

In the Latter Days, the sun shall rise from the West (The Holy Prophet Muhammad (peace and blessings of Allah be on him))

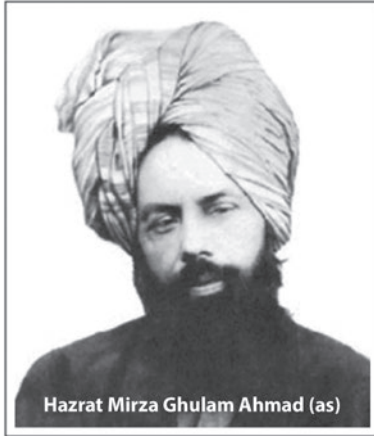


War & Peace

Did Hazrat Mirza Ghulam Ahmad, the Promised Messiah (as), Abrogate Jihad?	7
Recognising God, The Key to Unlocking Peace	9
Impending War	14

Impending Wars: Winners and Losers	17
A War to End All Wars	19

The Ahmadiyya Muslim Community



Hazrat Mirza Ghulam Ahmad (as)



AHMADIYYA
MUSLIM COMMUNITY

United States of America

The Ahmadiyya Muslim Community is a religious organization, international in its scope, with branches in Africa, North America, South America, Asia, Australia, and Europe. The Ahmadiyya Muslim Community was established in 1889 by Hazrat Mirza Ghulam Ahmad (as) (1835-1908) in Qadian, a small and remote village in the Punjab province of India. He claimed to be the expected reformer of the latter days, the Awaited One of the world community of religions (the Mahdi and Messiah).

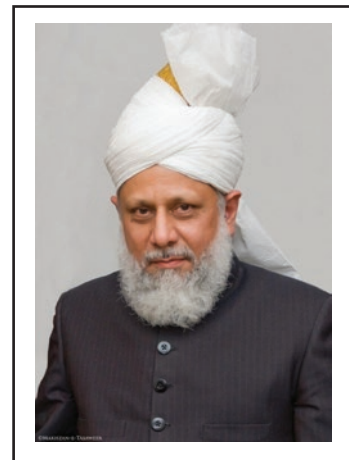
The Movement he started is an embodiment of the benevolent message of Islam: peace, universal brotherhood, and submission to the Will of God-in its pristine purity.

Hazrat Ahmad (as) proclaimed in the commentary of the Verse 6 of Chapter 98 of the Holy Qur'an: "[Islam] is the religion of the people of the right path." The Ahmadiyya Muslim Community was created under divine guidance with the objective to rejuvenate Islamic moral and spiritual values. It encourages interfaith dialogue, diligently defends Islam and tries to correct misunderstandings about Islam in the West. It advocates peace, tolerance, love and understanding among followers of different faiths. It firmly believes in and acts upon the Qura'nic teaching:

"There is no compulsion in religion" (The Holy Qur'an: 2:257).

The Ahmadiyya Muslim Community strongly rejects violence and terrorism in any form and for any reason.

The Community has been led by the elected successors of Hazrat Ahmad (as). The present Head of the Community, Hazrat Mirza Masroor Ahmad, was elected in 2003. His official title is Khalifatul-Masih V or Fifth Successor of the Promised Messiah (as).



Hazrat Mirza Masroor Ahmad,
Khalifatul-Masih V (aba)

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The Muslim Sunrise

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In 1920, the first Muslim missionary, Dr. Mufti Muhammad Sadiq (ra), arrived in America. In 1921, he founded the Muslim Sunrise, which stands today as the longest-running Muslim publication in America. The magazine seeks to open discussions on Islam and topics related to religion in general. It highlights the role of Islam in an ever-changing global society and provides a platform for public opinion on contemporary issues while presenting solutions from an Islamic perspective.

The *Muslim Sunrise* welcomes letters to the Editor, questions, and submissions.

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Muslims follow the name of God's prophets with the prayer 'Alaihis-Salam or 'may peace be upon him,' and for the Holy Prophet Muhammad, *Sallallahu 'Alaihi Wa Sallam* or 'may peace and blessings of God be upon him.' Companions of prophets who have passed away are saluted by *Radiyallahu 'Anhu/a* or 'may God be pleased with him/her.' While such salutations sometimes are not set out in the text in order to facilitate reading, we encourage readers to offer these prayers as if set out in full.

Acronyms for salutations used in this publication

- sa: Sallallahu 'Alaihi Wa Sallam (peace and blessings of Allah be upon him)
as: 'Alaihis-Salam (may peace be upon him)
ra: Radiyallahu 'Anhu/'Anha (may Allah be pleased with him/her)
rh: Rahimahullahu Ta'ala (may Allah shower His mercy on him)
aba: Ayyadahullahu Ta'ala Bi-Nasrihil-'Aziz (may Allah support him with His mighty help)

Verse numbers in the references from the Holy Qur'an count "In the name of Allah, the Gracious, the Merciful" at the beginning of a chapter as the first verse.

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In This Issue

Editorial	5
Did Hazrat Mirza Ghulam Ahmad, the Promised Messiah (as), Abrogate Jihad? Raziullah Noman	7
Recognising God, The Key to Unlocking Peace Hazrat Mirza Masroor Ahmad, Khalifatul Masih V (aba)	9
Impending War Rizwan Khan	14
Impending Wars: Winners and Losers Tariq Naseem Ahmed	17
A War to End All Wars Farhan Khokhar and Fazal Malik	19
Poetry Corner Prophecy Of a Great War Hazrat Mirza Ghulam Ahmad (as)	21
Q&A Q: What are the principles for the maintenance of	22

FROM THE HOLY QUR'AN

It is not righteousness that you turn your faces to the East or the West, but truly righteous is he who believes in Allah and the Last Day and the angels and the Book and the Prophets, and spends his money for love of Him, on the kindred and the orphans and the needy and the wayfarer and those who ask for charity, and for ransoming the captives; and who observes Prayer and pays the Zakat; and those who fulfil their promise when they have made one, and the patient in poverty and afflictions and the steadfast in time of war; it is these who have proved truthful, and it is these who are the God-fearing.

The Holy Qur'an (2:178)

لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ
الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ
بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ
وَالرَّسُولِ ۗ وَأَتَى الْمَالَ عَلَى حُبِّهِ ذَوِي
الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنَ
السَّبِيلِ ۗ وَالسَّائِلِينَ ۗ وَفِي الرِّقَابِ ۗ
وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ ۗ وَالْمُؤْتُونَ
بِعَهْدِهِمْ إِذَا عَاهَدُوا ۗ وَالصَّابِرِينَ فِي
الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ ۗ
أُولَٰئِكَ الَّذِينَ صَدَقُوا ۗ وَأُولَٰئِكَ
هُمُ الْمُتَّقُونَ ﴿١٧٨﴾

SAYING OF PROPHET MUHAMMAD (sa)

Narrated Mu'adh bin Jabal: "I accompanied the Prophet (sa) on a journey. One day I was near him while we were moving so I said: 'O Messenger of Allah! Inform me about an action by which I will be admitted into Paradise, and which will keep me far from the Fire.' He said: 'You have asked me about something great, but it is easy for whomever Allah makes it easy: Worship Allah and do not associate any partners with Him, establish the Salat, give the Zakat, fast Ramadan and perform Hajj to the House.' Then he said: 'Shall I not guide you to the doors of good? Fasting is a shield, and charity extinguishes sins like water extinguishes fire — and a man's praying in depths of the night.' He said: "Then he recited: 'Their sides forsake their beds to call upon their Lord.' Until he reached: 'What they used to do.' [The Holy Qur'an 32:16-17] Then he said: 'Shall I not inform you about the head of the entire matter, and its pillar, and its hump?' I said: 'Of course O Messenger of Allah!' He said: 'The head of the matter is Islam, and its pillar is the Salat, and its hump is Jihad.' Then he said: 'Shall I not inform you about what governs all of that?' I said: 'Of course O Messenger of Allah!'" He (sa) said: So, he grabbed his tongue. He said 'Restrain this.' I said: 'O Prophet of Allah! Will we be taken to account for what we say?' He said: 'May your mother grieve your loss O Mu'adh! Are the people tossed into the Fire upon their faces, or upon their noses, except because of what their tongues have wrought'"

Jami`at-Tirmidhi 2616, Vol. 5, Book 38, Hadith 2616

EDITION

APRIL 2023

Early last year, President Joe Biden said sending offensive equipment and tanks with American crews in Ukraine would result in "World War Three." Almost a year later, he announced that the United States would deliver 31 M1 Abrams tanks to Ukraine, prompting many to wonder whether another war is imminent.

Just over a year ago, Russia invaded Ukraine, creating Europe's fastest-growing immigration crisis since World War II and causing over 8,000 civilian deaths and 13,000 injuries as of March 5, 2023.

Whatever the outcome, war will have no winners, only losers. Once unthinkable, the prospect of nuclear conflict is now back within the realm of possibility. The security and safety of nuclear facilities must also be preserved. The appeals for peace must be heard. This tragedy must stop.

It is never too late for diplomacy and dialogue and for almost 20 years, there has been a lone, yet Divinely-inspired, voice that has warned the world about an impending disaster powerful enough to shake humanity to its core. Despite naysayers and sceptics, the words of Hazrat Mirza Masroor Ahmad, Khalifatul-Masih V (aba), the Worldwide Head of the Ahmadiyya Muslim Community, have rung true; analysts now agree that the threat of nuclear war and complete and utter devastation is not a stretch of the mind or an exaggeration.

The warnings of Hazrat Mirza Masroor Ahmad (aba) have not been mere alarm bells, he has given actionable Islamic solutions for the unrest we are experiencing. He has paved the pathway to peace, true and unadulterated Islamic teachings. Teachings like upholding absolute justice, shunning vested interests, and turning to Allah as a means for lasting peace and morality. His addresses and discourses are full of gems and actionable advice, yet world leaders and humanity at large fail to take heed (1).

The only winners are those who truly realize that we all share the same goal. Hazrat Mirza Masroor Ahmad (aba) has delivered pertinent addresses that unpack solutions for peace and harmony in our personal, national, and

international lives. He has spoken about the rights of men and women that Islam affords and how they benefit society as a whole, creating a just world while giving due rights.

His Holiness (aba) told world leaders and nations that while peace was lauded and desired around the world, in reality, nations only desired peace for themselves, not for others. This had led to clashes between politicians and injustices between countries and peoples. The selfishness only created disorder, and the desire for "peace" in turn became a curse as it was peace for one, not the other. Today, standards differed, and in reality, peace was only desired for a select few, not the whole world.

His Holiness (aba) said that the Holy Prophet Muhammad (sa) of Islam taught that once one realised there was a Higher Power Who watched over us, we would understand and act on the "golden rule" that we must desire for others that which we desired for ourselves, a teaching Islam has at its core. In turn, universal peace would be established.



Another point His Holiness (aba) raised was that belief in a God, Who is "Lord of all the worlds", would break down the barriers of hatred and discord amongst people. By realising God is One and the Lord for all, one removes hatred towards any other, whether a Christian, Jew, or Muslim (2).

These addresses and discourses of the man who stands today as the reviver of faith, following the footsteps of

Hazrat Mirza Ghulam Ahmad, the Promised Messiah (as), are to be acted upon.

Further escalation of war, whether by accident or design, threatens all of humanity.

Raising the alert of Russian nuclear forces is a bone-chilling development. It will not just be us who endure the pain and who grieve, rather our children and future generations will suffer for our sins, and their lives will be destroyed through no fault of their own. All will be losers.

In 1949, after the unleashing of nuclear weaponry at the end of World War II, physicist Albert Einstein suggested that any outcome of a possible World War III would be so dire as to revert mankind back to the Stone Age. When asked by journalist Alfred Werner what types of weapons

Einstein believed World War III might be fought with, Einstein warned, "I know not with what weapons World War III will be fought, but World War IV will be fought with sticks and stones." It can be inferred here that Einstein assumed that World War III would either exterminate or else nearly exterminate the human race, presumably due to nuclear warfare (3).

Once it starts, it will only keep getting worse. No winners, only losers.

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Did the Hazrat Mirza Ghulam Ahmad, the Promised Messiah (as) Abrogate Jihad?

Raziullah Noman, Canada

One of the allegations raised by opponents is that the Promised Messiah, Hazrat Mirza Ghulam Ahmad (as) abrogated the Islamic teaching of Jihad. This is another false allegation concocted by the opponents of Islam Ahmadiyyat. During the time of the Promised Messiah (as), Muslims had forgotten the true meaning of Jihad. There were many scholars who held the false belief that Jihad refers to forcing non-Muslims to convert to Islam. According to them, the sword could be used against anyone for the spread of the faith.

Hazrat Mirza Ghulam Ahmad (as) stated:

'I do not know from where our opponents have gathered that Islam was spread by the sword. God has set forth clearly in the Holy Qur'an:

"There is no compulsion in the religion of Islam." (2:257)

Then who has prescribed the use of force for the spread of the faith, and what force was available for the purpose? Do those people who are converted by force set such an example of sincerity and faith that without any kind of wages or compensation two or three hundred of them issue forth to oppose a force of thousands; or when their number reaches a thousand they vanquish hundreds of thousands? Is it the characteristic of the forcibly converted ones that in the defence of the faith they should offer themselves to be slaughtered like sheep and should testify to the truth of Islam with the seal of their blood? Is it expected of them that they should be such lovers of Divine Unity that they should endure every hardship in their travels in the African desert and spread the message of Islam in those regions; or that they should similarly arrive in China, not as warriors but as dervishes and should so convey the message of Islam that millions of people of that country should become Muslims; or that they should arrive in India clad in the roughest stuff and should win a great part of Aryavart to the allegiance of Islam; or should carry the credo: God is One, to the confines of Europe? Now say honestly whether these can be the achievements of those who are converted forcibly to Islam, so that they disbelieved in their hearts and professed Islam only by their tongues? Indeed not. These are the achievements of those whose hearts are filled with the light of faith wherein God alone dwells' (1).

Hazrat Mirza Ghulam Ahmad (as) only refuted the false

concept of Jihad preached by the Muslim clerics of his time. There is not a single writing of Hazrat Mirza Ghulam Ahmad (as) that mentions the abrogation of Jihad till the Day of Judgement. He explained that the current times call for Jihad with the pen, since Islam was being attacked by the pen.

As Ahmadi Muslims, we believe that not a single word of the Qur'an can be abrogated. We believe in every injunction of the Qur'an and authentic Ahadith [sayings of the Holy Prophet (sa)].

Hazrat Mirza Ghulam Ahmad (as) stated:

"We have been commanded to prepare for the disbelievers as they prepare for us. We do not raise the sword until our people are first killed by the sword" (2).

This is the extract the opponents refer to. It clearly proves that we do not believe that Jihad of the sword is abrogated. There are conditions for Jihad, yet the anti-Ahmadi Muslims do not understand this. It is only in retaliation against the disbelievers who raise the sword against Islam first. Allah states:

'Permission to fight is given to those against whom war is made, because they have been wronged.' (22:40)

Hazrat Mirza Ghulam Ahmad (as) then states:

'You are aware that this era of ours is one in which no one attacks us with swords and spears on account of our religion. No one forces us to recant the Religion of Allah—the best of religions—and follow another religion. So in these days we do not require war and reprisal; there is no need for lances to be prepared and swords to be unsheathed" (3).

The Promised Messiah (as) also stated:

'The Jihad of this age is to propagate Islam and refute the allegations of the critics; to spread the beauty of the true religion, Islam, in the world, and to manifest the truth of the Holy Prophet (sa) to the world' (4).

He then states:

'This is Jihad, until God produces different circumstances in the world' (5).

In fact, if we look at the life of the Promised Messiah (as),

we see that he practiced Jihad throughout. To spread the teachings and goodness of the Qur'an is also a form of Jihad. Allah states:

'So obey not the disbelievers, and fight against them by means of it (the Qur'an) a great fight' (6).



Many scholars of Islam also agree with our viewpoint. The view we have mentioned is the true view of the Prophet Muhammad (sa) and his companions.

Hazrat Imam Fakhr Ud Din ar-Razi (rh) the author of the great exegesis called Tafsir-e-Kabir stated:

'As for the verse, 'Strive against them a great Jihad', some say that it refers to efforts in preaching while others say it refers to fighting. Some others say it includes both. The first meaning is most accurate because this verse was revealed at Mecca and the command to fight came after the migration' (7).

Allama Muhammad Iqbal also stated:

'The powers of Islam are not limited. There was an age of the sword. Today is the age of the pen. It attacks from within and without and compels you from every angle to accept it' (8).

In our age, Maulana Wahiduddin Khan, a famous scholar of India has written a book called The True Jihadin which he supports what Hazrat Mirza Ghulam Ahmad (as) explained over 100 years ago.

As for the physical Jihad, we learn from Islamic history that the Holy Prophet (sa) waited as long as he could before undertaking defensive battles. Even when the Muslims were facing the harshest persecution, and some would implore the Holy Prophet (sa) for permission to fight back, he instructed against it. It was only after receiving instructions from God, that the Holy Prophet (sa) resorted to the physical Jihad. However, the purpose for this was very clear, as God stated:

'Permission to fight is given to those against whom war is made, because they have been wronged — and Allah indeed has power to help them — Those who have been driven out from their homes unjustly only because they said, 'Our Lord is Allah' — And if Allah did not repel some people by means of others, there would surely have been destroyed cloisters and churches and synagogues and mosques, wherein the name of Allah is oft commemorated. And Allah will surely help one who helps Him. Allah is indeed Powerful, Mighty —' (22:40-41)

Thus, the Holy Prophet (sa) only took up arms on the defensive, and in order to protect religious freedoms for all, not just Muslims. Never was it to promulgate the religion and coerce others into accepting it. Hence, the teachings of the Promised Messiah (as) and the stance of the Ahmadiyya Muslim Community is exactly in line with the teachings of the Holy Qur'an and the practice of the Holy Prophet (sa).

The Fifth Caliph and Worldwide Head of the Ahmadiyya Muslim Community, His Holiness, Hazrat Mirza Masroor Ahmad (aba) states:

'The fact of the matter is that in such a time, when any nation or government uses power to destroy religion, Ahmadis have the permission to perform the Jihad and fight. The Promised Messiah (as) stated that the Messiah Jesus will suspend warfare. The meaning of it is to go forward, to put a stop to it for some time, until the time comes where those circumstances are no longer present. These are not the circumstances right now where weapons are used to destroy religion. When weapons are used to try to put an end to religion, that is when Muslims will have the right to fight, and the Ahmadis will have that right even more to do so' (9).

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Recognising God, The Key to Unlocking Peace

Hazrat Mirza Masroor Ahmad,
Khalifatul Masih V (aba)

With the world hurtling rapidly towards a catastrophic world war and the Ukraine-Russia conflict showing no signs of abating, threatening to explode into a wider conflict, all current solutions seem to have proved unmeaningful. The potential for the unthinkable, nuclear war, is now being commonly spoken about as a possibility. A different solution is required to stem the tide of fast-gathering clouds of destruction to establish lasting peace.



On March 4, 2023, the Worldwide Head of the Ahmadiyya Muslim Community, the Fifth Khalifah (Caliph), His Holiness, Hazrat Mirza Masroor Ahmad (aba) delivered the keynote address at the 17th National Peace Symposium hosted by the Ahmadiyya Muslim Community UK. The event also served as the inauguration of the new five-storey building in the Baitul Futuh Mosque, which was rebuilt after a fire in 2015. The event was attended by more than 1500 people including 500 dignitaries and guests who had gathered from 40 countries, comprising of Ministers, Ambassadors of State, and Members of Parliament. The official transcript of the address delivered by His Holiness on this occasion is presented below:

'All distinguished guests Assalamo Alaikum Wa Rahmatullahe Wa Barakatuhu – peace and blessings of Allah be upon you all.

Firstly, I would like to express my sincere gratitude to all of our guests who have joined us here this evening. Due to the COVID pandemic, we were unable to hold such a guest reception for the last few years. Given this, we are extremely pleased that today, after an interval of four years, we are able to host all of you, old and new friends

alike, once again. This event is being held to inaugurate the reconstruction of the administrative block of the Baitul Futuh Mosque complex, and alongside the inauguration, we are holding our National Peace Symposium. Therefore, I will seek to briefly mention the objectives of a mosque and also offer my thoughts on the current state of the world and how to achieve global peace and security.

The Core Values of a True Muslim

According to my belief, it is not possible to fulfil the rights of Allah the Almighty or attain His nearness without fulfilling the rights of our fellow human beings and all of God's creation. True Muslims, therefore, live their lives peacefully and seek to propagate peace, tolerance, and mutual understanding in society. Indeed, Ahmadi Muslims believe that the founder of our community was sent by Allah the Almighty to draw the attention of mankind towards these core fundamental Islamic principles of fulfilling the rights of worship of God Almighty, fulfilling the rights of humanity, and seeking to spread peace and harmony throughout the world. He bequeathed us a legacy of peace by making it clear that there is a direct correlation between the worship of God Almighty and fulfilling the rights of mankind.



This is something to keep in mind as we gather in this building that stands adjacent to the main mosque, and so forms part of the mosque complex. Mosques are built for the worship of Allah the Almighty, and it is stated in the

Holy Qur'an that if a person does not fulfil the rights of God's creation, their prayers and worship will be rejected. Indeed, the Qur'an states that the worship of those who fail to pay heed to other people's rights will be the means of their downfall and humiliation rather than the means of their salvation.

Mosques – Entering a State of Peace

Furthermore, it is essential to note that Muslims are commanded to build a mosque in the direction of the Holy Ka'bah, the sacred house of Makkah, and to worship towards it. Yet, it is not enough to merely turn one's physical direction towards the Holy Ka'bah, rather Muslims and their mosques must fulfil the objectives of the Ka'bah, outlined in Chapter 3, verse 98 of the Holy Qur'an, where it states that whosoever enters the sacred house of Allah enters peace. This Qur'anic verse means that a true Muslim, upon entering a mosque shall himself enter a state of peace and shall, by fulfilling the rights and commands of God, prove a beacon of peace and security for others. All of our mosques spiritually mirror the Holy Ka'bah, wherein they serve not only as an abode of worshipping God Almighty, but are also a means of fulfilling the rights of mankind and establishing peace in the world.



As Muslims, we pray five times a day, and in each prayer, it is incumbent upon us to recite the first chapter of the Holy Qur'an. In its second verse, Allah the Almighty proclaims that He is the Lord of all the Worlds and of all people. He is not just the Provider and Sustainer of Muslims, but He provides for, and sustains Christians, Jews, Hindus, Sikhs, and indeed people of all religions and beliefs. He grants them life, and He fulfils their basic needs through His grace and compassion. Consequently, from the very start of the Holy Qur'an, Muslims are taught that the fundamental pillar of Islamic teaching is that a sincere Muslim must never harm the people of other faiths or religions, harbour any form of hatred or speak ill of them in any way, as we are all the creation of God Almighty.



Indeed, it is our conviction and teaching that Allah the Almighty fulfils the needs of those who do not appreciate His grace and reject His very existence. Not only does He provide for them, but He also grants them the fruits of their labour. This is the concept of the All-Merciful God in Whom we believe. Surely, those who have faith in such a Gracious God can never seek to undermine the peace and well-being of others. Thus, it is purely to attain the nearness and love of such a Benevolent and Loving God that the Ahmadiyya Muslim Community strives to foster peace and harmony around the world. Ever since our Community was founded in the late 19th Century, alongside inviting others towards God Almighty, we have consistently practised and preached a message of mutual understanding and tolerance and sought to establish true peace in the world.

Peace – A Golden Key

As I mentioned earlier, prior to the pandemic, we held this National Peace Symposium each year, and we are grateful to have the opportunity to resume this event in an effort to advance the cause of peace. In addition, we hold similar conferences and events all around the world, seeking to bring people together, irrespective of their caste, creed or colour, under the banner of humanity and strive to identify solutions to the problems faced in the world. Our motivation is for true and lasting peace to emerge so that mankind can save itself from self-destruction. Our objective is to raise awareness of the fact that the world stands at the precipice of disaster and to urge humanity to take a step back and consider our responsibilities, not only to the people of today, but also to our future generations. We hold such events so we can proclaim our firm conviction that only in peace lies the salvation of the world. Peace is a golden key to unlocking the door to societal progress and development and ensuring that our future generations can thrive and prosper. Though we have long preached this message, it seems to have fallen upon deaf ears. I believe the fundamental reason is that the vast majority of the world has turned away from God Almighty and consider materialistic gains and worldly



pursuits to be their ultimate objective. It was due to such vain and covetous pursuits that mankind was dragged into two calamitous and harrowing world wars during the 20th Century. Rather than learn from the horrors of the past, the world is once again engulfed by warfare and conflict.

At this point, I should clarify that I do not believe that the blame lies exclusively with Muslims or non-Muslims, nor do I say that cruelties or injustices are the sole preserve of any one group or nation. Any Muslims or so-called Islamic groups who inflict cruelties or conduct barbaric acts violate their religious teachings and are fully culpable to be condemned in the strongest terms. According to Islam's teachings, permission for war is only granted under extreme circumstances as a defensive measure where a concerted effort is made to destroy the institution of religion and freedom of belief through warfare. Islam has never, and never will, permit aggressive warfare for the sake of territorial gains or fulfilling geopolitical ambitions.

Practical Methods for Reconciliation in Times of War

Furthermore, the Holy Qur'an has instructed that every possible opportunity to achieve peace must be pursued no matter how remote the chances of success are. In Chapter 49, verse 10, Allah the Almighty states that when two nations are at war, third parties should seek to reconcile them and draw them to a peaceful settlement. If the aggressor continues to wage war, it is up to other nations to join forces and use proportionate and legitimate force to stop the oppressor. However, once their cruelties cease, unjust retribution or revenge must not be exacted. Regarding this principle, Chapter 5, verse 9 of the Holy Qur'an categorically states that you must not let the enmity of any nation or party prevent you from upholding the true standards of justice and equity.

Accordingly, punitive sanctions or other unjust measures that prevent a nation from moving forward post-war and limit its freedom and prosperity should be avoided at all costs. Just a few days ago marked the first anniversary of the war in Ukraine, and sadly there is no sign of how or when the war will end. Nonetheless, this has not stopped certain political leaders from stating that once the war does end, Russia should be subjected to extreme sanctions and made to pay for its actions.

Recently, a column by the journalist Matthew Parris was published in The Times stating that such statements in advance of any meaningful peace talks are ill-judged and serve only to further inflame a volatile situation and reduce the chances of a peaceful settlement. The columnist wrote that political leaders should be above seeking short-term media acclaim and recognise, as he puts it, that the words spoken now can cast long shadows across a future terrain of which we are still ignorant. He writes that now is not the time to speak of reparations from a defeated Russia or to call for Nuremberg-style war crimes tribunals. I believe he is right to serve this warning. What incentive will Russia and its leaders have to cease hostilities if they know that their withdrawal will lead to their certain ruin?

As I have said, Islamic teachings require every effort to be made to bring a peaceful solution to a conflict. For this reason, I believe it is essential to keep the channels of communication open and to strive to find mutually acceptable terms of agreement. If, however, the aggressor remains bent on causing misery and destruction and refuses to withdraw, Islam teaches that other nations should join together as one and use proportionate and necessary force to end the cruelties.

The objective of the intervening parties must remain at all times to establish peace instead of seeking revenge or humiliating the aggressor, nor should their underlying intention ever be to line one's pockets or to exploit the conflict to advance vested interests. Otherwise, those who have been demeaned will undoubtedly harbour a sense of injustice and resentment. Such frustrations are bound to eventually boil over and lead to further conflict, and so the cycle of incessant violence will continue to rotate with ever greater fury.

Regrettably, as the columnist noted, rather than acting wisely, certain leaders and officials are making statements or pledges that serve only to pour petrol on the fire. Instead of helping to end the war, their comments reduce the long-term chances of peace. In a similar vein, an extremely dangerous consequence of the war in Ukraine has been the solidification of opposing political blocs and alliances, and the rhetoric being used in international relations is becoming increasingly hostile on all sides. For example, much has been written about how Russia and China are forging closer ties bonded by their mutual antagonism towards the West.

Bringing an End to the Cycle of Bloodshed

The truth is that war often begets war. There are genuine concerns that the Ukraine conflict could spread, or that other nations could be emboldened to abandon diplomatic efforts to resolve their disputes and resort to force. For example, the situation in Taiwan is becoming increasingly precarious as China seeks to assert its control. Hence, world leaders, the media, and others should not fall into the trap of thinking that the war in Ukraine can be easily contained.



In this regard, the journalist Peter Hitchens recently wrote in a national newspaper about the decision of several Western countries to send their tanks to Ukraine. He wrote, "If they (the tanks being given to Ukraine) cross into what

Russia regards as its own territory, then do not be surprised by anything which happens." He continues, "There is the real possibility that a large chunk of Europe might be turned into a radioactive graveyard and that American conventional relations for this (which will be furious and powerful) will make us a stage further into the world of horror, loss, flight, pestilence, and poverty which always follows war." Regarding Russia and Ukraine, he says, "Two countries are in a furious grapple because their deep, hard and unalterable interests conflict. The sane and decent policy for any outside power is to help push them into a lasting compromise, as the world did to France and Germany after 1945. Instead, we send tanks. It is as if the fire brigade went about starting fires."

Other commentators are reaching similar conclusions. During a recent interview, the renowned economist Professor Jeffrey Sachs said, "I did contact the White House (at the end of 2021) and said there will be war unless the US enters diplomatic talks with President Putin over this question of NATO enlargement. I was told the US will never do that. That is off the table. Now we have a war that is extraordinarily dangerous. And we are taking exactly the same tactics in East Asia that led to the war in Ukraine. We're organising alliances, building up weaponry." He continues, "The Chinese government said, 'Please lower the temperature, lower the tensions.' We say, 'No, we do what we want,' and now send more arms. This is the recipe for yet another war, and to my mind it is terrifying."

Increasingly, academics, political experts, and respected analysts are warning that we are approaching a grave period in the history of humanity. For example, the symbolic Doomsday Clock controlled by an international panel of scientists, which forecasts the likelihood of a human-made global catastrophe, was recently turned to just 90 seconds until midnight, the closest to a global disaster it has ever predicted. The scientists stated that we are living in a time of unprecedented danger and warned that there is a significant risk of global war triggered either by accident, miscalculation or even intentionally.

As we ponder over such dire warnings, the obvious question is how can the world bring an end to the cycle of warfare and bloodshed that we witness today. The world is well-versed in supporting victims and those suffering injustice, as is the case with the Ukrainian nation at this time, yet it may surprise you to hear that Islam teaches Muslims to help not only the victims of the persecuted but also the perpetrator and oppressor. Of course, this does not mean that you provide the aggressor with the means of freedom to inflict further cruelties. Rather, to help an

aggressor means to stop them from committing further brutalities and injustice.

Whatever wrongs are being committed by the Russian state, we must keep in mind the broader picture that if the war is not brought to an end, it will lead to a deepening global crisis with potentially catastrophic results. Opposing blocs will become further entrenched. Hatred will become even more deeply rooted, increasing the likelihood of a world war. Hence, as they continue to support Ukraine as it defends itself, world powers should also be making every possible effort to end the war through peace talks and good-faith negotiations. Otherwise, I fear the war will spread beyond Europe and eastwards towards Asia, and who knows where it will stop. For many years, I have warned of the risks of a full-scale world war and have spoken of how its deadly and destructive consequences are far beyond our comprehension. Having long warned of such a war, I take no satisfaction in the fact that we are moving ever closer to it and that others are now expressing similar sentiments and fears. Rather, I feel only grief and anguish as I see the world hurdling ever-faster towards a terrifying world war in which the lives of millions of innocent people will be lost or permanently destroyed.



Leaving a Legacy for Future Generations

Moreover, what kind of future will we leave behind for those who are yet to come? Instead of bestowing a legacy of peace and prosperity to our future generations, our parting gift to them will be nothing except death, destruction, and misery.

Certainly, it is my grave fear that today's geopolitical tensions could spiral out of all control and ultimately lead to a nuclear war. We should be under no illusion about the fact that if God forbid, a nuclear weapon is ever used, it will strike the earth with such velocity and force that its toxic effects will be felt for decades to come. Hundreds of thousands or even millions will surely die either instantly or in the aftermath. Those who survive will suffer miserable

and tortuous lives as they seek to pick up the shattered pieces of humanity. As for the devastating impact on future generations, countless infants will be born with genetic defects and disabilities as a result of the perpetual effects of radiation.

Thus, with all my heart, I pray that may Allah Almighty have mercy upon humanity and may the people of the world, especially its leaders and policymakers, see sense before it is too late. I pray that instead of warmongering and sabre-rattling, they utilise all their faculties and resources to foster peace and security for all peoples and nations, rather than seeking to feed their egos and satisfy their lust for power by fueling wars. May they recognise their responsibilities to safeguard humanity for the sake of people today and for our future generations by making policies that end all forms of conflict. May they be the guardians of peace and prosperity rather than the agents of war and bloodshed.



As a religious person, I firmly believe that this can only happen when mankind sets aside its selfish ways and materialistic desires and comes to recognise and worship the One God and strives to fulfil His rights and act upon His teachings. I pray that may Allah the Almighty grant people wisdom and may all mankind manifest those principal objectives that the Creator and Master of this world, Allah the Almighty, desires from us – to fulfil His rights and those of His creations. Ameen. With these words, I thank you all once again for joining us this evening. Thank you very much!

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Impending War

Rizwan Khan

Historically, there has always been violence, and it seems humans are naturally self-destructive. Unfortunately, this is also what we see today. Is it possible to avoid war?

The perception that humans are violent is based on our being sensitive to horrendous things that happen in the world. The Second Khalifa of the Ahmadiyya Muslim Community, Hazrat Mirza Bashiruddin Mahmud Ahmad (ra), gave an analogy on this: if someone's face is missing an ear or a nose, then that's the only thing we remember even though all the other features might have been perfectly healthy, and the person might have otherwise been beautiful. There is more goodness in the world, but since everyone's attention goes toward evil, there seems to be more of it (1). When we see clean clothes but one stain on them, the stain is what's left on our minds. Similarly, warfare in human history and society is a horrendous thing that stands out, which is why people find it fascinating.

We, as humans, are not inherently violent and evil people. If that were the case, we would always be in a state of war. War is the exception, not the rule. The vast majority of human civilization throughout human history lived in peace. We live in peace today because peace is our natural state. This is what Islam teaches. Islam does not teach that we are born sinful or that we are born with an evil nature. The Prophet Muhammad (sa) said, "Every child is born according to true nature." He (sa) then said to recite the following verse of the Holy Qur'an, "And follow the nature made by Allah — the nature in which He has created mankind. There is no altering the creation of Allah. That is the right religion" (2,3). Islam teaches that we are born with a pure nature. That nature inclines to peace. War is the exception.

However, when we are given free will, there will always be a few people who will misuse that free will to do wrong. It is impossible to create a system where free will exists, and war never happens. People will always have the choice to go against their nature and oppress others. We can avoid war by working together to restrain those few people who cause war.

We have overcome World Wars, and we have avoided a Third World War for such a long time. Is it fearmongering to warn about an impending war?

Fearmongering would be if there were no evidence of an impending war. The question is, are there actually signs of an impending war?

Historically, when God's prophets warned of impending punishment, they were seen as fearmongers. However, when those punishments came, everyone realized it was not fearmongering. The Head of the Ahmadiyya Muslim Community, His Holiness, Khalifatul-Masih V (aba), has repeatedly warned that there is an impending world war and that if we do not change our ways, we will not escape it.

It is not just the Khalifa who is saying it; many people are starting to say the same thing. The Head of the Ahmadiyya Muslim Community said, "The conflicts that existed on a small scale are now developing into international conflicts. In the past, when I said that the injustice in the world was pushing us towards nuclear war, many government officials, analysts and politicians said that this is a far-fetched claim and overly pessimistic. However now they are themselves saying that a nuclear war is looming and anything is possible" (4).

Before World War I, countries aligned themselves into military alliances and blocs, and there was a reckless attitude toward war. We see the same pattern happening today where blocs are forming, and there is more reckless rhetoric. Also, before World War II, the Great Depression took place and there were great economic adversities. The economic disaster that Germany faced after World War I, and the oppressive measures imposed against it, created a situation where another world war became almost inevitable. We see similar circumstances arising today. We have gone through worldwide economic adversity and are now on the precipice of a potential economic disaster. Countries are being targeted with economic sanctions and are being pushed into desperate circumstances where they have little to lose. When we see all the circumstances coming together that we saw before the previous world

wars, it would be naive to deny the warnings the Khalifa has been giving.

Military alliances result in blocs forming, which has led to world wars. How can a weaker country defend itself without joining a bloc when its enemies are forming military alliances?

Politically motivated military alliances are problematic because their basis is that political loyalty be given precedence over justice. This is what we saw happening in World War 1 when one conflict resulted in many countries automatically declaring war out of political loyalty and honoring their military alliances. The Holy Qur'an teaches this is wrong and says, "Assist one another in piety and rectitude, and assist not one another in sin and transgression" (5). The Holy Qur'an teaches Muslim countries to form an alliance in defending justice. It is an alliance stipulating that if any country does injustice against anyone else, then all other countries should unite to fight that aggression. The Holy Qur'an says, "And if two parties of believers fight against each other, make peace between them; then if after that one of them transgresses against the other, fight the party that transgresses until it returns to the command of Allah. Then if it returns, make peace between them with equity, and act justly. Verily, Allah loves the just" (6).

This concept of "military alliance" taught by Islam is not for defending political interests, it is for defending justice. Those countries that come together to fight an oppressor do so for cooperation in rectitude, not for political loyalty. When this type of alliance for justice is established, weaker countries do not feel any need to join a military alliance or a bloc to defend their political interests.

The United Nations (UN) was formed to achieve this purpose, but in its present state it is not functioning on justice. It has not kept to its original vision because it supports the interests of superpowers, and weaker countries have no meaningful say. The Head of the Ahmadiyya Muslim Community said, "After the Second World War, to establish long-lasting peace in the world and to prevent future wars, nations joined together to form an organization, which they called the United Nations. However, it seems that just as the League of Nations miserably failed in its objectives, the status and respect of the United Nations continues to fall by the day. If the requirements of justice are not fulfilled, then no matter how many organizations are formed for the sake of peace, their efforts will prove fruitless" (7).



Some countries have justified their aggression by saying they are making a preemptive attack against a country that is a threat to them. Is this justified?

We have to remember the golden rule which is to do to others as we would like to have done to ourselves. Imagine, for example, if China invaded the United States because a president did not win the popular vote. The forty-fifth President of the United States lost the popular vote by three million votes. Imagine if China said that they would give the American people freedom by invading and installing the candidate who actually won the popular vote and that they would thus establish true democracy and freedom in the United States. Would any American be grateful? We would be deeply offended. However, these are the types of excuses we use when we go into other countries to protect our political interests. Today, politicians openly admit the invasion of Iraq was never justified. When those same politicians condemn another country on moral grounds for doing the same thing, it is understandably seen as pretense and hypocrisy. The Holy Qur'an says, "Most hateful is it in the sight of Allah that you say what you do not do" (8).

Addressing the Syrian crisis, the Head of the Ahmadiyya Muslim Community condemned this type of injustice and said, "What interest do other powers have in regions thousands of miles away? They are either interested in the wealth of that country or in proving their superiority to opposing powers. They are simply subjugating lesser countries. In any case, it is due to the weakness of the Muslim countries and the abandonment of their teaching that others have the impudence to state, as one country did, that even if the UN did not allow it, they would use

force against Syria because it was their right. The reasoning given for this "right" was most childish, in that the UN cannot dictate their foreign policy. Where does the question of foreign policy enter the equation here? When enmity is so intense, people are blinded, and apparently educated people say ignorant things. We look to them for their wisdom, but they say ignorant things. Sitting thousands of miles away, what business do they have in this matter? If it is anyone's business, it is the UN's because the country in question is included in its charter. No

individual country has either any pact or any [relevant] dealing or is in any direct danger from the country in chaos. Where is the relevance of foreign policy here?" (9).

Such continued injustice and hypocrisy result in a boiling over of sentiments that can eventually lead easily to another world war.

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Impending Wars: Winners and Losers

Tariq Naseem Ahmed

With one swipe on your phone, you can end up in different parts of the world. You can read, and visually have “eyes” on the ground anywhere your heart fancies. Want to see what the Eiffel Tower looks like from the inside before visiting? There’s a video for it. Want to know what would be the best hike in preparation for your trip to Ireland? There’s a video for that as well. No doubt this kind of instant access may be great when it comes to leisure or wanting to visit somewhere. But it has become a double-edged sword. His Holiness, Mirza Masroor Ahmad (aba), the Worldwide Head of the Ahmadiyya Muslim Community has shared how the edge can cut into one’s own hand.

“The mass media and the means of instant communication has transformed the world into a global village. In the olden days, it was possible for a war to remain confined to those who were directly involved, but now the consequences of each conflict and each war are truly global” (1).

There are other factors that allow the sword to cut deeper into the hand that holds it.

“If we look back in history to the two World Wars that took place in the 20th Century, we all know that the weaponry available at that time was nowhere near as advanced or lethal as the weapons and arsenals of today. Yet still it is said that around 70 million people were killed in World War Two alone and the majority of those who lost their lives were innocent civilians. Therefore, the potential for disaster and catastrophe today is unimaginable” (2).

This means that you can be sitting in your living room sipping your coffee reading the headline news of “Putin Prepares Russia for ‘Forever War’ with the West as Ukraine Invasion Stalls” (3) and this news can be much closer to home than you think. Living in a first world country is no longer a safety net for the repercussion of injustices that are happening across the globe. Time and time again we have heard the warnings of another global war, but due to being desensitized to a plethora of information and atrocities that we hear or read about regularly, they fall on deaf ears. If you search online for “World War 3”, you will find many articles speaking about how it’s around the corner, if not already here.

Waking up to this reality has never been more important. So, this begs the question: “What should be done?” Firstly, countries of the world need to begin to follow a quintessential teaching of the Qur’an, namely: “Let not a people’s enmity incite you to act otherwise than with justice. Be (always) just” (4).

We cannot let our biases with other countries lead to the bloodshed of injustice. If at any point there is strife between two countries, action needs to be taken. Not to just be a bystander and watch the brawl from the sidelines. The Holy Qur’an teaches us: “And if two parties of believers fight against each other, make peace between them; then if after that one of them transgresses against the other, fight the party that transgresses until it returns to the command of Allah. Then if it returns, make peace between them with equity, and act justly. Verily, Allah loves the just” (5).



In his 2015 address to the Dutch National Parliament, His Holiness breaks this down beautifully and explains how this affects global political relationships:

“If there is a dispute between nations or groups, third parties should seek to mediate and to bring about a peaceful resolution. In the event of an agreement, if either party unjustly contravenes the negotiated settlement, then the other nations should unite together and use force if necessary to stop the aggressor. However, once the aggressive party withdraws they should not be unduly restricted; rather, they should be permitted to move forward as an independent nation and as a free society” (6).

This is now the only way. The world is hurting. Badly. The only way a person will begin to forget the open wounds is to allow for justice to be the balm. With the advanced nuclear weaponry that many superpowers have access to, the world is playing with fire, and has gasoline very close to the hip while doing so.

Neville Chamberlain was the Prime Minister of the U.K. during the outbreak of World War 2 in 1939. He shared something sobering: “In war, whichever side may call itself the victor, there are no winners, but all are losers” (7).

May Allah grant us all protection from this catastrophe, Ameen.

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A War to End All Wars

Farhan Khokhar and Fazal Malik

Throughout history, wars have plagued human civilization, with their roots tracing back to the very dawn of humanity. From territorial disputes to political and economic interests, religious differences, and beyond, wars have been fought for a multitude of reasons (1). Yet, curiously, each new war is often waged with the intention of bringing an end to warfare altogether. Yet, despite this lofty ambition, the historical record clearly demonstrates that this objective has never been achieved. Regrettably, this reality continues to persist to this very day.

The term "A War to End All Wars" suggests that a single conflict could fundamentally change the world order and bring about lasting peace. However, complex social, economic, and political factors often drive wars. Therefore, for a war to truly end all wars, there needs to be a fundamental change in the underlying structures and systems that give rise to conflicts. This requires sustained effort and transformational change to promote a more peaceful and harmonious world.

Hazrat Mirza Ghulam Ahmad, the Promised Messiah and Mahdi (as), made a prediction regarding his community that, following numerous conflicts in the world, "I foresee my followers in Russia as numerous as the grains of sand" (2).

Thus, the Promised Messiah (as) prophesied of a third, even larger world war that would follow the second. This catastrophic conflict would erupt suddenly between two opposing camps, catching everyone off guard. The earth would be engulfed by deadly flames, and destruction would rain down from the sky. The modern civilization's colossus would be reduced to rubble, and both communist and opposition blocks would perish. Russia and its allies on one side, and the U.S. and its cohorts on the other, would be destroyed, their might broken, civilization ruined, and their system shattered. The survivors would be left in shock and awe at the tragedy. However, the end of this catastrophic event would signify the dawn of the triumph of Islam. Russia would recover relatively quickly, with many people accepting Islam's truth and acknowledging it as the only genuine religion. The message of Muhammad, the Holy Prophet of Allah (sa), will be seen as the means to liberate humanity (3).

It is important to note that, like all prophecies, this warning can be delayed or even averted if humanity turns to its Lord, repents, and mends its ways. Divine wrath can be avoided by forsaking the false idols of wealth, power, and prestige, establishing a genuine relationship with God, refraining from all transgression, fulfilling one's duty to God and humankind, and working for the welfare of humanity.

Continuing with the warnings, Hazrat Mirza Nasir Ahmad, Khalifatul-Masih III (rh), explicitly cautioned superpowers about the grave outcomes of their actions. Failure to base the actions of two opposing power blocs on justice may lead to a devastating war that could become a war to end all wars.

Looking towards the future, the prophecies of Hazrat Mirza Ghulam Ahmad, Promised Messiah (as), and his Khulafa present a clear picture.

"The Third Global catastrophe will mark the beginning of Islam's worldwide dominance and power, culminating in the ultimate destruction of its foes. After this event, Islam will spread rapidly throughout the world, and many will embrace it in great numbers, recognizing it as the only true faith. It will become clear that only through Islam can mankind achieve salvation, as revealed by the Prophet Muhammad (peace be upon him)." These prophetic words were eloquently articulated by Hazrat Mirza Nasir Ahmad (rh) in a Friday Sermon in 1967 (4).

Islam's propagation and triumph are not reliant on warfare, as its essence embodies peace. Rather, it is the misguided actions of humankind that lead to the afflictions of war and its consequential misery. Presently, the world's dominant powers are increasingly disregarding the existence of the Almighty. Nonetheless, as evident throughout history, the fall of mighty nations often leads to their acknowledgment of the Divine. Prophecies indicate that the advent of Islam following a significant "earthquake" is imminent.

While Hazrat Mirza Masroor Ahmad, Khalifatul Masih V (aba), works tirelessly towards establishing peace and extending prayers for peace, it is also his appointed responsibility to caution the world of the potential consequences if guidance from the divinely selected

Khalifa is not heeded by the nations of the world.

During his visit to Japan in 2015, a country that has experienced the devastation of a nuclear holocaust, Hazrat Mirza Masroor Ahmad, Khalifatul Masih V (aba), expressed concerns over the ongoing global conflicts that have led to the suffering of innocent people. He emphasized that even though a Third World War has not been officially declared, the world is already engulfed in a global war that has resulted in widespread violence, torture, and oppression of men, women, and children. The Ahmadiyya Muslim Community has always condemned all forms of cruelty and oppression, regardless of where they occur in the world, in line with the teachings of Islam, which call for speaking out against injustice and aiding those who are in need or suffering (5). Hazrat Mirza Masroor Ahmad (aba) has identified the problem of war and provided solutions to it. He believes that adherence to principles of justice is the key to averting wars.

Despite his efforts, one of the biggest challenges Hazrat Mirza Masroor Ahmad (aba) faces is the entrenched interests of powerful countries and brokers who prioritize their interests over the greater good. Moreover, extremist groups and individuals remain resistant to peaceful solutions and opt for violence and terrorism to achieve their objectives. These obstacles emphasize the importance of continued efforts to promote dialogue, understanding, and respect for human rights as essential components for achieving lasting peace.

Hazrat Mirza Masroor Ahmad (aba) has been widely recognized for his unwavering commitment to peace and his advocacy for values such as mutual respect, justice, and dialogue. However, the task of achieving lasting peace and preventing conflicts is complex and requires the collective efforts of various stakeholders, including governments, religious leaders, civil society, and individuals.

Since the turn of the century, Hazrat Mirza Masroor Ahmad (aba) has undertaken various activities, including delivering keynote addresses at parliaments worldwide, meeting with world leaders, and writing letters to several world leaders to promote peace. In his messages to world leaders, Hazrat Khalifatul-Masih V (aba) acknowledges the current state of the world and the pressures and external factors that are pushing it closer to disaster. He emphasizes the need for peace and respect and the importance of promoting universal human rights (6). The annual National Peace Symposium, a key event of the Ahmadiyya Muslim Community, aims to deepen understanding of Islam and other faiths and inspires collective action for lasting peace.

Despite the challenges, achieving peace and preventing war is still possible with genuine commitment and concerted effort from all stakeholders. Efforts by Hazrat Mirza Masroor Ahmad (aba) to promote dialogue and understanding between different communities and religions can reduce tensions and build trust, which can significantly prevent conflicts. His emphasis on justice and fair treatment of all individuals, regardless of their race, ethnicity, or religion, can help address the root causes of conflicts and create a more just and equitable world.

It is important to note that justice and fairness are essential components of sustainable peace, and without them, any peace deal or agreement may not last. However, to achieve sustainable peace, we must acknowledge our human powerlessness and recognize that embracing the divine guidance of Allah is the key to securing our peace, progress, and happiness. This involves not only submitting to His sovereignty but also taking into consideration the rights of His creation.

While applying principles of absolute justice to every sphere of human activity may seem simple, the flaws of individuals and nations could improve its practical implementation. These flaws are driven by desire, unjust punishment, arrogance, and short-sightedness, which indicate a disregard for the afterlife. Therefore, humanity's primary goal should be to prioritize justice to avoid chaos and misery. Divinely appointed leaders have outlined this path, and it is up to humanity to choose wisely. We must shift our focus away from false idols and turn toward our Creator or face the catastrophic consequences of A War to End all Wars.

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6. Ibid.

poetry CORNER

PROPHECY OF A GREAT WAR**Hazrat Mirza Ghulam Ahmad (as)**

This Sign of tremor that came to pass on Tuesday,
That was just a morsel fed to you early in the day.
A big feast is there in a few days, O heedless ones,
Of which the Gracious informs us repeatedly in the Qur'an.
That moment is hard for the wicked and the sinners;
Being ground to bits they'll see the extent of this grinding.
It will dawn on the people as to who believes in his Faith:
The sacred place for purification is the Ka'bah, or the temple.
In the apparent wording of God's revelation, it is a tremor,
But it's possible that it's a chastening of a different kind.
Whatever it may be, there is nothing like it in the world;
Most unusual regarded so on the Day of Reckoning.
This plague that is in the land, it is nothing compared
To that calamity that is in the likeness of the Doomsday.
There is still time, repent quickly, so that mercy is shown!
Why are you sitting in lethargy as if you've eaten opium?
You are not made of iron; why don't you fear that moment
Which will at once cause gaping chasms in the mountains?
Such calamity shall visit the towns and the hamlets
Which never had a like in the world at all.
The places of joy will at once turn into places of mourning;
Those who celebrated in joy will beat their breasts in grief.
Those tall palaces and those high mansions;
They will be knocked down as low as a hollow.
With a single roll, the houses will become heaps of earth;
The lives that will be lost will have no count.
But there is mercy of God and there is no fear from it
For those who bow at His Court in self-abasement.
This is a thing of joy; all affairs rest in His Hand;
He Who is slow in retribution and Who is Forgiving.
When would it happen? God knows it, but He has
Informed me that it would be the time of spring.
"Spring comes again, God's Word is again fulfilled";
This is God's revelation now ponder ye O shrewd ones.
Recall the Qur'anic words:
"When it is shaken a violent shaking"
One day it'll happen what has been decreed from the Unseen.
Those days shall be of great mourning - a terrible hour;
But, for the righteous, those days will be like sweet fruit.
It is fire, but all those shall be saved from this fire
Who possess love for the God of Great Wonders.
O heedless ones! Malice against the prophets is not good;
Pray move far from it; it is an embankment with lions.
Why don't you fear God? How have the hearts gone blind?
Without God there is no support, O unfortunates ones.

This is the last of the Signs that may work, otherwise
 There is no more hope for your correction.
 There is a commotion in the heavens due to God's wrath;
 Is there no one amongst you who is righteous and able?
 After this Sign, belief will not be considered worthy
 Like a garment discarded by those newly dressed.
 What is so special in getting purified after entering the fire?
 Good fortune is that you correct your heart right now.
 The days of kindness are gone -- now that wrathful God
 Will display things as an ironsmith does with a hammer.
 That moment, even Satan will be ready to prostrate;
 Hoping in his heart for another command for prostration.
 Without God, there is no place in the world for refuge now
 Or, if possible, you start looking for an escape route now.
 It is hidden from you but I see it every moment;
 That time and day moves in front of my eyes.
 If you repent, it is good even now, there's no grief;
 You yourselves petition the wrath of the Forgiving God.
 That God has no like in tolerance and giving exaltation;
 Why do you avoid His commands like a crazed one?
 I wet my place of prostration through repeated crying;
 But these dry-hearted people have no fear of God.
 O God, pray show again a Sign through Thy Grace, which will
 Make the necks bow down and will disgrace the liars.
 Pray show Thy greatness through a marvel, O Mighty One,
 Through which every heedless one can see Thy Face.
 Pray show something to those who deny Thy Might;
 Pray change again this wilderness for a garden and greenery.
 It is alright if the earth quakes violently with tremors
 As long as people become righteous through the shaking.
 Faith and God-fearing are fading; take mercy, O Lord;
 We lay powerless. What to do, what course have we?
 My tears do not stop due to this heart-burning grief:
 The house of Faith is desolate but of the world stand high.
 Faith is nothing now, now the world is everything
 In eyes of those who own wealth, respect and honour.
 Wherever we see, there is fervour for atheism;
 There's mockery for Faith, shame for Prayers and fasting.
 This poisonous air grew out of honour and wealth;
 Like snake's venom, the high status caused haughtiness.
 High position only suits God, if man is high
 It is not a source of pride, it is a borrowed asset.
 The multitude of such proud ones destroyed the Faith;
 This is the grief in my heart that has made it wounded.
 O my Dearest, pray set me free of this flood of grief;
 Or else this life will be lost for Thee through this gloom.

**Taken from "PRECIOUS PEARLS," English translation of "Durr-e Sameen"
 (Urdu) By Hazrat Mirza Ghulam Ahmad, Translated by Waheed Ahmad
 Revised: December 19, 2008), Pp. 110-112**

Q: What are the principles for the maintenance of international peace?



“Verse 49 of Chapter 10 of the Holy Qur’an lays down the following principles for the maintenance of international peace. As soon as there are indications of disagreement between two nations, the other nations, instead of taking sides with one or other, should at once serve a notice upon them, calling upon them to submit their differences for settlement to a ‘League of Nations’ or ‘United Nations Organisation’ as the case may be. If they agree the dispute will be amicably settled. But if one of them refuses to submit to the ‘League’ or having submitted refuses to accept the award of the ‘League’ and prepares to make war, the other nations should all fight against it. It is evident that one nation, however strong, cannot withstand the united might of all other nations and is bound to make a speedy submission. In that event terms of peace should be settled between the two original parties to the dispute. The other nations should act merely as mediators and not as parties to the dispute and should not put forward new claims arising out of the conflict with the refractory nation, for that would lay foundation of fresh disputes and quarrels. The terms of peace should be just and equitable with reference to the merits of disputes; they should be confined to the original dispute between the parties and should not be allowed to travel beyond it. It is such a ‘League’ or ‘Organisation’ which can safely be entrusted with the maintenance of international peace, not a league or organisation whose very existence is dependent upon the goodwill of others.”

Mirza Bashiruddin Mahmud Ahmad, Khalifatul Masih II, *The Holy Qur'an with English Translation and Commentary*; Vol. 5, Pp. 25-26 (The Holy Qur'an 49:10)

AHMADIYYA MOSQUES IN THE USA

AZ – Phoenix - (Bait-ul-Aman Mosque)

2035 W Elliot Rd, Chandler, AZ 85224-1717

AZ – Tucson - (Yusuf Mosque)

250 W Speedway Blvd, Tucson, AZ 8570.

CA – Bay Point - (Dar-us-Salaam Mosque)

520 Pacifica Ave, Bay Point, CA 94565-1330

CA – Los Angeles (Chino) - (Bait-ul-Hameed Mosque)

11941 Ramona Ave, Chino, CA 91710-1661

CA – Los Angeles (Hawthorne) - (Bait-us-Salaam Mosque)

13221 Prairie Ave, Hawthorne, CA 90250-6107

CA – Los Angeles (Pico Rivera) - (Ahmadiyya Mosque)

7419 Passons Ave, Pico Rivera, CA 90250-6107

CA – Silicon Valley - (Bait-ul-Baseer Mosque)

926 Evans Rd, Milpitas, CA 95035-3409

CT – Hartford - (Bait-ul-Aman Mosque)

410 Main St, Meriden, CT 06451-5090

DC – Washington - (American Fazl Mosque)

2141 Leroy Pl NW, Washington, DC 20008-1848

FL – Miami - (Bait-un-Naseer Mosque)

208 NW 7th Ct, Hallandale Beach, FL 33009-2323

FL – Orlando - (Bait-ul-Aafiyat Mosque)

9501 Satellite Blvd Ste 103, Orlando, FL 32837-8445

GA – Atlanta - (Bait-ul-Ata Mosque)

1800 Willow Trail Pkwy NW, Norcross, GA 30093-2668

HI – Honolulu - (Mosque/Community Center)

650 Kohou St Ste 1B, Honolulu, HI 96817-4422

IL – Chicago - (As-Sadiq Mosque)

4448 S Wabash Ave, Chicago, IL 60653-3121

IL – Chicago - (Bait-ul-Jaami Mosque)

25510 State Route 53, Glen Ellyn, IL 60137-7176

IL - Zion - (Fath-i-Azeem Mosque),

2700 Lewis Ave, Zion, IL 60099

KS – Kansas - (Mosque/Center)

11648 W 135th St, Overland Park, KS 66221-2837

LA – New Orleans - (Dar-ul-Aman Mosque)

2113 38th St, Kenner, LA 70065-3509

MA – Boston - (Bait-un-Nasir)

4 Nasir Ahmad Rd, Sharon, MA 02067-1164

MA – Fitchburg - (Bait-uz-Zikr Mosque)

370 Main St, Fitchburg, MA 01420-8007

MD – Baltimore - (Bait-us-Samad Mosque),

7302 Pulaski Hwy, Baltimore, MD 21237-2528

MD – National Headquarters - (Bait-ur-Rahman Mosque)

15000 Good Hope Rd, Silver Spring, MD 20905-4120

MI – Detroit - (Bait-ul-Muzaffar Mosque - to be rebuilt),

8218 Wyoming Ave, Detroit, MI 48204-3114

MI – Detroit - (Masjid Mahmood)

1730 W Auburn Rd, Rochester Hills, MI 48309-3856

MN – St. Paul, MN (Nusrat Mosque)

11450 Robinson Dr, Coon Rapids, MN 55433-3745

MO – St. Louis - (Bait-ul-Hafeez Mosque)

4529 Emerson Ave, Saint Louis, MO 63120-2237

NC – Cary - (Mosque/Center)

830 Old Apex, Cary, NC 27513-4235

NC – Charlotte - (Mosque Charlotte)

5314 Mt Holly Hunterville Rd, Charlotte, NC 28216-8801

NJ – Central Jersey - (Bait-ul-Hadi Mosque)

27 South St, Old Bridge, NJ 08857-2951

NJ – Northern New Jersey - (Bait-ul-Wahid Mosque)

131 Wagaraw Rd, Hawthorne, NJ 07506-2711

NJ – Willingboro - (Al-Nasir Mosque)

500 Bridge St, Willingboro, NJ 08046-3741



Yousuf Mosque - Tucson AZ



Bait-ul-Hameed Mosque - Chino CA



Ahmadiyya Mosque - Pico Rivera LA



Bait-ul-Aman Mosque - Hartford CT

NV – Las Vegas - (Bait-ut-Tauheed Mosque)

6574 W Cheyenne Ave, Las Vegas, NV 89108-4929

NY – Albany - (Bait-un-Nur Mosque)

941 River Rd, Schenectady, NY 12306-6526

NY – Buffalo - (Mahdi Mosque)

9610 Colvin Blvd, Niagara Falls, NY 14304-2812

NY – Binghamton - (Bait-ul-Hamd Mosque)

10 Sheedy Rd, Vestal, NY 13850-5902

NY – Bronx - (Bronx Mosque)

3421 White Plains Rd, Bronx, NY 10467-5704

NY – Brooklyn - (Bait-ut-Tahir Mosque)

1477 W 8th St, Brooklyn, NY 11204-6402

NY – Long Island - (Bait-ul-Huda Mosque)

64 Union Ave, Amityville, NY 11701-3024

NY – Queens - (Bait-uz-Zafar Mosque)

188-15 Mclaughlin Ave, Hollis, NY 11423-1137

NY – Rochester - (Bait-un-Naseer Mosque)

1609 East Main St, Rochester, NY 14609-7009

NY – Syracuse - (Bait-ul-Ihsan Mosque)

6650 Old Collamer Rd, East Syracuse, NY 13057-1214

OH – Cleveland - (Bait-ul-Ahad Mosques)

297 Center Rd, Bedford, OH 44146-2251

OH – Columbus - (Bait-un-Nasir Mosque)

3360 Toy Rd, Groveport, OH 43125-9430

OH – Dayton - (Fazl-i-Umar Mosque)

637 Randolph St, Dayton, OH 45417-3203

OR – Portland - (Rizwan Mosque)

9925 SW 35th Dr, Portland, OR 97219-6136

PA – Harrisburg - (Hadee Mosque)

245 Division St, Harrisburg, PA 17110-1262

PA – Lehigh Valley - (Bait-ul-Ata)

2860 S Pike Ave, Allentown, PA 18103-7637

PA – Philadelphia - (Baitul-Afiyat Mosque)

1215 W Glenwood Ave, Philadelphia, PA 19133-1336

PA – Pittsburgh - (Al-Noor Mosque)

747 South Ave, Wilkinsburg, PA 15221-2939

PA – York - (Ahmadiyya Mosque)

7063 Wertzville Rd, Mechanicsburg, PA 17050-1543

TN – Alabama/Tennessee - (Mahmood Mosque)

101 Maple St, Smyrna, TN 37167-2631

TX – Austin - (Bait-ul-Muqheet Mosque)

800 Deepwood Drive, Round Rock, TX 78681-5628

TX – Dallas - (Bait-ul-Ikram Mosque)

1850 Hedgcoxe Rd, Allen, TX 75013-3083

TX – Fort Worth - (Bait-ul-Qayyum)

2801 Miller Ave, Fort Worth, TX 76105-4134

TX – Houston - (Bait-us-Samee Mosque)

1333 Spears Rd, Houston, TX 77067-1507

VA – Central Virginia - (Mubarak Mosque)

4555 Ahmadiyya Dr, Chantilly, VA 20151-3393

VA – Richmond - (Anwaar Mosque)

2617 Turner Rd, Richmond, VA 23224-2539

VA – Woodbridge - (Masroor Mosque)

5640 Hoadly Rd, Manassas, VA 20112-3408

WA – Seattle - (Bait-ul-Ehsan Mosque)

23515 Old Owen Rd, Monroe, WA 98272-7636

WI – Oshkosh - (Qamar Mosque)

300 N Eagle St, Oshkosh, WI 54902-4225



Bait-ul-Hamd Mosque – Binghamton NY



Bait-uz-Zafar Mosque – Queens NY



Bait-ul-Ihsan Mosque – Syracuse NY



Bait-ul-Ahad Mosque – Cleveland OH



Bait-un-Nasir Mosque – Columbus OH

10 Conditions of Bai'at (Initiation)

DECLARATION OF INITIATION
أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ
أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ
I bear witness that there is none worthy of worship
except Allah.
He is one and has no partner.
And I bear witness that Muhammad is His servant
and His messenger.
From this day the Ahmadiyya Jama'at in Islam at
Masroor.
firm faith, that Hazrat Muhammad
peace & blessings of Allah be upon him

On December 1st, 1888, Hazrat Mirza Ghulam Ahmad (as), the Promised Messiah and Mahdi, published an announcement that God had ordained him that whomsoever sought true faith and piety, should pledge allegiance to him so that Allah may shower His mercy and beneficence on them.

- 1** That till the last day of his life, he shall abstain from *shirk* (associating any partners with Allah).
- 2** That he shall keep away from falsehood, cruelty, adultery, dishonesty, disorder, rebellion and every kind of evil.
- 3** That he shall offer prayers (*Salat*) five times daily.
- 4** That he shall not inflict injury on any of Allah's creatures.
- 5** That he shall bear every hardship for the sake of Allah.
- 6** That he shall not follow vulgar customs, and shall guard against evil inclinations.
- 7** That he shall discard pride and haughtiness, live in humility & meekness
- 8** That he shall hold his faith, dignity, and the welfare of Islam dearer than his own life, wealth and children.
- 9** That he shall have sympathy for all of God's creatures, and devote his talents to their welfare.
- 10** That he shall establish brotherhood with him (i.e., Ahmad), obeying him in all good things, and firmly adhere to these rules until the last breath of his life.

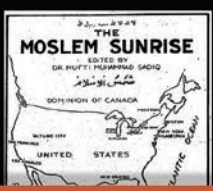
The list provided here gives an overview and abbreviated version of the Ten Conditions of the Bai'at. Please see the full text of the Ten Conditions of Bai'at at: <https://www.alislam.org/articles/conditions-initiation-baiat/>



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