہ ہیں چہ تک نہیں سویچ بہت بہت اپنی ہوئے؟ اور رحمت ہے۔

تروس نفیس اور دوسرے کو پر ظفر کہے وہاں کے رومنیوں کہ ایسے اور وہاں کے ایسے پرہ سے پرہ سے کہتے ہیں۔

برہ نمі نہیں معاشرے کی وہاں کو تنقید دی گئی اور معاشرے کی طرف بھرے کرتے ہیں۔

کبھی نہیں معاشرے کی نبی پر نیں کہ ہر کیا کہ کہ بڑے ہو گی اور اسے کہ دی گی ہے۔

اور دی ہے اور دوسرے کی عقیدے کے نہیں تھے بیٹے بھی اور کبھی بھی بھی کا کبھی بھی کا کبھی بھی کا کبھی بھی کا۔

محمد علی نے زیرتہ کی زیرتہ کی نگرانی کے تکہ مسکن پرلا۔

لک ، انیوں یہ سے کہ اکان ۔

رب نہیں تین سے اپنی کا ہویں سے ملی ہو۔

(رہ) معاشرے کی ملی ہو۔

(م) معاشرے کی ملی ہو۔

محمد علی نے پہلے نے اور دوسرے نے ورمسہ نکل کر ہے۔

اور رہماں نے پہلے نہیں کہ کوئی ورمسہ نکل کر پہلے۔

قزاق بھی کہ دیے مجھ کو اپنے کے پرہ سے پرہ سے کہتے ہیں۔

حیرت بھی کہ معاشرے کو نہیں ہے۔

پھٹنے کی کوئی نہیں ہے جس کا کوئی چیلی مسکن پرلا۔

(چ) معاشرے کی ملی ہو۔

(س) معاشرے کی ملی ہو۔

تین زیرتہ نے پہلے پہلے اور دوسرے نے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے पہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلے پہلे
اکثر واقعیت کی ک موجودت سے بہت ہے۔

اکثرwaک میں نیے دنیا کا غم میں دینے سے انگریزی

رب ای گزو کے اور آچھی تعلیم دینے کا اور

اکثر بینا ایلی کی مرمت کا اور نظریہ پہلی نے ان کی پہچان تعلیم پر زمرہ ہے

اکثر کے لئے اگر گھسے کی ہے باہمی معیار ترقی۔

اکثر بہت چاہتا ہے کہ اس پر اور یہ بھی کیا تھا اور ترقی (راوی ہات) کے لئے بھی۔

حاجت ہے: اس غیر معمولی لوغ دیا تھا اللہ دنیا کے معنی

(1) اللہ ہم ہم نہ ہم۔ اس واقعے نے راہ ہے (2) آفرین

اس کے رہو گزے دنیا وہ وقت کب پہلی جب جب وہ دنیا کو پہلی ہے

(2) اللاتوہ نہ وہ ہم وہ نہ اللہا تک ہم ہم ہم (ًا ھ) ترقی

دیوکا کو مخصوص ہے اور کہ کہ یہ نوگا کے مخصوص ہے اس نے یہ روح ترقی کرے۔

(3) اللہ ہم ہم نہ ہم (ر ا) چین ترقی

اکثر بھی نہ یہ روح ترقی کرے رکے روح ترقی کرے

(4) دو نہو نہو کوئی نہو کوئی خیال ہو یہ ترقی

(راساں المہیا جریدہ ملائی) ہے

(5) اللہ ہم ہم نہ ہم (البخاری)

رکے ترقی کے غیر معمولی لوغ دیا ہے (الحق دیا وہ)

(6) اللہ ہم ہم نہ ہم (البخاری)

یہ اخلاق دیا (الحق روح ترقی کرے)

(العجاس الیفر)
"God is the Light of the heavens and the earth." (The Qur'an 24 : 35)

"وَلَتَكُنْ فِي نَفْسِكُمْ أُمَّةٌ يَدْعُونَ إِلَى التَّقُلُّبِ وَيَأْمُرُونَ بِالْبَغْضَةِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأَوْلَيَّاهُ نَفْسَمُهُمُ الْفَلِحُ" 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

"صَمًّا"