

"In the Latter Days, the sun shall rise from the West" — Holy Prophet Muhammad (Peace and blessings of Allah be upon him)

AND WHEN THE SHE-CAMELS, TEN-MONTH PREGNANT, ARE ABANDONED

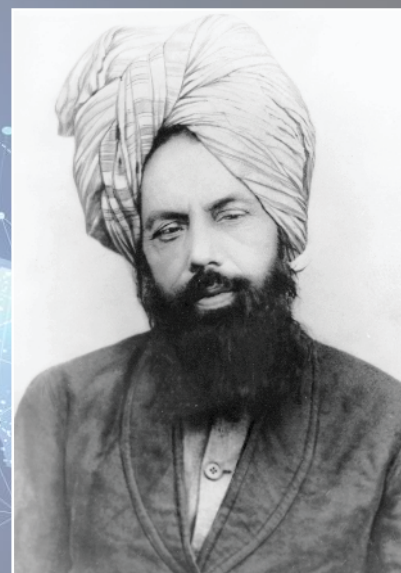
THE HOLY QURAN (81:5)



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THE AHMADIYYA MUSLIM COMMUNITY WORLDWIDE

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Hazrat Mirza Ghulam Ahmad (may peace be upon him)

The Ahmadiyya Muslim Community is an international religious organization, with branches in Africa, North America, South America, Asia, Australia, and Europe. The Ahmadiyya Muslim Community was established in 1889 by His Holiness, 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 in its pristine purity, peace, universal brotherhood, and submission to the Will of God.

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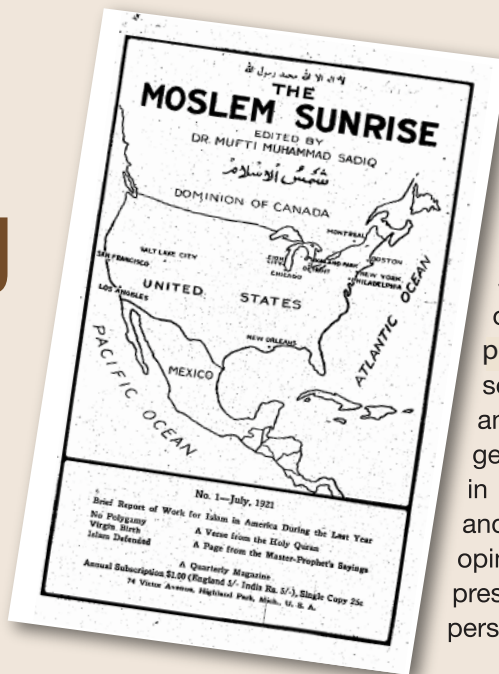
“There is no compulsion in religion”
(The Holy Qur'an, 2:257)

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



One of the longest-running Muslim periodicals 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 periodicals 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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The Muslim Sunrise



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*From
The Holy Qur'an*

○ *وَإِذَا الْعِشَارُ عُطِّلَتْ*

And when the she-camels, ten months
with young, are abandoned.

The Holy Quran, 81:5

*Saying of
Prophet Muhammad*

(Peace and blessings of Allah be on him)

وَاللّٰهُ لَيَنْزِلَنَّ ابْنُ مَرْيَمَ حَكَمًا عَادِلًا فَلَْيَكْسِرَنَّ الصَّلِيْبَ وَلَيَقْتُلَنَّ الْخِنْزِيْرَ وَلَيَضَعَنَّ الْجِزْيَةَ وَلَيَتْرَكَنَّ الْقِلَاصُ
فَلَا يُسْعَى عَلَيْهَا وَلَتَذْهَبَنَّ الشَّحْنَآءُ وَالتَّبَاغُضُ وَالتَّحَاسُدُ وَلَيَدْعُوْنَ إِلَى الْمَالِ فَلَا يَقْبَلُهُ أَحَدٌ

By God, son of Mary will descend for sure as just arbiter. He will certainly break the cross, slay the swine, cease Jizya and the ten-month she-camel will be abandoned and not rode upon. Enmity, hatred, and jealousy will vanish, and none will accept when invited to take wealth.

Muslim. Book: Faith. Chapter: Advent of Jesus, son of Mary



Editorial

Invention of new modes of transportation



Fourteen hundred years ago, the Holy Quran reminded God's favors on humans and pointed to a future that would bring greater ease.

"He has created man from a drop of fluid, but lo! he is an open disputer. And the cattle too He has created; you find in them warmth and other uses; and some of them you eat. And in them there is beauty for you when you bring them home in the evening, and when you drive them forth to pasture in the morning. And they carry your loads to a land which you could not reach except with great hardship to yourselves. Surely, your Lord is Compassionate, Merciful. And He has created horses and mules and asses that you may ride them, and as a source of beauty. And He will create what you do not yet know." [16:4/5-8/9]

He will bring about the introduction of new means of transportation that could not be perceived fourteen hundred years ago. Yet despite observing, experiencing, and using the new inventions, many will fail to appreciate them as favors of God.

"And upon Allah rests the showing of the right way, and there are ways which deviate from the right course. And if He had enforced His will, He would have guided you all." [16:9/10]

Mentioning the latter days, the Holy Quran explains the impact of these new inventions.

"And when the she-camels, ten-month pregnant, are abandoned" [81:4/5].

Due to the new inventions, the camel, once the main means for travel and transportation in the deserts of Arabia until recently, will lose its value as its functions will be carried out through other better, more effective, and more efficient means.

To identify the latter days, Muslims have been waiting for the appearance of a tinkerer's donkey described in many well-known traditions reported by Prophet Muhammad (may peace and blessings of Allah be on him) and some of his prominent followers

after him. Numerous descriptions have been recorded that fit modern inventions of the train, automobile and airplane.

The space between its ears will be a glowing 350 feet, meaning, it will be a very large vehicle.

It will be barren, meaning it will not be created from any animal species that must bear children to continue to exist.

The future modes of transportation will be lifeless. That is, they will be mechanical.

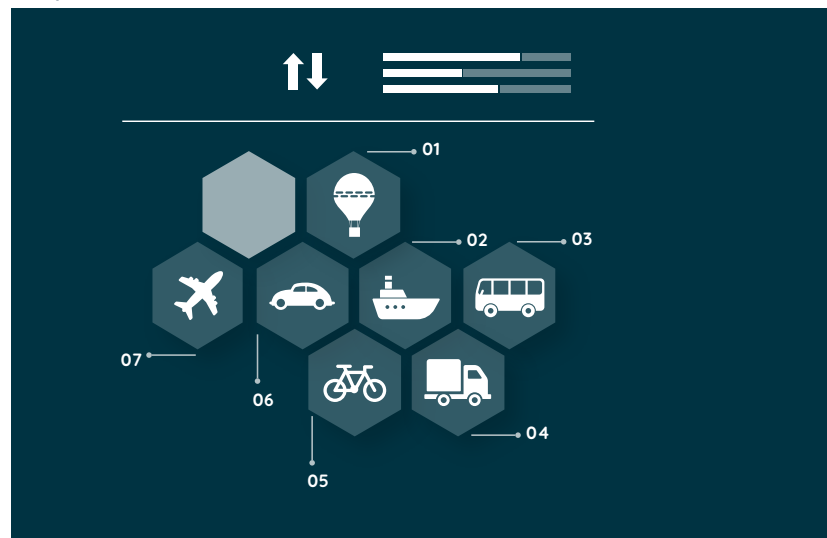
One step will constitute the equivalent of a day and a night apart from the next step. That is, they will be able to cover long distances in a single step, or, in modern terms, in a single flight.

One writing says that the earth will be folded for it and it will arrive at the place of the setting of the sun before the sun rises, meaning, it will cover long distances at high speed.

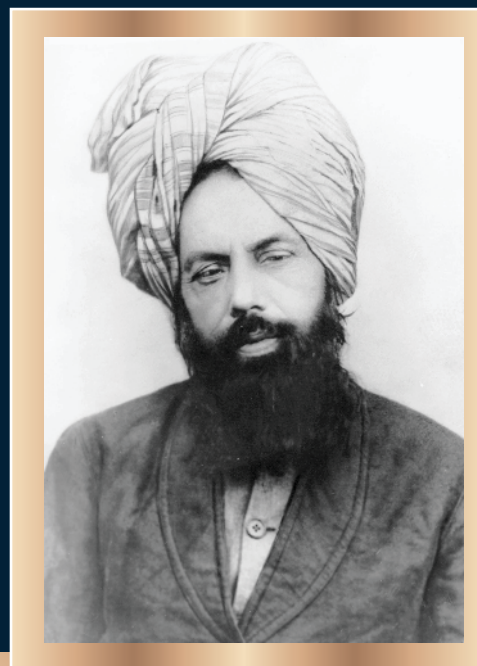
It will call loudly for patrons to take their seats, just like the announcements heard repeatedly at airports, bus terminals, or train stations.

It will be able to be illuminated, as seen in all transportation vehicles.

The Latter Days have been, and are, here long fulfilling the last of the predictions.



In
The Words of
His Holiness
Mirza Ghulam Ahmad,
The Promised Messiah and
Mahdi (as)



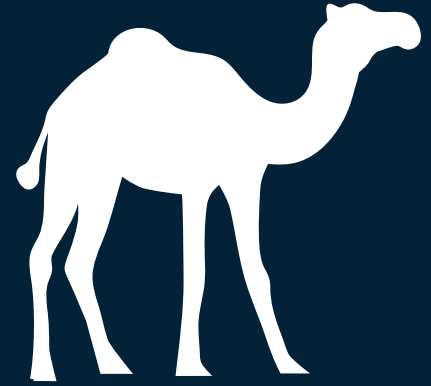
“ **AND WHEN THE SHE-CAMELS ARE ABANDONED**

وَإِذَا الْعِشَارُ عُطِّلَتْ And when the she-camels, ten months with young, are abandoned (The Holy Quran, 81:5), that is, when the she-camel will become useless and will not possess any significant value. The word *عِشَار* [‘Ishar] means a pregnant she-camel, which is highly prized among Arabs, and it is quite clear that this verse has nothing to do with the Day of Judgement. Judgement Day is not an occasion when a male camel will mate with a she-camel and result in a pregnancy. On the contrary, it points to the invention of railways. By using the word ‘pregnant’, a condition was set so that the context of this happening in this world should become clear and no doubt be left regarding its occurrence in the Hereafter.

(Testimony of the Holy Quran, Hadrat Mirza Ghulam Ahmad, Islam International Publications, UK, 2021, p. 33)



And when the she-camels,
ten months with young, are
abandoned.



His Holiness Mirza Ghulam Ahmad,
the Promised Messiah and Mahdi (may peace be upon him)

Holy is Allah! What a luminous light he was, upon whom it was disclosed 1,300 years ago, how, in the beginning, his ummah will thrive, and how in an extraordinary manner it will prosper, and how in the Latter Days it will suddenly decline, and then how the Christian people will dominate the entire world in a few centuries. Remember that the Holy Prophet, peace and blessings of Allah be upon him, made a prophecy—which is recorded in Sahih al-Muslim—concerning these times, with respect to the Promised Messiah. He said,

لَيُتْرَكَنَّ الْقَلَاصَ فَلَا يُسْعَى عَلَيْهَا

, meaning that, in the era of the Promised Messiah, the riding of camels will be abandoned. Hence, no one will mount them and make them run. This alluded to the train, after the invention of which there would be no need for making the camels run. And the camel is mentioned because it was the principal means of transport in the Arab world, onto which they could load all their household items and ride, too. This [hadith] also applies to smaller [means of transport], which are automatically included in the larger one. In short, it signifies that at that time, certain means of transport shall appear that will supersede the camel. As you now see, with the invention of the railway train, they are now doing nearly everything that the camels performed previously. Hence, which prophecy could be more evident and obvious than this one? Moreover, the Holy Quran has also foretold about this age, as it says:

وَإِذَا الْعِشَارُ عُطِّلَتْ

meaning that the Latter Days are those when the she-camel will be abandoned.

Those who raise objections about ahadith related to the Promised Messiah and dajjal must also ponder at this point that if these prophecies were not from God Almighty and were manufactured by some mere mortal, it would have been impossible for them to be fulfilled so clearly and perfectly. Was it even in anyone's fancy that in order to deify a man, the Christians would one day make such efforts and intrigues that in their philosophical writings, Divinity would no longer remain an exclusive station for God?

Look at how the distance between the ears of dajjal's donkey was described to be seventy باع [ba'] [باع is a measure of distance equal to both arms spread out (Publisher)] which is exactly how long most railway trains are. Then, as is recorded in the Quran and ahadith that camels would no longer be used for riding, so do we witness that the railways have superseded all these forms of transportation, and camels are used infrequently. Perhaps after sometime, even this need will not remain.

From among the Signs of the Latter Days which have been revealed in the Holy Quran by Allah the Almighty are those rare events you observe and experience in this age. Indeed, He has manifested its Signs for us:

وَإِذَا الْجِبَالُ سُيِّرَتْ

[And when the mountains are made to move (Surah at-Takwir, 81:4).] [Publisher]

وَإِذَا الْبِحَارُ فُجِّرَتْ

[And when the rivers are made to flow forth into canals (Surah al-Infitar, 82:4).] [Publisher]

وَإِذَا الْعِشَارُ عُطِّلَتْ

[And when the she-camels, ten month pregnant, are abandoned (Surah at-Takwir, 81:5).] [Publisher]

وَ إِذَا النُّفُوسُ زُوِّجَتْ

[And when people are brought together (Surah at-Takwir, 81:8).] [Publisher]

وَ إِذَا الصُّحُفُ نُشِرَتْ .

[And when books are spread abroad (Surah at-Takwir, 81:11).] [Publisher]

إِذَا زُلْزِلَتِ الْأَرْضُ ..

[When the earth is shaken (Surah az-Zīlzal, 99:2).] [Publisher]

وَ إِذَا الْأَرْضُ مُدَّتْ . وَ أَلْقَتْ مَا فِيهَا وَ تَخَلَّتْ .

[And when the earth is spread out. And casts out all that is in her, and becomes empty (Surah al-Inshiqaq, 84:4-5).] [Publisher]

وَ إِذَا الْكَوَاكِبُ انْتَثَرَتْ

[And when the stars are scattered (Surah al-Infitar, 82:3).] [Publisher]

وَ إِذَا الْوُحُوشُ حُشِرَتْ .. .

[And when the beasts are gathered together (Surah at-Takwir, 81:6).] [Publisher]

He(Allmighty Allah) says:

There are Signs of the Latter Days in all these verses for a people who reflect. With your own eyes you have witnessed how the mountains have been made to move and were shaken from their stations—their pegs demolished, their summits flattened into depressions, and their ranges disappeared. You tread on their tracks and even run on them. Regarding the flowing forth of the rivers you have surely seen that Allah has raised a people who made the rivers to flow forth, diverted into canals. They continue to dig canals out of rivers. They have become the master of all the intricacies in the art of canalization, and have made the water flow into all barren valleys in order to populate the lands and protect their dwellers from the calamities of drought. This is how they work, that they may fully benefit from the land, and indeed they are the ones who benefit from it.

As far as abandoning the she-camel is concerned, it is indeed an indication towards the railway train that has rendered useless the ten-months pregnant and young she-camels, such that they are no longer used. Now the people travel by rail and put their goods and cargo on them. Therefore, they quickly go from one land to another. This indeed is out of the grace of Allah upon us and upon the people, but most of the people are ungrateful. Allah has put coverings over their hearts lest they should understand its secrets, and in their ears a deafness; thus, they listen not. They derive benefit from man-made inventions, even from those by disbelievers, but when they see a thing out of the mercy of Allah, they refuse to accept it.

As far as bringing people together is concerned, it is indeed, a multifaceted phenomenon. It alludes to the invention of the telegraph that helps people in every hour of distress, bringing them news about their beloved ones living in the far-off places of the world, and informing them about the state of affairs before the inquirer stands up from his seat. Through this device, the people of the East converse with the people of the West as if they are meeting in person. It communicates the conditions of the distressed in a very short time to those who are worried about their affairs. Undoubtedly, it brings two people together from two distant places so they may talk to one another as if there is no barrier between them and they are very close to each other.

Moreover, there is an indication in this to the prevailing peace along the sea and land routes and the removal of all hurdles. Therefore, in this day and age, people travel from one land to another without any fear. In fact, countries have strengthened ties with one another during this era, and their populations have developed a better acquaintance between them, so that they grow closer to one another with each passing day. Allah has brought the traders closer to traders, dwellers of both sides of the borders closer to each other, while uniting the craftsmen with their peers, such that they have begun to share in each other's profit and loss. They cooperate with each other in every comfort, delight, clothing, food, and pleasure and things are transported from one part of the land to the other.

Look how people have been brought close together as if they are sitting on the same boat! Travel by land and sea has caused people to come together and through these voyages they get acquainted with one another. One of the means of such closeness is the letters that are sent swiftly through mail. Look how they are sent to the remote corners of the world! If you look deeply into the matter, the abundance of mail may cause you to wonder and you will not find the like of it in earlier times. Similarly, the abundance of travelers and traders may also cause you to wonder. In short, the means available today for bringing people close and for developing good acquaintance between them are unprecedented in history.

I beseech you by God! Have you ever seen or read in books anything the like thereof previously? As far as the spreading of books is concerned, it signifies their means of publication; that is, the invention of the printing press. As you see, Allah has raised a people who have invented the printing machines. Hence, you find plenty of printing presses established in Hindustan and other countries. This is an act of God in order to help us in our cause to spread our faith and books, and to convey our message to those who listen to it, that they might follow the right path.

As far as the shaking of the earth and its 'casting out' whatever is in her is concerned, it signifies the great revolution you are witnessing with your own eyes, a presage of the rise of many branches of worldly knowledge, new inventions, discoveries, innovations, evils, stratagems, deceptions, and all of their manufactures.

As far as the scattering of stars is concerned, it signifies the evils of the ulema and the departure of the righteous from the world. As you observe, the signs of true knowledge have become extinct and effaced, and some from the men of knowledge have passed away while others have become blind and deaf. Then Allah turned to them in mercy, yet they remained blind and deaf and many of them were transgressors, indeed. Allah is Watchful of what they do.



As far as the gathering together of beasts is concerned, this signifies the abundance of the ignorant and the transgressors, as well as the disappearance of honesty and righteousness. You see with your own eyes that the water of the well of purity has dried up and its water has gradually become sunken. Most people are running towards evil, and in matters of faith they have become pliant. When they find evil, they quickly take it, and when they see good, they turn back on their heels. They look up to the inventions of the disbelievers with admiration but turn away from the creation of Allah.

O people! Look at the favors of Allah—how He has reformed your age and transformed the state of your times, and filled it with such wonders as your ancestors have never seen before, while you enjoy them! The Europeans have taught you the industry of train engines as a gift for you and your families, so be grateful. See how it runs in inhabited and uninhabited lands under your command, and you travel by them day and night, reaching your desired destinations without any fatigue. Likewise, the Europeans have instructed you in other industries such as the manufacture of agricultural machines, war weapons, construction devices, grinding devices, garment machines, and various kinds of vehicles for lifting and moving heavy objects.

Moreover, they also invented some devices for the decoration of cities and houses, as well as tools to facilitate arduous tasks. You constantly desire these things and utilize them. Every passing month and year, you see new, wonderful, and rare inventions the like of which you have never seen before. Some of them improve your living standards, and deliver you from hard labor, such as the matchbox by which you ignite, or the kerosene oil by which you kindle your lamps. There are then such products that decorate your houses and you happily purchase them.



Islamic Eschatology

Latter Day Signs in the Holy Quran

وَإِذَا الْعِشَارُ عُطِّلَتْ

And when the she-camels, ten months with young, are abandoned.

The Holy Quran, 81:5

Important Words:

عشار (she-camels, ten months with young) is the plural of عشاء which means, a she-camel that has been ten months with young.

عشار is applied to she-camels until some of them have brought forth and others are expected to bring forth. Such she-camels were considered to be a very valuable possession by the Arabs (Lane & Aqrab).

عطلت (are abandoned) is derived from عطل . They say عطل الأجير i.e., the hired man was without occupation. عطل الشيء (attala) means, he left the thing unattended or neglected. عطل البئر means, he left off going to the well for taking water (Lane & Aqrab).

Commentary:

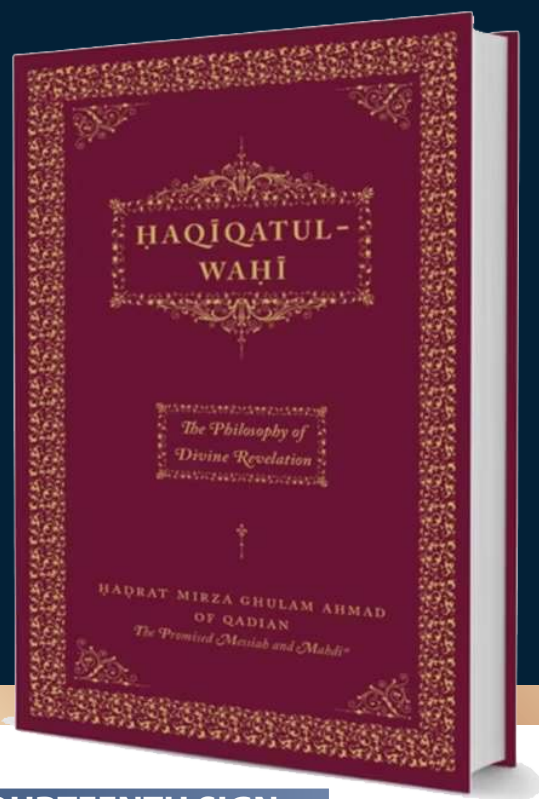
The reference in the verse is to the replacement of camels by better and swifter means of transport—railway trains, steamships motor cars, aeroplanes, etc. Or the verse may signify that, in Promised Mahdi's time, camels—she-camels ten months with young—will lose their importance, even in Arabia. There is a pointed reference to camels being replaced by other means of transport in a saying of the

Holy Prophet which is to the effect: وليتركن القلاص فلا يسعى عليها i.e., the camels will be abandoned and will not be used for going from one place to another (Muslim).

(The Holy Quran, English Translation with Commentary, Islam International Publications UK, under referenced verses)

Signs in support of the Promised Messiah, may peace be upon him

The Promised Messiah listed signs in his favor in his book, *Haqiqatul-Wahi* (The Philosophy of Divine Revelation). The book has been translated into English.



Continued from the last issue

TWELFTH SIGN

12. [Twelfth] Sign—Is the prophecy by Hadrat 'Isa as concerning earthquakes and plague. As has been stated earlier, the advent of the Promised Messiah is certain to take place at that time.

A priest writes that the plague and earthquakes are no proof of the advent of the Promised Messiah, for history shows that such earthquakes and such plagues have always occurred in the world. The reply to this is that, without doubt, these earthquakes and this plague in Punjab and India are extraordinary. No such occurrence is on record over the past hundreds of years. Quantitatively as well as qualitatively, this plague and these earthquakes are, indeed, most unusual. If the priest disagrees, he should quote some precedent. Besides, even if there have been plague, earthquakes, and wars in the world in the past, there was no claimant to being the Promised Messiah at that time. Therefore, now that a claimant to being the Messiah has appeared prior to such unusual earthquakes and the plague and all these Signs in conformity with those given in the Gospel have come to pass, why should he be rejected? True, the stars of heaven have not [literally] fallen upon the earth. You should ask astronomers if humans and animals could survive if the stars should fall on the earth. (Author)

THIRTEENTH SIGN

13. [Thirteenth] Sign—The prophecy about the advent of the Promised Messiah at the end of the sixth millennium as deduced from the Bible.

FOURTEENTH SIGN

14. [Fourteenth] Sign—The prophecy of Ni'matullah Wali concerning me, the couplets of which I have reproduced in my book *Nishan-e-Asmani*.

FIFTEENTH SIGN

15. [Fifteenth] Sign—The prophecy of Gulab Shah Jamalpuri concerning me which I have recorded in detail in my book *Izala-e-Auham*.

SIXTEENTH SIGN

16. [Sixteenth] Sign—Pir Sahibul-'Alam of Sindh—who had 100,000 followers and was a famous saint in his area—saw in a dream that, referring to me, the Holy Prophet, may peace and blessings of Allah be upon him, said, 'He is truthful and is from me.' I have already published this dream in *Tuhfah-e-Golarhviyyah*. Therefore, no further details are required.

(*Haqiqatul-Wahi* (Urdu 1907),
English translation, UK, 2023, pp. 254-255)

Common Misconceptions about Islam

Aneelah Kauser



What if some of the most talked-about Islamic concepts are also the most misunderstood? There are a lot of Islamic terms that the media often portrays as dangerous or something to fear. Because of this, people sometimes form judgments about an entire faith without really understanding what these words mean. Taking the time to explore their true meanings can help clarify misconceptions and encourage more thoughtful conversations.

1 Jihad

Jihad does not mean “Holy War.” Holy War is a Christian term, popularized during the Crusades to justify religious wars against non-Christians. In Islam, Jihad is an Arabic word meaning “struggle,” referring to exerting one’s utmost effort in word or deed. Jihad is of two types: greater jihad, which is a spiritual struggle against one’s vices and immoral inclinations in order to draw closer to God, and the lesser jihad, which involves fighting in self-defense. [1]

2 Sharia

The word “Sharia” simply means “a path to life-giving water.” [2] Since water is necessary for survival, this refers to a path that leads us to healthy spiritual life or to God. Sharia can also be thought of as a collection of Islamic injunctions, laws or systems—none of which are new to the world. The US legal system has roots in Abrahamic injunctions, tribal law allows for Native cultural practices, and American-Jews consult the beit din. All “Sharia” refers to are Islamic laws about the various duties of Muslims such as prayer, honesty, kindness, and justice.

3 Fatwa

Ever since “Ayatollah Ruhollah Khomeini, the supreme leader of Iran, pronounced a death sentence on Salman Rushdie for his book ‘Satanic Verses,’” the word Fatwa has been taken to mean death sentence. [3]

But really, Fatwa refers to a “religious opinion,” which occurs when qualified religious scholars respond to a question that has not been directly addressed by the Holy Quran, or the actions or sayings of the Holy Prophet. People can ask for fatwas on any topic and they are only suggestions and not legally binding. [4]

4 Halal

Many people believe that halal only means avoiding pork, but it encompasses much more than that. The word halal refers to what is permissible. God has protected people by commanding them to avoid things which may be harmful to them, such as pork, any animal that has naturally died, blood, and any food on which the name of someone or something other than God was invoked. “The first three categories are prohibited because they are harmful to the body” and the last prohibition aims to directly protect the soul by avoiding any association of others with God (Id.). But in a case of life or death, it’s permissible to eat food that isn’t halal. [5]

5 Hijab and Burqa

The hijab is frequently viewed as a sign of patriarchy or oppression, making people think that they need to save Muslim women from it, but in reality, “it is a means of protecting women, [providing] them with freedom from many social ills.” [6] “If someone had a diamond, they would keep it hidden from strangers to protect it, but allow their family to see its beauty, since they would know how to value and respect it. Likewise, modesty and the hijab protect women’s dignity from the broader world, but not from those closest to her ... The hijab is a representation of respect and a barrier.” [7] There’s also a misconception that Islam mandates wearing burqas or niqabs. The burqa is the Afghani interpretation of modesty, and other places have their own cultural garments that work within Quranic guidelines. “The Holy Quran states that believing women should draw their

head-coverings across their bosoms; and should not disclose any part of their beauty (24:32).” [8] Islam only provides general guidance on modesty for believing women, not advocating for any specific garment.

6 Allah

At my school, a teacher once explained that Muslims believe in a God called Allah, implying that Muslims worship a different God. However, the word Allah is the personal name of the One and Only God in Arabic. Arab Christians also say this, proving that “Allah” and “God” are interchangeable terms. [9]

7 Ummah

The general population has taken the word “Ummah” to mean a political group; however, this word simply refers to the global Muslim community. [10] Psychology has proven the human need for communities, which “provide us with support” and “help to reduce stress and isolation.” [11]

8 Caliphate

The terms Khilafat or Caliphate are often misunderstood as referring to a Muslim extremist state, however, “in Arabic ‘khalifa’ means ‘successor/deputy/vicegerent’” [12] A divinely appointed Khilafat or Caliphate is an apolitical, spiritual, and just governance.

9 Dawah

The word Dawah is misunderstood to mean forced conversion, but the word itself means invitation. In every faith, there are preachers who aim to spread the message of their own beliefs through peaceful means, and Islam does the same. The Quran clearly states, “There shall be no compulsion in religion” (Quran 2:257), meaning that while preaching, Muslims should only “advise others using a gentle approach in an attempt to attract thirsty hearts and souls to the path of Allah.” [13] Dawah is not a forced conversion, but a peaceful invitation characterized by understanding and knowledge.

Understanding the true meaning of these words and how they apply to the world today clarifies Islam’s core values of peace and can be a starting point of dialogue between different faith’s traditions.

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UPCOMING EVENTS

| | | | |
|---------------------------|-----------|---------------------|------------|
| ■ Khilafat Day | 27 May | ■ Eid ul Adha: | 27 May |
| ■ National Ansar Ijtima: | 25-27 Sep | ■ Jalsa USA: | 3-5 July |
| ■ National Khudam Ijtema: | 9-11 Oct | ■ Jalsa Canada: | 10-13 July |
| ■ National Lajna Ijtema: | 9-11 Oct | ■ Jalsa UK: | 24-26 July |
| | | ■ West Coast Jalsa: | 25-27 Dec |



Quranic Guidance For United Nations

Muhammad Ismail Munir



1. A prophecy for global village
'Our Lord, Thou wilt certainly assemble mankind together on the Day about which there is no doubt; surely, Allah never fails in His promise.' [The Holy Quran, 3:10]

2. UN should maintain peace at all costs
And if two parties of believers fight each other, make peace between them; then if after that, one of them transgresses against the other, fight the party that transgress 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. [The Holy Quran, 49:10]

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. [The Holy Quran, 8:62]

3. How should the UN do justice?
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. [The Holy Quran, 5:9]

4. No discrimination should be allowed
O ye people! Fear your Lord who created you from a single soul and of its kind created its mate, and from them twain spread many men and women; and fear Allah, in Whose name you appeal to one another, and fear him particularly respecting ties of kinship. Verily, Allah watches over you. [The Holy Quran, 4:2]

O mankind, We have created you from a male and a female; And We have made you tribes and sub-tribes that you may know one another. Verily, the most honorable among you, in the sight of Allah, is he who is the most righteous among you. Surely, Allah is All Knowing, All Aware. [The Holy Quran, 49:14]

5. UN should invite all to a common cause
Say, 'O people of the Book! Come to a word equal between us and you - that we worship none but Allah, and that we associate no partner with Him, and that some of us take not others for Lords beside Allah.' But if they turn away, then say, 'Bear witness that we have submitted to God.' [The Holy Quran, 3:65]

And help one another in righteousness and in piety; but help not one another in sin and transgression. And fear Allah; Surely Allah is Severe in punishment. [The Holy Quran, 5:3]

There is no good in many of their conferences except the conferences of such as enjoin charity, or goodness or the making of peace among men. And whoso does that, seeking the pleasure of Allah; We shall soon bestow on him a great reward. [The Holy Quran, 4:115]

6. UN should properly distribute basic needs for all
He it is Who created for you all that is in the earth; then He turned towards the heavens, and He perfected them as seven heavens; and He has perfect knowledge of all things. [The Holy Quran, 2:30]

And He has subjected to you whatsoever is in the heavens and whatsoever is in the earth; all this is from Him. In that, surely, are Signs for a people who reflect. [The Holy Quran, 45:14]

And He it is Who has subjected to you the sea that you may eat there from fresh flesh and may take forth articles which you wear as ornaments. And thou seest the ships ploughing through it, that you may journey thereby and that you may seek of His bounty in other ways. [The Holy Quran, 16:15]

And those in whose wealth there is a known right - For those who ask for help and for those who do not ask -[The Holy Quran, 70:25-26]

'It is decreed for thee that thou shalt not hunger therein nor shalt thou be naked; 'And that thou shalt not thirst therein, nor shall thou be exposed to the sun.'[The Holy Quran, 20:119-120]

And they feed, for love of Him, the poor, the orphan and the prisoner; assuring them: 'We feed you to win Allah's pleasure only. We desire no reward or thanks from you. [The Holy Quran, 76:9-10]

7. No family planning due to lack of provisions
And slay not your children for fear of poverty. It is We Who provide for them and for you. Surely, the slaying of them is a grievous sin. [The Holy Quran, 17:32]

8. UN should guarantee
a. No covetousness
And strain not thine eyes after what We have bestowed on some classes of them of the splendor of the present world that We may try them thereby. And the provision of thy Lord is better and more lasting. [The Holy Quran, 20:132]

b. No killing
Whosoever killed a person - unless it be for *killing* a person or for creating disorder in the land - it shall be as if he killed all mankind; and whoso saved a life, it shall be as if he had saved the life of all mankind. [The Holy Quran, 5:33]

c. Safety of places of worship
Those who have been driven out from their homes unjustly, only because they said, 'Our Lord is Allah.' And if Allah had not repelled some people by means of others, cloisters and churches and synagogues and mosques, wherein the name of Allah is oft remembered, would surely have been destroyed. And Allah will, surely, help him who helps Him. [The Holy Quran, 22:41]

d. Proper care of refugees
And if anyone of the idolaters seeks protection of thee, grant him protection so that he may hear the Word of Allah; then convey him to his place of security. That is because they are a people who have no knowledge. [The Holy Quran, 9:6]

e. Covenants should be fulfilled
Except those of the disbelievers with whom you have entered into a treaty and who have not subsequently failed you in anything nor aided anyone against you. So fulfill to these the treaty you have made with them till their term. Surely Allah loves those that are righteous. [The Holy Quran, 9:4]
And who are watchful of their trusts and their covenants. [The Holy Quran, 23:9]

9. UN advised to be kind to all
You are the best people raised for the good of mankind; you enjoin good and forbid evil and believe in Allah. And if the People of the Book had believed, it would have, surely, been better for them. Some of them are believers, but most of them are transgressors. [The Holy Quran, 3:111]

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 also knows those who are rightly guided. [The Holy Quran, 16:126]

10. Women/Men should be rewarded equally
Whoso acts righteously, whether male or female and is a believer, We will surely grant him a pure life; and We will surely bestow on such their reward according to the best of their works. [The Holy Quran, 16:98]

11. UN officer's election
Verily, Allah commands you to give over the trusts to those entitled to them, and that, when you judge between men, you judge with justice. And surely, excellent is that with which Allah admonish you. Allah is All-Hearing, All-Seeing. [The Holy Quran, 4:59]
And those, who hearken to their Lord, and observe Prayer, and whose affairs are decided by mutual consultation, and who spend out of what We have provided for them. [The Holy Quran, 42:39]

12. A prayer for all times
So he (Moses) watered their flocks for them. Then he turned aside into the shade and said, 'My Lord, I stand in need of whatever good Thou mayest send down to me!' [The Holy Quran, 28:25]



Book Review

Darurat-ul-Imam - The Need for the Imam Mirza Ghulam Ahmad, The Promised Messiah and Mahdi (as)

Compiled by Dr. Muhammad Abdul Khaliq

Darurat-ul-Imam is a book in Urdu, consisting of 50 pages written by Hazrat Mirza Ghulam Ahmad (as), the Promised Messiah and Mahdi, in 1898 and published by Diya'ul-Islam Press, Qadian in 1898. The book had been translated into English as "The need for the Imam," consisting of 103 pages, published by Islam International Publications Ltd., Islamabad, Surrey, United Kingdom in 2007.

The book under review Darurat-ul-Imam – The need for the Imam, is a profound and persuasive treatise addressing the critical importance of the divinely appointed spiritual leader or Imam. The book was written by the author in one and a half day following a meeting with a friend in September 1898 who made a theological mistake by narrating a number of dreams and revelations. Hazrat Mirza Ghulam Ahmad (as) immediately sensed the fact that he had become a victim of a serious misunderstanding. He did not know the real position and the status of the Promised Messiah. Perhaps he thought too highly of his own dreams. It was natural that the Hazrat Mirza Ghulam Ahmad, Promised Messiah (as) became anxious about him and took the opportunity of explaining the exalted position of an Imam like himself. So, within a short time, he wrote this booklet entitled Darurat-ul-Imam – The need for the Imam.

According to the Holy Quran, Hazrat Mirza Ghulam Ahmad (as) wrote that all true believers can become the recipients of Divine revelations. There had been actually millions of such men among the followers of the Holy Prophet (sa). But most of their revelations were only of a personal nature and they could not be relied upon. In contrast to this, the Imam occupies a supreme position and stands out prominently among believers. The author described six distinctive features of the Imam of the Age which are as follows:

1. He is a man of strong and high character.
2. He is a born leader.
3. His knowledge of truth is vast.
4. His will and purpose are inflexible.
5. He is most earnest in turning to God in all circumstances.
6. His visions and revelations are extraordinary in quantity as well as in quality. God speaks to him face to face and not in riddles.

The author further enumerated distinctive features of a true revelation, which are as follows:

1. It descends upon the heart and flows with Divine love.
2. It brings joy and conviction.
3. There is glory in Divine revelation and it descends with a voice which is full of majesty and power.
4. It contains true prophecies.
5. It has a purifying and ennobling effect.
6. It imparts a new life.
7. It is not a solitary voice and God speaks to him.
8. Recipient of true revelation is never a coward.
9. A recipient of true revelation can never be a coward.
10. It is accompanied with honor.

After describing these distinctive characteristics of a Divine revelation, Hazrat Mirza Ghulam Ahmad (as) raised the pertinent question as to who is the Imam of this age, so that everybody could render his spiritual allegiance. So, he proclaimed on the basis of reasons, signs and prophecies, without fear of contradiction: "I am the Imam of the Age." God Almighty has combined all the signs and the conditions of the Imam in my person and has caused me to appear at the beginning of the century.

Hazrat Mirza Ghulam Ahmad's (as) passionate appeal to scholars and seekers from all religious backgrounds is a testament to his inclusive approach. He invites Muslims, Hindus, and Christians alike to read the book openly and reach their conclusions with sincerity and accountability before God. The author presents convincing arguments for the existence of God, the truth of Islam, and his own divinely inspired mission. He supports his claims with reference to revelation, the power of prayer, and numerous signs that he attributes to divine will.

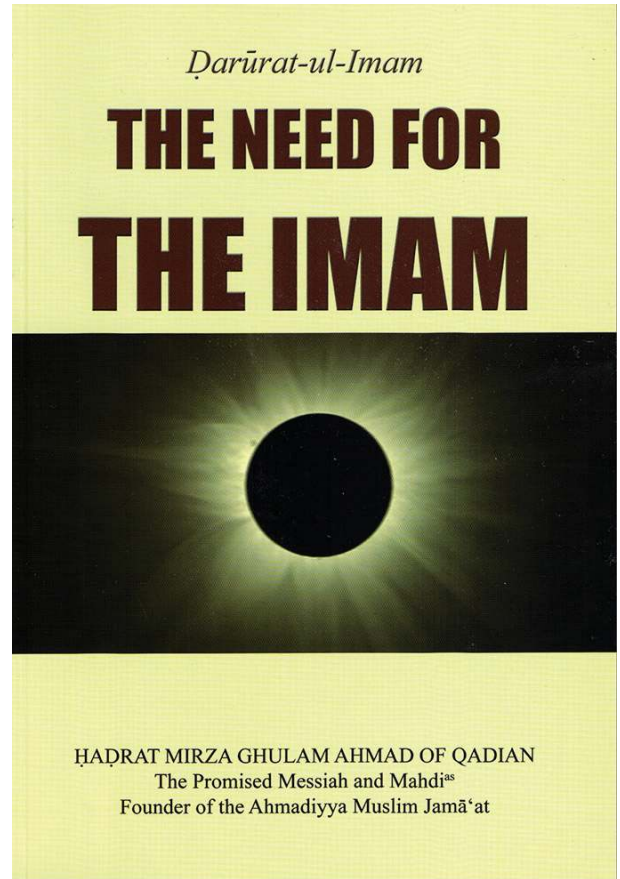
The book thoroughly explores the qualities and necessities of an Imam of every age, emphasizing that a true spiritual leader is not only the voice of the era but also a constant recipient of divine guidance. Hazrat Mirza Ghulam Ahmad's (as) writing is both theological and practical, aiming to unite humanity under the banner of Islam and restore faith to its purest form. His explanation of the Imam's role is detailed and substantiated, making the book essential reading for anyone interested in understanding the concept of spiritual leadership in Islam and the significance of divine guidance in contemporary times.

The Book is available from www.alislam.org in Urdu and its English translation, from amibookstore.us and amazon.com.

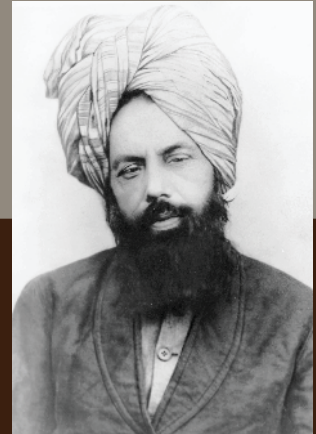
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Hazrat Mirza Ghulam Ahmad (may peace be upon him)



About the Author

His Holiness Mirza Ghulam Ahmad (may peace be upon him) was born in 1835 in Qadian, India. From his early life, he dedicated himself to prayer, and the study of the Holy Quran and other scriptures. He was deeply pained to observe the plight of Islam, which was being attacked from all directions. In order to defend Islam and present its teachings in their pristine purity, he

wrote more than ninety books and thousands of letters and participated in many religious debates. He argued that Islam is a living faith, which can lead man to establish communion with God and achieve moral and spiritual perfection. Hazrat Mirza Ghulam Ahmad (may peace be upon him) started experiencing divine dreams, visions, and revelations at an early age. In 1889, under divine command, he started accepting initiation into the Ahmadiyya Muslim Community. The divine revelations continued to increase, and he was commanded by God to announce that God had appointed him to be the same Reformer of the Latter Days as prophesied by various religions under different titles. He claimed to be that very Prophet who the Holy Prophet Muhammad (may peace and blessings of Allah be on him) said would be raised as the Promised Messiah and Mahdi. The Ahmadiyya Muslim Community is now established in more than 200 countries. After his demise in 1908, the institution of Khilafat (successorship) succeeded him fulfilling the prophecies made in the Holy Quran and by the Holy Prophet Muhammad (may peace and blessings of Allah be on him). Hazrat Mirza Masroor Ahmad (may Allah be his Helper) is the Fifth Successor to the Promised Messiah (may peace be upon him) and the present head of the Ahmadiyya Muslim Community.

Quranic Perspective on the 4,000 Year Transformation from Animal Power to Modern Transport

Sami Fakhra Jadran-Ireland



'Allah reminds us throughout the Quran that animals were created as essential companions and instruments for human mobility, livelihood, and beauty:

'And of the cattle He has created some for burden and some for slaughter. Eat of that which Allah has provided for you, and follow not the footsteps of Satan. Surely, he is to you an open foe.' (1)

'And proclaim unto mankind the Pilgrimage. They will come to thee on foot, and on every lean camel, coming by every distant track,' (1) And He has created horses and mules and asses that you may ride them, and as a source of beauty. And He will create what you do not yet know. (1)

"Make the Ark under Our eyes and according to Our revelation." (1)

For millennia, these divine provisions—camels, horses, oxen, and donkeys—formed the backbone of human mobility. They carried people across deserts, mountains, and continents; they powered trade, pilgrimage, and daily life. The Holy Quran acknowledges both their practical value and their aesthetic beauty, while also hinting at future creations: "what you do not yet know." Human history unfolded exactly in this pattern. The shift away from animal-powered transport was gradual, not sudden—an unfolding series of technological breakthroughs that Allah allowed humanity to discover over time. The following timeline presents the major inventions that replaced animal transport, supported by authoritative historical sources.

Earliest Boats and Ships (before 2500 BCE)

Humans used dugout canoes as early as 8000–6000 BCE, and simple boats emerged around 3500-3000 BCE in Egypt and Mesopotamia, long before the wheel was introduced.

3500–3000 BCE The Wheel (Mesopotamia)

The earliest known wheel enabled carts and wagons, transforming land transport. Although still pulled by animals, this invention laid the foundation for all later mechanized systems. It allowed humans to move far heavier loads than animals could carry on their backs and created the foundation for all later mechanical systems.(2)

1769 The First Self-Propelled Steam Vehicle

French inventor Nicolas-Joseph Cugnot built a steam-powered tricycle capable of moving without animals—the first true break from animal transport. This invention showed for the first time that machines could generate their own forward motion, opening the door to fully mechanized travel. (3)

1804 The First Steam Locomotive (United Kingdom)

Richard Trevithick demonstrated the first working steam railway engine, initiating a transportation revolution. This innovation allowed far heavier loads and much higher speeds than animal drawn carts, and it introduced a new era of long distance land travel built on mechanical power rather than animal strength. (4)

1807 The First Practical Steamship

Fulton's steamboat introduced powered water travel, replacing wind-dependent sailing and transforming global transport and migration.

1825 The First Public Railway (Stockton–Darlington)

This railway, powered by George Stephenson's locomotives, marked the beginning of commercial rail transport. Railways rapidly replaced long-distance camel and horse caravans for trade, offering predictable schedules, greater capacity, and uninterrupted travel across regions. (5)

1860–1876 The Internal Combustion Engine

Early engines by Étienne Lenoir (1860) and the improved Otto cycle engine (1876) made practical motor vehicles possible. These engines were smaller, lighter, and more efficient than steam engines, enabling vehicles that could operate independently of tracks or fixed routes. (6)

1885–1886 The First Automobile

Karl Benz patented the Benz Patent–Motorwagen, the first modern car. Within decades, automobiles replaced horse–drawn carriages in cities worldwide. Unlike railways, which were bound to fixed lines, automobiles could travel wherever roads existed, giving individuals direct, flexible mobility and gradually replacing horse drawn carriages in cities around the world. (7)

1903 The First Powered Airplane

The Wright Brothers achieved sustained, controlled flight, opening the era of air transport. Airplanes made it possible to cross continents and oceans in hours rather than weeks, breaking the limitations of land based travel entirely. (8)

1907 First human lifting helicopter experiments (France)

Paul Cornu achieved the first brief, crewed free flight—about one foot high for roughly twenty seconds. This early experiment demonstrated that vertical lift was possible and laid the groundwork for future helicopter development.(9)

1908 Mass Produced Cars (Ford Model T)

Henry Ford's assembly line production made cars affordable for ordinary families. This shift accelerated the disappearance of animal powered transport in urban areas, as millions of people gained access to personal motor vehicles. (10)

1920s–1930s Motorized Trucks Replace Camel Caravans

In the Middle East, Africa, and South Asia, motor trucks and buses replaced camel caravans for freight and passenger movement. These vehicles carried heavier loads, traveled faster, and operated day and night, transforming regional trade and travel. (11)

1936 First Practical, Controllable Helicopter

The Focke Wulf Fw 61 became the world's first fully controllable helicopter. Unlike airplanes, helicopters could take off and land vertically, reach remote areas, and hover in place, making them uniquely suited for rescue, medical, and military operations. (12)

1939 First Flight of Sikorsky's VS 300 (USA)

Igor Sikorsky's VS 300 made its first tethered flight on September 14, 1939. This design introduced the now standard single main rotor with tail rotor configuration, proving that helicopters could be stable, reliable, and practical. (13)

1940 First Free Flight of Sikorsky's Helicopter

Sikorsky's helicopter achieved its first free flight in May 1940, demonstrating full control in the air and establishing the foundation for modern helicopter design.

1942 First Mass Produced Helicopter (Sikorsky R 4)

The Sikorsky R 4 became the first helicopter produced at scale. It was used for rescue missions, reconnaissance, and transport in areas unreachable by airplanes, showing the world the unique capabilities of rotary wing flight. (12)

1950s Diesel Railways and Modern Highways

Diesel locomotives and expanding highway networks completed the transition away from animals for long–distance travel. At the same time, expanding highway networks connected cities and regions, completing the transition away from animals for long distance land travel. (14)

1960s–Present Jet Travel and High–Speed Rail

Jet aircraft (Boeing 707, 1958) and high–speed trains (Japan's Shinkansen, 1964) eliminated any remaining reliance on animal transport for intercity travel. Speeds increased dramatically, and journeys that once took days could now be completed in hours, reshaping global mobility. (15)

1970s–2000s Expansion of Electrified Rail System

Across Europe and Asia, national railways rapidly replaced diesel with electric traction. Electrified mainlines enabled faster, cleaner, and more efficient travel, reducing dependence on fossil-fuel locomotives and setting the stage for modern high-speed rail connectivity. (15b)

1969 First Human Moon Landing

NASA's Apollo 11 mission achieved the first crewed landing on the Moon, marking a historic leap in human mobility and exploration. Though not a form of daily transport, it demonstrated humanity's ability to leave Earth entirely and remains the furthest extension of human travel to date. (16)



2000–Present Zero-emission Rail Technologies

Battery-electric, hydrogen fuel-cell, and hybrid locomotives emerged as the successors to diesel in the 21 century. These systems use advances in electric tractions, power electronics, and high-capacity batteries to reduce emissions and improve efficiency. Together, they represent the moder shift toward sustainable, low-carbon rail transport. (16b)

1990s–Present Unmanned Aerial Vehicles (Drones)

Pilotless aircraft became tools for mapping, agriculture, delivery, surveillance, and disaster response. Drones can reach dangerous, remote, or confined areas where helicopters and airplanes cannot operate safely. (17) Advances in GPS, sensors, and lightweight cameras turned drones into essential instruments for environmental monitoring, infrastructure inspection, and humanitarian aid. Modern militaries also rely heavily on UAVs for intelligence, surveillance, and precision operations, reflecting their central role in contemporary defense. (18)

2015–Present Self Driving Vehicles and Robotaxi

AI powered vehicles capable of navigating without human input represent a new stage in transport history. These systems promise safer roads, reduced accidents, and greater accessibility for elderly and disabled individuals, continuing humanity's long journey toward automation. (19) By the mid-2020s, companies such as Waymo, Tesla, and Uber began deploying commercial robotaxi services in some major U.S. cities, showing that autonomous vehicles were transitioning from controlled trials to real-world public use. (20)

2021–First Powered Flight on Another Planet

NASA's Ingenuity helicopter completed first powered, controlled flight on another planet, proving that aerial mobility is possible beyond Earth. This breakthrough opened the door to future planetary exploration using drones and autonomous aircraft. Ingenuity operated alongside the Perseverance rover, continuing the long tradition of wheeled robotic mobility on Mars established by earlier rovers such as Curiosity. (21)(22)

2021– First All-Civilian Orbital Space Mission

SpaceX's Inspiration4 mission launched the first crew of private civilians into Earth orbit, demonstrating that commercial space travel had become technologically possible and expanding human mobility beyond Earth for non-astronauts. This milestone opened the door for other companies to follow. (23)

2026 First Crewed Lunar Mission Since Apollo

NASA's Artemis II mission launched four astronauts on a ten-day journey around the Moon, marking the first human lunar voyage in more than fifty-years and testing the Space Launch System and Orion for future Artemis landings. China also plans its first crewed lunar landing around 2030, signaling a new era of international human mobility beyond Earth. (24)

The replacement of camels and other animals in transportation was not a single invention but a long, 4,000–year arc of innovation culminating in the last 150 years. From the wheel to the jet engine, each breakthrough steadily reduced humanity's dependence on animal labor and reshaped global mobility, as steam engines, railways, automobiles, and aircraft collectively transformed the world from animal power to mechanical speed, efficiency, and global connectivity. Our Lord has already shared in the Holy Quran about the foundation of transportation shown in the verses cited earlier.

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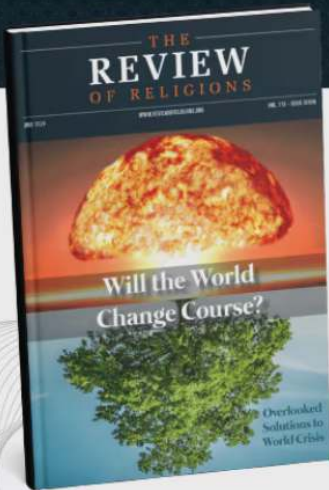
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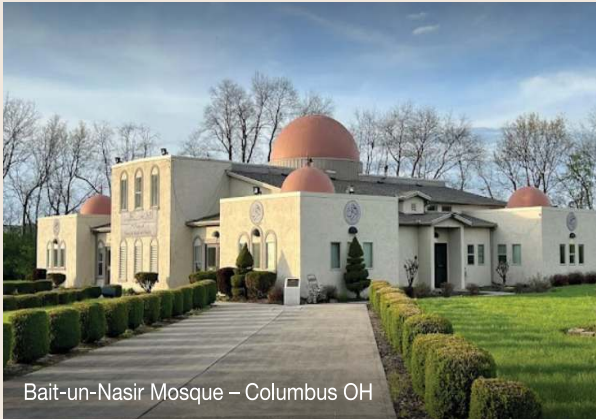
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10 CONDITIONS OF BAI'AT (OATH OF INITIATION)

His Holiness, Mirza Ghulam Ahmad (peace be on him), was divinely instructed to take the Oath of Initiation and start a Jama'at. He published an announcement on 1 December 1888, paraphrased below:

"Another message that I wish to convey to the people at large, and to my Muslim brothers in particular, is that I have been commanded to take an oath of Initiation [Bai'at] from seekers of truth who wish to acquire true faith and purity, who yearn to find the path to Allah's love..."



01

That he shall abstain from Shirk (association of any partner with God) right up to the day of his/her death.

06

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

02

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

07

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

03

That he shall offer Prayers(Salat) five times daily

08

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

04

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

09

That he shall have sympathy for all of God's creatures, and devote his talents to their welfare

05

That he shall bear every hardship for the sake of Allah

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



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