

# AHMADIYYA

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# BULLETIN

January/February 2019: (Sulh/Tabligh)

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## FEATURE ARTICLE

### Treatment of Non-Muslims by the Holy Prophet

(Peace and Blessings of Allah be upon him )

#### Friday Sermons

Summaries of recent Friday  
Sermons from Baitul Futuh

#### Darul Qadha Centenary

Address by Huzoor Aqdas at  
special event.

#### The Prophecy of Musleh Maud<sup>(ra)</sup>

Special 8-page feature

#### Leeds Peace Conference

Report of event with theme  
of 'Islam – Love for Mankind'

#### AUXILIARY NEWS

News features from Ansar  
and Majlis-e-Khuddam UK





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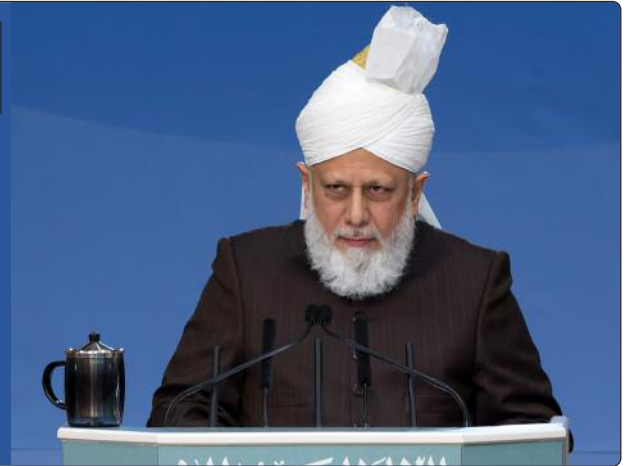
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**18: Centenary of Darul Qadha**

Summary of keynote address delivered by Huzoor Aqdas at the International Refresher Course for members of Darul Qadha (Board of Arbitration of the Jama'at) to mark its Centenary.



**36: The Treatment of Non-Muslims by the Holy Prophet (peace and blessings of Allah be upon him)**



**40: THE PROPHECY OF MUSLEH MAUD**



Summary of the Friday Sermon of 19 February 2016 delivered by Huzoor Aqdas on the Prophecy concerning Hazrat Mirza Bashirud- Din Ahmad - Khalifatul Masih II (may Allah be pleased with him) seen pictured here on his arrival in London.

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# CONTENTS

January/  
February  
2019

3

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

5

**Summary of Friday Sermon:**  
From 2nd Nov 2018 to  
28th Dec 2018



18

### Qadha Event

Keynote address by Huzoor  
Aqdas delivered at the  
International Refresher  
Course for members of the  
Qadha Board.



20

### UK News

- 20 – Pathway to Peace Meeting in Brighton
- 22 – Peace Conference in Leeds - *Love for Mankind*
- 24 – Tabligh Event in Preston
- 25 – Umure-Ama Forum
- 25 – AMA UK Gallery
- 26 – North-East Waqfe-Nau Ijtema
- 27 – Poets for Peace
- 28 – Careers Event at Baitul Futuh
- 30 – Working in London? - Locations in city for Jumuah prayers
- 31 – Jamia Announcement for 2019



32

### Question & Answer

How can we be sure  
that there is a God?  
Session from the  
archives of historical  
Q/A's events held  
with the Fourth  
Khalifa



48

### Childrens Pages

Ameen ceremony with  
Huzoor Aqdas, stories  
and puzzles

50

### Ansar News

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



52

### Khuddam News

Double page pictorial of New Years  
Cleaning across the United Kingdom by the  
Ahmadiyya Muslim Youth Association.



### Now ONLINE!

The *Ahmadiyya Bulletin* can  
now be accessed online at  
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## بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

### Quotation from the Holy Qur'an

“In the name of Allah, the Gracious, the Merciful. Blessed is He Who has sent down the Discrimination to His servant, that he may be a Warner to all the worlds – He to Whom belongs the kingdom of the heavens and the earth. And He has taken unto Himself no son, and has no partner in the kingdom, and has created everything, and has ordained for it its proper measure. Yet they have taken beside Him gods, who create nothing but are themselves created, and who have no power to harm or benefit themselves and they control not death nor life nor resurrection.

(Al-Furqan, 25:1-4)

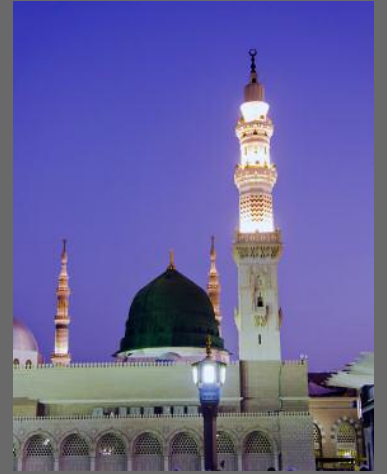
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

تَبْرَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا الَّذِي لَهُ مَلِكُ السَّمَوَاتِ وَالْأَرْضِ وَلَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمَلِكِ وَخَلَقَ كُلَّ شَيْءٍ فَقَدَرَهُ تَقْدِيرًا وَاتَّخَذُوا مِنْ دُونِهِ آلِهَةً لَا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ وَلَا يَمْلِكُونَ لِأَنْفُسِهِمْ ضَرًّا وَلَا نَفْعًا وَلَا يَمْلِكُونَ مَوْتًا وَلَا حَيَاةً وَلَا نُشُورًا

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

Ibn Umar relates that the Holy Prophet (peace and blessings of Allah be on him) said: A Muslim is the brother of a Muslim; he does not wrong him nor does he hand him over to his enemy. He who occupies himself in relieving the need of a brother will find that Allah occupies Himself in relieving his need. He who removes the trouble of a Muslim will have one of his troubles removed by Allah on the Day of Judgment. He who covers up the fault of a Muslim will have his faults covered up by Allah on the Day of Judgment.

(Bukhari and Muslim, from Riyadh as-Salihin, pp 58-59, no 235).

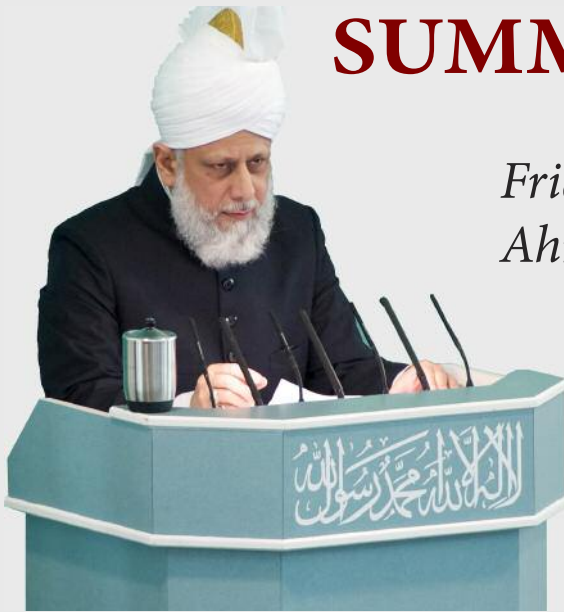


### Writings of the Promised Messiah (peace be upon him)

The Holy Qur'an comprises teachings which work towards endearing God. They exhibit His beauties and remind us of His beneficence, inasmuch as love is created either by the observation of beauty or by the remembrance of beneficence. The Holy Qur'an teaches that by virtue of His excellences God is One, without associate. He suffers from no defect. He comprehends all good qualities and manifests all holy powers. He is the Originator of all creation and is the fountainhead of all grace. He is the Master of all recompense and everything returns to Him. He is near and yet far, and He is far and yet near... He is Self-Existing in His Being and everything is alive through Him. He is Self-Sustaining and everything is sustained by Him. He supports everything and there is nothing that supports Him.

(Lecture Lahore, from Essence of Islam, Vol 1, p.43)





# SUMMARIES OF

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

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

■ 2 Nov 2018.....	5	■ 7 Dec 2018.....	12
■ 9 Nov 2018.....	6	■ 14 Dec 2018.....	13
■ 16 Nov 2018.....	8	■ 28 Dec 2018.....	14
■ 23 Nov 2018.....	10	■ 4 Jan 2019.....	15
■ 30 Nov 2018.....	11		

### Sermon: 2 November 2018

#### ATTRIBUTES OF TRUE AHMADIS

Huzoor stated that Bai'at means to sell one's life to God, adopt humility, part with one's ego and do everything in accordance with God's commandments. God does not allow such a person to perish and protects him.

The Promised Messiah (peace be upon him) says,

*'Examine your faith and deeds and become pure like the Companions of the Holy Prophet (peace and blessings of Allah be upon him) who emerged out of their ignorance, became godly people, repented past idolatry and strove to stay away even from the subtlest forms of idolatry. True Tauheed that God requires of us is simply not to accept anyone to be worthy of worship except Allāh, be it an idol, man, the sun, moon, or one's own self and machinations.'*

The second condition after *Tauheed* is to shun falsehood and other immoralities. The Qur'ān describes falsehood as a great evil declaring it to be

equal to idolatry. Just as there is no substance in an idol, there is nothing in falsehood. One who puts faith in falsehood ceases to put his trust in God. By telling lies one loses God. If you claim to be true believers, you have to remove falsehood from within you. It does not behove a believer to resort to falsehood even in minor things. Falsehood leads to sin and transgression, and sin and transgression lead to hell. So we always need to practice introspection.

The Promised Messiah (peace be upon him) also urged his followers to protect themselves from adultery not even approaching that which could lead to it.

Huzoor specifically reminded children and adults to avoid misuse of the TV and the internet. The Promised Messiah (peace be upon him) says,

*'If you claim to follow me, then let not even thought of mischief or injustice enter your minds. To deprive someone of what rightfully belongs to him is a great wrong and a sin.'*

Huzoor said that if we do not practice Islamic

teachings ourselves, we belie ourselves. Our preaching will bear fruit if our actions match our teachings. Let us not even entertain the thought of injustice, let alone act in such a way.

Huzoor said worship of God is a prerequisite for a believer and the purpose of man's creation. The Promised Messiah (peace be upon him) says,

*'O ye people who consider yourselves to be my Jamā'at, in heaven you will be considered so only if you truly follow the ways of Taqwa. Therefore, offer Salat with such awe and concentration as if you were beholding God. A religion is not a religion if it has no prayer. What is prayer? It is to present one's shortcomings and limitations before God with humility, seeking from God their alleviation. Prayer means that a person's heart remains engrossed in the fear and remembrance of God. And this is true faith.'*

Huzoor stated he repeatedly reminded people living far from the mosque/prayer centre to arrange congregational prayers at one place with others living nearby. They will earn the reward of prayer, confirm its importance and, children will become mindful of its observance. If all office-bearers give their full attention to prayers, attendances can increase manifold. Just offering the obligatory prayers is not enough; we should also offer *Nawafil* and *Tahajjud*.

Huzoor said that an Ahmadī should constantly seek forgiveness for his sins. *Istighfaar* is the means for avoiding the repetition of these. The Promised Messiah (peace be upon him) also reminds us of our obligation to be kind towards others. Do not demean anyone. Do not hold anyone as your enemy. These are the traits that should be demonstrated most of all by Ahmadīs. Arrogance is also a great sin. The Holy Prophet (peace and blessings of Allah be upon him) said that if someone has arrogance even as little as a grain of a mustard seed, he will not enter paradise.

Huzoor continued, that in the outside world there is substantial discrimination against black people, and some even claim that whites are more intelligent than blacks. This is arrogance, and Ahmadīs should keep their distance.

Huzoor said statistics indicate that there is not

sufficient attention given to *chanda*. A poor person can ask for his *chanda* to be reduced or waved, but those earning well should reflect if they are paying Chanda according to *sharah*. If everyone did so, there would be no need for separate appeals for mosques and other projects. Sacrifice means to put oneself in difficulty for Allāh's religion.

Huzoor stated that obedience to Allāh and His Prophet (peace and blessings of Allah be upon him) is stressed in countless places. In the Conditions of Bai'at, the word '*Maroof*' appears alongside obedience. It is not right to start debating over its meaning. As long as true Khilāfat is in place — and by the grace of Allāh it will continue to remain — the Khalīfa will never make a decision that contradicts Allāh and His Messenger. Hazrat Musleh Mau'ūd (Allāh be pleased with him) says that even if the Khalīfa happens to make a wrong decision, Allāh will save the Jamā'at from its harm. This is the only way to preserve the unity of the Jamā'at, and this will lead to more people becoming sincere and faithful Ahmadīs. The Promised Messiah (peace be upon him) says, '*One who does not offer full obedience tarnishes the name of the Jamā'at.*' May Allah enable us to fulfil our obligations under Ba'ait and remain faithfully attached to Khilāfat.

#### Sermon: 9 November 2018

In the beginning of the Friday Sermon Huzoor recited these verses which translate,

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ  
 اللَّهِ كَمَثَلِ حَبَّةٍ أَتَتْ سَنَابِلَ فِي  
 كُلِّ سُنبُلَةٍ مِائَةٌ حَبَّةٌ ۗ وَاللَّهُ يُضْعِفُ لِمَنْ  
 يَشَاءُ ۗ وَاللَّهُ وَاسِعٌ عَلِيمٌ الَّذِينَ يُنْفِقُونَ  
 أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ ثُمَّ لَا يُتَّبِعُونَ مَآ  
 أَنْفَقُوا مَنًّا وَلَا أَذَى لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ  
 وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ



“The similitude of those who spend their wealth for the cause of Allāh is like the similitude of a grain of corn which grows seven ears, in each ear a hundred grains. And Allāh multiplies it further for whomsoever He pleases; and Allāh is Bountiful, All-Knowing. They who spend their wealth for the cause of Allāh, then follow not up what they have spent with taunt or injury, for them is their reward with their Lord, and they shall have no fear, nor shall they grieve.”  
(2:262-263)

وَمَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمُ ابْتِغَاءَ  
مَرْضَاتِ اللَّهِ وَتَشْبِيهًا مِّنْ أَنْفُسِهِمْ كَمَثَلِ  
جَنَّةٍ بَرْبُورَةٍ أَصَابَهَا وَابِلٌ فَاتَتْ أُكْطَهَا  
ضِعْفَيْنِ فَإِن لَّمْ يُصِبْهَا وَابِلٌ فَطَلٌّ وَاللَّهُ  
بِمَا تَعْمَلُونَ بَصِيرٌ

“And the case of those who spend their wealth to seek the pleasure of Allāh and to strengthen their souls is like the case of a garden on elevated ground. Heavy rain falls on it so that it brings forth its fruit twofold. And if heavy rain does not fall on it, then light rain suffices. And Allāh sees what you do.”  
(2:266)

الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُمْ بِالْفَحْشَاءِ  
وَاللَّهُ يَعِدُكُم مَّغْفِرَةً مِّنْهُ وَفَضْلًا وَاللَّهُ  
وَاسِعٌ عَلِيمٌ

“Satan threatens you with poverty and enjoins upon you what is foul, whereas Allāh promises you forgiveness from Himself and bounty. And Allāh is Bountiful, All- Knowing.” (2:269)

لَيْسَ عَلَيْكَ هُدَاهُمْ وَلَكِنَّ اللَّهَ يَهْدِي  
مَنْ يَشَاءُ وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَلَا نُفْسِكُمْ  
وَمَا تُنْفِقُونَ إِلَّا ابْتِغَاءَ وَجْهِ اللَّهِ وَمَا  
تُنْفِقُوا مِنْ خَيْرٍ يُؤْفَ إِلَيْكُمْ وَأَنْتُمْ لَا  
تُظَلَمُونَ

“It is not thy responsibility to make them follow the right path; but Allāh guides whomsoever He pleases. And whatever of wealth you spend, it is for yourselves, while you spend not but to seek the favour of Allāh. And whatever of wealth you spend, it shall be paid back to you in full and you shall not be wronged.” (2:273)

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ وَالنَّهَارِ  
سِرًّا وَعَلَانِيَةً فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا  
خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

“Those who spend their wealth by night and day, secretly and openly, have their reward with their Lord; on them shall come no fear, nor shall they grieve.” (2:275)

The Promised Messiah (peace be upon him) says that I repeatedly stress the need for spending in the path of God because God has commanded so. Huzoor said, Allāh has blessed the Promised Messiah (peace be upon him) with a Jamā'at of sincere followers even after the passage of 130 years.

A mu'allim from Cameroon writes that when he visited a Jamā'at in the Western Region for Chandah Tahrīk Jadīd, its chief gathered everyone and announced that two years ago he used to pray alone but since the Jama'at has been established the mosque has been full of worshippers. Huzoor commented that this is a wonderful revolution that is taking place through Ahmadiyyat whereby people are paying more attention to worship and to making financial sacrifices and serves as reminder for older Ahmadīs.

The three-wheeled vehicle of a Finance Secretary in Benin was stolen. It provided his only source of income. About two weeks later, a neighbour saw his vehicle. The matter was reported to the police and returned to its owner. The owner then used the vehicle to earn and gave the entire profit of 12000 CFA earned in the week towards Tahrīk Jadīd.

Huzoor related the case of Sophia Begum of Chinthakunta India who said that when she was very young, she heard inspiring speeches and how many women donated their jewellery when Hazrat Musleh Mau'ud initiated Tahrīk Jadīd. She cultivated a strong desire to do the same whenever able to do so. After her mother's demise she inherited 24g of gold and donated it all to Tahrīk Jadīd despite the fact that she was getting married soon.

The two children of a devoted Ahmadi Al Haaj

Ibrahim of Pego had been ill for a long time despite substantial treatment. He contributed, praying that Allah accept his sacrifice and cure his children. A few days later the children started improving and one of them recovered completely.

The Imam of a mosque in Ivory Coast participated in Tahrīk Jadīd paying on behalf of his family. Later, his 6 year-old son asked his father for 100CFA and brought it to the Jama'at saying that this was his contribution.

A member from Wapda Town had been ill with asthma for 18 months. She increased her pledge by Rs50,000. She began to recover and by the end of the year she had completely recovered. Huzoor announced the beginning of the new year (85th year of Chandah Tahrīk Jadīd) and presented some statistics of amounts raised.

### Sermon: 16 November 2018

#### USA AND GUATEMALA

Huzoor related experiences of his latest tours and said that in the USA he inaugurated three mosques. Generally American politicians and ordinary people listen carefully and appreciate what is good. It is our duty to portray the true image of Islām to America and the rest of the world through hard work and appropriate means. Some non-Ahmadīs who attended our functions said that we present the teachings of Islām in the correct way.

At the inauguration of Baitul Aafiat, Philadelphia some remarked that they welcomed our message of peace and stood with us against hatred, bigotry and violence. Our message was excellent in establishing peace and harmony and they looked forward to hope and peace.

Responding to my speech, they said that this was a message of love and unity. If people understand this, things can become much better. They said that the message given will help dispel the wrong notions being spread about Islām. People have a lot of prejudice against Islām, which is totally false. They said that they can say with certainty that Islām teaches peace and service to mankind. They said that they were very impressed by my statement that we would wipe their tears, for there are not many who can say this. They found it extraordinary. This



**“They [guests] were surprised that members had themselves come together to complete this project to help the needy, practically demonstrating their love for humanity. If everyone adopted this path, surely peace can be established in the world. They said Huzoor’s address contained exhortation to help the poor. What was most impressive is that there is no coercion in religion and everyone should be kind to others.”**

was in response to my words that we are ever ready to serve the poor and to wipe the tears of those in adversity and pain.

Baitus Samad in Baltimore was previously a Church and purchased for \$2m. It has separate halls for men and women and can accommodate 400 worshippers. It also has offices, library, classrooms, a commercial kitchen and dining hall, etc. The mosque is located along a highway. A reception was held, attended by politicians, religious leaders and intellectuals. After listening to Huzoor’s address they remarked that what was said regarding peace is a message much needed today. The address contained important messages, such as caring for one’s neighbours. These messages are very helpful in creating an atmosphere of unity and love. They said that they had learned a very easy way of establishing peace in society which is through being kind to one’s neighbours. We don’t need to change everybody, if we can only serve and spread love among the people we interact with, then the whole society will become peaceful. They said that they had also learned that the faith can truly be spread through only one’s own example. They said Huzoor extended his kindness not only to people of other faiths but also to those of no faith. They said that Huzoor’s message of serving humanity without discrimination is beautiful.

Bait Masroor mosque was inaugurated in Virginia. This was previously a church. The whole area is 17.6 acres and its initial cost was \$5m. Another \$75,000 dollars were spent upon its modification and

renovation. It is almost facing the Qibla. The covered area is 22,403 sq ft. There are separate halls for men and women. It can accommodate 650 worshippers. It has eleven rooms including offices, library, conference room and a commercial kitchen.

After listening to Huzoor’s reception address, guests said that it was beautiful and full of wisdom. America and the world should listen carefully to “Love for all and Hatred for none” and practice it. Giving preference to others and serving selflessly; to prefer others over oneself and to be kind to one’s neighbours was a great message. This message was full of wisdom because hatred can only be countered by spreading love. And this love should be established between all faiths. The message was for the whole world. It contained teachings of peace, harmony, love and justice and giving people their rights. Everyone should adhere to this and help cultivate unity. In today’s address you presented the true teachings of Islām which, in short, is to create an atmosphere of peace, love and justice.

Huzoor said that a big hospital was inaugurated in Guatemala. Guests congratulated the Jamā’at for the hospital and creating harmony between communities. They were surprised that members had themselves come together to complete this project to help the needy, practically demonstrating their love for humanity. If everyone adopted this path, surely peace can be established in the world. They said Huzoor’s address contained exhortation to help the poor. What was most impressive is that

there is no coercion in religion and everyone should be kind to others.

Huzoor said, the Spanish version of the Review of the Religions was inaugurated from Guatemala. In USA, Latin and Central America the Spanish speaking population is about 400 million. Jamā'ats are being established in these countries too. Many came from other neighbouring countries and expressed emotions of love and joy upon meeting Huzoor for the first time. The love for Khilāfat was evident from their eyes.

Huzoor said that in America our message reached 2,869,000 people through TV and about 5,398,000 through radio. It reached 2 million people through social media. 45 newspapers published articles which reached about 10 million people. There was also good media coverage in Guatemala. According to one estimate, the news of the opening of the hospital and our message reached 32 million Latin Americans through the print and electronic media. It also reached 2.3 million people through the social media.

### Sermon: 23 November 2018

#### MEN OF EXCELLENCE

Huzoor continued his accounts of the companions of the Holy Prophet (peace and blessings of Allah be upon him) who participated at Badr.

Hazrat Sinān Bin Abi Sinān belonged to the tribe of Banu Asad. He accompanied the Holy Prophet (peace and blessings of Allah be upon him) in all the battles. He was an eminent companion and first to pledge for Bai'at-e-Rizwan.

Hazrat Mihj'a was the slave of Hazrat 'Umar (Allāh be pleased with him) whom he later freed. He hailed from Yemen. He was among the first companions who migrated to Madinah. He participated at Badr and was the first martyr of the Muslim army.

Hazrat 'Āmir bin Mukhallad belonged to the Khazraj. He participated at Badr and was martyred at Uhud.

Hazrat Hātib bin 'Amr bin 'Abd Shams belonged to Banu 'Āmir bin Lu'ayy. He had accepted Islām through the preaching of Hazrat Abu Bakr (Allāh be pleased with him) before the Muslims took up abode in Dar-e-Arqam. He participated at Badr, Uhud and in

Bai'at-e-Rizwan.

Hazrat Abu Huzaimah bin Aus fought in all the battles. He passed away during the Khilāfat of Hazrat Uthman (Allāh be pleased with him).

Hazrat Tamīm Maula Khirāsh was a freed slave. He participated at Badr and Uhud.

Hazrat Munzir bin Qudāmah belonged to Banu Ghanm. He participated at Badr and Uhud. He was appointed to oversee the captives of Banu Qainuqa.

Hazrat Harith bin Hātib participated at Badr and belonged to the Aus. He and Abu Lubābah bin Abdil Munzir were travelling with the Prophet (peace and blessings of Allah be upon him) to Badr, but when they reached Rauhā, the latter appointed Abu Lubabah as the Amīr of Madinah.

Hazrat 'Usaima Ansāri belonged to the Banu Ashj'aii. He participated in all the battles. He passed away during the reign of Hazrat Muawiya.

Hazrat Rāf'e bin Harith belonged to Banu Najjar. He accompanied the Prophet (peace and blessings of Allah be upon him) in all the battles. He passed away during the Khilāfat of Hazrat Uthman (Allāh be pleased with him).

Hadrat Rukhaila bin Th'alabah took part at Badr and Uhud. He was from a branch of Banu Khazraj. He accompanied Hazrat Ali (Allāh be pleased with him) at Siffin.

Hazrat Jābir bin Abdullah bin Riāb was amongst the first six Ansār who accepted Islām in Makkah. He accompanied the Prophet (peace and blessings of Allah be upon him) in all the battles.

Hazrat Thābit bin Aqram bin Thalabah fought in all the battles. He was martyred by Tulaiha at Buzākhah in 12 AH.

Hazrat Salma bin Salamah belonged to Banu Ash'ar and was among the first people to accept Islam. He participated in all the battles with the Holy Prophet (peace and blessings of Allah be upon him). Hazrat Umar (Allāh be pleased with him) appointed him ruler of Yamama. He died in 34 AH, and according to some in 45 AH at the age of 74 in Madinah.

Hazrat Jabr bin Atik participated in all the battles. He lived in Medina and remained there till the demise of the Prophet (peace and blessings of Allah be upon him). At the conquest of Makkah, he was the flag bearer of Banu Mu'awiyah bin Mālik. He

passed away in 61AH at the age of 71 during the reign of Yazīd.

Hazrat Thābit bin Th'alabah was among the 70 companions who were part of the second Bai'at Aqbah. He fought during all the battles and was martyred during the Battle of Taif.

Hazrat Suhail bin Wahb belonged to the Banu Fahr branch of the Quraish. He accepted Islām in the early years. He was 34 when he fought at Badr and fought in all the battles dying in 9 AH after returning from Tabuk. The Prophet (peace and blessings of Allah be upon him) led his funeral prayer in his Mosque.

Hazrat Tufail bin Harith fought in all the battles and passed away at the age of 70 in 32AH.

Hazrat Abu Salīh Usairah bin Amr fought in all the battles. He belonged to the Khazraj tribe.

Hazrat Th'alabah bin Hātib Ansāri belonged to Banu 'Amr bin 'Auf. He participated at Badr and other battles. Huzoor (May Allāh be his Helper) dispelled a misunderstanding regarding Hazrat Th'alabah by citing a statement of Allamah Hajar Asqalani.

Hazrat Saad bin Uthman bin Khuldah Ansāri took part at Badr. He died aged 80.

Hazrat 'Amir bin Umayyah took part at Badr and was martyred at Uhud. He belonged to the Banu Adi bin Najjar.

Hazrat 'Amr bin Abi Sarh belonged to the Banu Harith bin Fahr. He passed away in 30AH in Medina during the Khilāfat of Hazrat Uthman (Allāh be pleased with him). He took part at Badr with his brother Hazrat Wahb bin Abi Sarh.

Hazrat Asm'a bin Husain belonged to the Banu Auf bin Khazraj and fought at Badr.

Hazrat Khulaifa bin 'Adi accepted Islām just before Badr and took part. He also took part at Uhud.

Hazrat Mu'az bin Mu'iz belonged to the Khazraj. He was martyred during the incident of Bi're Ma'unah.

Hazrat Sa'd bin Zaid Al-Ashari belonged to the Banu Abdil Ash'ar. He took part in all the battles.

Huzoor prayed that may Allāh continue to elevate the status of these companions.

### Sermon: 30 November 2018

#### MEN OF EXCELLENCE

Huzoor continued with his account of the Companions at Badr.

Hazrat Thabit bin Khalid Ansāri belonged to the Banu Najjar clan. He participated at Badr and Uhud and was martyred at Yamamah.

Hazrat Abdullah bin 'Urfutah migrated to Abyssinia along with Hazrat Ja'far bin Abi Tālib. He fought at Badr.

Hazrat 'Utbah bin Abdullah was present at Bai'at-e-Aqbah and fought at Badr and Uhud.

Hazrat Qais bin Abi S'asa'ah Ansāri was present at Bai'at-e-Aqbah. He participated at Badr and Uhud. While departing for Badr, the Holy Prophet (peace and blessings of Allah be upon him) stopped at Buyutus Suqyāh outside Medina and asked Hazrat Qais to count the Muslims. He reported there were 313. The Prophet (peace and blessings of Allah be upon him) said that Talut had the same number of fighters. Hazrat Qais was appointed to supervise the supply of water. On the day of Badr he was appointed leader of the Sāqah, the part of the army that guards the rear.

Hazrat 'Ubaida bin Hārith, a close relative of the Prophet (peace and blessings of Allah be upon him), belonged to Banu Muttalib and was 10 years older. He was among the earliest converts and was held with great esteem. He was among the chiefs of the 'Abde Manāf tribe. Under his leadership 60 men were sent to intercept a Makkan caravan. This caravan was led by Abu Sufyān. The two sides did no more than exchange arrows. There was no alignment for battle. The Makkans had in fact sent an army disguised as a trading caravan. When they found that the Muslims were prepared and some of their own had defected to the Muslims, they lost their nerve and withdrew. During Badr, Hazrat 'Ubaida fought a dual with Walid bin 'Utbah, during which he suffered a blow that cut off his leg from the shin. The Prophet (peace and blessings of Allah be upon him) instructed him to be carried out. He died later at Safra' and was buried there. He was 63. Huzoor then informed the Jamā'at of the sad demise of Mr Suyuti Aziz Ahmad of Indonesia, a long-serving missionary of the Jamā'at, and spoke of

his services. Huzoor led his funeral prayer in absentia after the Friday prayer.

### Sermon: 7 December 2018 MEN OF EXCELLENCE

Huzoor continued with the accounts of the Companions who participated at Badr.

Hazrat 'Ubaid Bin Zaid Ansāri fought at Badr and Uhud.

Hazrat Zāhir bin Harām Al-Ashja'ī belonged to the Ashja'a and participated at Badr. He was a Bedouin and used to bring the Prophet (peace and blessings of Allah be upon him) local village delicacies. When he would leave, the Prophet (peace and blessings of Allah be upon him) too would give him abundant provisions. The Prophet (peace and blessings of Allah be upon him) used to say, "*Zāhir is our Bedouin friend and we are his friends in the city,*" and loved him very much. Once he was buying in the market when the Prophet (peace and blessings of Allah be upon him) approached him from behind and put his hand on his eyes. According to some he embraced him from behind. Zāhir was unable to see who it was and was surprised to see who it was. He started rubbing his back against the chest of the Prophet (peace and blessings of Allah be upon him). At this the Prophet (peace and blessings of Allah be upon him) playfully said, "*Who will buy this slave?*" Hazrat Zāhir replied, "*You will find me a worthless commodity, for no one would like to buy me.*" The Holy Prophet (peace and blessings of Allah be upon him) replied, "*You are not worthless in the eyes of God. In His eyes, you are very precious.*" The Prophet (peace and blessings of Allah be upon him) once said, "*Every person living in the city has Bedouin friend; and the Bedouin friend of the family of Muhammad is Zāhir bin Harām.*"

Hazrat Zaid bin Khattāb was the elder brother of Hazrat 'Umar (Allāh be pleased with him) and had accepted Islām before him. He was also among the first to migrate. He participated at Badr, Uhud, Khandaq and Bai'at Hudaibiyyah and Ridhwan. His bond of brotherhood was established with Hazrat M'an bi 'Adī, both of whom were martyred at Yamama. Following the Muslim retreat at Yamama, Hazrat Zaid prayed aloud, "*O Allāh, I apologise to You for my fellow fighters who fled; and I absolve*

*myself before You of the actions of Musailmah Kazzab and Muhakkam bin Tufail.*" He then took hold of the flag, penetrated the lines of the enemy demonstrating his excellent swordsmanship until he was finally martyred. Upon his martyrdom, Hazrat 'Umar (Allāh be pleased with him) said, "*May Allāh have mercy on Zaid. He surpassed me in two virtues; that is to say, he accepted Islām before me, and he attained martyrdom before me.*"

Hazrat 'Ubadah bin Khashkhāsh was from the Baliyy. He was the paternal and maternal cousin of Hazrat Mujazzar bin Ziyād. He took part at Badr where he captured Qais bin Sāib. He was martyred at Uhud. He was buried in the same grave with Hazaraat N'oman bin Mālik and Mujazzar bin Ziyād.

Hazrat 'Abdullah bin Jadd was from the Banu Salamah. Hazrat Mu'āz bin Jabal was his maternal cousin. He participated at Badr and Uhud.

Hazrat Harith bin Aus bin Mu'āz was the nephew of Hazrat Sa'ad bin Mu'āz chief of Banu Aus. He took part at Badr and Uhud. According to some accounts, he was martyred at Uhud at the age of 28. He was among the Companions who killed Ka'ab bin Ashraf. Ka'ab was among those Medinite chiefs who had signed an agreement with the Prophet (peace and blessings of Allah be upon him), but he later reneged. Ka'ab was extremely immoral, a master of deceit and treachery. When the Holy Prophet (peace and blessings of Allah be upon him) migrated to Medina, Ka'ab joined other Jews in a written agreement to uphold peace among Muslims and Jews; but he was inwardly hypocritical and antagonistic towards Islām. He started opposing Islām planning secret conspiracies and machinations. After Badr his attitude became extremely mischievous posing a great threat to the Muslims. He provoked the Quraish who were already bating for revenge, with fiery speeches and poetry. His words roused their emotions and took from them a commitment that they would not rest until they had wiped Islam off the face of the earth. He then travelled to other tribes inciting them, employing filthy language in his poems insulting Muslim women including the wives of the Holy Prophet (peace and blessings of Allah be upon him). He even conspired to assassinate the Holy Prophet (peace and blessings of Allah be upon him), but the

plot failed. Only after such provocations did the Holy Prophet (peace and blessings of Allah be upon him) decide to instruct his companions to assassinate Ka'ab. The atmosphere in Madinah was volatile and did not lend itself to an open announcement as it could have led to civil war. He appointed Muhammad bin Maslamah, to carry out the sentence. Huzoor said that the current state of the Muslims is such that instead of learning from these lessons, they themselves indulge in mischief both individually and as governments. May Allāh Almighty protect Islām from such mischief and enable Muslims to accept the one (the Promised Messiah) who has been sent by Allāh for the revival of Islām in this age.

**Sermon: 14 December 2018**  
**MEN OF EXCELLENCE**

Huzoor continued with his accounts of the Companions who participated at Badr. Hazrat Mistah bin Uthatha's mother name was Hazrat Salma bin Sakhr. He was at Badr and all other battles. At Khyber, the Prophet (peace and blessings of Allah be upon him) gave him and Ibn Ilyas 50 "wasq" (wasq = 130 kg) of grain from the spoils of war, as customary in those days. He passed away at the age of 56 in 34 AH during the Khilāfat of Hazrat Uthman (Allāh be pleased with him). According to some he lived until the Khilāfat of Hazrat Ali (Allāh be pleased with him) and participated at Siffin at his side and passed away in 37 AH. Hazrat Mistah's sustenance was provided by Hazrat Abu Bakr (Allāh be pleased with him) but was suspended when Mistah sided with those casting aspersions against Hazrat Ayesha (peace be upon her) and he vowed never to provide for him again. The Qur'anic verse was revealed advising otherwise (24:23). It is thus a part of Islāmic moral values not to punish someone after having sworn to do so. There will be punishment only for the breach of a promise, but not for breaking one's oath to punish someone, by way of forgiveness.

Huzoor said that in Bukhari, Hazrat Ayesha (Allāh be pleased with her) relates,

*"It was a custom of the Holy Prophet (peace and blessings of Allah be upon him) to draw lots*

*amongst his wives to decide who would accompany him on his journey. Once this resulted in my favour. This was after injunctions regarding Purdah had been revealed. During this trip, I sat in a litter placed on the back of a camel. Whenever there was a break the litter would be placed on the ground.....One night we were camped near Madinah when orders were given for departure. I went off to attend the call of nature. I returned and ..... realised that my black sapphire necklace was missing. I went back in search of it and was delayed. Meanwhile, those appointed to lift my litter..... assuming that I was in the litter, lifted it and placed it upon the back of the camel and moved on. When I returned after finding my necklace, the whole caravan had left..... I thought that when they missed me they would come find me there....I was soon overcome by sleep. .... Safwān bin Mu'attal's duty was to stay at the rear of the army to ensure nothing was left behind. When he reached my resting place and saw me....he uttered 'to Him we belong and to Him is the final return'. Hearing this, I woke up. He brought forward his camel and made it kneel down close to me. I placed my feet on his hands and sat on the camel. He then began to walk, leading the camel by its halter. We reached the place where the Muslim army had set up camp at about midday when people were resting in their camps. And thus those who were to be perish did perish."*

Huzoor said, this means that some people starting levelling false allegations against Hazrat Ayesha (Allah be pleased with her). She further says,

*"The key culprit responsible for spreading this slander was 'Abdullah bin Ubai. After reaching Madinah I remained confined due to illness for about a month during which people propagated the slander. I was totally unaware. What did cause concern was that during my illness I did not receive from the Prophet (peace and blessings of Allah be upon him) the same kind of affection and kindness that I was accustomed to..... When I learnt what was going on, I became even more ill.....I asked if I could go to*

*my parents' home and the Holy Prophet (peace and blessings of Allah be upon him) consented... I asked my mother and she told me not to worry about it. I spent the night weeping over the great slander that had been spread against me. During one day and two nights I wept so much that I thought my heart would burst. The next morning the Messenger of Allāh came to my home and sat down. He recited the Kalimah, praised God and addressed me saying, 'O Ayesha! I have been told something about you. If you are innocent, I trust that God shall affirm your innocence. If, however, you have committed an error, you should seek forgiveness from God and bow before Him, because when a person bows before God confessing his sins, Allāh accepts his repentance and shows him mercy.' The Holy Prophet (peace and blessings of Allah be upon him) was still sitting there when he started receiving Divine revelation. When the revelation subsided, he started smiling and said, 'Ayesha! Show gratitude to God, for He has affirmed your innocence.'*" Allāh had revealed 24:12.

Hazrat Ayesha says,

*"I did not consider myself worthy that a Qur'ānic revelation would be sent down regarding me."*

Huzoor said according to some, those guilty against Hazrat Ayesha were flogged. Whether or not this happened, they were Companions of the Prophet (peace and blessings of Allah be upon him) and Allāh had forgiven them. Thereafter Hazrat Mistah participated in other battles. He is among the eminent Companions and Allāh granted him a good end preserving his status. .

### Sermon: 28 December 2018

#### MEN OF EXCELLENCE

Huzoor continued with the accounts of the Companions who participated at Badr.

Hazrat Sahal bin Qais participated at Badr and martyred at Uhud. The Prophet (peace and blessings of Allah be upon him) used to visit the graves of the Uhud martyrs every year. When he entered the valley, he loudly said *"Peace be upon you for the patience you showed. How good is the abode of the*

*Hereafter!"* He used to say I wish I had been one of the dwellers of the Mountain. Similarly, when Hazrat Sa'ad bin Abi Waqas visited his properties in Ghaba, north west of Madinah, he would invoke *Salām* on them thrice. Turning to his colleagues, he would ask, will you not send salutations on those who will answer your *Salām*? Whoever says *Salām* to them, they will answer their *Salām* on the Day of Judgement. Once while passing by the grave of Hazrat Musa'ab bin 'Umair, he prayed for him and recited the following verse,

مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا  
وَاللَّهُ عَلَيْهِمْ فَبِئْسَ مَا كَانُوا يَفْعَلُونَ  
مِنْهُمْ مَّنْ يَنْتَظِرْ وَمَا بَدَّلُوا تَبْدِيلًا

'Among the believers are men who have been true to the covenant they made with Allāh. There are some of them who have fulfilled their vow, and some who still wait, and they have not changed their condition in the least.' (33:24)

Hazrat Musleh Mau'ūd (Allāh be pleased with him) says at Uhud the companions gathered around the Prophet (peace and blessings of Allah be upon him) when the disbelievers retreated again. They picked him up from the ground. Hazrat 'Ubaida bin Jarrah extracted a nail from the head of the Prophet (peace and blessings of Allah be upon him) after which he regained consciousness. In doing so Hazrat 'Ubaida broke two of his teeth. Muslims who had fled regrouped. The Holy Prophet (peace and blessings of Allah be upon him) took them to the mountain. When the disbelievers' army stood at its foothill, Abu Sufyan shouted, *'We have killed Muhammad.'* The Prophet (peace and blessings of Allah be upon him) did not reply in case the enemy was provoked to attack again. Abu Sufyan became convinced this was true. He then boastfully announced that they had killed Abu Bakr and then Umar (Allah be pleased with both). Each time the Prophet (peace and blessings of Allah be upon him) insisted the Companions remain silent. The disbelievers were convinced they had killed the

founder of Islām and his close aides. Thereupon, Abu Sufyan and his cohorts joyfully raised the slogan, 'Hubul be glorified! It has vanquished Islām today'. The Holy Prophet (peace and blessings of Allah be upon him), could not contain himself when the honour of Allah was compromised and a slogan of *Shirk* raised in the battlefield. He vehemently told his Companions to say,

*'You are lying that glory belongs to Hubul. The reality is that Allāh is Great and it is He Who is to be glorified.'*

This bold reply had such a powerful impact that the disbelievers could not muster courage to attack although there were only a handful of injured Muslims before them. It was easily possible to kill them all. Instead the disbelievers returned to Makkah celebrating their little victory.

Hazrat Musleh Mau'ūd (Allāh be pleased with him) once said, those who disobey the Prophet's orders should fear lest they are struck by a Divine calamity/punishment. Observe, the big loss Muslims suffered for disobeying him at Uhud. The Holy Prophet (peace and blessings of Allah be upon him) appointed fifty soldiers to guard a mountain pass. He said to Hazrat 'Abdullah bin Jubair, commander of those 50, not to leave the pass whether we win or lose. However, when the disbelievers appeared defeated, the soldiers insisted and left the pass, preferring their opinion over the command of the Prophet (peace and blessings of Allah be upon him). Only their commander and few others remained. While the disbelievers were fleeing to Makkah, Khalid bin Waleed noted the poorly defended hill. He and 'Amr bin Al'ās— both had not accepted Islām by then— regrouped their fleeing troops and mounted the hill. The few Muslims remaining there could not resist and were put to the sword. The disbelievers attacked the Muslims from behind. It was so sudden that few could remain steadfast. At most only 20 companions remained around the Prophet (peace and blessings of Allah be upon him). They were pushed back leaving the Prophet of Allah alone in the battlefield. A stone hit his helmet. Its nail pierced his head and he fell unconscious. Some others were also

martyred. Their bodies piled up over him. The rumour spread that the Holy Prophet (peace and blessings of Allah be upon him) had been martyred. However, once the disbelievers retreated again, the Companions gathered around the Prophet (peace and blessings of Allah be upon him) and pulled him out of the pit. Muslim troops suffered a momentary defeat after an initial victory because a few disobeyed the instructions of the Prophet (peace and blessings of Allah be upon him). They followed their own opinion instead. If they had followed the Holy Prophet (peace and blessings of Allah be upon him) just like the pulse follows the heart, then the enemy would not have had the opportunity to attack them again. We too must obey him completely and reflect in this respect.

Today, this is precisely the case of the Muslims. They have begun to reject the instruction of the Holy Prophet (peace and blessings of Allah be upon him) which was to accept the Promised Messiah and Mahdī and convey his *Salām* to him, and hold him as the judge and arbiter. The consequences of ignoring him are evident. There is also a lesson for Ahmadīs that after having accepted the Promised Messiah (peace be upon him), it is only through complete obedience that one can attain any kind of success or victory.

**Sermon: 4 January 2019**

**FINANCIAL SACRIFICE - WAQFE JADID 2019**

Huzoor said that today is the first Friday of 2019. May Allāh make it a harbinger of blessings for all Ahmadīs. In this new year that Allāh has given us, let us strive to overcome our weaknesses and try to achieve the holy transformation that we have promised in our Bai'at to the Promised Messiah (peace be upon him) who advised that Allāh is not pleased without good deeds. Having entered this Jamā'at, strive to be pious and virtuous, shun every evil, and spend your time in prayers. To offer Tahajjud just on the first day of the year does not suffice for the whole year.

Huzoor said that the new year of *wāqf jadīd* starts in January. By the grace of Allāh, making financial sacrifices is a hallmark of the Jamā'at of the Promised Messiah (peace be upon him). And it is

because he has given us a special understanding of financial sacrifice in the light of the sayings of the Holy Prophet (peace and blessings of Allah be upon him). Huzoor recited from the Qur'an which translates,

مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا  
فِيضِعْفَهُ لَهُ أَضْعَافًا كَثِيرَةً وَاللَّهُ يَقْبِضُ  
وَيَبْصُطُ وَإِلَيْهِ تُرْجَعُونَ

“Who is it that will lend Allāh a goodly loan that He may multiply it for him manifold? And Allāh receives and enlarges, and to Him shall you be made to return.” (2:246)

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

*“Shun miserliness, for it was the doom of many nations before you.”*

Therefore, making financial sacrifices is beneficial for our own selves. The Promised Messiah (peace be upon him) says that you cannot love two things, and it is not possible for you to love money and God at the same time; you can only love one of them. Therefore fortunate are those who love God. And if anyone of you loves God and spends in His path, then I'm certain that his wealth will be blessed more than others. Wealth does not come of itself but it comes with the Will of God. Anyone who foregoes a part of his wealth for the sake of God, will certainly find it. Those who love their wealth and do not serve the path of God as required, they will surely lose their wealth too. Do not think for a moment that by giving away a part of your wealth or serving in any other way you do a favour to God and His appointed one, rather it is God's favour that He chooses you for the service.

Huzoor said that by Allāh's grace, those who pledged Bai'at have understood this very well. New Ahmadīs understand the spirit of financial sacrifice and many of them who are very poor make sacrifices with the same zeal as did the Companions

of the Promised Messiah (peace be upon him). People who became Ahmadīs 100 years after the time of the Promised Messiah (peace be upon him) and have never even met a Khalīfa are full of love for the faith and zeal for making sacrifices just like the Companions. This is a proof of the truthfulness of the Promised Messiah (peace be upon him) because only God can produce such zeal in people's hearts. Huzoor cited instances of which a few are stated herewith.

A brother from Ghana wrote that 40% of his salary was deducted to pay back his loan, but he still paid his Chanda on his full salary. The day he paid his Chanda Waqf Jadīd he did not have any money left even for traveling to his work. But that same day he received some arrears from the government that amounted to five times the amount he had paid for Chanda.

A brother from UK writes that when he was reminded of Chanda he had no money. But very soon Allāh arranged for it and he received an unexpected tax refund from the authorities.

A brother from Guinea says that he was planning to go on a journey, but he took out \$100 from his journey expenditure and paid Chanda Waqf Jadīd. Soon he received an envelope from a friend who sent him \$300 to help him bear the travel expenses. Thus his heart was filled with gratitude to God.

A sister from UK writes that previously she did not pay Chanda. But after she started paying it she got a job and her salary increased three times in one year. She also mended her relationship with her parents and got married.

A sister from a village in Liberia saw in a dream that she gave 100 Liberian dollars in Chanda. Soon her son sent her some money and she paid the Chanda.

A brother writes that previously he did not pay his full Chanda, but since he started doing so he is witnessing abundant blessings of God.

A brother from Australia gave a large sum in Chanda, and Allāh returned all the amount to him on the same day.

Huzoor stated that these are the people Allāh has granted to the Promised Messiah (peace be upon him), and these are the people who do justice to their pledge of Bai'at. These demonstrations of



sincerity, loyalty and sacrifice are evident proof of Allāh's help for the Promised Messiah (peace be upon him). If our opponents could open their eyes, they would see that all these are signs of the

truthfulness of the Promised Messiah (peace be upon him). Our only task is to reform ourselves and submit to God. Huzoor cited some statistics and prayed for all those who participated.



## 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 upon 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, *Alfazi International* 2 Dec 2016, Page 9)



## CENTENARY OF DARUL QADHA

On 20th January 2019, Hazrat Amirul Momineen Khalifatul Masih V delivered the keynote address at the International Refresher Course for members of *Darul Qadha* (Board of Arbitration of the Jama'at) to mark 100 years since its establishment.

114 representatives attended from 15 countries for the weekend event held in the Tahir Hall at Baitul Futuh on 19th and 20<sup>th</sup> January 2019.

During his address, Huzoor drew the attention of the participants towards fulfilling their responsibilities as arbitrators, according to the esteemed standards of justice and truthfulness outlined in the Holy Qur'an and by the Holy Prophet Muhammad (peace and blessing of Allah be upon him).

Expressing his pleasure over the Board having been established for 100 years, Huzoor stated,

*"With the Grace of Allah the Almighty, it has been 100 years since the establishment of Darul Qadha in the Jama'at. We are gathered here today so that upon completion of 100 years we show gratitude to God that He has enabled us to administer this institution for 100 years and has given us the opportunity to serve within it."*

Hazrat Amirul Momineen continued,

*"Certainly, it is only the Grace of Allah the Almighty that he has enabled Darul Qadha to continue for the past 100 years. Nevertheless, a member of Darul Qadha can only be a true recipient of the beneficence associated with this institution if he fulfils the pre-requisite responsibilities that are*

*entrusted to him."*

Speaking of the weight of responsibility upon the arbiters, Huzoor pointed out that upholding the requirements of justice was of paramount importance and that no decision should ever be taken lightly. Hazrat Khalifatul Masih V emphasised,

*"The arbiters have very important responsibilities. Therefore, they should make every decision wisely, with due diligence and must utilise all their capabilities to uphold the highest standards of justice at all times... Every matter must be pondered over in detail and should not be taken lightly."*

To outline the standards of justice expected by Islam, Huzoor quoted *chapter 5 verse 9* of the Holy Qur'an which states,

*"O ye who believe! Be steadfast in the cause of Allah, bearing witness in equity; and let not a people's enmity incite you to act otherwise than with justice. Be always just, that is nearer to righteousness. And fear Allah. Surely, Allah is aware of what you do."*

Hazrat Khalifatul Masih V explained that this verse contains detailed guidance and exhorts believers to keep in view that God Almighty is aware of what is in people's hearts. Decision makers in particular therefore should deliver their verdicts and opinions with complete sincerity and maintain the highest standards of integrity and impartiality at all times.

Huzoor said that the Holy Qur'an requires such standards of justice that a person must be ready to testify against himself or his close relatives in order to uphold the truth. Speaking of the level of piety that the arbiters must strive to attain, Hazrat Amirul Momineen said,

*"It is necessary that an arbiter should analyse and ask himself whether he would be able to bear witness against himself if he himself was a claimant in a case. Would they be able to uphold absolute truth in all circumstances?"*

Hazrat Khalifatul Masih V stated that the demands of justice required for the members of *Darul Qadha* to be truly God-fearing. Furthermore, it was necessary that each arbiter analysed the facts of each case carefully and prayed sincerely before reaching a decision,

*"For our arbiters, it is not enough to only know the law, or the teachings of Islam or for him to possess sound opinion, rather being righteous is also of crucial importance. In order to attain righteousness, one must have a strong relationship with God Almighty and so each arbiter should engage in special prayers during the proceedings of a case and when reaching a verdict."*

Huzoor also counselled that in any case or proceedings, both parties should be listened to without prejudice and should be given ample time and attention.

Hazrat Khalifatul Masih V further said that regular refresher courses should be organised at a national level in order to revise the responsibilities of *Darul Qadha* and its members, such as how to conduct proceedings impartially and how to draft decisions. In concluding his address Huzoor prayed,

*"May Allah enable you all to fulfil your responsibilities whilst upholding the lofty standards of justice. May Allah enable you to implement all that you have learnt and discussed in this refresher course."*

The event was brought to a close with a silent prayer followed with dinner and photos with delegates.

*Adapted from a Press Release issued by the Press Desk of the Ahmadiyya Muslim Jama'at*



“

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**Hazrat Khalifatul Masih V further said that regular refresher courses should be organised at a national level in order to revise the responsibilities of *Darul Qadha* and its members, such as how to conduct proceedings impartially and how to draft decisions.**

”

# Pathway to Peace Meeting in Brighton

(By Mohammed Ahsan Ahmedi)



Some of the attendees at the Brighton Peace event

The UK Jama'at rekindled the light it lit in Brighton after 106 years by holding a "Pathway to peace Interfaith event" at the Jubilee library in Brighton just stone throw away from where Hazrat Khalifatul Masih II (may Allah be pleased with him) visited and offered prayers at the Royal Pavilion in 1924. The event was held at the Jubilee Library in Brighton on Saturday 2nd February 2019.

Regional Amir London B Naseer Deen who, initiated the event, stated in his welcome to an audience of nearly 50,

*"The Ahmadiyya Muslim Association was established in the UK in 1913 as the first Muslim organisation in the UK and from the very first year made links in Brighton. Then in 1924, the world spiritual head of the community, His Holiness, Hazrat Mirza Bashirudin Mahmud Ahmad visited Patcham Cemetery and prayed at the graves of Muslim soldiers who died during the first World War and then visited the Royal Pavilion where he and his delegation offered the afternoon prayers in the gardens, a visit which was recorded and preserved by Pathe News."*

The keynote speaker was the Imam of the London Mosque, Maulana Ataul Mujeeb Rashed. He said,

*"Islam has very close links with Christianity," and outlined "the great praise and great qualities of Jesus (peace be upon him) and his mother Mary (peace be upon her) as mentioned in the very*

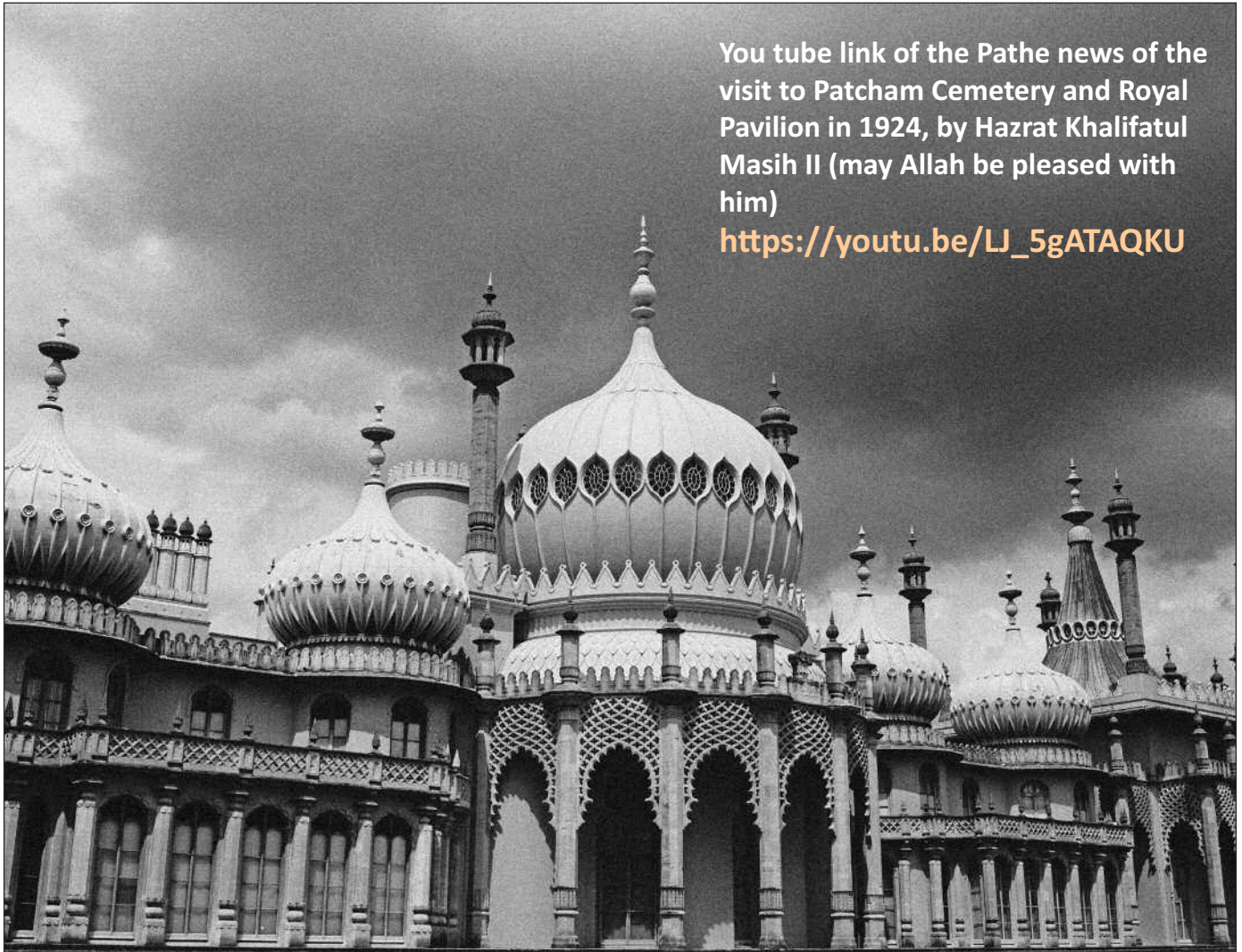
*many verses of the Holy Qur'an. Chapter 19 in fact is named after Mary and makes mention of the immaculate birth of Jesus and his great qualities as a prophet of high repute who had to endure great hardship and persecution."*

He also pointed out that the Promised Messiah (peace be upon him) himself compared himself to Jesus (peace be upon him) and had claimed to be,

*"the Messiah and Reformer (Mahdi) to come being awaited by all faiths, the 2nd Jesus who had come to rekindle the message of peace as taught by Jesus (peace be upon him) and by Prophet Muhammad (peace and blessings of Allah be upon him) who was sent as a mercy to mankind....He said for true peace to prevail in our society, there must be no animosity between religions and people. Islam is the only religion which requires its adherents to accept all the prophets sent to all the faiths prior to Muhammad (peace and blessings of Allah be upon him)."*

He further added,

*"Muhammad (peace and blessings of Allah be upon him) was confronted by many opponents and underwent great persecution, but he always opened the door of peace and forgiveness despite having to fight battles when the opponents raised armies against him".*



You tube link of the Pathe news of the visit to Patcham Cemetery and Royal Pavilion in 1924, by Hazrat Khalifatul Masih II (may Allah be pleased with him)

[https://youtu.be/LJ\\_5gATAQKU](https://youtu.be/LJ_5gATAQKU)

Following a very interesting Q&A, Imam Sahib answered questions posed by members of the audience. Regional Amir Islamabad Mr Ahsan Ahmedi concluded the event by thanking the guests who attended, which included representation from Sussex Police, Commander Rossie Ross and DCI Pierre Serra as well as others from the local public of Brighton. He said,

*“The AMA is committed to promoting peace and regularly hold A Pathway to such peace initiatives around the country by engaging with the local communities, neighbours, faith communities.”*

He added,

*“The Noor Mosque in Crawley, the first Ahmadiyya Muslim Mosque in Sussex, had become a centre for visits from a variety of faith groups, churches, schools, women’s organi-*



Imam Rashed Sahib delivering his address at the Jubilee library

*sations and scout groups. The doors of the mosque are always open to promote peace and understanding. Anyone wishing to visit Noor Mosque in Crawley should contact us”.*

The session was finally brought to a close with silent prayers and refreshments provided by Mr Bashir Tahir and his team were then served.

## LEEDS PEACE CONFERENCE

# Islam - Love for Mankind

By Dr Abid Ahmad

This was held on Sunday 3rd February 2019 in a community hall starting at 2.30pm. 25 non-Ahmadi guests were present. The event started with Tilawat by Syed Kamran Razvi and English translation by Asim Butt.

Maulana Mubarak Basra gave an introduction to the Jama'at explaining how Ahmadi Muslims accept Hazrat Mirza Ghulam Ahmad as the Promised Messiah. He explained that we are unique in the sense we have a Khalifa who is our spiritual leader and the worldwide head of tens of millions of members in over 200 countries. A short video about the Jama'at was then played for all guests.

Dr Asim Salim (Leeds President) then introduced the main speaker, Maulana Ataul Mujeeb Rashed. Imam Sahib began by saying the topic ('Love for Mankind') today related to the whole world and to peace in the world. If any religion is able to establish guidance for love of mankind then that is good for the world. Islam certainly does this and actually means peace or submission to the Will of God. If people submit to the Will of God this will lead to world peace.

The Holy Prophet (peace and blessings of Allah be upon him) has said "A true Muslim is he from whose hand or tongue the people are safe." Islam is a religion meant for the whole world so everyone should be safe from actions or speech of others.

The Holy Qur'an is exactly the same as it was revealed nearly 1,500 years ago, which is unique to this Holy Book. There is not a single change or addition/subtraction to the Holy Qur'an. All guidance for mankind is given in this book. A common question is that if Islam means peace, why are there so many wars today with Muslims and at the time of the Holy Prophet (peace and blessings of Allah be upon him). The answer is that Islam does not believe in an offensive conflict, only a defensive war. So, people should not initiate a war (as happened against the Holy Prophet (peace and blessings of Allah be upon him) and happens today against

others), otherwise people have the right to self-defence.

Imam Sahib condemned the terrorists who claim to kill in the name of Islam. They are behaving totally contrary to the teachings of Islam. They may call themselves Muslims and shout "Allahuakbar", but they do not follow the true teachings of Islam.

Somebody asked a wife of the Holy Prophet (peace and blessings of Allah be upon him) Hazrat Ayesha (Allah be pleased with her), about his character. She replied saying don't you study the Qur'an, because if you study it, you will realise that the Holy Prophet's character is exactly in accordance with the Qur'an.

Once the Holy Prophet (peace and blessings of Allah be upon him) saw an old man who was sitting by his farm. He said he was too old and tired to irrigate his land. So, the Holy Prophet (peace and blessings of Allah be upon him) irrigated the land for the old man, and afterwards said anytime you need my help, just let me know. This shows the love the Holy Prophet (peace and blessings of Allah be upon him) had for humanity.

The Holy Prophet (peace and blessings of Allah be upon him) also had great respect for women. Once a man was singing in a way which made camels run very fast. The Holy prophet (peace and blessings of Allah be upon him) stopped the man singing, saying do you not realise that sat on the camels are certain fragile things made of glass (women), so please do not make the camels run fast.

On one occasion the Holy Prophet (peace and blessings of Allah be upon him) was about to eat some food which was poisoned. God saved him and he did not eat the food (another man did eat the food and died). After an investigation one woman openly admitted that she had poisoned the food. She said to the Holy Prophet (peace and blessings of Allah be upon him) I thought if you were a true person, then God would save you from the poison, which He did.

The Holy Prophet (peace and blessings of Allah be



(left to right) Syed Kamran Razvi, Maulana Mubarak Basra and Maulana Ataul Mujeeb Rashed

*“The Holy Prophet (peace and blessings of Allah be upon him) has said “A true Muslim is he from whose hand or tongue the people are safe.’ Islam is a religion meant for the whole world so everyone should be safe from actions or speech of others.”*

upon him) had a young servant boy (Zaid) who was very well treated and respected by the Holy Prophet (peace and blessings of Allah be upon him). Zaid’s parents came to the Holy Prophet (peace and blessings of Allah be upon him) to take him back home, thinking he was being held as a slave. The Holy Prophet (peace and blessings of Allah be upon him) immediately consented saying the parents were free to take Zaid home, but first of all they should ask him. Zaid declined his parents request to go home, saying, this so-called slavery is much better than any freedom. He received so much love from the Holy Prophet (peace and blessings of Allah be upon him) and his companions, that he would rather stay with him then go home.

Once the Makkans were short of food and needed rain. So, they approached the Holy Prophet (peace and blessings of Allah be upon him) and requested him to pray for rain. Even though the Makkans were his enemies and were trying to kill him, he prayed for rain and it did rain.

On another occasion, the Holy Prophet (peace and blessings of Allah be upon him) saw a funeral with the dead body being carried. The Prophet (peace and blessings of Allah be upon him) stood up as a sign of respect. A companion whispered that this funeral was that of a Jew. The Holy Prophet (peace and blessings of Allah be upon him) replied, “Is he not a human being?”

Once the Holy Prophet (peace and blessings of Allah be upon him) hung up his sword by the branch of a tree and lay down to rest under its shade. An enemy, who had been on the prowl for an opportunity to kill him crept into the camp and, finding the Holy Prophet (peace and blessings of Allah be upon him) sleeping unguarded, approached, secured his sword and, drawing it, sat down on his chest. The Holy Prophet (peace and blessings of Allah be upon him) woke up in surprise as the man, brandishing the sword, said, ‘Who can save you now?’ The Holy Prophet (peace and blessings of Allah be upon him) gently uttered the single word ‘Allah,’. The shocked assailant dropped the sword and the Holy Prophet (peace and blessings of Allah be upon him) picked it up. So now the positions were reversed with the Holy Prophet (peace and blessings of Allah be upon him) on top holding the sword. ‘Who can save you now?’ inquired the Holy Prophet (peace and blessings of Allah be upon him). ‘No One!’ exclaimed the man in terror. ‘Why do you not say “Allah”?’ asked the Holy Prophet (peace and blessings of Allah be upon him) as he released the man and forgave him.

After the conquest of Makkah, the Holy Prophet (peace and blessings of Allah be upon him) entered Makkah victoriously as a king, with his enemy in front of him. He could have justifiably killed all the Makkans for the crimes committed against the Muslims over many years. For 3 years, Muslims were confined to living in a valley with little food. Makkans used to put burning hot stones on Muslims to torture them. But instead of revenge, the Holy Prophet (peace and blessings of Allah be upon him) forgave them all and set them free, saying, "By God, you will have no punishment today and no reproof." (Hisham)

The Holy Prophet (peace and blessings of Allah be upon him), with all the authority he had still forgave all the Makkans. This incident of such forgiveness is unparalleled in world history by any leader. Imam Sahib concluded that Islam is a religion of peace that promotes love for mankind.

A question and answer session followed with the first question about how to unite Britain with Brexit. Imam sahib explained this was a political question rather than religious. However, all parties should present their view and try to agree a settlement.

One person asked about how to achieve inner peace. Imam Sahib replied saying that this can be done by following the teachings of Islam. Islam is like a medicine. If taken, it will solve the problem. If not taken then it cannot help. The recipe for peace is

given in Islam in the Holy Qur'an, but this is not being used by many Muslims. If all Muslims followed the teachings of the Holy Qur'an, there would be peace and unity amongst Muslims.

A question about Jihad was asked. Jihad means noble struggle. Nowadays Jihad is taken to mean killing people and nothing can be further from the truth. The noblest Jihad is reforming yourself from all your weaknesses.

One question was why are there extremists? A simple answer is that these people do not understand the true teachings of any religion. All religions in their original and pure form promote peace and not terrorism, so people have forgotten, changed or misunderstood their religion which has made them extremists.

It was asked what religion was the Holy Prophet (peace and blessings of Allah be upon him) before the advent of Islam? The Holy Prophet (peace and blessings of Allah be upon him) was aware of the teachings of Hazrat Abraham (peace be upon him) and spoke very highly of him. Hence, the Holy Prophet (peace and blessings of Allah be upon him) followed the teachings of Abraham (peace be upon him) before Islam.

The event concluded with a vote of thanks by Reverend Amos Kasibante and followed by a silent prayer. Dinner was served at 4.10pm.

## TABLIGH EVENT IN PRESTON

On Saturday 26th January the local Ansar and Lajna of the Preston Jama'at jointly organised a Tabligh event with a speaker and an exhibition attended by 10 guests including the city's Mayor.

Tabligh Secretary David Callaghan gave an introduction, explaining that the purpose of the event – held at the Quakers Meeting House in Preston - was to bring communities together in peace and to explain the true meaning of Islam.

Liverpool Imam Shahil Munir Ahmed spoke about the qualities of the Holy Prophet (peace and blessings of Allah be upon him) and answered questions on different subjects including Jihad, the origins of the Jama'at and conscientious objectors.

A cheque presentation was made to the Mayor of Preston Councillor Trevor Hart by Preston Jama'at President Mr Daud Pir in respect of the Mayor's charity. This was the Headway Preston Charity for the victims of brain injury.

Exhibitions organised by Preston Lajna with the themes of 'Women in Islam', the charity work of the Preston Jama'at and 'Myth busters' about Islam were put on display for the participants.

A range of tasty refreshments were enjoyed by the guests, and as a thank you gesture for attending, an attractive gift bag was given to each containing chocolates along with Jama'at books and other literature.



# UMURE-AMA FORUM

The UK Umure-Ama department organised a special discussion forum to explore new avenues of providing welfare support to the members of the Community. The session was convened on Saturday 26th January at 1.30 pm and concluded at 4 pm. The venue was Baitul Futuh.

Naib Amir Syed Mansoor Ahmad Shah chaired the proceedings that were attended by 65 participants. After recitation from the Holy Qur'an, Secretary Umure Ama UK Sheikh Tariq Mahmood introduced the programme and its objectives. He went on to describe the importance of welfare work as cited in the constitution and elaborated on the current efforts being undertaken by the department. He also gave an overview of the projects that are being planned for the future.

An open discussion followed steered by the Chairman. In closing the event, Naib Amir Sahib acknowledged the work undertaken by Majlis Ansarullah and Majlis Khuddamul Ahmadiyya in this field suggesting further support and partnership. He said that a separate budget and provision should be allocated to the department and urged the need to mobilise all our resources to get to the root of the problems. The Chairman emphasised the need to carry out home visits for the sick, disabled, elderly and the special attention necessary to those facing disciplinary action.

The session was concluded with a silent prayer after which participants were able to enjoy a barbeque that had been organised.

Below is a selection of some websites of the International Ahmadiyya Muslim Community. (Click image to link to website)

The website, [amagallery.org.uk](http://amagallery.org.uk) amongst its many features, includes on the homepage, links to all major UK-based Jama'at websites and also has a link on the menu links to main international websites. More about the website in next issue of the *Ahmadiyya Bulletin*.

## NORTH EAST REGION

# Waqfe-Nau Ijtema

(by Mrs Mufleha Saleem Ahmad)

On 13th January 2019 the North East held their Regional Ijtema for waqfeen at the Al Mahdi Mosque in Bradford. The Ijtema began at 11am with the recitation of the Holy Qur'an by Sehrish Tahir. The Ijtema was inaugurated by the National Waqfe-nau secretary Dr. Shahnaz Sahiba with the pledge. A poem was then recited by Aqsa Ayub. A programme review was given by Regional Waaqfat-e-nau secretary Mrs Naila Sajid Sahiba. This was followed by the Waqfe-nau test for all girls. During this time the mothers had a Q&A session with the National Waqfe-nau secretary.

Upon completion of the test the Waaqfat-e-nau then had the opportunity to ask questions to the National Waqfe-Nau secretary. An interactive presentation was then conducted by Sehrish Tahir of Sheffield. This involved learning about the reasoning behind the positions within salat and the prerequisites of salat such as ablution and facing the qibla.

Following this presentation, the Waqfeen had a break for Zuhr and Asr prayers and lunch. The next session began with the recitation of the Holy Qur'an and translation by Zunairah Haq.

The next workshop was led by Hiba Aljabi on the topic of Islamic Identity and Hijab. This was a very interactive workshop where girls discussed about their own identity and had the opportunity to ask questions about hijab. Simultaneously Sehrish Tahir ran a session on Tarbiyyat-e-Aulad with the mothers of the Waqfeen.

A short session of exercise to keep everyone awake was also conducted before pressing onto the next workshop. This was based on learning about the differences between Ahmadiis and non-Ahmadiis. It was facilitated by Mufleha Saleem Ahmad.

In this session the waqfeen were introduced to the whyahmadi.org website. After a short introduction, Mufleha Sahiba split the girls according to their age groups. The waqfeen were given information sheets which they had to use to create a poster for



(left to right) Dr Muhammad Naeem (Regional Waqfe Nau Sec), Bilal Atkinson (Regional Amir), Maulana Tahir Selby (Regional Missionary), Maulana Sabahat Karim (Regional Missionary)

## SYLLABUS TEST

## NAME

### AGE 8

97%	Tahira Irfan
79%	Aafia Zaman

### AGE 9

76%	Eman Anwar
76%	Munifa Nasir
73%	Summer Shehzad

### AGE 10

100%	Fatiha Nadeem
96%	Saba Hamood
83%	Tafsia Nasir
83%	Qudsiya Khabir
76%	Ruqaya Khokhar

### AGE 11-12

74%	Attia tul Noor
74%	Daniya Ahmed

### AGE 12-13

97%	Shahista Rauf
92%	Tehreem Aham
73%	Rukhma Mubarka
70%	Naima Choudhry

### AGE 14

83%	Aymen Usman
74%	Farida Rameen

### AGE 15-16

92%	Feroza ul Haq
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presenting. The waqfeen girls presented on the topics of who is a prophet, difference between law bearing and non-law bearing prophets, whether a prophet

could still come, the Holy Prophet – the seal of prophets and finally the Holy Prophet’s status of Khatam un Nabiyeen.

Each girl present was given a bookmark signposting the whyahmadi website. This provided a tool for the girls when they had questions about their faith.

The session concluded with Maghrib prayers, prize distribution and silent prayer. Syllabus test results of all waqfeen who achieved 70% or higher are given in the table on the left.



Ever written a poem  
that hasn't been *shared*?  
Now via Radio  
your poem can be *aired!*



*Email your recording to :*

[POETSFORPEACE@VOICEOFISLAM.CO.UK](mailto:POETSFORPEACE@VOICEOFISLAM.CO.UK)

**Poets**  
FOR  
PEACE

[WWW.VOICEOFISLAM.CO.UK/SHOWS/POETS-FOR-PEACE](http://WWW.VOICEOFISLAM.CO.UK/SHOWS/POETS-FOR-PEACE)

VOICE OF  
ISLAM



## 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

## CAREERS EVENT AT BAITUL FUTUH - 13 January 2019

(By Mr Noman Raja, Secretary Talim UK)

In accordance with the Shura recommendation from 2018 the National Ta'lim department was given a mandate to coordinate with other departments and setup a national mentoring scheme. Consequently a special careers event was organised in collaboration with the National Santo Tijarat Department who were able to use their extensive network of professionals to arrange key Ahmadi speakers from the fields of business, law, UK Civil Service, general trade careers and sales.

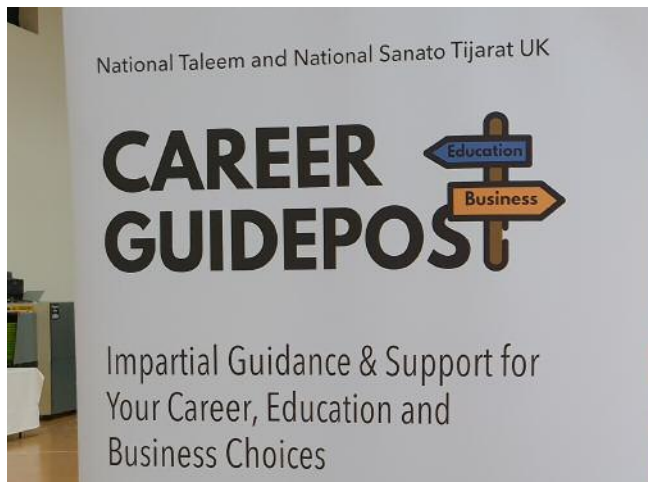
The objective of the programme was to provide targeted advice across several fields so that members who were seeking employment, a career change or further education could benefit from the session.

In addition to providing practical advice, each speaker made a point of explaining how training they had received within the Jama'at, had helped them

achieve success in their respective careers. This was very inspiring and demonstrated to members that attachment to Khilafat and Nizame Jama'at are key contributors to not only spiritual success but also professional and financial prosperity.

In addition to the formal session, speakers made themselves available during a networking session after Maghrib prayers. The event was further supported by the Metropolitan and Surrey Police, IAAAE, AMSA, Lajna Imaillah, National Rishta Nata Department and Majlis Khuddamul Ahmadiyya. There was also a desk offering CV advice as well as guidance on entry to UK medical schools.

The event took place after Asr Prayers on 13th of January 2019. In total 104 male members attended and 36 members from Lajna.



Rob Williams (left) was one of the special guests at the event who spoke about the art of communication

# AMA Mentoring Scheme

We all need Inspiration, motivation and guidance at certain points in our lives. To ensure our members have access to the best possible guidance, the UK Jama'at has developed a national mentoring scheme. The aim is to connect experts in various fields with those who require assistance at the point of need.

**Whatever your need, be it educational, vocational or spiritual, we will endeavour to find someone that can help.**

*'Whoever helps his brother in his time of need, Allah will be there at his time of need.'*

*Prophet Muhammad (saw). Sahih Muslim*

## Tier 1

### Ad Hoc Guidance

- Join our Database
- Agree to be contacted for ad hoc advice
- Consult in your area of expertise
- Sessions will be conducted remotely (web/phone)

## Tier 2

### Formal Guidance

- All the features of Tier 1 plus:
- Agree up to 3 follow up sessions
- Each Session will last up to 30 min

## Tier 3

### Formal Mentoring

- 6 week mentoring programme
- Face to Face meetings
- Support provided by the National Team

## Tier 3 Plus

### Internship

- All the features of Tier 3 plus:
- Formal Work Experience will be included (where possible)



[talim.org.uk/mentoring](http://talim.org.uk/mentoring)

**Working in  
London and need  
to know where to  
offer Jumuah  
prayers ?**



**Our main service is  
at Quaker Friends  
Meeting House, serving  
the City of London)  
where daily zuhr  
prayers are also offered  
Monday - Thursday.**

#### **DAILY ZUHR NAMAZ SERVICE**

Monday/Tues/Weds and Thurs at **Bunhill Meeting Room**  
at 1330 promptly.

Contact Kaleem Edwards on **07973 782 807** or email  
**mrchrisedwards@gmail.com**

**Bunhill Meeting House Quaker Court, Banner Street,  
London EC1Y 8QQ.**

[www.quaker.org.uk/meetings/bunhill-fields](http://www.quaker.org.uk/meetings/bunhill-fields)  
average attendance 8-12

#### **FRIDAY JUMUA OPTIONS (IN ORDER OF SIZE OF CONGREGATION)**

##### **Bunhill Meeting House Quaker Court, Banner Street, London EC1Y 8QQ**

Bunhill Meeting House can be found through a  
rectangular archway off Banner Street, (see 'Bunhill  
Meeting House' sign) a short walk from Old Street  
Underground station.

[www.quaker.org.uk/meetings/bunhill-fields](http://www.quaker.org.uk/meetings/bunhill-fields)

First Adhan from 1310 • Khutba from 1315 and  
salaat at 1330 – (we aim to finish about 1340)

Contact: Kaleem Edwards on **07973 782 807** or  
email: **mrchrisedwards@gmail.com**

Average attendance 30-40

##### **Green Park – Green Park centre's address is no longer at EME Capital. 1.15pm at St James's Church, 197 Piccadilly, London W1J 9LL**

Venue booking in the name of AMA UK, starting  
from 1pm to 2pm in 'The Meeting Room'. The sign  
'AMA Friday Congregation' will be displayed on the  
railings where members will enter.

Contact: Mansur Mannan on **07920 008 939** or  
email **mansur@dar-capital.com**

Average attendance 30-40

##### **Docklands – 5 mins from South Quay station on DLR which is couple of stops from Canary Wharf – Island House Community Centre, Roserton St, London E14 3PG**

First Adhan from 1300 • Second Adhan from 13:10  
Khutba from 13:15

[www.island-house.org.uk/](http://www.island-house.org.uk/)

Contact: Imran Yusuf on **07881 019 878** or email  
**ama\_cw@googlegroups.com**

There is a whatsapp group for members

Average attendance 12-20

##### **Imperial College with the students (term time only) – Chaplaincy Multi-Faith Centre, 10 Prince's Gardens, London SW7 1NA. Located in the Multi- Faith Centre of Imperial College.**

[www3.imperial.ac.uk/chaplaincy/contactus](http://www3.imperial.ac.uk/chaplaincy/contactus)

From South Kensington tube station it is about a 10  
minute walk. Out of the turnstiles turn right and  
enter and follow the tunnel till the end and then  
turn left. Keep walking down, past the big glass  
building of Imperial College. Turn right onto Prince's  
Gardens. The Centre is no.11, past the Ethos gym.

If you are coming please text beforehand so we can  
allow you into the building, or update you if there  
has been a change of time. This is essential, as  
sometimes the time is shifted according to the  
availability of students.

Contact: Arsam Mahmood on **07480 852 110** or  
email **arsammahmood@gmail.com**

**UCL University College London** with the students  
(term time only)

**\*\* sadly this service is no longer active\*\***

## Announcement for Admission to JAMIA AHMADIYYA UK 2019

*Jamia Ahmadiyya UK will be holding entry test and interview on 10<sup>th</sup> and 11<sup>th</sup> July 2019 for this year's intake of students. The following conditions apply:*



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

**Age on Entry:** Maximum age of 17 for students with GCSE or 19 years with A-Levels or equivalent qualifications.

**Medical Report:** The applicants MUST submit a detailed medical report from the GP with whom they have been registered.

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

The written test and interview will be based on the recitation of the Holy Qur'an, the Waqfe Nau Syllabus, and proficiency in reading, writing and spoken English and Urdu languages. **However, candidates will be judged for their inclination**

**towards learning and reading the translation of the Holy Qur'an and the books of the Promised Messiah (peace be upon him).**

**Procedure:** Application will ONLY be accepted on the prescribed Admission Form available from the Jamia UK office. It must be accompanied by the following documents:

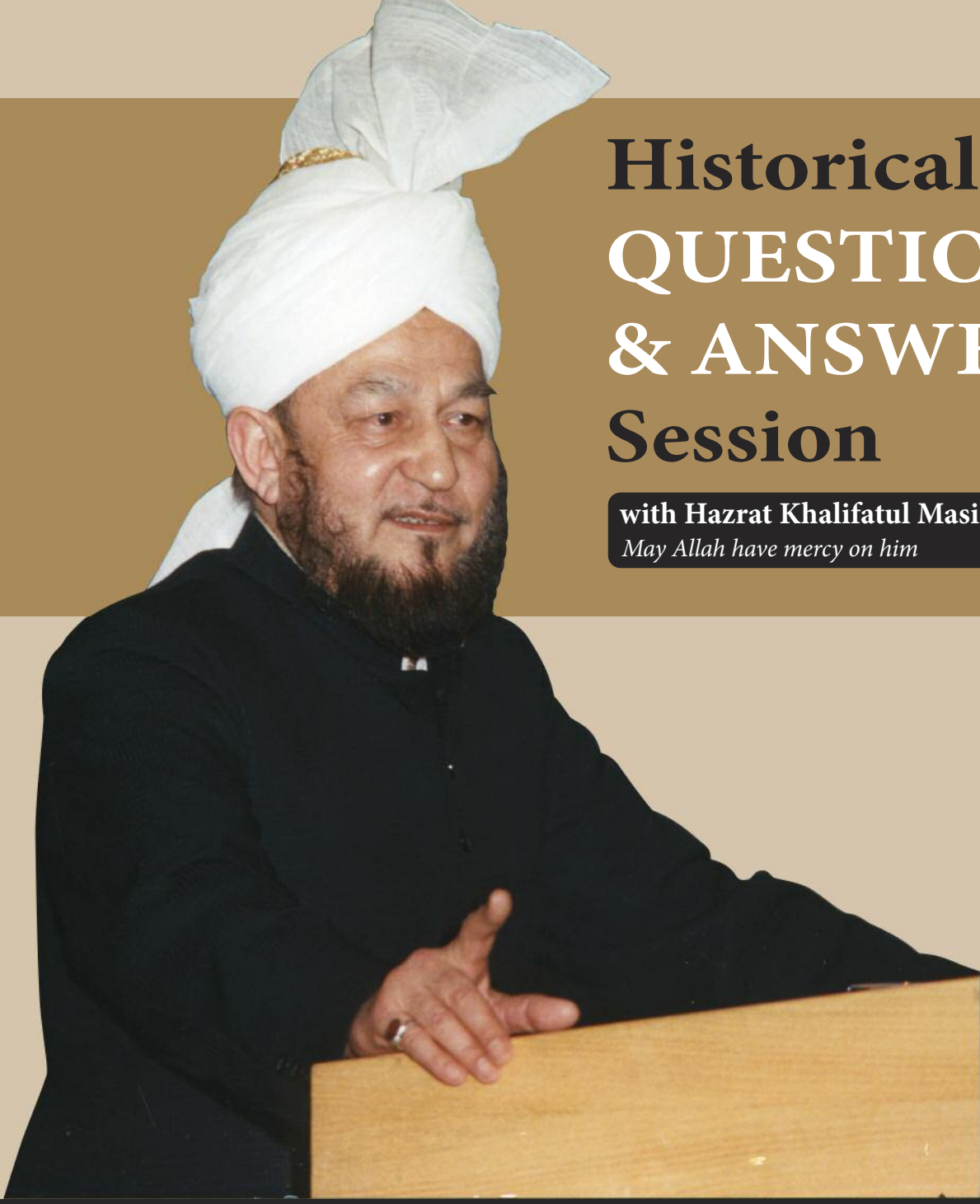
- Application must be endorsed by the National Amir.
- A detailed medical report from the GP.
- Photocopies of the GCSE or A-Level results. If the results are awaited, the candidate must include a letter from his school/ sixth form tutor about his projected grades.
- Copy of applicant's passport.
- 2 passport size photographs.
- The spellings of the name must be the same as in the passport. Any change must be accompanied by the certification for that change.

**LAST DATE:** The application for the 2017 entry **MUST** arrive by **30<sup>th</sup> May 2019**. Applications received after that will not be considered for this year. Applications should be addressed to:

**THE PRINCIPAL  
Jamia Ahmadiyya UK  
Branksome Place  
Hindhead Road  
Haslemere, GU27 3PN**

For any further help or clarification, please telephone:  
**+44 (0) 14286 47170 or +44 (0) 1428 647173**  
**Mobile: +44(0)7988 461 368 – Fax: +44 (0) 1428 647188**

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



# Historical QUESTION & ANSWER Session

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

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

## QUESTIONER:

How can we be sure that there is a God?



**Hazrat Mirza Tahir Ahmad:**

Are you sure you are there? Are you sure of your eyes, your nose, your mouth, your thoughts? What do you know about your eyes?

It (the human eye) is like a camera, but more than that, it is the most perfect camera, the like of which has not yet been designed or invented by human beings. It is a camera with a permanent film at the back of it which develops the picture immediately without loss of time. You do not have to replace the film all the time. So it carries the picture and it can be reused limitlessly without any loss to the (quality of the) film itself. Is that right or wrong?

You can see me, can't you? Your eyes have captured the image of what is in front of them; the picture is developed in the retina, at the back of your eye and then the picture is immediately developed; from negative it is turned into positive; from inverted it is converted to the correct figure. And the dimensions are corrected. If you shut your eyes, the picture will be gone immediately. But when you look elsewhere, the same film will become useable again immediately. And there is a very strange system of preservation of records as well. What you see now, you will not immediately forget. Somewhere in the library of your mind, this picture will remain preserved, unless your mind is deranged, you will always remember what you saw, if not consciously then subconsciously. But most often, consciously.

This camera is such a fantastic thing. Was it made by itself or was there a creator or designer? Now take a look at the most basic camera, the pin-hole camera – look at it and ask the same question – could it have been manufactured by itself, or there has to be a designer who thought, who conceived, who designed and turned his design into reality? So if the simplest of cameras, the crudest of cameras, could not have been created without there being a conscious mind behind it, how could your eyes have been made, which are perfection in themselves and which photography could never reach?

Just concentrate on your eyes and you will be lost in a world of wonderment far more wonderful than the story of Alice in Wonderland. It is unbelievable what your eyes can do, and which you are generally not aware. Your eyes help you see but you never bother to see your own eyes, what they are and how they are designed.

When you see with your eyes you see a large image – you can see me in full size, can't you? You

can see everything in front of you, and for this the enlargement is done automatically in the most fantastic way. For that enlargement you should have a screen as large as what you are seeing. In human photography, when you make an enlargement you will need paper as large as size of the object. But the eyes is such a small thing, yet you can see me in full size – you can see others around me as they are, and you can see all this in all dimensions, front and back, and you can see the depth as well, while the film on which it is being produced is only that big (Huzoor demonstrates the size of an eye with his fingers).

It is a fantastic thing, unbelievable, that on a picture film that small, a negative is created which is immediately turned into a positive and which is instantaneously enlarged to life-size. If you go out and look at the heavens, what you see would require a screen as big as the heavens themselves, yet you see them in the real perspective, as they appear to you. Can any human camera ever do this? It is impossible.

So what is impossible you believe to have happened automatically; and what is so ordinary, you believe not to have happened automatically – there is no logic in this. There has to be a God.

This is all I can say in this short time – if you understand this concept and master this argument, then insha Allah you will be able to convince other friends as well of the existence of God, if they are not prejudiced.

**“So what is impossible you believe to have happened automatically; and what is so ordinary, you believe not to have happened automatically – there is no logic in this. There has to be a God. “**

# Treatment of Non-Muslims By The Holy Prophet

Peace and  
Blessings of Allah  
be upon him

*Adapted from a speech delivered by Mr Waqar Ahmad Ahmedi at the Seeratul Nabi Jalsa for London Regions at Baitul Futuh on 27<sup>th</sup> January 2019*

Picture the scene. The place is Makkah. The date is around January 630, and one of the most remarkable events in history is about to be witnessed. An entire city of idol-worshippers is in the grip of fear – fear of the return of a man they had made an outcast some years earlier. This man was given the task to bring these idolators back to the worship of the One True God.

He was a man they paid no heed to, mocked and tortured in the most horrific manner imaginable, along with a handful of his believers, leading to the deaths of many of them, including his best friend and supporter, his wife Hazrat Khadija (Allah be pleased with her). He was a man with traumatic memories, with much to resent, and a score to settle. He was a man who within a short period of time, had amassed thousands of followers, and decided it was time to return to home, this time as its conqueror.

As he approaches, aided by 10,000 companions, the city's inhabitants are terrified, their hearts pounding, waiting in anticipation, ready to accept their fate. For they cannot deny the cruelty and abuse they meted out towards him and his community. As one Christian biographer put it, *"Now would have been the moment to gratify his ambition, to satiate his lust, to get his revenge"* ('Muhammad and Muhammadanism', Reverend Bosworth Smith).

And yet, as the man entered the courtyard of the Ka'bah, he announces:

*"No blame will there be upon you today. Allah will forgive you; and He is the most merciful of the merciful" [Surah 12 verse 92]. Go wherever you want today; you are free!"*

This man was of course none other than our beloved master, the Holy Prophet Muhammad (peace and blessings of Allah be upon him). It was an act that historians and even his staunchest critics, today still marvel at. One of them, Sir William Muir, could not help concede the magnanimity of the Holy Prophet (peace and blessings of Allah be upon him) on this occasion, and wrote:

*"The long and obstinate struggle against his pretensions maintained by the inhabitants of Makkah might have induced its conqueror to mark his indignation in indelible traces of fire and blood. But Muhammad, excepting a few criminals, granted a universal pardon; and, nobly casting into oblivion the memory of the past, with all its mockery, its affronts and persecution, he*



*treated even the foremost of his opponents with a gracious and even friendly consideration*" ('Life of Mahomet', Sir William Muir)

The life of our beloved Holy Prophet (peace and blessings of Allah be upon him) is an open book. The ocean of literature that has been written about him, from the earliest hadith texts, to the work of modern scholarship, exposes him to unrelenting scrutiny. And yet whatever conclusions students of his life may have reached, with regard to his treatment of non-Muslims, particularly those who once oppressed him, they are all left in awe and admiration.

Indeed the great dignity and mercy demonstrated by the Holy Prophet (peace and blessings of Allah be upon him) at the conquest of Makkah was not a one-off gesture, a rare act of goodwill, towards those who held different beliefs to him. Rather, it was typical of his attitude towards everyone, irrespective of their faith and traditions.

Pages and pages could be written on this subject and here are just a few examples. These examples can be divided into three strands,

1. The Holy Prophet (peace and blessings of Allah be upon him)'s commitment to freedom of thought and belief for all
2. The Holy Prophet (peace and blessings of Allah be upon him)'s respect and regard for the beliefs and sentiments of all other faiths
3. The Holy Prophet (peace and blessings of Allah be upon him)'s commitment to the protection of the rights of all religions

#### **The Holy Prophet (peace and blessings of Allah be upon him)'s commitment to freedom of thought and belief for all**

The Holy Prophet (peace and blessings of Allah be upon him) was entrusted with the task of inviting people to Allah and making Islam supreme. However, he was told categorically that he was not a keeper or guardian over people, but merely an admonisher (Surah 88 verses 22-23, Surah 42 verse 49). Surah Al Baqarah clearly states *"There is no compulsion in*

*religion"* (Surah 2 verse 257), and we also read in Surah Al Kafiroon, *"For you your religion, and for me my religion"* (Surah 109 verse 7).

It is indeed highly significant that the Holy Prophet (peace and blessings of Allah be upon him) championed every individual's right to freedom of thought, belief and conscience 13 centuries before the United Nations, made up of the most powerful minds in the world, agreed to adopt the same principle as now enshrined in the Universal Declaration of Human Rights.

#### **The Holy Prophet (peace and blessings of Allah be upon him)'s respect and regard for the beliefs and sentiments of all other faiths**

In relation to his respect and regard for the beliefs and sentiments of all other faiths, the Holy Prophet (peace and blessings of Allah be upon him)'s example remains a lesson for all times. This respect and regard extended towards all non-Muslims, including Jews, Christians, and even idolaters. When we consider the six articles of Islam, we know that one is belief in all the Prophets and another is belief in all divinely-revealed scriptures. This is relevant because it recognises the great status of previous messengers and texts and lays a secure foundation for inter-religious peace.

The Holy Qur'an refers to the special relationship with *People of the Book*, and praises those among them *"who are upright, who recite God's revelations during the night, who bow down in worship, who believe in God and the Last Day, who order what is right and forbid what is wrong, who are quick to do good deeds. These people are among the righteous and they will not be denied [the reward] for whatever good deeds they do: God knows exactly who is conscious of Him."*(Surah 3, verses 113-115)

Before receiving any new revelation regarding a particular matter, the Holy Prophet (peace and blessings of Allah be upon him) often made use of the Torah to help him judge cases brought before him.

Once, a Muslim and Jew were arguing about which

***"It is indeed highly significant that the Holy Prophet (peace and blessings of Allah be upon him) championed every individual's right to freedom of thought, belief and conscience 13 centuries before the United Nations, made up of the most powerful minds in the world, agreed to adopt the same principle as now enshrined in the Universal Declaration of Human Rights".***

Prophet was superior – the Holy Prophet (peace and blessings of Allah be upon him) or Moses (peace be upon him). The Muslim insisted it was the Holy Prophet (peace and blessings of Allah be upon him), and even slapped the Jew. When news of this reached the Holy Prophet (peace and blessings of Allah be upon him), he became upset and said to the Muslim: *“Do not give me superiority over Moses”* (Bukhari).

On another occasion, the Holy Prophet (peace and blessings of Allah be upon him) was sat with his companions, when a funeral procession was passing. The Holy Prophet (peace and blessings of Allah be upon him) rose from his seat and stood still. The companions expressed surprise, and informed him that the coffin was that of a Jew. The Holy Prophet (peace and blessings of Allah be upon him) replied: *“Is it not a living soul?”* (Nisa’i)

Indeed the Holy Prophet (peace and blessings of Allah be upon him) showed great sensitivity towards other religions to the smallest detail. For example, when deciding which day of the week should be designated as a holy day, he chose Friday – thereby avoiding a clash with the Jewish Sabbath and Sunday as the day of rest for Christians. Again, when it came selecting a distinctive sound to announce the call to prayer, he approved the use of the human voice, so as to distinguish Islam from the use of the *shofar* (musical horn) in Jewish worship, and the use of bells in churches (Bukhari). These may be considered insignificant, however they demonstrate the importance the Holy Prophet (peace and blessings of Allah be upon him) gave to religions maintaining their distinct identity.

Let it be clear the sole purpose of the advent of the Holy Prophet (peace and blessings of Allah be upon him) was to establish *Tawheed*; in this there was no compromise or ambiguity. His aim was to restore and make the worship of the One True God supreme in the world. The worship of anyone or anything else is *shirk*, the greatest sin, condemned by the Holy Qur’an in the strongest terms. The Christian doctrine of sonship is described as a monstrosity (Surah 2 verse 117), and *shirk* in all its forms has even been described as unforgivable. Yet it did not stop the Holy Prophet (peace and blessings of Allah be upon him) from being loving and just towards those who held such beliefs.

Unless there is any misunderstanding, let it also be made very clear that when hundreds of idols in the Ka’bah were smashed at the conquest of Makkah, it



**“Before receiving any new revelation regarding a particular matter, the Holy Prophet (peace and blessings of Allah be upon him) often made use of the Torah to help him judge cases brought before him.”**

“

Indeed the Holy Prophet (peace and blessings of Allah be upon him) showed great sensitivity towards other religions to the smallest detail. For example, when deciding which day of the week should be designated as a holy day, he chose Friday – thereby avoiding a clash with the Jewish Sabbath and Sunday as the day of rest for Christians.



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**These may be considered insignificant, however they demonstrate the importance the Holy Prophet (peace and blessings of Allah be upon him) gave to religions maintaining their distinct identity.**

”

was a specific act, a divine right, to restore the Ka’bah as a house of one God, for which it was originally built. It was not a general rule or license for Muslims to walk into temples and do the same.

And yet even with idolators, the Holy Prophet (peace and blessings of Allah be upon him) maintained regard for their sentiments throughout:

*“And abuse not those whom they call upon besides Allah, lest they, out of spite, abuse Allah in their ignorance. (Surah 6, verse 109).*

#### **The Holy Prophet’s (peace and blessings of Allah be upon him) commitment to the protection of the rights of all religions**

Despite deeply held theological differences with other faiths, the Holy Prophet (peace and blessings of Allah be upon him)’s commitment to upholding the rights of other religions and protecting their places of worship, is unparalleled in the whole of history.

There is no better demonstration of this, than the famed ‘*Charter of Privileges*’, a guarantee from the Holy Prophet (peace and blessings of Allah be upon

him) himself to Christians that Muslims would be responsible for safeguarding their holy places until the Day of Judgement. In this historic and unprecedented document, a copy of which is still on display at St Catherine’s monastery in Egypt, the Holy Prophet (peace and blessings of Allah be upon him) states”,

*“This is a message from Muhammad, son of Abdullah, as a covenant to those who adopt Christianity, near and far, we are with them... No one is to destroy a house of their religion, to damage it, or to carry anything from it to the Muslims’ houses... If a female Christian is married to a Muslim, it is not to take place without her approval. She is not to be prevented from visiting her church to pray. Their churches are to be respected. They are neither to be prevented from repairing them nor the sacredness of their covenants. No one of the nation of Muslims is to disobey the covenant till the Last Day.”*

(<http://www.muslimsforpeace.org/holy-prophet/the-covenant/>)

This was the spirit of interfaith cooperation and partnership that the Holy Prophet (peace and blessings of Allah be upon him) exemplified, and inspired later Muslim generations to do the same. Alas, in more recent times, due to the pitiful state of the Muslim world, the Holy Prophet (peace and blessings of Allah be upon him)'s promise on behalf of the Ummah, has been forgotten. Just two years ago, the very monastery that Holy Prophet (peace and blessings of Allah be upon him) sent the charter to was attacked by militants who claimed to be Muslims.

Of course, the Holy Prophet (peace and blessings of Allah be upon him) knew of this eventuality. Is it any wonder, then, that for years he spent nights in prayer, his head firmly on the ground, sobbing for everyone's welfare and well-being, be it emotional, moral or spiritual - be they Muslim or non-Muslim?

And it was for this reason Allah provided Muslims hope and assurance, that a Mahdi and Messiah would come in the Holy Prophet (peace and blessings of Allah be upon him)'s name, who would bring Islam back from the Pleiades, and also unite all religions. This Mahdi and Messiah was none other than the founder of our Jama'at, Hadhrat Mirza Ghulam Ahmad (peace be upon him), a man who remodelled his master's commitment to championing the rights and freedoms of all faiths.

It was in this spirit that the Promised Messiah (peace be upon him) stated emphatically:

*"The principle to which we adhere is that we have kindness at heart for the whole of mankind. If anyone sees the house of a Hindu neighbour on fire and does not come forward to help extinguish the fire, most truly I declare that he does not belong to me. If anyone of my followers, having seen someone attempting to murder a Christian does not endeavour to save him, I most truly declare that he does not belong to us."*

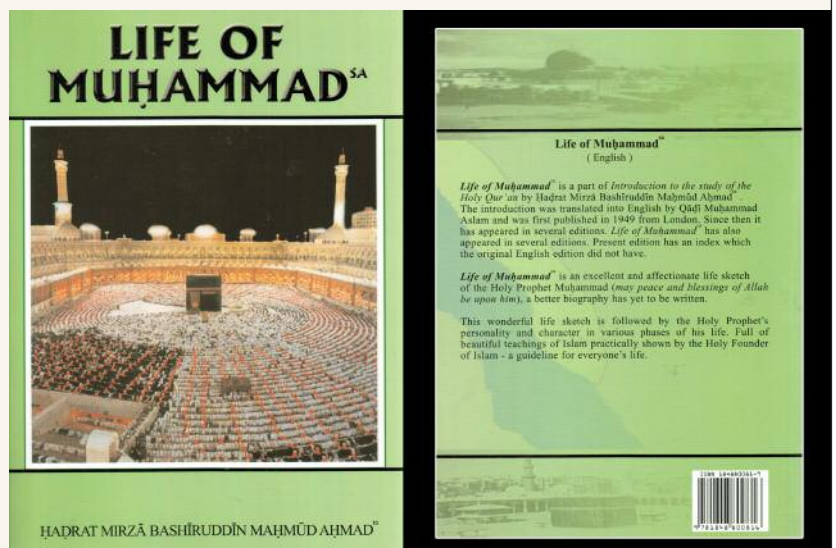
It is highly significant too, that of the 91 books that the Promised Messiah (peace be upon him) wrote, his very last work 'A Message of Peace' specifically aimed to reconcile differences between Hindus and Muslims. Ever since, the Khulafa have continued that work tirelessly. Today the Jama'at is used to a long tradition of regular religious founders days, interfaith initiatives, and peace symposiums.

'Love for all, Hatred for none' is our motto. Why? Because it perfectly encapsulates the life and teachings of the Holy Prophet Muhammad (peace and blessings of Allah be upon him), a man described in the Holy Qur'an as 'Rahmatul-lil-Aalameen', a mercy to the whole of humanity.

May thousands upon thousands blessings shower on our lord and master, the Holy Prophet (peace and blessings of Allah be upon him). *Allahumma sallee alaa Muhammadin wa alaa aale Muhammadin wa baarik wa sallim innaka hameedan majeed.*

Read more about the life of the Holy Prophet Muhammad (peace and blessings of Allah be upon him) with this dedicated publication available online and at Jama'at bookshops. No home should be without a copy!

<https://www.alislam.org/library/book/life-of-muhammad/>



# THE PROPHECY OF MUSLEH MAUD

*The prophecy of the Musleh Maud is one of the most outstanding prophecies in the history of mankind. In his Friday sermon of 19<sup>th</sup> February 2016 Hazrat Amirul Momineen Khalifatul Masih V explained some of its aspects and how gloriously these were fulfilled in the person of Hazrat Mirza Bashirud Din Mahmud Ahmad Khalifatul Masih II. Given here is a summary of that sermon reproduced with thanks from [alislam.org](http://alislam.org). Editor.*

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The date 20th February is recognised as the day of the prophecy of Musleh Maud (Promised Reformer). In this prophecy God informed the Promised Messiah (on whom be peace) that he will have a son who will serve faith and will have numerous qualities. The Promised Messiah (on whom be peace) said that this was not just a prophecy but was also a magnificent heavenly sign which God manifested for the truthfulness and greatness of the Holy Prophet (peace and blessings of Allah be on him). And this sign was far superior, grander and loftier than a sign which would bring a dead person back to life. The fact is that the soul of a dead person can be only brought back to life through prayer and this matter is frequently contested. However, in this instance through the grace of God and blessings of the Holy Prophet (peace and blessings of Allah be on him) the Promised Messiah (peace be upon him) says his prayers were accepted and a promise was made to send a blessed soul whose evident and latent qualities would spread all over the world. Even if this sign seemed or appeared to be on par with a sign of bringing the dead back to life but it is realised upon reflection that it is indeed hundreds of times a better sign. Dead souls are brought back through prayer and here a soul was sent for through prayer

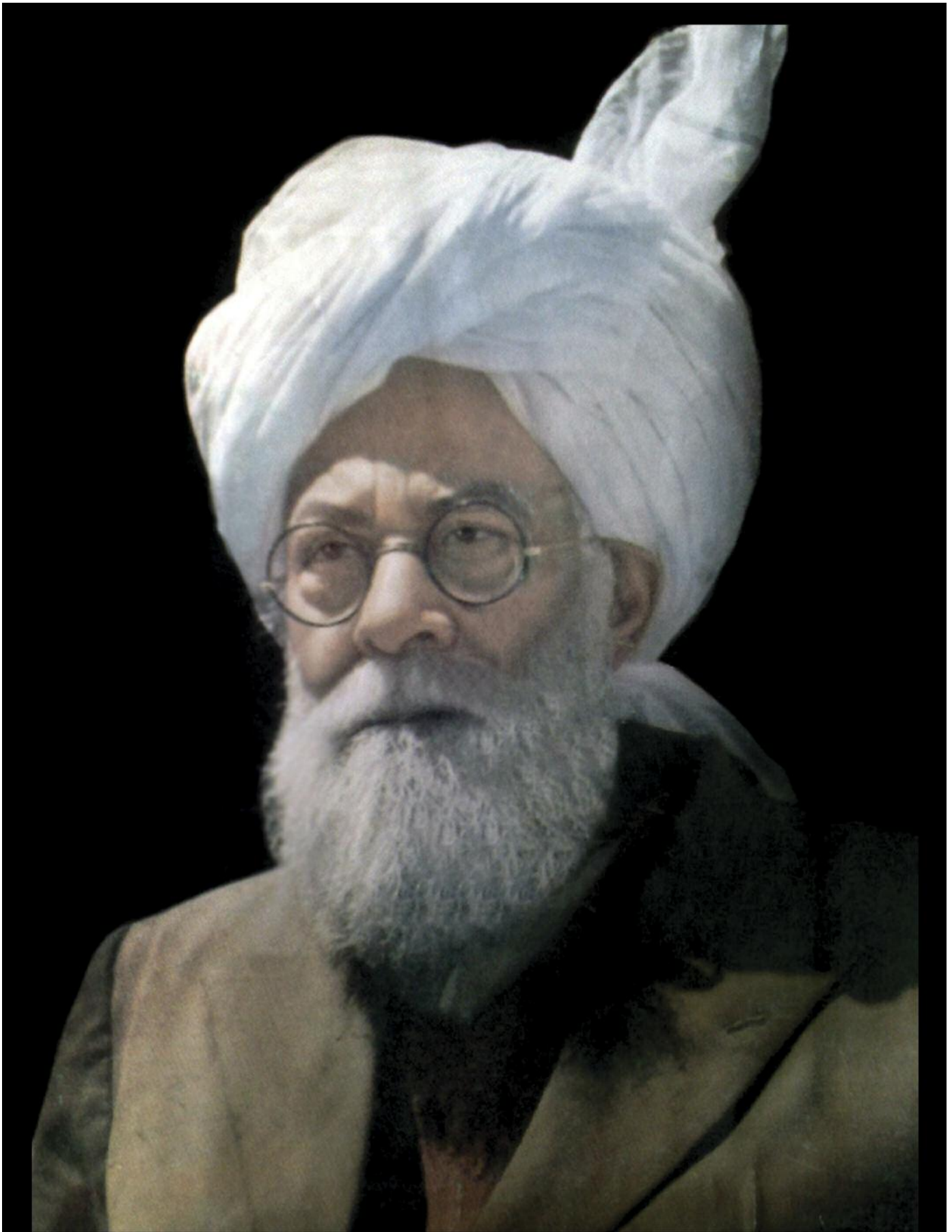
but those souls and this soul were poles apart.

Indeed, the world witnessed that this prophecy of the Promised Messiah (on whom be peace) was fulfilled most gloriously. And time proved that the manifestation of the prophecy was none other than Hazrat Mirza Bashir ud Din Mahmood Ahmad (Allah be pleased with him). People of the Jama'at felt at the time that the prophecy was about him but he himself did not say it or announced it. This was so much so that thirty years of his Khilafat passed. Eventually, he announced in 1944 that he indeed was Musleh Maud.

On 28th January 1944 Hazrat Musleh Maud (may Allah be pleased with him) said that he wanted to say something which did not come naturally to him and about which he was innately uncomfortable but since the matter was connected to Divine will as well as Prophethood, he had no choice but to speak about it. He related a long dream of his and said that God had destined his person to be the fulfilment of the prophecy of Musleh Maud. He said people had repeatedly asked his view on the prophecy but he had never even tried to read the prophecy in earnestness lest he experienced self-deception.

Hazrat Musleh Maud (may Allah be pleased with him) said that once Hazrat Khalifatul Masih I (may





Hazrat Mirza Bashir ud Din Mahmood Ahmad (Allah be pleased with him)

Allah be pleased with him) gave him a letter that the Promised Messiah (on whom be peace) had written about the birth of Hazrat Musleh Maud and Hazrat Khalifatul Masih I asked Hazrat Musleh Maud to publish it in *Tasheezul Azhan*. Out of deference of Hazrat Khalifatul Masih I, he had it published but did not even read the subject-matter attentively at the time. When people expressed their views on the fulfilment of the prophecy in his person he used to stay quiet in response. He felt it was not essential for the person about whom the promises were made to announce that he was their manifestation. Just as the Holy Prophet (peace and blessings of Allah be on him) had prophesied about the railway train and after the fulfilment of the prophecy it was not necessary that the railway should have it announced. When people insisted that he should announce he was the manifestation of the prophecy he said the prophecy itself makes the manifestation clear for people to see and if this prophecy was to be fulfilled in his person the world would see for itself and if it was not to be fulfilled in his person, again the world would see. He said he did not have to say anything one way or the other.

Some words of the revelation were, *'they said that the one awaited is this one indeed or should we look for another.'* People repeatedly asked Hazrat Musleh Maud about this prophecy over a long period of time. This long period of time is also alluded to in revelations of the Promised Messiah (on whom be peace). Like it is mentioned regarding Hazrat Yaqub (on whom be peace) that [his sons] brothers of Hazrat Yusuf (on whom be peace) would say to him how long would he talk about Yusuf. This revelation was also given to the Promised Messiah (on whom be peace) as well as the revelation, *'I smell the fragrance of Yusuf'*. This was to inform him that the fulfilment of the prophecy of Musleh Maud will manifest after a long period of time. Hazrat Musleh Maud was convinced that even if the prophecies had

not been manifested till the time of his death, even then the situation and accounts would have revealed that they were fulfilled in his person. However, he said God did inform him that he indeed was the manifestation of the prophecies of Musleh Maud.

Hazrat Musleh Maud (may Allah be pleased with him) mentioned some aspects of the prophecy of Musleh Maud. For example, *'he will convert three into four'* and *'It is Monday, a blessed Monday'*. It is asked what do these two mean.

As regards *'he will convert three into four'* Hazrat Musleh Maud explained that he was the fourth son to be born to the Promised Messiah (on whom be peace). Prior to him, Mirza Sultan Ahmad, Mirza Fazl Ahmad and Bashir the first were born and he was the fourth. Hazrat Musleh Maud was inclined by God to consider that the revelation did not specify sons. He said he felt *'convert three into four'* was a reference to the time of his birth. He was born in the fourth year of the prophecy. The prophecy was made in 1886 and Hazrat Musleh Maud was born in 1889. Four years after the prophecy and with three intervening years. Thus converting three into four.

*'It is Monday, a blessed Monday'* may have other meanings and significance but Hazrat Musleh Maud (may Allah be pleased with him) felt that Monday is the third day of the week and in spiritual movements Prophets of God and their Successors (Khulafa) have their own eras. A Prophet's time is an era in its own right just as a Khalifa's time is an era in its own right. In the current age the first era was of the Promised Messiah's (on whom be peace), the second era was of Hazrat Khalifatul Masih I (may Allah be pleased with him) while the third era was that of Hazrat Musleh Maud. Another revelation of the Promised Messiah (on whom be peace) *'Fazl e Umar'* [a name given to his yet to be born son] corroborated this. Similarly Hazrat Umar's (may Allah be pleased with him) era was the third in that age. *'It is Monday, a blessed Monday'* does not signify any special or

***"Just as the Holy Prophet (peace and blessings of Allah be on him) had prophesied about the railway train and after the fulfilment of the prophecy it was not necessary that the railway should have it announced. When people insisted that he should announce he was the manifestation of the prophecy he said the prophecy itself makes the manifestation clear for people to see and if this prophecy was to be fulfilled in his person the world would see for itself and if it was not to be fulfilled in his person, again the world would see. He said he did not have to say anything one way or the other."***

blessed day, rather, it means that he will be third among people who will be raised to serve faith in this mission. Hazrat Musleh Maud said that this revelation also fulfils in his person in a way which was out of his hands. He started the scheme of *Tehrik e Jadid* in 1934 in response to a situation that was not at all in his control. The Government of the day had planned to take brutal steps against the Jama'at and Ahrar Movement was plotting wicked schemes to eradicate the Jama'at. It was in this atmosphere that God inclined his heart to initiate the scheme of *Tehrik e Jadid* in 1934 and he planned its first phase to last ten years. He said after every sacrifice there is time for Eid (felicitation). Therefore, at the end of the ten year phase of *Tehrik e Jadid* would be year of felicitation and that year was to begin on a Monday. Thus, he explained that God informed through these words that at a time when Islam will be in a weak state, an organisation for its propagation will be established. And the successful conclusion of its first phase will be a blessed time for the Jama'at.

Among the words of the revelation of Musleh Maud were these words,

*'He will come into the world and will heal many of their ills through his Messianic qualities and through the blessings of the Holy Spirit'.*

Hazrat Musleh Maud (may Allah be pleased with him) said he saw in a dream that he is having many idols demolished. He said this indicates healing ills through the blessings of the Holy Spirit. Holy Spirit signifies the spirit of Unity of God. He also said that he saw in a dream that he is running and the ground is shrinking under his feet. Indeed, the words of the prophecy also include, *'He will grow rapidly in stature'* and Hazrat Musleh Maud saw in a dream that he is touring a great number of countries and these tours do not quite complete his task and he plans to go further afield. He said he saw in a dream that he says O grateful servant of God, I will go onwards and will review after the travels if Oneness of God is established, and practice of associating partners with Him is erased and if the teaching of Islam and the Promised Messiah (on whom be peace) is instilled in hearts! The prophecy also said, *'His fame will spread to the ends of the earth'*, Indeed, these words have been fulfilled magnificently.

Hazrat Musleh Maud (may Allah be pleased with him) also explained aspects of the prophecy through accounts in addition to dreams.

When he assumed the office of Khilafat people used to say he is only a child. He explains that one day he overheard someone saying in the adjacent mosque that the Jama'at was being ruined by placing a child in prominence. He was astonished as to which child they meant. He later asked someone in the mosque as to which child was being referred to. The person laughed and said that child is you. These words of the detractor were corroborating the words of the prophecy, *'He will rapidly grow in stature'*. This is because a few months later the very same people criticised Hazrat Musleh Maud referring to him as cunning. Although people considered him a child, God conferred spiritual office to him. In worldly office, one can utilise force, power, wealth and much more but he was given a spiritual office at a time when a few pennies were left in the coffers and a huge debt had accumulated. Those responsible for this situation were all his distractors some of whom had remarked as they left that very soon Christians would take possession of the Madrassa building in Qadian. In material terms nothing was left and the detractors were joyous and said that times of one who has been given office were in decline. It can be imagined what the Community felt in such a situation. However, that was in the past and at the time Hazrat Musleh Maud (may Allah be pleased with him) spoke there was a world of difference and the Jama'at had grown many hundred-fold and the message of the Promised Messiah (on whom be peace) had reached scores of countries and the coffers which contained a few pennies were then filled with hundreds of thousands! Hazrat Musleh Maud (may Allah be pleased with him) said even if I die now I will leave behind hundreds of thousands and I will also leave behind a lot of knowledge. Thus the Divine prophecy of *'He will rapidly grow in stature'* was fulfilled most splendidly.

At the time the Promised Messiah (on whom be peace) announced the prophecy his enemies were attacking him from all sides. This was owing to the fact that he had claimed to be a recipient of Divine revelation. He had not yet made the claim to be a Mujjadid (Reformer) or indeed the Messiah. It is at that time he made a prophecy about having a son who would have very high qualities. When the renown of someone's deputy is mentioned, it signifies the renown of the master. The 'fame' referred to in the prophecy signified that through Musleh Maud the name of Holy Prophet (peace and

blessings of Allah be on him) and the Promised Messiah (on whom be peace) will reach all over the world.

Hazrat Musleh Maud said this was fulfilled gloriously. During the lifetime of the Promised Messiah (on whom be peace) his message had only been taken to Afghanistan in a significant manner. In other places, it was only the news of his message had reached. Khawaja Kamal ud Din had gone to London but he was of the opinion that neither the Promised Messiah (on whom be peace) nor the Jama'at should be mentioned by name, therefore only his name was known in London. However, when Hazrat Musleh Maud (may Allah be pleased with him) became Khalifatul Masih the message was taken to Java, Sumatra, China, Mauritius, African countries, Egypt, Palestine, Iran, other Arab countries and European countries. In many places the Jama'at numbered in thousands and in Africa it numbered in hundreds of thousands.

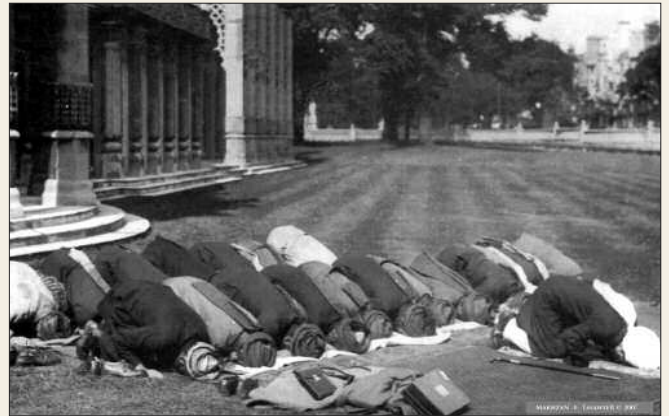
The prophecy also said, *'[he] will be filled with secular and spiritual knowledge'*. Hazrat Musleh Maud (may Allah be pleased with him) said he was not given to making claims but he could not conceal the fact that God helped him write and speak on matters relating to Islam which needed elucidation at the time and he could assert that if those writings were put to one side, propagation of Islam around the world could not be done. He said there were many aspects in the Holy Qur'an which people would not have understood with reference to the times they lived in unless they were explained in context of other verses. He said it was a grace of God that this was resolved through him. He said Islam was going through a weak and fragile phase and through the Promised Messiah (on whom be peace) the protection of Islam had been re-established. However, in the lifetime of the Promised Messiah no cultural attacks were made on Islam as they were in his time. Thus God willed, in accordance with the prophecy of the Promised Messiah (on whom be peace), to exalt an individual by virtue of His Word, an individual who had the blessing of the Holy Spirit with him who was filled with spiritual and secular knowledge and who refuted the opponents' cultural attacks in light of the commentaries of the Holy Prophet (peace and blessings of Allah be on him) and the Promised Messiah (on whom be peace) and the purport of the Holy Qur'an and thus protected Islam! Thus God accredited writings of Hazrat Musleh Maud (may Allah be pleased with him).

Hazrat Musleh Maud said until God informed him that he indeed was the manifestation of the prophecy of Musleh Maud, he stayed silent and only spoke when God told him to tell others. He said with His grace God created situations which corroborated the prophecy. Many people had dreams in which the subject of the dream of Musleh Maud was repeated.

Someone saw that an angel is calling out the name of Hazrat Musleh Maud and announcing that his name will be taken with the names of Prophets of God. Someone else's dream had Hazrat Musleh Maud stand on a minaret and declare 'Is Allah not sufficient for His servant?...' (39:37). This was of course one of the early revelations of the Promised Messiah (on whom be peace) and declaring it from a minaret signified that God would further strengthen the propagation of Ahmadiyyat through Hazrat Musleh Maud.

Explaining one of his own dreams, Hazrat Musleh Maud (may Allah be pleased with him) said he had related this to a few acquaintances at the time he saw it, which was during the early years of the first Khilafat e Ahmadiyyat. He saw that Sheikh Rehmat Ullah Sahib suggests to find out who is taller, Maulawi Muhammad Ali Sahib or Hazrat Musleh Maud. Although Hazrat Musleh Maud is reluctant to proceed, Sheikh Sahib forces him. In reality Maulawi Muhammad Ali Sahib was taller. However, when they are made to stand side by side in the dream Hazrat Musleh Maud is taller. Sheikh Sahib finds a table and stands Maulawi Sahib on it, still he does not match the height of Hazrat Musleh Maud. Sheikh Sahib then puts a stool on top of the table and makes Maulawi Muhammad Ali stand on it. Still, he is shorter. Sheikh Sahib lifts Maulawi Muhammad Ali to try and take him to Hazrat Musleh Maud's height, but his legs dangle in the air and his feet reach Musleh Maud's elbows. Thus God informed of things to come through his dream. Although at the time of the dream it was Khawaja Kamal ud Din who was perking up and not Maulawi Muhammad Ali, but in the dream God illustrated what was to come later on.

Hazrat Musleh Maud (may Allah be pleased with him) said eventually Maulawi Muhammad Ali Sahib was so diminished as compared to Hazrat Musleh Maud that all his energy was expended in maintaining that in the sight of God honourable are those who are few in numbers. Although earlier these people used to claim themselves to be 95% of the Jama'at and used to say the others were a mere



Left: Huzur arriving in London in 1924.

Top: Huzur leading prayer at Royal Park, London, 1924.



Hazrat Khalifatul Masih II (white turban) at the Imperial Institute in London where 'The Conference of Religions within the Empire' was held in 1924.

4% or 5% implying that the majority of the Jama'at could not be following transgression, matters changed. At the time of dissension within the Jama'at, Hazrat Musleh Maud received a revelation 'We will shatter them to pieces'. These people who used to call themselves the 95% were truly shattered to pieces in accordance to the Divine revelation. Before his death Khawaja Kamal ud Din wrote, the revelation that Mirza Mahmood published regarding us has definitely come to pass and we have been reduced to pieces.

Hazrat Musleh Maud (may Allah be pleased with him) said he will have the honour of God's Holy Spirit.

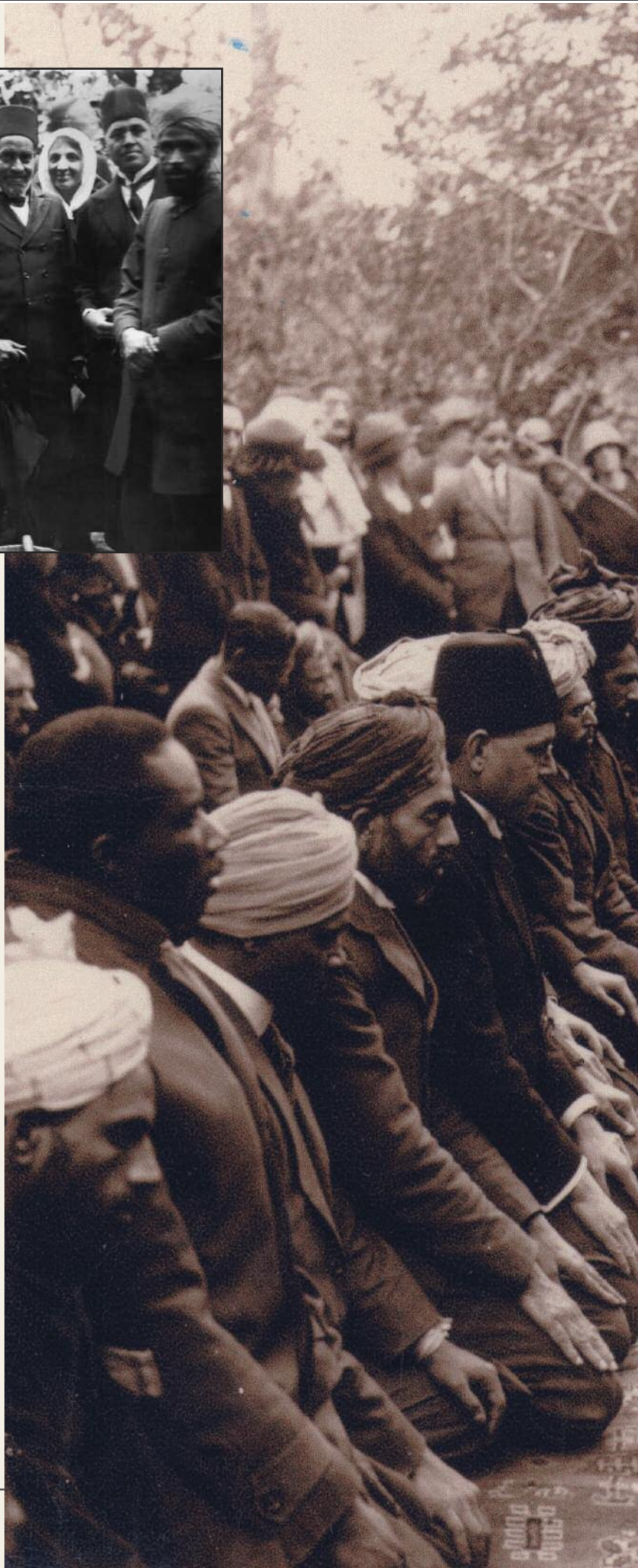
People asked him about the wisdom behind his late declaration that he was indeed the manifestation of Musleh Maud although friends had been ascribing that to him for quite some time. The wisdom behind this is the same as it is stated in the Holy Qur'an, '...And it does not behove Allah to let your faith go in vain...' (2:144).

When God raises the Promised one after the advent of His Prophets, He does not want to embroil a community He has established in disbelief. He creates a situation when most of the people are willing to accept him. Hazrat Musleh Maud said when people saw the prophecies of the Promised Messiah (on whom be peace) fulfil in his person, their faith enhanced. The wisdom behind making the claim at a later stage was that God did not will to put true believers through a second trial of faith. He did not wish them to go through the agony twice. Thus, God first made him a Khalifatul Masih and had the Jama'at take oath of obedience and then facilitated fulfilment of the prophecy. When the reality was before the Jama'at as clear as day, the one who was promised was also bestowed spiritual as well as secular knowledge so that the heavens and earth both would corroborate him and the believers would be protected from the blemish of rejecting or denying him.



The first Ahmadiyya Mosque in Europe was built in London and the foundation stone was laid in 1924 (above) by Hazrat Khalifatul Masih II (may Allah be pleased with him).

The London Fazl Mosque below





## FIRST READING OF THE HOLY QUR'AN

(By Sophia Kamran Malik )

Congratulations to young Sophia Kamran Malik daughter of Mr Kamran Mansoor and Mrs Masooda Malik who completed her first reading of the Holy Qur'an at the age of 8 years. She was facilitated in her reading by neighbour Salma Shah and her Ameen took place with Huzoor Aqdas on 16th December last year at the Fazl Mosque. The girls's paternal grandfather is Malik Mansoor Ahmad of Gujranwala and maternal grandparent Masood Ahmad, hails from Loun Chawinda Pakistan. Sophia is Waqfe Nau and we pray that Allah enables her to continue studying the Holy Qur'an and abide by all its teachings.



## Children's Stories

### The Greedy Monkey

In a mango orchard outside a village there lived a mischievous monkey. The whole day, he would jump from one tree to another. Thus the monkey kept on eating the ripe mangoes. The orchard-keeper tried to trap the monkey. But every time the monkey escaped the trap.

One day, the monkey wandered out to the nearby town. *"The town people are so busy. There is such a big crowd here"* the monkey thought. Soon he was sneaking into the houses and running away with food. By evening, he had made life difficult for the town people. *"The town is more fun than the orchard. I will live here,"* he decided.

Days went by and the monkey was looked upon by the town people with terror. *"Here he comes again,"* they screamed when they saw him.

One day, a juggler came to the town. The people of the town approached him. *"We want you to help us get rid of that mischievous monkey,"* they said to the juggler. The juggler said in return, *"Do not worry. Get me some jars with narrow necks"*.

When the jars of the size were brought to him, he put peanuts into the jars and placed them out on a field.

The monkey became curious when he saw the jars. When he went and peeped

inside the jars, he saw peanuts.

*"Yummy! Let me quickly grab the peanuts and run,"* he thought. He put his hand inside the jar and grabbed a big handful.

But he could not pull out his clenched fist, as the neck of the jar was so narrow. If the monkey dropped some peanuts back into the jar, he could have pulled his hand out. But he was greedy. So he did not drop any peanuts into the jar.

The town people trapped the monkey with his hand inside the jar and put him into a cage. That was the end of the greedy monkey.



### The Oil Lamp Is Humbled

An oil-lamp, observing how well it was lighting up the area around it, was filled with pride.

*"Even the sun could not do better!"* he boasted.

Just then the wind started to blow and the lamp went out.

*"Next time you think of comparing yourself to the sun,"* said its owner, re-lighting it, *"remember the sun doesn't have to be re-lit."*





**P U Z Z L E S**

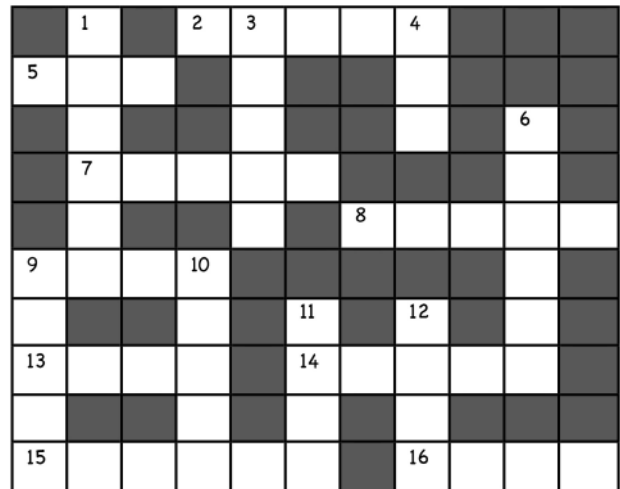
AND JOKES!

**Clues Across:**

- 2. Holy Book of Christians
- 5. We pray to Him
- 7. Holy Book of Muslims
- 8. A Jewish Prophet
- 9. Another name for a prophet
- 13. The opposite of more
- 14. Holy Book of the Jews
- 15. A follower of Islam
- 16. Christians and Jews are people of the \_ \_ \_ \_

**Clues Down:**

- 1 Place where Muslims pray
- 3 The final revealed religion
- 4 A companion of Hadhrat Adam
- 6 A house of worship
- 9 A greeting
- 10 Messenger (in Arabic)
- 11 A very small particle
- 12 Nationality of the Holy Prophet (pbuh)



**KNOCK-KNOCK JOKES**

**Why do birds fly south in the winter?**

Because it's too far to walk!

**What's an insect's favourite sport?** Cricket!

**If two's company and three a crowd, what are four and five?** Nine!

**What is the quickest way to double your money?**

Fold it in half!

**What happens when you throw a green stone in the red sea?** It gets wet!

**What is a volcano?** A mountain with hiccups!

**Why is Alabama the smartest state in the USA?** Because it has 4 A's and one B!

**What's in a word?**

Take the letters from the word PROPHET - how many other words can you make from them, using each one once only? Each word must be at least 3 letters or more. I have found 16 3-letter words, 11 4-letter and one 5-letter. See if you can do better.

**Strange World**

- You may have heard the expression: "It's raining cats and dogs." There have been real cases of fish, frogs, dead birds, snakes, snails, beetles, worms and jellyfish raining down from the sky in great numbers (but no reports of showers of cats or dogs). Some other strange animal facts are:
- The flying fox is a bat with a wing span over five feet.
- Flamingos can only eat with their heads upside down.
- An ostrich's eye is bigger than its brain.
- A starfish doesn't have a brain.

**ANSWERS**

**Crossword:** Across: 2 Bible; 5 God; 7 Quran; 8 Jesus; 9 Seer; 13 Less; 14 Torah; 15 Muslim; 16 Book

Down: 1 Mosque; 3 Islam; 4 Eve; 6 Church; 9 Salam; 10 Rasul; 11 Atom; 12 Arab

**What's in a Word**

- |      |      |      |       |      |      |      |      |
|------|------|------|-------|------|------|------|------|
| Hot  | hop  | hoe  | her   | ore  | opt  | per  | pot  |
| pet  | pop  | rep  | roe   | rot  | the  | toe  | top  |
| hero | hope | pert | poet  | pope | pore | port | prop |
| rope | tore | rote | other |      |      |      |      |

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

### TABLIGH STALLS IN RAYNES PARK

Majlis Ansarullah Raynes Park organised a Tabligh Stall at the station on 11th February this year. The display started at 2pm and concluded at 3.30 pm. Books and magazines were displayed, some of which were distributed that included: *Pathway to Peace*, *Life of Muhammad (peace and blessings of Allah be upon him)*, *Islam's Response to Contemporary Issues* and *The Review of Religions*. Leaflets distributed included



### BIRMINGHAM SOUTH

As part of their second day of activity three Ansar of the Birmingham South Ziamat went door to door distributing leaflets. In total 163 pamphlets were delivered.

Promised Messiah (peace be upon him) has Come, Islam's Response to Terrorism, True Islam.

One meaningful discussion was held, and the entire effort was conducted, with Allah's Grace, by Messrs Mirza Nadeem Ahmad and Munawar Ahmad Malik.



### HUDDERSFIELD

Majlis Ansarullah Huddersfield South held a Tabligh Forum on Sunday 10th February 2019. 11 Ansar attended the event.



### TABLIGH STALL IN MITCHAM

On Tuesday 6th February this year, two Ansar Messrs Chaudhry Aaleem Ahmad and Nayyar Mahmood set up a tabligh stall near the Morrisons store in the town centre. The display drew some interest from passers-by and as many as 6 discussions were held. In addition 64 leaflets were distributed to those interested. These included leaflets on:

- *The Holy Prophet Muhammad (peace and blessings of Allah be upon him)*
- *The Messiah Has Come.*
- *True Islam.*
- *Islam Response to Extremism.*
- *Loyalty Freedom Equality Respect Peace.*



### TABLIGH STALL IN NORBURY

Majlis Ansarullah Norbury organised a Tabligh Stall in the town centre on 10th February 2019 when they were able to distribute 90 leaflets to interested passers-by and one book. The 6 ansar who assisted in the setting up and running of the stall included Messrs. Shahid Rashid, Basharat Zirvi, Nasir Ahmad Bhatti, Mahmood Ahmad, Saeed Ahmad and Manzoor Ahmad Shad.



### TABLIGH STALL IN EPSOM

Members of Majlis Ansarullah Epsom participated in a tabligh stall on 10th February at the local High Street. The display lasted for two hours between 11am and 1 pm. In addition to this over 120 leaflets were distributed. The five Ansar who took part included Messrs Ch. Waseem Ahmed, Nasir Gill, Shehzad Masood, Sohail Akhtar and Nadeem Anwar

### TABLIGH STALL IN WORCESTER PARK

Three Ansar from Worcester Park put up an impressive books stall at the local Library that concluded on 19th February. Many passers-by took interest. One took away a copy of the Holy Qur'an, another the book



Jesus in India and two asked to be given World Crisis and Pathway to Peace. The biography of the Prophet (peace and blessings of Allah be upon him), Life of Muhammad was provided to one interested individual. 10 pens, 30 leaflets on various subjects and 35 on The Messiah Has Come were taken away by those interested. The three Ansar who participated in this effort included Messrs M.Sarwar Minhas, Amin Choudhry, Choudhry Muzaffar Ahmad.



### MIDDLESEX TABLIGH STALL

Members of Majlis Ansarullah belonging to the Middlesex Region organised a Tabligh stall on 10th February when they were able to distribute 400 leaflets.

### RAYNES PARK TABLIGH STALL

Messrs Abdul Rafay and Farid Ahmad of the Raynes Park Majlis organised a Tabligh Stall on Sunday 10th February at the local railway station. They were able to display various books and leaflets. The books included, World Crisis and Pathway to Peace, Life of Muhammad, Islam on Contemporary Issues, and among the 16 leaflets distributed were Promised Messiah Has Come, Islam response to terrorism and True Islam.



# New Year Clean up!



AMYA Roehampton Jama'at



Bolton Jama'at



Inner Park Jama'at



AMYA Islamabad



Hampshire Jama'at



AMYA Islamabad

New Year's day is often associated with people waking up in the morning after the excesses of the previous night spent in celebrations with drinking and dancing. However, celebrations within the Jama'at are conducted very differently. In mosques up and down the country members convene especially to welcome the first day of the new year with Tahajudd prayers remembering their Lord, thanking Him for what has been provided in the past and seeking further blessings and protection from all kinds of harm in the future. Later after Fajr, and in some cases, even before Fajr, Khuddam take to the streets to clear up the mess that has been left behind. So it was in 2019. Khuddam donned up

their hi-vis jackets and proceeded to their cleaning up duties for the wider community. They managed to clean the streets of 50 British towns and cities. As Maulana Qamar Zafar reported to the press,

*'From Luton to London, Glasgow to Guilford, Cardiff to Croydon, across the entire country 1,000 members of AMYA participated in the New Year's Day clean up.'*

*The New Year's Day Clean-up campaign ensures Muslim youth can be active members of society and serve their communities and the environment.'*



Nottingham Jama'at



Inner Park Jama'at



Jama'at in Yorkshire



Baitul Futuh Jama'at



Huddersfield Jama'at

There was good coverage of the effort in the local media throughout the country. In the north, when interviewed, Regional Qaid Yorkshire Nadeem Ahmad stated,

*'We've been doing the New Year's clean-up for many years now, and each year we see more and more members coming to help. 'In Islam "Cleanliness is Part of Faith" so there's no better way to serve our faith and our country, there's no better way for us to start the new year.'*

It is hoped that continued efforts like these will

further help to promote the true teachings of Islam and dispel many of the myths promoted by extremists besmirching the blessed name of this peace-loving faith.

Read more:

[https://metro.co.uk/2019/01/01/young-muslims-take-to-streets-to-clean-up-after-new-years-eve-celebrations-8298756/?ito=c\\_bshare](https://metro.co.uk/2019/01/01/young-muslims-take-to-streets-to-clean-up-after-new-years-eve-celebrations-8298756/?ito=c_bshare)

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