

AHMADIYYA

Nov Dec 2021

BULLETIN

Nabuwat Fatah 1400

Inspection of
Developments
at Baitul Futuh

Detailed Report Inside



His Holiness (aba) said that along with Durood Sharif [salutations upon the Holy Prophet (sa)] and Istighfar [seeking forgiveness], the following prayers should be recited:

رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ
رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ
(آل عمران: 9)

“Our Lord, let not our hearts become perverse after Thou hast guided us; and bestow on us mercy from Thyself; surely, Thou alone art the Bestower.”

رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَأَسْرَافَنَا فِي أَمْرِنَا وَثَبِّتْ أَرْجُلَنَا
وَاصْنُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ
(آل عمران: 148)

“Our Lord, forgive us our errors and our excesses in our conduct, and make firm our steps and help us against the disbelieving people.”

In the Name of Allah, Most Gracious Ever Merciful



12. Humanity First International Conference 2021



18. Jalsa Salana Qadian 2021

AMIR UK

Mr Rafiq Ahmed Hayat

MISSIONARY INCHARGE

Maulana Ataul Mujeeb Rashed

NIGRAN

Mansoor Ahmed Shah

MANAGER

Mohammed Arshad Ahmedi

CHIEF EDITOR

Waleed Ahmad

ENGLISH BOARD

Ahad Bhunno

Abid Ahmad

Dabir Bhatti

DESIGN

Mirza Nadeem Ahmad

URDU BOARD

Latif Ahmed Shaikh

Azhar Mani

Mubarik Siddiqi

DESIGN

Azhar Mani

PROOFREADERS

Afzal Rabbani

Mahmood Ahmad

DISTRIBUTION MANAGER

Sheikh Tahir Ahmad

20. Virtual Meetings held with Hazrat Khalifatul Masih V

20: Virtual Meeting of Nasirat From North of UK

21: Virtual Meeting of Majlis-e-Amila Ireland

23: Sir Ed Davey Receives an Audience With Huzoor

24. Huzoor's Inspection of the Development at Baitul Futuh

How to contact the Ahmadiyya Bulletin

By post:

Ahmadiyya Bulletin, Baitul Futuh Mosque,
181 London Road, Morden SM4 5PT

By email: ahmadiyyabulletin3@gmail.com

By Tel: 020 8687 7926 or 07877966387

If you are not receiving the Ahmadiyya Bulletin,

please contact the Manager at:

bulletinmanager@yahoo.co.uk or
phone: 07737 921 723

Text: NR BULLETIN <AIMS NO> <NAME>

Moving Home: text COA >AIMS NO> <NAME> <New Address>

Request to Stop receiving: text: stop <AIMS NO> <NAME?>

CONTENTS

3

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

12

Humanity First International Conference 2021

16

Jalsa Salana Qadian 2021

26

VOI Conference 2021

38

Ahmadiyya Muslim Research Association (AMRA) Annual Conference 2021

39

ANNOUNCEMENT FOR ADMISSION TO JAMIA AHMADIYYA UK 2022

40

CHILDREN'S PAGES

40. The Holy Prophet's (peace and blessings of Allah be upon him) Concern for the Poor
41. Children's Puzzles

4

Summary of Friday Sermon:

From 22 OCT 2021 to 17 DEC 2021



28 UK NEWS

- 28. Virtual Religious Founders Day Leicester
- 29. Midlands Holy Prophet's Day
- 30. Interfaith Conference Organised By Birmingham West Jama'at
- 32. Bangla Department UK meeting with New Converts
- 33. Manchester Council Appreciation Event
- 33. National Isa'ar Forum
- 34. Poppy Appeal Collections
- 34. Remembrance Day – Slough
- 35. Slough helping those in need
- 35. Winter Thermals For the Vulnerable
- 36. East Region Lajna Plant Trees
- 36. Bradford North Lajna Tree Planting
- 37. Bolton Khuddam Planting Trees
- 37. Local MP Visits Scunthorpe's First

42

Question & Answer

26 November 1994



44

FEATURE ARTICLE

Muhammad (peace and blessings of Allah be upon him) Planting Seeds of Good Character



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

The Holy Qur'an

Allah is the Light of the heavens and the earth. The similitude of His light is as a lustrous niche, wherein is a lamp. The lamp is in a glass. The glass is as it were a glittering star. It is lit from a blessed tree – an olive – neither of the east nor of the west, whose oil would well-nigh glow forth even though fire touched it not. Light upon light! Allah guides to His light whomsoever He will. And Allah sets forth parables to men, and Allah knows all things full well.

(Al-Nur, 24:36)

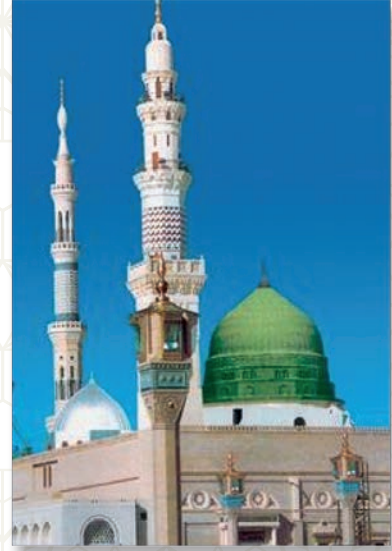
اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ مِثْلُ نُورِهِ كَمِشْكَاةٍ
فِيهَا مِصْبَاحٌ الْمِصْبَاحُ فِي زُجَاجَةٍ الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ
دُرِّيُّ يُوقَدُ مِنْ شَجَرَةٍ مُبْرَكَةٍ زَيْتُونَةٍ لَا شَرْقِيَّةٍ وَلَا
غَرْبِيَّةٍ يَكَادُ زَيْتُهَا يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ نُورٌ عَلَى
نُورٍ يَهْدِي اللَّهُ لِنُورِهِ مَنْ يَشَاءُ وَيَضْرِبُ اللَّهُ الْأَمْثَلَ

لِلنَّاسِ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ

Hadith

Hazrat Ayesha relates that she asked the Holy Prophet (peace and blessings of Allah be upon him), about the plague and he told her that the plague is a torment with which Allah afflicts those He determines; but that He has made it a source of mercy for the believers. If a servant of Allah is afflicted with the plague and stays in his town in a spirit of steadfastness hoping for his due from Allah, realising that only that will happen to him which Allah has determined for him, he will surely have a reward equal to that of a martyr.

(Bukhari, from Gardens of the Righteous, p. 14, No 33)



Malfoozat

God Almighty affirms His existence through His Word, as He has manifested it through His work. The observation of the work alone does not afford complete satisfaction.... This is the situation in which those philosophers have placed themselves whose understanding is limited solely to the observation of the work of God. It is a great mistake to imagine that God is like a corpse interred in the earth whose recovery is the business of man. If God has only been discovered through human effort, it is vain to expect anything from Him. Indeed, God has, through eternity, called mankind to Himself by affirming "I am present".

It would be a great impertinence to imagine that man has laid God under an obligation by discovering Him through his own effort, and that if there had been no philosophers, He would have continued unknown.

(The Philosophy of the Teachings of Islam, p.24)





FRIDAY SERMON SUMMARIES

We present summaries of some of Huzoor's Friday sermons taken with thanks from 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.

22 OCT 2021	PAGE 4
29 OCT 2021	PAGE 5
12 NOV 2021	PAGE 6
19 NOV 2021	PAGE 7
26 NOV 2021	PAGE 8
03 DEC 2021	PAGE 8
10 DEC 2021	PAGE 9
17 DEC 2021	PAGE 10

SERMON: 22 OCT 2021

Men of Excellence

Hazrat Umar bin al-Khattab^(Allah be pleased with him)

After reciting *Tashahhud*, *Ta'awwuz*, and Surah al-Fatihah, Huzoor continued highlighting incidents from the life of Hazrat Umar^(Allah be pleased with him).

Huzoor said that after the martyrdom of Hazrat Umar^(Allah be pleased with him), Ubaidullah bin Umar was prepared not to leave a single prisoner or slave alive and had taken it upon himself to kill those who had plotted against his father (i.e. Hormuzan and Jufaynah). Various senior companions tried to make him see reason without success. At this time, Hazrat Uthman^(Allah be pleased with him) had not yet been elected. It is recorded that Ubaidullah was taken prisoner. After Hazrat Uthman^(Allah be pleased with him) became the Khalifa, Ubaidullah was brought before him and Hazrat Uthman^(Allah be pleased with him) sought counsel about what should be done. Some suggested that he should be executed. Others said that he should be let free. However, according to one narration, Hazrat Uthman^(Allah be pleased with him) ordered him to pay blood money.

Huzoor said that according to another narration Hazrat Uthman^(Allah be pleased with him) turned Ubaidullah over to the son of Hormuzan and let him determine Ubaidullah's fate. Hormuzan's son asked the companions whether or not he had a right over Ubaidullah, and they replied in the affirmative. Thereafter, Hormuzan's sons forgave him and let him go, and the companions rejoiced upon his decision. Huzoor quoted Hazrat Khalifatul Masih II^(Allah be pleased with him) who said that it becomes evident that through the example of the companions, that in such instances, action against the guilty party is to be determined

only by the State, and no action should be taken individually.

Huzoor said Hazrat Umar^(Allah be pleased with him) that he had asked for his coffin to be kept simple and that he should not be praised excessively nor should any qualities be mentioned which he did not possess. Huzoor said that once Hazrat Umar's^(Allah be pleased with him) son told him that through him, Islam spread to many new lands and he replied he did not wish to take pride in these achievements and wished only to focus on the fear of God.

Huzoor said Hazrat Umar^(Allah be pleased with him) desired to reach great heights in his level of sacrifice. Hazrat Abu Bakr^(Allah be pleased with him) was of the highest standard in presenting sacrifice, and so Hazrat Umar^(Allah be pleased with him) intended to exceed or reach that same level. Once, when the Holy Prophet^(peace and blessings of Allah be upon him) made an appeal for financial sacrifices, Hazrat Umar^(Allah be pleased with him) intended to do more than Hazrat Abu Bakr^(Allah be pleased with him), and so he gave half of what he possessed. However, Hazrat Abu Bakr^(Allah be pleased with him) gave all he had. However, Hazrat Umar's^(Allah be pleased with him) intentions remained to present the highest level of sacrifice he possibly could.

Huzoor said prior to his demise, Hazrat Umar^(Allah be pleased with him) had an ardent desire to be buried near the Holy Prophet^(peace and blessings of Allah be upon him). A person of as great stature as Hazrat Umar^(Allah be pleased with him), wished only to be buried in the proximity of his master, as he wished only to attain the pleasure of his Lord. This was his motivation for whatever he did. Huzoor said that at the funeral of Hazrat Umar, Hazrat Ali^(Allah be pleased with them both) prayed for him and said that he always thought that he would be buried near the Prophet^(peace and blessings of Allah be upon him). In fact, he often heard the Holy Prophet^(peace and blessings of Allah be upon him) referring to himself, Hazrat Abu Bakr and Hazrat Umar^(Allah be pleased with them both) in the same sentence.



Huzoor said another companion expressed that Hazrat Umar^(Allah be pleased with him) was like a strong fortress for Islam, wherein people would enter but would not come out. Another companion expressed that with the demise of Hazrat Umar^(Allah be pleased with him), nine out of ten parts of knowledge had also departed from the world. It was also said that there was not a single home which was not affected by the demise of Hazrat Umar^(Allah be pleased with him), as he used to help so many.

Over the course of his life, Hazrat Umar^(Allah be pleased with him) had ten wives at different times, from whom he had nine sons and four daughters.

Huzoor quoted Edward Gibbon who wrote about the excellence of Hazrat Umar^(Allah be pleased with him). He wrote that he cared for everyone, and established stipends in order to help others, whilst not caring for himself. Whilst listing the 100 most influential people in the world, Micheal H. Hart listed the Holy Prophet^(peace and blessings of Allah be upon him) as the most influential person in history, while he listed Hazrat Umar^(Allah be pleased with him) at number 52. He writes that initially Hazrat Umar^(Allah be pleased with him) had been amongst the staunchest opponents, but then after accepting Islam, he became one of its staunchest supporters. He likened Hazrat Umar's^(Allah be pleased with him) acceptance of Islam to St. Paul's acceptance of Christianity. It was during his era that Islam achieved great victories and spread far and wide to new lands. Hazrat Umar^(Allah be pleased with him) also

created policies to govern these new lands coming under the banner of Islam. After the Holy Prophet^(peace and blessings of Allah be upon him), he played a vital role in the spread of Islam. His victories and achievements were such that perhaps they are greater than the likes of Julius Caesar.

SERMON: 29 OCT 2021

Men of Excellence

Hazrat Umar bin al-Khattab^(Allah be pleased with him)

Once, the Holy Prophet^(peace and blessings of Allah be upon him) was in an orchard, when someone came to the door asking to enter. The Holy Prophet^(peace and blessings of Allah be upon him) said the door should be opened, and the person at the door be given the glad tidings of paradise. When the door opened, it was Hazrat Abu Bakr^(Allah be pleased with him), and he was conveyed these glad tidings. Then another person came to the door, and the Holy Prophet^(peace and blessings of Allah be upon him) repeated the same. This time, it was Hazrat Umar^(Allah be pleased with him) and these glad tidings were conveyed to him. Then, a third person came to the door, and the Holy Prophet^(peace and blessings of Allah be upon him) said that he should be given the glad tidings of paradise, despite having to endure hardships. When

the door was opened, it was Hazrat Uthman^(Allah be pleased with him), and these glad tidings were conveyed to him.

Once, the Holy Prophet^(peace and blessings of Allah be upon him) said regarding Hazrat Abu Bakr and Hazrat Umar^(Allah be pleased with them both), that they were the leaders of all those in heaven other than the prophets and messengers.

The Holy Prophet^(peace and blessings of Allah be upon him) stated that if there were to be a prophet right after him, it would be Hazrat Umar^(Allah be pleased with him).

There are those who are not prophets, but are blessed with converse with God. He said that among his people, Hazrat Umar^(Allah be pleased with him) was a Muhaddith (a person who receives many revelations). The Promised Messiah^(peace be upon him) pointed out that this did not mean that Hazrat Umar^(Allah be pleased with him) was the only Muhaddith from the nation of the Holy Prophet^(peace and blessings of Allah be upon him).

In the Battle of Yamama, many Huffaz were martyred. Thus, Hazrat Umar^(Allah be pleased with him) suggested that in order to ensure that no part of the Qur'an was lost, it should be compiled into a single copy which Hazrat Abu Bakr^(Allah be pleased with him) accepted.

When Abdullah bin Ubayy died, his son went to the Holy Prophet^(peace and blessings of Allah be upon him) requesting his shirt so that his father may be buried in it which the Prophet^(peace and blessings of Allah be upon him) granted. Then, he requested the Holy Prophet^(peace and blessings of Allah be upon him) to lead his father's funeral prayer. Upon this, Hazrat Umar^(Allah be pleased with him) protested that God had instructed him not to lead the funeral prayers of hypocrites. The Holy Prophet^(peace and blessings of Allah be upon him) replied that God had given him the choice to either pray or not to pray for their forgiveness. Later, it was revealed to the Holy Prophet^(peace and blessings of Allah be upon him) not to lead the funeral prayers of hypocrites.

The Promised Messiah^(peace be upon him) explained, that the rank of Hazrat Umar^(Allah be pleased with him) was so lofty, that at times he would say or suggest something, and soon after, a Qur'anic verse would be revealed to the Holy Prophet^(peace and blessings of Allah be upon him) which was directly in line with what Hazrat Umar^(Allah be pleased with him) had only recently said.

The Holy Prophet^(peace and blessings of Allah be upon him) used to accept Hazrat Umar's^(Allah be pleased with him) suggestion at times of war. Once during a journey, people's provisions had depleted, and they asked the Holy Prophet^(peace and blessings of Allah be upon him) to sacrifice their camels for sustenance. Hazrat Umar^(Allah be pleased with him) approached the Prophet^(peace and blessings of Allah be upon him) and said that if they did this, then how could they continue without their camels. Instead, he suggested that everyone should gather whatever provisions they had. Then the Holy Prophet^(peace and blessings of Allah be upon him) prayed upon them, and it so happened that everyone was able to eat to their fill.

When Hazrat Umar^(Allah be pleased with him) first heard the call to prayer, he informed the Holy Prophet^(peace and blessings of Allah be upon him) that he had seen a dream in which he heard the same words.

Upon hearing of the demise of the Holy Prophet^(peace and blessings of Allah be upon him), Hazrat Umar^(Allah be pleased with him) immediately said that the Prophet^(peace and blessings of Allah be upon him) could not be dead and would soon awaken. It was only after Hazrat Abu Bakr^(Allah be pleased with him) consoled and explained the reality to him, which

he accepted.

Once, while kissing the black stone of the Ka'bah, Hazrat Umar^(Allah be pleased with him) said that he was kissing it only because he had seen the Holy Prophet^(peace and blessings of Allah be upon him) kiss it, otherwise there was no intrinsic value of the stone itself.

Once Hazrat Umar^(Allah be pleased with him) told the Holy Prophet^(peace and blessings of Allah be upon him) that he was given milk in a dream. The Holy Prophet^(peace and blessings of Allah be upon him) said that this referred to knowledge and he replied that this referred to faith.

SERMON: 12 NOV 2021

Men of Excellence

Hazrat Umar bin al-Khattab^(Allah be pleased with him)

Once, Hazrat Umar's^(Allah be pleased with him) daughter said that he had been granted victories and wealth, so why did he not eat better foods and wear better clothes? Hazrat Umar^(Allah be pleased with him) replied asking her, 'Did the Holy Prophet^(peace and blessings of Allah be upon him) not endure great hardships during his life?' He said that he would continue to endure hardships, like the Prophet^(peace and blessings of Allah be upon him) and Hazrat Abu Bakr^(Allah be pleased with him) had before him, so that perhaps he too may reap the same blessings.

Once Hazrat Umar's^(Allah be pleased with him) children and some others said to him, that if he ate better foods, he would be stronger and better able to fulfil his duties. Hazrat Umar^(Allah be pleased with him) acknowledged their sentiments. However he said that if he left the path of those before him, i.e. the Holy Prophet^(peace and blessings of Allah be upon him) and Hazrat Abu Bakr^(Allah be pleased with him), then he would not be able to achieve the same rank. Hazrat Khalifatul Masih II^(Allah be pleased with him) explained that the Holy Prophet^(peace and blessings of Allah be upon him) taught simplicity, and said that while eating, there should not be more than one dish. The companions followed this very strictly.

Once, someone saw Hazrat Umar^(Allah be pleased with him) carrying a waterskin and asked him why he was carrying it himself? Hazrat Umar^(Allah be pleased with him) responded that some people had come to see him and had shown the utmost obedience to him. This led him to feel important, and in order to rid himself of this feeling and humble himself, he decided to carry the waterskin on his own.

Once, Hazrat Abu Bakr and Hazrat Umar^(Allah be pleased with them both) had contrasting views on a certain matter and they had a disagreement. Hazrat Abu Bakr^(Allah be pleased with him) decided it would be best to leave, however Hazrat Umar^(Allah be pleased with him) wanted a response from him, so he took hold of his garment, which ripped. Hazrat Abu Bakr^(Allah be pleased with him) left, and Hazrat Umar^(Allah be pleased with him) was afraid that he would complain to the Holy Prophet^(peace and blessings of Allah be upon him). So he went to where the Prophet^(peace and blessings of Allah be upon him) was, but did not find Hazrat Abu Bakr^(Allah be pleased with him) there. As he was already feeling bad for what had happened, Hazrat Umar^(Allah be pleased with him) informed the Prophet^(peace and blessings of Allah be upon him) of the incident himself, and took all the blame for it. Hazrat Abu Bakr^(Allah be pleased with him) was informed of this, and so he too went to the Prophet^(Allah be pleased with him), and upon seeing that the Holy Prophet^(peace and blessings of Allah be upon him)

was displeased with the incident, Hazrat Abu Bakr^(Allah be pleased with him) sat before the Holy Prophet^(peace and blessings of Allah be upon him) and accepted all the blame. This signifies true love for the beloved, that upon seeing him in a state of unhappiness, he took all the blame upon himself in order to ease his discomfort.

Once there were some women of the Quraish sitting by the Prophet^(peace and blessings of Allah be upon him) asking him for more money. At this time, Hazrat Umar^(Allah be pleased with him) came to the Holy Prophet^(peace and blessings of Allah be upon him) and sought permission to enter. The women immediately moved aside and adopted the veil. Seeing this brought a smile to the blessed face of the Holy Prophet^(peace and blessings of Allah be upon him). Hazrat Umar^(Allah be pleased with him) enquired why he was smiling, and the Prophet^(peace and blessings of Allah be upon him) said that the women were so afraid of Hazrat Umar^(Allah be pleased with him) that they immediately moved aside and adopted the veil. Hazrat Umar^(Allah be pleased with him) asked them whether they were afraid of him, rather than the Holy Prophet^(peace and blessings of Allah be upon him). They said they were, because Hazrat Umar^(Allah be pleased with him) was quite harsh. The Holy Prophet^(peace and blessings of Allah be upon him) said that even Satan was afraid of Hazrat Umar^(Allah be pleased with him).

When the Holy Prophet^(peace and blessings of Allah be upon him) would come out to see the Muslims, no one would look directly at him, except Hazrat Abu Bakr and Hazrat Umar^(Allah be pleased with them both). They would smile at the Holy Prophet^(peace and blessings of Allah be upon him) who would smile at them.

Once, the Holy Prophet^(peace and blessings of Allah be upon him) said to the people, that a heavenly person was approaching, and at that time Hazrat Abu Bakr^(Allah be pleased with him) arrived. Then again, the Holy Prophet^(peace and blessings of Allah be upon him) announced that a heavenly person was approaching, and at that time, Hazrat Umar^(Allah be pleased with him) arrived. The Holy Prophet^(peace and blessings of Allah be upon him) also once said that every prophet has two ministers in the heavens and two in the earth. His two ministers in the heavens were Gabriel and Mikael and the two on earth were Hazrat Abu Bakr and Hazrat Umar^(Allah be pleased with them both). The Holy Prophet^(peace and blessings of Allah be upon him) also said that he did not know how long he would remain on this earth, and that after him, the people should follow Hazrat Abu Bakr and Hazrat Umar^(Allah be pleased with them both).

SERMON: 19 NOV 2021

Men of Excellence

Hazrat Umar bin al-Khattab^(Allah be pleased with him)

Hazrat Umar^(Allah be pleased with him) truly feared God. Once, someone heard him saying to himself, 'You are the leader of the believers, you must fear God'. He honoured the family members of those who had presented sacrifices. Once a lady went to Hazrat Umar^(Allah be pleased with him) and told him that her husband had died, leaving behind young children. He had nothing to his name, and she feared that her children would die of hunger. Upon hearing this, Hazrat Umar^(Allah be pleased with him) replied that this was a very close relationship, and so he gave her a camel and provisions to last her a year.

Hazrat Umar^(Allah be pleased with him) also used to tend to the elderly. Once, someone saw him entering a home

during the night. When he left, that person went into the home and found a blind elderly lady. He asked her why Hazrat Umar^(Allah be pleased with him) used to come to her home. She replied, saying that for quite some time, he had been helping her with her various needs and tasks.

Hazrat Umar^(Allah be pleased with him) had a profound sense of care for the people. For example, one night, he inquired why a young child was crying. He was informed that the infant did not have any food, as rations had not been stipulated for infant children. At that moment, Hazrat Umar^(Allah be pleased with him) granted the child's mother rations for her child and announced that from then on, rations would be provided for infant children.

Hazrat Umar^(Allah be pleased with him) would ensure that prices in the market were not unfairly raised or lowered, as is done today. Once, he saw that a merchant was selling grapes at such a low price, that other merchants would not be able to have competitive pricing. Thus, he instructed the merchant to increase his pricing.

Hazrat Umar^(Allah be pleased with him) greatly cared and feared for people's lives during the outbreak of an epidemic. There was a valley named Amwas, from where a pandemic began and spread through Syria, causing many casualties. According to some, there were about 25,000 deaths. Once, Hazrat Umar^(Allah be pleased with him) set out for Syria, and along the way, he was informed of the outbreak, and consequently returned to Madinah.

Hazrat Umar^(Allah be pleased with him) called the migrants (Muhajireen) for consultation. He also talked with the residents of Madinah (Ansar) as well as the elders of the Quraish, and ultimately decided that everyone should go back.

This decision was supported by a statement of the Holy Prophet^(peace and blessings of Allah be upon him), who said that if an epidemic broke out, people should not go to that area, and those already residing in that area should not leave. Thus, Hazrat Umar^(Allah be pleased with him) returned, however the soldiers who were already residing in the impacted areas were instructed to stay there.

Hazrat Umar^(Allah be pleased with him) also experienced the acceptance of his prayers. Once there was a famine, and so Hazrat Umar^(Allah be pleased with him) went out to pray for rain. As he was praying, it started raining and the people rejoiced.

Once, the Qaisar was experiencing an ailment of the head, and despite exhaustive efforts, he could not be cured. It was suggested that he should request Hazrat Umar^(Allah be pleased with him) for help and prayers, the Qaisar sent a messenger to Hazrat Umar^(Allah be pleased with him) who thought that the Qaisar too proud a person to have approached him unless he was in some sort of trouble. So, Hazrat Umar^(Allah be pleased with him) thought of sending something that would be blessed, but also break the Qaisar's arrogance. He sent him one of his old, tattered hats. The Qaisar refused to wear it, but later when his pain increased, he had no choice but to wear it, and his pain went away. This pain would return after every few days, and so after every few days, the Qaisar would wear that same tattered hat.

Hazrat Umar^(Allah be pleased with him) upheld the honour of the Holy Prophet's Mosque. Once, there were two people speaking loudly in the Prophet's Mosque. He had them brought before him and asked them where they were from. They said they were from Taif. He told

them that had they been from Madinah, he would have punished them for speaking so loudly in the Prophet's Mosque.

SERMON: 26 NOV 2021

Men of Excellence

Hazrat Umar bin al-Khattab^(Allah be pleased with him)

After reciting Tashahhud, Ta'awwuz and Surah al-Fatihah, Huzoor continued relating accounts from the life of Hazrat Umar^(Allah be pleased with him).

Huzoor said that Hazrat Umar^(Allah be pleased with him) had great regard for those who had knowledge of the Holy Qur'an, irrespective if they were young or old.

Once, someone came to Hazrat Umar^(Allah be pleased with him) and complained that he did not give people enough wealth, nor adjudicate justly in matters of wealth. This upset Hazrat Umar^(Allah be pleased with him). One of his advisors, Hurr bin Qais, said that the following was instructed to the Holy Prophet^(peace and blessings of Allah be upon him) in the Holy Qur'an,

"Take to forgiveness, and enjoin kindness, and turn away from the ignorant." (7:200)

Hurr bin Qais said that this person was surely ignorant. Upon being reminded of these verses, Hazrat Umar^(Allah be pleased with him) did not take any action against that individual.

Once Hazrat Umar^(Allah be pleased with him) was given some milk which he liked. He asked where it had come from. He was told it had been provided from camels which had been given as Zakat. Upon hearing this, he regurgitated the milk, saying he could not consume the wealth of Zakat.

Once, Hazrat Umar^(Allah be pleased with him) was ill and was prescribed honey. There was some honey in the treasury. Hazrat Umar^(Allah be pleased with him) stood at the pulpit and said to the people that he would only use that honey if they allowed, which they did.

Once, it was extremely hot outside, so much so that it was difficult even getting up to open the door. In this heat, Hazrat Uthman^(Allah be pleased with him) was informed that there was someone walking outside. When that person drew near, Hazrat Uthman^(Allah be pleased with him) saw that it was Hazrat Umar^(Allah be pleased with him). Upon inquiring what he was doing outside in such extreme heat, Hazrat Umar^(Allah be pleased with him) said that a camel from the treasury had gotten loose and he was searching for it.

Hazrat Umar^(Allah be pleased with him) would always be equitable. Once, a Jewish person and a Muslim who were quarrelling came to Hazrat Umar^(Allah be pleased with him). Hazrat Umar^(Allah be pleased with him) heard their case and concluded that the Jewish man was in the right and adjudicated accordingly.

Hazrat Umar^(Allah be pleased with him) was very forbearing. Once, he said in a sermon that if anyone observed any crookedness in him, then they should correct it. A person stood up and said that if he found any crookedness in him, he would rectify it with his sword. Hazrat Umar^(Allah be pleased with him) thanked God that there

was someone who would correct him with his sword.

Hazrat Umar^(Allah be pleased with him) was very mindful of religious freedom. Once, an elderly Christian woman approached Hazrat Umar^(Allah be pleased with him) on some matter. Hazrat Umar^(Allah be pleased with him) invited her to accept Islam as she would be protected. She replied saying that she was elderly and nearing her demise. Thus, Hazrat Umar^(Allah be pleased with him) fulfilled her need, and later repented, fearing that she may have perceived him taking advantage of the need and compelling her to accept Islam.

Hazrat Umar^(Allah be pleased with him) was also caring towards animals. Once, Hazrat Umar^(Allah be pleased with him) inspected some camels who had been tied. He examined them, and he asked the owners if they really cared for their animals? If so, they should have let them loose so that they may graze freely.

Once, a Jewish man went to Hazrat Umar^(Allah be pleased with him) and said that there was a verse in the Qur'an which, if it had been revealed to the Jewish people, they would have rejoiced and commemorated it as a day of Eid. The verse was:

"This day have I perfected your religion for you and completed My favour upon you and have chosen for you Islam as religion. But whoso is forced by hunger, without being wilfully inclined to sin, then, surely Allah is Most Forgiving and Merciful." (5:4)

Hazrat Umar^(Allah be pleased with him) replied that this verse was revealed on a day of two Eids; Friday, and the day of Arafah.

It is said that often, when matters were presented to Hazrat Umar^(Allah be pleased with him), while explaining, he would quote relevant couplets of poetry that were also in line with Islamic teachings and the Islamic way of life. He also encouraged others to memorise poetic couplets.

SERMON: 3 DEC 2021

Men of Excellence

Hazrat Abu Bakr^(Allah be pleased with him)

After reciting Tashahhud, Ta'awwuz and Surah al-Fatihah, Huzoor began highlighting the life of Hazrat Abu Bakr^(Allah be pleased with him).

Hazrat Abu Bakr's^(Allah be pleased with him) name was Abdullah, and his father's name was Uthman bin Amir. His filial appellation was Abu Bakr, and he was also known by the names Ateeq and Siddiq. It is said that he was born in 573.

According to Hazrat Abu Bakr's^(Allah be pleased with him) family tree, going back seven generations, he was related to the Holy Prophet^(peace and blessings of Allah be upon him). Both parents of Hazrat Abu Bakr^(Allah be pleased with him) accepted Islam.

Hazrat Abu Bakr's^(Allah be pleased with him) mother was one of the foremost people to accept Islam. During the era of Dar-e-Arqam when Muslims were still practising in secret, one day Hazrat Abu Bakr^(Allah be pleased with him) suggested to the Holy Prophet^(peace and blessings of Allah be upon him) that they should go to the Sacred Mosque. There, with the Holy Prophet^(peace and blessings of Allah be upon him)

him) present, Hazrat Abu Bakr^(Allah be pleased with him) delivered a speech inviting people to Islam. In this way, after the Holy Prophet^(peace and blessings of Allah be upon him), Hazrat Abu Bakr^(Allah be pleased with him) was the first to publicly speak and invite people to Islam. Upon this, the disbelievers severely beat Hazrat Abu Bakr^(Allah be pleased with him), as a result of which his face became so swollen, that his nose could not be distinguished.

Hazrat Abu Bakr^(Allah be pleased with him) was known by the names Ateeq and Siddiq. He was called Ateeq because one day, the Holy Prophet^(peace and blessings of Allah be upon him) said to him that he was saved from the fire.

Hazrat Abu Bakr^(Allah be pleased with him) was also known as Siddiq. It is recorded that he was given this title even before Islam, due to his high level of honesty.

Hazrat Abu Bakr^(Allah be pleased with him) was also known as Khalifatu Rasulillah (Successor to the Messenger of Allah). This of course was a title given to him after the demise of the Holy Prophet^(peace and blessings of Allah be upon him). Another title was given to him by God, which was Thani Ithnain (one of the two). This was in reference to when Hazrat Abu Bakr^(Allah be pleased with him) was with the Holy Prophet^(peace and blessings of Allah be upon him) in the cave of Hira. He was also known as Adam-e-Thani (the Second Adam), a title given to him by the Promised Messiah^(peace be upon him). Hazrat Abu Bakr^(Allah be pleased with him) is also recorded in history as Khalilur Rasul (Friend of the Messenger).

With regards to his title of 'Abu Bakr', 'Bakr' can refer to a young camel. Since he had a passion and was skilled in tending to camels, he became known as 'Abu Bakr'. 'Bakara' also refers to being swift, and he became known as this due to being the first to accept Islam. He was also at the forefront of exemplifying excellent qualities.

Hazrat Abu Bakr^(Allah be pleased with him) was fair-skinned and of a light build. His back was slightly bent, his eyes slightly sunken, and he had a high forehead.

Even before accepting Islam, he was considered honourable. He was a businessman and observed excellent morals. People would often approach him for advice on various matters. He became known as one of Arabia's most successful businessmen. It is recorded that he was extremely knowledgeable in the interpretation of dreams.

The Makkans regarded Hazrat Abu Bakr^(Allah be pleased with him) to be the best among them and would consult with him regarding various matters. He was also part of Hilful Fudhul, a group which had been formed to help the downtrodden, oppressed and to always uphold justice.

Even before Islam, Hazrat Abu Bakr^(Allah be pleased with him) was averse to idol worship, and never bowed down before any idol. He was also averse to the consumption of alcohol and never consumed it even before Islam.

With regards to his acceptance of Islam, Hazrat Abu Bakr^(Allah be pleased with him) heard that Khadijah's husband had claimed to be a prophet like Moses^(peace be upon him). He went to the Holy Prophet^(peace and blessings of Allah be upon him) and accepted him straight away. It is also recorded that before the advent of Islam, Hazrat Abu Bakr^(Allah be pleased with him) saw in a dream that the moon had descended into Makkah, upon which it shattered and its pieces became scattered into every home, and then all the pieces fell into his lap. When he asked about its interpretation, he was told that the messenger who was awaited would soon come, and Hazrat Abu

Bakr^(Allah be pleased with him) would be his foremost follower.

SERMON: 10 DEC 2021

Men of Excellence

Hazrat Abu Bakr^(Allah be pleased with him)

It is recorded that once, before the advent of Islam, Hazrat Abu Bakr^(Allah be pleased with him) travelled to Yemen, where he met an elderly scholar. This scholar was accurately able to determine Hazrat Abu Bakr's^(Allah be pleased with him) background and family history. The scholar then informed him that a Prophet would manifest, and he would be assisted by someone young and someone older. One of the signs of the elder person who would help that Prophet was that he would have a mark on his stomach, and when Hazrat Abu Bakr^(Allah be pleased with him) lifted his garment, the elderly scholar saw a black mark on his stomach. He said, surely he was the elder person who would assist the new Prophet. He then advised him never to abandon the truth. It was after this that Hazrat Abu Bakr^(Allah be pleased with him) learned about the claim of the Holy Prophet^(peace and blessings of Allah be upon him), and people came to him seeking his opinion. Hazrat Abu Bakr^(Allah be pleased with him) then went to meet the Holy Prophet^(peace and blessings of Allah be upon him) and ask him about his claim and what proof he had. The Holy Prophet^(peace and blessings of Allah be upon him) informed him that he knew of the elderly man he had met in Yemen.

In another narration, it is recorded that when Hazrat Abu Bakr^(Allah be pleased with him) went to the Holy Prophet^(peace and blessings of Allah be upon him) and heard his claim, he said that he had never known the Holy Prophet^(peace and blessings of Allah be upon him) tell a lie, he honoured trusts and he was kind to his family. Thereafter, he asked the Holy Prophet^(peace and blessings of Allah be upon him) to extend his hand so that he may pledge allegiance to him.

In another narration it is recorded that Hazrat Abu Bakr^(Allah be pleased with him) asked the Holy Prophet^(peace and blessings of Allah be upon him) if he claimed that angels descended upon him. In response, the Holy Prophet^(peace and blessings of Allah be upon him) began presenting explanations to describe what he had experienced, in order to dispel any doubts. Hazrat Abu Bakr^(Allah be pleased with him) requested not to be given an explanation, instead he wanted a simple answer as to whether the Holy Prophet^(peace and blessings of Allah be upon him) claimed that angels descended upon him. The Holy Prophet^(peace and blessings of Allah be upon him) replied in the affirmative, upon which Hazrat Abu Bakr^(Allah be pleased with him) accepted him.

The Promised Messiah^(peace be upon him) said that the Holy Prophet^(peace and blessings of Allah be upon him) called Hazrat Abu Bakr^(Allah be pleased with him) Siddiq because of what he possessed in his heart. Thus, if anyone, in any era, wishes to become Siddiq, then they must adopt the qualities of Hazrat Abu Bakr^(Allah be pleased with him).

There are varying opinions among historians as to who was the first male to accept the Holy Prophet^(peace and blessings of Allah be upon him). It is said that the first male adult to accept the Holy Prophet^(peace and blessings of Allah be upon him) was Hazrat Abu Bakr^(Allah be pleased with him), the first child was Hazrat Ali^(Allah be pleased with him), and the first freed slave to accept was Hazrat Zaid bin Haritha^(Allah be pleased with him). Hazrat Mirza Bashir Ahmad said that the simple solution to this discussion is the fact that both Hazrat Ali and Hazrat Zaid bin Haritha^(Allah be pleased with him)

them) were members of the Holy Prophet's (peace and blessings of Allah be upon him) household and lived with him like his own children, and as such would have automatically accepted whatever the Holy Prophet (peace and blessings of Allah be upon him) said. Therefore, Hazrat Abu Bakr (Allah be pleased with him) was the first to accept the Holy Prophet (peace and blessings of Allah be upon him) on his own.

Along with the Prophet (peace and blessings of Allah be upon him), Hazrat Abu Bakr (Allah be pleased with him) was also made to face great hardships on account of his acceptance of Islam. It is recorded that once while the Holy Prophet (peace and blessings of Allah be upon him) was praying by the Holy Ka'bah, a disbeliever came and started choking him. When Hazrat Abu Bakr (Allah be pleased with him) saw this, he rushed forward and pushed the disbeliever away from the Holy Prophet (peace and blessings of Allah be upon him). Hazrat Abu Bakr (Allah be pleased with him) asked him, would he kill someone simply for saying that his Lord is Allah? On another occasion, when the disbelievers had surrounded the Holy Prophet (peace and blessings of Allah be upon him), Hazrat Abu Bakr (Allah be pleased with him) asked them the same question; would they kill someone simply for saying that his Lord is Allah? Once, Hazrat Ali (Allah be pleased with him) asked the people who the bravest person was. The people replied that it was Hazrat Ali (Allah be pleased with him). Hazrat Ali (Allah be pleased with him) said that in fact, the bravest person was Hazrat Abu Bakr (Allah be pleased with him), for he stayed with the Holy Prophet (peace and blessings of Allah be upon him) on the day of Badr, and no disbeliever dared to go near them.

When Hazrat Abu Bakr (Allah be pleased with him) accepted Islam, he had 40,000 dirhams, which he used to free seven slaves. This included Hazrat Bilal, who was being tortured after having accepted Islam.

SERMON: 17 DEC 2021

Men of Excellence

Hazrat Abu Bakr (Allah be pleased with him)

After reciting Tashahhud, Ta'awwuz and Surah al-Fatihah, Huzoor continued highlighting incidents from the life of Hazrat Abu Bakr (Allah be pleased with him).

Once Hazrat Abu Bakr (Allah be pleased with him) passed by a slave of Banu Mo'mal. She was constantly beaten and told to renounce Islam. Hazrat Abu Bakr (Allah be pleased with him) paid for her freedom. In another narration, it is stated that his father said to him, that instead of freeing the weak, he should free the powerful so that they may protect him. Hazrat Abu Bakr (Allah be pleased with him) replied by saying that he only wished to achieve the pleasure of Allah.

One of the slaves freed by Hazrat Abu Bakr (Allah be pleased with him) was Khubaab bin Arad. Once, someone saw the skin of Hazrat Khubaab's back and found it to be hard and rough, and inquired how long he had this skin condition? Hazrat Khubaab (ra) laughed and said that this was not a condition, rather his slave-master used to beat him because he would not renounce Islam, and recite the kalima in response. This would anger his master and so he would beat him even more and would also drag him across stones. Hazrat Abu Bakr (Allah be pleased with him) could not bear to see this any longer and paid a large amount for his freedom.

On the advent of Islam, the Makkans caused the Muslims great harm to force them to leave Islam.

The Holy Prophet (peace and blessings of Allah be upon him) advised some of the early Muslims to migrate to Abyssinia. Thus, 11 men and four women migrated to Abyssinia. Afterwards, Hazrat Abu Bakr (Allah be pleased with him) was also made to face great hardships, and so, he set off for Abyssinia. Along the way, he met someone who said that Hazrat Abu Bakr (Allah be pleased with him) should never be forced to abandon his homeland since he was man of so many qualities which he enumerated. Then he said that he himself would render protection for Hazrat Abu Bakr (Allah be pleased with him), and they both returned to Makkah. Upon learning of this, the Makkans said that Hazrat Abu Bakr (Allah be pleased with him) should pray in his own home, so that others would not be influenced by him. Later, he made a small mosque in his courtyard where he would pray and recite the Holy Qur'an.

Seeing this and hearing him recite the Holy Qur'an aloud had a profound effect on those around him. The Makkans again said to the person who vowed to protect Hazrat Abu Bakr (Allah be pleased with him), that his actions were influencing others and he should tell him to cease. As a result, Hazrat Abu Bakr (Allah be pleased with him) said that he no longer needed protection, as Allah Himself was enough as his Protector.

There is a prophecy in the Holy Qur'an that states,

'The Romans have been defeated, in the land nearby, and they, after their defeat, will be victorious. In a few years - Allah's is the command before and after that - and on that day the believers will rejoice' (30:3-5).

According to knowledge received from God, the Holy Prophet (peace and blessings of Allah be upon him) foretold that the Romans would defeat the Persians. Hazrat Abu Bakr (Allah be pleased with him) began openly announcing this prophecy, and the disbelievers told him that if he believed this was true, a period of time should be set, and conditions would be stipulated for whoever was victorious first. Hazrat Abu Bakr (Allah be pleased with him) set a period of five years, but the Holy Prophet (peace and blessings of Allah be upon him) instructed him to set a period of three to nine years in accordance with what was mentioned in the Holy Qur'an. Accordingly, Rome was victorious in that period of time.

Hazrat Abu Bakr (Allah be pleased with him) would accompany the Holy Prophet (sa) when he preached Islam to various tribes. Every year during the days of Hajj, the Holy Prophet (peace and blessings of Allah be upon him) would meet the different tribes that had converged and preach the religion of Islam to them, and Hazrat Abu Bakr (Allah be pleased with him) would be alongside the Holy Prophet (peace and blessings of Allah be upon him) in this endeavour. Once, the tribe Bakr bin Wa'il had come for Hajj, and the Holy Prophet (peace and blessings of Allah be upon him) instructed Hazrat Abu Bakr (Allah be pleased with him) to introduce him to the tribe.

MORAL STANDARD EXPECTED OF AN AHMADI MUSLIM



The Promised Messiah (as) said:

"Your moral state ought to be so admirable, that with pure intentions, when you seek to advise someone or direct their attention towards an error they have committed, you ought to do so in an appropriate atmosphere so that the person is not offended. Do not view anyone with contempt. Do not break anyone's heart. There should be no mutual discord within the community. Never look down upon your poor brethren in faith. Do not take pride unjustly in your wealth and riches, or in the distinction of your family background and consider others to be inferior and unworthy. In the sight of God Almighty, honourable is the one who is righteous. As such, Allah the Exalted states:

إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَىٰكُمْ

Verily, the most honourable among you, in the sight of Allah, is he who is the most righteous among you.

"One should treat others also with the best morals, for those who exhibit ignoble morals do not act with goodness. People search for excuses to engage in litigation against the community. While the people are afflicted with one plague, our community is faced with two plagues. If even one person from an entire community commits an evil, that sole individual tarnishes the whole community. Increase your capacity in wisdom, forbearance and forgiveness. Respond to even the most foolish of people with dignity and goodness. Nonsense must not be returned with similar absurdity. I am certain that the teaching of Jesus (as), on whom be peace, prescribed a similar wise practice, for if it were not so, Jesus (as) would have gone about suffering physical abuse daily. The Romans were in rule, and the Jewish priests and Pharisees were held in high regard by the government. In that era, if Jesus (as) had not turned the other cheek upon being slapped on one, he would be assaulted and made to stand trial every other day. Even though Jesus (as) imparted such a soft teaching, the Jews would not leave him in peace. In that day and age the prevalent circumstances, as it would seem, called for a teaching like the Gospel.

"At present, our community is almost in a similar state. Do you not see how in the case brought against me by a Christian man named Martyn Clark, even Muhammad Husain (Well known Muslim Cleric) gave testimony in his support (against me)? Now you should know that we can expect nothing from even our own people. As far as the government is concerned, it is provoked to harbour mistrust against me; and in a way the government is excused if it does happen to think ill of me, because after all, it does not possess knowledge of the unseen. For this reason, I have been compelled to submit memorials to the government and inform them of my circumstances personally, so that they could be apprised of the true and honest facts. It is befitting in these trying times to subdue the inner self and adopt righteousness. My only desire in this discourse is to advise you so that this may serve as an admonition. The world is a transient abode and ultimately all must die. Happiness lies in religious objectives. Religion is our very purpose".

Malfuzat vol.1, pp. 208-209

HUMANITY FIRST INTERNATIONAL CONFERENCE 2021



Key Milestones of Humanity First

- Under the 'Knowledge for Life' programme, over 69 schools and 22 training centres are operational. 236,400 children and 67,500 adults have benefited from these institutions.
- Under the 'Water for life' programme, and in conjunction with IAAAE, 4161 wells, water pumps and solar assisted plants have been established that have served over 4.5 million people.
- Under the Food Security Initiative 3.2 million people have benefitted through direct distribution of food, food pantries and Food banks.
- Under the 'Qurbani Project' during Eid-ul-Adha, in the past year alone, sacrificial meat has been distributed in 56 countries to over 550,000 people.
- The Qurbani project has served 2.6 million beneficiaries over the past 8 years.
- Under the Humanity First Global Health Programme, 9 hospitals, clinics, medical camps and Gift of Sight projects continue to run. Almost 568,000 patients have been treated under this programme.
- COVID Relief Programme under the Disaster Relief Project has helped over a million people in 78 countries and has distributed over 13.5 million meals to the needy.

Humanity First held its 2021 International Conference on 30th and 31st October. It was attended virtually by 1229 delegates from 65 countries across the globe. The two-day event, was organised at the Baitul Futuh Mosque in London on Saturday, and then in Islamabad, Tilford on Sunday. The theme of the event was 'Poverty alleviation through empowerment'. The two-day event included expert panel discussion on the various initiatives being run in different countries and best practices with the aim to explore sustainable solutions for the development issues faced by under privileged populations around the globe.

The highlight was when Huzoor Aqdas joined the proceedings for the concluding session on the second day. After the preliminaries, Chairman Humanity First International, Mr Sayed Ahmad Yahya presented a report of the achievements of Humanity First over the past 26 years

Huzoor spoke of the objectives of Humanity First, outlining its mission to serve those in need.

Huzoor Aqdas first mentioned that Humanity First International was unable to hold its conference last year, and that this year marked 26 years since its inception stating,

"It has now been 26 years since Humanity First was first formally registered and, with the Grace of Allah, ever since its inception, Humanity First has continued to grow and develop and has conducted a lot of impactful work in many parts of the world. It has served in some capacity or other in over sixty countries, including in the Americas, Europe, throughout Africa, the Middle East, Asia and the Pacific."

Huzoor mentioned some of the humanitarian initiatives carried out by Humanity First including

providing water, education and sustainable skills projects in underdeveloped countries.

Hazrat Amirul Momineen further mentioned that Humanity First had progressed and developed so much over the past few years that it had now started to be a globally recognised institution. Huzoor stated,

"By the Grace of Allah, Humanity First is now a very well established and well-respected international charitable organisation. Indeed, Humanity First has now reached the stage where external NGOs or similar humanitarian organisations are seeking to partner and collaborate with it to fulfil their own charitable obligations and objectives."

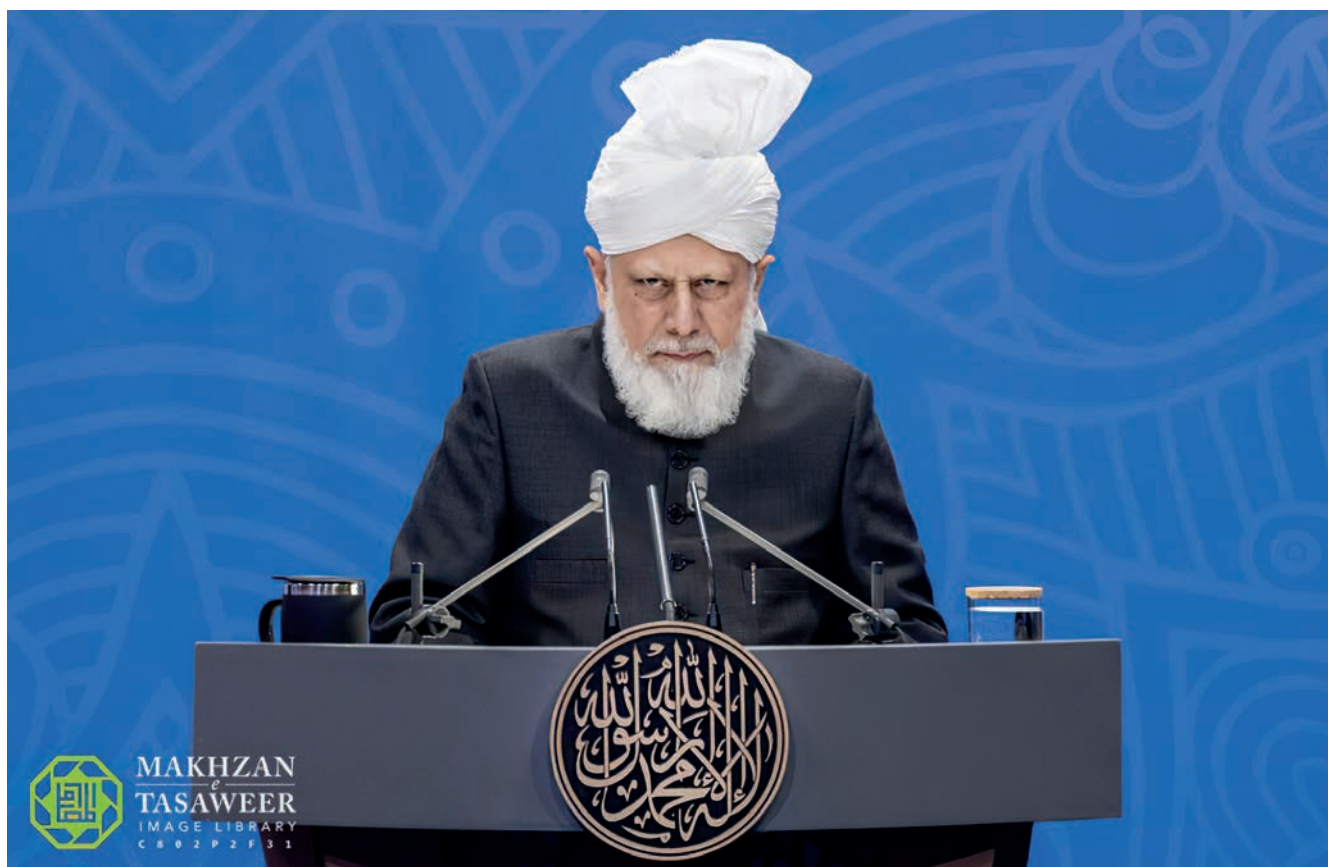
Huzoor cited one example in this respect saying,

"In one country, an international NGO, linked to the United Nations, expressed its desire and intention to give funds to Humanity First in order for it to carry out humanitarian work and projects on its behalf. This demonstrates that, with the Grace of Allah, Humanity First has earned the respect and trust of other humanitarian agencies, including those associated with the United Nations."

And continued,

"It reflects the fact that Humanity First has earnestly strived to fulfil that noble objective which Allah the Almighty has commanded us to pursue in the Holy Quran - and which ought to be the life-long objective of a Muslim - to serve humanity and to fulfil the needs of those who are facing any adversity."

Huzoor Anwar explained that this objective is one



vouchsafed to Muslims through the example of the Holy Prophet Muhammad^(peace and blessings of Allah be upon him)

“There are countless traditions and sayings of the Holy Prophet^(peace and blessings of Allah be upon him) that illustrate how he spent his entire life serving mankind and striving to inculcate the same spirit of sympathy for others within his followers. Certainly, the Holy Prophet (peace and blessings of Allah be upon him) was an everlasting source of mercy for mankind and through his blessed words and deeds, he shone an illuminating and everlasting light upon the magnificent teachings of Islam and demonstrated that serving mankind is an inherent and truly fundamental part of our faith.”

Shining a light on the various teachings of Islam which safeguard the rights of all people in society, Hazrat Amirul Momineen made particular mention of the rights of neighbours.

“Islam teaches that one’s neighbours have great rights upon them. Muslims have been taught that they must treat their neighbours with grace and compassion and be ever ready to help them in their times of need and grief... Furthermore, the definition of a ‘neighbour’ in Islam is extremely vast and far-reaching. It not only includes people who live nearby, but also includes people who live much further afield, a person’s travel companions, work colleagues, subordinates and many others besides...”

“In reality, the scope of one’s neighbours in Islam is so vast that all members of society can be considered our neighbour and so striving to help all members of humanity to overcome their pain and anguish is the religious duty of an Ahmadi Muslim.”

Huzoor also spoke about the need to look after and support the orphans, the sick and the needy in society. Huzoor said,

“It is reported that the Holy Prophet (peace and blessings be upon him) once said: ‘Find me amongst the weak and poor. Surely, you are provided for and helped only due to your support of the weak and deprived.’ Here the Holy Prophet (peace and blessings of Allah be upon him) proclaims that he stands shoulder to shoulder with those who are weak and defenceless and that if a person desires to attain his love and the love of Allah he should seek to help those who are helpless and who are the victims of misfortune.”

Speaking about the attitude and mind-set that one should have towards performing such service to humanity, Huzoor Anwar stated,

“Never let any opportunity to serve those who are mired in poverty or subjected to hardship slip through your fingers and never, God forbid, allow even a trace of pride to enter your mind thinking that you are doing such people a favour. Rather, it is they who are doing you a favour because they are providing you with an opportunity to gain the pleasure of God and to reap His blessings in both this world and the next.”

“Always, the primary focus and desire of every member of Humanity First should be to serve the interests of the weakest members of society, rather than to serve their own self-interest in any way whatsoever. Rest assured that if you serve Allah’s Creation selflessly and for His sake alone, then surely He will reward you in this world and the Hereafter.”

Hazrat Amirul Momineen emphasised that the



inspiration and drive to serve humanity comes from the teachings of Islam and that Ahmadi Muslims should never shy away from this truth and should in fact use this as an opportunity to showcase the shining principles of Islam.

“Wherever Humanity First provides any service or wherever it invites donations, strive to ensure that the people know that you are inspired by Islam’s beautiful teachings and it is your religion that obligates you to serve others with empathy and a spirit of generosity.”

Huzoor explained that this spirit of selfless service which emanates from the teachings of Islam was embodied in the modern day by the Promised Messiah^(peace be upon him).

“On one occasion, whilst speaking about fulfilling the rights of mankind, the founder of the Ahmadiyya Muslim Community (peace be upon him) said: ‘To love mankind and to show compassion to others is an immense form of worship of God Almighty and an outstanding means of attaining His pleasure and rewards.’ Enlightening us on how to serve humanity, the Promised Messiah^(peace be upon him) said: ‘Allah the Almighty repeatedly commands that, irrespective of religion or ethnicity, you should show love and compassion to all people.’ Allah commands us to feed the hungry, free those shackled in bondage, pay off the arrears of those mired in debt, shoulder the burdens of others and truly fulfil the duties owed to mankind.”

Nearing the end of his address, Huzoor told Humanity First to look to the future and to ensure that it continues to progress.

“It is up to the members of Humanity First to strive

earnestly seeking the betterment and well-being of mankind. Never rest easy or feel satisfied with what has gone in the past. Rather, look to the future and see how and where you can increase the scope of your service for humanity. It should always be your objective to provide the maximum possible service, whilst utilising the minimum possible resources.”

“Certainly, I am pleased that the workers and volunteers of Humanity First throughout the world are serving with great zeal and determination and a true spirit of service and devotion. It is my prayer that this spirit never diminishes but only ever increases.”

Concluding the address, Hazrat Amirul Momineen prayed,

“May the members and volunteers of Humanity First be those who stand ever ready to wipe away the tears of those who are in distress or hurting in any way. May you always be ready to help those blameless souls, who are the victims of their circumstances, to overcome their grief, desperation and heartache.”

“May you always be ready to help those blameless souls, who are the victims of their circumstances, to overcome their grief, desperation and heartache. May you always stand up for the rights of the weak, deprived and vulnerable. May Allah enable all of you to play your role in serving the cause of humanity and helping those tormented by abject poverty and deprivation to stand upon their own two feet. May Allah the Almighty bless the efforts of Humanity First and may it never take a backward step.”

The Conference concluded with a silent prayer led by Huzoor Aqdas.

OPPONENTS OF ONE DIVINELY COMMISSIONED BY ALLAH LOSE THEIR FAITH

The Promised Messiah (as) said:

"The state of our opponents is one that may be apprehended to result in a loss of faith, because such people deem a good man to be evil and one commissioned by Allah, a liar. This is to war with God Almighty. It is a clear fact that God Almighty has commissioned me and sent me to the world as the Promised Messiah. Those who oppose me do not oppose me, they oppose God, for many of them held me in a position of esteem before I made my claim. Many such people considered it worthy of spiritual reward and a source of pride to hold my water pot and pour from it so that I could perform my ablution. There were many from among them who insisted upon swearing an oath of allegiance to me. But when this community was established in the name of God by His very command, these very same people stood up in opposition against me.

This clearly demonstrates that their heartfelt enmity was not towards me, but towards God Almighty. For if they had a sincere relationship with God Almighty, their piety, virtue and fear of God demanded that when I made my claim, they ought to have come forth to accept my announcement; they ought to have prostrated in gratitude before God and welcomed me—but no. They took up their arms and set forth pushing in opposition to such an extent that they called me a disbeliever and a heretic; they named me the Anti-Christ. Alas! These foolish people fail to understand that as for the man who hears the divine words

قُلْ إِنِّي أُمِرْتُ وَأَنَا أَوَّلُ الْمُؤْمِنِينَ

(Say, 'I am the first to turn towards Allah under His command in this age) and

أَنْتَ مِنِّي بِمَنْزِلَةِ تَوْحِيدِي وَتَفْرِيدِي

(You are to Me like My Unity and Uniqueness)

Why should He care in the least for the abuse and bitter language of such people? It is a shame that these foolish people do not even realise that disbelief and faith do not relate to this world; in fact, they relate to God Almighty. As far as God Almighty is concerned, He attests to my being a believer and divinely commissioned. Why then would I care about this absurd behaviour? Therefore, the stated facts evidently demonstrate that these people do not oppose me, but rather they oppose the commandments of God Almighty. It is for this very reason that the opponents of one appointed by Allah lose their faith.

It is clear that my opponents are actually at war with God Almighty. If I am advancing towards light, and it is certain that I am, because countless signs have been and continue to be manifested by God Almighty in my support, and these signs are descending from heaven like rain, then it is also certain that my opponents are falling into darkness. Luminosity and divine light attract the Holy Spirit, while darkness moves one closer to Satan; in this manner, the opposition of a saint results in the loss of faith and joins a person with the worst of companions.

In short, a person becomes righteous and reformed when they attain to the ranks of perfect practice. It is stated in Suratul 'Asr:

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ

(Except those who believe and do good works),

and the words *aamanu* allude to the perfection of one's knowledge, while the words *amilus-saalihat* guide a person towards the perfection of practice. Wisdom also has two aspects: firstly, knowledge ought to be perfect and complete; and secondly, action must also be excellent and free from deficiency".

(Malfuzat vol.1, pp. 189-190)

Jalsa Salana Qadian 2021



Introduction

The 126th Jalsa Salana Qadian was held on the 24th to 26th of December 2021. Its final session took place on Sunday at about 10am GMT.

The highlight of the Jalsa was the concluding address by Hazrat Amirul Momineen Khalifatul Masih V delivered from the Masroor Hall in Islamabad, Tilford. Over 2,100 people had gathered at the Jalsa site, with a total attendance exceeding 6,000 across Qadian.

Attendance had been restricted due to the Covid-19 pandemic. Those who could not participate in person both in Qadian and elsewhere, were able to watch the address of Huzoor Aqdas live on MTA International.

After reciting the *Tashahhud*, *Ta'awwuz*, and *Surah al-Fatihah*, Hazrat Amirul Momineen stated that we claim that since the teachings of Islam are preserved in their original form, this alone serves as the most excellent form of teaching that can establish a beautiful society. Nowadays, people talk about how they can establish lasting peace. Disorder and the threat of conflict and war are increasing on a local as well as a global level.

While most of the world distances itself from religion, yet there are people who criticise each other on the basis of religion. They deem it essential to raise allegations and ridicule other religions in order to prove the superiority of their own. Islam rejects this notion and presents itself to be the final religion. Its

teachings are all-encompassing and recognises the founders of other religions as true. Allah the Almighty states:

'Verily, We have sent thee with the Truth, as a bearer of glad tidings and as a Warner; and there is no people to whom a Warner has not been sent.' [35:25]

Refuting Islam's Link to Extremism

Another misconception about Islam is that it is an extremist religion, that it was spread by force and that this practice continues today. The Holy Qur'an negates this notion and teaches that Allah does not condone compulsion:

'And if thy Lord had enforced His will, surely, all who are in the earth would have believed together. Wilt thou, then, force men to become believers?' [10:100]

The Holy Qur'an teaches the principle of forgiveness as another means of achieving peace rather than seeking revenge or retribution. It says:

'The recompense of an injury is an injury the like thereof; but whoso forgives and thereby brings about an improvement, his reward is with Allah. Surely, He loves not the wrongdoers.' [42:41]

The objective should always be reformation. Here, two different ways of dealing with enemies have been



given: either to reprimand them or to forgive them.

Thinking Ill of Others is a Grave Sin

One ill-habit that Islam strictly forbids is thinking ill of another which causes one to be overcome with malice and spite, which in turn, ruins the peace and tranquility of society. Allah the Almighty has declared thinking ill of others to be a sin. Allah says:

'O ye who believe! avoid much suspicion; for suspicion in some cases is a sin. And spy not, neither backbite one another. Would any of you like to eat the flesh of his brother who is dead? Certainly, you would loathe it. And fear Allah, surely, Allah is Oft-Returning with compassion and is Merciful.' [49:13]

Huzoor related an incident regarding the positive thinking of the Companions of the Holy Prophet^(peace and blessings of Allah be upon him). One person who had been sentenced to death for a murder asked for a few days' reprieve so that he could fully discharge his trust to some orphans. This was agreed on condition that he could find someone to stand as guarantor for him. He requested Hazrat Abu Dharr to do so, to which Abu Dharr agreed. The man was free to go to attend to his affairs. On the appointed day when he was due to return, he could not be seen and doubts began to creep into people's minds. Abu Dharr was asked how well he knew this person since he agreed to stand guarantor for him, and he replied that he did not know him personally, but as he was a Muslim, he could not refuse nor think ill of him.

Finally, the man appeared, and he apologised for being late,:

"Forgive me, it took me a little longer than expected to return the trusts which is why I am late. In any case, I am thankful to God that I was able to return in time. Now I am ready to face my sentence."

This had a profound impact on the victim's family, and they told the judge that they had forgiven the man.

Backbiting is Also a Form of Cruelty

Backbiting is also a form of cruelty which attacks the honour of others. The person against whom the backbiting was done will, in revenge, speak about the weaknesses of the backbiter; or they will come face to face and fight. In either case, the peace of society is ruined. In this regard, the Promised Messiah^(peace be upon him) states:

"Some sins are so hidden that a person does not even realise when they have fallen into them. A young person will grow old, yet still not realise that he is committing sin. For example, there is the habit of stating grievances. People consider this to be insignificant, whereas the Holy Qur'an has regarded it to be extremely grave. The Holy Qur'an compares this to eating the flesh of one's dead brother. It displeases God Almighty for someone to say something demeaning about his brother, or to go about any undertaking that would cause him harm;



to say anything that would make his brother appear ignorant and foolish, which secretly stirs sentiments of shame and enmity against him. These are all evil deeds.”

Adopting Honestly in All Dealings

The Holy Qur'an prohibits the use of deception and falsehood to gain wealth (2:189). Doing so would be cruel, leading only to enmity and quarrels. We find that worldliness is rampant in society, and people try to devour the wealth of others through deceitful means. In fact, these injustices are being carried out at an international level as well, including business enterprises, both small and large. Allah the Almighty has cautioned Muslims to be fair in their dealings and not to usurp the rights of others; they should not measure one way for themselves and use a different scale for others.

Huzoor related one striking incident about a Companion of the Holy Prophet (peace and blessings of Allah be upon him), who wanted to sell his horse for 200 Dinars. Another Companion offered him 500 Dinars because he felt this was the true value of the horse. The first Companion retorted:

“Do you think that I would accept Sadaqah by accepting more than it's worth?”

Thus, an intriguing dispute arose where the seller wanted a lower amount for his horse, and the buyer wanting to pay a lot more!

Arrogance Destroys the Peace and Harmony of Society

Islam strictly forbids arrogance and treating other people harshly or considering them to be worthless. Not fulfilling the rights of the destitute will result in unrest, eventually turning into a rebellion. This will destroy the peace and order in society and the

country.

A good leader does not usurp the rights of the people nor does he keep aloof from them. Arrogance never gains a person any true rank or standing. It is only humility that can give a person command and make one a true leader and it is this authority that can establish lasting peace. The key to achieve this status is through worship of Allah, not associating partners with Him, showing kindness to parents, kindred, orphans, and the needy, to neighbours, etc, as mentioned in Sura Al-Nisa, verse 37. If one lives his life according to this teaching, then it would bring an end to all those means that destroy the peace.

Islam further teaches that a Muslim must learn to suppress his/her anger and to forgive.

Thus, Islam's teachings are very comprehensive and it is through Islam that a spirit of peace and security can be established.

The Three Stages of Moral Excellence

Whilst mentioning about the quality of doing good to others, it is stated in another place:

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَاتِّبَائِي ذِي الْقُرْبَىٰ

‘Verily, Allah enjoins justice, and the doing of good to others; and giving like kindred.’ [16:91]

This Qur'anic injunction is such that if it is truly implemented it can create an extraordinary spirit of peace and security in every section and in every level of society. The first commandment which Allah the Almighty gives is to act with justice [Adl] with one another, in other words act with equity.

The second stage is that of doing good to others [Ihsan]. Doing good to others does not mean that you should first look at how others are treating you, in fact, it means that even if someone mistreats you, you



should treat them well and forgive them.

Thereafter it states that the next stage above doing good to others is 'giving like kindred' [*Itai Dhil Qurba*] that is to treat one another like one treats their near relatives. This means to treat others owing to one's natural love for them and not to seek anything in return.

The Immense Responsibilities of Ahmadiis

As Ahmadiis, we have the responsibility of conveying this message to the world. May Allah the Almighty

enable us to establish good examples for the rest of the world in every action of ours whilst adhering to the true teachings of Islam. May we truly implement the various guidance given by Huzoor to establish peace; and may we be enabled to inform the rest of the world of this as well, for they are heading towards a pit of destruction because they only wish to fulfil their personal interests.

May the world come to realise that true peace can only be established through fulfilling the commandments of God Almighty because there is no worldly system which can be of true benefit in establishing peace.



Summary of Huzoor's address prepared by Ahad Bhunno of the Ahmadiyya Bulletin. We take full responsibility for any errors.



Virtual Meetings held with Hazrat Khalifatul Masih V

All reports have been adapted from the press releases issued by the Press & Media Office of the Ahmadiyya Muslim Jama'at.

Virtual Meeting of Nasirat From North of UK With Hazrat Amirul Momineen



On 30th October 2021, Hazrat Amirul Momineen Khalifatul Masih V held a virtual online meeting with members of Nasirat-ul-Ahmadiyya aged between 13 and 15 from the north of the UK.

Huzoor presided the meeting from his office in Islamabad, Tilford, whilst members of Nasirat-ul-Ahmadiyya gathered at the Darul Amaan Mosque in Manchester.

Following a formal session starting with recitation of the Holy Qur'an, members of Nasirat-ul-Ahmadiyya proceeded to ask Huzoor a series of questions on various issues. One enquired about Huzoor's views relating to mental health and depression amongst people in society. Huzoor answered,

"Often (mental health issues) are caused because we are involved too much in materialistic things. The preference order of our desires and our wishes has changed – instead of seeking Allah's love and Allah's closeness, we are running after worldly things. This is the main cause of it. And when the material desires are not fulfilled and you cannot get whatever you want, then you get frustrated and that frustration leads to anxiety. This is why Allah has said in the Holy Quran that remembrance of Allah is the best way to attain satisfaction of your heart and peace of mind. So, if you remember Allah whenever you have any problem – you bow before Him, you offer your five daily prayers fervently, sincerely – then Allah will give comfort and satisfy your heart and resultantly you will feel comfortable and better."

And added,

"Most of the patients nowadays who are having an anxiety problem, it is because they are too much inclined towards worldly things. So, if you try to get closer to Allah the Almighty, then at least 80% of your anxiety will finish and go. So, you are lucky that Allah the Almighty has given you the chance to be a member of that community that is following the Reformer of the Age, the Promised Messiah (peace be upon him) whose advent was foretold by the Holy Prophet (peace and blessings be upon him). He asked us that instead of running after worldly things, strive to get closer to your Creator and that will give you satisfaction and comfort."

Another member of Nasirat-ul-Ahmadiyya asked about what the need of religion is when without following a religion you can still do good deeds.

Hazrat Amirul Momineen explained,
"As far as morals are concerned, an atheist can have good morals. He can have the quality of speaking truth all the time, whereas some believers or followers of the religion do not speak truth. They sometimes are liars and so, in that way, that atheist is better than those believers. But at the same time, even atheists admit that all the good morals came to this world, or were introduced to humanity, through messengers of God, through the prophets. So, that shows that it is religion that has brought good morals in this world for human beings."

"Allah the Almighty says that this worldly life is not the only life. There is life after death and that is what all the prophets told us, that after this life there is an eternal life. Allah the Almighty says that when you do good deeds in this world and when you are discharging your duties you owe to your Creator and when you discharge your duties you owe to your fellow beings, then Allah the Almighty will reward you in the Hereafter. So, this is why we say that not only manifest good morals, but a true believer – a follower



of religion – should also discharge his duties towards Allah the Almighty and do according to what Allah the Almighty has taught us and perform our obligations towards Allah the Almighty... Allah the Almighty says that it is not going to benefit Him if you worship Allah – it is going to benefit you because Allah the Almighty will reward you in this world and the Hereafter. And secondly, Allah the Almighty says that you should perform your duties towards your fellow beings and that will also be rewarded in the Hereafter. An atheist, a non-believer only gets his reward in this world, but a believer gets his reward here and in the Hereafter. That is the benefit of following the religion.”

Another participant mentioned that in her school lessons, they cover the topic of ‘terrorism’. She asked how she can help people understand that terrorism has no link or association with Islam. In response, Huzoor said,

“Islamic teachings have nothing to do with terrorism. Allah the Almighty says very clearly in the Qur’an that killing of a person is akin to the killing of the whole of mankind and saving the life of one person is as if you have saved the life of the whole of mankind. And the Holy Qur’an says that killing a person without reason will take you to hell. The Holy Qur’an says that killing a believer will lead you to hell. But what are Muslims doing? Muslims are killing each other. So all those who are killing each other, according to the teachings of the Holy Qur’an and the narrations of the Holy Prophet (peace and blessings of Allah be upon him), they will go to hell.”

Huzoor further explained,

“Islam says that to spread Islam you must not use sword. Even when the first commandment of fighting back the enemies of Islam was given in chapter Al-Hajj of the Holy Qur’an, that clearly says that you have been granted permission to fight back – to retaliate against the enemies of Islam – because if now you leave them to do whatever they like then you will not see any religion on the face of the earth. You will not see any synagogue, any church, any temple or any mosque intact. So here where the permission is given to fight back, it is not to save Islam or to spread Islam! But, rather to save religion itself... So that shows Islam is not a militant religion. Rather, it protects religion. Islam is against all forms of terrorism and it is against all forms of extremism.”

“Whatever the present-day people (extremists/terrorists) are doing in the name of Islam, they are actually defaming the name of Islam. They try to misinterpret the verses of the Holy Qur’an in their favour, to falsely assert that (violent) Jihad is permitted and very much part of Islam... As I have already said, Islam protects all the religions and has nothing to do with extremism, terrorism or destroying other religions or spreading the message of Islam with the sword.”

Another participant asked how can one be like Syed Taalay Ahmed, who was martyred whilst serving the cause of Islam and the Ahmadiyya Muslim Community to which Huzoor Anwar replied,

“Work hard for the cause of the Ahmadiyya Muslim Community. Spread the message of Allah the Almighty. Show your example as a good believer and a good Ahmadi Muslim girl so that people will see you and say that these are the girls who manifest the true portrayal of Islamic teachings. As far as martyrdom is concerned, Allah knows better whom he is going to give this status. But at least we should perform our duty by practicing Islamic teachings and portraying ourselves as the good believer and a good Muslim.”

Virtual Meeting of Majlis-e-Amila Ireland With Hazrat Amirul Momineen



On 24th October 2021, the National Majlis-e-Amila of Ireland was granted a virtual meeting with Hazrat Amirul Momineen Khalifatul Masih V.

Huzoor Aqdas presided the meeting from his office in Islamabad, Tilford, whilst the Amila members joined the meeting virtually from the Maryam Mosque in Galway, Ireland.

During the meeting, all present had the opportunity to speak to Huzoor Anwar and to receive his guidance and instructions on a range of issues.

Speaking on the issue of carrying out effective Tabligh in the country, Huzoor Aqdas instructed,



“You should increase your personal relations with people and have 1-1 meetings and contacts to increase the Tabligh work. Invite people and establish personal contacts. It is only when you establish personal contacts with people that you can effectively carry out Tabligh. Otherwise, simply distributing leaflets is not enough, as you will not know who has read them and what they did with it. The leaflets are only one of many ways. You should explore every avenue to see how you can carry out Tabligh in the most effective manner in your circumstances.”

One of the missionaries mentioned that he had joined a cycling club to better integrate with the locals and establish contacts with the surrounding community in order to open up avenues of Tabligh.

Huzoor advised that other youth should also be encouraged to join such clubs where they can integrate with the locals whilst also maintaining their own strength of faith and thus they will be able to establish contacts to make people aware of the peaceful message of Islam.

Speaking to the Talim Secretary, Huzoor Aqdas mentioned that there should be a students’ advisory committee that guides young people on the best ways to excel in their education and advises of the most appropriate careers to pursue and excel in.

As the meeting concluded, one of the Amila members asked if Huzoor Anwar felt that people had learnt any lesson from the COVID-19 pandemic to which Huzoor replied,

“People are continuing their worldliness and materialism like before and they have not turned towards God and neither do they wish to do so. The recent floods that have occurred – including those in Germany – have they learnt any lesson from them? For a short while, their attention turned towards Allah when they were forced to line up in queues to get

food and had to suffer. However, after that, they forgot everything when their situation improved. It is just as Allah the Almighty states in the Holy Quran that, ‘when there is a difficulty, people turn towards Me, but when they are alleviated of the hardship, they forget about Allah.’ So, it seems that much bigger hardships are going to befall the people and only then will they learn some lesson, otherwise being afflicted with one or two hardships will not be sufficient for this.”

One of the Amila members mentioned to Huzoor that there are non-Muslims who are attracted towards the spiritual teachings of Islam but are not inclined towards following its moral code of conduct. He asked if such people should be encouraged to still join Islam with the intention that later on, with time, they will work on following the moral code of conduct of Islam too.

Hazrat Amirul Momineen explained,
“We do not do Tabligh just for the sake of increasing our numbers. What is the benefit of asking somebody to join the Ahmadiyya Muslim Community and Islam, without his determination of reforming himself? What is Islam and what is religion? Religion requires you to reform yourself, to bow before Allah, to discharge your duties you owe to Allah the Almighty... So, you tell them what are the Islamic teachings and that they should not only consider that this life is the only life; you will have to face another life which is an eternal life and there you will be answerable to Allah the Almighty for all your deeds. If you have done something good, you will be rewarded, if you have done something wrong, you will be punished. So, you will have to realise this fact, that this life is not the permanent life and you should always think of the life that is to come where you will be answerable for all your deeds.”



Sir Ed Davey Receives an Audience With Huzoor



Sir Ed Davey, leader of the Liberal Democrats received an audience with Hazrat Amirul Momineen Khalifatul Masih V on Monday 6th December 2021. They discussed a range of issues and the MP was gifted with a signed copy of Huzoor's latest book *The Great Western Revival*. The meeting took place at Islamabad.

Sir Ed gave details of his audience with Huzoor in an interview to the Jama'at's Press & Media Desk when he said,

'I always enjoy both listening to him and learning from him and there were a number of issues I wanted to seek his advice and guidance on. We started off discussing the Covid pandemic and how that has impacted both the Ahmadiyya Community here in the UK and across the world and also how it's impacted society, and lessons we've learnt and how we want to go forward.'

'But we moved beyond that talking about British politics. And also he wanted to know how I was doing, that was very kind of him, about my family, and we're also thinking about some of the challenges ahead for the UK, with the cost of living problems and the world with some political tensions around, so a very wide ranging discussion, and again, I learnt a lot.'

The Lib Dem leader elaborated,

'In particular, his insights into the impact of the Covid pandemic and how people had some tough times, but also how we've learnt some new techniques.'

'And he was particularly talking about the fact that through Zoom he'd been able to meet people from the Community all around the world, and one day, he says, he's talking to people in Africa, and the next day he's speaking to people across Europe and then North America, and so although he's not been able to travel because of the pandemic, Zoom technology has meant that he can talk to so many more people in the Community.'

In the end, the Sir Ed Davey expressed his appreciation for the experience stating,

'I'd just like to thank His Holiness and the whole team here for making me welcome and being so hospitable.'

Let the youth understand the importance of prayer. The five-time daily prayer – Salat – is obligatory for each and every Muslim. Make them realise the importance of it by providing them verses from the Holy Quran, the Ahadith and the passages of the Promised Messiah^(peace be upon him).

**HAZRAT KHALIFATUL
MASIH V**

Huzoor's Inspection of the Development at Baitul Futuh

Based on reports by Press Office AMJ and Al Hakam



Since the fire of September 2015 which had caused extensive damage to the Baitul Futuh complex, work has been taking place to rebuild and improve on what was lost in the conflagration. On Tuesday 23rd November Hazrat Amirul Momineen, Khalifatul Masih V, visited the site to inspect the progress made to date. Although all the work had been conducted under Huzoor's guidance, this was the first visit by Huzoor Anwar since the COVID 19 lockdown was instigated.

Huzoor, along with Amir Sahib UK, inspected the halls and rooms on the multiple floors of the complex, as well as the colonnade, halls, dormitories and individual bedrooms, offices and other aspects that have developed significantly since Huzoor's last visit a year and a half ago.

Huzoor Anwar had laid the foundation stone for the new administrative centre on 4th March 2018 with construction starting in earnest 6 months later.

The fire had delivered a devastating blow that was keenly felt by members at the time. However, Hazrat Amirul Momineen offered wise words of reassurance stating in his sermon immediately afterwards that there was no need to worry and eventualities like this will in no way stop the progress of the Jama'at. Huzoor said:

"It is essential for a true believer to understand the true meaning of patience. Patience does not mean that a person cannot feel regret or pain over a loss, rather it means that he or she should not be overwhelmed and consumed by despair to such an extent that they lose their senses and any hope."

"Of course, some regret is normal, but alongside it, a person should seek to recover and to make a firm resolution to attain even greater heights in future. Thus, in the face of this trial, we should pledge and prove from our actions that we will successfully pass through this period with patience and by prostrating before Allah the Almighty."

Huzoor further stated:

"[...] a lot of damage was sustained during the fire. However, God willing, we will soon build an even better and more beautiful building and we will be the ones who sincerely say 'Subhanallah' (Holy is Allah) and 'Masha-Allah' (With the Will of Allah)."

Following the inspection, Amir Sahib said, *"John McAslan is a friend of mine and I've known him for over 25-30 years, when he was still a budding architect. Now he is a world-famous architect who has worked on major buildings, both in the UK and abroad, for example London's Kings Cross Station. Fanos Panayides, who was here today, is another*



architect who is very renowned. Fanos designed this complex and John also had input in the design.

Aqdas proceeded to the Mosque to lead Zohr and Asr prayers.

"When this building burned down, in his Friday Sermon, Huzoor said that our opponents were happy that our building had burned down, but we would, insha-Allah, build such a beautiful building in its place that we will be the ones saying 'Masha-Allah' and 'Alhamdulillah'. Huzoor then instructed us to search for architects. I approached John McAslan and others, who happily took on this project.

"During the design-phase, Huzoor played a key role towards the architectural plans and he advised us in various aspects of the design. Throughout the period of the Covid lockdown, Huzoor was not able to come to see the developments, and the last time Huzoor visited was in March 2020. But Huzoor very kindly approved the visit and today, we were blessed with his presence."

In contrast to the attitude of the wider community when the Baitul Futuh site was first acquired, the support and encouragement found this time round has been exemplary. Like before, the new building will provide facilities for institutions nearby and they are looking forward to its completion.

Secretary Jaidad UK, Mr Irfan Ahmed Quraishi, said:

"Huzoor laid the foundation stone of the new complex on 4 March 2018 and last visited the Baitul Futuh Mosque for inspecting the progress of the construction on 10 March 2020. The site is now close to reaching its final stages of construction and it is hoped to be completed within the coming year. It has been a blessing for the Baitul Futuh Mosque Redevelopment Project that his Holiness has been guiding us with his invaluable advice and prayers throughout the entire process of construction."

After completing the tour of the complex, Huzoor



Annual Voice of Islam Conference 2021

The 2021 annual conference of the Voice of Islam took place on the weekend 27th and 28th of November. The event featured a variety of speeches and breakout sessions reviewing the progress of the station and deliberating of ways to improve ahead. It also held a short quiz session much enjoyed by all and the even more anticipated prize announcements acknowledging the work of those that had excelled in their respective contribution to the running of the station.

This was a virtual programme and began at 1 pm on the Saturday with an attendance that peaked at 130. The corresponding figure for Sunday was 141. Meetings were led by various Board Members assisted by the departmental leads so that participants could deal with issues in greater detail. Each lasted for about an hour each.

The programme for the following day, began at 10 am and was chaired by Maulana Ataul Mujeeb Rashed Naib Amir and Imam of the London Mosque. After a recitation from the Holy Qur'an participants were able to listen again to the inaugural message of Hazrat Amirul Momineen at the launch of the station back in February 2016 which was played. A virtual tour of the studio was then given after which Imam Sahib gave a short address.

In this Imam Sahib explained the vital role that VOI was fulfilling in disseminating the true message of Islam at a time when there were so many misconceptions being bandied about. He said the name Voice of Islam was very close to his heart because it was the very name that was approved by Hazrat Khalifatul Masih III (Allah have mercy on him) for a bi-lingual quarterly magazine that was started when he was in Japan back in 1980.

Imam Sahib acknowledged that during the early days not many people knew of the station but its awareness has grown gradually and it was another testament to the fulfilment of that promise of Allah to the Promised Messiah (peace be upon him) that 'I shall cause thy message to reach the corners of the earth'.

The second session on the day was chaired by Naib Amir UK Mr Akram Ahmedi who was joined by 3 members of the Markaz Press and Media. The three Murabbis, Messrs Adeel Shah, Sabahudin Ahmedi and Farhad Ahmad, were able to share valuable guidance of Huzoor Aqdas on media related issues with the participants.

This was followed with presentations by all the board members, many of whom were recapping the points made in their breakout sessions the day before for the benefit of everyone present in Sunday's joint session. The quiz was next and after a break for prayers and lunch, the concluding session took place at 2.20 pm and was chaired by the Amir UK. After the preliminaries, an absorbing question and



answer session took place. The awards ceremony which followed was conducted by Murabbi Raza Ahmad and Mr Ibrahim Ikhaf.

In his concluding address, Amir Sahib UK began by acknowledging the progress that Voice of Islam has made since its inception and its commitment to spreading the true message of Islam. He mentioned that this was not an easy task considering that all the team members are volunteers, many of whom do not have any special training professionally, which meant that everyone had to learn on the job.

In conducting our duties for the station, Amir Sahib reminded participants that we have direct guidance from Hazrat Amirul Momineen which should always be at the forefront in our minds.

He said, this radio station is a means to show everyone that Islam is compatible with the modern world and through the various programmes on history, philosophy, health, politics, and religion, we have a good standard of shows which are available to demonstrate this compatibility. Admittedly there is always room for improvement, but this should not detract us from recognising the good work being accomplished.

It was pointed out that we have almost 300 volunteers working in the Voice of Islam and around 3,500 guests on the show. There is very good feedback received from these guests who have appreciated the politeness, and the depth to which the interviews are conducted.

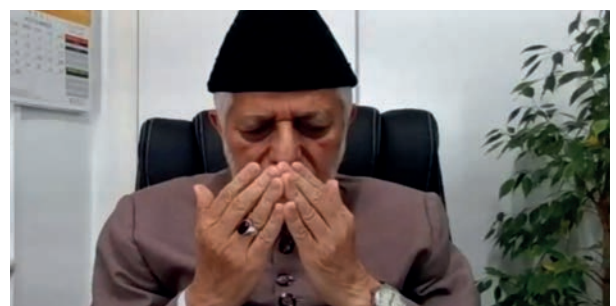
Amir Sahib also read some listener feedback which indicated how external listeners perceived the station positively. Amir Sahib gave a special thanks to all the volunteers in various departments recognising that it is their work altogether which allows the radio station to excel. He mentioned that we should use our



auxiliaries to help promote VOI so that everyone can benefit from it.

He mentioned that we should pray that we are enabled to reach a point where, if anyone wants to learn about Islam, people are directed to VOI. Alhamdulillah, we were graced with a message from Huzoor Aqdas in which beloved Huzoor reminded us of how the Promised Messiah (peace be upon him) was to reignite the light of the Holy Prophet (peace and blessings of Allah be upon him). During his time, the print media was the predominant mode of communication and the Promised Messiah (peace be upon him) utilised this greatly. This should be our guiding light to continue to propagate his message. At this juncture, Huzoor's letter was displayed on screen for all the participants to view.

Amir Sahib, concluded on the note that whilst we have reached new heights, we should not become complacent and continue to work our hardest to improve. He then brought the event to an end by leading everyone in a silent prayer.



VIRTUAL RELIGIOUS FOUNDERS DAY LEICESTER

By Ibrahim Bonsu, President Leicester

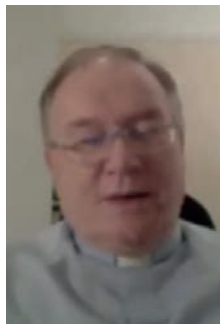
By the Grace of Allah, the Leicester Jama'at organised a successful Religious Founders Day virtually on 20th November 2021. The theme was 'Love thy Neighbour'. The event which at the time of this report had over 400 views on Youtube also formed part of the United Kingdom Interfaith week celebration. The programme was attended by guest speakers from four religious communities.



The keynote speaker was Maulana Ataul Mujeeb Rashed, Naib Amir and Missionary in-charge UK. The host for the event was Mr Ibrahim Bonsu, the local President.

After recitation from the Holy Qur'an and its translation, an introduction was given of the theme 'Love thy Neighbour' to the audience. An introductory video of the Jama'at and the blessings of the system of Khilafat was also shown.

The first guest speaker to speak was Father John Patrick Kenrich from the Roman Catholic Parish. He drew the attention of the audience to the dire need of mankind to love one another so that atrocities in the past such as the Holocaust are never repeated. He further mentioned that the struggles of mankind since time immemorial is evident that there is always the need for a higher Power to guide us in order to achieve societal peace.



Next Mrs Janet Perry from the Quakers Meeting spoke on the theme with reference to the Quaker faith and practice guidelines, highlighting the need to respect one another to achieve a stable and harmonious society.

The work of Humanity First International and how they are impacting positively on the lives of disadvantaged people and disaster struck areas around the world was also showcased via a video presentation.

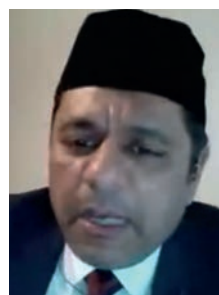


The next guest speaker was Mr Harinder Singh, who threw light on the theme for the night from the Sikh perspective. He emphasised that our neighbours are not only limited to human beings but also plants, animals, and our environment. Therefore, mankind has a great responsibility to keep our activities in check to reduce the impact on climate change and

global warming. He advised that there was a need to recognise the diversity of our human culture so we can live in peace. Speaking from a Hindu perspective, the final guest speaker was Mr Sanjiv Patel from the Hindu BAPS Swaminirayan Mandir. He drew guidance from one of their spiritual heads calling on mankind to recognise the many commonalities among us and avoid dwelling on the minor differences.



In his keynote address, Imam Sahib spoke at length highlighting the beauty of Islam in the promotion of love for our neighbours. Imam Sahib supported his discourse with references from the Holy Qur'an and the traditions of the Holy Prophet (peace and blessings of Allah be upon him) including on the importance of understanding the true meaning of the word 'love' and what is meant by 'neighbour'. Imam Sahib mentioned that Muslims are duty-bound to follow the principle of 'Love thy Neighbour' as demonstrated by the Holy Prophet (peace and blessings of Allah be upon him) in serving mankind without discrimination of religion, colour, or race. Moreover, to adopt selflessness in discharging such responsibility to reflect the motto as thought by the Jama'at - 'Love for all hatred for none'.



The meeting concluded with a vote of thanks by Mr Hammad Amjad, Secretary Tabligh Leicester. By the Grace of Allah it was a success with so many positive comments from viewers. Watching from Youtube Mr Narendra Waghela (a member of the Hindu Community) commented,

'I am bowled over by your bold venture to choose a subject close to everyone's heart, congrats and I pray you continue to spread the right message which will definitely make changes.'

Link to the event: <https://www.youtube.com/watch?v=dplwg54MIwk>

MIDLANDS HOLY PROPHET'S DAY



Despite restrictions due to Covid 19, Majlis Ansarullah West Midlands managed to hold a Holy Prophet's Day on 30th October 2021 at the Darul Barkaat Mosque in Birmingham.

The event was presided by Nazim e Aala Ansarullah West Midlands, Mr. Tariq Majeed. Among the eminent speakers and scholars of the Jama'at included Imam of the Darul Barkat Mosque, Maulana Abdul Ghaffar Ahmad who was the key note speaker. Murrabi Shezad Ahmad from Darul Muqteet Mosque Walsall was also present.

The event commenced at 6:30 pm with a recitation from the Holy Qur'an by Mr Rafi Ahmad Shahnawaz and translation by Mr Osman Oppong. A poem and its translation followed delivered by Messrs Anwar Ahmad Kanwal and Noman Nasir respectively. After the welcome address by Dr Azher Siddiq, Maulana Abdul Ghaffar Ahmad gave the main speech expounding on the life of the Holy Prophet (peace and blessings of Allah be upon him) and focusing on how this had made him an excellent exemplar for mankind. Murrabi Shehzad Ahmad next spoke on an aspect of the Holy Prophet (peace and blessings of Allah be upon him) after which the meeting was opened up to an interesting Q&A session chaired by Dr Azher Siddiq. The formal session was brought to a close with a silent prayer led by Maulana Abdul Ghaffar Ahmad.

The attendance at 8 external guests was disappointing but this was not unexpected taking into consideration the prevailing fears over Covid. Nevertheless, those who did attend found their experience very impressive and uplifting. In his vote of thanks, one of the guests Mr Qasim Hassan said that, despite the fact we have differences in faith, after all we all are Muslim brothers and have the same love and respect for our beloved Holy Prophet Muhammad (peace and



blessings of Allah be upon him). Feedback from other guests was also very positive. The guests visited the exhibition at the back of the hall and were provided free literature. A meal was served to all at the end.

INTERFAITH CONFERENCE ORGANISED BY BIRMINGHAM WEST JAMA'AT

By Tariq Majeed, Secretary Tabligh



On Saturday 20th November 2021 the Birmingham West Jama'at held its 6th annual Interfaith conference at the Baitul Ghafoor Mosque in Halesowen. The theme of the event was "Establishing Peace Through Compassion and Mutual Respect". It featured talks by faith leaders from Hinduism, Buddhism, Sikhism and Islam before the floor was opened to discussions and a Q&A. Around 50 people attended the conference.

The event started with the recitation of the Holy Qur'an by Mr Haris Rana followed by an English translation by Mr Zeeshan Qureshi. A welcome address was delivered by the Regional Amir Midlands Syed Imtiaz Ahmed and the introduction and the background to the interfaith dialogue in the Ahmadiyya Muslim community was presented by local President Mr Qalb Wasim Shah.

The event was the first of its kind organised by the local Jama'at in person since the start of pandemic restrictions. Zoom facility was also made available for members of the local Jama'at to tune in. Strict covid 19 restrictions were followed.

The keynote address was delivered by Murabbi Humayon Jahangeer Khan. He said,

"We live by the motto of love for all hatred for none. We pledge that serving our nation is part of our faith. We desire to help only for the pleasure of God."

Finally, an interesting question-answer session was held, where questions regarding the status of women and their rights in Islam were asked by the audience and answered by Murabbi Humayon Jahangeer Khan and the Regional Amir.

The event was successfully concluded with a silent prayer led by Murabbi Abdul Gaffar followed by a meal served to all participants.





Humanity First
Serving Mankind

PALESTINE

THANK YOU FOR MAKING A DIFFERENCE

Your support has helped Humanity First provide:

- Lifesaving medication
- Water desalination units
- Polytunnel gardens
- An IT Lab for the visually impaired

HFUK.ORG

Bangla Department UK meeting with New Converts



The Bangla Department UK, a wing of the Tabligh Department of the UK Jama'at successfully held meeting with the New Bengali Converts on Monday the 29th November 2021 in the Aftab Khan Library, Baitul Futuh Mosque.

Presided over by Dr Abdullah Zakaria, President – Bangla Department UK, the meeting was attended by a total number of 17 members among which seven members were from new converts.

The meeting started with the recitation from the Holy Quran by Maulana Mubariz Ahmad Sunny. Maulana Ahmad Tareque Mubasher gave an overview of Ahmadiyya Muslim Community and importance of initiation in the light of the teachings of the Holy Quran, sayings of Holy Prophet^(peace and blessings of Allah be upon him) and the holy founder of the Ahmadiyya Muslim Community, Mirza Ghulam Ahmad of Qadian.

The president of the Bangla Department UK Dr Abdullah Zakaria thanked the participants for attending the meeting and expressed the mutual cooperation and support in accordance with the practice of the Jama'at.

Maulana Feroz Alam spoke on the assistance and support of God Almighty with a believer. He pointed out that the members of the Jama'at all over the world are always experiencing enormous patronage of God.

All the new converts who attended the meeting stated their feelings on their way to Ahmadiyyat and expressed gratitude to God Almighty for accepting Ahmadiyyat.



The guests were presented a pack of gifts which included a copy of the Holy Quran with Bangla translation, few literatures and a box of chocolate.

Mr Mansoor Ahmad, Secretary Bangla Department UK expressed his thanks and gratitude to the members for the attendance.

Earlier to the event the participants were served with a delicious lunch after the congregational prayer of Zuhr & Asr.

The session concluded with the silent prayer led by Maulana Feroz Alam.

Manchester Council Appreciation Event



On 10th November 2021 the Darul Amaan Mosque in Manchester hosted an event for the Council that acknowledged the efforts of various organisations and individuals who had helped Manchester City Council to distribute food, medicine and provide other support to vulnerable residents of the city during the lockdowns. The City Council of Manchester itself had sent a request to the Jama'at to use Darul Amaan Mosque as a venue for their event.

The Lord Mayor of Manchester, Councillor Tommy Judge along with the Lady Mayoress attended to thank them personally.

The event was attended by forty-five guests from various voluntary organisations in Manchester. The Lord Mayor thanked them for their help during the lockdowns. He said that it would not have been possible for the local government to provide food and other support during lockdowns to all the vulnerable families, if it was not for the efforts of these organisations and individuals who stepped forward to help.



Murabbi Muhammad Khursheed explained that Islam expects Muslims to help their neighbours and serve local communities. The Lord Mayor presented a certificate of appreciation to the Jama'at in recognition of its charitable efforts during the lockdowns. The Regional Amir, Mr Sajid Arain also presented a gift to the Lord Mayor.

National Isa'ar Forum

On the 28 November 2021 Qiadat Isa'ar Majlis Ansarullah UK held the second National Isa'ar Forum at Baitul Futuh.

The forum was an opportunity for the national, regional and local teams to learn from each other and to provide feedback through interactive workshops. It also provided a means for meeting one another again after a long time. The forum was attended by 223 representatives in total throughout the day. Due to COVID, the focus was on local regions and COVID protocols were followed.

The opening session was chaired by Mr Shakeel Butt, Naib Sadr Majlis Ansarullah UK. Following a recitation from the Holy Qur'an, the National Qaid Isa'ar welcomed the participants. In his opening address Naib Sadr Majlis Ansarullah highlighted the responsibility of a Nasir and how this fits into the work of the Isa'ar department. This was followed by two workshops.

The first workshop dealing with the role of the department of Isa'ar and the importance of communication was hosted by Mr Adil Zafar. This covered a number of topics including, reaching out to



members, communication and building relationships with our fellow brothers. The session highlighted there is still more to be done to ensure internally we are inclusive and find new ways to build relationships.

This was followed by a second workshop that involved an inspiring discussion with Maulana Naseer Ahmad Qamar on the importance of building relationship with Allah and Khilafat, and the love shown by Khalifatul Masih to all Jama'at members.

Following light refreshments and prayers, a mushaira session, hosted by Messrs Mubarik Saddiqi and Meer Anjum Pervaiz was held. This proved to be an enjoyable way to conclude the forum.

Poppy Appeal Collections



The Ahmadiyya Muslim Jama'at Slough supported the local Poppy Appeal in and around the Slough town by volunteering for local poppy stalls from 30th October up to 13th November.

This year, the supermarkets covered were ASDA, Sainsbury's and Tesco. The opportunity to raise funds for the Royal British Legion also provides a rich opportunity for Tabligh and dialogue with the members of the public and helped build interfaith harmony along the way. The local President stated,

"Last year, at the height of the pandemic, we were unable to physically support the Poppy Appeal. However, this year, with strict COVID prevention procedures, we have been able to support the local Poppy Appeal by volunteering at local supermarkets. The generosity of the public is always notable, and it has provided us with another opportunity to serve humanity and raise funds for charitable causes."

Similar efforts were made all over the country by many Jama'ats. On 9th November alone some 200 Jama'at volunteers were stationed at 40 different locations raising funds for the British Legion. Among them were Dr Amjad and Mr Abid Anwar of the South Region.



Remembrance Day – Slough By Atiq Ahmad Bhatti

The Slough Jama'at took the opportunity to lay wreaths at two Remembrance Sunday Ceremonies on Sunday 14th November 2021.

The first was laid at the Burnham Village Remembrance Sunday Ceremony, which also marked the 7th consecutive year that the Community has had representation at this ceremony.

Cllr. Muzaffar Ahmad represented the Jama'at, supported by Anmol Cheema (Secretary Umur Kharjiyya), the Qaid Zubayr Bhatti and Naib Qaid Umayr Bhatti.

The second wreath was laid at the Cippenham Village Remembrance Sunday Ceremony, marking the 3rd consecutive year that the Jama'at has had representation at this event.

The local President, Mr Atiq Ahmad Bhatti, laid the wreath, supported by Mahmood Mobashir (General Secretary), Sharf ur Rahman (Zaeem Majlis Ansarullah) and Naeem Tahir (Secretary Waqfe Nau).

In a short speech the local President talked about the importance of remembrance and Islam's teaching of



loyalty, respect and interfaith harmony followed by a prayer of Huzoor Aqdas which featured in his address at the 2019 National Peace Symposium.

The speech was much appreciated and the local Minister requested a copy of the prayer, which was subsequently sent to her.

This year, the Jama'at Slough also arranged a third wreath which was laid by Mr Sharf ur Rahman, Zaem Majlis Ansarullah Slough. President of Slough, Atiq Ahmad Bhatti said,

"It has been humbling to have the honour for the Ahmadiyya Muslim Community Slough to lay wreaths at the local Remembrance Sunday Ceremonies. These ceremonies are now an integral part of our annual calendar, and help facilitate friendships and mutual cooperation for a host of other outreach programmes and activities. By supporting the local community, we are able to share the teachings of the Islam in their pure and pristine form to so many others, leading to stronger community ties and relations. Honouring those who fought to defend ones country is an important principle of Islam, and to lay wreaths in Remembrance is one way of honouring them in a most noble manner."

Slough helping those in need

Members of the Slough Jama'at engaged itself in the **Winter Local Community Welfare & Support Initiative**, through which it donated another 300 soup packs to @SloughOutreach on 13th December to help those in need during the winter season.

Winter Thermals For the Vulnerable

The Slough Jama'at donated over 250 winter thermals, comprising of socks, hats, scarves, gloves and blankets, to Slough Outreach earlier today, as part of their **Winter Community Welfare & Support Initiative.**

The items were used to support vulnerable families in and around Slough, including those facing hardship.

The local President Mr Atiq Ahmad Bhatti, said:

"Following on from our donation last week of 350 soup packets, today's donation of winter thermals is focused upon families in and around Slough who are facing financial hardship and other crises. Our objective is service to humanity and fulfilling the rights of God's creation, and our support will continue throughout the winter months"



The Ahmadiyya Bulletin

The Ahmadiyya Bulletin/Akhbar Ahmadiyya is a bi-monthly publication of the UK Jama'at and accessible online on <https://ahmadiyya.uk/bulletin>

Those who wish to receive a hard copy are expected to pay an annual subscription of £15 per month. For further information on this, please contact the Distribution manager on 07737 921 723 or e-mail bulletinmanager@yahoo.co.uk

We welcome articles and comments from our readers. Please submit all material to the Chief Editor, Ahmadiyya Bulletin, 181 London Road, Morden, Surrey SM4 5HF or e-mail ahmadiyyabulletin3@gmail.com. Telephone 020 8687 7926 (office) 07877966387 (mobile)

East Region Lajna Plant Trees

Adapted from a report by Sadia Jowaheer



In celebration of 100 years of its establishment in the UK, Lajna Ima'illah pledged to plant 100,000 trees across the UK. This initiative was one of many introduced by Lajna Ima'illah UK last year to celebrate its centenary. On Saturday 20th November, 23 ladies from the East Region covering North London, Waltham Forest, Havering and Barking took to participate in this effort organised by Thames21 in Rectory Farm, Enfield.

Altogether, 202 trees were planted. Five ladies and three children from North London in particular, planted 116 trees between them and all ladies thoroughly enjoyed the experience.

It is hoped that the planting of these trees will not only help in the restoration of our atmosphere, but will also act as a barrier for the flooding which is an increasing problem for homes in the Enfield area. Much of the water from flooding will now be absorbed by these trees reducing the risk of greater damage. Islam, of course, endorses the planting of trees.

The Holy Prophet Muhammad (peace and blessings of Allah be upon him) is reported to have said: *'Never does a Muslim plant trees or cultivate land, and birds or men or beasts eat out of them, but that is a charity on his behalf.'*



Bradford North Lajna Tree Planting

By Sanna Amini, Bradford North Lajna President

On 27th November 2021, Bradford North Lajna teamed up with the Queen's green canopy to plant trees in Bradford, West Yorkshire. Despite the inclement weather, 15 women (12 Lajna and 3 Nasirat) spent a few hours in the cold and snow to plant over 600 trees.

It was also an excellent opportunity for Tabligh as the Lajna were able to introduce the Jama'at and the women's association to Alistair Campbell and Dan Rex, the Chief Executive at the Queen's green canopy.



Bolton Khuddam Planting Trees



On Saturday 4th December 2021 at Gatley Hill in Stockport, 12 Khuddam from the North West region participated in a tree planting event with the Mayor of Manchester Andy Burnham.

This was organised by the Manchester City of Trees in partnership with the Queen's green canopy Committee.

The Mayor stated he was very grateful to the Khuddam for helping today.

Despite the poor weather conditions, the Khuddam persisted and managed to plant 140 trees. Some members of the general public also joined in.

Local MP Visits Scunthorpe's First Purpose-Built Mosque

The local MP for Scunthorpe, Holly Mumby-Croft visited the town's first purpose-built mosque. This is on Cliff Closes Road and the hour long visit took place on 25th November 2021. The MP was given a tour of the newly built mosque and met members of the Scunthorpe Jama'at. She remarked she was "impressed by the beauty and architecture of the mosque and feels that she is amongst her good friends". She also stated she is pleased to see that government COVID guidelines were being followed so well.

Ms Mumby-Croft also met with the Lajna President and other Lajna members. Over a cup of tea, she explored the local challenges and the opportunities of having a centre of worship. She received an update on the many charitable events of the Scunthorpe Jama'at over the past years.

Regional Amir, Dr Syed Muzaffar Ahmad, remarked,

"One of our main aims is to serve humanity and to this end we routinely visit local hospices, carry out blood donations and recently many of our youth volunteered to raise money for the Royal British Legion's poppy appeal. For us being loyal to our country and helping our local community irrespective of someone's religion or background is part of our faith".

Local President Dr Mohammad Kamrudeen, stated,

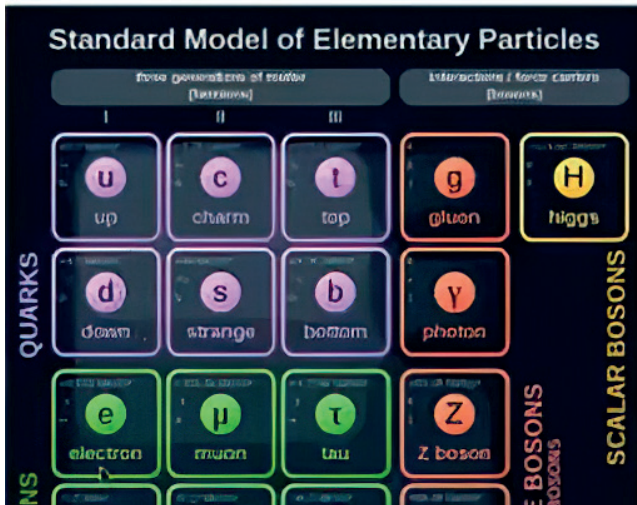
"This Mosque will not just serve the local Ahmadi Muslims but we want to use this building to better serve our neighbours and the whole of Scunthorpe. As the COVID situation improves we plan to hold open days and invite our neighbours, schools and other members

of the public too. We want people to come visit us and for us to dispel any misconceptions people may have about Islam and so we can form a more harmonious and peaceful local community."



Ahmadiyya Muslim Research Association (AMRA) Annual Conference 2021

The Standard Model



- Quarks and leptons are the fundamental matter particles
- 3 generations of matter – shown as the first 3 columns
- Generation 1 makes up all everyday matter
- Generations 2 and 3 are essentially heavier copies of generation 1

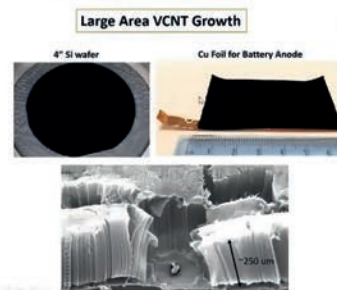
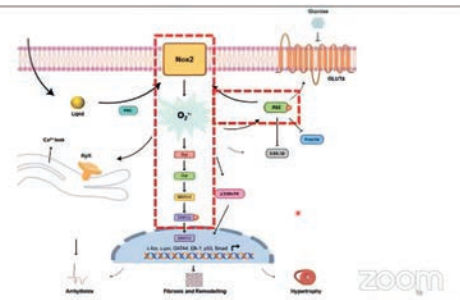
On 2nd January 2021, AMRA held their annual conference, which this year was online.

Several presentations were delivered during the day which ranged from biological sciences to physical and social sciences. Two workshops were also held, the first being for students and parents on the question of what it takes to make the next world leaders and how one can achieve educational excellence. The second workshop discussed how Ahmadi researchers can become world-renowned in their field.

The final presentation was delivered by Dr Athar Malik from Harvard University on the Neuroscience of the Qur'an.

The conference concluded with a reminder of Huzoor's message from last year's event, in which he stated one should pursue knowledge with taqwa (righteousness) and with the intention to proving the existence of God. With these efforts, we may soon come to witness the dawn of a new Islamic golden age of intellectual progress and advancement, led by Ahmadi Muslims across the world, Ameen.

The attendance was 359 researchers/professionals from 12 different countries. 117 Research papers have been published in Journals this year, by AMRA members.



ANNOUNCEMENT FOR ADMISSION TO JAMIA AHMADIYYA UK 2022

Jamia Ahmadiyya UK will be holding entry test and interview on 4th and 5th July 2022 for this year's intake of students. The following conditions apply:

Qualifications

Minimum qualifications for the candidates are six GCSE, three A-Level or equivalent with C grades or 60% marks.

Age on Entry

Maximum age of 17 years for students with GCSE or 19 years with A-Levels or equivalent qualifications.

Medical Certificate

The applicants MUST submit a medical certificate from the GP with whom they have been registered.

Written Test and Interview

The applicants will take a written test and will appear before a Selection Board for interview. Only those who pass the written test will be invited for interview.

The written test and interview will be based on the recitation of the Holy Quran, the Waqfe Nau Syllabus, and proficiency in reading, writing and spoken English and Urdu languages. However, candidates will be judged for their inclination towards learning and reading the translation of the Holy Quran and the books of the Promised Messiah

Procedure

Application will ONLY be accepted on the prescribed Admission Form available from the Jamia UK office. **Incomplete application form will not be accepted.** It must be accompanied by the following documents:

- Application must be endorsed by the National Ameer.
- Medical certificate from the GP.
- Photocopies of the GCSE or A-Level results. If the results are awaited, the candidate must include a letter from his school/ sixth Form tutor about his projected grades.
- Copy of applicant's passport.
- One passport size photograph.
- An attested photo copy of the birth certificate.
- The spellings of the name must be the same as in the passport.



Last Date

The application for the 2022 entry MUST arrive by 30th May 2022. **Applications received after that will not be considered.**

Applications should be addressed to:

THE PRINCIPAL

Jamia Ahmadiyya UK

Branksome Place

Hindhead Road

Haslemere

GU27 3PN

For any further help or clarification, please telephone:

+44(0)1428647170 or

+44(0)1428647173,

+44(0)7988461368(Mob.),

Fax: +44(0)1428647188

Jamia is open from Monday to Saturday from 8 am to 2 pm. Visitors are welcome ONLY by prior appointments.

Children's Stories:

The Holy Prophet's (peace and blessings of Allah be upon him) Concern for the Poor

The Holy Prophet (peace and blessings of Allah be upon him), was always concerned about the poor and tried to raise their condition in society. Here are a few examples.

A poor Muslim woman used to regularly clean the Mosque in Medina. The Holy Prophet (peace and blessings of Allah be upon him), did not see her in the Mosque for some days and made inquiries about her. He was told that she had died. He said,

"Why was I not informed when she died? I would have wished to join her funeral prayers".

He added,

"Maybe you did not consider her worthy of consideration as she was poor. This was not right."

He then went to her grave and prayed for her. He used to say that there were some people with tangled hair, and whose bodies were covered with dust. They were not welcomed by rich people, but Allah values them so highly that if they swore in His name that a certain matter would happen, Allah would support them.

Once when he was passing through a street, he observed a very poor Muslim carrying heavy loads from one place to another. He had plain features which were made still more unattractive by a heavy sweat and dust. He looked very sad and down. The Holy Prophet (peace and blessings of Allah be upon him), approached him quietly from the back and, as children sometimes do in fun, he covered the labourer's eyes with his hands, expecting him to guess who he was. The man put back his own hands and feeling over the body of the Holy Prophet (peace and blessings of Allah be upon him), realized who it was. Being pleased and encouraged by this show of affection, he pressed his body against that of

the Holy Prophet's (peace and blessings of Allah be upon him). The Holy Prophet (peace and blessings of Allah be upon him), did not stop him. and said to him,

"I have a slave; do you think anybody will be willing to buy him?"

The man replied,

"O Messenger of Allah! there is nobody in this world who would be prepared to purchase me."

The Holy Prophet (peace and blessings of Allah be upon him) said,

"No! No! You must not say that. You are of great worth in the eyes of God".

The Holy Prophet (peace and blessings of Allah be upon him), constantly exhorted others to safeguard the welfare of the poor. Hazrat Abu Musa Ash'ari relates that if a needy person approached the Holy Prophet (peace and blessings of Allah be upon him), and made a request, he would say to those around him,

"You should also support his request so that you may acquire merit by becoming sharers in promoting a good deed".

In this way, he created in the minds of his Companions a feeling of eagerness to help the poor, while creating in the minds of the needy a realization of the affection and sympathy felt for them by their better-off brethren.

The Holy Prophet (peace and blessings of Allah be upon him), also tried to instil the sentiment of self-respect among the needy. He taught them not to always beg for favours. He used to say that a poor man should not be content with a date or two or with a mouthful of food or two, but to restrain himself from making a request, however severely he might be tried.

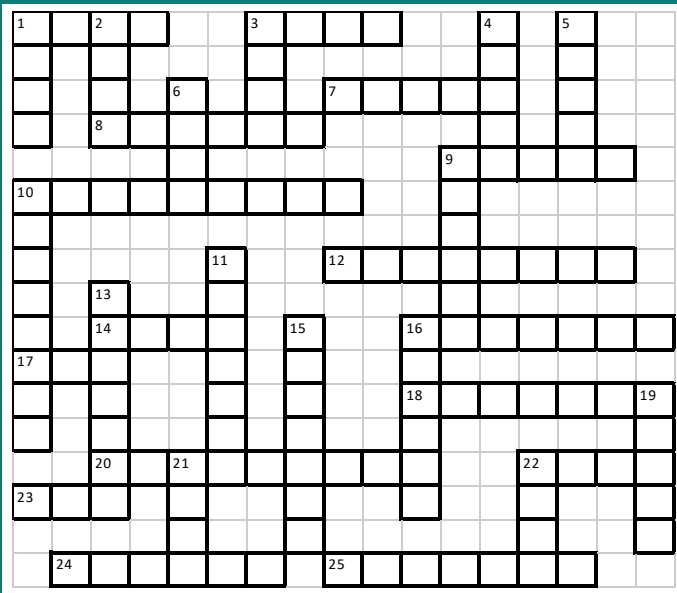


Match the correct answers to the following riddles

- | | |
|--|----------|
| Cows swallow this blade, but it's not sharp or metal. | Sponge |
| I can't be used until I'm broken, what am I? | Candle |
| I am full of holes but I can hold water. What am I? | Needle |
| I have no life, but I can die, what am I? | Grass |
| When it rains - I go up. What am I? | Soap |
| I have a single eye but cannot see. What am I? | Battery |
| I am tall when young and short when I am old, what am I? | Umbrella |
| I get smaller every time I take a bath, what am I? | Eggs |

Fun on the farm Crossword Puzzle

To help you find the answer to the clues, look in the



Clues Across

- 1. Baby cow
- 3. Might be used to make cheese
- 7. Used for irrigation
- 8. Could be used for carrying water
- 9. More than one goose
- 10. Used to frighten birds away from crops
- 12. Structure to make energy from wind
- 14. What you find in the chicken coop.
- 16. Slow moving vehicles for towing
- 17. Female sheep
- 18. Male chicken
- 20. Plant food
- 22. Shelter for many farm animals
- 23. Tool for weeding
- 24. Group of animals on a dairy farm
- 25. She lays eggs

Clues Down

- 1. Grain that grown on a cob
- 2. Baby sheep
- 3. Offspring of a donkey and a horse
- 4. Animal you can ride
- 5. Barley, wheat, corn etc
- 6. 43,560 square feet
- 9. Male goose
- 10. They watch over a flock of sheep
- 11. Where animals graze
- 13. Where honey is made
- 15. Where fruit trees grow
- 16. Christmas lunch
- 19. Large cattle farm
- 21. It might be a billy, or a nanny ...
- 22. Large bundle of straw

Word Bank:

Acre; Bale; Barn; Beehive; Bucket; Calf; Cattle; Chicken; Corn; Crops; Eggs; Ewe; Gander; Geese; Goat; Hoe; Horse; Lamb; Milk; Mule; Orchard; Pasture; Ranch; Rooster; Scarecrow; Shepherd; Tractor; Turkey; Vegetable; Water; Windmill

Silly Riddles

- Do you say, "Nine and five is thirteen," or "Nine and five are thirteen"? *Neither. Nine and five are fourteen.*
- How can you tell the difference between a can of chicken soup and a can of tomato soup? *Read the label.*
- How can you tell twin witches apart? *It's not easy to tell which witch is which witch.*
- How did the man feel when he got a big bill from the electric company? *He was shocked.*
- How does a boat show affection? *It hugs the shore.*
- How many animals did Moses (as) take on the ark *Moses didn't take anything on the ark. Noah (as) did!*





**HISTORICAL
SESSION**

26 NOVEMBER 1994

YOUTUBE LINK: <https://tinyurl.com/4yfvazkh>

Preaching to those who do not belong to the major religions

Questioner: *When doing Tabligh to either Muslims or Christians, we have all the literature and answers to deal with their arguments. But nowadays, most people are neither Christians nor Muslims. They belong to some other isms, such as faith healing or spiritualism, etc. We don't have enough knowledge of these religions because there is not enough information available.*

Hazrat Khalifatul Masih IV (Allah have mercy on him):
This is not happening accidentally; this is happening out of a design. They want to amalgamate the whole society into something nondescript whereby they will not be disciplined by their own respective teachings. [Their reasoning goes along the line]: "If you do a bit of this and a bit of that, everything will be alright." This is how they are attempting to amalgamate the

non-western societies with their own so that there are no taboos in any respect and values are mixed up without any regard to God's teachings.

This is a very cunning ploy by them in the name of freedom of expression where everything is all right, mixing something of Buddhism, Hinduism, and others. This is not something new - there has always been a conspiracy against God, and whenever they are attempted, for a while they work and then they fail. Don't think that this is something new which has only just started happening in this age. During Akbar's time, he himself attempted to create a mixed up society where Hindus, Muslims, Sikhs, Jains, Buddhists, could all share the same sort of social values without reference to their own divine books.

To amalgamate values and make a new sort of religion is a man-made creation and these never prosper as compared to Allah's creations, which always win. So this is a phase. Sometimes cults become popular, and people think that now the whole world will turn to



these cults. They come and go. They are like fashions.

But solid religious values are permanent – they are not transient phases in human history. They are permanent fixtures and that is why the Holy Qur'an gives the parable of a flood. It says that when it rains heavily, you see the flood waters rise and the valleys are filled to the brim. Then it raises many things with it, like some rich soil, other elements, etc, but there is also froth on top of the water, which is visible. When everything settles down, the froth disappears and what remains is only the solid values, which benefit the soil and the world.

So you must work in the light of this parable mentioned by the Holy Qur'an – we are for solid values, for permanent changes in the behaviour of man so that he becomes a better animal. Don't be dispirited or put off by the lack of response because maybe it is your fault; maybe the way they can be made to be interested has not been employed by you.

I have spoken on this subject many times before and I don't want to take up any more time on it now because once one enters into this discussion, there will be no end to it. You can listen to the cassette where I have dealt with this subject exactly – how to make people interested in religion, those who are atheistic in their attitude or who are only superficially religious who want to retain their freedom and yet become religious as much as they like. This is the basic crooked thinking in transient man which result in these occults, superstitions, this ism, that ism, etc. You must tackle the problem itself and analyse and

diagnose the disease. Only then can you devise the cure, because the prescription always depend on the right diagnosis. There are so many possibilities, which cannot all be discussed, or even a sample of some of them, at this time. But if you start thinking along those lines, insha Allah, God will give you light.

The institution of Islamic prayer is a highly developed one, where the individual is required to pray five times a day, both individually and in congregation with others. Islamic prayer thus plays an important role in the life of a Muslim and in the spiritual and moral upbringing of the individual.

**HAZRAT KHALIFATUL
MASIH IV^(RH)**

Muhammad^(peace and blessings of Allah be upon him) Planting Seeds of Good Character

BY MAULANA TAHIR SELBY

When we have a thought and carry it out, that thought then becomes our action. When we keep doing similar actions, then that becomes our habit. The more habits we do, then that becomes our character. When we develop our character, then that becomes who we are.

All prophets of Allah affirm that the best seed to plant on anyone to help them develop a good character is Taqwa (Righteousness). Developing into a person that love for God, that striving to win His abundant Blessings, is vital and everything stems from there. As your whole direction in life changes and instead of thinking about your own needs, you will be constantly thinking, is what I am doing and saying pleasing God?

As parents, we can't always be around our children, but if we can instil in them that Allah is constantly with them, 24/7, wherever they are, watching and protecting them, then that will help them develop a very good and pious nature.

The Holy Prophet^(peace and blessings of Allah be upon him) had an intense love for Allah and it was due to this love, that Allah made him a prophet. Even as a child, the Holy Prophet^(peace and blessings of Allah be upon him) firmly believed in the Oneness of Allah. Whilst all around him, people were worshipping idols, he turned to Allah and lived a God-fearing life. So much so, that everyone knew him as As-Siddiq, the Truthful One and Al-Ameen, the Trustworthy One.

Allah was everything to him; whatever he said or did was always for Allah's sake. Before doing anything, it had to be with Allah's blessings. He never began anything without first seeking Allah's permission and guidance. Even when a battle was about to begin or the persecution by the Makkans was so fierce that they planned to kill him, still he first turned to prayer and would not do anything without Allah's permission.

Likewise, he was always in prayer, seeking the blessings of Allah. He would leave his bed at midnight and devote himself to prayer until it was time to go to the mosque for the morning prayers. He sometimes stood so long in prayer during the latter part of the night that his feet would get swollen, and those who saw him in that condition, were deeply affected. On one occasion his wife, Hazrat Ayesha^(Allah be pleased with her) upon seeing his condition, became very anxious and said to him after he had finished his prayer:

"God has honoured you with His Love and Nearness, why subject yourself to so much discomfort and inconvenience?"

The Holy Prophet^(peace and blessings of Allah be upon him) responded:

"If God has, by His Grace and Mercy, conferred His Love and Nearness to me, is it not my duty in return to be always rendering thanks to Him? Gratitude

should increase in proportion to the favours received." (Bukhari).

The Holy Prophet's attachment to prayers was vital, as this was his means to submit to Allah, seek His help and nearness. Without prayer he would be lost. And this was the seed that he instilled in his followers to help them develop.

The Holy Prophet^(peace and blessings of Allah be upon him) once said:

"Prayer is the highest form of Divine worship...it is a means of communication with our Lord."

Through prayer we can inform Allah of our needs, our problems and seek His help. In fact, every aspect of the Holy Prophet's life appears to have been governed by his love for and devotion to God. In spite of the very heavy responsibilities that had been laid upon his shoulders, the greater portion of his time during the day, as well as during the night, was spent in the worship and praise of God.

Even before Prophethood, he would go for days to the Cave Hira and devote all his energy in prayer and Zikrullah, the remembrance of Allah. This has always been the most important thing in his life as he strove to build this intense relationship with His Maker.

He was so particular about joining the congregational prayers that, even during severe illness when it is permissible not only to say one's prayers in one's room but even to say them lying in bed, he would go to the mosque to lead the prayers himself. On one occasion when he was unable to proceed to the mosque, he directed that Hazrat Abu Bakr^(Allah be pleased with him) should lead the prayers.

After a little while, he felt some improvement in his condition and asked to be supported into the mosque. He rested his weight on the shoulders of two men but was so weak that, according to Ayesha^(Allah be pleased with her), his feet trailed along the ground. (Bukhari)

This was the example that he set for his followers to help them realise the importance of developing a close relationship with Allah.

The Holy Prophet^(peace and blessings of Allah be upon him) was constantly occupied in praying for God's forgiveness and Grace. Of course the Holy Prophet^(peace and blessings of Allah be upon him) never committed any sin and was not in need of forgiveness in that sense, but he would seek forgiveness just in case anything he did or said caused Allah's displeasure, and secondly to demonstrate to his followers the need to keep seeking forgiveness, even if they feel that have not done any wrong. The Holy Prophet^(peace and blessings of Allah be upon him) desired that his companions should constantly save themselves from

Divine wrath and should become deserving of Divine forgiveness. Therefore, he wanted to ensure that they constantly sought Allah's forgiveness.

Whenever he was praying, it appeared to onlookers as if his whole being was in the grip of a passion of love for and devotion to God. He always insisted upon simplicity in divine worship. The mosque, that he built in Medina and in which he always led prayers, had only a mud floor. There was no covering or matting. The roof, which was made of dried palm branches and leaves, leaked whenever it rained. On such occasions the Holy Prophet^(peace and blessings of Allah be upon him) and members of the congregation would be drenched with rain and mud, but he would continue with the prayers till the end and on no occasion did he give any indication that he would postpone the service or move to more weather-tight shelter. (Bukhari)

He was also watchful regarding his Companions. 'Abdullah bin 'Umar^(Allah be pleased with him) was a man of great piety and purity of life. Concerning him the Holy Prophet^(peace and blessings of Allah be upon him) once said:

"Abdullah bin 'Umar would be an even better man if he were to be more regular with regard to his Tahajjud prayers."

When this was communicated to Abdullah bin Umar^(Allah be pleased with him) he never thereafter missed these prayers.

It is recorded that the Holy Prophet^(peace and blessings of Allah be upon him) once happened to be in the house of his daughter Fatima^(Allah be pleased with her) when he inquired of her and his son-in-law, Ali^(Allah be pleased with him) whether they were regular with regard to their Tahajjud prayers (the pre-dawn voluntary prayers). Hazrat Ali^(Allah be pleased with him) replied:

"O Messenger of Allah! We try to get up for Tahajjud prayers but on occasion when God so wills that we are unable to wake up in time we miss them."

He went back and, on the way, repeated several times a verse of the Qur'an which means that a man is often reluctant to admit his fault and tries to cover it up with excuses. (Bukhari). The Prophet^(peace and blessings of Allah be upon him) meant that Ali should not have attributed his default to God by saying that when God willed that they should not wake up they were unable to wake up in time but should have admitted his own weakness in the matter.

The wonderful example of the Holy Prophet^(peace and blessings of Allah be upon him) was therefore to develop this love for our Maker. Once that is there, then everything else falls into place. For instance, we see that the Holy Prophet^(peace and blessings of Allah be upon him) had perfect trust in Allah. It is related that once he was sleeping under tree, and his companions also slept.

An enemy approached and found him asleep and unguarded and took out his sword to kill him.

The Holy Prophet^(peace and blessings of Allah be upon him) awoke to find the man standing over him with the sword in his hand. The man asked:

"Who can save you from this predicament?"

Straightway, the Holy Prophet^(peace and blessings of Allah be upon him) responded:

"Allah".

Upon hearing this, the man was shocked and dropped his sword. The Holy Prophet^(peace and blessings of Allah be upon him) picked up the sword and asked the same question to him.

The man replied "No one". The Holy Prophet^(peace and blessings of Allah be upon him) then admonished him and told him he too should have said "Allah".

Likewise, once you develop your love for Allah, then you have a 'purpose in life' – to attain that love and blessings from Allah and develop your relationship with Allah, hoping that it will continue in Paradise in the next life.

That then helps you to become grateful for everything you have in this life.

The Holy Prophet^(peace and blessings of Allah be upon him) was always grateful for any blessing he received, even when there were raindrops, he used to stick out his tongue to catch them and then say:

"Here is the latest favour from my Lord"

The Holy Prophet^(peace and blessings of Allah be upon him) used to say:

"For a Muslim, life is full of all good and nobody but a true believer finds himself in that position. For if he meets with success, he is grateful to God and becomes the recipient of greater favours from Him. On the other hand, if he suffers pain or tribulations' he endures it with patience and thus again makes himself deserving of God's favours."

A true believer constantly strives to please Allah and seek the reward and blessings of Allah. The Holy Prophet^(peace and blessings of Allah be upon him) always strove to help mankind and encouraged us that we too should follow his wonderful example.

The Holy Prophet^(peace and blessings of Allah be upon him) had said:

"One who does not show mercy (to people) will not be shown mercy (by Allah)" (Muslim)

One of the main attributes of Allah is Raheem (All-Merciful) and we should imbibe this in ourselves and be as merciful as possible to all of Allah's wonderful creation. This is why the motto of the Jama'at is 'Love for All, Hatred for none'. When we show mercy to others, we are striving to win Allah's mercy on us.

There are many seeds that the Holy Prophet^(peace and blessings of Allah be upon him) planted to help us develop a good character, but the main one was to develop our love for Allah and to always be thinking that is Allah pleased with what you are doing and saying and striving for?

May Allah help us to always follow the wonderful example of the Holy Prophet^(peace and blessings of Allah be upon him) and enable us to be His true believing servants.