

2024 - 2025 ISSUE 1

AN-NUSRAT

LAJNA IMA'ILLAH UK MAGAZINE

Lajna Ima'illah
Ambassadors of Peace & Harmony



السلام

**The Source of Peace
(As Salam)**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

AN-NUSRAT

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ-

I bear witness that there is none worthy of worship except Allah. He is One and has no partner. And I bear witness that Muhammad (peace and blessings of Allah be upon him) is His servant and His Messenger.

I affirm that I shall always be ready to sacrifice my life, property, time and children for the cause of faith and nation. I shall always adhere to truth and shall always be prepared to make every sacrifice for the perpetuation of the Ahmadiyya Khilafat, Insh'Allah.

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Guidance from the Holy Quran

وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى
الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ
قَالُوا سَلَامًا ﴿٦٣﴾

And the servants of the Gracious *God* are those
who walk on the earth in a dignified manner,
and when the ignorant address them, they say,
'Peace!' (25:64)

<https://www.alislam.org/quran/app/25:64>

Hadith



عَنْ أَبِي هُرَيْرَةَ أَنَّ رَجُلًا شَتَمَ أَبَا بَكْرٍ وَالنَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَائِسٌ فَجَعَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَعْجَبُ وَيَتَبَسَّمُ فَلَمَّا اكْثَرَ رَدَّ عَلَيْهِ بَعْضَ قَوْلِهِ فَغَضِبَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَامَ فَلَحِقَهُ أَبُو بَكْرٍ فَقَالَ يَا رَسُولَ اللَّهِ كَانَ يَشْتُمُنِي وَأَنْتَ جَائِسٌ فَلَمَّا رَدَدْتُ عَلَيْهِ بَعْضَ قَوْلِهِ غَضِبْتَ وَقُمْتَ قَالَ إِنَّهُ كَانَ مَعَكَ مَلَكٌ يَرُدُّ عَنْكَ فَلَمَّا رَدَدْتَ عَلَيْهِ بَعْضَ قَوْلِهِ وَقَعَ الشَّيْطَانُ فَلَمْ أَكُنْ لِأَتَعَدَّ مَعَ الشَّيْطَانِ ثُمَّ قَالَ يَا أَبَا بَكْرٍ ثَلَاثٌ كُلُّهُنَّ حَقٌّ مَا مِنْ عَبْدٍ ظَلِمَ بِمَظْلَمَةٍ فَيَغْضِي عَنْهَا لِلَّهِ عَزَّ وَجَلَّ إِلَّا أَعَزَّ اللَّهُ بِهَا نَصْرَهُ وَمَا فَتَحَ رَجُلٌ بَابَ عَطِيَّةٍ يُرِيدُ بِهَا صَلَةً إِلَّا زَادَهُ اللَّهُ بِهَا كَثْرَةً وَمَا فَتَحَ رَجُلٌ بَابَ مَسْأَلَةٍ يُرِيدُ بِهَا كَثْرَةً إِلَّا زَادَهُ اللَّهُ عَزَّ وَجَلَّ بِهَا قِلَّةً

This hadith is narrated by Abu Huraira (ra):

A man insulted Abu Bakr (ra) while the Prophet (peace and blessings be upon him) was sitting there. The Prophet (peace and blessings be upon him) was amazed and smiled. But when the man kept insulting him, Abu Bakr responded with some of his words. At that, the Prophet (peace and blessings be upon him) became angry and stood up.

Abu Bakr (ra) followed him and said, "O Messenger of Allah, he was insulting me while you were sitting there, but when I responded to some of what he said, you became angry and got up?"

The Prophet (peace and blessings be upon him) replied, "There was an angel with you responding on your behalf, but when you responded to him, Satan joined in, and I do not sit with Satan."

Then he said, "O Abu Bakr, three things are true:

1. No servant of Allah is wronged with an injustice and chooses to forgo it for the sake of Allah except that Allah increases him in honour through it.
2. No man opens the door of giving, seeking to maintain ties, except that Allah increases him in abundance.
3. No man opens the door of begging, seeking wealth, except that Allah increases him in poverty."

(Narrated by Ahmad, authenticated by Al-Albani in As-Silsilah As-Saheehah)



Malfuzat – Sayings and Discourses of the Promised Messiah (as)

An Exhortation to Remain Patient

His Holiness (as) delivered a most exquisite address prior to the Zuhr Prayer and addressed Maulana Abdul-Karim Sahib (ra) in the following words:

“Whatever is happening at this time is in accordance with the will of God. It was necessary for these people to set a seal with their own hands on the truth of those signs which foretold that when the Promised Mahdi appears, there would be a great uproar, and the Promised Mahdi would be deemed a disbeliever who forges doctrines that are at odds with their predecessors and forefathers. At this time, our friends ought to show patience just as our Noble Prophet (peace and blessings of Allah be upon him), and his companions demonstrated while they were in Mecca, the Great. They did not commit any action that would make them guilty in the eyes of the ruling authorities. At this time, do not depend on anyone and entertain the thought that such and such person will help us. Remember that in this hour, we have no friend or helper except for God, the Lord of Glory and Greatness.”

Al-Hakam, vol. 10, no. 35, dated 10 October 1906, p. 10
Malfuzat, Vol III, p. 4, First English translation published in the UK, 2021.

The Editorial

Dearest readers,

Assalamo Alaikum Warahmatullah-i-Wabarakatuhu,

In a world where conflict and division often dominate the headlines, the quiet but steadfast efforts of Lajna Ima'illah stand as a beacon of hope and peace.

In these increasingly challenging times, where tensions between nations, communities, and individuals are high, the role of Lajna Ima'illah as ambassadors of peace has become all the more crucial.

This issue explores the importance of showing patience in the face of opposition and the ultimate power of goodness. In the workplace, in politics, in family dynamics and in personal relationships, we are often confronted with conflict and opposition. The easy path is often to respond in kind but the path of wisdom is to offer the best of ourselves—our patience, our understanding, and our ability to forgive.

This philosophy is not just a lofty ideal but a practical tool for building stronger, more harmonious communities.

The Holy Quran instructs us that the goodness we offer in the face of adversity has the power to heal wounds, erase enmities, and turn even the bitterest of adversaries into allies. In a world fraught with division, it is this very choice—responding to evil with what is best—that can transform our lives and the lives of those around us, fostering warmth, understanding, and unity where there was once conflict.

Although we must remember, that peace begins at home. The sermon we have chosen in this issue illustrates this idea brilliantly - we would never be able to establish outside, if we do not first and foremost establish peace among ourselves.

May Allah enable us all to rise above the hatred and bitterness to reach the moral sweetness and excellence of our beloved Holy Prophet Muhammad (peace and blessings of Allah be upon him) - our ever shining guiding light.

We hope you enjoy this issue. Please feel free to send any feedback, comments or queries at: english.editor@lajnauk.org

With a request of prayers for all our dedicated team members,

Wasalaam,



Editor An-Nusrat English

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(May Allah strengthen his hand)

Hazrat Khalifatul Masih V's

Friday Sermon delivered on February 20, 2004

Pardon and Forgiveness

Friday Sermon delivered by Huzoor (aba) on February 20, 2004

Huzoor (aba) delivered his Friday Sermon today on the subject of forgiveness and pardon. Huzoor (aba) recited verse 135 of Surah Aal e Imran (3:135). The translation reads:

"Those, who spend in prosperity and adversity, and those who suppress anger, and pardon men; and Allah loves those who do good"

Huzoor (aba) said each person is affected to some degree or the other when society adopts brazen ways; this can cultivate self-centredness and a tendency not to forgive the other person's fault. This is how, Huzoor (aba) said, family quarrels ensue and even squabbles with passer-bys can instigate. In this environment of intolerance the responsibility upon the Ahmadi is tremendous to abide by the teachings of Islam and as the above Quranic verse enjoins, to curb one's anger and to forgive. With reference to verse 200 of Surah Al A'raf (7:200) Huzoor (aba) said one should restrain one's temper and explain oneself gently, however, if this does not work then it is better to remove oneself from the situation. Huzoor (aba) said some raise the objection that if one was to always walk away from a potentially volatile situation then the wrongdoers would have a free run. Regarding this, Huzoor (aba) said the Quran declares in Surah Al Shura (42:41) that it is better to forgive if there is hope of reformation; otherwise punishment has to be given for misdeed committed. Huzoor (aba) said not everyone who is wronged can retaliate and one has to resort to the law of the land that can deal with the matter. Similarly, Huzoor (aba) said we have the system of our Community, the Nizam e Jama'at in place. Huzoor (aba) said people who are disciplined for an offence are often verbose about the virtue of forgiveness, failing to notice that it is indeed also Allah's command to punish a wrong.

As ever elucidating the subject further with ahadith Huzoor (aba) related that the Holy Prophet (peace and blessings of Allah be upon him) said that the greatest excellence was to overlook and pardon one who mistreats you and that the more a man forgives the more Allah raises his station. The Holy Prophet (peace and blessings of Allah be upon him) greatly enjoined to pardon the mistakes of one's employees. Once he was displeased with Hazrat Abu Bakr (ra) who had, after displaying remarkable patience to a reproachful man, had eventually responded to him. The Holy Prophet (peace and blessings of Allah be upon him) said as long as Hazrat Abu Bakr (ra) was silent Allah's angels were keeping

an eye on him but once he responded Satan came in. Hazrat Ayesha (ra) said that the Holy Prophet (peace and blessings of Allah be upon him) did not ever retaliate to personal mistreatment. He also most magnanimously pardoned the man whose assault on his daughter had caused her a miscarriage and eventual death. After the fall of Mecca, the Holy Prophet (peace and blessings of Allah be upon him) also famously forgave Hind, the once vicious wife of Abu Safyan, who had committed incredible brutalities against Muslims.

Huzoor (aba) said each episode of pardon and forgiveness in the blessed life of the Holy Prophet (peace and blessings of Allah be upon him) surpasses the other. Today, each Ahmadi must adhere to his teachings.

Next Huzoor (aba) recounted a few examples of forgiveness from the life of the Promised Messiah (as) on how he would totally forgive blunders made by people who worked for him and how he was resolutely fair-minded and honourable even when dealing with his staunch enemies.

Huzoor (aba) read out some excerpts from the Promised Messiah's (as) writings enjoining to control one's anger and forgive, to adopt taqwa (righteousness), he wrote: "The reformation of each community primarily begins with good manners."

Huzoor (aba) prayed that may we be among those who exhibit great fortitude, who adhere to the teachings of the Holy Quran, who follow the Sunnah and who mould themselves according to the wishes of the Promised Messiah (as).

<https://www.alislam.org/friday-sermon/2004-02-20.html>





Islam's Response to Extremism

(peace and blessings of Allah be upon him)

THE HOLY PROPHET OUR GUIDING LIGHT

Maheda Rehman, Kingston

Unfortunately, and especially since the beginning of the 21st century, in the West, Islam has become synonymous with extremism. In fact, in most people's minds when we say to think of an extremist, they will depict a Muslim terrorist, perhaps of the likes of ISIS or al-Qaeda. However, this is contrary to Islam's moderate teachings and the religion which literally translates to 'peace'.

Before we dive into Islam's response to extremism, we must understand what extremism is. In one word it is, "fanaticism", the support of religious or political ideologies that may be based on extreme views, such that may be rooted in violence. The UK government outlines extremism as:

"Extremism is the promotion or advancement of an ideology based on violence, hatred or intolerance, that aims to:

1. Negate or destroy the fundamental rights and freedoms of others; or
2. Undermine, overturn or replace the UK's system of liberal parliamentary democracy and democratic rights; or
3. Intentionally create a permissive environment for others to achieve the results in (1) or (2)." ^[1]

Particularly since 9/11, the perception of Muslims as extremists, is rooted in a combination of historical, political, and media-driven factors. The 9/11 attacks and subsequent terrorist incidents, such as the 7/7 bombings in London, amplified fears and linked Islam with violence in the public consciousness. These events, perpetrated by a small number of extremists, were often portrayed in ways that generalised the actions of a few to the wider Muslim community. Unfortunately, people who would not know

Muslims or anything about the Islamic teachings were introduced to Islam in a negative light. Furthermore, the fear of the unknown and lack of interaction and inclusion, created a greater divide amongst the West and the Muslim society.

The narrative given by media outlets has also played a significant role in reinforcing such stereotypes, frequently framing stories about Muslims through the lens of terrorism or cultural conflict. Sensationalist headlines and disproportionate coverage of extremist acts, compared to the everyday lives of most Muslims, have fuelled misunderstandings and fear. Political rhetoric, particularly in the years following 9/11, often emphasised national security and counterterrorism, further associating Islam with threat.

In the UK, rising anti-immigration sentiments and Islamophobia have also contributed to this perception. Muslims, as a visible minority, have often been scapegoated for broader societal anxieties about integration and identity. However, this perception fails to account for the millions and actual majority of Muslims who actively denounce extremism and contribute positively to their communities.

If one was to delve into the true Islamic teachings, all these misconceptions would clear up by themselves. For instance, the very word, 'Islam' means peace and a believer is called a 'Muslim' which means someone who submits. Furthermore, the prophet of Islam, Hazrat Muhammad (peace and blessings of Allah be upon him), is also referred to as 'The Mercy for Mankind'. So, just from the onset, one can understand that Islam is based on the teachings of peace, justice and harmony. Therefore, a true Muslims is one who submits to Allah's teachings.

In another instance, the Holy Prophet (peace and blessings of Allah be upon him) said:

"By Him in Whose Hands is my life, you will not enter Paradise unless you believe, and you will not truly believe unless you love one another. Shall I tell you something whereby you will love one another? Multiply the greeting of peace among yourselves."

The core principals of Islam include *Haqooq-Allah* (rights owed to Allah) and *Haqooqul Ibaad* (rights owed to mankind). The rights that Muslims owe to mankind include - but are not limited to - education, care and fair treatment, regardless of religion.

In the Holy Quran, Allah the Almighty also states,

"Good and evil are not equal. Repel evil with that which is best" [41:35].

The commentary of this verse encourages Muslims to bear patiently and with fortitude. But then the verse enjoins us to go one step beyond this, and return good for the evil that is received at the hands of his persecutors.^[2] This highlights the teachings of Islam of patience and forbearance.

The Holy Prophet (peace and blessings of Allah be upon him) also taught Muslims about Jihad. Jihad too has been misinterpreted as fighting or ‘Holy war’. However, the ‘highest order of Jihad’ is the struggle for one’s self-reformation. This highlights how a very superficial overlooking of Islam’s teachings can be conflated with extremism. However, in an in-depth analysis it becomes clear that Islam teaches the very opposite of extremism. The greater Jihad, and the one which brings more blessings, is the struggle with oneself, rather than the holy war.^[3]

Furthermore, there is also a saying (Hadith) of the Holy Prophet (peace and blessings of Allah be upon him) which states,

“A Muslim is someone from whose hand and tongue others are safe.”^[4]

This is then a stark reminder of the significance of the teachings of Islam, as a religion of peace, as it is not only encouraging positive action but also dialogue. The Prophet (peace and blessings of Allah be upon him) also exemplified this by forgiving numerous enemies of Islam, including people such as Hind bint Utba, who had a personal vendetta against him, until she became a Muslim. Furthermore, the Holy Prophet (peace and blessings of Allah be upon him) did not go to war in the early years of Islam, even leaving his hometown after years of persecution. He (peace and blessings of Allah be upon him) did go to battle eventually, but this too was in defence of his faith and only when instructed to do so by Allah the Almighty.

Even in the extreme case of war, the Holy Prophet (peace and blessings of Allah be upon him) laid guidelines for Muslims to follow, such as:

- i. Muslims are forbidden to resort to cheating (Muslim).
- ii. Children are not to be killed, nor women (Muslim).
- iii. Priests and religious functionaries and religious leaders are not to be interfered with.
- iv. The elderly, women and children are not to be killed. The possibility of peace should always be kept in view (Abu Dawud).
- v. When Muslims enter enemy territory, they should not strike terror into the general population. They should permit no ill-treatment of common folk (Muslim).
- vi. A Muslim army should not camp in a place where it causes inconvenience to the general public. When it marches it should take care not to block the road nor cause discomfort to other wayfarers.
- vii. No disfigurement of face is to be permitted (Bukhari and Muslim).
- viii. The least possible losses should be inflicted upon the enemy (Abu Dawud).
- ix. When prisoners of war are put under guard, those closely related should be placed together (Abu Dawud).
- x. Prisoners should live in comfort. Muslims should care more for the comfort of their prisoners than for their own (Tirmidhi).
- xi. Emissaries and delegates from other countries should be held in great respect. Any mistakes or discourtesies they commit should be ignored (Abu Dawud, Kitab al-Jihad).

- xii. If a Muslim commits the sin of ill-treating a prisoner of war, atonement is to be made by releasing the prisoner without ransom.
- xiii. When a Muslim takes charge of a prisoner of war, the latter is to be fed and clothed in the same way as the Muslim himself (Bukhari).

In fact, it is stated that the Holy Prophet (peace and blessings of Allah be upon him) was so insistent on these rules for a fighting army that he (peace and blessings of Allah be upon him) declared that whoever did not observe these rules, would fight not for God but for his own mean self (Abu Dawud).^[5]

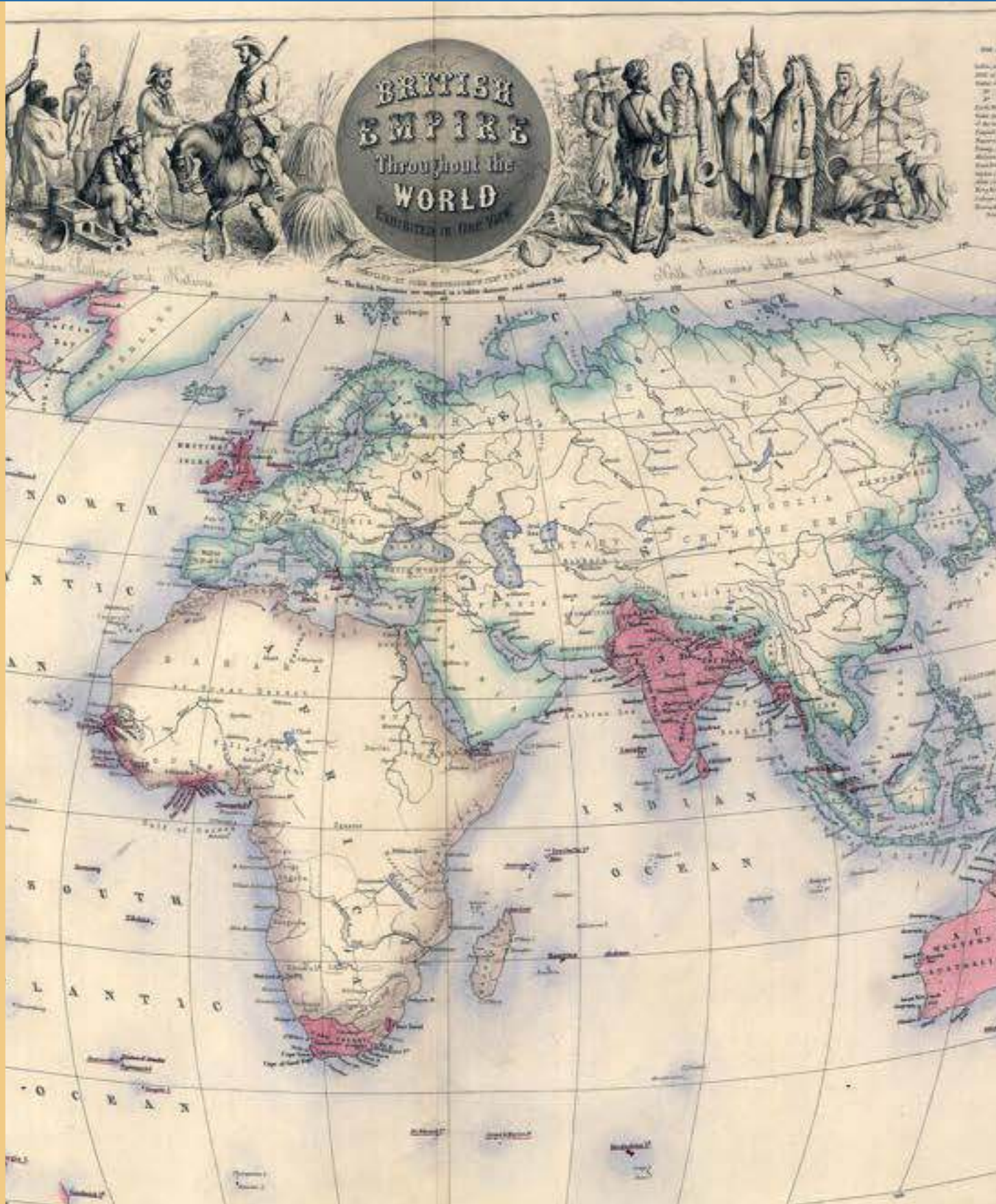
Thus, even in the face of extremism Muslims are taught, and were shown, the example of the Holy Prophet (peace and blessings of Allah be upon him) to show compassion to others. Every action of a Muslim should be to honour and worship a Just and Omnibenevolent God. In this day and age, the key to fighting extremism is not with the sword, but in fact with the pen.

As Muslims living in this age and society, we must equip ourselves with knowledge and use dialogue, to raise awareness of our true faith. We should also show practical examples of peace and tolerance by welcoming others with open arms and showcasing tolerance.

As Muslims, it is our responsibility to embody the teachings of the Holy Prophet (peace and blessings of Allah be upon him) and to actively counter extremism through education, dialogue, and positive engagement with society. By doing so we can bridge the divide, dispel misconceptions, and demonstrate the true essence of Islam—a religion that champions peace, justice, and the well-being of all humanity. Let us strive to be the ‘Mercy for Mankind’ that the Holy Prophet (peace and blessings of Allah be upon him) exemplified, and let his life and character be our guiding light in the fight against extremism and the pursuit of a more harmonious world.

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PAST FORWARD...
History in Focus





FROM COLONIALISM TO ISLAMOPHOBIA:

How Britain's Imperial Past Fuels Modern Islamophobia

Naghma Arif, Wallington

Colonialism is far from over, it is all over. ^[1]

-Walter Mignolo

How has Britain's colonial past shaped systematic prejudice against Muslims?

From the minute the first ship set sail from the English docks in the 16th century, the course of history was irrevocably changed. The British Empire came to rule a quarter of the globe and just before the First World War, it was the most formidable power on Earth. The British Empire thrived on an ideological dichotomy – civilised and savage, and this binary was used to justify their conquest and imperial agenda to further their dominance across the world. The imperial machine worked tirelessly to depict Muslims or any non-white communities as the antithesis of European modernity – backward and in dire need of Western enlightenment. Carey A. Watt writes that, '[a]t its core, the civilising mission was about morally and materially 'uplifting', 'improving' and later 'developing' the supposedly 'backward' or 'rude' people of India to make them more

civilised and more modern.'^[2] Thus, Muslims, along with the entire Indian subcontinent was portrayed as a foreign and uncivilised force – an antagonist to British identity.

Discrimination thus, has been a constant echo throughout history - from the plundering of foreign lands to the construction of ideological narratives that promote racial and religious superiority. These actions have left a lasting imprint on society's collective consciousness. However, what is particularly interesting is how the form of discrimination has evolved over time. The absence of colonies does not imply that discrimination has vanished. On the contrary, it's presence still reverberates within society even as the media seeks to conceal it.

Islamophobia, for example can be considered a modern iteration of this historical bigotry. It is not an anomaly, but

a continuation of a legacy deeply rooted in colonialism. The prejudices established during the colonial era can be seen to be manifested in laws and practises in the UK today, such as the Prevent strategy and immigration laws.

Defined in the Oxford English Dictionary, 'colonialism' is, 'the principle, policy, or practice of acquiring full or partial political control over another country and occupying it with settlers...'. This control forged a hierarchy of subjugation, imposing hegemonic dominance over culture and identity. Thus, at its core, colonialism was an orchestrated act of racial and religious subjugation.

What is noteworthy is that colonialism is not a concept of the past. The ramifications of the Empire still linger in the corners of nations collective memory, shaping laws, societal norms, and cultural anxieties. In 1968, Enoch Powell's speech 'Rivers of Blood' highlighted and brought to the surface the true feelings of the British even after the retreat of the Empire. It has been noted to be a dangerous and xenophobic moment in British politics. He expressed strong opposition to immigration and argued that mass migration was leading to social and cultural tensions, which would eventually result in violence – where he referred to the 'rivers of blood' metaphor. He further stated, "[w]e must be mad, literally mad, as a nation to be permitting the annual inflow of some 50,000 dependents."^[3] Whilst many accused Powell of inciting racial hatred, some argued that Powell was highlighting real

concerns about the impact of immigration on British society and the threat immigrants may bring. Some went further to say 'Finally... someone is speaking for us.'^[4] Powell's xenophobic rhetoric underlined the racial bias that not only continues to shape British attitudes today but also foreshadowed the rise of Islamophobia in the 21st century.

The full force of discriminatory attitudes and prejudice against Muslims in the United Kingdom emerged in the 21st century, catalysed by events such as 9/11 and the London bombings on July 7, 2005. These events reinforced in the English mind, the notion of Islam being a threat and danger. As a result, Muslims became subject to increased surveillance and public suspicion.

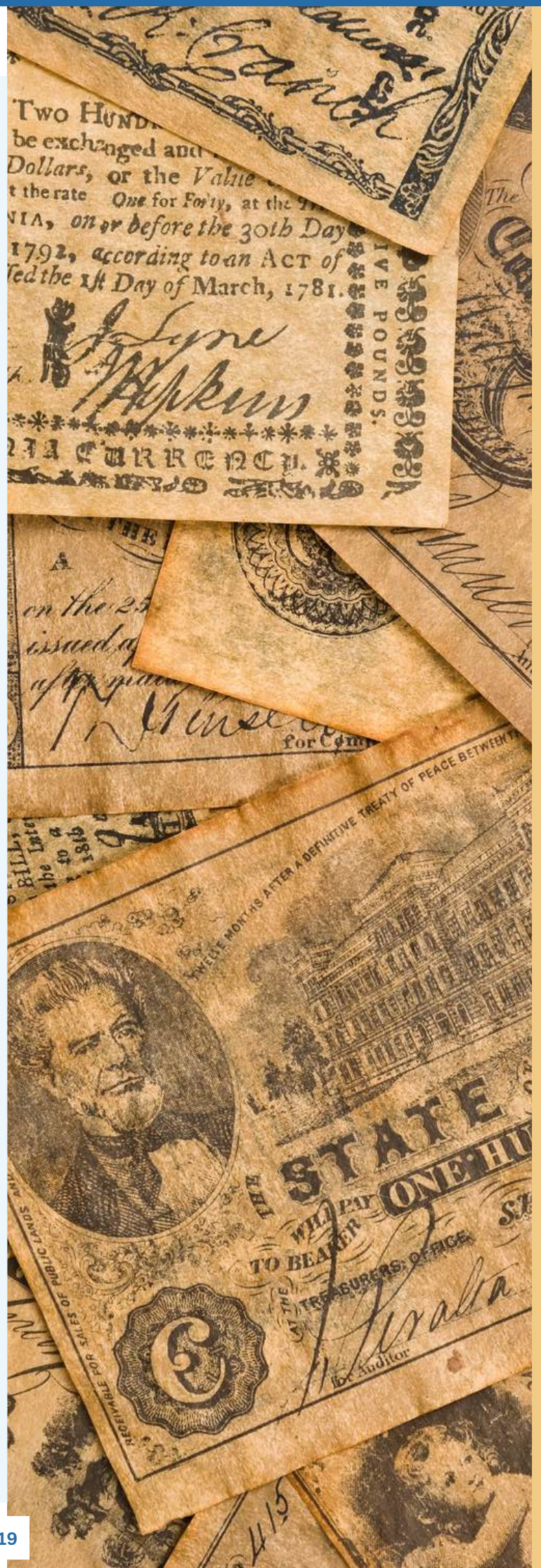
In a previous BBC article, it stated that 'religious hate crimes, mostly against Muslims, have risen six-fold in London since the bombings' and stated that there were '269 religious hate crimes in the three weeks after 7 July'.^[5] As part of the broader counter-terrorism approach, the UK introduced the Prevent strategy. The Prevent duty 'instructs schools, universities, hospitals, local authorities and other institutions...to refer individuals who are at risk of being "drawn into terrorism."^[6] Whilst this is intended as a safeguarding measure, it has faced criticism for disproportionately impacting Muslim communities negatively and affecting children in educational settings. What is more is that the Prevent strategy mirrors the colonial mindset of

surveillance and control as it targets Muslim communities under the premise of 'national security'. Much like how previous colonial powers once took colonised populations and scrutinised their actions to maintain order. This strategy, in hindsight, only perpetuates the colonial framework where certain groups are monitored to maintain social order and national dominance.

Moreover, despite these struggles and challenges, resistance to Islamophobia has taken root in social and legal frameworks, such as the 2010 Equality Act. This legislation aimed at shielding individuals from discrimination on the grounds of race and religion. Though it may not have helped in tackling the deeply entrenched prejudices woven into society's fabric, it provided legal recourse against workplace bias and hate crimes. A small but significant step towards justice and peace.

What remains important is that Islamophobia is not a new phenomenon but a modern articulation of an old fear – fear of reverse colonisation. The fear that if the West loses its grip on the East, the East may reverse the colonial gaze onto them – or how Powell noted in this speech, "...in 15 or 20 years' time the black man will have the whip hand over the white man."

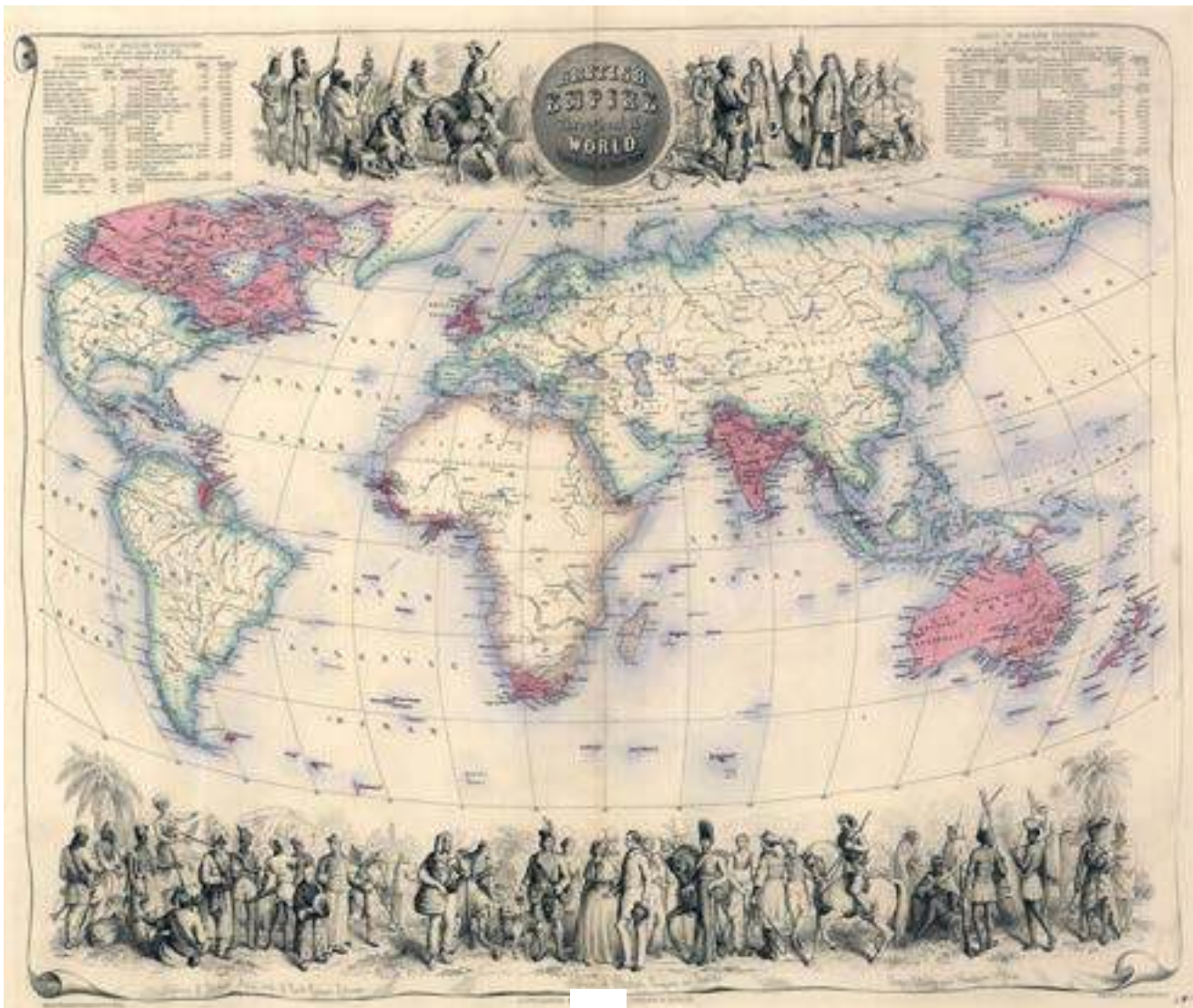
Walter Mignolo's claim that 'colonialism is far from over, it is all over, offers a paradigm through which we can view this. There are still traces of colonialism today – in our education system, the archives, the way history is taught, the literary canon,



the statues and museums that venerate and memorialise colonisers, is a grave example of how subliminally colonialism still exists today. The question arises then, can we truly depart from and dismantle these rigid colonial frameworks, or is our future inexorably bound to them? What must we do to liberate ourselves and break free from the weight of this history?

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Does Islam promote extreme behaviours?



Sehar Ahmed, Croydon

Today, there is a dichotomy in the way Islam is portrayed and understood by the world at large. The true principles that underlie this religion of peace are often unknown or at least misunderstood. Often, we see contorted narratives perpetuated by extremist groups and amplified by modern-day media, which imply that Islam is a vehicle for violence, hiding behind a facade of peace while glorifying Jihad through the brandishing of the sword. However, as is the way of the world, conclusions are frequently drawn without a true understanding of the largest form of communication: words. More specifically, the word of Allah, Who has made everything clear, concise, and easy to understand through the Holy Quran.

The word 'Islam' means 'submission to the Will of God', and this state cannot be achieved through radical acts of violence but rather by being at peace with oneself and others.

The Holy Quran explicitly commands Muslims to uphold peace, justice, and compassion. The oft-misunderstood concept of Jihad is not about war or violence but about striving in the way of righteousness and self-improvement. In Surah Al-Baqarah, Allah states:

"There should be no compulsion in religion. Surely, right has become distinct from wrong." (2:257)

This verse firmly establishes that Islam does not support force, oppression, or violence. Instead, it underscores the importance of free will and personal conviction. The teachings of the Holy Quran are exemplified by the Holy Prophet Muhammad (peace and blessings of Allah be upon him) through his personal conduct and his leadership, which consistently demonstrated patience, tolerance, and forgiveness in the face of hostility.

A clear and profound directive on how to respond to animosity and aggression is provided in the Holy Quran:

"And good and evil are not alike. Repel evil with that which is best. And lo, he between whom and thyself was enmity will become as though he were a warm friend." (41:35)

This verse is significant because it outlines the moral superiority of responding to hatred with kindness and patience rather than vengeance. It requires sacrifice, not of life, but of negative thoughts, emotions, and ego to practise compassion and take the higher ground purely for the sake of Allah.

The life of the Holy Prophet (peace and blessings of Allah be upon him) is the ultimate example of how to counter extremism and injustice with wisdom, patience, and forbearance. Throughout his life he (peace and blessings of Allah be upon him) faced persecution, mockery, and physical harm. However, he (peace and blessings of Allah be upon him) never resorted to violence as a means of retaliation. Instead, he (peace and blessings of Allah be upon him) embodied the very essence of peace and mercy.

One of the most heart-wrenching examples of his patience was after the Holy Prophet (peace and blessings of Allah be upon him) travelled to the nearby town of Ta'if to spread the message of Islam, spending ten days there preaching his message. The leaders of Ta'if not only rejected his message and drove him out of the town but also set their children upon him, pelting him with stones until he (peace and blessings of Allah be upon him) bled. Returning towards Mecca, wounded and bleeding, he (peace and blessings of Allah be upon him) rested under a tree and



prayed, Angel Gabriel (as) appeared to him and offered to destroy the town in retribution. The Holy Prophet (peace and blessings of Allah be upon him), however, refused and instead prayed for their guidance, saying:

"Nay, their children might yet worship the true God"^[1]

This powerful incident demonstrates how through his own practice he (peace and blessings of Allah be upon him) repelled evil with goodness.

A most significant moment in Islamic history that completely negates the narrative of Islam being a religion of violence was the actions of the Holy Prophet (peace and blessings of Allah be upon him) following the conquest of Mecca in Ramadhan 629CE. After years of persecution by the Meccans, Prophet Muhammad (peace and blessings of Allah be upon him), on entering the city victorious, behaved with immense compassion and forgiveness and issued orders that,

"There shall be no action against you today. Go, you are free."^[2]

This act of magnanimity serves as a testament to the true Islamic response to hostility: forgiveness and reconciliation, not retribution.

One of the most frequent abuses against Islam stems from misuse of the term 'Jihad'. The media and extremist groups alike have twisted this term to mean 'war'. However, the Arabic word 'jihad' means 'to strive, to struggle, to exert effort' and primarily refers to a personal struggle towards doing of good and righteousness.

The Holy Prophet (peace and blessings of Allah be upon him) said:

"The best jihad in the path of Allah is (to speak) a word of justice to an oppressive ruler."^[3]

This statement highlights that Jihad is not about violence but about standing up for justice and truth. The greatest form of Jihad is the struggle against one's own desires and weaknesses to achieve moral and spiritual excellence.

Islam categorically condemns all forms of extremism. The Prophet Muhammad (peace and blessings of Allah be upon him) warned against going to extremes, stating:

"And beware of going to extremes in religious matters, for those who came before you were destroyed because of going to extremes in religious matters."^[4]

Islam promotes balance and moderation in all aspects of life. The Holy Quran commands

believers to uphold justice even against themselves or their loved ones:

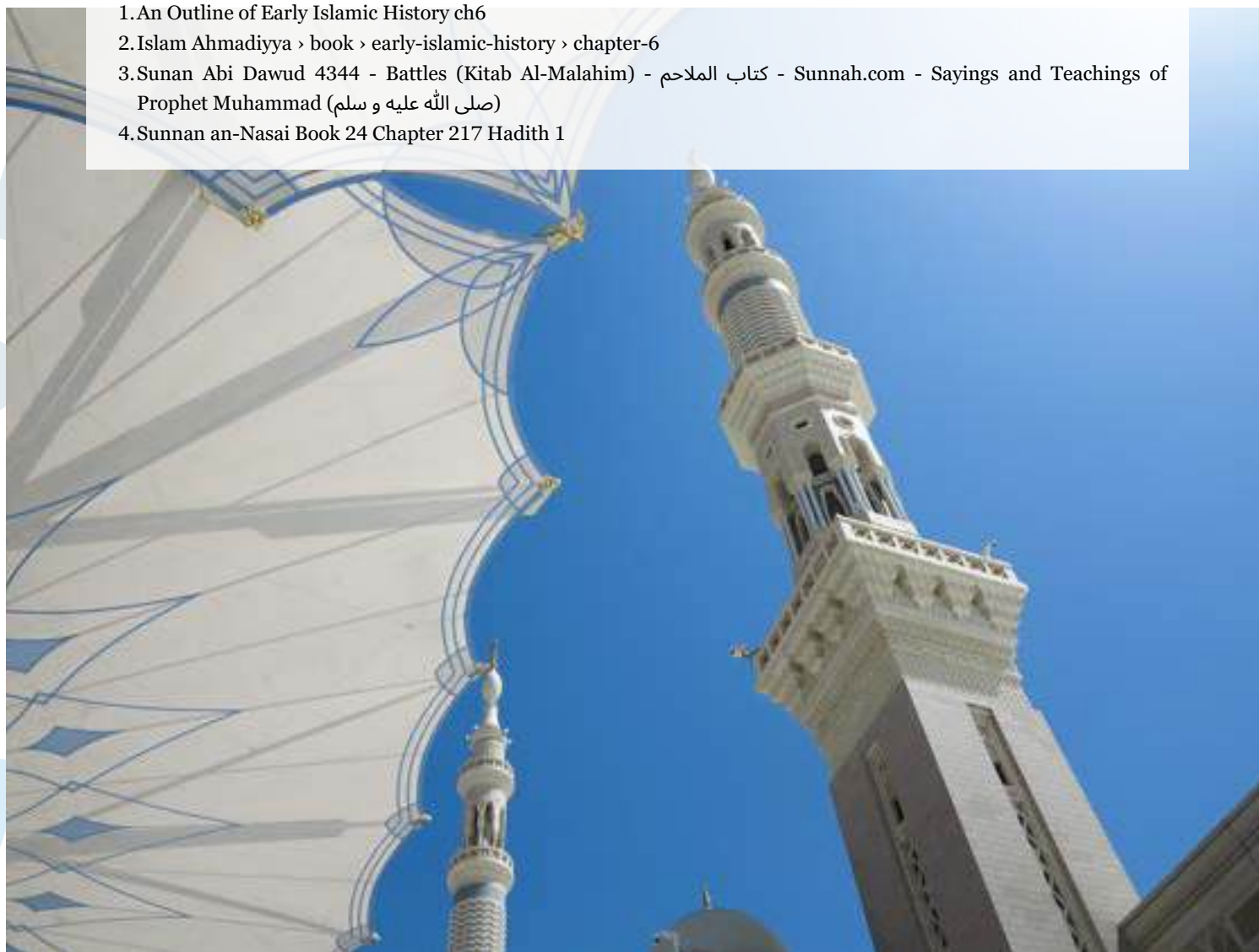
"O ye who believe! be steadfast in the cause of Allah, bearing witness in equity; and let not a people's enmity incite you to act otherwise than with justice. Be *always* just; that is nearer to righteousness." (5:9)

This verse is a direct rejection of any ideology that calls for indiscriminate violence or vengeance.

The proper response to extremism in Islam is one of patience, wisdom, and moral excellence. The Holy Quran and the life of the Prophet Muhammad (peace and blessings of Allah be upon him) provide a clear roadmap for addressing hatred with kindness, countering falsehood with truth, and promoting peace instead of division. At a time when misconceptions about Islam are widespread, it is upon us to embody these principles and act as ambassadors of peace, proving through our actions that Islam is, and always has been, a religion of mercy, justice, and harmony.

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Rising Extremism in the UK

AND THE ROLE OF LAJNA IMA'ILLAH

Kiran Baig, Hayes

Extremism in the UK has been on the rise in recent years, especially following events like the 9/11 terrorist attacks, the 7/7 London bombings, and more recently, the Manchester Arena bombing in 2017. These incidents have led to growing concerns about security, radicalization, and Islamophobia. This rising extremism has taken various forms, from far-right extremism, characterised by xenophobia and Islamophobia, to Islamist extremism, which distorts Islamic teachings to justify violence. In the midst of these challenges the Ahmadiyya Muslim Community, including the women's wing Lajna Ima'illah, has played a critical role in countering both extremism and the rising tide of Islamophobia.

Lajna Ima'illah has worked tirelessly to uphold the peaceful teachings of Islam, educate people about the religion's true principles and promote tolerance. This

article will discuss how Islam, particularly through the example of the Holy Prophet Muhammad (peace and blessings of Allah be upon him), addresses extremism ; examine the history of extremism and racism in Britain ; outline the legal framework protecting against discrimination ; and highlight the significant role of Lajna Ima'illah UK in combating Islamophobia. Additionally, we will explore the motto of 'Love for All, Hatred for None' and its impact on winning hearts in the UK ; the psychological effects of discrimination on mental health ; and the importance of maintaining an Islamic identity in a Western context.

1. Islam's Response to Extremism:

The teachings of Islam provide a clear and uncompromising stance against extremism. One of the fundamental teachings of our faith is to avoid extremes and maintain a balanced approach in all

aspects of life. The Holy Quran states:

"And the servants of the Gracious God are those who walk on the earth in a dignified manner, and when the ignorant address them, they say, 'Peace!'" (25:64).

This verse highlights the importance of responding to hostility and aggression with peace and dignity.

The life of the Holy Prophet Muhammad (peace and blessings of Allah be upon him) is filled with examples of patience, forgiveness, and tolerance in the face of adversity. One of the most striking examples is his treatment of the people of Mecca after the conquest of the city. Despite years of persecution by the Quraish, he (peace and blessings of Allah be upon him) forgave them all and declared a general amnesty. This was a powerful demonstration of Islam's emphasis on forgiveness and reconciliation, even with one's enemies. The Holy Quran also supports this principle, stating:

"And good and evil are not alike. Repel evil with that which is best. And lo, he between whom and thyself was enmity will become as though he were a warm friend." (41:35)

The Ahmadiyya Muslim Community follows this same principle, advocating peaceful responses to all forms of extremism. The community rejects any form of violence or retaliation, instead promoting dialogue, understanding, and service to humanity. This message has resonated deeply in the UK, where the community has earned respect for its

peaceful approach, and Lajna Ima'illah has been particularly effective in communicating this message through grassroots initiatives.

2. History of Extremism, Racism, and Religious Discrimination in Britain

Britain's history with extremism, racism, and religious discrimination is complex, shaped by its colonial past, immigration patterns, and global conflicts. During the colonial era, Britain held dominion over large parts of Asia, Africa and the Caribbean, exploiting these regions economically while imposing its culture and ideology. This laid the groundwork for racial tensions that would resurface in later years as immigrants from former colonies began settling in the UK.

The rise of nationalism in the 20th century, especially after World War II, saw an increase in anti-immigrant sentiment. The arrival of large numbers of immigrants from the Caribbean, South Asia and Africa led to racial tensions, which were exacerbated by economic downturns in the 1970's and 80's. Far-right groups such as the National Front and the British National



Party (BNP) gained prominence during this period, advocating for policies that were overtly racist and anti-immigrant.

Following the 9/11 attacks in the USA and the 7/7 London bombings, Islamophobia became more widespread, leading to an increase in hate crimes and discriminatory behaviours against Muslims in Britain. According to a report by Tell MAMA, which monitors anti-Muslim incidents, there has been a significant rise in Islamophobic attacks, especially targeting Muslim women who wear the hijab or niqab.^[1]

This historical context has shaped the current landscape of extremism and racism in the UK, with Muslims, particularly those from minority sects like the Ahmadiyya community, facing both social and institutional discrimination. Lajna Ima'illah UK has been at the forefront of addressing these challenges, working to educate people about Islam's true teachings and fostering interfaith dialogue.

3. Know Your Rights: Laws around Anti-Social Behaviours

In response to the rising levels of discrimination, the UK has enacted several laws aimed at protecting individuals from hate crimes, discrimination, and other forms of anti-social behaviour. One of the most important pieces of legislation in this regard is the Equality Act 2010, which provides comprehensive protection against discrimination based on race, religion, gender, disability, and other grounds. This Act is a vital tool for ensuring that everyone



in the UK is treated with respect and equality, regardless of their background.^[2]

The Public Order Act 1986 is another critical law that addresses hate-driven behaviours, particularly those involving violence or harassment. This Act makes it illegal to incite hatred against someone based on their race or religion, and it has been used to prosecute individuals who engage in Islamophobic behaviour.^[3]

Additionally, hate crime legislation in the UK has been strengthened over the years, with police forces taking a more active role in investigating and prosecuting hate crimes. Victims of discrimination are encouraged to report incidents to the police, who can take action to ensure justice is served.

For Muslim women, knowing their rights under these laws is crucial, as they are

often the targets of Islamophobic attacks. Lajna Ima'illah UK has been instrumental in educating its members about their rights, empowering them to stand up against discrimination and work with authorities to create safer communities.

4. Role of Lajna Ima'illah UK in Combating Rising Islamophobia

Lajna Ima'illah UK has played a significant role in combating Islamophobia through various initiatives that focus on education, community engagement, and interfaith dialogue. One of the key strategies is to promote a better understanding of Islam's true teachings, countering the negative stereotypes often portrayed in the media.

Educational Programs: Lajna Ima'illah organises regular educational programmes and workshops, aimed at both Muslim and non-Muslim audiences. These programmes cover topics such as women's rights in Islam, the role of women in society, and Islam's stance on peace and extremism. Educating people about the true teachings of Islam dispels myths and misconceptions that fuel Islamophobia.

Public Awareness Campaigns: Lajna Ima'illah also engages in public awareness campaigns that promote the peaceful message of Islam. One such campaign is the distribution of pamphlets and literature that explain the community's motto 'Love for All, Hatred for None', and outline Islam's teachings on peace, tolerance and justice. These campaigns are often conducted in public spaces, such as

shopping centres and community events, where Lajna members can interact directly with the public and answer their questions about Islam.

Interfaith Dialogue : This is also another important tool used to combat Islamophobia. By participating in such events and discussions, Lajna members can build relationships with people of other faiths and promote mutual understanding. This approach helps to break down barriers and create a more inclusive society.

One notable example of Lajna Ima'illah's impact is the Peace Symposium hosted annually by the Ahmadiyya Muslim Community. This event brings together religious leaders, politicians and members of the public to discuss issues related to peace, tolerance and coexistence. Through their involvement in such initiatives, Lajna members demonstrate the positive role that Muslim women can play in promoting peace and combating extremism.

5. Love for All, Hatred for None : How Islam Ahmadiyyat has been Winning Hearts in the UK

The Ahmadiyya Muslim Community's motto 'Love for All, Hatred for None' has been a powerful force for winning hearts in the UK. This simple yet profound message encapsulates the community's approach to life, emphasising love, compassion and service to humanity.

The community's humanitarian efforts, such as the work done by the global charity

Love for All Hatred for None

Humanity First, has further endeared them to people across the UK. Humanity First provides food banks, disaster relief, medical care, education and clean water to people in need, regardless of their religion or background. This commitment to serving others, even in the face of discrimination, has helped to change the perception of Muslims in the UK and has won the Ahmadiyya community widespread respect.

Lajna Ima'illah has been actively involved in these humanitarian efforts, organising food drives, blood donation campaigns, and fundraising events for local charities. These acts of kindness and service help to build bridges between Muslims and non-Muslims and demonstrate the true essence of Islam.

6. The Psychology of Discrimination and its Impact on Mental Health

Discrimination, whether based on race, religion, or gender, can have a profound impact on an individual's mental health. Studies have shown that people who experience discrimination are more likely to suffer from mental health issues such as depression, anxiety and low self-esteem. They may also experience social isolation, which can further exacerbate these problems.

Muslim women in particular, often face multiple layers of discrimination, not only because of their religion but also because of their gender and, in some cases, their choice to wear the hijab. This can lead to feelings of vulnerability and insecurity, especially when faced with hostile behaviour in public spaces.

Lajna Ima'illah has recognised the importance of addressing the mental health challenges faced by Muslim women and has taken steps to provide support and resources for those who may be struggling. Mental health workshops, support groups, and counselling services are made available to members of the community, ensuring that they have a safe space to talk about their experiences and seek help if needed.

7. Integrating into Society without losing our Identity as Muslim Women

One of the challenges faced by Muslim women in the UK is how to integrate into society without compromising on their religious and cultural identity. In a world where extremes often dominate the narrative, it can be difficult for Muslim women to find a balance between upholding Islamic values and participating fully in Western society. Lajna Ima'illah UK has provided guidance and support to



Muslim women, encouraging them to take pride in their identity and not fall prey to inferiority complexes. The Holy Quran emphasises the importance of modesty, dignity, and self-respect, and Lajna Ima'illah teaches its members that they can adhere to these values while also being active members of society.

The community encourages its women to pursue education and careers, participate in charitable work, and engage with their local communities, all while maintaining their Islamic identity. Through their involvement in public life, Lajna members demonstrate that being a Muslim woman is not a barrier to success or integration but a source of strength and pride.

Conclusion

The rising extremism and Islamophobia in the UK present significant challenges for the Muslim community, but leading organisations like Lajna Ima'illah UK have shown that these challenges can be

overcome through education, engagement and service. By promoting the peaceful teachings of Islam, advocating for the rights of all individuals, and providing support to those affected by discrimination, Lajna Ima'illah has played a vital role in combating extremism and Islamophobia.

Their efforts are a powerful example of how Muslim women can lead the way in fostering understanding, promoting peace, and contributing positively to society, all while staying true to their Islamic values. As the Ahmadiyya Muslim Community continues to spread its message of 'Love for All, Hatred for None', it will undoubtedly continue to win hearts and minds in the UK and beyond.

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Beyond the Headlines

Rewriting the narrative:

How Islam has been misrepresented in the recent Grooming Gang Scandal

Komal Hadi, Islamabad

This is the repetitively stubborn story of the undue burden which has been handed to the 1.8 billion strong Muslim community, to bear the brunt of accountability when a blatant defector of their faith commits an individual offense that is entirely against their religious teachings.

Despite the unified outcry from Muslims, they are still summoned before the court of public opinion about a crime they have neither condoned nor committed. This tired script remains unchanged. A crime committed; a faith indicted.

We are watching this play out yet again with the reignited uproar surrounding the UK's grooming gang enquiries. This scandal was a heavily mediated event in the 2010's, when discoveries were made of groups of men who had committed countless sexual crimes against girls in the UK. Although the backgrounds of the perpetrators varied across regions, with cases of 'paedophile rings' operating in Hertfordshire, Cornwall and Glasgow (to name a few) comprising of ethnically white perpetrators. The issue became aggressively racialised when high profile

cases from Rochdale, Oldham and Rotherham showed the assailants to be from primarily Pakistani backgrounds. This led to a pandemic of racist rhetoric in the media, labelling the crimes as an "Asian Grooming Gang" problem.

In the art of journalism, it is claimed that our distinct experiences, cultures and subconscious biases make it impossible to achieve true objectivity when sharing news. We simply cannot help ourselves from perceiving world events from our unique point of view. But with the case of the grooming gang scandal, exceptional heights of bias and uncontextualised misinformation were reached.

Fast forwarding to now, over a decade later, the involvement of Tech billionaire Elon Musk has blown new life into past prejudices as he used his platform, X to promote the idea that gang rapes are directly linked to immigrants and Muslims. He has also criticised Kier Starmer's handling of the issue when he was in charge of the Crown Prosecution Service and called for a fresh enquiry into the cases- leading to a nationwide review into grooming gang evidence.

The rationale behind why Musk decided to get involved remains up for debate, but the fact he is now a key figure in Trump's government- the same government which established a "Muslim Ban", naturally inclines one to view his opinions on race with a pinch of salt. However, one thing is clear: he is pulling attention away from the victims, and from the labyrinth of issues that underly this scandal. To name a few, mediated debates have called for the investigation of classism and police corruption in the UK after it was found that the victims may have been selected due to their working-class backgrounds, and upon seeking support from authorities, they were treated as offenders. **Musk has instead forced a spotlight upon the trivial subject of race and alleged religion of the perpetrators by propping up anti-Islamic and anti-immigrant personalities like Tommy Robinson. Together, they have stroked fresh paint over the age-old offensive caricatures of the "backward immigrants abusing British rights". But in the backdrop of a genocide in Palestine, racialising these crimes seems disingenuous, when they have done little in support of the rights of women and children facing violence in Gaza.**

They also fail to mention statistical fact. Data shows that out of 4,228 crimes of this nature, 83% of perpetrators self-identified as white, 7% as Asian and 5% as black. (NPCC Hydrant Report 2024). The UK Home Office's own report states, "a number of

studies have indicated an over-representation of Asian and Black offenders in group-based CSE [child sexual exploitation]. Most of the same studies show that the majority of offenders are White." (Home Office, 2020). Yet it has never been suggested that there is an intrinsic link between white men at large and the likelihood to commit sexual crimes. In fact, this would be an irrational conclusion to draw. Yet, this is the same assertion that is made and printed in papers when the perpetrators of the crime are Asian, or allegedly Muslim; even though the distribution of this narrative has widespread harmful effects.

Growing up, we all learned that "sticks and stones may break my bones but words will never hurt me". This may well be true in mundane circumstances. But when words intentionally charged with xenophobic undertones are validated by those with power and platform, they can radicalise extremists and lead to concrete, lethal effects. Such was the case in Christchurch, New Zealand, where Brenton Tarrant, clad with his semi-automatic rifles and 130 rounds of ammunition with the lettering "for Rotherham", live streamed the murder of Muslims offering their Friday prayers. 51 innocent Muslims lost their lives.



So where do we go from here? Determining the truth about Islam's view on this case is a step towards freeing innocent Muslims from being bound to the sins of those who have abandoned its law. This begs the following questions: is the fixation with the assailant's backgrounds valid? And by what means do we determine if this crime is actually linked to Islam? There are two options we can choose between to help us determine the legitimacy of this link. There is the black and white Shariah and then there are the actions of the person claiming to be a Muslim. One is absolute, the other is fallible. One remains unshackled by the immoral whims of criminals, while the other is influenced by free will and satanic temptation.

The reality is that Islam is actually the solution to resolving the issue of abuse and preventing it from happening in the first place. Its teachings debunk any association with the grooming cases.

Sexual Abuse and Grooming

Islam created safe spaces for women centuries before wider society followed its footsteps. From the women-only train carriages in Japan, to women-only parking spaces in Germany and women-only busses in Papua New Guinea. These all echo the teachings of segregation in Islam, which protect women and safeguard chastity in society. The concept of Islamic segregation is no secret amongst western audiences, so the allegation that Islam is somehow linked to the sexual crimes committed by the grooming gangs is in contradiction of this

popular knowledge.

Sexual abuse of any sort is a grave violation of Islamic teachings.

The Islamic position on preventing sin is to root out and cut away its potential development before it even has the chance to fester. The Holy Quran states, "Say to the believing men that they restrain their eyes and guard their private parts. That is purer for them. Surely, Allah is well aware of what they do." (Chapter 24, Verse 31). Specifying that men are to lower their eyes in the presence of non-mahram women, let alone approach them, deals with the possible cause of sexual immorality, rather than waiting for its symptom to appear later. Which other religion considers potential risks to women this many steps ahead?

The Holy Quran repetitively reminds Muslims that fornication is a social crime and one of the fountainheads of depravity, "which if not checked and suppressed in due time is calculated to bring about the total disintegration...of the Muslim Community" (The Holy Quran, 5 volume commentary). It is mentioned alongside other high-level sins such as shirk and murder: "And those who call not on any other God along with Allah, nor kill a person that Allah has forbidden except for just cause, nor commit adultery (or fornication)..." (Chapter 25, Verse 69). The only instance that sexual relations are permitted in Islam are within the boundary of marriage.

In fact, these strong words were stated by

the Holy Prophet Muhammad (peace and blessings of Allah be upon him) on the subject of relations outside of marriage: *“For a nail of iron to be driven in the head of one of you would be better for him than to touch a woman who is not lawful for him.”* (Al-Mu’jam al-Kabiir). Such are the instructions that a true Muslim abides by.

In the specific circumstance of rape, the strongest deterrents are used. Some scholars take the same position on this sin as they do fornication, and therefore prescribe the punishment of flogging, as stated in the Holy Quran. (Chapter 24, Verse 3) However, this punishment is reserved for the perpetrator of rape, not the victim. Turning to Islamic history, it is found that during the time of the Holy Prophet (peace and blessings of Allah be upon him), a man who raped a woman was prescribed with the punishment of stoning. (Sunan Abu-Dawood). Other contemporary scholars consider rape to fall under the category of ‘warfare’ and ‘disorder’, and after a careful analysis of evidence and testimony, they claim the rapist can even be subjected to the death penalty.

In any case, the best course of action for a criminal is to seek the forgiveness of the Omnibenevolent God and repent with every fibre of his being.

Hazrat Mirza Masroor Ahmad (aba), a vocal champion of women’s rights, has never shied away from confronting the subject of sexual violence, and has condemned these crimes. In fact, His Holiness (aba) clearly stated, *“Sadly, a*

recent report suggested that a high proportion of rapes or attempted rapes in one Western country were committed by immigrants. God knows better if the figures are accurate ... Given this, let me make it categorically clear that any Muslim who violates the honour of a woman or abuses her in any way is acting entirely against Islam’s teachings. Islam considers such behaviour as evil and has mandated exceptionally strong punishments for those guilty of such immoral and reprehensible crimes.” (9 September 2018, Germany Jalsa).

Alcohol

Another issue entangled with the grooming gang cases is the use of alcohol by the assailants to make the victims more vulnerable to abuse. Again, it is no secret that alcohol is forbidden in Islam. The Holy Quran explains that intoxicants cause immorality and turn people away from Allah, *“O ye who believe! wine and the game of chance... are only an abomination of Satan’s handiwork. So shun each one of them that you may prosper.”* (5:91). A saying of the Holy Prophet Muhammad (peace and blessings of Allah be upon him) further emphasises the extent of this prohibition: *“Allah has cursed alcohol, the one who drinks it, the one who pours it, the one who sells it, the one who buys it, the one squeezes, the one for whom it is squeezed, the one who carries it and the one to whom it is carried.”* (Sunan Abu-Dawood).

Islamic teachings further support victims

by bringing their abusers to justice, regardless of which religion they identify with. Since the inception of Islam, the dignity of a judicial office has always been safeguarded. The Holy Quran states, “O ye who believe! be strict in observing justice, *and be witnesses for Allah*, even though it be against yourselves or *against* parents and kindred. Whether he be rich or poor, Allah is more regardful of them both *than you are....* And if you conceal *the truth* or evade it, then *remember that* Allah is well aware of what you do.” (4:136).

All of this is but a drop in the ocean of proof that Islamic teachings are unfathomable light years apart from the transgressions of the grooming gangs.

The UK is an amalgamation of skin colours, religions and identities. Making prejudiced assertions against Islam seeks to destroy the fabric of inclusivity that is the crown jewel upon the UK’s skull- a jewel which is increasingly difficult to find in a world becoming more and more divided. A billion souls should not be compelled to carry the weight of a crime they did not commit. It is time to change this pattern. To achieve real justice, the crime must be separated from race and religion.



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TWO SISTERS REFLECT ON BEING AMBASSADORS OF PEACE

Madiha Shoaib, Kashfa Shoaib

Islamophobia is characterised by prejudice, discrimination, and hostility towards Islam and Muslims. Over the years, there has been an alarming increase in Islamophobia in many different contexts, including educational and recreational environments, the workplace, social media, and news platforms. We can find many examples of this in the UK, from a former prime minister referring to Muslim women wearing the niqab as 'letterboxes'^[1] to the general increase in anti-Muslim attitudes following the 9/11 incident.^[2]

Additionally, the UK government reported that those perceived to be Muslims had the highest percentage of hate crimes committed towards them, in comparison to any other religious group between March 2023 and March 2024.^[3] This is clearly an issue. In response to this, Lajna Ima'illah UK, the women's auxiliary organisation of the Ahmadiyya Muslim Community, has been organising educational programmes, increasing public awareness, and holding interfaith events, all to promote peace and harmony. This article explores the vital role of Lajna Ima'illah UK in addressing rising Islamophobia in the United Kingdom.

As a Muslim woman wearing the hijab, I have personally felt the impact of these prejudices, from subtle looks to outright

comments. Such experiences remind me of the importance of challenging false ideas and replacing them with genuine understanding.

It is vital to show Islam in a positive light by continuously working to dismantle stereotypes and incorrect perceptions of Islam. The Holy Quran beautifully guides us in how to do this with wisdom and compassion:

Allah says, **“Call unto the way of thy Lord with wisdom and goodly exhortation, and argue with them in a way that is best”.** (16:126)

This verse encourages all Muslims to combat Islamophobia with empathy and respect. Lajna Ima'illah UK embodies this principle when using dialogue, education, and outreach to tackle Islamophobia and promote peace.

Educational Programmes

Education plays an important role in breaking down misconceptions, especially for younger generations as they are often exposed to incorrect information and can be easily influenced. For this reason, Lajna Ima'illah encourages educational programmes both within their own

community and in local organisations.

The Tabligh department is at the forefront of this, focussing purely on spreading the message of Islam to those outside of the community. In order to help educate young people, they create and share interactive presentations with local schools about Islamic beliefs, practices, and values. This is a straightforward but impactful way to connect with the younger generation and provide them with accurate information about Islam and a safe space to ask any questions. By addressing misconceptions early on, these efforts help to prevent the spread of incorrect ideas and promote greater understanding within communities.

Lajna Ima'illah also puts strong emphasis on educating and empowering the younger generation of Muslims. This is done in collaboration with Nasirat-ul-Ahmadiyya. Locally, the Nasirat and Student Lajna departments hold weekly classes to help the girls increase their knowledge about their faith. The goal is to have them feel confident in answering questions and clearing up any confusions or uncertainties about Islam. The topics covered are practical and relevant, such as the differences between Ahmadi Muslims and other Muslims, the true meaning of Jihad, and, for older girls, challenging the idea that Islam is not compatible with the modern world. These classes aren't just about learning facts, they are about building confidence and creating a real sense of pride in their faith. It is all about preparing the next generation of Lajna to confidently represent and stand up for

their beliefs in any situation.

Helping young Muslims feel confident in discussing their faith, and working with local schools to share accurate information about Islam, and address any misunderstandings can make a big difference in breaking down stereotypes. This approach can then prevent and reduce Islamophobia by addressing prejudices before they take root. These efforts will continue to help build a society that is more understanding and inclusive.

Public Awareness

Educational interventions can be incredibly effective within school and university settings, as these environments are home to learning and growth. Furthermore, being surrounded by peers from different backgrounds encourages students to challenge their biases. However, outside of these contexts, it can be much harder to reach people and speak to them about their misconceptions.

This is where public awareness becomes important. It is about taking that same energy and bringing it to wider spaces, whether through social media, community events, or simply starting conversations in public places. With social media specifically, Lajna members are able to reach a much wider audience. By using hashtags, creating informative videos, and sharing stories, Ahmadi Muslim women can share their invaluable experiences. This is key to tackling Islamophobia, as it makes the narrative around Muslims more



human, personal, and relatable.

The Ahmadiyya Muslim Community in the UK understands this and is active in organising opportunities to make this happen. For example, through social experiments, where young Ahmadi Muslims hold out a sign or wear a shirt that says, **‘I am a Muslim, ask me anything’**.^[4] These initiatives create a safe space for productive conversations with both non-Ahmadis and non-Muslims. These conversations are exactly what we need to break down the stigmas around Muslims, turn the negative attitudes into positive ones, and make real progress towards tackling Islamophobia.

Furthermore, Lajna Ima'illah UK also takes impactful steps to increase public awareness. For example, they organise

interfaith events, such as peace forums and open discussions, where people come together to learn about each other's beliefs. One example is the 'Peace Symposium'. This is an annual event arranged by Lajna Ima'illah UK and brings together women from many different faiths and backgrounds to discuss values and highlight Islam's teachings of peace. This is a great way to address rising Islamophobia, as Lajna can actively work to challenge misconceptions and replace them with genuine understanding. This is also supported by the teachings of the Prophet Muhammad (peace and blessings of Allah be upon him), who said that those who ***“Spread peace, feed the hungry, maintain ties of kinship, and pray at night when others are asleep will enter Paradise in peace”*** (Sunan Ibn Majah 3251). Therefore, spreading the message of peace and building relationships is considered crucial in Islam, and is exactly what these interfaith initiatives aim to do.

While raising awareness, educating people and encouraging relevant conversations are important, Lajna Ima'illah UK takes further steps to demonstrate their values through actions. One example is their work in the humanitarian field, such as the funding, building, and staffing of the Aisha Maternity Hospital in Sierra Leone, a West African country with the highest rates of maternal mortality in the world.^[5] This hospital will provide essential healthcare to mothers and children, embodying the principle of serving humanity through compassion. This aligns with the words of

the Promised Messiah (as): ***“Never shall you attain true righteousness unless you spend what you love most... Sympathy towards humanity and God's creation at large is the second aspect of faith, without which one's faith cannot be complete and firm.”***^[6] These efforts reflect the true essence of Islam through action. It is one thing to talk about peace and justice, but Lajna embody these values through their humanitarian efforts, sending a clear message: Islam is not just about words, but about actively helping mankind.

Personal Reflection

As an Ahmadi Muslim woman, I have seen first-hand the efforts of Lajna Ima'illah in tackling Islamophobia. I have personally been involved in delivering presentations at schools and university, teaching and being taught in local religious classes, and volunteering at a Humanity First charity telethon. I have also had the opportunity to attend the Peace Symposium on multiple occasions. My experiences have given me the confidence and knowledge to spread the true message of Islam wherever I go, to answer any questions I am asked to the best of my ability, and to actively defend my beliefs. I have been inspired by Lajna Ima'illah, which is why I know that their continuous efforts will inspire others to face the issue of rising Islamophobia without hesitation.

To conclude, Lajna Ima'illah is not just ticking boxes with education programmes,

public awareness campaigns, and interfaith events. They are working hard every day to change lives and break barriers, and at the same time embody what Islam truly stands for : peace, justice, and unity. In a world that feels more divided every day, the efforts of these inspiring women shine like a beacon of hope, and I believe they have the power to create the inclusive, harmonious society we all want to see.



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Love for All, Hatred for None

THE AHMADIYYA MUSLIM COMMUNITY'S PURSUIT OF PEACE AND WINNING HEARTS IN THE UK

Sarah Manto, Cambridge

The Ahmadiyya Muslim Community has become one of the most well-integrated Muslim groups in the UK through our commitment to humanitarian efforts and community engagement. Inspired by our motto, **'Love for All, Hatred for None'**, we make an effort to combine religious values with acts of service to society. Emphasising peaceful dialogue as part of one's civic responsibility, our aim is to not only invite people to create meaningful relationships with us, but also to help reconstruct misunderstandings about the true nature of Islam.

Before exploring the ways in which Ahmadis interact with British society, it is important to understand the history and meaning of **'Love for All, Hatred for None'**. By no means is it necessary to have such a motto or phrase attached to Ahmadiyyat, as pointed out by the second Khalifa (ra), who stated that the entire Holy Quran, our best source of guidance, should be considered our motto. But out of all, he highlighted that

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ

(There is none worthy of worship except Allah and Muhammad (peace and blessings of Allah be upon him) is His Messenger)

should be most reflected upon, as it reminds us of the Unity of God and all commandments of the Holy Quran. It wasn't until the time of the third Khalifa, Hazrat Mirza Nasir Ahmad (rh), that the current motto was adopted. When laying the foundation stone of the Basharat Mosque in Spain in October 1980, he stated: **"Islam teaches us to live with mutual love and affection and with humility. It teaches us no distinction between a Muslim or a non-Muslim. My message to everyone is that you must have love for all, hatred for none!"**

But what exactly does this mean? In conversation with a non-Ahmadi friend, their frustration was expressed at the phrase, likening it to something Miss World contestants say to win the crowds' votes through their 'peace' motivated beauty, saying, "yes of course we all want peace and love, but what are you going to do about it?...Do you love Bibi? Bashar al-Assad? Hitler?" Confronted with this perspective, I wondered how to explain what this phrase really means: do we really love all, and how do we apply this in our lives?

Our current Khalifa, Hazrat Mirza Masroor Ahmad (aba) elaborated in a Friday sermon delivered in 2014, saying that the motto must be understood within the context of the Holy Quran and Ahadith, and in order to gain true insight to its meaning, one must look at the conduct of the Holy Prophet (peace and blessings of Allah be upon him): **“When we serve humanity in any way at all, or when we disseminate the message of Islam, we do so because we have love for every person in the world and we aim to remove hatred from each heart and sow seeds of love. We do so because this is what our master, the Holy Prophet (peace and blessings of Allah be upon him) taught us.”**^[1]

Essentially, we must aim to combat evil with compassion as demonstrated in the teachings of the Holy Prophet Muhammad (peace and blessings of Allah be upon him): **Narrated Anas: Allah’s Messenger (peace and blessings of Allah be upon him) said, ‘Help your brother, whether he is an oppressor or he is oppressed on.’ People asked, ‘O Allah’s Messenger (peace and blessings of Allah be upon him)! It is all right to help him if he is oppressed, but how should we help him if he is an oppressor?’ The Prophet (peace and blessings of Allah be upon him) said, ‘By preventing him from oppressing others.’** (Sahih al-Bukhari 2444)

This does not mean we must love evil people or always approach evil with

gentleness, rather one must take appropriate action depending on the circumstance. The Promised Messiah (as) elaborated on this stating, **“You ought not to exclude them from your prayers and supplications. Oppose their actions, not their persons, and seek to rectify their deeds.”** (Noah’s Ark, p.50.)

Winning Hearts in the UK

Often displayed in large lettering at Ahmadi events, the ‘Love for All, Hatred for None’ motto has become associated with the community worldwide, creating a positive impression of Islam that dedicates its attention to the objective of peaceful coexistence and distance from any forms of violence or religious extremism.

Events and Campaigns

One of the most significant events held by the Ahmadiyya Community in the UK is the annual Jalsa Salana convention. This three day conference includes seminars, prayers and speeches from various religious figures, political leaders and dignitaries from around the world, and members of the Ahmadiyya community. Most notably Huzoor’s (aba) keynote addresses emphasising peace, justice and moral responsibility. Being open to the public, Jalsa Salana creates a safe space for people to come together and understand one another, motivated by a desire to establish peace and encourage tolerance. British MP’s, community leaders and others who attend, make a point to commend the Ahmadi Community’s contributions to UK society, especially noting their

commitment to loyalty, law-abiding citizenship and social service. Similarly, another powerful initiative is the Annual Peace Symposium held at the Baitul Futuh Mosque in Morden. Again, this event provides a platform for interfaith and inter-community dialogue, giving particular focus on a deeper understanding of Islam and other faiths to inspire efforts for lasting peace. With both events amassing increasing media outreach, Ahmadis are able to show and communicate our dedication to promoting peaceful coexistence and inclusion for all.

Charity and Fundraising

Our charity organisation, Humanity First, was founded by Hazrat Mirza Tahir Ahmad (rh) in 1995. This disaster relief NGO now works with volunteers and workers from all walks of life, from inside and outside the community, across the globe. Fundraisers, events and countless volunteer missions to provide first-hand help to those in need. Some of these missions include immediate aid in Türkiye and Syria following the 2023 earthquake, and Ukraine and Gaza following the outbreak of war. As well as this, Humanity First UK contributes significantly to organising blood donation drives, food banks and support for the homeless, working alongside local initiatives to strengthen the bonds with their community. Alongside the work and contributions of Humanity First, the Mercy4Mankind subsidiary, organised by the Majlis Khuddamul Ahmadiyya runs regular programmes, both independently and with other UK charities. For example, each year they hold a charity run which

encourages the local communities to gather and take part to fundraise for organisations such as Cancer Research UK, the British Red Cross, and many others. Additionally, they have a tree planting programme aiming to plant 500-1000 trees on the Hadeeqatul Mahdi grounds as part of a project for sustainability in the UK.

Local Jamaat and Personal Interaction

In addition to events and charity, Ahmadis are encouraged to make good relations with our local communities, neighbourhoods and workplaces. Aside from inviting friends and guests to the larger Jalsas and symposiums, smaller scale and local Jamaat organised events are also excellent opportunities in which more intimate understandings and relations can be secured with members of society. For example, many local Jamaats organise independent iftar dinners during Ramadan, giving the opportunity for non-Muslim friends to understand and take part in religious obligations.

Through our dedication to service, interfaith harmony, civic engagement and upholding the message of our motto, the Ahmadiyya Muslim Community continues to win hearts in the UK. Additionally, in our efforts to insert religious life and character into interactions with society around us, not only do we enhance our own communities but contribute positively to British society as a whole, proving that faith and public service can go hand in hand.

[1] Friday Sermon, 9th May 2014-

<https://www.alislam.org/friday-sermon/2014-05-09.html>



*Sabli
alks*

The Importance of Wisdom in Tabligh

IJTEMA WINNING
SPEECH

Hala Hadi

A Bishop in Switzerland said regarding Huzur (aba):

“This person is not a magician, but his words have a magical effect”

This is the effect of a true message of Tabligh, this is the magic that melts hearts. It is said that the wisest only have the smartest minds, because they know how to reach the coldest hearts. And this brings me to the topic of my speech, the importance of wisdom in Tabligh.

***Swords can win territories but not hearts,
forces can bend heads but not minds***

It is hence essential to understand that true wisdom lies in touching someone's heart, a skill of profound significance in the practice of Tabligh. It is not simply knowing the right words to say but knowing how to say them. Not just telling a disbeliever of the miracles and proofs of our religion but saying it in a way that a disbeliever feels the passion and truth of our words. Acting upon those words. Being an example of those words.

It is for this reason, regarding spreading guidance in Tabligh, Allah says in chapter 64 verse 12 of the Quran:

وَمَنْ يُؤْمِنْ بِاللَّهِ يَهْدِ اللَّهُ قَلْبَهُ ط

‘And whosoever believes in Allah — He guides his heart aright’

Dear sisters, the world has become such a dark place. The disbeliever's heart is overflowing with the love of this world, it beats to the count of money. Its arteries are clogged with the hate of religion and its chambers empty of Divine verities. In a time where hearts are stone, only through love can a message be received within. Only the words of God can melt the sin and hatred of our time.

The Holy Prophet Muhammad (peace and blessings of Allah be upon him) perfected the wise trait of speaking from the heart in Tabligh, so much so that man is left astounded.

He embraced the task of reformation with such boundless compassion, not only spreading the message of Tabligh through his words but also embodying a flawless example in his actions, inspiring hearts to follow. No matter who it was, the Holy Prophet (peace and blessings of Allah be upon him) ensured he spoke on every type of topic and he addressed every kind of person- providing a perfect role model for all.

Stand in the army of Alexander, stand in the army of Agamemnon, of Achilles and Ramses, they will try to win your heart with the heaps of gold and silver that could never make them happy. But stand in the army of the Holy Prophet Muhammad (peace and blessings of Allah be upon him) and he will win your heart with his character and true words. This is wisdom in Tabligh. No material possession can replace words that echo deeply within the soul.

And this is what you and I are being trained for, the youth of the Jama'at. Once a reporter asked Hazrat Khalifatul Masih III (rh), "how do you preach your message of peace?" He replied:

"We try to win the hearts".

JazakAllah





MENTAL

Health Matters

The Psychology of Discrimination and its Impact on Mental Health



Faiqa Nasir, Leeds

The psychological impact of facing discrimination

Many individuals who experience discrimination suffer from mental health issues such as anxiety, depression and low self-esteem. This then leads to social isolation, spiralling into further problems.

According to psychology, discrimination entails an unjust treatment or behaviour directed at the members of a group, based on their race, gender and age. According to relevant literature the impact of facing discrimination can be significant in terms of mental health attributes and a potential stressor, which mobilises a stress response in the anticipation of being a target of discrimination and prejudice. Therefore, this anticipation can heighten an individual's hyper awareness and increased vigilance in a public setting. Long-term discrimination can result in built-in trauma where the psychological health is significantly worse and it impacts a person's ability to function in society. For instance, an individual may not be sociable, or be physically and emotionally exhausted to participate in community events or other work commitments. This can significantly impact their lifestyle choices and even lead to the manifestation of suicidal tendencies.

Chronic vigilance

The notion of negative emotions can be presented as a result of cognitive resources. Chronic vigilance for discrimination can further result in chronic stress exposure, physical attributes (e.g. high blood pressure and increased heart rate) and being anxious in work or social settings.

Several studies have been conducted showing the direct relationship between an individual's mental health and being the victim of discrimination. In terms of psychiatric symptoms there is indeed a correlation with perceived discrimination and the psychiatric symptoms. For example, the symptoms related to depression and anxiety are more pronounced than the factors of age, class, background and social class. Therefore, it is crucial to recognise the consequences discrimination can have on a person's mental and

physical well-being.

Social isolation

Social isolation has a very strong impact on a person's mental and physical health. The quality of life of those who experience discrimination, leads to an individual becoming more and more isolated, living in their own negative thoughts. Therefore, it is vital to maintain a sense of belonging which is beneficial for one's psychological health, whether it is in a community, workplace and in their own jamaat. It is crucial to ensure that every individual is welcomed positively in the community and a safe environment is maintained to ensure a healthy impact and influence on them.

Self-esteem

An individual who experiences discrimination will also have low self-esteem, which can be a direct result of bullying and derogatory comments from others. This then impacts their view of not fitting into society and losing their sense of belonging in a community, undermining their worth and belonging. In addition to this, low-self esteem can be a barrier to accessing mental health support services and other forms of therapy.

The trauma of witnessing a hate crime or experiencing workplace discrimination also has far-reaching consequences. These include: lingering feelings of anger and rage about the event ; becoming emotionally attached to the event and feeling guilty about not being able to do anything about preventing or defending the victim ; having preoccupied thoughts outside of the work or environment. Furthermore, this can cause an individual to feel vulnerable to the same type of threat (fear of it happening to them) and be less confident in public settings.

Psychological treatments

There is an evidence-based approach to treat stress and trauma resulting from discrimination. Very few therapists are well-equipped to handle the consequences of racial trauma. To understand the form of racial trauma one must obtain a clear understanding of discrimination. Talking therapies are often recommended based on the mental illness itself, with psychiatric medications for more severe mental illnesses.

According to the NHS, CBT (cognitive behavioural therapy) is a very common psychological treatment for depression and anxiety. The aim of CBT is to aid overwhelming problems in a more positive way, through a series of sessions. Each sitting will focus on working with the therapist to break down the problems into separate parts, such as thoughts, physical feelings and actions. Furthermore, you will then analyse these parts with the therapist to determine whether they are realistic or helpful. The end result is to teach you to apply the skills obtained from the sessions into your daily life.

Ways to support individuals experiencing discrimination

As Ahmadi Muslims we are advised and guided to treat others with respect and kindness,

no matter their background and faith. This was the very last message of the Holy Prophet (peace and blessings of Allah be upon him), showing how crucial this teaching is in the life of a true Muslim:

“An Arab has no preference over a non-Arab, nor a non-Arab over an Arab ; nor is a white one to be preferred to a dark one, nor a dark one to a white one.”

The diversity in nature is a reminder of how there is not only a basic unity in diversity but significantly a uniformity in diversity. The Holy Quran reminds us of this very point:

“And among His Signs is the creation of the heavens and the earth, and the diversity of your tongues and colours. In that surely are Signs for those who possess knowledge.” (30:23)

Allah reminds us that the diversity of our backgrounds is a beauty of His creation. Irrespective of our backgrounds it is imperative to build a community which practices kindness, equality and inclusion to ensure a positive and peaceful world.

Lajna Ima'illah has been very active in running regular mental health workshops, prioritising key issues which are impacting individuals' wellbeing. This aids each of us in our journey to a more balanced approach in the environments we come across. The better informed we are, the less likely we will be to hurt or damage the sentiments of those around us.



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stophateuk cultural understanding and racial harmony

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Imaan Stories

Short Stories with Islamic Morals



Love is Sweet,

HATE IS BITTER

In a small village nestled between rolling hills, there lived two men, Ahmed and Basir. The two had been enemies for years, their rivalry rooted in misunderstandings and pride. Whenever their paths crossed, bitter words and scorn filled the air, casting a shadow over the peaceful village. People would whisper about their animosity, and most believed the two would never reconcile.

One fateful day, a terrible storm struck the village, leaving behind destruction. The crops were ruined, homes damaged, and many villagers had lost their belongings. Both Ahmed and Basir were deeply affected, as their livelihoods had been intertwined with the land. It was during this time that the village elder, an old man known for his wisdom, called upon both men.

"You both have suffered," the elder said gently. "But your bitterness has caused more harm than any storm. I ask you to do something that might heal not only your hearts but also this village."

Ahmed and Basir, though hesitant, agreed to listen.

"You must work together to rebuild the village," the elder continued. "And when faced with each other's flaws, remember this powerful verse of the Holy Quran where Allah says : "And good and evil are not alike. Repel evil with that which is best". Only then will the storm of your hearts settle." The elder purposely left out the last part of the verse.

The two men looked at each other, a mixture of resentment and curiosity in their eyes. But they nodded in agreement. They began to work side by side, fixing homes, gathering

resources, and tending to the injured. Slowly, Ahmed noticed that Basir, despite his rough exterior, always helped without hesitation, sharing what little he had, even when he had to sacrifice his own needs. And Basir saw something in Ahmed, too—a deep concern for the well-being of others, even if it had once been clouded by his pride.

Over time, their differences began to fade. They worked together in silence, then started to speak, sharing stories and even laughing. The walls they had built between each other began to crumble, replaced by a newfound respect.

One evening, as they sat by the village fire, Ahmed turned to Basir with a sincere smile.

“You know,” he said, “I never thought I’d say this, but I’m glad the storm came. It led me to see who you really are.”

Basir chuckled, shaking his head. “It seems it was the storm within us both that needed rebuilding.”

The village elder, watching from afar, smiled softly. Through kindness and patience, Ahmed and Basir had become the best of friends, a friendship that healed not only their wounds but also the entire village. The enmity that had once existed between them had been replaced by the warmth of understanding.

MORAL OF THE STORY

"And good and evil are not alike. Repel *evil* with that which is best. And lo, he between whom and thyself was enmity *will become* as though he were a warm friend" (41:35)

This beautiful verse suggests that when faced with evil or enmity, instead of responding in kind, one should counter it with what is best—whether it be patience, compassion, or forgiveness. The moral encourages the idea that goodness and kindness can have a transformative and healing effect on individuals and situations, turning animosity into warmth and understanding. It is interesting to note that the Holy Prophet (peace and blessings of Allah be upon him) practically demonstrated the effectiveness of this verse throughout his life. He is indeed, the champion of kindness and has proven to be a mercy for mankind in every sense of the term.

Can you think of one incident where the Holy Prophet (peace and blessings of Allah be upon him) demonstrated extraordinary kindness to an opponent?

Book Recommendation

A Message for Our Time

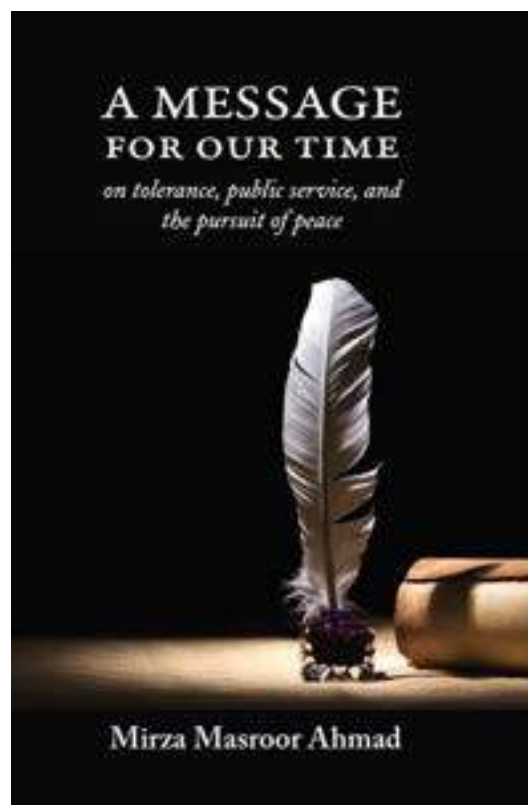
On tolerance, public service, and the pursuit of peace

by Hazrat Mirza Masroor Ahmad, Khalifatul Masih V (aba)

A Compilation of Speeches

The western world is seeing a rise in intolerance, hate, and violence. The media exacerbates this by painting inaccurate pictures of immigrants, minorities, and of Islam and Muslims in particular. Consequently, there is a pressing need for clarifying what Islam is and is not, so as to foster mutual brotherhood amongst people of all beliefs. In four speeches delivered during a tour of the United States and Guatemala, His Holiness Mirza Masroor Ahmad, head of the worldwide Ahmadiyya Muslim Community, offers a formula for achieving peace in our communities, nations, and indeed throughout the world.

His Holiness explains that the true purpose of mosques is to be a center of peace where Muslims join together in order to worship God Almighty and to serve humanity, irrespective of belief or background. Furthermore, the building of hospitals enables the service of mankind which itself becomes a form of worship. This cumulative spirit is the way to protect our future and enable us to leave behind a better world for our children.



<https://www.alislam.org/library/books/Paradise-Under-Your-Feet.pdf>



LAJNA EVENTS

Majlis-e-Shura Report

The Shura of the Lajna Ima'illah UK was held on 12th and 13th October. The Shura began with the recitation of the Holy Quran. After reciting the pledge, the President of the Lajna Ima'illah UK, Mrs Qurratul-Ain Anni Rehman, addressed the representatives.

In her address, Sadr Sahiba said that when Hazrat Musleh Maud (ra) felt the need for reform in the system of Sadr Anjuman Ahmadiyya, along with the need for systematic consultation within the Jamaat to address issues that arise from time to time. He (ra) established the system of Majlis-e-Mushawarat (consultation council) in April 1922. Sadr Sahiba reminded that this was the same year in which Lajna Ima'illah was also established.

Sadr Sahiba further said that the function of the Consultative Council (Majlis-e-Shura) as the name suggests, is to advise. This system has been in practice since the time of the Holy Prophet (peace and blessings of Allah be upon him), indeed he always sought advice from the believers in accordance with the command of the Holy Quran in which it states

وَأْمُرُهُمْ شُورَىٰ بَيْنَهُمْ

Regarding the beginning of the Shura Council in the Ahmadiyya Community, Sadr Sahiba said that the first Shura Council was held on 15th and 16th April, 1922 at the Talim-ul-Islam College, Qadian, in which 52 delegates from various regions of India and 30 delegates from the Markaz participated.

Hazrat Musleh Maud (ra) was seated on the north side of the hall for this meeting while all the representatives were sitting in a semi-circle in front of him. Hazrat Musleh Maud (ra) led the first meeting on the morning of 15th April and explained in detail the purpose, objective and importance of the Shura. The instructions given by Huzoor (ra) to the delegates are that everyone should:

1. Pray to Allah, saying, "I am here only for your sake, so guide me so I stay away from personal desires in any matter"
2. Give the best possible proposal to the matter under discussion

3. Give precedence to reality above emotions
4. Present proposals that are not only right but the best
5. Save time by not repeating proposals that have already been presented for discussion^[1]

Sadr Sahiba informed the audience that from this first session of the Majlis-e-Shura in 1922, Hazrat Khalifatul Masih II (ra) graced its annual sessions up to 1960 with his blessed presence and guidance in matters under discussion so this shows us just how much importance Hazrat Musleh Maud (ra) gave to Shura.

Huzoor (ra), addressing the Shura in 1928, said:

“Our Majlis-e-Shura may seem negligible to the world but there will be, there certainly will be, a time when even the members of the most respectable parliaments will not be seen with such honour as will the members of our Majlis-e-Shura because parliaments of the world will fall under it. So, the membership to this Majlis is a great honour; such an honour that if it was bestowed upon a king, he too would be proud of it; there will be a time when kings will take pride in this honour.”^[2]

She then quoted Hazrat Khalifatul Masih V (aba) address to the UK Shura in 2022 and he said that Shura members had not gathered for any worldly purpose – their participation was solely for propagating their faith and religion. “So, you must fulfil your duties with the utmost seriousness and with absolute integrity. If you participate with this spirit, you will never think that only you can be right or that your opinion has greater weight than others. You will not seek to establish groups like a world political party; rather, you will recognise that as members of the Jamaat and as members of Majlis-e-Shura, there is only one party [...] that is the divine party of Allah the Almighty.”^[3]

After this, Sadr Sahiba gave necessary information regarding the functioning of the Shura Council and gave instructions regarding the formation of sub-committees.

After the Zuhr and Asr prayers and lunch, the second session began at 3.30pm in which the members of the sub-committees went to different places in Baitul Futuh Complex to consider the proposals whilst in Tahir Hall, the remaining representatives of the Shura were given the opportunity to ask questions to Sadr Lajna Ima'illah UK.

The sub-committees considered their proposals until late evening and prepared reports which were presented to the entire assembly the next day.

On October 13th at 9am, the second day of the Shura session began with the recitation of the Holy Quran with Urdu and English translations.

Sadr Lajna Ima'illah UK repeated the pledge and led the assembly in silent prayer, after which the secretaries of each of the three sub-committees presented recommendations on the proposals to the entire assembly and answered possible questions.

After this the consent of the attendees was taken in the form of a show of hands. At the end of the proceedings, at 12pm, Sadr Sahiba addressed the representatives of the Shura.

In her closing address, Sadr Sahiba thanked the attendees for participating in the Shura proceedings and giving it the importance that it deserves as per the expectations of Hazrat Mirza Bashiruddin Mahmood Ahmad (ra). Sadr Sahiba said:

"We are very fortunate that Allah the Almighty has bestowed countless blessings on Islam Ahmadiyyat. Each of you, with your unique talents, dedicate time and resources to the propagation of the teachings of Islam, whether through various departmental responsibilities, leadership roles within local and regional assemblies, or through personal relationships and/or collective efforts exemplify the spirit of sacrifice and dedication that defines Lajna Ima'illah."

Sadr Sahiba, whilst explaining the importance of Khilafat and obedience to the Imam of the time, said that Khilafat is a strong support that unites us, guides us, prays for us, and loves us unconditionally. The wisdom and guidance of Huzoor (aba) are the foundation of our unity and progress. The guidance ensures that we remain steadfast in our mission. It is through his prayers and support that we get the strength and direction, which enables us to face challenges and achieve our spiritual goals and collective objectives.

At the end, Sadr Sahiba prayed that we should all try and act on all the guidance provided at the Shura because we are responsible, not only for our own upbringing, but also for the upbringing of our children, relatives, and everyone in the surrounding society. May Allah the Almighty grant us the ability to do so.

Ameen.

References

[1] Taken from Khutbahat-e-Shura (Urdu), Volume 1, Pages 7-12)

[2] Shura sermons, volume 1, page 275.

[3] <https://www.alislam.org/updates/100-years-of-majlis-e-shura-understanding-its-real-purpose>

Announcement for Admission to Jamia Ahmadiyya UK 2025.

Jamia Ahmadiyya UK will be holding entry test and interview on 01 st and 02nd July 2025 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 عليه السلام 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 2025 entry MUST arrive by **30th May 2025**. **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.