

AHMADIYYA BULLETIN

Aug Sep 2022

Zuhoor Tabook 1401

Inauguration of Fath-e-Azeem Mosque Zion, Illinois





The Promised Messiah and Imam Mahdi, Hazrat Mirza Ghulam Ahmad عليه السلام presented four main purposes of Jalsa Salana:

- To increase one's communion with Allah the Almighty
- To pray for those brothers who have passed away
- To meet new members and increase in Brotherhood
- To gain and increase in knowledge

In the Name of Allah, Most Gracious Ever Merciful



12.Eid-ul-Adha UK
2022



16.Jalsa Salana UK
2022

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8. Khuddam from Brisbane Australia

10. Khuddam from Sydney Australia

42. Inauguration Of Mosque In Zion 44. Freedom of Religion or Belief Ministerial Conference

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

The Holy Qur'an

O ye people! Fear your Lord, Who created you from a single soul and created therefrom its mate, and from them twain spread many men and women; fear Allah, in Whose name you appeal to one another, and fear Him particularly respecting ties of relationship. Verily, Allah watches over you. And give to the orphans their property and exchange not the bad for the good, and devour not their property with your own. Surely, it is a great sin.

(An-Nisa, 4:2,3)

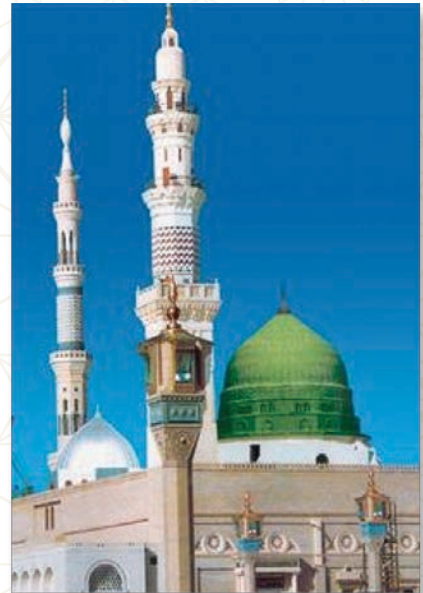
يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ
نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ
مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي
تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ
رَقِيبًا ﴿٢﴾

وَاتُوا الْيَتَىٰ أَمْوَالَهُمْ وَلَا تَتَبَدَّلُوا الْخَبِيثَ
بِالطَّيِّبِ وَلَا تَأْكُلُوا أَمْوَالَهُمْ إِلَىٰ أَمْوَالِكُمْ
إِنَّهُ كَانَ حُوبًا كَبِيرًا ﴿٣﴾

Hadith

Ibn Abbas relates that the Holy Prophet ﷺ said: 'There are no days during which righteous action is so pleasing to Allah as righteous action in these days (meaning the first ten days of Zil Hajj).' He was asked: 'Messenger of Allah, not even striving in the cause of Allah?' He answered: 'Not even striving in the cause of Allah except in the case of one who goes forth with his life and his property and does not come back with either.'

Bukhari, quoted in Riyadh As-Salihin, No 1254, p. 217



From the Writings of the Promised Messiah ﷺ

Since I have myself witnessed the clear fulfilment of about a hundred and fifty Divine prophecies, how can I deny for myself the title of Nabi or Rasul? Since God has Himself bestowed these titles upon me, why should I forsake them for fear of anyone else? I swear by God Who has sent me – and cursed be those who fabricate lies about Him – that He has sent me as the Promised Messiah. Just as I believe in the verses of the Holy Qur'an, so do I believe – without the least difference – in the manifest revelation which has been revealed to me, and the truth of which God has demonstrated to me through repeated signs. I am ready to swear in the precincts of the Holy House of God that the pure Revelation which descends upon me is the word of the same God Who spoke to Moses, to Jesus and to the Holy Prophet, peace and blessings of Allah be upon all of them.

A Misconception Removed, P.9





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.

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SERMON: 01 JUL 2022

Huzoor said that he had been mentioning the ninth expedition that took place towards Bahrain. All the disbelievers gathered with Hutam while all the Muslims gathered with Hazrat 'Ala'. Both sides dug trenches in front of their armies, which they would cross to fight, and return behind after the day's fighting had ended. This continued for a month. One night, the Muslims heard a lot of noise from the enemy's side. Upon investigation, they learned that the enemy was intoxicated, upon which the Muslims attacked. As a result the enemy was defeated. The next morning, Hazrat 'Ala' distributed the spoils of war and especially gave valuable items to those who had fought valiantly. A letter was sent to Hazrat Abu Bakr informing him of the Muslims' victory.

Hazrat 'Ala' became the leader of Hajar and surrounding areas. However the Persians were against the Muslim government and would often say that one day the government of Madinah that had taken root in Hajar would be overthrown. Mafruq Sha'bani had taken the armies of his nations Taghlib and Namir and was marching towards Hajar. When Hazrat Abu Bakr learned of this, he wrote a letter instructing Hazrat 'Ala' that if this attack was true, then he should deploy an army to completely eradicate these hypocrites.

The hypocrites had gathered in Dareen. Hazrat 'Ala' told the Muslims of Bakr bin Wa'il to come forth to combat these hypocrites. Hazrat Muthanna bin Harithah also played a pivotal role in supporting Hazrat 'Ala' and eliminating the hypocrisy that had arisen in Bahrain. Hazrat 'Ala' received a response from the people of Bakr bin Wa'il assuring him that they were steadfastly Muslim. Upon this, Hazrat 'Ala' asked all Muslims to



converge upon Daireen where all the hypocrites had gathered.

They had to travel along the ocean in order to reach Daireen. Hazrat 'Ala[ؑ] gathered people and told them that God had gathered the tribes of Satan and that they should cross the ocean in order to reach Daireen. Since they had seen miracles before, they agreed and led their riding animals into the ocean upon which they were able to travel in the ocean to Daireen. It is recorded that it was as if the animals were traveling on soft sand. Normally, the journey to Daireen would take about one day and one night on ships. However it is recorded that they reached there in a matter of hours, and after a fierce battle, they defeated the hypocrites.

Hazrat Mirza Bashiruddin Mahmud Ahmad[ؑ] explaining miracles, such as Moses[ؑ] splitting of the sea, said that according to the Holy Qur'an, God instructed Moses[ؑ] to strike his rod in the sea, as a result of which a path opened up within the ocean with water rising on either side. It is important to understand that all miracles come from God and human effort has no bearing on them. Therefore, Moses[ؑ] striking his rod was a symbolic gesture. It also does not mean that the sea truly split. In fact the words used in the Holy Qur'an indicate that the sea was at low tide when Moses[ؑ] passed through and when Pharaoh's army arrived and tried passing by the same path that he saw Moses[ؑ] passing by obstacles were created for him by God and the sea reached high tide as a result of which most of his army drowned.

The third expedition set out under the leadership of Hazrat Suwaid bin Muqarrin[ؑ] who was instructed by Hazrat Abu Bakr[ؑ] to set out towards the Yemen region of Taihama. According to the dictionary the word Taihama also means extreme heat and the ceasing of wind. This was a valley in the south west of Yemen.

Hazrat Suwaid[ؑ] accepted Islam in 5 AH and was part of the Battle of the Ditch and took part in all subsequent battles alongside the Holy Prophet^ﷺ. After the

demise of the Holy Prophet^ﷺ, the Aq and Ash'ar tribes became hypocrites and rebelled. Under the instructions of Hazrat Abu Bakr[ؑ], this rise in hypocrisy was suppressed and they were defeated.

SERMON: 08 JUL 2022

The eleventh expedition was to combat the rebellion in Yemen which was sent under the leadership of Muhajir bin Abi Umayyah[ؑ]. For some time, Yemen was under the rule of the Chosroes and thus much of its government officials were of the Abna. Hazrat Abu Bakr[ؑ] instructed him to address the rebellion in Kinda.

The first rebellion which arose during the time of the Holy Prophet^ﷺ was in Yemen under the leadership of Aswad Ansi. He claimed to receive revelations. The Holy Prophet^ﷺ saw in a dream that he was wearing two bangles, and he was instructed by God to blow on them, upon which they disappeared. He took this to mean two false claimants to prophethood that would arise against him, and they manifested in the forms of Musailimah Kazzab and Aswad Ansi.

When the Holy Prophet^ﷺ sent a letter to the Persian Emperor, the Chosroes inviting him to Islam, he became incensed and instructed one of his governors Badhan, who was the governor of Yemen, to assassinate the Holy Prophet^ﷺ. Badhan sent two people to the Holy Prophet^ﷺ, who said that God had informed him that their king would be overthrown and killed by his son. He sent a message to Badhan inviting him to Islam. When Badhan heard that his son had killed Chosroes, he accepted Islam.

Aswad Ansi lived in the northern part of Yemen. He was a soothsayer and was influential in his speech. As more people became swayed by him, he claimed to be a prophet, saying that an angel would come to him and inform him of everything including his enemies' plots. The Holy Prophet^ﷺ instructed the Muslims

appointed as custodians in Yemen to combat the uprising of Aswad Ansi.

Aswad Ansi first attacked Najran, then San'a and then other parts of Yemen, during which time many Muslims were martyred and he gained power over many parts of Yemen. The Holy Prophet ﷺ sent a letter to the Muslims of Hadhramaut instructing them to combat the forces of Aswad Ansi, for which Hazrat Mu'adh bin Jabal stood at the forefront.

Someone also went to Aswad Ansi's wife, the widow of Badhan whom Aswad Ansi had killed before marrying his wife. When she was informed that it was Aswad Ansi who had killed her husband and other members of her family, she was ready to help in defeating Aswad Ansi. Ultimately, it was with her help that one night in his fortress, Aswad Ansi was killed. Hence, this rebellion which lasted for only three or four months was brought to an end.

After Aswad Ansi was killed, a Muslim government was established once again. However, when news of the Holy Prophet's ﷺ demise reached Yemen, another rebellion arose. This was under the leadership of Qais, who became estranged from Islam once again. He was always opposed to the Persian rule and plotted to eliminate the Abna from Yemen. As this was happening, a letter was sent to Hazrat Abu Bakr requesting for help. Hence, the last expedition sent by Hazrat Abu Bakr was that of Hazrat Muhajir towards Yemen.

Amr bin Madi and Qais bin Abd Yaghuth were the primary proponents of the rebellion against Muslims during the era of Hazrat Abu Bakr. When the people of Yemen learned of the large army being led by Hazrat Muhajir that was approaching them, they became fearful wondering how they could possibly face this army. Meanwhile, a dispute arose between Amr bin Madi and Qaid bin Abd Yaghuth and rather than focusing on fighting the Muslim army, they became occupied in trying to harm each other. Amr bin Madi decided to join the Muslims and capture Qais. When Qais was captured, Amr bin Madi was also imprisoned and both were presented to Hazrat Abu Bakr.

Hazrat Abu Bakr asked Qais whether he had rebelled, brutalised and killed Muslims. Qais denied everything, and because no substantial evidence could be produced to prove his guilt, Hazrat Abu Bakr did not order for him to be executed. Similarly there was no conclusive evidence against Amr bin Madi, thus Hazrat Abu Bakr admonished him, but ultimately let him go. Hence both were freed and subsequently, both realised their wrongdoings and accepted obedience to Khilafat.

SERMON: 15 JUL 2022

Huzoor continued relating accounts from the life of Hazrat Abu Bakr in this sermon.

Huzoor said that when Hazrat Muhajir affirmed his position in San'a, he wrote a letter detailing all of his activities to Hazrat Abu Bakr.

Hazrat Abu Bakr wrote to Hazrat Muhajir saying that he should join Hazrat Ikrimah and that both should travel to Hadhramaut.

A child from Kinda accidentally presented his brother's camel to Hazrat Ziyad as Zakat. When the mistake was brought up and it was requested that the camel be returned, Hazrat Ziyad thought that they were simply making excuses and refused. Upon

this, a person by the name of Abu Sumaid came and requested for the camel to be returned. When Hazrat Ziyad refused, Abu Sumaid took it upon himself and released the camel. Upon this, Hazrat Ziyad's people attacked Abu Sumaid and those with him. When these people were finally released, they returned to their people and began preparing for war. Eventually, Hazrat Ziyad fought against these people and defeated them decisively. As some of the prisoners were being transported to Madinah, the caravan was attacked and the prisoners were released. As a result of this, many others in surrounding areas became apostates.

Hazrat Ziyad wrote to Hazrat Muhajir requesting for help, who took his army and attacked Kinda. The people of Kinda fled and took refuge at a fortress in Nujair, near Hadhramaut. This fortress had three entrances; Hazrat Ziyad lay siege to one, Hazrat Muhajir to another, and eventually Hazrat Ikrimah lay siege to the third. Ash'as, one of the leaders of the Kinda people, went to Hazrat Ikrimah and sought refuge, on the condition that they would open one of the doors to the fortress. Then, when one of the doors was opened, the Muslims entered and about 700 of the Kinda people were killed, while 1000 others were imprisoned. It so happened that Ash'as had forgotten to include his own name in the agreement with the Muslims. Hence rather than pardoning him, he was sent to Hazrat Abu Bakr so that he himself could make a decision regarding him.

Hazrat Abu Bakr reprimanded Ash'as for his actions. Hazrat Abu Bakr said that he was inclined to sentence him to death. However Ash'as asked to be forgiven and released, saying that he would be a devout Muslim. As a result, Hazrat Abu Bakr released him, saying he expected to hear only good things about him. It is recorded that upon his release, he remained in Madinah and even partook in subsequent battles as part of the Muslim army.

These were the final battles against the rebel apostates as a result of which the widespread rebellion was uprooted and all tribes were back under the Islamic rule. Hazrat Abu Bakr wrote to the governors of various areas, advising that they should only include such people in their governments who had not been stained by apostasy and rebellion.

In light of explanations by Hazrat Mirza Bashiruddin Mahmud Ahmad who explained that false claims to prophethood was not the reason for which these battles took place. In fact, those who had falsely claimed prophethood and their followers had rebelled against the government and had started creating their own rules. Furthermore, people had refused to offer Zakat and had also attacked Madinah. There were various incidents such as that of Hazrat Habib who refused to renounce his belief in the Holy Prophet ﷺ and accept Musailmah, as a result of which Musailmah slowly mutilated his body until his martyrdom. Such incidents make it clear that these battles were not undertaken because of refusing obedience to the Holy Prophet ﷺ and falsely claiming prophethood. Rather these battles took place because they had taken up new laws while disregarding the established Shariah, and they openly rebelled against the government while establishing their own in their respective areas.

Once rebellion was eradicated, Hazrat Abu Bakr did not rest easy. Rather he was aware that further rebellions could arise in foreign lands as well and it was necessary to keep Islam protected from the forces of the Roman and Persian empires.

SERMON: 22 JUL 2022

Huzoor continued relating accounts from the life of Hazrat Abu Bakr[ؓ].

Huzoor said, one of the battles that took place was that of Dhatuṣ-Salasil, also known as the Battle of Kazimah and the Battle of Hafir. It is known as Dhatuṣ-Salasil (Chains) because during this battle, the Persians attached themselves to one another with chains. This battle was fought between the Persians and Muslims at a place called Kazimah and in the area of Hafir. The leader of the Muslims army was Hazrat Khalid bin Waleed[ؓ] while the leader of the Persian army was Hormuz.

The noblemen of Persia would wear hats, and the higher their rank, the more expensive their hat would be. The most expensive hat would be 10,000 dinar which would be worn by the highest ranking people, and it is recorded that the hat worn by Hormuz was 10,000 dinar.

Before departing, Hazrat Khalid bin Waleed[ؓ] wrote a letter to Hormuz urging him to protect his people by agreeing to pay the Jizyah, otherwise he was bringing such an army that loved death as Hormuz loved life. The Persians attached themselves to one another with chains. There were some among them who did not agree with this strategy and said that they were doing a favour for the opposing army by shackling themselves.

Hormuz and his army had control over the water in the area. Hazrat Khalid bin Waleed[ؓ] ordered a caller to call out that the Muslims should fight the opponent for control over the water. Hormuz came up with a ploy to invite Hazrat Khalid[ؓ] to single combat and while keeping him occupied, he told his army to sneak up from behind and attack him. Thus, as Hormuz and Hazrat Khalid[ؓ] were fighting, people from the Persian army encircled and attacked him. Despite this, Hazrat Khalid[ؓ] was able to keep them at bay and killed Hormuz.

Seeing this the Muslims attacked the Persians, slaying many of them while others fled. When the spoils of war were sent to Hazrat Abu Bakr[ؓ], they included the hat worn by Hormuz, which Hazrat Abu Bakr[ؓ] granted to Hazrat Khalid bin Waleed[ؓ]. The spoils also included an elephant, which the people of Madinah had never seen before. Hazrat Abu Bakr[ؓ] eventually sent the elephant back to Hazrat Khalid[ؓ].

Then there was the Battle of Ubullah. Hazrat Abu Bakr[ؓ] instructed Hazrat Khalid[ؓ] to conquer Ubullah in Iraq, as this was a stronghold of the Persians.

Then there was the Battle of Mazar. The Persian Emperor had sent an army under the leadership of Karin to help Hormuz in the Battle of Dhatuṣ-Salasil. However this army had only reached Mazar when they heard of Hormuz's defeat. Those who had fled met with Karin and both agreed that they should prepare for battle and try to recover their losses. When Hazrat Khalid[ؓ] learned of this he informed Hazrat Abu Bakr[ؓ], and made his way to Mazar. Both sides fought a fierce battle in which Karin was also killed along with other leaders of the army. After this victory, the Muslims treated the local people very kindly, allowing them to maintain ownership over their lands and properties while urging them to offer Jizyah.

Then there was the Battle of Walajah. After the loss at Mazar, the Persian Emperor sought to arrange a better

planned attack against the Muslims. Hence, they called a prominent Christian tribe from Iraq called Bakr bin Wa'il thus bolstering their army. This army was sent to Walajah. When Hazrat Khalid[ؓ] learned of this, he was near Basra. He decided that the Persian army should be attacked from three different sides. A fierce battle ensued which ultimately resulted in the Persian army suffering defeat.

The Battle of Ullais followed. After the Christian and Persian armies were defeated, the Persians who had fled gathered in Ullais. Upon arriving in Ullais, the Persians decided to eat before engaging in battle. When Hazrat Khalid[ؓ] arrived in Ullais, he attacked them before they could even eat. Hazrat Khalid[ؓ] devised a plan to attack the Persians from behind which caused the Persians to scatter and render the Muslims victorious.

There was the Conquest of Amgheshiyah. The Muslims were victorious here without any fighting.

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.



Virtual Meetings held with Hazrat Khalifatul Masih V

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

Virtual Meeting Of Khuddam from Brisbane Australia With Hazrat Amirul Momineen



Hazrat Amirul Momineen Khalifatul Masih V graciously gave an audience to members of Majlis Khuddamul Ahmadiyya Brisbane.

The meeting was held virtually with Huzoor presiding from the MTA studios in Islamabad, Tilford while the Australian Khuddam sat in the Mubarak Mosque in Brisbane.

Following a formal session which began with the recitation of the Holy Qur'an, Khuddam took the opportunity to ask Huzoor Aqdas questions on a range of subjects.

One Khadim enquired if there will ever be a time when a Khalifa will assume the responsibility of governing a country if Ahmadi Muslims were ever to form the

majority of the population in that country. Huzoor explained,

"The position of the Khalifa is that of a spiritual leader. He will never govern any country. The Promised Messiah (peace be upon him) has stated, 'What have I to do with [governing of] countries? For my country is most distinct from all others. What am I to do with crowns? For my crown is the attainment of the pleasure of the Beloved.' The task of the Khalifa of the time is to carry out spiritual reformation. What if there is majority of Ahmadi Muslims in one country (and the Khalifa were to have political leadership) and then later, another country also becomes majority Ahmadi Muslim? The second country will then say, 'We cannot disagree with that country because we have taken the pledge of allegiance with the Khalifa.' Then a third country will also become Ahmadi Muslim and then a fourth and so on. Therefore, this political or governmental system will continue to function independently and the Khalifa of the time will guide all in spiritual matters."

Huzoor then added,

"It should be clear that the Khalifa has nothing to do with the running of governments. The Holy Qur'an has stated that if two Muslim groups or countries fight, then others should reconcile between them and if they do not desist from fighting then deal with them firmly and then when they stop fighting, do not carry out any injustice against any of them and be fair and let them become established on their own feet. This all refers to Muslim countries, which means that multiple governments will be present. When the Holy Quran was revealed, at that time there was only one government, which was that of the Holy Prophet Muhammad (peace and blessings of Allah be upon him). After that it remained as a unified government in the time of the Rightly Guided Caliphs. Thereafter, when there was a period of kingship, the stronger government remained united for a long time. After that the smaller governments came about. It was a prophecy that governments would be established in this way and at that time, after the Promised Messiah (peace be upon him), who was the Seal of all the Caliphs, the Khalifa of the time was to carry on the responsibility of spiritually guiding people. If any of them fights – just as there are conflicts between neighbours or brothers – then the Khalifa of the time shall reconcile between them. Therefore, the Khalifa of the time will not be running the government of any country."

Another Khadim who had recently accepted Ahmadiyyat said that his parents had not converted and asked how he can educate his parents so that there will be no conflict when he raises his own family as Ahmadi Muslims. Huzoor Anwar advised,

"When you marry an Ahmadi Muslim girl and you have your children from your wife who is an Ahmadi Muslim and you are living in an environment or in a vicinity where your parents also live, then instead of confronting them directly on small petty issues, just tell them that the basic morals are the same between us. [Tell them that] these are the basic morals; we say that we should worship God, we say that we should show good morals towards each other, we should refrain from all the bad things. So, these are the basic things and they will agree with this."

On the issue of having children after marriage and their moral training, Hazrat Khalifatul Masih V stated,

"You will have to be a practising Muslim first and your wife shall have to be practising Muslim. This is the basic requirement. In this way you will set your example before your children. Also teach them what is Islam and why we are Muslim. And if they ask you that, 'why our grandparents are not Muslims?' then tell them that, 'Allah the Almighty says, 'There is no compulsion in religion.' So whichever religion they chose, they have adopted that one. But whatever we feel is good, we have chosen that religion and [tell them] why we have chosen this religion, why we like Islam.' So, in this way you can train you children and at the same time tell your parents about the beauties of Islamic teachings. And when they know the beauties of Islamic teachings, then they will always try to listen to what you are saying. When they see there is some significant change in you and you are somehow different to your previous life



then they would know that, 'Our son is going on the right path.' Also pray for them. [Just] as the prayer of the parents is accepted for the children, in the same way, the prayer of the children is also accepted for their parents, if they are praying them. So, pray for them that Allah the Almighty also opens their hearts and they accept Islam. But you will have to reform yourself first. You have to be a practising Muslim and then show your examples before your children. At the same time, teach them, and you will have to work hard for that. Otherwise not only your parents, but the environment will also influence your children. They will deviate from the basic teachings of Islam."

One Khadim asked about what could be done to bridge the generation gap between children and their parents. Huzoor Aqdas answered,

"From the very childhood you have to train your children. Tell them what is religion, why you are an Ahmadi Muslim and what is religion. So, if they are attached to the religion and you are able to infuse in them the importance of religion, then they would seek to learn more about religion. And when they are learning about religion, despite the fact that there is a generation gap, they will try to practise their religion and learn more about their religion."

Huzoor Anwar further stated,

"You see, they (children) are educated. When they ask you some question, [do not say] 'No, don't ask us, it is against the teaching of Islam.' No, Islam says they must ask questions, and you have to satisfy them. If you don't have the knowledge with regards to your religious matter, then you can ask your Missionary that, 'Kindly answer the question of my son or daughter or my children.' If it is that the question is related to any worldly thing, [for example] 'how can we reconcile the world with religion,' then you will have to see some scholars, read some books and tell them to read it. In the literature of the Ahmadiyya Muslim Community there are books which can answer your question. So, this is how you can fill your generation gap. But there should be very friendly interaction between you and your children."

Huzoor then added,

"Nowadays it is a good habit of the children that they ask, 'why?', and you have to answer the 'why', whether it is with regards to their religious question or any worldly question. For that you will have to increase your own knowledge as well. Don't just put your whole weight on the shoulder of the Community. You will have to bear it yourself."

Another Khadim enquired about the revelation of the



Promised Messiah^(peace be upon him) that says, *'I shall show you the flash of this Sign five times.'* The questioner said that some people refer to the two World Wars as the first two of the five signs. He asked if the other three signs will also take the shape of world wars to which Huzoor responded,

"The Promised Messiah^(peace be upon him) referred to the earthquake as a great sign. Then the two world wars have also occurred and so has the plague which was also a sign. It could be that the third world war is the fifth sign. Or it could be that the sign has already occurred. It could even be in the shape of war and we can assume based on the apparent circumstances that it will be in the shape of a war. It should however be a manifest and obvious sign which has grandeur behind it, like the plague and the two World Wars or some of the earthquakes that also occurred. However, if the earthquakes were limited to certain areas then you may not count them. It could also be that Covid-19 pandemic was also one of the signs. Or, it could be that the world war that is yet to come is one of the signs. So, Allah knows best. From the apparent circumstances it seems that the World War will also be one of the signs."

Virtual Meeting Of Khuddam from Sydney Australia With Hazrat Amirul Momineen



Hazrat Amirul Momineen Khalifatul Masih V graciously granted a virtual audience to members of Majlis Khuddamul Ahmadiyya Sydney Australia..

Huzoor Anwar presided the meeting from MTA Studios in Islamabad, Tilford, while the Khuddam joined the meeting virtually from the Bait ul Huda Mosque, in Sydney.

Following a formal session which began with the recitation of the Holy Qur'an, members of Majlis Khuddamul Ahmadiyya had the opportunity to ask a range of questions regarding their faith and contemporary issues.

One Khadim enquired how to overcome a state of despair which may arise from any failures a person may encounter in their life. Huzoor Anwar replied,

"Take hold of the weapon of prayer of Allah the Almighty. Have certainty that Allah the Almighty exists and that He accepts your prayers. Know that the situation you are going through could be a short and temporary trial from God and it is a test you must pass and after that He will grant you success. At the same time, a person should always be praying to Allah the Almighty and should be certain that He accepts the prayers. Feeling down is a natural emotion a person goes through – although it can lead to becoming a lasting psychological issue – but it is wrong to become completely desperate and one should not leave everything aside and sit at home or alone in one's room and become depressed. At that point you must act with the strength of resolve and will power. If mental state becomes severely affected then you should go to the doctor for treatment because at that point this natural state turns into an illness. So treat it like an illness and take medication so that you may phase out from the depression."

Huzoor further stated,

"Bow down before Allah the Almighty, pray to Him, make an effort and be resolute that you are going to come out of this phase of depression. Allah the Almighty states in the Holy Quran, 'Aye! It is in the remembrance of Allah that hearts can find comfort.' You have to make an effort towards this and you must utilise your will power and face the reality head on. You must become strong. There is no other solution to this. Adopting will power, prayer, effort and resolve are the means to overcome this. If a person is weaker in one thing and does not attain success in it, it is possible that they will attain success in something else. Sometimes a person does not attain success for a long time and has to go through hardships. But, there is also no alternative to which a person can turn to other than God. There is the example of that person who was mentally unwell and used to sit and proclaim that, 'O Allah, I do not like your world'. Hazrat Khalifatul Masih I ^(Allah be pleased with him) would also pass by him and see him making these proclamations. One day he noticed that he was very quiet with his head down. He asked him why he was not making the

regular proclamations of, 'O Allah, I do not like your world'. He replied that Allah has responded to him and told him to find a world that he does like and go there. So, at the end of the day, this is the world that we are living in and we have to get by. So, we will have to live with firm resolve and inner strength."

Another Khadim wanted to know how to bridge the cultural gap between those Khuddam who were raised in Australia and those who immigrated from the subcontinent. Huzoor stated,

"Parents should try to train their children from childhood. Tell them who are they, what is the importance of religion, why they are Ahmadi Muslims and why should they offer five daily prayers, why should we read the Holy Qur'an. Also find out the commandments given in the Holy Qur'an. [Find out] why should we practise those commandments and injunctions. In this way, the children would know what are our duties and who we are. Then, if they are brought up even in this culture, in this society, they will be able to differentiate between good and bad... This is the duty of the parents and this is the duty of Khuddamul Ahmadiyya and Atfal-ul-Ahmadiyya to tell them that these are the good things, these are the bad things; these are the things which Allah the Almighty does not like, these are the things which have been taught to us that we should refrain from."

Hazrat Khalifatul Masih V stressed that it is important for all auxiliaries of the Jama'at and the parents to work together towards tackling the issue of the moral upbringing of children. Huzoor said,

"It needs some hard work. Not only by Khuddamul Ahmadiyya, but the parents should also be involved in it. And they should be educated by Majlis Ansarullah, Majlis Khuddamul Ahmadiyya and Lajna Imaillah, that how can they train their children in their homes. It is quite a difficult task, but you will have to face this challenge. You will have to work hard... Nowadays, in the name of freedom, some immoral things are coming into the minds of the children. They cannot even differentiate between good and bad. So, we shall have to tell them what is good and what is bad and what shall be the bad effects of these things in future in their life and if they believe in Allah the Almighty [then tell them] how Allah the Almighty will treat them if they are not following [the Islamic teachings]. So from the very childhood we have to infuse this into the minds of the children that we shall have to follow the teaching of Islam and we shall have to learn the morals which have been taught by Allah the Almighty in Islamic teaching."

Another Khadim asked how he could prove to his non-Ahmadi friends that the Caliphs of the Jama'at are chosen by God Almighty. Huzoor explained,

"You see, Allah the Almighty utilises human beings and Allah the Almighty puts it in the hearts of the people (who to appoint as the Khalifa) ...I was not known to everybody [in the electoral college for the election of the Khalifa]. I think not more than 5% people had knowledge about me, and there were some Arabs and some foreigners or Africans too. They say suddenly something happened that Allah the Almighty put it in their hearts that, 'You should try to raise your hands in favour of this person.' So, although people choose the person, but it is Allah the Almighty who puts it in their hearts. There are quite a good number of narrations of different people, those who have expressed how did they feel during the election and what happened and if you increase your knowledge first, read that, then you can satisfy your non-Ahmadi friends or



even your own fellow Khuddam members."

Huzoor Aqdas further clarified,

"Even in the Qur'an, it is said that there are different ways; sometimes Allah the Almighty Himself appoints somebody, as prophets. Sometimes, it is through some people, and that is what we see in the history of Islam. Who chose Hazrat Abu Bakr? There was a conflict between Ansar and Muhajirs. They wanted to choose their Khalifa from their own tribes, from their own nation. Ansar were saying that we shall choose our Khalifa from among Ansar. Muhajireen were saying no, we shall choose our Khalifa from among Muhajireen. Then, Hazrat Umar spoke or Hazrat Abu Bakr spoke on this issue, and later on they amicably came to the conclusion that, 'Okay, we shall do the Bai'at of Hazrat Abu Bakr.' The same thing happened during the election of Hazrat Umar. This is in Islamic history and that is being followed in our system. We have not adopted a new system. We are following the same old system."

Huzoor Anwar added,

"So, this is how Allah the Almighty's decree works. It is the decree of Allah the Almighty, and He puts it in the hearts of the people."

One Khadim asked about the situation of Muslims in India and what Muslims and particularly Ahmadi Muslims can do to improve the situation for them. Hazrat Amirul Momineen advised,

"What is happening nowadays in India is wrong... We Ahmadi Muslims are also responding to it (recent anti-Islamic remarks highly publicised in the media) in that we are writing to the newspapers, [writing] letters, [writing on] social media and through other [means] that these are the beauties of the Islamic teaching and at the same time [we are informing] that you speak ill of Hazrat Ayesha ^(Allah be pleased with her) or the Holy Prophet ^(peace and blessings of Allah be upon him) and it is absolutely wrong and explain our beliefs. On social media and in the newspapers and other platforms we are trying our best to explain to the people and also to remove the doubts of the non-Muslims. And quite a number of non-Muslims agree with our point of view and our stance, and they accept it. So, within the limit of the law of the land, we are trying and we have been trying for a long time and we shall continue trying. Otherwise, to have direct clash and conflict will further deteriorate the position and further deteriorate the situation of Muslims in that country because they are in minority. And if the Indian government or the provincial governments of those areas are against Muslims, then they may take certain types of actions which may further harm the Muslim community."



EID-UL-ADHA UK

Eid ul Adha was celebrated on the 10th of July at mosques all over the UK. Thousands gathered at the Fazl Mosque in London, at Baitul Futuh in Morden and at all the other mosques and main mission houses belonging to the Jama'at in the country.

Threat of Covid was still very evident and members were urged to take precautions. Instructions were given to avoid handshakes and embraces. Those testing positive were advised to stay at home.

People gathered at about 10.30 am to listen to their local sermon and offering their Eid prayers. Immediately afterwards members were able to view live the Eid sermon delivered by Hazrat Amirul Momineen Khalifatul Masih V from the Mubarak Mosque in Islamabad to a congregation of hundreds that were gathered there.

MTA International were able to broadcast its footage live to millions around the world.

During the sermon, Huzoor spoke of the outstanding sacrifices made by the Prophet Abraham^(peace be upon him), his wife Hazrat Hajra^(Allah be pleased with her) and their son Prophet Ismail^(peace be upon him). It was in their memory that Eid-ul-Adha is celebrated.

Huzoor said,

"Today, by the Grace of Allah we are celebrating Eid-ul-Adha which is the Eid of sacrifice. It is celebrated in memory of the sacrifice made by a father, mother and son thousands of years ago. It was not a momentary sacrifice, rather it spanned several years. Prophet Abraham (peace be upon him) left his beloved wife and son in a barren land. He did so, only because this was the commandment of Allah the Almighty given to him. When his wife found out that she and her son were being left there for the sake of Allah the Almighty, she showed a tremendous spirit of sacrifice. She said to Prophet Abraham (peace be upon him), with great resolve and firmness that, 'Then you must leave us. If



this is being done as a result of the commandment of Allah the Almighty, then Allah will never forsake us.' So [as a result of their sacrifice,] Allah the Almighty arranged for a constant stream of water in that very place [where they were left behind] and the stream continues to give water today. Allah the Almighty also arranged for food. In fact, He established a town in the desert and according to His promise, Allah the Almighty provided for all necessities and all the fruits and blessings are available in it...There was a time when it was a barren desert and now that place has become the source of income for hundreds of thousands of people and millions of people eat from there. So, this is how Allah the Almighty fulfils His promise and shows a shining sign."

Huzoor Anwar stated that the spiritual blessings bestowed to Prophet Abraham^(peace be upon him) and his family also continued, whereby the Holy Prophet Muhammad^(peace and blessings of Allah be upon him) was born amongst their progeny and he is the prophet that has now become the recipient of the daily *Durood* salutations invoked upon him by millions of Muslims.

Speaking of the blessings endowed to the religion that was brought by the Holy Prophet Muhammad^(peace and blessings of Allah be upon him), Huzoor stated,

"There is no religion [other than Islam] in the world today whose followers are acting upon the true teachings of the founder and prophet of their religion. There is no book that is found today and there are no commandments available today in their original form as revealed to any prophet [other than the Holy Quran]. It is only the Holy Quran regarding which Allah the Almighty promised the Holy Prophet Muhammad (peace and blessings be upon him) that, 'I shall safeguard it and maintain it in its original form.' Today it has been over 1400 years and despite the efforts of the opponents of Islam, this remains the only scripture that is unchanged."

Huzoor Anwar went on to explain how the protection of Islamic teachings was further guaranteed by Allah when He promised the Holy Prophet Muhammad^(peace and blessings of Allah be upon him) that He shall send the Promised Messiah^(peace be upon him) in the latter days to prove the superiority of Islam over all other beliefs. Huzoor explained,

"[The Promised Messiah (peace be upon him)] is the champion of Allah the Almighty who not only showed the wonders of Islam to people by presenting its beautiful teachings, rather he challenged every opponent that they shall fail to show any other teaching which can present teachings as beautiful

as Islam...At the same time the Promised Messiah (peace be upon him) also advised the Muslims that the present era is not a time of fighting physical wars and battles. Rather, it is time to prove the superiority of Islam over other faiths through peaceful means of manifest proofs and evidences."

Huzoor said that unfortunately, Muslims have generally failed to heed that message, and instead they have resorted to persecuting Ahmadi Muslims. Speaking of the persecution that Ahmadi Muslims have to encounter, Hazrat Khalifatul Masih V stated,

"Ahmadi Muslim children are being harassed in schools and streets and there is an effort to make them develop fear and anxiety. The persecution is so severe that even the graves of Ahmadi Muslims are being exhumed and disrespected. What kind of Islam do these people wish to spread in the world? Islam is a religion of peace and security. Islam is a religion of love and kindness. The Eid that is being celebrated today is in memory of the people who became ready to sacrifice their freedom, honour and lives for the sake of God Almighty. When they prayed for a city to be established, they prayed in the words, 'My Lord, make this a town of peace.' They prayed for it to become a 'town of peace' so that whoever lives there and visits there can be the guarantor of keeping and spreading peace. Thus, does this prayer not demand of the Muslims that if they associate themselves to that town and if they worship the Lord of the Kaaba and if they wish to fulfil the objectives of the sacrifices of Prophet Abraham and Ismail (peace be upon them) then they should make their hearts into abodes of peace, tranquillity, kindness and love? Rather than being at each other's throats, they should set examples of [the Quranic verse that believers are 'tender among themselves' and so they should deliver the message of peace to the world."

Hazrat Amirul Momineen went on to speak about the recent developments in persecution whereby Ahmadi Muslims were being barred by the Pakistani authorities from sacrificing animals on the three days of Eid. Huzoor stated,

"When these circumstances [of injustice] reach their peak, then the punishment of Allah the Almighty comes into action and destroys the perpetrators of injustice, regardless of whether they are so-called grand scholars or great leaders or high-ranking officials. We as Ahmadi Muslims are those who always make sacrifices for the sake of God. This is the lesson that we have learnt from these Eids and from our history. We have made pledges to sacrifice all that we



have, including our lives, wealth, time and honour. However, there are some who are weaker and I wish to say to those Ahmadi Muslims that that they should hold fast to patience and prayer. These prayers will certainly bear fruit one day, God willing. The sacrifices of Prophet Abraham, Hazrat Hajra and Prophet Ismail (peace be upon them) bore fruit too. However, they did not ever let go of patience and prayer. The grand Prophet (peace and blessings be upon him) that came in the progeny of Prophet Abraham (peace be upon him), his sacrifices and the sacrifices of his companions also bore fruit at their appointed time and Allah the Almighty fulfilled His promises. Thus, that same God who fulfilled His promises earlier, can he now abandon us? Certainly not! Even today He will come to the help of those who believe in him and are facing injustice."

Huzoor Anwar further added,

"Today the opponents are meting out every form of cruelty against us in confidence of the so-called power they hold. However, our opponents' power holds no value in front of God Almighty. Therefore, it is our responsibility to turn to Allah the Almighty more than before, reach the high standards of worship and fulfil the rights of His creation. We should be ready to present our sacrifices solely for the sake of Allah the Almighty. We must increase in our righteousness and truly attain the spirit of this Eid which is to make sacrifices. Only then can we face our opponents, only then can we absorb the bounties of God Almighty and see the fulfilment of the promises that Allah the Almighty made to the Promised Messiah (peace be upon him)... As a Community, the more we self-analyse and the more we try to better our spiritual condition, the sooner will we see manifest signs of the help, support and succour of Allah the Almighty."

Approaching the end of his sermon, Huzoor

mentioned the Waqf-e-Nau scheme which is intrinsically linked with the concept of sacrifice that Eid-ul-Adha signifies. Huzoor Anwar explained,

"The parents who have dedicated the lives of their children or those who are planning to do so, they should remember that it requires sacrifice. What is the standard of this sacrifice? It is the standard that was set by Prophet Abraham and Prophet Ismail (peace be upon them both). When Prophet Abraham said to his son that he has seen that he is sacrificing his son in his dream, he asked his son what his intentions were. The son who had been brought up by the father and mother who had reached excellence in piety, replied immediately that, 'O my father, do as thou art commanded; thou wilt find me, if Allah please, steadfast in my faith.' Therefore, at the time of dedicating their child's life, the parents should do so with the intention that they are dedicating their life. At the same time, they must also ensure that they carry out the upbringing of their children in accordance to this pledge and they must pray for them too so that their children also give the same reply as the response given by Prophet Ismail (peace be upon him)."

Speaking to those Waqf-e-Nau who had already renewed their pledge to dedicate their own lives and were serving the cause of Islam, Hazrat Khalifatul Masih V stated,

"The Waqf-e-Nau who have already come to serve in the various departments of the Ahmadiyya Muslim Community, they must develop the Ismaili attributes within themselves. Only then will Allah the Almighty continue to open the paths of goodness and success for them."

On the conclusion of the sermon, Huzoor led everyone in a silent prayer.

EID CELEBRATIONS IN THE LOCAL PRESS

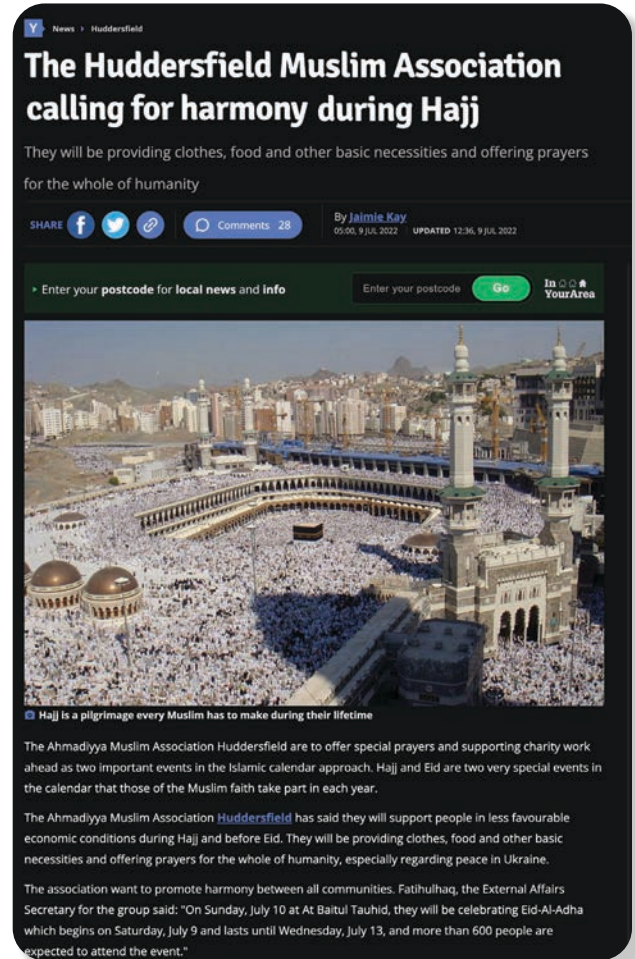
Some Jama'ats were able to receive coverage of Eidul Adha in their local newspapers as shown by this report which appeared in the Huddersfield Examiner.

<https://www.examinerlive.co.uk/news/huddersfield-muslim-association-calling-harmony-24440956>

IN THE NEXT EDITION

- Opening and Reception of the Mosque in Dallas
- Huzoor's Tour of Maryland
- Lajna & Ansar Ijtemas
- Report on Humanity First Live Fundraiser
- Launch of the official history department UK Website
- Ahmadiyya Muslim Lawyers Conference
- Local News
- Children's Pages

AND MUCH MUCH MORE!!!!





INSPECTION OF JALSA SALANA UK 2022 TAKES PLACE

Hazrat Amirul Momineen Khalifatul Masih V inspected the arrangements for the UK Jalsa Salana on Thursday 4th August 2022. This was the first fully fledged Jalsa to be organised since the pandemic and was broadly restricted to members from the UK.

During the inspection, Huzoor visited various departments tasked with the organising and running the three-day event. Huzoor was briefed on the arrangements as he inspected the site and was able to give directions to ensure the comfort and well-being of all the participants.

Huzoor Anwar graciously visited various exhibitions run by Makhzan-e-Tasaweer, The Review of Religions, Humanity First, Tabligh and Al-Hakam amongst others. Huzoor Aqdas further visited an exhibition by the Press & Media Office entitled 'Islam in the Media'.

Later, Huzoor directly addressed the thousands of volunteer Jalsa workers and advised them to conduct their duties with diligence and to be regular in prayer. Huzoor stated that participants should continue to wear facemasks as a precautionary measure.

Huzoor Anwar advised,

"Due to the risk of Covid, every person, including the duty workers, should continue to wear face masks during the Jalsa Salana. Do not think that because all members of the Community in the UK are able to attend the Jalsa Salana that we can afford to be lax in terms of the risks of Covid. We should remain cautious, as people will be working closely together."

Concluding Hazrat Amirul Momineen explained,

"So, with all your heart and considering that you



are duty bound to serve the guests of the Promised Messiah (peace be upon him) seek to fulfil your duties and objectives. Further seek to guide and train those who are new to duties that, apart from your work, as an Ahmadi Muslim you must set the very highest example of the worship of Allah the Almighty and developing a connection with Him. Thus, you must also focus upon your prayers alongside your duties and must not neglect them in any way. May Allah the

Almighty enable you to do so."

It is expected that on Sunday, thousands of Ahmadi Muslims will once again have the opportunity to take the pledge of allegiance, known as the Bai'at, at the hand of the Khalifa (Caliph).

The entire proceedings will be broadcast and live-streamed around the world on MTA International.



JALSA SALANA UK 2022 OPENING ADDRESS

Huzoor delivered his opening address on the afternoon of Friday 5th August 2022. Huzoor said that among the objectives of holding the Jalsa Salana are that our relationship with Allah should improve and the propagation of Islam can be carried out. Ours are not for worldly purposes. We have to follow the Promised Messiah^(peace be upon him) for our self-reformation and the reformation of our future generations; we have further promised to reform the whole of mankind and to establish the Unity of God. This is a big responsibility for us, for we have been fortunate to be in the community of the Promised Messiah^(peace be upon him) and we should therefore not confine this blessing to ourselves only, but to propagate it to the

whole world. It is this important that we constantly reflect upon our lives to ensure that we are living in accordance with the expectations of the Promised Messiah^(peace be upon him). Failure to do so would render our bai'at futile.

A key tool in our efforts to attain this goal is tauba (repentance), i.e. to repent sincerely and pledging never to go back to our old ways. Repentance has to be permanent. Tauba and bai'at are linked, and must form a strong bond of devotion. This cannot be achieved with a ceremonial bai'at, without any substance. We have to attach ourselves wholeheartedly to the conditions of the bai'at and follow our Imam with great zeal and dedication. According to the Promised



Messiah^(peace be upon him), our bai'at entails that we should become exemplars to the world. Thus the need for taqwa (righteousness) for our community is very important.

While Allah the Almighty is very Gracious and Merciful, He is displeased with a community which makes big claims but their actions do not match up to the claims – that's when His wrath is shown. Therefore, our actions must be in accordance with our claims.

Huzoor explained how on the morning of the Battle of Badr, the Holy Prophet^(peace and blessings of Allah be upon him), was deeply engaged in supplications, even though victory had been promised to him by Allah. That is because although the outcome may be certain, one does not know what conditions are attached. Similarly, we must adopt true repentance in order to gain nearness to Allah the Almighty.

Humility and modesty form part of taqwa. Haughty and proud people tend to have impatience and short temper with those they consider inferior to themselves. Ahmadis should not get to this stage that they start to look down upon others. Instead, they should treat their subordinates with honour and respect, and to pay attention to what they have to say. The truly great in the sight of the Almighty are those who are righteous, who show humility and modesty.

We have to raise the standard of our worship. Get up at night and pray that Allah may show you the way. Follow the teachings of the Holy Qur'an. Do not be disappointed with Allah. It is not enough to be a Muslim in name only. Actions are needed. To serve Islam, cleanse yourselves so that there are no

weaknesses. Behaviour and actions must conform to Islamic values so that others can appreciate it, and so that the beautiful teachings of Islam can become manifest in your actions. Those Muslims who commit sins and fall into bad habits do not disgrace themselves only, but they bring a bad name to Islam. You should be above criticism from non-Muslims.

Huzoor elaborated on the three conditions of man: Nafse Ammara – the natural self which is guided by his instincts, and prone towards evil; Nafse Lawwama – the reproving self, when a person starts to question his actions and tries to reform himself; and Nafse Mutmainnah – the soul at rest, when he is relieved of all weaknesses and is filled with spiritual powers and establishes a relationship with Allah the Almighty.

Beg from Allah and He will not refuse your prayers. Those who have converted to Islam did not do so under compulsion, but on observing the improved status of the Muslims. Thus we have to show by our practical example our high spiritual status. You must become the true beloved of Allah the Almighty, and nothing can happen without His permission. If people oppose you, do not be harsh upon them, but be kind and courteous, and advise them appropriately. Bear in mind that one day we will have to appear in front of Allah and be answerable to Him, so it would be better that we do so in the best condition.

May Allah enable us to do full justice to our bai'ats and make our future generations follow this path and not be deviated by the attraction of the world and may Allah accept our prayers.



JALSA SALANA UK 2022 ADDRESS TO LAJNA

On the second day of the Jalsa prior to the Zohr and Asr prayers Hazrat Amirul Momineen Khalifatul Masih V delivered his traditional address to Lajna. This time Huzoor Aqdas presented some examples of the spiritual excellence, zeal, dedication and sacrifices made by Muslim ladies in history, from the time of the Holy Prophet (peace and blessings of Allah be on him), through to the period of the Promised Messiah (peace be upon him) and to the present day. This illustrated that the status of women in Islam is not what is often criticised by western writers. There are so many of these examples, Huzoor explained, which would fill volumes to record all of them. Huzoor then cautioned the audience that they should not be satisfied by simply listening to these accounts and be temporarily impressed with them; rather, they should

try to emulate them and make these part of their lives.

Among the Companions of the Holy Prophet (peace and blessings of Allah be on him), Huzoor Aqdas stated that, the ladies showed great love for the faith and devotion to fasting and prayers. They were not spared the torture which the Meccans meted out to the new Muslim adherents. On one occasion, the Holy Prophet (peace and blessings of Allah be on him), comforted Hazrat Yassir who was being tortured that be patient as Paradise has been promised to him. He succumbed to the beatings and passed away shortly afterwards. Not satisfied with this result, the disbelievers turned their attention to his aged widow and inflicted torture upon her as well, as a result of which she also passed away. Another lady was turned

out of her home when she accepted Islam and was tied to a high-spirited camel in the sun, without any drink, for three days, until she became unconscious. They then asked her if she was ready to give up Islam. Too weak to be able to reply, she simply pointed to the sky, to indicate that she was firmly rooted in the Unity of Allah.

Another example of the ladies' passion for their faith was the account of the mother of Sa'ad bin Muaz, after the battle of Uhud, when, returning to Madinah, one her sons was leading the camel of the Holy Prophet (peace and blessings of Allah be on him). He introduced his mother to the Holy Prophet (peace and blessings of Allah be on him), and he offered his condolences and tried to console her on the martyrdom of her other son during the battle. The lady replied that having seen the person of the Holy Prophet (peace and blessings of Allah be on him) alive and healthy, all her sorrows and sadness had disappeared.

Among the first ladies to accept Islam was one slave girl. She lost her eyesight soon afterwards, and the disbelievers told her this was the result of rejecting the idols. She replied boldly to them that Laa and Uzaa do not even know who worships them and are utterly helpless to do anything at all. Losing her eyesight was the Will of Allah the Almighty, and if He wills, my eyesight will be restored again. But I will not turn my back on the One God. True enough, her eyesight was returned, and the disbelievers said this was because of the magic of the Holy Prophet (peace and blessings of Allah be on him). To spare her further torture, Hazrat Abu Bakr paid for her to be set free from her master.

Huzoor gave other accounts of the courage and fearlessness of Muslim ladies in the face of battle. He then recounted the financial sacrifices which many made. Hazrat Ayesha (Allah be pleased with her), for example, was known for her generosity in helping out the poor and needy. Although she did not earn anything on her own account, the Holy Prophet (peace and blessings of Allah be on him) used to give her gifts, and she also received gifts from the Companions but whatever she received, she would distribute these among the poor people.

It has to be reiterated that at the time of the Holy Prophet (peace and blessings of Allah be on him), Muslim ladies were not confined to their homes. The advice to them was that they should be properly dressed up and they were free to participate in many activities. The Holy Prophet (peace and blessings of Allah be on him), used to teach them about the Holy Qur'an and Islam, and they attended other functions as well. Even on the battlefield, they would be present to assist in various capacities.

In the time of the Promised Messiah (peace be upon him) the types of sacrifices that were needed were financial in nature, and to spread the message of Islam. The Promised Messiah (peace be upon him) has said that our victory is going to be achieved through prayer. In this connection, the example of Hazrat Amma Jan (Allah be pleased with her) is given. She was extremely devoted to prayers, including the

Tahajjud Prayers and other Nawafil which she offered at every opportunity. She prayed for the whole community and for the progress of Ahmadiyyat. During Ramadhan, she would personally cook food for distribution among the poor and give charity generously.

Huzoor mentioned the account of the Ba'ait of the mother of Hazrat Ch Muhammad Zafrulla Khan Sb, how, for the sake of her faith in the Promised Messiah, she defied her husband and pledged her allegiance to the Promised Messiah despite her husband's wish that she should not do so until he himself was so satisfied. She also demonstrated her faith in Allah the Almighty when, having suffered several miscarriages, she was being persuaded to try some old wives' remedies. She refused to do so on the grounds that these amounted to shirk and that she had complete trust in Allah.

Hazrat Sayeda Maryam Begum, mother of Khalifatul Masih IV (Allah have mercy on him), was one whose heart was filled with the love of Allah and His Messenger. She heard a hadith about a Companion who asked the Holy Prophet (peace and blessings of Allah be on him), about the preparations for the Day of Judgment with prayer and fasting, and that in his heart he has the true love for Allah and His Messenger. The Holy Prophet (peace and blessings of Allah be on him) had said that if this is true, then you have the glad tidings that you will meet with your loved ones on the Day of Judgment. Hazrat Umme Tahir's face lit up on hearing this and declared that her heart is also like that, i.e. filled with the love for Allah and His Messenger.

Then there is the courage displayed by our ladies. On one occasion, in 1953 when opposition to the Jama'at was intense, one village was cut off by the opponents and there was a shortage of water. If anyone tried to go out to get water, they would be beaten. There was a need to raise the alarm but none among the men wanted to do so, but one lady was courageous enough to make the long journey from Sialkot to Rabwah so that help could be sent out.

Similarly, in the current era, there are many instances of the dedication and faith of our ladies. One person who accepted Ahmadiyyat not long ago, first learnt to read the Holy Qur'an, then undertook to study Arabic so that she would have a better understanding of the Holy Qur'an. Now she is not only teaching her own children, but other Lajna members as well. In addition, she is giving her time regularly to whatever Jama'at tasks are entrusted to her.

Huzoor said that these are but a few examples that have been mentioned today and there are many more in which the courage and boldness of ladies are displayed, where they have given preference to their faith over the world. To get any benefit from these examples, we need to follow them with righteousness and piety to bring about a revolution in the world. Only then will we attain the pleasure of Allah the Almighty and paradise will be created both in this world and the life to come.

Huzoor concluded saying may Allah enable all of us to mould our lives in this manner and to adhere sincerely to Islamic teachings.



JALSA SALANA UK 2022

PROGRESS OF THE JAMA'AT DURING THE PAST YEAR

In his second address on the second day of the Jalsa, Huzoor Anwar presented details of the progress made by the Jama'at during the previous year by the Grace of Allah. To start off with, not including Pakistan, Huzoor reported 335 new communities established throughout the rest of the world. For the first time, the seed of Ahmadiyyat had been planted in 855 locations. First among these was Congo Kinshasa, with 40; followed by Tanzania with 36; then Sierra Leone 31, Nigeria, Niger, Liberia, Benin, Burkina Faso, Senegal, Madagascar, Mali, Sao Tome, Ivory Coast, and Guinea Conakry, Guinea Bissau, Ghana, Togo followed by 19 countries where 1, 2 or 3 new communities were established.

Huzoor then presented some of the faith inspiring

incidents with the establishment of these new communities. In Gambia, the message of Ahmadiyyat was presented to the Chief of a village. The Chief declared that he was already familiar with the Community and was convinced of its truth and was ready to take Ba'ait. He did so along with all the members of his family. Next, the Imam of the village was approached, and when he was shown the 10 Conditions of Ba'ait, he declared that these are indeed the same teachings of Islam as was presented by the Holy Prophet (peace and blessings of Allah be on him). After the Zohr Prayers, he addressed the congregation and thus over 500 people accepted Ahmadiyyat. Alhamdulillah. In Congo Kinshasa, one shop keeper who used to sell alcohol and intoxicants and drugs, declared that he will stop selling these



upon his acceptance of Islam. He along with his family accepted Ahmadiyyat; and gradually over 30 people in this village became Ahmadi, and a new community was established there.

By the grace of Allah, this year the Jama'at was able to establish 209 new mosques around the world of which 147 brand new construction while 62 were existing buildings which were converted into mosques.

In Africa, the total number of new mosques and converted buildings were as follows: Ghana 20; Sierra Leone 15; Nigeria, 4; Benin 18; Tanzania 12; Burkina Faso 7; Congo Kinshasa 5; Ivory Coast 5; Mali 5; Liberia 18; The Gambia 9; Guinea Bissau 16; Niger 4; Cameroon 2; Uganda 4; Senegal 4; Guinea Conakry 5; Chad 1; Burundi 1; Central Africa 1; Kenya 1; Togo 2; Congo Brazzaville 1; Equatorial Guinea 1; Madagascar 1.

In Asia, India established 9 new mosques; Indonesia 6; Bangladesh 2; Burma 1; Nepal 1; Philippines 1.

Elsewhere, 5 new mosques were established in Germany under the 100-Mosque scheme; France 2; USA 1; in Belize the first mosque, Masjid Noor, was inaugurated in February.

On this occasion various prominent members of the country, including the Mayor of the city and the Prime Minister attended. They paid tributes to the Jama'at for the practical help that is being rendered to the youth of the country through various projects.

The Promised Messiah(peace be upon him) had stated

that when a mosque is built where no one knows anything about Islam, you will begin to see that Islam is being introduced, and this is exactly how what we are witnessing today.

Huzoor related some other incidents where the local Jama'ats overcame apparently unsurmountable problems in order to complete the construction of some of these mosques, including one where initially we were turned away from buying land for this purpose. Yet, when the delegation returned a few days later, the owner decided to donate the land free of charge, having seen in a dream the day before that someone was inviting her to come to the mosque where the Azan was being called.

By the grace of Almighty Allah this year 123 new mission houses were established as follows: Sierra Leone and Tanzania 14 each; Benin 10; Ghana 9; Burkina Faso 7; Mali 7; Nigeria 5; Indonesia 5; India 4; Canada 4; Congo Kinshasa 3; Guinea Conakry 3; Senegal 3; Mauritius 3; Australia 3; Guinea Bissau 2; Liberia 2; Madagascar 2; Rwanda 2; Uganda 2; Bangladesh 2; and 1 each in Central Africa, Congo Brazzaville, The Gambia, Ivory Coast, Kenya, Bhutan, Nepal, Turkey, Austria, Finland, Lithuania, Serbia, Haiti, Honduras, Jamaica, Kyrgyzstan and Paraguay.

In fulfilment of the revelation of the Promised Messiah(peace be upon him) "Expand your house", in Australia in 4 different venues, properties worth several millions of dollars were either purchased or constructed. In Canada, the expansion of the Jamia is underway, while in Belgium a multi-storey building



was purchased. Similarly, in France, Italy, Spain buildings have been acquired. In UK, near Islamabad, the auxiliary organisations – Ansar, Khuddam and Lajna – as well as the UK Jama'at, have purchased buildings for various functions.

The use of Waqar-e-Amal by the Jama'at in many of these construction work have saved enormous amounts of money and have benefited the locals greatly.

Huzoor continued to report on the activities of some of the many departments of the Jama'at: Wakalat-e-Tasneef – translation and publication of various Jama'at literature, including the Holy Qur'an, books of the Promised Messiah, children books, Huzoor's Friday Sermons, etc. Among the languages in which these were done are English, Arabic, French, German, Spanish, Chinese, Hindi, etc. All the books of the Promised Messiah have been translated into Arabic and Hindi.

Huzoor mentioned the work done by the publication and distribution departments. In 95 countries, 505 various books, pamphlets, and folders in 46 languages, totalling 6.719 million copies, have been published. 100,000 items of literature have been sent to libraries in various countries. Other publications include Al-Fazl International, including online and an audio version; Al-Hakam in English, Review of Religion in English, French, German and Spanish.

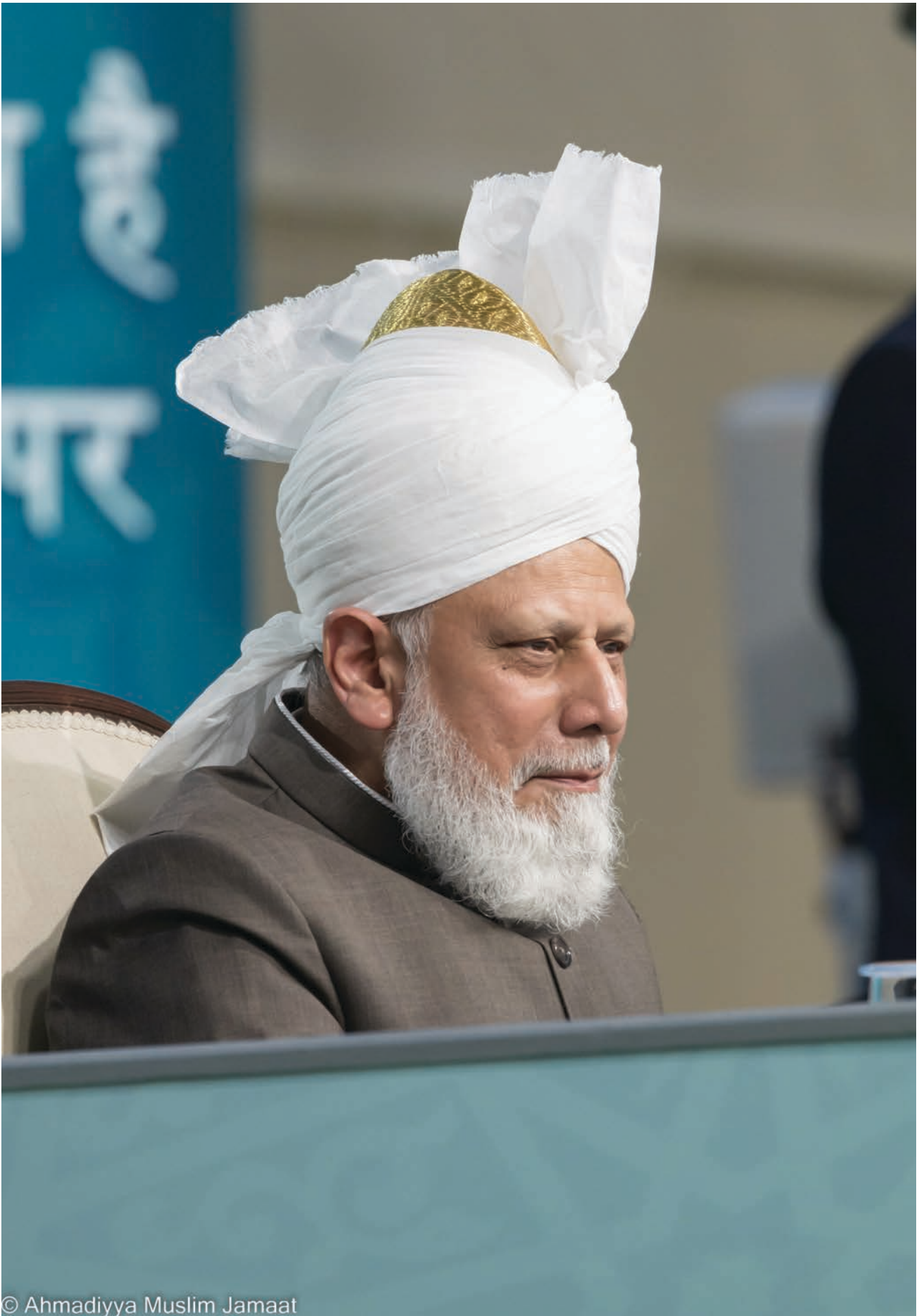
The total number of Waqfe Nau is now 78,000, of which 45,832 are boys and 32,168 are girls. The new requests in the last year were 3,519.

MTA International now employ 503 workers, of whom 80 are paid employees, in 16 Departments. MTA Africa – 12 studios are under construction. Various Radio stations are in operation in many countries, including the Voice of Islam which initially covered London, is now available in Bradford, Cardiff and Glasgow.

IAAAE continue their work under the projects of Water for Life and the Model Village. The Nusrat Jahan Scheme is now active in 12 African countries, 37 clinics and hospitals are operating, with 48 central doctors, and 34 local ones. 615 primary and middle schools are functioning, as well 80 secondary schools. Humanity First is doing excellent work around the world in providing free medical camps, eye operations, as well as emergency relief.

New Ahmadis in the past year by the grace of Allah, totalled 176,836 exceeding by 51,615 the number attained last year, Alhamdulillah. They represented 109 countries, and over 116 nationalities.

Huzoor briefly gave some inspirational incidents which guided people to the truth. These are too numerous to be recounted here, Huzoor said, and may be done on a different occasion. He concluded by saying that Islam will once again prevail in the world and today the world is looking at Islam with scorn and disdain yet once again they will be the ones who will raise the slogans of the Holy Prophet (peace and blessings of Allah be on him) and will feel pride to follow him. May Allah the Almighty enable us to witness this in our lifetime. Ameen.



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JALSA SALANA UK 2022 CONCLUDING ADDRESS

Hazrat Amirul Momineen Khalifatul Masih V delivered an inspiring address on Sunday 7th August to bring the 56th Jalsa Salana UK to a close. Earlier during the day participants had taken part in the moving ba'ait ceremony as a human chain leading to Huzoor Aqdas was formed with all repeating the words of the pledge in unison. More than 176,800 souls had joined the Jama'at during the past year from 109 countries.

During the concluding address, Huzoor Anwar continued with the theme of shining a light on the superior rights that Islam grants to mankind that are unmatched in any other faith or ideology.

In his address Huzoor focussed on the rights that Islam grants to women and the weaker members of society. Huzoor presented a wholesome view of how

Islam champions the rights of women and does not make empty slogans, rather enacts rules that elevate the status of women in a society.

Highlighting the flaws of the current day movements that claim to support the rights of women, Hazrat Khalifatul Masih V pointed out,

"Nowadays when the rights of women are being hailed, there is a failure to consider some basic fundamentals. When they make rallying cries for the rights of women, they also take away their religious freedom and the right to practice their faith. When they try to take their rights from men, they do so in a way that it ends up creating a rift between men and women."



Huzoor clarified,

“They [the women’s rights movements] do not know how to solve the barriers that exist due to economic, social and cultural norms. They simply make a slogan that women and men are equal and assume that they have achieved a great feat in doing so. They do not ponder over the finer details and fail to make appropriate rules according to the reality of the challenges that exist. They do not think of the consequences of the rules that they themselves are creating to forge an equality. They fail to assess whether they are creating peace in society or are they furthering unrest? They do not care if their policies and ideologies are breaking apart the family unit.”

Huzoor Anwar went on to highlight how 1400 years earlier, Islam gave teachings that protect the rights of women and the minute details that Islam caters for in this regard. Verse 2 of chapter 4 was quoted in this respect which Huzoor said was repeated at the time of the Nikah (Islamic marriage) ceremony. The verse states:

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ

“O ye people! fear your Lord, Who created you from a single soul...”

And Hazrat Amirul Momineen explained,

“Allah the Almighty has reminded the believers that they should never forget that both men and women are from the same soul and so are of one and the same kind. Therefore they have the same brain, and both have the same emotions and feelings. This verse is recited at the Nikah ceremony which means that it should be made clear at the time of Nikah that this matrimonial bond can only be strong if the man realises that the woman is the same as him in terms of her feelings, emotions, understanding and her rights. Therefore the man should not think that she is inferior to him in any way. The same lesson has been taught to the woman too.”

Speaking of the practice of the Holy Prophet Muhammad (peace and blessings of Allah be upon him) Hazrat Khalifatul Masih V pointed out,

“The personal practice of the Holy Prophet (peace and blessings be upon him) was that he would consult women in important matters. In the society where Islam was born, women were treated in such

a derogatory manner that they were not allowed to express their opinions on trivial matters, let alone being consulted on important decisions. However the Holy Prophet (peace and blessings be upon him) would consult them. This had created such bravery amongst women that they would be able to rebuke men whenever they placed any unnecessary restrictions upon them. It is narrated about Hazrat Umar (Allah be pleased with him) that once when his wife expressed an opinion on a particular matter, he scolded her to say that she had no right to interfere in the matter. She replied, ‘You should remain silent. That olden times have passed. The Prophet Muhammad (peace and blessings of Allah be upon him) has given us the right to speak. We also possess a brain and are able to express our opinion on important matters.’ In fact, the female companions learnt the faith and some of them would often give their advice to the Caliphs. Thus Islam gave rights to women at a time when they were considered worthless.”

Huzoor further explained that Islam gave women the right to inherit, which is something the West has only managed in the past century. He went on to quote several examples and quotes from the life of the Holy Prophet Muhammad (peace and blessings of Allah be upon him) which emphasise the kind treatment of women. For instance, the Holy Prophet Muhammad (peace and blessings of Allah be upon him) said,

“The best from amongst you is the one who is best to his family members and I am best from amongst you in treatment of my family.”

Referring to the numerous references in relation to the rights of women, Hazrat Amirul Momineen stated,

“All the references that I have presented are mainly in relation to the emphasis Islam lays upon the rights of women. The rights of men have not separately been stipulated as such in Islam. Even if there are such references, they are very few. This is because, generally within societies you see a dominance of men and thus men manage to attain their rights... In underdeveloped countries and in less educated societies women are particularly treated unjustly. The majority of the Muslim population is living in underdeveloped and less educated countries and so the rights of women are not given there and women are treated poorly. If men wish to speak of their own rights and if they wish to have their rights given to them then they must also fulfil the rights of women. This is





the teaching of Islam. Given the general situation that exists [whereby men are dominant within societies], Islam has laid greater emphasis on fulfilling the rights of women. Despite this, people still seem to claim that Islam does not fulfil the rights of women!"

Huzoor Anwar went on to explain the rights in Islam of "those who ask for charity and those who cannot." Huzoor said that the philosophy of giving in charity and who should be the beneficiaries. Referring to the quotes of the Promised Messiah (peace be upon him) and Hazrat Khalifatul Masih II (Allah be pleased with him), Huzoor mentioned that Islam emphasises the vast importance of giving to those who ask for help. However, at the same time, Islam also emphasises that the upper hand that gives is better than the lower hand that receives and thus Islam discourages those who are able to stand on their own feet from becoming habitual beggars.

However, Huzoor Aqdas also stated that for those who are to give in charity, whilst they can make the decision to not give in charity to those who would misuse the money, they may still give to people regardless of their circumstances because giving in charity is worthy of receiving the rewards of Allah the Almighty. They can do charity in a way that they try to

help the recipient and also advise them to leave any bad habits.

Huzoor Anwar went on to explain that there are people in society who ask for help but there are those who do not or cannot do so and a true believer should seek to find ways to help even those who are unable to ask for help or who choose not to do so out of their self-dignity.

Speaking further about the finer details that are covered by Islam about giving in charity, Huzoor pointed out,

"Whenever a beggar or a person in need would come to the Holy Prophet Muhammad (peace and blessings of Allah be upon him) to seek help, he would advise his own companions to also make the case for the person in need so that they can also benefit from the reward of Allah the Almighty of doing charity... Thus, not only has the right of the person who seeks help been explained in this reference, rather the people who support a person in his efforts to seek help have been given glad tidings of attaining the reward of Allah. The attention of the believers has been drawn towards ensuring that they too should try to help those in need and if they themselves are not able to help the person who has a legitimate need, then they should try to find a way for that person to get the help that is needed."

Explaining the Islamic approach to fulfilling the rights of people, Huzoor stated,

"Materialistic people try to attain their own rights out of their vested interests. However, Islam emphasises that a person should seek to fulfil the rights of other people without any self-interest. If we truly act upon this teaching, it will result in introducing the teaching of Islam to the world. May Allah enable us to act upon the teaching of Islam so that we are able to help and assist in the mission that the Imam of the age has been tasked with in this era."



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JALSA SALANA UK 2022 GENERAL REPORT

Day 1 - Friday Sermon

Proceedings of the 54th Jalsa Salana of the UK started after the Friday prayers. During his sermon Hazrat Amirul Momineen said that it was by the Grace of Allah that the Jalsa was being held at its full scale for the first time since 2019, although it was held in 2021 on a limited scale.

Huzoor pointed out that the dangers of the pandemic are still lingering with us and it was therefore important for all those attending to remain mindful of precautionary measures, including the wearing of masks.

Huzoor Anwar reminded members that the Promised Messiah(peace be upon him) had stated that the

Jalsa was no ordinary, worldly convention, but an opportunity to be made aware again of God's teachings and the example of the Holy Prophet(peace and blessings of Allah be on him) so that we may mould our lives accordingly.

Huzoor Aqdas acknowledged how volunteers offered themselves to serve at the Jalsa, no matter their profession or status. Huzoor stated that preparations for the Jalsa begin much earlier than the three days of Jalsa itself and required a lot of time, which volunteers sacrificed. In fact, history bears testament that so many people present themselves to offer duties that the organisers are left wondering where all these people can be utilised.

With regards to preparing food for guests, Huzoor



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advised that they should not incline towards being conservative in the amounts of food they prepare. Since the weather is quite warm, any time food is being prepared and meat is being cut, it should be placed in chillers straight away, rather than leaving it out all day.

Volunteers should serve with the spirit that they may not receive recognition from others, but are undertaking this service for the sake of God, Huzoor said. Volunteers should serve with the same spirit as that companion of the Holy Prophet (peace and blessings of Allah be on him) and his wife, who remained hungry themselves in order to feed their guest

Volunteers will encounter many different types of people, including some who may even be short tempered. In any case, volunteers must ensure to treat everyone with respect and kindness.

Huzoor related that once a guest came to the Holy Prophet (peace and blessings of Allah be on him). He was offered food and given a bed to sleep on. Early the next morning, he soiled the bed and left. Instead of saying anything to reprimand the guest, the Holy Prophet (peace and blessings of Allah be on him) asked for some water and began cleaning the bed himself. Companions present asked the Holy Prophet (peace and blessings of Allah be on him) to let them clean the bed, however he refused, saying that this was his guest.

In addressing the office bearers of the Jalsa, Hazrat Amirul Momineen said that they should bear in mind that it is due to the blessings of Allah the Almighty that they have been given the opportunity to serve. As such, they must exhibit the highest moral standards. If they do so, then those working under them will also display the same high standard of morals.

Huzoor also pointed out that guests have certain responsibilities. They should not have unrealistic

expectations from their hosts, so that both the guests and the hosts may be at ease and not be under any undue pressure. It could be that the food may not be to a guest's liking, however, they should happily eat whatever they are presented with.

Good morals are not required to be shown only by volunteers but must be exhibited by all attendees of the Jalsa. Hence, all those attending should bear in mind that they are attending the Jalsa in order to increase their connection with God and their spirituality. They are attending a Jalsa which is solely for the sake of God, hence small matters or grievances do not need to be expressed.

Huzoor Aqdas said that it must constantly be borne in mind that we have left our homes and travelled to the Jalsa for the sake of God. Doing so will invite blessings upon our journey and stay at the Jalsa. The Holy Prophet (peace and blessings of Allah be on him) taught to pray for righteousness and the pleasure of God whilst travelling.

These days there is worry due to the Covid pandemic and as such all should focus on prayers for everyone's safety. Everyone should focus on offering Durood Sharif (prayer for invoking blessings upon the Holy Prophet (peace and blessings of Allah be on him) and offering the prayers in congregation.

Day 1 – Flag Hoisting & Opening Address

A break in proceedings followed until just after 4.30 pm when the flag hoisting took place. After a short prayer, Huzoor entered the main marquee for the opening session of the Jalsa. After recitation of the Holy Qur'an and its Urdu translation, two poems were heard. The first was a rendition of the Promised Messiah's (peace be upon him) poem in Persian. An Urdu translation was given afterwards after which an Urdu poem was recited. In his address, Huzoor emphasised the importance of taqwa and taubah

and how it was integral in being true to our pledge of allegiance. A full summary of this address is covered elsewhere in this edition.

With the conclusion of Huzoor's address, formal proceedings ended for the day. Dinner was served and just after 9 pm congregational Mughrib and Isha prayers were offered.

Day 2- Early Morning Session

The next morning began with Tahajudd prayers. These were offered in congregation in the main marquee at 3.15 am and were followed with Fajr prayers led by Huzoor Aqdas at 4.30 am. This was followed with Darsul Quran. All this was repeated on Sunday morning except prayers were followed with Darsul Hadith on Sunday.

Day 2 - Second Session

Formal proceedings commenced at 10 am with a recitation of the Holy Qur'an, its Urdu translation followed by an Urdu poem. The first speech of the day was by Maulana Fareed Ahmad Naveed, Principal of Jamia Ahmadiyya International Ghana. He spoke on the subject of Opposition of Divine Communities Leads To Their Progress. The speaker opened with a verse of the Holy Qur'an which states,

وَنَبْلُوكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ
وَالشَّمْرِ ۖ وَبَشِيرٍ لِّلصَّابِرِينَ ﴿١٥٦﴾
الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ﴿١٥٧﴾

'And We will try you with something of fear and hunger, and loss of wealth and lives, and fruits; but give glad tidings to the patient. Who, when a misfortune overtakes them, say, 'Surely, to Allah we belong and to Him shall we return.' (2:156)

He explained that once something is affiliated with Allah the Almighty, He holds a sense of honour for it and akin to a powerful ruler, He protects it Himself; when such communities are opposed, Allah the Almighty destroys the machinations of the opposition and this practice of Allah has never been altered:

فَإِنَّ حِزْبَ اللَّهِ هُمُ الْغَالِبُونَ

Surely it is the party of Allah that must triumph.

The Promised Messiah (peace be upon him), mentioning the wisdom behind opposition, states:

'If all the people of Makkah would have said 'We believe and testify to its truth' and joined him on the day his prophethood commenced, the revelation of the Holy Quran would have ceased that very day and it would not have been such a large book. To whatever extent falsehood opposes the truth, in the same manner the power and might of truth increases.' (Malufat Volume 3. Page 226)

In 1891, a cleric delivered an extremely inflammatory speech declaring that whoever kills the Promised Messiah (peace be upon him) will go straight to paradise. When a villager heard about this easy path to paradise, he decided to take his life and attain paradise. Huzoor was addressing the people there. This person sat

waiting for the opportune moment but the more he heard the words of the Promised Messiah (peace be upon him), the more his heart became cleansed and the person who set out to kill him was struck with the sword of truth and as soon as he finished speaking, he leapt forward and clutched onto his hand and performed Bai'at.

Today on social media, people cherry-pick some writings of the Promised Messiah (peace be upon him) and deceive the simple minded and even say that if someone reads the books of Mirza Sahib, he will leave Ahmadiyyat himself. Don't these fraudulent people know that the history of Ahmadiyyat is full of such occurrences that people have entered the Jama'at via the writings and speeches of the Promised Messiah (peace be upon him) and his Khulafa?

O opponents of Ahmadiyyat, O mischief-makers! If you truly believe that you are right, why do you place restrictions upon the books of Ahmadiyyat? Why do you stop MTA broadcasting in your countries? Why are our websites which contain our books banned in your countries? If you are true in your claim, then let the books of the Promised Messiah (peace be upon him) and the voice of Khilafat-e-Ahmadiyya spread freely in the world and watch how your curtain of deception and fraud is removed.

During the agitation of Majlis Ahrar in 1934 they made claims that they will raze Qadian to the ground, the response of the Hazrat Musleh Maud (Allah be pleased with him) was that,

"I foresee that the ground is slipping from under the feet of the Ahrar."

Hazrat Musleh Maud (Allah be pleased with him) states,

'All of you unite and devise schemes day and night and perfect your schemes and join your strength all together to eliminate Ahmadiyyat but remember that all of you will be severely abased and destroyed. God will grant victory to me and my community because the path on which God has stationed me, is the path of victory.' (History of Ahmadiyyat)

This was an Urdu speech and was followed by an English discourse given by Mr Ibrahim Ikhlaq, Secretary Tabligh UK on the subject of Remembrance of Allah Is The Highest Form of Divine Worship.

In this, the speaker pointed out that indeed, the Dhikr of Allah is the best form of worship. Through the Dhikr of Allah — the hearts of the believers find tranquility, their souls become calm, their certainty magnifies, and their faith increases. Allah commands the Holy Prophet (peace and blessings of Allah be upon him) as follows:

أَتْلُ مَا أُوْحِيَ إِلَيْكَ مِنَ الْكِتَابِ وَأَقِمِ الصَّلَاةَ ۖ إِنَّ الصَّلَاةَ تَنْهَىٰ عَنِ
الْفَحْشَاءِ وَالْمُنْكَرِ ۚ وَلَذِكْرُ اللَّهِ أَكْبَرُ ۗ وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ ﴿٢٠٥﴾

"Recite that which has been revealed to thee of the Book and observe Prayer. Surely, Prayer restrains one from indecency and manifest evil, and the remembrance of Allah indeed is the greatest virtue. And Allah knows what you do." 29:46

The Holy Prophet (peace and blessings of Allah be upon him) is reported to have said in this regard:

"Practice Dhikr so excessively that people may regard you as mad."

All types of Dhikr – the Remembrance of Allah, are mentioned in the Holy Qur'an. These can be divided



into four categories:

1. The first of these is Nimaz / Salah
2. The second is the recitation of the Holy Qur'an
3. The third is to repeatedly mention the attributes of Allah, acknowledging their truthfulness, while contemplating and reflecting on their details
4. And the fourth is to announce [proclaim] the attributes of Allah in public just as one does in private.

فِي بُيُوتِ أَذْنِ اللَّهِ أَنْ تُرْفَعَ وَيُذْكَرَ فِيهَا اسْمُهُ يُسَبِّحُ لَهُ فِيهَا
بِالْعَدُوِّ وَالْأَصْلَالِ

"This light is now lit in houses with regard to which Allah has ordained that they be exalted and that His name be remembered in them. Therein is He glorified in the mornings and the evenings." (24:37)

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ
الْقُلُوبُ

"Those who believe and whose hearts find comfort in the remembrance of Allah. It is only in the remembrance of Allah that hearts can find comfort." (13:29).

After this, an Urdu poem followed after which the gathering listened to an Urdu speech on the subject of The Efforts of Khilafate Ahmadiyya For The Attainment of World Peace. It was delivered by Sir Dr Iftikhar Ahmad Ayaz, Chairman International Human Rights Committee, UK.

In this address Dr Ayaz commented on the dangerous precipice the world found itself on and how for almost two decades Hazrat Amirul Momineen had been warning the global community the need to change its course.

Dr Ayaz Sahib explained that the Ahmadiyya Khulafa's dedicated effort towards establishment of world peace was in accordance with one of the main objectives of the advent of the Promised Messiah (peace be upon him) and the foundation of Ahmadiyya Muslim Community. The Promised Messiah (peace be upon him) once

said:

"Therefore, this principle is an ultimate truth and endless blessing, and withal lays the foundation for conciliation, in that we affirm the truthfulness of all prophets whose religion has been well-established, has survived for a long time period and has had millions enter its fold. This is a very blessed principle." (A Gift for the Queen, p. 6)

In his speech, Dr Ayaz Sahib mentioned several other extracts from the writings of the Promised Messiah (peace be upon him) that highlighted the intensity of his desire to see the world live in peace and harmony. After his demise, the Promised Messiah's Khulafa had continued those efforts. Be it through guiding the Muslim Ummah and their leaders through sermons or by writing letters to leaders of nations around the world, it is only the Ahmadiyya Caliphate which held true compassion and desire for Allah the Almighty's Creation to live with peace he declared. Dr Ayaz Sahib then briefly mentioned the efforts made by all Khulafa of the Jama'at in the cause of world peace.

Currently, he stated, the Khilafat of Hazrat Khalifatul Masih V, continues the same mission that Khulafa before him pursued. Huzoor has been regularly reminding humanity to pay heed to his warnings and to recognise its Creator so a peaceful and just world can be established. Hazrat Khalifatul Masih V has written letters to world leaders, has addressed hundreds of professionals, analysts, and politicians, and has travelled to all parts of the world to convey the peaceful message of Islam which ultimately has every solution to the world crisis.

After the end of this speech, the gathering was able to listen to proceedings from the Lajna Marquee where Huzoor delivered his address to the Lajna, a full summary of which is given elsewhere in this edition. Prayers followed after which dinner was served.

Day 2 - Third Session

The gathering was reconvened at 3.30 when an opportunity was given to dignitaries to deliver their messages of support. Formal proceedings commenced at just after 4 with a recitation of the Holy Qur'an and its Urdu translation followed by an Urdu poem. The main address was delivered by Hazrat Amirul Momineen Khalifatul Masih V in which Huzoor charted the remarkable achievements that Allah had

blessed the Jama'at with in the preceding year. With this address formal proceedings for the day came to an end. Prayers were offered after dinner at 9pm.

Day 3 - Fourth Session

The penultimate session of the Jalsa began with a recitation of the Holy Qur'an, its Urdu translation followed by an Urdu poem. The first speech of the day was delivered by Maulana Fazal ur Rehman Nasir who serves as a teacher in Jamia Ahmadiyya UK. He spoke on the subject of The Need For A Husband And Wife To Develop A Habit of Patience and Tolerance In Their Marital Life in Urdu.

He opened with verse 22 of chapter 30 of the Holy Qur'an, where Allah states,

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَعْتَكَرُونَ ﴿٢٢﴾

"And one of His Signs is this, that He has created wives for you from among yourselves that you may find peace of mind in them, and He has put love and tenderness between you. In that surely are Signs for a people who reflect."

The verse showed that Allah the Almighty had deemed the values of love, loyalty and affection between husband and wife to be a grand sign in His eyes. Allah the Almighty had instilled so much power and love in this relationship that if they live with mutual respect and love then the husband, and the wife, both can not only overlook minor weaknesses of one another but can also be ever ready to sacrifice everything to protect their relationship.

The Jama'at has countless examples of such relationships where not only women but also men sacrificed and compromised for their relationship and for the betterment of their children. However, we have seen that there are also examples where out of impatience and hastiness, the pure relation of marriage has resulted in differences that have led to divorce.

In Chapter 66, Verse 7 of the Holy Qur'an, Allah the Almighty states:

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاطٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ﴿٧﴾

"O ye who believe! save yourselves and your families from a Fire..."

Elaborating on this, Fazl Rehman Sahib explained that in relationships where the husband and the wife do not exercise patience, they create a toxic environment, that can cause their children mental and emotional harm. Hazrat Khalifatul Masih V also alluded to the same in one of his addresses and said that both, the man and the woman, should set aside their ego to maintain the peace of their children and their home.

Regarding the status of women in Islam, the Holy Prophet (peace and blessings of Allah be on him) said that *"Paradise lies in the feet of the mother"* and for the man, he said that *"a father is one's key to the paradise"*.

In one narration, it is reported that the Holy Prophet (peace and blessings of Allah be on him) said: *"Allah have mercy on the man who wakes up at night for prayer and also wakes up his wife [...] Allah have mercy on the woman who wakes up at night for prayer and also wakes up her husband [...]"*

Essentially, prayers and worship are the best path for a family to be happy and at peace and it is such households where the blessings and favours of Allah the Almighty are bestowed. These families thrive under God's blessings and live with happiness because the relationship of a husband and wife is based on steadfastness and righteousness.

Family arguments and disagreements have weakened some people's ability to be patient. This should be rectified so that marriages can be preserved

Fazl Rehman Sahib ended his speech by reminding members of the Jama'at to take out time for their families and to watch regularly the weekly Friday sermons on MTA.

Maulana Ayyaz Mahmood Khan from Wakalat-e-Tasneef was the next speaker. His English discourse was on the topic of *The True Meaning of Obedience To Khilafat and Its Blessings*.

Maulana Ayyaz Mahmood Khan stated that Allah the Exalted commands the Holy Prophet (peace and blessings of Allah be upon him) to announce to the people that:

'If you love Allah, follow me [that is follow the Holy Prophet (sa)]: then will Allah love you and forgive you your faults. And Allah is Most Forgiving, Merciful.'

Allah Almighty then addresses the Holy Prophet (peace and blessings of Allah be upon him) and states, in the next verse:

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٣٢﴾

Say, 'Obey Allah and the Messenger,' but if they turn away, then remember that Allah loves not the disbelievers.' 3:32-33

From this it becomes plainly clear that until we obey the Messenger, we can neither be true in our claim that we love God, nor can we achieve the love of God, which is the ultimate purpose of our lives.

It is God who appoints the Khalifa, so obedience is necessary. Allah says,

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ

Allah has promised to those among you who believe and do good works that He will surely make them Successors in the earth. (24:56)

Obedience to Khilafat is also taught by the Holy Prophet (peace and blessings of Allah be upon him) who said:

عليكم بسنتي وسنة الخلفاء الراشدين المهديين

"it is necessary for you to follow my practice, and the practice of my rightly guided successors"

The Promised Messiah (peace be upon him) states,



"Obedience is a quality, which if practiced wholeheartedly, bestows a spiritual radiance to the heart and illuminates the soul, granting it a pleasure. Spiritual exercises are not needed as much as obedience is required. The condition, however, is that this obedience ought to be sincere, and this is the challenge at hand. For obedience, one must slaughter their base desires. Without this, obedience is impossible. It is base desires, which have the potential to become an idol in the hearts of even the greatest believers in God's Oneness."

Hazrat Musleh Mau'ud (Allah be pleased with him) states,

"The very purpose of Khilafat is to develop unity in action and unity in thought within the Muslims. And unity in action and thought can only be developed through Khilafat if the guidance of the Khalifah is adhered to completely. In the formal prayer, just as one bows with the Imam, and prostrates with the Imam, in the same way the entire community should follow the instructions of the Khalifah of the time, and should not seek to walk ahead of him and his instructions."

In conclusion in the era of every Khilafat, the community of the Promised Messiah (peace be upon him) – men, women and children – have always rushed forth to answer the call of the Khalifah. Today, the man who is our heart and soul – our Khalifah – is Hazrat Mirza Masroor Ahmad (may Allah be his Helper).

An Urdu poem followed this speech after which Naib Amir and Imam of the London Mosque Maulana Ataul Mujeeb Rashed spoke on The Advent Of The Messiah And Mahdi For The Revival of Faith and Shariah. Imam Sahib quoted the Promised Messiah (peace be upon him) who said,

"The reason why God Almighty sent me to this world is so that I can bring the lost and wandering souls towards the guidance of God Almighty through kindness and politeness, and so that I can bring people towards the right path with the help of the spiritual light I have been provided with." (Taryaq-ul-Quloob p13-14)

"My duty is to once again establish the unity of God through the help of divine signals" (Risala Jihad p1-8)

The Promised Messiah (peace be upon him), Imam Sahib explained, gave a new life to Islam through the divine help of God Almighty, amplifying the greatness of Islam and demonstrating the living and faith

inspiring manifestations of a living God.

The second purpose of the advent of the promised Messiah (peace be upon him) was to establish the Sharia law. Firstly, he provided his own conduct as a practical example in order to make this happen. Then, it was his devout followers who by the grace of God Almighty also adopted his conduct, and this further expanded the mission of the establishment of the sharia. In conclusion, Imam Sahib again quoted the Promised Messiah (peace be upon him) who stated,

"Listen carefully as to the ultimate purpose of my advent, which is to renew and reaffirm Islam. Nevertheless, it is also true that the blessings and bounties of the Holy Prophet s.a and the rewards and bounties of the Holy Prophet s.a and the rewards of the Holy Quran's teaching and guidance are unending. They are to be seen in every age, ever fresh in their pristine purity. It is for the demonstration of these rewards and blessings that God Almighty has appointed me."

(Lecture Ludhiana, P43-44)

This Urdu speech was followed by Mr Rafiq Hayat, Amir UK who spoke in English on the subject of The Holy Prophet's Advice To Leaders On The Establishment Of An Islamic Government.

Amir Sahib stated that it is unfortunate that when the world thinks of Sharia Law or Islamic rule they are presented with images of the Taliban or ISIS. However, the embodiment of peace and true governance is found in the king of kings the Great Holy Prophet Muhammad (peace and blessings of Allah be upon him). Quoting Sir William Muir Amir Sahib said,

"Whatsoever, Muhammad is higher than anyone could talk about him. If you don't know him and read about his history, you can't know him."

The embodiment of peace and true governance can be found in the greatest leader of history, The Holy Prophet Muhammad (peace and blessings of Allah be upon him).

Following his migration from Makkah to Yathrib in (622 CE) The Holy Prophet Muhammad (peace and blessings of Allah be upon him) gained great political influence, and so with this influence he constructed the Constitution of Medina. This essentially was created as a blueprint granting religious freedoms to all those living in Medina.



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Consisting of 57 articles, the charter clearly spells out the rights, duties and privileges of the State to its citizens and vice-versa, as well as the rights and obligations of citizens towards one another. For example, article 30 determines the status of the signatories; *“And certainly the Jews of Banu Auf shall be considered a community (ummah) along with the believers (Muslims)”*.

The Holy Prophet Muhammad (peace and blessings of Allah be upon him) left a lasting legacy that is recognised today by both religious and secular thinkers. He is recognised not only as a humble man whose character was exemplary, but also stood out as a just political figure head.

It is appropriate to conclude this description of our beloved Holy Prophet (peace and blessings of Allah be upon him) by the words of Promised Messiah (peace be upon him), a devout and complete servant of the Holy Prophet (peace and blessings of Allah be upon him). He says,

“As the Holy Prophet (peace and blessings of Allah be upon him) was superior to all the Prophets in his inner purity and expansion of his mind, in his chastity, modesty, sincerity and trust of God, God the Glorious anointed him with the perfume of special attributes more than other Prophets.

His heart and soul were broader and purer, more innocent, more radiant and more loving of God than the hearts and souls of all those who went before him and those who were to come after him.

He was the one deemed most worthy to be the recipient of the Divine Revelation that was the strongest and perfect, most elevated and complete compared to what was revealed to those before him and those who

will come after him, and which should serve as a clear and large mirror reflecting the attributes of God.”

After the conclusion of this address, preparations were made for the Bai’at ceremony. This was organized differently this year taking into account precautions due to COVID. Only one individual placed his hand with Hazrat Khalifatul Masih with several lines emerging and then merging into a crowd. A few selected members of Huzoor’s family kneeled behind Huzoor to form a connection when pledging their allegiance as words of the bai’t were said and repeated. There was no prostration on this occasion. After a short break, Zohr and Asr prayers were offered after which lunch was served.

Third Day - Final Session

The gathering was reconvened at around 3.30pm with brief messages being made by dignitaries. A little while later, formal proceedings began with a recitation of the Holy Qur’an and its Urdu translation was made. A Qaseeda in Arabic followed by its Urdu translation, and an Urdu poem was then recited. A few announcements were made. The first related to those who had achieved excellence in their studies. The second related to the 2022 Ahmadiyya Peace Prize for the Advancement of Peace. This was to be awarded to Dr Tadatoshi Akiba of Japan. After these preliminaries Hazrat Amirul Momineen gave his concluding address to the Jalsa. A full summary of this has been presented in earlier pages of this publication. Huzoor finally brought the Jalsa to its conclusion by leading everyone in a silent prayer.



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REVIEW OF JALSA SALANA UK

It was indeed a Divine blessing that despite Covid restrictions, the UK Jama'at was able to hold its Jalsa last year and again this year. On 12th August Hazrat Amirul Momineen gave a review of the event in his Friday sermon. A summary of this is reproduced here.

Overcoming the Hurdle of Covid in Preparation for Jalsa Salana

Initially it was thought that perhaps the Jalsa would have to be held on a limited scale due to the Covid pandemic. However a month before, it was decided to allow all members of the UK Jama'at to attend. The administration was initially concerned but it was successfully held with many blessings in the end.

As with events like this, the Jalsa was very eagerly anticipated, and when it finally arrives, it passes by

so quickly that one does not even realise. There were various people who held reservations about attending the Jalsa due to Covid and other reasons. However, members of the Jama'at were praying, and Huzoor Aqdas had been praying as well, and by the grace of Allah, the Jalsa went well.

Tireless Efforts of Volunteers in Fulfilling their Duties

Huzoor Anwar thanked all of the volunteers who worked selflessly from beginning to end. Young or old, man or woman, everyone worked with great effort and diligently. There were various shortcomings that come to light which would be improved for the future. Overall, everyone did due justice to their duty and Huzoor thanked them all.

MTA did an excellent job with their coverage. This year, they built the entire studio themselves which helped save thousands of pounds. They were able to connect different countries around the globe who could see each other, as everyone watched the Jalsa. Huzoor thanked MTA for showing the world the unity of the Jama'at and silencing its opponents.

The Profound Impact of Jalsa Salana on People around the World

Various incidents were presented from around the world of those who were impacted by watching the Jalsa Salana. A non-Ahmadi from Niger expressed his amazement at the level of obedience and unity under Khilafat (Caliphate), and how everyone sat silently listening to Hazrat Khalifatul Masih V.

A non-Ahmadi Muslim from Burkina Faso watched the proceedings of the Jalsa and was moved to say that this is certainly the true Islam. Another non-Ahmadi Muslim from Syria said that they have watched the event and the efforts made to spread the true message of Islam throughout the world. As a result, he would further study Ahmadiyyat Islam.

Huzoor said that a person originally from Guinea-Conakry was seeing all the various countries being displayed on the screen as they watched the Jalsa but he did not see Guinea-Conakry. As soon as he thought of this, scenes from Guinea-Conakry were shown on screen. He also expressed his appreciation for the speech delivered by Huzoor Aqdas on human rights.

The sentiments of a pastor from Zambia may be mentioned who said that he initially thought that Islam usurped the rights of women. However, after listening to Huzoor's address on human rights, he realised that rather than Christianity, it is Islam which establishes and upholds women's rights in the truest sense.

Hazrat Amirul Momineen commented that a person from the immigration office in Congo-Kinshasa joined the Jama'at as he watched the proceedings of the Jalsa. After listening to the address by His Holiness, he started wondering why he wasn't already an Ahmadi, and vowed to come more often and do more research.

An Albanian woman said that after watching the Jalsa she decided to sincerely consider the truthfulness of Ahmadiyyat and said that after listening to the addresses of Huzoor, she found that she was in agreement with what he said.

A lady originally from Afghanistan said that she found great peace after hearing Huzoor and learning the manner in which Islam protects human rights. She said this was especially comforting, as in Afghanistan, under the rule of the Taliban, women hold no value. Yet, she learned the manner in which Islam not only establishes women's rights but upholds them.

Then there were two friends from French Guyana who said that two days before the Jalsa, they had been conversing about whether Islam has any teachings about human rights. They then joined the gathering to watch Huzoor's address to the ladies, and were astonished to learn how Islam does indeed uphold women's rights.

Huzoor presented the sentiments of a new convert lady from Africa who said that after listening to his addresses, it was clear that we must not just be Ahmadis to convert others but we must reform ourselves so that people in society may see the true

image of Islam through our conduct, and we must focus on aligning our words as Ahmadis with our actions. Huzoor commented that generally people perceive the African people to be uneducated, yet this lady from Africa has realised something which the learned of Europe have not been able to fathom. Hence, this is a cause for reflection.

A new convert from Kazakhstan said that Huzoor's words had a profound effect on him and his wife who sat together and watched all the Jalsa proceedings. He also prayed for all of the volunteers who helped put the entire Jalsa together.

An 80-year old man from Zambia could not hold back his tears during Huzoor's address and even had to step away due to this emotion. Later, he explained that this was the first time he had ever heard the voice of the Caliph, which made him very emotional. Later, he expressed to the members of the Jama'at, that filling the mosque with Ahmadis should not only be left to the missionaries, rather everyone must strive in this endeavour.

A history teacher from Albania said that although he attended virtually, he felt as if he was actually present at the Jalsa. He said that this Jalsa was a resounding proof that the Ahmadiyya Community is united and ready to listen to the Caliph and implement his words. He said that Huzoor's addresses were easy to understand for everyone and his words should be acted upon.

There is a 8.5 hour time difference between London and Adelaide, Australia. The Imam in Adelaide said that he had been worried as to whether people would come to watch the Jalsa, as it would be late at night for them. However, members of the Jama'at there exhibited great sincerity and came at night to watch the Jalsa proceedings and even stayed until 3 am to watch the concluding address delivered by Huzoor Aqdas.

An Arab lady wrote that she was extremely grateful to learn that she follows a religion which protects and safeguards the rights of women to such a high degree. She said that she feels pride in conveying these teachings of Islam to her friends. She said that Huzoor also drew attention on how women should uphold the rights of men, and she has been analysing how she can better do so for her father, brothers and husband.

A new convert from Malaysia did not have enough money to pay for the internet to watch the proceedings of the Jalsa. Hence, he took some mangoes from a tree outside his house, sold them and then, with that money, purchased enough internet data to be able to watch the Jalsa proceedings.

A lady from Guinea-Bissau said that she had various reservations about Islam, but all of these were removed when she heard the concluding address by Hazrat Amirul Momineen and then announced her acceptance of Islam Ahmadiyyat. She said that in today's day and age, it is Khilafat that holds the answers to the world's issues.

A man from Albania listened to Huzoor's addresses at the Jalsa and said that they were full of references from the Holy Qur'an and incidents from the life of the Holy Prophet ^(peace and blessings of Allah be upon him). Later, after going home, he called and said that he had read the ten conditions of *bai'at* (initiation) and decided to join the fold of Islam Ahmadiyyat.



Ahmadiyya Muslim Jamaat

How the Coverage of Jalsa Salana Reached Millions around the World

As many as 126 messages were received from officials of different parts of the world. 53 countries joined the Jalsa via video from around the world. BBC, ITV, Metro and other news outlets covered the Jalsa Salana, while eight websites with a total reach of 20 million also published articles about the Jalsa. In the print media, 14 articles about Jalsa were published, with readerships totalling 1.2 million. Jalsa Salana was covered in 32 TV programmes with viewerships of more than 12 million. Jalsa Salana was mentioned in 33 different radio programmes with more than 1 million listeners. Various people posted on social media about the Jalsa with a reach of more than 12

million people.

Huzoor said that MTA posts videos and images reached more than 4 million people. MTA Africa reports that the Jalsa Salana was shown on 20 TV channels in Africa, reaching 35 million people.

Hazrat Khalifatul Masih said that *The Review of Religions* also covered the Jalsa through social media and YouTube. 40 articles were published, 12 videos were made and more than 110 social media posts were made reaching 300,000 people.

Huzoor prayed that the effects of Jalsa may remain everlasting.

*Adapted with thanks from reports on
alislam.org.*



GLIMPSES OF JALSA SALANA UK 2022



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INAUGURATION OF MOSQUE IN ZION

Hazrat Amirul Khalifatul Masih V inaugurated the first Mosque in the city where a grand sign of the truth of Islam and of the Promised Messiah (peace be upon him) came to pass over a century ago.

The Fath-e-Azeem Mosque (The Great Victory) was opened by Huzoor with his Friday sermon earlier in the day.

The city of Zion was founded in 1900 by John Alexander Dowie, who defamed the Holy Prophet Muhammad (peace and blessings of Allah be upon him) and called for the destruction and elimination of all Muslims. After attempts to persuade Mr Dowie to depart from the path of religious hatred failed, the Promised Messiah (peace be upon him) foretold that Dowie, despite him being almost 12 years younger than him and despite being at the peak of his powers, would die during the lifetime of the Promised Messiah (peace be upon him) as a sign from God of the victory of Islam. The prophecy was fulfilled to the letter on 9th March 1907, when John Alexander Dowie passed away suffering an ignominious end.

As Huzoor inaugurated the first Mosque of Zion, the

sign of the truth of the Promised Messiah (peace be upon him) and the glory of Islam shone forth with a new light at the hand of the fifth successor of the Promised Messiah (peace be upon him).

During his sermon, Huzoor Aqdas stated,

“Today, you have all gathered here for the inauguration of the mosque in Zion. Allah the Almighty has granted the Ahmadiyya Muslim Community USA the opportunity to build this mosque and do so in the city which holds a special significance with regards to the history of the Ahmadiyya Muslim Community.”

Huzoor Anwar added,

“Due to the historical significance of this city and the fact that a false claimant to prophethood – someone who used extremely foul language against the Promised Messiah (peace be upon him) – who then perished away, and given the fact that the Ahmadiyya Muslim Community is now established in that very city, are all such aspects which should make every Ahmadi Muslim grateful to Allah the Almighty.”



Arrival in the United States

Hazrat Khalifatul Masih V had arrived in the United States late afternoon local time on Monday 26 September 2022. After landing in Chicago, Huzoor proceeded directly to the Fath-e-Azeem Mosque in Zion.

Upon arrival at the new Mosque, Huzoor was greeted by over a thousand Jama'at men, women and children who were overjoyed at seeing their beloved Imam on his first tour abroad since the onset of the Covid-19 pandemic.

Unveiling of plaque and visit to Zion Mosque exhibition

On Tuesday, 27th September, Huzoor unveiled a commemorative plaque to mark the opening of the Mosque.

Huzoor Aqdas also laid the foundation stone of the minaret that is to emblazon the grounds of the Mosque complex.

Huzoor Aqdas further inspected the Mosque complex, including a special exhibition hall that details the various aspects of the fulfilment of the prophecy and the numerous articles that were published in major newspapers of America at the time.

Interview with RNS

On Tuesday, 27 September, Huzoor Anwar was interviewed by Emily Miller, from the Religion News Service (RNS). She asked Huzoor about the objectives of his visit to the United States and about why Zion and the prayer duel between the Promised Messiah (peace be upon him) and Alexander Dowie was significant for Ahmadi Muslims and what was its significance for the wider world.

Hazrat Amirul Momineen spoke of how, where the demise of Alexander Dowie was a great sign in favour of the truth of the Promised Messiah (peace be upon him), it also served as a lesson to the world about the need to maintain mutual respect between the people of different faiths and beliefs and to show tolerance. He also stated that it was the duty of religious people to make other people realise the value of religion and that it was nothing to be feared. He said that Islam's fundamental objectives were to bring human beings closer to God and to ensure that people fulfilled the rights of one another.

Meeting with Association of Ahmadi Muslim Scientists USA

On Thursday, 29 September 2022, Hazrat Amirul Momineen held a meeting with the Association of Ahmadi Muslim Scientists USA (AAMS).

Huzoor advised the scientists to strive to reach the apex of academic excellence to follow in the footsteps of the late Dr Abdus Salam. Huzoor Anwar said that Ahmadi Muslim youth possessed the potential to do so and thus AAMS should ensure that every effort is made to help Ahmadi Muslims to fulfil their potential. Huzoor encouraged researchers to excel in their respective fields and bring about innovative solutions to the problems humanity faces so that their research and work may benefit mankind.

Meetings with Ahmadi Muslims

During the course of his week in Zion, Huzoor Aqdas met with dozens of Ahmadi Muslim families individually and collectively, many of whom had the opportunity to meet Huzoor for the first time.



FREEDOM OF RELIGION OR BELIEF MINISTERIAL CONFERENCE

Adapted from a report by Mr Fareed Ahmad, National Secretary, Umure Kharijiyya UK

By the Grace of Allah, the International Ministerial Conference on Freedom of Religion or Belief (FoRB) was held on 5th and 6th July 2022 at the Queen Elizabeth II Centre in London and with side events also taking place at Houses of Parliament.

The conference was well attended as 800 delegates from over a 100 different countries including parliamentarians, government officials, faith and belief representatives, and civil society participated. As many as 27 government ministers were in attendance.

This was the largest UK Government conference this year and split into two main elements, the main conference and the fringe events.

The main conference (in the QEII Centre) consisted of plenary and breakouts sessions. The opening plenary session was one hour long and was the main session with the maximum attendance in the main hall. The following dignitaries were in the opening session:

1. Hazrat Amirul Momineen Khalifatul Masih V
2. HRH Prince Charles



3. Rt Hon Boris Johnson MP, UK Prime Minister
4. Lord Ahmad of Wimbledon, UK Minister for Human Rights (and host minister for the conference)
5. The Most Reverend Justin Welby, The Archbishop of Canterbury
6. His Excellency, Sheikh Mohammad al-Issa, Secretary General of Muslim World League and Head of the Intellectual Warfare Centre in Saudi Arabia (set up to counter extremism)
7. Chief Rabbi Ephraim Mirvis
8. Mrs Trupti Patel, President, Hindu Forum of Britain
9. Andrew Copson, President of Humanists International
10. Bhai Sahib Mohinder Singh, Chairman of Guru Nanak Nishkam Sewak Jutha
11. Rt Hon Liz Truss MP, UK Foreign Secretary.

By the Grace of Allah the 5 minute message of Huzur Aqdas delivered virtually was very well received. The fact that it was in the main plenary meant it had maximum reach, all the more so because the programme was livestreamed globally.

Over the course of the conference many new contacts were made at a national and international level.

By the grace of Allah members of the Jama'at hosted, supported and participated in 12 events giving it a very strong presence at the conference.

The Jama'at hosted and/or spoke at the following events during the Ministerial conference:

1. Prisoners of conscience: In the firing line of blasphemy laws

Event host: Ahmadiyya Muslim Community UK

Venue: QEII Centre

Co-Chairs: Rt Hon Jeremy Hunt MP & Mr Rafiq Hayat, Amir UK

Panellists: Archbishop Angaelos Head of the UK Coptic Church

Ambassador Rashad Hussain, US Ambassador for Freedom of Religion

This had over 50 attendees including BBC Pakistan correspondent Aleem Maqbool. Amir Sahib outlined how the authorities are ruthlessly targeting Ahmadis through the blasphemy laws with nearly 5,000 charged under such legislation and with prisoners of conscience behind bars to this day, charged on false grounds simply because they are

Ahmadis.

The host who introduced the session said it was one of the best attended side events at the conference centre.

2. From Cradle to Grave: Life Under Persecution as an Ahmadi Muslim

The event included a screening of the new documentary 'Section 298: Illegal by Birth, Persecuted to Death' on the persecution of Ahmadi Muslims in Pakistan

Event host: The All-Party Parliamentary Group for the Ahmadiyya Muslim Community

Venue: Attlee Suite, Portcullis House, Parliament

Co-Chairs: Lord Alton & Mr Rafiq Hayat (Amir UK)

Panellists: Samrawit Gougisa (MRG), Professor Abbas Faiz (Essex University),

Siobhain McDonagh MP, Sir Ed Davey MP and Jonathan Lord MP

This had 105 attendees and Amir Sahib gave a comprehensive account of the history and nature of persecution and how that has worsened over time including recent murders and exhumation of bodies from graves.

Paul Bristow MP and Rt Hon Damian Hinds MP also attended the event. The film and discussion was very well received.

3. Leaving no one behind – tackling discrimination

Event Host: Foreign Office

Venue: QEII Centre

Panellists: Rabbi Alex Goldberg, Surrey University (Moderator), Fareed Ahmad (Ahmadiyya Muslim Community UK), Diane Alai (Bahai International Community, UN Geneva Office), Ali Abbas Zaidi (Human Rights Activist, Pakistan), Dr Deesha Chadha (National Executive of Hindu Forum of Britain).

The discussion had 50 participants and covered how denial of freedom of religion impacts on the daily life of people. Mr Fareed Ahmad gave examples of how the persecution is from the cradle to the grave and impacts on education, worship, voting rights, the judiciary and how even our graves are targeted. The session was livestreamed.



4. Digital Persecution: Emerging Threats to FORB in a Digital Age

Event Host: Open Doors

Venue: QEII Centre

Chair: Rehman Chishti MP (former PM's Special Envoy for Freedom of Religion)

Panellists: David Landrum, Open Doors (Host), Rahima Mahmut (US Uighur Community), Fareed Ahmad (Ahmadiyya Muslim Community UK)

There were 45 participants at this event. It highlighted the growing threats to FORB through surveillance and censorship and the need to hold companies to account. Mr Fareed Ahmad highlighted the issue of Pakistan's cyberlaws and how they are being used to charge innocent people with blasphemy. The event also saw the launch of Open Door's latest report that also features a case study of Ahmadis in Pakistan and the PTA issue.

5. Exhibition Booth, hosted by the Ahmadiyya Muslim Community UK

This was one of 12 stands and was running for the full two days. Material displayed included:

- The 2020 APPG report 'Suffocation of the Faithful: The Persecution of Ahmadi Muslims in Pakistan and the Rise of International Extremism'
- Briefing on Prisoners of Conscience
- Briefing on Denial of Voting Rights
- Briefing on Targeting of Ahmadis in Pakistan via Digital Persecution
- Briefing on Persecution of Ahmadi Muslims in Pakistan

- New Leaflet on 'In the Words of the Caliph: Islam and Freedom of Religion' featuring quotes from Huzoor Aqdas
- IHRC reports on Persecution in Pakistan and on the refugee crisis
- Brochure on Introduction to the Ahmadiyya Muslim Community

The stall remained busy over the two days and was visited by many people over the two days including the UK Foreign Secretary, Rt Hon Liz Truss and Lord Ahmad of Wimbledon, Archbishop Justin Welby, Baroness Fiona Hodgson, Rt Hon Jeremy Hunt MP, Archbishop Angaelos, Staff from the US State Department and from USCIRF as well as various other NGO representatives and government officials.

6. Interview on stage with Mr Farham Saleem, victim of persecution

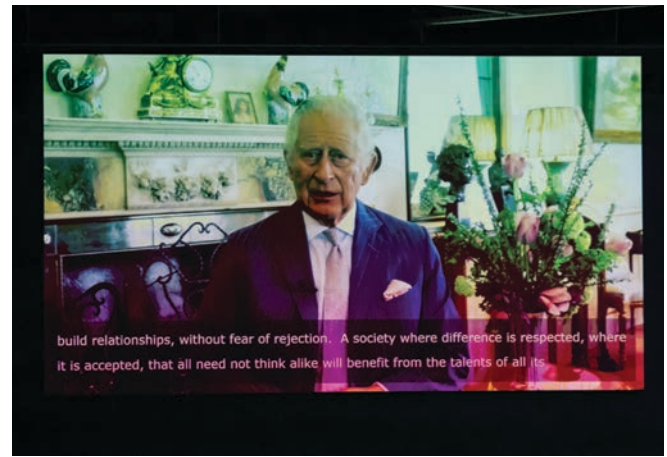
A special interview was conducted of Mr Farhan Saleem who spoke of his father's martyrdom in Nankana Sahib and how deep rooted the persecution is in Pakistan.

7. IHRC held a successful side event in the Attlee Suite, Portcullis House, Parliament on Freedom of Religion or Belief in Pakistan.

Panellists: Katrina Lantos Swett (Lantos Foundation), Siobhain McDonagh MP,

Lord Ahmad of Wimbledon (Minister for Human Rights) and Nadine Maenza, (Chair of USCIRF), Cecil Chowdhry (CSW), Sir Ed Davey MP and Sam Brownback (Former US Ambassador for FORB)

The event was attended by over 50 participants.



8. Prayer Breakfast

Mr Fareed Ahmad attended a prayer breakfast hosted by the Bishop of Truro and Archbishop Angaelos. Lord Ahmad spoke at the event as did Fiona Bruce MP and other senior dignitaries, a member of the Jama'at had the opportunity to meet the UK Ambassador of Egypt, the Bishop of Truro and various representatives from the Jewish, Christian and NGO communities.

9. No 10 reception

Mr Nasser Khan Sb (Naib Amir UK) represented the Jama'at at the Downing Street reception.

10. Post Conference Meeting at Lancaster House

As a member of the Foreign Office Advisory Group for the conference Fareed Ahmad was invited to attend this meeting that focused on how to take forward the connections and ideas emerging from the Conference to generate action.

11. Reception at US Embassy at the Deputy Ambassador's House

Mr Fareed Ahmad and members of the National Umure Kharijiyya Team (Messrs Mahmood Rafiq, Azhar Chaudhry and Khalid Hayat) attended a special reception on Wednesday evening participated by around 70 people including the US Charge D'Affairs to the UK, Sir Eric Pickles, Ambassador Rashad Hussain, Fiona Bruce MP, David Burrowes and others.

12. Algeria Side event

Mr Amjad Khan (USA Jama'at) was a speaker at a side event in Parliament on persecution in Algeria that was well attended.

Jama'at media including MTA International and Voice of Islam attended and covered the conference as part of the general media.

By the Grace of Allah the UK twitter accounts had reached over 400,000 users over the conference.

ANNUAL IJTEMA NORTH WEST

(By Ahsan Ahmed, Serving as Nazim e ala Ansarullah, Northwest)



The event began with Tahajjud Prayer at the Mosque for those living locally while those outside were encouraged to offer their Tahajjud prayers at home.

Breakfast and registration started at 10am. In the opening session Maulana Mohammad Ahmad Khurshid gave an inspiring address on the "Importance and blessings of Khalifat" delivered by Regional Missionary Maulana Mohammad Ahmed Khurshid.

A short presentation on Risha Nata was delivered by Regional Nazim Rishta Nata Dr Amir Mehmood.

After silent prayer and the announcements participants moved to the sports hall for the football and badminton competitions while light sports like picker ball, carom board and snooker took place in the Mosque. The Tug of War was fought out in the car park.

An important first aid training session on CPR was held during this period.

Lunch followed after the sports. Congregational Zohar and Asr prayers followed by a very interesting talk on Zikr-e-habib.

Academic competitions took place next. These were held in the Mosque consisting of Tilawat, Nazm, English and Urdu Speeches, Observation test and Hifz e Quran.

Naib Sadr Zia Rehman joined the Ijtema during the afternoon and presided the final session.



HARTLEPOOL PLATINUM JUBILEE CELEBRATIONS

By Maulana Tahir Selby



Nasir Mosque celebrated the Queen's Platinum Jubilee on Sunday 5th June with a garden party at the Mosque. The celebrations began on Thursday when a special meal was made for the food banks at St. Aidan's Church and the Annexe Centre for the poor and needy. The Mosque provides meals every week and so far over 11,000 meals have been made, but for the Queen's Jubilee, each meal contained a piece of chicken, rice and sweet rice and a sticker was put on the container congratulating the Queen.

On the Sunday morning, some of the youth went street cleaning around the Mosque. This was part of the Dyke House Street Clean. At midday, the garden party began and over 40 friends and neighbours came along with over 100 members of the community and enjoyed some English and Asian food, games for the children and a tour of the inside of the mosque, if anyone wanted. Fortunately, the rain held out and everyone had a very enjoyable time, loved the food and appreciated the hospitality.

Following the demise of Her Majesty, the UK Jama'at held a number of events around the country marking the reign of the Queen. A full report will be published in the next edition inshallah.



INDEPENDENCE DAY CELEBRATIONS



The Huddersfield North and South Jama'ats held an event to mark Pakistan Independence Day on 14th August at Baitus Samad Mosque. There was a very good attendance and guests included the Deputy Lord Lieutenant of West Yorkshire, Councillors, Faith and Community leaders from around the area and many local residents. Members of the media were also present.

The formal programme started with a recitation of Holy Qur'an by Mr Nidaul-haq. There was a welcome address given by the local President Mr Yousaf Aftab. He gave a brief introduction about the Jama'at and its contribution towards Pakistan's independence. There was a short presentation by local missionary in charge, Murabbi Sabahat Karim about the formation of Pakistan and at the end a vote of thanks was proposed by Mr Amir Shazaad, President of Ahmadiyya Muslim Association South.

During the event it was noted how the Jama'at played a significant role in the process for Independence with crucial inputs from Hazrat Khalifatul Masih II (Allah be pleased with him) and Maulana Abdul Rahim Dard, the then Imam of the London Mosque in convincing Mohammad Ali Jannah to return to India and fight for a separate State. Hazrat Khalifatul Masih II (Allah be pleased with him)'s wise counsel throughout and the valuable contribution of Sir Ch Zafarullah Khan, who drafted the Pakistan resolution and was the first foreign minister of the nation, was also mentioned.

Huddersfield North Amoores Kharjiya Secretary commented that we celebrate this particular event here in the UK to remember the sacrifices of our predecessors, and to remember the culture and traditions of our forefathers.

Members of the Sikh, Muslim, Christian and Hindu communities also made comments around the celebrations and everyone's role in having positive



interfaith dialogue and working together to promote social cohesion in our diverse society. Members were invited to attend the Independence Day for India scheduled to take place on 15th August at the local Sikh Gurdawara which was duly taken up.

HONOURS FOR FORMER AMIR UK



Sir Dr Iftikhar Ayaz received another honour in recent months when he was awarded the Queen's Medal for Humanitarian Service. This was in recognition of his services to humanity for many years. He has served on the UN Human Rights Council in various capacities and was a member of the UN Workshop

on the Rights of Minorities for many years. He is a prominent participant in UN Forums on fundamental human rights, freedom of religion and religious persecution.

Dr Iftikhar was also cited for his active involvement with international organisations in the alleviation of poverty, the rights of women and the implementation of the UNESCO Education for All Programme.

As a field expert of the Commonwealth, he initiated a very successful Education for Life Programme for the Small Island States in the Pacific Region. In 2019 the Government of Tuvalu appointed him Special Envoy to the UNHCR.

Sir Iftikhar has received almost 40 awards from different organisations of the world including an OBE, Alfred Einstein Medal, Life Achievement Award, Human Rights Man of the Year and Merit of Distinction awarded by the Jama'at in France. Dr Ayaz, of course served as the Amir of the UK from 1997 to 2001 and was Sadr Ansaraullah UK prior to that.



THE BRITISH CITIZEN AWARD

Congratulations to Mr Iftikhar Chaudhri from Berkshire who was one of only 25 individuals to have been recognised at the Palace of Westminster with the prestigious British Citizen Award (BCA) this year. The British Citizen Award in partnership with One Stop, is now in its eighth year and recognises exceptional individuals who positively impact their communities, charities, and individual causes.

Mr Chaudhri received the BCA Medal of Honour on 7th July 2022 at the Palace of Westminster, receiving The British Citizen Award for Services to Volunteering & Charitable Giving. As a legacy of his achievements, he is invited to use the post-nominals, BCav.

Mr Chaudhri has been an elected local Councillor for 10 years and is an integral part of the Ansarullah Charity For Peace Walk team for several years an event he championed as Mayor of Runnymede in 2018. . councillor Iftikhar was an elected councillor



in his community for ten years. Iftikhar was also a successful Governor at St.Peters Hospital, Chertsey and Chairman for Community Services Committee at Runnymede.

Over the past 18 months Iftikhar has been the Goodwill Ambassador for the Covid Forest of Memories project where he was instrumental in opening the first ever forest in Runnymede. He will continue this project until a tree is planted for every life lost.

In presenting the Medal of Honour by Wendy Pretten, from Founding Sponsors, Places for People said,

'We are delighted to be proud Sponsors of The British Citizen Award once again this year, to share in the celebration of dedicated people who, despite life's many challenges have selflessly and untiringly worked to improve the lives of others around them. Our praiseworthy Medalists have been vital in making their communities and wider society special places to



live. I can wholeheartedly say, that I am honoured to have the privilege of presenting these shining stars with their BCA Medal of Honour'.

MBE FOR SALEEM UDDIN

Umure Kharijiyya UK team member Mr Saleem Uddin was awarded an MBE recently. The MBE or the Most Excellent Order of the British Empire is an award designed to reward those who have made contributions to arts, sciences, charity and public service. In Saleem's case this honour was given for his public and charitable services. Saleem has been a senior civil servant of over 15 years and has been working in the commercial and procurement sector helping to save the exchequer billions in its securing of commercial contracts.



THIRD ANNUAL IJTEMA SLOUGH



Introduction

By the grace of Allah, Majlis Ansarullah, Slough held its annual Ijtema recently at Baitul Aman Mosque. This was a welcome gathering after two years where participants were able to listen to speeches, engage in sports and academic competitions and share delicious food together. The Ijtema was attended by 34 members in total out of 61 Tajneed (52 active members) and the total duration was 8 hours.

Tahajjud Prayer and Fajr Prayer at home

The Ijtema day started with individual Tahajjud Prayers as offering Tahajjud Prayer at home was part of the programme. Members were reminded a night before, with the information for time to wake up. Around 17 members offered Tahajjud Prayer on the day. Members were also encouraged to offer Fajr Prayer in congregation at the Mosque on the morning of Ijtema.

Registration & Opening Session

The registration started at 10:30 am and the opportunity was used to update/verify the Tajneed data available.

The opening was chaired by the Nazim-e-Aa'la. The session started with the recitation of the Holy Qur'an with Urdu and English Translations. The chair then took the pledge, and it was followed by Hadith and Nazm. All the agenda items were set on the theme of the Ijtema. In his opening address, Nazim-e-Aa'la drew our attention on the importance of true understanding of existence of God, offering namaz with full attention, recitation of the Holy Qur'an with translation and spending in the way of Allah the Almighty including sacrificing our time for the cause of Islam Ahmadiyyat. The session ended with silent prayer.

Sports Session

Due to the rain, sports were moved to indoor activities which included Table Tennis, Ice Hockey (Board game) and glass & ball games. Members really enjoyed the fun activities and took active part in all the games. Participants were served with fruit (bananas and apples), water and tea.

Prayers & Lunch

Zohar and Asr prayers were offered in congregation in the Mosque. Afterwards, members were served with lunch that included lamb curry, naan, drinks and zarda. The food was freshly prepared by a team of two members on the day of Ijtema and was very much praised by the attendees.

Academics Events

Academic competitions included Tilawat, Nazm, Prepared Speech and Extempore Speech. Advance information had been provided beforehand which enabled participants to come well prepared raising the standard of the competitions.

Concluding Session

The concluding session was chaired by respected Sheik Rafiq Tahir. Prizes were distributed which took the form of books of the Promised Messiah^(peace be upon him) so to encourage the reading habit among members.

In his concluding address, Sheik Rafiq Tahir laid down the importance of attaching ourselves to the Khalifa of the time and highlighted how Allah has been showing his signs in favour of khilafat.

The Ijtema concluded with silent prayer led by Sadr Majlis at 6:00 pm.

NEW AHMADI TRIP TO SNOWDONIA

By Regional Amir North West, Sajid Arain



A trip to the Darul Amaan Mosque in Manchester and Mount Snowdon in North Wales, for new Ahmadi converts was arranged.

The trip was jointly organised by the New Ahmadi Tarbiyyat and Tabligh Departments. Many new Ahmadis from the North West attended, including converts: Dr. Bestoun (Iraqi), Mr Mustafa (Somalian), Mr Noman (Pakistani), Mr Saul Page (Welsh), Mr Ibrahim Dervesh (Syrian) and many more.

A small town hall was hired in the town of Betws-y-Coed, North Wales. Lunch was served in the hall followed by a riverside walk along River Conwy. The participants returned to Manchester via Snowdonia National Park.





Ahmadiyya Muslim Association UK

NOOR ACADEMY UK

The second term of the NOOR ACADEMY has begun on 3rd October 2022.

The online classes will cover the Waqf-e -Nau syllabus.

In addition we shall be covering

- ✓ English
- ✓ Science
- ✓ Maths
- ✓ Urdu
- ✓ & some other subjects
- ✓ also some A-level subjects



10 Weeks Program

Register Online

The new timetable is now displayed on the Noor Academy website.

Key Stages 3 and 4.



Contact Us 0203 146 1047

www.ahmadiyya.uk/academy

THE CONQUEST OF MAKKAH



The Holy Prophet Muhammad^(peace and blessings of Allah be upon him) saw in a dream that he was performing the Umrah, the lesser pilgrimage, at the Ka'aba in Makkah. He decided therefore to take some of his Companions with this intention. But when the Quraish saw them approaching Makkah, they became worried and decided that the Muslims should not be allowed to enter the city. Eventually, it was agreed that the Muslims would not enter Makkah this year but that the next year they would be allowed to enter for three days. A treaty was signed by all the interested parties which laid all the conditions to be followed by all of them. This became known as the Treaty of Hudaibiyya. The terms of this treaty were very harsh for the Muslims, but for the sake of peace, the Holy Prophet^(peace and blessings of Allah be upon him) decided to accept it. This allowed them to offer the pilgrimage the next year.

Among the other terms of the treaty, Muslims and Quraish agreed not to attack each other nor any of their friends. But two years later, the Quraish attacked the people of one tribe who were friendly with the Muslims and killed many of them. Their leaders came to the Holy Prophet^(peace and blessings of Allah be upon him) to ask for his help. Therefore, the Holy Prophet^(peace and blessings of Allah be upon him) ordered the Muslims to get ready to march on Makkah.

As they headed towards the city, more and more Muslims from other tribes joined them, so that eventually there were 10,000 of them. At night, they camped on the hill outside the town and lit many fires. When the Quraish saw this they became very afraid.

They sent their leader, Abu Sufyan, to talk with the Muslims. Abu Sufyan was very impressed when he saw how disciplined the Muslim army was and their total commitment to the Holy Prophet^(peace and blessings of Allah be upon him). After a while, he decided to accept Islam, and it was agreed that when the Muslims entered Makkah, no one would be hurt if they were to take shelter in Abu Sufyan's house, or stayed in their own houses, or entered the Ka'aba.

In this way, the Holy Prophet^(peace and blessings of Allah be upon him) entered Makkah peacefully and there was no fighting and no bloodshed. Many years before, he was forced to flee from Makkah at night with only one Companion, Hazrat Abu Bakr^(Allah be pleased with him); he was now returning as the conqueror of Makkah, and if he wanted, he could have punished the Makkans for all the wrongs they committed to the Muslims during these years. They had abused him, stoned him and plotted to kill him. His own uncle had been killed and his heart was taken out and eaten raw as an act of humiliation. But the Holy Prophet^(peace and blessings of Allah be upon him) forgave all these enemies without any exception. This great act of forgiveness by the Holy Prophet^(peace and blessings of Allah be upon him) impressed the Makkans so much that many of them accepted Islam.

The Holy Prophet^(peace and blessings of Allah be upon him) went to the Ka'aba and broke all the 365 idols with his stick, so that the worship of the One True God was re-established in the Holy House. It was a day of rejoicing for the Muslims. They were happy as they were reunited with their family and friends as Muslims.

Easy Sudoku

Fill in the missing numbers in the grid below

	8	9			5	1	4	
3			8	1	7			6
7	1		6		4	3	8	
	4	3	9					
9	7						1	4
					8	7	3	
	9	6	4		2		7	1
4			1	5	9			2
	2	1	7			4	9	

Riddles

If you want to get rich, why should you keep your mouth shut?	Because silence is golden.
What belongs to you, but is used more by others?	Your name.
What bird can lift the most?	A crane.
What can run but can't walk?	Water.
What can you break without touching it?	Your promise.
What did one arithmetic book say to the other arithmetic book?	"Boy, do I have problems!"
What did one candle say to the other candle?	"Going out tonight?"
What did one wall say to the other?	"I'll meet you at the corner."
What did the bee say to the flower?	"Hello, honey!"
What did the big chimney say to the little chimney?	"You are too young to smoke."
What did the big watch hand say to the little watch hand?	"Don't go away, I'll be back in an hour."

Ice Cream Word Scramble

Summer is here at last and we need Ice Cream! But first you must work out what you need by un-scrambling the words below:

E	N	O	C		T	O	C	H	L	E	O	C	A		R	Y	S	P	U
L	A	V	N	I	A	L		K	E	S	H	A		A	A	A	N	N	B
R	E	E	R	Z	F	E		C	P	O	S	O		K	E	S	H	A	





Q & A

HISTORICAL SESSION

31 MARCH 1996

PART 1, Q4

YOUTUBE LINK:

<https://tinyurl.com/msedapss>

The philosophy of suffering: Why does God allow suffering in the world?

Questioner: *We see in the world a lot of suffering, a great deal of which is caused by man. But if the God had not created the world there would not be any suffering. What is the point of creation? And how can the people who suffer be convinced that God exists?*

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

I doubt it very much because I can prove it from the issue of suffering is a time old dilemma faced by man. Particularly by moralists and by leaders of religions, etc. What is the philosophy of suffering? Why should God, if He is All-Merciful, and All-Forgiving, have created suffering at all? This issue has been greatly debated among philosophers and among religious leaders of various religions and their founders from time immemorial. The one philosophy which is offered by Zoroaster, seems to be a mechanical and simple answer to that. Some of his followers, but not Zoroaster himself, believe that there are two Gods, one of evil and one of goodness. They go on playing a game of see-saw between them. Sometimes the hand of the evil god is stronger and sometimes the

hand of the good god becomes powerful and has the upper hand. This is a rather childish attempt to resolve the issue because this means that there is no hope at all; there is no progress and no set direction towards betterment of affairs, because if this is just an accidental thing, then it can go on and on forever.

But, apart from this Zoroastrian philosophy which I believe to be wrongly understood by some philosophers of later ages, all other divinely revealed scriptures speak of only one God and He is the God of goodness, and there is no evil created by Him. So, what is suffering then? How is it born? If you understand this philosophy correctly, then automatically the issue of evil will be resolved.

Consider the sun, which is a source of light. The area around the sun is illuminated by its radiation, and some of it comes down to earth. Whichever object is closer is more radiant, and whichever object is further away is less radiant. Then what are shadows and darkness? They are not created but are caused by the lack of light. The night in itself is not a positive value. It is an opposite pole of light which cannot be done away with. Anyone can choose to move from light into the shadows or darkness. A person has the option to choose either light or darkness; it's a personal



choice. If he makes the wrong decisions, and opts for darkness instead of light, how can that God Who created the sun for the purpose of enlightening, be blamed for his action?

I am talking in general metaphors, and they should not be applied to every detail, because the night also has its values. The Holy Qur'an speaks of that very clearly, that the night is also very essential to you. When you symbolise these things, then light means goodness and darkness means evil. Happiness can be likened to light and misery and sorrow etc can be likened to darkness.

Is this illustration applicable to the human experience? I believe it is. Man's reluctance to accept the Divine instructions often creates evil for himself, similar to a man's defiance of medical advice can harm him, which is of his own doing.

Now the issue is spread over not one generation but over several ones, which may have cumulative effects as well. They are created by our forefathers from which we cannot escape, despite the fact that they were not of our own doing. These issues become more complex when you reach this stage of resolving them because then another issue will arise as to why should one generation suffer for the crimes of their previous generations.

I have attempted to resolve this problem from all angles in a recently finished work on the question of revelations, knowledge, wisdom, etc, where I feel you can find many answers to this question which is multi-faceted and I have tried to explain the philosophy of creation and I tried to establish that in the philosophy of creation the moment you introduce

the element of option, there has to be suffering along with happiness. In no way can you do away with suffering.

But suffering is sometimes punishment and sometimes not. When I say you inherit some the consequences of some misbehaviour of your forefathers, I am not talking about crime and punishment. I am talking of cause and effect. They are two different things. In the study of evolution, it is not crime and punishment that we observe, it is the cause and effect that we observe. And in the world of cause and effect, there is also suffering and happiness, they go hand in hand. Remove one and the other disappears at the same time.

This is a very profound subject which has to be read at leisure and discussed with greater time than I have been allotted in this brief time. I hope you'll wait for when this book will be published and as I have promised you, if you read the entire chapter, you will find many answers to the questions which have been agitating your mind with regard to suffering. And if there are still something unanswered, then you can contact me if you are still interested in my answers, either through your friend or make contact directly through the mosque; you can have an appointment with me and insha Allah we can discuss this further. Thank you.

The book Huzoor is referring to *Revelation Rationality Knowledge & Truth* published by Islam International Publications Ltd. It is also available on line at <https://www.alislam.org/book/revelation-rationality-knowledge-truth> - Editor

RAISING CHILDREN

Adapted from a newsletter by Maulana Tahir Selby for the Islam Correspondence Course

As parents, we have a responsibility to raise our children in the best way. Allah has guided us on how we can give good moral training to our children.

The Holy Qur'an, presents some excellent advice that the Prophet Luqman عليه السلام gave to his son:

The Holy Qur'an, Chapter 31, verses 18-20 relates,

يُبْنِي أَقِيمِ الصَّلَاةَ وَأْمُرْ بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنْكَرِ وَأَصْبِرْ عَلَى مَا
 أَصَابَكَ إِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ ﴿١٨﴾
 وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّ اللَّهَ لَا يُحِبُّ
 كُلَّ مُخْتَالٍ فَخُورٍ ﴿١٩﴾
 وَأَقْصِدْ فِي مَشْيِكَ وَاغْضُضْ مِنْ صَوْتِكَ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ
 الْحَمِيرِ ﴿٢٠﴾

O my dear son, observe Prayer and enjoin good and forbid evil and endure patiently whatever may befall thee. Surely, this is of those matters which requires high resolve. And turn not thy cheek away from men in scorn, nor walk in the earth haughtily; surely, Allah, the One God, loves not any arrogant boaster. And walk thou at a moderate pace, and lower thy voice; verily, the most hateful of voices is the braying of the ass.

As parents, we should ensure that the love for Allah is developed in our family, through our example and guidance.

The Holy Prophet Muhammad ﷺ has said,

There is no better and superior present that a father can give to his children than cultivation of good morals

As a parent we have to ensure that we raise our children in the very best way we can. There are so many issues that our children face as they try to find an identity in this society. It is easy for us to judge, but first we should try to understand. It is easy to say 'don't do something' but in this society the children are taught to question – they want to know 'why shouldn't they do it'

We all look at things differently, and naturally you will look at something differently than how your children will look at it, but we should be ready to listen to their problems and try to suggest ways to help overcome them, explain the Qur'anic teachings to them and encourage them to read the Holy Qur'an daily.

At the end of the day, we should bear in mind the advice of the Holy Prophet Muhammad ﷺ who said:

Respect your children and give them good moral training

First, he has told us to 'respect your children', that means that we should listen to them. Then we should 'give them good moral training'. The advice that we give should be based on the Islamic teachings, keeping Allah's pleasure always in mind.

There may be a need of a compromise, but there also needs to be limits. For the sake of peace, we should not sell out our faith or water it down, instead look for an answer which is both pleasing and Islamic.

The Holy Prophet Muhammad ﷺ, has said:

Make religion easy for others to follow; do not make it difficult. Similarly, present religion in a pleasing manner; Do not make it repulsive to others.

The role of the Muslim parents is to encourage all your family members to be very regular at the Mosque and meetings. Instil in your children the habit of coming to the Mosque for classes and meetings, if you do that then Insha'Allah – God Willing – they will continue that good practice throughout their lives.

This is the responsibility of all parents that we should try to raise our children in best way. From birth we have to instil in them a love for Allah and a love for prayer. It is very important to ensure that they take part in the congregational prayer at home or at the Mosque.

The Holy Prophet Muhammad ﷺ, has said about the prayers:

He who says the evening prayers in congregation is as if he had spent half the night in voluntary prayer, and he who says the evening and dawn prayers in



congregation is as if he had spent the whole night in voluntary prayer.

This shows the importance and blessings of these two prayers, but they apply to all the five daily prayers. We must instil this blessed habit of prayer into the family – by praying together. Children learn mostly from what they see, so we should ensure that what they pick up is very blessed.

Also bringing the family to the Mosque teaches them the importance of the Mosque and being part of a community. The Mosque is the heart of the community. We must always remember that your children are growing up in an unIslamic country. They are being surrounded by unIslamic influences. Some of those influences are very good, but some may be bad. At many schools these days, religion and being religious are mocked at. The TV and Internet they watch shows many unIslamic influences. From morning to evening. This is what surrounds them. Therefore, we need to put them in an Islamic environment, to have Muslim companionship and to be encouraged to learn about Islam.

As parents this becomes our responsibility to ensure they have a good religious upbringing. That means that we have to instil in our children the importance of prayer. That through prayer they have the opportunity to talk to God, ask God to help them, seek His forgiveness and to guide them. It is very important that we develop *Taqwa* (Righteousness) in them. They should feel that Allah is constantly with them. No matter how hard you try, you can never be with them all the time, but if they feel that Allah is with them, watching them, then that will protect them against the evil influences that surrounds them.

They must understand that Allah is a living, loving, merciful God, that their religion is a means to develop their relationship with Allah, and to help them be good and help create a God-fearing society.

Likewise, you should develop in them the blessed habit of reading the Holy Qur'an. As Muslim parents, we often make great efforts to help them finish the *Qaida* and then finish reading the Holy Qur'an. But once they have finished reading it, we then should continue to ensure that they keep reciting it, reading the translation and pondering over the meaning.

The prayer should not be just going through empty actions, but they should love the prayer and try to talk to Allah. Likewise, the Holy Qur'an should not just be recited, but understood and followed.

Hazrat Khalifatul Masih V has said,

To instil the love of the Holy Qur'an in the hearts of our children is even more important in this age, when other interests, such as TV and Internet, are claiming much of their attention.

Once a lady came to Huzoor's mother and told her that her son had finished the Holy Qur'an. His mother asked 'Yes, but have you inspired his heart with the love of the Holy Book?'

Huzoor continued,

Love of the Holy Qur'an is essential for its regular recitation and the knowledge of its translation is necessary for comprehending its meaning and acting upon its injunctions. However, the Arabic text of the Holy Qur'an has its own significance.

The Promised Messiah ﷺ has said,

The Arabic text of the Holy Qur'an is a miracle, and he who does not recite the Holy Qur'an and only reads its translation is deprived of its miraculous blessings.

Huzoor Aqdas further said,

In order to inspire love for the Holy Qur'an it is important to understand its teachings. We should talk

to our children about the Qur'an and its wonderful teachings, so that they may love and recite it with eagerness.

It is important to keep increasing our children's Islamic knowledge. They should be regularly attending the classes. This has a twofold effect:

1. Increases their knowledge and understanding of Islamic teachings
2. Help them to develop friendship, friendship which should last throughout their lives

Children's classes are very important. It is important that our children get taught and practice the 5 pillars of Islam – Belief in God, performing the five daily prayers, paying the Zakaat, fasting during the month of Ramadhan and performing Hajj.. Likewise, it is important for them to mix with other children and hear about different beliefs. Providing that they have a strong understanding of their own faith, through their example they can affect other children. Through their understanding of Islamic teachings, they can explain what they believe which can help others understand what they believe.

We should all be concerned with the society that we are living in. Violence and bad morality are slowly dominating this country; the youth are being influenced by TV and music. The bad messages being transmitted by the media seems to be affecting the British youth. Even Muslim youth are being affected by these messages. Therefore, it is important to counteract these messages with good messages.

Hazrat Amirul Momineen once said:

I feel that the youth of today can guard against the so-called western temptations. It is so easy otherwise to fall into a trap of being an over-puritan – too strict in religious matters – and then not being able to cope, break down totally, and then of course nothing may be taboo in one's mind. If a person does not cross extremes but takes a license to mix with western culture, it should be to a limit without being influenced by western people, but to influence them through your actions and adherence to principles. I found this method very successful and therefore I had a large circle of friends amongst fellow students and also professors.

This is very important advice, we need to:

'Raise people to your level, do not go down to other people's level'

'Lead by example, but be leaders, do not follow others to try and please them'

May Allah help us to raise our children in the best way and keep them strong in their faith and love for Him, Amen.

DEDICATE YOURSELVES

The Promised Messiah (as) said:

"A true Muslim is he who devotes the whole of himself (all aspects of his life) for the pleasure of God and hands himself over to Him. His beliefs and his actions, his target and his ambitions are all directed towards the achievement of His pleasure. All the good deeds that he performs are a matter of pleasure for him and he feels a sort of sweetness by doing them; he finds no difficulty in those good and virtuous deeds. These good deeds of his turn every difficulty into comfort.

A true Muslim loves God the Almighty taking Him to be his beloved and his Master who is all benevolence.

It is for this reason that he puts down his head at His doorstep. If a true Muslim is told that he would get no reward for these good deeds of his and also that there is no Paradise and no Hell, nor is there any comfort or pleasure, he would never abandon his good deeds and he would never do away with his love for God, for, he does not worship God nor obeys Him in the hope of any rewards from Him. He does all these things because he thinks that his very existence is aimed at the recognition of God and His love and obedience, and that there is no other aim of his life than this. When he uses his powers in doing good and appropriate deeds, he sees God before his eyes, he does not mind paradise or hell.

If I am told that I would be severely punished for my love for God and my obedience to Him, I would bear all the hardships and I would take the pains of the punishment as a great pleasure and I would never leave loving or obeying Him. Even one step away from obedience to God is tantamounts to a thousand rather innumerable deaths and collection of all the difficulties and hardships. It is as if a king were to announce that a mother who would give no suck to her baby would be rewarded; no mother would abandon giving suck to her baby in the hope of the reward from the king. Likewise a true Muslim, whatever the promises of reward and comforts for him, would never go even one step away from obedience to God; he would deem it a total destruction for himself".

Malfoozat, Vol. III, pp. 182

BE GRATEFUL, SO MORE IS GRANTED BY GOD

The Promised Messiah (as) said:

"This is a great glad tiding. For just as our opponents have a special relationship with secular knowledge, the Muslims have an affinity with heavenly knowledge. The true visions and dreams of an unsophisticated Muslim are far more powerful than the visions of renowned philosophers, bishops and pundits. As Allah the Almighty states:

ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ ط

That is Allah's grace; He bestows it on whom He pleases.

And so it is incumbent upon the Muslims to be grateful to their True Benefactor. For Allah the Exalted states:

وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِنْ كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ ﴿١٤٦﴾

If you are thankful (grateful) to me, I shall increase for you the favour that I have conferred upon you, but if you are ungrateful, then my punishment is severe.

Remember that since this community has been referred to as one that is deserving of divine mercy (marhumah), and it has been honoured with divine knowledge, gratitude must be paid in practice. Therefore, in the prayer *ihdinas-siraatal-mustaqim* *(Guide us in the right path)* it is necessary for all Muslims to always give due regard to the words: *iyyaaka na'budu* *(Thee alone do we worship)*. For the words: (Thee alone do we worship) have been given precedence to *iyyaaka nasta'iin* *(Thee alone do we implore for help)*. Hence, before anything else, a person must demonstrate their gratitude practically; this is the underlying significance of the words *ihdinas-siraatal-mustaqim*. In other words, before making a supplication, it is incumbent for one to show due regard for and seek recourse to apparent means, and then turn to supplication. First and foremost, one must reform their own beliefs, morals and habits and then offer the prayer *ihdinas-siraatal-mustaqim*"

Malfuzat Vol. I, pp. 123-124