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MAJLIS ANSARULLAH UK

MARCH/APRIL 2026 • AMAN/SHAHADAT 1405 • RAMAZAN/SHAWWAL 1447 • VOL. 23 NO. 2

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَعَلٰى اٰلِ مُحَمَّدٍ
كَمَا صَلَّيْتَ عَلٰى اِبْرَاهِيْمَ وَعَلٰى اٰلِ اِبْرَاهِيْمَ
اِنَّكَ حَمِيْدٌ مَّجِيْدٌ.
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اِنَّكَ حَمِيْدٌ مَّجِيْدٌ.



TEN CONDITIONS OF BAI'AT

Hazrat Khalifatul Masih V عليه السلام said

Those who did not display the conditions of Intiation (Bai'at) in their homes should now put them up so that it is clear what the conditions of Intiation (Bai'at) are and reading them will also help in self-improvement.

(Concluding Address Jalsa Salana Qadian – 28 December 2025)

I

That he/she shall abstain from Shirk (association of any partner with God) right upto the day of his/her death.

II

That he/she shall keep away from falsehood, fornication, adultery, trespasses of the eye, debauchery, dissipation, cruelty, dishonesty, mischief and rebellion; and will not permit himself/herself to be carried away by passions, however strong they might be.

III

That he/she shall regularly offer the five daily prayers in accordance with the commandments of God and the Holy Prophet (peace and blessings of Allah be upon him); and shall try his/her best to be regular in offering the Tahajud (pre-dawn supererogatory prayers) and invoking Darood (blessings) on the Holy Prophet ﷺ; that he/she shall make it his/her daily routine to ask forgiveness for his/her sins, to remember the bounties of God and to praise and glorify Him.

IV

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

V

That he/she shall remain faithful to God in all circumstances of life, in sorrow and happiness, adversity and prosperity, in felicity and trial; and shall in all conditions remain resigned to the decree of Allah and keep himself/herself ready to face all kinds of indignities and sufferings in His way and shall never turn away from it at the onslaught of any misfortune; on the contrary, he/she shall march forward.

VI

That he/she shall refrain from following un-islamic customs and lustful inclinations, and shall completely submit himself/herself to the authority of the Holy Quran; and shall make the Word of God and the Sayings of the Holy Prophet ﷺ the guiding principle in every walk of his/her life.

VII

That he/she shall entirely give up pride and vanity and shall pass all his/her life in humbleness, cheerfulness, forbearance and meekness.

VIII

That he/she shall hold faith, the honor of faith, and the cause of Islam dearer to him/her than his/her life, wealth, honor, children and all other dear ones.

IX

That he/she shall keep himself/herself occupied in the service of God's creatures for His sake only; and shall endeavor to benefit mankind to the best of his/her God-given abilities and powers.

X

That he/she shall enter into a bond of brotherhood with this humble servant of God, pledging obedience to me in everything good, for the sake of Allah, and remain faithful to it till the day of his/her death; that he/she shall exert such a high devotion in the observance of this bond as is not to be found in any other worldly relationship and connections demanding devoted dutifulness.



**MAJLIS ANSARULLAH
UNITED KINGDOM**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

بَيْتُ أَنْصَارِ اللَّهِ



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Selected Verse of the HOLY QURAN

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ
آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا ﴿٥٧﴾

Allah and His angels send blessings on the Prophet. O ye who believe! you also should invoke blessings on him and salute him with the salutation of peace.

Surah Al-Ahzab: 57

Hazrat Khalifatul Masih V ؑ says:

“What is the reason why Allah Almighty has so strongly emphasized the recitation of Durood Shareef to the believers? Does the Holy Prophet ﷺ need our prayers? No. Rather, He has taught us this method: O My servants, when you come to Me with your needs, when you are present with Me, there is only one way to have your prayers accepted and your needs fulfilled, and that is to reach Me through My beloved Prophet ﷺ. If you do not adopt this means, then all your worship will go in vain because I have created all this universe for this beloved Prophet of Mine.

The Promised Messiah ؑ says:

“Although the Holy Prophet ﷺ does not need anyone else’s prayers, there is a very deep mystery in this. Whoever seeks mercy and blessings for someone out of personal love, becomes a part of that person’s existence because of that personal love. Therefore, the favour that a person bestows on the one being called upon is the same favour bestowed on him. And since the favour bestowed on the Holy Prophet ﷺ by the Oneness of Allah is infinite, those who send blessings to the Holy Prophet ﷺ out of personal love receive a share of the infinite blessings according to their zeal. But without spiritual zeal and personal love, the favour is very rare.”

(Maktubat-e-Ahmad Vol:1 Page 24-25)

(Khutbat-e-Masroor Vol:1 Page 288-289)

Selected Sayings of the HOLY PROPHET ﷺ

عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ
مَنْ صَلَّى عَلَيَّ وَاحِدَةً صَلَّى اللَّهُ عَلَيْهِ عَشْرًا

Hazrat Abu Hurairah رضي الله عنه narrates that Allah's Messenger ﷺ said:
“If anyone invokes blessings on me once, Allah will bless him ten times.”

(Sahih Muslim, Kitab as-Salat, Hadith 408)

عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
قَالَ أَوْلَى النَّاسِ بِي يَوْمَ الْقِيَامَةِ أَكْثَرُهُمْ عَلَيَّ صَلَاةً

Hazrat Abdullah bin Mas'ud رضي الله عنه narrates that the Holy Prophet ﷺ said,
“On the Day of Judgement, the closest to me will be those who invoke Allah's blessings upon me most frequently.”

(Sunan al-Tirmidhi, Kitab al-Witri, Babu ma ja'a fi Fadhl al-Salati ala al-Nabiyyi)

Hazrat Asim bin Ubaidullah رضي الله عنه said:

“I heard Abdullah bin Amir bin Rabi'ah narrating from his father that the Prophet ﷺ said, ‘There is no Muslim who sends peace and blessings upon me, but the angels will send peace and blessings upon him as long as he sends peace and blessings upon me. So let a person do a little of that or a lot.’”

(Sunan ibn Majah)

The Saying of the Promised Messiah

عليه السلام

Blessings of Duood

“Through invoking blessings upon the Holy Prophet ﷺ ... it is my personal experience that divine grace in the shape of wonderful light proceeds in the direction of the Holy Prophet ﷺ and is absorbed into his bosom and then issuing therefrom numberless streams of it reach everyone deserving them according to his capacity. Certainly, no grace can reach anyone without the agency of the Holy Prophet ﷺ. Invoking blessings on the Holy Prophet ﷺ brings into movement his throne from which these streams of light issue. He who desires to obtain the grace of God Almighty should invoke blessings on him persistently so that divine grace might be brought into motion.”

(Al Hakam, 28 February 1903, p. 7)

“On one occasion, it so happened that I remained very much occupied with calling down blessings on the Holy Prophet ﷺ, may peace and blessings of Allah be upon him, for a long time, for I believed that the ways leading to God are very fine and cannot be discovered except through the agency of the Holy Prophet ﷺ, as Allah says too *وَابْتَغُوا الْبَيْتَ الْوَسِيلَةَ* [And seek the way of approach unto Him.] *(Surah al-Maidah, Ch.5: V.36)*.”

“After a time, I saw in a vision that two water carriers came and entered into my house, one by the outer entrance and the other by the inner entrance carrying on their shoulders water-skins full of divine light and they said *هَذَا بِمَا صَلَّيْتَ عَلٰى مُحَمَّدٍ* [This is on account of the blessings you invoked upon Muhammad]”

(The Philosophy of Divine Revelation, p. 154)

The Saying of Hazrat Khalifatul Masih V عليه السلام

How can one infuse passion in the recitation of durood?

Huzoor عليه السلام was asked regarding:
Reciting durood and other kinds of zikr ...

Huzoor عليه السلام, in a letter dated 25 December 2019, gave the following answers...

“This is also the way to infuse passion in our recitation of durood, namely to recite it abundantly with love and devotion. Just as we take an interest in the rest of our affairs and pay attention to them, if we create the same love and interest in these good deeds, then our objectives will certainly be achieved, Insha-Allah.

The frequent recitation of durood is certainly a very blessed deed. As it is stated in ahadith, the supplication of a person can only reach Allah the Exalted by invoking blessings upon the Holy Prophet عليه السلام. However, if reciting the durood alone had been enough for everyone and could absolve one of the rest of the supplications, then why would the Holy Prophet عليه السلام himself recite supplications other than the durood on different occasions? And why would he teach various kinds of supplications to the Companions رضى الله عنهم ?

Hence, there are many such supplications mentioned in the ahadith, which the Holy Prophet عليه السلام used to recite and also taught them to the Companions رضى الله عنهم. This is also the practice that we observe in the blessed life of his ardent devotee, the Promised Messiah عليه السلام.

Nevertheless, in light of the saying of the Holy Prophet عليه السلام that

إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ

[actions depend on motives],

if someone was to make durood the total sum of all of their supplications and confine them to that alone, with the intention and the optimistic outlook that the durood would become a means of receiving the blessings of Allah the Exalted, then Allah will also treat such a person according to that intention and optimistic outlook, as Allah the Exalted has stated in a hadith-e-qudsi that

أَنَا عِنْدَ ظَنِّ عَبْدِي بِي

[I treat My servant according to his perception and expectation of Me.].

Various duroods have been mentioned in the ahadith. Scholars of the ummah have also used various kinds of durood and given them different names. Some of those duroods are lengthy, while others are shorter. The durood that brings more blessings and is more blessed is surely that which was uttered by the blessed tongue of the Holy Prophet عليه السلام and one that he taught to his Companions رضى الله عنهم.

The essence of these matters is a person's intention, love and attention to how he wishes to absorb the love of Allah the Exalted. Therefore, depending on the intention, love and devotion with which he will carry out these things, his intention and sincerity will surely reach Allah the Exalted.”

(The Weekly Al Hakam 23rd April 2021)

The Philosophy of Durood

A discourse by Hazrat Khalifatul Masih II rahmatullahi alayhi

Hakim [Ahmad Hussain Lyallpuri] Sahib said, “It is stated in the Holy Quran:

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

“[‘Allah and His angels send blessings on the Prophet. O ye who believe, you too should invoke blessings on him and salute him with the salutation of peace’ (Surah Al-Ahzab, Ch.33: V.57)]. When Allah the Almighty is sending durood on the Holy Prophet ﷺ, then invoking blessings [on the Holy Prophet ﷺ] by us is a vain effort.”

Hazrat Khalifatul Masih II rahmatullahi alayhi said:

“Invoking durood [on the Holy Prophet ﷺ] by us is not a vain practice. We believe in the fact that God Almighty is the Sustainer, but we still give charity. So, is this action of ours in vain? No, because in this way we become an instrument for expressing the attributes of God Almighty and His mercy encompasses us as well. For instance, someone’s child is playing and [we know that] a father loves his son. If we ask him to give sweets to his child, then even though the sweets belong to the father, he will still be happy to hear that and start loving us too. Hence, this is not a vain action. In the same way, by doing what God Almighty does, we become worthy of God’s grace.

“Secondly, there is a difference in the elevation of status. When God Almighty invokes durood, then the result is that the Holy Prophet ﷺ advances from the previous level and reaches the next level. If everything is simply based on

knowledge [of God], then [why] is there continuity in the word يُصَلُّونَ i.e. the said action should continue or that God keeps sending durood. Thus, when God knew, not only 1300 years ago, but from eternity as to what is the limit of the status of the Holy Prophet ﷺ, then God Almighty should have bestowed mercy on the Holy Prophet ﷺ all at once and elevated him to that status. However, it is clear from يُصَلُّونَ that the said action continues and the status of the Holy Prophet ﷺ is continuously rising. Consequently, when mankind also joins in the said act of God, there is further advancement in the status of the Holy Prophet ﷺ. As God does not want to be left behind by His servants, He thus continues to shower more and more blessings upon the Holy Prophet ﷺ that are much more than the previous one.

“Ponder over

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

[In the name of Allah, the Gracious, the Merciful].

God bestows grace on His servant under rahmaniyyat [graciousness]. Thereafter, when the servant receives more blessings under rahimiyyat [mercy], the rahmaniyyat of God does not lag behind. Rather, it lifts the servant further up. God’s rahmaniyyat does not work all at once but continues to work at all times, as the Holy Prophet ﷺ said, ‘Recite

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

before doing any good deed.’ If it is not read, then that work is worthless and

The Philosophy of Durood

A discourse by Hazrat Khalifatul Masih II rahmatullahi alayhi

unblessed. Hence, there is a continuum of this rahmaniyyat and rahimiyyat. At first, the servant receives grace from rahmaniyyat and then progresses under rahimiyyat. Thereafter, God Almighty grants a new light of rahmaniyyat and then the servant advances ahead with rahimiyyat. In this way, this series [of rahmaniyyat and rahimiyyat] continues. Likewise, there is a series of durood. God Almighty sends blessings on the Holy Prophet ﷺ which elevates his previous status to the next level and then the servant invokes durood and so he progresses to the advanced level. Thereafter, God sends more blessings on him. Then, the servant prays for his benefactor [the Holy Prophet ﷺ] and his status rises. Consequently, God showers more and more mercy on His beloved.”

Need to recite “Kama sallaita ala Ibrahim” Hakim Sahib asked, “Then what is the need to recite ‘Kama sallaita ala Ibrahim [As You blessed Abraham]’ in durood?”

Hazrat Khalifatul Masih II rahmatullahi alayhi said:

“One can never witness perfect resemblance. Two things are always distinct and they can never be exactly the same. Hence, there is always a certain particular aspect which is similar in resemblance. Consequently, it was revealed to Prophet Abraham ﷺ that prophethood and messengership have been limited to his descendants. In this respect, Prophet Abraham ﷺ has a resemblance to the Holy Prophet ﷺ. However, the said resemblance is incomplete, but still it exists.

“For instance, we also call the Promised

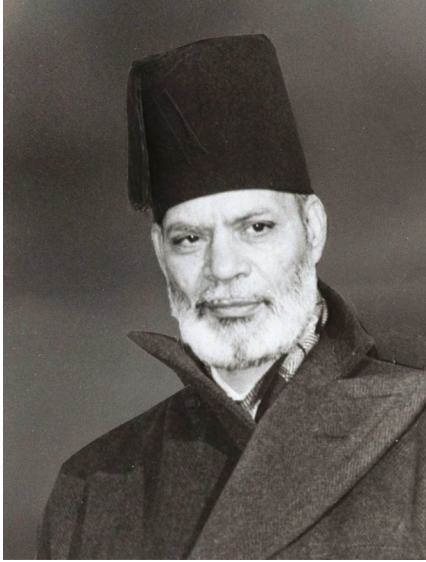
Messiah ﷺ to be the embodiment of Prophet Jesus ﷺ, but at the same time, we also believe him to be greater than him in all respects. In the same way, although the Holy Prophet ﷺ has similarities with Prophet Abraham ﷺ, at the same time the Holy Prophet ﷺ is superior to Prophet Abraham ﷺ. There was a promise [of God] to continue prophethood in the progeny [of Prophet Abraham ﷺ]. In the same way, [He promised] here [to continue prophethood in the progeny the Holy Prophet ﷺ] and it means his followers. However, there is one more thing here and that is that God Almighty has also fixed that at the time of every strife, the Holy Prophet’s ﷺ descendant, or in other words one of his followers, will be appointed as a reformer. This is the result of the said durood and we also observe that whoever invokes durood on the Holy Prophet ﷺ with a sincere heart, God Almighty grants them the strength to believe in the appointed one of the time. As for how we know who invokes durood with a sincere heart, then only God knows that. We can only come to know of this from the outcome [of someone’s durood]. For example, God says:

وَالَّذِينَ جَاهَدُوا فِيْنَا كُنْهَدِيْتَهُمْ سُبُلَنَا

“[‘And as for those who strive in Our path – We will surely guide them in Our ways’], but only God knows who is doing true jihad. However, when the final outcome appears, we all understand that so and so did jihad.

(Al Fazl, 5 January 1922, English taken from The Weekly AlHakam, 7th January 2022)

Hazrat Chaudhry Sir Muhammad Zafrulla Khan Sahib رحمۃ اللہ علیہ



First meeting

When I was young, I greatly admired Hazrat Chaudhry Sahib رحمۃ اللہ علیہ. While I had been able to listen to his Jalsa Salana speeches live, I had never had the occasion to meet him in person. I remember when I was a medical student in Peshawar, our Qaid Majlis Saeed Sahib, who was very active, invited Hazrat Chaudhry Sahib رحمۃ اللہ علیہ to a Seerat-ul-Nabi Jalsa in Peshawar. If my memory serves me right, this was in 1962 or '63. It was during this event that I observed Hazrat Chaudhry Sahib رحمۃ اللہ علیہ from close quarters and had

Meeting in the UK

The next time I met Chaudhry Sahib رحمۃ اللہ علیہ was in London at Jalsa Salana UK in the year 1970 or '71. At that time, I was living in the UK as a trainee doctor. Hazrat Chaudhry Sahib رحمۃ اللہ علیہ had travelled all the way from Hague, Holland, where he was serving as the President of the International Court of Justice, the world's supreme court, to attend and address the Jalsa Salana. As usual, I enjoyed his speech, which was full of spiritual insights.

Chaudhry Sahib رحمۃ اللہ علیہ had a very close friendship with Imam Bashir Rafique Sahib (the Imam of the Fazl Mosque at the time) and his family. Fortunately for me, Imam Sahib was my relative, and therefore, I was personally introduced to Hazrat Chaudhry Sahib رحمۃ اللہ علیہ by Imam Sahib. Later, Hazrat Chaudhry Sahib رحمۃ اللہ علیہ settled in London in the flat at the London Mission House after his retirement from the International Court of Justice.

Whenever I visited London and stayed at Imam Bashir Rafique Sahib's residence, whom I lovingly called Bashir Lala due to our close family connection, I was lucky to observe Hazrat Chaudhry Sahib رحمۃ اللہ علیہ from very close. I had the good fortune of sharing meals with him at the same table. During our conversations, I found Chaudhry Sahib رحمۃ اللہ علیہ to be very humble, even though he had a tremendous grasp on world current affairs. I remember I would always ask him for prayers, as he was a companion: someone who had seen the blessed face of the Promised Messiah رحمۃ اللہ علیہ and took Bai 'at his blessed hand.

Humility

I remember I wrote my first letter for prayers to Hazrat Chaudhry Sahib رحمۃ اللہ علیہ and addressed him with full honours, as "Hazrat Chaudhry Zafrullah Khan Sahib"; he replied saying:

میر نام ظفر اللہ ہے آئندہ مجھے اس نام سے پکاریں

Hazrat Chaudhry Zafrulla Khan Sahib was a Companion of the Promised Messiah رحمۃ اللہ علیہ; member of the Viceroy's Executive Council; Judge of the Federal Court of India; President of the International Court of Justice; President of the United Nations General Assembly. The only man to date to hold both the presidency (UN and ICJ) and, above all, a devout servant of the Ahmadiyya Jamaat in Islam. These are some of my memories of this blessed Companion.



Dr Hamidullah Khan, Article Author
London, United Kingdom

the honour of shaking the blessed hands of this companion of the Promised Messiah رحمۃ اللہ علیہ. I fondly remember the address of Hazrat Chaudhry Sahib رحمۃ اللہ علیہ at this event which was well attended by both Ahmadi and non-Ahmadi guests. After the event, Hazrat Chaudhry Sahib رحمۃ اللہ علیہ met the Jama'at members, and I recall him advising us on the importance of staying in touch with the Jama'at and the Khalifa wherever we are in the world.

“My name is Zafrullah, and just address me with this name”

This reply demonstrates his tremendous humility.

On one of his several visits to Yorkshire — where I resided — for tarbiyat tours, I requested him for prayers as usual, and Hazrat Chaudhry Sahib ﷺ very affectionately replied:

تمہارا نام میری لسٹ میں شامل ہے

“Your name is included in my list (of dua)”

I was very touched that he remembered me and prayed for me regularly.

Lightheartedness

When he would visit Yorkshire, Hazrat Chaudhry Sahib ﷺ would stay at my maternal uncle, Dr Saeed Ahmad and his wife, Salma Ahmad Sahiba's house. I remember that Hazrat Chaudhry Sahib ﷺ was very close to their family and children. On one such visit to Yorkshire, my uncle invited us all for lunch. On that occasion, my mother and two of her sisters were also present. The lunch was at a restaurant in Mirfield and was called “The Three Nuns”. Hazrat Chaudhry Sahib ﷺ, on seeing all three sisters dressed in black-clad burkas, remarked humorously that we have three nuns with us. This showed us the jolly and light-hearted side of Hazrat Chaudhry Sahib ﷺ.

Care for Khuddamul Ahmadiyya

Hazrat Chaudhry Sahib ﷺ would sacrifice his time for Jama'at work and was very concerned about the tarbiyyat of the community's youth. Hazrat Chaudhry Sahib ﷺ would hold regular classes at Fazal mosque, discussing various contemporary issues for the benefit of our youth. He would also make frequent visits to Yorkshire, accompanied by Imam Bashir Rafiq. He would listen to the Jamaat members, including the youth, about their problems and offer his valuable advice.

When I was serving as the regional Qaid Majlis Khuddamul Ahmadiyya North (North of the UK), we invited Chaudhry Sahib ﷺ to our Regional Khuddam Ijtema, which he gladly accepted and travelled from London for the Ijtema. I remember Hazrat Chaudhry Sahib ﷺ was very punctual with his timing, he arrived on time even though the programme had not yet started.

Hazrat Chaudhry Sahib ﷺ also established a trust helping the needy and poor students in the Jama'at. He also awarded scholarships to bright, needy students of the Jama'at from this trust.

Memory of Hazrat Chaudhry Sahib ﷺ

Hazrat Chaudhry Sahib ﷺ had a fantastic memory and would relate past instances as if they had just happened yesterday.

I remember, once he was speaking at a meeting in Bradford and said:

”ظفر اللہ خان کا حافظہ اللہ تعالیٰ کی عطا ہے“

“The memory of Zafrullah Khan is a bounty of God”.

One thing I noticed particularly in his speeches was that he spoke clearly and slowly, with a Punjabi accent, but never mixed Urdu and English in the same sentence. In fact, he did not like it and would admonish others.

Homeopathic advice

Hazrat Chaudhry Sahib ﷺ would consult me for homeopathic advice. I remember someone near to Hazrat Chaudhry Sahib ﷺ was deaf and also had special needs. Hazrat Chaudhry Sahib ﷺ was very anxious about his well-being. When this relative started having nosebleeds, Hazrat Chaudhry Sahib ﷺ wrote to me to attend to him. I travelled to the city, examined him and advised him some homeopathic remedies through which he got a lot better by the grace of Allah. I also had the good fortune of treating Hazrat Chaudhry Sahib ﷺ for his diabetes; in fact, he appreciated it greatly and prayed for me.

Love for Khilafat

Hazrat Chaudhry Sahib ﷺ was totally dedicated to Khilafat, and his love of Khilafat and Nizam-e-Jamm'at was exemplary. I recall that once Hazrat Khalifatul Masih III رَحْمَةُ اللهِ عَلَيْه was in London and was about to leave for Sweden to open a mosque after Fajr prayers. I was standing at the entrance to the Fazl Mosque with Imam Bashir Rafique Sahib, Munirudeen Shams Sahib, and the Private Secretary Sahib. Hazrat Chaudhry Sahib ﷺ came down in his gown to see Huzoor off.

Huzoor asked Chaudhry Sahib ﷺ about a translation he had been tasked with, and then enquired of Shams Sahib whether it had been passed to Hazrat Chaudhry Sahib ﷺ. I remember Hazrat Chaudhry Sahib ﷺ standing there, head down, in total submission, obedience, and respect, and not uttering a word to Huzoor. This was a man who was currently serving as the President of the International Court of Justice (ICJ). The ICJ could summon heads of government, yet this noble person stood in total obedience, not even looking at the Khalifa, out of the respect and reverence he had

Durood

The Promised Messiah ﷺ states:

“The truth is that humans are but mortals; they are servants. The main task of a servant is to carry out his master’s wishes. Thus, if you wish to benefit from the spiritual fountain of the Holy Prophet ﷺ, then it is necessary that you become his servant.

God Almighty states in the Holy Qur’an:

قُلْ لِعِبَادِيَ الَّذِينَ آمَنُوا عَلَىٰ أَنفُسِهِمْ
(The Holy Qur’an, 39:54)

“Tell them O Prophet, “O ye servants who have wronged their own souls...’

Here the word ‘ibad’ refers specifically to servants, not to creation in general. In order to be considered a servant of the Holy Prophet ﷺ, it is necessary that you invoke salutations upon him and that none of his commandments go unheeded.”

(*Malfuzat, Vol. 5, pp. 321-322, Ed. 1984*)

Extract from the concluding address of the Majlis Ansarullah UK, National Ijtima 2025 by Hazrat Khalifatul Masih V ﷺ



Chaudhry Sahib attending khuddam ijtema in Bradford. Circa late 70's

for Khilafat. When Huzoor’s qafla left, Hazrat Chaudhry Sahib ﷺ asked Shams Sahib for the material that needed to be translated.

I also recall that Hazrat Chaudhry Sahib ﷺ showed tremendous respect towards Bashir Rafiq Sahib as the Imam of the London Mosque. Hazrat Chaudhry Sahib ﷺ would say to Imam Sahib, someone who was much younger than him, that Imam

Sahib was representative of Hazrat Khalifatul Masih II ﷺ and that is why he has such utmost respect for him.

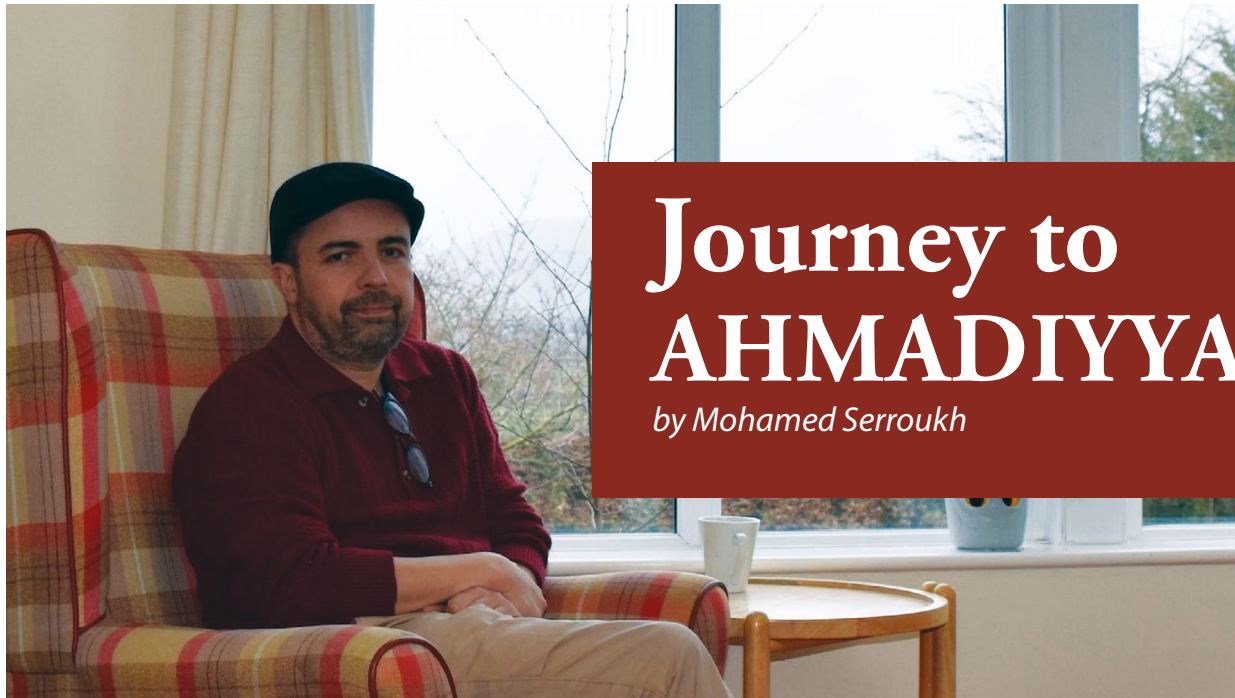
The above were some small examples of the exemplary character of Hazrat Chaudhry Sahib ﷺ which we should all emulate. May Allah have mercy on his soul and grant him a high station in paradise. Ameen!

Recite Durood Sharif

Hazrat Maulana Abdul Karim Sialkoti ﷺ writes: “On one occasion, I personally heard from the Promised Messiah ﷺ as he said, ‘It is by virtue of the Durood Sharif and its frequent recitation that Allah has bestowed upon me these ranks.’ He further explained, ‘I perceive that the divine blessings from Allah Almighty move towards the Holy Prophet ﷺ in a peculiar luminescent form. Upon reaching him, they are absorbed into his being, and from there, they exude into countless streams, reaching each recipient in proportion to their due.’

“He elucidated, ‘What is the essence of Durood Sharif? It serves to energise that very throne of the Holy Prophet ﷺ from whence these radiant streams emanate. Anyone who aspires to partake of the grace and favour of Allah the Almighty must ardently recite the Durood Sharif, drawing this flow of blessings.’”

(*Al Hakam, Vol. 7, No. 8, 28 February 1903, p. 7*)



Journey to AHMADIYYAT

by Mohamed Serroukh

“I have been asked by respected members of our Jama’at to write about my journey to Ahmadiyyat. I have held back on this for years because I have never felt that there was anything exceptional about my journey for anyone to read about. Let me reassure you here that there is still nothing remarkable about my conversion to Ahmadiyyat”

Or, as I prefer to see it, my acceptance of Imam Mahdi, Mirza Ghulam Ahmad رحمۃ اللہ علیہ. However, on reflection, I subsequently accepted the repeated requests to write about this because the story of my journey may help some and remind others of the importance of Tabligh.

I come from a Sunni Muslim family with Moroccan heritage. Most of whom are still Sunnis today, and my guidance from Allah Almighty came over 26 years ago, which led to my acceptance of the Imam Mahdi رحمۃ اللہ علیہ in 1998.

26 years ago, a man named Ibrahim Noonan walked into the household-goods shop I used to own and started befriending me.

Initially, he had walked in because he heard me debating theology with a Christian friend of mine at the time, and asked if he could take part in our discussions. I welcomed him and said, “Yes, please do.”

That was the start of a friendship that lasted two years, marked by mutual respect. Beyond those two

years lies a much deeper friendship and mutual love for one another that lives on to this day.

Ibrahim sahib spent much of his time after that first meeting revisiting me at my shop.

He would visit me every three or four weeks and sit down with me for a friendly, general chit-chat about a broad range of subjects. And when he didn't visit for a long time, I would miss him.

I fell in love with his character, his honesty, integrity, and respectability, but above all, his pride in being a Muslim. Visibly dressed as a Muslim and openly and proudly presents as an adherent and practising Muslim. He talked about our Holy Prophet ﷺ with such a strong sense of love and devotion. It was intriguing to watch and listen to him; I would say he went so far as to revive my love for our Holy Prophet ﷺ. That was Ibrahim as I saw and knew him then, even before I even knew what Ahmadiyyat was.

One day, in those first two years, he said...

“Muhammad, I want to tell you that I am an Ahmadi Muslim”, and he paused for a reaction.

I had never heard of an Ahmadi Muslim up until that point, and I told him so.

He went on to explain that Ahmadi Muslims believe that Mirza Ghulam Ahmad ﷺ is the Imam Mahdi that you are waiting for. I said, “I know as Muslims we’re expecting the Imam Mahdi”, but I had never heard of Mirza Ghulam Ahmad ﷺ.

He spent much time in the following months trying to convince me that the Imam Mahdi had already arrived, and that there was nothing further to wait for. In those first few months, everything he said went in one ear and out the other, without any processing on my part. I had convinced myself that...

“It simply cannot be that Imam Mahdi had already arrived”.

But I would always miss Ibrahim when he went too long without a visit.

On another day, when Allah wanted to open my mind and my heart, Ibrahim came to my shop once again. After our usual greetings and a bit of chit-chat, he raised the subject again: he said...

“Muhammad, did you know that there is no reference in the Holy Quran whatsoever that Jesus went up to the sky and someone else took his place on the cross, as some Sunnis believe?”

He challenged me, but in the most loving, respectful, and sensitive way, and encouraged me to explore this idea, this belief I had since childhood. I was perplexed and energetically responded:

“Ibrahim, my brother, there is a Verse in the Holy Quran that says it’s the case”

With a loving smile on his face and the Holy Quran in his hands, he was very well prepared, as if he had rehearsed for this very moment many times before. He knew exactly what verse I was talking about, even though I myself had no idea at the time where in the Holy Quran it was,

He gave me the Holy Quran, put it in my hands, and asked me to read it again for myself and to make sure I was right about that. He went straight to the page and asked me to read the text in Arabic and to please explain the verse in question to him word for word.

While I will never forget that day in my life, that moment, when the realisation dawned on me. As I stood there, transfixed on the text, while the hair on the back of my neck stood up, and the strength in my knees slowly receded, and as I read this verse over and over and over again, I could find absolutely no reference whatsoever for what I had believed all my life.

And as if Ibrahim Sahib was steering a slow-cooking dish, he kept asking,

“Where is it, brother? Where is it? Where does it say what you say it says? Where is the third party that took Jesus’s place on the cross? Where is it, brother?”

His words ringing forcefully & politely, persistently & clearly, in my ears over and over again.

I completely lost strength in my knees, had to sit down, and, for the

first time in our two year friendship, slowly turned to look at Ibrahim Sahib, seeing him in a completely different light. Suddenly, he was no longer just a person whose character I had loved and whose beliefs I had paid little attention to. He now had my full attention for a new, much greater reason. What exactly was his belief? Well, now, I really did want to know. Now Allah had opened my eyes and heart to receiving His guidance.

I spent many months thereafter, visiting different Mosques asking them to help me understand why and how it is that Ahmadis have these arguments, and how we as Sunnis answer them. I still hadn’t quite comprehended that what I had come to know was, in fact, quite real. It was the truth.

No one in any Mosque I visited had anything to answer to even a single question raised, except to throw insults and accusations. Alhamdulillah, I had no interest in those kinds of responses. I was looking for logic and rationale. It turned out to be something that could only be found in Imam Mahdi’s ﷺ arguments.

Months rolled by, and I started reading books for myself, and by now, Allah had cleared my mind, becoming increasingly convinced by the Imam Mahdi’s claim, and feeling a spiritual high on the back of all this, I was in a shop one day, praising Allah under my breath, when an older person slowly walking past, stopped and asked a friendly question, what are you singing? I responded with a smile and a new sense of pride, saying...

“the story of my journey may help some and remind others of the importance of Tabligh.”

“I’m not singing, I’m praying”. He asked, are you a Muslim, I replied, “I’m an Ahmadi Muslim. It means, I believe, that the Messiah that everyone is waiting for has already arrived.”

He parted with a smile, and I stood in reflection at what I had just uttered.

Did I just tell that man that I am an Ahmadi Muslim? No! I just declared myself, to My-Self, an Ahmadi Muslim. He was just a passer-by, who Allah had sent to engage me, so that my own ears could hear from my own tongue, what my heart had been feeling for some time. A sort of mechanical process for the mind to catch up to where the heart had already led.



I had accepted the Promised Messiah ﷺ before anyone had even informed me of what the Bai’at was. My heart filled with spiritual joy and peace, and with a sense of a stronger connection to Allah, further confirming in my heart that Mirza Ghulam Ahmad ﷺ was indeed the awaited Mahdi.

The next time Ibrahim Sahib visited me, he tried to convince me further, but I interrupted him, held my hand up, and said, stop, you can rest from that now. I don’t need anything further to convince me of Ahmadiyyat. I have

already told one person that I am an Ahmadi Muslim. I believe everything, and I accept everything.

I’m now more interested in learning how to join the Imam Mahdi’s army. Would I be accepted? What do I have to do to be one of his people? What must I endure to be part of this chapter of Muslim history? Is the door even open to me? I was now being overwhelmed by a new sense of desperation. I became so anxious to learn about what it takes to be able to call yourself an Ahmadi Muslim and be recognised as one.

My journey into accepting had ended, and my journey of integration with the community had just begun. It was like an Eid day happiness for me to learn that my belief in the Mahdi was mine, and that no one was able to take that away from me, and that was all it took for me to be an Ahmadi Muslim. It was my own personal Eid day for learning and understanding. That was one aspect of my journey; the other aspect was the exciting opportunity ahead of me to share this with my family, the good news that the Imam Mahdi ﷺ has come.

My wife, who was very worried about where I was going with all this at the time, agreed to read a few books. By the time she was halfway through the first, “Hamamtul-Bushra” in Arabic, there was no returning.

She accepted the Imam Mahdi ﷺ, and that was regardless of what my then or future position on the matter was going to be. Her father, who is a Hafiz, her mother, all her sisters, their husbands, their children, are all Ahmadis. Just a few short years later, their story is certainly remarkable.

When I look at all the Ahmadis in my family today, including my children, I count over 30 people, just in my own lifetime, that I can see right now; they are all alive today.

Ibrahim Noonan Sahib was doing Tabligh only to one person, but the results are far from just one person; that person who becomes an Ahmadi, if not married, will one day get married, have children, and become a grandparent, and eventually it’s just as Allah says...

Whoever saves a single life is like saving the whole of mankind.

I can tell you one thing with a level of certainty: if I had passed away before becoming an Ahmadi Muslim, and you ask me to forgive any of you reading this who had the chance to inform me about Imam Mahdi ﷺ and be patient with me, but did not do so, I would find it beyond my capacity to forgive you.

How can we not share such a treasure, a Treasure that draws us to sacrifice what others call too much, and we call too little, for the sake of our faith and nearness to Allah?

A Treasure that draws us at least every night to a hall, others see as empty, and we see as full, for no reason but to pray to our creator.

A Treasure that our Holy Prophet ﷺ said the Imam would give out for free, but very few would take it.

A Treasure that opens the doorway for us to be amongst the dead who are alive with their lord, and the alive in this world, who are dead as far as their interests and pursuits are concerned.

Finally, Alhamdulillah, and then Alhamdulillah again and again, Allah has guided me here to be amongst the people of Imam Mahdi.

In the Slipstream of KHILAFAT

*Pedalling through a personal journey of faith, endurance and purpose
by Masood Nawaz Malik*

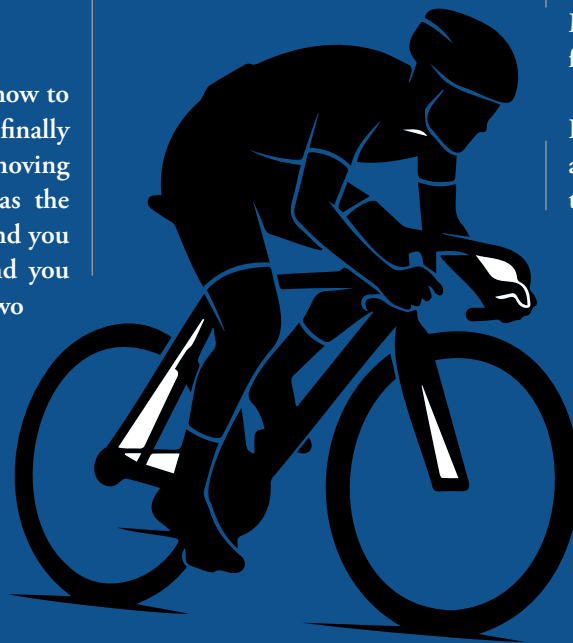
EARLY RIDES AND LESSONS OF BALANCE

I cannot recall the very first moment I rode a bicycle - it must have been before I was truly conscious of what I was doing. Old family photographs show me astride a tiny bike, grinning into the wind, and family stories confirm I was cycling long before memory took shape.

Someone at home taught me how to balance first, then to pedal, and finally how to keep steady while moving slowly. That, I discovered, was the hardest lesson. Ride too fast and you lose control; ride too slow and you fall. Somewhere between the two lies the perfect rhythm - where motion feels effortless and balance feels like grace.

In my early teens came my long-awaited BMX. It became my prized possession - a symbol of independence. I rode up and down the pavements near our house and through local parks, as I was still too young to venture onto the road. Those were days of simple discovery: wind on my face, laughter in the air, the small victories of growing up.

One experiment remains vivid: pressing too hard on the front brake and flying over the handlebars. I tried it again—once was not enough for a curious boy - but the second attempt hurt more than the first. From then on, I learnt to feather both brakes gently, together. It became a lifelong metaphor: don't stop



too suddenly, don't rush ahead. Even then, I was unknowingly being taught that haste throws you off balance, while grace lies in control.

THE CORRIDOR BICYCLE

As I grew older, the roads widened - and so did the lessons.

A few years later, I would borrow my cousin's mountain bike that stood in the corridor of my grandparents' home near Fazl Mosque. Every so often I'd sneak it out for what I believed was an expedition - like the day I rode all the way from Fazl Mosque to New Malden. To me, that felt like crossing continents.

Little did I know that years later, as a Khadim, and now as a Nasir, those short rides would fade into the past, replaced by journeys that carried deeper meaning - journeys that would link the simple act of cycling to the prayers and vision of Khilafat itself.

THE NIGHT OF THE CRASH

In my early twenties, I moved away from home for work. I did not yet drive, so I bought my first road bike - drawn to its thin tyres and graceful handlebars. Cycling became both commute and therapy.

Then came the night that changed everything. I was riding home from work without a helmet. It was dark,



Meeting with Beloved Huzoor prior to leaving for Ride4Peace Spain 2023

and visibility was poor. A car turned suddenly, and before I could react, I struck its side. The next thing I remember is waking up face-down on the tarmac, dazed and unable to process what had just happened.

As I came around to consciousness, my first concern wasn't for myself. I remember lying there thinking only that I didn't want to inconvenience anyone - the driver whose car I had hit or the other motorists who had stopped. Meanwhile, the driver, stood trembling and crying. Later I learnt

why: he felt he had seen my face imprinted in his shattered windscreen and thought I had died. His car was written off. And my bike - once a symbol of freedom - was beyond repair.

And yet, by Allah's mercy, I was almost entirely unharmed - just a scratch on my thumb. The doctor who treated me said quietly, "I don't often see something like this."

That crash was important. It taught me another life lesson on the bike:

that life is extremely fragile on two wheels, especially when surrounded by those encased in the comfort and protection of their cars. Always wear a helmet, remain mindful of the road, the drivers, and other cyclists - especially those less experienced.

That accident changed the way I ride. I became more cautious, more patient, and far more aware. The joy of cycling remained, but it was now accompanied by responsibility and an abiding sense of gratitude to the One Who had spared me.

WHEN KHILAFAT REKINDLED THE RIDE

When I returned to London, my life as a Khadim filled quickly with Jamaat service, and cycling slipped quietly into the background. My time was spent on sports that strengthened bonds within the community.

Years later, that dormant passion would return - reignited through the guidance of Khilafat.

Under the direction of Hazrat Khalifatul Masih V رحمته الله, the Ahmadiyya Cycling Club was launched, led by Dr Hamaad Khan Sahib.

My path into cycling was no accident. As an Ahmadi, my lifelong effort has been to please Khilafat through words and deeds. I now see that I was drawn towards cycling as a result of Khilafat's prayers—especially those from 1973 when Hazrat Khalifatul Masih III رحمته الله desired that Ahmadiis ride one hundred miles a day, on consecutive days.

Looking back, I feel Allah Himself brought me towards cycling, creating in me a passion that would one day fulfil those divine directions.



Multi-day cycling trip in Cumbria, North West England in 2016

A ROAD OF COMPANIONSHIP

I bought a modest aluminium road bike- heavier than a carbon frame but within my means. Living in central London and working in Moorgate, I began commuting again and soon joined the Club on sportives. My first was from Fazl Mosque to Windsor. I still used flat pedals then, but the ride was memorable - laughter, lessons, and belonging.

Soon came loops of Regent's Park and Hyde Park, and then my first multi-day trip in Cumbria. Before that journey I finally fitted clip-on pedals - part vanity, part commitment. There were falls, of course, but also progress.

I joined Strava, comparing segments with my Ahmadi brothers, invested in a Garmin GPS, learnt to ride by cadence rather than speed, and discovered the science of nutrition - avoiding the dreaded "bonk."

Where once I rode for leisure, now I rode with intention.

A JOURNEY SHAPED BY KHILAFAT

In 2017, I joined three other riders to cycle from Baitul Futuh Mosque to Jalsa Salana Germany - the greatest physical challenge I had ever faced. As a teenager, I had been a short-distance sprinter; endurance was foreign territory. Yet here I was, pedalling through fields and towns, driven by something greater than fitness.

It was then that I truly understood the meaning behind Hazrat Khalifatul Masih III's رَحْمَةُ اللَّهِ words from 1973 - forty-four years earlier:

"Why do you stand for buses and waste your time? Exercise, become healthy, and ride a bicycle. I want one hundred thousand 'Ahmadi Cycles'—each able to ride one hundred miles in a day."



Ride4Peace 2023 Spain, Valencia

That journey to Germany became my way of answering that prayer. But with time, I realised it was never my goal at all - it was Khilafat's vision unfolding through this humble cyclist. Every turn of the pedal was not achievement; it was participation in a prayer spoken decades before I was born.

REVIVING THE SPARK

In the years that followed, Huzoor ﷺ revived that same message.

In 2021, Huzoor ﷺ encouraged Majlis Ansarullah to buy and use bicycles for health and service, reminding us that cycling also nurtures mental wellbeing and the capacity to serve the Jamaat.

By then I had entered the ranks of Ansārullāh, and those words felt personal. They became my cue to ride again - with meaning.

In 2023, I joined the AMEA Cycling Club, led by Hafiz Ijaz Tahir Sahib on my first Ride for Peace in Spain. We rode through Valencia, distributing literature and engaging with local cycling groups. Later, during a Mulaqat with the Ansarullah National Amila in 2023, Huzoor ﷺ remarked: "So Ansar can cycle, however, you underestimate them."

To hear those words was humbling; every mile felt answered by Khilafat's voice.

Although I've now been to Spain three times, I only rode on the first trip. The next two, I supported from the roadside after sustaining an injury. It was hard watching others ride, but obedience isn't confined to motion. Even standing still, I could still serve.

In May 2024, Huzoor again reminded us:

"The objective is not only to improve your physical health, but also to convey the message of Islam."

The spark first lit in 1973 by Hazrat Khalifatul Masih III رَحْمَةُ اللَّهِ has become a flame carried forward by Hazrat Khalifatul Masih V ﷺ. I took the title of this article, The Spark Becomes a Flame, from a poster displayed at the Auditorium during the Majlis Ansarullah UK National Ijtema 2025. The poster beautifully captured the timeline of Khilafat's guidance on cycling - from the vision first expressed in 1973 to the most recent instructions of our beloved Huzoor ﷺ. Standing before it, reading those words, I felt my own journey reflected within that history. What began as a simple pastime had, through Khilafat's

prayers, become part of something far greater - an unfolding story of faith, motion, and purpose.

THE FLAME OF THE MOST YOUTHFUL HEARTS

From those early rides on a small bike, to flying over the handlebars, to being thrown against a windscreen, to the open roads of Germany and Spain - every mile has been a story of protection, purpose, and prayer.

Looking back, I realise it was never about me, nor about fitness, nor even about cycling itself. Every moment on the road - every fall, every climb, every sunrise - has been the result of Khilafat's prayer, guiding and propelling me forward.

Today, when I fasten my helmet and clip into my pedals, I do so with quiet gratitude. Cycling has become an act of remembrance - a moving prayer, a way of

feeling connected to a vision that began long before me and continues through all who ride today.

In 2024, beloved Huzoor رحمته الله reminded us that Ansar are the most youthful of the youth - "jawane ke jawan" - reaffirming the very reason Majlis Ansarullah was created, echoing the words of Hadrat Khalifatul Masih III رحمته الله. Those words, like the turning of a wheel, bring the journey full circle: the spirit of Khilafat never ages; it only renews.

And so, as I ride forward- or stand still in support- I know that every breath, every motion, every mile is a reflection of that divine light.

Because on this path, I've learned one enduring truth: Khilafat leads the way - and we, with gratitude, follow in its blessed slipstream.

“Why do you stand for buses and waste your time? Exercise, become healthy, and ride a bicycle. I want one hundred thousand ‘Ahmadi Cycles’ - each able to ride one hundred miles in a day.”

*Hazrat Khalifatul Masih III رحمته الله
in 1973 on the importance of cycling*

Adopt This Practice

Thus, to become Ansarullah, it is necessary to adopt this practice as well. Likewise, one should also give attention to sending Durood [salutations upon the Holy Prophet ﷺ]. I have especially drawn attention to this in the past. Given the current conditions of the world, it is essential that we turn to Allah and give particular attention to sending Durood. Allah the Almighty has also stated in the Holy Qur'an:

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

(The Holy Qur'an, 33:57)

“Allah and His angels send blessings on the Prophet. O ye who believe! You also should invoke blessings on him and salute him with the salutation of peace.”

*Extract from the concluding address by Hazrat Khalifatul Masih V رحمته الله
at the Majlis Ansarullah UK, National Ijtema 2025*

Hazrat Abdullah رحمته الله narrates that the Holy Prophet ﷺ said: “When you hear the caller unto prayer making the call for prayer, repeat the words he says, and then invoke blessings upon me. Whoever invokes blessings upon me, Allah will bestow tenfold mercy upon him.”

(Sahih Muslim, Vol. 2, p. 135, Kitab al-Salah, Bab Isti-jab Qaul Mithl Qaul al-Mu'azzin li man Sami'ah thumma Yusalli ala al-Nabiyy ﷺ thumma Yas'al Allah labu al-Wasilah, Hadith 569, Noor Foundation)

Hence, pay special attention to sending salutations upon the Holy Prophet ﷺ and as I have said, in the current circumstances, there should be a particular focus upon Durood. Through this, we can traverse these difficult times. Nowadays, the world is immersed in various things and is progressing towards destruction. To save ourselves from this destruction, it is also necessary that we recite Durood and then offer supplication; then Allah the Almighty will hear our prayers.

Event Reports



BADMINTON LEAGUE CHAMPIONSHIP

REPORT BY: Hibat ul Mohsin Abid, Qaid Zahanat wa Sehat e Jismani



Winners of Div 1 & 2: Muqami teams 1 & 2

League Results:

Division 1 Winners: Muqami 1
(champions for the second consecutive year)

Division 2 Winners: Muqami 2

Alhamdulillah, the Badminton League Championship was held with the participation of seven regions, bringing together players from both Division 1 and Division 2 in a highly competitive and spirited environment.

The championship featured the top four teams from Division 2 and three of the top five teams from Division 1, with around 40 players taking part overall.

League matches for both divisions were played over several months, from February

2025 to July 2025, culminating in this championship event. As a result of their strong performance, Muqami 2 will be promoted to Division 1 for the 2026 league season.

The event was played in a highly competitive yet positive sporting spirit throughout.

The championship concluded successfully under the chairmanship of Sadr Majlis, marking a memorable and well-organised event for all participants.





Indoor Cricket Tournament

SOUTHERN REGIONS

By the grace of Allah, on 14 February 2026, a cricket tournament was successfully organized and held in Tolworth Recreation Centre under Qiadat Zahanat wa Sehat-e-Jismani Majlis Ansarullah UK.

The primary objective of this tournament was to promote healthy physical activities among Ansar brothers, encourage participation in sports, strengthen brotherly bonds, and foster a spirit of positive and healthy competition.

A total of 10 regions participated in the tournament, and 19 matches were played throughout the event.

In the final stage, Region Bait-ul-Ehsan secured the championship title through remarkable teamwork and performance, while Fazl Region achieved the runner-up position with commendable effort and dedication.

The opening session was chaired by Naib Sadr Sahib Saf-e-Daum, Hafiz Ijaz Tahir Sahib, who welcomed the participants and provided guidance on the importance of being polite and brotherhood during the matches.

Sadr Sahib Majlis Ansarullah UK, Mirza Waqas Ahmad Sahib, joined

the tournament and watched the semi-final and final matches. During the closing session, Sadr Sahib distributed the prizes to the winning team and the runner ups and spoke to the attendees on the importance of being Ansarullah and what it means to be the role model for the families and the wider community.

Heartfelt thanks are extended to all organizers, umpires, volunteers, and participating regions, whose dedication and cooperation made this tournament a success and brought it to a successful conclusion in a very pleasant manner.

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Announcement for Admission to **JAMIA AHMADIYYA UK 2026**

Jamia Ahmadiyya UK will be holding entry test and interview on **01st and 02nd July 2026** for this year's intake of students. The following conditions apply:

Qualifications:

- Applicants with A-Level qualification will be given preference.
- Applicants with A-Levels qualification (passing with a minimum B in at least 3 subjects) will be accepted.
- Applicants applying with GCSEs must obtain grades 8 and 9.
- BTEC qualifications will not be accepted.

Age on Entry:

Maximum age of 17 years for students with GCSE or 19 years with A-Levels or equivalent qualifications.

Medical Certificate:

The applicants **MUST** submit a medical certificate from the GP with whom they have been registered.

Written Test and Interview:

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

The written test and interview will be based on the recitation of the Holy Quran, the Waqfe Nau Syllabus, and proficiency in reading, writing and spoken English and Urdu languages. Furthermore, candidates will be judged on their potential of learning and reading the translation of the Holy Quran, Ahadith, the books of the Promised Messiah ﷺ as well as religious and general knowledge



Procedure:

Application will **ONLY** be accepted on the prescribed Admission Form available from the Jamia UK office. Incomplete application form will not be accepted. It must be accompanied by the following documents:

Application **must be** endorsed by the **National Ameer**.

- Medical certificate from the GP.
- Photocopies of the GCSE or A-Level results. If the results are awaited, the candidate must include a letter from his school/sixth Form tutor about his projected grades.
- Copy of applicant's passport.
- One passport size photograph.
- An attested photo copy of the birth certificate.
- The spellings of the name must be the same as in the passport.

LAST DATE:

The application for the 2026 entry **MUST arrive by 30th May 2026**. Applications received after that will not be considered.

Applications should be addressed to:

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

For any further help or clarification, please telephone:

+44(0)1428647170 or +44(0)1428647173,
+44(0)7988461368 (Mob. Zaheer Khan), Fax: +44(0)1428647188

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