

**Friday Sermons**  
Summaries of recent  
Friday Sermons

**Jalsa Salana UK 2018**  
Huzoor addresses and  
reports of the 3 days

**The Big Iftars**  
Reports from various regions of  
Special Iftars held

**UK News**  
Round-up of some  
Regional news stories

# AHMADIYYA BULLETIN

September 2018: (Tabook)  @AhmadiyyaUK



## JALSA SALANA UK EDITION

Inspection  
Summary of Addresses  
by Huzoor Aqdas  
Jalsa Photos  
Speeches



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## THE HOLY QUR'AN

Allah burdens not any soul beyond its capacity. It shall have the reward it earns, and it shall get the punishment it incurs. Our Lord, do not punish us, if we forget or fall into error; and our Lord, lay not on us a responsibility as Thou didst lay upon those before us. Our Lord, burden us not with what we have not the strength to bear; and efface our sins, and grant us forgiveness and have mercy on us; Thou art our Master; so help us Thou against the disbelieving people.

(Al-Baqarah, 2:287)

رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا  
رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إصْرًا كَمَا حَمَلْتَهُ  
عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا  
مَا لَا طَاقَةَ لَنَا بِهِ وَاعْفُ عَنَّا وَاعْفِرْ لَنَا  
وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ  
الْكُفْرِيِّينَ

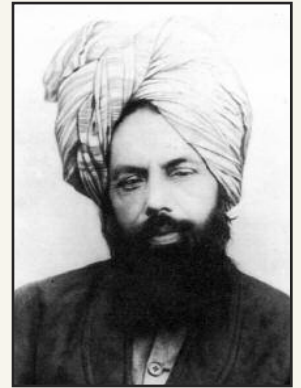
## Hadith

Abu Umamah relates: The Holy Prophet (peace and blessings of Allah be on him) made many supplications which we were not able to retain in our memories. So we said to him: Messenger of Allah, you make many supplications of which we do not remember any. He said: Shall I tell you something which shall comprehend all of them? Supplicate: Allah, I beg of Thee of good all that Thy Prophet Muhammad begged of Thee and seek Thy Protection against all the evil against which Thy Prophet Muhammad sought Thy protection. Thou art the One Who is asked for help and it is for Thee to convey the guidance. There is no strength to resist evil nor power to do good except through Allah.

(Tirmidhi, as reported in Riyadh As-Salihin, p. 249, no. 1497).

## From the Writings of the Promised Messiah (on whom be peace)

Let him who has ears hear what it is that God desires of you. It is that you should become wholly His and should not associate anyone with Him in heaven or in earth. Our God is the One Who is living today as He was living before, and Who speaks today as He spoke before, and hears today as He heard before. It is a false notion that in this age He hears but does not speak. Indeed, He both hears and speaks. All His attributes are eternal and ever-lasting. None of His attributes has fallen into disuse or will fall into disuse. He is the One without associate Who has no son and no consort. He is the Peerless One Who has no equal and like Whom no individual is absolutely qualified with any quality, and Whose attributes are not shared by anyone. None of His powers lacks anything. (Al-Wasiyyat, quoted in Essence of Islam, Vol I, p.47).



The Ahmadiyya Bulletin team welcomes your comments or suggestions for improvement of this magazine. We welcome material for publication which might be of interest to our readers. In particular we would like to hear about any local Jama'at news or information about proposed or held events. Where possible material should be provided in electronic format together with high resolution photographs where appropriate.

The copy deadline for each issue is the 12th of the month. Please ensure all material reaches us as soon as possible, and no later than the deadline. Send all material for publication and correspondence to:

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## SUMMARIES OF

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

We present a summary of some of Huzoor's Friday sermons taken with thanks from alislam.org. 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.

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#### ■ SERMON: 1st June 2018

Huzoor continued mentioning the excellences of the companions of the Holy Prophet (peace and blessings of Allah be upon him). 'Ukasha bin Mihsan was considered to be among the eminent Companions. He fought on horseback during the battle of Badr and the Prophet (peace and blessings of Allah be upon him) described him as 'the best horseman of Arabia'. When his sword broke, the Holy Prophet (peace and blessings of Allah be upon him) handed him a piece of wood which became like a sharp sword in his hand and he continued to fight with it until Allāh granted victory. This wooden sword remained with him until he died and it was named 'Aun'. Allāh had given 'Ukasha the glad tiding that he would enter paradise without any reckoning.

In a small gathering, the Holy Prophet (peace and blessings of Allah be upon him) said that seventy thousand people from among his Ummah would enter paradise without going through any reckoning. Elaborating on this, Hazrat Mirza Bashir Ahmad (may Allah be pleased with him) writes, this apparently minor episode is a treasure trove of knowledge. First, we learn that the spiritual power of the Prophet (peace and blessings of Allah be upon him) is so perfect that seventy thousand of his followers, on account of their spiritual status and God's special grace, shall be exempted from the ordeal of reckoning on the day of judgement. The figure of seventy thousand also means a very high number. Secondly, the Prophet (peace and blessings of Allah be upon him) enjoyed such nearness to God that upon his spiritual attention he was at once informed by God through vision or intuition that 'Ukasha was among the seventy thousand; or that he might not have been among them before but became part of them upon the Prophet's (peace and blessings of Allah be upon him) prayer. Thirdly, the Prophet (peace and blessings of Allah be upon him) held God in great reverence and he wished to see the people of his Ummah trying to excel in virtue from one another, and this is why when another person requested him in the same manner as 'Ukasha, the Prophet (peace and blessings of Allah be upon him) did not pray for him and instead drew the attention of his Ummah towards making progress in faith, *Taqwa* and good deeds through which they could attain that spiritual station. Fourthly it sheds light on the lofty character of the Holy Prophet (peace and blessings of Allah be upon him), that he did not refuse the request of the other person in a way that would have hurt him, rather he turned the subject in a very subtle manner.

Hazrat Kharjah bin Zaid belonged to the Aghd clan of the Khazraj tribe. His daughter Habiba was married to

Hazrat Abu Bakr. The Holy Prophet (peace and blessings of Allah be upon him) established the bond of brotherhood between Hazrat Kharjah and Hazrat Abu Bakr. He was the chief of his tribe and was counted among the eminent Companions. He had pledged Bai'at at the time of Aqaba. After Hijrah, Hazrat Abu Bakr stayed at Hazrat Kharjah's house. Hazrat Kharjah participated in the Battle of Badr and was martyred fighting valiantly during the Battle of Uhud. He suffered more than 13 wounds and was lying almost unconscious when Safwan bin Umayya recognized him, killed him and mutilated his body. Hazrat Kharjah and Hazrat Sa'd bin Rabi' were cousins and were buried in the same grave.

Hazrat Ziad bin Labid was among those 70 Companions who accepted at the second pledge of Aqaba. His mother's name was Amrah bint Ubaid and his son was called Abdullah. Upon returning to Medina he broke all the idols of Banu Biaza tribe. Then he went back to live with the Holy Prophet (peace and blessings of Allah be upon him) in Makkah until the migration to Medina. Hence he is referred to as Muhajir-Ansari. He accompanied the Prophet (peace and blessings of Allah be upon him) in the battles of Badr, Uhud and Ditch. When the Holy Prophet (peace and blessings of Allah be upon him) reached Medina after the migration and was passing through a neighbourhood belonging to the Banu Biaza tribe, Hazrat Ziad welcomed the Prophet (peace and blessings of Allah be upon him) and offered his own house. However, the Prophet (peace and blessings of Allah be upon him) instructed that his she-camel should be let free and she will find an abode. In 9 AH when the Holy Prophet (peace and blessings of Allah be upon him) appointed individual collectors of Zakāt and Sadaqah, Hazrat Ziad was appointed to the area of Hazar Maut. He remained in this post until the time of Hazrat Umar.

Hazrat Mu'attib bin Ubaid participated in the battles of Badr and Uhud and died on Eid day.

Hazrat Khalid bin Bukair was the first of four brothers to accept Islām at Dar-e-Arqam. The Holy Prophet (peace and blessings of Allah be upon him) established brotherhood between Hazrat Khalid and Hazrat Zaid bin Dathna. He fought in the battles of Badr and Uhud. In 4AH, he, Asim bin Thābit and Marsad bin Rabi' were threatened by the tribes of Azal and Qara with capture and to be used for ransom with the Makkans. The three resisted and died fighting.

The Promised Messiah (peace be upon him) says,

*"the Companions were the warriors of the battlefield in day time and at night they were mendicants and stars of*

*the faith."*

This means that they worshiped God at night and God is pleased with them. May Allāh enable all of us to improve our moral and practical condition and to raise the standards of our nocturnal worship.

#### **SERMON: 8th June 2018**

After reciting the Tashahhud, Ta'wwuz, and Surah Al-Fatihah, Huzoor recited verse 157 of Surah al-A'raf:

وَ اٰكْتَبْنَا لَنَا فِي هٰذِهِ الدُّنْيَا حَسَنَةً  
وَّ فِي الْاٰخِرَةِ اِنَّا هُدْنَا اِلَيْكَ قَالَ عَدُوُّ  
اِبْنِ اٰصِيْبٍ بِهٖ مِنْ اَشْءٍ وَ رَحْمَتِيْ وَ  
سِعَتْ كُلَّ شَيْءٍ فَسَاكْتُبَهَا لِلَّذِيْنَ  
يَتَّقُوْنَ وَ يُؤْتُوْنَ الزَّكٰوٰةَ وَ الَّذِيْنَ هُمْ  
بِاٰتِنَا يُؤْمِنُوْنَ

"And ordain for us good in this world, as well as in the next; we have turned to Thee with repentance.' God replied, 'I will inflict My punishment on whom I will; but My mercy encompasses all things; so I will ordain it for those who act righteously, and pay the Zakat and those who believe in Our Signs."

Allah manifests His favours upon His servants in extraordinary ways. Some people have this contend, "Why did He create man, if He was to punish him."

God says that this is not my objective. However, those people become recipients of my punishment, who exceed all bounds of evil. Moreover, my punishment is temporary, and it serves to reform. Eventually, a time will come that even the dwellers of hell will partake of My boundless Mercy.

In another place God Almighty states,

*'surely, the mercy of Allah is nigh unto those who do good'*

Those who do good are those who fulfil their duties in accordance with all of its requirements. Therefore, one must utilise all of one's faculties properly in accordance with the commandments of God Almighty. The Promised



Messiah (peace be upon him) explains,

*“Furthermore, this is achieved through restraining one’s faculties from unlawful use and to remain mindful of their hidden onslaughts.”*

Only then will he truly be able to tread on the path of *Taqwa* and only then will he truly be able to fulfil the commandments of God Almighty. Furthermore, God Almighty has defined righteousness as a garment ‘*Libas-ul-Taqwa*’ in the Qur’an. This indicates that spiritual beauty and elegance can only be attained through *Taqwa*.

The Promised Messiah (peace be upon him) states that one of the ways to attract the Mercy of God Almighty is through seeking forgiveness and repentance.

*“The true and essential meaning of Istighfaar [seeking forgiveness] is to request God to overlook and conceal the mortal weaknesses and to seek God’s support from His strength.”*

What is the objective of *Istighfaar*? It is to conceal a person’s weaknesses for humans are weak. It is so that God Almighty provides support to the human nature, so that He may safeguard humans from sinning and committing mistakes. The Promised Messiah (peace be upon him) further states,

*“There are some people who are aware of the sins they are committing and there are others who are completely unaware of them. They do not even know they are committing a sin, they have become completely insensitive to it and they are completely oblivious to what sin is. For this reason God Almighty has made it forever incumbent upon us to do istighfar so that man may continue to seek forgiveness for every sin; be it outward or hidden, whether he is aware of it or not, whether it is the sin of his hand, his*

*foot, his tongue, his nose, his ear or his eye or anything else. However, many body parts there are, there should not be a single sin carried out by any of them. Thus, one should continue to seek forgiveness.”*

The Promised Messiah (peace be upon him) states,

*“We should always recite the prayer of Hazrat Adam (as): ‘Our Lord, we have wronged ourselves; and if Thou forgive us not and have not mercy on us, we shall surely be of the lost.’ (7:24) ... No affliction afflicts them without the permission of God, just as the following supplication was revealed to me – ‘O my Lord, everything is subservient to You, O Lord, protect me and help me and have mercy on me’.”*

To clarify the difference between *Istighfar* and *Taubah*, the Promised Messiah (peace be upon him) writes,

*“Istighfar is the aid and strength which is sought of God Almighty. The aid and strength are granted by carrying out Istighfar by God Almighty to protect man from sin, whereas Taubah means to stand on one’s own two feet.”*

He also writes,

*“The hellfire does not only refer to the fire that will burn on the Day of Judgment. However, one who lives a long life witnesses that there are thousands of fires in this world. Those who have experienced this will know that there all kinds of different fires that exist in this world. Various forms of calamities, fear, murder, poverty, illnesses, failures, fear of humiliation and deprivation, numerous kinds of grief and sorrows, affliction relating to one’s wife, children, etc. and relations turning sour with near relatives all constitute as fire. Therefore, a Momin [believer] prays to be saved from every kind of fire since one has attached himself to*

God Almighty and prays to be saved from all kinds of calamities which can cause one to experience difficulty and hardship in their life and are in likeness to the fire.”

The Promised Messiah (peace be upon him) once drew the attention of the Jama'at to frequently recite the following prayer,

“Our Lord, grant us good in this world as well as good in the world to come, and protect us from the torment of the Fire.”

Therefore, we also need to pay heed to this, so that God Almighty out of His Mercy may save us from all forms of fire in this world and in the hereafter.

#### SERMON: 15th June 2018

After reciting the *Tashahhud*, *Ta'wwuz*, and Surah Al-Fatihah, Huzoor said while mentioning the importance of Jumuah, the Holy Prophet (peace and blessings of Allah be upon him) said on one occasion,

“There comes such an hour on (Friday), which, if a Muslim encounters while standing in prayer, then whatever supplication he makes, it is accepted or whatever goodness he asks for, it is granted to him by Allah the Exalted.”

Huzoor then proceeded to mention some prayers stated in the Holy Qur'an, in Hadith and by the Promised Messiah (peace be upon him). A small selection are listed in this summary.

رَبَّنَا إِنَّا سَبَعْنَا مُنَادِيًا يُنَادِي لِلْإِيْمَانِ  
أَنْ أٰمِنُوْا بِرَبِّكُمْ فَاٰمَنَّا ۗ رَبَّنَا فَاعْفُرْ لَنَا ذُنُوبَنَا  
وَكُفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَفَّنَا مَعَ الْاَبْرَارِ

Our Lord, we have heard a Crier calling us unto faith, ‘Believe ye in your Lord,’ and we have believed. Our Lord, forgive us, therefore, our errors and remove from us our evils, and in death number us with the righteous.  
(3:194)

رَبَّنَا لَا تُرْغِ قُلُوْبَنَا بَعْدَ اِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ  
رَحْمَةً ۙ اِنَّكَ اَنْتَ الْوَهَّابُ

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.  
(3:9)

رَبَّنَا هَبْ لَنَا مِنْ اَزْوَاجِنَا وَذُرِّيَّتِنَا قُرَّةَ  
اَعْيُنٍ وَّاَجْعَلْنَا لِلْمُتَّقِيْنَ اِمَامًا

Our Lord, grant us of our wives and children the delight of our eyes, and make us a model for the righteous.  
(25:75)

رَبِّ اَوْزِعْنِيْ اَنْ اَشْكُرَ نِعْمَتَكَ الَّتِيْ اَنْعَمْتَ  
عَلَيَّ وَّ عَلٰى وَاٰلِ وَاَلِدِيْ وَاَنْ اَعْمَلَ صَالِحًا تَرْضَاهُ  
وَاَصْلِحْ لِيْ فِيْ ذُرِّيَّتِيْ اِنِّيْ تَوَكَّلْتُ عَلَيْكَ وَاِنِّيْ  
مِنَ الْمُسْلِمِيْنَ

My Lord, grant me the power that I may be grateful for Thy favour which Thou hast bestowed upon me and upon my parents, and that I may do such good works as may please Thee. And make my seed righteous for me. I do turn to Thee; and, truly, I am of those who submit to Thee.  
(46:16)

رَبِّ اِنِّيْ لِمَا اَنْزَلْتَ اِلَيَّ مِنْ خَيْرٍ فَقِيْرٌ

My Lord, I am in need of whatever good Thou mayest send down to me. (28:25)

رَبِّ زِدْنِيْ عِلْمًا

O my Lord, increase me in knowledge.  
(20:115)

رَبِّ اشْرَحْ لِي صَدْرِي وَيَسِّرْ لِي أَمْرِي  
وَاحْلُلْ عُقْدَةً مِّنْ لِّسَانِي يَفْقَهُوا قَوْلِي

My Lord, open out for me my breast, and ease for me my task, and loose the knot of my tongue, that they may understand my speech. (20:26-29)

رَبِّ أَدْخِلْنِي مُدْخَلَ صِدْقٍ وَأَخْرِجْنِي  
مُخْرَجَ صِدْقٍ وَاجْعَلْ لِي مِّنْ لَّدُنكَ  
سُلْطَانًا نَّصِيرًا

My Lord, make my entry a good entry and *then* make me come forth with a good forthcoming. And grant me from Thyself a helping power. (17:81)

رَبَّنَا ظَلَمْنَا أَنفُسَنَا وَإِن لَّمْ تَغْفِرْ لَنَا وَتَرْ  
حَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ

Our Lord, we have wronged ourselves; and if Thou forgive us not and have not mercy on us, we shall surely be of the lost. (7:24)

أَنْتَ وَلِيِّنَا فَاغْفِرْ لَنَا وَارْحَمْنَا وَأَنْتَ خَيْرُ الْغَافِرِينَ

Thou art our Protector; forgive us then and have mercy on us, for Thou art the Best of those who forgive. (7:156)

رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي  
رَبَّنَا وَتَقَبَّلْ دُعَاءِ رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ  
وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ

My Lord, make me observe Prayer, and my children too. Our Lord! bestow *Thy grace on me and accept my*

*prayer.* Our Lord, grant forgiveness to me and to my parents and to the believers on the day when the reckoning will take place. (14:41-42)

رَبِّ نَجِّنِي وَأَهْلِي مِمَّا يَعْمَلُونَ

My Lord, save me and my family from what they do. (26:170)

رَبَّنَا لَا تُؤَاخِذْنَا إِن نَّسِينَا أَوْ أَخْطَأْنَا  
رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إصْرًا كَمَا حَمَلْتَهُ  
عَلَى الَّذِينَ مِن قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا  
مَا لَا طَاقَةَ لَنَا بِهِ وَاعْفُ عَنَّا وَاعْفِرْ لَنَا  
وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ  
الْكَافِرِينَ

Our Lord, do not punish us, if we forget or fall into error; and our Lord, lay not on us a responsibility as Thou didst lay upon those before us. Our Lord, burden us not with what we have not the strength to bear; and efface our sins, and grant us forgiveness and have mercy on us; Thou art our Master; so help us Thou against the disbelieving people. (2:287)

رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَثَبِّتْ أَقْدَامَنَا  
انصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ

O our Lord, pour forth steadfastness upon us, and make our steps firm, and help us against the disbelieving people. (2:251)

رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلْقَوْمِ الظَّالِمِينَ  
وَنَجِّنَا بِرَحْمَتِكَ مِنَ الْقَوْمِ الْكَافِرِينَ

Our Lord, make us not a trial for the wrongdoing



people. And deliver us by Thy mercy from the disbelieving people.  
(10:86-87)

Huzoor then recited some prayers found in *Ahadith*,

‘O Allah! You are my Lord, there is none worthy of worship except You. You created me and I am Your servant. And I am steadfast in Your covenant and Your promise to the best of my capability. I seek refuge in You from the evil effects of my deeds. I acknowledge Your blessings and favours. I confess my sins, so You forgive me, as there is none except You who forgives sins.’

‘O the Convertor of Hearts, make my heart steadfast on Your faith.’

‘O Allah, I implore You for Your love and the love of those who love You and also such conduct as should lead me to Your love. O Allah, make Your love dearer to me than my soul and my family and my wealth and dearer to me than cold water.’

‘O Allah, the Firm Friend and the Master of guidance and wisdom, I beg You to grant me peace on the day of Resurrection. In the eternal period I am desirous of attaining Paradise in the company of Your pious people, who bow and prostrate before You, and who fulfil their covenants. Surely, You are Gracious and loving. Without doubt You do what You will.’

Then Huzoor related a few prayers of the Promised Messiah (peace be upon him). One written to Chaudhry Rustam Ali Sahib is,

“O One Who is worthy to be loved than all other beloveds! Forgive me and bestow Your Mercy and enumerate me amongst Your devotees. We are Your sinful servants and we have been consumed by our inner desires. Forgive us and save us from the afflictions of the hereafter.”

Another written in a letter to Hazrat Mawlawi Nurudin (may Allah be pleased with him) is,

“O Benevolent God! I am a worthless, sinful and heedless servant of Yours. You have seen me commit injustices upon injustices but bestowed Your rewards

upon rewards and You have seen me commit sin upon sin and yet you bestowed your favour upon favour. You have always concealed my flaws and granted me Your countless bounties. Thus, even now show Mercy on this unworthy and sinful one and forgive me for my boldness and ungratefulness. Alleviate this sorrow of mine – for there is none else save You who can help.”

In conclusion Huzoor urged members to pray for the Muslim world in general and Ahmadis all around the world.

### **SERMON: 22nd June 2018**

Huzoor continued his mention in this sermon of those Companions who had fought at Badr. Hazrat Ammar bin Yasir was among the earliest and most devoted Companions of the Holy Prophet (peace and blessings of Allah be upon him). His father Yasir hailed from Yemen and came to Makkah with his two brothers Harith and Mālik searching for their lost brother. Harith and Mālik returned while Yasir took abode in Makkah. He established a sworn friendship with Abu Huzaifa Makhzoomi, and Abu Huzaifa married him to his maid Hazrat Sumayya from whom Hazrat Ammar was born. Hazrat Ammar and Hazrat Yasir lived with Abu Huzaifa until he died. When Islām emerged, Hazrat Yasir, Hazrat Sumayyah, Hazrat Ammar and his brother Abdullah entered into its fold.

Hazrat Musleh Mau‘ud (may Allah be pleased with him) writes that Allāh had granted many from among the noblest families of Makkah the honour to serve Islām, as he did grant to many of the poor ones also.

Once the Holy Prophet (peace and blessings of Allah be upon him), on becoming aware of the torture borne by the family of Yassir said, “Be happy, O family of Ammar, for you are given the tiding of paradise.”

The idolaters would torment Hazrat Ammar by drowning him in water and by other methods that are employed even today by governments against their opponents.

In his book *Chashma-e-Ma‘rifat*, the Promised Messiah (peace be upon him) mentioned a book written by Prakash Devji about the life of the Holy Prophet (peace and blessings of Allah be upon him) and encouraged his Jamā‘at to buy and read this book written by a non-Muslim which states that the Holy Prophet (peace and blessings of Allah be upon him) was able to endure hardships inflicted upon his own person, but could not bear to see the torment of his Companions. Those poor people were afflicted with a mountain of pain and hardship. They were taken to the wilderness, stripped down, laid down on hot sand, and

heavy stones were placed on their chests, and their tongues would come out in severe agony. Many died in this condition. One of these oppressed ones was Ammar who showed great resilience in the face of these tribulations.

Hazrat Ammar lost his ear during battle and was once taunted for it. He replied, *‘Do you taunt me for my best ear, the ear which was lost in fighting in the way of Allāh?’*

Once Hazrat Ammar and Hazrat Khalid bin Waleed had a big disagreement and words were exchanged. The matter went to the Prophet (peace and blessings of Allah be upon him) who said,

*“Whoever holds Ammar as an enemy, Allāh will hold him as an enemy; and whoever bears a grudge against Ammar, Allāh will bear a grudge against him.”*

Hazrat Khalid says,

*“At that time I did not desire anything in the world more than that I should reconcile with Ammar. I then met him and we reconciled.”*

Hazrat Ammar accompanied Hazrat Ali in the battles of Jamal and Şiffin. Abdullah Salwi relates that wherever Ammar would go in the battle, the Companions of the Holy Prophet (peace and blessings of Allah be upon him) would follow him. He had grown old. He had a spear in his hand and his hand was shaking but his faith in what he held to be true was resolute. During the battle of Şiffin, Hazrat Ammar asked for milk and said that the Holy Prophet (peace and blessings of Allah be upon him) had told him that the last drink he would have in this world would be milk. Milk was then brought and he drank of it and then died fighting. Abdur Rahman relates from his father that at one point during the journey to Şiffin, Hazrat Ammar stood on the banks of a river and said, *“O Allāh, if You had desired that I throw myself down from this mountain, I would do so. If You desired that I burn myself in fire, I would do so. If You desired that I drown myself in this water, I would do so. I only fight in this battle for Your sake. Let us not, therefore, fail in this, and I only seek Your pleasure.”*

Hazrat Ammar was martyred when Abu ‘Abadiya felled him with a spear and another person cut off his head. The two came quarrelling to Mu‘awiyah each claiming that he had killed him. Hazrat Amr bin ‘As, who sided with Mu‘awiyah but was still a righteous Companion, said, *You are only fighting about your share of fire.* Hazrat Mu‘awiyah heard him and when the two men were gone said, *“I have never heard such a thing. People are sacrificing their lives fighting for us, and you are telling them that they are fighting*

*for fire!”* Hazrat ‘Amr replied, *“By God, this is the truth; and by God you know this too. I would rather have died twenty years ago than witness this fighting”.* Hazrat Ammar died in the month of Safar in the 37th year of Hijrah at the age of 94. He was buried in Şiffin. At the time of his martyrdom he had made the will that he should be buried in his own clothes, and so Hazrat Ali complied. Hazrat Ali led the funeral prayers for Hashim and Ammar. He stood closer to Ammar’s body and raised seven Takbirāt in quick succession.

### **SERMON: 29th June 2018**

Huzoor continued his sermon on those Companions who had participated in the battle of Badr. Hazrat ‘Amr bin Al-‘As once declared, God knows best whether the Prophet (peace and blessings of Allah be upon him) loved me or only consoled me, but he did love one person. It was Ammar bin Yasir. Abu Bakr bin Muhammad bin Hazm cites his father as saying that when Hazrat ‘Ammar was martyred, he went to Hazrat ‘Amr bin Al-‘As and said,

*“Ammar has been martyred, and I have heard the Holy Prophet (peace and blessings of Allah be upon him) say that he would be martyred by a rebellious group.”*

Hazrat ‘Amr became greatly perturbed and went to see Hazrat Mu‘awiyah who said,

*“We are not the ones who martyred him. It is Ali and his companions who have killed him by bringing him in front of our swords and spears.”*

Once Hazrat Ammar bin Yasir led a very short prayer, which the people found strange. He enquired if he performed Ruku‘ and Sujud completely to which the answer was yes. Hazrat Ammar said, I offered a supplication during the Salāt which the Holy Prophet (peace and blessings of Allah be upon him) taught and is as follows {translation}:

*“O Allāh, You alone have knowledge of the unseen; You alone have power over all creation; I pray that you keep me alive as long as You think that my life is better for me; and when You think that it is better for me to die, then You cause me to die. O Allāh, I always seek Thy fear in public and in solitude, and I seek Your power in saying the word of truth in anger and pleasure, and the power to adopt moderation in poverty and affluence. I beg You to grant me the pleasure of witnessing Your countenance and the eagerness and desire to meet You. I seek Your protection*

**“Huzoor said that although it is not possible for everyone to come to the Markaz or personally meet the Khalifa, in this age Allāh has granted us the source of MTA through which we can fulfil these requirements. All members of the Jamā‘at should become attached to MTA. “**

*from any affliction and mischief that can lead one astray. O Allāh, adorn us with the beauty of faith and make us leaders of the guided ones.”*

In Ammar being duped by a group of mischievous people when he had been sent for an investigation to Egypt, Hazrat Musleh Maood (may Allah be pleased with him) said,

*“There was a time when there was dissent and people started speaking against the Khilāfat of Hazrat Uthman. This happened because most of those people were not properly trained; they rarely came to Medina and had very little knowledge of the Holy Qur’ān and of Islām. We should learn a lesson from this i.e. we should learn the Holy Qur’ān, keep in touch with Markaz and gain knowledge of Islām so that we can save ourselves from any future mischief.”*

Huzoor said that although it is not possible for everyone to come to the Markaz or personally meet the Khalifa, in this age Allāh has granted us the source of MTA through which we can fulfil these requirements. All members of the Jamā‘at should become attached to MTA.

Hazrat Abu Lubabah bin ‘Abdul Munzir hailed from Aus which was an Ansari tribe. When the Prophet (peace and blessings of Allah be upon him) left Medina for the Battle of Badr, he appointed Hazrat Abdullah bin Umm-e-Maqtoom as Amīr of Medina. But when he reached Ruhā, which is about 36 miles from Medina, — thinking perhaps that Abdullah was blind and Medina needed a strong leadership in his absence — appointed Hazrat Abu Lubabah as the Amīr and sent him back with orders that Abdullah would only lead the prayers while Abu Lubabah would have the administrative authority as Amīr. On the way to the Badr, the Holy Prophet (peace and blessings of Allah be upon him), Hazrat Ali, and Abu Lubabah would take turns to ride on one camel. When the two insisted that

the Holy Prophet (peace and blessings of Allah be upon him) should ride and they should walk, the Prophet (peace and blessings of Allah be upon him) smiled and said, “Neither of you is stronger than me in walking; nor am I less mindful than either of you of my reward.”

The Holy Prophet (peace and blessings of Allah be upon him) announced to his Companions that everyone should proceed to the fortresses of Banu Quraizah and to perform the Asr prayer there. As time went by, the Jews began to feel the effects of the besiegement and felt helplessness. They sent a messenger to the Prophet (peace and blessings of Allah be upon him) requesting for Abu Lubabah so that they could confer with him. The Prophet (peace and blessings of Allah be upon him) accepted. The Banu Quraizah chiefs planned that as soon as Abu Lubabah entered the fortress, the women and children would all start wailing to gain his sympathies. And so it happened that Abu Lubabah was duped by their condition and talk. When Banu Quraizah asked him whether they should leave their fortresses and submit to the decision of the Holy Prophet (peace and blessings of Allah be upon him) he unwittingly answered in the affirmative. But he also indicated by placing his hand across his neck that the Holy Prophet (peace and blessings of Allah be upon him) would order them to be killed. Hazrat Abu Lubabah says that when it occurred to him that this indication was an act of dishonesty towards God and His Prophet and that he had made a grave mistake, his legs started trembling. He made his way to Masjid Nabwi, tied himself to a pillar as punishment and vowed that till Allah accepts his repentance, he will remain tied. Hazrat Umme Salamah relates that in the early hours of one morning she saw the Holy Prophet (peace and blessings of Allah be upon him) smiling. She enquired the reason and was told that Abu Lubabah’s pardon had been granted.

**SERMON: 6th July 2018**

In continuing his sermons on the Companions who participated in the Battle of Badr, Huzoor mentioned Hazrat Subai' bin Qais bin A'eshah who was an Ansari. He took part at Badr and Uhad. Khadija bint Umar bin Zaid was his mother, she was from Banu Judarah. He had two brothers, namely Hazrat Ubadah and Hazrat Zaid.

Another Companion was Hazrat Unais bin Qatada who died at Uhad. He had no children. Hazrat Mulail bin Wabara was from Banu 'Ajlān, a branch of the Khazraj tribe. He took part at Badr and Uhud.

Hazrat Kharijah bin Humayyir Ashja'i was from the Ashja' tribe who were allied to Banu Khazraj. His brother's name was Abdullah who fought alongside the Prophet at Badr.

Hazrat 'Abbad bin Qais passed away in 8 AH. He accompanied the Holy Prophet (peace and blessings of Allah be upon him) during the Battles of Badr, Uhud, Ditch and Khaibar. He was also present at Hudaibiya. He was martyred in the Battle of Muta.

Hazrat Abu-az-Zayyah bin Thabit bin Nu'man died in 7 AH. He took part at Badr, Uhad, Ditch and Hudaibiya. He was martyred in the Battle of Khaibar in 7 Hijra when a Jew struck him on the head with a sword.

Hazrat Abu Kabsha Sulaim was a Persian slave of the Prophet (peace and blessings of Allah be upon him) whom he had set free. He participated in the Battle of Badr. He accepted Islām in its early days and went to Madina after getting permission for migration. He fought by the Prophet's (peace and blessings of Allah be upon him) side in all battles including Badr. He died in 13 AH on the first day of the Khilāfat of Hazrat Umar.

Hazrat Mujazzar bin Ziyād was martyred in Uhad. Mujazzar was his title which means a fat person. The Holy Prophet (peace and blessings of Allah be upon him) had established the bond of brotherhood between him and A'āqil. Hazrat Mujazzar took part in Badr and Uhud. He is reported to have killed Abu al Bakhtari who the Holy Prophet (peace and blessings of Allah be upon him) had said should not be harmed. This is because he had stopped the Makkans from persecuting the Prophet (peace and blessings of Allah be upon him) when he was in Makkah. However, when Hazrat Mujazzar confronted him, Hazrat Mujazzar vowed to kill his friend who was with him who had no such protection. Abu al Bakhtari resisted and was killed with his companion in the process. Hazrat Mujazzar's children lived in Medina and Baghdad. He was martyred at Uhud and buried with Hazrat Noman bin Mālik and Abdah bin Hashās.

Hazrat Hubab bin Munzir Bin Jamūh died during the

Khilāfat of Hazrat Umar. He participated alongside the Prophet (peace and blessings of Allah be upon him) in all battles including Badr, Uhud and the Ditch. When the Holy Prophet (peace and blessings of Allah be upon him) first positioned his troops for Badr, Hazrat Hubab enquired if this was done in pursuance of Divine instruction. When told this was not the case, he suggested a different location near a well close to the army of Quraish which he claimed would provide plentiful of good water. The Prophet (peace and blessings of Allah be upon him) accepted this suggestion. Ibn-e-Abbas narrates that Gabriel came to the Holy Prophet (peace and blessings of Allah be upon him) and approved of Hubab's suggestion. Hazrat Hubab was 33 at Badr.

Huzoor said that in his previous sermon, he had taken the names of certain individuals who rebelled against Hazrat Ali (may Allah be pleased with him) with respect.

Huzoor explained all Companions are worthy of respect. It is not for us to decide that one would be forgiven or not. Due to whichever reasons disputes took place it is for God to decide their fate. It is reported that Abu Maisarah saw in a dream a lush green garden where Hazrat Ammar bin Yasir was housed and there were some other tents also. Abu Maisarah asked how come both the parties were in paradise after having fought each other? The response was that they found their Lord to be extremely forgiving that is why they have been stationed together. Hence, all these matters are for God to decide, it is not for us to decide these matters. There is a lesson in it for all of us that instead of harbouring grudges against each other we must be firmly united. May Allāh enable us to remain united and be established on unity and may He enable us all to excel in righteous deeds.

**SERMON: 13th July 2018**

Huzoor spoke about two Companions of the Holy Prophet (peace and blessings of Allah be upon him). The first was Hazrat Abu Usaid Mālik bin Rabī'ah. He belonged to the clan of Banu Sā'idah, a branch of the Khazraj. He was short, had a white beard, thick hair and had lost sight at old age. He died at the age of 75 in 60 AH during the reign of Muawiya. He was the last survivor of the Ansār Companions who fought at Badr. When Hazrat Abu Usaid invited the Prophet (peace and blessings of Allah be upon him) to his wedding, it was a simple affair where the bride herself cooked and served the Prophet (peace and blessings of Allah be upon him). Once, the Holy Prophet (peace and blessings of Allah be upon him) arranged a horse-race. Hazrat Usaid rode the Prophet's (peace and blessings of Allah be upon him) horse, and left all others behind.

He was scrupulously honest. He was given the task of collecting and distributing charity. Once when he returned

home after distributing *Zakāt* and went to sleep, he saw in a dream that a snake had become wound around his neck. When he woke up he asked his wife whether he had forgotten something that he had not given away? After searching, he found a rope tied to a sack used to tie the camel. He went and returned the rope to the owners. This was his standard of *Taqwa*.

When Arabia was conquered and Islām started to spread, Luqman, the brother of a woman of the Kindah tribe, whose name was Asmā came to the Holy Prophet (peace and blessings of Allah be upon him) representing his people and offered the hand of his sister in marriage. He said that his sister was a widow and was quite good looking and wise. Since the Holy Prophet (peace and blessings of Allah be upon him) sought unity among the tribes of Arabia, he accepted and said that the *Nikah* should be announced on a dower of a certain amount. Luqman said that this dower was insufficient but the Prophet (peace and blessings of Allah be upon him) responded that he had not set a higher dower for any of his wives. Luqman relented and the marriage was solemnized. When Asma came to Madinah, one of the women who came to see her said that she should assert her superiority on the very first day. When the Prophet (peace and blessings of Allah be upon him) comes to you, say to him, 'I seek God's refuge against you', in this way he will become even more enamoured of you. When she did this, the Holy Prophet (peace and blessings of Allah be upon him) said, "You have cited a Great Being indeed. Therefore, I accept your request." Then the Holy Prophet (peace and blessings of Allah be upon him) came out of the house and said to Abu Usaid, to give her two sheets and take her to her home with the dower money, in keeping with the Qur'anic injunction:

فَامْسَاكٌ بِمَعْرُوفٍ أَوْ تَسْرِيحٌ بِإِحْسَانٍ

"Either retain them in a becoming manner or send them away with kindness." (2:230)

Hazrat Abdullah bin Abdul Asad, also known as Abu Salamah was the Prophet's (peace and blessings of Allah be upon him) foster brother. He had been breastfed by Abu Lahab's servant Thobia. According to one report he was the 11<sup>th</sup> person to accept Islam. Hazrat Abu Salamah and his family were part of the first migration to Abyssinia. After returning from there, he migrated from Makkah to Medina.

Not long after Uhud the Prophet learnt that the Asad clan were planning to fight. So he sent a fast moving company of 150 Companions under the leadership of Abu Salamah with instructions to disperse the enemy before they could

implement their plans. There was no fighting and the enemy dispersed as expected. However, Abu Salamah's injuries from Uhud deteriorated and he succumbed a few days after his return. He was buried in Madinah.

When Hazrat Abu Salamah died, the Holy Prophet (peace and blessings of Allah be upon him) closed his open eyes and prayed,

"O Allāh, treat Abu Salamah with forgiveness, and raise him among the exalted ones, and be the Guardian for those he has left behind. O Lord of all creation! Forgive him, and us too."

Hazrat Abu Salamah prayed before his death,

"May the best man replace me for my family."

His prayer was accepted as the Holy Prophet (peace and blessings of Allah be upon him) later married Umme Salamah.

Hazrat Umme Salamah relates that when Hazrat Abu Salamah passed away, she prayed; that God may grant her a better recompense for Abu Salamah. But then she thought who could be better than Abu Salamah who had such excellent qualities. And yet she kept praying. After her period of *iddah* elapsed, she received a proposal from the Prophet (peace and blessings of Allah be upon him). She hesitated at first due to some issues but the Prophet allayed

## FRIDAY SERMONS

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## FRIDAY SERMONS

**STRONG ADVICE ON WATCHING FRIDAY  
SERMONS ON MTA  
BY HADHRAT KHALIFATUL MASIH V  
(MAY ALLAH BE HIS HELPER)**

Regarding the MTA, I want to say that according to the survey the practice of watching MTA is not as much as it should be. Or at least members do not listen to my sermons directly. The Jama'at spends a lot on it for the training of the members. A lot of outsiders listen to it and then write to me that they are outsiders but they listen to the sermons. MTA is made a medium to connect the Jama'at with Khilafat. If in your home you will not pay attention towards this, then slowly your children will drift away. God Almighty will surely fulfil His promises that He had given to Promised Messiah (peace be on him), Insha'Allah – sincere people will join also.

Hudhur (May Allah be his Helper) said that you have seen the height of the sincerity in new comers, lest it should so happen that new comers get all the blessings and the old may find refuge in the pride that their fathers and forefathers were Sahaba (companions of the Promised Messiah (peace be on him)) and that they are the original Ahmadis. God Almighty does not have any personal relationship with anybody. If the old Ahmadis keep themselves away then it will not matter that their father and forefathers were Sahaba of the Promised Messiah (peace be on him). Thus, before this remorse starts you must connect yourselves to the Caliphate. And for that the best way God Almighty has established is the MTA – use it. There are many other good programmes on MTA but at least listen to the sermons, not that Missionary sahib has read the gist and now you know what is said in the sermon. There is a big difference in listening to a gist and listening to the complete sermon.

*(Friday Sermon delivered on 11 Nov 2016, Alfazl International 2 Dec 2016, Page 9)*

## Inspection of Jalsa Salana UK 2018



Hazrat Amirul Momineen Khalifatul Masih V conducted an inspection for the arrangements of the 52<sup>nd</sup> UK Jalsa Salana on Sunday 29<sup>th</sup> July 2018.

During the inspection, Huzoor visited the various departments tasked with organising and running the three-day event. Huzoor was briefed on the arrangements as he inspected the site.

Later, Hazrat Khalifatul Masih V directly addressed many of the 5,000 volunteer workers and advised them to conduct their duties with diligence and to be regular in prayer. Huzoor advised them to be friendly and warm at all times and also reiterated the importance of ensuring that none of the local people in Alton or those living near the Fazl Mosque in London had any cause of complaint from any member of the Jama'at.

Huzoor mentioned that a few neighbours in the Fazl Mosque area had complained that members had partially blocked their driveways when visiting the Mosque. Huzoor said it was completely wrong to cause any form of

discomfort to one's neighbours and such complaints had proven a source of great embarrassment to him personally.

Concluding his address by reiterating the importance of prayer and the worship of God Almighty, Hazrat Amirul Momineen said,

*"During these days it is essential that we remain focused on prayer as all of our success is based upon prayer. Our tasks and our mission can only be fulfilled through the Grace of Allah alone. May Allah the Almighty enable every volunteer to fulfil his or her duties in the best possible way."*

Earlier, Huzoor had inspected Jalsa arrangements made at the Baitul Futuh Mosque in London and at the Jamia Ahmadiyya UK in Haslemere.

*(Adapted from a press release issued by the Jama'at's Press and Media Office.)*



## Jalsa Salana UK 2018 - Overall Report



The 52<sup>nd</sup> Jalsa Salana of the UK Jama'at concluded on Sunday 5<sup>th</sup> August 2018 with a faith-inspiring address by Hazrat Amirul Momineen Khalifatul Masih V. More than 38,500 people from 115 countries attended the Jalsa Salana, at Hadeeqatul Mahdi in Alton, Hampshire.

Apart from the thousands of Ahmadi Muslims who participated, many non-Ahmadi and non-Muslim guests also attended, invited through the Tabligh and Amoore-Kharija Departments. The entire event was broadcast live on MTA International and streamed online. Radio Jalsa, run on frequency 87.7 FM, also covered the Jalsa proceedings.

One of the highlights of the three-day Jalsa Salana was the international Bai'at that took place on Sunday afternoon. During his concluding address, Hazrat Khalifatul Masih V spoke about the high moral values a true Muslim must aspire to and said Muslims had a duty to ensure that they conducted themselves according to the commandments of Allah the Almighty. Huzoor mentioned various moral qualities and characteristics that true Muslims ought to possess, including modesty, generosity and the willingness to make financial sacrifices for the sake of Allah. Speaking about the importance of spending money on charity for the pleasure of Allah, Hazrat Amirul Momineen said,

*"Allah the Almighty has given the glad tiding that by spending in His way, a person becomes the recipient of His bounties, and, with the grace of Allah, many members of the Ahmadiyya Muslim Community have personal experience of this. By spending in the way of Allah, one does not end up in a state of impoverishment, rather Allah grants comfort and ease to those who spend in His way."*

Huzoor emphasised the need to guard against personal moral failure and weaknesses at all times explaining that such failings harmed both the individual and the society at large.

*"If moral weaknesses and sins are not immediately arrested and continue to develop, they can greatly damage and weaken the society. For example, some people claim benefits from the government under false pretence. This can only harm others and weaken society itself. Such falsehood and immorality is completely against Islam."*

Further speaking about spiritual and moral reformation, Huzoor commented,

*"It is a believer's distinction that he stops others from evil and unnecessary speech. But before*



*stopping others, it is necessary that he makes his own state so pure that he influences others towards righteousness. He or she must improve their own moral state before guiding others. A person can only wield influence over others when he or she sets a positive example for them to follow."*

Huzoor continued,

*"One must also choose the appropriate time, place and way to guide others away from wrongdoing or sin. Certainly, to stop others from evil is virtuous and if done in the right way is a favour. It is not right to humiliate others. For example, one should refrain from publicly exposing the sins of other people."*

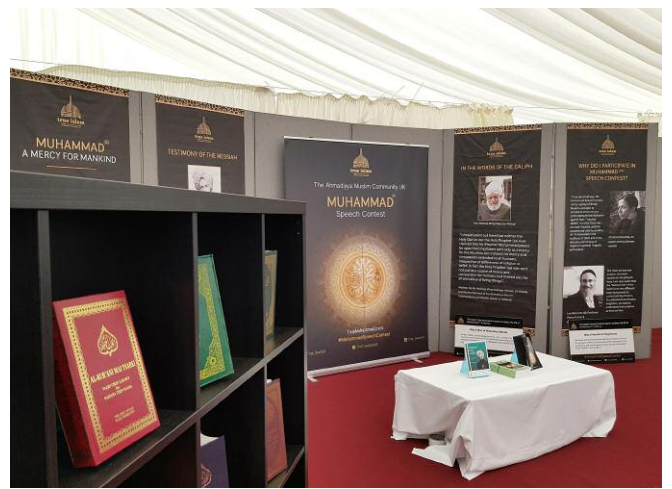
Huzoor also emphasised that in order for prayers to be accepted, humility was the key.

*"For prayer to be accepted by Allah Almighty it is necessary to embody humility, to consider oneself as nothing, and to reach the pinnacle of meekness."*

Hazrat Amirul Momineen continued,

*"We see that some people pray, yet, at the same time, they continue to commit evil deeds. This shows that they lack the spirit of earnest prayer and sincerity. They do not pray properly with the spirit needed to succeed. They only pray as a ritual, touching their heads on the ground."*





Huzoor concluded the Jalsa Salana by reminding the attendees to focus on sincere prayer and urged them to strive to derive long term benefit from the three days of spiritual rejuvenation experienced at the Jalsa Salana.

During the course of the Jalsa Salana, Huzoor delivered five addresses, including an annual report of the Jama'at that was presented on Saturday.

Various other lectures and speeches were delivered during the course of the three days. In addition, various exhibitions were put up such as the 'Shroud of Turin' exhibition, the 'Pathway to Peace' display and an 'Islam in the East' presentation. In view of the importance of prayers congregational Tahajjud and Fajr prayers were offered on both Saturday and Sunday mornings with Zohr and Asr and Maghrib and Isha prayers being offered in congregation on all three days of the Jalsa.

Huzoor delivered his inaugural address just after 4.30 pm on Friday following the raising of the Liwa-e-Ahmadiyyat and the Union Jack. On Saturday morning proceedings recommenced at 10am with a recitation of the Holy Qur'an, its translation and a poem. Mr Bilal Atkinson Regional Amir North East was first to speak that morning. His subject was 'The Holy Prophet's Patience And Steadfastness' during which he gave moving examples from the life of the Holy Prophet (peace and blessings of Allah be upon him) that highlighted his outstanding qualities. The next speaker was the Principal Jamia Ahmadiyya Junior Section in Rabwah. His name was Raja Munir Ahmad Khan and he spoke in Urdu on 'The Role of Parents In the Pious Upbringing of Children.' An Urdu poem followed after which Dr Sir Iftikhar Ahmed Ayaz, Chairman Human Rights Committee UK gave a speech on the 'Spiritual Revolution Created By The Holy Qur'an.' In this, the speaker presented instances of how this holy scripture had transformed the lives of many for the better in so many different ways.

Just after noon, Huzoor arrived in the Lajna Marquee. Formal proceedings began with a recitation from the Holy Qur'an, its translation and a poem. Huzoor presented awards to all those girls and ladies who had achieved academic excellence during the previous year ranging from GCSEs to right up to PHD doctorates. Huzoor then delivered his address to the ladies full details of which have been reproduced elsewhere in the magazine. Lunch and prayers followed after which proceedings were resumed in the men's marquee with Huzoor's address covering the progress of the Jama'at during the previous year in which Allah had blessed the Jama'at with more than 647,000 new converts, hundreds of mosques and the completion of further translations of the Holy Qur'an reaching the figure of 75 different languages. Huzoor also revealed that the

Jama'at was now established in 212 countries as two new Jama'ats had been established in East Timor and Georgia for the first time.

The day's proceedings were brought to an end with dinner and Maghrib and Isha prayers.

Formal proceedings commenced on the final day promptly at 10 am with a recitation from the Holy Qur'an, its translation and a poem. In the first speech of the morning Dr Zahid Khan, President of the Qadha Board UK spoke about 'The Kind Treatment of the Promised Messiah Towards His Opponents' which demonstrated the Promised Messiah's qualities of magnanimity and forbearance with regard to his enemies. Maulana Ataullah Mujeeb Rashed, Naib Amir and Imam of the London Mosque next spoke in Urdu on the topic of 'Establishment of Global Unity Through Khilafat' in which he outlined different aspects of global unity and how they are being established through this blessed institution. A poem followed after which Mr Mubashar Ahmad Kahlon, Muft Silsilah Alia Ahmadiyya, Rabwah addressed the Jalsa on the 'Existence of God In The Context of Acceptance of Prayers'. He cited various examples including the instance of Abdul Karim who had shown symptoms of rabies and yet recovered as a direct result of the Promised Messiah's supplications demonstrating the power of prayer and the existence of God. The final speech of the morning was delivered by Amir UK Mr Rafiq Ahmed Hayat on the subject of 'Ahmadiyyat, a Fortress of Peace'.

Preparations were then made for the International Bai'at and the entire community was joined together both within the Jalsa site and elsewhere through MTA, in what was an inspirational and spiritually uplifting ceremony. Zuhur and Asr prayers followed before the commencement of the final session. Short speeches of distinguished guests preceded the main session, including ones from an African king and Lord Ed Davy. Formal proceedings for the final segment began with a recitation of the Holy Qur'an, its translation, the Qaseeda and an Urdu poem. Huzoor next presented boys and men with awards for achieving academic excellence. These ranged from GCSEs to PHDs including one PHD awarded to a man 73 years of age! Huzoor then delivered his concluding address and brought the Jalsa to a close with a silent prayer. Full details of all Huzoor's addresses can be found elsewhere in this magazine.

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 Huzoor's quotes taken from a Press Release issued by the Jama'at's Press Media Office. Email: [media@pressahmadiyya.com](mailto:media@pressahmadiyya.com)  
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 @pressahmadiyya

## Friday Sermon delivered at the Jalsa Salana 2018



*(A brief summary of the Friday Sermon delivered by Huzoor adapted from a précis featured in alislam.org. We take full responsibility for any errors)*

Huzoor said that this day, by the grace of Allāh, we are participating in yet another Jalsa Salana. All the delegates of this three-day event should try to benefit from its spiritual atmosphere. The Jalsa will only benefit us if we participate in all the programmes attentively and in silence. All those performing duties in the Jalsa are volunteers, therefore there are bound to be shortcomings in the performance of their duties, and it is the duty of all the participants to overcome these shortcomings.

In offering guidance to the workers, Huzoor explained that they have volunteered to serve the guests who are coming to attend the Jalsa of the Promised Messiah (peace be upon him). These people are not coming to take part in a worldly festival, he stated. Rather they are coming with the intention of raising their spiritual standards. Remember that, regardless of the attitude of the participants, the volunteers must show the highest moral standards and be mindful of the feelings of their guests. Even if a guest shows an improper attitude, the worker must keep his own emotions under control and not respond in kind. Since the workers have volunteered themselves for the pleasure of Allāh, they should also put up with any improper attitude of the guests in order to win Allāh's pleasure.

Huzoor pointed out that while on the one hand, Allāh speaks of the great moral standards of the Holy Prophet (peace and blessings of Allah be upon him) and his hospitality, He also reminds the guests not to overstep their bounds and not to take unfair advantage of their hospitality. Every Ahmadi, whether he is a guest or a worker, should exhibit the highest morals, but the responsibility is greater for those who have volunteered to serve the guests of the Jalsa. If the workers show cordiality, the guests will be ashamed to show a negative attitude. So every worker, wherever his/her duty may be, should take it as a challenge to display the highest morals. We should act upon the verse,

وَقُولُوا لِلنَّاسِ حُسْنًا

And speak to men kindly.  
(Ch.2 V84)

Huzoor continued that we should remember that we all together have to make this a cordial atmosphere so that we can fulfil the purpose for which we have come together.

Thus, regardless of the demeanour shown by others, the workers must always bear a smile on their faces.

At the same time, I would like to remind the guests, that the large-scale arrangements of the Jalsa are being made by volunteers, and they are not our servants, rather many of them are of high ranks and have come here to serve because of their love for the Promised Messiah (peace be upon him). Therefore, if you see any minor short-comings, overlook them and keep in mind the one purpose which has brought you here, which is to listen to the words of Allāh and His Prophet (peace and blessings of Allah be upon him). With this attitude there will be no room for complaints.

Huzoor said that cooking is an important part of hospitality. The typical meal of the Jalsa consists of meat and potatoes, lentils, and roti. Those doing the cooking should ensure that the food, particularly the meat, is well cooked. I hope that the guests will not make any such complaints, but if they do they will be justified in doing so. However, when making such a complaint, it should not be done out of anger, but in a polite manner drawing the attention of the management towards an issue.

Huzoor further advised that guests should remember that the Promised Messiah (peace be upon him) has described this Jalsa as being solely for the sake of God. Therefore, participants should avoid wasting time on frivolous activities and should listen to the Jalsa attentively and not leave the marquee unless it is an emergency. The attendance of all the programmes should be like it is now.

Huzoor Aqdas reminded members to be punctual in offering the five daily prayers along with their children. Huzoor said that if you are staying here at Hadiqa-tul-Mahdi then offer the prayer here, or if you are staying at home then make sure you attend the evening prayers at the nearest prayer centre or mosque. If there is no prayer centre or mosque close by, then arrange for congregational prayer at home. Likewise, volunteers who are free should come and offer prayers here, and those who are busy should offer them when their duty is over. The shifts should be arranged in such a way that each one has the opportunity to offer their prayers. If we are not mindful of our prayers, all our efforts will be in vain.

Huzoor further stated that participants who come on their own cars should cooperate with the organisers and park their cars where they are asked to park. Those who come to pray at the Fazl Mosque should park properly so that the drive ways to people's homes are not blocked. Put



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yourself in difficulty if you have to, Huzoor said, but do not cause hardship for the neighbours.

Hadhrat Amirul Momineen stated that the department of cleanliness also needs a lot of attention. When people use toilets, they should make sure that they leave them clean and dry. Even though this is the task of the workers, it should not be totally left to them and everyone should do his share of this duty. Similarly, if you see any rubbish on the walk ways or in the grounds, pick it up and throw it into the rubbish bins. These days the grass is very dry due to hot weather and lack of rain and there is an increased risk of fire. Therefore, the workers and guests should desist from smoking in the area. Also keep an eye on the surroundings from the security point of view. If you see anything or

anyone suspicious, alert anyone who is on duty close by. The ladies should also be watchful. No lady should enter with her face veiled. Proper screening should be done upon entrance, and if this takes time and the guests have to wait, it should be borne patiently because security is important. Sometimes there are complaints of women making a lot of noise, this too should be avoided. Huzoor Aqdas prayed that may Allāh enable us to derive maximum benefit from the Jalsa and to act upon what we hear. Pray for the success of the Jalsa, he concluded, that may Allāh bless it in every way and protect us against every mischief and that we may reap the blessings for which we have gathered here.

## Addresses of Hazrat Amirul Momineen Khalifatul Masih at the Jalsa Salana 2018



(These are summaries of addresses delivered by Huzoor Aqdas prepared by Mr Ahad Bhunno of the *Ahmadiyya Bulletin*. We take full responsibility of any errors.)

### Inaugural Address – Friday 3<sup>rd</sup> August 2018

Huzoor recited the following verse of the Holy Qur'an:

أَمَّنْ يُجِيبُ الْبُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ  
السُّوءَ وَيَجْعَلُكُمْ خُلَفَاءَ الْأَرْضِ  
عَالَهُ مَعَ اللَّهِ قَلِيلًا مَا تَذَكَّرُونَ

Who answers the distressed person when he calls upon Him, and removes the evil, and makes you successors in the earth? Is there a God besides Allah? Little is it that you reflect." (*Al Naml*, 27:63)

The Promised Messiah (peace be upon him) has said that we all depend on prayers. Only through prayer can we ever attain victory and Allah is always waiting for the prayer of the believers. He also said that in this age prayer is the means for the final victory; there is no other weapon than prayer we have at our disposal.

When prayers reach certain point, the enemy will be destroyed. Therefore, pay addition to prayers. Be established in righteousness and have a relationship with the Almighty and pay attention to prayers. This is the fundamental concept that must be kept in mind. No Ahmadi should think that because of the opposition and torture we face, we should reply in the same coin. This will be against the teachings of the Promised Messiah (peace be upon him). Those who are destroying the peace in the world will reap the consequences of their actions.

It is true that we do use worldly means when it is necessary to do so, and this is according to the dictates of Allah and the Holy Prophet (peace and blessings of Allah be upon him). But when we refine our prayers and they reach a certain status, then the false people will vanish. Allah has said that the prayers of one who is restless is accepted. Some people claim that their prayers are never accepted but we cannot believe in such claims.

A believer should sincerely believe that only by going towards Allah his/her prayers will be accepted and his/her difficulties will be removed. Such prayers must be consistent and repeated. He/She does not rely on worldly means for his/her protection and salvation.

There should be a sense of helplessness when a person turns towards Allah for help. The prayer of such a person who relies completely on Allah is accepted. There must be complete dependence on Allah to activate His Mercy. When one attains such a status in their prayers, no harm can come to them whether it is by individuals or politicians or governments.

The Promised Messiah (peace be upon him) has said that Allah is that Powerful God Who listens to the prayer of the desperate people. He is not in need of our prayers but He is the Only One Who can remove our pains and difficulties. Our prayers should not be for worldly objectives, but to establish a lasting and deep connection with the Almighty. There will always be trials and tribulations, but with Allah's Help we can overcome them.

Huzoor reminded the audience that these days of the Jalsa provide an opportunity to bring about a complete change in our lives; young and old alike should be completely immersed in prayers, not just during the 5 daily prayers, but also while going about in our daily activities, and not indulging in idle talk.

The honour and status of the Holy Prophet (peace and blessings of Allah be on him) continue to be under attack by his detractors, using filthy language about him. Our response to these unwarranted attacks should be to invoke *Darood Sharif* upon the Holy Prophet (peace and blessings of Allah be on him) extensively. By invoking *Darood* is also a means of the acceptance of prayers and of gaining nearness to Allah. Allah Himself has taught this, as is said in the Holy Qur'an:

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا  
يُهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا

"Allah and His angels send blessings on the Prophet. O ye who believe! You also should invoke blessings



on him and salute *him* with the salutation of peace.”  
(*Al-Ahzab*, 33:57)

The Promised Messiah (peace be upon him) has commented that the excellences of the Holy Prophet (peace and blessings of Allah be on him) cannot be over-emphasised. He further advised that we should be ever mindful of invoking *Darood* upon the Holy Prophet (peace and blessings of Allah be on him). True friendship and love should be reserved for the Holy Prophet (peace and blessings of Allah be on him). While he does not stand in need of our prayers, there is a deep philosophy in this practice as it further enhances our own standing towards the Almighty, because He has commanded us to do so. We should therefore never tire of this practice.

The Promised Messiah (peace be upon him) has advised that we should recite *Darood* as much as possible, until there is a satisfaction in our hearts, and we are completely lost in the love of the Holy Prophet (peace and blessings of Allah be on him). This has been reinforced by the explanation given by the Second Khalifa, Hazrat Musleh Maood, on the two halves of the *Darood*: “Allahumma Salli Ala Muhammadin ...” and

“Allahumma Barik Alla Muhammadin ...”. *Salli* is like a seed which is planted, while *Barik* means progress – thus a seed which is sown eventually grows into a plant which gives an abundance of fruit.

Huzoor then advised the Jama’at to recite the following prayers which, if offered with heartfelt supplications, will find acceptance with Allah the Almighty. The Holy Prophet (peace and blessings of Allah be on him) used to say these repeatedly and urged his Companions to do the same. While the non-Ahmadi Mullahs seek to divide Muslims into groups over minor issues, Ahmadi Muslims should particularly pray that no heart should feel perturbed that we should be deprived of the blessings which Allah has promised to Muslims.

Prayers mentioned by Huzoor Aqdas are on the next page.

In conclusion, Huzoor said that without Allah’s protection, we cannot achieve anything. Our prayers should not be offered ritually but should come from a restless heart. May Allah enable us to do our duty towards prayer. Ameen.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ  
إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ  
اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ  
إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ.

Bless O Allah, Muhammad and the people of Muhammad, as Thou didst bless Abraham and the people of Abraham. Thou art indeed the Praiseworthy, the Glorious. Prosper, O Allah, Muhammad and the people of Muhammad, as Thou didst prosper Abraham and the people of Abraham. Thou art indeed the Praiseworthy, the Glorious.

رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ

Our Lord! Let not our hearts become perverse after You have guided us; and bestow on us mercy from Yourself; surely, You alone are the Bestower. (*Al-Imran, 3:9*)

رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِي أَمْرِنَا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ

Our Lord, forgive us our errors and our excesses in our conduct, and make firm our steps and help us against the disbelieving people. (*Al-Imran, 3:148*)

رَبَّنَا ظَلَمْنَا أَنْفُسَنَا وَإِنْ لَمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ

Our Lord, we have wronged ourselves and if Thou forgive us not and have not mercy on us, we shall surely be of the lost. (*Al-A'raf, 7:24*)

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

Our Lord, bestow on us good in this world and good in the hereafter and shield us from the torment of the fire. (*Al-Baqarah, 2:202*)

اللَّهُمَّ إِنَّا نَجْعَلُكَ فِي نُحُورِهِمْ وَنَعُوذُ بِكَ مِنْ شُرُورِهِمْ -

O Allah, we make You a shield against enemies and we take refuge in You from their evils. (*Abu Daud*)

رَبِّ كُلِّ شَيْءٍ خَادِمُكَ رَبِّ فَاحْفَظْنِي وَانصُرْنِي وَارْحَمْنِي -

O my Lord, everything is under Your control. O my Lord protect me, help me and have mercy on me. (*Tadhkira, p. 443*)

## Summary of Huzoor's Address to Lajna – Saturday 4th Aug 2018



Huzoor continued with the Jama'at's tradition of delivering the first of two speeches on the second day of the Jalsa at the Lajna Jalsa Gah.

In his first address on the second day, Huzoor remarked that there is daily progress in worldly matters, either with new inventions, or improvements on existing ones. For example, the telephone is a means of communication which has been of immense benefit to humanity. With the development of the smart phones, it is now possible to communicate not only by sound, but by text and photos and there has been a tremendous upsurge in the production and use of these phones. For example, in India, 87% of the population have a mobile phone, and it's 75% in Pakistan. In Brazil, it's on average one mobile phone per person. It would seem that poor people would rather spend their hard-earned money on mobiles than on food. It is a similar picture in the developed countries.

While a lot of the use of these mobiles are for good, there is also a lot of useless and sometimes harmful absurdities which are conveyed through these phones. These are being propagated as entertainment and indoctrination for harmful purposes to create disorder. One leading official of a phone manufacturer has admitted that he would not want his children to have access to these devices due to the potential harm that they can cause, yet he is happy to continue with their production and sale. This is contrary to the Islamic doctrine that one should wish for one's brother what you would wish for yourself. For the sake of profits, they risk destroying the fabric of society and themselves.

Ahmadis, who have been blessed with guidance on every matter, should not blindly follow the crowd and indulge in these wasteful activities. Some people can become so engrossed with these devices that even at the dinner table they would be constantly occupied with their mobiles than what is happening around them. Thus, children's studies can suffer as a result and mothers are rightly concerned about the harmful effect that these devices are having. Computers and mobile phones have disrupted the relationship in family life, causing people to be unmindful of the timing of prayers and, on occasion, missing prayers altogether.

This curse is so widespread that even during the proceedings of this Jalsa there are many children who are busy on their mobiles rather than listening to the speeches.

Huzoor related that some children as young as 7 or 8 years old write to him complaining that their parents are not allowing them to have mobile phones, and asking at what age should children be allowed to have mobile phones. The excuse is made that they need a phone in case of an emergency at school to enable them to get in touch with their parents. Those parents who resist the demands of their children are to be praised. Children should not be permitted to spend more than an hour on such devices as their eyesight, which is still developing, will

be affected. No doubt there are many benefits, but one should be aware of the harmful effects, and of their excessive use. Many mothers are dealing with this situation properly, but more needs to be done to ensure the safety of all our children. At school, in the name of freedom, children are taught many things which take them away from religion and make them more inclined to the world. Parents should be aware of this and ensure that they can counter-balance this.

As Ahmadis, we believe in the Promised Messiah's mission to bring the whole of mankind towards God, so we need to work hard to protect ourselves and our future generations so that they enjoy the benefits of these new inventions while they continue to follow the commandments of God and give preference to the Word of God. This is not possible to achieve by ourselves; we need Allah's help and blessings to do so.

In order to get the blessings of God, we need to pray and submit to His will, and obey all His commandments. Every mother should pray that she be enabled to look after the training of their children so that they give preference to religion over worldly matters. Every lady desires to have good progeny otherwise they are likely to face criticism from their husbands or their in-laws. They should also pray for pious progenies who are devoted to Allah.

The Promised Messiah (peace be upon him) has given us his own example that he never neglected praying for his friends, his wife and children. But the tarbiyyat of children does not stop there. It is important that when children are known to be doing wrong, they must be stopped otherwise they will be emboldened in their wrongdoing and thus move further away from religion. Parents must show by example and adhere to the truth and teach the same to their children. It is only religion which teaches good from bad, and the Holy Qur'an has emphasised this. The Holy Prophet (peace and blessings of Allah be on him) has taught us that when children attain the age of 10 years, regular *Salat* is compulsory for them and if this is taught and practised in the right manner, future generations will be safeguarded and they will continue to be true servants of God.

It is the responsibility of parents to show children how to pray properly – learn the words and meanings of the prayers, and the proper way of offering the *Salat*. This is not a task that should be left to the auxiliary organisations. It should be taught to them until they are able to do it by themselves without reminding. Their tarbiyyati training should also not be neglected. They should know the importance of sacrifice and prayers. If this is not achieved, then these children will drift away from God.

Allah has promised that the followers of the Promised Messiah (peace be upon him) will excel in every field, but attention must be paid to the religious field as well and special



**“Computers and mobile phones have disrupted the relationship in family life, causing people to be unmindful of the timing of prayers and, on occasion, missing prayers altogether.”**



efforts must be made to ensure that they remain devoted to the faith.

Huzoor advised that the atmosphere in the house should be so pure both inside and outside. He further cautioned that parents must take care that they should not use foul language with each other as this will have a profound effect on their children. Some children have written to Huzoor complaining that their fathers use abusive language to their mothers. Men should not think that they can do whatever they want and it is their wives who should keep quiet and show patience, and that it is the wives' responsibility alone to train their children. Children must be able to look at both parents as role models and parents must not depend on the Jama'at for the discharge of their responsibilities. Jama'at officials must also take care that their attitude inside their homes should match their attitude at the mosque, and there should be no conflict in the two. They should not indulge in criticism of the Jama'at but instead should teach their children that people are not perfect, and if there are any shortcomings, it does not mean that the system is at fault. Parents should continue to reform themselves and develop good relationship with their children.

Parents should also pay attention to the company that their children keep as this will have an effect on them. Boys and girls should be treated equally; when this is not done, boys could become arrogant and proud, while girls develop inferiority complexes. In such situations, these girls may seek out the company of others who may have very liberal views, which in turn could have detrimental effects, turning them away from religion. Ahmadi mothers must pay special attention to this point. When children are seen to be doing wrong things, do not criticize them in front of others, whether they are relatives or outsiders. Nor do so with anger, but with love and patience, and respecting their feelings and privacy.

With regard to Waqfe Nau children, a lot of parents think that these children should be allowed to do whatever they want when they are young, and that their Tarbiyyat will be taken care of when they get older. This is a mistake, Huzoor cautioned. A child who is dedicated to the service of God before they are born requires special attention. It is important that their moral training and the love of God be instilled in them from an early age so that when they are grown up, they should render outstanding service to the Jama'at. They have to have a much higher standard of moral qualities than other children. In particular, mothers have to prepare them to realise and

understand that after their education, they must offer their services to the Jama'at.

By the grace of Allah, there are now more than 60,000 Waqfe Nau children in the world; as an example, many have completed medical studies. While some have offered their services, yet we have a shortage of doctors in our hospitals. It is important that these Waqfe Nau should present themselves, in whatever fields they are in, to the Jama'at and thus fulfil their responsibilities. These children should realise that Waqf means sacrifice and they should be ready to undertake whatever is required of them from the Jama'at. Otherwise they are not special in any respect.

Huzoor turned his attention to the tendency by some people to criticise the management of the Jama'at if there is any shortcomings on the part of any officers. Such criticisms could have deeply negative effects in children's minds and they may start to think that the entire management of the Jama'at is bad. This could even lead some of them to criticise the Khalifa of the time, which is a dangerous path to be treading. It is therefore important for parents to display the love and affection they have for the Jama'at and for the Khalifa so that their children would develop love and respect for the Khalifa. If there is some concern about the way someone is discharging their duties, this should be brought to the attention of the Khalifa and leave the rest to him. This is the proper way to handle complaints.

Regarding the Tarbiyyat of girls, they should have the feelings of modesty imbued in them. The use of the veil in western countries is being discouraged in the name of freedom. This will eventually lead to shameless attitudes as the feelings of modesty are gradually eroded. The good examples of the mothers are essential. The veil should not be regarded as an attire to be worn only for coming to the mosque, while for going out and about ladies can dress as they wish, without the veil. This is a Qur'anic command, that ladies should cover their heads and their beauty with their head scarf. Ladies might feel shy to wear the veil, but they should realise that this could lead to shamelessness. If a person ignores just one command of the Holy Qur'an, many others could be broken. So, you have to sincerely obey all of Allah's commands. In order to safeguard future generations, you have to take care of your own behaviour, and in order to gain the acceptance of your prayers, you have to follow all of Allah's commands.

May Allah the Almighty enable all of us to do so and may our future generations be enabled to establish strong relationships with Allah the Almighty. Ameen.

## Summary of Huzoor's Address on the Progress of the Jama'at Saturday 4th August 2018



Continuing with the tradition to recount the blessings of Allah on the Jama'at during the past year, Huzoor addressed the gathering as follows:

The Jama'at is now established in 212 countries, which represent an increase of 121 countries since 1984. Two new countries since last year are East Timor and Georgia. East Timor is located near Indonesia, in which 97% of the population are Catholic. The Jama'at is now established there through preaching by the Indonesian Jama'at. One family of 6 have accepted, along with a few other families. Insha Allah more will follow soon. In Georgia, some Ahmadis of Pakistani origin have settled there and a missionary has been sent over there. Insha Allah the local population will also join the Community. It may be argued that the UN recognises only 195 countries, but the fact is that some countries are not recognised by the UN as separate countries in their own right. For example, UK consists of 4 countries, England, Scotland, Wales and Northern Ireland, but the UN recognises UK as 1 country. Therefore, it is wrong to say that the Ahmadiyya Jama'at is exaggerating the number of countries where we are established.

This year by the grace of Allah, 899 new communities have been established outside of Pakistan; while Ahmadis are settled in 1773 new places, no official communities have been established there yet, but they are linked with neighbouring Jama'ats.

In Ghana, the Chief Imam of one village and 5 other Imams were invited to a conference. They initially thought of Ahmadis to be non-Muslims, but as the discussion progressed, their hearts began to soften and they all eventually joined the Jama'at. They say that they believe that Ahmadiyyat is the True Islam and they wished they could name their village as Ahmadiyya Village.

In Benin, the missionary went to preach in one village. The chief said that they were already Muslims, so what new Islam were we going to introduce? We introduced the Ahmadiyya Muslim Community and gave him some leaflets. The Chief kept the leaflets and told us to come back the following week when he will gather the people of the village. But the same evening he called and asked to meet us again the next day. When we reached there, the Chief had gathered all the people of the village. He told

us that after we had left, the Imam of the neighbouring village told him not to listen to us as we are non-believers. The Chief told him that before when we asked you to teach us Islam, you did not come at that time, but now that the Ahmadis have come to preach, now you remember us. The message of Ahmadiyyat was conveyed to the people and apart from the Chief, 63 villagers joined the Jama'at.

Similarly, in Niger one whole village joined the Jama'at as they had been in contact with the Jama'at previously. And in Liberia, our missionary went to preach in one village, but no one joined the Community. Among the audience was someone from a neighbouring village and he was convinced of the truth of Ahmadiyyat and invited the missionary to his village. After listening to the message of Ahmadiyyat, 173 immediately did the Bai'at. And in the neighbouring village which had been informed of our visit, 140 accepted Ahmadiyyat after our tabligh.

This year by the grace of Allah we have acquired another 411 mosques – of these, 198 are newly constructed mosques while 213 are existing ones. The new mosques included those in the countries of the UK, Australia, Germany, India, Bangladesh, Sierra Leone, Liberia, Nigeria, Ivory Coast, Gambia, Guinea Bissau, Tanzania, Kenya, Uganda, Burkina Faso, Congo Kinshasa, Mali, Sao Tomé plus some others.

Huzoor gave some inspiring accounts of the construction of the new mosques and the effects that they have on the local population, and are themselves a means of tabligh. Sometimes initial opposition to the construction dissipates as they get to know the true teachings of the Jama'at.

This year by the grace of Allah 180 new mission houses have been established. This included the very first one in Argentina. In total, there are now 2,826 mission houses in 127 countries.

One outstanding feature of the Jama'at is the tradition of Waqar-e-Amal. In 96 countries, there were over 60,336 instances of such voluntary work where an estimated £2.7 million have been saved.

Regarding the translation of the Holy Qur'an, a revised edition in Swedish language has been completed; now Alhamdulillah the Holy Qur'an is available in 75 languages. The English translations of the Promised Messiah's books, *Barahin-e-Ahmadiyya Vol V, Haqiqatul*

*Wahi* (The Philosophy of Divine Revelation), *The Proceedings of the Prayer Meeting*, and *Malfuzat Vol I*, have been completed and are available. *Ten Proofs of the Existence of God*, *Signs of the Living God*, and many other books have either been translated into English for the first time or have been reprinted.

Printing presses in UK and various countries of Africa have produced over 300,000 books. Our Qadian press has also produced 48,000 books for other countries and their libraries. More than 300,000 books in 52 languages have been distributed.

6,967 Book fairs and exhibitions were organised which were attended by over 38,000 people. One French lady asked if she could touch the Holy Qur'an, as she had been told by other Muslims that non-Muslims are not allowed to touch the Holy Qur'an. It was explained to her that if she did not touch it, how would she be able to read it? She was happy with the explanation and purchased a copy of the Holy Qur'an.

In Spain Jamia graduates from UK and Germany were tasked with leaflet distribution and this year, 800,000 were distributed. In Mexico, Guatemala and Ecuador over 368,000 leaflets were distributed. These leaflets have had a positive impact and Huzoor recounted several such incidents.

In one incident regarding the leaflets, in Benin, one priest took one leaflet away to read, then came back later for more. He wanted to distribute them in his church as he said that many people had the misconception of Islam as a religion of terrorism and this dispelled such thoughts.

The Fazle Omar Press in Qadian is doing good work, while renovation works are being carried out there. The Arabic Desk along with other language Desks, eg. Bangla, French, Russian, Turkish, Chinese and Indonesian are also active in translating and publishing the books of the Promised Messiah (peace be upon him) among others.

The total number of Waqfeen Nau children in the world is now 66,525.

On social media, the *alislam.org* website from America is being maintained with help from Pakistan, Canada, Germany, UK and some other places. New and fast search engines of the Holy Qur'an have been added. Searches can be made in Arabic, Urdu, English, German, French and Spanish. 48 translations with commentary are available. Books are available both in hard copy as well as iBooks and Kindle versions. The Friday Sermons in many languages have been available for many years now and now also available on podcasts.

The *Review of Religions*, which was first published in 1902, is in its 117<sup>th</sup> year of continuous publication and provides an international platform for Tabligh. French

and German versions are also being published. *Al-Hakam* newspaper is now available in English both in print form and on the internet.

MTA International continues to expand and make good progress. It has 16 departments with hundreds of workers. Programmes are transmitted in up to 17 languages on 12 satellites, which means that there is no corner of the world where MTA does not reach. MTA Africa was launched in 2016 and is now transmitted regularly in 8 countries in local languages. More than 400 programmes have been produced in their studios. Studios are in Ghana, Tanzania. Many Bai'ats have taken place due to MTA Africa, as well as MTA Al-Arabia.

Radio programmes are also aired in many places in Africa. In Benin there are two radio stations, and when our missionaries went to one village for Tabligh, the Chief said that they had been waiting for them as they have been listening to the programmes on radio and are ready to take the Bai'at.

Under Nusrat Jahan Scheme, in 12 countries there are 36 hospitals and clinics working; 42 central hospitals and 13 local doctors are there. More than 500,000 patients received treatment, many of whom received free treatment. There are 684 secondary schools in 12 countries. Free medical camps, blood donations and eye operations have been organised benefitting more than 20,000.

The work of IAAAE continues apace with the Water for Life project which has seen the installation of 2,500 water pumps in 15 countries. Solar water pumps are also being installed, while in Mali they have undertaken the construction of a new Mosque.

Humanity First have responded to emergency situations in 20 countries caused either by natural disasters or warfare and more than 100,000 people received help. Knowledge for Life has established several schools, and orphanages are in operation. Charity Walks in many European countries are organised to raise funds for the organisation.

Huzoor announced that this year by the grace of Allah, 647,000 people have joined the Community. Mali, among other African countries, has the largest contingent. Huzoor then recounted a few of the inspiring incidents which have led to people accepting Ahmadiyyat. Many of these have been through dreams and other signs of God. Though the signs are there for everyone to see, most people are blind to them and do not benefit from them. We have to establish our own links with the Almighty and make our faith stronger.



**SUMMARY OF SOME FACTS AND FIGURES**

Huzoor announced that this year by the grace of Allah, **647,000** people have joined the Community. The Jama'at is now established in **212** countries, which represent an increase of **121** countries since 1984.

**WAQAR-E-AMAL:** In **96** countries, there were over **60,336** instances of such voluntary work where an estimated **£2.7** million have been saved.

This year by the grace of Allah we have acquired another **411** mosques – of these, **198** are newly constructed mosques while **213** are existing ones.

Programmes on MTA Television are transmitted in up to **17** languages on **12** satellites, which means that there is no corner of the world where MTA does not reach. MTA Africa was launched in 2016 and is now transmitted regularly in **8** countries in local languages. More than **400** programmes have been produced in their studios.

**6,967** Book Fairs and exhibitions were organised which were attended by over **38,000** people.

There are **684** secondary schools in **12** countries. Free medical camps, blood donations and eye operations have been organised benefitting more than **20,000**.

The Ahmadiyya Muslim Jama'at has now translated the Holy Qur'an in **75** languages.

Humanity First has responded to emergency situations in **20** countries caused either by natural disasters or warfare and more than **100,000** people received help.

The work of IAAAE continues apace with the Water for Life project which has seen the installation of **2,500** water pumps in **15** countries.

The total number of Waqfeen Nau children in the world is now **66,525**.

Printing presses in UK and various countries of Africa have produced over **300,000** books. Our Qadian press has also produced **48,000** books for other countries and their libraries. More than **300,000** books in **52** languages have been distributed.

## Summary of the concluding Address at the Jalsa Salana 2018



Hazoor began his address by reciting the following verse from the Holy Qur'an:

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَائِي  
ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ  
وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ

Verily, Allah enjoins justice, and the doing of good to others; and giving like kindred; and forbids indecency, and manifest evil, and wrongful transgression. He admonished you that you may take heed.

(*Al-Nahl*, 16:91)

Commenting on this verse, Huzoor said that the qualities of enjoining justice, doing good to others, and giving like kindred, have all been covered in previous speeches. In order to establish peace and achieve high moral standards, it is important to teach a person to be true to the purpose for which he has been created. But this will not happen until indecency, manifest evil and wrongdoing are also avoided. What is the philosophy between the two parts, i.e. the qualities of good and those to be avoided?

The Promised Messiah (peace be upon him) has mentioned that if they are done inappropriately, even good qualities could become vices. By going to extremes and exceeding limits, being kind to kindred can become wrong. One should pay attention to the occasion and timing for the good actions to be carried out. Stepping out of these limits could make the same action evil.

Indecency (*fahshaa*) is a terrible sin and extremely bad; these are actions which are exercised outside of their proper domains. This includes adultery, which takes one away from God. *Fahshaa* is any action which is bad and prevents the person from following the commandment of God. Good virtues cannot flourish until all the commandments of Allah are implemented. The standards of *taqwa* and Justice must be very high, and if the commandments of Allah are not being followed, but the good actions are there, they will be spiritually void.

Huzoor gave the example of the Holy Prophet (peace and blessings of Allah be on him) who, on one occasion

when he was with Hazrat Aisha and they passed by some Jews. The latter offered a warped salutation which translates as “*May the curse of God be on you*”. Hazrat Aisha wanted to rebuke them, but the Holy Prophet (peace and blessings of Allah be on him) stopped her from doing so, and instead returned the salutation by saying “*And the same to you*”. The action of the Holy Prophet (peace and blessings of Allah be on him) was to stop Hazrat Aisha from committing *fahshaa* by using foul language to these people, and instead he returned their salutation to them in the form of “*Alaikum*” i.e. the same to you.

Huzoor continued by saying that Allah does not like miserliness, and the one who abstains from this habit in this life will be saved on the Day of Judgment. Satan frightens people with fears of poverty while Allah invites to good things. Miserliness is another form of *fahshaa*. Spending in the way of Allah does not cause anyone to become poor and many members of the Jama'at have first-hand experience of this truth. *Fahshaa* also include making false accusations, defaming and deceiving others, taking bribes, favouritism, etc. These vices start with individuals and can become widespread in the society and become a curse on the nation.

“*Munkar*” can be defined as those actions which do not attract the pleasure of Allah. When indecency reaches a high level, it becomes *munkar*, denying the blessings of Allah. The Holy Prophet (peace and blessings of Allah be on him) has said that on the Day of Judgment you will be asked “*What did you do to stop undesirable actions when you were a witness to them?*” If the answer is that you were afraid of what people might think, then it shows you are more afraid of people than of Allah.

A person must reform himself before he can reform others. A believer must be prepared to stop other people from doing evil, but taking care to do so with gentle speech and do so on the appropriate occasion, so that it does not cause embarrassment or shame to the other person. Keep to the requirements of *taqwa* – this is the way to spread goodness in the world, and stop people from falling into the pit of destruction.

Observation of prayer in congregation establishes mutual love and development; sinful thoughts, indecency and unpleasant actions are thus prevented. A prayer offered in full sincerity for the sake of Allah will have positive effects. Be not like those mullahs who, after their prayers, go on to issue fatwas or indulge in malicious acts

– their prayer would be meaningless as there is no correlation between their prayers and actions.

A prayer which is offered sincerely for the sake of Allah draws the love of Allah, acts as an antidote for vice, and the worshipper is safeguarded by Allah. There is enjoyment and pleasure in the worship and the Mercy of Allah washes away the bad things from the worshipper. Prayer in this instance is not a physical exercise and is full of blessings.

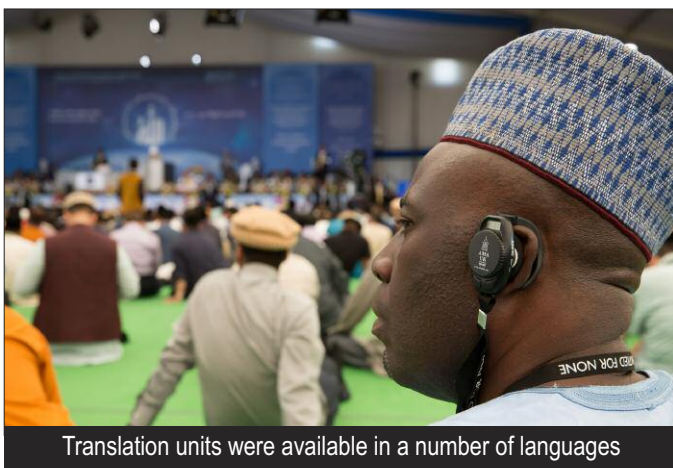
“Al-Baghi” means going above and beyond to do something and can be used for both good and bad actions. But its use in the Holy Qur’an is for bad actions only and is translated as wrongful transgression. It implies crossing the limits of decency, and indulging in jealousy, arrogance, pride, and giving up truth for falsehood. Severing the ties

of kinship on petty matters also come under the category of *baghi*.

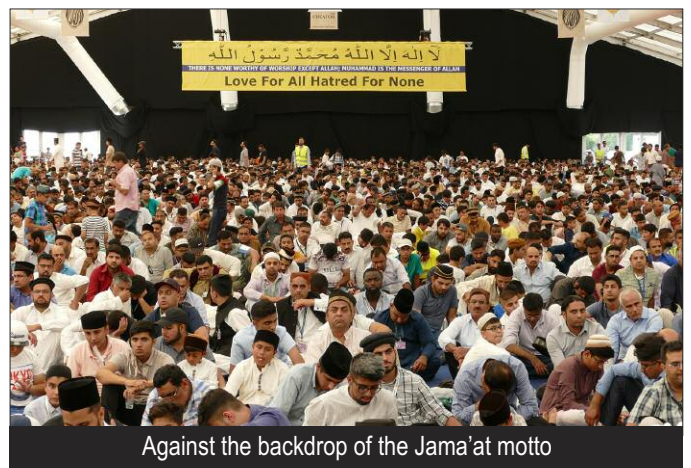
When the heart is pure this has a positive effect on the whole body, and the converse is also true. Satan is waiting at every corner to draw people away from religion on minor issues; they will cause them to stumble on more challenging hurdles, which can cause them to deny the existence of God. They will go so far as to declare they are Muslims in name only and do not believe in God.

In conclusion, Huzoor advised the Jama’at that we should not depend entirely on material means, but instead we should depend on Allah only. We should not be among those who disobey Allah, and strive to attain the height of spiritual excellence that the Promised Messiah (peace be upon him) wanted for us.

### Small selection of photos of the 2018 Jalsa Salana UK



Translation units were available in a number of languages



Against the backdrop of the Jama'at motto



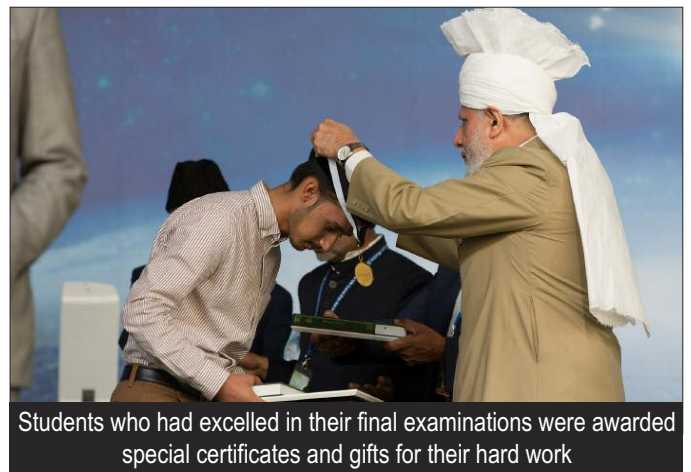
Huzoor delivering his address on the 3rd day of the UK Jalsa Salana 2018



A number of new publications were also on display on stage and could be seen during Huzoor's address



Leaders of the First Nations in Canada present Huzoor with a special gift at the Jalsa Salana



Students who had excelled in their final examinations were awarded special certificates and gifts for their hard work



This year, the historic Qur'an exhibition was even bigger and better with an amazing collection



Humanity First not only displayed their history and worldwide projects but youth also sold HF merchandise



Audio systems throughout the Jalsa were professionally managed by MTA UK



Peter Sanders, a renowned photographer of the Muslim world exhibited, gave talks about his photography and signed book copies.

SMALL SELECTION OF GUEST SPEAKERS



**SIR ED DAVY MP**

Member of Parliament for Kingston and Surbiton



**STEPHEN HAMMOND MP**

Member of Parliament for Wimbledon



**PAUL SCULLY**

Conservative Party Vice Chairman



**SARA KHAN**

Lead Commissioner for Countering Extremism



**STEPHEN LEECE MPP**

Member of Provisional Parliament for Peace Village, Canada



**REV. JOHNNIE MOORE**

Commissioner USCIRF, USA



**AMIRDINE MOHAMMAD**

Mayor of Comoros Island



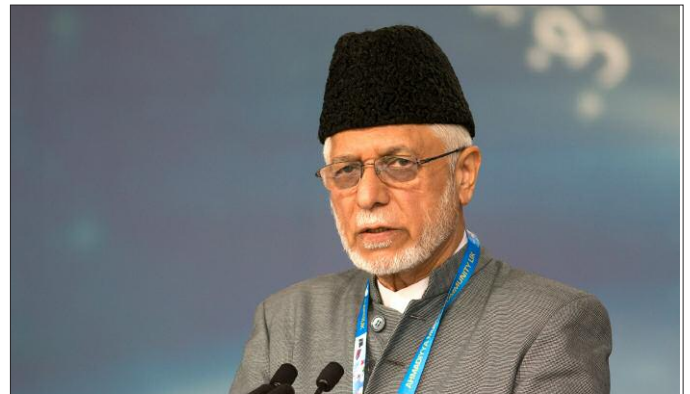
**COUNCILLOR MARY CURTIN**

Mayor of Merton Council





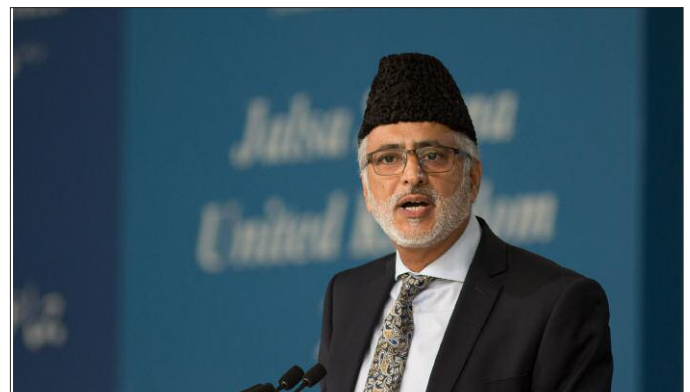
**RAFIQ AHMED HAYAT**  
Amir Jama'at Ahmadiyya, United Kingdom



**ATAUL MUJEEB RASHED** – Naib Amir & Missionary In Charge  
UK and Imam of the Fazl Mosque, London



**BILAL ATKINSON**  
President - North East Jama'at



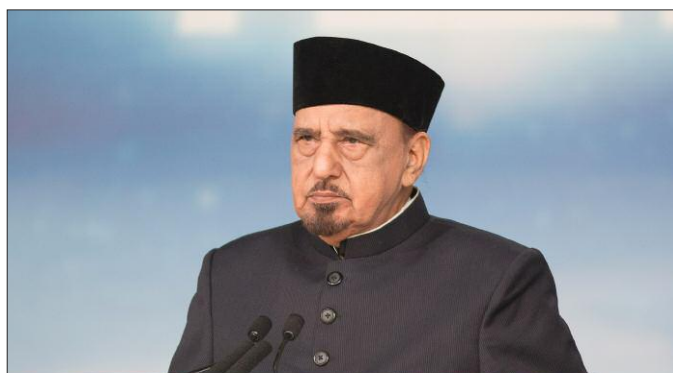
**DR ZAHID KHAN**  
President Qadha Board, UK



**RAJA MUNIR AHMAD KHAN**  
Speech at the Jalsa Salana UK 2018



**MUBASHAR AHMAD KAHLON**  
Speech at the Jalsa Salana UK 2018



**DR SIR IFTIKHAR AHMAD AYAZ**  
Speech at the Jalsa Salana UK 2018



**TARIQ KHALID**  
Recited poem at the Jalsa Salana UK 2018

## UK JALSA SALANA SPEECHES

(During the Jalsa Salana, in addition to the illuminating addresses of Hazrat Amirul Momineen, 7 other speeches were delivered by scholars of the Jama'at. Summaries of these were prepared by Ahad Bhunno of the *Ahmadiyya Bulletin* and are presented herewith in the order they were delivered.)



### The Holy Prophet's Patience and Steadfastness

*Mr Bilal Atkinson, Regional Amir, North East UK*

Mr Atkinson began his speech by defining these two qualities, patience and steadfastness. Regarding the first moral quality of patience, the Holy Qur'an states that Allah is with the steadfast. This verse contains the golden principle that a Muslim should patiently persevere in their endeavours, avoiding what is harmful and staying fast to all that is good. Regarding the second moral quality of steadfastness, the Holy Qur'an addresses all believers and states that one should exercise patience and steadfastness and show more than the enemy; and finally, one should participate constantly in service of one's religion and community.

The Holy Prophet (peace and blessings of Allah be on him) was sent for the whole of mankind, and as such had to display the best example a true Muslim must follow. Some incidents from the life of the Holy Prophet (peace and blessings of Allah be on him) were recounted to illustrate his outstanding display of patience and steadfastness.

The Holy Prophet (peace and blessings of Allah be on him) was always very patient in hardship and suffering. These most important qualities were manifested by him in his early life.

At age 8, after the loss of his father, mother, and grandfather, he was taken care of by his uncle, Abu Talib, who cared for his nephew more than his wife did. She would give something to her children and leave out Muhammad (peace and blessings of Allah be on him). Abu Talib would find his little nephew sitting apart, a perfect picture of dignity and without grievance. The young Muhammad (peace and blessings of Allah be on him) never gave any indication that he was upset. He never complained and his love for God never wavered.

The Holy Qur'an states the Holy Prophet (peace and blessings of Allah be on him) would need to be ready to bear persecution with patience, love, and sympathy. During the period of severe persecution, their regard for Abu Talib made the Makkans reluctant to harm the Holy Prophet (peace and blessings of Allah be on him). However, some demanded that Abu Talib stop his nephew from preaching and told him that in return they were prepared to give him anything he wanted. When Abu Talib approached his nephew with their proposals, the Holy Prophet (peace and blessings of Allah be on him) declared that even if they put the sun in his right hand and the moon in his left, he would not desist from proclaiming the Unity of Allah. He was unconcerned about worldly desires and not bothered by violent threats. He was completely absorbed in the love of God.

As the community of Muslims continued to grow, their persecution intensified. He did not allow persecution to hinder him. The Holy Prophet (peace and blessings of Allah be on him) suggested to those who could afford it to migrate to Abyssinia. Najashi, the ruler, was an intelligent and just man who would not permit anyone to be wronged in his kingdom.

When the Quraish realised that these Muslims had found safe asylum in Abyssinia, they sent a delegation there to ask him to expel the Muslims. Najashi refused and returned their gifts and bribes. The Makkans were humiliated by this rejection and pledged to boycott the Muslims. For three long years, they were besieged in a valley where they suffered severe hardships. When the siege was eventually lifted, the Holy Prophet (peace and blessings of Allah be on him) lost both his uncle Abu Talib and his wife Hazrat Khadijah (may Allah be pleased with her).

Because of these tragic incidents in a short time, the Holy Prophet (peace and blessings of Allah be on him) referred

to this year as the *'Year of Sorrow and Grief'*. Throughout this period of suffering, the Holy Prophet (peace and blessings of Allah be on him) continued his mission with patience and steadfastness.

The end of the boycott did not mean the end of sufferings. The Holy Prophet (peace and blessings of Allah be on him) and his Companions continued to suffer insults, abuses, and torture. When this persecution reached intolerable heights, God gave them permission to migrate to Madinah.

The Promised Messiah (peace be upon him) writes about this period of the Holy Prophet's (peace and blessings of Allah be on him) life,

*'The calamities and hardships that the Holy Prophet, peace and blessings of Allah be on him, had to endure during the thirteen years of his Meccan life cannot be imagined. Our heart trembles when we think of them. They demonstrate his high resolve, generous heartedness, perseverance and steadfastness. What a mountain of steadfastness he was that no difficulty could shake him in the least. He did not slacken for a moment in the discharge of his duty, nor was he sorrowful. No difficulty could weaken his resolve.'*

Life in Madinah was more tolerable and Islam made great progress. After some years, the Holy Prophet (peace and blessings of Allah be on him) saw in a vision that he was making a circuit of the Ka'ba in Makkah along with a party of his followers. To fulfil his vision, he started for Makkah to perform Umrah in the sacred months in which, according to Arab tradition, fighting was forbidden.

However, the Makkans would not agree to the Muslims entering Makkah that year and a compromise was reached which would enable them to do so the following year. To ratify the agreement, the Treaty of Hudaibiyah was signed. One of its terms was:

*"If a believing man goes over to the Prophet from Mecca he shall be sent back. But should any of the followers of the Prophet return to the Quraish, he shall not be sent back. The Prophet shall go back this year without entering the city. Next year he and his Companions may visit Mecca only for three days to perform Umrah, but they shall carry no arms save for sheathed swords".*

The terms were humiliating for the Muslims, and his Companions were enraged by them, but the Holy Prophet (peace and blessings of Allah be on him), was quite calm and tranquil. He knew that a believer would never revert to disbelief (Bukhari); he would be a source of strength to his religion wherever he might happen to be. The Holy Prophet (peace and blessings of Allah be on him) would soon be put to the test when the son of one of the leaders of the Makkans came to him, tied up and bruised, begging to be allowed to stay with the Holy Prophet (peace and blessings of Allah be on him) as he was now a Muslim and his father was torturing him. Seeing his state, the Companions also urged the Holy Prophet (peace and blessings of Allah be on him) to let him stay with them and not to return him to the Makkans. But the treaty was signed and the Holy Prophet (peace and blessings of Allah be on him) remained true to its harsh conditions and told the young man that he must return to Makkah and put his trust in Allah.

The greatest tribute to the Holy Prophet (peace and blessings of Allah be on him) comes from Almighty God Who says in the Holy Qur'an,

*'Verily you have in the Prophet of Allah an excellent model, for him who fears Allah and the Last Day and who remembers Allah much.'* (Al-Azhab, 33:22).

In conclusion, Mr Atkinson prayed that Allah the Almighty may give us the strength and opportunities to spread and teach the message of the Holy Prophet (peace and blessings of Allah be on him) so that all of mankind can be made aware of the true significance and status of this great man.



## The Role of Parents in the Pious Upbringing of Children

Raja Munir Ahmad Khan, Principal Jamia Ahmadiyya  
Junior Section Rabwah

“Our Lord, grant us of our wives and children the delight of our eyes and make us a model for the righteous.”  
(*Al-Furqan*, 25:75)

Mr Raja Munir Khan recited the above verse from the Holy Qur’an and repeated the advice of the Holy Prophet (peace and blessings of Allah be on him) that we should be respectful to our children and educate them. Such children will grow to respect their parents and this tradition of respect will perpetuate down the generations.

The example of the Promised Messiah (peace be upon him) was also given that he always prayed for his children even before their birth. We should follow this example and pray for their *Tarbiyyat* in every prayer. When children commit any wrongdoings, they should be immediately corrected otherwise they will be emboldened by the lack of any response from the parents, and will continue with these bad actions.

If children are righteous and pious, the above prayer will reflect on us to become pious too. Teach your children to hate lying. Parents need to instil the habit of listening and obeying, then even when they are mischievous they will obey when parents stop them. Put all your efforts of *Tarbiyyat* and education in the first child and the others will follow. Take note of how they observe *salat* and correct them as necessary.

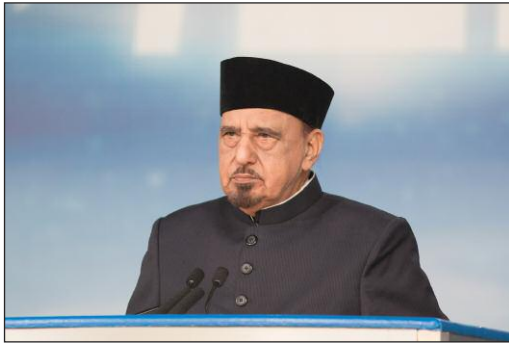
**“Listening to Huzoor’s Friday Sermons, both parents and children, is an important factor in developing a lasting relationship with Khilafat. Our progress depends on obedience to the Khalifa and his directives.”**

The Second Khalifa regarded the pious upbringing of children of utmost importance and was one of the reasons for the establishment of Khuddamul Ahmadiyya.

Great care must also be taken with the upbringing of girls as they will become the future mothers and therefore play a very important role for the next generation.

Huzoor has taught us to respect our children and not to ignore them; we should not be hard on them when they do anything wrong but explain to them with love and patience where they have gone wrong and how to correct their actions. Teach them the importance of religion and the difference between right and wrong. He has further urged that parents must inculcate the habit of the five daily prayers and that there can be no greater role model for children than their own parents. Teach them about *Taqwa*, but above all act according to what you teach them. If you act opposite to what you are teaching your children, they are not likely to listen to you. It is essential that their training be done from the earliest days of childhood, otherwise they will become set in their ways and it will be more difficult to reform them. Pray for them all the time.

Parents should develop friendly relationship with their children and listen to and answer their questions. If they receive satisfactory answers to their questions, they will not become disobedient. Listening to Huzoor’s Friday Sermons, both parents and children, is an important factor in developing a lasting relationship with Khilafat. Our progress depends on obedience to the Khalifa and his directives. We are indeed fortunate that we have been blessed with the acceptance of the Promised Messiah (peace be upon him) and are connected with Khilafat, and it is therefore vital that this relationship be maintained and developed in our children as well. As far as possible, offer the five daily prayers in the mosque to develop a relationship with Allah. The system of Khilafate Ahmadiyya will last forever, but only those will benefit from it who establish prayers in their hearts.



### **Spiritual Revolution Created by the Holy Qur'an**

*(Dr Sir Iftikhar Ahmed Ayaz, Chairman Human Rights Committee, UK)*

**D**r Ayaz declared that it has been Allah's practice that He has been radiating His love, grace and mercy upon His creation through His Messengers. With the coming of the Holy Prophet of Islam, Muhammad (peace and blessings of Allah be on him) Allah revealed the Holy Qur'an as the final, perfect and most supreme law.

A great distinction of the Holy Qur'an is the universality of its message in that it addresses people of all nations, colours, creed and religions. It declares all prophets to be truthful and that their books provided guidance for their own times. It brought about a spiritual revolution in the Arab world over a very short period. For example, Hazrat Umar (may Allah be pleased with him), the second Khalifa, was previously a sworn enemy of Islam, who set out to kill the Holy Prophet (peace and blessings of Allah be on him) but his heart melted and he accepted Islam after listening to the recitation of the Holy Qur'an. Similarly, the third Khalifa, Hazrat Usman (may Allah be pleased with him) also accepted Islam after listening to some Qur'anic verses.

We are also told of some Christian sailors, who upon hearing the Holy Prophet (may peace and blessings of Allah be upon him) recite the Holy Qur'an, accepted Islam instantly.

In the matter of civil liberties, the Holy Qur'an was the first and only book that not only raised a voice but established the rights of women. Thus, the Holy Qur'an gave women all the rights more than 1400 years ago that the developed world of today prides itself in.

With regards to resolving differences among religions, the Holy Qur'an presents the high principle of joining hands in the values that are common among religions. The Holy Qur'an accepts and respects the teachings and personages of all religions.

The time to put into practice this Islamic principle of peace came when the Holy Prophet (may peace and blessings of Allah be upon him) arrived in Medina. He forged a treaty with the Jews, Muslims and Pagans of Medina. This was known as the Charter of Medina and was in line with the teachings of the Holy Qur'an.

Allah says in the Holy Qur'an,

“O ye who believe! Be steadfast in the cause of Allah, bearing witness in equity; and let not a people's enmity incite you to act otherwise than with justice. Be always just, that is nearer to righteousness.”  
(*Al-Maidah, 5:9*)

The standard of justice of the Holy Prophet (peace and blessings of Allah be on him) was such that a privileged group did not receive any favours or leniency, because that was the commandment of Allah Almighty.

Hazrat Mirza Masroor Ahmad, Khalifatul Masih V, stated if we want peace, we must act with justice. We must love for others what we love ourselves. We should broaden our horizons and look at what is right for the world.

The revolution brought about by the Holy Qur'an is so profound that even non-Muslim researchers have applauded it. A Christian historian, Ruth Cranston, wrote that it would be hard to find a more tolerant and brotherly scripture than the Holy Qur'an.

Similarly, Sir George Bernard Shaw wrote that if any religion has the chance of ruling over Europe within the next hundred years, it can only be Islam. It is the only religion which appears to possess that assimilating capacity.

Who does not know about the torture and ill-treatment meted out to the Holy Prophet (peace and blessings of Allah be on him) and his companions by the Makkans? Even while this period of hardship continued, the Holy Qur'an continued to teach justice for all.

Dr Ayaz extolled the Qur'anic injunction which upholds the fundamental role and responsibility of the government and

society to honour equality always. According to this Qur'anic teaching, Muslims living under a non-Muslim government are obliged to follow their rules.

Dr Ayaz then continued to discuss some of the technological developments and inventions that were foretold in the Holy Qur'an. These prophecies speak of an incredible revolution which we are witnessing today, even right here at this Jalsa Salana, which is being broadcast to over 200 countries via our live satellite station. With its vision propounding global values, MTA is the only channel in the world relaying the message of Islam. This is a glorious manifestation of the spiritual revolution seen by the entire world, fulfilling the promise of Allah the Almighty made to the Promised Messiah (peace be upon him) that *"I shall cause thy message to reach the corners of the earth!"*

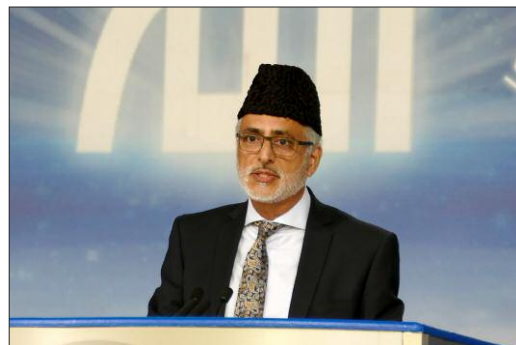
He continued with more examples such as the abundance of published books, re-examination and restoration of old texts, and the multitudes of media formats available. Today, the Jama'at founded by the Promised Messiah (peace be upon him) has translated the Holy Qur'an into more than 70 languages.

Our present Imam, Hazrat Khalifatul Masih V, may Allah strengthen his hand, has pointed out that the lack of peace and economic discordance in the world today is because we have shunned the values of peace, justice and fundamental human rights. If we want to have peace and justice in this world, we will have to adopt the universal spiritual teachings of the Holy Qur'an that is depicted in the slogan of the Ahmadiyya Muslim community, Love for all, hatred for none! As the servants of Ahmad it is our foremost duty to present this revolutionary teaching to the rest of the world by making it a part of our lives.

The Promised Messiah (peace be upon him) had said that those who honour the Qur'an will be honoured in heaven. Addressing his followers, he said, make the Holy Qur'an your leader and look for guidance in it. This world has not paid heed to the spiritual revolution brought about by the Holy Qur'an, as is evidenced by the threat to world peace with atomic bomb and other nuclear weapons.

The world today is witnessing an unprecedented revolution created by the Holy Qur'an in the hearts of people. Ahmadi Muslims have been commissioned as the stalwarts of this revolution, spreading the light of the Holy Qur'an to the whole world.

In the end, Dr Ayaz urged Ahmadis to hold fast together to the rope of Khilafat-e-Ahmadiyya. Let us remain unwavering in our resolve to strive to see the glorious and victorious conclusion of the revolution created by the Holy Qur'an.



### **The Kind Treatment of the Promised Messiah towards his Opponents**

*(Dr Zahid Ahmad Khan, President Qadha Board, UK)*

Dr Zahid Khan started his speech by reciting some verses from the Holy Qur'an: Al Maidah, 5:9, and Yasin, 36:31. He noted that the Promised Messiah (peace be upon him) modelled his life on the Holy Prophet (peace and blessings of Allah be on him) and although his life and his message was met with bitter opposition, he always displayed patience, sympathy and kindness to those who opposed him. Today we live in a world filled with hate, violence and rancour. The example of the Promised Messiah's (peace be upon him) kindness to his opponents are a lesson for humanity.

Kindness and sympathy to others was considered so important that two of the ten conditions of Bai'at emphasise this, the 4<sup>th</sup> condition reads,

*'That under the impulse of any passions, he shall cause no harm whatsoever to the creatures of God in general and Muslims in particular, neither by his tongue, hands nor any other means'.*

And condition 9 urges kindness to everyone. Clearly, the Promised Messiah (peace be upon him) preached kind treatment towards all mankind, irrespective of colour, creed or beliefs. He further stated,

*'I proclaim to all Muslims, Christians, Hindus and Aryas, that I have no enemy in the world. I love mankind with the love that a compassionate mother has for her children; even more so.'* (Ruhani Khazian vol 17; Arbaeen Pt. 1)

These were not mere words, but time and time again we find incidents in his life which prove this beyond a shadow of doubt.

Allah the Almighty showed many signs in support of the truth of the Promised Messiah (peace be upon him), grand signs such as the eclipses and the sign of the plague.

He repeatedly made announcements warning people of this impending calamity of the plague and urging them to turn to God to be saved. He feared for their suffering.

Hazrat Maulvi Abdul Karim relates that for a time he resided in a room above the Bai't ud Dua and witnessed the supplications of the Promised Messiah (peace be upon him) in the middle of the night. He would hear him in deep supplication, with so much pain and anguish. He was amazed to hear that he was beseeching and pleading with his Lord, pleading that people be saved from the chastisement of the plague.

The Promised Messiah (peace be upon him) was on the receiving end of vile verbal abuse, degrading attacks, edicts on his life, and plans to assassinate him. He would simply pray for these mischief mongers and then place these letters or pamphlets in a sack. He never uttered a word of disgust, complaint or retaliation. All he would do in response was display patience and forbearance.

Dr Zahid gave the example with Dr Henry Martin Clark, a Christian Missionary, who took the Promised Messiah (peace be upon him) to court over the serious allegations of making an attempt on his life. Muhammad Hussain Batalvi – a fierce opponent of the Promised Messiah (peace be upon him) – was a witness against him in this case as well. The Promised Messiah's (peace be upon him) lawyer wanted to weaken the prosecution's case by damaging the character of their witness but the Promised Messiah (peace be upon him) would not allow this, saying *"I do not desire to put shame on him"*. After the case was dismissed, the Promised Messiah (peace be upon him) forgave all those who stood against him without question.

There are several examples where Muhammad Hussain Batalvi over the years bitterly attacked and opposed the Promised Messiah (peace be upon him) and yet, when he fell on hard times, the Promised Messiah invited him to come and stay with him. He also offered to publish and print his articles.

Dr Zahid mentioned the incidents regarding Nihaal Singh, Mirza Nizam Din and Mirza Imam Din, who either brought false criminal charges against the Promised Messiah (peace be upon him), or deliberately created obstacles for him. In each case, as soon as the Promised Messiah (peace be upon him) learnt that they were facing some difficulties, he did all he could to alleviate their burdens.

The Promised Messiah (peace be upon him) faced not only verbal opposition, but also was subjected to physical attacks. Once when he was returning from the mosque, a man attacked him and tried to wrestle him to the ground. The man was restrained by the Promised Messiah's (peace be upon him) Companions, but he made it clear to them that he wanted no harm to come to this man. He repeatedly instructed them: *"Nothing should be done to him, you must display patience and forbearance"*. The man was released but he followed the Promised Messiah (peace be upon him) to his residence where he stood outside the door and continued to hurl abuse at the Promised Messiah (peace be upon him). The Promised Messiah (peace be upon him) urged his Companions to let him be. He further said,

*"I have so much self-control, and God has granted such obedience to my soul, that even if someone were to sit before me and shout vile abuse at me for a whole year, finally it would be he who would become embarrassed and would have to concede that he was not able to incite me"*

His opponents took every opportunity to placing obstacles and difficulties in his path. The Promised Messiah (peace be upon him) had to constantly face these problems, but he never failed to show kindness and compassion to them.

These incidents, and there are many more, are important lessons for us all, just as are his directives preserved for future generations in his writings, where he addresses each one of us and warns us of our responsibilities.

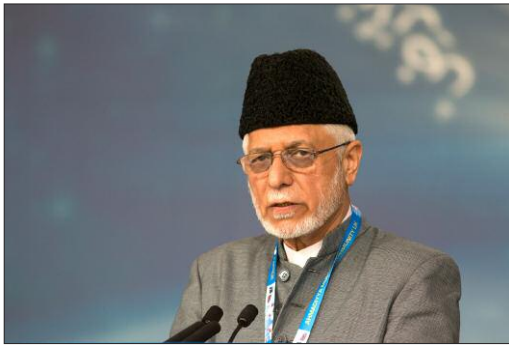
The Promised Messiah (peace be upon him) has advised us that we too should display such qualities. He writes,

*"Remember that a righteous believer entertains no evil in his heart. The more he advances in righteousness, the more he dislikes punishing and chastising others. A Muslim can never entertain rancour, while other people are so full of rancour that they never put it out of their hearts and they ever strive to avenge themselves. We know how our opponents have treated*

*us. They have subjected us to every pain and difficulty within their power. Yet we are ready to forgive them their thousands of mischievous deeds. You have established a relationship with me, you must remember that you must have sympathy for every person of whatever religion he might be, and that you should do good without distinction of caste and creed."*  
(Taqrir p.29)

It is no wonder, therefore, that today we are blessed with an Imam, a Khalifa who in his own life also reflects these qualities of patience, forbearance and kindness to all others. We have witnessed these for ourselves. A Khalifa who repeatedly admonishes us to bring about a pure change in our lives and do justice to the oath of allegiance we have taken and which we renew every year.

Dr Zahid then concluded with the prayer for the Jama'at, that Allah may enable us to derive inspiration from these incidents of kindness of the Promised Messiah (peace be upon him) and to bring about pure changes in our life. Ameen.



### **Establishment of Global Unity through Khilafat**

*(Maulana Ataul Mujeeb Rashed, Naib Amir UK and Imam of the London Mosque)*

**I**n the Holy Qur'an, Allah tells the Holy Prophet (peace and blessings of Allah be on him) to announce to the world, "O mankind! Truly I am a Messenger to you all from Allah to Whom belongs the kingdom of the heavens and the earth." (*Al-A'raf*, 7:159).

Hence it is clear that the message of the Holy Prophet (peace and blessings of Allah be on him) is to the whole world. This mission was then handed down to the Righteous Khilafat who came after the Holy Prophet (peace and blessings of Allah be on him).

The advent of the Promised Messiah (peace be upon him) is a continuation of the same mission, and now more so than ever, to unite the whole world under the banner of Islam. The Second Manifestation, i.e. the system of Khilafat which Allah has promised, is a guarantee that His help can be relied upon to achieve the fulfilment of this mission.

Now, by the grace of Allah we are fortunate that we can witness the daily progress that the Jama'at is making under the fifth successor to the Promised Messiah (peace be upon him), who has been entrusted with this mission. His campaign for peace in the world takes on many forms, by writing letters to world leaders, religious leaders, and law makers. Annual peace conferences are another method of conveying the message of peace to a wider audience. At a time when Islam is under attack as never before, being widely portrayed in the media as a religion of terrorism, Huzoor has been spearheading the promotion of the message of Islam as a religion of peace. The Peace Conferences have been taking place annually for the past 15 years. He has also toured the world to address the members of parliaments of various countries; these have been effective in changing people's hearts and their views about Islam.

Thus, it is the Ahmadiyya Jama'at, through its Divinely appointed Khalifas, who are actively spreading the message of Islam. The seed of this movement was planted by the Promised Messiah (peace be upon him) 129 years ago and is now matured into a huge tree to be found in 210 nations of the world. The Jalsa Salana started by the Promised Messiah (peace be upon him) and blessed with his prayers continues to play an active role in spreading the message of unity and peace. Participants come from over 120 countries to listen to the discourses of the Khalifa, which also benefit non-Ahmadis and non-Muslims. It is a unique gathering which brings the world together and is watched around the world. In the ceremony of the International Bai'at, where Ahmadis pledge their allegiance to the Khalifa, people from each of the seven continents place their hands over the hands of the Khalifa while reciting the words of the pledge. The rest of the congregation place their hands on the shoulder of the person in front of them to form a continuous link with the Khalifa, and everyone repeats



the words of the pledge in unison, in their own language.

The Jama'at has had to face many hardships over the years but the protection of Allah and His blessings have always been apparent. The Jama'at has emerged from each of these trials stronger and more successful. There can be no doubt that these successes are the result of the blessings of Khilafat. There was a time when we had no radio or TV station, and even to buy a few minutes of broadcast on a radio station was prohibitively expensive. By the grace of Allah, we are now blessed with our own TV station, MTA, which is broadcast 24 hours a day, 7 days a week, and our programmes can be seen anywhere in the world in 27 languages. No other community or organisation has this facility. MTA unifies the Jama'at as never before, as for example, every week, any Ahmadi anywhere in the world can watch the Friday Sermon of the Khalifa in the comfort of his home. Again, non-Ahmadis are able to benefit from this facility. For example, a non-Ahmadi Imam in India would listen to Huzoor's sermons secretly, behind closed doors. He would make notes and use them for his own Friday sermons. One of his congregations noticed the difference and commented that where his sermons were bland and ordinary before, they are now spiritually charged. Even then the Imam did not disclose his secret.

The effect of all of this is that our Imam, the Khalifatul Masih, is now internationally recognised as a man of peace and is treated with respect and honour when he travels abroad. There was a time when our missionaries were jailed on reaching a new country. When Huzoor hoisted the Ahmadiyyat Flag in Ghana, he was joined on the stage by the President of Ghana who hoisted the Ghanaian Flag. Similarly in Canada, at the opening ceremony of the largest mosque in Canada, the Prime Minister stood side by side with Huzoor as they hoisted their respective flags. As Ahmadis, we need to understand and appreciate where these blessings come from.

Huzoor has advised Ahmadis that this is the time for the Jama'at to develop and march forward towards victory. Allah's help is with us and daily we are able to witness the progress. Huzoor says that when he analyses himself, he feels weak and inadequate to have been entrusted with such a huge task, but it is only through Allah's blessings and help that progress is being made. The promise of Allah is true, which He made in Sura Al-Nur, 24:56, and no one can stop our progress. But we must take care to ensure that we fulfil our promises made at the time of Bai'at to give preference to religion over worldly matters. Ameen



### **Existence of God in the Context of Acceptance of Prayers**

*(Maulana Mubashar Ahmad Kahlon, Mufti Silsila Alia Ahmadiyya, Rabwah)*

**N**on-believers say that if God exists, then show Him to us. This is apparently a logical request. But can they show us the fragrance of a flower? Or the solidity of an object? etc. There are many things in the world which the eyes cannot see, but we know they exist. As Allah says in the Holy Qur'an,

Eyes cannot reach Him, but He reaches the eyes. And He is the Incomprehensible, the All-Aware. *(Al-Anam, 6:104)*

Naked eyes cannot see God Almighty because He is Incomprehensible, i.e. beyond the understanding of man's limited capacities. He discloses Himself to man through His attributes.

Allah further says in the Holy Qur'an,

And when My servants ask thee about Me, say: 'I am near. I answer the prayer of the supplicant when he prays to Me. So they should hearken to Me and believe in Me, that they may follow the right way.' *(Al-Baqarah, 2:187)*

God has been sending prophets to all nations that they are able to witness the acceptance of prayers, which helped them to believe in a living God and which helped them to stay away from sins and do good works. But prophets are mortal and

have long left this world. How can the existence of God be proved these days?

During the time of the Promised Messiah (peace be upon him), Abdul Karim, a student from Hyderabad came to Qadian to study. He was bitten by a rabid dog. He was taken to a hospital in Kasauli for treatment, and at first it seemed that he was getting better. But his condition deteriorated and doctors declared that nothing more can be done for him. When the Promised Messiah (peace be upon him) heard about this, he prayed to Allah that *“although doctors say that Abdul Karim cannot be helped, You can do anything You want.”* Rabies is such a disease that once it is established in the body, it is fatal, and nothing can be done. By the grace and mercy of Allah, the prayers of the Promised Messiah (peace be upon him) were answered and Abdul Karim was cured of the disease and lived for many years afterwards. The bitter opponents of the Promised Messiah (peace be upon him) at the time would surely have raised objections about this incident if it wasn't true.

Another example is of the Promised Messiah (peace be upon him) who had only studied Arabic up to elementary level only. Yet he was able to give detailed and profound commentaries on the Holy Qur'an. God had taught him 40,000 roots of Arabic and he wrote more than 20 books in Arabic which were full of eloquence. He challenged his opponents to reply to the arguments he forwarded in these books and promised them a reward of Rs 10,000 if they were successful. In reply, his opponents accused him of getting an Arab to write his books, but he challenged further that they too can get the assistance of any Arab to help them. No one, even up to now more than a century later, has been able to take up the challenge and match the proficiency and eloquence of the Promised Messiah's books.

Despite being in a tiny town without a railway station or even a post office, yet the Promised Messiah (peace be upon him) made several claims that he would be successful. These claims were made purely on the basis of his prayers and the divine revelations that he received.

At the time of the Holy Prophet (peace and blessings of Allah be on him) there were the sincere believers, but also some hypocrites as well. When he prayed for blessings on his followers, he was informed that while his prayers were accepted for his sincere followers, they were not accepted even for a single one of the hypocrites. Allah says that if you desire that the prayer of a prophet, or of the Khalifa of the time, should be accepted in your favour, then you should develop sincere and ardent love for that prophet or Khalifa. So, you need to look into your hearts to see if you have deep love for the Khalifa if you want to have his prayers for you accepted.



### **Ahmadiyyat, A Fortress of Peace**

*(Mr Rafiq Ahmed Hayat, Amir Jama'at UK)*

**A**mir Sahib opened his speech by declaring that Ahmadiis have gathered here for one aim; to strive for peace and in doing so spreading the true message of Islam. The world in which we are living in today is in a state of conflict and disorder and Ahmadiyyat has become a fortress for peace amongst the chaos. The prime purpose for the advent of the Promised Messiah (peace be upon him) was to revive the teachings of Islam to its pristine and original conditions and to unite humanity under one banner.

This global conflict has been foretold by the Promised Messiah (peace be upon him) through revelations and visions from Allah. The United Nations is a flawed system as certain countries in the UN have been granted veto powers which undermines the UN as peace keeping force, as these countries use their veto for self-purpose.

During his keynote address at the European Parliament in Brussels, Hazrat Mirza Masroor Ahmad, Khalifatul Masih V said,

*“The right of veto power can never allow or facilitate the establishment of peace, because clearly not all countries are at an equal level... If we look at the voting history of the United Nations we find that the veto power has not always been used to help those who are being oppressed or who are acting in the right way. In fact, we have seen that the veto power has, on*

*certain occasions, been misused to help and assist in cruelty, rather than to prevent it. This is not something that is hidden or unknown; many commentators openly write or speak about this."*

Amir Sahib lamented on the tragedy that even peace keeping efforts are causing more distress than comfort and goes on to say that it is because the world has forgotten their Creator, and that beyond this life we will be accountable for all our actions and deeds.

The world is failing to recognise the urgent need for a true leader that can guide the world to peace. The Muslim world in particular is suffering due to a lack of true guidance and unity.

While the Holy Qur'an recognises that there will be conflicts in the world and so permission for defensive war has been given, it is sad that due to a lack of understanding of the true meaning of jihad, Islamic jihadists have distorted this teaching to justify terrorist activities.

Allah has warned us in the Holy Qur'an about those whose talk would be pleasing, but the truth is that they are the ones creating disorder in the land (Al-Baqarah, 2:205-206). This is exactly what we see of those so-called religious leaders today who speak out in the name of peace but are responsible for conflict and bloodshed. Religion unfortunately can be used differently in the hands of the power hungry, instead of being used for peaceful and selfless purposes and becomes a vice for conflict and division.

The Promised Messiah (peace be upon him) reminds us of the true message of Islam – that of peace, justice and righteousness. Because of those Muslims who held these beliefs and remained steadfast to the values of the Holy Qur'an, the world witnessed the Islamic Golden Age.

The most shining example of this was the Holy Prophet (peace and blessings of Allah be on him). He was a man who suffered great persecution, but he never promoted unmitigated violence against those who mocked him. He was responsible for the Charter of Medina, some 600 years before the signing of the Magna Carta, which was the first charter of Human Rights in documented history and forms the basis of the rule of law used today by all developed nations. He taught of the greater jihad (the lesser jihad being that of a battle), a jihad of the far more urgent and momentous task of removing wrongdoing from one's own society and one's own heart.

The revival of Islam began in 1889 in Qadian, India, with Hazrat Mirza Ghulam Ahmad, the Promised Messiah (peace be upon him). Through revelations Allah told the Promised Messiah (peace be upon him) that there would be many calamities but the salvation of the people could be achieved by entering his fold. The fulfilment of these prophecies can be found during the lifetime of the Promised Messiah (peace be upon him), when India suffered from earthquakes and plagues which took the lives of millions. However, due to the promise which Allah gave to the Promised Messiah (peace be upon him), no Ahmadi fell victim to the plague, nor to the earthquakes.

The Promised Messiah (peace be upon him) had received the revelation in which Allah proclaimed,

*"I shall safeguard all those who dwell in this house. Whoso enters it, enters peace. The house filled with our love is an abode of peace."*

The Promised Messiah (peace be upon him) explained that "house" in this context does not only mean the physical building made of bricks and mortar, but also refers to those who follow his teachings and dwell in his spiritual home.

Amir Sahib then went on to touch on the persecution and injustices that Ahmadi are facing in Pakistan, but that Allah Almighty has bestowed on us the blessings of the institution of Khilafat. He emphasised the tireless efforts that Huzoor had gone through to address the highest forums on the importance of peace and justice. Huzoor has dedicated his life to showing the true and wonderful benefits of khilafat, and what true khilafat really stands for, instead of the misconceptions perpetuated by the likes of Al Baghdadi, who have used their platform to spread hate. Huzoor has been a fortress of peace in an age that has submerged the Muslim world into darkness; he is carrying the torch of the Promised Messiah (peace be upon him), bringing people back to the light of the true Islam.

Amir Sahib concluded his speech by stressing that Ahmadiyyat is going to be the only Citadel of Peace and Hope provided we prove ourselves to be worthy of this responsibility. We must prepare ourselves for this onerous task and prepare our future generations in the light of the injunctions of the Promised Messiah (peace be upon him) and the exhortations of the Khulafa.

May Allah enable us all to follow these blessed teachings and continue to enjoy the blessings of Ahmadiyyat, our fortress of peace, and may it become the salvation for all mankind. May the message of Ahmadiyyat bring peace to the world and guide humanity back to its Creator.

## Huzoor Aqdas gives Audience to Canadian Minister in London



On 21 July 2018, Canada's Minister of Immigration, Refugees and Citizenship, Honourable Ahmed Hussen MP visited the Fazl Mosque where he was granted an audience with Hazrat Amirul Momineen Khalifatul Masih V.

During the meeting, Huzoor discussed the continued repercussions of mass immigration to certain Western countries in recent years. Also reviewed was the importance of religious freedom, the development of poorer nations and the forthcoming general election in Pakistan.

The Minister also commended the Jama'at for its continued commitment to peace and its positive engagement with other communities and groups. He expressed his sorrow and condemnation of the attack on an Ahmadi Mosque in Sialkot in May 2018.

Regarding religious freedom, Huzoor said,

*"All peoples must have the right to religious freedom and governments should not interfere in the personal religious matters of their citizens. However, it is a cause of regret that such interference continues to occur, especially in the developing world. The persecution of Ahmadi Muslims in Pakistan is a major example, whilst the current conflict in Yemen is, in essence, a religious sectarian conflict. Thus, there is a lot of work to be done for the establishment of true religious freedom in all parts of the world."*

Hazrat Mirza Masroor Ahmad continued,

*"It is wrong to infringe upon the religious rights of any community, no matter how small and it is a cause of deep regret that there is religious persecution even in certain Muslim countries despite the fact that the Holy Quran categorically states that there should be no compulsion in matters of faith."*

Minister Hussen informed Huzoor that he had immigrated to Canada in 1993 from Somalia. Upon this, Huzoor noted that within a quarter of a century of entering the nation as an immigrant, he was now the Minister responsible for immigration, refugees and citizenship. Upon this, Minister Hussen said,

*"I have always said that my development in Canada says more about Canada than it does about me personally and reflects the strength of our immigration system and the means of integration. Canada's people are very generous."*



Thereafter, Huzoor spoke about the need for the developed world to help developing countries both in terms of humanitarian relief and the long-term development of infrastructure. Huzoor said real progress would only be made when all forms of corruption and injustice were rooted out in the developing world.

During the meeting, Hazrat Amirul Momineen also extended his best wishes to Canada's Prime Minister Justin Trudeau and appreciated the fact that the Canadian Prime Minister embraces diversity and is tolerant of different faiths and beliefs.

The meeting concluded with a discussion regarding the forthcoming political election in Pakistan. On this, Huzoor said,

*"As long as the sword of the fanatical Mullahs (clerics) remains, there will be no real change in Pakistan. The local politicians fear the Mullahs more than their Creator. Some educated and decent people have started to raise their voices against the persecution of Ahmadi Muslims but the Mullahs have great street power and use it to incite the masses and drown out any voices of reason. For example, a few years ago Punjab's Governor Salman Taseer was shot and killed after speaking in defence of Ahmadi Muslims and in favour of religious freedom. The clerics use the pulpit of the Mosques to pollute the minds of the people."*

(Adapted from a Press Release issued by the Jama'at's Press & Media Office)



# Our Imam, Our Beloved Huzoor

*By Farah Iqbal – Bradford North Jamaat*

Of a million stars up in the sky  
Who cares if one more light goes out?  
When darkness blights a world gone astray  
Who holds the beacon of faith so it flourishes?  
In a world governed by intolerance  
Who strives with a genuine desire for unity?

If a moment is all we are  
Who cares if someone's time runs out?  
If in the pit of despair we fall apart  
Who in times of need shares our pain and sorrow?  
Of thousands of letters received everyday  
Who responds and keeps in touch?

Working long hours he is restless.  
He shines like a magnificent bright star.  
Desiring world peace with a burning passion  
He prays the world be saved from calamity.  
In the face of opposition he is fearless.

With mercy, forgiveness and compassion,  
He prays for even the meanest of foes.

The weight of the world his shoulders bear  
People around the world hearken to his call,  
To Ahmadiyyat the true Islam he preaches,  
Love For All Hatred for none.  
On MTA and every medium his speeches are heard.  
Listen to his sermons what he teaches.  
Heed his advice and follow the right way.  
Serve humanity and spread the word.

A true leader with a tender heart.  
He prays for us night and day,  
That we may have a better tomorrow.  
Taking to his heart the sufferings of many,  
He weeps and prays, his eyes shed tears.  
For our brothers and sisters in agony.  
Who bear every injustice with patience.  
Praying they live in safety and tranquillity.

A king of hearts loved by everyone,  
His love for us a precious gem so rare.  
Every letter he reads with a keen eye  
He loves and cares for us so much  
His kind words like honey nourishes,  
Hearts that are filled with woes.  
He prays that Allah remove our fears.  
His words of wisdom inspires us all.

While the world sleeps in him we see brilliance.  
The Fifth successor of the Promised Messiah and Mahdi.  
Radiant like the moon reflecting the sun  
The Great Grandson of Hazrat Mirza Ghulam Ahmad.  
Loved by all who are proud to be Ahmadi,  
The Khalifah of our time, a blessing quite divine  
He whose name is Masroor  
Brings a smile and happiness like sunshine.  
Hazrat Mirza Masroor Ahmad.  
Our Imam, our beloved Huzoor.

## BIG IFTAR AT BAITUS SUBHAN

As part of a initiative introduced by the National Tabligh Department, the South Region of the UK Jama'at organised its Big Iftar on Sunday 10th June 2018 at Baitus Subhan Mosque in Croydon. Over sixty dignitaries and guests attended. The list of dignitaries included the former Mayor of Croydon Toni Letts, Sarah Jones MP for Croydon Central, Steve Reed MP for Croydon North, Alan Gill Police Liaison Officer, Andrew Williams London Fire Brigade Borough Commander and Christian Williams representing the British Army. The National Tarbiyyat Secretary Mr Nisar Orchard as well as Maulana Ayyaz Mahmood Khan were in attendance.



Proceedings for the evening started with Tilawat-e-Qur'an and translation by Maulana Hafiz Itisham Ahmad, after which Mr Naseer Zafar Regional Amir South welcomed the guests and gave a brief introduction to the event.

The National Tarbiyyat Secretary Mr Nisar Orchard gave a detailed speech on Ramadhan and its special significance as one of the Pillars of Islam. Mr Orchard further introduced the process of fasting, prayers including Traveeh and Tahajjud, Sehri and Iftari.

Speeches were delivered by all the dignitaries who praised the Jama'at for all the Charity and volunteer services that it provides and also acknowledged the examples set by the Jama'at members epitomised by its motto 'Love for All, Hatred for None'.

The concluding speech was given by Maulana Ayyaz Mahmood in which he discussed the brief history of the Jama'at and went on to explain the main teachings of Islam dispelling many of the misplaced views portrayed by the media.

After the speeches an open Q&A session was held during which many thought provoking questions were asked and expertly answered by Maulana Ayyaz Mahmood.

After this the Regional Amir explained the Iftari process to the attendees and how the fast is broken normally with dates and water, the offering of Mughrib prayers followed with a meal. Guests were invited to observe the prayers and many chose to do so. Dinner was served and enjoyed by all.

## BIG IFTAR AT BAITUL WAHID

This is one in a series of reports on Big Iftars that were initiated by the Tabligh Department and took place up and down the country at our Mission Houses and Mosques. They proved to be an excellent way to introduce members of the public to the Jama'at and to True Islam in particular. One of these events took place in Hounslow and was organised by the Hounslow South Jama'at at The Baitul Wahid Mosque. As many as 45 guests from various different backgrounds and ethnicities, including Sikhs, Hindus, Buddhists, Christians, Muslims as well as some Syrian refugees congregated at the venue on 1<sup>st</sup> June.

On arrival at around 7 pm, guests were welcomed with some refreshments. Later they were given a tour of the Mosque. Everyone collected together in the men's prayer hall to see the Holy Qur'an exhibition which sparked interesting conversations. Formal proceedings started at 8pm with the recitation of the Holy Qur'an by Maulana Atta-ur-Rahman Khalid and an introduction to the Jama'at

was presented by the local President, Mr Zaheer Ahmad Khan. This was followed by the key note address which was delivered by Maulana Ayaz Mahmood Khan on the subject of Ramadan and the purpose of fasting. He said,

*"The fact of the matter is that staying hungry is of no value if the spirit which Allah the Almighty wants to develop within us is not there. Staying hungry is a means of reminding us of the pangs of hunger, it is a means of reminding us that there are people in the world who are less fortunate than us and do not even have the ability to put one meal on the table...There are people in the world who need us to be there for them. There are people in the world who need our support."*

Promptly after, guests had the opportunity to ask any questions. Both the address and the Q&A were very well received.

As the call for prayer was made the guests joined us in breaking the fast with dates and enjoyed a lovely meal after the Maghrib Salat. When asked what made him come to the Big Iftar, Andrew Adegbemi, a British Christian of Nigerian origin, commented,

*"I was interested in understanding more about the Ahmadiyya Community. I also kept the fast today so I felt more inclined to learn more about the religion. It was quite*

*moving for me to keep the fast and then get to take part in the Iftar."*

Another guest commented,

*"I think it is very important to promote respect and understanding. I am particularly impressed with the Ahmadiyya community, whose doctrine is 'love for all hatred for none'."*

## EID LUNCH IN SCOTLAND – By Dr Abdul Hayee, President

The Edinburgh and Fife Jama'at organised a small get together with non-Ahmadi guests for an Eid Lunch. This took place on 9th July 2018 and was attended by 17 guests. Among the neighbours and friends who attended, there was a Councillor and some police officers. One new Ahmadi was also present. The Jama'at was able to put up an exhibition display showing its beliefs and activities which was viewed with much interest.



## NATIONAL TARBIIYAT ACTIVITIES

The national Tarbiyyat department has continued to be active in recent weeks. During this period it has visited a number of different Jama'ats, for Tarbiyyat Activity Days, Amila meetings, establishing Islahi committees, encouraging and motivating people to come to the Mosques/Salat centres and basically making themselves available to the Jama'ats for whatever they may need the Tarbiyyat team for.

### Tarbiyyat Activity Day Glasgow

One of the major trips that was undertaken was to Glasgow when a Regional Tarbiyyat Activity Day was organized on the same day as the World Cup Final and the Tennis Final. The reason for this being that no matter what worldly event our Religious activities should always be given preference. That's not to say that the Tarbiyyat department discouraged watching such events and so arrangements were made so that the attendees could come and watch it together in one of the rooms. Over 200 people joined this event which was a healthy attendance by any standards.

The programme commenced with Tilawat-e-Qur'an which was followed by Maulana Sheikh Sammar addressing the audience on three different topics. He gave interactive talks on how to perform *salat*, how to treat your parents and

also how to treat your partner. This also included short videos that the local Jama'ats had prepared beforehand in which they performed role-plays in regards to these three topics. The audience thoroughly enjoyed this session.

This was then followed by a Question & Answer session which was chaired by Maulana Mansoor Zia and accompanied by Maulana Raja Burhan, Maulana Daud Qureshi, Maulana Sheikh Sammar and Mr Nisar Orchard.

The Q & A led to Zuhr and Asr prayers which was followed by lunch and once that was over Murabbi Raja Burhan Sahib conducted a quiz competition on the book *Noah's Ark*. Teams were formed from different Jama'ats in the region to represent each one. It was an informative quiz competition from which each individual gained and thus proved to be a beneficial session indeed!

This brought the day to an end and so we finished with a few remarks and then a silent prayer.

### Visits to Bristol, Newport & South Wales

Following an invitation to address an Eid Milan gathering in Cardiff, the Tarbiyyat team left on Friday and en-route stopped over at Bristol for Friday prayers. Brief meetings with Amila members of Bristol and Newport were held covering certain issues.



Asr prayers were offered at Cardiff. Here again a short meeting was convened with the Amila members to help strengthen the relationship of the Centre with them and also help them with any difficulties that they may have.

On the following day the team arrived at the Salat centre for Swansea Jama'at in time for Fajr prayers. A similar meeting with Amila members was held and the team also helped activate the local Islahi committee. After visiting these four Jama'ats, Secretary Tarbiyyat UK Mr Nisar Orchard addressed a function organized by the Tabligh department on the subject of Eid and Ramadan and participating in a Q&A before that.

#### Salat Centre In Slough

One of the most important part of our daily tarbiyyati activities is congregational prayers. Some of the smaller

Jama'ats do not have a designated facility where they can offer their prayers and resort to gathering at individuals' homes. This can cause difficulties especially to the neighbours finding a plethora of cars at odd times during the day amassing in their neighbourhood. When the Slough Jama'at approached the Tarbiyyat department, they were advised to hire a hall for the purpose and promised funding from the department. This was tentatively accepted since there was a reluctance to, what some thought was, 'wasting' the funds of the Jama'at. However this expenditure proved to be far from it. Initially a hall was hired for weekdays only but such was the response from members attending for prayers, that it is now going to be hired for weekends as well. If a little investment like this can facilitate greater attendance and regularity in congregational prayers then it is certainly money well spent.

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



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

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

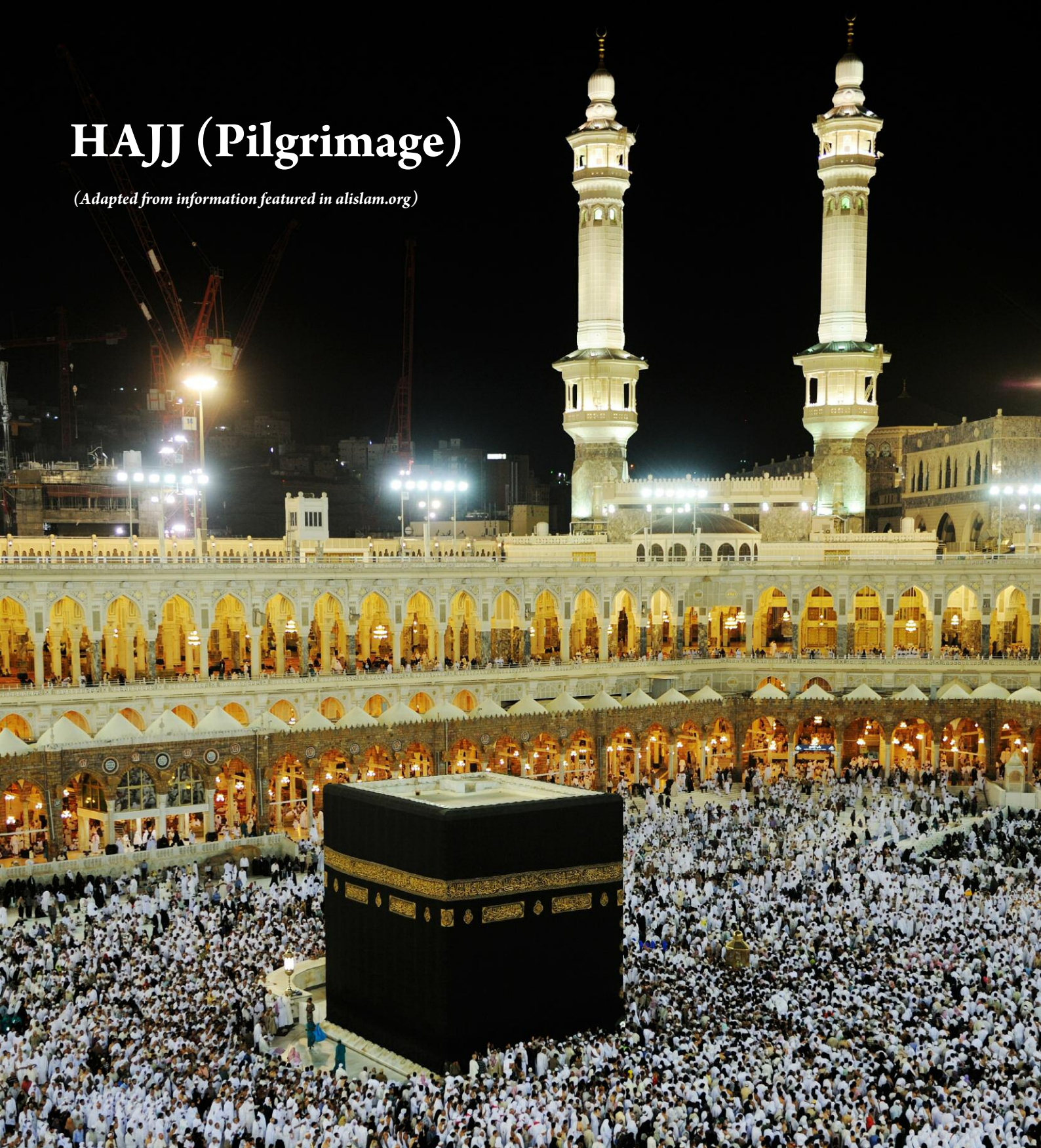
**2021** - 6th, 7th & 8th August

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



# HAJJ (Pilgrimage)

*(Adapted from information featured in [alislam.org](http://alislam.org))*



**The Hajj is the fifth pillar of Islam. It involves a pilgrimage to Makkah and must be conducted by every Muslim at least once in a lifetime circumstances permitting. The Hajj is performed during the Muslim month of Dhul Hijjah which comes two months after the festival of Eid-ul-Fitr. About two million people perform the Hajj every year and the event serves as a unifying force in Islam by bringing followers of diverse backgrounds together in religious worship.**

The focal point of the pilgrimage is the Ka'ba. This is a building that measures approximately 36 feet by 42 feet and is about 40 feet high. It is believed to be the first house constructed for the worship of God in ancient times and rebuilt by Prophet Abraham (peace be upon him) some 4,000 years ago. Today, the Ka'ba stands in the middle of a large courtyard of *Masjid al Haram* or the Sacred Mosque. The courtyard of *Masjid al Haram* contains, besides the Ka'ba, the *Maqam-e-Ibrahim* and the fountain of *Zamzam*. This fountain is said to be same that was uncovered by the young infant Ishmael (peace be upon him) who was banging the ground with his heels due to pangs of thirst. His mother Hazrat Hagara (may Allah be pleased with her) had run from hill to hill trying to seek help only to return to find water flowing from under her child through this fountain.

There are a number of ceremonies associated with the Hajj. These include:

1. Entering into the state of *ihram* by wearing only two seamless white sheets. This is done by the pilgrims when they reach certain designated places close to Makkah.
2. Saying of *talbiyah* starting at the place where the *ihram* is worn. *Talbiyah* consists of saying aloud the following:
 

*Here we come, O God, here we come No partner have You, here we come Indeed, praise and blessings are Yours, and the Kingdom too No partner have You, here we come.*
3. On entering Makkah, the pilgrims perform the first *tawaf* (circuit) which consists of going around the Ka'ba seven times in an anticlockwise direction.
4. After completing the *tawaf*, the pilgrims perform the *sa'yy*. This involves running between the two little hills of Safa and Marwa located near the Ka'ba. These are the two hills where Hazrat Hajirah (may Allah be pleased with her) ran in search of water for her infant after the Prophet Abraham (peace be upon him) had left her there in accordance with Divine direction.
5. After performing the *sa'yy*, the pilgrims move to Mina, a plain located about four miles east of Makkah, and spend the night there.
6. Next morning, the pilgrims leave for the plain of Arafat located nine miles southeast of Makkah. They arrive there in the early afternoon, offer the combined Zuhr and Asr prayers and listen to a sermon given by the Imam. The pilgrims stay in the plain of Arafat only till sunset. This is the same plain where the Prophet Muhammad (peace and blessings of Allah be upon him) delivered his farewell sermon.
7. After sunset the pilgrims leave Arafat and come to a place called Muzdalifah. In the Holy Qur'an, this place is referred to as *al Mash'ar al Haram*, the Sacred Monument. On reaching Muzdalifah, the pilgrims say their combined Maghrib and Isha prayers and spend the night there. In the morning, after offering the Fajr prayer, the pilgrims return to Mina once again.
8. The pilgrims reach Mina on the tenth day of Dhul Hijjah. This is the busiest day of the pilgrimage. The first ceremony that is performed at Mina is the throwing of small stones or *ramy al jimar*. In this ceremony the pilgrims throw stones at three pillars in a symbolic act of striking the devil.
9. The tenth day of Dhul Hijjah is also the day when pilgrims sacrifice their animals. This day is also celebrated all over the Muslim world as the festive day of Eid al Adha.
10. After performing the sacrifice the pilgrims have their heads shaved or their hair clipped. After this they emerge from the state of *ihram* by wearing their everyday clothes.
11. Clad in their everyday clothes the pilgrims perform another *tawaf* of the Ka'ba. This *tawaf* is called *tawaf e ziarat*.
12. Before the tenth day of Dhul Hijjah ends, the pilgrims perform another *sa'yy* between the hills of Safa and Marwa.
13. After this the pilgrims return once again to Mina where they stay until the twelfth or thirteenth day of Dhul Hijjah. During these two or three days the pilgrims continue to perform the ceremony of *ramy al jimar* or throwing of stones.
14. On the afternoon of the twelfth Dhul Hijjah (or of the thirteenth) the pilgrims return to Makkah for the last ceremony of the pilgrimage. This ceremony consists of the farewell *tawaf* of the Ka'ba after which the entire pilgrimage is completed and the pilgrims are free to go wherever they wish.

Although not part of the prescribed pilgrimage, many pilgrims carry on their journey to Medinah and visit *Masjid al Nabvi* or the Prophet's Mosque. It is in the compound of this Mosque that Prophet Muhammad (peace and blessings of Allah be upon him) is buried.

While the Hajj may only be performed during the prescribed dates of the month of Dhul Hijjah, a lesser Pilgrimage called *Umrah* may be made individually at any time during the year.



## Historical Question & Answer session with Hazrat Khalifatul Masih IV

Question and answer session held on 27 May 1989 in London.

**Questioner:** *Cooking wine is used extensively in Western culture. My understanding is that once you heat wine up it loses its properties to intoxicate people. Is it therefore permissible to eat food cooked in wine?*

This is a very delicate question which is difficult to answer with a simple Yes or No. Muslim jurists have discussed this question long before they came into contact with Western society and Western ways of cooking.

The first step is to define intoxicants. The Holy Qur'an does not use the word **wine** at all anywhere. The word *sakker* is used which means anything which has the power to intoxicate. Muslim jurists tried to define, not alcohol, but that which the Holy Qur'an mentions, when taken in excess, is capable of intoxicating and influencing you to a degree where you lose your senses. Even one drop of this drink is *haram*, i.e. forbidden.

Some people argue that if they drink a glass of something [containing alcohol], such as beer, it does not intoxicate them, so according to Islam which forbids intoxicants, this

drink does not fall into the category of intoxicants. This argument is totally false because of the definition given earlier. Almost all of the Muslim scholars are agreed on this definition: if any substance when taken in excess could cause intoxication, then even a small amount of that substance is forbidden.

Many modern food, drinks, and medicine contain traces of alcohol, sometimes in quite large amounts. In homeopathy, which I practice, the entire medicine found in liquid form is dissolved in alcohol; there is no other media for preparing homeopathic medicine - it has to be in alcohol. All the tinctures are in alcohol, otherwise they would disintegrate in no time. So the preserving qualities of alcohol make it essential that you make your medicine in alcohol. So what about the principle applicable in this case, that if the excess of something is intoxicating, then the small quantity should also be forbidden?

A sensible answer to this question was given by one of my late uncles, Hazrat Mirza Shareef Ahmad Sahib. He said that in medicine – and here we are not talking about homeopathy – the amount of alcohol is extremely small, and thus cannot be intoxicating. And if you were to consume such quantities needed to attain intoxication, you would be more likely to die of an overdose of the medicine itself. This is because medicine contains other substances which become harmful to you when used in excessive quantities. So all such medicines are permissible, from the Islamic point of view, because in these situations you cannot have an excess of that medicine even if you want to. It cannot be used as an intoxicant; and in small quantities, it is beneficial. That is one thing which is understandable, but it applies to a comparatively small area.

In homeopathy, very minute quantities of alcohol are required for its dispensation; in particular, when you use homeopathic liquids for transferring the medicinal properties to sugar, the spirit completely evaporates and the sugar that is left behind contains no traces of alcohol. And even if there are traces, you would not be able to eat one kilo of that sugar to become intoxicated. So the quantities remain so minute that it is impossible for you to become intoxicated by that homeopathic medicine. So obviously the principle does not apply here as well.

Concerning food, when I was in Germany recently, one lady wanted me to be very clear on this, because their children face this problem daily of whether to eat this cake or not. Many cakes in Germany are prepared in a way that

**“My answer to the lady was that as far as those food preparations are concerned, alcohol is applied and burnt. There, this principle of excessive use does not apply at all because the alcohol is burnt after adding to the food.**

**Even if you eat tons of that food you will never become intoxicated. So you can become a Mullah and very narrow-minded of course if you wish [and declare these food to be haram], but as far as the principles are concerned, they are not applicable.”**

alcohol becomes a part of the preparation. My answer to the lady was that as far as those food preparations are concerned, alcohol is applied and burnt. There, this principle of excessive use does not apply at all because the alcohol is burnt after adding to the food. Even if you eat tons of that food you will never become intoxicated. So you can become a Mullah and very narrow-minded of course if you wish [and declare these food to be haram], but as far as the principles are concerned, they are not applicable.

That is why the Holy Prophet (peace and blessings of Allah be on him) permitted the use of *nabeez*, which was a drink, not a medicine, prepared from dates, and sometimes from the barks of trees, mixed with water. It was buried in the ground overnight, and if you drank it fresh after that, in enough quantities to quench your thirst, it would quench your thirst but would not intoxicate you. It was not possible to use it as an alcoholic drink. But if it was permitted to stay longer than one night the amount of alcohol which would have formed would exceed this limit. So the Companions used to drink this drink in which elements of alcohol were definitely found. That is what I am saying to those extremists who say that even if food is touched by even a minute amount of alcohol it becomes forbidden in Islam. My answer to them is that the Holy Prophet (peace and blessings of Allah be on him) knew Islam better than anyone. Why did he permit the use of this drink in which now experiments have revealed that there are certainly traces of alcohol? It is because of the same principle that generally you cannot drink enough of it to make you intoxicated. It may burst your stomach, but

it will not be able to intoxicate you in the quantities that you can safely consume.

So can you eat enough of such cakes in which alcohol is poured and burnt out so that you become intoxicated? Even if you eat tons of such cakes, you can't [become intoxicated]. But, I told this lady, which I am now telling you as well, that I personally would not eat such cakes. If I were to take one step in this direction other people will take many more steps in this direction and start misusing this licence.

So the safe principle is one thing and the correct and true application of a principle of jurisprudence is something else. My advice to her and her children is not to take this licence, because if you permit your children to start eating such cakes in a society of wine-drinkers, and beer-drinkers, they will have this taboo [of avoiding alcohol] destroyed – this inborn inhibition will be damaged and they will gradually be drawn into transgressing into other completely forbidden areas. So this is the safe principle. But to be meticulously correct, in line with Islamic jurisprudence, I don't think those people who commit this error, let's say, violate the principles of Islam categorically.

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*The real word for wine in Arabic is Nabeedh, which is not mentioned in the Holy Qur'an. Instead, the word Khamr is used (see 2:220, 5:91-92, etc), which is translated as wine, but more accurately means "alcoholic beverages made from fermented fruit". Huzoor here is talking about intoxicants (from the verb askara which can cause you to "lose possession of your senses") (see 4:44).*

# TREATMENT OF WOMEN IN ISLAM

*(Adapted from a newsletter of Islam  
Correspondence Course by Maulana Tahir Selby)*

These days we are hearing more and more about how women have been treated badly. This of course is often a complaint or objection made against Islam, that Muslim women tend to be treated badly, sometimes they are killed through 'honour killing' etc. However, the reality of what the teachings of Islam actually promote is quite different. Islam teaches that we should respect and treat women very well. This was exemplified by the Holy Prophet Muhammad (peace and blessings of Allah be upon him) himself.

In his book *Life of Muhammad*, Hazrat Khalifatul Masih II (may Allah be pleased with him) writes that the Holy Prophet Muhammad (peace and blessings of Allah be upon him) was extremely kind and fair towards his wives. If on occasion any one of them failed to behave herself with due deference towards him he merely smiled and passed the matter over. He said to his wife, Hazrat Ayesha (may Allah be pleased with her) one day, "Ayesha, whenever you are upset with me I always get to know it."

Hazrat Ayesha enquired, "How is that?" He said,

*"I have noticed that when you are pleased with me and in the course of conversation you have to refer to God, you refer to Him as the Lord of Muhammad. But if you are not pleased with me, you refer to Him as the Lord of Ibrahim."*

At this Ayesha laughed and said he was right. (Bukhari).

Hazrat Khadija (may Allah be pleased with her) was his first wife and had made great sacrifices in his cause. She was older than the Holy Prophet (peace and blessings of Allah be upon him). After her death he married younger women, but never permitted the memory of Khadija to become dim. Whenever

any of Khadija's friends visited him he would stand up to receive her (Muslim). If he chanced to see any article that had belonged to or had been connected with Hazrat Khadija, he was always overcome by emotion.

Among the prisoners taken by the Muslims in the Battle of Badr was a son-in-law of the Prophet. He possessed nothing which he could offer as ransom. His wife Hazrat Zainab (the Holy Prophet's daughter) sent to Medina a necklace which had belonged to her mother (Hazrat Khadija) and offered it as ransom for her husband. When the Holy Prophet (peace and blessings of Allah be upon him) saw the necklace he recognized it and was much affected. He said to his Companions,

*"I have no authority to give any direction in this matter, but I know that this necklace is cherished by Zainab as a last memento of her deceased mother and, provided it commends itself to you, I would suggest that she should not be deprived of it and it may be returned to her."*

They intimated that nothing would give them greater pleasure and readily adopted his suggestion (*Halbiyya*, Vol. 2).

He often praised Hazrat Khadija to his other wives and stressed her virtues and the sacrifices that she had made in the cause of Islam. On one such occasion Hazrat Ayesha, feeling resentment, blurted out,

*"O Messenger of Allah, why go on talking of the old lady? God has bestowed better, younger and more attractive wives upon you."*

The Holy Prophet (peace and blessings of Allah be upon him) was overcome by emotion at hearing this and protested,

*“O no, Ayesha! You have no idea how good Khadija was to me.”*  
(Bukhari)

The Holy Prophet (peace and blessings of Allah be upon him) was very keen on improving the condition of women in society and on securing for them a position of dignity and fair and equitable treatment. Islam was the first religion which conferred upon women the right of inheritance. The Holy Qur'an makes daughters along with sons heirs to the property left by their parents. In the same way a mother is made an heir to her son's or daughter's property and a wife is made an heir to her husband's property. When a brother becomes an heir of his deceased brother's property a sister is also an heir to that property.

No religion before Islam had so clearly and firmly established a woman's right of inheritance and her right to possess property. In Islam a woman is the absolute owner of her own property and her husband cannot obtain any control over it by virtue merely of their relationship. A woman is at full liberty to deal with her property as she chooses.

The Holy Prophet (peace and blessings of Allah be upon him) was so careful with regard to the kind treatment of women that those around him who had not previously been accustomed to looking upon women in the light of helpmates and partners found it difficult to accommodate themselves to the standards that the Holy Prophet (peace and blessings of Allah be upon him) was anxious to see set up and maintained. Hazrat Umar (Allah be pleased with him), who later became the second Khalifa of Islam, relates:

*“My wife occasionally sought to intervene in my affairs with her counsel and I would rebuke her, saying that the Arabs had never permitted their women to intervene in their affairs. She would retort: ‘That is all past. The Holy Prophet lets his wives counsel him in his affairs and he does not stop them. Why don't you follow his example?’ My reply used to be: As for Ayesha the Holy Prophet is particularly fond of her but as regards your daughter (Hafsa), if she does this she will one day have to suffer the consequences of her impertinence.”*

It so happened that thereafter on one occasion the Holy Prophet, being upset over something, decided to spend a period of time apart from his wives. When I learnt of this I said to my wife, What I had feared had come to pass. Then I went to the house of my daughter Hafsa and found her crying. I inquired of her what the matter was and whether the Holy Prophet (peace and blessings of Allah be upon him) had divorced her. She said:

*I don't know about divorce, but the Holy Prophet has decided*

*to remain away from us for some time.’ I said to her: ‘Did I not often tell you not to take the same liberties with him as Ayesha does, for the Holy Prophet is particularly fond of Ayesha, but you seem to have brought upon yourself what I had feared.’*

I then went to the Holy Prophet (peace and blessings of Allah be upon him) and found him lying down on a rough matting. He was at that time wearing no shirt and his body bore the marks of the pattern of the matting. I sat down near him and said:

*‘O Messenger of Allah! the Kaiser and the Chosroes do not deserve any of God's favours and yet they pass their lives in great comfort and you who are His Messenger pass your days in such discomfort.’*

The Holy Prophet replied:

*‘That is not so. The Messengers of Allah are not expected to spend their time in comfort. That kind of life befits only secular monarchs.’*

I then related to the Holy Prophet all that had passed between me and my wife and daughter. Hearing me, the Holy Prophet laughed and said:

*‘It is not true that I have divorced my wives. I have merely thought it advisable to spend a little time away from them.’*  
(Bukhari)

He was so careful concerning the sentiments of women that on one occasion when he was leading the prayers he heard the cry of a child and concluded the service quickly, explaining thereafter that as he had heard the cry of the child he imagined that the child's mother would be distressed at its cry and he had therefore concluded the service quickly so that the mother could go and tend to the child. When during any of his journeys women were also among the party he always gave directions that the caravan should move slowly and by easy stages. On one such occasion when the men were eager to push forward, he said, *“Take care of glass! Take care of glass!”* meaning thereby that women were of the party and that if camels and horses were put to the gallop they would suffer from the jolting of the animals (Bukhari).

During a battle confusion arose among the ranks of the mounted soldiers and the animals became unmanageable. The Holy Prophet (peace and blessings of Allah be upon him) fell from his horse and some of the women also fell from their mounts. One of his Companions, who was riding a camel immediately behind the Holy Prophet (peace and blessings of Allah be upon him) jumped down and ran towards him crying,

*“May I be your sacrifice, O Messenger of Allah.”*

The Holy Prophet's (peace and blessings of Allah be upon him) foot was still in the stirrup. He released it hastily and said to his Companion,

*"Don't bother about me, go and help the women."*

Just before his death one of the injunctions he addressed Muslims and laid stress upon was that they should always treat women with kindness and consideration. It was an oft repeated saying of his that *'if a man had daughters and he arranged to have them educated and took pains with their upbringing, God would save him from the torment of Hell'* (Tirmidhi).

It was a common practice with the Arabs to inflict physical chastisement upon women for every little fault. The Holy Prophet (peace and blessings of Allah be upon him) taught that women were equally with men the creatures of God and were not the slaves of men and should not be beaten. When women got to know of this they went to the other extreme and began to oppose men in everything, with the result that in many homes domestic peace was continually disturbed. Hazrat Umar (Allah be pleased with him) complained of this to the Holy Prophet (peace and blessings of Allah be upon him) and said that unless women could on occasion be chastised they would become unruly and there would be no holding them in check. As detailed Islamic teachings with regard to the treatment of women had not yet been revealed, the Holy Prophet (peace and blessings of Allah be upon him) said that if a woman was guilty of serious transgression she might be chastised. This in its turn led the men in many cases to revert to the old Arab practice.

It was now the turn of the women to complain and they laid their grievances before the Holy Prophet's wives. Thereupon, the Holy Prophet (peace and blessings of Allah be upon him) admonished men and told them that those who treated women with unkindness could never win the favour of God. Thereafter the rights of women were established, and for the first time women began to be treated as free individuals in their own right (Abu Dawud). Mu'awiya al-Qushairi relates:

*"I inquired of the Holy Prophet what claim my wife had upon me," and he replied: "Feed her with that which God bestows upon you in the way of food, and clothe her with that which God bestows upon you in the way of clothes and do not chastise her nor abuse her nor put her out of your house."*

He was so careful of the feelings and sentiments of women that he always exhorted those who had to go upon a journey to finish their errands quickly and return home as soon as possible so that their wives and children should not suffer separation longer than was necessary. Whenever he returned from a journey he always came home during the day-time. If he found night approaching towards the end of his journey, he would camp outside Medina for the night and enter it the next morning. He also told his Companions that when they returned

from a journey they should not come home suddenly without notice of their return (*Bukhari and Muslim*).

In giving this direction he had in mind the fact that the relations between the sexes are largely governed by sentiment. In the absence of the husband a wife may often neglect the care of her body and of her dress and if the husband were to return home unexpectedly the finer sentiments of the wife or the husband might be upset. By giving the direction that when a man returns from a journey he should contrive to arrive home during the day-time and after intimation to the members of his family of his return, he ensured that the members of his family would be ready to receive the returning member in a befitting manner.

From these passages, we can see that the Holy Prophet (peace and blessings of Allah be upon him) showed through his own example how we should conduct ourselves with our wives and other women. Anyone going against this, is going against the beautiful teachings of Islam. The idea of *'honour killing'* has nothing to do with the teachings of Islam and is instead a custom which is foreign to Islam.

The Promised Messiah (peace be upon him) instilled in his children great respect and love for their mother, recalling the saying of the Holy Prophet (peace and blessings of Allah be upon him) that *'paradise lay under the feet of your mothers'*. Once when his wife and her mother had a disagreement and were both in tears, he took his wife and led her in front of her mother where she bowed her head. Her mother immediately raised her daughter's head and embraced her. All annoyance was gone. Without saying a word, the Promised Messiah (peace be upon him) left the room and went upstairs.

The Promised Messiah (peace be upon him) was exceedingly conscious of his duty as a husband. He told his followers;

*"Your wives are the first witnesses of your moral and spiritual calibre and your relationship between you and God. A man who is not honourable and kind to his wife, how can he possibly be good to other people? You must first of all be good to your wives."*

And to a friend whose wife had died he wrote with feeling:

*"Marriage is such a bond of human relationship that one is unable to be away from one's wife for more than a few weeks. Husband and wife are so much together, share so much of each other, that they become part of each other. With the blessings of marital relationship, worldly worries and trials are forgotten. The impressions and memories of marriage are so deep that, when one's wife dies, one cannot remember this relationship without tears. God has reminded us constantly about this mutual love and loyalty in marriage. It is the fountainhead of all human relationships."*

# CHANDA – *Gift Aid it*



*The Jama'at is a registered charity (Ahmadiyya Muslim Association UK) Charity No: 299081*

## WHAT IS GIFT AID?

Under the Gift Aid scheme, the Jama'at can reclaim an extra 20% in tax on every eligible donation received from a UK taxpayer.

Gift Aid is one of the most effective ways of giving chanda. Using Gift Aid means that for every £1 you give, the Jama'at will receive an extra 25p (plus an extra 3p in transitional relief) from HM Revenue & Customs. In this way a £100 Gift Aid donation is worth £120 to the Jama'at – and it doesn't cost an extra penny.

On top of this, higher rate taxpayers are eligible to reclaim at least £25 from the taxman for every £100 donated to the Jama'at by including details of their Gift Aid donations on their Self-Assessment form. (For information on how this is calculated see the section Gift Aid – How does it work below).

## HOW DOES IT WORK?

Gift Aid applies to donations of any amount, large or small and irrespective of whether you pay by cash, cheque, standing order, debit or credit card.

If you are a UK taxpayer (income tax and/or capital gains tax), all you have to do is complete an AMA UK Gift Aid declaration. What's more – one single Gift Aid declaration can apply to past donations you have made over the last 3 years too and to all future donations you make.

As a higher rate taxpayer looking to reclaim tax on your donations, all you have to do is remember to include details of your charitable gifts (chanda) on your tax form.

## GIFT AID – DO YOU QUALIFY?

You can use Gift Aid providing you pay as much tax as the Jama'at will be entitled to reclaim on your chanda in the same financial year. For example, if you wish to Gift Aid your chanda donations that totalled £100 for the year 6<sup>th</sup> April 2013 to 5<sup>th</sup> April 2014, you will need to have paid at least £20 tax to the taxman in respect of that tax year.

So, the next time you pay chanda, make sure you sign a Gift Aid declaration as well. Please contact your local President or Finance Secretary for further information. Alternatively feel free to call the UK Finance Department at Baitul Futuh at any time.





## *Our Beloved Huzoor* (By Namood-E-Seher)

He works a lot, He does not rest  
Puts all the worries on his chest.

To pray for you, he sacrifices his sleep,  
If only you realised his love so deep.

Thousands of letters he replies to all,  
From young to old, from big to small.

He prepares his speech while you sleep in your bed  
To Fajr prayer they see him coming straight from  
his desk

He's back to work and you're still asleep  
Missed your prayers while his eyes weep

He stands for hours to deliver his speech  
Only few who practice what they preach  
You complain that the sermon is too long  
He worries that your belief is still not strong

He has done everything to keep you on your seen  
But you're still scrolling on your mobile screen

What have you done to make him smile  
Not even written a letter in a while  
Take some load off his heavy chest  
He never complains but he also needs rest

Listen to what he teaches and spread his word  
Save the world and bring the people to the Lord

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## COMPLETION OF FIRST READING OF HOLY QUR'AN

By the grace of Allah Miss Zara Basit Bhatti, daughter of Mr Abdul Basit Bhatti and Mrs Ghazala Bhatti of Coventry Jama'at, has completed the first reading of the Holy Qur'an at the age of 5 years. She was facilitated by her mother in this task.

She is the granddaughter of Muzaffer Ahmad Sharma Shaheed and Abdul Qayoom Bhatti. She is also the great great granddaughter of Abdul Rasheed Sharma (Sahabi) and Munshi Karam Din Bhatti (Sahabi). May Allah enable her to further understand the teachings of the Holy Qur'an and abide by its guidance throughout her life.



## CHILDREN'S STORIES

### BIRBAL STORIES

#### A Gold Coin or Justice?

One day Emperor Akbar asked Birbal what he would choose if he were given a choice between justice and a gold coin.

*"The gold coin,"* said Birbal.

Akbar was taken aback.

*"You would prefer a gold coin to justice?"* he asked, surprisingly.

*"Yes,"* said Birbal.

The other courtiers were amazed by Birbal's display of stupidity.

For years they had been trying to discredit Birbal in the Emperor's eyes but without success and now the man had gone and done it himself!

They could not believe their good fortune.

*"I would have been dismayed if even the lowliest of my servants had said this,"* said the Emperor.

*"But coming from you, it's shocking and sad. I did not know you were so debased!"*

*"One asks for what one does not have, Your Majesty!"* said Birbal, quietly.

*"You have seen to it that in our country justice is available to everybody. So as justice is already available to me and as I'm always short of money, I said I would prefer the gold coin."*

The Emperor was so pleased with Birbal's reply that he gave him not one but one thousand gold coins.

#### Bangles and Steps

One day Emperor Akbar asked Birbal: *"How many bangles does your wife wear?"*

Birbal said he could not.

*"You cannot?"* exclaimed the Emperor.

*"You see her hands every day while she serves you food. Yet you do not know how many bangles she has on her hands? How is that?"*

*"Let us go down to the garden, Your Majesty,"* said Birbal, *"and I'll tell you."*

They went down the small staircase that led to the garden. Then Birbal turned to the Emperor.

*"Your Majesty,"* he said,

*"You go up and down this staircase every day. Can you tell me how many steps there are in the staircase?"*

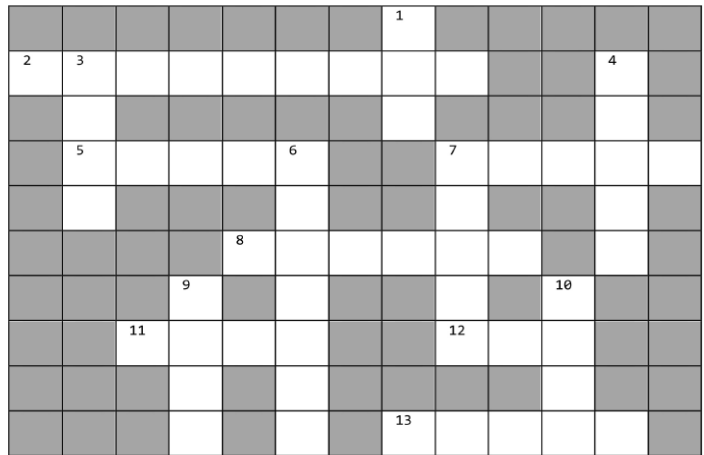
The Emperor grinned sheepishly and quickly changed the subject.

# P U Z Z L E S

## AN ANIMAL FARM CROSSWORD

### Clues Across

2. This is put in a field to frighten the birds away
5. This cereal is used to make flour
7. Animals sleep on it; you use a plastic one for drinking
8. The person who runs a farm is called one
11. A male one of these is called a billy \_ \_ \_ \_
12. These animals "oink"
13. Cats love to chase one of these



### Clues Down

1. This animal lives in a kennel
3. These animals produce milk
4. Sheep and cows eat this
6. A farmer drives one
7. White woolly animal
9. A baby horse
10. Birds lay these

## CODE BREAKERS AND SECRET MESSAGES:

In the grid below, each letter of the alphabet corresponds to a number, eg A=1, M=13 etc. Using this grid, 3 secret messages have been given below. Try to work out what the messages are.

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

16	18	1	3	20	9	3	5		13	1	11	5	19		16	5	18	6	5	3	20	

12	15	15	11		2	5	6	15	18	5		25	15	21		12	5	1	16			

23	1	19	20	5		14	15	20		23	1	14	20		14	15	20					

### ANIMAL FACTS:

- The stonefish, which lives off the coast of Australia, is the most poisonous fish in the world.
- Sea snakes are the most poisonous snakes in the world.
- Vultures can soar for hours without one beat of their wings.
- The ostrich is the bird that lays the largest eggs.
- Some ducks and geese can fly as much as 332 miles a day!
- Birds save energy by flying in a "V" formation.

## Bradford North Lajna & Nasirat Charity walk/Sports day

(By Mufleha Saleem Ahmad)

On 21<sup>st</sup> July 2018, Bradford North Lajna organised a unique charity walk in which women and girls could walk for any distance they wanted and even walk with pushchairs at our local park. Through this effort money was raised for Leukaemia care and Yorkshire Air Ambulance.

Leukaemia Care funds online GP resources, offers guided information through booklets, costs for patient/carer to attend information days, gives one to one online sessions with a nurse advisor and support group meetings - a place to help reduce the sense of isolation a blood cancer diagnosis can bring.

Yorkshire Air Ambulance runs two helicopters providing fast transport to hospitals in the case of serious accidents and emergencies. They require £12,000 per day to keep running.

Islam urges believers to serve humanity and be charitable (2:273). The Holy Prophet (peace and blessings of Allah be upon him) said:

*"Whoever gives charity equal to a date from good (halal) earnings – for Allah does not accept anything but that which is good – Allah will take it in His right hand and tend it for the one who gave it as any one of you tends his foal, until it becomes like a mountain."*  
(Al-Bukhari, 1344; Muslim, 1014)

It was teachings like this that symbolised the motivation underlying this effort by the Lajna and

Nasirat.

The attendance of the day was 100+ including Nasirat and Atfal. The event was extremely enjoyable and succeeded in collecting £1,533. The largest single amount of £200 was raised by Mrs Farah Iqbal and from among the Nasirat, Mehwish Amini raised the most at £75.

Hopefully the only pounds lost during this walk were the ones in weight! The walkers were cared for with a constant supply of drinks and snacks. Not only does an event such as this raise funds for highly needy causes but it also acts as an excellent platform for Tabligh at all levels, from asking for sponsorships to the physical presence during the walk.

The walk started at exactly 11am on a fine day with Lajna of all ages taking part. After the walk, two obstacle course challenges were held along with several different races. Three Bradford police officers circulated the park to ensure security who were all given lunch. By the grace of Allah the event ran like clockwork due to strict and careful organisation. Medals and certificates were presented to the winners and all participants received certificates. Special prizes were given to the organising team: Mansoorah Ahmad, Sophia Ahmad and Maria Ahmad. Recognition awards were also given to the ziafat team who cooked and packed delicious biryani for all. After lunch a tug of war game and a game of rounders were played.



**HUDDERFIELD SOUTH TABLIGH ACTIVITIES**

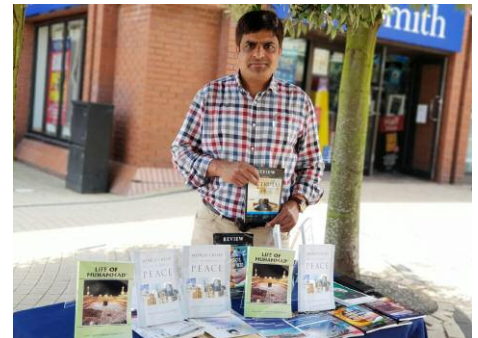
Members of Majlis Ansarullah Huddersfield South intensified their tabligh activities recently. During the month of Ramadhan alone, 10 village visits were conducted along with 4 stalls. 18 people visited the stalls and 650 leaflets were distributed. In addition to this 6,460 leaflets were distributed door to door in one village. In total 27 Ansar participated in these activities. Furthermore, nine 1:1 sittings were held and one copy of the Holy Qur'an along with 4 books of the Jama'at were given out.



**BIRMINGHAM WEST TABLIGH STALL**

(By Mansoor Syed Muntizim Tabligh Birmingham West)

The Birmingham West Majlis set up a tabligh stall in the Halesowen town centre on 15th July. Mr Imran Nadeem managed the stall. Visitors to the town centre had a good look from a distance but few actually approached the stall to engage in discussions. Among those who took a keener interest was a young English man who specifically requested a copy of *Life of Muhammad* and left his details for future contact.



**BIRMINGHAM SOUTH TABLIGH STALL**

The Birmingham South Majlis organised a tabligh stall on Kingsheath High Street on Sunday 15th July. Three Ansar, Messrs Shakeel Choudhary, Mohammed Namaz Joyia and Mohammed Azfar Ahmad participated along with 3 Atfal. Good conversations were held with interested parties and 105 leaflets were distributed.



**TABLIGH STALL IN BURTON**

The Burton Majlis organised a stall in July to promote the message of Islam. Messrs Tahir Ahmed and Aamir Sikander managed the stall and were able to distribute 62 leaflets and two books to passers-by who took an interest.



**QUR'AN EXHIBITION IN THORNTON HEATH**

Majlis Thornton Heath West organised a Holy Qur'an Exhibition on Sunday 10th of June 2018. Visitors were able to learn about the Holy Qur'an and view some of the many translations that the Jama'at had completed. There was a lot of interest. Around 50 guests visited the site and ten copies were taken along with some books and leaflets.



## Majlis Ansarullah Huddersfield Eid Milan party

Majlis Ansarullah Huddersfield organised an Eid Milan Party on Sunday 14th July. Proceedings began at 4.45 pm with a recitation from the Holy Qur'an and its English translation by Mr Amir Shahzad.

The first speech was given by Mr Arif Ahmad. He explained the meaning and purpose of Ramadhan and Eid. He also outlined the upcoming charity walk for peace in Dewsbury on 1st September. Majlis Ansarullah has raised over £4 million with charity walks over the years and over 21,000 cataract operations have been performed in Africa.

Mr Usman Chaudhary then spoke about establishing world peace. He started by explaining about the life of the Holy Prophet (peace and blessings of Allah be upon him), how his father died before he was born, how his mother died when he was aged 6 and then his grandfather died when he was aged 8. So, the Holy Prophet (peace and blessings of Allah be upon him) was tossed from person to person in his childhood, yet his life was devoted to the worship of God and promoting peace.

One story was narrated. As the Holy Prophet (peace and blessings of Allah be upon him) used to walk through Makkah, one lady used to throw rubbish on the Holy Prophet (peace and blessings of Allah be upon him) whenever he walked past her house. Once the Holy Prophet (peace and blessings of Allah be upon him) walked passed the house and no rubbish was thrown at him. Hence, he inquired about her and was told that she was ill. So, then he visited her and offered her his assistance. This was an example of the love and affection which the Holy Prophet (peace and blessings of Allah be upon him) showed to people even those that showed such enmity to him.

An extract from the Promised Messiah about the Holy Prophet was then read out:

*'A strange phenomenal event took place in the deserts of Arabia when hundreds of thousands of the dead became alive within a few days, and those who had been corrupted through generations took on Divine colour. The blind began to see and the tongues of the dumb began to flow with Divine wisdom.'*

## EID MILAN PARTY - Swansea (By Muhammad Khalid Khan, Zaeem Swansea Majlis)

By the Grace of Allah, the Swansea Majlis held its Eid Milan party on 21<sup>st</sup> July 2018 in Manselton Community Centre, Swansea. In preparation for the event Amla meetings were held, letters requesting for prayers were written to Huzoor and friends and neighbours contacted. Leafleting and distribution of invitation cards to residents in the Manselton area was also undertaken.

In total 44 external guests participated. This included the



*'Such a revolution took place in the world, as no eye had seen and no ear had heard of before. Do you realise what this was? All this was brought about by prayers during the darkness of nights of one who had been wholly lost in God, which created an uproar in the world and manifested such wonders as seemed impossible at the hands of that unlettered helpless person. ...'*

(Roohani Khazain vol. 6: Barakaatud Du'a, p. 10-11)

A question and answer session was then opened up to the guests. One question was, why do Muslims fast in the month of Ramadhan?

Mr Arif Ahmad explained how fasting is found in all of the main religions, such as lent in Christianity. There are also many physical benefits of fasting, but fasting is about building your relationship with God. The Regional Nazime-Ala added that Ramadhan is a time to donate money to charity. When we are feeling hungry, we should think about those millions of people who do not have food or drink. We have to help them by making sacrifices. For example, we donate money which is used to build water pumps in Africa to help the people who need help.

After this session the Regional Nazime-Ala gave a vote of thanks and then led everyone in a silent prayer. Dinner was served. 12 non-Ahmadi guests were present.



Secretary Tarbiyyat UK Mr Nisar Orchard.

In the other speeches that followed, Deputy Lord Mayor of Swansea, Councillor Peter Black, expressed his pleasure at being invited and apologised on behalf of the Lord Mayor of Swansea who was on holidays. He was impressed with the charitable and humanitarian efforts that the Jama'at was doing motivated out of genuine sympathy and care for humanity. Rt. Hon Geraint Davies MP, in his speech offered his support towards the good work conducted by the Jama'at and the events it holds such as the Eid Milan Party where people from all walks of life are invited to participate. It augurs well for a peaceful and harmonious society. A representative from the South Wales Police, in his speech, appreciated the event and offered their full support and help if needed.

Nazim e Ala South West region, Mr Munawar Mughal, in

his closing remarks thanked all the guests on behalf of Majlis Ansarullah and presented a copy of Holy Qur'an to the Deputy Lord Mayor of Swansea Cllr Peter Black and Rt. Hon Geraint Davies MP.

On this occasion, time was also given to a short Q&A session where participants were given the opportunity to ask questions or make a comment. The programme was brought to a close with a silent prayer led by Maulana Malik Mohammad Akram, Regional Missionary South West.

Tea/Coffee and biscuits were available throughout the session and dinner was served at the end of the programme.

On this occasion, Jama'at literature, including books 'Life of Muhammad' and 'Pathway to Peace' were also displayed for the guests. Charity Walk For Peace displays was also eye catching and generated interest for the guests.

## TABLIGH ACTIVITIES IN BAITUL FUTUH REGION

On Sunday 22<sup>nd</sup> July Majlis Baitul Futuh organised a successful Coffee Evening in Morden Library from 3 to 5 pm.

On the same day Morden South Majlis organised a Charity Walk Stall at the Morden Family Fun Day where 8 Ansar participated. More than 300 people visited the stall by Allah's Grace.

In total 4 Majlis of the Baitul Futuh Region organised two tabligh stalls at this Family Fun Fair Event. The Majalis participating included BF East, Sutton, Merton Park as well as Morden South. The Regional Nazim-e-Ala was also present at the stall.

A few Charity representatives visited the stall and showed particular interest in the Charity Walk for Peace being organised next year. Further interest was shown by others who expressed a wish to visit the Baitul Futuh Mosque. Among the visitors was the local Mayor.





## Eid Dinner in Cardiff

Majlis Ansarullah Cardiff held its annual Eid Dinner with external guests on Saturday 30<sup>th</sup> June 2018. Total number of the external guests who attended was 122.

The programme was planned and organized under the guidance and supervision of Mr Munawar Mughal, Regional Nazim-e-Ala South West. Due approvals and continuous guidance was sought from Mr Shakeel Butt, National Qaid Tabligh and other relevant departments. Two Naib Sadaran Majlis Ansarullah joined the event. They were Dr Mansoor Saqi and Mr Khalid Mahmood.

An elaborate Qur'an exhibition along with other literature was put up on display. This attracted much interest. 5 guests took the copy of Holy Qur'an in addition to many others who took literature. Cllr Malcolm Linton, the Mayor of Newport was also presented with a copy of Holy Qur'an.

Formal proceedings began with a recitation of Holy Qur'an and translation by Mr Sultan Ahmad Sulmy. This was followed by a welcome address by the Regional Nazim-e-Ala South West. Regional Missionary Maulana Malik Muhammad Akram, presented his talk on the subject of Eid. Local Zaeem Mr Haris Malik gave an introduction to the Jama'at and a documentary was played about the Charity Walk for Peace. This was followed by speeches from guest speakers and a keynote address delivered by Dr Mansoor Saqi. In this he thanked all the guests for attending and proceeded to present a few quotations from the writings of Promised Messiah (peace be upon him) and Huzoor Aqdas regarding the charity and the importance of serving humanity.

Distinguish guests who attended the programme included Cllr Rod McKerlich, Deputy Lord Mayor of Cardiff and Deputy Mayoress Sue McKerlich; Cllr Malcolm Linton, The Right Worshipful the Mayor of Newport and Mayoress Sharon Linton; Cllr Lynda Davies, Town Mayor of Pontypridd; Cllr Oliver Edwards, Mayor of Cadoxton; Mohammed Asghar, Member of Welsh Assembly; Jeff Cuthbert, Police and Crime Commissioner of Gwent; The Reverend Aled Edwards OBE, Secretary of Interfaith Council for Wales; Brian Lakin Esq, High Sherriff of South Glamorgan; Ian Greenman, Area Manager for South Wales Fire and Rescue Service; Gurmeet Singh Randhawa MBE, Chairman of Sikh Gurdwara in Cardiff amongst many others. Other notable guests include Cllr David Walker, former Lord Mayor of Cardiff; Revd Canon Mark Preece, Parish of Canton; Alexander Willis, Member of Youth Parliament.

Some of the guests also spoke at the event. A selection of extracts from some of their statements is given below:

### Cllr Malcolm Linton, Mayor of Newport

*"It was interesting to learn that your organisation has a long and distinguished history within millions of members across the world. In Britain, it is one of the oldest and most established Muslim community organisations. It has been part of the fabric of this country for more than a century. In recent years, nationwide campaign promoting loyalty, freedom, equality, respect and peace has reached many people in the UK including Newport. It is one we can only embrace as we want fair and peaceful community for everybody. Please continue your excellent awareness raising work in Wales and in the rest of the country."*

### Cllr Rod McKerlich, Deputy Lord Mayor of Cardiff

*"The celebrations like this are the core to bring people together and help improve understanding of our different faiths and enable us to share any common values. Cardiff has a long and proud history of welcoming people from a wide range of backgrounds and faiths to our city and we welcome and value this diversity. We are all greatly enriched by the diversity of faiths and cultures who called our city home. We believe it has helped shape Cardiff as the most livable cities in Europe."*



**Jeff Cuthbert, Police and Crime Commissioner Gwent**

*“Love for All Hatred for None is the sort of message that we at Gwent police and I am sure I am speaking to my colleagues in SWP, Dinas Powys and North Wales police as well would like to spread and adopt as our own.”*

**Revd Aled Edwards OBE, Secretary of Interfaith Council for Wales**

*“As people of faith we are constantly called to challenge but in our behaviour with each other may we also remember that we have a call to be kind, to be just and to be gracious. It is not always easy to be person of faith, I know that you as a community has faced enormous challenges of hate.”*

**Mohammad Asghar, Member of Welsh Assembly**

*“Ahmadiyya Muslim Community is the backdrop of kindness, peace and love.”*

**Alexander Willis**

*“Your motto of Love for All Hatred for None, for me it really resonated with me, not only because it’s a motto, I firmly believe, we all should live by no matter what race, colour and creed. It’s simple, straightforward, incredibly memorable and definitely effective and it’s great. If all people chose to live out this message in their daily lives then whole world will be a much better place. The world in which Love for all hatred for none takes centre stage then there is no room of resentments and divisions.”*

During the proceedings cheques were presented to the Mayor in favour of his charities in Cardiff and Newport.

Representation of various charities including Epilepsy Action Wales, Welsh Women’s Aid, Alzheimer’s Society Cymru, Bellavista Nursing Home, Mentor Ring Charity, Race Council Cymru, Older People’s Commissioner for Wales, Welsh Refugee Council, National Training Federation for Wales, Ethnic Minority and Youth Support Team, and Women Connect First also attended the event.

The programme concluded with a silent prayer led by Maulana Muhammad Akram followed by lunch.

**ANSAR IJTEMA  
MAJLIS  
ANSARULLAH UK**

**PLEASE NOTE DATES**

**28th, 29th and 30th  
September 2018**

*A Religious Gathering • Spiritual uplifting •  
Sports & Academics • 3 days of learning •  
Eating & Praying together*



**at Country  
Market  
GU34 0QP**



# Ride4Peace



Members of Majlis Khuddamul Ahmadiyya took part in a Ride4Peace challenge that started on 2<sup>nd</sup> July 2018. The 7 day cycle ride span to over 500 miles travelling through Bath, the Cotswolds, the Brecon Beacons Snowdonia, North Wales and the Peak District. In total 25 cyclists participated with the youngest being only 10 years old. Heights of over thousands of feet were reached during the course with the most difficult part being the 110 mile trek from Riada to Rhyll that presented sharp inclines and descents.

The cyclists, wearing shirts displaying the logos 'Love For All Hatred For None' and 'Mercy for Mankind', were very well received by the public. It conveyed a positive message of Islam and of the character of Muslim youth. Among the cyclists was Regional Qaid Middlesex Maulana Attaur Rehman Khalid who said:

*"Response from the public was phenomenal, people turned to us with attention & to enquire about the #Ride4Peace. Staff of The Albion Café in Pontypridd offered us free tea & coffee, donated & also cheered us on as we left."*

Another participant was Mr Quddous Ahmed who is a cyclist and Humanity First triathlete. Some like Mr Athar Anjum both organised and participated in the event. Mr Umar Zeeshan Bhatti was also one of the riders who said that his inspiration was the Holy Prophet (peace and blessings of Allah be upon him) who Allah had declared to be a mercy for mankind. In fact it was this sentiment that was ably echoed by Maulana Attaur Rehman when describing his inspiration for the effort:

*"My motivation for taking part in this 500-mile charity Ride4Peace is the founder of Islam, the Prophet Muhammad (peace be upon him) who even when he was the chief of Arabia and had thousands of followers, slept on a hard bed and ate very little so he could sacrifice his*

*wealth to help the poor and needy in society.*

*"Islam lays great emphasis on human empathy and service to mankind just as it promotes the discharging of duties towards God."*

The Ride4Peace event fell under Majlis Khuddamul Ahmadiyya's 'Mercy For Mankind' charity challenge which invites members to take part in a variety of feats. A week earlier on 8<sup>th</sup> July some 600 Khuddam and Atfal gathered at the Rother Valley in Sheffield to take part in marathon runs, walks, cycling and raft rides to raise funds for various charities. The Ride4Peace focussed its attention to the British Red Cross and was able to raise £9,000 for the charity. In total Majlis Khuddamul Ahmadiyya has set itself a target of £700,000 this year of which more than £500,000 has already been achieved – an impressive feat by any standards.

It is only fitting that members of the Jama'at of the Promised Messiah (peace be upon him) are engaging themselves in this way. He wrote:

*'My purpose, yearning and heartfelt desire is to serve humanity. This is my job, my faith, my inspiration and my way.'*

For further details on the story readers can access the following:

Post Event report in *Slough Observer*:

<http://www.sloughobserver.co.uk/news/16367499.imans-554-mile-cycle-ride-raises-1700-for-british-red-cross/>

Link to one Press Release out of the three published in local papers in Slough prior to the event:

<https://www.sloughexpress.co.uk/gallery/slough/132792/slough-imam-to-cycle-500-miles-for-red-cross.html>