



THE NEW AHMADI MUSLIM NEWSLETTER (UK)



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2025



THE HOLY QUR'AN 48:11, SURAH AL FATH

“Verily, those who swear allegiance to thee indeed swear allegiance to Allah. The hand of Allah is over their hands. So whoever breaks his oath, breaks it to his own loss; and whoever fulfils the covenant that he has made with Allah, He will surely give him a great reward.”

Message from ‘National Additional Secretary Tarbiyyat & Waqf-e-Jadid for New Ahmadis’

Assalaamu Alaikum Wa RahmatAllahi Wa Barakatahu,

It is with great pleasure that I bring you our second newsletter of 2025!

We pray that this newsletter is of value to all new Ahmadis and helps you to strengthen your faith, come close to Allah Almighty, and follow the beautiful practice (sunnah) of the Holy Prophet Muhammad (peace be upon him).

This edition is dedicated to an important theme: Bai’at (oath of allegiance) and Jalsa Salana (the annual convention).

In this issue, we explore the spiritual signi-

ficance of Bai’at—the pledge of allegiance to the Holy Prophet Muhammad^{saw} and how this sacred tradition lives on in the Ahmadiyya Muslim Community during the annual Jalsa Salana.

We also take a look into the rich history of the Langar Khana, the community kitchen that serves the guests of the Promised Messiah^{as}.

We welcome your thoughts—please share your feedback via the email listed below. May Allah Almighty bless you all abundantly.

With a humble request for prayers, Wasalam (with peace),

Jonathan Butterworth



The Friday Sermon

Excerpts from Friday Sermons delivered by Hazrat Mirza Masroor Ahmad (aba), the fifth Khalifa (successor) to the Promised Messiah (as) and the supreme head of the Ahmadiyya Muslim Community.

Muhammad^{saw}: The Great Exemplar 13/06/2025 ↑

His Holiness^{aba} explained that the immediate catalyst for the Conquest of Makkah was the Quraish’s breach of the Treaty of Hudaibiyah. They arrogantly informed the Holy Prophet^{saw} of their readiness for war, prompting the Holy Prophet^{saw} to march toward Makkah.

Under the terms of the treaty, Arabian tribes could align with either the Muslims or the Quraish. Two such tribes were Banu Khuza’ah—who allied with the Muslims—and Banu Bakr—who sided with the Quraish. Old hostilities between them, dating back to pre-Islamic times, had lingered beneath the surface. Tensions escalated when a member of Banu Bakr composed insulting poetry about the Holy Prophet^{saw}, provoking a youth from Banu Khuza’ah to retaliate and kill him. Enraged, Banu Bakr sought help from the Quraish. Though Abu Sufyan disapproved, the Quraish agreed to support them. A surprise night-time assault was launched against Banu Khuza’ah, who felt secure due



BAI’AT AND EARLY ISLAM

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The earliest recorded instance of bai’at occurred in 12 Nabawi when the Holy Prophet^{saw} journeyed to Aqabah and met 12 men from Yathrib, five of whom had pledged a year earlier. They swore allegiance, with the Prophet^{saw} assuring them that steadfast and honesty would lead to Paradise, while any weakness would leave their fate to Allah’s will (The Life & Character of the Seal of Prophets, Vol. 1, p. 304). Upon leaving, these men requested further guidance, so Hazrat Mus’ab bin Umair^{ra} was sent to instruct them. This event is known as the First Aqabah Pledge. The following year, around 70 people, fleeing increased persecution in Mecca,

met in pairs at night for a private session where the Prophet^{saw} recited some Quranic verses and proceeded to explain the teachings of Islam. Upon completing his address, they all swore allegiance to the Holy Prophet^{saw}.

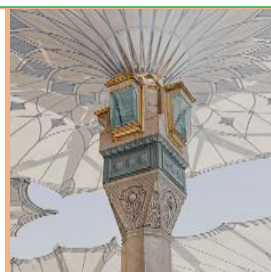
METHOD OF TAKING BAI’AT: THE HOLY PROPHET^{saw}

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the Prophet^{saw} would take Bai’at by having individuals place their hands in his hand, symbolizing a solemn covenant with God. This act was not merely ceremonial—it represented a complete surrender of one’s ego and a commitment to righteousness.

In Surah Al Fath, the Holy Qur’an Chapter 48 verse 11, Allah has shed light by saying:

“Verily, those who swear allegiance to thee indeed swear allegiance to Allah. The hand of Allah is over their hands.”



WHAT IS BAI’AT?

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The Promised Messiah^{as} defines bai’at as surrendering one’s life to Allah—a total dedication to His will. He likens it to sowing a seed that, when nurtured by Allah’s grace, can flourish immensely. Embracing humility and shunning ego is essential for true spiritual growth; clinging to ego, even with outward allegiance, blocks the divine grace one seeks.



DEC 1981: THE FIRST JALSA

In December 1981, the Promised Messiah^{as} made a significant call to the members of the Jamaat, urging them to gather in Qadian. This assembly was convened to discuss and prepare members who would serve as judges concerning the initial spiritual challenge issued by the Promised Messiah^{as} to Muslim clerics. This challenge was articulated in his book, ‘The Heavenly Decree,’ published that same year. The gathering aimed to strengthen the community's resolve and unity in responding to the

theological challenges posed by contemporary religious authorities. On December 27, 1981, a significant gathering took place in Qadian, where 75 companions arrived from various regions.

During this important assembly, Hazrat Maulwi Siyakoti Sahib presented ‘The Heavenly Decree,’ prompting valuable discussions among the companions. The attendees were afforded the exceptional opportunity to shake hands with the Promised Messiah^{as}, allowing them to benefit from his esteemed company. This was the first Jalsa Salana of the Jama’at.

PURPOSE AND OBJECTIVES OF JALSA

Jalsa Salana serves a dual purpose. Primarily, it aims to facilitate individual spiritual growth, enabling participants to deepen their religious understanding and enhance their spiritual perception through divine blessing. By gathering under Allah's guidance, attendees can personally experience transformative religious insights. Among its secondary benefits is that this congregational meeting together will promote mutual introduction among all brothers, and it will strengthen the fraternal ties within this Community.

unites thousands of participants from around the globe, nurturing both spiritual growth and communal harmony. It serves as a vital platform for expanding religious knowledge, promoting peace, and strengthening the bonds within the Ahmadiyya Muslim Community. A defining feature of the gathering is the insightful addresses delivered by His Holiness Hazrat Mirza Masroor Ahmad^{aba}, offering profound guidance on contemporary matters

through the principles of Islamic teachings. The UK Jalsa Salana Bai’at ceremony takes place on the last day of Jalsa, i.e., Sunday. The Khalifa of the time stretches out his right hand. Those people who have been given the chance to sit immediately close to him put their hands on his sacred hand, while others put their hands on the shoulders of these persons to make a continuous link with him. This is not merely a physical connection, but also symbolizes the spiritual bond every Ahmadi has with the Khalifa of the time.

THE HEARTWARMING ESSENCE OF LANGAR KHANA: IN HIS OWN WORDS

“It should be stressed to the person in charge of the Langar Khana to bear in mind everyone’s needs. However, since he is one man with a multitude of tasks, it is possible he might overlook something. Therefore, someone else should remind him. Upon seeing someone’s dirty clothes, one should not refrain from serving them due to their humble state, because all guests are alike, and for those who are new or unfamiliar, it is our duty to consider their every need...It is crucial to be highly attentive to guests’ needs. I am often ill, so I am excused. However, for those appointed for such tasks, it is their responsibility to prevent any kind of complaint.”

UK JALSA AND THE BAI’AT CEREMONY

The Jalsa Salana UK is a distinguished event that

CONVERTS ACCOUNT

BROTHER SHERWAIN NURSE



“Since being a part of the Ahmadiyya community, the Jama’at, it's been a great blessing in my life, I'm much happier. The stress that I used to have, the depression that I used to have, that's all gone.”

to the treaty. Caught unaware, many were sleeping—mostly women, children, and the vulnerable. During the raid, twenty men from Banu Khuza’ah were killed. Upon realising the severity of their violation, the Quraish became anxious. Abu Sufyan acknowledged that the Holy Prophet^{saw} was now likely to respond. His wife Hind even recounted a dream of a stream of blood, symbolising the bloodshed to come. Huzoor^{aba} called for prayers, as the risk of global war grows. He urged us to seek Allah’s protection from its destruction.

Please note: The above excerpts are from the summary of the sermon, please watch, listen to and read the full Friday sermon via the official website of the Ahmadiyya Muslim Community.

UPCOMING EVENTS

ANNUAL UK JALSA SALANA 2025

Fri 25th- Sun 27th July

CONTACT DETAILS

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Langar Khana: A history



Bai’at: A short documentary



Inaugural Session: Jalsa Salana

