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NATIONAL BEACON OF PEACE CHARITY WALK 2026







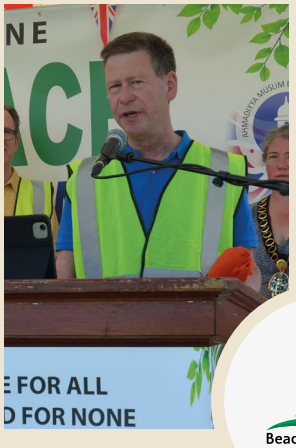












Beacon of Peace
Serving Humanity

ECHOES OF THE SOUL

A poetry event at the Darul Barakaat Mosque

— Sunday 14th June 2026 —

The West Midlands Region of Majlis Ansarullah UK hosted this event to raise awareness of the theme, Echoes of the Soul, through the powerful medium of English poetry.










بسم الله الرحمن الرحيم

نحن انصار الله

MAJLIS ANSARULLAH
UNITED KINGDOM

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Selected Verse of the HOLY QUR'AN

A Prayer that Inspired Reflection

أَعُوذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اِنَّ فِيْ خَلْقِ السَّمٰوٰتِ وَالْاَرْضِ وَاخْتِلَافِ الَّيْلِ وَالنَّهَارِ لَاٰيٰتٍ لِّاُولِي الْاَلْبَابِ ﴿۱۹۱﴾
الَّذِيْنَ يَذْكُرُوْنَ اللّٰهَ قِيٰمًا وَّقُعُوْدًا وَّعَلٰى جُنُوْبِهِمْ وَيَتَفَكَّرُوْنَ فِيْ خَلْقِ السَّمٰوٰتِ وَالْاَرْضِ ۚ
رَبَّنَا مَا خَلَقْتَ هٰذَا بَاطِلًا ۚ سُبْحٰنَكَ فَقِنَا عَذَابَ النَّارِ ﴿۱۹۲﴾ (آل عمران 191-192)

In the creation of the heavens and the earth and in the alternation of the night and the day there are indeed Signs for men of understanding; Those who remember Allah while standing, sitting, and lying on their sides, and ponder over the creation of the heavens and the earth: "Our Lord, Thou hast not created this in vain; nay, Holy art Thou; save us, then, from the punishment of the Fire.

(Aal-e-Imran: 191-192)

Hazrat Khalifatul Masih V aba said:

This is a prayer that Allah the Almighty has taught us in the Holy Qur'an. He says:

Those who remember Allah while standing, sitting, and lying on their sides, and ponder over the creation of the heavens and the earth: "Our Lord, Thou hast not created this in vain; nay, Holy art Thou; save us, then, from the punishment of the Fire.

The Promised Messiah as

Our Lord, Thou hast not created this in vain; nay, Holy art Thou; save us, then, from the punishment of the Fire.

Regarding this prayer, he states that O God, You are far above and free from anyone denying Your existence or attributing unworthy qualities to You. You are exalted beyond having anything ascribed to You that is imperfect or incomplete—things that are utterly beneath Your majesty and station, and that are marked by weakness, flaws, and defects. 'Lord Thou art Holy above being denied and being attributed imperfect qualities. Safeguard us, therefore, against the fire of hell; meaning that a denial of God is very hell itself.

— The Philosophy of the Teachings of Islam-Ruhani Khazain (Vol:10 Page:434)

Selected Sayings of the HOLY PROPHET saw

Reflection: A Gateway to Prayer

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ حَدَّثَنَا أَبُو نُعَيْمٍ حَدَّثَنَا إِسْمَاعِيلُ بْنُ مُسْلِمٍ حَدَّثَنَا أَبُو الْمُتَوَكِّلِ أَنَّ ابْنَ عَبَّاسٍ حَدَّثَهُ أَنَّهُ بَاتَ عِنْدَ النَّبِيِّ صلى الله عليه وسلم ذَاتَ لَيْلَةٍ فَقَامَ نَبِيُّ اللَّهِ صلى الله عليه وسلم مِنْ آخِرِ اللَّيْلِ فَخَرَجَ فَنَظَرَ فِي السَّمَاءِ ثُمَّ تَلاَ هَذِهِ الآيَةَ فِي آلِ عِمْرَانَ إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالاَرْضِ وَاخْتِلاَفِ اللَّيْلِ وَالنَّهَارِ حَتَّى بَلَغَ فَقِنَا عَذَابَ النَّارِ ثُمَّ رَجَعَ إِلَى الْبَيْتِ فَتَسَوَّكَ وَتَوَضَّأَ ثُمَّ قَامَ فَصَلَّى ثُمَّ اضْطَجَعَ ثُمَّ قَامَ فَخَرَجَ فَنَظَرَ إِلَى السَّمَاءِ فَتَلاَ هَذِهِ الآيَةَ ثُمَّ رَجَعَ فَتَسَوَّكَ فَتَوَضَّأَ ثُمَّ قَامَ فَصَلَّى

Ibn ‘Abbas reported that he spent a night at the house of the Prophet saw , The Prophet of Allah saw got up for prayer in the latter part of the night. He went out and looked towards the sky and then recited this verse of Surah Aal-e-Imran:

“In the creation of the heavens and the earth and in the alternation of the night”

up to the (words)

“ save us, then, from the punishment of the Fire.”

He then returned to his house, used the tooth-stick, performed the ablution, and then got up and offered the prayer. He then lay down on the bed. and again, got up and went out and looked towards the sky and recited this verse (mentioned above), then returned, used the tooth-stick, performed ablution and again offered the prayer.

— (Sahih Muslim- At Tahara The Book of Purification-Chapter: Siwak [tooth-stick])

The Saying of the Promised Messiah as

To Confess the Creator of the Universe

The Promised Messiah as says:

When wise and sensible persons reflect on the structure of the earth and the heavenly bodies and ponder over the alternation of the day and the night, they discover therein reasons in support of the existence of God. Thereupon they seek divine help for greater enlightenment, and they remember God standing, and sitting, and lying on their sides, whereby their intellects are sharpened and their pondering over the structure of the earth and heavenly bodies impels them to affirm that this firm and orderly system could not have been created in vain but is a manifestation of divine attributes. Thus, confessing the Godhead of the Creator of the universe, they supplicate: Lord Thou art Holy above being denied and being attributed imperfect qualities. Safeguard us, therefore, against the fire of hell; meaning that a denial of God is very hell itself and that all comfort and delight proceed from Him and from His recognition. He who is deprived of the recognition of God abides in hell in this very life.

— (The Philosophy of the Teachings of Islam, Page:186-187)

Remembering God

In the creation of the heavens and the earth and in the alternation of the night and the day, there are a number of Signs for the wise to prove the existence of the Creator of the Universe and His might. The wise are only those who remember God sitting, standing, and lying on their sides and keep meditating and pondering over the creation of the earth and the heavens and other creations, and their hearts and tongues keep supplicating: 'O our God, You have not created any of these things in vain and without purpose; rather, everything in Your creation is full of the wonders of Your power and wisdom, and points towards Your Blessed Being.'

— (Barahin-e-Ahmadiyya Part III page:184-185)

The Sayings of Hazrat Khalifatul Masih V aba

Blessings of Jalsa salana



The Atmosphere of the Jalsa

The atmosphere of the Jalsa, by the grace of Allah, is such an atmosphere that has a good effect on every soul of pure nature. Some non-Ahmadis and non-Muslims attend the Jalsa solely to see how true the things their Ahmadi acquaintances tell them about the blessings of the Jalsa are, and what the reality is. And when these non-Ahmadi friends come and attend the Jalsa here, they then often say that what we observed was much more than what we were told about the Jalsa. And on some, the effect is so great that they take Bai'at. This time too, two guests from Russia took Bai'at after seeing the atmosphere of the Jalsa. Similarly, there were some people from the American countries of Guatemala, Chile, and Costa Rica who did not take Bai'at during the international Bai'at at the Jalsa, but were extremely moved. They listened to the entire Jalsa, then met with me and said that we are sorry that we could not take Bai'at. Our hearts are entirely inclined towards it. We have recognized and understood the reality, the truth. We have seen the favors of Allah, how they descend upon the Jama'at, and we too now want to take Bai'at. Please accept our Bai'at. So yesterday, six such individuals, four men and two women, took Bai'at after the Zuhr prayer.

- (Friday Sermon 5 September 2014)

The Beautiful Message of Islam

So the Jama'at Ahmadiyya, which conveys the beautiful message of Islam, and without throwing dirt on others, without criticising anyone, tries to gather everyone upon one unity. And then this spectacle of love and affection that every visitor sees — the conduct amongst themselves and the conduct with others that every visitor observes — compels everyone, upon seeing this example of

true Islam, to become a part of it. Or at the very least, the objections that are raised against Islam are dispelled from those who see this here. Allah the Almighty has shown us these spectacles in every era, and is showing them now too, which is proof that neither has the teaching of Islam ever become outdated, nor has Allah the Almighty ever lifted His hand of support from the Jama'at Ahmadiyya.

An Elderly Woman

Once, a family in Pakistan told me that they had an elderly woman who was opposed to the Jama'at, but the family system there is such that they all lived together. She would never come to the Jalsa. Once a need arose, she had to go to Rabwah with them, and then, under some pretext, her relatives also took her to the Jalsa. They showed her the entire system. She used to say that the people of Rabwah cast a spell, which is why one should not go there. In any case, after seeing the atmosphere of the Jalsa, listening to the speeches, and seeing the system of the Langar Khanas (community kitchens), she took Bai'at. This is an incident from the time of the second Khilafat, which a family told me. Then, in every era of Khilafat, we have seen this same thing - that by the grace of Allah, whenever someone came to the Jalsa, they took with them a good impression, or a good impression impressed them, and they took Bai'at and joined this community. So this is a sign - this is proof of the truthfulness of the Promised Messiah [as]. This is a sign of Allah the Almighty's support with Khilafat. The things we see cannot be produced by human efforts.

- (Friday Sermon 5 September 2014)

Our Happiness and Congratulations

So our happiness and congratulations should not remain limited only to congratulations on the successful holding of the convention, but those who attended here also, and those who heard through MTA in the world also - whatever they have heard and seen - they should keep ruminating on it. Make it part of their lives. And express gratitude to God Almighty that in this materialistic age, He has made a worldly material invention a means for our reform, for our intellectual, practical, and theological progress, for our betterment. When television, internet, newspapers, and other means of publication are working for us, a believer's faith increases that fourteen hundred years ago, Allah the Exalted gave this glad tiding that in this age there will be such inventions which will help in spreading religion, and every day we see this prophecy being fulfilled in better and better manner.

Try to Remove Weaknesses

When you hear people's impressions, each one of us should also keep taking his own review—that the effect that has been established on others, it is the duty of each of us to always try to maintain it. So these things, where they make every Ahmadi grateful, those who have small weaknesses—they should also try to remove these weaknesses.

- (Friday Sermon 28 August 2015)

Spiritual Atmosphere

Thus, everyone should try to benefit from the spiritual atmosphere of the Jalsa over the three days. They should listen to the proceedings of the Jalsa quietly and attentively. Only then will the participation in the Jalsa be beneficial. Only then will they be fulfilling the objective of holding the Jalsa, as set out by the Promised Messiah [as].

Offer Help

As everyone is aware, the Jalsa arrangements, especially during the days of the Jalsa, are entirely, or at least up to ninety per cent, made by members of the Community on a voluntary basis. That is why some of the arrangements are prone to shortcomings or weaknesses. However, all of us participants must seek to remove those weaknesses and shortcomings. While the workers are constantly assessing their work and seeking to make improvements, the guest participants however should overlook those weaknesses and shortcomings, and wherever possible they should offer their help. We can only be united if we bear the burden of each other and help each other whenever required. Thus, this fundamental point should be remembered by both the guests as well as the hosts.

Create a Pleasant Atmosphere

God Almighty states in the Holy Qur'an:

قُوْلُوْا لِلنَّاسِ حُسْنًا

i.e. to speak to men kindly and gently.

This is the fundamental aspect, which is essential in order to eliminate feuds and in order to demonstrate high morals. This principle is not merely to be adopted on special occasions, rather, it should be adopted permanently. Furthermore, once a person becomes accustomed to this, it eliminates the possibility of ever holding any grievances or committing injustices.

Thus, the hosts and guests should be mindful of this commandment of God Almighty on this occasion as well



Jalsa Salana UK 2024

as for the rest of their lives. They should act in accordance to this particularly during these days. Everyone has to play a role in creating a pleasant atmosphere here so that we can fulfil the purpose for which we have gathered here; which is to improve our moral and spiritual state. Furthermore, these very morals will be the means of informing the non-Ahmadi guests in attendance of the high morals taught by Islam.

Do not leave the Jalsa Gah

Do not leave the Jalsa Gah [main arena of the Jalsa Salana] unless there is an urgent need to do so. The attendance in all other programmes should be as much as it is right now so the children and youth are able to realise the importance of Jalsa Salana and they are able to connect with faith and strive in this way. In this day and age of increasing materialism, it is indeed a very significant and crucial task for the parents to make their children and youngsters understand the importance of faith and to form a connection with it. Every mother and every father should endeavour towards this. May God Almighty grant everyone the ability to do so.

- (Friday Sermon 3 August 2018)

Tabligh

Jalsa is also a great source of tabligh [propagating the message of Islam]. Thus, this demands from us that we continue to express our gratitude to God Almighty.

This atmosphere should not be temporary, rather every moment of our lives should exhibit the beautiful teachings of Islam through every action of ours and we should continuously fulfil the purpose of entering into the Bai'at of the Promised Messiah [as].

- (Friday Sermon 12 July 2019)

Prayer

May God Almighty enable the Jalsa to become a means of increasing the faith of all those Ahmadis who were a part of it. May they adhere to and inculcate everything they heard and observed during the Jalsa. Also, through the coverage of the press and media in which reports were sent around the world, may God Almighty enable it to have an impact on the hearts of people and may it become a means for them to accept Ahmadiyyat, the true Islam.

- (Friday Sermon 9 August 2019)

Poets FOR PEACE

Poem on one man's sacrifice

This poem reflects on a son's lifelong commitment to Allah, inspired by his father's dream and the willing acceptance of his parents that his life would be devoted to faith and service. It explores themes of sacrifice, obedience, and unwavering dedication, showing how a parent's guidance can shape a person's spiritual purpose for a lifetime.

A Soldier of Allah

Imam Abdul Ghaffar Adam

The night was cool, with breezing light winds,
Giving good sleep to many who sweated
The whole day in the tropical weather.
From the depths of sleep, I was summoned
To my father's midnight court.

My mother was already there in her dock,
Scared to see my mother and father quiet,
Quiet at the middle of the night- waiting
For me
To take my place in the witness dock.

I took my place before them,
Upon an ancient chair
That groaned like the age of Methuselah.
Sleep, evaporated because of fear.

What wrong had I done?
I searched the chambers of
my memory
turning every moment over
like stones beneath a river
yet, my heart was clean,
and my conscience clear.

Then my father finally spoke
"I saw a dream" He said
"In the depths of my sleep"
I saw you were slaughtered
You did not struggle.
You were calm, you did not resist.

With patience and strength
You surrounded yourself completely
Not once did your body rebel
Not once did your spirit retreat.

He said
"your life would be devoted to Allah"
"son, what do you say about that?"
I said
"Your wish. Is the wish of Allah.
I have already surrendered my being to Allah.

Put your trust in almighty Allah
Pray for me all the time, to please Allah,
When the time come, you will inshallah,
Find me in the forefront of the
Solders of Allah"

Father said "Hawa, forget of this lad; he is Allah's,
Hawa, Expect no material gains from him,
For he will not be worldly but Divine"

Mother consented to thecall for me to be Allah's
when the time came for soldiers of Allah
to be enlisted, my father
echoed his dream.
Without hesitation,
Without fear, I submitted to the. call of Allah.

24 years have
passed since my father was called to Allah-
The echo of his voice, like a flame that does not die
Continues to give me strength
to march on, with the valiant soldiers of Allah.

Insha'Allah, I will remain a solider of Allah.
Until the time, I will be called to Allah.

Still, I hear my father's voice My Father's voice still
echoes
Today,
As yesterday,
And as forever

Dr Hamidullah Khan

Our Tabligh Journey in Yorkshire

For 35 years I lived in Yorkshire, in Northeast England, working as a GP (1972-2007). My maternal uncle Dr Saeed Ahmad Khan, (consultant dermatologist) lived nearby and was the President of Spen Valley Jamaat. He and his wife were very active in Tabligh and held Friday prayers at their house.

We regularly held tabligh meetings at Huddersfield Mosque, inviting both non-Ahmadi Muslims and Christians. These meetings were well attended and were usually followed by a question-and-answer session over refreshments, providing an excellent opportunity to discuss the teachings of Islam Ahmadiyyat.

My Wife was Active in Tabligh

My late wife, Sahibzadi Amatul Hai Sahiba, was equally devoted to tabligh. She frequently hosted dinner parties at our home for guests interested in learning about Ahmadiyyat. Her hospitality and sincerity made a lasting impression on many people.

I particularly remember one incident that demonstrated her courage. While shopping at a local Indian grocery store, she overheard a Pathan gentleman making false allegations about Rabwah. She asked him whether he had ever visited Rabwah himself. When he admitted he had not, she quoted the Hadith:

"لَيْسَ الخَبَرُ كَالْمُعَايَنَةِ"

"Hearing about something is not the same as seeing it."

She explained that she was from Rabwah and had never witnessed any of the things he was claiming. When he suggested she discuss the matter with one of his scholars, she replied that she was not a scholar but an ordinary Ahmadi Muslim. As he attempted to leave, she stood in the doorway and insisted that he first listen to the truth. He was astonished by the courage of a lone Ahmadi lady defending her faith.

When Hazrat Khalifatul Masih IV [rh], who was also her uncle, heard about the incident, he smiled and remarked:

ہماری امتل تو بہت بہادر ہے

"Our Amatul is indeed very brave."

My Tabligh in the Pakistani Community

Alongside my medical practice, I carried out tabligh by keeping Jama'at literature and leaflets at my surgery for interested patients. During home visits, I often discussed Ahmadiyyat with Pakistani patients and introduced them to recordings of Huzoor's [rh] Friday sermons and Question and Answer sessions. These helped remove many misconceptions about the Jama'at.

Several patients later began watching MTA regularly, while many ladies particularly enjoyed Huzoor's [rh] children's classes, often telling me how much they and their children benefited from them. Following the demise of Hazrat Khalifatul Masih IV [rh], a number of my Pakistani patients personally came to offer their condolences, reflecting the respect they had developed for the Jama'at.

One memorable incident involved a Pakistani medical representative who admitted he had been warned to be careful because I was a "Qadiani." This gave me the opportunity to explain the beliefs of the Ahmadiyya Muslim Community in detail. Although medical representatives normally spend only a few minutes with a doctor, our discussion lasted over an hour. Before leaving, he thanked me and said that whenever he heard false allegations against Ahmadis, he would direct people to me for the correct information.

During Ramadan, the late Maulana Dost Muhammad Sahib delivered Dars under the instructions of Hazrat Khalifatul Masih IV [rh]. I regularly invited my Pakistani contacts to these sessions and recorded the lectures, which I still possess. Although many became convinced of the truth of Ahmadiyyat, family and social pressures prevented most from accepting it openly. Nevertheless, by the grace of Allah, two Pakistani brothers performed Bai'at.



Hazrat Khalifatul Masih IV [rh], Dr Hamidullah Khan Sahib & Farah Sahiba Meeting with Bosnian friends in Yorkshire. 1993

Preaching Among British People

By the grace of Allah, our efforts among the British community also bore fruit, and three Christian families accepted Islam Ahmadiyyat.

One couple, Marjory and her husband, were my patients. I took them to London to meet Hazrat Khalifatul Masih IV [rh], who graciously explained the teachings of Ahmadiyyat. They were deeply impressed, and Marjory later accepted Ahmadiyyat.

Another English couple, Colin and Doreen, regularly attended tabligh meetings at the mosque and in our home, as well as gatherings hosted by my uncle, Dr Saeed Ahmad Khan. Through continued study and discussion, they accepted Ahmadiyyat and remained steadfast despite opposition.

A Welsh couple, Nu'man Newman and his wife Angela, first met me through my homeopathic clinic. They developed a keen interest in Islam and became regular visitors to our home. After I advised them to pray sincerely for guidance, Nu'man experienced a dream in which he was welcomed by unfamiliar men and instructed to bathe and wear clean clothes. He regarded this as divine guidance. Following careful study, both he and Angela accepted Ahmadiyyat at the hands of Hazrat Khalifatul Masih IV [rh], who remarked that they were the first Welsh Ahmadis. Together with their two children, they became active members of the Jama'at.

Tabligh Among Bosnians

During the Bosnian War in 1992, Hazrat Khalifatul Masih IV [rh] instructed Ahmadis to assist



Dr Hamidullah Khan Sahib with Emir Advic and children

Bosnian Muslim refugees. My wife and I visited refugee families in Yorkshire and found many living in desperate conditions after losing loved ones and fleeing unimaginable suffering. We provided food, clothing, and other essential supplies wherever we could.

One of my patients, Mustafa, introduced us to more Bosnian refugees, including Farah Avdic. After corresponding with her, I helped arrange council accommodation so that she and her children could move to Yorkshire. Through Farah we met many other Bosnian families and regularly visited them, helping with their practical needs. Despite everything they had endured, they remained generous and welcoming.

Following Huzoor's instructions, we never actively preached while providing humanitarian assistance. Unfortunately, local non-Ahmadi Muslims spread false propaganda against us and tried to discourage the refugees from meeting us. On one occasion, after we had delivered food to a family who had gone without eating for two days, they warned us that a local mullah had come looking for us with hostile intentions. Such incidents only strengthened our resolve to continue serving those in need.

The Story of Farah & her Children

During one Jalsa Salana, a Bosnian lady doctor from Sweden, who had accepted Ahmadiyyat, stayed with us and met the Bosnian refugees in Yorkshire. When Farah learnt that the doctor had become an Ahmadi, she telephoned us and remarked that although she had been visiting our home and Jama'at functions for some time, we had never invited her to join.

We explained that we had followed Huzoor's instructions not to combine humanitarian work with tabligh. Having observed the Jama'at and its members herself, Farah requested Bai'at. By the grace of Allah, she and her three children accepted Ahmadiyyat and remained steadfast despite strong opposition from local mullahs.

Later, when Hazrat Khalifatul Masih IV [rh] required someone to assist with Bosnian translations, Farah willingly moved to London to serve the Jama'at. Alhamdulillah, she and her daughter Maliha continued serving faithfully, while her son Emir later served MTA International.

At one stage, I wrote to Hazrat Khalifatul Masih IV [rh], expressing my disappointment that our tabligh efforts appeared to bear little fruit. Huzoor replied:

"ڈاکٹر صاحب، آپ کی فارحہ سو پر بھاری ہے۔"

"Doctor Sahib, your Farah is worth more than a hundred others."

Those words taught me that the success of tabligh is not measured by numbers alone. The sincere faith and lifelong service of one individual can have a lasting impact far beyond what we can imagine.

The Rise and Fall of Nations

A New Reflection on Divine Warning and Moral Decline

Colonel Shahid Latif, Qaid Amooni Majlis Ansarullah UK



Human history is not only the story of kings, empires, and wars. It is also a moral record of how societies rise when they uphold justice, humility, gratitude, and obedience to God, and how they decline when arrogance, oppression, and corruption become normal. Across sacred scripture, one lesson appears again and again: no civilisation is immune from downfall when it persistently turns away from righteousness.

From the earliest communities mentioned in revelation to the great empires remembered in history, the pattern is strikingly consistent: moral corruption weakens a nation from within long before its visible collapse. When truth is rejected, injustice spreads, family and community life begin to erode, and people lose the spiritual boundaries that once protected them.

The Torah, the Bible, the Holy Qur'an, and even ancient Hindu texts all preserve accounts of ruined nations and fallen civilisations. Though the theological language may differ, the warning is familiar: persistent wrongdoing brings destruction, while reverence, justice, and moral discipline bring stability and blessing.

Why Scripture Recounts the Destruction of Nations

These scriptural accounts are not preserved merely to describe the past. They are meant to awaken conscience in the present. They remind humanity that moral law is real, that power does not guarantee safety,

and that communities are accountable for the values they uphold. The ruins of former nations are therefore more than historical memories; they are warnings, lessons, and invitations to repentance.
In many traditions, these narratives serve several purposes at once: they expose the consequences of arrogance, call people back to truth, demonstrate that oppression is never ignored forever, and show that nations are tested not only by hardship but also by wealth, ease, and power.

Seen in that light, the destruction of earlier nations becomes not only a record of judgement, but also a mercy for later generations who still have time to reflect and change.

Destroyed Nations in the Old Testament

The Old Testament records several nations whose downfall is linked to corruption, violence, idolatry, and rebellion against divine command. These narratives are presented not as random catastrophes, but as moral events in history.

- **The People of Noah** — destroyed by the Flood after corruption became widespread (Genesis 6:5–7).
- **Sodom and Gomorrah** — destroyed by fire as symbols of extreme wickedness (Genesis 19:24–25)
- **The Canaanite Nations** — removed because of persistent idolatry and moral evil (Deuteronomy 9:4–5).
- **The Amalekites** — remembered for cruelty and aggression (1 Samuel 15:2–3).
- **The Flood of Noah** — cited as an example of divine punishment (2 Peter 2:5).
- **Sodom and Gomorrah** — condemned as a warning for those who indulge in immorality (2 Peter 2:6, Jude 1:7).
- **Pharaoh's Army** — destroyed for arrogance and oppression (Hebrews 11:29).

Taken together, these accounts stress that a people cannot endlessly sustain public wrongdoing without consequence.

Destroyed Nations in the New Testament

The New Testament does not present many new examples of destroyed nations, but it repeatedly recalls earlier judgements as warnings for later generations. It affirms that divine justice is not confined to one era.

- **The Flood of Noah** — cited as an example of divine punishment against corruption (2 Peter 2:5)
- **Sodom and Gomorrah** — held up as warnings against persistent immorality (2 Peter 2:6, Jude 1:7)
- **Pharaoh's Army** — remembered as an example of arrogance and oppression brought low (Hebrews 11:29).

The message remains clear: God's standards do not become irrelevant simply because societies become more advanced.

Destroyed Nations in the Holy Qur'an

The Holy Qur'an gives the most sustained reflection on destroyed nations, repeatedly urging people to travel through the earth, observe the fate of earlier peoples, and learn from their end. These accounts are not presented as distant legends, but as living signs for those willing to think deeply.

- **People of Noah** — drowned after persistently rejecting their prophet (Surah Al-Qamar 54:10–11).
- **'Ad, the People of Hud** — destroyed by a violent wind because of arrogance and denial (Surah Al-Haqqah 69:7–9).
- **Thamud, the People of Salih** — destroyed after rejecting a clear sign and persisting in rebellion (Surah Hud 11:68).
- **The People of Lot** — destroyed for grave immorality and defiance (Surah Al-Hijr 15:74–77).
- **Pharaoh and his army** — drowned for tyranny, oppression, and self-exaltation (Surah Al-Qasas 28:41).
- **The People of Madyan** — destroyed for dishonesty in trade and rejection of guidance (Surah Al-A'raf 7:92).
- **The People of Saba'** — fell after ingratitude and failure to recognise blessing (Surah Saba' 34:15–20).

The Qur'an repeatedly teaches that these stories are signs for thoughtful people. They are not merely about what happened to others, but about what may happen whenever the same patterns of pride, excess, injustice, and disbelief take root again.

Destroyed Civilisations in Hindu Scriptures

Although Hindu scriptures do not speak in exactly the same way about nations destroyed by divine judgement, they still preserve powerful accounts of civilisations undone by adharma — unrighteousness, disorder, ego, and moral decline. The principle remains recognisable: when a people abandon moral order, collapse follows.

- **Asura civilisations** — often portrayed in the Rig Veda and the Puranas as falling through arrogance and unrighteousness.
- **Kshatriya dynasties** — brought low in the Mahabharata through injustice, rivalry, and ego.
- **The city of Dvaraka** — remembered as sinking into the sea after internal decline and disorder in the Mausala Parva.
- **The Great Flood** — described in later tradition as a vast destruction linked to a corrupted world.

Despite differences in theology and expression, these traditions converge on a universal truth: moral disorder eventually destroys what pride and power seem to secure.

What Makes Nations Flourish

If scripture warns about the causes of destruction, it also points toward the conditions of stability and blessing. Nations flourish when justice is upheld, when the weak are protected, when trade is honest, when leaders act with humility, and when people recognise that prosperity itself is a trust rather than a right.

A healthy nation is not defined only by military strength, wealth, or technology. It is defined by whether truth is honoured, whether families are strengthened, whether gratitude tempers success, and whether moral boundaries are respected in public and private life. Righteousness may not always make a nation powerful in the worldly sense, but it gives a society the inner foundations needed to endure.

This makes the warnings about destroyed nations more balanced: scripture does not only tell us what causes a people to fall, it also shows what preserves a people and allows them to thrive.

Mercy Before Punishment

Another essential lesson is that divine punishment does not appear in scripture as something arbitrary or sudden without warning. Before judgement comes guidance, patience, reminders, prophets, signs, opportunities to repent, and repeated chances to change course. This means the destruction of nations is never only about wrath; it is also about mercy rejected too many times.

A Universal Warning for the Modern World

The relevance of these scriptural warnings is not limited to ancient history. Modern societies often assume that scientific knowledge, advanced institutions, and material prosperity make them secure. Yet the deeper lesson of history is that civilisations rarely collapse all at once. They weaken gradually as moral compromise becomes acceptable, truth is mocked, injustice grows normal, and self-restraint disappears.

Destruction does not always come through a flood, a storm, or a visible catastrophe. It may appear first in the breakdown of family life, the erosion of trust, the spread of addiction, the normalisation of shamelessness, widening loneliness, dishonesty in public life, and the loss of a shared moral purpose. A nation may remain wealthy and technologically brilliant while already collapsing spiritually from within.

The ruins of former civilisations still stand as silent witnesses. Just as people walk today through the remains of ancient cities and ask what brought them to an end, future generations may one day ask the same about the great centres of the modern world.

The Path Forward

The answer to civilisational decline is not despair but repentance, reform, and renewal. Individuals must strengthen faith, prayer, honesty, modesty, and self-discipline. Families must reclaim their role as places of moral formation and spiritual care. Communities must promote justice, truthfulness, compassion for the vulnerable, and accountability in leadership. A society is protected not only by laws and institutions, but by the character of its people.

The real question is not whether nations can fall. History, revelation, and human experience already answer that. The real question is whether we will reflect, reform, and return to the path of righteousness before warning becomes regret.

CHARITY WALK 2026

Unites More Than 2,100 People in Support of 48 Local Charities









More than 2,100 people took part in the Beacon of Peace Charity Walk 2026, making it one of the largest community events organised by Beacon of Peace. Bringing together local residents, charities, schools, civic leaders and volunteers, the event celebrated a shared commitment to serving humanity and supporting local causes through practical action.

Masood Nawaz Malik

Community United in Service

The day began with a welcome from Mr Khalil Yousuf, and the recitation of the verse 37, chapter 4 of hte Holy Qur'an by Mahmood Wardi Sahi followed by addresses from visiting dignitaries. Delivering the keynote speech before participants set off, Beacon of Peace Chairman Mr Lutf-ur-Rehman reminded those gathered that the event was about much more than walking or cycling.

He described the Charity Walk as a celebration of people who willingly give their time so that others may have hope. It brought together individuals from dif-



Opening remarks by Chairman Beacon of Peace - Mr Lutf-ur-Rehman

ferent backgrounds, professions, communities and generations, united by a common desire to serve humanity. Reflecting on the event's theme, "Serving Humanity Together," he said that every step taken during the day would send a powerful message that compassion, service and peace continue to matter in today's world.

Hundreds Take Park Across Walk and Ride

Among those taking part were more than 240 guests representing local charities, community organisations, councils and residents. Alongside the walk, over 40 cyclists participated in the Waverley Ride for Peace, choosing either a 10 km or 80 km route through the Surrey Hills and neighbouring parts of Hampshire.

The event also saw enthusiastic participation from local schools. Students from St Matthew's School, All Saints School, Waverley Abbey School and Ibrox Primary School joined the walk, while one of the day's highlights was the Colour Dash organised by All Saints School, which proved especially popular with children and families.

Supporting 48 Local Charities

This year's event supported 48 local charities working across hospice care, mental health, education, youth services, community support and humanitarian relief. Beneficiaries included Naomi House & Jacksplace, Phyllis Tuckwell Hospice Care, Citizens Advice East Hampshire, Havant and East Hants MIND, CHAS, Chernobyl Children's Lifeline and The Rosemary Foundation.

During his address, Mr Rehman reflected that behind every fundraising target are real people whose lives can be transformed through the generosity of others. He said that behind every volunteer's contribution lies a story of sacrifice and that every act of kindness has the potential to change someone's future, whether within the local community or in some of the world's most disadvantaged regions.

Volunteers and Civic Leaders Join Together

One of the most inspiring participants was 95-year-old Muhammad Ahmad Sahib, who has taken part in every Beacon of Peace Charity Walk since 1985. His remarkable commitment over almost four decades continues to inspire generations of volunteers and participants alike and reflects the spirit of selfless service on which the event is founded.

The event was attended by a number of civic dignitaries, including the Mayor of Waverley Borough Council, Davin Munro;



Exhibition

the Chairwoman of East Hampshire District Council, Penny Flux; the Deputy Mayor of Guildford, Dominique Williams; Surrey County Councillor Catherine Powell; the Leader of Whitehill Town Council, Catherine Clark; together with councillors from Farnham and neighbouring areas.

Overcoming the Heat

Despite temperatures exceeding 35°C, participants completed the event with enthusiasm and determination. Many walked or cycled in memory of loved ones or in support of charities that had made a meaningful difference to their lives.

Walkers followed a scenic 5 km route through Tilford, crossing rivers, woodland paths and historic countryside, including one of the oldest cricket grounds in the United Kingdom. Cyclists travelled through the Surrey Hills, while Waverley Abbey School once again served as the event base for both the Charity Walk and the Waverley Ride for Peace.

Behind the Scences

Behind the scenes, more than 150 volunteers and marshals, including members of the Ahmadiyya Muslim Elders Association UK, supported the planning and delivery of the event. Preparations began in February, with most of the work taking place during May and June.

With exceptionally high temperatures forecast, organisers introduced additional hydration stations, shaded rest areas, rescue support and continuous monitoring throughout the day. A dedicated medical team comprising two male doctors and one female doctor remained on duty at the event base and along the route to provide assistance whenever required.

A Lasting Legacy of Service

The event was generously supported by sponsors including CNESTO Education, Fajar Chartered Accountants, Southside Car Group, Education and Learning Academy, Wisei Chartered Accountants and Accurox Accountants and Business Advisors. Beacon of Peace also acknowledged the support of its charity partners, participating schools and corporate sponsors, whose continued commitment has enabled the event to grow year after year.

The Beacon of Peace Charity Walk 2026 was widely praised by participants, charities, volunteers and civic guests for its organisation, welcoming atmosphere and strong sense of community. In addition to raising awareness and support for 48 local charities, the event strengthened relationships across the local community and demonstrated how people from different backgrounds can unite for a common purpose.

In his closing remarks, Mr Rehman reminded participants that the true impact of the day could not be measured by attendance figures or fundraising totals alone. Its greatest success would be seen in the lives touched through compassion, generosity and service. As more than 2,100 people walked, cycled and volunteered together, the event reflected Beacon of Peace's enduring message of Love for All, Hatred for None and showed what can be achieved when communities come together in the service of humanity.

Haider Hameed

Echoes of the Soul

A Poetry event at the Darul Barakaat Mosque on Sunday, 14 June 2026





Imam Abdul Ghafar Adam

Poets for Peace was set up in 2014 to provide a platform in using the power of poetry to inspire others and in realising the beauty contained within all of our faiths. Poems invite others to join in the quest towards understanding true justice, harmony, and in highlighting the pathway in establishing global peace.

Hosted by the West Midlands Region of Majlis Ansarullah UK with the support of Sadr Majlis Ansarullah UK, the event was chaired by Lutf Ur Rehman Sahib, assisted by Haider Hameed.

Preparing for the Event

The event was promoted through the Poets for Peace Website, social media, voice of islam and local community networks, attracting a capacity audience from across the region.

Guests from Across Community

Over 200 people attended, including 66 non-Ahmadi guests. Visitors viewed an exhibition introducing the Ahmadiyya Muslim Community, Beacon of Peace and Voice of Islam Radio, enjoyed mosque tours before the programme and shared an evening meal afterwards.

The Programme

Ten acclaimed poets from an assortment of backgrounds, nationalities and poetical styles took to the stage to provide an assortment of Poetry. Powerful couplets were prepared on this theme, each from a different perspective. Background of Poets included: Accountant, Missionary, Engineer, Student, Scientist, Pharmacist & Teacher.

Dr Nadeem Ahmed, Event Compere and Organisor managed the initial part of the formal proceedings and briefly welcomed everyone, highlighting the events purpose, theme, as well as the powerful part that poetry can play in making a positive difference.

The event began with a Recitation from the Holy Qur'an with English translation by Imam RawaUddin Arif, Imam of the Darul Barakaat Mosque of Surah Al-Baqarah Ch 4 Verse 37

Rafique Saleh Nasir, Event Organisor & Regional Nazime Ala gave an inspiring welcome address, giving an introduction to the Ahmadiyya Muslim Community, the Promised Messiah [as], our current efforts towards peace through our Khalifa, and emphasising our moto of 'Love for All, Hatred for None'.

"Poems invite others to join in the quest towards understanding true justice, harmony and lasting peace"

- Poets for Peace

Haider Hameed, Event Secretary and Poetical Host, introduced each poet. Founder of Poets for Peace, he has spent more than a decade promoting peace through poetry and also hosts the Poets for Peace programme on Voice of Islam Radio.

Fundraising: Through the power of poetry, the event has raised £1,000 to date in support of Beacon of Peace's project for the Blind in Africa

Raashid Khan, Naib Qaid, Zahanat Wa Sehat-e-Jismani | Majlis Ansarullah UK

Promoting Health and Brotherhood

National Ansarulllah UK Football Tournament 2026 |

Weydon School, Farnham | Sunday, 14 June 2026






By the grace of Allah, the National Ansarullah Football Tournament 2026 was successfully held at Weydon School, Farnham, bringing together Ansar brothers from across the UK for a day of sport, brotherhood and healthy competition.

Organised by the Department of Zahanat Wa Sehat-e-Jismani (ZSEJ), the tournament began with a light breakfast followed by the Opening Session led by Sadr Majlis Ansarullah UK, Sahibzada Mirza Waqas Ahmad. In his address, Sadr Sahib spoke on the importance of maintaining physical health, playing fairly and strengthening the bonds of brotherhood before leading the gathering in silent prayer.

The traditional 7-a-side tournament featured nine regional teams competing throughout the day. This year's tournament also marked the official national introduction of Walking Football, following its successful trial earlier in the year. The new category provided Ansar brothers over the age of 40 with the opportunity to take part in a lower-impact format while enjoying competitive football.

Following congregational Zuhr and Asr prayers and lunch, the tournament continued with the knockout stages. In the main final, defending champions Nasir Region defeated Muqami Region to retain the National Football Tournament title for a second consecutive year. Masroor Region won the Plate Shield, while Muqami Region became the inaugural winners of the National Walking Football competition.

Individual honours were awarded to Khalid Ahmad (Muqami Region) and Sultan Ahmed (Hertfordshire Region) as Top Scorers, Mahmud Mirza (Nasir Region) as the Golden Glove winner, and Fawad Ahmad (Nasir Region) as Player of the Final.

The tournament concluded with the presentation of prizes and expressions of gratitude to everyone who contributed towards the success of the day. Sincere thanks were extended to the management of Weydon School for hosting the event, Majlis Khuddamul Ahmadiyya UK for providing the referees, the regional Nazimeen Zahanat Wa Sehat-e-Jismani, Muqami Region for arranging the Ziafat, Fazl Mosque Region for coordinating the transportation of food, and the many volunteers whose hard work ensured the tournament ran smoothly.

The event once again highlighted the importance of health, fitness and teamwork while strengthening the bonds of brotherhood among members of Majlis Ansarullah UK.

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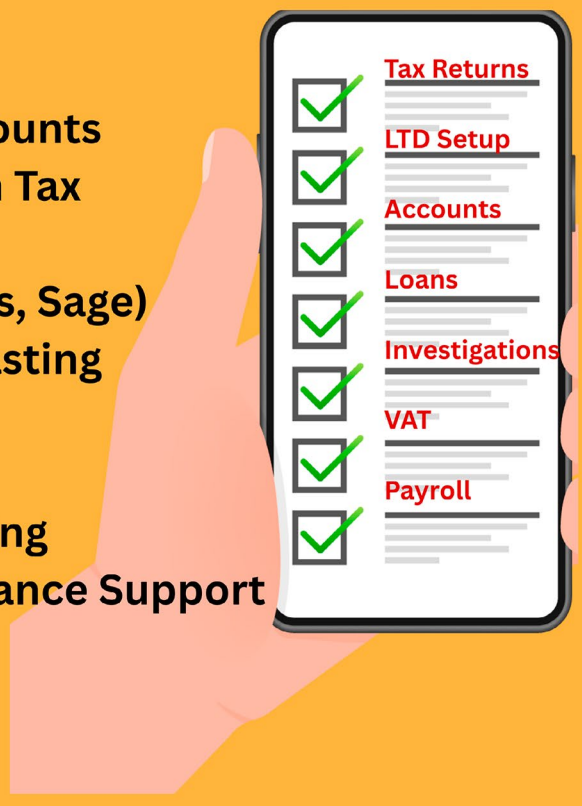
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