

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



Inviting the world towards peace

Life of the Holy Prophet (sa):
Circumstances Leading to the Battle of Badr
Friday Sermon - June 02, 2023

07

Islam and World Peace

16

AHMADIYYAT - The Renaissance of Islam

18

Invitation to Ahmadiyyat

13

Islam as a Solution for World Peace

22

The Ahmadiyya Muslim Community Worldwide

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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:

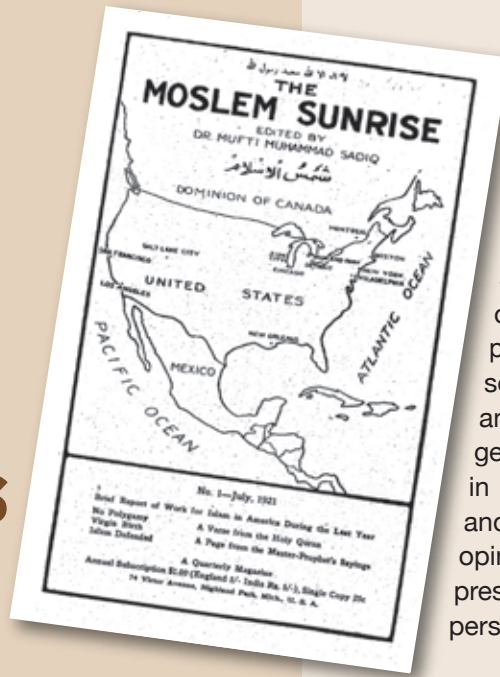
***"There is no compulsion in religion"
(The Holy Qur'an: 2:257).***

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).

One of the longest running Muslim publications in America



In 1920, the first Ahmadi Muslim missionary, Dr. Mufti Muhammad Sadiq (ra), arrived in America. In 1921, he founded the Muslim Sunrise, which stands today as one of the longest-running Muslim publications 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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Editorial	5
Life of the Holy Prophet (sa): Circumstances Leading to the Battle of Badr - Friday Sermon, June 02, 2023, by Hazrat Mirza Masroor Ahmad, Khalifatul Masih V (aba)	7
Invitation to Ahmadiyyat by Mirza Bashir-ud-Deen Mahmood Ahmad (ra)	13
Islam and World Peace by Fareeha Haroon	16
AHMADIYYAT - The Renaissance of Islam by Muhammad Zafrulla Khan	18
Islam as a Solution for World Peace by Shehla Ahmad	22
Ask a Question	25
Poetry Corner: The Promised Messiah has come by Major Daud H. Beg (retd)	26
Ahmadi Muslim Mosques in the U.S.A.	28

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From The Holy Quran

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالنُّبُوَّةِ الْحَسَنَةِ وَجِدِلْ لَهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَن ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

"Call unto the way of thy Lord with wisdom and goodly exhortation, and argue with them in a way that is best. Surely, thy Lord knows best who has strayed from His way; and He knows those who are rightly guided."

The Holy Qur'an (16:126)

Saying of Prophet Muhammad (sa)

عَنْ تَمِيمِ الدَّارِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِيَبْلُغَنَّ هَذَا الْأَمْرُ مَا بَلَغَ اللَّيْلُ وَالنَّهَارُ وَلَا يَتْرُكُ اللَّهُ بَيْتَ مَدْرٍ وَلَا وَبَرٍ إِلَّا أَدْخَلَهُ اللَّهُ هَذَا الدِّينَ بَعْدَ عَزِيْزٍ أَوْ بَدَلَ دَلِيلٍ عَزَّ يُعِزُّ اللَّهُ بِهِ الْإِسْلَامَ وَذَلَّ يُذِلُّ اللَّهُ بِهِ الْكُفْرَ

Tamim al-Dari reported: The Messenger of Allah, peace and blessings be upon him, said,

"This matter will certainly reach every place touched by the night and the day. Allah will not leave a house or a residence, but Allah will cause this religion to enter it, by which the honorable will be honored, and the disgraceful will be disgraced. Allah will honor the honorable with Islam and disgrace the non-believer."

Reference: Musnad Ahmad 16957

Editorial

One of the main objectives of the Ahmadiyya Muslim Community is to spread the message of Islam, the message of peace and love, throughout the world.

Ahmadi Muslims worldwide are marching forward under the motto: **“LOVE FOR ALL, HATRED FOR NONE,”** and every marching step promotes their message of peace.

The Holy Prophet of Islam (sa) prophesied about the founder of the Ahmadiyya Movement in Islam, (Hazrat) Mirza Ghulam Ahmad (as), that he would restore faith back to the earth even if it had ascended to the Pleiades¹. In other words, **he would re-establish faith by means of heavenly signs.**

(Hazrat) Mirza Ghulam Ahmad, the Promised Messiah and Mahdi (as) came, as God willed, at precisely the right time. In his own words, his mission was:

“ God has sent me into the world so that through gentleness, kindness, and meekness, I should draw towards God and His Holy Guidance such people as are involved in error and should make them tread along the path of righteousness to the light which has been bestowed upon me. Man stands in need of such reasoning as would convince him that God exists, inasmuch as a great part of the world is being driven to ruin for lack of faith in the existence of God Almighty and His revealed Guidance. There is no clearer or easier way of believing in the existence of God that He reveals to His special servants that which is hidden and will come to pass in the future. He discloses to those who are close to Him the hidden secrets which are beyond the power of human intellect and faculties to discover. There is no way for man to be enlightened through his own efforts about the secrets of the future, which are beyond the reach of human faculties, especially those matters which are related to existence, Divine power, and command.

God, of His own beneficence, has chosen me out of the whole world so that through manifestations of His Signs, He should bring back to the right path those who have gone astray² ”

In this issue of the Muslim Sunrise, we are presenting this mission of the Promised Messiah (as) and a few examples of Islamic teachings that invite the world towards peace.

Please, provide us with your feedback.

Ref: [1]. Sahih Bukhari, KitabuTafsir, Surah Al-Jumua'h, Sahih Muslim. [2]. TaryaquL Qulub, Ruhani Khaza'in, Vol. 15, p.13



*In the words of
(Hazrat) Mirza Ghulam
Ahmad, the Promised
Messiah and Mahdi (as):*

“The purpose for which God has appointed me is that I should remove the malaise that afflicts the relationship between God and His creatures and should restore the relationship of love and sincerity between them. Through the proclamation of truth, I should bring about peace by putting an end to religious wars and should manifest the verities which have become hidden from the eyes of the world. I am called upon to demonstrate that spirituality which has been overlaid by selfish darkness. It is for me to demonstrate in practice and not only in words, the Divine attributes which penetrate into the hearts of people and are manifested through prayer and concentration. Most of all, it is my purpose to plant once more in the hearts of people the pure and shining unity of God, which is free from every suspicion of paganism and which has completely disappeared. All this will be accomplished not through my power, but through the Power of Him Who is the God of Heaven and earth.”



Life of the Holy Prophet (sa): Circumstances leading to the Battle of Badr



Friday Sermon Summary 2nd June 2023
by Hazrat Mirza Masroor Ahmad,
Khalifatul Masih V (aba)

After reciting *Tashahhud*, *Ta'awwuz*, and *Surah al-Fatihah*, His Holiness (Hazrat) Mirza Masroor Ahmad (aba) said that the lives, incidents, and sacrifices of the Companions who took part in the Battle of Badr were detailed in a series of sermons¹. His Holiness (aba) said that many have expressed to him that the life of the Holy Prophet (sa) should also be detailed because it was only due to being attached to him that the Companions achieved high ranks. They believed and embodied the Unity of God as taught by the Holy Prophet (sa).

His Holiness (aba) said that over the years, he has highlighted various aspects of the Holy Prophet (sa) in his sermons. However, his life was such that it cannot be limited to certain aspects. His qualities were so vast that they cannot even be encompassed over the course of a number of sermons. Hence, his life will continue to be mentioned, in fact every sermon or address comprises some mention of an aspect of the Holy Prophet's (sa) life, because our lives revolve around him. We cannot act according to the **Shariah** without his example.

His Holiness (aba) said that today he would begin a series of sermons about the Holy Prophet (sa) in relation to the Battle of Badr. Before mentioning the battle itself, His Holiness (aba) said that it is important to understand the circumstances which led to the battle happening in the first place. His Holiness (aba) quoted Hazrat Mirza Bashir Ahmad (ra) who writes:

'The Makkan life of the Holy Prophet (sa), the cruelties which were inflicted upon the Muslims by the Quraish and the schemes they employed in order to expunge Islam, were enough reason for war to break out between any two nations, in every era, and in all types of circumstances. History substantiates that in addition to extremely degrading mockery, and exceedingly offensive taunt and slander, the disbelievers of Makkah forcefully stopped the Muslims from worshipping the One God and announcing His Unity. They were very brutally beaten and battered mercilessly, their wealth was usurped unlawfully, they were boycotted in an attempt to kill and ruin them, while some were martyred ruthlessly and their women were dishonoured. This was to the extent that disturbed by these cruelties, many Muslims left Makkah and migrated to Abyssinia. However,

the Quraish did not rest at this either and sent a delegation to the Royal Court of the Negus in an attempt that these Muhajirin would somehow return to Makkah and the Quraish would become successful in reverting them from their faith, or eliminating them. Then, great pains were inflicted upon the Master and Leader of the Muslims, who was dearer to them than their own souls, and he was subjected to all kinds of suffering. Upon professing the name of God, the friends and comrades of the Quraish bombarded the Holy Prophet (sa) with stones in Ta'if, to the extent that his body became drenched in blood. Ultimately, with the agreement of all the representatives of the various tribes of the Quraish, it was decided in the National Parliament of Makkah that Muhammad (sa), the Messenger of Allah, be assassinated so that all traces of Islam may be wiped out, and Divine Unity may be brought to an end. Then, in order to practically implement this bloody resolution, the youth of Makkah who were from the various tribes of the Quraish, assembled a group and attacked the home of the Holy Prophet (sa) by night. However, God protected the Holy Prophet (sa), and he departed from his home – leaving them in the dust – and he took refuge in the cave of Thaur. Were these cruelties and bloody resolutions not then equivalent to an announcement of war by the Quraish? In the backdrop of these incidents, can any sensible individual assert that the Quraish of Makkah were not at war with Islam and the Muslims? Then could these cruelties of the Quraish not become sufficient

grounds to warrant a defensive war by the Muslims? In such circumstances, could any honourable nation of the world, which has not resigned itself to suicide, stand back from the acceptance of such an ultimatum as was given to the Muslims by the Quraish? Most definitely, if there had been another nation in place of the Muslims, they would have entered the field of battle against the Quraish much earlier. The Muslims, however, were ordered to exhibit patience and forgiveness by their Master. As such, it is written that when the persecution of the Quraish intensified, 'Abdur-Rahman bin 'Auf (ra), and other Companions, presented themselves before the Holy Prophet (sa), and sought permission to fight the Quraish, but the Holy Prophet (sa) responded:

“For now, I have been ordered to pardon. Thus, I cannot give you permission to fight.”

As such, the Companions bore every pain and insult in the way of religion, but did not let go of the handle of patience. When the goblet of the persecution of the Quraish had been satiated and began to overflow; and the God of this universe found the divine message to have been conveyed incontrovertibly, it was only then that God ordered His servant to leave the city. For now, the matter had exceeded the limit of forgiveness, and the time had come when the perpetrators would reach their evil end. Hence, this migration of the Holy Prophet (sa) was a sign of the acceptance of the ultimatum of the



Quraish. It was a subtle indication by God of the announcement of war; both the Muslims and disbelievers understood this. As such, during the consultation at *Darun-Nadwah*, when an individual proposed that the Holy Prophet (sa) should be exiled from Makkah, the chieftains of the Quraish rejected this proposal on the basis that if Muhammad (sa) was to leave Makkah, the Muslims would definitely accept their ultimatum and enter the field of battle in opposition to them. Upon the occasion of the second *Bai'at at 'Aqabah*, when the question of the migration of the Holy Prophet (sa) arose before the *Ansar* of Madinah, they immediately said, *"This entails that we should become prepared for war against the whole of Arabia."* When the Holy Prophet (sa) left Makkah, he cast a sorrow-stricken glance upon the boundaries of Makkah and said, *"O Makkah! You were more beloved to me than all other cities, but your people have not allowed me to live here."* Upon this, Hadrat Abu Bakr (ra) said, *"They have exiled the Messenger of God. Now they shall indeed be destroyed."*

In summary, until the Holy Prophet (sa) resided in Makkah, he endured all kinds of torment, but did not take up the sword against the Quraish. The reason being that **firstly**, before any measures could be taken against the Quraish, according to the custom of Allah, the divine message needed to be conveyed incontrovertibly, and this called for respite. **Secondly**, it was also the desire of God that the Muslims exhibit a model of forgiveness and patience to that final limit whereafter remaining silent was equivalent to suicide, which cannot be deemed a commendable deed by any sensible individual. **Thirdly**, the Quraish headed a kind of democratic government in Makkah and the Holy Prophet (sa) was one of its citizens. Hence, good citizenship demanded that until the Holy Prophet (sa) remained in Makkah, he respect the authority, and not allow anything as would disturb the peace, and when the issue exceeds the limit of forgiveness, he migrate from there. **Fourthly**, it was also necessary that until his people had become deserving of punishment due to their actions in the estimation of God, and until the time to destroy them had not arrived, the Holy Prophet (sa) live among them, and when the time arrives, he migrate from there. The

reason being that, according to the custom of Allah, until a Prophet of God remains within his people, they are not struck by a punishment as would destroy them. When a destructive punishment is impending, the Prophet is ordered to leave such a place. Due to these reasons, the migration of the Holy Prophet (sa) possessed distinct indications within it, but it is unfortunate that these wrong-doing people did not recognize them, and continued to grow in their tyranny and oppression. For if the Quraish had abstained even now, and had refrained from employing a course of compulsion in religion, and had permitted the Muslims to live a life of peace, then God is the most Merciful of those who are merciful, and His Messenger was also Rahmatullil-'Alamin. Indeed, even then they would have been forgiven. However, the writings of divine decree were to be fulfilled. The migration of the Holy Prophet (sa) served as fuel upon the fire of the Quraish's enmity and they stood up with an even greater zeal and uproar than before, to obliterate Islam.

In addition to inflicting persecution and tyranny upon the poor and weak Muslims, who until now were still in Makkah, the first undertaking of the Quraish, as soon as they found out that the Holy Prophet (sa) had left Makkah, was that they set out to pursue him. They scanned every inch of the Valley of Bakkah, in search of the Holy Prophet (sa) and even reached the mouth of the cave of Thaur. However, Allah the Exalted aided the Holy Prophet (sa) and placed such a veil upon the eyes of the Quraish, that after having reached the very place of destination, they returned frustrated and unsuccessful. When they became disappointed in this search, they made a public announcement that any individual who brought Muhammad (sa) back – dead or alive – would receive a bounty of a hundred camels, which is equivalent to approximately 20,000 Rupees in today's currency.' His Holiness (aba) explained that this was the value at the time in which Hazrat Mirza Bashir Ahmad (ra) wrote this book. Today, that would equate to tens of millions of pounds.

Threats of the Quraish Against the Muslims

His Holiness (aba) continued quoting, ‘Many young men from the various tribes of the Quraish set out in all directions to search for the Holy Prophet (sa), in greed of the bounty. As such, the pursuit of Suraqah bin Malik, which has already been mentioned in Volume I of this book, was also a result of this announcement of reward. However, the Quraish were made to confront failure in this scheme as well. If one contemplates, for war to break out between two nations, even this sole reason is enough, in that a bounty of this nature is set for the Master and Leader of the other. In any case, when this scheme also proved unsuccessful and the Quraish found out that the Holy Prophet (sa) had reached Madinah safe and sound, as it has been mentioned above, the chieftains of the Quraish sent a terribly threatening letter to the head chieftain of Madinah, ‘Abdullah bin Ubayy bin Sulūl, and his companions:

“You have given protection to an individual of ours (i.e., Muhammad (sa)), and we swear in the name of Allah that you shall either leave him and declare war against him, or in the least, exile him from your city. If not, we shall most definitely gather our entire army and attack you; and we shall kill your men and take your women into our own possession, making them lawful unto ourselves.”

The anxiety which could have clung to the poor Muhajirin due to this letter is evident, but a tremor of fear also surged through the Ansar as well. When the Holy Prophet (sa) received news of this, he went to ‘Abdullah bin Ubayy himself. The Holy Prophet (sa) reasoned with him and calmed him down saying, *“Your very own kith and kin are with me, will you fight against your own loved ones?”* It was in these days that Sa’d bin Mu’adh (ra) chieftain of the Aus, came to Makkah for the purpose of ‘Umrah. Upon seeing him, the eyes of Abu Jahl gorged with blood in rage and he furiously said, *“You have (God-forbid) given protection to that renegade (Muhammad (sa)). Do you believe that you will be able to protect him...?”* In this era, the Quraish were so preoccupied in uprooting Islam that when Walid bin Mughirah, a chief of Makkah was about to die, he began to

weep helplessly. The people inquired of his suffering, to which he responded, *“I fear, lest the religion of Muhammad (sa) might spread after my death.”* The leaders of the Quraish responded by saying, *“Do not worry, we guarantee that we shall not allow his religion to spread.”* All of these instances are subsequent to the migration, when the Holy Prophet (sa) had left Makkah, distressed by the persecution of the Quraish, and it could be thought that the Quraish would leave the Muslims at their state. This was not all, rather, when the Quraish noticed that the Aus and Khazraj refused to give up their protection of the Holy Prophet (sa), and it was apprehended that Islam may take root in Madinah, they toured the other tribes of Arabia and began to incite them against the Muslims. Since the Quraish enjoyed a distinct influence upon the other tribes of Arabia, due to their guardianship of the Ka’bah, for this reason, upon the instigation of the Quraish, many tribes had become deadly enemies of the Muslims. The state of Madinah was as if it had become surrounded by a raging fire. As such, the following narration has already been mentioned:

“Ubayy bin Ka’b (ra) who was from among the distinguished Companions narrates, ‘When the Holy Prophet (sa) and his Companions migrated to Madinah, and the Ansar gave protection to them, in turn all of Arabia collectively stood up against the Muslims. In that era, the Muslims would not even put off their arms at night and during the day they would walk around armed in case of a sudden attack. They would say to each other that let us see if we live till such a time when we might be able to sleep in peace at night without any fear except the fear of God.’”

The state of the Chief of Mankind himself was that: *“In the beginning, when the Holy Prophet (sa) arrived to Madinah, he would often remain awake during the night in apprehension of an enemy attack.”*

With regards to the very same era, the Holy Qur’an states: *“O ye Muslims! And remember the time when you were few and were considered to be weak in the land, and were in constant fear lest people should snatch you away and destroy you.”*

But God sheltered you and granted you support with His Succour and opened the doors of pure provisions upon you. Therefore, you should now live as thankful servants.”

This was the state of external threats and, even in Madinah, the state was that until now, a substantial segment from among the Aus and Khazraj stood firm upon polytheism. Although they were apparently with their brethren and kindred, but in such circumstances, how could a polytheist be trusted? Secondly, there were the hypocrites, who at the outset had accepted Islam, but in secret they were enemies of Islam, and their presence in Madinah posed threatening possibilities. Thirdly, there were the Jews, with whom although there was a treaty, but to these Jews the value of this treaty was nothing.

Hence, in this manner, there were such elements present even in Madinah itself, which were no less than a store of hidden ammunition against the Muslims. A tiny spark by the Arabian tribes was enough to set this ammunition on fire, and destroy the Muslims of Madinah with a single blast. At this vulnerable time, which was such that a more critical time had never dawned upon the Muslims before, divine revelation was sent to the Holy Prophet (sa), that now he should also take up the sword in opposition to these disbelievers, who had entered the field of battle against him, sword in hand, purely by way of injustice and tyranny. In this manner, Jihad by the

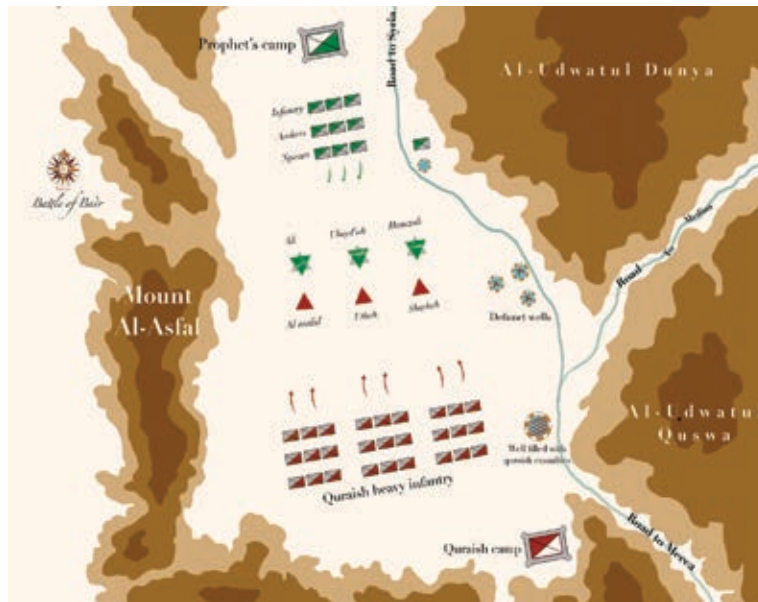
sword was announced.” (Mirza Bashir Ahmad, The Life & Character of the Seal of Prophets Vol II, pp. 54-60)

The First Time Jihad of the Sword Was Permitted

His Holiness (aba) said that according to the research of Hazrat Mirza Bashir Ahmad (ra), the first verse regarding Jihad with the sword revealed to the Holy Prophet (sa) was in 12 Safar 2 AH. It is also recorded in some narrations that this verse was revealed at the time of migration, as the Holy Prophet (sa) had started sending envoys for the

protection of Madinah against real threats. In any case, this was the very first time that the Holy Prophet (sa) had been given permission by God to take up the sword in defence against the vile injustices and cruelties that were being inflicted upon him. The Qur’anic verse revealed in this regard was:

“Permission to fight is granted to the Muslims against whom



Map depicting the battlefield, with al-'Udwatul Dunya and al-'Udwatul Quswa, shown to the right.

the disbelievers have taken up the sword because they (i.e., the Muslims) have been wronged – And Allah indeed has power to help them – Those who have been driven out of their homes unjustly, only because they said, ‘Our Lord is Allah’ – And if Allah the Exalted did not repel some men by means of others (by granting permission for defensive war), there would surely have been pulled down cloisters belonging to monks and Christian churches and Jewish synagogues and mosques, wherein the name of God is oft-commemorated. And Allah the Exalted will surely help one who helps Him. Undoubtedly, Allah the Exalted is Powerful, Mighty.”

His Holiness (aba) said that not only was this for the protection of Muslims, but by naming the places of worship of other religions, this verse also protects the rights and freedoms of other religions as well.

Four Strategies Deployed During the Hostilities Against the Muslims:

His Holiness (aba) further quoted Hazrat Mirza Bashir Ahmad (ra) who writes the initial four strategies used by the Holy Prophet (sa):

FIRSTLY: The Holy Prophet (sa) began travelling to nearby tribes and establishing peace treaties with them, so that the surrounding region of Madinah would become free of threat. In this respect, the Holy Prophet (sa) gave special consideration to those tribes who were situated close to the Syrian trade route of the Quraish. As every individual may gather, it was these tribes in particular, from whom the Quraish of Makkah could have derived most benefit against the Muslims and whose enmity could have resulted in severe threats for the Muslims.

SECONDLY: The Holy Prophet (sa) began to dispatch small companies in order to obtain intelligence in different directions from Madinah, so that he was able to remain informed of the movements of the Quraish and their allies; and the Quraish also understood that the Muslims were not oblivious, so that in this manner, Madinah could be safeguarded from the dangers of sudden attacks.

THIRDLY: Another wisdom in dispatching these parties was so that the weak and poor Muslims of Makkah and its surrounding areas could find an opportunity by these means, to join the Muslims of Madinah. Until now, there were many people in the region of Makkah who were Muslims at heart, but were unable to publicly profess their belief in Islam due to the cruelties of the Quraish. Furthermore, due to their poverty and weakness, they were unable to migrate either, because the Quraish would forcefully hold back such people from migrating...

FOURTHLY: The fourth strategy employed by the Holy Prophet (sa) was that he began to intercept the trade caravans of the Quraish which travelled from Makkah to Syria passing by Madinah en route. The reason being that firstly, these caravans would spark a fire of enmity against the Muslims wherever they travelled. It is obvious that for a seed of enmity to be sown in the environs of Madinah, was extremely dangerous for the Muslims. Secondly, these caravans would always be armed and everyone can appreciate that for such caravans to pass by so close to Madinah was not free of danger. Thirdly, the livelihood of the Quraish primarily depended on



A map of the Badr campaign, showing the route taken by Abu Sufyan to protect his caravan from the Levant to Mecca, the route taken by Amr ibn Hishām (Abu Jahl) from Mecca to Badr and the route taken by Muhammad (sa) and the Muslims from Medina to Mecca.

trade. Therefore, in these circumstances, the most definitive and effective means by which the Quraish could be subdued, their cruelties could be put to an end and they could be pressed to reconciliation, was by obstructing their trade route. As such, history testifies to the fact that among the factors which ultimately compelled the Quraish to incline towards reconciliation, the interception of these trade caravans played an extremely pivotal role. Hence, this was an extremely sagacious strategy, which yielded fruits of success at the appropriate time. Fourthly, the revenue from these caravans of the Quraish was mostly spent in efforts to eliminate Islam. Rather, some caravans were even sent for the sole purpose that their entire profit may be utilized against the Muslims. In this case, every individual can understand that the interception of these caravans, was in its own right, an absolutely legitimate motive.'

Summary prepared by The Review of Religions,
<https://www.reviewofreligions.org/category/islam/islamic-history/the-companions-of-the-holy-prophetsa/> [Accessed June 10, 2023]

INVITATION TO AHMADIYYAT

Mirza Bashir-ud-Deen Mahmood Ahmad (ra)

never destroyed; real knowledge is that which is always on the increase. Therefore, turn to eternal life, everlasting joy and real knowledge, so that you may enjoy peace, both here and hereafter, and may succeed in pleasing God and thus achieve the object of your existence.

God, Who has seen your perplexity and distress, has thrown open for you the door of His mercy and has Himself come to call you towards Him. So, prize His favour and His love, and reject not His blessings. Do not look down upon or turn away from His favours, for He is the Creator and the Master before whom no pride or conceit is of any avail. Come forward and enter the door of His grace so that His mercy may embrace you and the mantle of His grace may enfold you.

O people of England! God has bestowed on you honour in this world, which has increased your responsibility, for he who has a larger share of favours carries heavier responsibilities. Through God's grace you have ruled the oceans for hundreds of years, your country is called the queen of the oceans, but have you ever turned your attention to that King Who is the Fountain head of all honour and a favourable glance from Whom has raised you to this eminence? Have you ever tried to discover the ocean of Divine knowledge which surges in the heart of a true seeker? Ah! you went to the north and you went to the south, you examined all waters on the face of the earth,

Hear all men and women! We have been created by God so that we may absorb His attributes in our own persons and become manifestations of His glory. So long as we do not attain this object, we cannot claim to have achieved success. Of what value is our material progress? It is nothing but a pastime. Of what benefit can all this progress be to us if we displease God, and thus close upon ourselves the door of eternal spiritual advancement? We may make great inventions but if we do not seek the knowledge which would light up our eternal life we will be like a school-boy who spends his whole day in play and is content with defeating his adversary in the field of sport but pays no heed to the contest which will reform all his life.

Real life is that which knows no end; real pleasure is that which is

you ransacked the deeps, but alas! you never dived to sound the depth of the ocean of spiritual knowledge, nor did you ever send out expeditions to discover it. You have roamed round the globe in search of land, exploring new regions, and your fleets have scoured the seas in all directions, but you never went forth in search of the Beloved One Who is the Creator of land and sea. Is it wise to collect the dry leaves that drop from a tree and throw away the fruit?

I convey to you the glad tidings that God's mercy has again been stirred, as it had been stirred hundreds of years ago,—in the days of Muḥammad (sa), in the days of Jesus (as) of Nazareth, of David (as), Moses (as), Isaac (as), Abraham (as) and of Noah (as).

The sun of knowledge has risen today as it used to rise in the time of the former Prophets. So, instead of staying in the close air of your chambers come out and inhale the cool and refreshing air of Divine mercy in the expansive regions of the world of the spirit, and brighten your eyes with the pleasant light of the sun of Divine knowledge, for these suns do not rise every day. I say to you and to all those peoples who are living in peace under the British flag: 'Look! The hand of God's blessings is over you, so bend your knees respectfully before Him.'

I say to the people of Wales, O Wales! Look at thy industry and labour and see how much of thy labour is for God.

O Scotland! Thou art proud of thy freedom and liberty but, hast thou given proof of thy love of freedom in trying to understand and accept the words of God as thou hast in other matters?

O people of Ireland! Your patriotism and zeal are proverbial, but have you been equally zealous in your love for God? Have you been as anxious to obtain a knowledge of God as you have been for the attainment of home rule?

O you founders of colonies, you possess the aptitude and the eagerness to colonize new lands, but why are you indifferent to the colonization of that island of Divine wisdom which has made its appearance in the ocean of knowledge.

I say to you all again, See! God has laid the hand of His blessings over your heads. So bend your knees respectfully before Him, for He is the King of kings and the Emperor of emperors. Bow your heads before Him so that He may anoint them with the blessings of Faith, just as he has anointed them with the blessings of this world.

The blessings of God are unlimited. He is the God of all lands and of all peoples. His true servant shuns the limitations of boundaries and forms. He is indeed a lover of his own country and of his own nation, but the range of his sympathy travels far beyond his own country and of his own people. He transcends all such limitations. He is a well-wisher of all mankind, and feels bound to all men with the bond of brotherhood which is the peculiar heritage of man, all being creatures of the One God Who is the Lord of the worlds. The black and the white, the Western and the Eastern, his fellow-nationals and foreigners, are in his eyes all alike. Sympathy for every one of them is deeply rooted in his heart, and his breast swells with the love of all of them. He is in reality a true manifestation of the Lord of the worlds. So, I do not confine my address to any particular people or to any particular country. I invite all nations of the earth to the message of that God Who has not been niggardly towards anyone in the distribution of His favours, Who has thrown open the doors of His Mercy to the people of all countries alike. And I say, 'O people of America and Europe! O inhabitants of Australia and Africa! And O residents of Asia! Wake up from your sleep of indifference and open your eyes, for, the sun of the love of God has risen from the unknown land of Qadian so that it may remind every one of the love of the Eternal King which He bears towards His servants, so that the darkness of doubt and suspicion may be dispelled, the coolness of indifference and carelessness may be removed, the highwaymen of vice, wickedness, oppression, murder, strife, and all sorts of evils,—who are always lying in ambush to rob man of the riches of his faith and peace, may take to their heels and hide themselves in the dark caves which are their real

abode; that pure-minded and holy men who live heavenly lives on this earth may, in the light of this sun, crush the head of the serpent that bit Adam and Eve, and may break the poisonous fangs of Satan and deliver the world from his wiles.

O ye who dwell in the lands of the East and the West, be of good cheer and do not be cast down, for, the bridegroom has come at last, whose coming had so long been awaited. Be not sad or sorrowful. It is not the time to grieve or to be sorrowful, rather is it the time to rejoice. It is not the time to despair but to be hopeful and aspiring. So, deck yourselves with garlands of holiness and adorn yourselves with the ornaments of purity, for your long-felt desires have been fulfilled, and that, for which you had been longing for centuries, has come to pass.

The Lord, your God has Himself come to your homes: your Master Himself seeks to be agreeable to you. Let us forget our petty squabbles and let us all be united at the hands of the blessed Messenger of God, to sing the songs of our Lord's praise and chant hymns of adoration. Let us lay such a firm hold on His mantle that our Beloved may never again be separated from us. Amen! And our last words are that all praise is due to Allah, the Lord of the Worlds.

Taken from the book "Ahmadiyyat or The True Islam," Pp. 355-356, Published by Islam International Publications Ltd. UK, 2008

I say to you all again, See! God has laid the hand of His blessings over your heads. So bend your knees respectfully before Him, for He is the King of kings and the Emperor of emperors. Bow your heads before Him so that He may anoint them with the blessings of Faith, just as he has anointed them with the blessings of this world.

Islam & World Peace

by Fareeha Haroon

Looking over the current world affairs, we will come across a very gloomy and hopeless picture. The world seems to be heading towards self-inflicted disaster. The powerful countries and governments are treading on a very dangerous path that may ultimately lead to the destruction of mankind. Smaller and weaker nations are exploited at the hands of these powerful nations. The United Nations, which was once built to protect the weaker nations, has become a rubber stamp in the hands of these nations mainly due to hegemony and veto power. The world is on the verge of another war due to the prevailing unrest, sense of deprivation, and never-ending battles and contentions. The war between Russia and Ukraine further increases the looming danger of World War III. Moreover, the advancement in nuclear and other lethal weapons has further intensified the situation.

Islam, being a religion of peace, is the only one that holds the key to the door leading to peace and contentment. Its teachings ensure a friendly, peaceful society with a promise of equal opportunity for everyone. It invites all mankind to establish and nurture universal brotherhood and world peace. The only way to do so is to bring everybody together and recognize one God. He is not just a God of Islam or any other religion. He is the God that every religion believes in with its own connotations. The very beginning of the Holy Qur'an calls humankind to come to the Lord of all worlds. It does not call one to a specific religion. It invites all to one common God (1).

Islam being a religion of peace, lays down basic principles to establish peace at all levels. Islam believes in the equality of all human beings regardless of their race, color, nationality, or wealth. That is why the very first chapter of the Holy Qur'an mentions "the God of all worlds." It does not describe a God of Muslims or Christians or any other religion. He is a God who

is for all and who showers His benevolence and blessings on all. Moreover, Islam lays down the rules to establish peace. The first and foremost principle is to establish justice. Peace cannot prosper without establishing justice; a just system is a true guarantee of peace. As the Holy Qur'an says, "Verily, Allah enjoins justice, and the doing of good to others; and giving like kindred; and forbids indecency, and manifest evil, and wrongful transgression. He admonished you that you may take heed" (2).

This verse from the Holy Qur'an advises us to establish justice. After justice has been served, it urges us to go the extra mile for the affected party. It does not stop here; it further enjoins us to treat the affected party with the same compassion as we would treat our loved ones.

Next, Islam teaches us to side with the right, regardless of relationships and inclinations of the heart. Parents, family, personal interests, and so on should not stand in the way of doing justice. As the Holy Qur'an says, "O ye who believe! Be strict in observing justice, and be witnesses for Allah, even though it be against yourselves or against parents and kindred. Whether he be rich or poor, Allah is more regardful of them both than you are. Therefore, follow not low desires so that you may be able to act equitably. And if you conceal the truth or evade it, then remember that Allah is well aware of what you do" (3).

The United Nations was formed to protect the rights of all nations and ensure a lasting peace, but it failed to meet its goal. It has become a toy in the hands of world powers. They toy with the charter of the United Nations and hold authority in their own hands. Veto power is rarely used for the right. The United Nations is used by these 'superpowers' to further suppress weaker nations through putting sanctions on them in order to force them to abide by the stronger

authority. These actions create unrest and a sense of deprivation which can never ensure peace. On the contrary, Islam is very clear on this subject: “O ye who believe! Be steadfast in the cause of Allah, bearing witness in equity; and let not a people’s enmity incite you to act otherwise than with justice. Be always just, that is nearer to righteousness. And fear Allah. Surely, Allah is aware of what you do” (4).

Islam does not believe in the use of force. It does not believe in enforcing its teaching on others. Islam advocates religious tolerance and shuns the idea of making anyone follow something that one does not want to follow.

Today the world has become a global village. Social media has bypassed physical boundaries, and the public has become well-informed. In the present day, no nation or country can exist by itself. Every country is dependent upon other countries for its trade, economy, and development in science and technology. It is imperative to have cooperation and mutual respect so that a world where all can co-exist and utilize all the advantages in the same manner can be attainable.

In such a society, even if one nation or country tries to threaten or harm any other country, the rest of the countries should stand up together and stop the oppressor, as the Holy Qur’ān 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” (5).

It must be noted that when all nations stand together to stop oppression waged by just one or more countries, and these oppressors subsequently back down, it is crucial to establish and honor fair and sound treaties or agreements to halt all further aggression. However, such treaties should not tie any country’s hands, so to speak, or conditions be so strict that they might give rise to another aggression that may become unmanageable. It is essential that countries stay

neutral and realize that the peace treaty they seek should not be solely for their interest or benefit. Islam is against any discrimination. Unfortunately, their policies are often biased and discriminatory, whether it is the United Nations or any other international organization. These organizations have different sets of rules for different nations. This unfairness and inequality give way to unrest in these countries. It must be noted that these principles and guidance emanate from the very source of all goodness and beauty in the universe, God. Belief in God is the true basis of lasting peace in this world. I conclude with a quotation from “Universal Moral Values, Politics and World Peace” by (Hazrat) Mirza Tahir Ahmad, Khalifatul-Masih IV (rh): “Return to God because that is the only way – there is no other option. And return to God with total submission. Return to that characteristic of God which you are informed by every religion, may be in different terms but the essence remains the same. God in Hinduism is as good as God elsewhere in the world! The God of Christianity, the God of Judaism, the God of Islam – God is One – this is the meaning of Unity of God. His beauty is One, and this is universal and unchangeable. So, without returning to beauty, how can you escape ugliness? Human crime, injustice, and unequal treatment of man at the hands of man are examples of ugliness. And the only viable, understandable, and logical solution is the solution to return to beauty. And to what beauty? The only reference point for correctly defining beauty is the reference point of God” (6).

The theme of the article was taken from the book “World Crisis and the Pathway to Peace” by (Hazrat) Mirza Masroor Ahmad, Khalifatul-Masih V (aba). He warns the world of the fast-approaching dangers and how it can avert disaster and chart a course to peace (1).

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AHMADIYYAT

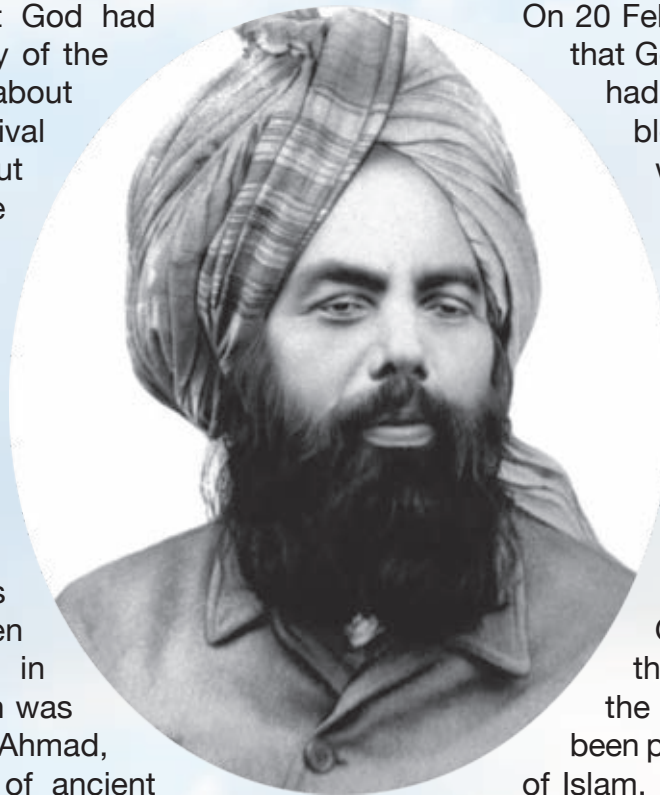
— THE RENAISSANCE OF ISLAM —

Muhammad Zafrulla Khan

In the early eighties of the 19th century, a pious, middle-aged, revered personage, identifying himself completely with Islam, a faithful servant of Allah, a devoted follower of the Holy Prophet, Muhammad, peace be on him, announced that he had been a constant recipient of revelation for some years and that God had informed him that the day of the renaissance of Islam was about to dawn and that this revival would be brought about through him. This voice was raised in a small town boasting a population of no more than a few hundreds, situated in a corner of the most backward province of India, lacking all facilities for communication with the rest of the world, and bereft of all amenities which could help to soften the rigours of existence in such a milieu. This person was Hazrat Mirza Ghulam Ahmad, scion of a noble house of ancient lineage whose fortunes were now at an ebb. He had not received much formal education, but had made a deep study of the Holy Quran and was richly endowed with knowledge of the profound eternal verities.

The revelation vouchsafed to him held out, among other things, the promise that the message with which God had charged him would be carried to the ends of the earth, that he would be greatly blessed, so much so that kings would seek blessings from his garments, that the seed of spiritual revival if Islam sown by him would have a splendid sprouting, that it would

flourish and grow into a strong tree that would afford shelter to multitudes, that no one would be able to arrest its growth and that the greater part of mankind would eventually seek shelter under it.



On 20 February 1886, he announced that God, of His grace and mercy, had informed him that He would bless him with a son who would be possessed of superlative qualities, which were set out in the announcement, and that he would resemble him in beauty and beneficence. This was a multi-faceted prophecy. The promised son was born on 12 January 1889.

In 1889 Hazrat Mirza Ghulam Ahmad claimed that he was the Reformer of the century whose advent had been predicted by the Holy Prophet of Islam, peace be on him. In March of that year he laid the foundation of the Ahmadiyya Movement. By then revelation descended upon him in a constant flow. He was informed that he was the Mahdi and the Promised Messiah whose advent in the latter days had been predicted. He was also told by the Divine that in his person were fulfilled the prophecies handed down in all the great faiths of the Second Advent of a great teacher in every one of those faiths.

These claims of his aroused bitter opposition towards him on the part of the religious leaders of all the principal faiths. The greater was the

opposition to him, the stronger and more frequent were the Divine assurances of support, success, victory and triumph. Here and there he found acceptance among the serious minded and the truly pious, who yearned after righteousness. Their number swelled progressively from scores to hundreds, to thousands and even to hundreds of thousands in his lifetime. He was bestowed great treasures of moral and spiritual wealth which carried with it firm assurances of success and triumph, but of material resources he possessed little. This was in accord with Divine practice. His success had to come through the moral and the spiritual and not through the material or the physical, though a modicum of these was, of course, needed and was constantly provided. He predicted that material resources would also be provided in great abundance, once the moral and spiritual foundations had been firmly laid and there was left no danger of their being engulfed by the material and the physical. He warned against any tendency towards assigning priority to them over the moral and the spiritual.

A single instance might be mentioned as illustration of the paucity of his financial resources. His own near collaterals were bitterly hostile towards him and he suffered every type of hardship at their hands. At one time one of them erected a wall outside his residence, a part of which was used as a mosque, so as to block egress and ingress except by a roundabout way which imposed great hardship both upon the members of his family and his visitors. This obstruction was fortunately removed through judicial action, but the apprehension of recourse to some similar action in future lingered. In this situation he decided to sink a well in the courtyard of his residence so that a supply of water for drinking and domestic purposes might be assured. The cost of the sinking of the well was estimated at Rs 200 (£13.33). He wrote to some of his followers inviting them to participate in providing the amount that was needed. He assessed the contribution of one of them, who was a physician in easy circumstances at the equivalent of two pence of the then sterling currency!

It will be appreciated that his entire dependence was upon God, in full confidence that He would provide the means whereby the purpose of his advent would continue to be fulfilled. How this happened is nothing short of the miraculous. His claim of being a recipient of revelation in an age steeped in materialism made him an object of ridicule in the eyes of the worldly. His announcement that he was the great teacher whose advent in the latter days had been foretold in all the great faiths, aroused against him the bitter hostility of all religious circles. Orthodox Muslim divines condemned him as a disbeliever and an apostate whose assassination would be an act of the highest spiritual merit. None of this caused him any perturbation. He had been divinely assured: 'God will safeguard thee against harm by people.' Throughout his life he was exposed to the evil designs of his enemies, and throughout he was miraculously safeguarded. He had appointed no bodyguard and no one was assigned the task of watching over him.

He led a wholly blameless, pure and beneficent life, which followed in the minutest detail the pattern that had been established by the Holy Prophet, peace be upon him. Like the Holy Prophet he challenged his opponents to point to a single default in his conduct which might raise a doubt concerning his claim that he was favoured with constant communion with God. The revelation vouchsafed to him was replete with prophecies having the widest range, pertaining to all spheres of life, and every one of them has been fulfilled according to its purport and at its due time.

He founded a community, the members of which were required to illustrate in their lives all the social, moral and spiritual values inculcated by Islam, and of which the highest example was furnished in the life of the Holy Prophet of Islam, peace be on him. The members of the Movement have been drawn from every walk of life; they are practical men pursuing the whole range of beneficent activities permissible in Islam. They are not cranks, recluses or ascetics who reject the normal values of life; they have set enviable

examples of full, successful and highly beneficent lives. The distinguishing feature of their lives is the upholding of the moral and the spiritual above the material and the physical in a pattern of beneficent co-ordination. As taught by Islam, they believe that the faculties and capacities bestowed upon them by God Almighty are a precious bounty and should be beneficently developed and exercised at their proper time and occasion, and not to be suppressed or stultified. They believe that everything bestowed upon man has a beneficent purpose which should be sought to be achieved and fulfilled at the highest level. The moral and spiritual code to which they seek to conform imposes no handicap upon them. Indeed it enables them to live their lives at a high level of beneficent activity, much above the average standard of life of those around them, judged by a true standard of beneficence. There have, by the grace and mercy of God, appeared among them men possessing high eminence in almost every sphere of human life.

The most outstanding instances of the moral and spiritual revolution that is worked in the lives of the members of the Movement as a result of the teachings, exhortations and example of the Holy Founder of the Movement and his Successors, are to be found in Africa, among the indigenous communities of that continent. It is their example which has become the effective instrument for the wider spread of the Movement in those countries. When their fellow countrymen observe the beneficence wrought in the lives of the members of the Movement through their adherence to the standards of the Movement, they are in turn drawn strongly towards the Movement and need little persuasion to identify themselves with it. The Movement has thus a bright future before it in several parts of Africa, more particularly in West Africa.

The world today presents an ironic spectacle of the highest progress in science and technology, beyond the wildest dreams of even half a century ago, on the one side, and the rapid deterioration of moral and spiritual values on the other. This rift is widening daily, more especially in the West,

and if it is not drastically narrowed and then eliminated at an early date, it would bring about universal disaster of the highest magnitude. It might mean the end of civilization as it is conceived today. At the root of the trouble is the woeful lack of moral and spiritual leadership among the so-called advanced sections of humanity. Large sections have become completely alienated from God. In the West scarcely anyone believes truly in the possibility of communion with God, which is of the very essence of spiritual life. Such halting and sporadic effort as is put forth towards the stimulation of moral and spiritual values, is based on human speculation and is not derived from Divine direction. This tendency is patently observed even among the orthodox Muslim divines. They render lip-service and verbal homage to the doctrines and teachings of Islam, but their conduct does not furnish an illustration of those values. By denying the possibility of revelation in this age they have closed firmly upon themselves, and upon those who seek guidance from them, the only door through which access might be gained to the Almighty. They talk of things divine and sublime, but in the conduct of their lives they merely ape and copy the West, though they go on proclaiming loudly that the West is heading towards disaster. They fail to recognize that the only way of deliverance is through the re-establishment of man's relationship with God. In today's world the only claimant of such a possibility is the Ahmadiyya Movement. It not only puts forward such a claim, it furnishes practical illustration of the truth of the claim. To mention only one aspect of such proof, there is frequent and continuous experience of the acceptance of prayer among the members of the Movement which acceptance is often indicated through some form of revelation, and is confirmed by the achievement of the purpose of the prayer in the face of all types of adverse circumstances and considerations. It is only through such experience that a person can arrive at the absolute certainty of faith in the Divine which alone can work the needed moral and spiritual revolution in the lives of people. This is the challenge that the Ahmadiyya Movement presents to an incredulous world. It is the



challenge of a revived, strong and invigorated Islam.

Islam is the distilled essence of all truth. There is not a single fundamental verity that is not comprised in the Holy Quran. It requires faith in all the prophets and in the revelations that were vouchsafed to them. By the acceptance of Islam a Jew is not called upon to repudiate Moses and the Prophets, he is invited to fuller acceptance of Moses and the Prophets and the fulfilment of their prophecies; a Christian is not called upon to repudiate Jesus and the Gospel, he is invited to believe in the true capacity of Jesus as set out in the Gospel, and his interpretation of the Law and the fulfilment of his prophecies relating to the Comforter and the whole truth. A Zoroastrian is not called upon to repudiate Zoroaster and the Zendavesta, he is invited to accept the fulfilment of the teaching and message of Zoroaster; a Hindu is not called upon to repudiate the Rishis and the Vedas and Rama and Krishna, he is invited to accept the fulfilment of their message and teachings; a Buddhist is not called upon to repudiate Sakia Muni Gautam as the

Buddha, he is invited to accept the fulfilment and culmination of the teachings of the Buddha through the highest manifestation of enlightenment; a follower of Confucius is not called upon to repudiate the way of Confucius, he is invited to accept the fullness and culmination of that way; a Sikh is not called upon to repudiate the saintliness of Guru Nanak, he is invited to accept the truth as Guru Nanak saw it, as is testified to by his relics: the holy mantle preserved at Dera Baba Nanak and his vade-mecum preserved at Guru Har Sahai.

The Holy Quran is thus a universal possession and a perfect guide. Anyone who makes it the law of his life and conforms to it down to the least particular, will see God in this very life, than which there can be no greater proof that he is treading along the straight and true path. That is the only true salvation and there is no other- salvation beside it. That is the perfect fulfilment of life here and hereafter.

Taken from: Muhammad Zafrulla Khan, "AHMADIYYAT – The Renaissance of Islam," Pp: 354-360, Tabshir Publications, 1978

ISLAM

AS A SOLUTION FOR WORLD PEACE

Shehla Ahmad



Anyone closely observing the current global situation will find it apparent that most of today's problems, whether at a personal level or a national level, originate from individuals or nations prioritizing personal interests by disregarding or even usurping the rights of others. In other words, the absence of justice is at the root of all problems.

In the Holy Qur'an, Allah the Almighty has enjoined Muslims to be just in their dealing with others; this serves as a basis for world peace. The Qur'an exhorts Muslims to be good to others even if one is not treated well, and it further requires doing good out of love and natural human sympathy for others, just as one is a natural well-wisher of one's blood relatives. Allah states, "Verily, Allah enjoins justice, and the doing of good to others; and giving like kindred; and forbids indecency, and manifest evil and wrongful transgression. He admonished you that you may take heed" (1). These words of God have a profound impact and guide individuals, nations, and countries. Although the absence of justice is the root cause of disputes among people and nations, there are times when even untimely insistence on justice can compromise peace at large.

The life of the Holy Prophet Muhammad (sa) was a practical manifestation of the teachings of the Holy Qur'an. The Messenger of Allah (sa) laid down the timeless principle of peace by adopting the wisdom from Qur'an when he said: "The Muslim is the one from whose tongue and hand the people are safe, and the believer is the one from whom the people's lives and wealth are safe" (2). The expectation from Muslims is that no harm should ensue from them to anyone. These golden words of the Holy Prophet Muhammad (sa), elaborating the teaching of the Qur'an, prove that Islam is the guarantor of world peace by ensuring that its followers should never become a source of harm to others through words or actions. If a Muslim does not follow these teachings of peace, it means such a person is not a true believer. There is another saying of the Holy Prophet (sa) directly relevant to the topic at hand, which explains that Allah

expects a true believer to always test his behavior by putting himself in the shoes of his brothers. This way, a Muslim (at an individual or collective level) cannot inflict any injustice or harm upon another since he would not like to be at the receiving end of such behavior. The Prophet Muhammad (sa) said, "No one of you becomes a true believer until he likes for his brother what he likes for himself" (3). This advice can prevent many disputes and help resolve differences, even conflicts between countries and nations.

During the early period of Islam, Muslims had to fight many defensive battles, which are frequently wrongly portrayed by Islam's opponents to undermine the peaceful teachings of Islam. Misconceptions are created because of misquoting historical events and actions. The Holy Qur'an is very clear on the subject. Allah permitted Muslims to fight under stringent and limited

conditions to restore peaceful coexistence and religious liberty for all faiths and not for any political or worldly gains for Muslims. Allah states, “Permission to fight is given to those against whom war is made because they have been wronged — and Allah indeed has the 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 men by means of others, there would surely have been pulled down 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” (4). This verse clarifies that Muslims were allowed to fight in self-defense only after they faced immense religious persecution quietly and patiently for thirteen years; the verse also explains that this permission is not just to safeguard Muslims but all persecuted individuals or nations.

When we look at international disputes today, they often arise because we hold ourselves and our allies to different standards than our perceived opponents. Usually, nations or countries are ready to inflict harm on others to protect their interests. However, they do not tolerate the same behavior from others. Allah states, “O ye who believe! Be steadfast in the cause of Allah, bearing witness in equity, and let not a people’s enmity incite you to act otherwise than with justice. Be always just; that is nearer to righteousness. And fear Allah. Surely, Allah is aware of what you do” (5). No wonder Islam’s teachings tackle the matter at the root. We cannot be the ones who cause harm and initiate a dispute which can destroy peace.

Many world disputes arise because we cannot ignore or walk away from unpleasant situations without aggravating them. Almighty Allah has given us the following advice for all times to come, “And when they hear vain talk, they turn away from it and say, ‘Unto us our works and unto you your works. Peace be to you. We seek not the ignorant” (6). Individuals and nations can benefit from this advice by acting cautiously in all

provocations.

The life of the Holy Prophet Muhammad (sa) includes many practical situations of instances when the other party was not acting justly by proposing terms that did not seem fair for both sides; nevertheless, the Holy Prophet Muhammad (sa) agreed to the seemingly unfavorable or even humiliating terms for Muslims just for the sake of establishing and preserving peace. The Treaty of Hudaibiya is one such example. Muslims, who had traveled to Makkah solely to perform Umrah, agreed to go back without performing it following the treaty’s terms.

If we study the Holy Qur’an closely, we will realize that its teachings ultimately prioritize peace, not fighting, even in the verses which lay down the principles about battles for Muslims to fight. Allah states in the Holy Qur’an, “And if they incline towards peace, incline thou also towards it, and put thy trust in Allah. Surely, it is He Who is All-Hearing, All-Knowing. And if they intend to deceive thee, then surely Allah is sufficient for thee. He it is Who has strengthened thee with His help and with the believers” (7).

(Hazrat) Mirza Bashir-ud-Deen Mahmood Ahmad, Khalifatul-Masih II (ra), explaining the above subject, said: “The stress on peace in the verses is not without significance. It anticipates the peace which the Prophet (sa) signed at Hudaibiya. The Prophet (sa) is warned that a time will come when the enemy will sue for peace. The offer is not to be turned down on the grounds that the enemy was the aggressor and had committed excesses or that he cannot be trusted. The straight path inculcated by Islam requires a Muslim to accept an offer of peace. Both piety and policy make the acceptance desirable” (8).

Allah expects Muslims even to take the risk that the enemy might be making dishonest pleas of wanting peace and may even be trying to deceive. Muslims are expected not to reject any hand extended toward peace. Allah states. “O ye who believe! When you go forth in the cause of

Allah, make proper investigation and say not to anyone who greets you with the greeting of peace, 'Thou art, not a believer.' You seek the goods of this life, but with Allah are good things in plenty. Such were you before this, but Allah conferred His special favor on you, so do make a proper investigation. Surely, Allah is well aware of what you do" (9).

Explaining this subject (Hazrat) Mirza Bashir-ud-Deen Mahmood Ahmad, Khalifatul-Masih II (ra) further stated: "...when Muslims go out to war, they are to make sure that the unreasonableness of war has been explained to the enemy and that he still wants war. Even so, if a proposal of peace is received from an individual or a group, Muslims are not to turn it down on the plea that it is not honest" (10).

Today, the lack of spiritual light and leadership has led to a lack of unity, differences, and even hatred among Muslim nations. As prophesied by the Holy Prophet Muhammad (sa), Muslim nations and their leaders have set aside the teachings of Islam and misinterpreted the Qur'an for political or vested interests resulting in conflicts among themselves and with Western countries. No wonder the world today is on the brink of another world war. However, we must not forget that, in this age, Allah, the Almighty, has given the glad tidings of Khilafat and the promise of peace to those believers who offer allegiance to the divinely established Khilafat. Today peace lies in uniting at the hands of Khilafat, whose guidance is based solely on the word of God and his Prophet Muhammad (sa). The Holy Qur'an states, "Allah has promised to those among you who believe and do good works that He will surely make them Successors in the earth, as He made Successors from among those who were before them; and that He will surely establish for them their religion which He has chosen for them; and that He will surely give them in exchange security and peace after their fear" (11).

The current Worldwide Head of the Ahmadiyya Muslim Community, (Hazrat) Mirza Masroor

Ahmad, Khalifatul Masih V (aba), has been delivering lectures at various international forums and parliaments and reaching out to world leaders through letters urging them to work towards peace in the light of the universal message of Islam for world peace. This divinely guided voice in this age is warning us against the enormous worldwide destruction that can ensue from World War III if nations do not heed his message to work for world peace with high priority actively.

May Allah enable us to stay united at the hand of this divinely established Khilafat and invite the world to this true message of peace so the world and the coming generations can be saved from the horrible consequences of World War III.

References:

1. The Holy Qur'an (16:91)
2. Sunan an-Nasa'i Vol. 6, Book of Faith and its Signs, 4998
3. Sahih al-Bukhari, Book of Faith, 13
4. The Holy Qur'an (22:40-41)
5. The Holy Qur'an (5:9)
6. The Holy Qur'an (28:56)
7. The Holy Qur'an (8:62-63)
8. Mirza Bashir-ud-Deen Mahmood Ahmad, Life of Muhammad, pp 113, (2013), UK
9. The Holy Qur'an (4:95)
10. Mirza Bashir-ud-Deen Mahmood Ahmad, Life of Muhammad, pp 114, (2013), UK
11. The Holy Qur'an (24:56)

Ask a Question

Should we be kind to everyone?

Answer: My countrymen, a religion that does not inculcate universal compassion, is no religion at all. Similarly, a human being without the faculty of compassion is no human at all.

Our God has never discriminated between one people and another. This is illustrated by the fact that all the potential and capabilities which have been granted to the Aryans have also been granted to the races inhabiting Arabia, Persia, Syria, China, Japan, Europe, and America. The earth created by God provides a common floor for all people alike, and His sun and moon and many stars are a source of radiance and provide many other benefits to all alike. Likewise, all peoples benefit from the elements created by Him, such as air, water, fire, and earth, and similarly from other products created by Him like grain, fruit, and healing agents, etc. These attributes of God teach us the lesson that we, too, should behave magnanimously and kindly towards our fellow human beings and should not be petty of heart and illiberal.

Reference:
Mirza Ghulam Ahmad, "A Message of Peace,
(Originally published in Urdu as Paigham-e-Sulh),
Islam International Publications Ltd. Edition: UK 2007.



The Promised Messiah Has Come

The following is an abridged version of a poem composed by
Major Daud H. Beg (ret'd)



Behold ye O Mankind
The Promised Messiah has come.
Peace be upon him
Muhammad prophesied.

To unite all religions
And all mankind,
To revive Islam
As in Muhammad's own time.

Said God-Almighty
To the Promised Messiah:
Shall spread thy message
To corners I desire.

Thou art Holy Master's
Spiritual reflection
Answerable on
The Day of Resurrection.

Communion with God
Is by contemplation,
A fact endorsed
By Muhammad's supplication.

Jesus, son of Mary
God's Prophet is dead.
'In spirit, you are Jesus,
O Ahmad' God said.

Heretic, Satan, Innovator
Are but names
Given to a Prophet
Repulsive and insane!

Salvation of mankind
Is a mission ordained.
God's words be exalted!
The Apostle proclaimed.

Blessed thou shalt be
By a son, O Messiah.
Thy progeny will spread
Like the forest fire.

His advent is blessed,
A Divine manifestation,
To propagate Islam
By this application.

O Promised Messiah
The long march has begun
Watch the feeble Mullahs
Already on the run!

Did they not know the people
of tiny Qadian
Deputed by God
In the service of Islam?

Behold the Holy spectre
On the surface of the earth.
Islam appeared forgotten
Till tingled by his birth.
It was left to the Caliphs
One after the other
To carry Allah's message
One end to another.

Verily the exhortations
Sent to us by God,
Surely He is its Guardian,
Won't allow it to be bogged.

The tree of Ahmadiyyat
Will continue to grow.
You will reap exactly
From whatever you will sow.

The first Caliph was Hakeem
Allah's blessings be on him!
What Musleh Maud achieved
Was destined for him.

Fifty-one years Caliph
Fulfilled that prophecy.
May God bless him and others, too,
Islam's devotees!

Perennial Divine succour
And His aid is manifest.
And who shall dare to harm him
Whom Allah has so blessed.

Mirza Nasir Ahmad
Has a feather in his cap.
Revived Islam in Spain
Added to the Islamic map!

The edifice of Islam
Is protected by Allah.
Islam will spread to all corners
Al Hamd O Lilla!

He sent the Mahdi and Caliphs
To save us from the worst.
All Praise Belongs to Allah
Lord of the universe!

Retired Major Daud H. Beg, November 1993, The Review of Religions,
(<https://www.alislam.org/library/links/00000105.html>) [Accessed: June 6, 2023]

Ahmadi Muslim Mosques in the USA



Bait-ul-Hameed Mosque - Chino CA



Yousuf Mosque - Tucson AZ



Ahmadiyya Mosque - Pico Rivera LA



Bait-ul-Aman Mosque - Hartford CT

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 Pacific Ave, Bay Point, CA 94565-1330

CA – Los Angeles (Chino) - (Bait-ul-Hameed Mosque)
11941 Ramona Ave, Chino, CA 91710-1661

CA – Los Angeles (Pico Rivera) - (Ahmadiyya Mosque)
7419 Parsons 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)
2S510 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

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



Bait-un-Nasir Mosque – Columbus OH



Bait-ul-Ahad Mosque – Cleveland OH



Bait-ul-Hamd Mosque – Binghamton NY



Bait-ul-Ihsan Mosque – Syracuse NY



Bait-uz-Zafar Mosque – Queens NY

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-A yat 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-Muqet 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

10 conditions of Bai'at (initiation)



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.

01

That till the last day of his life, he shall abstain from **Shirk** (associating any partners with Allah).

02

That he shall keep away from falsehood, cruelty, adultery, dishonesty, disorder, rebellion and every kind of evil

03

That he shall offer Prayers (**Salat**) five times daily

04

That he shall not inflict injury on any of Allah's creatures

05

That he shall bear every hardship for the sake of Allah

06

That he shall not follow vulgar customs, and shall guard against evil inclinations

07

That he shall discard pride and haughtiness, live in humility & meekness

08

That he shall hold his faith, dignity, and the welfare of Islam dearer than his own life, wealth and children

09

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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