

AHMADIYYA BULLETIN

July Aug 2021

Wafa Zahoor 1400

JALSA SALANA UK 2021





A Diamond of Khilafat
Syed Taalay Ahmed Shaheed

Full report in next issue

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

The Holy Qur'an

Permission to fight is given to those against whom war is made, because they have been wronged—and Allah indeed has power to help them. Those who have been driven out from their homes unjustly only because they said, 'Our Lord is Allah' – And if Allah did not repel some men by means of others, there would surely have been pulled down cloisters and churches and synagogues and mosques, wherein the name of Allah is oft commemorated. And Allah will surely help one who helps Him. Allah is indeed Powerful, Mighty – Those who, if We establish them in the earth, will observe Prayer and pay the Zakat, and enjoin good and forbid evil. And with Allah rests the final issue of all affairs.

(Al-Hajj, 22:41-42)

Hadith

Mu'az relates: I asked the Holy Prophet (peace and blessings of Allah be on him): 'Messenger of Allah, tell me of something which should cause me to be admitted to Paradise and shall keep me away from the Fire'. He answered: 'You have asked about a matter of great import but it is easy for one for whom Allah makes it easy. Worship Allah and associate not anything with Him, observe Prayer, pay the Zakat, observe the Fast of Ramadhan and perform the Pilgrimage if you can afford the journey'. Then he added: 'Shall I inform you of the gates of goodness? The fast is a shield, charity puts out sins as water puts out fire, and also the Prayer in the middle of the night.' Then he recited: "They withdraw themselves from their beds in the latter part of the night for Prayers and they call on their Lord in fear and hope and spend out of that which We have bestowed on them. No one knows what bliss is kept hidden from them, as a reward for what they used to do"

(Al-Sajdah, 32:17-18)

(From the Gardens of the Righteous, no 1527, page 256)

Malfoozat

Commenting on the verse: "Verily, Allah enjoins justice, and the doing of good to others; and giving like kindred; and forbids indecency, and manifest evil, and wrongful transgression" (Al-Nahl, 16:91), the Promised Messiah says: This verse sets forth three gradations of doing good. The first is the doing of good in return for good. This is the lowest gradation which an average person can easily attain ... The second is to take the initiative in doing good out of pure benevolence ... but there is a hidden deficiency in that the person desires gratitude or prayer in return for his benevolence. They have been warned by Allah not to render vain their alms with taunt or injury (Al-Baqarah, 2:265). ... The third grade of doing good is graciousness as between kindred. God Almighty directs that in this grade there should be no idea of benevolence or any desire for gratitude, but should be done out of such eager sympathy as, for instance, a mother does good for her child.

(The Philosophy of the Teachings of Islam, pp. 63, 64)

أُذِنَ لِلَّذِينَ يُقْتَلُونَ بِأَنَّهُمْ ظَلَمُوا وَلَئِنْ اللَّهُ عَلَيَّ

نَصْرِهِ لَلْقَدِيرُ ﴿١٠٠﴾

الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ إِلَّا أَنْ يَقُولُوا

رَبُّنَا اللَّهُ وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَفُتَّتْ

صَوَامِعُ وَبِيعٌ وَصَلَوَاتٌ وَمَسَاجِدُ يُذَكَّرُ فِيهَا اسْمُ

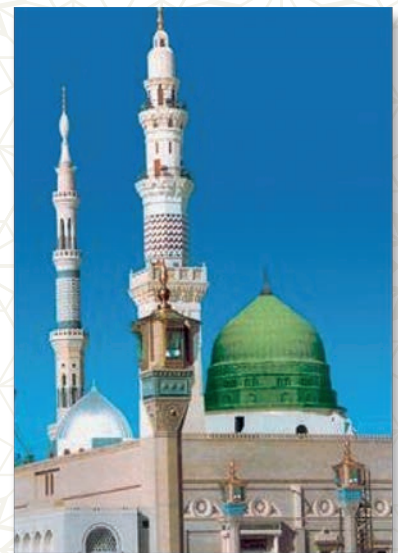
اللَّهِ كَثِيرًا وَلَيَنْصُرَنَّ اللَّهُ مَنْ يَنْصُرُهُ إِنَّ اللَّهَ

لَقَوِيٌّ عَزِيزٌ ﴿١٠١﴾

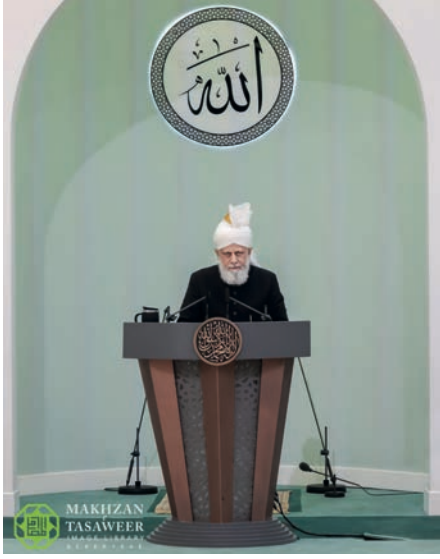
الَّذِينَ إِنْ مَكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوْا

الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ وَلِلَّهِ

عَقِبَةُ الْأُمُورِ ﴿١٠٢﴾



In the Name of Allah, Most Gracious Ever Merciful



19. EID UL ADHA
IN UK

21. JALSA
SALANA 2021

15. Virtual Meetings held with Hazrat Khalifatul Masih V

15: Virtual Meeting of Majlis Ansarullah UK

16: Virtual Meeting of Nasirat From The South of UK

27. ADDRESSES OF HAZRAT AMIRUL MOMINEEN AT THE JALSA SALANA 2021

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CONTENTS

2

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

13

Launch of A New Research Website - Ahmadipedia.org

14

Huzoor's First In-Person Event of Majlis Khuddam-ul-Ahmadiyya since Covid-19 Lockdown

19

Eid ul Adha in the Uk 2021

21

JALSA SALANA UK 2021

- 21. Complete Report
- 27. Addresses of Hazrat Amirul Momineen
- 38. Speeches of Scholars
- 46. Messages of Goodwill and Support
- 51. Tabligh Activities

52

First Ever Virtual MTA International Conference

61

CHILDREN'S PAGES

- 61. Story: The Lion and the Mouse
- 61. Story: A Cartload of Almonds
- 62. Children's Puzzles

5

Summary of Friday Sermon:

From 04 June 2021 to 23 July 2021



54 **UK NEWS**

- 54. Holy Qur'an at Seeability Royal School
- 55. Chester University Visit to the Dar Ul Amaan Mosque
- 56. Gillingham School Visits
- 57. Tabligh Stall in Thornton
- 57. Tabligh Stall at Southfields
- 57. Wimbledon South Jama'at Campaigns
- 59. Hartlepool Homeless

60

Book: The Great Western Revival
By Hazrat Khalifatul Masih



69

Question & Answer

26 November 1994, Part 1
Khuddamul Ahmadiyya
Majlis-e-Shoora Members



71

FEATURE ARTICLE

The Improvement in the Standard of Taqwa of Musis
Expectations of Hazrat Khalifatul Masih V (May Allah be his Helper)





FRIDAY SERMON SUMMARIES

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

04 JUNE 2021	PAGE 5
11 JUNE 2021	PAGE 6
18 JUNE 2021	PAGE 7
25 JUNE 2021	PAGE 8
02 JULY 2021	PAGE 9
09 JULY 2021	PAGE 9
16 JULY 2021	PAGE 10
23 JULY 2021	PAGE 11

SERMON: 4 JUNE 2021

Men of Excellence

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

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

Hazrat Umar (Allah be pleased with him) also took part in the Battle of Hamra al-Asad which was after Uhud. There was a threat of the Quraish attacking Madinah. The Holy Prophet (peace and blessings of Allah be upon him) declared that all those who had participated at Uhud should again prepare for battle. Then, the Holy Prophet (peace and blessings of Allah be upon him) summoned Hazrat Abu Bakr and Hazrat Umar (Allah be pleased with them both) to inform them of the situation. Both suggested that to neutralise the threat to Madinah, they should go out towards the Quraish. Hence, the Muslims set out and stopped at a place called Hamra al-Asad. Since it was evening, the Muslims spent the night there, and it was decided to light fires. When one saw all the fires that had been lit, it seemed as if there was a large army present. Thus, when one of the Quraish saw these fires and reported back, the Quraish decided to retreat to Makkah.

Hazrat Umar (Allah be pleased with him) also took part in the Battle of Banu Mustaliq. When the Holy Prophet (peace and blessings of Allah be upon him) learned that a large army was

being prepared he set out with an army of Muslims towards the tribe of Banu Mustaliq and stopped at a place nearby called Muraisi. The Holy Prophet (peace and blessings of Allah be upon him) then instructed Hazrat Umar (Allah be pleased with him) to inform the Banu Mustaliq that if they desisted in their opposition to Islam, then there would be peace. However, the Banu Mustaliq rejected this peace-offering. The Holy Prophet (peace and blessings of Allah be upon him) ordered an immediate attack, which incapacitated Banu Mustaliq.

During the Battle of the Ditch, Hazrat Umar (Allah be pleased with him) went to the Holy Prophet (peace and blessings of Allah be upon him) after the sun had set, and said that he had not been able to offer the Asr prayer (late afternoon prayer). The Prophet (peace and blessings of Allah be upon him) said that he too had not been able to offer the Asr prayer, and so they offered it, and then offered the Maghrib prayer (prayer after sunset).

As the treaty was being written, Abu Jundal, the son of Suhail bin Amr, the representative of the Quraish, decided to flee towards the Holy Prophet (peace and blessings of Allah be upon him), as he had accepted Islam. However he was tortured for this by the Quraish. Abu Jundal arrived in Hudaibiyah just as the condition was being written in the treaty that any Makkan who fled to the Muslims would be returned. Hence, Suhail demanded that Abu Jundal be returned. Abu Jundal pleaded not to be returned, however, the Holy Prophet

(peace and blessings of Allah be upon him) told him with great pain that because they had just agreed to the terms of the agreement, they could not stop him being returned.

Seeing this pained Hazrat Umar (Allah be pleased with him) greatly. He asked the Prophet (peace and blessings of Allah be upon him) as to whether he was indeed truthful. Then why were the Muslims having to bear such disgrace? The Holy Prophet (peace and blessings of Allah be upon him) replied that of course he was the truthful Messenger sent by God, and as such, he had been made aware of God's Will for the Muslims.

Hazrat Umar (Allah be pleased with him) also signed the Treaty of Hudaibiyah as a witness. On the way back from Hudaibiyah, the Holy Prophet (peace and blessings of Allah be upon him) informed the Muslims of the following verses:

'Verily, We have granted thee a clear victory, that Allah may cover up for thee thy shortcomings, past and future, and that He may complete His favour upon thee, and may guide thee on a right path; and that Allah may help thee with a mighty help (The Holy Quran Ch: 48, V:2-4)

'Surely has Allah in truth fulfilled for His Messenger the Vision. You will certainly enter the Sacred Mosque, if Allah will, in security, some having their heads shaven, and others having their hair cut short; and you will have no fear. But He knew what you knew not. He has in fact ordained for you, besides that, a victory near at hand.' (The Holy Qur'an Ch: 48, V:28)

After Hudaibiyah, there were some Companions who were uneasy and questioned how this could be considered a victory for them. However, upon hearing these verses, it was abundantly clear and certain that this surely was a great victory.

SERMON: 11 JUNE 2021

Men of Excellence

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

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

The Banu Bakr, an affiliate tribe of the Quraish, attacked Banu Khuza'ah, an affiliate tribe of the Muslims, which was in violation of the Treaty of Hudaibiyah. Later, Abu Sufyan went to Madinah to renegotiate the terms of the Treaty, but the Holy

Prophet(sa) refused.

Regarding the conquest of Makkah, as the Holy Prophet (peace and blessings of Allah be upon him) approached Makkah, Abu Sufyan got worried. Hazrat Abbas went to him and said he would take him to the Prophet (peace and blessings of Allah be upon him) to seek protection. When they reached the Prophet (peace and blessings of Allah be upon him), Hazrat Umar (Allah be pleased with him) asked the Prophet (peace and blessings of Allah be upon him) to kill Abu Sufyan, but the Holy Prophet (peace and blessings of Allah be upon him) eventually told Hazrat Abbas to take Abu Sufyan away and granted protection.

On the occasion of Khaibar, the Holy Prophet (peace and blessings of Allah be upon him) gave the flag of Islam to Hazrat Abu Bakr (Allah be pleased with him) and then to Hazrat Umar (Allah be pleased with him). On the second day, the Holy Prophet (peace and blessings of Allah be upon him) said that he would give the flag to the one at whose hands victory would be achieved and gave it to Hazrat Ali (Allah be pleased with him).

Once Hazrat Hatib had given a letter to a woman addressed to the Quraish informing them of some of the Holy Prophet's (peace and blessings of Allah be upon him) plans, which was later intercepted by Hazrat Ali (Allah be pleased with him). The Holy Prophet (peace and blessings of Allah be upon him) asked Hazrat Hatib about this, and later forgave him. Hazrat Umar (Allah be pleased with him) to kill him but the Prophet (peace and blessings of Allah be upon him) responded that Hazrat Hatib had participated at Badr, and God has already forgiven those who participated in this battle.

On the occasion of Tabuk, the Holy Prophet (peace and blessings of Allah be upon him) made an appeal for financial contributions. Hazrat Umar (Allah be pleased with him) presented half of his wealth to the Holy Prophet (peace and blessings of Allah be upon him). However later, Hazrat Abu Bakr (Allah be pleased with him) presented all of his wealth to him.

As the demise of the Holy Prophet (peace and blessings of Allah be upon him) was approaching, he wanted to write down something by following which no one would go astray. Hazrat Umar (Allah be pleased with him) was of the opinion that since the Holy Prophet (peace and blessings of Allah be upon him) was weak and ill, they should not cause him any hardship as they already had the Qur'an. Others felt that pen and paper should be brought. The two sides argued amongst each other, upon which the Holy Prophet (peace and blessings of Allah be upon him) asked them to leave.

When the Holy Prophet (peace and blessings of Allah be upon him) passed away, Hazrat Umar (Allah be pleased with him) was

in denial saying that the Prophet (peace and blessings of Allah be upon him) had not passed away, and he would surely be brought back, Hazrat Abu Bakr (Allah be pleased with him) stated that the Holy Prophet (peace and blessings of Allah be upon him) had passed away, and quoted the Qur'an to explain that death is inevitable, and this was also the case for the Holy Prophet (peace and blessings of Allah be upon him). He cited the verse,

'And Muhammad is only a Messenger. Verily, all Messengers have passed away before him. If then he die or be slain, will you turn back on your heels? And he who turns back on his heels shall not harm Allah at all. And Allah will certainly reward the grateful.' (The Holy Qur'an, 3:145)

When it came to elect a successor, some suggested that Hazrat Umar (Allah be pleased with him) should be the Caliph. However, Hazrat Umar (Allah be pleased with him) refuted saying he would pledge allegiance to Hazrat Abu Bakr (Allah be pleased with him). He then took Hazrat Abu Bakr's (Allah be pleased with him) hand to pledge allegiance and all present followed.

During the Caliphate of Hazrat Abu Bakr (Allah be pleased with him), there were many Huffaz who were martyred. Hazrat Umar suggested to Hazrat Abu Bakr (Allah be pleased with them both) that the Holy Qur'an be compiled into a physical book in order to safeguard it. He began the task of compiling the text of the Holy Qur'an which had been written in various places as it was revealed. Original inscriptions of the Holy Qur'an remained with Hazrat Abu Bakr (Allah be pleased with him). After his demise, they remained in the possession of Hazrat Hafsa and were later given to Hazrat Uthman. (Allah be pleased with him)

SERMON: 18 JUNE 2021

Men of Excellence

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

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

Before he passed away, Hazrat Abu Bakr called Hazrat Uthman (Allah be pleased with them both) so that he could write down his will. As the latter was just beginning to write, Hazrat Abu Bakr (Allah be pleased with him) fell unconscious. During this time, Hazrat Uthman (Allah be pleased with him) wrote that Hazrat Umar (Allah be pleased with him) would be the next Khalifa. Then when the Caliph regained consciousness, he asked Hazrat Uthman

(Allah be pleased with him) to read out what had been written. Hence he read out what he had written and Hazrat Abu Bakr (Allah be pleased with him) did not change it, rather he said that he had rendered a great service. Hazrat Abu Bakr's (Allah be pleased with him) will was read out to the people, and he asked them whether they agreed, to which everyone replied that they would obey this decision and the next Khalifa.

Once, someone asked Hazrat Umar (Allah be pleased with him) about his anger and that it no longer showed after accepting Islam. Hazrat Umar (Allah be pleased with him) replied that it was still there, but it only manifested against the disbelievers.

In his first address after becoming Caliph, Hazrat Umar (Allah be pleased with him) said that he would decide any matter that came to him. Any matter that was distant, he would appoint representatives to deal with it. He said that whoever did good would be rewarded, but anyone who did evil, then he would be treated accordingly.

On the third day after becoming the Caliph, Hazrat Umar (Allah be pleased with him) delivered a speech in which he said that he had heard people were afraid of his fiery temperament and that people felt he would be harsh as a leader. He said that during the time of the Prophet (peace and blessings of Allah be upon him) none could match his kindness and compassion, and at the time of his demise, the Holy Prophet (peace and blessings of Allah be upon him) was pleased with Hazrat Umar (Allah be pleased with him). Then regarding Hazrat Abu Bakr (Allah be pleased with him), he said that everyone was aware that he was kind and he was his servant and helper. And at the time of his demise, Hazrat Abu Bakr (Allah be pleased with him) was pleased with him. Hazrat Umar (Allah be pleased with him) said that he would be extremely kind, yet at the same time he would be firm in ensuring that justice was always served.

The Second Caliph, Hazrat Mirza Bashiruddin Mahmud Ahmad (Allah be pleased with him) stated regarding the Khilafat of Hazrat Umar (Allah be pleased with him), that he strove extremely hard in ensuring that the values and teachings of Islam were upheld. He used to pray that he had been entrusted with a great task, and would also pray for forgiveness in case he had not done justice in carrying out his duties.

When Iran was conquered, flour mills were brought to Madinah. Hazrat Umar (Allah be pleased with him) said that the first flour from the mills should be sent to Hazrat A'ishah. This showed the great respect he had for the wives and family of the Holy Prophet (peace and blessings of

Allah be upon him). The women of Madinah had never seen such fine flour before, and so they gathered around Hazrat A'ishah to see it. The Second Caliph (Allah be pleased with him) said when Hazrat A'ishah placed the cooked flour in her mouth, she began to weep. When asked why, she said she was thinking of the Holy Prophet (peace and blessings of Allah be upon him) who even in his final days did not have much to eat. The person due to whom all the bounties were possible was gone, yet only they were able to benefit from this bounty and favour. Later Hazrat A'ishah said she could not eat anymore.

SERMON: 25 JUNE 2021

Men of Excellence

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

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

Hazrat Umar (Allah be pleased with him) once came across some travellers. Upon approaching, he found them to be a woman, and her children who were crying out of hunger. Hazrat Umar (Allah be pleased with him) asked if they had anything, to which she replied that she only had water which she was boiling. Then, the woman said that God would judge between them and Hazrat Umar (Allah be pleased with him), as he was to watch over them and was unaware of their condition. Then Hazrat Umar (Allah be pleased with him) went and brought some food which he carried himself.

Hazrat Umar (Allah be pleased with him) would help those in need, but also did not promote laziness. In other words, if someone was young and able, then he would advise them against seeking from others. For example, once there was a young man who had some flour with him, yet he was still seeking from others. Hazrat Umar (Allah be pleased with him) took the flour and placed it before some camels, and then told the young man that now he should seek from others. He said that while he had some provisions in his possession, he should not depend on others.

Hazrat Umar (Allah be pleased with him) had established a stipend for children who were no longer suckling. Once, Hazrat Umar (Allah be pleased with him) came across a mother with her child who was crying. Upon asking why the child was crying, the woman told Hazrat Umar (Allah be pleased with him) that the child wanted milk, while she was trying to satiate him with something else. She was doing so because Hazrat Umar (Allah be pleased with him) had only established a stipend for children

who were no longer suckling. Hazrat Umar (Allah be pleased with him) asked the age of the child. When the woman told him, he told her that she should not stop suckling the child prematurely. Thus, Hazrat Umar (Allah be pleased with him) had the announcement made that no one should stop suckling their children prematurely and also announced that a stipend would be established for children from the day they were born.

The Promised Messiah (peace be upon him) quoted a narration in which Hazrat Umar (Allah be pleased with him) asked a man why he was no longer planting trees on his land. The man replied this was because he was growing old. Hazrat Umar (Allah be pleased with him) said that this was no excuse, and then helped that man himself in planting trees. The Promised Messiah (peace be upon him) quoted this incident to show that one should not be lazy. Similarly, one should not merely benefit from the fruits planted by the previous generation but should leave something for the next generation as well.

Once, Hazrat Umar (Allah be pleased with him) was passing by a tent wherein a woman could be heard going through the pains of labour. Hazrat Umar (Allah be pleased with him) rushed home, and told his wife (Hazrat Umm Kulthoom bint Ali). Hazrat Umar (Allah be pleased with him) took some food and Hazrat Umm Kulthoom took the necessary materials towards the tent. Hazrat Umm Kulthoom went into the tent and Hazrat Umar (Allah be pleased with him) sat outside with her husband, who did not recognise him. The woman gave birth to a son. Later when the man realised who had been sitting next to him, he felt embarrassed. Hazrat Umar (Allah be pleased with him) told him that it didn't matter, and gave him some money to help him and his family.

Once Hazrat Umar (Allah be pleased with him) saw a man walking with his head down and said to him that it was the era of victories. Any sort of small hardship should not make one despair, but one should see all the great victories being afforded to Islam.

Once, there was a very wealthy chief named Jabalah who used to be a leader of a Christian tribe which later became Muslim. Once, he had gone for Hajj, when a barefooted Muslim accidentally stepped on the hem of Jabalah's clothes. Upon this, Jabalah turned around and slapped that man asking whether he knew who he was. Another Muslim spoke up and said that he had entered the religion of Islam, wherein there is no distinction between the rich and poor. Jabalah said that he did not care. The Muslim said that Hazrat Umar (Allah be pleased with him) would not tolerate

if he was to learn of this. Jabalah later went to Hazrat Umar (Allah be pleased with him) and asked what he would do if a prominent person was to slap an ordinary man. Hazrat Umar (Allah be pleased with him) said that he would have the ordinary man slap the chief, as Islam does not distinguish between the prominent and ordinary. This was the equality established by Islam.

SERMON: 2 JULY 2021

Men of Excellence

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

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

When Hazrat Umar (Allah be pleased with him) overcame the Christians and Jewish people of Yemen, he did not confiscate their lands, rather he purchased them. In the Qur'an, Allah states:

'You desire the goods of the world, while Allah desires for you the Hereafter.' (The Holy Qur'an, 8:68)

In light of this verse the Second Caliph has proven that Islam does not permit making anyone prisoner aside from the time of war. Once a group from Yemen came to Hazrat Umar (Allah be pleased with him) and said that they had been made prisoners in their land by the Christians. Hazrat Umar (Allah be pleased with him) said that he would investigate, and if this was true, he would surely free them from this imprisonment.

Once a famine overcame Madinah and surrounding areas, to the extent that this year was known as the 'Year of Ashes'. During this period, Hazrat Umar (Allah be pleased with him) wrote to the Governor of Egypt, Hazrat Amr bin Aas requesting assistance. The Governor responded saying that he would send a convoy of camels, so long that the first camel would be in Madinah and the last would still be in Egypt. Similarly, the Governors of Iraq and Syria also sent aid. As the aid would reach them, Hazrat Umar (Allah be pleased with him) would instruct for it to first be given to those in villages.

Once food containing meat was presented to Hazrat Umar (Allah be pleased with him). He inquired as to where it had come from and was informed that it was from one of the camels which had been slaughtered. Hazrat Umar (Allah be pleased with him) asked what kind of a leader he would be, if he kept the best portion of the food

for himself and gave the remainder to his subjects. Thus he asked for it to be removed and replaced with something else. It is recorded that Hazrat Umar (Allah be pleased with him) did not eat meat or butter until everyone else was properly fed and normality had returned, and that the colour of his skin had darkened because of the limited amount of food he would eat.

Hazrat Umar (Allah be pleased with him) asked for the number of people who had come to eat should be counted. It turned out that 7,000 had come to eat with him, and on another day that number increased to 10,000. This continued until finally, after the prayers of Hazrat Umar (Allah be pleased with him), it rained and the famine was over.

Initially in mosques, prayers would be offered on the ground, as a result of which the foreheads of the worshippers would often be covered in mud. Hazrat Umar (Allah be pleased with him) was the first to instruct that prayer mats should be used to make it easier to pray. It was also during the era of the second Caliphate that the Prophet's Mosque was renovated and expanded.

He further initiated taking a census, and established a rationing system. Once during a battle, the Holy Prophet (peace and blessings of Allah be upon him) learned that some people did not have enough to eat, while there were some who had plenty. Observing this, the Holy Prophet (peace and blessings of Allah be upon him) instructed everyone who had something to eat to gather it, and then it was equally distributed so that everyone could eat. Hence, this was the example established by the Holy Prophet (peace and blessings of Allah be upon him) whereby the sustenance of every person became the responsibility of the Government.

During the era of Hazrat Umar (Allah be pleased with him), countries were divided into provinces to facilitate governance. Similarly, the system of Shura (consultation) was established. It would be during these consultative meetings that the ministers of different departments and governors of different areas would meet. It was also during the era of Hazrat Umar (Allah be pleased with him) that the taxation was made more lenient so as to make it easier for the citizens to pay.

SERMON: 9 JULY 2021

Men of Excellence

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

In this sermon Hazrat Amirul Momineen continued

his account of the life of Hazrat Umar (Allah be pleased with him).

Hazrat Umar (Allah be pleased with him) initiated the system of Qadha (arbitration). He advised that justice should always be given precedence. Once, there was a dispute between him and Ubayy bin Ka'b. The matter went before a judge. When Hazrat Umar (Allah be pleased with him) entered, the judge gave up his seat for him. Hazrat Umar (Allah be pleased with him) told him that this was unjust, and sat beside Ubayy bin Ka'b to show that they should be treated equally.

Hazrat Umar (Allah be pleased with him) also initiated the system of Ifta' (edicts). People with knowledge of the Shari'ah would be appointed to make decisions and issue edicts. He ensured that only those appointed should give edicts, so as to avoid any confusion and false information.

He introduced a system of policing. This was to ensure the safety of all citizens, and so that the laws and rules were being followed. He also established jails, which had not been in place before.

He also formed a treasury. Prior to his era, any wealth received would be distributed.

Once, Hazrat Uthman (Allah be pleased with him) saw a man walking outside in extreme heat. When the man drew closer, he realised that it was Hazrat Umar (Allah be pleased with him). Hazrat Uthman (Allah be pleased with him) asked him why he was outside in such heat? Hazrat Umar (Allah be pleased with him) replied that a camel from the treasury had gotten away, and so he was out searching for it.

There were various initiatives undertaken by Hazrat Umar (Allah be pleased with him) for the benefit of all people. For example, he established various rivers and streams in order to provide water for all people.

Hazrat Umar (Allah be pleased with him) established various buildings, such as mosques, judiciaries, barracks, various offices, guest houses, hotels etc. He further established security posts around Madinah for safety.

Hazrat Umar (Allah be pleased with him) formally established and organised the army. He split the army into two parts; those who would go to war and those who were volunteers. He would ensure that the moral training of soldiers was addressed. He instructed that no soldier would go to a conquered area to conduct business as this would decrease their skills as soldiers.

Hazrat Umar (Allah be pleased with him) ensured that each soldier was skilled in swimming, archery, and that they could run barefoot. Soldiers would be granted leave every four months in order to visit their families. During the era of Hazrat Umar (Allah be pleased with him), even those who were not Muslim or who were not Arab would be commissioned to high posts. These days, the Pakistani Government does not allow Ahmadi to be part of the army, whereas if we look at history, Ahmadi officers have presented the greatest sacrifices for the sake of Pakistan.

Hazrat Umar (Allah be pleased with him) would ensure market price control and would see to it that the price of goods would not become too low, as that could undercut other vendors. Once, he was walking through the market when he saw someone selling dried grapes at a very low price, which other vendors could not afford to do. Hazrat Umar (Allah be pleased with him) instructed that he should either take his goods away from the market, or sell them at a similar price as other vendors of Madinah, which was a suitable and reasonable price.

Hazrat Umar (Allah be pleased with him) paid great attention to education. Schools were established in all provinces, where educated people were appointed as teachers, and a salary was also appointed for these teachers.

The formal Hijri calendar was established during the era of Hazrat Umar (Allah be pleased with him). The companions began recording dates from the time of the migration of the Holy Prophet (peace and blessings of Allah be upon him). There are various narrations which show that the Holy Prophet (peace and blessings of Allah be upon him) recorded dates on certain occasions.

Islamic coins were also established during the era of Hazrat Umar (Allah be pleased with him). These would have things such as *Alhamdulillah* and *Muhammad Rasoolullah* engraved on them.

SERMON: 16 JULY 2021

Men of Excellence

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

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

Huzoor said that Hazrat Umar (Allah be pleased with him) was the Khalifa for ten and a half years. During this,

various countries and regions were conquered, such as Syria, Egypt, Iran, Iraq, Armenia and Azerbaijan. During the era of his Khilafat, Hazrat Umar (Allah be pleased with him) accompanied the Muslim army on all expeditions, though he would not participate in the battle itself, but provide guidance through the commanders and would communicate with the soldiers through letters. Hazrat Umar (Allah be pleased with him) would say that he would pray for the victories of the Muslim army during his prayers.

During a battle with the Persians, Hazrat Abu Bakr (Allah be pleased with him) fell ill and summoned Hazrat Umar (Allah be pleased with him). He told him that he was soon going to pass away and when this happened Hazrat Umar (Allah be pleased with him) should announce to the Muslims that they should go out for Jihad; his demise should not cause any delay in the carrying out of their duties. Thus, after the demise of Hazrat Abu Bakr (Allah be pleased with him) and subsequently becoming the Khalifa, Hazrat Umar (Allah be pleased with him) delivered a powerful speech encouraging the Muslims to undertake Jihad. It is recorded that a thousand people came forward to be part of the army going to Iraq. By the time this army reached Iraq, the army had grown to five thousand.

Huzoor said that in 13 Hijri, the Battle of Namariq took place when, the Iranian commander Jaban was captured. However, his captor did not recognise him, and so after Jaban gave him some expiation, he was released. Later, he was recaptured, however, when Hazrat Abu Ubaid who was commanding the Muslim army learned that Jaban had already been captured and released once, he said that it would be inappropriate for them to keep him captive after he had already given an expiation and been released. This exhibited the high moral standard of the Muslim army.

Huzoor said that after victory at Namariq, Hazrat Abu Ubaid took his army to Kashgar where he joined an existing envoy and there too, the Muslims were victorious.

Huzoor said that the Battle of Jisr also took place in 13 Hijri, in which the Muslims defeated the Persians. It is recorded that Muslim army numbered ten thousand, while the Persians had thirty thousand warriors and three hundred armies. There was a river that delayed the battle. Subsequently, a bridge was built over the river which is why this is known as the Battle of Jisr. As the Muslims were initially winning the battle, the Persian commander commanded his elephants to charge forward which caused great chaos and

scattered their ranks.

The Persians continued their attack, as a result of this various Muslim commanders were also martyred. Upon hearing of this, Hazrat Umar (Allah be pleased with him) gathered the people of Madinah and said that the City was exposed and the Iranians could reach there at any time. Hazrat Umar (Allah be pleased with him) suggested that he should go to battle as a commander. However, Hazrat Ali (Allah be pleased with him) advised against this. Thus, Hazrat Umar (Allah be pleased with him) dispatched Hazrat Sa'd towards Jisr with an army.

SERMON: 23 JULY 2021

Men of Excellence

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

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

Huzoor said that the Battle of Buwaib, also took place at Jisr. Buwaib is a river near Kufa. This battle was fought during Ramadan. Kufa was later inhabited after this battle. As before a bridge needed to be crossed. Hazrat Umar (Allah be pleased with him) told the opposing side that they should cross, as the last time it was the Muslims who crossed the bridge. A fierce battle ensued, in which it is recorded that 100,000 Persians were killed in defeat. As the remaining Persians were retreating to the bridge, Hazrat Musanna' followed them and broke the bridge. Later Hazrat Musanna' would express regret for having gone after those who were already retreating and no longer prepared to fight. These were the morals observed by Muslims even in battle.

Huzoor said that a short distance away from the battlefield at Qawadis a camp was set up for the wives and children of those participating in battle. Afterwards, as some Muslims rode back, the women thought that these were enemy soldiers. They surrounded the children and began pelting stones at the supposed enemy, until they realised that they were Muslims. A Muslim soldier commented that nothing less would have been expected of the brave Muslim women.

Qadisiyyah is located in current-day Iraq. A decisive battle was fought here. As a result Persian rule fell to the Muslims. Upon seeing the victories of

the Muslims, the Persians began fortifying their palaces and fortresses. Hazrat Umar^(Allah be pleased with him) instructed that the leaders and chieftains should gather and fight this battle against the Persians. Hazrat Umar^(Allah be pleased with him) consulted regarding whether he should accompany the army and was advised against this. Upon recommendation, he appointed Hazrat Sa'd bin Abi Waqas to command the army.

Before sending off the 4,000 strong army Hazrat Umar^(Allah be pleased with him) gave Hazrat Sa'd detailed guidance and instructions as to how to tactically carry out this journey and battle. On the way to Iran, Muslims began joining the army, and upon arrival, the army numbered 30,000 of which 99 were companions of the Holy Prophet^(peace and blessings of Allah be upon him).

Throughout the journey and battle, Hazrat Umar^(Allah be pleased with him) communicated with Hazrat Sa'd through letters. He also instructed Hazrat Sa'd to write to him and in such detail, that he would be able to visualise everything that was happening.

14 men were dispatched to the palace of Yazdegerd inviting him to Islam. Yazdegerd vehemently refused and returned them with a basket of soil. The Iranian army, under Rustam, encamped in Qadisiyyah. Rustam requested negotiations. Hazrat Ribi was sent to Rustam and he stipulated three options; the first was that he should accept Islam, or he should give tax, and third was that if the Persians initiated an attack, only then a battle would ensue. Later, other Muslim representatives went to Rustam, all presenting the same three options. After having met all the representatives, Rustam said that he and his army would destroy the Muslims.

A battle ensued lasting three days. When Rustam was killed in battle, the Persians lost hope and began to retreat.

Huzoor said that there were some Persians who had prior agreements with Muslims. Following a consultation, it was decided that those Persians who had prior agreements with Muslims and did not join in the fighting, their agreements should be honoured. Similarly, those who did not join in battle, or those who were forced and coerced into joining, then they too would be treated with leniency. Those who had prior agreements but broke them and joined in the battle, were invited to make new agreements, and were allowed to re-inhabit their lands, at a heightened rate of tax.

ANNOUNCEMENT



The Compilation of the History of Majlis Ansarullah UK

We are delighted to announce that Majlis Ansarullah UK is compiling its History. We would like you to help us in this regard. If you have any material related to the History of Majlis Ansarullah UK please send it to the address below.

Sarai Ansar,
Mr Shakil Ahmad Butt
(To: Chairman Committee,
History of Majlis Ansarullah UK)
33 Gressenhall Road, London, SW18 5QH
Or E-Mail: History.AnsarUK@gmail.com

You can send us

1. Historic Photo (Please also provide time, event and names of people in photo)
2. If your father or grandfather came to UK between 1950 - 1980 and he was a member of Ansarullah during that time, send us his photo with brief introduction and also write if he performed any duty in Ansarullah.
3. Please have a look at old Jama'ati Photos in your home, you may find a historic photo.
4. Any incident related to the History of Ansarullah UK. Any published material.

LAUNCH OF A NEW RESEARCH WEBSITE - AHMADIPEDIA.ORG

Adapted from a press release issued by the Jamaat Press Office

By the Grace of Allah, Hazrat Amirul Momineen Khalifatul Masih V formally inaugurated a new website developed by the Ahmadiyya Archive & Research Centre. The site is aimed at facilitating research into the Jama'at providing accurate and authentic information related to the Jama'at.

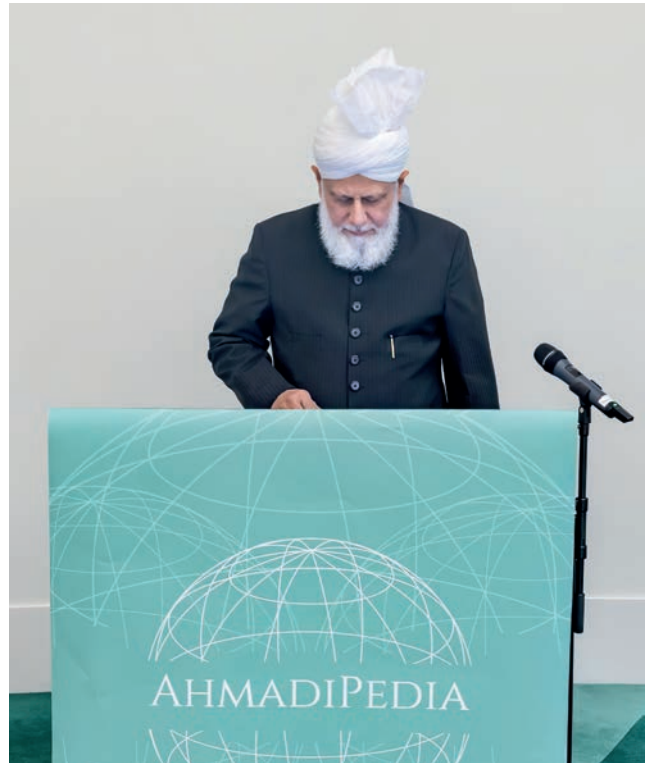
Huzoor Aqdas officially launched the website from the Mubarak Mosque in Islamabad, after announcing its launch during his Friday Sermon on 2 July 2021. Huzoor stated,

"I wish to announce that an Ahmadiyya Encyclopaedia, developed by the central Ahmadiyya Archive and Research Centre, will be launched today. By the grace of Allah the Almighty this website will be a resource for members of the Ahmadiyya Muslim Community and it can be reached at www.Ahmadipedia.org where a home page in the style of a search engine will be available to search Ahmadi-related content. It has been made very simple and easy to use and it will provide basic information about the books, personalities, events, beliefs and buildings of the Ahmadiyya Muslim Community."

Huzoor Anwar went on to say,

"Ahmadi Muslims around the world possess a vast amount of important Ahmadi-related information which has not been published anywhere. Hence, there is a 'contribute' option on Ahmadipedia where people can provide whatever information, documents and records they hold on any relevant topic. Contributors will not be able to automatically upload or edit the information on the website, rather they will submit the information and the central team will publish it after due diligence and verification. Thus, this website will become a project that continues to evolve and expand with the cooperation of all the members of the Community."

The launch was followed by a silent prayer led by Huzoor Aqdas.



HUZOOR'S FIRST IN-PERSON EVENT OF MAJLIS KHUDDAM-UL-AHMADIYYA SINCE COVID-19 LOCKDOWN



On 4 July 2021, Hazrat Amirul Momineen Khalifatul Masih V graced the first event, organised by Majlis Khuddamul Ahmadiyya UK with his presence, since the pandemic. The occasion was the 'Mercy4Mankind Charity Challenge MKA Games 2021'.

The event was held while observing strict Covid-19 guidelines current at the time. The venue was the Waverley Abbey Church of England Junior School which is adjacent to Islamabad, Tilford.

The Games brought together over 260 Khuddam who took part in numerous sports, such as Slow-Bike-Race, Cricket and Team Architect to raise funds for various charities. The event raised £23,000 for charity.

Huzoor viewed the finals of competitions such as Bike-Racing and a special Tug-of-War exhibition match between the Regional Qaideen and National Amila members of Majlis Khuddam-ul-Ahmadiyya.

It was a momentous occasion for the Khuddam in attendance as they had the opportunity to physically



be in the company of Huzoor Aqdas for the first time since Covid-19 restrictions came into force in early 2020.

The event concluded with a silent prayer led by Hazrat Amirul Momineen.



VIRTUAL MEETINGS HELD WITH HAZRAT KHALIFATUL MASIH V

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

Virtual Meeting of Majlis Ansarullah UK With Hazrat Amirul Momineen



Majlis Ansarullah UK were granted the honour of a meeting with Hazrat Amirul Momineen Khalifatul Masih V. This took place on 13 June 2021, where Huzoor Aqdas presided over the virtual session from his office in Islamabad Tilford while the Ansar joined from the Baitul Futuh Mosque in London.

Huzoor spoke to each Amila member individually regarding their duties and responsibilities and each was able to present a report of his departmental activities and to seek the guidance of Huzoor Aqdas.

During the meeting, Hazrat Amirul Momineen instructed the Majlis to set up initiatives to tackle the exposure of Ahmadi children to harmful and dangerous content on the internet. Huzoor said,

"There are some children, some of whose parents are members of Ansarullah, who spend all their time on the internet without supervision, particularly when they have holidays from school. These children are increasingly watching inappropriate online programmes and being subjected to harmful content. It is up to Majlis Ansarullah to immediately address this issue."

Instructing Majlis Ansarullah to set up a scheme aimed at helping its members, who may not have learned to read the Holy Qur'an, Hazrat Khalifatul Masih V stated,

"With due discretion, you should ascertain if there are any members of Ansarullah who do not know how to read the Holy Qur'an. You should sincerely help such individuals and if they are embarrassed you should let them know that they can get confidential help and support. Though, there is no need for any embarrassment if someone has not yet learned how to read the Holy Qur'an. Sometimes when I mention those who have passed away in my Sermons, I talk about how they learned to read the Holy Qur'an in older age... Thus, this is not an issue to feel any embarrassment or hesitation over, but if anyone does feel hesitant over this, then reassure them that, without disclosing their identity, they can be provided with the necessary support so they can learn to read the Holy Qur'an."

Speaking about the book 'An Introduction to the Study of the Holy Qur'an', Huzoor Anwar emphasised the importance for Ansar members to understand why there is a need for religion, the purpose of Islam and to familiarise themselves with the study of comparative religions. Huzoor said,

"The first part of the book 'An Introduction to



the Study of the Holy Quran' covers comparative religions, the need for religion and the need for Islam and members of Majlis Ansarullah should be well versed in this and these concepts should be clear to them. They should all know what the differences are (between the religions), what the need of religion is and as to why there was a need for Islam to be established... If they become well acquainted with the first half of this book, then the Ansar will better understand many issues and they can then discuss and teach others."

The Majlis played a short presentation near the end of the meeting about the Masroor Eye Institute in Burkina Faso providing an update of its construction which has begun in 2017 on the instruction of Hazrat Amirul Momineen and was now approaching completion. Its primary objective is to provide state of the art eye treatment in Burkina Faso and to prove a means of serving some of the most vulnerable and underprivileged members of society with essential medical care. After viewing the video, Huzoor commented,

"With the Grace of Allah, the Masroor Eye Institute has been built very well. Now I pray that may Allah the Almighty grant Majlis Ansarullah UK the ability to run this Institute in the very best way."

Virtual Meeting of Nasirat From The South of UK With Hazrat Amirul Momineen



On 26 June 2021 Hazrat Amirul Momineen Khalifatul

Masih V held a virtual online meeting with Nasirat from the south of England. There were around 370 girls aged between 13 and 15 that gathered at the Baitul Futuh Mosque for the session which Huzoor Aqdas presided from his office in Islamabad, Tilford. Proceedings began with a short formal programme which included a recitation from the Holy Qur'an, after which the Nasirat were able to ask Huzoor a series of questions covering a variety of subjects and contemporary issues.

One girl asked why societies around the world failed to treat women equally when Islam teaches that men and women are equal. Hazrat Amirul Momineen replied,

"We are not responsible for each and every society and nation. Islam says that men and women are equal and Muslims should treat the women as their equal partners... Islam says they are equal as far as their rights are concerned but there are some rights which are discharged in different ways. But it does not mean that women have been deprived from their rights. So, in a true Islamic society, men and women, boys and girls should be treated equally. Those who do not do this, they are going against the teachings of Islam."

Huzoor Aqdas further stated,

"It is the claim of the present-day society and the countries of the developed world that they treat men and women equally. But, with regards to jobs, women are not being treated equally. With regards to pay, if the same type of job is given to a man

and a woman, women are paid less than the men. This is discrimination and Islam is against all discrimination."

Another Nasira asked how someone can stay true to her faith while living in a society where they feel afraid to express their own ideas for fear of being classed as rude or backward. Huzoor Anwar responded,

"The first thing is that you should not have any inferiority complex. If you believe in Islam, and if you think that your religion is the true religion and this is the last of the religions and it is the final religion and it contains all the good teachings which were revealed to the previous prophets, then there should not be any complex. Secondly, those people who are worldly people, who do not want to listen to you with regards to religious matters, why try to force them to listen to you? Find some good friends, talk to them in a light way, and when you think that they are ready to listen about God, about religion, about faith, then you can talk to them that what is true teaching of Islam."

Advising her further, Hazrat Amirul Momineen explained,

"Never say just outright that 'Islam is the supreme religion and is better than any other religion.' Although we can prove the supremacy of Islam on all other religions, but there is no need to upset other people by saying this directly. When they want to talk to you about religion, then you can show them the proofs (in favour of Islam). Tell them what is religion and your belief with regards to Allah the Almighty and your other beliefs with regards to prophets. Then slowly, with wisdom and amicable discussion you can talk to them and they will listen to you. Otherwise, if you are just blunt, then obviously they will say, 'you are rude and backward.' So, don't try to be blunt, be wise."

One from the group asked about the response to be given when abusive language is used against the Promised Messiah (peace be upon him) by her fellow students at school and foul and false allegations are raised against the Promised Messiah (peace be upon him) and the circumstances of his demise. Huzoor said,

"This is the way opponents behave. You can ask them, 'how do you know?'... Tell them that, 'I know of myself, my parents, my siblings and loved ones much more than you. How can you tell me that you know more than me about them?' So, this is the way they have

been taught to behave and so let them do what they like. Their morals are with them."

Further, Huzoor Anwar advised,

"These are the people who have been using obnoxious and abusive comments all the time. Didn't they enact a law against Ahmadi Muslims in Pakistan that Ahmadi Muslims are not Muslims? What else do you expect from them? So, no need to worry. You should just read your (religious) history and then you would know that they are lying and without any complex you can clearly tell them that whatever they are saying is a lie and is concocted by their Mullahs."

A girl mentioned that at times, as young people they do not agree to some advice from their parents, but later realise it was for their own benefit, so how should they behave in order to avoid such mistakes. Hazrat Amirul Momineen commented,

"When you will become a parent then you will realise it was for your benefit... Don't make haste in taking any decision. When you hear anything from your parents, instead of immediately getting annoyed and refusing it outright, you should think and ponder over it and see what they are saying. Ask yourself if what they are saying is good or bad for you. So, being a wise person, being a mature person – now you are Nasirat of the age of 12, 13, 14 and 15, – you should try to see the pros and cons of the advice your parents are giving. If you have any doubt with regards to that advice, you can again ask your parents and it is the duty of your parents that they should explain."

In addition Huzoor Anwar advised,

"So, you should think twice before taking any action – before denying it, refusing it or accepting it. Be patient and pray to Allah the Almighty that, 'I could not understand what they are saying, so if it is in any way of my benefit then let me understand it and let me act upon it.' This is how you can improve. Think twice and pray to Allah the Almighty before taking any decision."

Another girl asked what prayers are beneficial in improving one's mental health when facing pressure from societal norms and expectations. Huzoor Aqdas advised,

"First thing is, remove all the complexes with regards to your religion, with regards to your faith, with regards to your appearance, with regards to

your family background. Develop self-confidence within yourself. Then pray to Allah the Almighty in your five daily prayers. Dedicate one full Sajdah for this purpose that Allah the Almighty gives you the strength to overcome the bad things of present-day society. So, the best way is to pray while you are offering your five daily prayers."

Huzoor added,

"Dedicate one Sajdah or one or two rak'ats for your wellbeing. Then Allah the Almighty will guide you and, apart from that, recite Durood Shareef and the prayer 'La haula wa la quwwata illa billahil aliyyil azeem' as much as you can. Try to learn the meaning of it and then say this prayer. Then do Istighfar as well. Try to know the in-depth meaning of it. It will also save you from bad things and create and develop confidence in you."

One girl mentioned that racism has been normalised and asked Huzoor's opinion on how racism can be tackled. Hazrat Khalifatul Masih V answered,

"Why has racism developed? When you clap, you cannot clap with one hand, you have to use both. And so, there are faults on both sides. Some immigrants to Western countries do not try to integrate themselves within this society and apart from that, many do not work. Or if they work, some don't pay taxes and try to isolate themselves from the local people. When these local people see that the immigrants are not integrating in their society, whilst they are also getting benefits from the government from their taxes, it angers them. And those leaders who have ill will towards immigrants are trying to incite the general public. This is why racism is increasing."

Huzoor Anwar also said,

"If the immigrants try to integrate themselves within the local society they can remove the doubts of the local people. Integration does not mean that you dress yourself as they dress, it does not mean that you go to clubs and start taking alcoholic drinks. It does not mean that you dance in their clubs, it does not mean that you lose your morals, but at the same time, if local people realise that immigrants are beneficial for their society and are participating in the betterment of the country and are trying to improve the economy of the country, then they will not raise questions. When we are interacting with the local people, we can remove their doubts."



Speaking about the need for Ahmadi Muslims to create better awareness about their faith and the positive contributions of immigrants as a means for tackling racism, Huzoor Aqdas stated,

"Tell your friends that we are trying to be part of the nation and tell them that, 'It is our belief that the country in which we are living, it is our country and it is the saying of the Holy Prophet (peace and blessings of Allah be upon him) that the love of your country is part of the faith and so we love our country.' So, in this way you will have to work hard and try to explain everything to your fellow students... Mix with them but keep in mind that you should never lose your morals or your teachings and your faith."

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

**HAZRAT KHALIFATUL
MASIH V**

EID UL ADHA IN THE UK 2021



Eidul Adha was celebrated by members of the Jama'at all over the country. In view of the threat of Covid, despite the lifting of restrictions two days beforehand on the 19th, Mosques still observed social distancing. Entry was limited to those under 65 and those who had received two jabs. Where local Mosques existed, the local Presidents were tasked with monitoring those who attended. Sermons were timed to be completed in line with the commencement of the live broadcast of Huzoor's Eid sermon. The majority of members were able to offer their Eid prayers at home.

Huzur began his Eid sermon just after 10.45 am on 21st July from the Mubarak Mosque in Islamabad.

During the sermon, Huzoor spoke at length about the fundamental importance of righteousness in relation to Eidul Adha. Huzoor quoted verse 38 of Surah Hajj which explains that Eidul Adha is intrinsically linked to righteousness, stating that the flesh of sacrificial animals *"reaches not Allah, nor does their blood, but it is your righteousness that reaches Him."*

Huzoor Aqdas said that it was regrettable that many Muslims sacrificed animals on the occasion of Eid

merely for the sake of showing off or to boast about their wealth.

Furthermore, recently in Pakistan, people have even taken pride in not permitting Ahmadi Muslims to partake in offering animal sacrifices based on the unjust and erroneous declaration that Ahmadi Muslims are not Muslim and therefore not permitted to act upon the teachings of Islam.

"It is most regrettable that the government officials and departments responsible for establishing law and justice (in Pakistan) are unduly influenced by the so-called religious scholars and so they bar Ahmadi Muslims from slaughtering animals (on Eid) as sacrifice."

"The history of our Community shows that it is the way of the opponents of the Jama'at that they do all that they can to find ways to cause hardships to Ahmadi Muslims and this is their established practice which is intensifying due to their utter lack of righteousness."

Speaking of the role Ahmadi Muslims must continue

to adopt whilst facing any hardship, Hazrat Amirul Momineen stated,

"We turn to Allah the Almighty and beseech Him alone. If we tread upon the path of righteousness and continue to bow down before Allah the Almighty, then certainly the help and succour of Allah the Almighty will be with us, God willing."

Explaining the verse quoted earlier further (Surah Hajj verse 38) Huzoor pointed out,

"In this verse, Allah the Almighty has informed us that God Almighty does not accept large and expensive animals sacrificed (in His name) if there is no righteousness. Allah the Almighty does not require the meat or blood of an animal offered in sacrifice – He is free of such needs. Thus, we must not fear if we are barred from offering the sacrifice of animals or if the clerics or the government officials seize our animals... If we walk upon the path of righteousness whilst intending to or offering sacrifice of animals, then Allah the Almighty will accept it. However, an animal slaughtered sacrificially where there is no righteousness, then it is a pointless and hollow gesture."

Huzoor Anwar related several passages from the writings of the Promised Messiah (peace be upon him) regarding the significance of righteousness and also those that eloquently praised the most lofty and excellent status of the Holy Prophet Muhammad (peace and blessings of Allah be upon him) and how he brought about a phenomenal and revolutionary moral change in the most wretched of peoples in a way that is unparalleled in history. Hazoor emphasised mentioned that it is only through the Promised Messiah (peace be upon him) that a true understanding of the unparalleled status of the Holy Prophet Muhammad (peace and blessings of Allah be upon him) can be fathomed.

"It was the Promised Messiah (peace be upon him) who gave us the understanding of the blessed status of the Holy Prophet Muhammad (peace and blessings of Allah be upon him). However, despite this, the so-called religious scholars allege that we have blasphemed against the Holy Prophet Muhammad (peace and blessings of Allah be upon him) and therefore Ahmadi Muslims have no right to carry out acts of worship in accordance with Islamic teachings and to act upon its traditions and to follow the practice that was commanded by our master and leader, the Holy Prophet Muhammad, the Messenger of Allah (peace and blessings of Allah be upon him). They can try all



they like, but they can never take away the unbridled love and respect that we carry in our heart for the Holy Prophet Muhammad (peace and blessings of Allah be upon him)."

Concluding his sermon, Hazrat Amirul Momineen again highlighted the importance of righteousness and spoke about the persecution Ahmadi Muslims continue to face in Pakistan.

"Today on the occasion of this Eid, in relation to which Allah the Almighty has said that if your actions are devoid of righteousness, they cannot make you the beloved of God, every one of us should pledge to live our lives according to the standard that every act we carry out should be in accordance with the commandments of Allah the Almighty."

"If we pledge to do this and make efforts towards this then certainly Allah the Almighty will grant us what He has promised to those who tread upon the path of righteousness and the enmity of our opponents will not be able to harm us and it will not be a cause of grief for us. If we do not attain the pleasure of God Almighty, then even if we do offer the sacrifice of animals, it will not be a cause of true joy."

Huzoor called on Ahmadi Muslims to pray for those Ahmadi Muslims who are suffering and are being imprisoned on account of their faith and said to pray that the world may be saved from severe calamities that await it.

"We should pray for humanity at large that people may recognise Allah the Almighty and be saved from His Wrath. As the world spirals towards destruction, we should pray that may Allah enable mankind to act with sense and wisdom. May the people of the world recognise Allah the Almighty and may they reform themselves, otherwise a large calamity looms ahead. May Allah have mercy."

JALSA SALANA 21



Inauguration

This year, the UK Jalsa Salana began with the inauguration on Thursday 5th August 2021 at Hadeeqatul Mahdi. The event had been planned under the cloud of the pandemic and compounded with the weather that had been predicted to be inclement throughout the course of the three days to follow.

During the inspection Huzoor Aqdas reminded the organisers of the above circumstances and the additional care that needed to be exercised when discharging their duties. Huzoor urged volunteers to take precautions when conducting their duties. Those that were not wearing their masks properly were specifically instructed by Huzoor to do so such that their mouth and nose was adequately covered.

The comfort of the participants was always to remain uppermost in their minds, Huzoor Aqdas stated and Huzoor urged the volunteers to conduct themselves with patience and humility. He also reminded them not to forget their prayers, and to be regular in offering them.

Huzoor said,

“Last year due to Covid it was not possible to hold the Jalsa Salana UK but this year it was decided that it will be held, on a smaller scale than normal, to ensure that the members of our Community would be able to quench their spiritual thirst. Similarly, the duty workers of Jalsa Salana desired to gain the blessings of serving the guests of the Promised Messiah (peace be upon him) once again.”

“May Allah the Almighty enable the duty-workers to serve in the best way and for this it is essential each and every worker sincerely prays to Allah. May Allah the Almighty bless the Jalsa Salana in all respects.”

Friday Sermon

In this sermon on 6th August Huzoor once again reminded the volunteers and participants of their respective responsibilities during the Jalsa.

These days, Huzoor said, everyone should pray that the Jalsa is held successfully, and everyone is able to increase in virtue and righteousness. The Jalsa was going to be a new experience for everyone. Certain

matters could not be tended to by the organisers due to the various restrictions, and so the guests should also remain patient. No matter if the Jalsa was being held on a smaller scale, there should be no reduction in the level of hospitality shown to the guests of the Promised Messiah^(peace be upon him) Huzoor advised. Thus volunteers should not become relaxed and need to be hospitable exercising great care.

Huzoor pointed out that hospitality is one of the great attributes of prophets. As such, we must all adopt this quality. During the time of the Holy Prophet^(peace and blessings of Allah be upon him), when guests began arriving in large numbers, the Prophet^(peace and blessings of Allah be upon him) would divide the responsibility of hosting them among the companions.

Once, the Promised Messiah^(peace be upon him) said that if a guest were to arrive and their demeanour was negative, even then, the host must treat them with great care, and should not respond to harshness with harshness.

Hazrat Mufti Muhamad Sadiq was a guest, and upon arrival, the Promised Messiah^(peace be upon him) told him that he would arrange for food to be brought to him. He thought the Promised Messiah^(peace be upon him) would send someone to bring him food. However, the Promised Messiah^(peace be upon him) came back carrying a tray of food himself.

No matter if one is an office-bearer, high-ranking official or an acquaintance; all guests must be treated with the same respect and good treatment. This is the true essence of hospitality.

Huzoor acknowledged that there are some guests who may act in a harsh or unbecoming manner. However, the volunteers and duty-holders must maintain their high standard and act with great patience. One of the signs of a believer is that they honour their guests. This quality should be found within everyone.

Islam teaches the guests to also be mindful of their hosts. They should not enter one's home without first informing them. One of the great purposes of attending Jalsa is reformation of the self. Those who have not been able to attend should pray with great fervour that, they may freely attend the Jalsa in the future.

The Companions would always try to fulfil the commandments of the Holy Qur'an in their own way.



Once, a companion said that he would go to people's homes at odd hours, so that upon being turned away, he could fulfil the commandment of the Holy Qur'an of returning home happily when not granted entry by the host. However, he would never be turned away from anyone's door.

Under normal circumstances, the organisers do not reject the requests of guests. However, this Jalsa is being held under unique circumstances. Hence, those who are not able to attend should not hold any malice in their heart. Similarly, those who have been given invitations should do their utmost to attend.

Huzoor said that in the dining marquee, guests should adhere to the social distancing measures put in place and anything they are reminded about by the volunteers. There are some who do not pay attention to this and are not mindful of the distance that must be kept. Hence, all guests should be extremely careful in this regard. Of course, masks must be taken off to eat, however whilst waiting to get food, masks should always be worn. Volunteers and duty-holders should make it compulsory for themselves to always be wearing their masks, no matter where their duty may be. Even whilst raising or responding to slogans during the Jalsa, everyone should ensure that they continue wearing their masks. In order to keep everyone safe, everyone should keep their mouths and noses covered.

Huzoor reminded participants that in order to ensure safety and security, there will be various checks. Guests should fully comply and not become annoyed by the various checks. Similarly, there should be no slackness in security, and everyone must remain vigilant.

Huzoor urged everyone should listen attentively to the Jalsa proceedings, rather than meeting in small groups and talking to one another. There will be many who are seeing each other after quite some time, but this should not be an excuse or deterrent



from listening to the proceedings of Jalsa. These meetings should also not take one's attention away from prayers. In these days, one should focus on the remembrance of Allah. Wherever people may be watching and listening to the Jalsa, everyone should focus on the remembrance of Allah.

Huzoor Anwar presented a quote of the Promised Messiah^(peace be upon him) in which he said that merely the oratory skills of speakers should not be lauded, rather whatever is done should be done for the sake of Allah. People do not leave such gatherings having been reformed. This points to the fact that we must not merely pay attention to how a speech sounds, rather we must pay close attention to the content and what is being said. Huzoor prayed that may everyone attending or listening to the Jalsa bring about a true change within themselves.

Raising Lawaye Ahmadiyyat & Inaugural Address

There was a break for lunch and at around 4.30 pm the *lawaiye ahmadiyyat* was raised by Huzoor Aqdas while the Amir UK hoisted the Union Jack. Proceedings went underway in the marquee soon afterwards with a recitation of the Holy Qur'an and poem. Huzoor then rose to give his inaugural address for the three

day event. A full summary of this is provided in the special section of Huzoor's Jalsa addresses to follow.

At the end of this address Huzoor led everyone in a silent prayer but before that Huzoor advised that we should pray that humanity may be saved from the current situation; and if there are any threats of war taking place, may Allah remove them. Regarding the Ahmadis of Pakistan, may Allah the Almighty remove their anxieties, concerns, and worries. Pray for all those who are suffering in the world. Offer Tahajjud prayer and engage in Zikr-e-Ilahi (remembrance of Allah) because only through prayer can we attract the blessings of Allah. Also pray for those prisoners in the way of Allah, that He may bring about their rapid release.

Prayers, Darus, Exhibitions & Meal Arrangements

This concluded the formal proceedings for the first day and participants took the opportunity to mill around and visit the one or two exhibitions that had been put up. Due to the restricted arrangements these were limited to one put up by Makhzan-e-Tasaweer and a Bookstall by Sec Ishaat UK. Dinner was served at 7.30 pm. Participants were seated bearing social distancing in mind and were not expected to queue.

Instead meals were brought to them by volunteers. Each was provided with sealed bags of 4 breads prepared in the roti plant.

Congregational prayers took place at 9.30 pm

Each of the next two days began with tahajudd prayers offered at 3.15 am, with Huzoor leading the Fajr prayers at 4.30 am, followed by a Dars.

Darsul Qur'an was delivered on Saturday and Darsul Hadith on Sunday morning.

2nd Day Morning Session

Formal proceedings on Saturday commenced at 10 am with a recitation of the Holy Qur'an and Urdu translation followed by a poem. Three speeches followed interspersed with poems. The first was an Urdu discourse by Murrabi Muhammad Tahir Nadeem of the Central Arabic Desk UK who spoke on Freedom of Expression and its Limits According to Islam. He explained how only through following teachings of Islam the best form of freedom of expression could be exercised that would be tolerant of others and promote positive values in society.

An English speech followed by Mr Ahmad Salam, Secretary Sanat-o-Tijarat. Mr Salam spoke in English on 'The Status of the Holy Prophet (peace and blessings of Allah be upon him) of Islam In View of Non-Muslims'. In an absorbing discourse the speaker charted the views of prominent individuals who had expressed their admiration of the Holy Prophet (peace and blessings of Allah be upon him) and extolled his virtues.

The third discourse was by Maulana Naseer Ahmad Qamar, Additional Wakilul Ishaat who spoke in Urdu on the topic of 'Blessings of the Jama'at Discipline And Our Obligations'. Maulana Naseer Qamar explained how the system of discipline within the Jama'at, under the institution of Khilafat, had blessed it to make outstanding achievements and enumerated these. Full summaries of all these speeches have been provided in a special section under 'Speeches at Jalsa Salana 21' that follow these pages.



2nd Day Afternoon Proceedings & Activities

Following this speech attention turned to the Ladies marquee where Hazrat Amirul Momineen addressed the Lajna. Huzoor spoke on the staunts of women in Islam.

Zohar and Asr prayers were followed after which participants took their lunch in a two hour break that followed. Majlis Khuddamul Ahmadiyya had put up the only two stalls in the Bazaar selling soft drinks and doughnuts which proved quite popular. Their second stall offered prayer mats, caps, rings, markers etc.

The afternoon session on Saturday convened after 4.00 pm when goodwill messages from dignitaries from all around the world were aired and shared or read out.

In this session Hazrat Amirul Momineen addressed the Jalsa presenting the achievements that the Jama'at had been blessed with during the year that had passed. Again a full summary is available in the special section of Huzoor's Jalsa 21 addresses, starting on page 27.

With the conclusion of this address, the formal proceedings for the day had come to a conclusion. Dinner was served sometime later at 7.30 pm and Maghrib and Isha prayers were offered at 9.00 pm.

Rain during the three days made the organisation challenging. Tracking that had been laid down made walking between marquees easier but parking on site was an enduring problem. This had been noted early on the first day. Cars got stuck and were ably removed by the Khuddam after considerable effort. It meant that cars needed to be diverted to the Country Market a few miles away. Participants travelling by car could drop their vehicle at that location and use the bus service provided to travel to and fro from the Jalsa site.

3rd Day Morning Sessions

On 8th August the early morning session on the last day followed the pattern of the second day. The background on the stage was the same throughout the three days. The main difference from previous years was that it consisted of an actual flat screen instead of canvass and thus the image could float giving an excellent effect for the viewers there and those watching elsewhere.

In the formal proceedings, after the preliminaries, Sadr Majlis Khuddamul Ahmadiyya UK Mr Ataul Qudoos Arif was the first speaker of the day who spoke on the Superiority of the Teachings of the Holy Qur'an. In this the speaker explained how teachings inherent in this Holy scripture had lifted a barbaric people to staggering heights and how the Holy Qur'an continues to be the holder of truths that scientific research and human experience is continuing to substantiate now.

The Exclusive Unity of God Presented By Islam was the subject of the next speech. It was delivered in Urdu by the Naib Amir and Missionary Incharge UK Maulana Ataul Mujeeb Rashed. In this Imam sahib explained how the unity of God was best and uniquely presented by Islam and drew on the writings of the Promised Messiah (peace be upon him) and Hazrat Musleh Maud (Allah be pleased with him) to illustrate this.

An Urdu poem followed prior to the final speech before the concluding session. This was delivered by the Amir UK Mr Rafiq Ahmed Hayat on The Passion In the Heart of the Promised Messiah (peace be upon him) For The Supremacy of Islam. Through this discourse Amir Sahib demonstrated how through his speeches, debates and publications, the Promised Messiah (peace be upon him) was enabled to roll back the advances made by Christian missionaries and other faiths against Islam. He also explained why it was important to repeat the message of the Promised Messiah (peace be upon him) again and again.

During this time MTA delivered footage of a series of bait ceremonies that had taken in the past. These proved to be absorbing viewing for the viewers both inside the marquee and those watching remotely. Covid precautions had prevented for a ceremony to be re-enacted this year.

3rd Day Afternoon Proceedings

After Zohr and Asr prayers, the concluding session began a little after 4.30 pm. Immediately before this,

messages from dignitaries around the world were shared with the viewers and participants. A full report of these is given elsewhere in this edition, starting on page 46.

The Jalsa was finally brought to a close with a silent prayer led by Hazrat Amirul Momineen.

The total on site attendance was 8,877 and when combined with those gathered at local centres in the UK this figure rose to 11,889. Tiranias lasting no more than a minute each were performed before Huzoor by the Jamia students, Bangladesh and Arabic Desks and others.

Huzoor's Review Of The Jalsa

On Friday 13th August Hazrat Amirul Momineen reflected over the Jalsa that had taken place in his Friday sermon. Huzoor said that it was by the grace of Allah, that the Jama'at had the blessed opportunity to hold the event as due to the coronavirus, it was not held the year before.

Appreciation to all the Workers & Volunteers

Having reminded the workers of their responsibilities, Huzoor said, many people from among the men and women had came forward to volunteer and render their services selflessly.

Many people wrote to express their gratitude to all the workers and volunteers. They helped especially with enabling the cars to get unstuck from the muddy grounds, which was a huge task indeed. This effort did not go unnoticed and MTA even broadcasted it, which left a great impression on the people.

Likewise, many volunteers came to help in other departments such as hygiene, cooking and service food, placing the tracks on the ground etc. Again, many were impressed by these efforts having watched on MTA.

Huzoor expressed his gratitude to all those who worked selflessly and proceed to present some of the sentiments expressed to him from all over the world. There was however one thing missing, which is the global Bai'at ceremony which many looked forward to.

Testimony to the Blessings of Khilafat and the Jalsa

A Non-Muslim from Nigeria watched the Jalsa proceedings and said that this is most certainly a true community of God.

A non-Muslim teacher from Zambia said that having watched the Jalsa proceedings on MTA, she was convinced that Islam is the only religion that gives women their full rights and was impressed by the Islamic teachings about responsibilities of both men and women.

A chief from a village in Cameroon said that he was always taught that when the Imam Mahdi comes, all the world would see him. Having watched the Jalsa, he was convinced he was watching the community of the Imam Mahdi.

A new convert from Malaysia said that having watched the Jalsa Salana UK, they were so grateful to Allah for having enabled them to accept Ahmadiyyat and that they would have been deprived of all these blessings had they not been part of such a blessed community.

One person from Mauritius said that they were so impressed by the entire Jalsa, and that every single word of the Caliph during his addresses left an impression on their heart.

A person from Ivory Coast says that after having watched the Jalsa, he and a few friends were speaking about the Ahmadiyya Community in a restaurant. After some time, an unknown person spoke and said that if any community is acting upon the true teachings of Islam today, it is the Ahmadiyya Muslim Community. Having said this he got up and left. He later met the Mu'allim of the Community and said he wished to no longer be deprived of such blessings and thus entered the fold of Ahmadiyyat.

A Mu'allim from Congo said that a Christian friend watched the entire Jalsa proceedings along with his wife. Having done so, he said to her that he doesn't believe they can find such teachings and guidance anywhere else. He then said that they have wasted a large part of their life in Christianity and what they learnt during these three days, they couldn't find in an entire lifetime in Christianity. In this way, both of them and their children accepted Ahmadiyyat.

The addresses were broadcasted in Senegal over 4 radio channels and on TV. One very well-educated radio host was so impressed with the words of Huzoor and was certain he had found the truth. He and his family all joined Ahmadiyyat thereafter.

One person from Guatemala mentioned that they



were certain, having watched the Jalsa Salana UK, that this is a divine community. He used to teach the Bible for many years, but having researched about Ahmadiyyat, his life changed completely and he began praying regularly and attending the mosque. A person in Albania watched the Jalsa proceedings and said that the message of the Caliph(aba) was what will save humanity and remind them of their responsibilities.

Many leading figures around the world gave their messages of support, some of which were via video, whilst others were in writing. The Prime Minister of the UK, Prime Minister of Canada, the leader of the Labour Party, the leader of the Liberal Democrats, and many other ministers, all expressed their support and sent goodwill messages.

Many people watched the Jalsa Salana UK proceedings via MTA Africa, but apart from that it was also watched live on many other TV channels.

One non-Ahmadi watched the Jalsa proceedings to learn what the difference was between Ahmadiyyat and other Muslim groups. Having done so, he was convinced that all the propaganda against Ahmadiyyat was entirely false.

Via the Press & Media department, the Jalsa was broadcasted on BBC numerous times. According to one estimate, this coverage reached 52 million people. 40 websites published coverage on the Jalsa. 20 newspapers gave coverage to the Jalsa. 16 radio programmes were aired which reached 16 million people. 12 TV channels also gave coverage to the Jalsa, which reached 2.2 million people.

Through the MTA YouTube channel, over 15 million people watched the Jalsa proceedings, 35,000 people visited via their Instagram and over 100,000 visited their Twitter page. Over 550,000 people visited their Facebook page too.

ADDRESSES OF HAZRAT AMIRUL MOMINEEN AT THE JALSA SALANA 2021

Hazrat Amirul Momineen delivered four formal addresses at the Jalsa Salana on the 7th, 8th and 9th August. We reproduce here the summaries of these as prepared by Mr Ahad Bhunno of the Ahmadiyya Bulletin and take responsibility for any errors. Readers are advised to refer to the complete versions of these addresses that are available to derive maximum benefit from them.

1. Inaugural Address

Hazrat Amirul Momineen gave his opening address from the main marquee at Hadeeqatul Mahdi on the afternoon of Friday 6th August 2021. Huzoor Aqdas began by thanking Allah that the Jalsa Salana UK had resumed after a year's forced absence due to the pandemic. Huzoor referred to the Promised Messiah^(peace be upon him)'s stated aim for the Jalsa Salana as a means of establishing a strong relationship with Allah the Almighty and for the reformation of oneself. This objective must always be kept in mind. Due to the special circumstances, the Jalsa Salana this year is very limited, and is being held after one year's absence due to the pandemic. Huzoor prayed that Allah the Almighty may quickly eradicate this virus, and have mercy on all of us, and that we may soon be able to hold the Jalsa on the large scale as in previous years. This does not mean that a once-a-year event is enough for us to achieve our objective – we need to take away the lessons learnt from the Jalsa and apply them for the remainder of our lives.

A new development of this Jalsa, Huzoor Anwar pointed out, is that various Jama'ats around the world are also participating at the same time, in their mosques and their homes. This is a new tradition which has been introduced in the Jama'at. This is also another blessing of Allah the Almighty that despite the difficulties, He has granted us such new facilities which are benefiting the Community. In this way, people everywhere are benefiting from the blessings of the Jalsa, but it should be in such a way that these blessings should be permanent, and not just for the 3 days of the Jalsa, in order to become the recipients of the prayers of the Promised Messiah^(peace be upon him).

This is achieved by following the path of Taqwa, righteousness, and avoiding every type of bad deed.

We should be striving with great zeal to eradicate bad deeds, and to sacrifice everything for the sake of Allah. The Promised Messiah^(peace be upon him) has shown us that in truly adopting Taqwa can we bring about a revolution. This is the hallmark of a muttaqi, a righteous person, who follows the path of Taqwa and adheres to the conditions of the Ba'ait. It does not mean that we should completely remove ourselves from the worldly affairs; this is forbidden in Islam. Rather, we should not let the worldly affairs distract us from finding Allah. Fulfil our responsibilities to our trade or business, but do not give preference to them over our faith.

Huzoor explained that the level of Taqwa that the Promised Messiah^(peace be upon him) teaches is of such a high standard and so elevated that we should become an example for others. People should refer to us as a role model for others, a true personification of Taqwa, whose every act and deed is a manifestation of the fear of Allah. Be role models in the way we abstain from all forms of sins and vices and be role models in such abstinence. And be gentle and kind-hearted.

Be ready to suppress any anger we may feel towards others. Instead of always holding others to account and finding fault in them, try to develop forgiveness and being kind. This is a great moral quality. Allah says in the Holy Qur'an that He loves the one who suppresses his anger. We sometimes argue and quarrel over the most trivial matters, seeking revenge. Allah the Almighty has stated that this is contrary to the conduct of a believer. A believer forgives others and overlooks their faults and suppresses his anger. When we show this favour to our brothers, Allah will favour us with His love. If we are justified in our anger but we suppress it, this is especially pleasing to Allah.



Our heart should be free from any form of rancour – this is true forgiveness, where we do not have even the smallest amount of spite in our hearts. This is the stage when Allah the Almighty loves us. This is the objective of the Jalsa Salana. Every single one of us must reach this stage of forgiveness and showing kindness to others. We should see examples of kindness everywhere around us.

The attendees of the Jalsa Salana must develop humility and meekness, according to the Promised Messiah^(peace be upon him). Allah the Almighty loves those who are humble, and not those who are arrogant and boastful. Arrogance can be manifested in many forms, either by actions or words. Leave no avenue of arrogance connected to us which might make us feel greater or better than others. Arrogance can be due to wealth, social status, or knowledge – but they all could cause a person to stray from a virtuous life and prevent them from doing good works.

The Holy Prophet^(peace and blessings of Allah be upon him), once said that honesty leads one to righteousness, which leads to paradise. Lying and falsehood take a person towards immorality and sin, which lead to hell. The Holy Qur'an has said that lying is equivalent to idol worship. It further says that we are required to remain firm in our faith and be honest and always give true testimony, even if it causes harm to ourselves and our loved ones and friends. If we achieve this level of honesty, it will solve many domestic problems. Disputes exist at many levels of society – the root solution to all these boil down to one point – honesty and truthfulness.

Huzoor concluded his speech by reminding the Jama'at that we must reflect on all these matters and give due regard to them. In this way we will be able to create a very beautiful society, filled with piety. This can only be achieved by treading upon the path of Taqwa.

May Allah the Almighty enable us to understand the words of the Promised Messiah^(peace be upon him) and enable us to act upon them.

2. Address To The Lajna Freedom and the Status of Women in Islam

During the second day Hazrat Amirul Momineen's first address was to the ladies. Huzoor spoke on the issue of 'Freedom and the status of women' and explained that this had become a very common subject these days. However instead of guiding

people towards light it is leading them to darkness. This is an artificial and superfluous concept. No one has taken the trouble to compare its benefit with its dangers. They do not realise that we are sacrificing our future generation by treading this path.

The world, Huzoor said, has become too materialistic and has drifted far away from religion. In their understanding of freedom of expression, Islam is harshly criticised because in their opinion its teachings are considered obsolete, and which does not belong in this modern age.

In fact, Islam is the religion which has presented a very balanced view of freedom of conscience and expression, with due consideration to its limitations. As a rule, Islam is often criticised that it does not give freedom to ladies, but this notion shows a complete ignorance of the teachings of Islam. Focusing on rights alone is not enough to create a peaceful society. Rather, the discharge of one's duties and responsibilities must also be considered.

The Holy Qur'an and the Sunnah of the Holy Prophet^(peace and blessings of Allah be upon him), have demonstrated practically the dignity and status which Islam accords to ladies. The Promised Messiah^(peace be upon him) has also drawn attention to this. And this has been further explained by the Khulafa. An Ahmadi lady should therefore not be swayed by the propaganda that their rights have been ignored by Islam.

The Holy Qur'an has laid a lot of emphasis on the rights of ladies. On the occasion of the Nikah ceremony, the Holy Prophet^(peace and blessings of Allah be upon him), has chosen such verses in which Allah says that men and women have been created from a single soul, which emphasises the equal rights and capabilities of men and women. Men's attention has been drawn to the fact that they are not superior to women and they should be treated equally in all aspects of life. The Holy Prophet^(peace and blessings of Allah be upon him), has also advised that one should consult the ladies in certain matters. Such examples cannot be found in other religions.

Ahmadi ladies should therefore be conscious of these matters, and not just be concerned about getting their rights, but also to acquire more religious knowledge and to excel one another. They should train their children on the same pattern, not focusing on worldly knowledge alone. This will be a good reply to those who criticise Islam.



When facing criticism, they should reply that the teachings of Islam protect the women's rights to the extent that is not to be found in any other religion. What you call freedom is against the sanctity and high status of women. Those who clamour for the rights of women in fact have no sympathy for them, but for their own sake they do so, and to achieve their own ends.

Ahmadi women are very fortunate in that they have accepted the Imam of the Age who has expounded the teachings of Islam on every subject and made it very clear. Some people treat their wives as if they are worthless, but in reality they should treat them as if they are the best of friends and behave towards them in this manner. The best among you is he who is best towards his wife. If he does not treat her well, then it will be difficult for him to have peace with Allah. Therefore, a man is compelled, in order to please Allah the Almighty, to discharge the rights of the ladies.

In many countries, parents compel their daughters to marry against their wishes. These parents should pray and express their desire for the marriage, but should not compel the children into the marriage.

When non-Muslim witness this type of behaviour, they attribute it to Islam, which is not correct, but the fault is with the individual parents. Islam has established the right of the ladies to make their wishes known.

The wife's dowry money must be paid to her, which is hers to keep and spend as she wishes. Islam has also given women the right to inherit property, which in the developed countries has only happened in the last 150 years or so, compared to 1500 years ago with

Islam. Her property does not have to be shared with her husband and is hers to keep. Only if she gives it to her husband freely as a gift is he allowed to accept it.

Islam has emphasised the education of girls, to the extent that it is said that if someone has two daughters and they take care of their education, then Allah the Almighty will forgive their sins. The goal of educating girls is not so much that they should obtain work afterwards. While this is not forbidden, the main purpose is for the future mother will be able to educate her children, as it is said in hadith that paradise lies under the feet of the mother. What a great status has been bestowed upon women which has not been given to men. Ladies can excel men in so many ways. If they are advancing in piety, education and goodness, then the future generation, girls and boys, will be such that they will try to excel one another in goodness.

Women have also been given the right to divorce. This is a right given to men and women equally. This should not be done on petty issues; men have been warned that they must continue to behave honourably towards the women as Allah is watching over them. Which means that Allah will listen to the prayers of a wife who has been wronged in any way.

Another criticism of Islam is that men have been allowed to have more than one wife. But it must be understood that this permission is for certain situations and it is not an automatic right. When there are multiple wives, then justice must be paramount, otherwise the man acting unjustly would be committing a great sin. The Promised Messiah^(peace be upon him) says that this is such a great sin that if they knew of its consequences, they would rather not get



married at all. Even if there are compelling reasons for a second marriage, but the first wife does not agree with it, the husband must sacrifice his need to please the first wife. The wife could make this a condition of her marriage in the first place that under no condition the husband should marry again.

On the subject of purdah, men have been advised to observe purdah in the presence of women by lowering their eyes; and women have similarly been advised. Nowadays, people are attacking the use of the hijab as if it is a prison for women. It is more of a barrier which prevents men and women from seeing one another. Consider also that Islam advises moderation in everything, and too much strictness in purdah is not permitted. The purdah of the eyes is more essential, i.e., by lowering one's gaze. This will cut down the root cause of vulgarity and sexuality. You can see the result of the freedom being exercised in the western countries – is that the result of purdah or lack of purdah which is causing the problems? The purpose of the advent of Islam is to teach taqwa, righteousness, and this is the responsibility of both men and women.

Huzoor concluded praying that may Allah the Almighty enable us to tread the path of righteousness, and every man and woman, young and old, everyone must understand their status, and the way which Allah the Almighty has taught us to live our lives accordingly, rather than just blindly follow the dictates of freedom. It is the duty of every Ahmadi,

men and women, to spread this message. May Allah the Almighty enable everyone to understand this.

3. Second Day Address

Hazrat Amirul Momineen delivered this address on the second day of the Jalsa in presenting the achievements that the Jama'at had been blessed with during the year that had passed.

Huzoor revealed that by the grace of Allah, 403 new Jama'ats have been established this year, excluding Pakistan. In 829 other places, the seed of the Ahmadiyya Community has been planted for the first time.

In São Tomé and Príncipe we have established Jama'ats for some time. 10 persons accepted Ahmadiyyat on one of its smallest island, less than 2 sq km in area, and with less than 100 people in the population. One person accepted Ahmadiyyat because he had been impressed with the improved behaviour on the Ahmadi he had come across, and others who had been listening to the discussion also accepted Ahmadiyyat.

In Tanzania 60 people accepted the Jama'at during a preaching campaign. The local Imam complained and requested that our missionary ends their preaching as he was losing his congregation. A debate took place between the two, and people began to gather to listen to the discussion. As a result, another 30 people decided to join the Community.

In Guinea Conakry, the Islamic League had been spreading rumours about the Jama'at that we have no link with Islam at all. But when the message of the Promised Messiah was conveyed to them, and they were informed of the prophecies of the Holy Prophet, peace and blessings of Allah be on him, in relation to the Second Coming of the Messiah, they spontaneously responded that they had been hearing from their elders about the latter days. The entire village, along with the local Imam, entered into the Jama'at.

In Tanzania, one person decided to join the Jama'at after Tabligh. His own passion for Tabligh was such that he went house to house to preach, and others joined in the Jama'at. Despite opposition, the number of Ahmadis in this village continue to grow and a new Jama'at has been established.

The Jama'at has, by the grace of Allah, constructed 135 new mosques and acquired another 76. In Príncipe, the first mosque of the Jama'at has been constructed. One guest attending the opening of the mosque said that earlier the media had been propagating that Islam was a dangerous religion. But since the Ahmadiyya Muslim Community has come to the island, they can see that Islam is truly peaceful.

In Belize, the first mosque of the Jama'at has been constructed in a 2 acre site. It can accommodate 220 people and has a missionary office, a library, mission house, guest house. After Guatemala, this is the second mosque in South America. The initial cost for the construction was put at 2.5 million dollars, but after with the efforts of 4 people from Canada, the cost came to 500,000 dollars. Local people also made a lot of sacrifices.

The Jama'at in Zion, USA, purchased 10 acres of land to create a mosque, exhibition hall, etc. at an estimated cost of \$4 million, of which Lajna USA has contributed \$1.7 m. The prophecy of the advent of the Promised Messiah and its fulfilment will be on display.

During the construction of a mosque in Liberia, a non-Ahmadi passer-by was impressed to see the missionary working side by side with other workers. He invited the missionary to come to his town for discussions. They met, along with 4 other non-Ahmadi Imams, during which the beliefs of

Progress of Islam Ahmadiyyat

"Desist (your opposition), and fear Allah's wrath. Remember that your opposition has a stamp upon it, because if Allah was with you, you would have much support, and only one person's prayer would have finished me.

Not a single one of your prayers has been accepted in the heavens. In fact, the effect of your prayers against me has caused you to decline day by day. Can you not see that you continue to decline while I continue to succeed?

If you were in a superior level, would it be the case that you could continue to decline, and we continue to succeed?"

The Promised Messiah.

Ahmadiyyat were explained, followed by questions and answers, and by the grace of Allah all 4 Imams and their followers joined the Jama'at.

In Congo Kinshasa, following Huzoor's instructions to either build mosques or salat centres in villages, many such mosques have been built in small local areas. New Ahmadis are taking a leading role in these projects, which is inspiring older Ahmadis.

In Philippines, non-Ahmadis opposed our plans to build a mosque. The local mayor asked the head of the inter-faith council to report on this matter. He wrote that according to his knowledge, the Ahmadiyya Community is a peaceful community and he believed that they have full rights to build a mosque. If others have religious freedom, so should they. The Jama'at finally obtained permission to build the mosque and construction has started.

By the grace of Allah, there have been 123 new



mission houses in the last year. In a Macedonian city, a new prayer centre, Baitul Ahad, has been constructed. This is a 3-storey centre; along with the prayer hall there are other facilities, including accommodation for a caretaker, residence and office for the missionary.

Raqeem Press in Farnham has printed more than 315,000 books, in addition to leaflets and pamphlets. Other presses around the world are also printing Jama'at's literature. The Italian translation of the Holy Qur'an has been revised. Different books, including books of the Promised Messiah, have been published, e.g. *The Holy War*, *Hallmarks of the Saints*, *Testimony of The Holy Qur'an*. And other books are being revised. Books of the First Khalifa have been translated and will be published this year. A book written by Osman Chou Sahib in Chinese is being published. *Roohani Khazain*, has been published in 23 volumes.

There are several incidents of acceptance to Ahmadiyyat after reading the books of the Promised Messiah^(peace be upon him). Huzoor cited some of these. According to reports from 92 countries, a total of 3.68 million copies of 384 different books and pamphlets were published in 39 languages in the last year.

Over 75,000 books were sent to different countries from London and Qadian. In 90 countries, 591 libraries and visual libraries were formed.

Huzoor reported that the Jama'at took part in 1970 exhibitions, with a total attendance of around 200,000. And we participated in 2,743 book fairs and book stalls.

A total of 6.98 million leaflets were distributed in 103 countries, reaching over 10 million people. Many ba'aits were achieved through leafleting in various countries, sometimes even after opposition.

Books of the Promised Messiah^(peace be upon him), the Khulafa, Huzoor's Friday Sermons, and MTA programmes, leaflets, etc have been prepared by the various Tabligh Desks, i.e. Arabic, Russian, French, Bangla, Chinese, Indonesian, Turkish, Swahili and Spanish.

The Press and Media had 142 articles and press releases published, reaching 20 million readers.

AllIslam.org have started Quran.org, a new search engine specifically for the Holy Qur'an. The website has 316 books in English and 1,000 in Urdu available.

6 were published on Amazon, Google and Apple. 71 various books have been published on these platforms. 10 new audio books have also been prepared. So far, 77 Urdu and 40 English audiobooks are available. 20 audio files of the Friday sermons, press releases, speeches, and other texts have also been prepared by them.

From 27 May 2019, Al-Fazl International is being printed twice a week and is available on social media. Al-Hakm is printed weekly and is being read widely on social media and young people are benefiting from it. It has good historical and intellectual articles. 3,274 articles of the Jama'at were published in 2,020 newspapers, reaching over 300 million people.

The IAAAE are doing excellent work especially in African countries through their programmes of, Water for Life, Solar Systems, and Model Villages. They collaborate with other charity organisations and other Jama'at departments.

Humanity First is now registered in 60 countries. Their Emergency Response departments are doing excellent work. Free eye operations are being carried out through them. Free medical camps, blood drives, blood transfusions, and charity walks are organised.

6,765 Jama'ats held over 30,000 Tarbiyyat Classes for new converts, benefitting over 118,000 people. Over 1,000 new Imams were also trained in these classes. Due to the Covid-19 pandemic, it was not possible to carry out preaching activities because of the restrictions. By the grace of Allah the Almighty, 125,221 persons accepted Ahmadiyyat this year.

Huzoor said that there are many instances of people accepting Ahmadiyyat when they come into contact with other Ahmadis, as for example in Kyrgyzstan, in Central Africa, from Mali, Morocco, Syria, Algeria, etc. People are recognising the truth of Ahmadiyyat not only as a result of direct Tabligh activities, but also through personal studies, MTA programmes, and literature.

There is also the incidence of true dreams which lead people to accept Ahmadiyyat. From Argentina, one person had decided to become a Christian priest, but had doubts even during his training. After years of searching, he came across the Ahmadiyya Mission House where he saw a picture of the Promised Messiah, and realised it was the same person that he had seen in a dream many years before, who had

Summary

- 403 new Jama'ats outside Pakistan
- 803 new locations where Ahmadiyyat has reached for the first time
- 135 new mosques constructed, 76 acquired when entire communities accepted Ahmadiyyat
- 123 new mission houses
- In 92 countries, 384 titles, in 39 languages, 3.68 million copies.
- MTA International: 8 Channels transmitting 24 hours a day, 17 languages
- MTA Africa – now in 11 branches, transmitting in many African and European languages.
- 27 Radio Stations around the world
- Waqfe Nau Scheme: Total = 75,522 (44,697 boys, 30,825 girls); 2,856 new addition this year. The total over 15 = 34,622 (22,000 boys, 12,000 girls)
- Review of Religions: 119th year of publication; now in English, French, German, and Spanish. Total of 197,000 copies annually. 250,000 people visited their website. 87,000 subscribers to the YouTube channel.
- Nusrat Jahan Scheme: Active in 12 countries, 37 hospitals, 49 central and 14 local doctors. 593 schools and 21 central teachers.
- 125,221 persons accepted Ahmadiyyat this year.

told him to follow him if he wanted to find peace. He tells his story on the Ahmadi Answers site:

YouTube Channel: <https://www.youtube.com/watch?v=n924EeciWVE&t=336s>

Such incidents, Huzoor pointed out, have occurred in Africa, Russia, Europe. By the grace and mercy of Allah, even the opposition of our opponents are driving people to Ahmadiyyat. One lady from Mexico faced many difficulties for some years and decided she needed God to guide her. She concluded that Islam must be the correct religion and eventually came into contact with the Ahmadiyya community. Her non-Ahmadi friends tried to dissuade her and made many false allegations about the Jama'at. She contacted various other Muslim organisations but found them to be devoid of true morals and they were trying to mislead her. She realised this and started to disconnect from her non-Ahmadi friends, and she converted to Ahmadiyyat.

Huzoor also cited some examples of the acceptance of prayers and said that there are so many different incidents which could be narrated but only a very few can be presented here.

The Promised Messiah (peace be upon him) had addressed his opponents thus:

“Desist, and fear Allah’s wrath. Remember that your opposition has a stamp upon it, because if Allah was with you, you would have much support, and only one person’s prayer would have finished me. Not a single one of your prayers has been accepted in the heavens. In fact, the effect of your prayers against me has caused you to decline day by day. Can you not see that you continue to decline while I continue to succeed? If you were in a superior level, would it be the case that you could continue to decline, and we continue to succeed?”

Huzoor concluded saying may Allah the Almighty give wisdom to these opponents and may Allah give wisdom to all of humanity to accept and understand the message of the Promised Messiah (peace be upon him), the true message of Islam. May the world accept His chosen one He has sent to cater for their life in the next world.

4. Concluding Address

The concluding session began at about 5 pm. In his address Huzoor Aqdas continued on the same topic he began with at the corresponding session of the 2019 Jalsa. Huzoor said Islam has established rights for various categories of people. All of these rights are based on the Holy Qur'an, the sayings of the Holy Prophet (peace and blessings of Allah be upon him), and the writings of the Promised Messiah (peace be upon him). It is only when we act upon these that we can truly witness the rights of different classes and denominations of people being given. We believe that the teachings of the Holy Qur'an are perfect and complete, and they are relevant to provide solutions to problems for every era.

We also believe that without implementing the commandments of the Holy Qur'an neither can the problems of the world be solved nor can the rights of different categories of people be adequately discharged. We must therefore never be embarrassed or be hesitant in presenting these teachings to the world. It is a certainty that the rights of every people cannot be established until we have certain beliefs in our Creator and that we need to fulfil the rights of this Creator.

The Promised Messiah (peace be upon him) has said that the rights due to Allah are that we should worship Him and not to associate anyone in Him. It is to carry out His commandments. A major part of the commands of Allah relate to fulfilling the rights of His creation. He is the Possessor of all powers and He is the Provider of all things. It is mandatory that we express gratitude for this. We can never truly appreciate the greatness of Allah in all His glory, His Providence, His Mercy and Grace – we can never be truly grateful for all of them. By fulfilling the rights of people, we will also be fulfilling the rights due to Allah.

Among these rights are those due to Allah, the rights of parents, children, husbands and wives, brothers, sisters, relatives, neighbours, widows, orphans, elders, enemies, slaves, the rights of non-Muslims, as well as rights of animals. Islam compels us as Muslims to discharge these instructions.

Concerning friends, Allah has said that your true friends are those whose hearts are pure and clean. Allah says do not forsake your own people to make friends of others who would want to see you get into difficulties. Friends have also been included in the



category of close relatives who have established such a spirit of brotherhood that mutual affection increases.

One saying of the Holy Prophet^(peace and blessings of Allah be upon him), is that the one who loves for the sake of Allah, and who abhors for the sake of Allah, who gives for the sake of Allah, and who abstain from giving for the sake of Allah, most certainly has completed his faith.

It is further reported that the Holy Prophet^(peace and blessings of Allah be upon him), has said that one should not have spite or rancour against one another, nor should you fight against one another, but you should become like brothers, and it is forbidden for a Muslim to break connection with another Muslim for more than 3 days. This is the standard that Islam establishes. The Promised Messiah^(peace be upon him) has said that friends are like parts of your body, such that if you get hurt in one finger, the entire body become restless and in pain. Ties of friendship are of such great value that they should not be broken for every trivial matters. Be always patient and tolerant with your friends.

The rights of those who are sick has been elaborated and established by Allah. While fasting is an obligation of every Muslim, yet permission is given to those who are sick not to fast until they are better. The Holy Prophet^(peace and blessings of Allah be upon him), has also advised that the wishes of those who are sick should

be fulfilled. Whoever goes to look after a sick person is praised in heaven. And it is the right of the sick person for others to pray for them.

The Promised Messiah^(peace be upon him) gave many examples of this in his lifetime by enquiring, visiting and praying for those who are sick, despite his own busy schedule. On one occasion the Promised Messiah^(peace be upon him) was seen standing for 3 hours giving out medicine to people who had come for them. A Companion noted that this is a waste of his time, but the Promised Messiah^(peace be upon him) said this was also a work of the faith.

The Holy Prophet^(peace and blessings of Allah be upon him), has said there are five duties which a Muslim owes to another Muslim: the duty to say Salam to them, to say *Labaik* when called (Here I am); to attend their *Janaza*; to visit them when they are sick; and to say *Alhamdolillah Yarhamukallah* when they sneeze.

The rights of orphans have been safeguarded in the Holy Qur'an where it is said that their wealth should be preserved for them and should not be devoured on the pretext that it is needed for their upbringing. If the person looking after the orphans has limited means, then only that which is absolutely necessary should be used with great prudence. You will be held accountable for any lapse in this care. But the reward for their proper care will be closeness to the Holy Prophet^(peace and blessings of Allah be upon him), in heaven.



Islam lays great stress that one should fulfil any pacts or treaties that you have made. The example is given of the Treaty of Hudaibiyyah where one of the harshest conditions which the Holy Prophet^(peace and blessings of Allah be upon him), felt compelled to accept was that Muslims must return to the Makkans anyone who should try to join the Muslims. It so happened that one person came to the Holy Prophet^(peace and blessings of Allah be upon him) having escaped from his captors in Makkah, saying that because he had become a new Muslim, he was being tormented by his family in Makkah. Despite the pleas of his Companions and the new Muslim, the Holy Prophet^(peace and blessings of Allah be upon him) said that the treaty must be honoured, even though we may not like it.

In time of warfare, Islam has established rules about how women, children and the elderly should not be killed, nor priests, monks or rabbis; places of worship must not be destroyed, and agriculture not to be damaged. This was strictly implemented in the time of the Holy Prophet^(peace and blessings of Allah be upon him) and any lapses were quickly dealt with by him.

Nowadays, Islam comes in for a lot of criticism on many fronts, yet we see many examples of indiscriminate attacks on defenceless civilians where innocent lives are lost or injured. The atom bombs dropped in Japan in WW2 killed hundreds of thousands of people. Even now governments which consider themselves to be

the guardians of peace and justice in the world are carrying similar attacks. See what is happening in Palestine, Syria, Iraq, Yemen and Iran. This is done on the pretext of safeguarding world peace. While on the other hand, Islam has only allowed Muslims to fight those who first started hostilities against them, and only kill those who try to kill you.

These are just a few selected rights which Huzoor has put in front of us. By spreading these teachings in the world, we can bring about peace and harmony, otherwise there is no guaranty for peace. Huzoor cautioned that if governments do not understand these rights properly and they go on trampling on the rights of others and do not discharge their obligations, then the world must be ready for a world war and the destruction caused by this war will be beyond our imagination.

Huzoor concluded with the prayer that may Allah the Almighty give sense to these worldly people and governments to save humanity, instead of giving vent to their pretentious egos. It is the duty of every Ahmadi to pray that the world is saved from destruction and catastrophe, that they should accept the One God without any partner, and the teachings of the Holy Prophet^(peace and blessings of Allah be upon him) and tread upon this path. This is the guarantee for the sustenance of the future generation.

SPEECHES OF SCHOLARS AT THE JALSA SALANA 2021

In total five members were given the honour of delivering speeches at the Jalsa. Summaries of these are presented in chronological order as prepared by Messrs Ahad Bhunno and Dabir Bhatti

SATURDAY 8th August 2021

Freedom of Expression and its Limits According to Islam by Mr Muhammad Tahir Nadeem, Central Arabic Desk UK.

In this discourse Mr Nadeem argued that although human beings are born free, modern society, tends to go overboard in their understanding of this freedom, as it contends that the meaning of freewill is that anyone can say, do and write whatever they like regardless of how offensive it can be to others, regardless of how it can be insulting towards others.



One must ponder, if such limitless forms of freedom of expression which can cause chaos across the world, should be considered a fundamental right for all? Hazrat Khalifatul Masih IV (Allah have mercy on him), writes:

"The slogans in support of freewill that are raised in the name of society are often very hollow. Freedom of expression is often misinterpreted and is misused in such a way that it completely disorientates the beauty of free speech. How can freedom be defined through profanity, defamation of character and the tarnishing of the image of respected figures?"

The speaker then proceeded to claim, that not only does Islam allow freedom of expression, in fact there is no other religion or civilized system that can demonstrate such daring solidarity with freedom of expression. Indeed Islam provides a complete and perfect ordinance for the establishment of the freedom of expression which consists of three factors that stand out in its DNA:

i. Islam has ensured that the foundations of the freedom of expression are so strong that it fulfills its true purpose, which is to be a source of betterment for the public and that it allows each member of society to play its role in this.

ii. Secondly, Islam creates an environment in which all members who are a part of this learn how to properly exercise their right to the freedom of expression.

iii. Thirdly, Islam sets out boundaries in which the freedom of expression demonstrated by any individual or group cannot become the means of causing harm or displeasure to another individual or group, nor should it be unbeneficial for society.

Islam lays great emphasis on the importance of speaking in a kind manner. Muslims are commanded to speak clearly, truthfully and refrain from indulging in false testimonies.

It is necessary for all members of society to give preference to that which spreads goodness and try to stop anything that can spread evil. This means that people should use their right to freedom in promoting goodness and dispelling the darkness that is spread through evil and associating partners with God.

Islam establishes a system of consultation for the training of expressing your right to freedom in the correct way. Each person the opportunity to express their freedom of thought. The Holy Prophet (peace and blessings of Allah be on him), has been advised to consult the Companions in matters of concern (also those matters that are related to governing).

Muslims are advised to address people in a kind manner to maintain unity and avoid societal or religious division. Resolve the issues amongst them with forgiveness and kindness even if they appear to be harsh at times and seek help and their forgiveness

from Allah.

Islam promotes the freedom of expression so much that it completely rejects all kinds of deceit and compulsion and has declared that there is no compulsion in religious matters.

While Islam supports and promotes freedom of expression, it does not support its improper usage. Therefore, Islam sets out rules to exercise this freedom to preserve the respect of individuals and to maintain justice and respect for each other overall.

Allah says He does not like those who create disorder, which means your opinions, statements and actions should not be such that they create disorder. This means that if someone's opinions, actions or statements cause problems for anyone, then such demonstration of freewill can become a means for sin for that person. Spreading of rumors falls into this category too.

Islam teaches that you should not become a part of baseless propaganda in the name of free will.

Allah says: *"Do not follow or pursue that which you have no knowledge of."*

He concluded by saying that we desperately need to act upon this teaching now. A false rumor can become a trend within minutes on social media. Such false news can cause irreparable detrimental harm. Islam strictly prohibits people to become a part of this false propaganda in the name of free will.

'The Status of the Holy Prophet (peace and blessings of Allah be upon him) **of Islam In View of Non-Muslims' by Mr Ahmad Salam, Secretary Sant-o-Tijarat.**

In this the speaker stated that as Ahmadi Muslims, we are well versed in the excellent and noble character of the Holy Prophet (peace and blessings of Allah be upon him), and have been taught from an early age to love and emulate him through the Holy Qur'an, Hadith and Sunnah. There is no doubt in our minds of the status of this most loved servant of Allah the Almighty, that he was the best of men; Allah tells us in the Holy Qur'an, that he was a



mercy for all mankind, and not just the Muslims.

When it comes to non-Muslims there have been varying attitudes expressed throughout the ages and it is interesting to observe how these have changed over time. Some of the comments can be perceived as hostile criticism, with the perception that Islam is, at its core, a religion of violence. However, as time has passed it is clear that a number of non-Muslim intellectuals throughout the last thirteen hundred years have displayed a strong admiration for the Holy Prophet (peace and blessings of Allah be upon him). Seventeenth Century historian John Tolan argued that Western perceptions of the Holy Prophet (peace and blessings of Allah be upon him), have almost certainly been driven by the fact that:

"The prophet of Islam appears as a mirror for European writers, expressing their fears, hopes and ambitions which situated him as a fixture of Western culture. Thus, his status has shifted negatively and positively depending on times and as we shall see, this cycle has repeated itself throughout history, from the birth of Islam through to the present day".

The philosopher, Maimonides, in his Epistle to Yemen said the Holy Prophet (peace and blessings of Allah be upon him), was part of God's plan of preparing the world for the coming of the Jewish Messiah:

"All those words of Jesus of Nazareth and of this Ishmaelite [i.e. Muhammad] who arose after him are only to make straight the path for the messianic king".

Dr Gustav Weil, a German Orientalist wrote in 1870 in "History of Islamic Peoples":

"Muhammad was a shining example to his people. His character was pure and stainless. So unpretentious was that he would receive from his companions no special mark of reverence, nor would he accept any service from his slave which he could do for himself. He was acceptable to all and at all times. He visited the sick and was full of sympathy for all. Unlimited was his benevolence and generosity as also was his anxious care for the welfare of the community.

An example of the status and reverence of the Holy Prophet's character comes from Michael Hart in "The 100, A Ranking of the Most Influential Persons in the History," 1992.

"My choice of Muhammad to lead the list of the world's most influential persons may surprise some readers and may be questioned by others, but he was the only man in history who was supremely successful on both the religious and secular level."

The Dalai Lama, the Head Monk of Tibet Buddhism recognised the qualities of our beloved Prophet:

"Muhammad's life is the best example for the entire humanity. We should follow the path shown by the Prophet in order to establish global peace and to end terrorism and tyranny from the world. The Prophet's message of peace, love, justice and religious tolerance will always be a leading light for the whole humanity."

The greatest and most noble lover of the Holy Prophet (peace and blessings of Allah be upon him) was the Promised Messiah (peace be upon him). The feelings and emotions which the Promised Messiah (peace be upon him) expressed with regards to his master and beloved, is an endless ocean. It can be stated with full conviction and belief that the love the Promised Messiah (peace be upon him) has expressed for his beloved master, and the manner in which he had annihilated himself in his love, is such that its like cannot be found in the entire history of Islam. Our beloved Khalifa states:

"May God the Almighty enable the world to understand the rank of the greatest man. Instead of opposing and mocking him, may they strive to hold on to his mantle and come under his refuge, so that they can be saved from God's punishment. The only means of salvation today is the Holy Prophet, peace and blessings of Allah be on him. Every just writer and every truthful and sincere non-Muslim will acknowledge this. The truthfulness of the earlier Prophets is testified by following the Holy Prophet, peace and blessings of Allah be on him. This is the status of the Seal of Prophethood, that we as Ahmadi Muslims must promote all across the world and should make efforts to achieve this".

'Blessings of the Jama'at Discipline And Our Obligations' by Maulana Naseer Ahmad Qamr, Additional Wakilul Ishaat.

The speaker stated that the Jama'at is the only Muslim community in the world today which is connected to the true Islamic Khilafat by pledging allegiance at the hands of one Imam, the Khalifa of the time.

Despite being spread to 213 countries, it is very unified, has one headquarters, and the hearts of the

Ahmadi worldwide are so interconnected as if they are parts of the same body. When an Ahmadi of any country becomes afflicted and the news of it spreads across the globe, the whole Jama'at becomes afflicted and starts to take action for the removal of that affliction under the guidance of the Imam.

This love for the sake of Allah, affection, sympathy and brotherhood has been put into their hearts by Allah Almighty.



The administrative system of the Jama'at is universal, for the benefit of all nations and peoples and for all times. It is free from every kind tribal, racial, or linguistic prejudice; there is no discrimination of rich or poor and is based on true Islamic equality.

The Ahmadiyya Muslim Jama'at, the speaker asserted, has a collective programme under the leadership and guidance of its Imam. It is most definitely the blessings of Khilafat that those Ahmadi Muslims who are attached to the administrative system of the Jama'at, despite their differences in colour and race, are one colour, i.e. they are embellished with the hue of taqwa. Despite being of different nations and languages, adhering to the Unity of God, they are like a strong structure cemented with molten lead owing to their true-hearted brotherhood.

Maulana Qamr quoted the Promised Messiah (peace be upon him) who declared that the real purpose of Bai'at is to enslave oneself to the spiritual leader and guide, and to acquire, in exchange, the knowledge, spiritual insight and blessings which help to fortify the faith and sharpen the spiritual vision and establish a pure relationship with God.

The administrative system of the Jama'at is strengthened by 'Khilafat on the precepts of prophethood'. The Khalifa is the nucleus of this system. This Khilafat is not man-made, rather Allah Almighty has Himself established it according to His promise in the Holy Qur'an. Khilafat is that extraordinary, blessed, and pure spiritual leadership which is accompanied with heavenly assistance and through which we see fresh signs of Allah's extraordinary Might which results in our faith being

strengthened.

The speaker then proceeded to enumerate the achievements attained through the discipline inherent within the Jama'at's system by Allah's Grace. It had translated and published the Holy Qur'an into 76 languages and increasing. Thousands of mosques have been erected. Commentaries on Qur'anic truths and verities, Ahadith, and other literature on various Islamic topics has been printed in about 125 languages. The message of Islam is being propagated via newspapers, magazines and the internet, as well as exhibitions, book fairs, and book stalls.

There are 8 MTA International television channels, propagating the message of Islam, which broadcast 24 hours daily in various languages in all continents. By Allah's Grace, the message is being accepted and every year hundreds of thousands of people are entering Islam.

It is the hallmark of the Ahmadiyya Jama'at that it is at the forefront of taking part in serving humanity. The Jama'at has established dozens of educational and medicinal institutes, hospitals, clinics, and homeopathy dispensaries in numerous impoverished countries.

Similarly, for the welfare of orphans, institutes like Darul Ikraam are established. Likewise, as a result of natural disasters, earthquakes, floods, famines, epidemics, wars and other calamities, the administrative system of the Jama'at is at the forefront in aiding those affected. The Jama'at's charitable organisation, Humanity First, is registered in 60 countries of the world and through it, various projects like the construction of schools and hospitals, establishment of medical campuses, scholarships for worthy students, various other institutes of learning, water for life, feed a village, orphan care, food banks, gift of sight and disaster relief are operating.

Maulana Qamr said that Huzoor has reminded us that the success and progress of the administrative system is dependent upon those attached to the system and the complete adherence to the rules and regulations of the system.

He concluded that concerning our obligations, we should always keep in view the Divine instruction that 'And hold fast, all together, to the rope of Allah and be not divided; and remember the favour of

Allah which He bestowed upon you'. We should collectively hold fast to the rope of Allah with both hands which He has given us in the form of Khilafat. It is also our obligation that, by honouring this favour from Allah and by citing its blessings, we beautify our surroundings so that, by being grateful for this favour, we and our progenies can continue to obtain the favours and blessings of Allah Almighty. Ameen.

SUNDAY 9th August 2021

Superiority of the Teachings of the Holy Qur'an

by Mr Ataul Qudoos Arif Sadr Majlis Khuddamul Ahmadiyya UK

Mr Arif stated that the Holy Prophet^(peace and blessings of Allah be upon him), was raised at

a time when the world had fallen into an abyss of moral degradation to bring about a transformation through the superior teachings of the Holy Qur'an. This Word of God transformed erstwhile beasts into civilised men and ultimately this very Word of God elevated them into saintly beings.



With the teachings of the Holy Qur'an, the Muslims were empowered to reach great heights. They had with them the key that unlocked all spiritual and temporal advancements. In fact, in just a few decades, the teachings of the Holy Qur'an reigned supreme over the hearts of Arabs and non-Arabs alike, and its superior teachings traversed all borders, all nations, all castes and all creeds.

Its teachings gave to the world its first judiciary, policing system, treasury, organised military, prisons, barracks, guest houses, hotels, market control etc. A system of governance that is being built upon by great nations even today. In culture, in civilisation, in the field of medicine, in all known science of the time Muslims were guided by the teachings of the Qur'an. Thus, Muslims developed the first camera, created the most accurate world map of the medieval times, made great discoveries, and pioneered many inventions that remain in use today.

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

"The time is approaching mankind when nothing will

remain of Islam except its name; nothing will remain of the Qur'an except its words. Their mosques will be populated but devoid of guidance. Their scholars will be the worst of creation under the canopy of the sky."

The age of Muslim domination began to weaken. Worldly temptations and luxuries had taken them away from the teachings of the Holy Qur'an as they wrapped this Book of Allah in shrouds of expensive cloth, never unfolding them and pondering over its deep insights and verities. Opponents took advantage of this and published millions of books against Islam, the Holy Qur'an and the Holy Prophet^(peace and blessings of Allah be on him).

Allah had promised that when the world reached this stage, He will send the second manifestation of Muhammad, ^(peace and blessings of Allah be on him), in the person of Ahmad, on whom be peace. His mission was to restore the faith to the world through the true teachings of Holy Qur'an and its wisdom.

With Europe now fully into its enlightenment years and thriving from its industrial revolution, religion and scientific advancement seemed at odds. It was the beginning of an era where questions could not just be answered by 'because it is so!' However, the Promised Messiah^(peace be upon him) declared:

"Any individual who reads the Holy Qur'an with even the slightest understanding and reflection will realise that every form of philosophy and all the sciences are worthless in comparison. It has left every sage and philosopher far behind."

The Promised Messiah^(peace be upon him) and his Khulafa have expounded for us the deeper verities of the Holy Qur'an. They have stated time and again that that the Author of the Qur'an is in fact the Author of the universe. He reveals Himself through His Work and reveals Himself also through His Word. These modern scientific advancements and discoveries are there only to guide us back to Him.

The Holy Qur'an in a few words described such scientific truths over a millennia ago that are being discovered only today, such as Big Bang theory, the expansion of the universe, the concept of extra-terrestrial life, the science of embryology, geology, criminology, archaeology, and so on and so forth.

One major teaching in the Holy Qur'an that the world is finally recognising is that of purdah; requiring both

men and women to lower their gazes, be modest in their demeanour, remain segregated and safeguard their private parts. The West objected to this teaching as backwards and an infringement on women's rights. However, in the UK alone the ONS estimated that 4.9 million women had been victims of sexual assault in their lives.

With this growing problem, some have suggested segregated public transport, and women only concerts; in the Tokyo Olympics, some gymnasts have worn full-body suits to 'stand against the sexualisation of their sport'. Yet, the Holy Qur'an had provided us with the superior teaching that opposite genders should remain segregated; they should not even raise their gazes lest they stumble on temptation.

Regarding alcohol abuse, a study published in the medical journal, the Lancet, concluded that alcohol use, regardless of amount, leads to health loss across populations.

This study proves the superior teaching of the Holy Qur'an which declares that both gambling and alcohol have some advantages, but their sin is greater than their advantage.

The Holy Qur'an teaches us that mankind has been created from a single soul, meaning that no black person is superior to a white person, nor a white person is superior to a black person. Huzoor has further coined the broader slogans, 'Innocent Lives Matter' and 'Supremacy of Justice', inspired by the Qur'anic teachings that justice is paramount. Hence, this term rejects and refutes the claim of those people who consider that the white race has 'supremacy.' Rather, it is 'justice' that is supreme.

Whatever challenge that the world is facing now or in the future, the superior teachings of the Holy Qur'an will provide an answer. The world is going through a deadly pandemic. History bears witness that such catastrophes have occurred when mankind has turned away from its Creator.

The Promised Messiah^(peace be upon him) has stressed that success is impossible and inconceivable if one forsakes the Holy Qur'an. Until Muslims turn to the Holy Qur'an, they will not develop true faith. Honour and success will only be attained on the path from which it was achieved previously.

The Exclusive Unity of God Presented By Islam by Maulana Ataul Mujeeb Rashed, Naib Amir and Missionary Incharge UK

In this speech Imam Sahib stated that the concept of Allah the Almighty can be found in this world one way or another, whether it be a supreme being or in the form of an idol that is worshipped. However, the beauty of Islam is that it presents a detailed and complete image of Allah that distinguishes the religion of Islam from all others.



The Holy Qur'an clearly presents the concept of Allah's oneness in the clearest of words. The four verses of Sura Ikhlas are extremely powerful and impactful as an argument for this. "Qul Hua Allahu Ahad", that is Allah is One and Unique. His being is such that He is the One and Only of his kind. Hadhrat Musleh Maud^(Allah be pleased with him) states:

'There are two words used in The Arabic language that describe 'one'. The first is Wahid and the other word is Ahad, whereas Wahid implies a continuation, Ahad denotes uniqueness, with nothing to follow.'

Allah The Almighty has enabled the Promised Messiah^(peace be upon him), who is the Imam of this day and age, to be blessed with an unmatched knowledge and understanding of the teachings of Islam due to his precise following of the Holy Prophet^(peace and blessings of Allah be upon him). The Promised Messiah^(peace be upon him) has written in this connection, that we must believe Allah to be the One and Only.

"O ye people who are fortunate! Embrace that teaching which has been provided to me for your redemption with full force! Consider Allah to be the One and only, and do not associate anything with Him, do not associate anything from the heavens and the earth with Him. Allah does not prohibit you to utilize the facilities provided on earth, however those who depend solely on such facilities and sources instead of Allah are committing a form of association with Allah."

The Promised Messiah^(peace be upon him) further states:

"Believing in the oneness of Allah does not mean that you state 'There is no god but Allah' whilst thousands of idols are present within your hearts. If any person gives the same importance to his work, deceit and fraudulent activity as he should to Allah, or if he trusts a particular person the way he should trust Allah, or that he gives preference to himself the way he should for Allah, then in all such cases he would be considered an idol worshipper in the eyes of Allah. Idols are not just those that are made of gold, silver, stone or marble etc. and are trusted upon by people, rather each word, action or material that is given the same importance which should be reserved for Allah would be considered an idol in the eyes of Allah."

Furthermore, the Promised Messiah^(peace be upon him) states:

"Allah is not the son of anyone and nor does He have a son, because He is totally independent. He does not require a father or a son. This is the oneness of Allah that has been taught in the Holy Qur'an, which is the basis of faith."

Hazrat Musleh Maud^(Allah be pleased with him) has explained the subject of Allah's oneness from various angles in his detailed and profound commentary 'Tafseer-e-Kabeer'. He states in relation to the Holy Qur'an:

"There is no clear mention of the oneness of Allah in any other book (besides the Holy Qur'an)."

He then states that all Prophets are sent for the establishment of the concept of 'One God', but no other prophet had the same level of passion and dedication which the Holy Prophet^(peace and blessings of Allah be upon him), had for this cause.

Huzoor has explained in detail on the subject of the One and only God in many of his sermons and speeches. He mentions in one of his Friday Sermons:

"Allah the Almighty sent the Holy Prophet^(peace and blessings of Allah be upon him), to this world for the establishment in the belief of one God. Allah the Almighty created ways through which the Prophet's heart was cleansed and purified from a very early age. Allah the Almighty created means through which the love of God Almighty and a hatred of associating partners with Him would be embedded within his heart."

The Promised Messiah^(peace be upon him) was told in a revelation:

"O sons of Persia! Hold firm to the belief in the One and only God. Ibna-e-faris does not just refer to his family, rather the entire Jama'at is being metaphorically referred to here as the Ibna-e-faris. This command is for the entire Jama'at, and the rule in general is that human beings tend to hold on to something very special to them at the time of their difficulty. So, you should hold firm to the belief in the oneness of God at your time of difficulty because this consists of everything. Therefore, it is the duty of our Jama'at to always uphold the motto of 'La ilaha Illa Allah'."

The Passion In the Heart of the Promised Messiah^(peace be upon him) For The Supremacy of Islam by Mr Rafiq Ahmed Hayat, Amir UK.

Amir Sahib began by stating that every religion contains prophecies regarding the advent of a Messiah in the latter days. In Islam, we read in the Holy Qur'an:

"He it is Who has raised among the unlettered people a Messenger from among themselves who recites unto them His Signs, and purifies them, and teaches them the Book and Wisdom, though before that they were in manifest error; And He will raise him among others of them who have not yet joined them. He is the Mighty, the Wise." (Al-Jumu'ah, 62:3,4)

The Promised Messiah^(peace be upon him), taught that Jihad by force has now been replaced with Jihad with the pen, i.e., using the force of logical and theological arguments to support the supremacy of Islam. By the grace of Allah, he was able to write and publish 91 books in Urdu, Arabic and Persian; he also established the Review of Religions magazine in English. His magnum opus was Braheen e Ahmadiyya, a series of books elaborating upon the divine origin of the Holy Qur'an and truthfulness of the Holy Prophet^(peace and blessings of Allah be upon him).

He had been blessed with true dreams and visions and in 1882 he received the revelation that Allah has appointed him as the Reformer of the Age. He states:

"The mission for which I have been appointed is to remove the growing gap in the relationship between God and His creation. And replace it once again with the relationship of love and sincerity and by allowing the truth to manifest itself [...] and to cause religious



wars and discord to end, and thus lay the foundation for peace."

This was a time when Christian Missionaries were boasting about the supremacy of their faith and predicting the conversion of entire world to Christianity. Charles Henry Robinson in his History of Christian Missions, after quoting from the latest Indian Census Report, stated the substantial amount of these conversions came from the Punjab. Robinson predicted that the whole of India would become Christian within 160 years.

In these difficult times, the Promised Messiah^(peace be upon him) began the defence of Islam. He would often engage in public debates and dialogue with Christian missionaries, Hindu revivalists, and some Muslim scholars in the defence of the true Islamic teaching.

He was emotive in his message and urged the people of the world to turn towards the true message of God. In his book Kishti e Nuh he stated the following:

"It (Islam) is this fountain of life that will save you. What am I to do? How shall I impress the hearts with this good news? What sort of a drum am I to beat in the streets in order to make the announcement that this is your God, so that people might hear?" (Noah's Ark, Ruhani Khazain, Vol.19, pp.21-22).

From 1872 onwards the Promised Messiah^(peace be upon him) emerged as a champion of Islam and setting forth the excellence of its teachings in every sphere. He did this by writing articles for publication in newspapers and journals.

It was the publication of *Braheen e Ahmadiyya Parts I and II* that truly displayed the treasure of knowledge which God had bestowed upon him. Muhammad Hussain Batalvi, among others, were full of praise for

the work, and wrote the following review:

“... this book is such that to this day a book of this stature has not been written in the history of Islam. And the author of this book has proven his devotion to Islam by such help with money, life, pen, tongue, conduct and writings, the like of which has seldom been found among the Muslims.”

In 1885 the Promised Messiah^(peace be upon him) announced that he was the Promised Reformer and started sending out leaflets inviting people all round the world to the truth of Islam. Before the start of the Conference of Great Religions held in Lahore in 1896, he announced that the paper which he had written for the conference was a sign from God, written with His special support. And that God, the All-Knowing, has revealed to him that his paper will be declared supreme over all other papers.

This paper was later published as *The Philosophy of the Teachings of Islam* and has received international acclaim and millions have derived knowledge and wisdom from it. As his message began to be known further afield, scholars and researchers were intrigued by his claims and teachings and travelled to Qadian to meet him.

At that time access to Qadian was difficult and only possible by means of mules and horses. In fact, people preferred to walk to Qadian because of the uneven paths. It was at this time that Allah the Almighty revealed to the Promised Messiah^(peace be upon him) that “Many people will come to you that the track on which they travel will become deep”.

There were others who travelled from or belonged to distant lands of Europe and America who also came to Qadian and met the Promised Messiah^(peace be upon him). Some came seeking the truth and were blessed and went on to accept the Imam of the age.

The Promised Messiah^(peace be upon him) was able to spread the truthful message of Islam not just by the written word, but through great miracles and acts of kindness.

One such case involves a young student, Abdul Karim, from Hyderabad, who got infected with rabies. Everything possible was done to try to save him, but the doctors had no cure and said that nothing can be done for him. The Promised Messiah^(peace be upon him),

however, said that God has the cure, and therefore prayed fervently and sincerely for Abdul Karim. He was miraculously saved and lived a long life.

These miracles continued throughout the Promised Messiah's life and long after that. They were the testaments to his truth and passion towards bringing people back to the guiding light of Allah through the message of Islam.

When the Promised Messiah^(peace be upon him) started the Jihad of Pen in defence of Islam and the honour of the Holy Prophet^(peace and blessings of Allah be upon him), he did not put down his pen until he took this struggle to the pinnacle. He performed this Jihad with such devotion that it completely brings to light his passion for the service of Islam. The Promised Messiah^(peace be upon him) had stated that this was to be the era of the ‘completion of the propagation of the perfect guidance’ of the Holy Prophet, peace and blessings be upon him.

In his book *A Message of Our Time*, Hazrat Khalifatul Masih V, said:

“The message of the Promised Messiah is a message that should be repeated again and again. Firstly, he was sent to bring mankind back towards its Creator and to draw the attention of people towards fulfilling His rights. Secondly, he came to urge humanity to respect human values and to fulfil the rights of one another.”

Amir Sahib concluded with the prayer that may Allah enable us all to carry forward the mission of the Promised Messiah^(peace be upon him) and his desire to spread the true message of Islam, not just through our efforts in Tabligh but through our prayers and daily actions.

We owe a great deal to the Promised Messiah, peace be on him, for his having grafted in our hearts an unbounded Love for the Holy Prophet, peace and blessings of Allah be upon him.

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

JALSA SALANA UK 2021 MESSAGES OF GOODWILL AND SUPPORT

One of the traditions of the Jalsa Salana are the messages of goodwill and support that we receive from various dignitaries from around the world. Often, these are delivered either in person or by proxy. But on this Jalsa, most of these were either by video link up or by letter. The distinguished list includes the Prime Ministers of UK and Canada, First Minister of Scotland, UK party leaders; over 50 MPs, including 8 Ministers and 11 Shadow Ministers, 13 Mayors, 9 local Councillors, representatives of the armed forces, political representatives from abroad, religious leaders, and others. In total, 68 video messages and 41 letters were received. We present below a glimpse of these messages and their senders as summarised by Mr Ahad Bhunno and Dr Hiba-Tun-Noor Mahmood.

The Prime Minister, Mr Boris Johnson:



"The Ahmadiyya Muslim Community is well known to me. The spirit of service to humanity which your community exemplifies, captured beautifully in your renowned slogan of "Love for all, hatred for none" has been very much in evidence, as I have seen for myself in the incredible work the community is

doing across the UK.

I also want to pay tribute to the many members of the community who work in all parts of our incredible NHS. This inspiring work is not limited to the UK. The community has continued to work in some of the most challenging parts of the world, helping those most in need, who suffer from hunger and poverty. May the Jalsa Salana be a truly blessed occasion and, while this year I know your numbers are limited, I do hope that as we continue to build back from the pandemic, that 'inshallah' next year's event will celebrate the gathering of the community from across all parts of the world."



Mr Justin Trudeau, Prime Minister of Canada:



"It is with pleasure that I congratulate the Ahmadiyya Muslim Jama'at on this occasion of the 55th Annual UK Jalsa Salana. I would also like to congratulate Canadian Ahmadis for all their humanitarian efforts during the Covid-19 crisis. The UK Jalsa Salana is sure to be a memorable experience. I would like to thank His

Holiness, Hadhrat Mirza Masroor Ahmad and the Ahmadiyya Muslim Jama'at for their dedication in bringing this event to fruition."

Nicola Sturgeon, First Minister of Scotland:



"We have seen more clearly than ever during these past 16 months the huge contribution that faith communities make to our society. The Ahmadiyya community has played a full part in all of that, and I am so very grateful to you for it. I am therefore delighted to wish all of you all the best for this Jalsa

Salana convention. I hope that this year's event is a very special one. Thank you so much for everything you have done in this past year. I hope you have a safe and successful convention and I hope that all of us can look forward now to much better days ahead."

Sir Keir Starmer, Leader of Labour Party:

"I would like to send my heartfelt wishes to the Ahmadiyya Muslim community as you gather for your Jalsa Salana, but I know your celebrations will be marked by difficulty and uncertainty, not only due to the pandemic but also the persecution your community faces around the world. I'm incredibly

thankful for your immense contribution throughout the last 18 months. You opened your mosques' doors as part of the vaccine roll out; you provided meals and essential supplies to our most vulnerable and you have worked on the front line. Your efforts have saved lives and kept the country going. Thank you for all you're doing, and I hope you have a wonderful convention."

Sir Edward Davey, Leader of the Liberal Democrats, Vice-Chair of the APPG for the Ahmadiyya Muslim Community & MP for Kingston and Surbiton:

"Jalsa is such a joyous occasion that brings together members of the Ahmadiyya Muslim Community from every corner of the world. With the coronavirus threat

still undeniably looming, I know that celebrations will look very different once again this year; it will be a UK only event with fewer attendees and exhibitions.



But as we start to look forward, there's one positive that shines through in these dark times. It's the power of community that so exemplifies the slogan:

'Love for all, hatred for none'. Because despite all of the challenges of the pandemic, I'm amazed at how we've pulled together as a country, proving that we are indeed a nation of carers willing to look after others. So many incredible Ahmadi Muslim community groups going over and above to help those around them. Thank you.

At this Jalsa Salana, there is clearly so much to be

proud of. But we must also remember the millions of Ahmadis around the world still facing persecution and discrimination on a daily basis. We particularly remember the suffering in Pakistan. Those Ahmadis who have tragically lost their lives. This persecution must not stand. And so we must also think of all those other Ahmadis around the world in Indonesia, Algeria, Bangladesh and in too many places; Ahmadi refugees in Malaysia and Thailand; Ahmadis in the UK, who've been subject to hate speech, boycotts and discrimination.

At this difficult time for our country, I'm so proud that the Ahmadi community has shown yet again a leading role. So to everyone at the Jalsa Salana, I'm wishing you all the best and hoping to see you in person soon. Thank you."

Siobhain McDonagh, Chair of the APPG for the Ahmadiyya Muslim Community & MP for Mitcham and Morden:

"I am delighted to join you all here this afternoon, albeit by video, with coronavirus unfortunately restricting the scale of gathering that we are normally able to enjoy. Nevertheless, I am delighted that this year's Jalsa Salana is able to go ahead and for the opportunity to share this message of support with

you.

In these past 18 difficult months, the charitable kindness of the Ahmadiyya Muslim Community has once again come to the fore. In my constituency of Mitcham and Morden near the beautiful Baitul Futuh Mosque, laptops and devices were generously donated by the Ahmadi community to help children log in and learn from home, and I know that members of the community even went door to door through the lockdown to offer help and support to vulnerable and isolating neighbours. However, we are all too aware that persecution against Ahmadis around the world has continued throughout the pandemic. Rarely does a month go by without yet another horrifying report of discrimination against your community. This persecution must continue to be condemned loud and clear. I look forward to

hearing of the success once again of Jalsa Salana and continuing to proudly represent the Ahmadiyya Muslim Community in Parliament. Thank you and very best wishes to you all."

Dame Cressida Dick, Commissioner of Metropolitan London Police Service:



"I want to send greetings to everybody attending this year's Jalsa Salana. I am sorry I can't be there. I recognise that the Ahmadis play an important role in challenging extremism and preaching about peace. We feel privileged to work with you. I pay tribute to His Holiness for his leadership, and I hope you

have a wonderful and blessed time. I wish you all the best for this event and in the future."

Mr Jeremy Hunt MP, Former Foreign Secretary, MP, Southwest Surrey:



"It's a great pleasure to contribute this message to Jalsa Salana 2021. I want to thank you for all you have done in this country and in the many other countries in which you live to support humanity through one of its greatest over challenges. I have seen how you have been promoting vaccination

through the pop-up vaccination clinic in Farnham, which was fantastic. The Ahmadi community has always been a beacon for tolerance. So as we reflect on this extremely challenging period that humanity is now going through, I just want to say that central message of Love for all and Hatred for none has never been more important. Thank you so much for your wonderful work."

Rt Rev Bishop Philip Mounstephen, Bishop of Truro, Author of Independent Review for Foreign Secretary on Persecution of Christians:



"It's a great pleasure to send you greetings on the occasion of the 55th Jalsa Salana. As the author of the Truro Report, I want to assure you that today I stand in solidarity with you and assure you of my commitment to work together with you for peace and for an end to discrimination on the

grounds of religion or belief the world over. Your core message is 'Love for all, hatred for none.' And I want to say that this is a message that I wholeheartedly endorse and a commitment that I share. I hope to perhaps attend a future meeting of the Jalsa in person."

Bishop Angaelos, General Bishop, Coptic Orthodox Church UK:



"I have the greatest respect for the Ahmadiyya Community in the UK and we have incredibly good links. And so as we stand together as people of faith, we understand the significance of being of faith and being of strong faith. Standing together and for one another, representing each other, feeling each

other's pains, and sharing each other's choice. God bless you all. God be with you. God protect you. And of course, I hope to see you all very soon."

Meryvn Thomas, Founder President Christian Solidarity Worldwide (CSW):

"It's an honour to be asked to address you all again today. CSW has worked closely with the Ahmadi community for many years now. We've documented violations of human rights faced by Ahmadis in countries like Bangladesh, Indonesia, and Pakistan.



Today, I would like to emphasise that we continue to stand in solidarity with your community and particularly with those facing increasing persecution and harassment at the hands of the authorities in Pakistan. We express our deepest condolences to those who have lost loved ones to this religiously motivated violence, and we condemn the continued spread of hatred on social media and even by government ministers in Pakistan. Until the Ahmadi community is fully recognised and afforded the same rights as other citizens in Pakistan and beyond, we will continue to stand with you, to speak up for you, to pray for you, and to work alongside you in the pursuit of peace, justice and freedom of religion or belief. We know that we do not do this alone, and we welcome your solidarity and support as we continue to fight for the promotion and protection of fundamental human rights for Ahmadis around the world today. Thank you so much."

Neville Kyrke-Smith, National Director of Aid to the Church in Need:



"It is a pleasure and a privilege to be asked to speak today at your important annual convention. We at ACN have had a fruitful relationship with the Ahmadiyya Muslim Community UK in unfortunately tragic circumstances. We are reminded of the scale of persecution suffered by Ahmadi Muslims in Pakistan. And we share with you a bond of solidarity that comes through all that you endure. The incidents of persecution you experience in Pakistan are amongst the worst of any faith community anywhere and we highlighted many of these instances in our 'ACN Religious Freedom World Report 2021'. We have a lot of work to do and we look forward to working with you. We are grateful for all you do and we look forward in particular to you joining us this Red Wednesday on the 24th of November 2021, where we again can stand shoulder to shoulder standing up for religious freedom. May God bless you and your dear

people. Thank you."

Amanda Bowman, Vice-President of the Board of Deputies of British Jews:



"The Board of Deputies of British Jews sends its warmest wishes to the Ahmadiyya community on the occasion of your 55th Jalsa Salana. At this time when the world is facing unprecedented challenges, it is even more important that we maintain strong bonds of friendship between all faith communities, something I know that your community is fully committed to."

Councillor Michael Brunt, Mayor of Merton:



"I would like to thank the Ahmadiyya Muslim Community for including me in this important occasion. The work that is carried out by your organisation is really outstanding as I know from my own experience in Merton. I am always so impressed with your generosity and the welcome that you extend to all of us in peace and friendship. May your Love for all and Hatred for none continue to build bridges with the wider community for peace, understanding, and goodwill to all."

H.E. Hon. Dr. Wycliffe Ambetsa Oparanya, Governor of Kakamega County, Kenya:



"The Ahmadiyya Muslim community has done some very important development projects in the county, Government of Kakamega. These have had a positive impact on our people, such as the Ahmadiyya hospital and water projects. The Ahmadiyya Muslim community has also been instrumental in the

provision of foodstuff to the poor people who has been affected by the COVID-19. I wish all the delegates success during the three days of the Jalsa Salana."

Rt Hon Lord Wallace of Tankerness, The Church of Scotland, Moderator of the General Assembly, UK:



"I appreciate that having had to cancel the convention in 2020, this year's gathering is more important than ever. I hope that all proceeds well and according to plan. Faith communities have made sacrifices owing to restrictions on worship and activities. But let us also reflect that crisis has brought so many of us

together in ways which would previously have been unimaginable. I am aware that representatives of the Ahmadiyya Muslim Community in Scotland have met regularly representatives of the Church of Scotland to discuss regulations and how they impact on us. Understandings have been improved and bonds of mutual respect and friendship have been strengthened."

Nigel Atkinson, HM Lord-Lieutenant of Hampshire:



"As Her Majesty The Queen's personal representative in Hampshire, I send my best wishes to those attending the 55th Jalsa Salana. I hope the convention will be a very special one for both your community and those listening on the live broadcast. Many of your community have helped others during the pandemic,

and I do hope you will join me in thanking them for their generosity to their neighbours. I would also like to thank those on the wider frontline who have worked tirelessly without visibility – the NHS and nation could not function without them and I am truly grateful to each and everyone."

TRUE ATTRACTION

The Promised Messiah^{as} said:

"There is no doubt about it that the Holy Prophet (saw), did not possess any wealth nor did he have any other means to attract the people (by satisfying their greed). Of course, he had two very important things which are real, true and effectively attractive. It is these things that he presented to the world and it is these very things that pulled the people towards him. These two things were: The Truth and a Power of Attraction. It is these very two things that are given to the prophets. Unless both of these things are there, nobody can be benefited by them nor can one help anyone benefit from them. If the Truth is there but the Attraction is not there, it won't do anything. If the Attraction is there but the Truth is not there, that also won't be of any use. There are a lot of people who have the Truth on their lips but their hearts are quite unaware of it. That being the case, they are not effective, for the lack of attraction. Whatever any one of these people says, is not said from the core of the heart and therefore it does not produce the required results.

True Attraction and effectiveness come into existence only when the person who talks of the Truth, also sincerely believe in it and acts upon it with the consequence of emitting bright light and good characteristics. Unless a man really and truly believes and acts upon what he says, he cannot make his words effective. Such words as are devoid of faith and action, and they are uttered by stinking lips become more stinking when they reach the ears of others. I should even like to say that this kind of unjust and evil-doers kill the truth, for, the truth they speak of, is without any blessings and sweet fruits. That being the case the listeners take such words to be imaginary stories and, therefore, they do not pay any heed to them; that is how they are left deprived.

In short, it should be kept in mind that he who claims to be a reformer and wishes to better the condition of the people, cannot be effective unless he has the Truth on his side and he is also having a sort of pull. Of course, those who do not listen attentively cannot benefit even from those who have the Truth and the Attraction".

(Malfoozat Vol. III, pp. 143)

By the sheer grace of Allah Almighty, this year the National Tabligh Department was able to organise a Live Stream for external guests on all three days of Jalsa Salana UK. Two separate live streams on Day 2 and Day 3 included more than 17 hours of video with a total of 7,779 views.

New Website

A new external-facing website was setup for this Virtual Jalsa: www.ahmadiconference.co.uk



Saturday 7th August

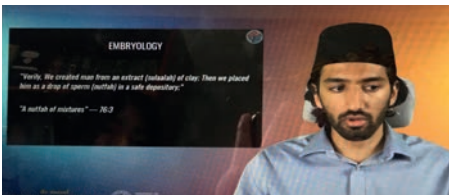
Introduction to Islam Ahmadiyya

Dr Tahir Nasser and Farhan Khalid



Qur'anic Scientific Miracles

Dr Umar Nasser proved in a discourse the Divine origin of the Holy Qur'an

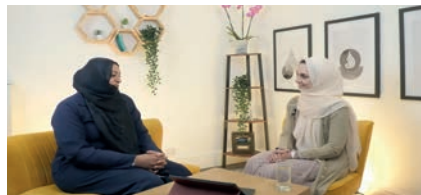


Huzoor's Address at the Ladies

Huzoor emphasised the need for establishing marital harmony.

Women in Islam: Live Q&A Session

Discussed topics ranging from purdah to segregation.



Social Media Activities

The Urdu Social Media team conducted interviews with various Jama'at officials, workers during the Jalsa. English Social Media stats as at 9th of August:

Twitter:

Impressions: 47.1K
Retweets: 425
Likes: 1.2K

Facebook:

Views: 1,755 Post
Engagements: 7,383

Instagram:

Accounts Reached: 16,042
Content Interactions: 14,235

TikTok:

Video Views: 16.4K

Saturday 8th August

Why Muhammad (peace and blessings be upon him) is Mankind's Saviour

Dr Tahir Nasser and Taha Nasser discussed society reformed by following the teachings of the Holy



Mr. Rafiq Ahmed Hayat

Amir Jamaat Ahmadiyya, UK, address on the Passion in the Heart of the Promised Messiah for the Supremacy



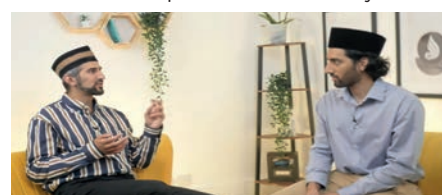
Why I Accepted Islam

Hamza sahib gave a very faith inspiring account of his journey to Ahmadiyyat.



Is COVID-19 a Warning for Mankind?

Dr Umar Nasser and Ghalib sahib explored if God has sent down the COVID-19 pandemic and why.



Ask an Imam: Live Q & A

Umar Nasser and Mustafa Siddiqui tackled questions from a wide ranging topics on Islam.



Huzoor's Concluding Address

Huzoor talked about the rights of humanity



FIRST EVER VIRTUAL MTA INTERNATIONAL CONFERENCE



A historic MTA International Conference was held in June this year when Hazrat Amirul Momineen addressed the event on Sunday 27th June 2021 as he presided over its final session from his office in Islamabad Tilford.



The participants of the conference joined virtually from MTA studios all over the world including the Baitul Futuh Mosque in London.

The event began with a recitation of the Holy Qur'an and a poem, followed by a report of the conference and a video presentation.

In an inspirational concluding address, Hazrat Amirul Momineen spoke of how MTA is proving to be an outstanding means of furthering the mission of the Promised Messiah (peace be upon him) to propagate the message of Islam and bring about a spiritual revolution within society.

Huzoor Aqdas said that the Promised Messiah (peace be upon him) had stated that his was to be the era of the 'completion of the propagation of the perfect guidance' of the Holy Prophet Muhammad (peace and blessings of Allah be upon him).

"According to the circumstances of his era, more

than a century ago, the Promised Messiah (peace be upon him) devised an outstanding scheme for Tabligh and utilised various means to spread the message of Islam. As the print media was by then established and was an efficient means of conveying information and sharing one's beliefs, the Promised Messiah (peace be upon him) regularly published articles or statements as adverts in newspapers so that the message and true teachings of Islam could be disseminated far and wide... Indeed, history bears witness to the fact that the message of the Promised Messiah (peace be upon him) reached the United States, Europe and the United Kingdom during his life through an array of media coverage."

Huzoor then spoke of the era of Hazrat Khalifatul Masih I (Allah be pleased with him) and the early period of the Khilafat of Hazrat Musleh Maood (Allah be pleased with him) where print media and outreach by pioneer missionaries continued to be the major means of furthering the message of true Islam.

Thereafter in 1938 a new chapter in the history of the Jama'at commenced whereby for the first time a Khalifa of the Promised Messiah (peace be upon him) spoke over the loudspeaker and reached a mass audience directly. Speaking of that historic occasion, Huzoor stated,

"At that moment, where people were rejoicing over the loudspeaker, the Second Khalifa (may Allah be pleased with him) prophesied and declared that the time was surely near when the Khalifa of the Time would deliver a speech in Qadian, whilst simultaneously his voice would be heard in every nation and every corner of

the world."

Now, with the Grace of God, the Jama'at had established its own radio stations in various countries.

Subsequently, speaking of the breakthrough of setting up a TV Channel, Huzoor Aqdas commented,

"When Allah the Almighty provided our Community with the inspiration, resources and capability to launch its own TV channel, He also created the means, through satellite, for our channel to broadcast Islam's exquisite teachings to every corner of the world. Unquestionably, this is a fulfilment of the grand promise and revelation of Allah the Almighty to the Promised Messiah that: 'I shall cause thy message to reach the corners of the earth'."

Huzoor said that MTA International has served as a unique medium for facilitating contact between members of the Jama'at and their spiritual guide.

Speaking of how such direct contact and communication through MTA had flourished during the Covid-19 pandemic, Huzoor Aqdas pointed out,

"During this period (of Covid-19), I have not been able to travel on tours and nor have Ahmadis been able to visit me. Yet through the blessings of MTA, the direct contact and communication between Khalifatul Masih and the members of the Community has not only continued but has increased and reached new heights, Alhamdulillah. Apart from the weekly Friday Sermon, which is broadcast live around the world, a new avenue of Mulaqat [meeting] – the Virtual Mulaqat – has emerged during this period."

"Through these interactive Mulaqats, I am able to meet directly with members of the Community from around the world and to hold meetings with office bearers. One day I am meeting Ahmadi Muslims from Australia, the next day from Indonesia or the United States. Or from Qadian, Europe, Africa, Canada and other parts of the world."

"From one corner of the world to the next – from Asia to Europe, from Africa to the Americas, from the Far East to the various islands of the world, from the East to the West, from the North to the South – the teachings of the Promised Messiah (peace be upon him) and the instructions of the Khalifa of the Time are reaching all nations and peoples through MTA."



"All Ahmadi Muslims should be grateful to those who are serving in MTA. This includes the permanent workers and staff, who are serving with great passion and sincerity. Whatever allowance or salary they are given is minimal compared to what they would earn if they worked in worldly environment."

"Indeed, for worldly and material people it is surely impossible to comprehend how MTA can not only survive as a global channel but actually thrive without any form of commercialisation. Yet, they do not realise that MTA is a manifestation of that grand promise of Allah the Almighty vouchsafed to the Promised Messiah (peace be upon him) that 'I shall cause thy message to reach the corners of the earth'."

"No matter what is asked of them they continue to serve and do so with a smile on their faces and with great dedication. Certainly, my heart is filled with gratitude for all of you. May Allah the Almighty reward you and may He enable you to continue to serve with humility and selflessness. May He enable all of you to play your role in spreading the message of the Promised Messiah (peace be upon him), which, in reality, is the message and teaching of the Holy Quran and the Holy Prophet of Islam (peace and blessings of Allah be upon him)."

Continuing, Hazrat Khalifatul Masih V advised,

"I also always pray that you remain humble and never allow even a trace of arrogance or pride to enter your hearts. Never think that the success of MTA or the Jamaat is contingent upon your skills or your time or that you are deserving of praise or material reward. Most certainly, if you remain forever sincere and devoted and serve with true humility, you will attain the very best of rewards from Allah the Almighty Himself."

HOLY QUR'AN AT SEEABILITY ROYAL SCHOOL

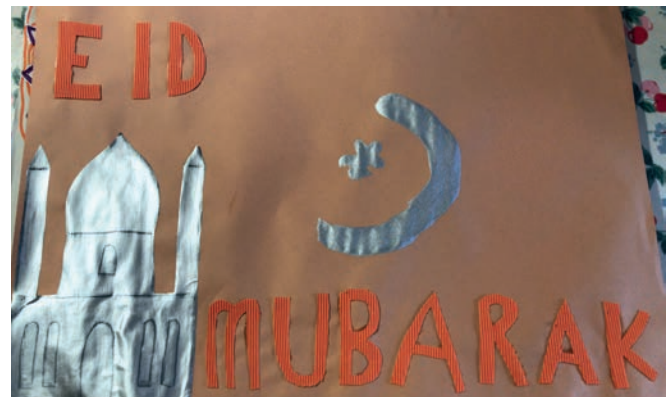


Earlier this year Majlis Ansarullah planned a visit to the City of London Freeman's School and a charity SeeAbility to provide a copy of Holy Qur'an in Braille for educational purposes.

SeeAbility is a charity which caters for those who are sight impaired and may have learning disabilities too. There are independent living units for some people who are able and other residential facilities exist for those who require more care. The complex houses an educational centre which caters to their educational needs.

The English version of Holy Qur'an in braille has 3 parts and 12 volumes. Each part has 4 volumes. Its Braille version has been drawn from the English by Hazrat Maulvi Sher Ali (Allah be pleased with him) a companion of Promised Messiah (peace be upon him).

Members from the Epsom Majlis led by Dr Younas Khan visited Seeability Royal school for the blind in Leatherhead and presented the copy. The volume was received by the manager who had previously visited Baitul Futuh Mosque and was very much appreciated by both staff and students.



CHESTER UNIVERSITY VISIT TO THE DAR UL AMAAN MOSQUE



On Monday the 21st June 2021, in collaboration with Lajna Imaillah of Manchester West Jama'at, its Majlis Ansarullah facilitated a mosque visit for nine trainee RE teachers who attended the Mosque along with lecturer Dr James Holt from Chester University.



RE trainee teachers from Chester University along with Dr. James Holt, Lecturer

The event started with a mosque tour led by the ladies and a look at the Qur'an exhibition. This was followed by a very interesting PowerPoint presentation by Qamar ul Haq Sethi, a young Khadim, who talked on the subject of "Five Pillars in Islam".

Murabbi MA Khurshid led a Q&A session. Very interesting questions were raised by the students

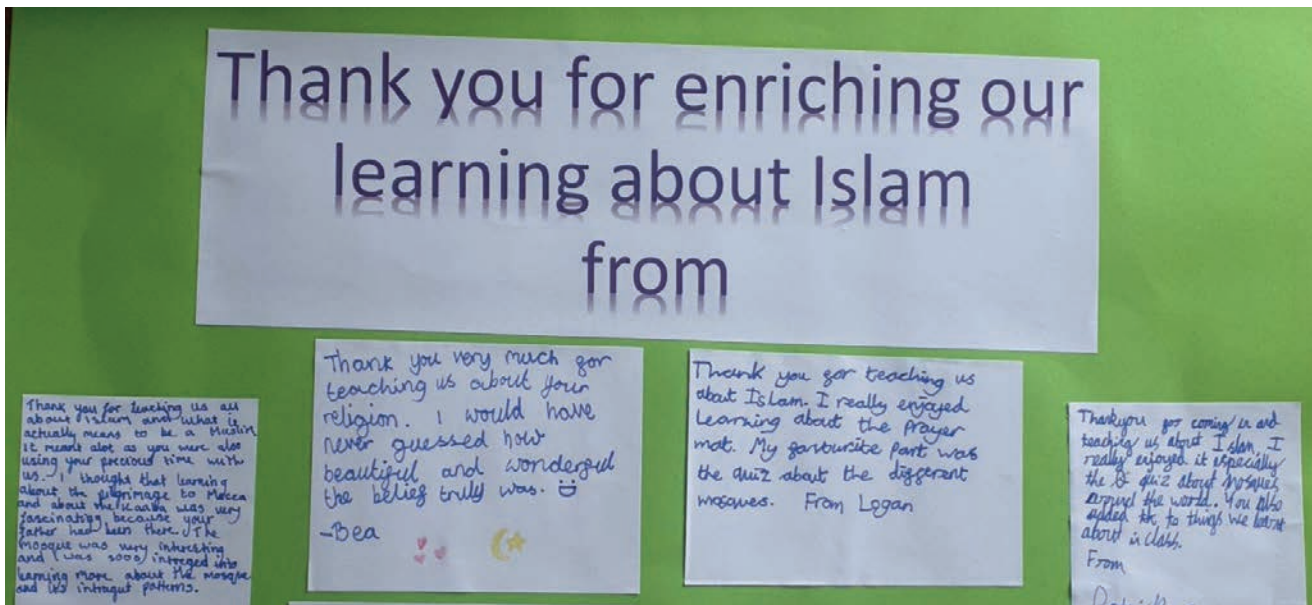
which were responded to by Murabbi Sahib.

The students enjoyed an exhibition set on the theme of Qur'an and Science which generated many questions. They were each gifted a copy of the Holy Qur'an for their personal study along with book *Life of Mohammad* and other tablighi leaflets arranged by organisers.



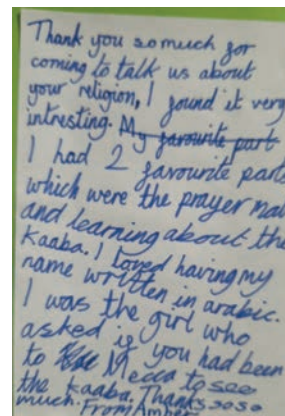
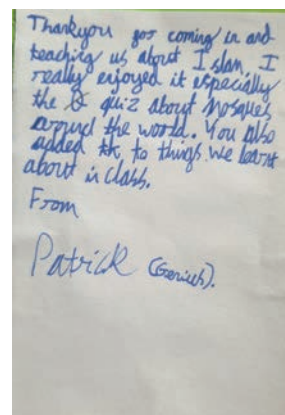
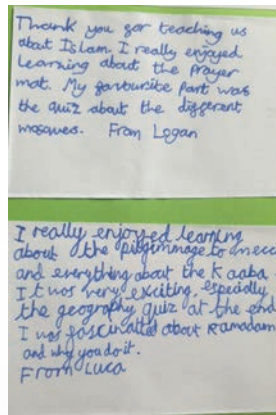
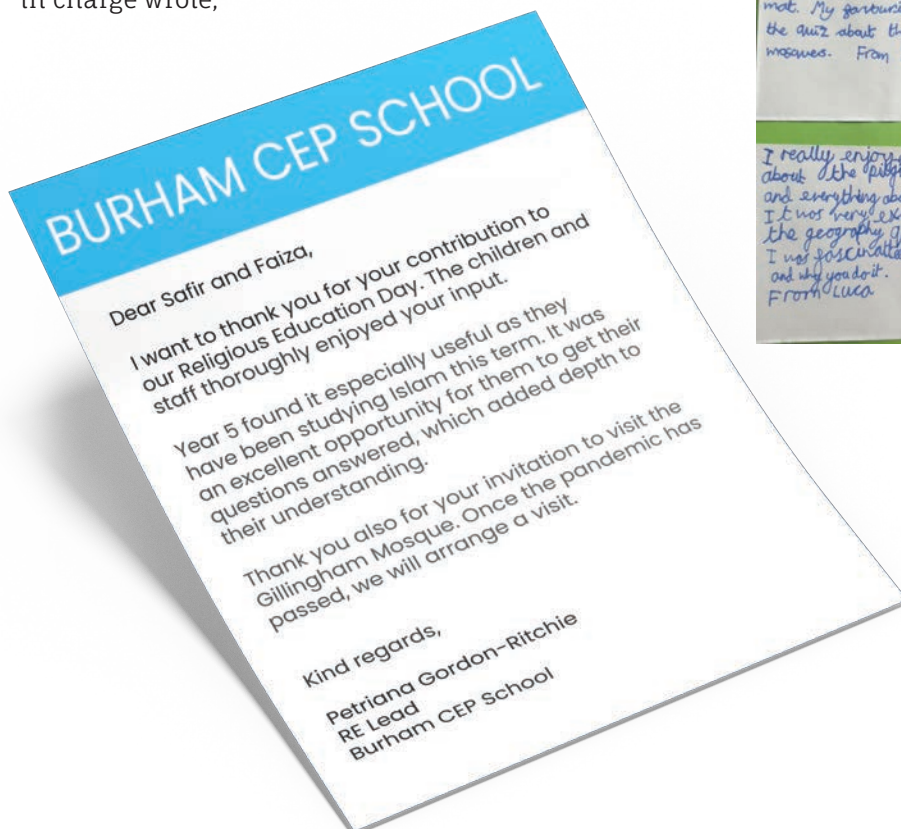
The students enjoyed the session and typified by the following feedback through their lecturer, Dr. James Holt:

"Just a quick note to say thank you so much for today. Melissa and everyone were amazing. My students were buzzing about their visit"



On 12th July the Burham School in Rochester held a Religious Education Day and invited a contribution from the Jama'at. The local President of Gillingham, Mr Safir Bhatti, joined the proceedings and held a virtual one hour session with 30 class 5 pupils who had been studying Islam. He spoke about the Holy Prophet (peace and blessings of Allah be upon him) and answered questions posed by the students afterwards. This was very well received. The teacher in charge wrote,

Earlier on 24th June the Pilgrim School, also in Rochester, had approached the Jama'at for a talk on Islam. The local President visited the school and gave a general introduction to Islam covering the five pillars and articles of faith. This too was very well appreciated and the Jama'at received good feedback from all the pupils.



TABLIGH STALL IN THORNTON

By Abid Anwar Khadim, Nazim Tabligh South Region

With the easing of lockdown restrictions Ansar from Thornton Heath took to the streets to set up their tabligh stall. In total 11 members participated at the stall put up at Thornton Heath Station. The effort drew some interest from the public and a few very interesting discussions took place. Two books and 120 leaflets were distributed.

Later on Sunday 15th August a further tabligh stall was held when 300 leaflets and one book were distributed. The reception from the public was sporadic but a few were keen to learn about the peaceful message of Islam.



TABLIGH STALL AT SOUTHFIELDS

Members of the Mosque West Jama'at set up a tabligh stall outside Southfields Station on 29th August. The response was mixed. A couple stopped to discuss the aims and activities of the Jama'at and were impressed enough to take some leaflets. Others were just curious and stopped to take pictures while as many as a 100 people actually took a close look at our display and read some of the messages on view. There was not a single negative response by the Grace of Allah.



WIMBLEDON SOUTH JAMA'AT CAMPAIGNS

In the wake of the receding danger from COVID, the Wimbledon South Jama'at have been slowly dialling down the help they were able to offer to the vulnerable during this crisis. This included a '*Cheap & Easy Cooking Campaign*', where members of the Wimbledon South Jama'at distributed curry started packs to a local food bank in Wimbledon along with recipe booklets to enable vulnerable members of the society to cook cheap and easy meals at home. Many other Jama'ats throughout the country also engaged very successfully in this campaign.





The Cheap & Easy cooking campaign was a national campaign launched to help raise awareness among the public on ways to cook cheap and easy meals at home. It also involved helping more vulnerable sections of the society by distributing curry starter packs to food banks

In addition members of the Wimbledon South Jama'at had provided assistance to their neighbours as part of the "Help your neighbours" campaign, offering to help self-isolating and vulnerable members of the society with grocery shopping, running errands or any other assistance they required.

Hello! If you are self-isolating, I can help.

Dear Neighbour,

If you're self-isolating due to Coronavirus, you may need some help getting things to your door. We have some volunteers that can help!

My name is _____

My phone number is _____

My email is _____

If you are self-isolating due to COVID-19 I can help with:

Picking up shopping Posting mail

A friendly phone call Urgent Supplies

Just call or text me and I'll do my best to help you

Just because you're self-isolating, doesn't mean you're alone...

www.LoveForAllHateForNone.org

*If you need medical advice please follow government guidelines on <https://www.nhs.uk/conditions/coronavirus-covid-19>

The efforts of the UK Jama'at have been widely appreciated. Among those who acknowledged the contribution made by the Jama't is the interfaith organisation – "The All Faiths Network". It recently published a book called "People of Faith Rising Above COVID".

One chapter in the book was dedicated to highlighting the activities that the Ahmadiyya Muslim community had undertaken to server humanity during peak of the COVID crisis. The President of Wimbledon South, Mr Sheikh Abdur Rahman is an active member of the Network and was invited to make a contribution to its pages.

Below cover and first page of the chapter highlighting



the response of the Ahmadiyya Muslim community

THE RESPONSE OF THE AHMADIYYA MUSLIM COMMUNITY RESPONSE: INNOCENT LIVES MATTER

BY SHEIKH RAHMAN

AN INTRODUCTION TO THE AHMADIYYA MUSLIM COMMUNITY

All major religions of the world have prophesized the advent of an individual in the latter days who will unite mankind. Mirza Ghulam Ahmad (peace be upon him) of Qadian, India, claimed to be that individual – the Promised Messiah. To revive Islam's true teachings and establish lasting peace in the world, Mirza Ghulam Ahmad (peace be upon him) founded the Ahmadiyya Muslim Community in 1889, which now spans more than 200 countries and whose members number in the tens of millions. The Ahmadiyya Muslim Community represents the revival of the true teachings of Islam as prophesied in the Quran to unite humanity in the Latter Days.

The community is currently headed by Mirza Masroor Ahmad (May Allah be his helper), a champion of peace and a leader who encourages every member of the community to discharge their duties to the service of mankind.

HARTLEPOOL HOMELESS

The Hartlepool Jama'at started preparing meals for the homeless since the first lockdown started in March 2020. St Aiden's church distribute food to the needy people in the local community, so packed meals are prepared in the Nasir Mosque and then delivered to the church. This has happened on a regular basis with around 150 meals a week prepared. As of August 2021, over 5,000 meals have been cooked and delivered to the homeless. Food donations have also been made to North Tees Hospital and the Annex centre.

Feedback from the local community has been very positive, with messages of thanks and support sent to Hartlepool Jama'at on Twitter and Facebook.



REGIONAL ATFAL RALLY

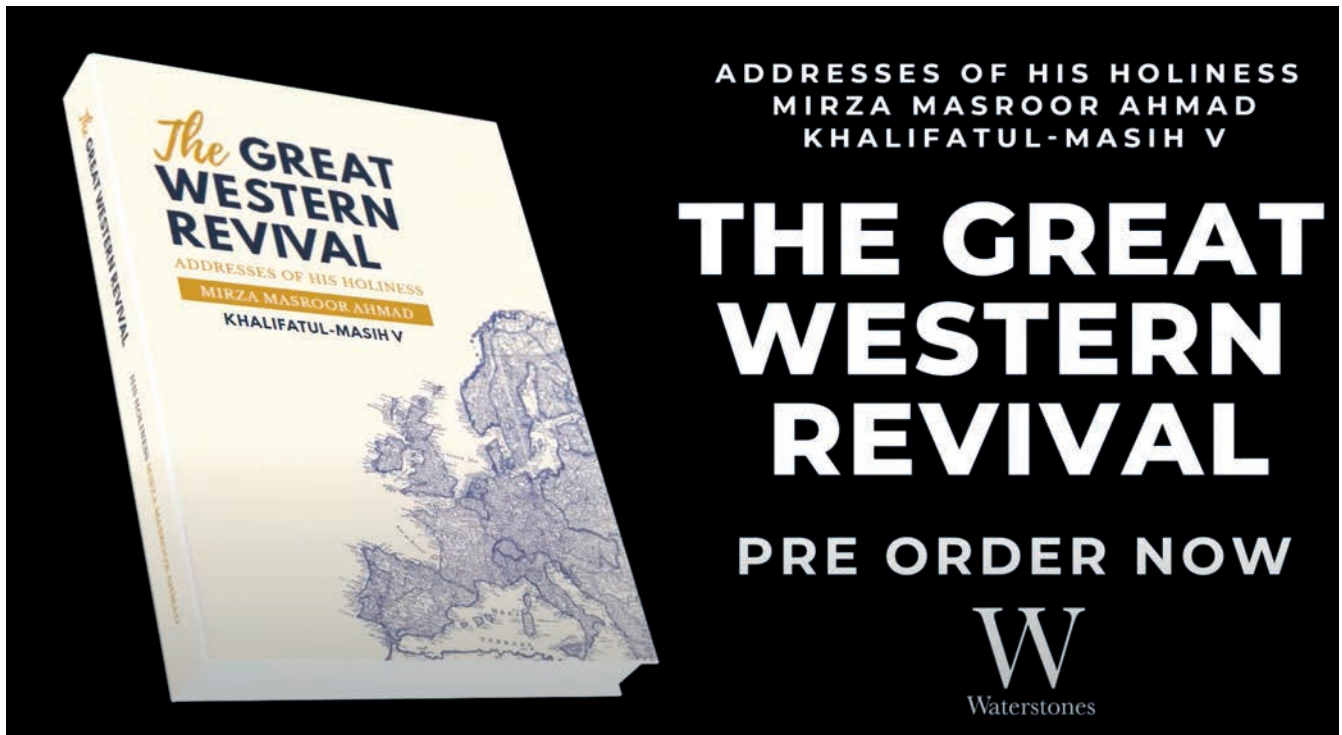
A Regional Atfal Rally was held for the East Region on 17th July 2021. In view of restrictions imposed due to the pandemic, all the proceedings were conducted virtually from the Nasir Mosque in Gillingham. The theme of the Rally this year was the '*Power of Durood*'.

Registration for the event opened at 9.30 am and proceedings began with a recitation from the Holy Qur'an at 9.45 am by Ibrahim Mirza of Newham. There was a brief discussion on Darood led by Regional Qaid Murrabi Safeer Khan after which academic competitions took place. These included Tilawat-e-Qur'an, Nazm, Speech and a short Quiz contest.

The closing session was convened in the afternoon. Recitation from the Holy Qur'an was by Jasir Ahmad of Gillingham after which the Regional Qaid gave his concluding remarks in which he reminded Atfal of their responsibilities. He acknowledged the difficult times that we are all passing through but emphasised that every tifi over the age of 12 should still make any effort to go and offer their *salat* in congregation at their mosque or salat centre. The event was brought to a close with a silent prayer.



THE GREAT WESTERN REVIVAL BY HAZRAT KHALIFATUL



This is a Majlis Khuddamul Ahmadiyya UK publication consisting of a compilation of six lectures by Hazrat Amirul Momineen delivered in three European countries.

The volume covers a wide spectrum of subjects including Jihad, immigration, conflicts in the Middle East, social unrest and economic imbalance. It provides a considered understanding of the issues at play offering an Islamic perspective to the debate, drawing on the Holy Qur'an and the practice of the Holy Prophet of Islam. In doing so, some of the common myths and misconceptions current about Islam are emphatically dispelled. In short, the book provides a comprehensive solution to the world's problems to a discerning reader.

In promoting the book, Majlis Khuddamul Ahmadiyya UK made an impressive effort. This was the first Jama'at book that was sold through a major UK retailer, namely Waterstones.

In order to help promote the sales of the book, members were requested to publicise the book and to purchase it from the following link,

<https://www.waterstones.com/book/the-great-western-revival/mirza-masroor-ahmad/9781838142902v>

For reasons the way counting was to take place, each person was restricted to order a maximum of 2 books and orders needed to be placed within a set period.

By Allah's Grace, the initiative was blessed with success and the book managed to achieve its top 10 listing in the Sunday Times Bestseller List on 6th August selling in excess of 1800 volumes that week. The Majlis was ably supported in its effort by the Tabligh Department UK.

The Sunday Times Bestseller List is the oldest and most influential book sales chart in the UK, and the one that every author wants to be on. The listings are based on data collected each Saturday for the following Sunday by Nielsen Bookscan (who have been collecting digital data since 1998), the chart is the most accurate and comprehensive estimation of book sales in the country.

The cost of the book is £4.99 and still available.

CHILDREN'S STORIES

The Lion and the Mouse



Once when a lion was asleep a little mouse began running up and down upon him; this soon woke the lion up, who placed his huge paw upon him, and opened his big jaws to swallow him.

"Please excuse me, O mighty King," cried the little mouse,

"Forgive me this time, I shall never forget it: who knows that one day I may be able to return you the favour and be of help to you?"

The lion was so amused at the idea of the mouse being able to help him that he lifted up his paw and let him go. How could someone so little and weak ever be of any help to him.

Some time later, the lion was caught in a trap, and the hunters who wanted to carry him alive to the zoo, tied him to a tree while they went in search of a wagon in which to carry him on.

Just then the little mouse happened to pass by, and when he saw the sad plight in which the lion was, went up to him and soon chewed away at the ropes that bound the King of the Beasts so that he was soon free.

"Was I not right?" said the little mouse.

A Cartload of Almonds

A squirrel joined the service of the King of the Forest, the lion.

He did whatever work was given him, quickly and well. The lion became fond of him and promised to give him a cart full of almonds as pension when he retired.

The squirrel envied the other squirrels in the forest because of their carefree life. He longed to run up and down trees and leap from branch to branch like them but he could not leave the king's side and even if he could he had to move with courtly dignity.

He consoled himself with the thought that at the end of his career, he would receive a cart full of almonds, a food that few squirrels got to taste in their lifetime.

"They will envy me then," he would tell himself.

The years passed. The squirrel became old and then it was time for him to retire.

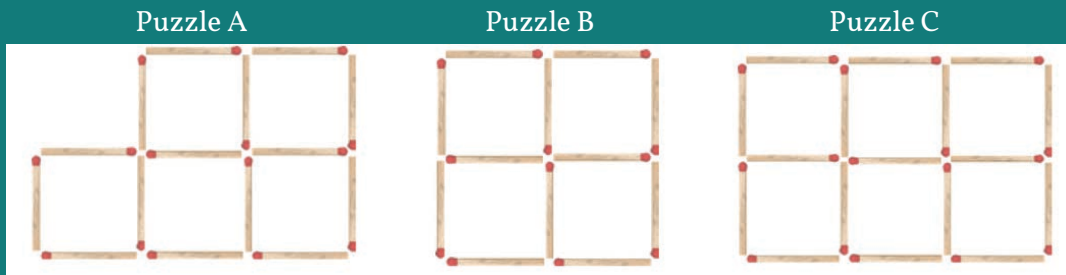
The king gave a grand banquet in his honour and at the end of it, presented him with a cart full of almonds as he had promised.

The squirrel had waited so long for this day but when he saw the almonds, he was seized with sadness.

He realized they were of no use to him now. He had lost all his teeth.



Fun with Matchsticks (no fire involved)



1. For each of the above match sticks set-up, how many squares can you count?
2. Remove 3 matches in Puzzle A so that only 3 squares are left.
3. Remove 2 matches in Puzzle B so that only 2 squares are left.
4. Remove 5 matches in Puzzle C so that only 3 squares are left.

Jokes and Head Scratchers:

What falls in winter but never gets hurt?

Snow

What kind of water can't freeze?

Hot water

What kind of tree fits in your hand?

A palm tree

What has ears but cannot hear?

A cornfield

What do you call a boomerang that won't come back?

A stick.

Kid: Dad, why are some of your hairs white?

Dad: Every time you make me unhappy, one of my hairs turns white.

Kid: Ohh! Now understand why grandpa's hairs are all white.

Teacher: How old is your father?

Kid: He is 6 years.

Teacher: What? How is this possible?

Kid: He only became father only when I was born.

Riddles

1. I am an odd number. Take away a letter and I become even. What number am I?
2. What is always in front of you but can't be seen?
3. Where can you find cities, towns, shops, and streets but no people?
4. What has a neck but no head?
5. How many months in the year has 28 days?
6. What answer can you never answer YES to?

Answers:
 1. Number of squares: A = 6; B = 5; C = 8
 2. A = From the right-hand corner, remove the two matches; from the last line, remove the one in the middle.
 3. B = Remove any 2 right angle matches from the middle
 4. C = From the first line, remove matches 1 and 3; from the second line, remove 1 and 4; and from the last line, remove the middle match.
 Riddles:
 1. Seven, 2: The Future; 3: A map; 4: A bottle; 5: Every month has at least 28 days; 6 Are you asleep yet?



HISTORICAL QUESTION & ANSWER SESSION

26 NOVEMBER 1994, PART 1

KHUDDAMUL AHMADIYYA

MAJLIS-E-SHOORA MEMBERS

YOUTUBE LINK: <https://youtu.be/nU2hApJMmR8>

Impact of Ahmadiyyat on the world after 100 years

Questioner: I was speaking to an Iranian individual, and when I introduced Ahmadiyyat and its message to him, he said: "I understand what you say and it's very appealing but you have been here 100 years but there is no impact on the world. Even small villages anywhere in the world have heard about the Ayatollah Khomeini, they all know him but this is the first time I am hearing about this".

Hazrat Khalifatul Masih IV (Allah have mercy on him):

You can ask him, there was oil in the world for billions of years and human beings would often see oil on the surface, but they never utilised it. Just because it took them so long to understand the value of the oil, should they not start utilising it now? Similarly, you can say that this was something which was so insignificant in the sight of man that although it was here on earth available for them and they used to see it, sometimes bubbling out (of the earth) by itself, but they never cared about it. Before that there was coal,

and they ignored it altogether and there are so many precious metals which are now used to improve the quality of human life which were seen and totally ignored by people. So, the ignorance of people does not mean that the thing which is being ignored does not have any value or because it was ignored before so it should be continued to be ignored now. This is a very distorted logic.

You tell him, first see if it is useful or not. If it is not useful, then throw it away, even if all the people practice it. We can prove to you that Christianity as it is understood today is not useful, it is harmful; so what if one billion of people are Christians? The number does not mean anything. The slow pace of advancement does not mean anything – they are irrelevant questions. Most of these people from Far East are Christians now – you can turn back to him and ask him: Tell me about 100 years after Jesus Christ came, how important had Christianity become? How many countries had taken note of Christianity? He will be surprised to see that today after 100 years,



Ahmadiyyat has spread to 142 countries of the world, whereas Christianity after 100 years had not reached in totality 28 countries.

I have been working on this with reference to history and geography and historical reports and the best margin you could give them is 28 countries, even if you were to include just one Christian missionary having reached there. That was 100 years after Christianity, and now after 100 years after Hazrat Mirza Ghulam Ahmad of Qadian, people have taken such note of Ahmadiyyat that wherever I go, even Ministers, Parliamentarians all dignitaries come – not that I find any honour in that, but in response to your question I am telling you that is the dignity which Ahmadiyyat has earned for itself. The respect which it has earned. Tell him all this, tell him to compare the present of Ahmadiyyat with your past of that age – that will be a fair comparison – why to compare a child of one year with an adult – that's no comparison at all. It is not only the age which matters, there are also other factors which matter.

To end up on a happier note, let me tell you a joke which belongs to this category. There was a mouse of 2 and a half years old, which was full grown of course, he had finished his youth and was sort of entering Ansarullah. As it was strolling in the jungle, he saw a baby elephant, which was huge and big. They started chatting to each other and they became very friendly. The mouse wondered how old the elephant could be. So he asked: "How old are you?" The elephant replied:

"Two and a half years". The mouse was shocked. The elephant then asked: "How old are you?" The mouse replied: "Although I am also 2 and a half years old, I have been rather ill. I have not been enjoying good health."

It is an uneven comparison they are making, comparing Christianity of 2,000 years old, which has reached the full blossom of its age, and now is about to reach the edge of the grave, with Ahmadiyyat of 100 years, which in human history is a small child's age. They should compare the Christianity of 100 years with Ahmadiyyat of 100 years.

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

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

THE IMPROVEMENT IN THE STANDARD OF TAQWA OF MUSIS

Expectations of Hazrat Khalifatul Masih V (May Allah be his Helper)



During a meeting held on 12th December 2012, Huzoor said:

"Along with Wasiyyat it is also essential to offer the five-time prayers, to recite the Holy Quran, to listen to the sermons (of Huzoor) and to act upon them. Along with Wasiyyat, it is also essential to raise the standard of the Jama'at's obedience. It is also important to show humility."

Huzoor further said:

"The increase you have made in funds is laudable, but collecting money is not the sole purpose. I did not say that you should collect money, what I said was that (Musis) should abide by Taqwa and pay Chanda according to their true incomes."

Huzoor furthermore said:

"If a Musi pays Chanda according to his true income, he should not do so for fear of you, but for the sake of God. And he should pay according to his real income."

Upon report of National Secretary Wasaya, Huzoor said:

"You wrote in your report that so and so has increased his Chanda, and that he used to pay €1000 and now he has promised to pay €1300. The question is not whether he will pay €1300 or €1000, the question is that he should pay according to his true income. If he is paying €1100, €1200 or €1500, you should not be pleased at the increase. You should tell him that whatever income he base his Chanda on, he should remember that there is no concession for Musi. There can be a concession for Chanda Aam payer, but there is no concession for a Musi."

During his sermon of 8th January 2010, Huzoor said:

"Every Musi should keep scrutinizing himself lest he is guilty of dishonesty with regard to the pledge he has made to God by failing to declare any source of income, whether great or small. So, Musi men and women are such a group of Chanda payers of the Jama'at who are thought to be at the highest level of Taqwa, who happily offer a portion of their income and property to win Allah's pleasure, further who keep an eye on their deeds and strive in that regard, who strive to raise the quality of their worship, who try to mould their morals in the best complexion, and who forge ahead in their efforts to become true