

2024 - 2025 ISSUE 2

AN-NUSRAT

LAJNA IMA'ILLAH UK MAGAZINE

Survival during

Wartime



اَلْمُحْصِي

The Reckoner
(Al Muhsi)

AN-NUSRAT

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ-

I bear witness that there is none worthy of worship except Allah. He is One and has no partner. And I bear witness that Muhammad (peace and blessings of Allah be upon him) is His servant and His Messenger.

I affirm that I shall always be ready to sacrifice my life, property, time and children for the cause of faith and nation. I shall always adhere to truth and shall always be prepared to make every sacrifice for the perpetuation of the Ahmadiyya Khilafat, Insh'Allah.

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Guidance from the Holy Quran



وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ
وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ ط
وَبَشِّرِ الصَّابِرِينَ ﴿١٥٦﴾ الَّذِينَ إِذَا أَصَابَتْهُمُ
مُّصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ﴿١٥٧﴾
أُولَٰئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ
وَأُولَٰئِكَ هُمُ الْمُهْتَدُونَ ﴿١٥٨﴾

And We will try you with something of fear and hunger, and loss of wealth and lives, and fruits; but give glad tidings to the patient, who, when a misfortune overtakes them, say, 'Surely, to Allah we belong and to Him shall we return.' It is these on whom are blessings from their Lord and mercy, and it is these who are rightly guided. (2:156-158)

<https://www.alislam.org/quran/app/2:156>



Hadith – Sayings of

(peace and blessings of Allah be upon him)

the Holy Prophet



حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، حَدَّثَنَا أَبُو الزِّنَادِ، عَنْ عَبْدِ الرَّحْمَنِ،
عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ "لَا تَقُومُ السَّاعَةُ
حَتَّى تَقْتَتِلَ فِئَتَانِ عَظِيمَتَانِ، يَكُونُ بَيْنَهُمَا مَقْتَلَةٌ عَظِيمَةٌ، دَعْوَتُهُمَا
وَاحِدَةٌ، وَحَتَّى يُبْعَثَ دَجَالُونَ كَذَّابُونَ، قَرِيبٌ مِنْ ثَلَاثِينَ، كُلُّهُمْ يَزْعُمُ
أَنَّهُ رَسُولُ اللَّهِ، وَحَتَّى يُقْبَضَ الْعِلْمُ، وَتَكْثُرَ الزَّلَازِلُ، وَيَتَقَارَبَ الزَّمَانُ،
وَتُظْهَرَ الْفِتَنُ، وَيَكْثُرَ الْهَرْجُ وَهُوَ الْقَتْلُ، وَحَتَّى يَكْثُرَ فِيكُمْ الْمَالُ
فَيَفِيضَ، حَتَّى يَهْمَ رَبُّ الْمَالِ مَنْ يَقْبَلُ صَدَقَتَهُ، وَحَتَّى يَعْرِضَهُ فَيَقُولَ
الَّذِي يَعْرِضُهُ عَلَيْهِ لَا أَرَبَ لِي بِهِ. وَحَتَّى يَتَطَاوَلَ النَّاسُ فِي الْبُنْيَانِ،
وَحَتَّى يَمُرَّ الرَّجُلُ بِقَبْرِ الرَّجُلِ فَيَقُولُ يَا لَيْتَنِي مَكَانَهُ. وَحَتَّى تَطْلُعَ
الشَّمْسُ مِنْ مَغْرِبِهَا، فَإِذَا طَلَعَتْ وَرَأَاهَا النَّاسُ - يَعْنِي - آمَنُوا أَجْمَعُونَ،
فَذَلِكَ حِينَ لَا يَنْفَعُ نَفْسًا إِيْمَانُهَا لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ، أَوْ كَسَبَتْ فِي
إِيْمَانِهَا خَيْرًا، وَلَتَقُومَنَّ السَّاعَةُ وَقَدْ نَشَرَ الرَّجُلَانِ ثَوْبَهُمَا بَيْنَهُمَا، فَلَا
يَتَبَايَعَانِهِ وَلَا يَطْوِيَانِهِ، وَلَتَقُومَنَّ السَّاعَةُ وَقَدْ انْصَرَفَ الرَّجُلُ بِلَبَنِ
لِثْعَتِهِ فَلَا يَطْعَمُهُ، وَلَتَقُومَنَّ السَّاعَةُ وَهُوَ يُلِيْطُ حَوْصَهُ فَلَا يَسْقِي فِيهِ،
وَلَتَقُومَنَّ السَّاعَةُ وَقَدْ رَفَعَ أُكْلَتَهُ إِلَى فِيهِ فَلَا يَطْعَمُهَا".



Hadith – Sayings of

(peace and blessings of Allah be upon him)

the Holy Prophet



Allah's Messenger (peace and blessings of Allah be upon him) said, "The Hour will not be established (1) till two big groups fight each other whereupon there will be a great number of casualties on both sides and they will be following one and the same religious doctrine, (2) till about thirty Dajjals (liars) appear, and each one of them will claim that he is Allah's Messenger (peace and blessings of Allah be upon him), (3) till the religious knowledge is taken away (by the death of Religious scholars) (4) earthquakes will increase in number (5) time will pass quickly, (6) afflictions will appear, (7) Al-Harj (i.e. killing) will increase, (8) till wealth will be in abundance ---- so abundant that a wealthy person will worry lest nobody should accept his Zakat, and whenever he will present it to someone, that person (to whom it will be offered) will say, 'I am not in need of it,' (9) till the people compete with one another in constructing high buildings, (10) till a man when passing by a grave of someone will say, 'Would that I were in his place' (11) and till the sun rises from the West. So when the sun will rise and the people will see it (rising from the West) they will all believe (embrace Islam) but that will be the time when: (As Allah said,) 'No good will it do to a soul to believe then, if it believed not before, nor earned good (by deeds of righteousness) through its Faith.' (6:159) And the Hour will be established while two men spreading a garment in front of them but they will not be able to sell it, nor fold it up; and the Hour will be established when a man has milked his she-camel and has taken away the milk but he will not be able to drink it; and the Hour will be established before a man repairing a tank (for his livestock) is able to water (his animals) in it; and the Hour will be established when a person has raised a morsel (of food) to his mouth but will not be able to eat it."

(Narrated by Abu Huraira, Sahih al-Bukhari 7121)



Malfuzat – Sayings and Discourses of the Promised Messiah^(as)

The Promised Messiah's (as) Message to the World

“Remember that God has informed me about the coming of earthquakes. So, remember surely that in accordance with the prophecy, earthquakes came in America and also in Europe. They will also occur in different parts of Asia. Some of them will be as terrifying as doomsday.

There will be death on such a large scale that rivers will run with blood. Even birds and animals will not escape it. Such destruction will overtake the Earth as has not happened since man was born. Most places will be turned upside down as if they had never been inhabited. There will also be other terrible afflictions both in the Heaven and in the Earth and every sensible person will realise that they are no ordinary phenomena and no trace of them will be found in books of astronomy or philosophy. Then people will be seized by anxiety and will wonder what is going to happen. Many will be saved and many will perish.

Those days are near. Indeed, they are at the doorstep, that the world shall witness a spectacle of doomsday. Not only will there be earthquakes but other terrible calamities will also appear; some from the heaven and some from the Earth. This will happen because men have given up the worship of their God and all their thoughts and their designs and all their resolves are diverted towards this world.

Had I not come, these calamities might have been delayed for a while but with my coming, the secret designs of God's wrath that had been long hidden have been manifested. As God Almighty said, "We never punish until We have sent a Messenger". Those who repent shall find security and those who fear before the calamity overtakes them will be shown mercy.

Do you think that you will be saved from the earthquakes? Or that you can save yourselves by your own designs. No, you cannot. All human designs will come to nought that day. Do not imagine that only America has been shaken by the earthquake and that you are safe for you may experience even greater calamities. O Europe, you are not secure! O Asia, you are not secure! O you who dwell in the islands, no artificial god will come to your aid.

I see the cities falling and I see the habitations in ruin. The One and the Unique has long remained silent. Abominations were committed before His eyes and yet He remained silent, but now He shall reveal His Countenance in a dreadful manner.

He, who has ears to hear, let him hear. The hour is not far. I try to bring everyone under the security of God but the decrees of destiny had to be fulfilled. Assuredly, I say that this country's turn is also drawing near. The days of Noah shall appear before your eyes and you will see with your own eyes what happened to the land of Lot. But God is slow to wrath. Repent so that you are shown mercy. He who abandons God is a worm, not a man and he who does not fear Him is dead not alive."

(<https://www.alhakam.org/the-promised-messiahs-a-s-message-to-the-world/>
Hazrat Mirza Ghulam Ahmad (as), Haqiqatul-Wahi, Ruhani Khazain, Vol.22, pp.268-269)

The Editorial

Dearest readers,

Assalamo Alaikum Warahmatullah-i-Wabarakatuhu,

The past year and current times feel heavy on our consciousness as human beings. The war in Palestine has left deep scars on our souls and is likely to haunt us for years. How did human beings become capable of committing such atrocities? Most importantly, when did we become so accustomed to being so numb and passive in the face of such violence and injustices?

Contemporary wars have evolved from conventional battlefield engagements to asymmetrical warfare, cyberattacks, and psychological operations. Civilians are now often at the centre of conflict zones, bearing the brunt of aggression of the war-hungry political elites.

These modern conflicts expose a lack of moral leadership and a dangerous erosion of humanitarian principles. Despite international laws and important peace keeping institutions like the United Nations, major powers often flout legal frameworks with impunity.

In these dark chapters of global history, the only coherent and sound voice that will enable to heal the world is the one of the Khalifa of the time : Hazrat Mirza Masroor Ahmad (aba). The importance of this voice cannot be taken for granted, for it carries the promises of God's nearness and His everlasting support. Hence, our Khalifa (aba) has been fervently reminding us to turn to our Creator and pray more than ever for humanity.

The Ahmadiyya Muslim Community is undoubtedly going to play a pivotal role in the future for it offers a clear message through its current leadership: peace is not passive; it is a courageous, active struggle. It involves speaking truth to power, uplifting the oppressed, and resisting hatred with justice and love.

This issue has been elaborated to develop resilience among the Lajna Ima'illah. We are blessed to have countless magnificent examples of resilience and courage through the life of the Holy Prophet (peace and blessings of Allah be upon him) and his companions. We must remember the courage of the women in Islam who have seen their fathers, husbands and children martyred for the cause of faith and yet have remained loyal, steadfast and dignified in the face of adversity and trials ; they are our role models and as Lajna Ima'illah we must look up to them as a barometer of faith. Insh'Allah.

We hope you enjoy this issue. Please feel free to send any feedback, comments or queries at: english.editor@lajnauk.org

With a request of prayers for all our dedicated team members,

Wasalaam,

Mahrukh Arif-Jayyeb

Editor An-Nusrat English

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Stories of Strength and Resilience in Times of War

EXTRACTED FROM THE SERMONS OF HAZRAT KHALIFATUL-MASIH V (ABA)

Islamic Instructions Regarding Wailing Upon A Person's Demise

His Holiness (aba) said that the Holy Prophet (peace and blessings of Allah be upon him) very wisely forbade wailing and lamenting over the deceased. When the Holy Prophet (peace and blessings of Allah be upon him) returned from Uhud, he learned that the women of the Ansar would cry and wail over their deceased husbands. The Holy Prophet (peace and blessings of Allah be upon him) asked whether there was no one to wail for Hazrat Hamzah (ra). And so the women gathered to wail for Hazrat Hamzah (ra). In the meantime, the Holy Prophet (peace and blessings of Allah be upon him) fell asleep. When he awoke, the women were still wailing, and the Holy Prophet (peace and blessings of Allah be upon him) asked if they would continue wailing for Hazrat Hamzah (ra) like this. He said that they should return to their homes and that from that day forward, no one should wail over the deceased. Thus, the Holy Prophet (peace and blessings of Allah be upon him) remained mindful of their sentiments, while also wisely putting an end to this tradition of wailing.

Extracted from : Friday Sermon Summary 1st March 2024: 'Incidents from the Life of the Holy Prophet (peace and blessings of Allah be upon him) – Incidents During the Battle of Uhud'

Determination of the Companions in the Face of Hardships During the Battle of the Ditch

His Holiness (aba) quoted Hazrat Mirza Bashir Ahmad (ra) who writes:

"These days were ones of grave pain, apprehension and danger. As the siege grew longer and longer, the Muslims naturally began to lose their strength to fight and although they were full of faith and sincerity, their bodies, which of course functioned according to the material law of nature, began to fall weak. When the Holy Prophet (peace and blessings of Allah be upon him) witnessed this state of affairs, he called upon the two chieftains of

the *Ansar*, Sa'd bin Mu'adh (ra) and Sa'd bin 'Ubadah (ra) and recalling to them all of the circumstances at hand sought their counsel. The Holy Prophet (peace and blessings of Allah be upon him) even proposed, *"If you are in agreement, it is also possible that we may give the Ghatafan tribe a portion of our wealth, so that this war may be averted."* Sa'd bin Mu'adh (ra) and Sa'd bin 'Ubadah (ra) resonated the same words, and submitted, *"O Messenger of Allah! If you have received divine revelation in this respect, then we bow before you in obedience. In this case, most definitely, let us act upon this proposition gladly."* The Holy Prophet (peace and blessings of Allah be upon him) said, *"Nay, nay, I have not received any revelation in this matter. I only present this suggestion out of my consideration for the hardship you are being made to bear."* The two Sa'ds responded, *"Then our suggestion is that if we have never given anything to an enemy while we were idolators, why then should we do so as Muslims? By God! We shall give them nothing but the strikes of our swords."* The Holy Prophet (peace and blessings of Allah be upon him) was worried on account of the *Ansar*, who were the native residents of Madinah. Furthermore, in seeking this counsel, the only intent of the Holy Prophet (peace and blessings of Allah be upon him) was to perhaps gather insight into the mental state of the *Ansar*, as to whether they were worried about these hardships or not, and if they were, then to console them. Thus, when this proposal was put forth, the Holy Prophet (peace and blessings of Allah be upon him) happily accepted and war continued.'

(The Life and Character of the Seal of Prophets (peace and blessings of Allah be upon him), Vol. 2, p. 471)

Extracted from : Friday Sermon Summary 27th September 2024:
'Incidents From the Life of the Holy Prophet (peace and blessings of Allah be upon him) – The Battle of the Ditch'

Unique Connection of the Companions with God

His Holiness (aba) said that on this occasion there is mention of a man attacking the Muslims. One night, there were fierce winds and the Holy Prophet (peace and blessings of Allah be upon him) asked who would stand guard beside his tent. Hazrat Abbad bin Bishr (ra) and Hazrat Ammar bin Yasir (ra) came forward for this task, deciding to split the duties through the night. As Hazrat Abbad (ra) offered prayer, a person from the enemy saw an opportunity and fired an arrow at





Hazrat Abbad (ra) which struck him. He did not break his prayer, rather he removed the arrow and continued praying. Then again, there was another arrow shot at him, which he removed, however this next time there was a great deal of blood. He completed his prayer and awoke Hazrat Ammar (ra). Upon seeing his state, Hazrat Ammar (ra) asked why he hadn't woken him earlier. Hazrat Abbad (ra) said that he had been reciting *Surah al-Kahf* in his prayer, and had not wished to break his recitation. Such was the extraordinary connection the Companions had with God.

Extracted from : Friday Sermon Summary 11th April 2025: 'Incidents After the Battle of Khaibar & The Expedition of Dhat al-Riqa'

Martyrdom of Prominent Companions During the Battle of Mu'tah

His Holiness (aba) said that the Muslim army ultimately reached Mu'tah and began making preparations. As the enemy army drew closer, the Muslims saw an army so well-prepared and so well-equipped, the likes of which they had never seen before. Ultimately, a fierce battle ensued. Hazrat Zaid bin Harithah (ra) fought bravely until he was martyred, upon which Hazrat Ja'far (ra) took up the flag of Islam and fought fiercely until his own martyrdom. Hazrat Ja'far (ra) had been holding the flag in his right hand, and when it was cut off, he held it in his left hand. When his left hand was cut off, he held the flag against his chest with his elbow, until he was martyred, and in exchange for these two arms, he was given two wings by God as his soul rose to heaven. It is recorded that he had up to fifty wounds, all of which were on his chest, none on his back.

His Holiness (aba) said that when Hazrat Ja'far (ra) was martyred, Hazrat Abdullah bin Rawahah (ra) took up the Islamic flag. He fought until he too was martyred. It is recorded that Hazrat Zaid (ra), Hazrat Ja'far (ra) and Hazrat Abdullah (ra) were buried in the same grave.

Extracted from : Friday Sermon Summary 2nd May 2025: 'The Battle of Mu'tah'

Faith and Resilience:

HOW TO MAINTAIN SPIRITUAL STRENGTH IN TIMES OF WAR



Fatima Zunehra Danayal, Epsom

In moments of war and crisis, humanity is tested not only in physical endurance but also in the profound depths of emotional and spiritual resilience. Fear, uncertainty, and hardship can shake even the most formidable of spirits, yet for believers, faith serves as an unshakeable anchor - a beacon of hope illuminating the darkest of times. This reliance on Allah the Almighty provides a sanctuary of comfort, instilling the certainty that His guidance and mercy remain resolute, irrespective of the severity of the circumstances.

Islam offers a comprehensive framework for cultivating and maintaining spiritual fortitude amidst adversity. It is through prayer that one is saved from the depths of anxiety amidst crises.

Prayer is not a passive framework; however, it necessitates an active engagement with faith, steadfast reliance

on Allah the Almighty and diligent perseverance in religious practices. In such times of adversity, faith is not merely a refuge; it becomes a dynamic source of enduring strength and tranquillity. Adopting this optimistic perspective on the guaranteed support offered by Allah transforms suffering from a meaningless burden into a purposeful journey towards a closer connection with our Creator, serving as opportunities for spiritual growth.

The Promised Messiah, Hazrat Mirza Ghulam Ahmad (as), profoundly writes in *The Philosophy of the Teachings of Islam*:

“True courage derives from steadfastness. To be steadfast against every personal passion or against any calamity that attacks like an enemy and not to run away out of cowardice is true courage.”
(p.73)

This powerful reflection highlights how it is not merely physical valour or outward bravery that defines a truly courageous soul, but rather the unwavering resilience and inner strength to remain firm in the face of internal struggles. Whether facing hardships, societal pressures, or personal weaknesses, the truly courageous individual does not waver but continues to walk the path of truth with dignity and faith.

Such a perspective expounded by the Promised Messiah (as) is deeply rooted in the teachings of the Holy Quran. Our spiritual journey, as emphasised in Islamic teachings, demands consistency and perseverance. True courage is to remain loyal to our faith and to nurture a sincere and dynamic relationship with Allah – particularly when we are tested.

The Holy Quran, the eternal source of guidance, repeatedly reminds believers that trials and tribulations are an intrinsic part of the human experience, yet Allah does not burden a soul beyond its capacity. In Surah Al-Baqarah, Chapter 156-157, He states,

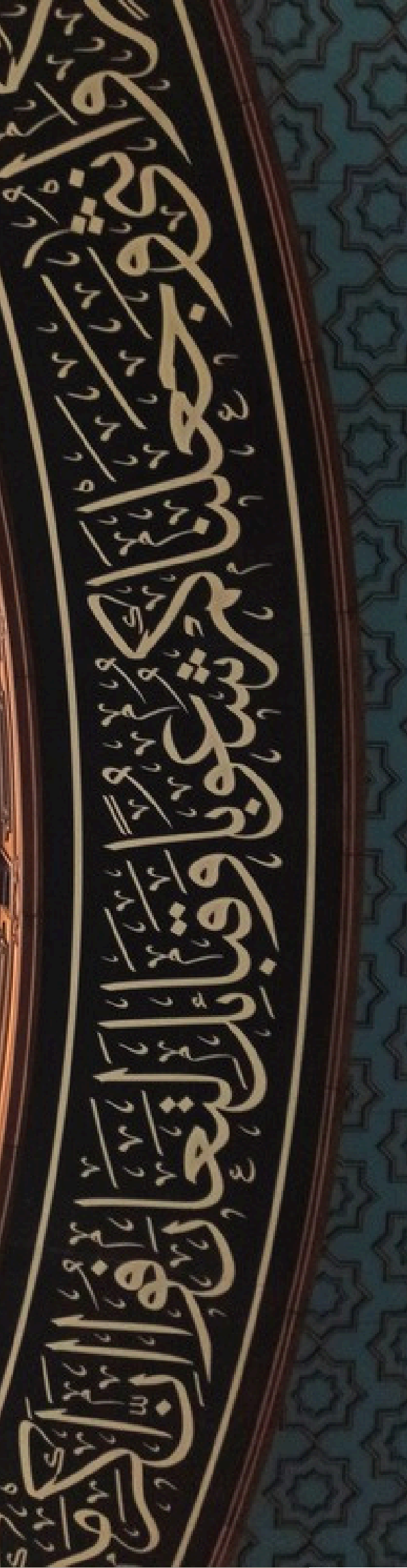
“And We will try you with something of fear and hunger, and loss of wealth and lives, and fruits; but give glad tidings to the patient, Who, when a misfortune overtakes them, say, ‘Surely, to Allah we belong and to Him shall we return.’”

This verse stands as a profound reminder that all trials are transient, and that the

true reward lies in steadfast patience and unwavering trust in Allah. It transforms the narrative from one of despair to one of divine acceptance - empowering believers to draw strength from the recognition that life's challenges are not arbitrary, but rather integral components of Allah's greater plan. In times of turmoil – especially the chaos of war – it is patience, anchored by sincere prayer, that becomes a believer's refuge and remedy. The verse underscores a timeless truth: it is often at the brink of our breaking point that we must sincerely return to our Creator, Sustainer, and Protector. For in these moments of profound vulnerability, it is Allah alone who offers true solace and enduring strength.

The importance of prayer as a source of resilience is further emphasised in the teachings of the Promised Messiah (as), particularly in the third condition of Bai'at, which focuses on the regular observance of Salat. During a Friday Sermon on 7th March 2025, His Holiness, Hazrat Mirza Masroor Ahmad (aba), recounted a saying of the Holy Prophet Muhammad (peace and blessings of Allah be upon him), in which he stated that every night, God descends to the nearest level of heaven and when a third of the night remains, God asks who will pray to Him so that He may answer their prayer, who will supplicate to Him so that He may answer their supplication, who will seek forgiveness so that He may forgive them.

This assurance encourages believers to persist in their supplications, knowing that



Allah hears every plea and responds in the way that is best for them. Prayer is not just a ritual but a means of strengthening the heart and mind, fostering discipline, focus, and inner peace even amidst turmoil.

Furthermore, Islam teaches that true reliance on Allah is neither passive nor complacent. It involves an active engagement with faith, trust, and effort as the Holy Quran states:

“And will provide for him from where he expects not. And he who puts his trust in Allah — He is sufficient for him. Verily, Allah will accomplish His purpose. For everything has Allah appointed a measure.” (65:4)

This verse serves as a guiding principle in times of war and hardship reinforcing that while believers must take necessary precautions, their ultimate trust must be placed in Allah’s wisdom and plan. This wisdom teaches that even in the most hopeless situations, faith becomes a beacon of light, leading believers through adversity with resilience and courage. By holding firmly to prayer, seeking refuge in Allah, practising patience and remaining committed to religious duties, believers find inner peace and strength to endure hardships with unwavering conviction.

As the Holy Quran reassures:

“Surely there is ease after hardship.” (94:6)

This divine promise offers a beacon of hope for those enduring trials, affirming that no suffering is permanent and that perseverance in faith will always lead to relief and better days.

May Allah the Almighty grant the strength and protection to all those enduring hardship, and may He guide us to remain steadfast in faith, regardless of the trials we face. Ameen.

A Timeline of the Caliph's Unheeded Warnings:

THE THORNY PATH TO WORLD WAR III

The Caliph of the Ahmadiyya Muslim Community, Hazrat Mirza Masroor Ahmad (aba) has warned the world of the possibility of a third world war for over two decades. He has addressed the US Congress, the EU Parliament, UNESCO, and various national parliaments around the world. He has sent letters, notably in 2012 and 2020, to major heads of state and world leaders, warning them that, without significant change, the spectre of war remains imminent. We present just some of the prescient warnings delivered by His Holiness (aba) in this period.

9TH MAY 2003

FRIDAY SERMON, UK

‘These incidents [of nuclear devastation] were witnessed in the Second World War even when those atomic bombs were of low capacity. Now, much more powerful atomic bombs have been developed. It is apparent from the current situation of the world that it is hastily moving towards destruction.’

11TH OCTOBER 2003

OPENING RECEPTION OF BAITUL FUTUH MOSQUE, UK

‘If we fail to act, there appears to be nothing to arrest the destruction towards which mankind is rapidly heading. This destruction would be far worse than the destruction caused by the Second World War.’



OCTOBER 2004

INAUGURAL ADDRESS, DARUL BARAKAT MOSQUE, BIRMINGHAM, UK

‘The world is apparently rapidly advancing towards destruction because of the envy and hatred that its people have in their hearts. This is because they have forgotten their God. It is a terrible end that you cannot even imagine.’

24TH MARCH 2007

NATIONAL PEACE SYMPOSIUM, UK

‘Remember that the path the world has chosen today, the effect of instability will

not be confined to just one country but will spread all over the world. It is quite possible that we will witness many examples like Hiroshima and Nagasaki or even worse.'

16TH APRIL 2007

LECTURE AT ROEHAMPTON UNIVERSITY, UK

'Just look at today's society. When superpowers compel other nations to agree to their terms and conditions and effectively hold them in bondage, a time comes when there is a reaction against this bondage. Past history bears testimony to this and the same is happening today.'

22ND OCTOBER 2008

ADDRESS AT BRITISH PARLIAMENT, UK

'It is my fear that in view of the direction in which things are moving today, the political and economic dynamics of the countries of the world may lead to a world war. It is not only the poorer countries of the world, but also the richer nations that are being affected by this.'

30TH NOVEMBER 2008

ADDRESS AT THE TAJ RESIDENCY HOTEL, KERALA, INDIA

'Today, quite a number of people are in the selfish pursuit of seeking the fulfilment of their vested interests, without giving a thought towards discharging the rights due to others. If we do not recognise our Creator and discharge the due rights to one another, the world will be lead to a terrible disaster the effects of which will be seen for years to come and the future generations will blame us for this.'

21ST MARCH 2009

NATIONAL PEACE SYMPOSIUM, UK

'Mankind should have learnt its lesson but regrettably the people of today are failing to learn from the mistakes of the past...Due to the influence of superpowers and the UN, the sphere of unrest is expanding. We cannot simply close our eyes to this. The cause of the Second World War was the existence of such unrest and mini wars.'

20TH MARCH 2010

NATIONAL PEACE SYMPOSIUM, UK

'If, instead of good feelings, hatred emerges, if restlessness usurps heartfelt peace, then you must accept that this is not progress, but is something that will take you towards horrific destruction.'



14TH JUNE 2011

ADDRESS AT HAMBURG TOWN HALL, GERMANY

‘It is with regret that I say that if we now observe the current circumstances of the world closely, we find that the foundation stone for another World War has already been laid...As a consequence of so many countries, both large and small, having nuclear weapons, grudges and enmities are increasing. In fact, people’s hearts are becoming filled with malice. We are seeing the world head towards a terrifying destruction.’

24TH MARCH 2012

NATIONAL PEACE SYMPOSIUM UK

‘The weapons available today are so destructive that they could lead to generation after generation of children being born with severe genetic or physical defects...Time is running out, and before it is too late we must all pay great heed and attention to the needs of the time.’



27TH JUNE 2012

ADDRESS AT CAPITOL HILL, USA

‘Some of you might agree with me that due to alliances, blocs may be formed in future – or I can even say they *have* started forming – and it is not unlikely that disorder will continue to increase in the world, which will ultimately lead to a huge destruction. The effects of such devastation and warfare will surely last for many generations.’

8TH MARCH 2012

LETTER TO PRESIDENT BARRACK OBAMA

‘We observe that political and economic problems have once again led to wars between smaller nations, and to internal discord and discontentment becoming rife within these countries. This will ultimately result in certain powers emerging to the helm of government, who will lead us to a world war. If in the smaller countries conflicts cannot be resolved through politics or diplomacy, it will lead to new blocs and groupings to form in the world. This will be the precursor for the outbreak of a Third World War.’

26TH FEBRUARY 2012

LETTER TO PRIME MINISTER BENJAMIN NETANYAHU

‘It is my request to you that instead of leading the world into the grip of a World War, make maximum efforts to save the world from a global catastrophe. Instead of resolving disputes with force, you should try to resolve them through dialogue, so

that we can gift our future generations with a bright future rather than ‘gift’ them with disability and defects.’

4TH DECEMBER 2012

ADDRESS AT THE EUROPEAN PARLIAMENT, BELGIUM

‘The cruelties must be stopped, because if they are allowed to spread, then the flames of hatred will surely engulf the entire world to such an extent, that people will soon forget about the troubles caused by the current economic crisis. Instead, they will face a much more horrifying state of affairs. There will be such a huge loss of life that we cannot even comprehend or imagine’

11TH MAY 2013

ADDRESS IN BEVERLY HILLS, USA

‘The direction the world is moving in suggests that the dark shadow of war is being cast over a very large part of the globe. If war breaks out then countless innocent women, children and elderly people will all die. The destruction will be greater than was witnessed in the previous two World Wars...it is imperative that the world and particularly the major powers reflect upon what efforts are required to save the world from a horrific destruction.’

11TH JUNE 2013

ADDRESS AT HOUSES OF PARLIAMENT, UK

‘Due to the acts of certain countries, the signs are that another world war is on the horizon. If a world war breaks out, then the Western world will also be deeply affected by its far-reaching and devastating consequences. Let us save ourselves from such destruction. Let us save our future generations from the miserable and devastating consequences of war.’

26TH SEPTEMBER 2013

ADDRESS AT MANDARIN ORIENTAL, SINGAPORE

‘If we look back at history, we realise that a major factor that led to the first two World Wars was the prevailing economic situation and this part of the world where you reside was also caught in its effect. If such circumstances were to prevail again it would be extremely difficult to predict who would be safe and who would be in danger.’

11TH OCTOBER 2013

ADDRESS AT PRINCESS COURT RECEPTION CENTRE, AUSTRALIA

‘We are actually seeing the effects already beginning to appear, whereby two opposing blocs, each with differing sympathies, have formed. This division is

causing us to reach the devastating precipice of a Third World War...The world has come together like a global village and so such disorder will not be contained, but will encompass and consume the entire world.'

4TH NOVEMBER 2013

ADDRESS AT NATIONAL PARLIAMENT, NEW ZEALAND

'No doubt, the state and circumstances of the world today are extremely precarious and are causing a great deal of concern to the entire world. Whilst some of the major conflicts today are taking place in the Arab world, the truth is that any wise or intelligent person will be aware that such conflicts will not remain limited to just that region. There is no doubt that a conflict between a government and its people can escalate into a much broader international conflict.'

9TH NOVEMBER 2013

ADDRESS AT MIELPARQUE HOTEL, JAPAN

'Whilst every government claims they wish to end all forms of cruelty and save the world from destruction, yet it looks as if two blocs are being formed in the world before our very eyes. The opposing blocs are engaged in claims and counter-claims against one another and through such statements the friction between them is increasing by the day. The only possible result of such acts will be increasing hostilities and peace will become an ever more distant dream.'

11TH FEBRUARY 2014

CONFERENCE OF WORLD RELIGIONS, UK

'The urgent and critical need of the world today is to establish peace and faith in God. If the world understood this reality then all countries, whether large or small, would not, in the name of defence spending, allocate millions and billions of dollars to expand their military capabilities. Rather, they would spend that wealth to feed the hungry, to provide universal education and to improve the living standards of the developing world.'

8TH NOVEMBER 2014

NATIONAL PEACE SYMPOSIUM, UK

'The West has now started to realise and acknowledge that this is a war that is actually directly affecting it as well. However, this too is under-estimation – the truth is that this is a war against the entire world.'

14TH MARCH 2015

NATIONAL PEACE SYMPOSIUM, UK

'For many years I have warned that we are heading towards a horrific destruction

and now many politicians and analysts are reaching the same conclusion that we are heading rapidly towards a Third World War. Whilst some are saying that another World War is now unavoidable, I believe that even now there is time for the world to wake up to the stark reality it faces and to arrest this threat.'

6TH OCTOBER 2015

ADDRESS AT DUTCH NATIONAL PARLIAMENT, HOLLAND

'If we do not pay heed to this [establishing lasting peace and security by means of justice] then the state of today's world peace will lead to the outbreak of a disastrous world war; whose repercussion will be felt for generations to come and consequently our generations won't forgive us for this.'

23RD NOVEMBER 2015

ADDRESS IN TOKYO, JAPAN

'In Eastern Europe, hostilities between Russia and Ukraine and other European countries are continuing to flare...Whilst perhaps the major powers keep such weapons as a deterrent, there is no guarantee that the smaller countries will show such restraint. We cannot take it for granted that they will never use nuclear weapons. Thus, it is clear that the world stands on the brink of disaster.'

9TH MAY 2016

ADDRESS IN COPENHAGEN, DENMARK

'Conflicts continue to ignite and burn throughout the world and so let us not be in any doubt that the shadow of a fateful war looms before us. Alliances and blocs are rapidly forming before our eyes and so it is my grave fear that we are charging madly towards a calamitous Third World War without pause for thought.'

14TH MAY 2016

INAUGURAL ADDRESS OF THE MAHMUD MOSQUE, SWEDEN

'In today's inter-dependent and inter-connected world, no nation or region remains isolated and so the effects of conflicts in the Muslim world have already spread much further afield...We must make every effort to engender peace, so that we do not bequeath upon our children the 'gift' of a broken and tormented world; rather, we must ensure that we leave behind a legacy of a peaceful and prosperous world for our future generations to live in.'

28TH OCTOBER 2016

LECTURE AT YORK UNIVERSITY, CANADA

'In the world today, we witness double standards and hypocrisy at so many levels of society and the resulting lack of peace is a cause of the utmost concern and grief for

those people who sincerely feel the pain of humanity. As the leader of a worldwide Muslim community, it is this issue that concerns and worries me more than any other.'

25TH MARCH 2017

NATIONAL PEACE SYMPOSIUM, UK

'I have cited various reports that suggest we are moving towards further warfare and bloodshed. Both at an international level and at a national level, we are seeing polarisation and a hardening of attitudes towards one another...No country or group should be under the illusion that they are safe, because when wars start they evolve rapidly and often unexpectedly.'

18TH APRIL 2017

ADDRESS AFTER LAYING FOUNDATION STONE OF THE FIRST MOSQUE IN RAUNHEIM, GERMANY

'Given the current state of world affairs, in which there is danger not only from [extreme] religious organisations – or, as some say, Muslim terrorist organisations – but also from the new development in the world of an increasing enmity between governments and states. Consequently, there are growing fears in Europe, Korea, the Far East and even in the US that war is imminent.'

9TH MARCH 2019

NATIONAL PEACE SYMPOSIUM, UK

'If there is a nuclear war, we will not only be destroying the world today but we will also be leaving behind a lasting trail of destruction and misery for our future generations. Hence, we must pause and reflect on the consequences of our actions.'

5TH OCTOBER 2019

ADDRESS AT ANNUAL CONVENTION, FRANCE

'If any of those countries ever use the deadly weapons at their disposal they will not just be destroying the world as we know it, but will be ensuring that we leave behind the most horrific and devastating legacy for our children.'

22ND OCTOBER 2019

ADDRESS AT ADLON KEMPINSKI HOTEL, GERMANY

'Reminiscent of the dark days of the past, opposing blocs and alliances are forming and it seems as though the world is hell-bent on inviting its destruction...All it takes is one miscalculation or misstep for hostilities to trigger the unthinkable. The consequences of such a war are incomprehensible but it is safe to say that the world will never be the same again.'

26TH DECEMBER 2021

CONCLUDING ADDRESS OF QADIAN ANNUAL CONVENTION, UK

‘Indeed, not even the COVID-19 pandemic, which has left the entire world shaken, has managed to remove the animosities harboured within the hearts of people or purged nations of their pride and arrogance over one another. People are not paying heed to this warning of Allah the Almighty and should this same attitude continue to be displayed by people and nations, the ramifications will be incredibly perilous.’

26TH MARCH 2022

NATIONAL PEACE SYMPOSIUM, GREECE

‘The horrific conflict taking place in Ukraine has cast a frightening shadow upon the world and, in particular upon Europe. Most regrettably, it is the never-ending craving for power and wealth, whether on the part of Russia, the Western world or other major powers, that has led mankind down such a dangerous path that threatens to shatter the peace of the world.’

4TH MARCH 2023

NATIONAL PEACE SYMPOSIUM, UK

‘We hold such events so we can proclaim our firm conviction that only in peace lies the salvation of the world. Peace is a golden key to unlocking the door to societal progress and development and ensuring that our future generations can thrive and prosper.’

9TH MARCH 2024

NATIONAL PEACE SYMPOSIUM, UK

‘It will prove impossible for true peace to emerge so long as nations, either directly or through their powerful allies, can utilise a veto power. Regrettably, due to its inherent lack of justice, the fate of the United Nations seems set to mirror that of its failed predecessor, the League of Nations. And if the system of international law, weak as it may be, completely collapses, the resulting anarchy and destruction is beyond our comprehension.’^[1]

7TH FEBRUARY 2025

FRIDAY SERMON

His Holiness (aba) said that the Arab nations need to open their eyes and see that they cannot do anything without first uniting. If not, then they too will have to face great hardships ahead. Yes, there are voices being raised against these injustices, but the ones with power are silent and unwilling to listen to anyone. His Holiness (aba) said that we must focus even more on prayer, for we have no power aside

from prayer. [2]

27TH APRIL 2025

WAQFE NAU IJTEMA

“Across the globe, humanity has become shackled by the heavy chains of material desires and the deceptive shimmer and shine of worldly attractions. Immorality, depravity and corruption have plagued modern-day society. Furthermore, the peace and security of the world has been shattered. Both internally within many nations and internationally, a raging inferno of jealousy, hatred and enmity burns incessantly. Tragically, innocent souls are being massacred in wars and conflicts that have no basis in justice and are being fought only to serve the selfish and malevolent agendas of the rich and powerful.” [3]

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1. <https://www.reviewofreligions.org/45504/a-timeline-of-the-caliphs-unheeded-warnings-the-thorny-path-to-world-war-iii/>
2. <https://www.alislam.org/friday-sermon/2025-02-07.html>
3. <https://www.pressahmadiyya.com/press-releases/2025/04/head-of-ahmadiyya-muslim-community-encourages-waqf-e-nau-to-emulate>



Poems for Peace

Peace Where Do you Reside?

Sabeeha Mustafa Tahir, Crawley

Great trouble is brewing, across shores it's stewing, where is peace? They ask-

Peace, where do you roam?

We look for you now in the folds of the night, when it overspreads cold and unforgiving.
We, the innocent clamber in hopes of new beginning.

Peace where do you roam? We walk barefoot in hot pursuit, lost to us today all hope of returning.

Peace where do you roam?

Helpless mothers are calling, their children from their arms slipping.

Come peace! Take us where you are winning, before this trudging hope is spoilt by bugles and lime, come peace, take us where victory is yours.

Blossoms peace in hearts sincere, divine its presence, all sublime, sanctuary all will find in this Eternal Eden.

Make us worthy of this eternal bloom, where showers of mercy do frequently replenish, where parched sinners become revitalised.

In the polluted catacombs of an urban jungle? Or, in an ordinary, quaint, suburban street, where an extraordinary character resides.

The sincerity of his message, the humility of his conveyance.

Lies peace in the hearts of that congregation, whose legs may be shattered, But the rows of his devout give strength to one another, aligning their hearts in the friendship of The Most Divine.

Not in the innocence of childhood! Nor, the disarray of viral platitude!

It returns to us *only* in the depths of His Gratitude.

Where all that was and all there is, in perfect harmony:

equality, a timeless melody, which resonates from the hearts of lovers, lovers of Allah.

Ah peace!...this is where you hide.



Practical Preparedness:

KEY ESSENTIALS DURING CONFLICT

Safiyah Nasser, Cambridge

As geopolitical tensions rise, particularly in the wake of the current Ukraine and Middle Eastern conflicts, the threat of global war, including nuclear armed conflict is increasing.

Indeed, the Head of the worldwide Ahmadiyya Muslim community Hazrat Mirza Masroor Ahmad (aba) has highlighted this danger on numerous occasions, most notably, at the 10th Ahmadiyya Muslim peace symposium held in 2013, he stated: ***“I have repeatedly said that the worsening financial and political climate is leading the world towards the most horrific destruction. It is quite possible, and even likely, that the path the world is treading will culminate in a terrifying world war.”*** [1]

In view of these warnings, it is important for everyone to take practical steps to ensuring adequate preparedness should global tensions escalate.

Below we will discuss key areas to focus upon. This includes food storage, emergency supplies, medical kits as well as how best to safeguard family members.

1. Food storage and water

- Non-perishable foods with a long shelf life - including but, not limited to dried grains (pasta and rice), pulses (lentils, beans and chickpeas), tinned fruits and vegetables, dried fruits (dates, raisins, prunes, apricots), tinned meats and fish (beef and tuna) and freeze-dried meals. Other things to focus on include high calorie foods such as protein bars and peanut butter.

- Water - ensure an adequate supply of bottled water. Other methods of storing and cleansing water include the use of a water butts to collect rainwater, the use of water purification tablets and a portable water filter.
- Long life milk, dehydrated milk powder including formula for babies.

2. Emergency Supplies

- Torches and batteries - these will be important in the event of power outages which are common during conflicts. This includes handheld torches, headlights and rechargeable and non-rechargeable batteries.
- Candles and matches.
- Portable power sources - portable power bank, solar charger as well as generators for storing electricity.
- Supply of fuel - including gas (e.g butane cylinder) for cooking using a BBQ or portable stoves and petrol/diesel to run cars.
- Survival kit - including Swiss army knife, tool box.
- Road maps.
- Portable stove and cooking equipment.
- Satellite phone - to enable communications should landline and mobile networks go down.
- Walkie talkies - to facilitate nearby communication.
- Geiger counter - to measure gamma radiation levels.

3. Medical emergency kit including medications

- Basic first aid supplies - bandages, saline, gauze, plasters, anti-septic wipes/ointments, medical tape, scissors.
- Prescription medications - it is important to try and have at least a 3 month supply of any prescription medications required by you or your family members. This includes but is not limited to blood pressure and blood thinning medications, insulin, inhalers and levothyroxine.
- Over the counter medications - for pain relief (paracetamol, ibuprofen), anti-diarrhoea medications, vitamins and supplements, acid reflux medications including esomeprazole, antihistamines (can be used for hayfever and minor allergic reactions), aspirin (for heart attacks) and anti-sickness medications.
- Emergency medications - EpiPen.
- Emergency medical equipment - portable blood pressure machine, thermometer, stethoscope and a portable defibrillator if trained personnel present within your family.
- Homeopathic medications - including for protection against nuclear radiation.
- Iodine tablets - to protect the thyroid from the negative effects of nuclear radiation.
- Training - it is useful for at least one family member to be trained in basic first aid and CPR.



4. Protecting and safeguarding family members

- Having a contingency plan in place should conflict ensue - to include details of a safe place for family members to assemble. Identify potential and multiple safe routes out of your area should some routes be blocked.
- Packed emergency items including warm clothing, blankets, toiletries, sanitary products, medications, food and water should conflict escalate quickly without warning.
- Do not use hair conditioner as this can bind radioactive particles to hair.

5. Protecting housing during nuclear conflict

- Duct tape and plastic sheeting to seal windows, doors and vents.
- Limit air circulation including air conditioning and heating units that bring air from the outside.

It should be borne in mind that this is not an exhaustive list. Rather, one must tailor to their own family needs and plan accordingly. For example, some families with medically trained personnel may decide to bring specialist medical equipment and medications. It is also important to bring enough supplies to cater for all family members.

Huzoor (aba) has repeatedly emphasised the requirement for 3 months' worth of supplies should conflict arise.

It is important that we continue to pray for global and lasting peace and that may Allah protect us from the negative effects of conflict should tensions escalate, Ameen.


References

[1] <https://www.alislam.org/articles/critical-state-of-world-peace/>



MENTAL

Health Matters



Fortifying the Mind for Crisis and Conflict

Rabia Salim, Islamabad

What is resilience, and how does it link to mental health? Literally, resilience refers to our capacity to recover quickly from difficulties. It is a buzzword in the field of mental health.

Recently, there has been an overall decline in mental health with an increase in mental health issues among children and teenagers. As a matter of fact, the current figures show that around 20% of 8-16 year olds have a probable mental health disorder.^[1] Parents and teachers are reporting a similar phenomenon as anxiety and depression are on the rise.

At the same time, the current political instability is creating major unrest due to interconnectedness and the harrowing scenes of destruction appearing through our phones' feeds daily. The ill-effects of this phenomenon are accumulating, and present mental health experts with new challenges.

Technology

While technological advancements are constant and rapid, we must remember that resilience can't be taught on phones alone. Including screen-free activities in family life - such as sports, chores and family dinners as well as an acute awareness of the dangers of internet/social media is key to building resilience.

Building resilience

As a Speech Language Therapist, working closely with mental health disorders enabled me to acquire a bank of tips to help me work on my own family's mental health.

The top tip is giving family members a safe space and listening to them without judgement. This will increase their autonomy, confidence, and self-sufficiency, whilst at the same time, encouraging interpersonal relationships.

Secondly, building long term resilience and reduce anxiety by looking after yourself. This includes exercise, spending time outdoors in nature, eating well, staying hydrated and sleeping well.

Thirdly, adopting positive behaviours such as challenging negative thoughts, focussing on what is going well, and making time to have fun and laugh.

Finally, and very importantly, use support networks which will enable bouncing back in a time of stress. These are some very fundamental principles in regards to resilience. Fortunately, we are blessed with the institution of Lajna Ima'illah and a strong network of sisterhood within the Jamaat which we can always rely on in times of severe distress or a potential war.

The Power of Faith

In addition, having faith and maintaining steadfastness and belief in Allah through patience and prayer is something powerful, almost unfathomable which keeps us resilient throughout life's major and minor twists and turns.

Our beloved Khalifa, Hazrat Mirza Masroor Ahmad (aba) has been guiding us throughout the years^[2] by telling us to stay close to God by praying for humanity and keeping away from materialism, sin and moral depravity. For, this is going to become a means of safeguarding society from destruction or war.

He has also advised us to keep emergency supplies in case of disruptions in supply chains, natural disaster, or sadly a war. This sense of preparedness has surely increased our mental resilience as we are forced to look at challenging situations critically and resourcefully.





Trauma

Something harrowing like war is known as a big ‘T’ (trauma), and will have an effect on the brain, and mould a person’s responses. In the face of this type of trauma, sufferers need specialised support. Although stress can cause a whole host of weaknesses, both physical and mental, here are some ways to manage it and deal with trauma:

Be aware that everyone has a window of tolerance. When someone is triggered, it pushes them out of their tolerance window. Effective preparedness may help building tolerance over unpleasant/triggering situations.

Allow space for each emotion to be managed and remember it can be a long-term process. One technique is through the ‘3 Rs’ - Regulate - Relate - Reason. This is a technique frequently used in speech therapy to support communication. ‘Regulate’ is to encourage calm, and reduce the effect of stress, as it is challenging to communicate when there is stress. ‘Relate’ is about making a personal connection.

And ‘Reason’ is finally a discussion or debrief about the overwhelming often traumatic event. In this case openly expressing and acknowledging the effects of war on mental wellbeing, among a host of other things, would be useful.

A very destructive event like war, although unthinkable, may change the course of the future in a way we haven’t come to know yet. Thus, preparing ourselves and building up knowledge on resilience is a positive and vital step.

1. <https://www.england.nhs.uk/2023/11/one-in-five-children-and-young-people-had-a-probable-mental-disorder-in-2023/>
2. This Week with Huzoor, April 26th 2024, 23:34 https://youtu.be/uKCq_x725nU?t=1414&si=N2IevYSV04KdiRL

Education & Schooling During Wartime

A Developmental Psychology Perspective for Ahmadi Muslim Mothers

Rafena Ahmed, South Cheam

Introduction

During times of crisis, survival and immediate safety often overshadow education. However, history has demonstrated that learning remains a fundamental pillar of resilience, particularly for children. While the COVID-19 lockdowns briefly disrupted schooling, war presents an even greater challenge—one that necessitates adaptability, psychological preparedness and a shift in perspective.

For Ahmadi Muslim mothers, the responsibility of nurturing their children's emotional and intellectual development in such uncertain times is profound. Rather than considering home education as a last resort, it can be harnessed as a powerful instrument for stability and spiritual growth. This article explores how principles of developmental psychology can help mothers foster resilience, emotional intelligence, and a lifelong love for learning in their children, even amid adversity.

Psychological Effects of War on Children

Conflict disrupts childhood by exposing

children to fear, instability, and trauma. Research indicates that children in war zones exhibit heightened stress responses, which can lead to anxiety, difficulty concentrating, and emotional withdrawal. However, resilience can be strengthened through strong parental bonds, structured routines, and emotional support. ^[1]

Key Psychological Factors:

- **Attachment & Security:** A child's sense of safety is deeply connected to their relationship with caregivers. Establishing predictable routines and offering reassurance can help alleviate anxiety.
- **Emotional Regulation:** Encouraging children to express and process their emotions through storytelling, journaling or art can provide coping mechanisms in uncertain situations.
- **Cognitive Development:** Stress and a lack of stimulation may impede cognitive growth, but engaging children in problem-solving activities and discussions can foster intellectual resilience.
- **Spiritual Anchoring:** Islamic teachings emphasise patience and

perseverance. The Quran states, "**Surely, there is ease after hardship**" (94:6). Instilling these values in children can help them navigate adversity with faith and hope.

Home Education as a Means of Stability

Rather than seeing home education as a temporary measure, Ahmadi Muslim mothers can view it as an opportunity to cultivate lifelong learning habits. The Holy Prophet Muhammad (peace and blessings of Allah be upon him) emphasised the pursuit of knowledge, a principle that remains essential—even in times of crisis.

Practical Home Education Strategies:

- **Flexible Learning Environment:** Adapting lessons based on a child's emotional state and daily

circumstances encourages engagement.

- **Inquiry-Based Learning:** Fostering curiosity and independent thinking by allowing children to explore topics that interest them.
- **Integration of Islamic Teachings:** "**Allah burdens not any soul beyond its capacity**" (2:287). Instilling perseverance through religious teachings strengthens their emotional and spiritual foundation.
- **Development of Life Skills:** Teaching practical survival skills, emotional intelligence, and adaptability prepares children for uncertain futures.

Strengthening Resilience Through Parenting

Parenting during war necessitates a shift in approach—from mere survival to intentional growth. Ahmadi Muslim mothers can nurture resilience by emphasising:



- **Patience & Perspective:** "O ye who believe, seek help with patience and Prayer ; surely, Allah is with the steadfast" (2:154). Imparting this principle helps children appreciate the power of perseverance.
- **Observing & Addressing Emotional Needs:** Recognising behavioural cues and adjusting parenting methods accordingly.
- **Encouraging Independence:** Assigning small responsibilities to children builds their confidence and adaptability.
- **Modelling Emotional Strength:** Children learn by observation—remaining calm and demonstrating faith reassures them.

Conclusion

Education in wartime extends beyond academics—it encompasses nurturing strong, resilient, and spiritually grounded individuals. Ahmadi Muslim mothers hold a unique responsibility in shaping their children's worldviews, ensuring they grow into compassionate, adaptable, and knowledgeable individuals. By intertwining developmental psychology, home education, and Islamic principles, mothers can transform adversity into a foundation for lifelong learning.

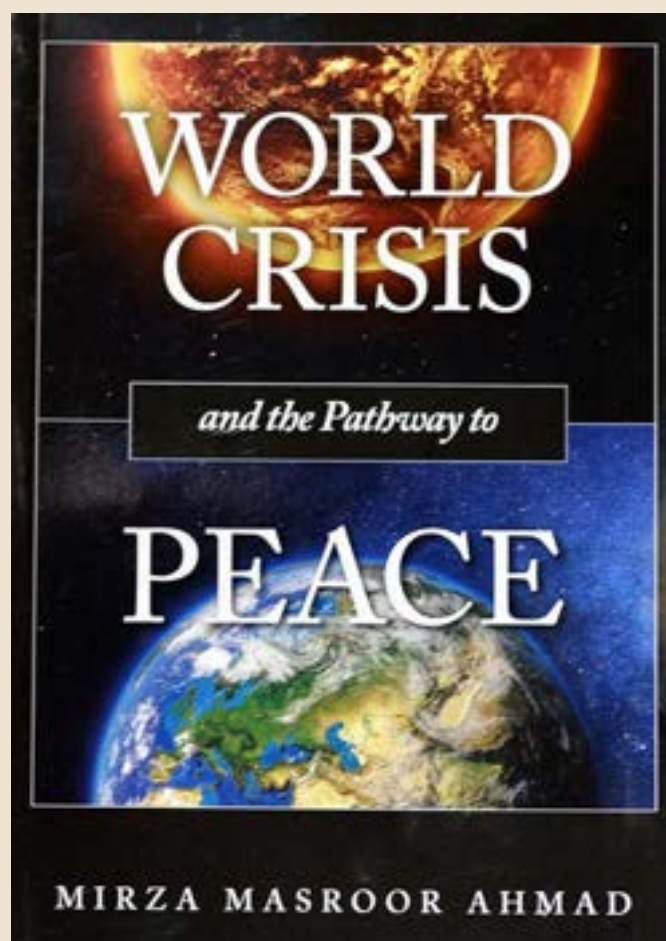
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[1] <https://www.bmj.com/content/371/bmj.m3155>



Book Recommendation

World Crisis and the Pathway to Peace



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

The world is passing through very turbulent times. The global economic crisis continues to manifest newer and graver dangers almost every week. The similarities to the period just before the Second World War continue to be cited and it seems clear that events are moving the world at an unprecedented pace towards a horrific Third World War.

In this book, His Holiness Mirza Masroor Ahmad, the Head of the worldwide Ahmadiyya Muslim Community (aba) warns the world of the fast approaching dangers and how it can avert disaster and chart a course to peace.

<https://www.alislam.org/book/world-crisis-pathway-peace/>



The Declining Effectiveness of Post-World War Peacekeeping Institutions and the Role of the Ahmadiyya Muslim Community in the Future

Farhana Mian, Bordon

"We've all got both light and dark inside us. What matters is the part we choose to act on. That's who we really are." (Ch.38, Harry Potter and the Order of Phoenix). This passage captures one of the central themes of the Harry Potter series and an ultimate life lesson that everyone, with no religious bias could apply into their lives — the importance of personal choice in defining who we are, rather than the circumstances we are born into or the people around us. And in the end, as was prophesied, no matter how much force the evil powers in this story used or how large they were in numbers, good overcame evil. The people fighting for everlasting peace were fighting for the weaker voices of their world and were in no greed for power.

The reality of our world is not far from what may seem like fictional stories. The narratives of Prophets (peace be on them all) spanning a period of 6000 years are safeguarded in the Holy Quran. One lesson we can learn from these narratives is about the ultimate truth about human nature. When we allow ego, selfishness, jealousy and pride to take the better of us, we can lead ourselves into destruction. These are the root causes of all conflict. If these are the root evil causes of conflict then one must conclude that the opposite of these characteristics would lead to everlasting peace. As religion has a heavy influence on the majority of the people of the world, we can say that the moral fibre of mankind is rooted in religious teachings. Therefore,

religious teachings must be taken into consideration when proposing peacekeeping strategies. Though distinct in theology and ritual, religious peacekeeping strategies share a moral vision rooted in justice, compassion, and reconciliation. Where political institutions often fall into pragmatism and power games, religious traditions offer moral clarity and long-term ethical vision.

Our current world peacekeeping strategies took birth after the horrors of World War II. The United Nations (UN), the International Monetary Fund (IMF), and other global institutions were built to preserve peace, stabilise economies, and mediate conflicts. For decades, these bodies seemingly kept the worst instincts of global power in check. But now, these structures seem brittle and unresponsive. Firstly, veto power is routinely used to block action rather than promote it. Humanitarian crises—from Syria to Gaza to Sudan—often play out without meaningful UN intervention, not because the world doesn't care, but because the system can't act. Institutions like the World Bank and IMF were meant to level the economic playing field. Yet critics argue they have often done the opposite—imposing one-size-fits-all policies that deepen inequality and saddle developing nations with long-term debt. Above all, there is a loss of moral clarity. Peacekeeping institutions hesitate to condemn obvious injustices; they fear political consequences or losing member-state support. As a result, they often stay neutral in moments when neutrality is

injustice.

If we go a little further back into history, we can study the peacekeeping strategies that were quite successful in many areas of the world until they were trumped again by people driven by greed for power. For example, The Constitution of Medina was a pioneering model for multi-religious governance, granting rights to Jews, Christians, and Pagans under a single political framework. Islamic principles suggest a focus on institution-building, moral education, and community reintegration, rather than just demobilising fighters. Islamic peacekeeping principles offer rich, culturally embedded tools for managing and resolving conflict.

The Ahmadiyya Muslim Community, unlike states or traditional political actors, operates without borders or material ambitions. This gives it a rare moral freedom. Its messages are not shaped by lobbying interests or election cycles, but by timeless ethical principles. This allows the community to speak uncomfortable truths—about war, arms sales, inequality—



without fear of losing influence or funding. Through its charitable arm, Humanity First, the community provides education, disaster relief, medical services, and clean water across the globe. Their volunteers are often first to arrive and last to leave—serving not with fanfare, but with humility. In this way, they demonstrate that peace isn't just a diplomatic concept; it's a daily practice. The future may not lie solely in rebuilding old institutions, but in combining them with new ethical forces. Secular institutions may retain the tools of diplomacy and governance, but faith-based movements like the Ahmadiyya Community can help recover what has been lost: moral direction.

Imagine a peace model where ethics guide economics, where justice shapes diplomacy, and where the dignity of each person—regardless of race, religion, or nation—is upheld. That's the vision the Ahmadiyya movement offers.

In the face of growing uncertainty, the world needs more than policy reform. It needs a spiritual and moral reset. Institutions must evolve, but so too must our vision of who leads and how: the Ahmadiyya Muslim Community—through its quiet resilience, principled leadership, and tireless humanitarian work—reminds us that peace is not merely a geopolitical goal. It is a moral imperative. And perhaps, in this new century, that is the kind of leadership the world needs most.

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Imaan Stories

Short Stories with Islamic Morals

“Beneath the Olive Tree”

In a village nestled between the hills of Palestine, war had become the backdrop of daily life. The air once scented with bread and jasmine now carried the heavy scent of smoke and dust. Among the crumbled homes stood a solitary olive tree, its gnarled branches reaching skyward as if in eternal supplication.


Beneath this tree lived Sumayyah, a twelve-year-old girl with eyes that still held starlight despite the darkness that surrounded her. Her father, once a schoolteacher, was missing since the last raid. Her mother, Umm Sumayyah, had taken the burden of survival upon her shoulders — cooking with meager rations, comforting neighbours, and praying five times a day without fail.

Sumayyah didn’t understand how her mother could still bow her head to the ground in prayer when everything around them was falling apart.

One evening, after another day of distant gunfire and ration lines, Sumayyah sat beside her mother under the olive tree.

“Why do you still pray, Mama?” she asked quietly. “Does Allah not see what’s happening to us?”

Umm Sumayyah looked at her daughter and smiled, not with naivety, but with a wisdom carved from pain and faith.



“Sumayyah” she said gently, **“in the Quran, Allah says, ‘Surely there is ease after hardship’ (94:6).** Our prayers are not because we are free of suffering, but because we believe this suffering is not in vain. Allah sees us. And He strengthens those who turn to Him.”

“But I feel weak,” Sumayyah confessed, tears streaking her dust-covered cheeks.

“That’s exactly when you turn to Him,” her mother said, placing a hand over Sumayyah’s heart. “Prayer is not just for asking — it’s for connecting. It’s what makes your heart firm even when the earth beneath you shakes.”

That night, for the first time in weeks, Sumayyah joined her mother in Prayer. The stone floor beneath their prayer mats was cold, the roof gone, the stars watching. Yet in that moment, Sumayyah felt something warm inside her — a steady pulse, a quiet strength.

Days turned into months. The war did not end, but Sumayyah changed. She became a helper — reading stories to children, helping elders find medicine, and teaching others how to pray beneath the olive tree. She learned that resilience didn’t mean the absence of pain, but the ability to rise with faith, again and again.

The olive tree remained, battered but rooted. Like Sumayyah. Like her people. Like the verse her mother whispered as they prayed:

“Allah burdens not any soul beyond its capacity.” (2:287)

And in the shadow of war, through the light of belief, resilience grew.

"Khilafat - the second manifestation of God's powers"

Speech delivered at Jalsa Salana UK 2022

Maleeha Mansur

In the name of Allah, the Gracious, the Merciful

"Do not grieve over what I have said to you; nor should your hearts be distressed. For it is essential for you to witness the second Manifestation also, and its Coming is better for you because it is everlasting, the continuity of which will not end till the Day of Judgement."^[1] These historic words of reassurance were penned by the Promised Messiah (as) upon being informed by God Almighty of his impending departure from this world.

Respected Apa Jaan, Sadr Sahiba and my dear sisters, Assalamo Aleikum Warahmatullah-i-Wabarakatuhu,

The esteemed topic I have been entrusted to speak upon today is that of **"Khilafat - the second manifestation of God's powers"**.

By proclaiming Khilafat to be a manifestation of the power of God, the Promised Messiah (as) has beautifully explained the grand status of Khilafat to us. Khilafat is not an ordinary leadership. It cannot be compared with anything we find in the world. It is a Divine institution, supported, protected and guided by Allah

Himself at every turn. Indeed, the Promised Messiah (as) writes, "I came from God as a Manifestation of Divine Providence and I am a personification of His Power. And after I am gone there will be some other persons who will be the manifestation of the second Power [of God]."^[2]

My dear sisters, after the demise of the Holy Prophet (peace and blessings of Allah be upon him), Islam faced a great trial. Having been cradled in the lap of the Greatest Messenger of Allah for 23 years, the Muslims fell into the depths of grief when the Holy Prophet (peace and blessings of Allah be upon him) was called by His Beloved to Heaven. Many an ignorant Arab turned apostate and the Companions of the Holy Prophet (peace and blessings of Allah be upon him) stricken with grief, became senseless. At this time, it was the magnificent power of God manifested through Khilafat that saved Islam. God's Power descended on the shoulders of Hazrat Abu Bakr (ra). After kissing the blessed forehead of the Holy Prophet (peace and blessings of Allah be upon him), Hazrat Abu Bakr (ra) turned to a mourning and desperate sea of lovers and declared in no uncertain words, *"O ye men, whoever amongst you worshipped*

Muhammad (peace and blessings of Allah be upon him), let him know that Muhammad (peace and blessings of Allah be upon him) has passed away, and whoever amongst you worshipped Allah, let him know that Allah is Living, there is no death for Him."^[3] Truly it was Khilafat that saved Islam from the verge of falling. Indeed, the Promised Messiah (as) said "I truthfully say that Abu Bakr (ra) was a second Adam for Islam. I am convinced that after the Holy Prophet, peace and blessings of Allah be upon him, if the person of Abu Bakr Siddiq (ra) had not existed, there would be no Islam".^[4]

People may think, what power does Khilafat hold in the face of the riches and comforts of the world. But history bears witness that not only are the words and actions of the Khalifa blessed, but even the garments of the Khalifa are full of blessings. Once, the Roman emperor Caesar developed a severe headache, nothing could cure it. He tried every worldly remedy, all to no avail. In desperation he sent an ambassador to Hazrat Umar (ra), the Khalifa of the time. Hazrat Umar (ra) sent him one of his old tattered hats as a benediction. Upon seeing it, Caesar in his pride refused to wear it. But later when his pain increased, he had no choice but to resort to Hazrat Umar's (ra) old tattered hat to relieve his pain. His pain would return time after time, and the mighty Caesar was left at the bidding of this same old hat. And so, Allah Almighty manifested to the world that whatever throne you may possess, however great your riches may be, even an old fraying hat

of the Khalifa is of greater power than all of the world's powers combined.^[5]

My dear sisters, we have a great lesson to learn from history by looking at what became of those who deprived themselves of Khilafat. After the Khalifat of Hazrat Ali (ra), in accordance with the prophecy of the Holy Prophet (peace and blessings of Allah be upon him), the rightly guided Khilafat came to an end. Without the lap of this Divine bounty, the world entered the depths of darkness. Where once the Muslim world was united as one body when one limb suffered, the whole body would suffer. This same Ummah began fighting with each other. One Muslim's blood on another Muslim's hand.

With the loss of Khilafat, the Muslim Ummah clearly lost Divine support. We know of the promise of Allah, that as long as Khilafat is with you no nation of the world can dominate you. Under the shade of Khilafat, you will remain victorious and successful in every field of life. Allah Almighty says in the Holy Qur'an:

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ
لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ

"Allah has promised to those among you who believe and do good works that He will surely make them Successors in the earth", (24:56)

But with this promise, Allah Almighty warns thereafter...

وَمَن كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ

That, *"Then whoso is ungrateful after that, they will be the rebellious"*. As Hazrat Musleh Maud (ra) explains, *"without Khilafat there can be no solidarity, cohesion and unity among Muslims and therefore they can make no real progress without it. If Muslims do not show proper appreciation of Khilafat by giving unstinted support and obedience to their Khalifas they will forfeit this great Divine boon and in addition will draw the displeasure of God upon themselves."*^[6]

The Khilafat-e Rashidah was destined to come to an end but the Holy Prophet (peace and blessings of Allah be upon him) foretold that the Khilafat which was to be established after the advent of the Promised Messiah (as) would remain until the end of time, InshAllah. Hence it is upon us to ensure that we and our future generations remain firmly attached to this Divine institution.

My dear sisters, after the demise of the Promised Messiah (as), this magnificent manifestation of God's power descended on the shoulders of Hazrat Khalifatul-Masih I (ra).

Regrettably, in the era of every Khilafat we find some unfortunate people unsuccessfully standing up in opposition. Little known to them, their very opposition becomes a means of strengthening the faith of the believers as they witness the Power of God manifesting itself in defence of His Khalifa. At the time of Hazrat Khalifatul-Masih I (ra), the opponents mocked saying *'Now, nothing is left of the Mirzais and*

their head has been cut off. The man who has been elected as their Imam is not capable of doing anything except teach you the Quran in a mosque...'^[7]

But who can stand against the power of Allah. He whom Allah had bestowed the Robe of Khilafat, though advanced in age, was fearless in the face of both this external opposition and internal revolts. Hazrat Khalifatul-Masih I (ra) categorically declared, *"If I have been made Khalifa, this is God's doing in accordance with His Design. It is true that He has made me Khalifa for your good. No power can set aside a Khalifa appointed by God. No one of you has the power or strength to set me aside."*

These internal revolts came to a climax upon the election of Hazrat Khalifatul-Masih II (ra). He was at the tender age of 25. Prominent figures within the Jamaat who considered themselves to be the most intelligent and powerful, began openly criticising Khilafat. Incidentally, these people were also controlling the finances of the Jamaat. They and unfortunately many Ahmadis under their influence left the Khalifa on his own, taking what was in the treasury of the Jamaat with them. They proclaimed that soon Qadian would be ruled by Christians. My dear sisters, those that thought they had left the Khalifa alone and empty-handed forgot about the promises of Allah. If they were alive today, they would behold that far from seeing Christians rule Qadian, the firm and resolute Khalifa lead the Jamaat for 52 glorious years, planting the seeds of Islam

Ahmadiyyat throughout the world. Despite the continuous opposition, the great advancements made during the era of Hazrat Khalifatul-Masih II's (ra) are a magnificent demonstration of God's powers.

The contrast of the decline of those who denied Khilafat versus the progress under the blessed institution of Khilafat, which we continue to witness today, is a clear demonstration that Allah Almighty is Himself the custodian of Khilafat. Indeed, as our beloved Imam (aba) at the Khilafat Centenary Address stated, *"No one can stop the progress of Ahmadiyyat in this period nor will it ever halt in the future. The succession of Khilafat will continue and Ahmadiyyat will march on and on."*

My dear sisters, the hidden hand of Allah is always with His Khalifa. Inspired by Allah, how timely was this statement of Hazrat Musleh Maud (ra) that *"I now convey this glad tidings to whomever will be appointed as Khalifatul-Masih III – that when he will be established, believing in God, if any government dares to clash with him, they will be pulverized."* And so it happened. At the time of Hazrat Khalifatul-Masih III (rh), a government did clash with the Khalifa, Bhutto, the then Prime Minister of Pakistan, decided to try and frustrate the aims and objectives of Khilafat-e-Ahmadiyya. But see how the Power of God manifested in support of the man Allah had now bestowed the Mantle of Khilafat. Bhutto did succeed in pushing through the constitutional amendment declaring Ahmadis non-Muslims, but look at the terrible consequences he met with, executed by his own handpicked General, General Zia.

As for Zia, he was to also become an example for those who dare to confront the one appointed by Allah Almighty. In 1984, General Zia introduced Ordinance XX to legalise and institutionalise the persecution of Ahmadis living in Pakistan.



Hazrat Khalifatul-Masih IV (rh) repeatedly warned Zia to stop. Huzoor (rh) declared, *"I swear by God that when our Lord comes to assist us, there shall be no one there who will help you. When God's decree will shatter you into pieces, all traces of your identity shall be wiped out, and the world shall forever remember you with disgrace and disgust."* This statement soon manifested itself as the Decree of Allah. Five days thereafter, news came that the plane carrying General Zia and nine of his generals had crashed. No one knew why. There were no survivors. The words of the Man of God *"Khuda ura de ga khaak unki"* were literally fulfilled by Allah the Almighty. **"ZIA BLOWN OUT OF THE SKY"** stated the headlines in the newspapers. All that they could find of him to bury were his teeth. ^[9]

My dear sisters, Allah Almighty manifests His powers from the inception of the Khalifa. A Khalifa is appointed by God and no human hand is involved in appointing him, nor does he himself desire it, nor does he become Khalifa by some plan. Indeed, such was the case at the time of the election of our beloved Imam, Hazrat Khalifatul V (aba). Allah Almighty foretold of His Divine selection to many devoted lovers of Khilafat, demonstrating that the person elected as the Khalifa is indeed the choice of Allah Almighty.

The Ameer of Mauritius whilst flying to London for the election of Khalifatul-Masih V was praying fervently and he had someone in mind to select but the words "Masroor" came to his lips. At the time he

knew very little about our beloved Imam. Upon arriving in London, he wrote this name on a scrap of paper, sealed it and gave it to Sadr Khuddam ul Ahmadiyya for safe keeping before entering the Mosque. On his way out after the election, he went to him and asked him to open the envelope and see its contents: so that not only he himself but another person becomes witness to this great manifestation of the Power of God. ^[10]

At the same time in London, the Ameer of Kababir was also present for the election. Before the election, entering the mosque for the Maghrib and Isha prayers, he saw someone who he did not know - but his sight sent a current in his heart. He was deeply moved to such an extent that he doubted his very ability to survive. During the election proceedings he identified our Beloved Imam as the same person and raised his hand to vote for him, despite having no knowledge of him. ^[11]

My dear sisters, this Divine support for our Beloved Huzoor (aba) did not just manifest itself at the time of the election but continues ever since. How many a people sitting in the far corners of the Earth have seen beloved Huzoor (aba) in their dreams and hence been guided to Islam Ahmadiyyat, Alhamdulillah.

Certainly the love we have for our beloved Imam is another manifestation of God's power. Such love cannot be created by any worldly means, or bought by any riches. Indeed, Allah Almighty says *"And He has put affection between their hearts. If thou*

hadst expended all that is in the earth, thou couldst not have put affection between their hearts, but Allah has put affection between them." (8:64) ^[12]

Beloved Huzoor (aba) recently related the sentiments of a lady from Norway, who wrote to Beloved Huzoor (aba) saying that every true Ahmadi says, "Our beloved Huzoor resides in our hearts and before our eyes and we pray for him. Our only worry in the world is to make him happy and to come up with ways of helping to lighten his burden. You have stated in your sermons that the Companions (ra) used to protect the Holy Prophet (peace and blessings of Allah be upon him) by bearing the blows of arrows and would stand firm in the face of any onslaught. My eyes fill with tears upon imagining such instances and (I) wonder what I would do if faced with the same situation. Would I stand firm as well? I then pray that Allah the Almighty enables us to protect the Khalifa of the time and Khilafat with our hearts and our lives, by sacrificing our wealth and our progenies just like the Companions (ra) did for the Holy Prophet (peace and blessings of Allah be upon him). For many years, I have been praying in my Salat that Allah the Almighty causes angels to descend upon you in numbers equal to the number of your worries and the responsibilities you bear, and for them to surround you." ^[13]

How wonderfully has our sister spoken for all of us. What then is our role, how can we become deserving recipients of the prayers and love of this Divine bounty. Our Beloved

Imam himself guides us that, "True faith cannot advance without the second manifestation. Therefore keep a link of love, sincerity and devotion with it, make your zeal for obedience to Khilafat everlasting. Develop the fervour of your love for it to such an extent that all other relationships appear trivial compared to it. All blessings are in loyalty to the Imam and this alone is a shield for you against all trouble and strife." ^[14]

Dear sisters, once, Hazrat Chaudhry Muhammad Zafrullah Khan Sahib (ra) was asked "Chaudhry Sahib, throughout all your life you have been very successful and Allah has blessed you so much. What was the secret behind your success?" Without hesitation, he replied: "Because throughout my life, I was obedient to Khilafat." Certainly, loyalty and perfect obedience to Khilafat is the key to our success. Khilafat is the yard stick with which we can measure our faith. The greater our obedience to Khilafat, the more we will excel in our spirituality. History testifies that those individuals with the greatest obedience to the Imam have always been the most beloved of God Almighty.

Obedience, however, is not always easy. It has been the greatest challenge since the appointment of the first Khalifa on earth. When Hazrat Adam (as) was appointed, all Allah desired was complete submission to His appointed Khalifa. But Iblis could not, his pride and arrogance prevented him; It was disobedience that caused him to become the eternally rejected and

accursed. Satan is certainly very jealous seeing our love, loyalty and obedience to Khailfat. He will not sit quietly. Do not then fall prey to his whisperings. Do not loosen your grip to the Rope of Allah. Hold fast to this rope, making your grip so firm that it transcends into your future generations.

May Allah Almighty enable us to be true valiant soldiers of Khilafat. May we be the unwavering hand of Talha, standing as a unified shield protecting it from all onslaughts.

May we show our gratitude to Allah through true perfect obedience to our Khalifa, so that we may continue to witness the powers of God. May our loyalty to our Imam follow the footsteps of Hazrat Khalifatul-Masih I (ra) as desired by the Promised Messiah (as) in his Persian couplet:

***"How fortunate would it be if everyone of the Community were Nur-ud-Din,
So would it be if everyone were filled with the light of faith." [15]***

Wa akhirodawana anil hamdo lila hai Rabil Ala Ameen.

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