

# AHMADIYYA Gazette

Volume 50 - No. 10 - October 2021

CANADA 

## THE PURPOSE OF TAHRĪK JADĪD

“We must strive to unite the entire world under the unity of God and under the banner of the Holy Prophet<sup>sa</sup>. This is also the fundamental purpose of Tahrĭk Jadĭd.”

(Friday Sermon, November 6, 2020, qtd. in *alislam.org*)





# A COMPLIMENT TO THE PRIME MINISTER OF CANADA

“ Syednā Hazrat Khalīfatul-Masīḥ V (may Allāh be his Helper!) said:

I wish to emphasise that there is a vital need to focus our attention towards prayers nowadays. Of course, we pray for ourselves and for our community, but we must also generally pray for all Muslims.

Certain leaders of the non-Muslim world are currently harbouring great animosity and malice towards Muslims.

I must commend the Canadian Prime Minister who made an excellent statement in response to the comments of the president of France. He said that this [approach by the French President] is completely wrong and must be rectified and that due regard must be given to the religious sentiments and religious leaders of others.

If only the rest of the world's leaders would reflect and act upon the approach and statement of the Prime Minister of Canada in order to establish harmony and peace in the world. Thus, the Canadian Prime Minister is deserving of praise in this regard and we should pray for him that Allāh the Almighty may further enlighten him.

(Friday Sermon, November 6, 2020, qtd. on [alislam.org](http://alislam.org))



AḤMADIYYA GAZETTE CANADA  
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## ABBREVIATIONS OF SALUTATIONS

- sa** (Ṣallāllāhu 'alaihi wa Sallam - May peace and blessings of Allāh be upon him!)  
Usage: Salutation written after the name of the Holy Prophet Muḥammad<sup>sa</sup>
- as** (Alaihis-Salām/ 'Alaihas-Salām - May peace be upon him/her!)  
Usage: Salutation written after names of Prophets other than the Holy Prophet Muḥammad<sup>sa</sup>, and pious women prior to the era of the Holy Prophet Muḥammad<sup>sa</sup>
- ra** (RaḍīAllāhū 'anhu / 'anhā/ 'anhum - May Allāh be pleased with him/her/them!)  
Usage: Salutation written after names of Companions of the Holy Prophet<sup>sa</sup> and Companions of the Promised Messiah<sup>as</sup>
- rh** (Raḥimahullāh - May Allāh have mercy upon him!)  
Usage: Salutation written after the names of deceased, pious Muslims who are not Companions
- aa** (Ayyadahullāhu Ta'ālā binaṣrihil-'Azīz - May Allāh be his Helper!)  
Usage: Salutation written after the name of Hazrat Mirzā Masroor Aḥmad, Khalīfatul-MasīḤ V<sup>aa</sup>



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# PEARLS OF WISDOM

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## THE HOLY QUR'ĀN

لَيْسَ عَلَيْكَ هُدَاهُمْ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ ۗ وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَلَا تُنْفِسْكُمْ ۗ وَمَا تُنْفِقُونَ إِلَّا ابْتِغَاءَ وَجْهِ اللَّهِ ۗ وَمَا تُنْفِقُوا مِنْ خَيْرٍ يُوَفِّ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ ۝

(سورة البقرة، 2:273)

It is not thy responsibility to make them follow the right path; but Allāh guides whomsoever He pleases. And whatever of wealth you spend, it is for yourselves, while you spend not but to seek the favour of Allāh. And whatever of wealth you spend, it shall be paid back to you in full and you shall not be wronged.

(Surah Al-Baqarah, 273)

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ وَبَارِكْ وَسَلِّمْ إِنَّكَ حَبِيدٌ مَجِيدٌ

## HADĪTH

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ يَوْمٍ يُصْبِحُ الْعِبَادُ فِي إِلَّا مَلَكَانِ يَنْزِلَانِ فَيَقُولُ أَحَدُهُمَا اللَّهُمَّ أَعْطِ مُنْفِقًا خَلْفًا وَيَقُولُ الْآخَرُ اللَّهُمَّ أَعْطِ مُسْكًا تَلْفًا - (صحيح البخاري كتاب الزكاة)

Hazrat Abu Hurairah<sup>ra</sup> narrates that the Holy Prophet<sup>sa</sup> said: “Two angels descend every morning. One says: ‘O Allāh, grant more bounties to the generous person who spends for the pleasure of God; and create more people who follow in his footsteps.’ The second angel says, ‘O Allāh, destroy the wealth and provisions of the miser.’”

(Ṣaḥīḥ Bukhārī, Kitābuz-Zakāt qtd. in Hadīqatuṣ-Ṣāliḥīn, Hadith 745)

# SO SAID THE PROMISED MESSIAH<sup>AS</sup>



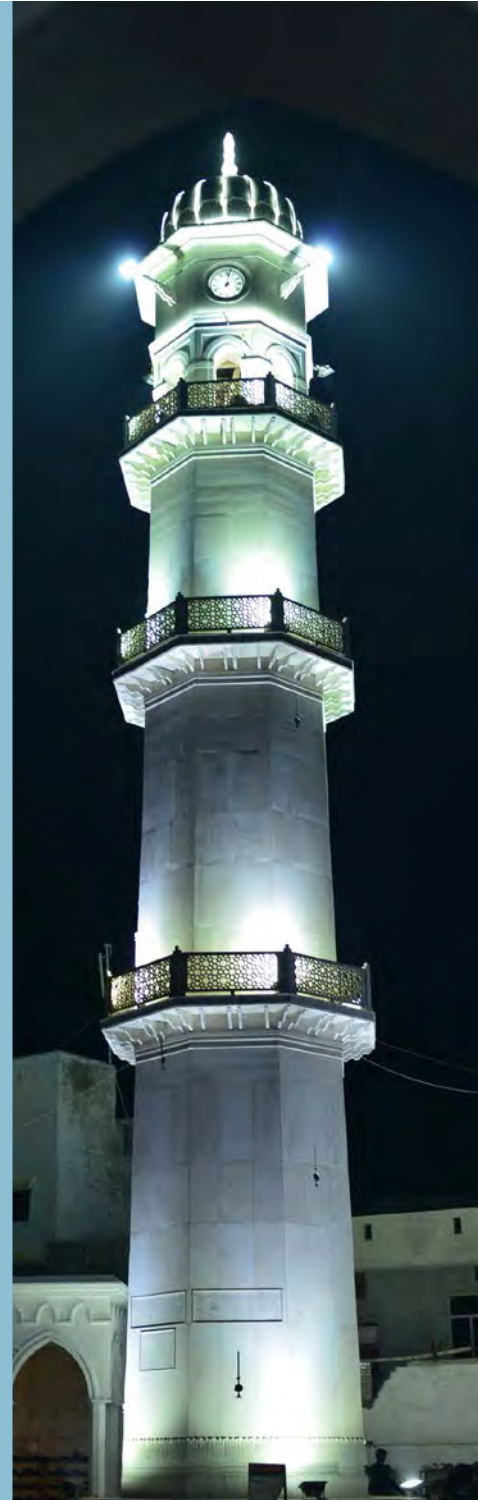
The Promised Messiah<sup>as</sup>

## WHEN SPENDING A MOUNTAIN OF GOLD WILL PALE IN COMPARISON

Anyone who contributes to this divine mission in my lifetime and according to my desire will be in my company in the next world. I cannot imagine a person's wealth suffering if they spend for divine initiatives. Their wealth will only be blessed. But you must trust God Almighty and spend courageously and sincerely and zealously.

This is the time to offer your financial services. A time shall come in the future when spending a mountain of gold will pale in comparison to what you sacrifice now; this is the blessed age in which Allāh's representative, being awaited for centuries by many nations, is amongst you; in which fresh divine revelation laden with glad tidings is being sent daily. God Almighty has constantly shown that only a person who spends out of what they love is part of this Jamā'at.

(*Majmū'ah Ishtihārāt*, Vol 3, p. 497, translated from Urdu)



Mināratul-Masih  
Qadian, India

# GUIDANCE FROM HAZRAT KHALĪFATUL-MASĪḤ V (May Allāh be his Helper!)

The following summaries of Friday Sermons have been prepared by the Review of Religions, as posted on [alislam.org](http://alislam.org)



AUGUST 6, 2021

## HOSPITALITY AND OUR RESPONSIBILITIES: JALSA SĀLĀNA UK 2021

After reciting *Tashahhud*, *Ta'awwuz* and *Sūrah Al-Fātiḥah*, His Holiness Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> said that today, God-willing, the Jalsa Sālāna [annual gathering] UK is commencing.

His Holiness<sup>aa</sup> said that in these days, everyone should pray that the Jalsa is held successfully, and everyone is able to increase in virtue and righteousness. Due to the pandemic, the physical attendance may be limited, but there are many others who are participating from their homes and mosques. All those participating elsewhere should take part in spirit as though they are physically at the Jalsa.

His Holiness<sup>aa</sup> said that this year, the Jalsa is a new experience for the organisers along

with the attendees. Certain things could not be tended to by the organisers due to the various restrictions, and so the guests should also remain patient. His Holiness<sup>aa</sup> said that we should pray for the Jalsa to return to its original grandeur.

His Holiness<sup>aa</sup> said that there are some who may not be satisfied with the selection process undertaken to decide who would attend. His Holiness<sup>aa</sup> said that those who feel this way should forgive the organisers, whether there were shortcomings or not, as this was the first such experience under the circumstances.

### Instructions to Duty Holders During the Jalsa

His Holiness<sup>aa</sup> said that he would highlight some of the important points which should

be kept in mind by the duty-holders as well as those attending the Jalsa.

His Holiness<sup>aa</sup> said that no matter if the Jalsa is being held at a smaller scale, there should be no reduction in the level of hospitality shown to the guests of the Promised Messiah<sup>as</sup>.

His Holiness<sup>aa</sup> said that volunteers should not become relaxed, and should be hospitable with great care. Among the volunteers during the Jalsa UK, there are some who become experts in their duties and possess great capabilities. Hence, the duty-holders have the potential to do excellent work. At the same time, the Qur'an commands us to constantly remind one another of good things. And so, no matter the smaller numbers, the volunteers should not slacken and should

carry out their duties in the best possible manner.

### **Adopt the Virtue of Hospitality**

His Holiness<sup>aa</sup> said that hospitality is one of the great attributes of prophets. As such, we must all adopt this quality. During the time of the Holy Prophet<sup>sa</sup>, when guests began arriving in large numbers, the Holy Prophet<sup>sa</sup> would divide the responsibility of hosting them among the companions. He would regularly inquire from the guests as to whether they were satisfied with everything. The guests would reply that they had never experienced such great hospitality. This was a result of the teachings and example set forth by the Holy Prophet<sup>sa</sup>.

His Holiness<sup>aa</sup> said that once, the Promised Messiah<sup>as</sup> said that if a guest were to arrive and their demeanour was negative, even still, the host must treat them with great care, and should not respond to harshness with harshness.

His Holiness<sup>aa</sup> said that the Promised Messiah<sup>as</sup> established great examples of hospitality for us. And this was to be so, as the Promised Messiah<sup>as</sup> was meant to exhibit high moral standards, in order to portray the beautiful teachings of Islām.

His Holiness<sup>aa</sup> said that Hazrat Mufti Muhamad Sadiq<sup>ra</sup> was a guest, and upon arrival, the Promised Messiah<sup>as</sup> told him that he would arrange for food to be brought to him. He thought the Promised Messiah<sup>as</sup> would send someone to bring him food. However, the Promised Messiah<sup>as</sup> came back carrying a tray of food himself. Then he told Mufti Sāhib<sup>ra</sup> to begin eating, upon which Mufti Sāhib<sup>ra</sup> could not hold back his tears, seeing this hospitality shown by the Promised Messiah<sup>as</sup>. In fact, there were times when there would not be enough beds for the guests, and so the Promised Messiah<sup>as</sup> would offer his own bed to be given to them. These are some examples of the great level of hospitality shown by the Promised Messiah<sup>as</sup>.

His Holiness<sup>aa</sup> said that all guests must be treated equally. No matter if one is an office-bearer, high-ranking official or an acquaintance; all guests must be treated with the same respect and good

treatment. This is the true essence of hospitality. His Holiness<sup>aa</sup> said that most adhere to the high standards of hospitality that is expected of them. Those who fall short should analyse themselves and see how they can improve.

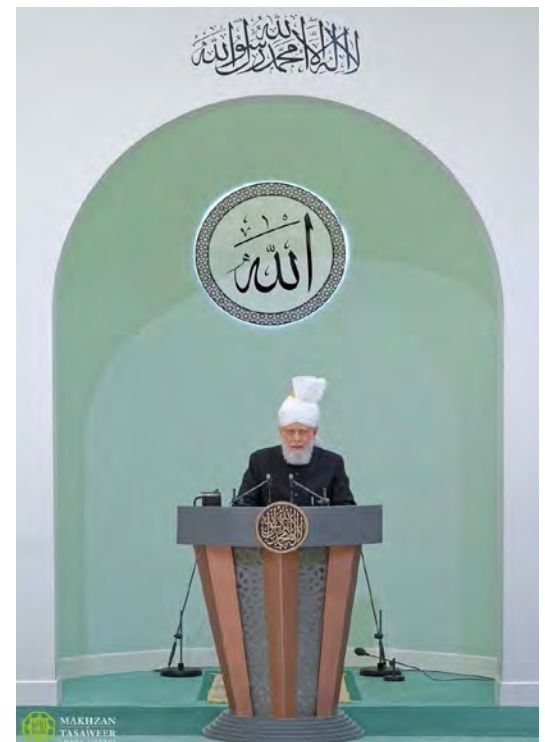
### **Always Maintain a High Standard of Moral Conduct**

His Holiness<sup>aa</sup> said that he is aware of the fact that there are some guests who may act in a harsh or unbecoming manner. However, the volunteers and duty-holders must maintain their high standard of morals and act with great patience. His Holiness<sup>aa</sup> said that there are certain things that volunteers will be reminding guests about, such as wearing a mask, social distancing etc. There are some who may dislike hearing these things, but no matter what, the volunteers must maintain their patience and high morals. One of the signs of a believer is that they honour their guests. This quality should be found within everyone.

His Holiness<sup>aa</sup> said that due to the incimate weather and muddy conditions at Hadeeqatul Mahdi, parking arrangements have also been made off-site, from where busses will shuttle the guests to the Jalsa site. There may be some who bring their cars straight to the Jalsa site, and insist to be let in, but the duty-holders should lovingly and patiently direct them and explain the arrangements to them.

### **Responsibilities of Guests Attending Jalsa**

His Holiness<sup>aa</sup> said that Islām teaches the guests to also be mindful of their hosts. They should not enter one's home without first informing them. Though this may not apply to the Jalsa guests in general, this year, due to the conditions, an age-limit has also been set for the attendees of Jalsa, along with other conditions. In this regard, certain individuals who meet these conditions have been selected to attend the Jalsa. There are also newcomers to the country who insist upon being allowed to enter the Jalsa. His Holiness<sup>aa</sup> said that by going against the guidelines, they raise the



Syednā Hazrat Khalifatul-Masih V<sup>aa</sup>

potential risk of discord. But as Islām has said, a guest should not enter without prior permission. And if they are turned away, then they should happily oblige without any complaints.

His Holiness<sup>aa</sup> said that one of the great purposes of attending Jalsa is reformation of the self. By following the guidelines which may restrict one from entering the Jalsa, one increases in their own piety by showing obedience. Those who have not been able to attend should pray with great fervour, so that those who have been unable to attend this year, may freely attend the Jalsa in the future.

His Holiness<sup>aa</sup> said that the Companions<sup>ra</sup> would always try to fulfil the commandments of the Holy Qur'an in their own way. Once, a companion said that he would go to people's homes at odd hours, so that upon being turned away, he could fulfil the commandment of the Holy Qur'an of returning home happily when not granted entry by the host. However, he would never be turned away from anyone's door.

### **Overcoming Difficulties Faced During the Convention**

His Holiness<sup>aa</sup> said that under normal

circumstances, the organisers do not reject the requests of guests. However, this Jalsa is being held under unique circumstances. Hence, those who are not able to attend should not hold any malice in their heart. Similarly, those who have been given invitations should do their utmost to attend, barring any extenuating circumstances. There are some who make the excuse of not attending due to the rain. His Holiness<sup>aa</sup> reminded that in Qadian and Rabwah, the Jalsa would be held out in open fields during the winter months, yet people happily attended. Even the earlier UK Jalsas, held in Islāmabad would at times be held during heavy rain.

His Holiness<sup>aa</sup> recalled one such Jalsa which he attended, where the rain had come into the marquee, to the extent that whilst praying, the worshippers' knees and faces would become wet. In fact, His Holiness<sup>aa</sup> said that this happened with him as well. Hence, the weather should not be made an excuse for not attending the Jalsa.

His Holiness<sup>aa</sup> said that there are also those who make excuses and seek out mistakes to highlight. His Holiness<sup>aa</sup> said people should also remain mindful of this.

His Holiness<sup>aa</sup> said that in the dining marquee, guests should adhere to the social distancing measures put in place and anything they are reminded about by the volunteers. There are some who do not pay attention to this and are not mindful of the distance that must be kept. Hence, all guests should be extremely careful in this regard. Of course, masks must be taken off to eat, however whilst in line to get food, masks should always be worn. Volunteers and duty-holders should make it compulsory for themselves to always be wearing their masks, no matter where their duty may be. Even whilst raising or responding to slogans during the Jalsa, everyone should ensure that they continue wearing their masks. In order to keep everyone safe, everyone should keep their mouths and noses covered.

### Diligence in Security Measures

His Holiness<sup>aa</sup> said that in order to ensure safety and security, there will be various checks. The guests should fully comply



Syednā Hazrat Khalīfatul-Masīḥ V<sup>aa</sup>

“There will be many who are seeing each other after quite some time, but this should not be an excuse or deterrent from listening to the proceedings of the Jalsa. These meetings should also not take one's attention away from prayers.”

-Hazrat Mirza Masoor Ahmad<sup>aa</sup>

and not become annoyed by the various checks. Similarly, there should be no slackness in security, and everyone must remain vigilant.

His Holiness<sup>aa</sup> said that everyone should listen attentively to the Jalsa proceedings, rather than meeting in small groups and talking to one another. There will be many who are seeing each other after quite some time, but this should not be an excuse or deterrent from listening to the proceedings of Jalsa. These meetings should also not take one's attention away from prayers. In these days, one should focus on the remembrance of Allāh. Wherever people may be watching and listening to the Jalsa, everyone should focus on the remembrance of Allāh.

His Holiness<sup>aa</sup> presented a quote of the Promised Messiah<sup>as</sup> in which he said that

merely the oratory skills of speakers should not be lauded, rather whatever is done should be done for the sake of Allāh. People do not leave such gatherings having been reformed. His Holiness<sup>aa</sup> said that this points to the fact that we must not merely pay attention to how a speech sounds, rather we must pay close attention to the content and what is being said.

His Holiness<sup>aa</sup> prayed that may everyone attending or listening to the Jalsa bring about a true change within themselves. May the weather not present any hindrance, rather may Allāh turn it in our favour.



**A**fter reciting *Tashahhud*, *Ta'awwuz* and *Sūrah Al-Fātihah*, His Holiness Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> said that by the grace of Allāh, the Aḥmadiyya Muslim Community had the blessed opportunity to commence its Jalsa Sālāna on the previous Friday. Due to the coronavirus, it was not held the year before, and there was a possibility of it not being held once more this year. His Holiness<sup>aa</sup> said that perhaps there was relaxation in the preparations leading up to it, which would, in turn, lead the volunteers to be relaxed as well, but he also had trust in Allāh that it would be completed in a proper manner.

### Appreciation to all the Workers & Volunteers

His Holiness<sup>aa</sup> said that having reminded the workers of their responsibilities, many people from among the men and women came forward to volunteer and render their services. His Holiness<sup>aa</sup> said that Allāh Almighty will reward all of them according to their intentions, even those who were unable to come and serve despite their desire to.

His Holiness<sup>aa</sup> mentioned that many people wrote to him to express their gratitude to all the workers and volunteers. They helped especially with enabling the cars to get unstuck from the muddy grounds, which was a huge task indeed. This effort did not go unnoticed and MTA even broadcasted it, which left a great impression on the people.

### MTA International Keeping the Spirit of Jalsa Sālāna

Likewise, many volunteers came to help in other departments such as hygiene, cooking and service food, placing the tracks on the ground etc. Again, many were impressed by these efforts having watched on MTA. Not only was the Jalsa broadcasted to the whole world, all the preparations and proceedings were also



Mubarak Mosque, London UK

shown, in a way that left them astonished and instilled a spirit of gratitude in them for their efforts.

His Holiness<sup>aa</sup> expressed his gratitude to all those who worked selflessly and said that he will present some of the sentiments expressed to him via mail from all over the world.

His Holiness<sup>aa</sup> then stated that there was however one thing missing, which is the global Baī'at [oath of allegiance] ceremony which many looked forward to.

Thereafter, His Holiness<sup>aa</sup> said that people participated from 22 places around the world apart from the UK, such as the US, Canada, Guatemala, Bangladesh, Niger, Mauritius, the Gambia, France, Germany, Finland and many others.

### Testimony to the Blessings of Khilāfat and the Jalsa

One person from Niger who was an opponent of Aḥmadiyyat watched the three days of the proceedings; he admitted that it was all proof of the truthfulness of Islām. He was greatly impressed, hoping all the Muslim world would be able to follow this example.

His Holiness<sup>aa</sup> said that a Non-Muslim from Nigeria watched the Jalsa proceedings and said that this is most certainly a true community of God, and that they wished

to join Aḥmadiyyat.

A non-Muslim teacher from Zambia said that having watched the Jalsa proceedings on MTA, she was convinced that Islām is the only religion that gives women their full rights and was impressed by the Islāmic teachings about responsibilities of both men and women.

His Holiness<sup>aa</sup> reminded all Aḥmadis that they should maintain this level of obedience and of setting a good example even in their homes, not just during the three days of Jalsa. It should not be that we are deceiving the world by only doing so in those three days.

His Holiness<sup>aa</sup> said that one person mentioned they were so impressed by the atmosphere during the Jalsa and the spirit of sacrifice and service. Indeed this is something which only a community of God can display.

His Holiness<sup>aa</sup> then stated that a chief from a village in Cameroon said that he was always taught that when the Imam Mahdi comes, all the world would see him. Having watched the Jalsa, he was convinced he was watching the community of the Imam Mahdi and his representative in the Caliph of the Aḥmadiyya Muslim Community.

A non-Aḥmadi Muslim in Tanzania said that it was the first time they had watched the Jalsa. All the misconceptions they had

heard about Aḥmadiyyat were dispelled and saw nothing but love and truth.

His Holiness<sup>aa</sup> related that a new convert from Malaysia said that having watched the Jalsa Sālāna UK, they were so grateful to Allāh for having enabled them to accept Aḥmadiyyat and that they would have been deprived of all these blessings had they not been part of such a blessed community. They also said that they will now promise to strengthen their bond with His Holiness<sup>aa</sup>.

His Holiness<sup>aa</sup> said that many people praised the wonderful organisation during the Jalsa, despite the difficult circumstances, and others praised the beautiful recitations during the proceedings.

One person from Mauritius said that they were so impressed by the entire Jalsa, and that every single word of the Caliph<sup>aa</sup> during his addresses left an impression on their heart.

#### **How the Jalsa Continues to Draw Souls to the Truth**

A person from Ivory Coast says that after having watched the Jalsa, he and a few friends were speaking about the Aḥmadiyya Community in a restaurant. After some time, an unknown person spoke and said that if any community is acting upon the true teachings of Islām today, it is the Aḥmadiyya Muslim Community. Having said this he got up and left. He later met the Mu'allim of the Community and said he wished to no longer be deprived of such blessings and thus entered the fold of Aḥmadiyyat.

A Mu'allim from Congo said that a Christian friend watched the entire Jalsa proceedings along with his wife. Having done so, he said to her that he doesn't believe they can find such teachings and guidance anywhere else. He then said that they have wasted a large part of their life in Christianity and what they learnt during these three days, they couldn't find in an entire lifetime in Christianity. In this way, both of them and their children accepted Aḥmadiyyat.

His Holiness<sup>aa</sup> said that the addresses were broadcasted in Senegal over 4 radio channels and on TV. One very well-

educated radio host was so impressed with the words of the Caliph<sup>aa</sup> and was certain he had found the truth. He and his family all joined Aḥmadiyyat thereafter.

His Holiness<sup>aa</sup> said that one person from Guatemala mentioned that they were certain, having watched the Jalsa Sālāna UK, that this is a divine community. He used to teach the bible for many years, but having researched about Aḥmadiyyat, his life changed completely and he began praying regularly and attending the mosque.

Then, His Holiness<sup>aa</sup> said that a person in Albania watched the Jalsa proceedings and said that the message of the Caliph<sup>aa</sup> was what will save humanity and remind them of their responsibilities. What he saw during the Jalsa, and the services being rendered, such as the ones by Humanity First all around the world, really impressed him.

His Holiness<sup>aa</sup> presented various impressions of others who expressed their amazement at the teachings they had learnt, and they said that the Muslim world is most certainly in need of a Caliph to bring them together, just as the

all expressed their support and goodwill messages.

#### **Worldwide Coverage of Jalsa Sālāna UK**

His Holiness then said that many people watched the Jalsa Sālāna UK proceedings via MTA Africa, but apart from that it was also watched live on many other TV channels. He mentioned that the message reached many millions of people according to one estimate.

His Holiness<sup>aa</sup> said that one non-Aḥmadi watched the Jalsa proceedings to learn what the difference was between Aḥmadiyyat and other Muslim groups. Having done so, he was convinced that all the propaganda against Aḥmadiyyat was entirely false and that it is only through the Aḥmadiyya Muslim Community that the true teachings of Islām are being presented to the world. He said that he felt it was his responsibility to now convey this message to all those around him.

His Holiness<sup>aa</sup> said that via the Press & Media department, the Jalsa was broadcasted on BBC numerous times. According to one estimate, this coverage reached 52 million

“Maintain this level of obedience and of setting a good example even in your homes, not just during the three days of Jalsa.” -Hazrat Mirzā Masoor Aḥmad<sup>aa</sup>

Aḥmadiyya Muslim Community is one united community, which is spreading the true teachings of Islām. He said that many people later joined Aḥmadiyyat from various countries around the world having listened to the Jalsa proceedings, and having heard the words of the Caliph<sup>aa</sup>.

#### **Messages of Support from Leading Figures**

His Holiness<sup>aa</sup> mentioned that many leading figures around the world gave their messages of support, some of which were via video, whilst others were in writing. The Prime Minister of the UK, Prime Minister of Canada, the leader of the Labour Party, the leader of the Liberal Democrats, and many other ministers,

people. 40 websites published coverage on the Jalsa. 20 newspapers gave coverage to the Jalsa. 16 radio programmes were aired which reached 16 million people. 12 TV channels also gave coverage to the Jalsa, which reached 2.2 million people. Via the MTA YouTube channel, over 15 million people watched the Jalsa proceedings, 35,000 people visited via their Instagram and over 100,000 visited their Twitter page. Over 550,000 people visited their Facebook page too.

His Holiness<sup>aa</sup> then prayed that the Jalsa continues to bring about good results and enable more and more people to turn their attention to the true Islām, and may the people be safeguarded from the evil of the so-called clerics.

**A**fter reciting *Tashahhud*, *Ta'awwuz* and *Sūrah Al-Fātiḥah*, His Holiness Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> said that he would continue highlighting incidents from the life of Hazrat Umar<sup>ra</sup> and his era of Khilāfat.

### The Battle of Gundeshapur

His Holiness<sup>aa</sup> said that one of the battles fought in the time of Hazrat Umar<sup>ra</sup> was the Battle of Gundeshapur. This took place in the city of Khuzestan. Battle ensued for some time and both parties persisted in the fight. During this battle one Muslim decided to present a token of peace. So when they saw him, they opened the gates to the ramparts. Straight away the people rushed out having thought that they had been granted security, saying that they will accept to pay the *jizyah* [tax] and in return they will be granted peace. Having learnt that it was not in fact from the Muslims, and when Hazrat Umar<sup>ra</sup> was made aware of this, he said that Allāh Almighty has given great importance to fulfilling one's pledges, thus, this agreement must be honoured. In this way, this battle came to an end and the Muslim army returned.

### The Conquest of Iran

In relation to the conquest of Iran and the motives behind it, His Holiness<sup>aa</sup> said that it was the desire of Hazrat Umar<sup>ra</sup> to put an end to fighting between Iraq and Ahwaz, a place in Iran. Many a time he would express his wish for there to be some sort of barrier between the two to prevent movement in both directions. However, this was not possible due to the regular attacks from the side of the Iranians. In 17 AH, a Muslim delegation from the army came before Hazrat Umar<sup>ra</sup>. He asked them why there continued to be violations of the agreements in conquered lands. He said this with the thought that perhaps the Muslims had become a source of trouble for the people there. The delegation replied by saying that this was not the case and the Muslims are fulfilling their oaths. Ahnaf bin Qais of this delegation



Syednā Hazrat Khalifatul-Masiḥ V<sup>aa</sup>

then said, 'you have forbidden us to take any further military steps and to remain here. However, the king of Iran still lives and the Iranians continue to combat us. It cannot be that there are two governments coexisting in one place.' This in fact is proof that the Muslims never conquered lands just to cause warfare, they would merely retaliate to the fighting brought to them from their adversaries.

### The Battle of Nahavand

It was only in 21 AH that Hazrat Umar<sup>ra</sup> decided to take action when a large army of the Iranians had assembled and this is when the Battle of Nahavand, also known as the victory of all victories, took place. Having suffered two terrible defeats, the Iranians made a final attempt to gain victory. Nahavand was a city surrounded by mountains. Hazrat Sa'd<sup>ra</sup> informed Hazrat Umar<sup>ra</sup> of the great army being assembled, and thus Hazrat Ammar bin Yasir<sup>ra</sup> was appointed to govern over the matter. During one consultation, Hazrat Umar<sup>ra</sup> stood and delivered a powerful speech and thereafter, the Muslims answered that they were prepared to do whatever he decided; be it remain in Madinah, or go and fight. Hazrat Uthman<sup>ra</sup> advised that he also go to the frontline to fight. Hazrat Umar<sup>ra</sup> sought further counsel. Hazrat Ali<sup>ra</sup> said that the armies should be split into three, so that Madinah may also be protected. In the end, Hazrat Umar<sup>ra</sup> decided that it

was appropriate for someone else to be sent, and thus appointed Hazrat Nu'mān bin Muqarrin<sup>ra</sup> for this great task.

After Hazrat Nu'mān bin Muqarrin<sup>ra</sup> had departed there, he received a letter from Hazrat Umar<sup>ra</sup> to advance with the Muslims. In this letter, he also mentioned who would deputise, should Hazrat Nu'mān bin Muqarrin<sup>ra</sup> be martyred. With regards to the Iranian army, historians have written that it was 60,000 strong, or even 100,000. But according to Sahih Bukhari, it was 40,000. When both parties came face to face, the Iranians used foul words against the Muslims, threatening to destroy them completely, and thus both parties prepared for battle. Due to being in their fortresses and by using their ditches, the Iranians would only pick certain times to come out to fight before returning once again, whilst the Muslims were in an open field. One companion made a suggestion whereby the Iranians would think that the Muslims were retreating and perhaps open their gates to chase after them. This is exactly what happened and Hazrat Nu'mān bin Muqarrin<sup>ra</sup> made such a powerful speech to the Muslims that left them in tears before they launched an attack upon the enemy. So much blood was shed that even the horses would slip. Hazrat Nu'mān bin Muqarrin<sup>ra</sup> also fell from his horse and was martyred. The fighting lasted the entire day, and by night time the Muslims had attained victory over the city.

When Hazrat Umar<sup>ra</sup> received news of this he expressed his gratitude to God Almighty. Then, when told of the Muslims who had been martyred, he wept and prayed for each of them, before saying that God Almighty had granted them the honour of martyrdom in the way of Allāh.

His Holiness<sup>aa</sup> said that Hazrat Umar<sup>ra</sup> was told that as long as the Iranians are in power in certain lands, they would continue to cause the same troubles. So Hazrat Umar<sup>ra</sup> granted permission to the Muslims to set out to these lands and bring it to an end once and for all.

### **The Conquests of Isfahan and Hamedan**

Hazrat Umar<sup>ra</sup> handed the banner to Hazrat Abdullah bin Abdillāh<sup>ra</sup> for the conquest of Isfahan. He was told to depart for Isfahan, where they were met with an army. After a fierce battle ensued, the enemy retreated. The Muslims advanced and surrounded the city which was then surrendered to the Muslims.

His Holiness<sup>aa</sup> mentioned that Hamedan was also conquered after the battle of Nahavand. But the pact was broken by the Iranians and an army had been put together to combat the Muslims. Hazrat Umar<sup>ra</sup> instructed that a Muslim army be assembled to combat them, and having fought them in battle, the Muslims regained victory over the city.

His Holiness<sup>aa</sup> said that he shall continue to mention further battles in future sermons.

### **Funeral Prayers**

His Holiness<sup>aa</sup> then mentioned some deceased and said that he would lead their funeral prayers.

Muhammad Diyantono Sāhib of Indonesia, who passed away on 15 July at the age of 47. 'Verily to Allāh we belong and to Him shall we return.' He was not born a Muslim but enjoyed going to the mosque and learning about Islām. After accepting Aḥmadiyyat, he studied in Jāmi'a and graduated in 2002. Through his preaching, many people had

the honour of accepting Aḥmadiyyat. He faced much opposition during his time as a missionary. His Holiness<sup>aa</sup> prayed that Allāh elevates him in his rank and enable his children to continue his good deeds.

Sāhibzada Farhan Latif Sāhib of Chicago, who was the great-grandson of Hazrat Sāhibzada Abdul Latif Shaheed Sāhib<sup>ra</sup>. He was always ready to render his services. He is survived by three children and his parents. He was 45 years of age at the time of his demise. His Holiness<sup>aa</sup> prayed that Allāh Almighty grant him mercy and forgiveness and enable his children to remain firmly attached to the Community.

Malik Mubasher Aḥmad Sāhib of Lahore, who passed away on 21 November. He was the son of Malik Ghulam Fareed Sāhib. He served in various capacities within the Community. His Holiness<sup>aa</sup> prayed that Allāh Almighty grant him mercy and forgiveness.

AUGUST 27, 2021

MEN OF EXCELLENCE : HAZRAT UMAR IBN AL-KHAṬṬĀB<sup>ra</sup>

After reciting *Tashahhud*, *Ta'awwuz*, and *Sūrah Al-Fātiḥah*, His Holiness Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> said that he would continue highlighting incidents from the life of Hazrat Umar<sup>ra</sup>.

### **The Battle of Rayy**

His Holiness<sup>aa</sup> said that one battle during the caliphate of Hazrat Umar<sup>ra</sup> was the Battle of Rayy. Those living in Rayy are called Razis. This is where Maulana Fakhruddin Razi was also from.

The chief of Rayy called for help against the Muslims. Once the Iranian reinforcements had reached Rayy, there was no comparison between the numbers in each army. Having witnessed this, one of the Muslims planned to enter the city undetected while the rest of the Muslims attacked from their front,

and in this way it could be conquered. Hence, at night, Nu'aim bin Muqarrin sent his nephew Mundhir bin Amr with some cavalry to attack from the side. Both parties fought determinedly, but when the enemy heard the battle cries from the Muslims who had entered the city they were unable to defend on both fronts. Thus, the Muslims conquered Rayy. The Muslims offered peace to the residents of Rayy if they desisted from their mischief and paid the Jizyah [tax].

### **Victories over Qumis and Jurjan**

His Holiness<sup>aa</sup> then said that after the victory of Rayy, there were the battles of Qumis and Jurjan that took place in 22AH. Hazrat Umar<sup>ra</sup> then wrote to Nu'aim bin Muqarrin to go with his brother Suwaid to Qumis. The people of Qumis did not resist and accepted the terms. They then turned their attention to the city of Jurjan. The

people there also agreed to pay the Jizyah in return for peace.

### **Victory over Azerbaijan**

His Holiness<sup>aa</sup> then mentioned the victory over Azerbaijan that also took place in 22AH. Hazrat Umar<sup>ra</sup> sent Utbah bin Farqad and Buqair bin Abdullah there, instructing them to attack from opposite sides. En route, Buqair and his army met Asfandyaz bin Farukhzad, brother of Rustam. Battle ensued and the enemy was defeated. After being captured, Asfandyaz asked Buqair if he preferred peace or war, to which he replied peace. He then suggested he remain in their captivity as the representative of the people of Azerbaijan, otherwise, they would only wish to fight.

As Utbah bin Farqad advanced from the other side, he was met with the brother of Asfandyaz, Baraam, but he fled after

tasting defeat in battle. Having received news of this, Asfandyaz knew that there would no longer be any fighting. They made a peace treaty and the people of Azerbaijan accepted the terms.

### Victory over Armenia

His Holiness<sup>aa</sup> said that after the victory over Azerbaijan, Buqair was sent to Armenia and Hazrat Umar<sup>ra</sup> sent another army to reinforce him. Suraqah was appointed as the governor of this mission. As one of the battalions had gone ahead of the army of Buqair, it was met with an Iranian who offered to provide military support, and in return he would not have to pay the jizyah. Suraqah agreed, and in this way, Armenia was conquered without any battle taking place. When news of this agreement reached Hazrat Umar<sup>ra</sup>, he not only accepted it, he expressed his pleasure and joy over it. Suraqah then began sending armies to the surrounding mountainous areas. A noteworthy victory happened at the hands of Buqair as the people of Mokaan agreed to the peace treaty.

His Holiness<sup>aa</sup> highlighted that in each and every one of these treaties, there was always freedom of religion, no one was forced to become Muslims, which refutes the notion that Islām spread by the sword.

### Victory over Khorasan

His Holiness<sup>aa</sup> then mentioned the victory over Khorasan that took place in 22AH. After the Iranians were defeated in Jalulah, Yazdegerd was forced to move to other cities. As he did so, he carried with him the sacred fire, as they were fire worshippers. Having settled near Khorasan, Yazdegerd began to incite Hormazan and others against the Muslims, and thus broke his treaty with the Muslims. Seeing this, other areas also mustered up the strength to rebel and break their oaths. Learning of this, Hazrat Umar<sup>ra</sup> permitted the Muslims to advance and extinguish the rebellion. Ahnaf bin Qais was sent towards Khorasan. He claimed victory over some areas on the way. As Ahnaf approached the lands of Khorasan, Yazdegerd moved to Maheruz, situated near a large river. Yazdegerd sought military help from all around, even from the emperor of China. When the Muslim army was making its



Mubarak Mosque, London UK

way to Maheruz, Yazdegerd led once more, this time to Balkh. The Muslim army of Kufa made its way directly to Balkh, and when Yazdegerd was met with them, they fought in battle, wherein the Iranians were defeated. Yazdegerd took the remaining army to the river and fled once again.

The people of Khorasan who had taken refuge in their fortresses agreed to the peace treaty. Ahnaf bin Qais remained in Maheruz. His Holiness<sup>aa</sup> then related Hazrat Ali's<sup>ra</sup> narration that after Hazrat Umar<sup>ra</sup> received news of the victory over Khorasan, he expressed his desire for there to be peace between them. He then said that despite this being an occasion to celebrate, the people there will break their oaths thrice.

As Yazdegerd continued to seek military help, his call was answered by Khaqan of Turkey. The Muslims defeated the Turkish army and Khaqan returned. Having heard news of the Muslim army, the emperor of China wrote back to Yazdegerd saying that even if the Muslims were to face the mountains, they would destroy them too, and if he attempted to support Yazdegerd, the Muslims would then take his throne as well. The emperor therefore urged Yazdegerd to make peace with the Muslims. However, he continued to flee from one place to the next, before finally being killed in the era of Hazrat Umar<sup>ra</sup>.

### Victory over Istakhr

His Holiness<sup>aa</sup> then mentioned the victory over Istakhr, a major city of Persia. The Muslims were met with the Iranian army in Jur, en route to Istakhr. After attaining victory there, the Muslims then went on to conquer Istakhr. Many lives were lost in the battle, and many fled. Hormuz, the governor of Istakhr eventually agreed to the peace treaty and to pay the Jizyah. One fifth of the spoils of war were sent back to Hazrat Umar<sup>ra</sup>. If there was any wealth that was taken unrightfully, the Muslims were instructed to return it right away, as this was against the principles taught within Islām.

His Holiness<sup>aa</sup> said that the Muslim countries nowadays are going against this principle nowadays. They are devoid of righteousness and continue to be dishonest in their dealings.

### Victory over Fasa and Darabgerd

His Holiness<sup>aa</sup> said that Hazrat Umar<sup>ra</sup> then sent Sariyah bin Zunaim to Fasa and Darabgerd in 23AH. The Muslims were able to attain victory and among the spoils of war was a treasure chest. The Muslims agreed to send it as a gift to Hazrat Umar<sup>ra</sup>. When the messenger returned to Madinah, Hazrat Umar<sup>ra</sup> was then feeding some people. As he approached to speak to Hazrat Umar<sup>ra</sup>, he was told to sit and

eat. As Hazrat Umar<sup>ra</sup> was leaving, the messenger stood up and followed. Hazrat Umar<sup>ra</sup> assumed he desired to eat more, so he called him into his home to eat again. Then he was given the good news from Sariyah bin Zunaim. Hazrat Umar<sup>ra</sup> refused to keep the chest, telling him to return it to the people there.

### Victory over Kerman

Then, His Holiness<sup>aa</sup> mentioned the victory over Kerman in 23AH. This victory took place at the hands of Suhail bin Adiy. The people of Kerman fought the Muslims but were defeated. Their chieftains were killed and Suhail sent armies to capture those who fled from battle.

### The Victory over Sajistan

His Holiness<sup>aa</sup> then mentioned the victory over Sajistan in 23AH. Sajistan was a very vast and powerful place in ancient times. Asim bin Amr made his way to Sajistan along with Abdullah bin Numair. They fought near Sajistan and the people of Sajistan fled. They were pursued and the Muslims continued to claim victory over all the neighbouring places. In the end, the people of Sajistan agreed to remain in a peace treaty with the Muslims.

### Victory over Mokran

His Holiness<sup>aa</sup> thereafter mentioned the victory over Mokran in 23AH. Victory was claimed at the hands of Hakam bin Amr with the support of other armies. When Hazrat Umar<sup>ra</sup> received news of this, he asked about the land of Mokran, to which he learnt that the land was not fertile, and the losses outweighed the benefits.

His Holiness<sup>aa</sup> said that he shall continue to mention further battles in future sermons.

### Launch of Turkish Radio Channel

His Holiness<sup>aa</sup> mentioned a new radio channel for the Turkish speaking people, which will run 24/7 and can be accessed all around the world. It will broadcast varying programmes of a 4-hour package six times a day. Some of the segments are the recitation of the Holy Qur'an with Turkish translation, sayings of the Holy Prophet<sup>sa</sup>, words of the Promised



Syednā Hazrat Khalīfatul-Masīḥ V<sup>aa</sup>

Messiah<sup>as</sup>, the Turkish translation of the Friday Sermons, and a Q&A session. His Holiness<sup>aa</sup> said that over 20 countries will be able to derive benefit from this radio channel, such as Azerbaijan, Georgia, some former Soviet Union countries, and wherever there are Turkish people present around the world. The Tabligh department in Germany had the honour of preparing this channel, and prayed for the success of this radio channel, stating that he would launch it after the Friday prayers.

### Funeral Prayers

His Holiness<sup>aa</sup> said that he would lead funeral prayers in absentia after the Friday prayers. He also said that the corpse of Taalay Salam has not yet reached the UK. Once it does arrive in the coming days, he would also lead his funeral prayer.

His Holiness<sup>aa</sup> then mentioned Muhammad al-Mukhar Qattah Sāhib, of Morocco who passed away at the age of 73. To Allāh we belong and to Him shall we return. He pledged his allegiance in 2009 and was a very sincere Aḥmadi. He was an expert in a number of languages and enjoyed reading the books of the Promised Messiah<sup>as</sup>. He was at the forefront of making financial sacrifices. He had complete obedience to Khilāfat and was regular in offering his prayers. He had so much love for the Holy Qur'an that he would be reading it all the time. He was also a Musi.

Mahmood Aḥmad Sāhib, who passed away recently at the age of 74 in Qadian. He served at Masjid Aqsa and Masjid Mubarak in Qadian for a very long time. He is survived by his wife, two sons and a daughter.

Sauda Sāhibā, wife of Abdur Rahman Sāhib of Kerala. She passed away at the age of 74 on 22 July 2021. She was the mother of Shamsuddin Sāhib, the Missionary In-Charge of Kababir. She was regular in offering prayers and in fasting. She had a habit of helping those around her. She is survived by her husband, four sons, and two daughters. His Holiness<sup>aa</sup> prayed that Allāh Almighty elevate her in her rank.

Syeda Majeed Sāhibā, wife of Sheikh Abdul Majeed Sāhib of Faisalabad. She passed away recently at the age of 86. To Allāh we belong and to Him shall we return. Both her paternal grandparents were companions of the Promised Messiah<sup>as</sup>. She served the Community for a very long time in various capacities. She presented all her jewellery prior to her demise to the Community. She had boundless love for Khilāfat and inculcated this in her children. She was a Musia. She is survived by her husband, eight sons and many grandchildren and great grandchildren.

His Holiness<sup>aa</sup> prayed that Allāh Almighty grant all the deceased forgiveness and mercy and said that he would lead their funeral prayers after the Friday prayer.

# TAHRĪK JADĪD – A GRAND SCHEME FOR THE PROPAGATION OF ISLĀM

**I**t was the year 1934. Jealousy had turned into open enmity against the Jamā'at from all circles of the Muslim world, particularly those who were in close proximity; those who had apprehensions about the rapidly escalating success of the Jamā'at. They chose to join hands and formed a bloc against the Jamā'at in the form of Majlis Ahrār Islām.

The Ahrar, who had thus far resorted only in issuing fatwas against the Jamā'at decided to take it to the streets and that too of Qadian. They decided to hold a large-scale conference and so they did on in September 1934. The tones were not only bold but abusive and threatening in every sense of the terms. They openly declared that they would soon turn Qadian into ruins and leave behind no trace of what is known as the Aḥmadiyya Jamā'at.

This created a stir in the Muslim community and a feeling of distress in the Aḥmadiyya Muslim community whose headquarters, Qadian, turned out to be prone to violent attacks by the Ahrar; those that had made their way to the streets of Qadian were now ready to break into houses of the community members and the places that were holy and sacred for Aḥmadis. The world awaited a response from Hazrat Mirzā Bashīrud-Dīn Maḥmūd Aḥmad<sup>ra</sup>, then head of the Aḥmadiyya Muslim community. A response did come from him but everyone, including the community, were taken aback by the nature of the plan that was unveiled.

The threats had been physical and violent, the response was expected to be some physical response or precautionary measures being taken in the event of such attacks. But what Hazrat Khalīfatul-Masīḥ II<sup>ra</sup> presented was a more of a scheme than

a direct, reactionary approach. Inspired by Divine decree, Hazrat Khalīfatul-Masīḥ II<sup>ra</sup> announced a scheme called Tahrīk Jadīd.

Below we present a brief introduction to the grand scheme that placed the Jamā'at on a swift path of progress amidst claims by its opponents that they would leave no trace of it behind.

## TAHRĪK JADĪD

Hazrat Khalīfatul-Masīḥ II<sup>ra</sup> said:

“I see the earth slipping from under the feet of the Ahrar. They say they will wipe out this Jamā'at, but Allāh Almighty has told me of a plan with which the Jamā'at will spread in all countries of the world and no one will be able to destroy it.”

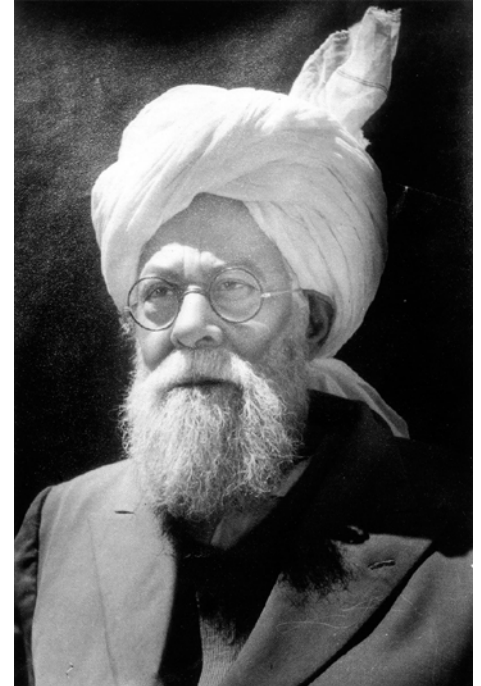
As he launched Tahrīk Jadīd, Hazrat Khalīfatul-Masīḥ II<sup>ra</sup> lay out its purposes in a number of Friday Sermons and addresses. On one occasion, he said:

“The purpose of launching Tahrīk Jadīd is to acquire such a fund with which Allāh's message can be delivered as far as the corners of the earth with ease and facility.” (Friday Sermon, 27 November 1942)

It began as a temporary scheme to span over a period of three years but, as time passed and it bore great fruits year by year, Huzoor<sup>ra</sup> extended it further. At its nineteenth anniversary, Hazrat Khalīfatul-Masīḥ II<sup>ra</sup> said:

“Now that nineteen years are coming to an end, I have decided that Tahrīk Jadīd will continue up to your last breaths.” (Friday Sermon, 27 November 1953)

“I hope that Tahrīk Jadīd will last for countless ages, just as the stars in the sky,



Hazrat Khalīfatul-Masīḥ II<sup>ra</sup>

so did Allāh say to Hazrat Ibrahim<sup>as</sup> that his progeny would be countless. And Hazrat Ibrahim's progeny greatly served the faith, and the same is being done through Tahrīk Jadīd.” (Friday Sermon, 22 February, 1935)

In his Friday Sermon of 9 November 1934, Huzoor<sup>ra</sup> stressed the importance of joining Tahrīk Jadīd:

“Though one is free whether or not to join Tahrīk Jadīd, but if someone has the means to join it and does not do so because Khalīfatul-Masīḥ has declared it to be optional, he will be brought to account either in this world or the next...” (Friday Sermon, 9 November 1934)

Earlier on, Hazrat Khalīfatul-Masīḥ II<sup>ra</sup> set the standard for taking part in Tahrīk Jadīd, as follows:

“My second demand under this Tahrīk is that the affluent members of the Jamā’at, who can afford to pay a hundred rupees or more, should do so and become recipients of Divine reward... In order to bring the less fortunate people into this Tahrīk [scheme], I permit those who can pay even five rupees to do so.” (Al-Fazl, 29 November 1934)

Each individual has to decide for themselves the sacrifice they make for the great institution of Tahrīk Jadīd. But in so doing, it is necessary to bear in mind the importance of Tahrīk Jadīd, its international significance and the sayings of the Khulafā’ in this respect. For instance, Hazrat Khalīfatul-Masīḥ II<sup>ra</sup> has drawn attention to adopting different criteria at different times. He said:

“If someone pledges to sacrifice the amount equivalent to one half of his monthly income – for instance, if his income is a hundred rupees, he pledges fifty rupees – this will be considered a good sacrifice. And if someone pledges the amount equalling his full monthly income, they will feel the burden of making this sacrifice.” (Friday Sermon, 4 November 1953)

Hazrat Mirza Nasir Aḥmad, Khalīfatul-Masīḥ III<sup>rh</sup> shed light on a beautiful angle of Tahrīk Jadīd:

“From the very first day, Tahrīk Jadīd has been based on optional sacrifice... It is suggested that donations of Tahrīk Jadīd should be at least one fifth of the monthly income, but this is not a prescribed rate.” (Report Majlis Mushāwarat, 1969)

Hazrat Khalīfatul-Masīḥ II<sup>ra</sup> had in his mind the needs of the whole world. This is why he wanted the Jamā’at to collect large amounts for the swift spread of Islām. On one occasion, as he took pledge from members of Majlis Khuddāmūl Aḥmadiyya, he said:

“The pledge I want you to take is that if there is any Aḥmadi in your village or town, who is not taking part in Tahrīk Jadīd, you should try to include them [and continue to do so] until there remains not a single Aḥmadi who does not take part in Tahrīk Jadīd...” (Majlis Mushāwarat, 23 October 1950)

Hazrat Mirza Tahir Aḥmad, Khalīfatul-Masīḥ IV<sup>rh</sup>, reminding the Jamā’at about the humble beginnings of this global scheme, said:

“Whatever Tahrīk Jadīd spends in the way of Allāh in one year, Allāh has always granted it much more in the following, and this has gone on and on in an astonishing manner. All the increments in Chandas [member subscription] are offspring of Tahrīk Jadīd. If the poor people of Qadian and the Jamā’ats of India had not sacrificed their rupee or two after selling their goats and their garments, our budget could never have reached into the millions today. All the donations we see in the Jamā’ats of Europe, America and Africa are a result of the donations of Tahrīk Jadīd which were offered in the early period with fervent prayers. Disciples of the Promised Messiah<sup>as</sup> were among those who took part in it...” (Friday Sermon, 25 October 1985)

Paying tribute to the sacrifices offered in the early days of Tahrīk Jadīd, Hazrat Khalīfatul-Masīḥ IV<sup>rh</sup> further stated:

“There was indeed such a wonderful atmosphere of piety and virtue, that it is hard to find it anywhere else in the world. The poor employees of Anjuman [Jamā’at’s administrative offices] used to save several months’ wages to offer for Tahrīk Jadīd. Even today, these scenes are repeating themselves all over the world, and we are witnessing awe-inspiring incidents [of sacrifice] with the blessings of Aḥmadiyyat. But it all began in Qadian. The role which Tahrīk Jadīd has played in bringing about this zeal for financial sacrifice can never be overlooked.” (Ibid.)

As to how and how much one should participate in Tahrīk Jadīd, Hazrat Khalīfatul-Masīḥ IV<sup>rh</sup> said:

“The philosophy of Tahrīk Jadīd, as put forth by Hazrat Faḍl Umar<sup>ra</sup> [Khalīfatul-Masīḥ II], is that we should try to save money in every way and offer as much as we can in the way of Allāh. Every Aḥmadi should protect himself against sin and seek Allāh’s forgiveness.” (Friday Sermon, 5 November 1993)

## STAGES OF SUCCESS

As mentioned earlier, Tahrīk Jadīd was founded in 1934. Initially, it was meant to be a temporary scheme, but after ten years, envisaging its importance for the propagation of Islām, Hazrat Khalīfatul-Masīḥ II<sup>ra</sup> extended it farther. Thus, the first ten years were named as Daftar I [or Batch I] which consists of approximately five thousand contributing members. Explaining the structure of the Dafatir [batches] of Tahrīk Jadīd, Hazrat Khalīfatul-Masīḥ II<sup>ra</sup> said:

“I have decided that Tahrīk Jadīd should be organised in such a manner that each Daftar should be divided into two terms... the duration of each being nineteen years. Members who join later should continue to participate in these 19-year terms. I do not want to change this period because of the wisdom which lies in the figure 19, as put forth by myself.” (Friday Sermon, 27 November, 1953)

Tahrīk Jadīd has so far been divided into the following Dafatir:

1. Daftar I: Mujahidīn from 1934 – 1944
2. Daftar II: Mujahidīn from 1944 – 1965
3. Daftar III: Mujahidīn from 1965 – 1985
4. Daftar IV: Mujahidīn from 1985 – 2004
5. Daftar V: Mujahidīn from 2004 onward.

Inaugurating Daftar V, Hazrat Khalīfatul-Masīḥ V<sup>aa</sup> stated:

“The principle laid down by Hazrat Khalīfatul-Masīḥ II<sup>ra</sup> was that Tahrīk Jadīd would be divided into 19-year periods. In keeping with this principle, Daftar IV has completed its 19 years and Daftar V begins from today. From now on, all the new Mujahidīn [contributing members] who join the financial sacrifices of Tahrīk Jadīd will become part of Daftar V, Inshā’Allāh. Those who have joined Aḥmadiyyat in the past few years but have not yet joined Tahrīk Jadīd should be included. These people too will join Daftar V. As I have said earlier, such new Aḥmadis need to be told that it is essential to make financial sacrifices, and also that, even the



message of Aḥmadiyyat which reached them, actually, was the result of sacrifices that people made for Tahrīk Jadīd. They should, therefore, join this Tahrīk, not only to improve their own selves, but also to join the ranks of those who play a role in conveying this message further. I know that there are many such people, especially in India and Africa, who have not yet been made part of financial sacrifices. You have to bring them into this system. Moreover, from now on, all newborn Aḥmadi children will also become part of Daftar V.” (Friday Sermon, 5 November 2004)

Emphasising this further, Huzoor<sup>aa</sup> said:

“Hazrat Khalīfatul-Masīḥ II<sup>ra</sup> once said that the institution of Tahrīk Jadīd is a forerunner to Nizām Wasiyyat, which means that Tahrīk Jadīd will help strengthen Nizām Wasiyyat and it will become the basis for people to get used to making financial sacrifices. It will be like a precursor or herald that will announce the coming of a great institution behind it – the institution of Nizām Wasiyyat. I have already mentioned the deep connection between Nizām Wasiyyat and Nizām Khilāfat. Moreover, with Nizām Wasiyyat, our standard of sacrifice also has to be raised and Tahrīk Jadīd is there to accustom us beforehand to make these sacrifices...” (Ibid.)



Members with Hazrat Khalīfatul-Masīḥ II<sup>ra</sup>

### THE DEMANDS OF TAHRĪK JADĪD

Tahrīk Jadīd, as laid out by Hazrat Khalīfatul-Masīḥ II<sup>ra</sup>, is not only a scheme of financial sacrifice, but a scheme that demands a complete overhaul of one’s personality and character. Right from the time of its inception, Hazrat Khalīfatul-Masīḥ II<sup>ra</sup> told the Jamā’at that Tahrīk Jadīd required them to:

1. Lead simple lives
2. Participate in spreading the message of Islām worldwide

3. Dedicate their holidays from employment for the service of the Jamā’at
4. Dedicate their lives to serve Islām
5. Dedicate during seasonal vacation, periods for the service of the Jamā’at
6. Offer their children for life-time Waqf [devotion]
7. Pensioners/retired people to offer themselves for service of Jamā’at
8. Dedicate part of one’s income and property

9. Influential and learned Aḥmadis to deliver lectures on the teachings of Islām
10. Prepare counter arguments against the adverse propaganda
11. Seek advice from the Jamā’at when deciding about higher education and careers for children
12. Develop the habit of manual labour
13. Take up even petty jobs if unemployed
14. Promote Islāmic culture
15. Promote honesty in the society
16. Keep roads and pavements clean
17. Protect women’s rights

18. Build houses in Qadian if possible
19. Offer special prayers in order to succeed in these undertakings

### RENEWAL OF THE ACCOUNTS OF DECEASED ONES

Hazrat Khalīfatul-Masīḥ IV<sup>rh</sup> appealed for renewal of the accounts of deceased ones who took part in Daftar I. He said:

“How can one be considered dead whose Chanda continues to be paid? We have to revive Daftar I. I want this Daftar to continue till the Last Day. The names of those who have once made exemplary sacrifices for the faith should never be forgotten. Their descendants should continue to pay Chanda on their behalf, and never should we say that even one of them is dead. They are alive in the sight of God and are also living in the form of their sacrifices. We should continue to witness the signs of their life in this world as well.” (Friday Sermon, 2 December 1982)

In relation to reviving the accounts of deceased members of Tahrīk Jadīd, Hazrat Khalīfatul-Masīḥ V<sup>aa</sup> also urged the Jamā’at to do so:

“You do not need to be disheartened as to how you will manage to revive such old accounts. Try to revive them from as far as you can, and then witness how Allāh’s blessings descend upon you. As these blessings keep increasing, your capacity in this regard shall increase likewise, so much so that you will even wish to maintain continuity and make sure that no year has passed without payment... You must, therefore, attend to your own sacrifices as well as to those of your parents. Move forward quickly and be rewarded by the prayers of Angels, so that these blessings can pass on to your children as well. These prayers will be the greatest treasure you will leave behind for your progeny.” (Friday Sermon, 5 November 2005)

# THE EARLY TAHRĪK JADĪD SACRIFICES

M Adam Aḥmad, Al Hakam

Suitable conditions and the right moment are among the things that are carefully considered before publicising worldly projects and plans. Conversely, divine schemes are announced when Allāh the Almighty instructs and inspires the hearts of His chosen ones. Right away, these men of God make the heavenly orders known to their followers. They do not think twice about the circumstances because they are absolutely sure that Allāh the Almighty is the Best of Planners and every success comes from Him.

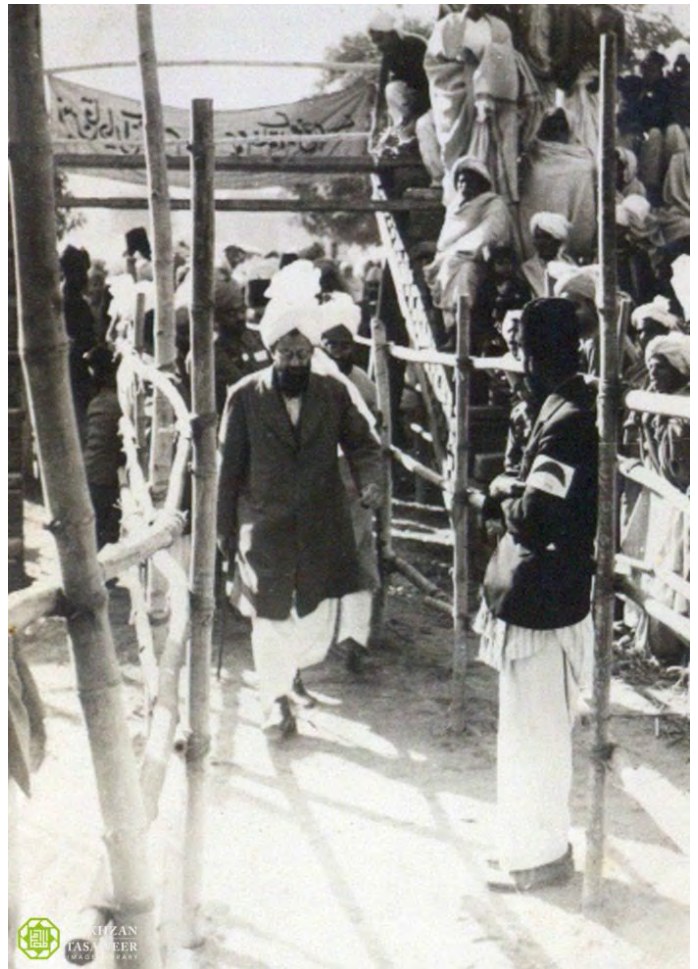
This is exactly what happened when Tahrīk Jadīd was announced by Hazrat Mirzā Bashīrud-Dīn Maḥmūd Aḥmad Sāhib, Khalīfatul-Masīḥ II<sup>ra</sup>.

There is no denying that a ferocious storm of hostility and opposition arose against the Aḥmadiyya Muslim Jamā'at in the year 1934. The opponents of Aḥmadiyyat put their heads and resources together to uproot the budding community of the Latter Days' Messiah, Hazrat Mirza Ghulam Aḥmad<sup>as</sup>. The leaders of the All India Congress and some officials of the then British government, including the governor of Punjab, supported the hostile group, Majlis Ahrar Islām, which openly claimed to raze Qadian to the ground and annihilate Aḥmadiyyat. The Ahrar party would ultimately oppose the movement of the creation of an independent Pakistan and sided with the Indian National Congress during the anti-colonial struggle. (Sadia Saeed, *Studies in Ethnicity and Nationalism*, Vol. 7, no. 3, Yale University)

The foundation of Tahrīk Jadīd was thus laid in challenging conditions and unprecedented circumstances. Explaining that situation, Hazrat Muṣṭafā Mau'ūd<sup>ra</sup> said:

“This scheme [Tahrīk Jadīd] was initiated at such a difficult time that it seemed as though all the powers of the world had come together to wipe out Jamā'at Aḥmadiyya.

“On the one hand, the Ahrar announced that they had decided to wipe out the Aḥmadiyya Jamā'at and that they would not stop until it had been completely wiped out. On the other hand, those who were outwardly admirers but inwardly jealous of us, took advantage of this opportunity to discharge their hidden malice and started funding them with hundreds and thousands of rupees. Moreover, the whole of India was encouraging them, so much so that when one of our delegations went to meet the governor of Punjab, they were told, ‘You have not recognised the significance of this movement of the Ahrar. We [the



Hazrat Khalīfatul-Masīḥ II<sup>ra</sup>

government officials] have found out from the department of post that they are receiving [funds of] 1,500 rupees per day.’

“Hence, the English government was

“... without any kind of exaggeration on my part, I can say that Tahrīk Jadīd, which has been launched by God, was never in my mind before and I was completely oblivious to it.”

also under the influence of the sedition of the Ahrar at that time and had started to take action against us. Several senior officers were sent here [Qadian] and the jalsa of the Ahrar was organised after blocking public walkways of Aḥmadis ... Such were the times when Tahrīk Jadīd was launched.” (*Baaz Aham aur Zaroori Umoor* [1943], *Anwārul ‘Ulūm*, Vol. 17, pp. 33-35)

However, Hazrat Khalīfatul-Masīḥ II<sup>ra</sup> made it clear that the scheme of Tahrīk Jadīd was a divine decree and the uprising of the Ahrar was just a mere coincidence. The All-Knowing God stimulated his heart to launch Tahrīk Jadīd at the most suitable hour. (*Al-Fazl*, 8 February 1936)

Moreover, Hazrat Muṣleḥ Mau‘ūd<sup>ra</sup> saw a divine vision in 1934 after fervently praying to Allāh the Almighty and then he prepared the plan of the heavenly scheme of Tahrīk Jadīd through divine guidance. (*Al-Fazl*, 18 November 1934)

In one of his Friday Sermons, Hazrat Khalīfatul-Masīḥ II<sup>ra</sup> clearly stated:

“The [Tahrīk Jadīd] scheme was definitely not in my mind. All of a sudden, this scheme was inspired in my heart by Allāh the Almighty. Thus, without any kind of exaggeration on my part, I can say that Tahrīk Jadīd, which has been launched by God, was never in my mind before and I was completely oblivious to it. All at once, Allāh the Almighty revealed this scheme to me and I presented it before the Jamā‘at. Hence, this is not my scheme, but in fact, a scheme revealed by God Almighty.” (*Al-Fazl*, 2 December 1942)

As the scheme of Tahrīk Jadīd was launched by God Almighty, it was destined to prosper and succeed. Regardless of great hardships and hostile environments, the conflict-ridden Jamā‘at of the Messiah<sup>as</sup> generously responded to the call of their Khalīfa with everything they had and set extraordinary examples of sacrifice for the coming generations.

The amazing spirit of financial sacrifice shown by members of the Aḥmadiyya Jamā‘at at that time can be gaged from the fact that Hazrat Muṣleḥ Mau‘ūd<sup>ra</sup> gave a

target to contribute 27,500 rupees in the first year of Tahrīk Jadīd, but in a short span of one and a half months, the Jamā‘at managed to present 33,000 rupees in cash and made promises of more than 100,000 rupees.

Hazrat Khalīfatul-Masīḥ II<sup>ra</sup> acknowledged and appreciated the efforts of his adherents in the following words:

“All praise belongs to Allāh, Lord of all the worlds, that the sincere members of Jamā‘at Aḥmadiyya have responded to my call of monetary sacrifice in such a way that they have opened the eyes of the opponents and encouraged their associates. As the source of all good deeds is the Supreme Being of Allāh the Almighty, therefore I express gratitude to His Pure Being for He encouraged us by giving us a small opportunity to express our love for Him.

“As the source of all good deeds is the Supreme Being of Allāh the Almighty, therefore I express gratitude to His Pure Being for He encouraged us by giving us a small opportunity to express our love for Him.”

“The appeal made for chanda was 27,500 rupees. In this regard, 33,000 rupees have been received in cash by now and the total sum [of contribution] in promises received before 15 January [1935] is 100,026 rupees, which is around four times more than the requested amount.” (*Al-Fazl*, 24 January 1935)

The divine vision of the Aḥmadiyya Jamā‘at’s founder was also fulfilled through Tahrīk Jadīd when the blessed number of 5,000 mujāhidīn was achieved, who made immense sacrifices and contributed to the cause in the very first year of the scheme. Tahrīk Jadīd came as a blessing and solace for members of the Jamā‘at. Due to their extraordinary sacrifices, God Almighty granted Aḥmadis abundance of wealth and prosperity.

Hazrat Muṣleḥ Mau‘ūd<sup>ra</sup> states:

“Some exceptionally sincere individuals presented all of their savings [in the first year of Tahrīk Jadīd]. One of them wrote, ‘In the second year of [Tahrīk Jadīd], I had to sell some of my belongings to give the chanda, but I did not find the courage to tell you about it. Then, I had to sell everything to contribute in the third year. Now, I have to lower the promise of [my chanda] unfortunately.’ However, in the ninth year, he wrote, ‘God Almighty granted me the strength to save some money, so just like every previous year, I will present more chanda than the last one.’” (*Baaz aham aur zaroori umoor* [1943], *Anwar-ul-Ulum*, Vol. 17, pp. 35-36)

Even the enemies of Aḥmadiyyat were surprised by it. They praised the sacrifices and leadership of Hazrat Muṣleḥ Mau‘ūd<sup>ra</sup>. In a speech delivered on 7 April 1935, the

president of Majlis Ahrar, Maulvi Habibur-Rahman Ludhianvi, said:

“Although we are enemies of Mian Maḥmūd, but we also praise him at this juncture. When he told his handful of followers in India that he required 27,500 rupees, the Jamā‘at presented 100,000 rupees. After that, he demanded 11,000 rupees and they gave significantly more than that.” (*Al-Fazl*, 26 April 1935)

Early on, the Jamā‘at at that set a very high example in terms of Tahrīk Jadīd chanda and eagerly answered the call of Hazrat Mīrzā Bashīrud-Dīn Maḥmūd Aḥmad, Khalīfatul-Masīḥ II<sup>ra</sup>, was the Jamā‘at of Qadian. (*Al-Fazl*, 14 December 1934)

Among foreign countries, the Arab Aḥmadis were the first to contribute

towards Tahrīk Jadīd and not only did they send their promises but also sent a portion of chanda in cash. Hence, promises of 400 shillings were received by the Haifa Jamā'at by the beginning of February 1935, of which 75 shillings were sent in cash. In addition, children of Madrasa Aḥmadiyya, Kababir (Haifa), also presented chanda of eight shillings. (*Al-Fazl*, 7 February 1935)

Soon after, Hazrat Muṣleḥ Mau'ūd<sup>ra</sup> received sincere letters promising monetary contributions and also chanda in cash from the Jamā'ats of Iran (Abadan), London, Baghdad, Kampala, Zanzibar, Darul Salam, Tanga, Nairobi, Serbia, Java and Colombo. (*Al-Fazl*, 12 March 1935)

A companion of the Promised Messiah<sup>as</sup>, Syed Mir Mehdi Hussain Sāhib<sup>ra</sup>, went to Iran on 29 October 1934 as an honorary missionary. His son, Syed Abdul Basit Sāhib narrates that his father left for Lahore from Qadian after offering the Zuhr prayer at Masjid Mubarak and reached Karachi the following day. From Karachi, he travelled to Iran and reached there a month later. When he disembarked at the Iranian port of Abadan, Aḥmadi friends, who were there to welcome him, told him about the scheme of Tahrīk Jadīd. That was the first time he had heard about the call of his Khalīfa. At that time, he had 49 rupees in his pocket, which he immediately submitted to the secretary finance to pass on to the Markaz. (*Tarīkh Aḥmadiyyat*, Vol. 6, pp. 226-229)

Apart from generously taking part in financial sacrifices, members of Jamā'at Aḥmadiyya enthusiastically followed the instructions of their leader and fulfilled the rest of the demands of Tahrīk Jadīd as well. That is, Aḥmadis began to lead a life of simplicity, dedicate their lives for the tabligh of Islām, develop the habit of manual labour etc.

In accordance with the guidance of Hazrat Khalīfatul-Masiḥ II<sup>ra</sup>, many youngsters quit the habit of going to cinemas, theaters, circuses – all of which required a large sum of money at the time – and started saving money. Hazrat Khalīfatul-Masiḥ II<sup>ra</sup> said:

“A young man heard about my scheme, which I announced last year. This young man lived in the district of Sargodha and travelled to Afghanistan without a passport and began preaching. The government detained him and put him in jail; however, even in jail, he would preach to the prisoners and prison guards and established contact with the Aḥmadis there and began to influence many people.

“Eventually, the prison officers filed a report stating that he was also influencing others in prison. The clerics issued a fatwa of death against him, but one of the ministers said that he was a citizen of the British Empire, therefore they could not execute him. In the end, the government sent him under their protection to India. After several months, he has now returned.

“The level of his determination was such that when I told him that he had made a mistake and that there were many countries he could have gone and preached in without being detained, he immediately replied by saying that he would go to any country I suggested. The young man's mother is still alive, yet he was ready to travel to another country without having first met her. But upon my instructions, he is now on his way to meet his mother.

“If other young men display the same determination as this young man from Punjab, who travelled to Afghanistan, then we can bring about a revolution in the whole world within a short period of time.” (*Al-Fazl*, 3 December 1935)

There are countless examples of Aḥmadis who responded so passionately to the call of their Imām, Hazrat Muṣleḥ Mau'ūd<sup>ra</sup>, especially with respect to the demand of Tahrīk Jadīd related to the worldwide tabligh of Islām, that the people of today might consider them insane. Indeed they were madly in love with their Khalīfa and followed every single word of their leader heedless of the consequences. Many sacrificed their lives while spreading the message of truth under the divine scheme of Tahrīk Jadīd in its early years.

A gentleman by the name of Wali Dad Khan Sāhib was martyred by his paternal cousin. His only mistake was that he used to persuade the people of Afghanistan to visit Qadian. Likewise, another young man who went to China under this scheme passed away over there, and although he died a natural death, Hazrat Khalīfatul-Masiḥ II<sup>ra</sup> regarded him as a martyr. Adalat Khan Sāhib was also one of the early martyrs who sacrificed their lives conveying the message of the Muḥammadan Messiah<sup>as</sup> under this blessed scheme. (Report Majlis Mushāwarat, 1939)

Hence, the earliest addressees of Tahrīk Jadīd heard the appeal of their Khalīfa and obeyed with all their might. They were fortunate enough to meet the demands and requirements of Tahrīk Jadīd in their time, but now, it is our duty and responsibility of the coming generations to do our bit by following their footsteps and excel in all kinds of sacrifices.

“Apart from generously taking part in financial sacrifices, members of Jamā'at Aḥmadiyya enthusiastically followed the instructions of their leader and fulfilled the rest of the demands of Tahrīk Jadīd as well.”

# HAZRAT MUFTI MOHAMMAD SADIQ<sup>RA</sup> AND THE ARAB MUSLIM COMMUNITY OF AMERICA

Ghulam Misbah, Lecturer, Jāmi‘a Aḥmadiyya Canada



The arrival of Hazrat Mufti Mohammad Sadiq<sup>ra</sup> (1872-1957) in America not only propagated the message of Islām in North America under the divine institution of Khilāfat Aḥmadiyya, it also caused a religious awakening among the Muslim immigrants living in America.

A large number of Arab Muslims (Syrians, Lebanese, Jordanians, Palestinians and others) were residing in Detroit (Michigan) and New York City and their suburbs. They were divided along ethnic and racial lines. Religiously they were inactive, and thus unable to spread Islām. Having heard and read about Hazrat Sadiq's<sup>ra</sup> appointment as an Islāmic missionary, the Muslims of the Midwest and Northeast invited him and arranged his lectures on Islām.

After spending a few weeks in Philadelphia where he landed, Hazrat Mufti Mohammad Sadiq<sup>ra</sup> stationed himself in New York in 1920. It was only after the fourth month that the Arab immigrant Muslims of Detroit, Michigan invited him for a lecture, so he travelled from New York to Detroit in June 1920. An Arabic newspaper of New York, "Al-Bayan", reported his visit in its edition of June 26, 1920 as follows:

[Translation] "The Islāmic Community in Detroit, Michigan has held a general body meeting on June 14 for the reception of Mr. Mufti Muhammad Sadiq, one of the best men

of India. He has come all the way from New York especially just to visit the Islāmic community here in this city.

"Mr. Mufti begun this meeting with the following words "In the name of Allāh, and blessings be sent upon the Holy Arab Prophet", then he delivered his address in both English and Arabic. He expressed how the Muslims of India are highly determined and well dedicated to uplift the pride of Islām again, and how supportive they are towards their brothers in the East and the West. His address left a noble impact in the hearts of attendees." (Al-Bayan, June 26, 1920, p. 3., 26 Court St. Brooklyn, N.Y.)

Considering Chicago to be a suitable place for an Islāmic center, he moved there in August/September 1920 and carried on his missionary work. In February 1921, he was again invited to Detroit for lectures, so he arrived there on February 5, 1921. With the characteristic hospitality of Arab Muslims, he was offered a friendly and generous reception and accommodation. He stayed more than a month in Detroit and its suburb Highland Park with these Arab

friends and delivered a series of lectures on Islām. *The Detroit Free Press*, the largest newspaper of Detroit, gave full coverage to his activities in several of its editions. For example, it reported under the heading "Moslems Avow Loyalty To U.S.":

"Islām set before big businessmen and governmental heads of the neighbour city Sunday the most savory of Eastern dishes in a dinner tendered to Professor Mufti Muhammad Sadiq of India, missionary of the Aḥmadiya movement..." (*The Detroit Free Press*, Monday, February 14, 1921 page 3)

Reporting the same event, the Arabic newspaper *Al-Bayan* stated under the heading "الكبر الاميركان على مائدة عربي" (i.e., American dignitaries on the Arab dining table):

[Translation] "What Muslims generally and Syrian Arabs especially have witnessed during last three weeks, they have neither seen such a magnificent time since their migration to America, nor have they attained such popularity. You will not find any morning or evening

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بذل الاشتراك عن سنة -  
في الولايات المتحدة وكندا والمكسيك واليابان والولايات المتحدة  
في جميع أنحاء البلاد العربية وكندا وسائر الممالك الأجنبية والولايات المتحدة  
قيمة بدل الاشتراك نصف سنوا  
المراميل يجب ان تكون باسم  
سليمان بدور - صاحب الجريدة ورئيس تحريرها  
عنوان الاذارة 391 شارع فولتون - بروكلين نيويورك  
فترة التلون ماين 2016 - العنوان التلغرافي - البيان نيويورك  
نيويورك السبت في 26 شباط سنة 1921 و 19 جماد سنة 1341  
- تصدق ثلاث مرات في الاسبوع -

(Al-Bayan newspaper of New York)

newspaper that is not filled with the happy mention of their praise, their qualities, their religion, morals and lifestyle. And I swear that the sincere American journalists would never have mentioned them if the beauties of this noble Ummah had not been made apparent to them...Furthermore, we can say that due to the coming of Allama Mufti Mohammad Sadiq of India, and as a result of his eloquent speeches and interviews with all the journalists, the name of Muslims and especially Arabs has spread like fragrance..." (Al-Bayan, February 19, 1921, p. 3)

On February 21, two Arab brothers Aḥmad Afandi Hamza and Aḥmad Afandi Osman also arranged another big lunch in honor of Hazrat Mufti Sadiq<sup>ra</sup>, followed by his address and other speeches. (Al-Bayan, February 26, 1921, page 3)

Thanking Arab brethren for their kind hospitality, Hazrat Mufti Sadiq<sup>ra</sup> later wrote:

Arabians have a world-wide reputation for hospitality.... Thanks Allāh, I have met examples of this hospitality right here in America in the venerable personalities of Mr. and Mrs. Restum, Mr. Shamee of Detroit, Mr. and Mrs. Karroub, Mr. S. A. Zehra of Highland Park.... (The Moslem Sunrise, No. 1- July 1921 page 16)

His detailed report about this tour of

Detroit and its neighbouring cities is published in the April 7, 1921 issue of the official newspaper of the Aḥmadiyya community, Al-Fazl Qadian. In it he gives a brief introduction of Detroit City and then highlights his activities during this tour. These were truly days of grace in Detroit, when Hazrat Sadiq<sup>ra</sup> presented the true picture of Islām and its founder in front of the West on such a large scale. He also advised the Muslim community in the following words:

A democracy in republic such as we find in the United States today is exactly according to the spirit of Moslem government that was established in the beginning by the Moslem caliphs, which was a government of the people, for the people, by the people. When my Moslem brethren try to be good citizens in this country, they perform one of the first great religious duties of their faith. Be honest to the country and people where you are, be loyal to their flag, try to take your best part in the patriotic, social benevolent and charitable works, learn the American language thoroughly, this is my advice.

Last but not least, I advise my brethren to spread the faith of their forefathers, not in any aggressive way but by the good example of right thinking, right speaking and right acting.... hating no one and loving all, and thus proving to be good followers of the great

master prophet. (The Detroit Free Press, February 14, 1921 page 3)

One of his hosts, Mohammed Karoub, a Syrian immigrant real state agent, had intentions to build a mosque. Hazrat Sadiq<sup>ra</sup> left for Chicago, planning to return at the completion of the mosque. On the way to Chicago, he was given a warm welcome by the Syrian community of Michigan City, Indiana. A banquet was also held in his honor where he delivered a lecture. (Al-Bayan 29 March 1921 page 3) The whole program was announced earlier in The Michigan City News on March 8, 1921.

While he was in Chicago performing his missionary duties, internal controversy began about the construction of the mosque. Apart from the rivalry of the factions within the community, there was the question of the mosque: Would it serve as a mere place of worship or a community and cultural place as well?

Both parties used the Al-Bayan newspaper as their platform for arguments. Nevertheless, Karoub carried on the construction and the mosque—though not fully completed—held 'Īdul-Fitr prayer at the end of Ramadan in June 1921. Hazrat Mufti Mohammad Sadiq<sup>ra</sup> was back in Highland Park, and he lead 'Īd prayer followed by sermon delivered by Hussain Karoub, the brother of Mohammad Karoub. The 'Īd celebration continued after the 'Īd prayer as a parade was arranged on Victor Ave.



(A Clipping from The Detroit Free Press newspaper)



(A Clipping from Missionary Review of The World, October 1921)

Aḥmad Badar, a representative of the Arab American United Association reported the whole ceremony in *Al-Bayan* starting with these words:

[Translation] “The Islāmic community of Detroit has neither seen such a magnificent day, nor has it observed such an influential scene of gathering as the one that took place at noon. It was the first of its kind and importance, not only in the city of Detroit, but in the United States or even in the whole American continent.” (*Al-Bayan*, 14 June 1921, page 2)



(Highland Park Mosque, Courtesy <http://biid.lsa.umich.edu/>)

Hazrat Mufti Sadiq<sup>ra</sup> made Highland Park his missionary center. Soon after he published his well-known periodical “*The Moslem Sunrise*” from 74 Victor Ave., *The Detroit Free Press* again gave the heading of “See Highland Park As Islāmic Center” (25 June 1921, page 11)



(Ad of *The Moslem Sunrise* in *Al-Bayan*)

The rival group did not give up, besides other arguments they also blamed Hazrat Mufti Sadiq<sup>ra</sup> of being a follower of a new

prophet and new religion. Before Hazrat Mufti Sadiq<sup>ra</sup> said something in response to this false propaganda, his staunch advocates arose from among the Arab brethren. Aql Ali Al-Muqaddasi, an Arab friend from Detoit wrote in his letter to the editor:

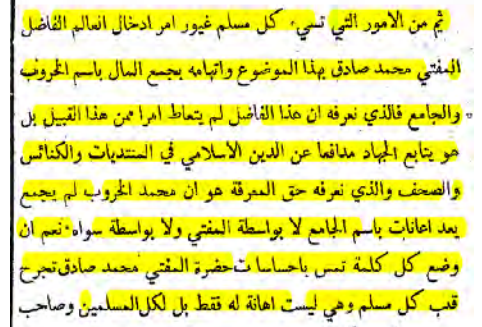
[Translation] “It is not our intention to respond to the allegations of Mahmood Nasir except for one thing, and that is because he has mentioned us in a matter in which he has insulted a man who is a profound scholar of Islām. He defends Islām with such strength of knowledge and bravery that he has made the popularity of Muslims among the Americans like a fragrance. I cannot imagine that any person who has religious consciousness and holds honour for Islām would not attest to what we say...

If some people had not asked us to testify in favour of Hazrat Mufti Mohammad Sadiq of India, we would not have gone through the trouble to write on this topic... Thus, we are deeply saddened by the defamatory remarks about Mufti, and we are really surprised at how we could deny his fearless defence of Islām which he does even in churches. And we people of Palestine were introduced to Hazrat Mufti only through the leaders of Detroit, who welcomed him and honoured him and proudly invited him to their dinners. So we are really surprised how things changed and now some people want to defame him in newspapers... (*Al-Bayan*, 9 July 1921, page 4-5)

Another friend, Aḥmad Badr, stated:

[Translation] “So among the things which really hurt a proud Muslim is to involve respectable Mufti Mohammad Sadiq in this matter, and to blame him for collecting donations on behalf of Mr. Karoub and his mosque. We know that he (Hazrat Mufti) never indulged himself in such people; rather, he constantly engages himself defending Islām in gatherings, churches and newspapers... So any fabrication which hurts the feelings of Mufti

Mohammad Sadiq also injures the Muslim’s hearts and this is not only insulting to him but this is the insult of all Muslims.” (*Al-Bayan*, 16 July 1921, page 5)



(A Clipping from *Al-Bayan* newspaper)

Anyway Hazrat Sadiq<sup>ra</sup> carried on his work, he visited Arab brethren in neighbouring cities. For example, *The Toledo News-Bee* of Toledo, Ohio reports his visit of two weeks among Toledo Mohammedans. (*The Toledo News-Bee*, 12 July 1921, page 1) For other missionary works, *The Moslem Sunrise* contains enough details. Under “My Advice to the Muhammadans in America”, one of the points he made is:

Build a Mosque in every town to worship one God, however small and simple it be, but there must be one. If you cannot build a Mosque, then fix up a room in the house of one of you to meet there every day to say prayers together, read the Qur’an and Tradition and talk on religious subjects.” (*The Moslem Sunrise*, issue 2, 1921, page 29)

Months of controversy and conflict about the mosque finally forced Karoub to abandon the project and he announced his intentions to put the building up for sale. There are various reasons given for abandoning this project. According to *The Detroit Free Press*, “...in the whole year, not one cent was returned to Karoub. So two months ago he let out the secret that the mosque was to be torn down.” (*The Detroit Free Press*, 24 September 1922, page 75) Carl Muller, a representative of *The Detroit Free Press* visited a frequented coffee house of Turks and Syrians and inquired about the reason of the mosque falling into disrepair. He states: “...there are almost as many explanations as there are men.” (*The Detroit*



Hazrat Mufti Muhammad Sadiq<sup>ra</sup> in a Lecture Hall

*Free Press*, 20 April 1924, page 52) Hazrat Sadiq<sup>ra</sup> moved back to Chicago to avoid any hurdle in his missionary work; nevertheless, he was a key figure of the congregation of Highland Park mosque. The famous Christian scholar Samuel Marinus Zwemer wrote a note in his periodical *The Moslem World* and stated:

...The mufti took leave of his group of followers here, and left for Chicago to continue his missionary work. With his departure, the attendance at the mosque services fell off until none came to the mosque on Holy Days...Mr. Karoub said: "I am greatly disappointed that the mosque I built and gave to the people of my faith here is not appreciated; and since I have spent a large sum of money on it, and my purse is bearing the burden of its upkeep and taxes, and there are none to worship in it, I can see no other logical thing to do but tear the mosque down and sell the lots on which it is built...I have no word of censure for my people. If they differ with me as to the interpretations of the doctrine of Mohammed, that is their affair and their right. I believe fully in the liberty of conscience." (*The Moslem World* Vol. XIII, 1923 page 83)

Hazrat Sadiq<sup>ra</sup> himself has not given any reason for his departure from Detroit. However, he still had sincere friends in

“When my Moslem brethren try to be good citizens in this country, they perform one of the first great religious duties of their faith. Be honest to the country and people where you are; be loyal.”

Detroit who offered him arrangements of his permanent stay in Detroit. He gratefully declined their offers and instead preferred Chicago considering it more suitable for the propagation of Islām. Without any delay, he built a mosque in Chicago and published his next issue of *The Moslem Sunrise* on time. This was all possible due to funding from the Aḥmadiyya headquarter in Qadian, India, and thus removes the misunderstanding created by *Detroit Free Press* that his missionary efforts were financed by Karoub." (*Detroit Free Press*, 24 Sep 1922, page 75)

Arab and other Muslims living in the Midwest and Northeast expressed their desire to Hazrat Sadiq<sup>ra</sup>, asking him to visit them. By the end of 1922 Hazrat Sadiq<sup>ra</sup> travelled to Ross and Stanley, North Dakota. This journey was undertaken at the invitation of some Arab or Turk Muslim brethren residing near Ross. In his lecture, he thanked brothers Hessen Husain Jaha, Farhat, Omar, and others. On his way back, he spent some days conveying the message of Islām in both Crookston and St. Paul,

Minnesota. (*The Moslem Sunrise*, Issue I, 1923, p. 166, 167) In *The Moslem Sunrise*, Issue II, 1923, p. 190, he mentions his tour of New York, Buffalo and Pittsburgh. *The Buffalo Times* under the heading "Islām Missioner Visits Buffalo" reported:

Mohammadans of this city are rejoicing for Dr. Mufti Muhammad Sadiq, first and only missionary of Islām to come to America, is here this week. Although he has been in America for three years, this is the doctor's first visit to Buffalo..." (*The Buffalo Times*, 13 February 1923, page 15)

While he was preparing to depart for India, he arranged a short visit to West Virginia and met Muslims working as coal miners in Williamson and Logan. (*Al-Fazl*, 4 September 1923) Having reached Qadian, he still received letters from some of the Muslim brethren of America for years.



# HALLOWEEN – HARMLESS OR HARMFUL FUN?

Navida Sayed, UK

**H**alloween is a festival celebrated around the world on 31<sup>st</sup> October. It is a day which has become commercialised, most people being unaware of its true origins. Instead, most associate Halloween with only pumpkins, scary costumes, bonfires and trick or treating. Societies go to great lengths to ensure that no one misses out on this festivity. Even a pregnant mother can obtain an outfit of a witch or a devil to wear. Supermarket aisles are the centre of attraction with their vast variety of Halloween themed goods, and the bookshelves are loaded with Halloween themed books. Advice and special tips are given out at this time of year, on how to include and be sensitive to the vulnerable senior citizens in society during Halloween.

In short, Halloween is considered by many around the world as a harmless day of fun. But how did Halloween actually begin? Behind all the innocent celebrations is the reality and history of a darker side of festivities linked to sorcery, spiritism and occultist rituals.

## THE HISTORY AND ORIGINS OF HALLOWEEN

The history and origins of Halloween are predominantly linked to pagan beliefs. 'The word 'pagan' was originally used by the Urban Romans to refer to people who preferred the faith of their local ruling body, it was later applied to people who worshipped local deities, or people who practiced polytheism.'<sup>1</sup> Pagans are people who practice non-Abrahamic religions. Paganism or Neo paganism (modern paganism) promotes reverence for the earth and/or deities of pre-Christian religions. Halloween or *Samhain* is a very important Holy festival in their calendar. Throughout history, the Church (the "church" is not only a building, but a body

of religious people), attempted to invite pagans to Christianity by including religious ceremonies or holy dates coinciding with pagan festivals, so that the pagans could keep some of their traditions and come into the folds of Christianity. One of these festivals was Halloween.

## CELTIC ORIGINS AND DRUIDS

Halloween, or *Samhain*, is one of the eight festivals in the Celtic wheel of the year. The Celts are one of the groups who branched off from the Norse/Germanic people (originating in Scandinavia, Norse/Germanic people were several groups of people whose beliefs varied, but had some similarities).

The origin of Halloween is from the Celtic festival of death marking the beginning of their New Year, called '*Samhain*', pronounced *sow-en* or *saw-win*, celebrated on 31<sup>st</sup> October or 1<sup>st</sup> November.

'From the earliest records, *Samhain* is seen not simply as a day for the dead but when the dead might reach out to the living.'<sup>2</sup>

This came to be known as the feast of the dead, because the Celts believe that on this night the veil or border between the worlds of the living and dead is the thinnest, enabling souls of the dead to re-enter the world. This was a time when the Celts anticipated communing with the dead spirits, in the hope that their dead ancestors would guide them about the



Photo by Matheus Bertelli from Pexels

forthcoming new year.

On this day '...the spirits of the dead left their graves and roamed the earth or visited their former homes and families.'<sup>3</sup>

During *Samhain*, Druid priests believed that the evil spirits were responsible for bringing about the advent of cold weather and shorter hours of daylight, (a druid could be a priest, teacher, judge or philosopher). The Celtic Druids lit bonfires to mark *Samhain* and to combat the powers of darkness, and offered sacrifices as a request and plea to the gods' to return sun and warmth after the cold and dark winter. Many historians believe that ancient Druids performed human or animal sacrifices and 'there is evidence of human ritual sacrifices being offered to the gods in exchange for the troubled life of the people... these were sacred and magical acts made in great times of need.'<sup>4</sup> However, 'modern Druids do not

offer human or animal sacrifices and they have not revived this practice.<sup>5</sup> Druids past and present, celebrated or celebrate the festival of *Samhain*, and their prime focus is to honour the dead on this Druidic New Year Day.

The ancient Druids believe that the soul is immortal, that after a person dies their soul reincarnates and lives again in another living entity—either in a plant or the body of a human or animal. The Druid priests and priestesses acted as mediums through which the spirits could be summoned and heard. *Samhain* is a time for divination and magic. The Druids foretell the future on this powerful night.

### WITCHES/WICCANS HOLY NIGHT



Pentagram - a symbol used by many followers of Wicca. Image from Pixabay

Witches or wiccans (wicca is the name for the modern witchcraft movement) honour many gods and goddesses. Wicca is amongst the fastest growing religions in the United States. In 1999 results based on a voluntary poll estimated that there were around 768,000 Wiccans and Pagans in the United States.<sup>6</sup> Witches or Wiccans have their magical tools (wand, chalice, pentacle etc.), and they may dress mainly in the colours purple and black. 'For witches black is the colour of deep creativity, the inner-self and the mysteries of the universe, however the witch clad in black is an old image.'<sup>7</sup> Contrary to popular belief, they do not wander the world in pointed hats waving their magic wands, this is the

stereotypical image which was created and is illustrated in children's stories and films.<sup>8</sup> The wiccans do not follow any sacred text, but they follow a rule not to harm others. The *Wiccan Book of Rites and Rituals* states '...whatever harm is done to others will come back threefold....'<sup>9</sup>

'On *Samhain*, or Halloween, the wiccans/witches believe that the God is dead. Some say the goddess is in mourning and enters the crone stage. For most wiccans, she is in the mother stage for although she mourns, she is pregnant with the god's child and due to give birth...'<sup>10</sup>

The 'crone', or old hag, is associated with the witches *Samhain* season of the dead. They believe that this is the time when the crone prepares the shrouds for the dead, and she is the midwife who receives the dead at the end of their life when they are reborn into the otherworld.<sup>11</sup> *Samhain*, or *All Hallows Eve*, is one of the eight major Sabbats, of the witches/pagan calendar.

'A Sabbat is a gathering of witches for the purposes of celebrating allegiance to the devil, casting spells, plotting evil and indulging in feasting, drinking, dancing....'<sup>12</sup>

*Samhain* is considered to be the highest holy day and the busiest night of the year for witches, who are deeply engrossed in casting spells, fortune-telling and magick. They believe that:

This is the time to perform rituals dealing with communication with the dead, honouring the deceased, psychic abilities, divining...and to pay special homage to the dead. Because the real magick begins at midnight on October 31<sup>st</sup>, and continues for a full twenty-four hours to November 1<sup>st</sup>.<sup>13</sup>

Witches perform many rituals on this night involving the use of candles, cauldrons, incense and other ingredients.

On this night, witches perform many rituals including honouring and communicating with the dead. This process involves the use of candles, cauldrons, incense, spider-webs and many other ingredients depending on the ritual, followed by citing incantations. Some of these spells or rituals involve

visiting graveyards. Witches or wiccans honour the dead and celebrate *Samhain* by forming circles, either on their own or with other witches and perform various rituals in a process of inviting and communing with the dead. Black cats, owls, toads and bats are an important link between Halloween and the occult, which are known as "the witch's familiars."

'A familiar is a demon or imp, usually in the outward form of an animal that was assigned to a witch or sorcerer to carry out a magic on their command.'<sup>14</sup>

The witches' Sabbats holidays are still celebrated today, by modern-day pagans.

### ROMAN INFLUENCE ON HALLOWEEN

The Romans believed in many deities, 'their laws were based on logic, but also on omen, and divination was common.'<sup>15</sup> Alongside the worship of deities, the Romans celebrated several festivals, and two of their festivals influenced the celebration of Halloween. 'Around A.D. 50, the Romans had conquered most of the Celtic lands, the Romans brought their traditions with them.'<sup>16</sup> One was the traditional festival - *Feralia*, (a day in late October when the Romans traditionally commemorated the passing of the dead) and the other festival was a day to honour *Pomona* (the Roman harvest goddess of fruit and trees).

'The Romans pictured *Pomona* as a beautiful young maiden, her arms filled with fruit, and a crown of apples on her head. To thank *Pomona* for good harvests, the Romans laid out apples and nuts in her honour. They played various games, held races and celebrated throughout the day and night.'<sup>17</sup>

The Roman festival of the dead - *Fernalia* and *Pomona*, became mingled with *Samhain*, because they were celebrated at the same time. It is believed that: 'many Halloween customs and games including apples, such as apple bobbing and apple peeling probably dates from this time'.<sup>18</sup>

### HALLOWEEN AND THE CHRISTIAN CHURCH

In Christian tradition, Halloween is the

abbreviated term for *All Hallows of Eve*, the day before *All Saints Day*, a day when Christians commemorate all the known and unknown deceased saints of the church.

On May 13, 609/10, Pope Boniface IV declared November 1<sup>st</sup> to be *All Saints Day* to honour Catholic saints and martyrs. November 1<sup>st</sup> became known as 'All-Hallowmas' and 'All-Hallows', thus making October 31<sup>st</sup> *All-Hallows Eve*, which in turn came to be known as Halloween. Around A.D. 1000, the Catholic Church expanded the holiday to November 2<sup>nd</sup> – *All Souls Day* – a day to honour all of the dead.<sup>19</sup>

“Many devout followers of the Bible do not celebrate Halloween and its pagan customs, bearing in mind the teachings of the Bible.”

'This was the Church's attempt to associate their own Saints with the time of the pagan spirits'.<sup>20</sup>

It is believed that:

'As Christianity spread throughout Europe, the church sought to eliminate the pagan practices of the Celts by giving the *Samhain* a new meaning. Most cultures set aside a day for remembering the dead, so the Roman Church designated November 1<sup>st</sup> as All Hallows Day to eulogise departed saints.'<sup>21</sup>

'The first testimony to *All Souls Day* is found around the tenth century.....and probably represents an attempt on the part of the church to turn the minds of the faithful away from the pagan belief in and tendance of "ghosts", to the contemplation of saints in the glory of paradise.'<sup>22</sup>

On this holy day of obligation for the Catholics and many other Christians, a custom of singing the 'Litany of the Saints' follows, where the names of the Saints are invoked. Following the invocation of the saints, the Litany concludes with a series of supplications to God to hear the prayers of the worshippers.

Unfortunately, even though the Church

tried to Christianise (adapting and accommodating parts of pagan festivals into the Christian faith, by giving them new names and celebrating them on the same days or seasons,) this pagan holiday, they did not succeed, because they could not influence witches or pagans to turn away from and abandon their witchcraft, divinations and sorcery, instead it became a mockery for the Witches.

'Halloween became known as the "night of the witch." It was then, according to superstition, that the devil and all his followers – witches, warlocks, and demons – gathered. They would mock the coming

of the Church's festival of *All Saints Day* on November 1<sup>st</sup> by performing unholy acts.'<sup>23</sup>

Creating a day such as *All Hallows* to remember the departed saints or souls, in the name of Christianity, only alludes to the spiritual weakness of such believers. This day is not an instruction of the Bible either, nor is it a teaching of Jesus<sup>as</sup>. It is ironic that any follower of Jesus<sup>as</sup> could ever contemplate creating such a day, which goes against the teachings of the Old Testament. Many devout followers of the Bible do not celebrate Halloween and its pagan customs, bearing in mind the teachings of the Bible:<sup>24</sup>

It is evident that Halloween is a day of the dead and the peak moment of Sorcery, divinations and occultist practices associated with harmful innovations. Many of these practices date back thousands of years and over time. Prophets warned people about the harms of such practices, Prophet Moses<sup>as</sup> warned:

*When thou art come into the land which the LORD thy God giveth thee, thou shalt not learn to do after the abominations of those nations. There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch,*

*Or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the LORD: and because of these abominations the LORD thy God doth drive them out from before thee. Thou shalt be perfect with the LORD thy God. For these nations, which thou shalt possess, hearkened unto observers of times, and unto diviners: but as for thee, the LORD thy God hath not suffered thee so to do. [Deuteronomy 18:9-14]*



Handwritten Latin Bible written in Belgium from 1407 AD on display in Malmesbury Abbey, England  
Photo by Adrian Pingstone

Nowhere in the Bible is there mention of All Hallows nor did Jesus<sup>as</sup> instruct it.

This is a very clear message, and a scriptural injunction forbidding the people of Israel from having anything to do with the satanic practices of people around them. There is obviously some logic and wisdom in following this scriptural principle. What is most striking are the verses which immediately follow;

*The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken; [Deuteronomy 18:15]*

According to the above verses, not only does the Old Testament warn people against the practice of harmful innovations, but it clearly goes on to inform people about the coming of a Law giving Prophet who was to appear after the time of Moses<sup>as</sup>, to whom they should listen. The fulfilment of this prophecy relates to none other than the Promised Holy Prophet Muhammad<sup>sa</sup>, through whom the wonderful religion of Islām and its beautiful teachings were revealed, in the form of the Holy Qur'ān. Thus, the glad tiding was given to the people of Israel of the advent of a prophet from their brethren, who would be far superior in his guidance than any

“diviners”, “witches” or “enchanters”, that had previously been mistakenly perceived as sources of Divine knowledge.

Many Abrahamic Prophets warned to keep away from practices relating to divinations, sorcery, and the occult, and many devout believers follow the teachings of their scriptures. But the scripture revealed through the Holy Prophet Muhammad<sup>sa</sup> – the Holy Qur’ān, takes this subject a step further by defining the wisdom and logic in not partaking in any such harmful innovations, by introducing and explaining the concept of *shirk* (associating partners with God). Regarding this the Holy Qur’ān clearly states:

*Surely, Allāh will not forgive that any partner be associated with Him; but He will forgive whatever is short of that to whomsoever He pleases. And whoso associates partners with Allāh has indeed devised a very great sin. (Ch.4:V.49)*

According to the Five Volume Commentary of the Holy Qur’ān by Hazrat Mirzā Bashirud-Dīn Maḥmūd Aḥmad, Khalīfatul-Masīḥ II<sup>ra</sup>:

The reference in this verse not only refers to idol worship but also to also to such idolatrous practices as are in vogue among common people, even among present-day Muslims, such as the adoration of Saints and offering prayers and oblations to them. All such abominable practices are *shirk* in the sight of God. But loving or trusting in a thing or being as one should love and trust in God may be forgiven, if done in ignorance and through lack of proper care. This is provided one is a sincere believer in God and his Prophet, and strives to do good works. The expression, *Allāh will not forgive*, does not mean that an idolatrous person can never repent or that his or her repentance cannot

be accepted even in the present life. The expression relates to the time after death i.e. one who dies in a state of ‘*shirk*’, will not be forgiven.<sup>25</sup>

Explaining the sin of *shirk*, the Promised Messiah<sup>as</sup> writes:

‘Similarly, Allāh has said in the Holy Qur’ān that every sin is forgivable except *shirk*. Therefore, do not go near *shirk* and consider it to be a forbidden tree.’<sup>26</sup>

Warning against *shirk*, Hazrat Khalīfatul-Masīḥ V<sup>aa</sup> states:

‘Among the ills that take over imperceptibly is *shirk*. Even a hint of *shirk* is unacceptable to God. A Muslim who claims to be firm on the Unity of God, needs to understand the subtlety of the concept of Unity of God and the subtlety of *shirk* and be extremely careful in this fast developing world.’<sup>27</sup>

Anything associated specifically with Halloween would equally be tantamount to *shirk*, therefore it would be preferable

to avoid association with any Halloween activity or festivity.

**Halloween customs and traditions** – Over the decades the commercialisation of Halloween has downplayed and shifted the Christian emphasis of *All Saints Day*, to Halloween costumes, decorations, partying and entertainment. This can also be a dangerous and harmful day especially for teenagers who are at the greatest risk of being lured into the occult. The pagan roots of Halloween associate it with evils spirit, satanic rituals and a day of the dead, therefore, one can hardly call it fun. There are many traditions and customs associated with Halloween celebrations.

**Bonfires** – Bonfires around the time of Halloween depict the huge bonfires built by the Druids at the time of *Samhain*.

‘These fires served double duty: they warded off demons and such which roamed around, but they also provided for a sacrifice to the sun god. In enormous wicker baskets, they caged both human and animal sacrifices and burned their victims alive. By observing the way they died, the priests predicted good or evil for



Image by Ana Krach from Pixabay

“Many Abrahamic Prophets warned to keep away from practices relating to divinations, sorcery, and the occult, and many devout believers follow the teachings of their scriptures.

the future.’<sup>28</sup>

**Pumpkins** – This is a tradition which can be traced back to the Middle Ages, ‘Celts often hollowed out a turnip and carved a grotesque face on it to fool demons. They carried such lanterns to light their way in

the dark and to ward off evil spirits at the same time. While the turnip continues to be popular in Europe today, the pumpkin has replaced it in America. “Jack is a nick name for John which is a common slang word meaning “man”. “Jack O” Lantern then, means, “man with a lantern.”<sup>29</sup> It was thought that the jack-o-lanterns would scare away earthbound ghosts. Thus, people hollow out pumpkins and turnips, placing candles inside to scare evil spirits from their houses.

**Trick or treat and costumes** – “Trick or treating” dates back over two thousand years.<sup>30</sup> This custom can be traced back to the Celtic rituals:

‘...for the sake of their safety and well-being, people put out sweets and other good things to eat to placate evil spirits and keep them from doing harm. Some people, hoping to fool the demons, disguised themselves as evil spirits and roamed the countryside, committing malicious pranks, until dawn sent the ghosts and devils back to their unholy realm.’<sup>31</sup>

This custom continued to grow over the centuries and it was very widely believed, that if people failed to please the evil spirits by tricking them with nice foods and treats, then the evil spirits would intrude into their houses. This led to a custom of making and giving of “soul-cakes” on *All Saints* and *All days*, mainly in English counties and Scotland. Youngsters would go door to door begging for cakes in return for praying for the dead relatives of the household. Over time, this custom also included giving the beggars apples or money.<sup>32</sup> Over the years this custom became a day of fun especially for pranksters. For example:

‘In Tyrol *All Souls* is a licensed day of begging, which has become a serious abuse. A noisy rabble of ragged and disorderly folk with bags and baskets to receive gifts, wanders from village to village, claiming as a right the presents of provisions that were originally a freewill offering for the departed, and angrily abusing those who refuse to give’.<sup>33</sup>

**Halloween parties, telling of Ghost Stories and Horror movies** – It is widely becoming ever more popular to

“Many people may be unaware that, the traditions and customs associated with Halloween have pagan origins, which are tantamount to *shirk*.”

party throughout the night, dressed in scary costumes, decorate the house with haunted decorations, make Halloween foods and watch horror movies all night. However, this can be extremely dangerous and harmful for children, who cannot differentiate between reality and fantasy. They can become engaged in harmful acts and can become traumatised by watching horror movies all night.<sup>34</sup> Sometimes this is the first time that children become exposed to the occult, “The word “occult” means “hidden.” Included in a catalogue of occult practices are the following: Divination, astrology, spiritualism... demonology, diving with rod or pendulum and numerous other related practices.<sup>35</sup>

Horror movies inundate the TV schedule during Halloween, which can have negative effects on children.

“Watching ‘*Friday the 13<sup>th</sup>*’ with your child is probably not a good idea. Children under the age of five may be too young to actually watch and understand violent movies; however, they are psychologically affected by the scenes they are exposed to,”<sup>36</sup> says Dr. Daniel S. Schechter, the study’s principal investigator and director of the Infant-Family Service at Morgan Stanley Children’s Hospital and assistant professor of clinical psychiatry (in paediatrics) at Columbia University College of Physicians and Surgeons and the New York State Psychiatric Institute.

**Haunted Attractions, Ghost hunts and Fright nights in theme parks** – Haunted attractions are held in Castles, abandoned asylums, old prisons, ships, boats, or any place that would be suitable to host a haunted attraction. Some of these attractions also include ghost hunts. “Fright nights” in Theme parks around the world are the transcendent horror destinations on Halloween nights, having extended opening hours through the night for people to go on the rollercoaster’s and rides in the dark, surrounded by scary

images, lights and spooky music playing in the background.

Many people may be unaware that, the traditions and customs associated with Halloween have pagan origins, which are tantamount to *shirk*. Believing that anyone other than Allāh shares His powers constitutes *shirk*. As Hazrat Khalifatul-Masīh I<sup>ra</sup> explains:

To associate anyone in the name, action, or worship of Allāh constitutes *shirk*, and to carry out all good deeds solely for the pleasure of Allāh is called worship. People believe that there is no Creator except Allāh, and they also believe that life and death are in the hands of Allāh Who has complete control and power over them. Even though they believe in this, they prostrate in front of others, tell lies, and perform circuits before others. Instead of worshipping Allāh, they worship others; instead of fasting for Allāh, they fast for others; and instead of praying to Allāh, they pray to others and give alms for them. To uproot these false notions, Almighty Allāh raised the Holy Prophet Muhammad<sup>sa</sup>.<sup>37</sup>

## CONCLUSION

Hazrat Khalifatul-Masīh V<sup>aa</sup> explained the reality behind Halloween in his Friday Sermon [on October 29, 2010].

Hazrat Mirzā Masroor Aḥmad<sup>aa</sup>, Fifth Successor to the Promised Messiah<sup>as</sup> and Head of the worldwide Aḥmadiyya Muslim community provides us most crucial guidance relevant to our time through his Friday Sermons. During a Friday Sermon about Halloween, he said that the reality of Halloween entails the belief in the existence of witches, evil spirits and satanic worship. Whilst people celebrate Halloween on the pretext of having ‘fun’, it is entirely wrong and dangerous to ‘believe

in' things that are supernatural for 'fun'. Ahmadi children in particular should therefore avoid this. Even until recently some villagers would offer something to children believing that it would save them from sprits. This also emboldens children to commit wrong acts for the sake of fun. For example, rude manners towards elders is becoming common. Movies also give wrong messages and in particular when children are encouraged to watch them by adults—the result is the society will only deteriorate. Huzoor<sup>aa</sup> said:

“For us, the biggest matter is the bringing of dead spirits, as if, equal to God and thus committing *shirk*.”<sup>38</sup>

Huzoor<sup>aa</sup> further said, that rituals at Halloween are not limited to wearing scary costumes and going door-to-door; rather, some older children deliberately frighten people in their homes, cause trouble and disturb the surrounding population.<sup>39</sup> Hence, Ahmadi Muslims should avoid this and should instead focus on strengthening their connection with God, in Whose hands rests all real power. Thus, it is evident that Halloween is indeed “harmful” rather than “harmless” as people are drawn into indulging in hidden *shirk*. We should pray that Hazrat Khalifatul-Masih V<sup>sa</sup> prayer that “May God protect everyone from this”, is accepted on behalf of all of us. (Originally published in *The Review of Religions*)

#### ENDNOTES

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“It is entirely wrong and dangerous to ‘believe in’ things that are supernatural for ‘fun’ ... Ahmadi Muslims should avoid this and should instead focus on strengthening their connection with God, in Whose hands rests all real power.”

- Hazrat Mirza Masroor Ahmad<sup>aa</sup>

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# Aḥmadiyya Muslim Jamā‘at Press Releases

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Mubarak Mosque, UK

## HEAD OF AḤMADIYYA MUSLIM COMMUNITY CONCLUDES MAJLIS KHUDDAMUL AḤMADIYYA IJTIMĀ‘ WITH FAITH-INSPIRING ADDRESS

**O**n 19 September 2021, the World Head of the Aḥmadiyya Muslim Community, the Fifth Khalifa (Caliph), His Holiness<sup>aa</sup>, Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> delivered a faith inspiring address to conclude the National Ijtimā‘ (Annual Gathering) of the Aḥmadiyya Muslim Youth Association UK (Majlis Khuddāmul Aḥmadiyya).

The 2-day event which was held at Old Park Farm in Kingsley was attended physically by more than 3200 young men and boys, aged between 12 and 40 from across the UK.

The theme of this year’s Ijtimā‘ was ‘The Power of Durood’ - invoking salutations on the Holy Prophet Muhammad<sup>sa</sup>.

During the concluding address, His Holiness<sup>aa</sup> spoke about the real objectives of the Ijtimā‘ and the importance of understanding the spirit of service and duty.

“Just as the sun rises without fail each morning, our each and every day should give rise to glad tidings of the spiritual progress and advancement of the members of the Community.”

— Hazrat Mirzā Masroor Aḥmad<sup>aa</sup>

Shining light on the true purpose of religious gatherings, such as the Ijtimā‘, Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> said:

“It is very important to recognise that the primary objective of the Ijtimā‘ is not merely for the Khuddām and Atfal to gather together and enjoy each other’s company. Rather, the true and overriding objective of the Ijtimā‘ is the spiritual, moral and religious development of the participants.”

Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> continued:

“The Ijtimā‘ provides a place for you

to take a step away from the material world and to focus your time and energy on absorbing and experiencing those speeches, competitions and activities that will increase your piety and standards of righteousness.”

His Holiness<sup>aa</sup> explained that another key objective of the Ijtimā’s (gatherings) of all the auxiliaries within the Aḥmadiyya Muslim Community is to ensure that every individual recognises and realises their place, purpose and value within the Community.

In this regard Hazrat Mirzā Masroor

Aḥmad<sup>aa</sup> said:

“The various auxiliary organisations hold their Ijtimā’s to spiritually motivate their members through activities that are specially tailored for them, according to their age and understanding... They serve to address the particular challenges and issues that are faced by the members of each auxiliary organisation and to help them overcome those challenges so that they can fulfil the commands of God Almighty in the very best way.”

Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> continued:

“Furthermore, the Ijtimā’s are held to ensure that every single Aḥmadi, both male and female, and regardless of their age, ethnicity or social background, understand that they are each of great value and importance to the Community ... Indeed, all Khuddām and Atfal should recognise that they are of great value and that each Aḥmadi is a precious member of the Community of the Promised Messiah<sup>as</sup>.”

Having explained the incredible value that each and every individual is given in the Aḥmadiyya Muslim Community, His Holiness<sup>aa</sup> impressed the need for that same value to be recognised and justified as well.

Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> said:

“This value is not to be taken for granted, rather it can only remain intact and be justified if you recognise that each of you has a role to play in upholding the dignity of the Community of the Promised Messiah<sup>as</sup> and ensuring its continued progress and prosperity.”

Speaking specifically about the pivotal role that the youth had to play, Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> said:

“It is a fundamental truth that the children and youth of each nation have a great role

to play in the progress and wellbeing of their community. Certainly, a community whose children and youth are instilled with a spirit of service and devotion to their cause are those that are destined to scale the highest peaks of success and progress.”

During his address Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> also spoke about the need for all auxiliary organisations to work together.

Extending this onus of responsibility beyond officials and office bearers, Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> said:

“Every member of the Community, irrespective of whether they are an office

and to convey its teachings of peace, love and security to all peoples and nations.”

Directly addressing the members of Majlis Khuddāmul Aḥmadiyya, Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> said:

“For the overall success of the Community, it is essential that Majlis Khuddāmul Aḥmadiyya fulfils its role and duties in the best possible way...If the members of Khuddām display the highest morals, give priority to their faith, maximise their religious and secular knowledge and, above all, are those who act upon the commandments of the Holy Qur’ān and the Holy Prophet<sup>sa</sup> and are fully obedient to the Khalīfa of the Time then the rate of progress of our Community will increase manifold.”

His Holiness<sup>aa</sup> also impressed the need for members of Majlis Khuddāmul Aḥmadiyya to recognise their pivotal role in the raising of the next generation.

Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> said:

“Many of you have been blessed with children of your own and so are now directly responsible for the next generation of our Community... The true role and value of a father is illustrated by the saying of

the Holy Prophet<sup>sa</sup> that there can be no greater gift that a father bestows to his child other than inculcating within them the best morals and virtues...If you truly wish to bequeath the best gift to your children, you must first look at yourself and ensure that you are acting virtuously and are a true role model for them.”

Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> continued:

“Do not think that your behaviour or conduct is something that does not impact others. Rather, the next generation is looking directly towards you and so do not let them down...if they go astray, you will be held responsible. “



Syednā Hazrat Khalīfatul-Masīḥ V<sup>aa</sup> presiding over the National Ijtimā’ Majlis Khuddāmul Aḥmadiyya, UK

bearer, should always reflect upon the fact that they have a personal responsibility to the mission of the Promised Messiah<sup>as</sup>. Each of you has taken the Baī’at [pledge of allegiance] of the Promised Messiah<sup>as</sup> and pledged to prioritise your faith and religion over all material and worldly matters. Such pledges on their own are meaningless and so you must make them meaningful by making every possible effort to fulfil your pledge.”

Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> continued:

“You must focus upon the grand objective of our Community, which is to spread the message of Islām to all parts of the world



Reminding all members of the Aḥmadiyya Muslim Community about the zeal and fervour needed in their efforts to set their own examples to the world, Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> said:

“Always remember that we are the community of those people who have accepted the Imam of the Age, the Promised Messiah<sup>as</sup> and who claim that we will spread the true teachings of the Holy Prophet<sup>sa</sup> to the corners of the earth... Therefore, we cannot afford to relax or rest easy until we are certain that every member of our Community leaves no stone unturned in their efforts to gain the nearness of Allāh the Almighty.”

Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> continued:

“Just as the sun rises without fail each morning, our each and every day should give rise to glad tidings of the spiritual progress and advancement of the members of the Community... Until that is our state, we cannot be content.”

His Holiness<sup>aa</sup> also spoke about the importance and ethos of the motto of the Aḥmadiyya Muslim Youth Association that was given by the Second Caliph of the Aḥmadiyya Muslim Community.

Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> said:

“On your banners, you proudly display the slogan bestowed to Khuddāmul Aḥmadiyya by Hazrat Muṣṭafā Mau’ūd<sup>ra</sup> that ‘Nations cannot be reformed without the reformation of the youth... However, these are not just words or a motto to take pride in but should be a wake-up call for the members of Khuddām and should motivate and inspire you.”

Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> continued:

“This slogan is displayed prominently at your Khuddām events so that these profound words become deeply ingrained in the hearts and minds of every Khādīm. Indeed, each Khādīm, whether they are an office bearer or not, should view these words as a personal challenge for them to live up to, wherein they must play their role in the reformation of their nation by reforming themselves. Hence, you must strive to attain the highest moral and spiritual standards and to be a true asset



Syednā Hazrat Khalifatul-Masīḥ V<sup>aa</sup> delivering a faith-inspiring address at National Ijtimā' Majlis Khuddāmul Aḥmadiyya, UK

for your nation and community, otherwise just to repeat these words without any action is utterly meaningless.”

Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> also explained that in order to truly serve and sacrifice for one’s ‘faith, country and nation’ as all members of Khuddāmul Aḥmadiyya proclaim in their pledge, the first and most imperative action is the offering of the five daily prayers.

Elaborating upon how one should perform the prayers, Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> said:

“You must be regular in offering the five daily prayers. And do not speedily offer them without due attention. Rather, your prayers should be offered carefully, with proper concentration and with a true love of Allāh embedded within your heart.”

Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> continued:

“Use that time of prayer to build your relationship with Allāh and do not just pray for yourself or your family but also pray for your faith, for the Community and nation.”

His Holiness<sup>aa</sup> also gave practical advice on how one can bring about personal reformation within themselves.

Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> said:

“If every month, you make a resolute effort to leave aside one harmful thing, whilst seeking to adopt one quality or virtue taught by the Qur’ān, then over the course of a year, you will be saved from a multitude of vices and will have replaced them with many virtues. The more you tread upon the path of virtue and righteousness, the more you will seek out goodness and avoid evil because goodness begets goodness, whilst evil begets evil.”

His Holiness<sup>aa</sup> made special mention of the quality of truthfulness and quoted the words of the Promised Messiah<sup>as</sup> in this regard:

“One must leave aside all forms of idol worship and falsehood. In fact, falsehood is also an idol and he who relies upon it is he who abandons trust in God. So, by speaking falsehood a person forsakes God.”

His Holiness<sup>aa</sup> also mentioned the importance of being kind, compassionate and considerate towards others.

Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> said:

“For a nation or community to be strong it requires its people to be united and to care for one another and to share in each other’s joys and sorrows.

Regrettably, sometimes very minor things or insignificant quarrels escalate and cause



Syednā Hazrat Khalifatul-Masih V<sup>aa</sup> at National Ijtema Khuddāmul Aḥmadiyya, UK

serious issues and fights amongst those who should be like brothers.”

Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> continued:

So, always treat each other with love and affection and seek to establish true harmony amongst yourselves... If we wish to enter the shade of Allāh’s Mercy and Grace, we must show love to one another. We must leave aside all petty grudges and be compassionate and forgiving. This is how we can establish true bonds of mutual love and harmony in order to gain the love of Allāh the Almighty.

His Holiness<sup>aa</sup> also spoke about the crucial need for all those members in education to pay particular attention to their studies and to excel in whatever field they are pursuing.

Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> said:

All students, whatever their age or level, should work diligently and seek to achieve the best possible results and, as you progress to adulthood, you should strive to reach the apex of your chosen profession. Indeed, our Aḥmadi Muslim youths should seek to enter every good profession or career, whether linked to government service or otherwise and to reach the highest levels.

Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> continued:

It should not be that our Khuddām leave education after their GCSEs or A-levels in the pursuit of some easy money, rather they should enter higher education and gain the best possible qualifications.

Motivating the Khuddām members to strive even harder in this endeavour His Holiness<sup>aa</sup> presented a challenge to the male members of the Community.

Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> said:

In recent times, it has generally been observed in our Community that our girls are excelling boys in education. In light of this, I lay down the challenge to the members of Majlis Khuddāmul Aḥmadiyya to strive to redress this imbalance and to endeavour to achieve the very best results in your academic careers.

Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> continued:

If you are successful, it will not only be to your benefit but it will also benefit the wider society and will be a means of pride for our Community and upholding its dignity and honour. Your success will also, Inshā’Allāh (God willing), prove to be the guarantor for the academic success of our future

generations, who will learn from your example. In this way, a perpetual cycle of academic excellence will, Inshā’Allāh, be established within our youth.

Concluding, Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> prayed:

May Allāh the Almighty grant all of you the capability to truly comprehend your immense responsibilities and to fulfil your obligations as members of Majlis Khuddāmul Aḥmadiyya. May you fulfil the rights owed to Allāh the Almighty and His Creation and be those who illuminate the name of our Community in the world and who play a distinguished role in fulfilling the mission of the Promised Messiah<sup>as</sup>. It is my sincere and ardent prayer that you are successful in this. May Allāh the Almighty continue to bless Majlis Khuddāmul Aḥmadiyya in all respects. Amin.

Following his address, Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> launched the brand new ‘Salat Hub’ web app, designed to make learning the Salat interactive and engaging.

The Ijtimā’ concluded with a silent prayer led by His Holiness<sup>aa</sup>.

## MAJLIS ANSĀRULLĀH GERMANY HAVE THE HONOUR OF VIRTUAL MEETING WITH WORLD HEAD OF AḤMADIYYA MUSLIM COMMUNITY

**O**n 19 September 2021, the World Head of the Aḥmadiyya Muslim Community, the Fifth Khalīfa (Caliph), His Holiness<sup>aa</sup> Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> held a virtual online meeting with members of the National ‘Āmila (Executive) of Majlis Ansārullāh Germany (Aḥmadiyya Muslim Elder’s Auxiliary).

His Holiness<sup>aa</sup> presided the meeting from MTA Studios in Islāmabad, Tilford, whilst the ‘Āmila members joined from the Baitus Subuh Mosque complex of the Aḥmadiyya Muslim Community in Frankfurt, Germany.

During the meeting, His Holiness<sup>aa</sup> spoke to all attendees and outlined the various responsibilities assigned to the respective Ansārullāh ‘Āmila members and gave guidance on improving the activities of their departments.

Highlighting the importance of always seeking to improve, Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> said:

If you keep an eye on your shortcomings, you will progress. Becoming satisfied at your achievements hinders one’s progress. Certainly, nations that progress are those who keep their shortcomings in view and try to improve upon them... If we are to serve and progress then it is only for the sake of Allāh. If we are to truly analyse ourselves then we must understand where we stand and what is the reality.

Speaking to the Qā’id Isār, responsible for running initiatives to serve humanity, His Holiness<sup>aa</sup> instructed that they should take up large projects to serve people in Africa, such as building model villages through the charity Humanity First.

Speaking to the Qā’id Ta’limul Qur’ān, responsible for teaching the Holy Qur’ān and also for ensuring Waqf ‘Ārḍī takes place whereby people dedicate two weeks



Syednā Hazrat Khalifatul-Masīḥ V<sup>aa</sup> presiding over the virtual meeting with Majlis Ansārullāh Germany

“There is no benefit in just asking questions and listening to answers, if there is no action. Thus, strive to the very best of your abilities and then pray that Allah the Almighty creates the best outcome and blesses your efforts.”

– Hazrat Mirzā Masroor Aḥmad<sup>aa</sup>

to help teach the Holy Qur’ān or conveying the message of Islām, His Holiness<sup>aa</sup> said that ‘Āmila members should lead by example in dedicating time for Waqf ‘Ārḍī.

Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> said:

All ‘Āmila members, including those at national and local levels, should take part in the Waqf ‘Ārḍī scheme. This is the target you should set that the ‘Āmila members should be required to carry out two weeks of Waqf ‘Ārḍī.

As the meeting concluded, Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> said:

There is no benefit in just asking questions and listening to answers if there is no action. Thus, strive to the very best of your abilities and then pray that Allāh the Almighty creates the best outcome and blesses your efforts and then leave it up to Allāh. There are weaknesses both in terms of action and in terms of prayer and so you must firstly eradicate these weaknesses and then it can be said that something has been achieved.

# ANNOUNCEMENTS

## WINNER OF GOVERNOR GENERAL'S ACADEMIC MEDAL



Minha Faheem of Brampton West Jamā'at was awarded the Governor General's Academic Medal, a prestigious award given to the student graduating with the highest average from a high school in all of Canada. She received an average of 99% in her Grade 12 year at Cardinal Leger Catholic Secondary School upon graduating in June 2021.

Historically, the Governor General's Academic Medal has been granted to notable figures such as former Canadian Prime Ministers Pierre Trudeau and Kim Campbell.

Congratulations to Minha! May Allāh the Exalted continue to bless her with extraordinary success in all her future endeavours! Amīn!

## NIKĀH ANNOUNCEMENT



### Dr. Taha Ahmad Malik and Saba Khan

By the Grace of Allāh, the Nikāh of Dr. Taha Ahmad Malik Sāhib (son of Dr. Nadeem Ahmad Malik Sāhib and Lubna Eram Malik Sāhiba of Austin Jamā'at, Texas, USA) and Saba Khan Sāhiba (daughter of Mahmood Akhtar Khan Sāhib and Rubina Tabassum Sāhiba of Toronto West Jamā'at) was announced on Friday August 20, 2021 at Baitul Islam Mosque by Maulānā Hadi Ali Chaudhary, Nā'ib Amīr Jamā'at Canada. The bridegroom is the great-great-grandson of Hazrat Dr. Illahi Bakshra<sup>ra</sup> of Bihar, a companion of the Promised Messiah<sup>as</sup>. Members are requested to pray for the success and prosperity of this union. May Allāh the Exalted bless this marriage! Amīn!



## COVID-19 VACCINE HESITANCY

It has been observed that there are some members of the Jamā'at who are delaying or refusing to get vaccinated despite availability of free vaccination service in Canada.

We are fortunate that we live in a country where it is a blessing of Allāh that vaccines are freely available to us, while many countries in the world are still struggling to get vaccinated.

Health care providers, who are expert in their field, consider vaccines safe. They were among the first to get vaccinated! Health Canada has very high standards for vaccine safety. Decisions to authorize vaccines for use in Canada are based on scientific and medical evidence showing that vaccines are safe and effective.

Millions of people around the world have been vaccinated against COVID-19 and therefore

are much more protected from the disease because of it. Vaccines are important for limiting the spread and number of deaths caused by COVID-19. The government is not going to force anyone to get the vaccine, however it is also our civic duty to protect people around us by getting the vaccine for ourselves and for our loved ones.

Syednā Hazrat Khalīfatul-Masīh V (may Allāh be his Helper!) has advised members of Jamā'at to follow the guidelines given by the governments and public health organizations.

All members of the Jamā'at are encouraged to get vaccinated. If members have any concerns, they should talk to their family physician to get proper guidance and any clarification. May Allāh protect all Jamā'at members and all human beings from the effects of the pandemic! Amīn!



# PRAYERS FOR THE CURRENT PANDEMIC

In these days, we should pay special attention to the study of Kashti-e-Nooh (Noah's Arc) and arrange regular Dars of this book in our homes.

In the current situation, whereas Syedna Hazrat Khalifatul-Masih V (May Allah be his Helper!) has advised us to take other precautionary measures, Huzoor<sup>aa</sup> has also urged us to turn to Allah in repentance and pray.

Therefore, some prayers from the Holy Qur'an, Ahadith and prayers of the Promised Messiah<sup>as</sup> are given below:

## Prayer of Hazrat Ayub<sup>as</sup>

Hazrat Ayub<sup>as</sup> supplicated to seek cure from his illness and presented his weak state for attracting Allah's mercy. This prayer was accepted and, miraculously, the affliction was removed.

أَلَيْسَ مَسْنَى الضَّرِّ وَأَنْتَ أَرْحَمُ الرَّحِيمِينَ

*Affliction has touched me, and Thou art the Most Merciful of all who show mercy. (21:84)*

## Prayer of Hazrat Moses<sup>as</sup>

When an earthquake overtook Hazrat Moses<sup>as</sup> and the chiefs of his people, Hazrat Moses<sup>as</sup> considered it indication of Allah's displeasure and he supplicated as:

أَنْتَ وَلِيُّنَا فَغْفِرْ لَنَا وَارْحَمْنَا وَأَنْتَ خَيْرُ الْغَافِرِينَ

*Thou art our Protector; forgive us then and have mercy on us, for Thou art the Best of those who forgive. (7:156)*

## Prayer for Protection against All Harms

Uthman ibn Affan<sup>ra</sup> says: I heard the Holy Prophet<sup>sa</sup> say: "He who recites this prayer thrice in the morning and again in the evening every day, God will protect him from anything which is harmful."

بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَهُوَ السَّمِيعُ الْعَلِيمُ

*In the name of Allah, with Whose name nothing can harm in the earth and in Heaven, and He is All-Hearing, All-Knowing. (Sunan Abi Dawood: 5088)*

## Prayer for Protection from Pandemics

During a pandemic, God Almighty conveyed it the Promised Messiah<sup>as</sup> that, as a remedy against it, Allah should be remembered through His following attributes:

يَا حَفِيظُ - يَا عَزِيزُ - يَا رَافِقُ

*O Protector, O Almighty, O Companion (Tadhkirah, p,660)*

يَا حَيُّ يَا قَيُّوْمُ بِرَحْمَتِكَ أَسْتَغِيْثُ

*O Ever-Living and Self-Subsisting One, I supplicate for Your mercy. (Tadhkirah, p,439)*

The Promised Messiah<sup>as</sup> has stated that it was conveyed to him that this is the Great Name (اسم اعظم) of God and that whoever supplicates with these words would be delivered from every affliction.

رَبِّ كُلِّ شَيْءٍ خَادِمَكَ رَبِّ فَاحْفَظْنِي وَانصُرْنِي وَارْحَمْنِي

*O my Lord everything serves You. So O my Lord, protect me and help me and have mercy on me. (Tadhkirah, p,601)*

## Prayer for Deliverance from Sufferings and Illness

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ سُبْحَانَ اللَّهِ الْعَظِيمِ  
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

*Holy is Allah and worthy of all Praise; Holy is Allah, the Great. Allah, bestow Your blessings on Muhammad and the people of Muhammad. (Tiryauqul-Qulub, pp. 36-37, Ruhani Khaza'in, vol. 15, pp. 208-209)*