

# AHMADIYYA

## BULLETIN

December 2018: (Fatah)

 @AhmadiyyaUK



**Friday Sermons**  
Summaries of recent  
Friday Sermons

**Interfaith Event**  
'Christianity Encountering Islam'  
at Baitul Futuh

**Peace Seminars and  
Symposium**  
Various reports across the UK

**Scottish Parliament**  
Official visit with short address  
to the main chamber.

**AUXILIARY NEWS**  
News features from Ansar and  
Lajna Imaillah

**THE 2018 AFRICA PEACE SYMPOSIUM  
AT BAITUL FUTUH**



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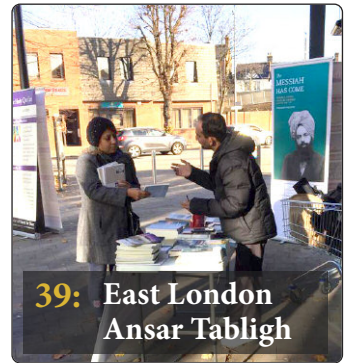


**20: INTERFAITH EVENT**

*Interfaith Event co-hosted by the Ahmadiyya Muslim Community and St-Martin-in-Fields Church*



**24: Slough and Burnham Peace Symposium**



**39: East London Ansar Tabligh**



**28: Baitul Ehsan Tarbiyat Session**



**29: Official visit to Scottish Parliament**

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# CONTENTS

DECEMBER  
2018

3

The Holy Qur'an,  
Hadith and writings of  
the Promised Messiah  
(peace be upon him)

5

**Summary of Friday Sermon:**  
From 7th Sept 2018 to  
26th October 2018



16

**Africa Peace  
Symposium 2018**  
Introduction by  
PAAMA President  
Tommy Kallon  
followed by guest  
speeches & keynote



16

## UK News

- 16 – Africa Peace Symposium
- 20 - Christianity Encountering Islam
- 36 – Peace Seminar at Nasir Mosque, Hartlepool
- 24 - Slough and Burnham Peace Symposium
- 25 – Bradford Peace Conference
- 28 - Peace Symposium, Edinburgh
- 28 - Tarbiyat Session - Baitul Ehsan Region
- 29 – Official visit to the Scottish Parliament
- 30 – Visit to the Jamia by Rt Hon Dominic Grieve QC MP
- 31 – Volleyball Tournament 2018



36



25



30



31

32

**Question & Answer**  
A question about the  
reason for reading  
Vitr prayer with Isha  
prayer – from the  
archives of historical  
sessions held by the  
Fourth Khalifa



34

## Childrens Pages

Ameen ceremony with  
Huzoor Aqdas, news, stories  
and puzzles

36

## Lajna News

Report on the Spen Valley Fundraising Coffee  
Morning for the Mayor which included display of a  
variety of Jama'at literature for distribution.



38

## Ansar News

Round up of various Tabligh activities of  
Majlis-e-Ansarullah across the UK.



## COMING SOON!

The Ahmadiyya Bulletin will  
soon be available to read online  
in English and Urdu.  
Details next month

## بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

### Quotation from the Holy Qur'an

“Say, ‘Shall We tell you of those who are the greatest losers in respect of their works? – Those whose labour is all lost in search after things pertaining to the life of this world, and they think that they are doing good works.’ Those are they who disbelieve in the Signs of their Lord and in the meeting with Him. So their works are vain, and on the Day of Resurrection We shall give them no weight. That is their reward – Hell; because they disbelieved, and made a jest of My signs and My Messengers.’”

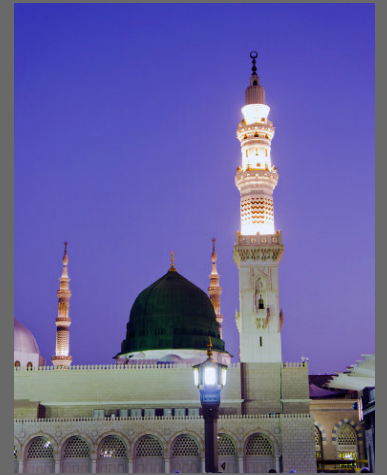
(Sura Al-Kahf, 18:104-107)

قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا  
الَّذِينَ صَلَّى سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ  
يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا  
أُولَئِكَ الَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ وَلِقَائِهِ فَحَبِطَتْ  
أَعْمَالُهُمْ فَلَا نُقِيمُ لَهُمْ يَوْمَ الْقِيَامَةِ وَزْنًا  
ذَلِكَ جَزَاءُهُمْ جَهَنَّمَ بِمَا كَفَرُوا وَاتَّخَذُوا آيَاتِي  
وَرُسُلِي هُزُوعًا

### Sayings of the Holy Prophet (peace and blessings of Allah be upon him)

Ibn Mas'ud relates that the Holy Prophet (peace and blessings of Allah be upon him) said: He who swears a false oath to obtain the property of a Muslim unjustly shall meet Allah when He is incensed against him; and he cited from the Book of Allah in support of his affirmation: ‘Those who take a paltry price in exchange for their covenant with Allah and their oaths, shall have no portion in the life to come. Allah will not speak to them nor cast a look upon them on the Day of judgment, nor will He purify them. For them shall be a grievous punishment’ (Al-e-Imran, 3:78).

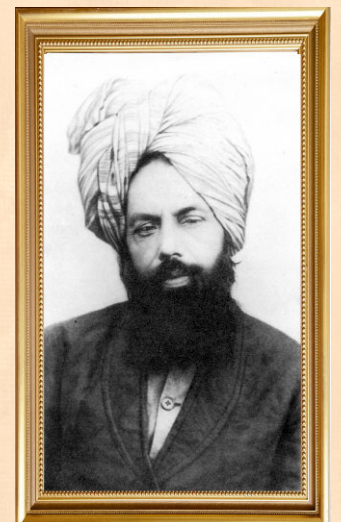
(Riyadh As-Salihin, No 1718, p. 287).



### Writings of the Promised Messiah (peace be upon him)

When a person departs from the religion of nature and loses steadfastness, spiritual torment begins, though an ignorant heedless one may not feel it. In that condition the affected soul is disabled from performing spiritual service. If this condition lasts for a time the soul becomes useless and becomes dangerous for its neighbours. The torment with which it is afflicted does not come from outside, but is generated by its diseased condition. No doubt it is the act of God, but it is like the case when a person takes a fatal dose of arsenic, God Almighty kills him. Or when a person shuts all the windows of his room, God Almighty makes the room dark; or if a person were to cut off his tongue, God Almighty would deprive him of the power of speech. These are all the acts of God which follow upon the acts of man. In the same way, spiritual torment is the act of God Almighty which follows upon a person's own action. This is indicated in the verse: “It is Allah's kindled fire which rises over the hearts” (Al-Humazah, 104:8). This means that the root of the torment is in the heart of man and that the impure thoughts of the heart are the fuel of this hell. As the seed of the torment is the foulness of one's being which becomes personified as torment, it follows that that which removes this torment is righteousness and purity .

(Kitabul Bariyya, p.82, quoted in Essence of Islam, Vol 2, p.336)





# SUMMARIES OF

## *Friday Sermons of Hazrat Mirza Masroor Ahmad – Khalifatul Masih V*

We present a summary of some of Huzoor's Friday sermons taken with thanks from [alislam.org](http://alislam.org). While every effort has been made to present the salient points as accurately as possible, we take full responsibility for any errors. In order to draw maximum benefit from these sermons, members are advised to listen to them in full on compact disc, audio or video tape.

■ 7 Sept 2018.....	5	■ 5 Oct 2018.....	10
■ 14 Sept 2018.....	6	■ 12 Oct 2018.....	11
■ 21 Sept 2018.....	8	■ 19 Oct 2018.....	13
■ 2 Sept 2018.....	9	■ 26 Oct 2018.....	14

### ■ 7 Sept 2018: Jalsa Salana Germany 2018

Huzoor delivered this sermon at the opening day of the Jalsa Salana Germany. He said that the Promised Messiah (peace be upon him) reminded that the Jalsa is not a worldly fair. It is a totally spiritual gathering. Those who come here should do so purely for the sake of Allāh so that they do not only grow in knowledge and spirituality but also learn about their obligations towards their fellow beings and strive to fulfil them. They should come to cultivate the fear of God and grow in piety, purity, chastity, compassion, love, fraternity and become example for others in this regard. They should also be courteous, humble and righteous. *Taqwa* means to avoid anything in which there is likely to be even a suspicion of evil. If we adopt these teachings we will surely fulfil the objective of attending the Jalsa.

The Promised Messiah (peace be upon him) says that *Taqwa* starts to become manifest in the believers in this very world. One who abides by *Taqwa* never ventures to attempt an evil, and his

thoughts become purified. The Promised Messiah (peace be upon him) says,

I say this again and again, because the purpose for which God created this Jamā'at was that the true knowledge which was lost to the world and the true piety and virtue which cannot be found in this age may be re-established.

Huzoor said that the things to which I want to draw your attention today can only be put into practice if you have the fear of God in your hearts and your hearts are filled with the desire to fulfil the objectives of the Jalsa as narrated by the Promised Messiah (peace be upon him).

Today I want to remind both volunteers and guests about their responsibilities. The volunteers should keep their feelings and emotions in check. They have to be mindful of the guests and use polite language. There should be love and brotherhood when volunteers deal with volunteers, when guests deal with guests, or when office bearers deal with workers. Volunteers should not say or do anything to hurt each other or the guests. Both office-bearers and workers should be able to

control their emotions. They have to exhibit the best behaviour during the days of the Jalsa. The guests who have come here to gain spiritual, intellectual and practical progress can do so by observing the behaviour of the workers. In this way the workers will merit two-fold reward: one for the service they are rendering, and the second for the good example they are setting.

Huzoor said that Allah has made the Holy Prophet (peace and blessings of Allah be upon him), an exemplar for us. He was subjected to the greatest atrocities by his enemies and yet the companions say that they never saw anyone who smiled more than him. Therefore, the workers should demonstrate good humour and smile more than before. Also, there should be no discrimination between the guests. The workers should not be seen to give more attention to their acquaintances and ignoring others. Every visitor should leave with good memories of the Jalsa, and this depends a lot on the behaviour of the workers. Since there are also non-Ahmadi guests at the Jalsa, every participant can become a means of Tabligh by exhibiting the practical example of the beautiful teachings of Islām. In this way you are all silent preachers of the message of Islām. To fulfil your duties to your best, it is important to have humility and love for others.

Huzoor stated that guests should remember that they are coming to this Jalsa to acquire *Taqwa* and to improve their practical, intellectual and spiritual condition. If they bear this in mind, there will be no resentment against anyone, particularly the workers. Guests should cooperate with the volunteers and demonstrate good behaviour so that the volunteers should also be encouraged and continue to have zeal for their work, rather than that they are disheartened by the behaviour of the guests and avoid volunteering in future years.

Every Ahmadi should demonstrate a pious example. When Ahmadi demonstrate humility, compassion, love and brotherhood, people will notice these things. All men and women should bear this in mind.

Huzoor stated that if there is problem with food, bear it with patience, because the real food for

which you have come here is spiritual. Also, do not go to the bazaar when the Jalsa is in session. Guests should not test the patience of workers and create difficulties for them. Whenever a volunteer of any department asks you to do something, accept cordially and cooperate. Listen to the Jalsa and do not go out without genuine reason. Every speech has a message for an Ahmadi that can help to transform his/ her life. During the Jalsa and while walking around, keep remembering God and offering Durood and Istighfar. Also be regular in congregational prayers and also wake up for Tahajjud. If workers are unable to offer prayers in time, they should arrange to offer prayers in congregation when not on duty. Huzoor gave instructions regarding security and vigilance and prayed that may Allāh enable us to partake of the blessings of the Jalsa and benefit from the prayers of the Promised Messiah (peace be upon him).

### ■ 14 Sept 2018: Jalsa Salana Germany 2018

Huzoor delivered this sermon on the first day of the Belgian Jalsa. Huzoor said that he was participating after quite a long time during which period the Jamā'at had grown. The number of mission houses, mosques and prayer centres had increased. A big mosque in Brussels is nearing completion. The day before yesterday I inaugurated a mosque in Achen. These blessings should encourage members to understand and act upon God's commandments. Every new day should see us grow in piety, righteousness and in fulfilling the objectives of the advent of the Promised Messiah (peace be upon him). We should abandon our evil traits and attain new levels of piety.

Huzoor said that most have come to this country because they were not free to practice their faith in their own countries. If you still do not follow Allāh's commandments, this can result in God's displeasure.

The Promised Messiah (peace be upon him) says that we should involve ourselves in worldly matters only to the extent that they are helpful in our religious endeavours. Our faith should be our ultimate objective. We do not forbid anyone from



worldly ventures, but the condition is that our faith should be our true objective. Earn a living to meet the needs of your family, for this is your responsibility, but do not become so engrossed in your jobs and in accumulating money that you forget about your faith and all your attention revolves around the world. So even in earning a living we are following God's commandment by fulfilling our obligations towards our children and serving faith. If this becomes our objective, then you will attain both the world and the faith. But if someone is totally engrossed in the world and leaves no room for God, then he only paves the way for his own deprivation.

The Promised Messiah (peace be upon him) says that the means of the world are like a vehicle that carries man onto the higher stages of faith. Thus you should make the world a servant of the faith and not become its servant and bid farewell to your faith. Earn a living in a way that spreads goodness and excellence, and do not adopt ways that hurt other fellow human beings or cause embarrassment to the community. Thus, each one of us should endeavour to earn worldly material in a way that also earns us the good of the Hereafter.

The Promised Messiah (peace be upon him) says that do not think that worldly wealth, dominion, honour and large progeny can bring you peace and contentment. The fact is that true peace and tranquillity, which is the gift of paradise, comes not from these things but from living and dying for the sake of God. The pleasures of the world only increase impure desires and thirst. Thus they are like the fire of hell that never leaves man in peace

and always torments him with anxiety and doubt and frustration. If you immerse yourself into these worldly things more than it is necessary, then there will appear a barrier between you and God, so that neither man moves towards God, nor God moves towards man. God says that He comes towards man only if man takes the first step towards Him. In order to remove this barrier, the world has to be held subservient to the faith. Wealth and children are called *fitna* (source of trial) because they create a barrier between God and man.

The Promised Messiah (peace be upon him) says that heat is produced by the rubbing of two objects. Thus as a result of the rubbing of man's love and world's love, a heat is generated which burns away the love of God. And the heart becomes estranged from God after becoming dark. However, when the love for worldly things is only for the sake of God as allowed by Him then the heat, generated through the rubbing, burns away the love for everything else other than the love for God. And the heart becomes full of light and illumination, and man's and God's will become alike. God desires that you submit to Him completely.

The purpose of the Jalsa is that the members should adopt piety, chastity, sympathy, mutual love and brotherhood, and become an example for others in this respect; and they should become humble and righteous and have a zeal for religious endeavours. Every person should do some introspection in this regard.

Huzoor urged all to listen carefully to the proceedings of the Jalsa. Speaking about some administrative matters, Huzoor said, having hired

this venue neither the authorities nor the neighbours should feel inconvenient in any way. Others will only learn about true Islām when they see how law-abiding Ahmadīs are. Also, focus on prayers and Durood and remembrance of Allāh during the Jalsa and attend the prayers punctually. Listen to the speeches carefully and attend every event of the Jalsa. Huzoor said that sometimes when people come together for the Jalsa, old grievances can surface; we have to maintain the atmosphere of the Jalsa in this regard and not say or do anything hurtful. If there is any shortcoming, be patient. May Allāh bless this Jalsa in every way. May Allāh accept the Promised Messiah's (peace be upon him) prayers in your favour.

### ■ 21 Sept 2018: Review of Jalsa Salana Germany and Belgium 2018

Huzoor delivered this sermon from Baitul Futuh after having attended Jalsas in Germany and Belgium. Huzoor said, as with all our Jalsas, non-Ahmadī visitors who came formed a very positive impression as expressed in their statements. They praised the way the Jalsa was managed, and its overall atmosphere. They said that after coming to the Jalsa they learned the true teachings of Islām. Despite Belgium being a small Jamā'at, everything was managed very well. The non-Ahmadī dignitaries who attended the Jalsa praised it.

Huzoor said that today the annual Ijtimā' of Khuddam-ul-Ahmadiyya UK is also starting. In this context I would like to remind the participants that their behaviour should be such as to leave a positive impression on the people of the area. Huzoor thanked the volunteers who helped in the management of the Jalsas in Germany and Belgium and said that they had served the guests of the Jalsa to the best of their abilities. Huzoor thanked the participants also. Huzoor said volunteers should be grateful to God for having given them this opportunity. They should reflect on the shortcomings so that things can be improved in the future. The management and officers should particularly review their plans noting any

shortcomings into red book to avoid repetition. Pointing out one particular mistake, Huzoor explained that the way a poem was recited during one Jalsa Sālāna was not appropriate as our stage is not one where such tones should be adopted. We should always remember our traditions and should not act contrarily. Only the poems of the Promised Messiah (peace be upon him) and the Khulafā should be recited in the Jalsas.

Huzoor quoted selected impressions of some of the guests. A non-Ahmadī Imām of a Bosnian mosque declared that having spent time with Ahmadīs, he had reached the conclusion that you are the ones who are spreading the true teachings of Islām in the true sense. While on the one hand I saw the Imām of Jamā'at Ahmadiyya giving medals to those who had excelled in worldly fields, on the other hand I saw during the tour of Jāmi'a Ahmadiyya how the community is striving to spread the message of Islām in a very organized manner. Thus I saw an amazing balance between the two aspects.

A guest from Montenegro said that although he suffered from weak eyesight, in this Jalsa he observed everything with the eye of the heart and returns after satiating his soul. During the Jalsa he felt the presence of God and His blessings of peace and tranquillity descending upon him.

A Bulgarian lady said that the Jalsa had a spiritual and peaceful aura, which shall remain with her till the end of her life. She said the speeches of the Khalifa impacted deeply. She wept while listening feeling as if life was just beginning. She will try to lead the rest of her life in the light of these teachings.

A Christian lady said that she had never seen such a well-organized hospitality before. She had learned much about the respect for parents and the proper upbringing of the children, which she will adopt in her life. She was surprised to see the respect men were giving to women, because such respect is not given to women in Christianity.

A delegate Mr Yusuf said that having witnessed the atmosphere of the Jalsa for the first time, my heart is now cleansed of all that I had heard against the Jamā'at. I saw goodness and the teachings of the



Holy Qur'an and Hadith implemented everywhere. I was deeply impressed by the slogan "Love for all, Hatred for none". I experienced a lot of peace during the Khalifa's speeches and decided to enter the fold of Ahmadiyyat.

A lawyer from Kosovo declared that observing the management of the Jalsa, he felt as if everyone was working wholeheartedly in obedience to the Khalifa. All this obedience was due to their love for the one person who Jam'at Ahmadiyya is blessed to have as their Khalifa.

Speaking about the media coverage Huzoor said, in Germany, the message reached 62,857,000 people through four TV channels, two radio channels, and 46 newspapers. More articles are still being published. Jalsa Sālāna Belgium was covered by a Belgian TV channel and three newspapers, and the message reached around two million people. Coverage was given to the Jalsa by TV channels and newspapers. The Jalsa was also broadcast by various African channels through MTA Africa. The Review of Religions had an online programme and its Jalsa coverage reached 1.98 million people. The coverage in the media helps to portray the true picture of Islām to the world. May the good effects of these Jalsas continue to become manifest for a long time.

## ■ 28 Sept 2018: Men of Excellence

Huzoor continued his sermons on the companions of the Holy Prophet (peace and blessings of Allah be upon him). One of them was Hazrat Umarah Bin Hazm. He was among those 70 who participated in the second Bai'at at Aqabah. His brothers, Hazaraat Amr and Mu'ammār were also companions. He accompanied the Holy Prophet (peace and blessings of Allah be upon him) in all the battles and held the flag of Mālīk Bin Najjar at the conquest of Makkah. Upon the demise of the Holy Prophet (peace and blessings of Allah be upon him), when the apostates made war against Muslims, he joined Hazrat Khalid Bin Waleed in the battle against them. He was martyred at Yamāmah. His mother's name was Khalidah bint

Anas. It is related that once when Hazrat Abdullah bin Sahl was bitten by a snake, the Holy Prophet (peace and blessings of Allah be upon him) said, "Take him to Umarah, he will perform Dumm (to blow over someone for healing after reciting prayer)". The people replied, "But he is about to die." The Holy Prophet (peace and blessings of Allah be upon him) repeated, "Take him to Umarah, once he performs Dumm, he will be healed." Certainly the Holy Prophet (peace and blessings of Allah be upon him) must have taught him that prayer. It seems that he had specially appointed some people for certain tasks and his own spiritual power and blessings were behind them.

Hazrat Abdullah bin Mas'ud belonged to the Banu Huzail. His mother was Umme 'Abd and his father was Mas'ud bin Ghafil. Abdullah bin Mas'ud was the sixth person to have accepted Islām. He memorised seventy chapters of the Qur'an directly from the Prophet (peace and blessings of Allah be upon him). Hazrat Mirzā Bashir Ahmad writes that Hazrat Abdullah bin Mas'ud was very poor and used to graze the sheep of Uqba bin Abi Mu'ait, chief of the Quraish. After accepting Islām, he stayed with the Holy Prophet (peace and blessings of Allah be upon him) and became a great scholar as a result of his holy companionship. The Holy Prophet (peace and blessings of Allah be upon him) instructed that the Qur'an should be learnt from four people, and Hazrat Abdullah was foremost among them.

Hazrat Abdullah bin Mas'ud was the first to recite the Holy Qur'an in public after the Prophet (peace and blessings of Allah be upon him). After embracing Islām, the Holy Prophet (peace and blessings of Allah be upon him) kept him close. He used to serve the Prophet (peace and blessings of Allah be upon him) in different ways, such as helping him to put on his shoes, accompanying him on journeys, preparing his *Miswāk*, assisting him with ablution, spreading his bed and holding the curtain while he bathed. He would wake up the Prophet (peace and blessings of Allah be upon him) when it was time and would be armed when accompanying the Holy Prophet (peace and blessings of Allah be upon him) on journeys.

Hazrat Abu Musa relates that when they first came from Yemen, they thought that Hazrat Abdullah was a family member of the Holy Prophet (peace and blessings of Allah be upon him) because he and his mother frequented the Prophet's residence so often. Hazrat Abdullah Bin Mas'ud participated in both migrations - to Abyssinia and Medina. He accompanied the Holy Prophet (peace and blessings of Allah be upon him) in various battles and later fought at Yarmuk. He was amongst those who were given the glad tiding of paradise by the Prophet (peace and blessings of Allah be upon him) while they were still alive. Hazrat Abdullah also had a role in bringing Abu Jahl to his ignoble end. In the early days his financial state was very poor and the Prophet (peace and blessings of Allah be upon him) gave him accommodation near the mosque. Hazrat Abdur Rahman bin Yazid relates that we once asked Hazrat Huzaifa who was the most similar to the Holy Prophet (peace and blessings of Allah be upon him) in his conduct and behaviour so that we could learn from him. Hazrat Huzaifa replied Hazrat Abdullah bin Mas'ud, was closest in his physical demeanour, in his way of talking, and in his character. This is why the Holy Prophet (peace and blessings of Allah be upon him) used to say that he wants for his Ummah all the things that were dear to Hazrat Abdullah. Hazrat Ali (Allāh be pleased with him) relates that the Holy Prophet (peace and blessings of Allah be upon him) once said that if he were to appoint an Amīr without consultation, he would choose Hazrat Abdullah.

Hazrat Abdullah bin Mas'ud was short, lean and brown-skinned. He used to wear good clothes and perfume. He was recognized by his distinctive perfume. He had long hair reaching down to his neck and wound it behind his ears while offering prayer. After the demise of the Prophet (peace and blessings of Allah be upon him), Hazrat Umar (Allāh be pleased with him) appointed Hazrat Abdullah bin Mas'ud as a teacher for the education/training of the Kufans, and appointed Hazrat Ammār bin Yāsir as governor. At the same time he wrote to the people of Kufah,

*"Both of these men are among the close*

*Companions of the Holy Prophet (peace and blessings of Allah be upon him) and have a special status. They were among the people who took part in the Battle of Badr. You all should follow their example and obey their directives and also listen to them. I consider Abdullah bin Mas'ud to be better for you than myself."*

He passed away in 32 AH in Medina. Hazrat Uthman (Allāh be pleased with him) led his funeral prayer and he was buried in Jannat-ulBaqi'. At the time of his demise he was over 60 years old, and according to some traditions he was over 70.

### ■ 5 Oct 2018: Men of Excellence

In his sermons on the Companions, Huzoor continued with Hazrat Abdullah bin Mas'ud. Eminent Companions used to claim he enjoyed an exceptional nearness to Allāh.

The Holy Prophet (peace and blessings of Allah be upon him) said, *"Hold fast to the example of Abdullah Bin Mas'ud."*

The Holy Prophet (peace and blessings of Allah be upon him) placed special trust in him, and he too was exceptional in his love and devotion to the Holy Prophet (peace and blessings of Allah be upon him).

He loved to worship and offer Nawāfil along with the obligatory prayers and *Tahajjud*. He also used to offer the late morning prayers. He would observe voluntary fasts every Monday and Thursday, but still thought that it was not enough. His *Tahajjud* prayer would be very long. Hazrat Khalifatul Masīh II (Allāh be pleased with him) said that he would obey the instructions of the Holy Prophet (peace and blessings of Allah be upon him) immediately. Once while walking towards the mosque he heard the Prophet (peace and blessings of Allah be upon him) say, *"Sit down."* Evidently the Prophet (peace and blessings of Allah be upon him) was asking those standing inside the mosque to sit down, but Hadrat Abdullah, who had not even reached the mosque and was in the street, immediately sat down and dragged himself towards the mosque.

Hazrat Khalifatul Masīh II (Allāh be pleased with

him) relates that once, on the occasion of Hajj, Hazrat Uthmān (Allāh be pleased with him), leading the prayer, offered four rak'āt instead of the two rak'āt of *qasr* as was the practice of the Holy Prophet (peace and blessings of Allah be upon him). This caused great uproar and people accused him of deviating from the practice of the Holy Prophet (peace and blessings of Allah be upon him). Hazrat Abdullah Bin Mas'ud calmed them down asserting that if the Khalīfa had done it, there must be some reason which we don't understand. Therefore, do not cause mischief. Hazrat Abdullah conceded that he too had offered four rak'āt behind the Khalīfa, but afterwards he had raised his hands and prayed that Allāh may accept only the two rak'āt which he used to offer with the Prophet (peace and blessings of Allah be upon him), and not the extra two rak'āt as part of his prayer. Hazrat Khalīfatul Masīh II (Allāh be pleased with him) says that this was a demonstration of his love for the Prophet (peace and blessings of Allah be upon him), because he did not even want the reward for the two rak'āt that were in excess to the Prophet's (peace and blessings of Allah be upon him) practice. This incident also highlights obedience to Khilāfat as he did not know the reasons, yet complied. Often people do not offer *qasr* prayer when they go to places where their in-laws or parents live. Hazrat Uthmān (Allāh be pleased with him) also took the safe side so that new converts would not be misled and thus cause a rift in Islām. This was his high level of *Taqwa*. It was this spirit of obedience by the early Companions that gave them such status and such victory. This is a fine point that should be borne in mind. This act of Hazrat Abdullah demonstrated his obedience for Khilāfat as well as his love for the Holy Prophet (peace and blessings of Allah be upon him). This is why the Holy Prophet (peace and blessings of Allah be upon him), on many occasions, praised Hazrat Abdullah Bin Mas'ud. And this is indeed the right way to avoid conflict. This example is a beacon of light for every Ahmadi.

Hazrat Qudama bin Maz'un was brother of Hazrat Uthmān bin Maz'un and husband of Hazrat Safiyya who was sister of Hazrat Umar (Allāh be

pleased with him). Hazrat Qudama had multiple marriages. One of his wives was Hind bint Waleed, mother of Umar and Fatima. Another wife was Fatima bint Abu Sufyān, who was mother of Ayesha. Umm-e-Walad was the mother of Hafsa. And Hazrat Safiyya bint Khattab was the mother of Hazrat Ramlah. It was at the young age of nineteen when he accepted Islām. At the time of migration to Medina, his family left their homes unattended in Makkah.

When the Holy Prophet (peace and blessings of Allah be upon him) migrated from Makkah, he allotted plots of land to Hazrat Qudama and his brothers to build their homes. Hazrat Qudama (Allah be pleased with him) was amongst those early Muslims who had participated in both the migration to Abyssinia and to Medina. He had the honour of participation in all the battles along with the Prophet (peace and blessings of Allah be upon him). Hazrat Uthmān bin Maz'un was survived by one daughter. When the matter of her marriage was brought before the Holy Prophet (peace and blessings of Allah be upon him), he summoned Hazrat Qudama saying,

*"This girl is an orphan. She will marry as she desires. Ask her will and she will marry whoever she wants."*

This is how the Prophet (peace and blessings of Allah be upon him) established freedom of choice for women and of orphans. Hazrat Qudama passed away in 35 AH aged 68.

Huzoor prayed that may God Almighty enable us to follow in the footsteps of these noble Companions who had true knowledge of faith, and who, through their loyalty and faithfulness, showed an outstanding level of love for the Holy Prophet (peace and blessings of Allah be upon him). May He safeguard us from becoming part of any kind of discord.

## 12 Oct 2018: Men of Excellence

Huzoor said that he wished to ensure that all the names of the Companions who participated in the Battle of Badr should be preserved in the Jamā'at's literature, and this is why he was also mentioning those who have very brief introductions.

Such was the status of these Companions that it is a source of blessings for us to mention and remember them. Despite being weak and poor, they were at the forefront when it came to defending their faith. They were never awed by the strength of their opponents and placed their complete trust in God. After committing loyalty to the Holy Prophet (peace and blessings of Allah be upon him) and love for him, they did not even hesitate to sacrifice their lives for this cause. And because they kept their pledge, Allāh gave them tidings of paradise and announced that He was pleased with them.

Hazrat Abdu Rabbeh bin Haqq bin Aus was from Banu Sā'idah of Banu Khazraj. Hazrat Salamah bin Thābit bin Waqsh was martyred by Abu Sufyān at Uhud. Hazrat Sinān bin Saifi belonged to the Khazraj and was martyred in the Battle of the Trench. Hazrat 'Abdullah bin 'Abd Munāf belonged to the Banu No'mān. Hazrat Muhriz bin 'Āmir bin Mālik belonged to Banu 'Adi bin Najjar and passed away on the morning of the day when the Holy Prophet (peace and blessings of Allah be upon him) was to depart for Uhud. Hazrat 'Āiz bin Māi's belonged to the Ansār tribe of Banu Zuraiq. He was martyred at Yamāma in 12 AH. Hazrat Abdullah bin Salamah bin Mālik Al-Ansāri belonged to the Baliyya. He was martyred at Uhud. Hazrat Mas'ud bin Khuldah came from the tribe of Banu Zuraiq and believed to have been martyred during the incident of Bair-e-Ma'unah. Some say that he was martyred at Khaibar.

Hazrat Zaid bin Aslam belonged to Banu 'Ajlān. He died during the Khilāfat of Hazrat Abu Bakr (peace and blessings of Allah be upon him) while fighting against Tulaihah. Hazrat Abul Munzir Yazid bin 'Āmir bin Hadidah also mentioned as Yazid bin 'Amr belonged to Banu Sawād. Hazrat 'Amr bin Tha'labah belonged to the Banu 'Adi. Hazrat Abu Khālid Hārith bin Qais bin Khālid bin

Mukhallad belonged to the Banu Zuraiq and was among the martyrs of Yamāma. Hazrat Abdullah bin Tha'labah Al-Balawi participated at Badr. Hazrat Nāhhāb bin Tha'labah belonged to the Baliyya. Hazrat Mālik bin Mas'ud belonged to the Banu Sā'idah and participated at Badr. Hazrat Abdullah bin Qais bin Sakhr Ansāri belonged to the tribe of Banu Salamah. Hazrat 'Abdullah bin 'Abs Ansāri belonged to Khazraj. Hazrat Mu'attib bin Qushair Ansāri bin Mulail belonged to the Aus. Hazrat Sawād bin Ruzn Ansāri participated at Badr. Hazrat Mu'attib bin 'Auf participated in the second migration to Abyssinia. He died at the age of 78 in 57 AH.

Hazrat Bujair bin Abi Bujair participated at Badr and Uhud. Hazrat 'Āmir bin Bukair belonged to Banu Sa'd and was martyred at Yamāma. Hazrat 'Amr bin Surāqah bin Al-Mu'tamir died during the Khilāfat of Hazrat Uthman (Allāh be pleased with him). He belonged to the Banu 'Adi. He accompanied the Prophet (peace and blessings of Allah be upon him) in all the battles. Hazrat Thābit bin Hazzāl bin 'Amr belonged to Khazraj. He was martyred in 12 AH at Yamāma. Hazrat Subai'i bin Qais bin 'Aishah was an Ansāri from the Khazraj tribe. He fought at Badr and Uhud. Hazrat Khabbāb bin Maulā 'Utah bin Ghazwān died in Medina in 19 AH. Hazrat Sufyān bin Nasr Ansāri (May Allāh be pleased with him) belonged to the Khazraj. He fought at Badr and Uhud. Hazrat Abu Makhshi At-Tāi was among the first migrants. Hazrat Wahab bin Abi Sarh was also a Companion. Musa bin 'Uqba writes that he fought in the Battle of Badr alongside his brother 'Amr. Hazrat Tamīm Maulā Banu Ghanm was an Ansāri who fought at Badr and Uhud. Hazrat Abdul Hamrā Maula Hārith bin 'Afrā participated at Badr and Uhud. Hazrat Abu Sabrah bin Abi Ruhm died during the Khilāfat of Hazrat Uthmān (Allāh be pleased with him). Hazrat Thābit bin 'Amr bin Zaid belonged to the Banu Najjar or, according to some, Banu 'Ashja'a tribe. Hazrat Abul A'awar bin Al-Hārith belonged to the Khazraj. Hazrat 'Abs bin 'Āmir bin 'Adi belonged to the Khazraj. Hazrat Iyās Bin Bukair belonged to Banu Sa'd bin Laith. He was among the first converts and the first migrants. Hazrat Mālik bin Numailah -his mother's name

was Numailah. He belonged to the Muzainah tribe. He participated at Badr.

Hazrat Unai's Bin Qatadah bin Rabi'ah belonged to the Aus. Hazrat Harith Bin 'Arfajah belonged to Banu Ghanm. Hazrat Rafe' Bin 'Unjudah belonged to Banu Umayyah bin Zaid bin Malik tribe. Hazrat Khulaidah bin Qais's brother was Khallad, and according to some historians he was also among those who took part at Badr. Hazrat Saqf bin 'Amr fought at Badr and Uhud. Hazrat Sabrah bin Fatik belonged to Banu Asad. His father's name was Fatik bin Al-Akhram.

## ■ 19 Oct 2018: The Philadelphia Mosque Inauguration

Huzur delivered this sermon from the Baitul Aafiyat Mosque, Philadelphia, USA. He recited,

إِنَّمَا يَعْبُرُ مَسْجِدَ اللَّهِ مَنْ آمَنَ بِاللَّهِ  
وَالْيَوْمِ الْآخِرِ وَأَقَامَ الصَّلَاةَ وَآتَى  
الزَّكَاةَ وَلَمْ يَخْشَ إِلَّا اللَّهَ فَعَسَىٰ أُولَٰئِكَ  
أَنْ يَكُونُوا مِنَ الْمُهْتَدِينَ

“Verily, he alone is worthy of maintaining the Mosques of Allāh who believes in Allāh, and the Last Day, and observes Prayer, and pays the Zakāt, and fears none but Allāh; so these it is who are far more likely to be counted among the guided.” (9:18)

Huzoor said that Allāh has enabled us to build the first mosque in this city which is being formally inaugurated. The foremost purpose of building a mosque is to worship Allāh. We all claim to believe in Allāh and the Last Day, but we can only demonstrate this practically if we are steadfast in our prayers. Each one of us can look within and see how far we have been able to uphold our worship. The other condition is to pay Zakāt, make financial sacrifices for the faith, and spend for the welfare of

mankind fulfilling our obligations to them. Allāh says that true believers do not fear anyone except Allāh, and act at all times in keeping with God's commandments. This is not a small responsibility, for you have to fulfil your obligations towards God as well as to your fellow beings.

Huzoor said there are many kinds of shirk (idolatry). Man is now at a stage where his mind cannot accept that stones and idols can do anything for us. But there is another kind of idolatry that is working secretly and growing rapidly in this age where people have abandoned their faith in God. They are more concerned about their worldly endeavours, and are less concerned about prayers and attending the mosque.

We should pray that God may make us perfect believers, because this can only come about through His grace and it can only be achieved by beseeching Him. We should not be content that we have built a beautiful mosque but fulfil our obligations to this mosque so that when we appear before God we hear the words: *These are the people who built a mosque for the sake of God and then did their best to fulfil their obligations towards it.* When we have this intention and strive to achieve it, we will experience the blessings of this mosque in this world as well. Our children will become attached to the faith and we will be able to spread the message of Allāh in this city and establish God's Oneness in the world.

Huzoor quoted the Promised Messiah (peace be upon him) who said if you wish to spread Islām in an area, build a mosque there. At this time the Jamā'at needs mosques, and once a mosque is built in a village/town, you can rest assured that you have laid the foundation for the progress of the Jamā'at provided the intention is pure and there is no element of ego.

Huzoor said Ahmadīs need to make this mosque a means of *da'wat Ilallāh*. Through prayers and demonstrating the true teachings of Islam we need to increase the population of Ahmadīs. This is a large area of land where Ahmadi houses can be built for a large congregation. If this is practical, it should be worked upon. When there is an Ahmadi population near the mosque and they come here with the intention of spreading the message, God

will bless their efforts. Thus if we come to this mosque with *Taqwa* (righteousness), we shall be able to spread our message.

The Promised Messiah (peace be upon him) says that the beauty of a mosque does not lie in its building but in the pure hearted worshippers who come to pray there.

We should be mindful of the Hereafter. Every day we should keep track of ourselves and reflect on how far we have progressed. To immerse in worldly matters only is to ruin yourself. Always remember to give your faith priority over the world. The Promised Messiah (peace be upon him) says,

*Remember, this Jamā'at was not established in the manner of the common worldly people who only verbally profess to be in this Jamā'at without the need for any practice. It was this state of the world that required my coming for its reformation. Therefore, if someone associates himself with me but does not undergo practical transformation and does not strengthen his practical faculties and considers it enough to verbally profess faith, such a person, through his actions, emphasises that there was no need for my coming. Be loyal to me. Learn the meaning of the Holy Qur'an and act upon it. Value it and show with your example that you are indeed the community of the truthful."*

Huzoor said this is not easy, and requires focus and attention. Always remember that material wealth does not guarantee the future of our progeny. The only guarantee is to follow the wise commandments of the Holy Qur'an.

Huzoor said, the land for the mosque was bought in 2007. Construction began in 2013 and was completed this year after some hindrances. The total cost is \$8.1 million. \$2 million was contributed by the local Jamā'at and \$4.47 million by the national Jamā'at. Initially, two acres of land was bought, now the total area is four acres. Houses can also be built in this land. The covered area is 21,400 square feet. It is a three-storey building. There are separate halls for men and women. There is a 6000 square feet multi-purpose hall. Community offices are also located here. Parking

space is for up to 45 cars. Huzoor prayed that may Allāh enable every Ahmadi to fulfil the objectives of this mosque, and may this mosque prove to be a milestone in our efforts to spread the true message of Islām. Amīn.

## ■ 26 Oct 2018: Attributes of True Ahmadies

It is God's great favour upon us that he enabled us to accept the Promised Messiah (peace be upon him). His words are a beacon and a source of guidance for us at every step. It is the duty of all Jamā'at members to read and listen to these words and to act upon them so as to attain the standards that the Promised Messiah (peace be upon him) expected of us.

He says that in order to attain the true *Taqwa* that pleases God, Allāh repeatedly commands: "O believers, fear Allāh." And He says that He is with those who adopt *Taqwa*. *Muhsenīn* are not those who merely abstain from evil, rather they perform good deeds befittingly and appropriately. We can only attain God's nearness and receive His help when *Taqwa* is accompanied by good deeds. ... ..There are major sins such as falsehood, adultery, dishonesty....But there are other more subtle sins that people are not even aware of, such as bearing grievances and grudges, expressing displeasure at minor things, speaking against people behind their backs. Most people take these things to be very minor, whereas the Holy Qur'an describes them as great sins. .... Man should shun these and avoid all other sins, whether they relate to the eyes, the ears, the hands, the feet or any other organ. Do not unduly follow that which you do not know, for the ear, the eye, the heart, and every other organ shall be brought to account. Do not give place in your heart to anything that you do not know for certain. This is meant to do away with thinking ill of others. Unless one has witnessed and truly judged something, one should not give it a place in one's heart or bring it to one's tongue. There are many who will be held answerable for their tongues. .... If you merely have a thought, you will not be held accountable for it, but if you act upon it, such as tax evasion and thus causing loss to the government,

or hiding true income and promising Chanda less than merited by your income, then God will hold you answerable. These are the sins that are not given much attention to but they can lead to a person's ruin.

The Promised Messiah (peace be upon him) says that Allāh wants to spread Oneness, but the person who hurts his brother and acts with injustice and dishonesty is the enemy of oneness. Until such evil thoughts are discarded, true unity cannot arise. This is why this has been declared as the first stage. The blessing of being a Jamā'at lies in having unity, and it is for this purpose that the Promised Messiah (peace be upon him) came to gather people on one hand.

The Promised Messiah (peace be upon him) says: Read the Holy Qur'ān repeatedly and note the evil deeds outlined in it and then strive to avoid them with God's help and grace. To avoid evil deeds is the first step of *Taqwa*. When you strive in this manner, Allāh will grant you the camphoric elixir that will make your desire for sin to grow cold. Thereafter you can only do good deeds.

The Promised Messiah (peace be upon him) says that I again strongly remind my Jamā'at that if you progress in *Taqwa*, God will be with you. Do not rest content and be arrogant that you have pledged Bai'at, for until you have fully entered into it you will not be saved. Mere belief will not help you until you become one in word and deed.. .... It is not enough to be called an Ahmadi; it is essential to mould ourselves according to God's commandments and to become a true believer.

The Companions of the Holy Prophet (peace and blessings of Allah be upon him) were ready to lay down their lives in the path of God abandoning all worldly desires. It is important therefore to give preference to faith over the world. Huzoor's recent sermons on the Companions should serve as a reminder for us. The Holy Prophet (peace and blessings of Allah be upon him) said that each one of them is a star and whomever of them you follow, you will be guided aright.

The Promised Messiah (peace be upon him) says that in the eyes of Allāh only those people are part of this Jamā'at who have given up the world. Allāh

only loves those and only their progeny is blessed who follow Allāh's commandments. The world becomes the ruin of those who leave God and incline towards the world. Remember that in the eyes of Allāh only that person is considered a true believer who after pledging Bai'at gives preference to the faith over worldly affairs. Until man's deeds are not reformed, mere words avail nothing; they are mere verbosity. True faith is that which enters the heart and all the deeds take on its colour. Blessed are those who give preference to the faith over the world; whereas those who prefer the world will never see the face of true success like a carrion. The Promised Messiah (peace be upon him) says: Be steadfast in obedience to God. Be steadfast in observing the pledge you have made during the Bai'at. Do not hurt God's creatures. Read the Holy Qur'ān with care and act upon it. Avoid all ridicule and frivolity and idolatrous gatherings. Observe the obligatory five-time prayers. Keep your body clean and cleanse your heart of all malice and jealousy. This is what God requires of you. Huzoor prayed may Allāh enable us to bring about this holy transformation in ourselves and follow the guidance of the Promised Messiah (peace be upon him). Amīn.

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# Africa Peace Symposium

**Theme: Peace and  
brotherhood – Keys to  
a Progressive Future**



On Saturday the 27th October 2018, the Pan-African Ahmadiyya Muslim Association (PAAMA) UK held its second annual Africa Peace Symposium in the Tahir Hall at the Baitul Futuh in Morden South London. This year's landmark event had as its theme "*Peace and Brotherhood - Keys to a Progressive Future*". The Symposium sought to develop a deeper understanding of Islam and other faiths and to inspire a concerted effort for lasting peace among Africans and all peoples of the world.

The event was attended by distinguished personalities from various walks of life including parliamentarians, diplomats, community and civic leaders, and was broadcast live on web stream by MTA International whereby people from various backgrounds and origins joined in the event.

The Symposium opened with a recitation of the Holy Qur'an by Mr Ali Muwanda and its English rendition by Mr Ahmed Baiyewu. This was followed by a brief introduction of the dignitaries on the head table by Mr Ahmed Owusu, the Event Organising Chairman.

In his welcome address Mr Tommy Kallon, the President of PAAMA UK, expressed gratitude in welcoming all the distinguished guests to yet another august PAAMA UK Africa Peace Symposium held under the auspices of Huzoor Aqdas and touched upon the aim of the event which was "*to create an avenue to engage and dialogue on issues that enhance the values of peace, justices and universal brotherhood.*"

Following the welcome address, video presentations were shown to the guests introducing the Jama'at and the humanitarian work carried out by PAAMA UK in collaboration with the Humanity First, as well as the International Association of Ahmadi Architects and Engineers (IAAAE) in Africa.

The videos also chronicled the efforts and endeavours of Hazrat Amirul Momineen in promoting peace including his numerous trips and visits made to various world legislative bodies such as the European Parliament, the UK House of Parliament, Canadian Legislative House and the United States Congress.

A special message from Huzur, who was in Houston, Texas, at the time of the event, to the attendees of the Symposium was read by the Amir Sahib UK. In this Huzur prayed for Allah's blessings of the event and expressed his hope that "*all the participants recognised that establishing peace in the world is the single greatest challenge facing the world today.*"

In his message Huzur also highlighted the resurgence of the Far Right, the intensification of international hostilities and the increase in the nuclear arms race as contributory factors that make the world a perilous place to live. "*Now is the time to put aside all our differences and come together and recognise that we are all part of the same human race and united as such*", the Khalifa admonished. In conclusion, Huzur Aqdas prayed that Africa be the leader in developing true peace in the world, prayed for the success of the





**Lord Tariq Ahmad of Wimbledon**  
Minister of State at the Foreign and  
Commonwealth office



**Queen Naa Tsotsoo Soyoo 1**  
Queen of Greater Accra, Ghana



**HE Julius Peter Moto**  
High Commissioner of Uganda



**Dr Erinma Bell MBE**  
Community activist and Executive  
Director of the Chrysalis Family  
Centre in Manchester



**Dr Kaifala Marah**  
Former Finance Minister and Bank  
Governor of Sierra Leone



**Mr Rafiq Hayat**  
National Amir of the Ahmadiyya  
Muslim Community UK

symposium and extended his best wishes to all the participants.

The first guest speaker at the event was Lord Tariq Ahmad of Wimbledon, Minister of State at the Foreign and Commonwealth office. Lord Ahmad remarked that given the prevailing instability in various parts of the world it is incumbent upon us to join together to unite in our efforts for peace regardless of our various diverse backgrounds. He reminded all that the Holy Prophet of Islam (peace and blessings of God be upon him) was sent to the world as a mercy for all mankind and quoted the Promised Messiah (peace be upon him) who said, *"I believe that charity, service to humanity and my love for humanity is that of a mother to her child."*

The next speaker was Queen Naa Tsotsoo Soyoo 1 Queen of Greater Accra Area, Ghana. In her speech, she thanked PAAMA UK for inviting her to the Symposium and expressed her sentiments on the level of respect, acceptance and love shown to her when she is in the company of the Ahmadiyya community which is in the true spirit of Community's motto *Love for All Hatred for None*. She highlighted some of the works she is involved with in collaboration with the Commonwealth office to help improve the lives of Africans living in the diaspora.

HE Julius Peter Moto, High Commissioner of Uganda was the next speaker to address the gathering. The High Commissioner remarked that Uganda was happy to associate itself with the Jama'at because of the services it renders to the country in terms of community development programs. He added that humanitarian efforts by Uganda to other African countries like South Sudan in its refugee crisis and Sierra Leone during the Ebola epidemic are all anchored on the Community's motto of *Love For All Hatred For None*.

The next speaker was Dr Erinma Bell MBE, a community activist and Executive Director of the Chrysalis Family Centre from Manchester. Dr Bell proposed Community Engagement as a working formula to achieve peace in our communities. She cautioned that this should not be used just as a slogan but involved stepping out of our comfort zones and engaging with people who are different from us so that we gain a better understanding of our individual differences.

Dr Kaifala Marah, Former Finance Minister and Bank Governor of Sierra Leone, then addressed the Symposium. Dr Marah remarked that he was a product of the Ahmadiyya Muslim Community as a former



***“You cannot love an artist and hate his art, you cannot love a musician and hate his music, you cannot love God and hate His creation.”***

Head Boy of Ahmadiyya Muslim Secondary School Freetown. He narrated some of the Community’s development projects in Sierra Leone. He shared his vision of using young students of Ahmadiyya Secondary Schools as Peace Ambassadors to spread peace and love in the world.

The next speaker was the Keynote Speaker for the event, Mr Karim A.A. Khan QC, Assistant Secretary-General of the United Nations. After thanking the President of PAAMA UK for the invitation to deliver the Keynote Address, he expressed his longstanding love for and association with Africa and went on to deliver a most captivating speech on the theme of the event, *Peace and Brotherhood – Keys to a Progressive Future*.

He mentioned that his role as Assistant Secretary-General of the UN was to Head an Investigative Team to promote accountability for ISIL and what compelled him to leave the comfort of his private practice to enter the service of the UN to combat the evil that ISIL represents.

He remarked that the egalitarian spirit of accepting wisdom and truth from whatever source it comes from was in short supply in today’s world where we are seduced by the cult of celebrity accepting the words of the rich and powerful while rejecting the weak and the poor in the same way that Jesus Christ (peace be upon him) was rejected because he came humbly upon a donkey to deliver a message.

He highlighted feelings of inequality in the judicial sphere as one of the fundamental reasons why there is so much disharmony in so many parts of the world.

Quoting William Shakespeare Karim Khan QC said:

“It was no less a playwright than William Shakespeare that said, *“Plate sin with gold, And the strong lance of justice hurtles breaks. Arm it with rags, and a pigmy’s straw does pierce it.”* This idea that if you are powerful, if you are rich, if you are somebody, you are immune from the rigours of the law. If you are a rich financier different standards apply and yet if you are poor and, in some parts of the world and particularly we see it in terms of statistics, if you are black that the legal system disproportionately targets those individuals.”

The same was true at the international level, Karim Khan QC explained, where despite having a far more enhanced and refined legal framework in the form of international conventions, treaties, declarations and international law than it was a few years back, one thing was undeniable and that is it is not being applied equally and we do not have absolute justice, with one yardstick being used for the weak and another for the powerful, ultimately bringing the international legal order into disrepute.

To move to a world in which peace and brotherhood become substantive, Karim Khan QC quoted Hazrat Khalifatul Masih IV (may Allah have mercy on him) who said, *“You cannot love an artist and hate his art, you cannot love a musician and hate his music, you cannot love God and hate His creation.”* The human condition of kindness, Karim Khan continued, is something that unites all humanity and was repeatedly emphasised by the Holy Prophet of Islam (peace and blessings of Allah be upon him).

## KEYNOTE SPEAKER

.....  
**Karim A.A. Khan QC**  
 Assistant General-  
 Secretary of the  
 United Nations



**“He remarked that the egalitarian spirit of accepting wisdom and truth from whatever source it comes from was in short supply in today’s world where we are seduced by the cult of celebrity accepting the words of the rich and powerful while rejecting the weak and the poor...”**



Karim Khan QC maintained that peace and brotherhood were keys to a progressive future, as the theme of the Symposium suggested, not only as means to avoid human pain and suffering but because they had real economic and social implications when funds that could be better used for developing the continent and people of Africa are being used on armaments and military expenditure, as we are increasingly seeing with African countries.

That peace and brotherhood are keys to a progressive future was therefore neither simply a religious and spiritual admonition which unites great religions, nor a “Kumbaya” edict that should be confined to the pulpits of churches and synagogues and mosques, or the esoteric views of political philosophers, Karim Khan QC said in conclusion. Peace and brotherhood are certainly keys to a progressive future, if by “progressive” we mean not just seeking out technology but keeping society and the fabric of society together and by repairing tears.

And so, if we had the keys where are the locks, he asked at the end, and closed by saying that the locks are the hearts and minds of each of us and that we needed to

combine the keys with the locks if we are to have any hope of peace and brotherhood and a peaceful as well as progressive future.

The closing remarks were given by Amir Sahib UK. He congratulated PAAMA on organising the event for the second year running, expounded on the philosophy of the Jama’at’s motto of *Love for All, Hatred for None* and led the traditional collective silent prayers to bring the event to a close. Dinner was served to all attendees.

Overall the PAAMA UK Africa Peace Symposium was another landmark event in the history of PAAMA in various respects. The highly distinguished list of dignitaries and guests in attendance was an indication of the wider appeal the event had. With a recorded attendance of over 650 participants, this was one of the most successful events organised by PAAMA UK and feedback received from participants testified to that. The event was not only well organised and well attended but also had a theme which generated much interest among the participants and viewers on livestream via MTA International.

# CHRISTIANITY Encountering ISLAM



On Tuesday, 9 October 2018, an interfaith event was held at the Baitul Futuh Mosque, entitled “*Christianity Encountering Islam*”. This was a part of the Faith Encounters Autumn Lecture Series 2018 that is being run by St-Martin-in-the-Fields Church in Trafalgar Square in London. This event was co-hosted by the Jama’at and St Martin-in-the-Fields Church and it was the first ever event in the series to be held at a mosque. The event followed contacts established by The Review of Religions and St Martin-in-the-Fields-Church and was also promoted in advance by the Church and its key speakers including Rt Rev Rowan Williams, former Archbishop of Canterbury. A special website was prepared for the event [www.FaithEncounters.org.uk](http://www.FaithEncounters.org.uk).



On the day of event, guests were welcomed with refreshments on arrival and had an opportunity to review the many excellent exhibitions including one on the Holy Qur’an, with a special display of the Holy Qur’an in different languages put up by Majlis Ansarullah, the *Review of Religions*, Voice of Islam, Hazrat Khalifa-tul-Masih V, IAAAE display, Humanity First Exhibition, an exhibition on the Encounter series of lectures, and a special display of posters showing the shared values and aspirations of both faiths as cited in religious scriptures.

Tours of the Baitul Futuh Mosque were conducted and were very popular with the guests. Formal proceedings started at 7:30 pm with the recitation of the Holy Qur’an by Maulana Naseem Ahmad Bajwa, followed by its translation by Mr Usman Shahzad Butt

and then a reading from the Holy Bible by Reverend Katherine Hedderly.

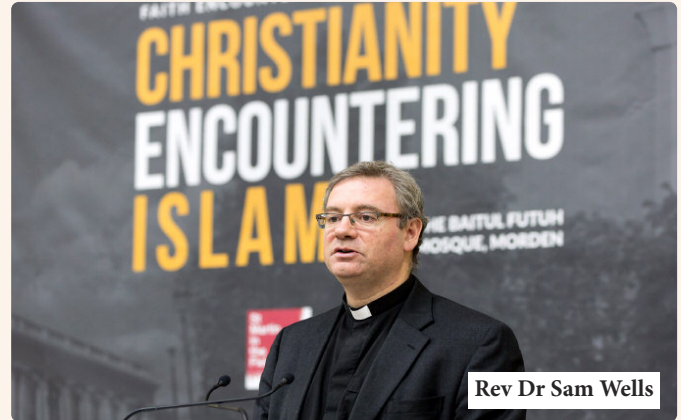
Mr Fareed Ahmad, Secretary Amoore Kharjiya UK gave the welcome introduction and then guest speeches were delivered by Maulana Ataul Mujeeb Rashed, Imam of The London Mosque, on the ‘*Unity and Humanity in Islam*’ and by Revd Dr Sam Wells (St Martin in the Fields Church) on ‘*Humanity and Divinity in the Christian Faith*’.

This was followed by a Question and Answer session and then closing remarks were delivered by Amir UK Mr Rafiq Hayat, followed by silent prayer to close formal proceedings before dinner was served.

More than 350 guests with over 200 external guests participated in the event. Some guests had travelled long distances from Birmingham and even from as far

as Somerset. Social Media (Twitter, Facebook and Instagram) of Jama'at shared the live updates of the proceedings.

After the event, feedback was received from the guests, praising the hospitality and arrangements of the Jama'at as hosts. A selection is given below.



## Feedback

*"I cannot express how moved we were by your exceptional hospitality yesterday. It was a magnificent occasion, and we are wondering what we have done to deserve such generosity and kindness. Your community is an example to us and we spoke on the way home of many ways you have shown us how to be friends, to be kind, to be welcoming and hospitable – and at the same time how to have a conversation about things that matter most to us all with respect, humility and dignity. Last night will stay long in our memories. Please pass on this message of gratitude to your whole community."* **Guest Speaker Revd Dr Sam Wells, Vicar St Martin-in-the-Fields Church**

*"I found the Imam quite interesting as he explained some of the values and beliefs using verses from the Koran. I really liked the comments from the Imam who ended the session."* **Tricia Anderson, Project Worker**

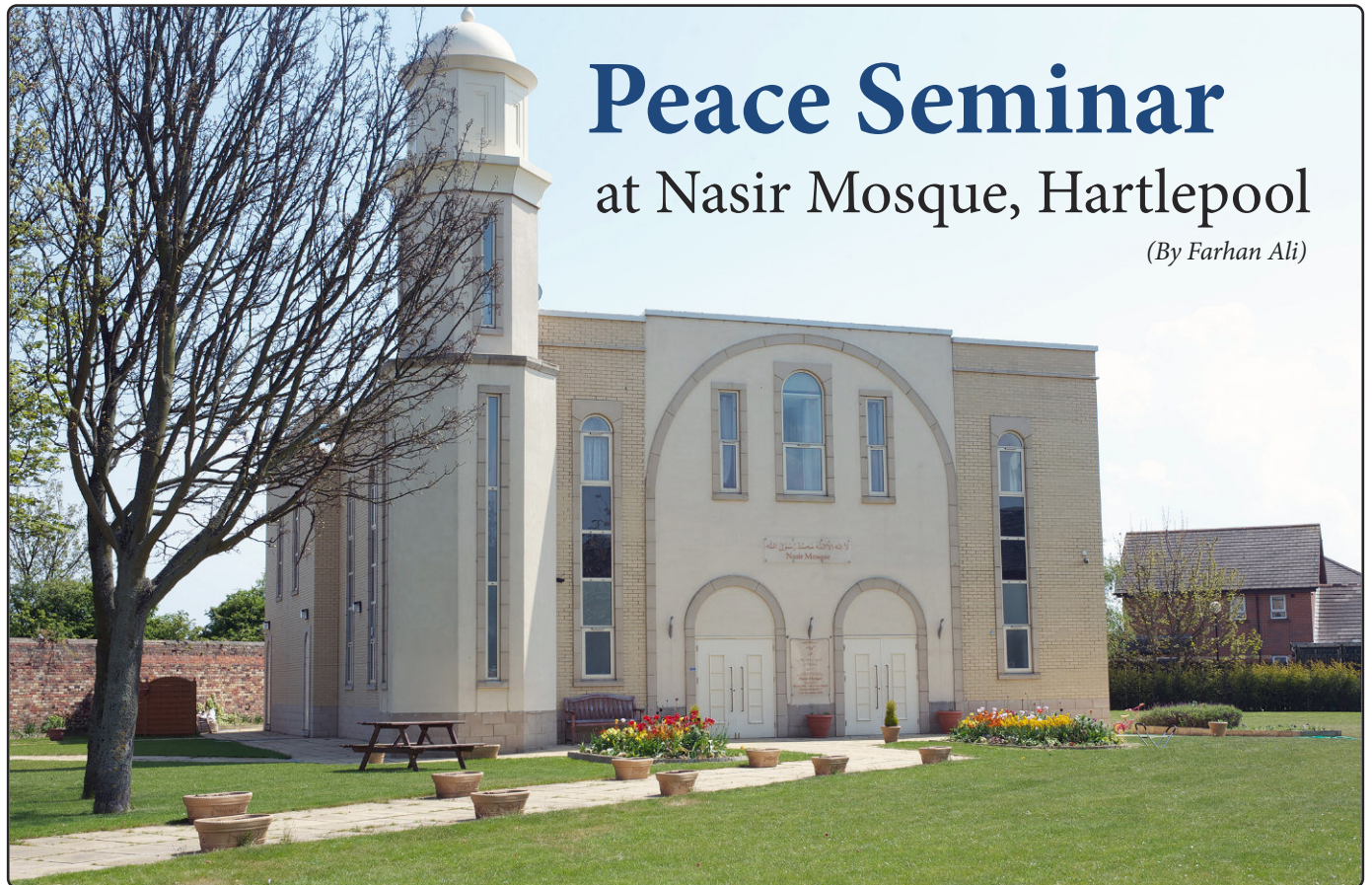
*"Speakers were both very good. The tour of the Mosque, the exhibition in the hall, and the meal were all done extremely well. It is hard to see how these could have been improved. I am very grateful for this unique opportunity for dialogue."* **John Chamberlain, Parochial Church Council Secretary, St Andrew's Roxbourne**

*"It was very good to hear the emphasis given by the first speaker to the peaceful message of Islam (no surprise to me), which needs to be more widely heard. It would have been good if more time could have been allowed for this... The kind and friendly welcome, and the interesting display about the community's charitable projects. Thank you very much for hosting this!"* **Susan Saunders, St Mark's Church, Teddington**

*"Excellent organisation and speakers. Ataul Mujeeb Rashed gave a very clear, straightforward account on Unity and Humanity from the Islamic perspective. Dr Sam Wells' talk was excellent, thoroughly researched and prepared but perhaps too erudite and theological for some members of the audience."* **Jon Dal Din, Director Westminster Interfaith**

*"Excellent organisation and speakers. Ataul Mujeeb Rashed gave a very clear, straightforward account on Unity and I've never visited a mosque before. I'm a primary school teacher so often teach about Islam; the 5 pillars, features of a mosque etc, so the opportunity to actually see inside a mosque was amazing. I felt so honoured to be able to watch sunset prayers as well. What a beautiful experience. The hospitality was incredible."* **Louise Watts, All Saints Putney**

*"Imam Mujeeb Rashed spoke of the importance of human kindness and we could not have had a greater demonstration of that. Our community were blown away by the way you welcomed us and made each person arriving feel they were a special guest."* **Richard Carter, Associate Vicar St Martin-in-the-Fields Church**



# Peace Seminar

## at Nasir Mosque, Hartlepool

(By Farhan Ali)



On Sunday 18<sup>th</sup> November 2016, a Peace Seminar entitled 'WW1 Centenary of the fulfilment of a Great Warning' was held at the Nasir Mosque in Hartlepool.

A planning committee was set up by the local President Mr Syed Hashim Ahmad, and various meetings were held in preparation for the seminar. Members were encouraged to invite their friends under Tabligh, previous contacts were sourced, new contacts were generated through leafleting, invitations were given to members of Churches, different schools, museum personnel and dignitaries. A special Waqare Aml was also held to clean up the mosque and its surroundings.

By Allah's Grace, of the total around 500 non Ahmadi guests invited, 101 actually attended. These included Mayors, the local MP, Police representatives, doctors, religious scholars, IT professionals, teachers, professors, lawyers and community workers.

Proceedings began at 3 pm. Recitation from the Holy Qur'an was from Mr Farhat Raja and its English rendering was given by Mr Alex Borthwick. Maulana Tahir Selby introduced the main guests after which various people were heard. Dr Bilal Tahir from Sheffield was invited from the Centre to make the keynote speech. Other Jama'at speakers were Regional Amir Bilal Atkinson who presented an introduction to



the Community and its humanitarian work, and Dr Irfan Malik from Nottingham who reviewed his own collections from the time of World War 1. In his speech, Mr Mike Hill (MP) talked about world peace and praised the activities of the Jama'at within the UK and on the international plane in this field. The Mayor of Hartlepool Cllr Allan Barclays and the Mayor of Darlington Cllr Veronica Copeland attended the programme while Mr Barry Coppinger Police and Crime Commissioner gave the closing remarks thanking and appreciating the members of the Hartlepool Jama'at for their 'amazing work' in the North East and in UK.

After the speeches, charity cheques were presented to the British Legion and Mayors' Charities of £300 and £200 respectively. Special gifts were also handed out to

all speakers. This consisted of a box of chocolates and the book *World Crisis & Pathway to Peace*. The seminar was brought to a close with a silent prayer after which refreshments were served. All guests were presented with the book *Wing of Duty* and *Review of Religion WWI Special edition*.

By the Grace of Allah the peace seminar was very successful and encouraging comments were received from the participants afterwards. A selection are given below.

The event received good newspaper coverage both before and after the meeting. On the morning of the seminar Mr Farhan Ali was interviewed by Mike Hill on BBC Tees Radio on the breakfast show.

The seminar was heavily advertised on Facebook and Twitter and a clip was shown on MTA News.

## Feedback

*"A very good and wonderful evening. Very honoured to be here and I have always enjoyed coming to Nasir Mosque Hartlepool. It is nice to know the excellent work Ahmadiyya Muslim Community is doing in the UK. It makes us proud as a nation that we have such good people in Britain."*

**Mr Mike Hill (MP)**

*"I am very happy to be in the mosque and attending this programme. I have attended previous programmes and I would not miss the Mosque programme for anything in World. It is always good to know this community is doing such a good work, not only in Hartlepool but all over the UK. Your community is an asset for this country."*

**Mr Barry Coppinger (Police and Crime Commissioner)**

*"Very interesting programme. Your hospitality is always amazing. I always feel very welcomed. I am very thankful to you that you invited me to this seminar. The theme of the programme was very good and I have learnt things today which I did not know before"*

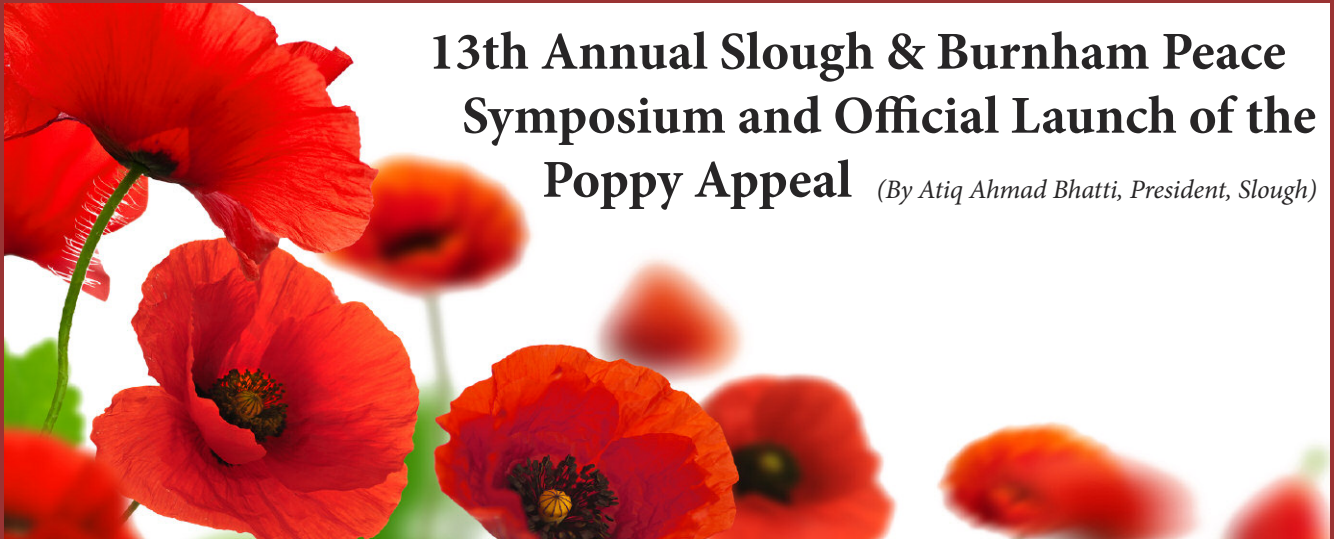
**Pat & Bryan**

*"Thank you so much for another excellent peace seminar. I found the speakers both engaging and informative. The day ended far too quickly. The ladies, as always, were warm and welcoming."*

**Patricia Watson**

## 13th Annual Slough & Burnham Peace Symposium and Official Launch of the Poppy Appeal

(By Atiq Ahmad Bhatti, President, Slough)



The Slough & South Bucks Jama'at hosted its 13<sup>th</sup> annual Slough & Burnham Peace Symposium on Saturday 13<sup>th</sup> October 2018. The venue was the Burnham Park Academy and the theme was *Fundamentals of Establishing Lasting Peace*.

Over 200 people gathered for this event designed to promote peace, denounce all forms of extremism, and further strengthen bonds of mutual love, respect, tolerance and interfaith harmony. The session was chaired by Naib Amir UK, Mr Mansoor Ahmad Shah.

The Symposium began with a recitation from the Holy Qur'an by Mr Noman Basheer followed by a welcome address from Mr Shaikh Latifur Rahman, Regional Amir for Middlesex. This was followed by a number of guest speakers including the local MP Mr Tan Desi, Mayor of Slough Cllr Paul Sohal, Reverend Bill Jackson from St Peter's Church Burnham, Reverend Margaret Dudley representing Churches Together, and Head of Year of the school where the Symposium was held.

Mr Muhammad Ibrahim Ikhlaq National Secretary Tabligh, then delivered the keynote address on *Fundamentals of Establishing Lasting Peace*. Other leading guests that were present included,

- Cllr. Judith Foster, Chairman of Burnham Parish Council.
- Lt. Colonel Owen Williams, Royal Country of Berkshire Army Cadet Force.
- Members from the Berkshire Poppy Appeal and Royal British Legion Burnham.
- Reverend Griff Griffiths, St. Georges Church Britwell.
- Staff Corporal Leigh Preston, Household Cavalry Regiment, Windsor Barracks and many Councillors from Slough and Burnham.



A special poem was read out entitled, 'Peace be with you', by Mr Javaid Hameed from Poets for Peace and an especially written Tarana entitled 'Love for All, Hatred for None' was recited by the Nasirat and Atfal from Slough.

'Gifts of Peace' were handed out to a number of special guest attendees and this was followed by the launch of the poppy appeal with Berkshire Poppy Appeal and the Royal British Legion Burnham.

The faiths that were represented included Islam, Christianity, Sikhism, Hinduism and Buddhism as well as a host of voluntary groups and charities, including the Lions Club of Burnham, Churches Together, The Salvation Army, Poppy Appeal and London & Slough Run.

Local President Mr Atiq Ahmad Bhatti said:

*"We are humbled to have had the opportunity to once again hold our Peace Symposium this year, facilitating the opportunity for so many faith groups, voluntary groups and charities in around the Berkshire area to come together and unite with the message of Love For All, Hatred For None. We have seen an incredible commitment to the establishment of peace and together we can, and indeed we will, make a difference to promoting peace, love, equality, tolerance and interfaith harmony."*





# Bradford Peace Conference on Fundamentals of Lasting Peace

(By Dr Abid Ahmad)

This event was held on Sunday 18<sup>th</sup> November 2018 at Al Mahdi Mosque in Bradford with 120 invited guests and marked the 10<sup>th</sup> year anniversary of the opening of Al Mahdi Mosque in 2008. Guests were given a tour of the building on arrival and browsed the exhibition on a variety of Islamic themes.

Tilawat-e-Qur'an was by Hafiz Monadi Ahmad and its English translation was given by Saad Qummar. Dr Mohammed Iqbal then gave an introduction to the evening.

Maulana Mubarak Basra gave a short speech about Ahmadiyyat and explained how the Promised Messiah (peace be upon him) founded the Jama'at in 1889. One unique feature of the community is the institution of Khilafat and the current 5<sup>th</sup> Khalifa is a champion of global peace. The advent and status of the Promised Messiah (peace be upon him) was also explained.

The next speaker was Maulana Ataul Mujeeb Rashed who spoke on the fundamentals of lasting peace. He said that despite all our efforts we have not been able to achieve lasting peace in the world. The message of Islam (peace) is for all mankind, as it says in the Holy Qur'an:

“...the Qur'an was sent down as a guidance for mankind with clear proofs of guidance and discrimination.” (2:186)

So, Imam Sahib explained that Islam is not just a religion for Arabia but the whole world. If everyone follows the teachings of the Holy Qur'an, peace can be

achieved. The first principle of establishing peace is belief in God. If people submit to the Will of God then peace can be achieved. Some Muslims around the world are destroying peace and are terrorists. Islam does not support these people and they have hijacked the name of Islam in doing evil for their own selfish desires. They do not comply with Islamic teachings at all.

The Holy Prophet (peace and blessings of Allah be upon him) said the true definition of a Muslim is that “*All people are safe from that person's hands and tongue.*” This means that a true Muslim cannot be a terrorist and a terrorist cannot be a Muslim. Just like fire and water cannot go together. A terrorist has no right to call himself a Muslim.

The Holy Prophet (peace and blessings of Allah be upon him) said whenever you meet someone (Muslim or not), you should exchange the Islamic greeting “*peace be upon you.*” Another teaching is that you must help all people whether they are known to you or not. If a person stands in need, a true Muslim must help him. The Holy Qur'an states:

“And in their wealth was a share for one who asked for help and for one who could not.” (51:20)

In the farewell message of the Holy Prophet (peace and blessings of Allah be upon him) he clearly stated, no black has superiority over a white nor does a white over a black. All people are the same in the sight of

God. The most honourable among you, is he who is most righteous. No one should ever be compelled to become a Muslim, as it states in the Holy Qur'an:

“There should be no compulsion in religion” (2:257)

Once a person as a representative of his people, came to Madinah to meet the Holy Prophet (peace and blessings of Allah be upon him). He stayed a few months and then before he departed, he said to the Holy Prophet (peace and blessings of Allah be upon him) that he wanted to become a Muslim. The Holy Prophet (peace and blessings of Allah be upon him) said no he would not accept his conversion as he had come as a representative of his people. He advised him to go back home first. So, the man returned home and later came back some time later and converted to Islam.

If a person commits apostasy or blasphemy, some people think Islam advocates death, for the individual. This is totally incorrect. Nowhere in the Holy Qur'an will you find any such punishment. Additionally, any agreements made by Muslims must be honoured at all times.

Belief in all books of all religions and respecting all places of worship is an Islamic value. Christianity teaches ‘Love thy neighbour’ which is a very beautiful teaching. Islam has expanded this teaching so neighbours are the 40 people to your left, 40 people to your right, 40 people in front of you and 40 people behind you. When you sit with people, like today, they become your neighbours. This is a unique teaching on how to spread peace, which can expand to the village, town and city.

Imam Sahib stated that people studying the life of the Holy Prophet (peace and blessings of Allah be upon him) with sincerity, will come to the conclusion that the Holy Prophet (peace and blessings of Allah be upon him) was indeed the best role-model for mankind. Some proof of this can be found from the writings of the American Christian author, Dr. Michael H. Hart. In his book *The 100: A Ranking of the Most Influential Persons in History*, Dr. Hart provides brief biographies of each of the individuals, as well as reasons for their ranking. He placed the Holy Prophet (peace and

blessings of Allah be upon him) at the very top.

Kind treatment to enemies was also shown by the Holy Prophet (peace and blessings of Allah be upon him). The Makkans fought against the Holy Prophet (peace and blessings of Allah be upon him) for around 20 years. Then on the day when the Prophet (peace and blessings of Allah be upon him) conquered Makkah, all these criminals who had killed so many Muslims, were standing there in front of him. If the Prophet (peace and blessings of Allah be upon him) ordered death to these people, he was fully justified to do so. But instead of taking revenge, the Holy Prophet (peace and blessings of Allah be upon him) forgave them all and set them free, saying:

“By God, you will have no punishment today and no reproof” (Hisham)

Imam Sahib concluded that these are some principles, which if followed, will lead to an established world peace.

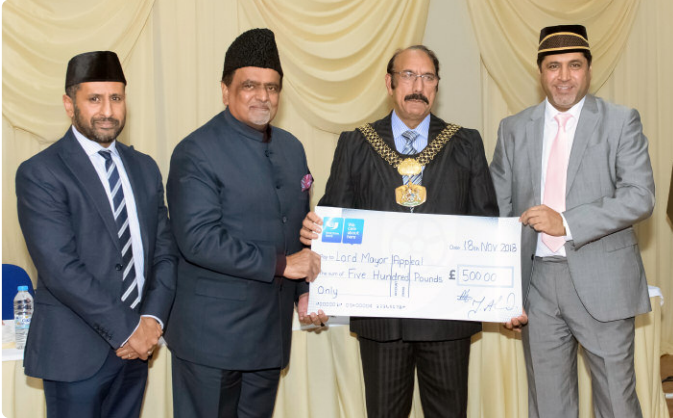
Councillor Susan Hinchcliffe then spoke and stated peace starts by being good to your neighbours. How many people know their neighbours? So, we should get to know our neighbours. She thanked the Jama'at for their contribution to Bradford and for advocating peace in Bradford.

The Bradford Lord Mayor, Councillor Zafar Ali spoke about the efforts of the Racial Equality council to promote peace in Bradford. A cheque for £500 was presented to the Lord Mayor for two of his charities.

The concluding address was made by Amir UK Mr Rafiq Ahmed Hayat. He said that the world today is moving away from world peace. There are over 35 conflicts going on in the world currently and 90% of fatalities are civilians. 3 out of 4 deaths are those of children. Religion is being misused in these conflicts. Muslims believe that there have been around 124,000 prophets. It is not possible that God has given a different message to all prophets, such as Moses, Jesus and Muhammad (peace be upon them all). All prophets were sent to people with the same message and to establish world peace. Peace can be only achieved by recognising our Creator.

We believe God is a Living God. He answers your prayers. You should pray to your Creator not just when things go wrong, but also in good times. This relationship has to be built with God. We need to inculcate the

*“Christianity teaches ‘Love thy neighbour’ which is a very beautiful teaching. Islam has expanded this teaching so neighbours are the 40 people to your left, 40 people to your right, 40 people in front of you and 40 people behind you. When you sit with people, like today, they become your neighbours. This is a unique teaching on how to spread peace, which can expand to the village, town and city.”*



principles of justice, piety and peace in our children as well.

Amir Sahib quoted from the Holy Qur'an:

“O ye who believe! obey Allah, and obey His Messenger and those who are in authority among you.” (4:60)

This is not limited to Muslim authority. We should obey all authority. Muslims, wherever they live have to obey the local authorities and be loyal to their country. If anyone is not happy in a country, they can lobby the authorities for change. If they are still not happy, they should leave that country rather than creating disorder in a land. Furthermore, the Holy Qur'an states:

“O ye who believe! be steadfast in the cause of Allah, bearing witness in equity; and let not a people's enmity incite you to act otherwise than with justice.



Be always just, that is nearer to righteousness.” (5:9)

Islam teaches absolute justice and equity in all matters. First, we must have peace within ourselves and the only way to do this, is to develop a relationship with our Creator. Then this peace can be shared with your family and neighbours to spread peace to society. Some world leaders are openly dishonest and are creating disorder. These leaders were elected by people. Hence, the importance in having peace with yourself before you can elect a good leader.

A vote of thanks was given by Mr Waqaas Anwar (Bradford South President) before a silent prayer concluded the event. Dinner was then served. Departing guests were given a gift bag which contained Jama'at literature such as *Pathway to Peace* and *Philosophy of the Teachings of Islam*. Guest feedback was very positive with everyone appreciating all the proceedings.

*As we leap from 2018 to 2019, the staff at Ahmadiyya Bulletin wishes you all a very healthy and blessed New Year*



## TARBIYAT SESSION

### Baitul Ehsan Region

A Tarbiyyat session was held for the Baitul Ehsan Region on Thursday 22<sup>nd</sup> November. By the grace of Allah around 380 members came to this midweek event despite the bitter cold. This was a family event and thus dinner was also served at the end.

The main purpose of holding such events is for everyone to get together and for the brotherhood to further strengthen within the Jama'at. Therefore, the most important part of this Tarbiyyat session was in fact getting everyone together, making individual phone calls to all the households and asking for their welfare along with inviting them to this educational event.

The session commenced with the recitation of the Holy Qur'an by Mr Fezan Rajput which was then followed by a brief introduction by Mr Nisar Orchard, National Secretary Tarbiyyat. The climax of the event was the Q & A session which was followed by Isha prayer.

Maulana Attaul Momin Zahid, a murabbi and senior lecturer in Jamia Ahmadiyya UK was the main guest. Everyone really enjoyed this interactive and informative session and many questions were asked from both the ladies and the men's side. Some questions were posed beforehand in preparation of the event and some were asked on the spot. Very eloquent and to the point, detailed answers were given by Maulana Sahib in Urdu which were then translated into English by the Regional Murabbi, Maulana Tahir Khalid.

This is now an established event and it takes place every other month or so. We can see that all the members really enjoy these sessions as the attendance increases greatly each time these are held. Over 100 people came in the first one, around 250 came for the second and now by the grace of Allah roughly 380 members attended this third session.



## PEACE SYMPOSIUM EDINBURGH

On 3rd November 2018 a Peace Symposium was organised in Edinburgh by the local Jama'at. The event was attended by around a 100 people of which 42 were non Ahmadi guests. They included senior representatives of the wider community as well as members from Poppy/CHAS charity, Fire fighters Scotland service, Cemetery team from Edinburgh, doctors, transport officers, solicitors, teachers and friend and neighbours.

The theme of the event was 'The Golden Principles of World Peace' and the keynote address was delivered by Mr Fareed Ahmad, Secretary Amooore Kharijiyya. Guests who spoke included:

*Rt Hon Ian Murray MP.*

*Cllr Susan Webber.*

*Rev Brain Cooper (Interfaith Secretary Edinburgh).*

*Cllr Graeme Bruce Edinburgh.*

*Cllr David Barrett Dalgety Bay, Fife.*

*Police officers from Edinburgh and Fife.*



Lunch was served after the speeches

## TIME FOR REFLECTION

## Official Visit to the Scottish Parliament

On Tuesday 11<sup>th</sup> September the UK Jama'at had the honour of being invited to present the *Time for Reflection* at the Scottish Parliament. This was the first time the Jama'at was represented in that session.

Time for Reflection is normally the first item of business at a meeting of the Parliament each week, on a Tuesday afternoon. The contributor speaks briefly for 3-4 minutes in the main chamber of the House.

Invitations to address the Parliament at Time for Reflection are issued by the Presiding Officer on advice from the Parliamentary Bureau.

Mr Fareed Ahmad, National Secretary External Affairs represented the UK Jama'at on this occasion.

The Presiding Officer of the parliament, Mr Ken Macintosh, welcomed and introduced him to the chamber.

In his talk, Fareed Ahmad emphasised the words and guidance of Huzur Aqdas from his 2018 National Peace Symposium speech to highlight the suffering of the developing world, the link to extremism and global security and the need for action. He also stated that Hazrat Masih-e-Maud (peace be upon him) guided us that we should have compassion for the whole of mankind and urged Scottish Parliamentarians to use their position to help create peace in the world.



A number of Scottish Members of Parliament were in attendance and another approximately 20 people were in the public gallery.

The contribution was broadcast on Scottish Parliament TV and is part of the official proceedings and record of parliament.

As part of the visit the UK Jama'at delegation, comprising of Messrs Fareed Ahmad, Maulana Dawood Qureshi (Regional Missionary), Naeem Sattar (Jaidad Secretary, Glasgow) and Usman Saeed (Tabligh Secretary, Edinburgh) were also given a tour of Parliament by their host parliamentarian Linda Fabiani MSP who is also the Deputy Presiding Officer. The delegation also had the opportunity to meet the First Minister Nicola Sturgeon MSP and a number of other senior MSPs



### UK JALSA SALANA DATES FOR THE YEARS 2019 to 2022

**2019** - 2nd, 3rd & 4th August

**2020** - 7th, 8th & 9th August

**2021** - 6th, 7th & 8th August

**2022** - 5th, 6th & 7th August

## Visit to the Jamia by Rt Hon Dominic Grieve QC MP



Rt Hon Dominic Grieve QC MP is the former Attorney General of the UK and he had chaired an inquiry on *Islam, Participation and Public Life* and it published its report entitled *The Missing Muslims: Unlocking British Muslim Potential for the Good of All* in July 2017.

It has a number of recommendations to improve integration and one of them was that Imams in the UK should be fluent in English and ideally be British born.

Following the report and, in light of its focus. Mr Grieve was invited to Jamia Ahmadiyya on Thursday 11<sup>th</sup> October 2018 as a guest speaker.

On arrival the former Attorney General met the Principal Jamia Mr Nasir Inam, as well as Naib Amir UK Mr Akram Ahmedi, National Umure Kharijiya Secretary Fareed Ahmad and Mr Mahmood Rafiq. After refreshments Jamia students gave a tour of Jamia to the respected guest proceeding to the main hall for the formal programme where all Jamia students were in attendance.

After Tilawat-e-Qur'an and translation Mr Fareed Ahmad introduced Mr Grieve who then spoke for about 20 minutes on the topic of "*Faith, freedom and the role of the state*". In his speech he recalled the history of freedom of religion issues in the UK as well as other countries and spoke on the need for the right to robust debate. He said his inquiry had shown that there was a need for greater engagement by Muslims and a wider recognition of the work of Muslims in the UK.

He also called for integration of all communities



including Muslims and the critical role of Imams in this work so that the message was relayed internally to communities rather than from external bodies. Throughout his speech he acknowledged and applauded the work of the Jama'at and its openness, positive engagement and said that he always referred to Ahmadias as role models in how to preserve one's beliefs and religious duties while actively engaging with other communities.

The speech was followed by a Q&A session where the subject of integration and Brexit were discussed.

After the Q&A session Naib Amir UK Mr Akram Ahmedi gave the vote of thanks and this was followed by a silent prayer and then dinner with Mr Grieve and senior Jamia staff.

By the Grace of Allah the 3 hour visit went very well and Mr Grieve was very impressed by the set up and functioning of Jamia.

## Volleyball Tournament 2018 – By Mujeeb Mirza



By the Grace of Allah, Majlis-e-Sehat UK was able to host its annual National Volleyball tournament on 4th November 2018. Preparations for the tournament begin in September by establishing an organising committee under the supervision of Sadr Volleyball Majlis-e-Sehat UK Mr Zia ul Haq Butt. Various teams were setup to oversee the smooth running of the tournament and multiple meetings took place. The in-charge of the tournament was Mr Atual Fareed Dogar.

The tournament was heavily advertised on various social media platforms and many members across the UK were personally approached by the organizing body in order to establish teams which would represent the whole of UK.

On the evening of 3rd of November the Tahir hall in Baitul Futuh was setup with nets and the relevant equipment needed for the tournament. The next day activities began early at 8am with a meeting of the organising committee. The teams started to arrive around 9am where they were served breakfast. The opening session commenced at 10:15 and was chaired by Mr Mansoor Ahmad Shah (Naib Amir UK). After a recitation from the Holy Qur'an an introduction to the tournament was given by Mr Zia ul Haq Butt in which he welcomed everyone, introduced the organizing body and went through the plan of the day. Naib Amir UK then addressed the audience in which he emphasised the importance of respect and obedience and about the significance of sportsmanship in the Jama'at tournaments. The opening session concluded with a silent prayer.

After the opening session the draws took place in the presence of captains of each team. This was done under the supervision of Mr Mansoor Shah. The following teams took part in the tournament this year:

*Manchester A • Manchester B • Masroor A • Masroor B • Noor A • Noor B • Baitul Futuh • Jamia UK*

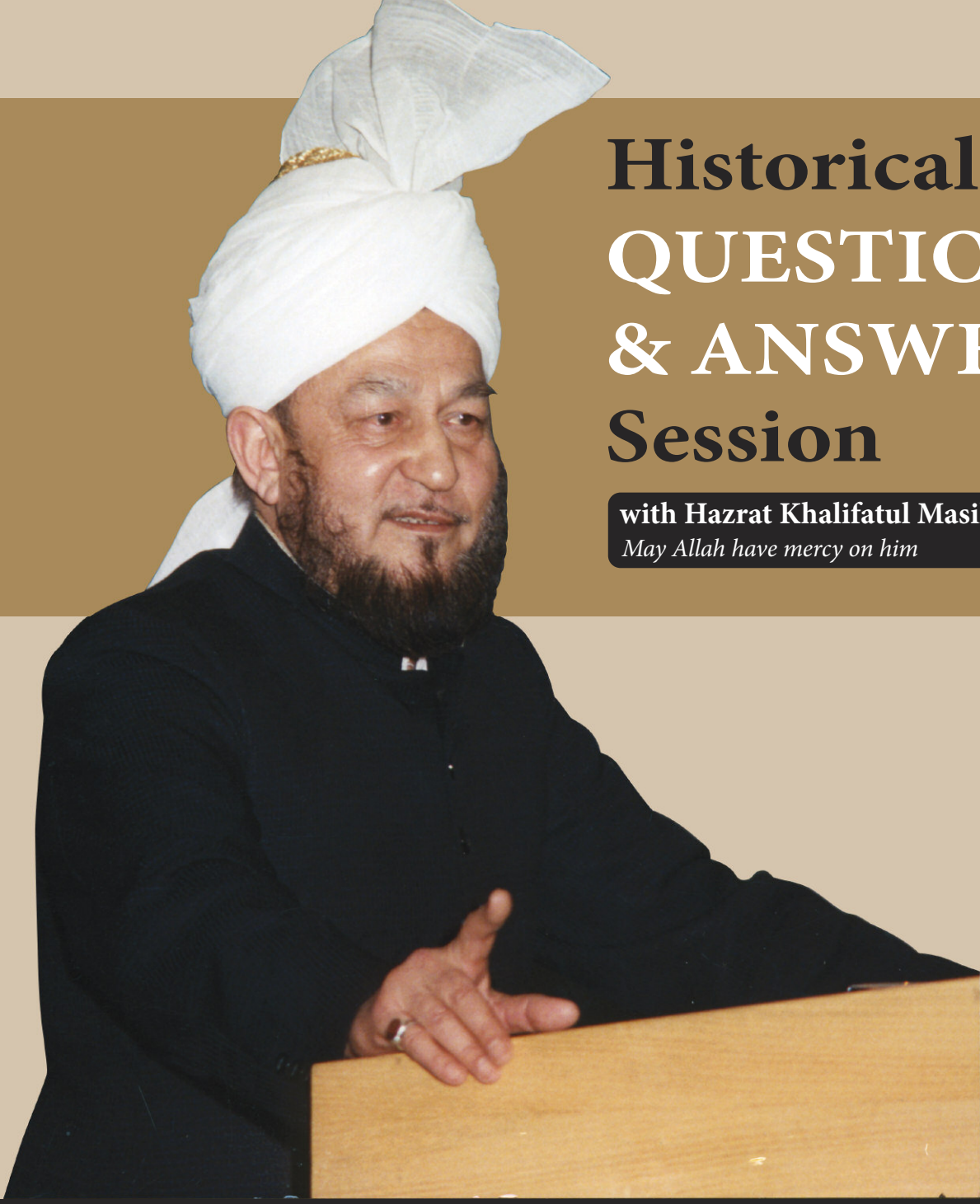
The group matches started at 11am and went on till 12:45pm. There was a break for congregational Zuhr prayers and lunch. At 3:15 everyone offered Asr prayers after which the semi-finals took place between *Baitul Futuh vs Manchester A* and *Noor A vs Masroor B*

Magrib Namaz was offered in congregation at 4:45 pm after which the finals took place between Noor A and Manchester A. During the finals participants were honoured with presence of Amir Sahib UK who watched the end part of the final.

The final session began at 6pm. Proceedings began with Tilawat-e-Qur'an after which Mr Zia-ul-Haq gave the report of the tournament and thanked his team, the departments of Sami Ba Basri and Ziafat as well as the management of Baitul Futuh

for their support. Amir Sahib UK presented the prizes. The runner up of the tournament was Manchester A while Noor A secured the winning trophy. Best player of the tournament was Mr Usman. In his concluding remarks Amir sahib UK highlighted many pertinent points. He said that as Khilafat is in UK we are essentially the Markaz hence we should strive to become such sportsmen who represent the Jama'at in external tournaments and our players should aspire to represent the UK in various capacities just like how in Pakistan many Ahmadi players are so outstanding that they are representing the nation in international tournaments with other non-Ahmadi players. He concluded his address with a silent prayer.





# Historical QUESTION & ANSWER Session

with Hazrat Khalifatul Masih IV  
*May Allah have mercy on him*

*Question and answer session held on 28th October 1995, Southfields School, London, for Nasirat.*

## QUESTIONER:

What is the reason for reading Vitr prayer with Isha?



**Hazrat Mirza Tahir Ahmad:**

According to the Holy Prophet (peace and blessings of Allah be on him) God is One. This is *Vitr*. One is *Vitr*, two is *Juff*, three is *Vitr*, four is *Juff*, and so on and so forth, according to Arabic grammatical terms. In English this is called odd and even numbers. So *Vitr* is simply an odd number. The Holy Prophet (peace and blessings of Allah be on him) once said that because Allah is One and this is an odd number, so He also likes odd numbers. So, in the Islamic system of prayers, it is indicated by the number of *raka'ats* we have to perform daily.

For instance, the number of prayers we have to say daily is five. This is an odd number. And then, although each prayer has an even number *raka'ats*, of the five prayers, one is with an odd number of *raka'ats*, i.e. Maghrib. So when you say the Maghrib prayer, in all the obligatory prayers, the total number of *raka'ats* is turned into odd; because if you add up all the *raka'ats* of all the other prayers they will make an even number, but when you add to them the Maghrib *raka'ats*, then the total number of *raka'ats* becomes odd.

Now what is to be done about the *nawafil* (optional) prayers? I was just mentioning about the obligatory prayers (the *Farz* namaz). As far as the *nawafil* prayers are concerned, they also have to devise some system of turning all of their *raka'ats* into an odd number. This is exactly what has been done by *Vitr*. *Vitr* is the one *raka'at* which turns all the *raka'ats* of *nawafil* or optional prayers into an odd number. So that is why it is said singly at the end of the *nawafil* prayers, and the right time for that is during the *Tahajjud* prayer.

The Holy Prophet (peace and blessings of Allah be on him) used to say his *nawafil* during the day in even numbers and added upon them some prayers in even numbers in *Tahajjud* time, but before he finished he would offer a single *raka'at* and it is that which is called *Vitr*, which turns the entire number of *raka'ats* of the optional prayers into an odd number. Now because there are some people who are weak and who cannot get up for *Tahajjud* prayer, and in any case it is not compulsory, so there is a provision made for those people who like to sleep after Isha and who cannot wake up for *Tahajjud*. For them this is a provision that they should say their *Vitr* after they have finished the *sunnahs* and *nawafil* of Isha prayer.

And this is to be the last prayer for the day. So when you say one single *Vitr*, it should be done at the end of the day's prayer, or the night's prayer, before the next morning.

**“Now because there are some people who are weak and who cannot get up for *Tahajjud* prayer, and in any case it is not compulsory, so there is a provision made for those people who like to sleep after Isha and who cannot wake up for *Tahajjud*. For them this is a provision that they should say their *Vitr* after they have finished the *sunnahs* and *nawafil* of Isha prayer.”**

## Children's Section

### THE MILKMAID AND HER PAIL

Patty the milkmaid was going to market carrying her milk in a pail on her head. As she went along she began calculating what she would do with the money she would get for the milk. "I'll buy some chickens from farmer Brown," said she, "and they will lay eggs each morning, which I will sell to the parson's wife. With the money that I get from the sale of these eggs I'll buy myself a new cute dress and a frilly hat; and when I go to market, everyone will want to come and speak to me! Polly Shaw will be so jealous; but I don't care. I shall just look at her and toss my head like this." As she spoke she tossed her head back, the Pail fell off it, and all the milk was spilt. So she had to go home and tell her mother what had occurred.

"Ah, my child," said the mother,

**"Do not count your chickens before they are hatched."**



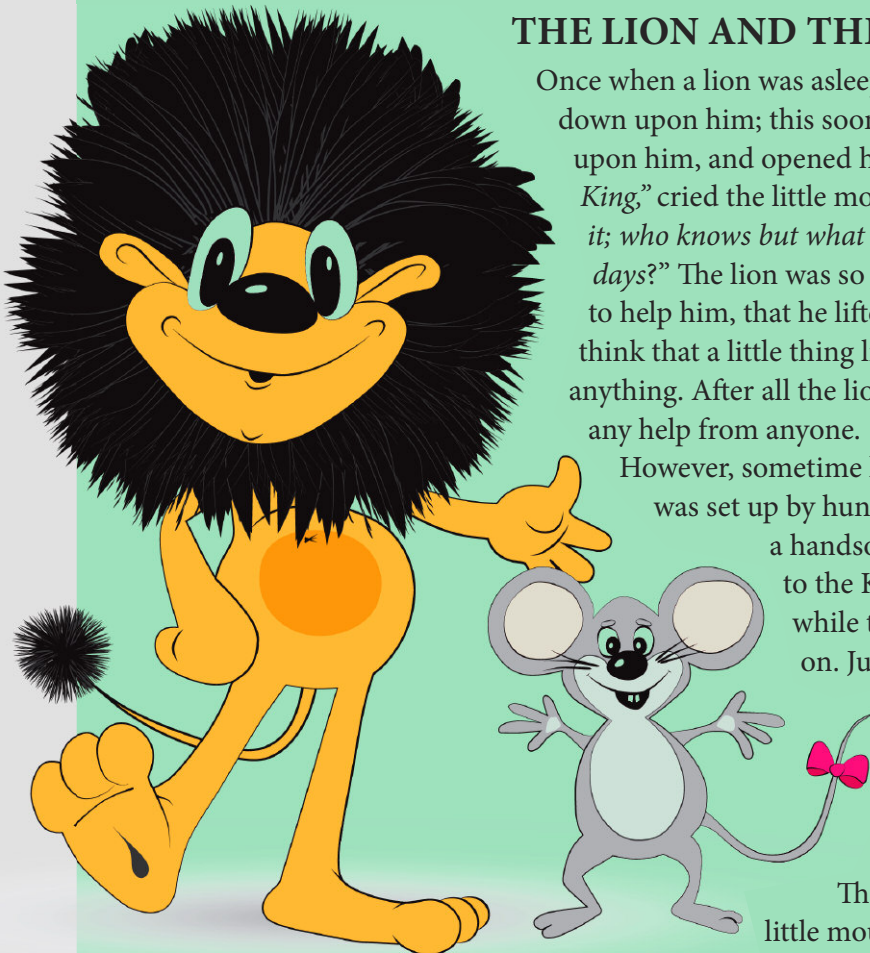
### THE LION AND THE MOUSE

Once when a lion was asleep a little mouse began running up and down upon him; this soon awoke the lion, who placed his huge paw upon him, and opened his big jaws to swallow him. "Pardon me, O King," cried the little mouse: "forgive me this time, I shall never forget it; who knows but what I may be able to do you a turn some of these days?" The lion was so tickled at the idea of the mouse being able to help him, that he lifted up his paw and let him go. He didn't think that a little thing like a mouse could ever help him out over anything. After all the lion was the king of the jungle. He didn't need any help from anyone.

However, sometime later the lion got caught up in a trap that was set up by hunters. They were overjoyed at capturing such a handsome animal and wanted to carry him over to the King. They tied him with a rope to a tree while they went in search of a wagon to carry him on. Just then the little mouse happened to be passing by. He saw the trouble the lion was in. It was tied up and could not free itself. So, the mouse went up to rope that was holding the lion and began to chew on it. He chewed and chewed until it snapped.

The lion was free! "Was I not right?" said the little mouse. I was able to help you after all.

**Little friends may prove great friends.**



**P U Z Z L E S**

AND JOKES!

WHAT AM I?

Let us have some fun with interesting WHAT AM I questions. They are simple, educational and fun.

1. I go around all the places, cities, towns and villages, but never come inside.
2. I'm full of keys, but I can't open any door.
3. If you give me water, I will die.
4. I have rivers, but don't have water. I have dense forests, but no trees and animals. I have cities, but no people live in those cities.
5. I don't speak, can't hear or speak anything, but I will always tell the truth.
6. People buy me to eat, but never eat me.

*Answers: 1. A Street; 2. A Piano ; 3. Fire; 4. A Map; 5. A Mirror; 6. A Plate*

SECRET MESSAGES:

Using the following code-breaker, try to work out what the secret messages below are:

A	B	C	D	E	F	G	H	I	J	K	L	M	N	O	P	Q	R	S	T	U	V	W	X	Y	Z
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26

	3	12	5	1	14	12	9	14	5	19	19		9	19		14	4	24							
			20	15		7	15	4	12	9	14	5	19	19											

8	15	14	5	19	20	25		9	19		20	8	5		2	5	19	20		16	15	12	9	3
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20	8	5		5	1	18	12	25		2	9	18	4		3	1	20	3	8					
					20	8	5		23	15	18	13												

**KNOCK-KNOCK JOKES**

**Knock, knock.** Who's there? Yah. Yah who? *No, I prefer google.*

**Knock, knock.** Who's there? Iva. Iva who? *I've a sore hand from knocking!*

**Knock, knock.** Who's there? Canoe. Canoe who? *Canoe help me with my homework?*

**Knock, knock.** Who's there? Dozen. Dozen who? *Dozen anybody want to let me in?*

**Knock, knock.** Who's there? Avenue. Avenue who? *Avenue knocked on this door before?*

# SPEN VALLEY Lajna Fundraising Coffee Morning for the Mayor

Good morning



*Mayor of Kirkless, Councillor Gwen Lower, addressing the gathering at Coffee Morning*



*Some of the guests at the Coffee Morning*

Lajna Imaillah Spen Valley arranged a fundraising Coffee Morning in Dewsbury, West Yorkshire in aid of the Mayor's Charity Appeal on Saturday 27th October 2018.

In attendance was the Mayor of Kirklees, Councillor Gwen Lowe, Reverend Christina Walker, Mrs Lyndsey Wroe from Kirkwood Hospice and local community and charity workers.

In her address, the Mayor reminded participants of the amazing work carried out by her chosen charities

*Kirkwood Hospice and RSPCA (Halifax, Huddersfield and Bradford)* and how they improve people's lives on a daily basis. She mentioned how important fundraising events are as an on-going support for charities that rely solely on donations.

The Mayor further stated about her special connection to the newly acquired Spen Valley Mosque. It used to be a Baptist Church where she used to worship when she was a child.

Secretary Tabligh Lajna Spen Valley Mrs Rashda

Ahmad said:

*“the Ahmadiyya Muslims value the friendship with their neighbours and that, despite theological differences; we are all working together for the common good. Charity is an important part of Islam and Muslims are encouraged to be charitable to community causes.”*

The Tesco store in Batley and Asda in Dewsbury very kindly donated cakes and cupcakes for the Morning. Over thirty guests attended the event and bought a variety of snacks like samosas, pakoras, cakes and biryani. More than £500 was raised on the day.

Some comments from guests shared through social media as written below:

## FEEDBACK

Lovely company with great friends, carrot cake & henna included. Thank you Rashda & Ladies for supporting Kirklees Mayor Charity RSPCA and Kirkwood Hospice. We all agreed it was just soooo lovely to meet up like this....”

**Cllr Gwen Lowe, Mayor of Kirklees**

“We had a lovely time at the Spen Valley #LajnaCoffeeMorning fundraising for Kirklees Mayor Charity with Kirklees Mayor. Thank you to all the ladies at the Mosque for the kind invitation. (and chickpea biryani!)” – **Julie Smith**

“Thanks to all the organisers and guests at this morning’s mosque. A fab event! #LoveForAllHatredForNone #friendship #together #yum.”-

**Fairtrade Batley & Spen**

“Thank you so much for inviting me and my friends. It was wonderful being with such nice people the food was glorious. Our henna tattoos are superb. Thank you.” - Katie Todd

“Thank you for the lovely warm welcome, each and every woman there today is amazing xx” – **Isobel Housecroft**

“Lovely people, lovely food - what more can anyone want!!” –

**Catherine Pinder GMB Union Activist**

“Coffee Morning for 2 great causes Kirklees Mayor Charity with the hardworking Kirklees Mayor - special thanks to Rashda Ahmad and family” –

**Reverend Christina Walker**

Guests were treated to exhibitions on the Holy Qur’an and Prophet Muhammad (peace and blessing of Allah be upon him) and provided literature about the work of the Ahmadiyya Muslim Community in the UK.

[www.Lajna.org.uk](http://www.Lajna.org.uk)

## Round-up of Ansar Tabligh News across the UK

### BAITUL FUTUH REGION NATIONAL TABLIGH DAY

(By Mubarak Niazi, Nazim Tabligh Baitul Futuh)

By the Grace of Allah the Baitul Futuh Region organised Tabligh Days over the weekend of 17th and 18th November. 12 Ansar and one Khadim were involved in setting up stalls and holding discussions with interested passers-by. 161 leaflets were given out over the two days. The Majalis participating included Morden South, Raynes Park, Baitul Futuh and Baitul Futuh East.



### TABLIGH DAYS NORTH WEST REGION

On the weekend of 17th and 18th November Majlis Ansarullah North West participated in organising tabligh activities. In total 46 Ansar from 8 Majalis participated setting up 9 Tabligh Stalls and visiting one allocated village. With this effort 358 leaflets were distributed on the Messiah Has Come.



### GLASGOW LEAFLET DISTRIBUTION

Members of Majlis Ansarullah distributed around 700 leaflets about the 'Messiah Has Come' on the streets of Glasgow. One passer-by of Libyan origin took interest when he was introduced to the message of the Jama'at and continued his discussions at the local Mosque.



Each Majlis held 2 stalls each, one per day. Many

other Other Tabligh activities conducted included one to one sessions with guests explaining the teachings of Islam and what it really means. Also many books were put on display for guests to view and several were given away to interested parties.



### REGIONAL TABLIGH FORUM MIDLANDS –

(By Aamir Sikander, Regional Nazim Tabligh)

A regional Tabligh Forum and training class was held in November at the Baitul Ghafoor mosque where representatives from 8 Majlis out of 13 attended the regional meeting. 35 Ansar participated in the meeting. Many items were discussed including regional and Majlis targets for Tabligh. The forthcoming Regional seeratul Nabi jalsa scheduled for the 24th of the month was discussed. Regional Nazime-ala chaired the meeting and highlighted the importance for each Majlis to support their Zoama in the work of the department.

## TABLIGH ACTIVITIES OF EAST REGION

By the Grace of Allah, Majalis of the East Region have been active in Tabligh during the week ending 18<sup>th</sup> November. Three tabligh stalls were set up by the branches of Gillingham, North London and Waltham Forest during this period when over 150 leaflets were distributed. In addition Ansar from Waltham Forest visited their allocated village of North Chingford. In total 170 people were given information about Islam as a result of these efforts.



### TABLIGH DAYS IN MASROOR REGION- (By Rashid Mirza, Nazim Tabligh Masroor Region)

Ansar from the Masroor Region organised activities for tabligh days over the weekend of 17<sup>th</sup> and 18<sup>th</sup> November. In total 88 Ansar from ten Majalis participated in helping to distribute 7,000 leaflets on the Messiah Has Come through the 18 stalls that had been set up.

### TABLIGH STALLS IN MITCHAM -

(By Nayyar Mahmood)

The Mitcham majlis set up tabligh stalls over the weekend of 17<sup>th</sup> and 18<sup>th</sup> November. On Saturday a display was set up near Morrisons where two and a quarter hours was spent. Around 61



leaflets were distributed along with two copies of World Crisis and Pathway to Peace and Islam A Religion of Peace and Compassion.

A detailed discussion was conducted with one person and four people were involved in the entire effort including Messrs Abdul Basat, Waseem Ahmad, Muhammad Ahmad Nayyar (Khadam) and Nayyar Mahmood.

On the next day the Majlis organised its Tabligh stall in the village of Reigate where approximately 4 hours was spent. During this time one copy of World Crisis and The Pathway To Peace was given and 107 leaflets were distributed. Good interest was shown by the public and discussions were held with 7 people. Members involved in this effort were Messrs. Hafiz Furkan, Shafiq Ahmad, Ajmal Huda and ayyar Mahmood.



### TABLIGH STALL NORBURY

On Sunday 25<sup>th</sup> November, a group of Ansar from Norbury set up a tabligh stall in their area from where they managed to distribute 80 leaflets on the 'Messiah Has Come'.



### TABLIGH STALL IN BALHAM

The Balham Majlis organised tabligh stalls over the weekend of 17<sup>th</sup> and 18<sup>th</sup> November. 1,230 Messiah Has Come leaflets were distributed. Good interest was shown by the public.



### CHURCH VISIT IN NORTHAMPTON

On Sunday 25 November Messrs Ch Habib Ullah and Mohammad Ahmad visited the gospel church in Northampton bearing literature on Islam which they distributed. A speech introducing the Jama'at was given to the congregation and the Church was presented with a copy of the Holy Qur'an, *Philosophy of the Teachings of Islam and Life of Muhammad<sup>(sa)</sup>*.

### TABLIGH STALL IN BURTON – By Aamir Sikander

On 17th November, the Burton Majlis organised a Tabligh day, despite the cold weather, when it was able to distribute 67 leaflets. 9 people visited the stall that had been set up where 5 were introduced to the Jama'at and one good contact was secured. Three Ansar helped in this effort including Messrs. Aamir Sikander, Tahir Ahmed and Nasir Saud Ahmed.

The contact was a humanist and was pleasantly surprised at the work of the Jama'at. He was keen to learn more and took away a number of leaflets.

Another young man sat discussing religion for half an hour and was persuaded to attend the Seeratul Nabi jalsa being organised by Ansarullah the following week. He said his grandfather was Sikh and left his details. A third individual, a Somalian by the name of Abdul Karim, was under influence of substances and appeared to be depressed. He was engaged in conversation. His addiction was discussed and he was comforted. He was very thankful for the attention and time given to him.



### TABLIGH STALL IN WATFORD – (By Saqib Nadeem, Zaeem Majlis)

The Watford Majlis organised its Tabligh stall on Sunday 18th November where it distributed 45 leaflets on the 'Messiah Has Come' and 45 leaflets on Islam's Response to Extremism. In addition one copy each of the books *The Message of Peace*, *Life of Muhammad*<sup>(sa)</sup> and *World Crises and Pathway to Peace* were distributed. Ansar who helped in this effort included Messrs Atif, Navid and Mansoor Ahmed.



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