

**And who is better in speech
than he who invites men to
Allah and does good works and
says, 'I am surely of those who
submit?' [41:34]**

AMC 2017- 2018 Tabligh field manual

August 26, 2017

Department of Tabligh



Table of Contents

Welcome..... 2

Introduction 3

Guidance from Hazrat Khalifatul Masih (ab) 3

Important FRESH Guidance from 3

Hazrat Khalifatul Masih (ab) Regarding Tabligh..... 3

2017-2018 Tabligh directives and Work Plan 4

2017 Approved Shura proposals for Tabligh 10

National Tabligh Core Team Directory and Roles & Responsibilities 14

Regional Structure for 2017 -2018 National Tabligh efforts 21

Regional Activity Calendar For 2017 – 2018..... 22

Getting Help 23

Tabligh Material Support..... 23

 Self Serve items 23

 Special Order Items 24

Tabligh Technology Support 24

Email Distribution Groups 25

General Tabligh Guides..... 26

A Tabligh Guide from Canada Jamaat 26

CCTI Best Practices 50

Pre event Dos/Dont’s 50

Event Dos/Don’ts 50

Post event Dos/Dont’s 51

Directions Regarding Purdah at CCTI Events 51

Directions for Holding Book Stalls.....48

Daen Team Structure for a Successful CCTI Program at local level..... 55

Forming Effective Tabligh Team 60

Secret of one-to-one Tabligh..... 66



Welcome

السلام عليكم ورحمة الله وبركاته

Why are we having the tabligh conference?

The purpose of this conference is for all participants to realize the immense benefits of this work (Tabligh) for themselves, their loved ones and for mankind in general. Each of us should go back infused with an unstoppable zeal to do our very best to CONVEY THE MESSAGE OF ISLAM AHMADIYYAT through tireless, well thought-out efforts and fervent prayers while all the time trying to involve more and more members of the Jama'at in the same.

Two Over-riding Directives

1. Always remember that the Holy Quran and the Excellent Exemplar, the Holy Prophet Muhammad (sa) are our guides..and the Imam of the Age, the Promised Messiah (as), came to rejuvenate the very essence of what these taught us. So in our presentations let us focus on these sources throughout.
2. And remember that PRAYER is, in fact, the beam on which all our success rests - so after everything and before everything and in the middle of everything we must emphasize and engage in prayer.



Introduction

Guidance from Hazrat Khalifatul Masih (ab)

Important FRESH Guidance from Hazrat Khalifatul Masih (ab) Regarding Tabligh

Hazrat Khalifatul Masih, may Allah be his Helper, stated:

"The wisdom of Hazrat Ali (ra) should be kept in mind when preaching. He stated that at times the heart is willing and inclined towards listening to something while on other occasions it is not. Therefore, one should enter into the hearts of people while taking this into consideration and should assess the situation and whether the person is willing to listen to what you wish to say. Thus, we also need to adopt this wisdom."

"The Promised Messiah (as) also guided the Jama'at in this regard and said that a person should ponder over what they wish to say and keep it concise. Delving into long debates and deep discussion has no benefit. One should convey his point in a few words which goes straight into the ear and if ever the opportunity arises in the future then he can expound upon it. However, this is only possible when one is constantly in contact with them."

[Friday Sermon, Hazrat Khalifatul Masih (ab), March 17, 2017]



2017-2018 Tabligh directives and Work Plan

Respected Presidents
Respected Members of National Aamla
Respected Missionaries

AssalamoAlaikum! ال سلام عليكم ورحمة الله وبركاته

We have made several changes taking into account Respected Ameer Sahib's valuable guidance and analysis of our data and review of our previous year's efforts .. a group of some 17 of the Core National Tabligh Team met and discussed all these matters at Baitur Rahman in Silver Spring, MD on July 2, 2017 to lay out the Plan being sent to you now.

The basic elements of this plan are reproduced hereinbelow together with the persons responsible and the details will be discussed with everyone involved in the various aspects in two conference calls in the next two weeks and then a detailed working session will be held with all Tabligh Secretaries and the National and Regional Tabligh Team members in our National Tabligh Conference in the month of August insha'Allah.

PLEASE be on the lookout for notification of these Conference Calls and the National Tabligh Conference from Respected Mahfooz Sheikh Sahib in the coming days and make every effort to attend.

1. A BI-WEEKLY ELECTRONIC NEWSLETTER .. Saima Sheikh Sahiba ... EVERY WEEK share with all USA Members news of Tabligh efforts and faith inspiring occurrences ..
2. INVENTORY CONTROLLER .. Abdul Lateef Bennett Sahib ... take stock of all Tabligh pamphlets, books etc in every Jama'at and keep track of new materials printed and provide monthly status of stock and numbers distributed.
3. We have to continue the basic INITIATIVES of our Previous Year's Tabligh Plan. This year onwards we will have specific members assigned duty to look after go on enhancing these efforts nationwide:
 - CCTI - Ahmad Khan Sahib - Continue, grow and make more effective
 - One Call a Day - Tanveer Iqbal Sahib - Increasing Numbers of Da'een
 - Inspiring Da'een - Prof Sultan Chaudhry Sahib - Visit and sit with members all across the nation, youth especially, and inspire them to become EFFECTIVE DA'EEN ILA'ALLAH
 - Flyers+Books Distribution - Shoeb Abul Kalam Sahib - 1,000,000 flyers, 50,000 World Crisis, Life of Muhammad (sa), .. EFFECTIVE Distribution, IN PERSON, visit and give to dignitaries from lowest civic level to highest federal government levels; universities, financial, intellectuals, think tanks..make list and plan methodically..what we should also look into are methods like those working successfully now in Mexico initiated by USA two years ago - selling books through bookstores by offering incentives to book distributors and bookshops as this can scale up very nicely.
 - Education Training Methods Best Practices - Usman Ch Sb, Sazzad K. Sb - Document and codify our methods and best practices and make available written materials to guide members to do all the things we are asking them to do...make powerpoints, make



graphics, develop literature, programs for the regional and local tabligh conferences. How to Conduct a Regional Tabligh Training Conference, How to Conduct a CCTI Meeting, How to Meet a Guest, How to Carry Out a Social Media Ad Campaign to Get Minimum of Two Guests a Week in the Age Range that is called for by our Plan etc.

- Universities - Imam Azam Akram Sahib - Reach out to the 20 million + Students, aim is to establish a bridgehead into Universities in a prominent way, hold MMOP lectures and CCTI events in a solid manner so as to lead to meaningful and measureable effect in gaining guests to the CCTI weekly events and increasing our contacts among the young and educated as well as university professors and of course to gain bai'ats.
- Neighbors - Usman Ch. Sahib - Grow this program into an ongoing daily weekly activity in all Jama'ats by all members - especially in Ramadhan
- Desks - Ghulam Rabbi Sahib - Make all Desks effective along lines of Bangla Desk ... try to produce similar results.

4. We have made our regions smaller - now we have ten regions and have assigned Regional Secretaries from within the Regions. These changes will help make the Regional Secretaries able to do much more work insha'Alah and more easily.

- Each Regional Secretary is required to stay in constant touch with the local Tabligh Secretaries of his Region and make sure they have all their needs and challenges attended to.
- He is the liaison for all heads of Initiatives and other matters.
- He is required to hold ONE REGIONAL TABLIGH CONFERENCE EVERY THREE MONTHS.
- One of these will be the one at which the National Team will be coming. The other three he will hold himself.
- He will hold a brief 15 to 20 minute Weekly, Biweekly or Monthly Conference Call [whatever he can do CONSISTENTLY] with his local Tabligh Secretaries.

The Regions and their Regional Secretaries are as:

NE Region 1 [8 Jama'ats]: Albany, Binghamton, Boston, Buffalo, Fitchburg, Hartford CT, Rochester, Syracuse	Sarjo Trawalley Sahib
NE Region 2 [8 Jama'ats]: Bronx, Brooklyn, Central Jersey, Long Island, Middletown NY, North Jersey,	Zeshan Elahi Sahib



Queens NY, Willingboro	
East Region [8 Jama'ats]: Baltimore, Central VA, Laurel, North VA, Potomac, Silver Spring, South VA, Washington DC	Nasir H. Malik Sahib
SE Region [8 Jama'ats]: Alabama Tenn, Charlotte, Georgia Carolina, Miami, New Orleans Orlando, Richmond RTP	Abdul Ghayyur M. Khan Sahib
Central 1 [8 Jama'ats]: Cleveland, Columbus, Dayton, Detroit, Indiana, Kansas, St. Louis Kentucky	Dr Abdul Quddus Sahib
Central 2 [4 Jama'ats]: Lehigh, Philadelphia, Pittsburgh, York	Abdul Nasir Sahib
MidWest Region [9 Jama'ats]: Bloomington, Chicago East, Chicago NW, Chicago SW, Iowa, Milwaukee, Osh Kosh, St Paul Minnesota, Zion	Erfan Ahmad Sahib
South Region [7 Jama'ats]: Austin, Dallas, Fort Worth, Houston Cypress, Houston N,	Muhammad Ahmad Sahib



Houston South, Tulsa	
North West [6 Jama'ats]: BayPoint, Merced, Portland, Sacramento, Seattle, Silicon Valley	Waqas Malik Sahib
South West [8 Jama'ats]: LA Corona, LA East, LA West, LA Inland, Las Vegas, Phoenix, San Diego, Tucson	Moyenuddin Sirajee Sahib

5. We have asked all National Team and Regional and Local Secretaries to look for and get at least TWO ASSISTANTS each - we feel this will help as we move to emphasize the need for maintaining the high level of activity and NEVER let things slide or go into abeyance for a week or two - as this invariably causes a total breakdown of activities and then it becomes hugely difficult to re-start the activities.

6. We have appointed a Contacts Czar - Uzair Syed Sahib - who will be incharge of making sure we get a much higher conversion of the Contacts into Bai'ats. Having asked and looked at the factors that made the Bangla Desk much more successful [ten to twenty times more so] than the general Jama'at data suggests we have asked Uzair Syed Sahib to work hard to implement similar strategies everywhere.

7. We have requested through Mukarram Ameer Sahib, HELP for the holding of the MONTHLY Da'ee Ila'Allah Training Classes in EACH JAMA'AT from the Missionaries - this will go a long way to help educate and train the Da'een insha'Allah.

8. We have laid out a Schedule of 10 Regional Tabligh Meetings - One Every Month in a Different Region where the Core National Tabligh Team will be present insha'Allah - we found last year that what was desired to be communicated by Tabligh Department to the members did still not often filter down to the ordinary members...and we feel that holding these Regional Meetings in the SMALLER regions and inviting members from the Region to come and join will go a long way in reaching the goal of total involvement by all members in the work of tabligh - insha'Allah.

9. We have added an extra column in our Report Form to collect Data on chanda status of new Ahmadis so that the Jama'ats are aware of this duty ongoing basis.

10. USA Jalsa. West Coast USA Jalsa. UK Jalsa. Making full use of the opportunities offered by these Jalsas for the Tabligh Department is still in early stages but we will be focusing on this and



this year we have started by setting up a proper Tabligh Stall and insha'Allah this will continue to grow and get better organized:

Tabligh Booth [Fully equip and Daily Activities] - Uzair Syed Sb;
Jalsa Guests, Under Tabligh, New Ahmadis, Special Communities etc - Ghulam Rabbi Sb.
Tabligh Dinner [Friday Night, Faith Inspiring Accounts]- Abdul Ghayyur Mannan Khan Sb

11. The TEAM that handles social media and attends to live chats and answers 1-800-WHY ISLAM phone calls will grow considerably now that Implementation of Approved Shura Recommendations involves us getting much more involved in issues dealing with social issues - so this will insha'Allah also be attended.

12. We have appointed two members [Respected Usman Ch Sahib and Respected Ghulam Rabbi Sahib] to assist in the execution of the national work. Their duties would be to stay informed of all work being done and to assist wherever needed in order to insure effective running of the various programs and avoid delays or cancellation.

13. We have appointed Mahfooz Sheikh Sahib incharge of Communications and collection of all data and reports - monthly, quarterly and yearly on the STANDARD FORM [attached].

14. Jalsa Salana Team: Usman Ch. Sahib, Abdul Ghayyur Mannan Khan Sb, Ghulam Rabbi Sb, and Uzair Syed Sahib - aim is to have as many as possible attend who are under tabligh or who have become Ahmadis or are special communities needing help and support to attend, and to organize and set up an exciting, informative and helpful Tabligh Booth at the Jalsa Salana, to start holding a Tabligh Focused Dinner, to incite members to get involved in tabligh, to become da'een Ila-Allah by seeing all the work being done and listening to the faith inspiring stories and accounts of those involved in tabligh

IMPLEMENTATION of APPROVED SHURA RECOMMENDATIONS: We have looked at and assigned responsibility to various persons we believe are capable to handle the Implementation of 2017 Shura Recommendations approved by Huzoor Aqdas, may Allah be his Helper.

15. Item A1, Page 2 - Shoeb Abul Kalam Sahib assisted by Musawar Syed Sahib and Syed Saad Sahib

16. Item A2, Page 3 - Kaleem Bhatti Sahib

17. Item A3, Page 3 - Rabia Chaudhry Sahiba

18. Items A4 & A5, Page 3 - Richard Reno Sahib and Waqas Malik Sahib

19. Item B, Page 4 - Imam Azam Akran Sahib + Team [1. Education Programs; 2. Women's Support; 3. Youth Needs]

20. Item C, Page 4 - Ibrahim Naeem Sahib + Team

Here is a list of all the team members:

https://docs.google.com/a/ahmadiyya.us/spreadsheets/d/1JyLHVI4KdnO_yI_NwZ-3NO5mvOLrakMPXizbCXPWfAw/edit?usp=sharing



The key element for our success is known to everyone and that is to focus on our worship and on reforming our own selves to become model Ahmadis. May Allah bless us with the ability to achieve full success in both these endeavors. Aameen.

Was-salam, requesting prayers,

Waseem A. Sayed, PhD
National Tabligh Secretary



2017 Approved Shura proposals for Tabligh



**AHMADIYYA
MUSLIM COMMUNITY**
United States of America



*Muslims who believe in the Messiah,
Hadhrat Mirza Ghulam Ahmad Qadiani™*

MAJLIS-E-SHURA 2017 **TABLIGH SUBCOMMITTEE RECOMMENDATIONS**

Chairman: Azhar Haneef, Naib Amir and Missionary Incharge

Secretary: Dr. Waseem Sayed, National Secretary Tabligh

Members: 1. Hamid Nasir Malik (missionary), 2. Azam Akram (missionary), 3. Faran Rabbani (missionary), 4. Dhiya Bakr – Zion (Lajna), 5. Tazeen Ahmad – Potomac (Lajna), 6. Mahmood Qureshi – Connecticut, 7. Waqas Asghar – Willingboro, 8. Kaleem Bhatti – Georgia, 9. Abdul Lateef Oresanya – Houston Cypress, 10. Salim Lutfullah – York, 11. Zafar Suraleigh – Miami, 12. Luqman Malik – LA Inland, 13. Adeel Ahmed – Detroit, 14. Monas Chaudhry – LA East, 15. Ahmad Sita – Cleveland, 16. Mirza Ghulam Rabbi – Queens, 17. Hassiem Babatu – Milwaukee, 18. Usman Choudhary – Central VA, 19. Haroon Gareel – Chicago East, 20. Omar Shaheed – Pittsburgh, 21. Moyeenuddin Sirajee – LA Riverside County

(The Tabligh Subcommittee meeting commenced on Friday at 5:35 pm in the men's prayer hall with Tilawat by Imam Faran Rabbani and prayers led by Imam Azhar Haneef Sahib then concluded with silent prayers at 11:20 pm. The Chairman conducted the roll call then read aloud the proposal which the committee members approved as is. The Subcommittee met again Saturday morning from 9:00 – 10:00 AM to review and finalize the recommendation).

Proposal:

We are living in the midst of a troubled and divided society where justice is not being dealt with equitably. In 1920, when Hadhrat Mufti Muhammad Sadiq Sahib^{ra} arrived in USA, he found almost the same situation in several ways as we are facing today. He effectively addressed social issues in the US and attracted hundreds of Americans to accept Ahmadiyyat. Our True Islam campaign should be based on Islam's message of Social Justice with the collaboration of other social and civil organizations to disseminate our message to a wider audience. Shura body is requested to explore and guide how this task can be accomplished.

Preamble:

Tabligh, as defined by Allah, is an effort of 'dawat ill-Allah', i.e., inviting mankind back to God. "And who is better in speech than one who invites *mankind* to Allah, and does good works, and says 'I am surely of those who submit.'" (41:34)



In a recent publication, 'True Justice and Peace', which contains the 2015 UK Jalsa concluding address of Hadhrat Khalifatul Masih V^{abna}, Huzur clearly states that lack of a living connection with God is the root of injustice in the world.

Huzur ^{abna} says: "The world is in disorder because it has forgotten God Almighty... the main reasons for the state of disorder in the world are the acquisition of personal gains in the name of God, the true fear of God disappearing from people's hearts, or the denial of the existence of God Almighty whilst giving preference to worldly laws and ideologies. Despite being the creation of Allah the Almighty, man considers Allah the Almighty's customs and system of justice and equity inferior to his manmade customs and system of justice."

The Subcommittee recommends:

A. "Invitation to Allah"

1. The subcommittee proposes to continue our 'True Islam' campaign to invite our nation to God as the ultimate solution to the deteriorating conditions in society, and to highlight and promote the teachings of Islam regarding issues of social justice such as poverty, domestic violence, racial and gender inequality, etc. Some ways and means of this are distribution of literature, public lectures and seminars, use of social media and propagation of these ideas by members in their personal tabligh efforts. The main subject of this campaign is the Quranic teaching: "Verily, Allah requires you to abide by justice, and to treat with grace, and give like the giving of kin to kin; and forbids indecency, and manifest evil, and transgression. He admonished you that you may take heed." (Surah al-Nahl; 16:91)

Specific action items are:

- To distribute literature that discuss these issues from an Islamic point of view such as the pamphlet, "True Justice and Peace", the books, "Absolute Justice, Kindness and Kinship" and "Islam's Response to Contemporary Issues", and recent Speeches of Hadhrat Khalifatul Masih V^{abna}.
- National Tabligh Department to develop new brochures that address these issues based on these books.
- To circulate articles in 'The Review of Religions' and 'The Muslim Sunrise' extensively to raise awareness on Social Justice issues.



2. The subcommittee also recommends that the Jama'at advocate alleviating societal problems and collaborate with organizations, which share common values, vision and objectives, in order to engage the public and gain a wider audience to disseminate our views.

Action items include:

- The National Tabligh Committee to assess organizations, create a database of appropriate organizations, and assist local Jama'ats to interact with them.
- Every Jama'at should approach and develop a working relationship with local organizations (at least one per Jama'at). These organization would be from non-profit and local government groups and educational institutions that specialize in the areas of social justice. Members would be encouraged to volunteer service in these groups in order to reach their audience and use their resources so that they hear Islam's solution to these issues.

3. Tabligh department should use media and social media platforms to respond to occurrences of social injustice and speak out whenever any injustice manifests itself in any of the many forms that afflict our own fellow countrymen and women.

4. Increase the awareness and sensitivity of members to social justice issues and causes, so that they get out of a 'comfort zone' and become more visible and vocal in communities and among populations that struggle with these issues and causes.

Tasks to accomplish this are:

- The Tabligh department selects issues, target audiences and areas to focus the campaign.
- Hold quarterly training classes with members to educate and sensitize them to these issues and provide awareness training. Prepare a FAQ document that could serve as a guide to conducting these sessions.

5. Monitor and strive to increase the number of contacts through these efforts so as to invite individuals to our weekly CCTI [Coffee, Cake and True Islam] sessions, programs, Jalsas etc.

Specific action items are:

- CCTI should target localities, city events and topics related to the above issues to attract the public who are passionate on this.
- Each Jama'at strive to gain 2 new contacts per week through this effort. [100 new contacts per year].



B. “Do good works”

The subcommittee strongly felt that Da’een would be more effective preachers by ‘doing good’ in society as a true Muslim through alleviating some of the social problems, as far as possible. They would serve particularly in the areas mentioned in our true Islam campaigns, such as education programs (adopt schools, after school tutoring), women’s support (domestic abuse shelters), youth needs (community centers, etc.). The principle is to practice what one preaches.

C. “Say I have submitted”

1. Establish a Hilful Fudool Society in America. The basic pact of this society was:


- To respect the principles of justice, and to collectively intervene in conflicts to establish justice.
- After attaining prophethood, the Holy Prophet Muhammad^{sa} acknowledged the validity and value of the pact, despite most of the members being non-Muslim. This is to emphasize Islam’s interest in human rights and protection of these rights.

2. Become a role model organization for others in the field of social justice, and endeavor as a community to establish the highest standards of harmonious and just relations among all members in the Jama’at.

Respectfully submitted,



Azhar Haneef, Chairman



Waseem A. Sayed, Secretary



To implement these Shura proposals, the following teams and resources have been assigned.

Shura Proposals:	First Name	Last Name	Phone #	Email	Responsibilities
Social Service Initiative (2)	Kaleem	Bhatti	678-779-5847	kaleem.qaiser.bhatti@ahmadiyya.us	Develop a plan to implement approved Shura proposal: Jamaat advocate alleviating societal problems and collaborate with organizations which share common values, vision and objectives in order to engage the public and gain a wider audience to disseminate our views.
Media/Social Media (3)	Rabia	Chaudhry	408-410-1974	rabia.h.chaudhry@ahmadiyya.us	Tabligh department should use media and social media platforms to respond to occurrences of social injustice and speak out whenever any injustice manifests itself in any of the many forms that afflict our own fellow countrymen and women. Make a team of people.
Training and awareness of members (4 & 5)	Richard	Reno	503-816-3539	rasheed.reno@ahmadiyya.us	Increase awareness and sensitivity of members to social justice issues and causes so that they can get out of comfort zone and become more visible and vocal in communities and among populations that struggle with these issues and causes. Monitor and strive to increase the number of contacts through these efforts so as to invite individuals to our weekly CCTI sessions, programs, Jalsas, etc. Develop CCTI Topics related to social issues.
	Waqas	Malik	206-851-0788	waqas.n.malik@ahmadiyya.us	
Good works (B)	Azam	Akram	301-512-3037	azam.akram@ahmadiyya.us	Develop a team and guide them in handling the three main areas mentioned therein: 1. Education Programs; 2. Women's Support; 3. Youth Needs
I submitted (C)	Ibrahim	Naeem	626-485-3001	ibrahim.ar.naeem@ahmadiyya.us	Establish Hilful Fudool Society in America and make a team.



Flyers (Distribution)	Shoeb	Abul Kalam	713-534- 3976	Shoeb.abulkalam @ahmadiyya.us	Assisted by Musawar Syed Sahib and Syed Saad Sahib: 1,000,000 flyers, 50,000 World Crisis, Life of Muhammad (sa), .. EFFECTIVE Distribution, IN PERSON, visit and give to dignitaries from lowest civic level to highest federal government levels; universities, financial, intellectuals, think tanks..make list and plan methodically.
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National Tabligh Team Directory

Office	FirstName	LastName	Phone #	Email
Tabligh Core Team				
National Tabligh Secretary	Dr. Waseem	Sayed	909-636-4397	waseem.sayed@ahmadiyya.us
Naib/Assistant National Sec/Desks	Mirza Ghulam	Rabbi	917-363-3673	ghulam.rabbi@ahmadiyya.us
Naib/Assistant National Sec/NEIGHBORS	Usman	Choudhary	703-981-9272	usman.choudhary@ahmadiyya.us
National Tabligh General Secretary	Mahfooz	Sheikh	972-697-7920	mahfooz.sheikh@ahmadiyya.us
National Tabligh General Secretary - Naib I	Saima	Sheikh	972-697-7923	saima.sheikh@ahmadiyya.us
National Tabligh General Secretary - Naib II	Rabia	Choudhary	408-410-1974	rabia.h.chaudhry@ahmadiyya.us
National IT / Helpdesk	Sazzad	Khan	732-766-7291	sazzad.khan@ahmadiyya.us
National IT/ Helpdesk Naib I	Yasir	Talha	408-489-6942	syed.y.talha@ahmadiyya.us
National Social Media/1-800	Durr-e-Sameen	Khan	646-696-1224	samin.z.khan@ahmadiyya.us
National Data/CONTACTS CZAR	Syed Uzair	Ahmad	425-214-3849	uzair.ahmed@ahmadiyya.us
National Da'een Il-allah Assistant	Sultan	Chaudhry	717-329-8970	sultan.a.chaudhry@ahmadiyya.us
National Da'een Il-allah Assistant	Aamir	Sultan	717-919-1899	aamir.sultan@ahmadiyya.us
Review of Religion' for Tabligh Activities - Lead	Musawar	Syed	585-967-8148	musawar.syed@ahmadiyya.us
Facebook CCTI	Taimur	Khan	443-992-1153	Taimur.khan@ahmadiyya.us
Facebook CCTI	Usfund	Khan	443-670-7890	usfund.khan@ahmadiyya.us
Web chat and email follow up - Lead	Ijaz	Ahmed	646-469-9347	ijaz.ahmed@ahmadiyya.us
Web chat and email follow up - Naib	Sabahat	Ahmed	267-441-7098	sabahat.ahmed@ahmadiyya.us
Inventory Controller	Mahmood	Ahmad	972-375-6727	mahmood.c.ahmad@ahmadiyya.us
Tracking Bai'ats	Tariq	Bhatti	240-475-3584	tariq.m.bhatti@ahmadiyya.us
INITIATIVES:				
CCTI Nationwide	Ahmed	Khan	410-858-6757	ahmed.i.khan@ahmadiyya.us
Invite Neighbors	Usman	Choudhry	703-981-9272	usman.choudhary@ahmadiyya.us
Flyers (Graphics)	Khalid	Waleed	479-276-5489	Khalid.waleed@ahmadiyya.us
One call day	Saif	Moosaraza	717-645-9384	saif.moosaraza@ahmadiyya.us



Education/Training	Usman	Choudhry	703-981-9272	usman.choudhary@ahmadiyya.us
	Sazzad	Khan	732-766-7291	sazzad.khan@ahmadiyya.us
Universities	Azam	Akram	301-512-3037	azam.akram@ahmadiyya.us
Da'ee Ila'Allah Training Classes	Azhar	Hanif		azhar.haneef@ahmadiyya.us
Regional Secretaries:				
Regional NE - 1	Sarjo	Trawalley	781-913-6461	sarjo.trawalley@ahmadiyya.us
Regional NE - 2	Zeeshan	Ilahi	301-641-4554	Zeeshan.elahi@ahmadiyya.us
Regional East	Nasir	Malik	713-459-0125	nasir.h.malik@ahmadiyya.us
Regional SE	Abdul Ghayyur	Khan	770-359-8062	abdul.ghayyur.khan@ahmadiyya.us
Regional Central - 1	Dr. Abdul Qudoos	Shahid	937-344-7569	Abdul.q.Shahid@ahmadiyya.us
Regional Central - 2	Abdul	Nasir	732-890-6543	Nasir.Abdul@ahmadiyya.us
Regional MW	Erfan	Ahmed	414-403-3364	erfan.ahmad@ahmadiyya.us
Regional South	Muhammad	Ahmad	512-629-6092	muhammad.x.ahmad@ahmadiyya.us
Regional North West	Waqas	Malik	206-851-0788	waqas.n.malik@ahmadiyya.us
Regional South West	Moyenuddin	Sirajee	951-526-6075	moyenuddin.sirajee@ahmadiyya.us
Desks:				
Bangla Desk	Ghulam	Rabbi	917-363-3673	ghulam.rabbi@ahmadiyya.us
Arabic Desk	Mohammed	Fytahi	317-508-4862	mohammed.fytahi@ahmadiyya.us
Spanish Desk	Sayed	Abdullah	602-769-3294	syed.abdullah@ahmadiyya.us
Islands Desk	Salman	Tariq	314-502-7853	salman.tariq@ahmadiyya.us
Pakistan/Urdu Desk	Dawood	Munir	832-526-8614	Dawood.Munir@ahmadiyya.us
Pashto				



Local and Regional Tabligh Secretary Contact List

Region	Jama'at	FirstName	LastName	Ahmadiyya.us Emails Accounts	
NE Region-1	REGIONAL SECRETARY	Sarjo	Trawalley	sarjo.trawalley@ahmadiyya.us	
NE-1	Albany NY	Tariq Pasha	Malik	tabligh.alb@ahmadiyya.us	518-542-3858
NE-1	Binghamton NY	Zia Hussain	Shahid	tabligh.big@ahmadiyya.us	607-222-5032
NE-1	Boston MA	Kashif Nadeem	Chaudhry	tabligh.bos@ahmadiyya.us	781-460-7300
NE-1	Buffalo NY	Anas Ahmed	Mangla	tabligh.buf@ahmadiyya.us	
NE-1	Fitchburg	Furqan Qamar	Mehmud	tabligh.fch@ahmadiyya.us	978-235-0886
NE-1	Connecticut CT	Muhammad Zahir	Mannan	tabligh.har@ahmadiyya.us	860-670-6402
NE-1	Rochester NY	Mubarak Muhammad	Bashir	tabligh.roc@ahmadiyya.us	585-953-6825
NE-1	Syracuse NY	Badar Munir	Ahmad	tabligh.src@ahmadiyya.us	315-706-3904
NE Region-2	REGIONAL SECRETARY	Zeeshan	Elahi	Zeeshan.elahi@ahmadiyya.us	
NE-2	Bronx, NY	Zafar	Malik	tabligh.brn@ahmadiyya.us	718-344-7300
NE-2	Brooklyn NY	Mohammed A	Ghaffar	tabligh.brk@ahmadiyya.us	718-927-1384
NE-2	Central Jersey NJ	Nasir	Abdul	tabligh.cej@ahmadiyya.us	732-890-6543
NE-2	Long Island NY	Zeeshan	Hamid	tabligh.lis@ahmadiyya.us	917-363-3673
NE-2	Middletown NY	Tariq	Mahmood	tabligh.mdl@ahmadiyya.us	845-800-7555
NE-2	North Jersey NJ	Saifulla Khaled	Chaudhary	tabligh.noj@ahmadiyya.us	973 262 2909
NE-2	Queens, NY	Mirza Ghulam	Rabbi	tabligh.qns@ahmadiyya.us	718-300-0201
NE-2	Willingboro NJ	Waqas	Asghar	tabligh.wil@ahmadiyya.us	609-781-0130
EAST	REGIONAL SECRETARY	Nasir H.	Malik	nasir.h.malik@ahmadiyya.us	
East	Baltimore MD	Abdul Latif	Bennett	tabligh.bal@ahmadiyya.us	267-253-3434
East	Central VA	Jamal Uddin	Zia	tabligh.cva@ahmadiyya.us	540-729-3500
East	Laurel MD	Ishmail Nasir	Hashim	tabligh.lrl@ahmadiyya.us	202-607-6169
East	North Virginia VA	Haris Ahmad	Raja	tabligh.nva@ahmadiyya.us	443-615-4920
East	Potomac MD	Javed A	Choudry	tabligh.pot@ahmadiyya.us	240-353-1212
East	Silver Spring MD	Mohammad Amjad	Chaudhry	tabligh.ssp@ahmadiyya.us	301-326-9915
East	South Virginia VA	Mirza Maaz	Ali	tabligh.sva@ahmadiyya.us	703-559-1204
East	Washington DC	Shahzad	Bashir	tabligh.wdc@ahmadiyya.us	240-447-3735



South East	REGIONAL SECRETARY	Abdul Ghayyur Mannan	Khan	abdul.ghayyur.khan@ahmadiyya.us	
SE	Alabama Tennessee AL	Tareq M	Dajani	tabligh.ala@ahmadiyya.us	615-545-3031
SE	Charlotte NC	Kareem H	Sayed	tabligh.cha@ahmadiyya.us	919-389-8683
SE	Georgia-Carolina GA	Kaleem Qaiser	Bhatti	tabligh.geo@ahmadiyya.us	678-779-5847
SE	Miami FL	F Zafar	Suraleigh	tabligh.mia@ahmadiyya.us	561-843-8509
SE	New Orleans LA	Tahir Mahmood	Cheema	tabligh.new@ahmadiyya.us	504-931-9899
SE	Orlando FL	Habeeb Muhammad	Shafeek	tabligh.ori@ahmadiyya.us	352-551-7491
SE	Richmond VA	Ahmed Adjei	Faried	tabligh.rva@ahmadiyya.us	
SE	RTP NC	Asaf Jamil	Mirza	tabligh.res@ahmadiyya.us	512-670-6479
Central-1	REGIONAL SECRETARY	Dr. Abdul	Quddus	Abdul.q.Shahid@ahmadiyya.us	
Central-1	Cleveland OH	Syed E	Ahmed	tabligh.clv@ahmadiyya.us	440-241-1234
Central-1	Columbus OH	Kamaldeen Ayodele	Muili	tabligh.col@ahmadiyya.us	614-962-9091
Central-1	Dayton OH	Aminullah	Ahmad	tabligh.day@ahmadiyya.us	937-901-2408
Central-1	Detroit MI	Muhammad	Ahmad	tabligh.det@ahmadiyya.us	248-739-5688
Central-1	Indianapolis IN	Mohammed	Fytahi	tabligh.ind@ahmadiyya.us	317-508-4862
Central-1	Kansas City MO	Abdul Rahman	Andoh	tabligh.kac@ahmadiyya.us	913-439-0816
Central-1	St Louis MO	Usman	Zia	tabligh.stl@ahmadiyya.us	765-210-9825
Central-1	Kentucky KY	Ahmed Munir	Chaudhary	tabligh.knt@ahmadiyya.us	561-254-1158(son's c
Central-2	REGIONAL SECRETARY	Abdul	Nasir	Nasir.Abdul@ahmadiyya.us	
Central-2	York PA	Sajeel	Safiullah	tabligh.yrk@ahmadiyya.us	717-645-3421
Central-2	Pittsburgh PA	Ahmad	Shareef	tabligh.pit@ahmadiyya.us	412-292-5367
Central-2	Philadelphia PA	Tahir	Abdullah	tabligh.phi@ahmadiyya.us	610-761-5477
Central-2	Lehigh Valley PA	Ahmad Nawaz	Chaudhry	tabligh.lei@ahmadiyya.us	516-459-8653
MW	REGIONAL SECRETARY	Erfan	Ahmad	erfan.ahmad@ahmadiyya.us	
MW	Bloomington IL	Hanan	Shahid	tabligh.bmi@ahmadiyya.us	
MW	Chicago East IL	Aaron	Garel	tabligh.che@ahmadiyya.us	773-858-4806
MW	Chicago Northwest IL	Mashhood Rasheed	Mirza	tabligh.chn@ahmadiyya.us	847-602-3150
MW	Chicago Southwest IL	Kaashif A	Qaderi	tabligh.chs@ahmadiyya.us	630-615-1696
MW	Iowa IA	Edvin	Bajrektarevic	tabligh.iwa@ahmadiyya.us	515-257-0723
MW	Milwaukee WI	Hassiem Abdullah	Babatu	tabligh.mil@ahmadiyya.us	414-305-9188



MW	Oshkosh WI	Ahmed Iqbal	Khan	tabligh.osk@ahmadiyya.us	410-858-6757
MW	Minnesota MN	Kamalud Din	Ahmed	tabligh.stp@ahmadiyya.us	612-804-9519
MW	Zion IL	Junayd Ismail	Latif	tabligh.zon@ahmadiyya.us	847-404-9334
South	REGIONAL SECRETARY	Mohammad	Ahmad	muhammad.x.ahmad@ahmadiyya.us	
South	Austin TX	Arif Muhammad	Mirza	tabligh.aus@ahmadiyya.us	512-998-0755
South	Dallas TX	Naseer Ahmed	Tahir	tabligh.dal@ahmadiyya.us	469-693-2803
South	Fort Worth TX	Najm Us	Saqib	tabligh.ftw@ahmadiyya.us	650-296-2998
South	Houston Cypress TX	Lateef	Oresanya	tabligh.huw@ahmadiyya.us	832-566-9836
South	Houston North TX	Nasir Hafeez	Malik	tabligh.hou@ahmadiyya.us	713-459-0125
South	Houston South TX	Bilal Ahmed	Rana	tabligh.hus@ahmadiyya.us	517-214-6343
South	Tulsa OK	Hameed Ahmad	Naseem	tabligh.tul@ahmadiyya.us	479-409-3247
North West	REGIONAL SECRETARY	Waqas	Malik	waqas.n.malik@ahmadiyya.us	
North West	Bay Point CA	Intisar Ahmad	Malhi	tabligh.bap@ahmadiyya.us	925-451-2442
North West	Merced CA	Mohammad Iqbal	Khan	tabligh.mer@ahmadiyya.us	443-616- 7968
North West	Portland OR	Harris	Zafar	portland@ahmadiyya.us	503-888-2123
North West	Sacramento CA	Sajjad Ahmed	Munif	tabligh.sac@ahmadiyya.us	916-912-8555
North West	Seattle WA	Waqas Nazir	Malik	tabligh.sea@ahmadiyya.us	206-851-0788
North West	Silicon Valley CA	Iftikhar	Ahmed	tabligh.saj@ahmadiyya.us	408-203-0935
SOUTH WEST	REGIONAL SECRETARY	Moyenuddin	Sirajee	moyenuddin.sirajee@ahmadiyya.us	951-526-6075
Sout West	LA Corona-Riverside	Arshad	Rashedi	tabligh.lac@ahmadiyya.us	951-316-5636
Sout West	LA East CA	Monas	Chaudhary	tabligh.lae@ahmadiyya.us	714-488-7407
Sout West	LA West CA	Ibraheem	Naeem	tabligh.law@ahmadiyya.us	626-485-3001
Sout West	LA Inland CA	Jameel	Mohamed	tabligh.lai@ahmadiyya.us	909-548-9905
Sout West	Las Vegas NV	Luqman	Abdul-Jalal	tabligh.lav@ahmadiyya.us	702-809-8483
Sout West	Phoenix AZ.	Latif	Ahmed	tabligh.phx@ahmadiyya.us	408-667-4134
Sout West	San Diego CA	Maaz Ahmad Tariq	Bajwa	tabligh.sad@ahmadiyya.us	858-666-7117
Sout West	Tucson AZ	Umer Bin	Shahid	tabligh.tuc@ahmadiyya.us	



Regional Structure for 2017 -2018 National Tabligh efforts

Regions / Jamaat	Regional Secretary	Regions / Jamaat	Regional Secretary
NE Region 1 [8 Jama'ats]: Albany, Binghamton, Boston, Buffalo, Fitchburg, Hartford CT, Rochester, Syracuse	Sarjo Trawalley Sahib	East Region [8 Jama'ats]: Baltimore, Central VA, Laurel, North VA, Potomac, Silver Spring, South VA, Washington DC	Nasir H. Malik Sahib
NE Region 2 [8 Jama'ats]: Bronx, Brooklyn, Central Jersey, Long Island, Middletown NY, North Jersey, Queens NY, Willingboro	Zeshan Elahi Sahib	SE Region [8 Jama'ats]: Alabama Tenn, Charlotte, Georgia Carolina, Miami, New Orleans Orlando, Richmond RTP	Abdul Ghayyur M. Khan Sahib
Central Region 1 [8 Jama'ats]: Cleveland, Columbus, Dayton, Detroit, Indiana, Kansas, St. Louis Kentucky	Dr. Abdul Qudoos Shahid Sahib	MidWest Region [9 Jama'ats]: Bloomington, Chicago East, Chicago NW, Chicago SW, Iowa, Milwaukee, Osh Kosh, St Paul Minnesota, Zion	Erfan Ahmad Sahib
Central Region 2 [4 Jama'ats]: Lehigh, Philadelphia, Pittsburgh, York	Abdul Nasir Sahib	South Region [7 Jama'ats]: Austin, Dallas, Fort Worth, Houston Cypress, Houston N, Houston South, Tulsa	Muhammad Ahmad Sahib
North West [6 Jama'ats]: BayPoint, Merced, Portland, Sacramento, Seattle, Silicon Valley	Waqas Malik Sahib	South West [8 Jama'ats]: LA Corona, LA East, LA West, LA Inland, Las Vegas, Phoenix, San Diego, Tucson	Moyenuddin Sirajee Sahib



Regional Activity Calendar For 2017 – 2018

Objectives of regional conference

The regional conference is being held to train and engage all current and potential Daeens and to share knowledge and success stories from all local and regional areas.

All new converts inducted in the last year should be invited to attend and provide input for the program and share feedback.

Allow local secretaries to share their updates and inform what is working and what requires adjustment from a program perspective.

Month	Region	Regional Secretary	
September	Regional SE	Abdul Ghayyur	Khan
October	Regional MW	Erfan	Ahmed
November	Regional South	Muhammad	Ahmad
December	Regional North West	Waqas	Malik
January	Regional South West	Moyeenuddin	Sirajee
February	Regional Central - 2	Abdul	Nasir
March	Regional East	Nasir	Malik
April	Regional NE - 1	Sarjo	Trawalley
May	Regional NE - 2	Zeeshan	Ilahi
June	Regional Central - 1	Dr. Abdul Qadoos	Shahid

Regional secretaries will provide specific dates for each regional conferences.

Local/Regional calendar to be filled in and announced later



Getting Help

There are several channels available to get help in making our Tabligh plan a success, inshallah. Some of the details are listed below. Beyond the self-serve items, you can always send queries or special requests to tabligh.helpdesk@ahmadiyya.us Email account and the team will dispatch and engage the appropriate departments to fulfill the need. Usually responses are provided within 24 hours.

Tabligh Material Support

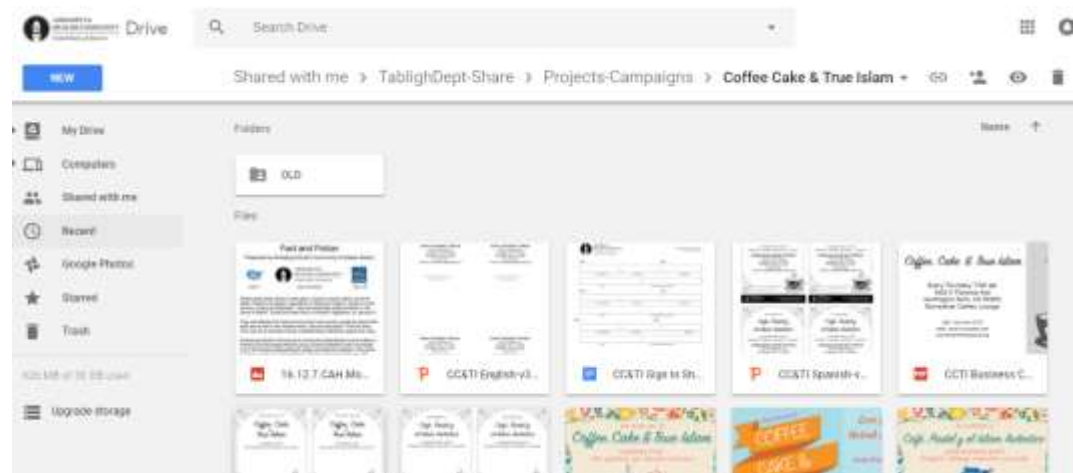
There are various tabligh materials available including give-away books, printable flyers, floor standing banners, collapsible banners, wall banners, table top cards, business cards and also free electronic Quran as well as some paid-for books from Alislam Book store.

There are mainly two categories for material that can be requested. **Self-Serve** and **Special-Order**.

Self Serve items

1: *Self-serve* items which Tabligh secretaries are able to download directly from the Google Drive and locally print using Staples, Kinkos etc. These also include training materials for Daeens, guest presentation materials, PPT decks, etc.

We have created several templates for wall banners, table top cards to support CCTI programs. The following links can be used to download these as needed. You can also print large banners and floor standing display units from the link provided below. To access these, please login to drive.google.com from your ahmadiyya.us email account. After logging in, click on “Shared with me” link on the left to navigate to the folders under “TablighDept-Share” as seen below.



[CCTI Invitation Card templates](#)

[CCTI Guest sign in sheet template](#)

[CCTI Flyer Template](#)

[CCTI Tabletop Card](#)



[CCTI Spanish flyer](#)

[CCT Neighborhood Invitation](#)

[CCTI Neighborhood Program Template](#)

[Business card templates for Daeen](#)

[PowerPoint Presentation Decks](#)

Special Order Items

2: Second category is *special-order* items. These include

- Large/bulk quantity print of flyers for various campaigns (1000+)
- Request of books (Life of Muhammad [s], Pathway to peace, etc.) (25 +)
- Printed copy of Holy Quran
- Specific Book orders via Alislam Book store
- Promotional item orders like T-shirt, cap, mug, pen, etc.

To request these items, please send an email to tabligh.helpdesk@ahmadiyya.us email address with your requirement specifics.

- Floor standing banners for Quran Exhibitions
- Bangla/Spanish/Arabic/other desk related banners
- CCTI banners

To submit your request for the above items, please visit <http://muslimsforpeace.org/store> link and select the appropriate links to place banner/display items via buildasign.com vendor. Cost of these materials should be reimbursed through local tabligh budget.

Tabligh Technology Support

Primary technology in use by the Tabligh department is the Google platform including Google email, Google Drive (for file sharing) and Google Forms for data input. We are also using Salesforce.com for contact and guest engagement, baiat pipeline management.

Many of the support issues can be resolved by utilizing the how-to documents located at the link below

Tabligh Technology How-To Documents:

[Setup of self-service password reset for Google email ID](#)

[How to login to salesforce.com and update guest contact info](#)

[How to setup Email Alias for Jamaat email ID.](#)

[Jamaat Email initial onboarding How-To](#)

[How to setup Facebook Page for CCTI](#)

[How to setup your RingCentral 1800-WHY-ISLAM Extension](#)



If you are unable to resolve the issue from the How-To steps, please send email to tabligh.helpdesk@ahmadiyya.us Email Id for assistance.

Email Distribution Groups

Tabligh department has setup the following Email distribution groups to help collaborate among various teams and regions. Please use discretion when sending email to these DLs (distribution lists) as it would be viewed by a wide group of recipients. For specific local matters, it is advised to not use DLs and use individual addresses.

Email Distribution lists	
Tabligh CoreTeam	tabligh.coreteam@ahmadiyya.us
Tabligh Desks	tabligh.desks@ahmadiyya.us
Tabligh Initiatives	tabligh.initiatives@ahmadiyya.us
Tabligh Shura Imp	tabligh.shura.imp@ahmadiyya.us
Tabligh Regional Secretaries	tabligh.regional.secretaries@ahmadiyya.us
Tabligh Secretaries	tabligh.secretaries@ahmadiyya.us
Tabligh National Team	tabligh.national.team@ahmadiyya.us
Tabligh Department	tabligh.department@ahmadiyya.us
Tabligh HelpDesk	tabligh.helpdesk@ahmadiyya.us
NE Region-1	tabligh.northeast.region1@ahmadiyya.us
NE Region-2	tabligh.northeast.region2@ahmadiyya.us
EAST	tabligh.east.region@ahmadiyya.us
South East	tabligh.southeast.region@ahmadiyya.us
Central-1	tabligh.central.region1@ahmadiyya.us
Central-2	tabligh.central.region2@ahmadiyya.us
MW	tabligh.midwest.region@ahmadiyya.us
South	tabligh.south.region@ahmadiyya.us
North West	tabligh.northwest.region@ahmadiyya.us
South West	tabligh.southwest.region@ahmadiyya.us



General Tabligh Guides

A Tabligh Guide from Canada Jamaat

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنَّنِي مِنَ الْمُسْلِمِينَ [41:34]

And who is better in speech than he who invites men to Allah and does good works and says, 'I am surely of those who submit?'

REFERENCE BOOK

FOR

D'AWAT IL-ALLĀH

(INVITATION TOWARDS GOD)

COMPILED BY

ANSAR RAZA



INTRODUCTION

Since the start of D`ayān Training Classes, a need was felt to compile a short pocket-size booklet containing references for those who participate in such classes. These references are taught and explained in these classes. D`ayān, once understand the explanation, should keep this booklet with them to quote any reference required during preaching / discussion with their non-AhmadīMuslim / Christian / Atheist contacts.

As mentioned, this booklet is only for the training and ready-reference for D`ayān and not to distribute in public. So far references in this book are included for only non-AhmadīMuslims / Christians / Atheists. However, references for other religions can be added later, as and when required.

D`ayān and any member of the Jamā`at are requested to please send their remarks / feedback and suggestions about this booklet. Every good suggestion can be incorporated in the next edition of this booklet.

For further information, please contact:

Farhan Khokhar: 416-716-2247

Ansar Raza: 416-732-7801



تبلیح کی اہمیت

IMPORTANCE OF TABLIGH

Preaching—the Sole Responsibility of the Prophets:[5: 100]	رسول پر سوائے پیغام پہنچانے کے کوئی ذمہ داری نہیں (5:100)
Prophethood is Incomplete without Preaching: [5: 68]	تبلیح کے بغیر رسالت نامکمل ہے۔ (5:68)
Go forth, light and heavy...[9:41]	نکلو خدا کی راہ میں، ہلکے اور بوجھل۔۔۔ (9:41)
Call unto the way of thy Lord with wisdom and goodly exhortation, and argue with them in a way that is best... [16:126]	اپنے رب کے راستہ کی طرف حکمت کے ساتھ اور اچھی نصیحت کے ساتھ دعوت دے اور ان سے ایسی دلیل کے ساتھ بحث کر جو بہترین ہو (16:126)۔
Present convey to absent (Bukhari Kitab-ul-Haj Bab Khutba Min Ayyam-e-Mina)	ہر حاضر شخص غائب کو پیغام پہنچا دے (بخاری کتاب الحج باب خطبہ من ایام المینا)۔
"By God if only one person is guided by you, it is better for you more than red camels" (Bukhari Kitabul Jihad)	خدا کی قسم اگر تمہارے ذریعے ایک شخص کو بھی ہدایت مل جائے تو یہ تمہارے لئے سرخ اونٹوں سے بڑھ کر ہے۔ (بخاری کتاب الجہاد)
The perfection of the guidance from every aspect took place through his first advent, and the completion of the propagation of the guidance was accomplished through his second advent. [Malfuzat, vol. 4, p. 10]	”تکمیل ہدایت من کل الوجہ آپ کی آمد اول سے ہوئی اور تکمیل اشاعت ہدایت آپ کی آمد ثانی سے ہوئی کیونکہ سورہ جمعہ میں جو آخرین منعم والی آیت آپ کے فیض اور تعلیم سے ایک اور قوم کے تیار کرنے کی ہدایت کرتی ہے۔ اس سے صاف معلوم ہوتا ہے کہ آپ کی ایک بعثت اور ہے اور یہ بعثت بروزی رنگ میں ہے جو اس وقت ہو رہی ہے۔ پس یہ وقت تکمیل اشاعت ہدایت کا ہے۔“ (ملفوظات جلد ۳ ص ۱۰)
WHO IS MY HELPER TOWARDS ALLĀH!	مَنْ أَنْصَارِي إِلَى اللَّهِ
"Finally, I urge and admonish every Muslim to wake up for the sake of Islam. Islam is facing severe tribulations. Come to its assistance for it is in adversity...O ye people, Islam has become very weak, the enemy has laid siege from all sides, and the objections against it have risen to more than three thousand. At such a juncture, you need to prove your faith by showing sympathy for Islam. You will then be counted amongst the men of God. (Peace be on those who follow the guidance). (The Promised Messiah ^(as) - Barakāt-ud-D`uā. P-36)	”بالآخر میں ہر ایک مسلمان کی خدمت میں نصیحتاً کہتا ہوں کہ اسلام کے لئے جاگو کہ اسلام سخت فتنہ میں پڑا ہے۔ اس کی مدد کرو کہ یہ اب غریب ہے۔۔۔ اے لوگو! اسلام نہایت ضعیف ہو گیا ہے اور اعداؤ دین کا چاروں طرف سے محاصرہ ہے اور تین ہزار سے زیادہ مجموعہ اعتراضات کا ہو گیا ہے۔ ایسے وقت میں ہمدردی سے اپنا ایمان دکھاؤ اور مردانہ خدا میں جگہ پاؤ۔ والسلام علی من اتبع الهدی۔“ (برکات الدعا ص ۳۶)

**COMMON PROBLEMS IN TABLĪGH****تبلیغ میں عمومی مشکلات**

<p>DO WE NEED TO BE A SCHOLAR TO DO TABLĪGH? It is a mere misunderstanding that tablīgh is the task of the scholars only. The root meaning of the word 'tablīgh' is to convey. All we have to do is convey the message, in a wise and benign manner that the Messiah and Mahdī has appeared.</p>	<p>کیا تبلیغ کے لئے عالم دین ہونا ضروری ہے؟ ہرگز نہیں۔ یہ محض غلط فہمی ہے۔ لفظ "تبلیغ" کا مادہ تبلیغ ہے جس کا مطلب ہے پہنچانا، میں حکمت اور محبت سے اس پیغام پہنچانا ہے کہ مسیح اور مہدی کا ظہور ہو چکا ہے۔ تبلیغ بحث مباحث کا کام نہیں بلکہ محض پیغام پہنچانے کا کام ہے۔</p>
<p>IS TABLĪGH AN EMBARRASSING JOB? We consider tablīgh as an embarrassing job because we think that if we try to talk to someone about religion and that person refuses to talk to us, we'll be embarrassed. But we should keep in mind that our honor, self-respect and integrity, along-with our life and property are also precious values, and that we have vowed to sacrifice these also in the way of God. So, we should not feel embarrassed, rather consider it a noble deed and feel proud of it.</p>	<p>کیا تبلیغ باعث شرمندگی ہے؟ ہرگز نہیں! ہم تبلیغ سے اس لئے بھیجئے ہیں کہ اگر ہم نے کسی سے مذہب کی بات کی اور اس نے سنے اور بات کرنے سے انکار کر دیا تو ہماری بے عزتی ہو جائے گی۔ لیکن ہمیں یاد رکھنا چاہیے کہ جان مال اور وقت کے ساتھ ساتھ ہم نے اپنی آرزو اور عزت نفس بھی اللہ تعالیٰ کی راہ میں قربان کرنے کی قسم کھائی ہے۔ لہذا ہمیں تبلیغ کرتے ہوئے شرمندگی نہیں ہونی چاہیے</p>
<p>DO WE LOSE FRIENDS BY TABLĪGH? No, we do not lose our friends if we do not criticize their religion and hear with patience if they criticize our faith and holy personalities as Quran advises us (3:187). If someone avoids religious discussion on the pretext that it can harm our friendship, tell them that our purpose is just to convey our message and that if the founder of your religion had stopped doing tablīgh to save his friendships and relationships with people, you wouldn't have this faith today. Tell them that there is no coercion in religion. They are absolutely free, either to accept it or reject it, without harming our friendship.</p>	<p>کیا تبلیغ کرنے سے باہمی تعلقات بگڑ جاتے ہیں؟ اگر ہم اپنے دوست کے مذہب پر تنقید نہ کریں اور اپنے مذہب پر ان کی کسی بھی تنقید کو حوصلے سے سنیں تو دوستی ختم نہیں ہوتی۔ اگر کوئی اس بنا پر مذہبی گفتگو نہ کرنا چاہے کہ اس سے دوستی خراب ہونے کا اندیشہ ہو تا ہے تو اسے صحت سے سمجھائیں کہ اگر آپ کے مذہب کے اپنی ہی ثلث سے تبلیغ نہ کرتے تو آج آپ اس دین پر نہ ہوتے۔ انہیں سمجھائیے کہ دین میں کوئی جبر نہیں اور یہ کہ آپ کا مقصد محض پیغام پہنچانا ہے۔ پتا یہ نہ پانا ان کا قطعی اختیار ہے اور اگر وہ بھی مانیں صحت بھی آپ پر انہیں منائیں گے۔</p>
<p>SIGN OF ACCEPTANCE OF PRAYERS Pray for the problems of your friends. Write to Hudūr-e-Anwar for prayers that Allāh may accept your prayers for your friends and show a sign in the favour of Islam / Ahmadīyyat.</p>	<p>قبولیت دعا کا نشان: اپنے ذریعہ تبلیغ دوست کے مسائل و مشکلات کے حل کے لئے دعا کریں۔ حضور انور کو دعا کے لئے لکھیں کہ اللہ تعالیٰ قبولیت دعا کا نشان ظاہر فرمائے۔</p>
<p>TABLĪGH IS NOT ONE-WAY-TRAFFIC Make an interactive discussion and ask about their religion. Show interest in their religion and they'll give you opportunity to let you tell them about your religion.</p>	<p>تبلیغ یکطرفہ ٹریفک نہیں ہے: محض اپنی بات نہ سنائیے بلکہ اپنے دوست سے اس کے مذہب کے بارے میں دریافت کریں۔ اس سے آپ کو اسلام، احمدیت کے حقائق سمجھنے کرنے اور پیغام پہنچانے کا موقع ملے گا</p>

**NEED OF A COMMON STANDARD**

مشترکہ معیار کی ضرورت

<p>PERSONAL BELIEFS</p> <p>As every one considers them right and others wrong, so this understanding cannot be held as an authentic criterion to judge who is right and wrong.</p>	<p>ذاتی عقائد</p> <p>ہر شخص خود کو صحیح اور دوسروں کو غلط سمجھتا ہے۔ چنانچہ ذاتی عقائد تحقیق کا معیار نہیں بن سکتے۔</p>
<p>ANCESTROL BELIEFS</p> <p>People claim that they have inherited these beliefs from their forefathers and hence cannot be false. This argument is also invalid, being common to every religious / sectarian group. New generations forsake the customs and traditions of their forefathers in secular and worldly matters without any embarrassment and call it progress, but stick to their religious beliefs.</p>	<p>آباؤی عقائد</p> <p>لوگوں کا دعویٰ ہے کہ چونکہ ان کے عقائد ان کے آباؤ اجداد سے وراثت میں ملے ہیں لہذا وہ غلط نہیں ہو سکتے اور ان سے ہٹنا ان کے لئے ممکن نہیں ہوتا۔ جبکہ ہر نئی نسل دنیاوی معاملات میں اپنے آباؤ اجداد کی روایات سے بغاوت کرتے ہوئے ذرا بھی نہیں سوچتی۔</p>
<p>CLERGY</p> <p>The religious and sectarian groups also rely on their religious scholars and consider their references as most authentic and undeniable who, in every age, tell four things to people that (1) revelation has ended (2) Prophet-hood has ended (3) Old Prophet can come but not a new one (4) Claimant of prophet-hood of our age is a misled false person.</p>	<p>علماء</p> <p>ہر مذہب اور فرقہ کے لوگ اپنے علماء کی باتوں پر اندھا حد اعتبار کرتے ہوئے انہیں سچا سمجھتے ہیں جو ہر دور میں لوگوں کو چار باتیں بتاتے ہیں کہ (۱) کوئی بند ہے (۲) رسالت ختم ہے (۳) پرانا نبی آ سکتا ہے نیا نہیں (۴) ہمارے دور کا مدعی نبوت گمراہ شخص ہے۔</p>
<p>ALL ABOVE ARE INVALID STANDARDS</p> <p>The above self-righteous situations, commonly prevalent among all religious and sectarian groups, can be easily dismissed as invalid reasons for declaring any such group true or false.</p>	<p>مذکورہ بالا تمام معیارات ناقابل اعتبار ہیں</p> <p>چونکہ ہر فرقہ اور مذہب اپنی سچائی میں یہی مذکورہ بالا دلائل پیش کرتا ہے لہذا ان کی بنیاد پر کسی ایک کی سچائی کا فیصلہ نہیں کیا جاسکتا۔</p>
<p>THE BOOK OF GOD—A GENUINE STANDARD</p> <p>The only standard and criterion is the Holy Qur'ān, which says that those who do not decide their matters according to what Allāh has revealed are 'disbelievers', 'wrongdoers', and 'transgressors' (5:45, 46, 48). It is also stated that nobody can consider himself as 'Muslim' unless he accepts the Holy Prophet ﷺ as the Judge and accepts his decisions whole-heartedly without any objection (4:66). For non-Muslims Allāh says that they should also resort back to their scriptures and seek guidance to settle their differences (5:69).</p>	<p>اللہ تعالیٰ کی کتاب۔ حقیقی اور اصلی معیار</p> <p>مسلمانوں کے لئے حقیقی اور اصلی معیار صرف اور صرف قرآن کریم ہے جس کے مطابق اللہ کے نازل کردہ کے مطابق فیصلہ نہ کرنے والے کافر، ظالم، اور فاسق ہیں (5:45, 46, 48)۔ اسی طرح قرآن کے مطابق رسول اللہ ﷺ کو حکم نہ ماننے والے مسلمان نہیں ہو سکتے (4:66) غیر مسلموں کے لئے بھی اللہ تعالیٰ نے ان کی کتاب کو معیار قرار دیا ہے اور انہیں نصیحت کی ہے کہ اپنی کتاب کے مطابق اپنے اختلافات کے فیصلے کرے (5:69)۔</p>

**HUMBLE SUBMISSIONS TO MUSLIM****مسلمانوں کی خدمت میں التماس**

Islam is the "PERFECT" Religion (5:4)	اسلام ایک مکمل دین ہے۔ (5:4)
The Holy Qur'ân is the Best Book(2:3)	قرآن کریم بہترین کتاب ہے۔ (2:3)
Muslims are the Best People (3: 111)	مسلمان بہترین امت ہیں۔ (3:111)
Victory is promised to the Believers(3: 140)	مومنین سے فتح کا وعدہ ہے۔ (3:140)
JUST THINK Why the Muslim Ummah is facing downfall and misery?	ذرا سوچئے کہ پھر مسلم امتہ تنزل اور بربادی کا شکار کیوں ہے؟
IS IT NOT HAPPENING NOW? "The people will soon summon one another to attack you as people when eating invite others to share their dish. Someone asked: Will that be because of our small numbers at that time? He replied: No, you will be numerous at that time; but you will be scum and rubbish like that carried down by a torrent, and Allah will take fear of you from the breasts of your enemy and wahn shall enter into your hearts. Someone asked: What is wahn. Apostle of Allah (sa) replied: Love of the world and dislike of death. (Abu Dawood, Kitab Al-Malahim	کیا آج ایسا نہیں ہو رہا؟ نبی اکرم ﷺ نے فرمایا کہ تم پر حملہ کرنے کے لئے ایک دوسرے کو اس طرح دعوت دیں گے جس طرح کھانے کی میز پر بلایا جاتا ہے۔ کسی نے پوچھا کیا یہ ہماری کم تعداد کی وجہ سے ہوگا؟ نبی اکرم ﷺ نے فرمایا کہ نہیں بلکہ تم اس دن سمندر کی جھاگ کی طرح زیادہ ہو گے لیکن بے وقعت ہو گے اور دشمنوں کے دل سے تمہارا عجب نکل جائے گا اور "وہن" تمہارے دلوں میں داخل ہو جائے گا۔ کسی نے پوچھا وہن کیا چیز ہے۔ حضور نے فرمایا دنیا کی محبت اور موت کا خوف۔ (ابوداؤد کتاب الملاحم)
...Great numbers avail naught...[9:25] ...Many small parties triumph over large parties...[2:250]	تعداد کی کثرت فائدہ نہیں دیتی (9:25) کئی کم تعداد جہاں میں بڑے گروہوں پر غالب آ جاتی ہیں۔ (2:250)
COMMANDMENT OF ALLAH AND HIS APOSTLE^{sa} IN THIS SITUATION: "JOIN THE JAMA'AT & THE IMAM" "... and bow down with those who bow." (2:44) "And hold fast, all together, to the rope of Allâh and be not divided..." (3: 104) "...be with the truthful." (9: 119) "Stick to the Jama'at of Muslims and their Imam...if there is no Jama'at of Muslims nor an Imam...then turn away from all those sects and go to Jungle until you die" (Bukhari Kitab-ul-Fitn) "The Imam is like a shelter..." Bukhari Kitabul Jihad: "One who dies without Imam dies the death of ignorance." (Musnad Ahmad)	ان حالات میں اللہ اور رسول کا فرمان "جماعت اور امام کو مضبوطی سے قدام لو" ... رکوع کرنے والوں کے ساتھ رکوع کرو اللہ کی رسی کو مضبوطی سے قدام لو اور فرقہ فرقت مت ہو۔ (3:104) انہوں کے ساتھ ہو جاؤ (9:119)۔ مسلمانوں کی جماعت اور امام کے ساتھ التزام اختیار کرو۔ اگر جماعت اور امام نہ ہو تو تمام فرقوں سے الگ ہو جاؤ اور جنگل میں چلے جاؤ یہاں تک کہ تمہیں موت آجائے (بخاری کتاب الفتن) ... امام بڑھال ہو تا ہے (بخاری کتاب الجہاد) جو امام کے بغیر مر گیا وہ جاہلیت کی موت مرا۔ (مسند احمد)



POINTS ABOUT DEATH OF HADHRAT `ISĀ_{as}

وفاتِ مسیح کے متعلق نکات

1. "I shall cause you to die" [3:56]	میں تجھے وفات دوں گا (3:56).
2. "When You caused me to die" [5:118]	جب تو نے مجھے وفات دی (5:118).
3. "The verb 'tawaffā' means either death or sleep if Allāh is the Subject and human soul is the object". [39:43]	اگر فعل توفی میں فاعل اللہ تعالیٰ اور مفعول انسانی نفس ہو تو سوائے نیند یا موت کے اور کوئی مطلب نہیں۔ (39:43).
4. "All the Prophets before Muhammad _{sa} passed away" [3:145]	نبی اکرم ﷺ سے پہلے تمام رسول گزر چکے ہیں (3:145).
5. "All the Prophets before Hadhrat Isā _{as} Passed away" [5:76]	حضرت عیسیٰ علیہ السلام سے پہلے تمام رسول گزر چکے ہیں (5:76).
6. "If you die shall they live forever?" [21:35]	اگر آپ فوت ہو جائیں تو کیا یہ زندہ رہیں گے؟ (21:35).
7. "Life and Death only on this Earth" [7:25, 26; 77:26, 27]	زندگی موت صرف اسی زمین پر ہے۔ (7:25, 26; 77:26, 27).
8. "Prophets were men and needed food to Survive" [21:8, 9; 25:21]	تمام انبیاء مرد تھے اور ان کا جسم ایسا نہ تھا کہ انہیں کھانا کھانے کی ضرورت نہ ہو (21:8, 9; 25:21).
9. "Hadhrat `Isā _{as} and his mother used to eat food." [5:76]	حضرت عیسیٰ اور ان کی والدہ کھانا کھایا کرتے تھے (5:76).
10. "Growing Age Brings Weakness" [22:6; 36:69; 30:55]	عمر بڑھنے سے کمزوری پیدا ہوتی ہے (22:6; 36:69; 30:55).
11. "Allāh's Sunnah does not change!" [33:63]	اللہ کی سنت تبدیل نہیں ہوتی (33:63).
12. "Those who are called beside Allāh are Dead!" [16:21, 22]	جو اللہ کے سوا پکارے جاتے ہیں وہ سب مر چکے ہیں (16:21).
13. "Hadhrat `Isā _{as} is worshipped as god" [5:18]	حضرت عیسیٰ کو خدا کہا جاتا ہے (5:18).
14. "Allāh is Everywhere" [2:116; 6:4; 37:100; 2:157; 50:17]	اللہ تعالیٰ ہر جگہ ہے (2:116, 157; 6:4; 37:100; 50:17).
15. "Hadhrat `Isā _{as} and His Mother were Provided Shelter" [23:51]	حضرت عیسیٰ اور آپ کی والدہ کو پہاڑی مقام پر پناہ دی گئی (23:51).
16. "No Human Being, Even a Prophet Can go to Heavens Physically Alive!" [17:94]	کوئی انسان چاہے وہ نبی ہی کیوں نہ ہو جسم سمیت آسمان پر نہیں جاسکتا (17:94).
17. "Every Prophet before the Holy Prophet _{sa} was sent to his own nation." [30:48]	نبی اکرم سے پہلے ہر نبی اپنی قوم کی طرف ہی آتا رہا ہے (30:48).
18. "Hadhrat `Isā _{as} was sent only to Bani Israel." [3:50]	حضرت عیسیٰ علیہ السلام صرف بنی اسرائیل کی طرف رسول تھے (3:50).



First consensus of Sahāba was about the death of Hadhrat `Isāas right after the death of the Holy Prophets. (Bukhārī Kitābul Maghāzī)	صحابہ کلمب سے پہلا اجماع وفات مسیح پر ہوا تھا (بخاری کتاب المغازی)
"I shall say the same what `Isāas said that when you caused me to die..." (Bukhārī Kitābul Tafsīr)	"میں وہی کہوں گا جو خدا کے نیک بندے عیسیٰ نے کہا تھا کہ جب تو نے مجھے وفات دے دی۔۔۔" (بخاری کتاب التفسیر)
"He (Hadhrat Alīra) died the night the soul of Hadhrat `Isāas was raised." (Sermon by Hadhrat Imām Hassanra-Tabqāt Ibn-e-S`ad)	"حضرت علی کی وفات اس رات ہوئی جس رات حضرت عیسیٰ کی روح کو معراج ہوئی۔" حضرت امام حسنؑ کا خطبہ طبقات ابن سعد
"If Moses and Jesus were alive they had no option but to follow me". (Tafsīr Ibn-e-Kathīr under verse 3:85-88)	"اگر موسیٰ اور عیسیٰ زندہ ہوتے تو انہیں میری اتباع کے سوا کوئی چارہ نہ ہوتا۔" (تفسیر ابن کثیر زیر آیات 88-85:3)
"Don't you know that our Lord is alive and shall never die whereas death has come to `Isā?" (Asbāb-un-Nuzūl Under Sura Āl-e-`Imrān)	"کیا تم نہیں جانتے کہ ہمارا رب زندہ ہے کبھی نہیں مرے گا جبکہ عیسیٰ پر فنا آچکی ہے۔" (اسباب النزول زیر سورۃ آل عمران)
"All the Prophet seen by the Holy Prophets during M`erāj were with their souls after departing from their bodies". (Zādul M`eād by Hafīz Ibnul Qayyam)	"نبی اکرم ﷺ نے معراج میں تمام انبیاء کی رو میں دیکھیں جو ان کے بدن چھوڑنے کے بعد وہاں موجود تھیں۔" (زاد المعاد از حافظ ابن القیم)
"Has any Prophet before me remained alive so that I may remain alive among you?" (Ahyāul Ulūm by Imām Ghazālī)	"کیا مجھ سے پہلے مبعوث ہونے والے نبی زندہ رہیں ہیں جو میں تم میں زندہ رہوں۔" (احیاء العلوم از امام غزالی)
"The Holy Prophets died as Mosesas and Jesusas died." (Mukhtasir Siratur Rasūl by Muhammad bin Abdul Wahāb and Tarikh-e-Tabarī)	"نبی اکرم ﷺ زندہ رہے جیسے موسیٰ اور عیسیٰ زندہ رہے اور فوت ہو گئے جیسے موسیٰ اور عیسیٰ فوت ہو گئے۔" (مختصر سیرۃ الرسول۔ محمد بن عبد الوہاب اور تاریخ طبری)
"The Holy Prophets saw the 'souls' of Hadhrat Ādam, Moses, Yūsuf, Harūn, `Isā, and Ibrāhīm during M`erāj. (Syed `Alī Hajverī - Kashful Mahjūb Chapter about Souls P-518)	"نبی اکرم ﷺ نے معراج میں آدم و موسیٰ و یوسف و ہارون و عیسیٰ و ابراہیم سے ملاقات کی تو وہ یقیناً وہ ان کی رو میں تھیں۔" (سید علی ہجویری کشف المحجوب۔ باب روح کے بیان میں)
"Hadhrat Yahyāas never laughed as long as he remained alive and Hadhrat `Isāas never wept as long as he remained alive." (Syed `Alī Hajverī - Kashful Mahjūb Chapter about Qabz-o-Bast P-746)	"حضرت یحییٰ علیہ السلام جب تک زندہ رہے کبھی نہ ہنسے اور حضرت عیسیٰ علیہ السلام جب تک زندہ رہے کبھی نہ روئے۔" (سید علی ہجویری کشف المحجوب باب قبض و بسط کے بیان میں)



POINTS ABOUT FINALITY OF PROPHETHOOD

ختم نبوت کے متعلق نکات

Non-Ahmadī Muslim: “Khātam-an-Nabiīn” means the Last Prophet (33:41). Therefore, the Holy Prophets ^{sa} is the last Prophet.	غیر احمدی مسلمان: خاتم النبیین کا مطلب ہے آخری نبی۔ چنانچہ نبی اکرم ﷺ آخری نبی ہیں۔
Ahmadī Muslim: “Khātam” does not mean ‘last’. When the word ‘Khātam’ is used as Muzaf with plural, it means “THE BEST”.	احمدی مسلمان: لفظ خاتم کا مطلب آخری نہیں ہے۔ جب خاتم جمع کے ساتھ مضاف کے طور پر استعمال ہو تو اس کا مطلب بہترین ہوتا ہے۔ جیسے کہ خاتم الشجر اور خاتم القیامہ وغیرہ
Non-Ahmadī Muslim: Qur’ān says Prophethood has ended.	غیر احمدی مسلمان: قرآن مجید کے مطابق نبوت ختم ہو چکی ہے۔
Ahmadī Muslim: Not at all! Prophethood is continued according to Qur’ān (7:36; 4:70; 22:76; 40:16; 6:125; 42:52; 7:149; 6:92; 72:8; 40:35; 43:6-7; 41:31; 14:25-26; 57:17-18; 3:82; 33:8; 62:3-5)	احمدی مسلمان: ہرگز نہیں۔ ان مذکورہ آیات کے مطابق نبوت جاری ہے۔ (7:36; 4:70; 22:76; 40:16; 6:125; 42:52; 7:149; 6:92; 72:8; 40:35; 43:6-7; 41:31; 14:25-26; 57:17-18; 3:82; 33:8; 62:3-5)
Non-Ahmadī Muslim: Hadīth “No Prophet after me” means that no Prophet after the Holy Prophet ^{sa} shall come.	غیر احمدی مسلمان: حدیث ”لا نبی بعدی“ کے مطابق نبی اکرم ﷺ کے بعد کوئی نبی نہیں آئے گا۔
Ahmadī Muslim: This hadīth is presented out of context. “Ba’adi” also means ‘Except’ (45:7, 24). “LĀ” has two uses: to deny the existence of something or to prove the excellence of something, e.g. ‘No Kisra after this Kisra and no Caesar after this Caesar’ and that ‘No brave man except Ali and no sword like Zulfiqar’.	احمدی مسلمان: یہ حدیث سیاق و سباق سے ہٹا کر پیش کی جاتی ہے۔ بعدی کا مطلب سوائے بھی ہوتا ہے۔ اسی طرح لا کے دو استعمال ہوتے ہیں۔ نفی جنس اور نفی کمال۔ جیسے اذابلک کسری لا کسری بعد اذابلک کسیر بعد اذابلک کسیر۔ اور اسی طرح لا ذی الاعلیٰ لا سب الا ذوالفقار۔
Non-Ahmadī Muslim: The Holy Prophets ^{sa} is the Last Prophet.	غیر احمدی مسلمان: نبی اکرم ﷺ آخری نبی ہیں۔
Ahmadī Muslim: But Hadīth (Kanzul-Ummal Kitābul Qayāmat) says that Hadhrat `Isā ^{as} shall come in the latter-days before Qayamah.	احمدی مسلمان: لیکن کنز العمال کتاب القیامہ کی چند احادیث کے مطابق حضرت عیسیٰ علیہ السلام آخری نبوت میں قیامت سے قبل تشریف لائیں گے۔



<p>Non-Ahmadī Muslim: We have a perfect Book and our Shariāh is perfect, so we do not need any Prophet.</p>	<p>غیر احمدی مسلمان: ہمارے پاس مکمل شریعت اور کامل کتاب ہے جس کی موجودگی میں ہمیں کسی نبی کی ضرورت نہیں</p>
<p>Ahmadī Muslim:</p> <p><input type="checkbox"/> Not every Prophet brings Shariāh. In Banī Israel, Torah was given as perfect law (6:155) and many non law-bearing Prophets decided matters according to Torah (5:45).</p> <p><input type="checkbox"/> The Book cannot guide alone. We also need a teacher (14:2; 62:3).</p> <p><input type="checkbox"/> If you have perfect book and Shariāh, then why are you waiting for Hadhrat `Isāas?</p>	<p>احمدی مسلمان:</p> <p>اول یہ کہ ہر نبی شریعت لے کر نہیں آتا۔ بنی اسرائیل کو تورات دی گئی جو ان کے لئے مکمل اور تمام تفصیلات والی کتاب تھی لیکن پھر بھی ان میں سے شہر نبی آئے۔ چنانچہ کہ صرف کتاب ہدایت نہیں دے سکتی۔ استاد کا ہونا لازمی ہے۔ چنانچہ کہ اگر کسی نبی کی ضرورت نہیں تو پھر آپ حضرت عیسیٰ علیہ السلام کا انتظار کیوں کر رہے ہیں</p>
<p>Non-Ahmadī Muslim: No Prophet shall come after the Holy Prophets!</p>	<p>غیر احمدی مسلمان: نبی اکرم ﷺ کے بعد کوئی نبی نہیں آئے گا۔</p>
<p>Ahmadī Muslim: What about Hadhrat `Isāas?</p>	<p>احمدی مسلمان: تو پھر حضرت عیسیٰ علیہ السلام کے حقیق کیا نبیال ہے؟</p>
<p>Non-Ahmadī Muslim: He shall not be a Prophet.</p>	<p>غیر احمدی مسلمان: وہ نبی نہیں ہوں گے</p>
<p>Ahmadī Muslim: But Qur`ān (19:31-32) says that he is a Prophet wherever he is and in a hadīth (Muslim Kitābul Fitn) he is called Prophet 4 times.</p>	<p>احمدی مسلمان: لیکن قرآن کریم کے مطابق وہ جہاں بھی ہوں گے نبی ہوں گے۔ اسی طرح مسلم کتاب الفتن میں انہیں ۴ مرتبہ نبی اللہ کہہ کر پکارا گیا ہے۔</p>
<p>Non-Ahmadī Muslim: He shall come as a member of Muslim Ummah.</p>	<p>غیر احمدی مسلمان: وہ امت محمدیہ کے ایک فرد کی حیثیت سے ہوں گے۔</p>
<p>Ahmadī Muslim: Qur`ān and Hadīth say that a Prophet can be a member of the Ummah of a previous prophet (37:84) but cannot be a member of the Ummah of a later Prophet (3:66) (Al-Khasāisul Kubra by Allama Sayyuti and Al-Nashrut-Tib Fi Zikrun-Nabī Al-Habīb by Ashraf `Alī Thānvī</p>	<p>احمدی مسلمان: قرآن و حدیث کے مطابق ایک نبی اپنے سے پہلے نبی کی امت میں ہو سکتا ہے اپنے سے بعد والے نبی کی امت کا فرد نہیں بن سکتا۔ (الخصائص الکبریٰ از علامہ جلال الدین السیوطی اور انشراح الطیب فی ذکر النبی العظیم از اشرف علی تھانوی)</p>
<p>Non-Ahmadī Muslim: Hadhrat `Isāas was made Prophet before the Holy Prophets. An old Prophet can come but not a new Prophet.</p>	<p>غیر احمدی مسلمان: حضرت عیسیٰ نبی اکرم ﷺ سے پہلے نبی بنے تھے۔ پر تازی آسکتا ہے، یا نہیں آسکتا۔</p>
<p>Ahmadī Muslim: Hadīth (Mishkāwt Kitābul Fitn) says that the Holy Prophets was "Seal of the Prophets" before the creation of Adam. There is no distinction about old / new Prophet in Qur`ān / Hadīth.</p>	<p>احمدی مسلمان: نبی اکرم ﷺ حقیق آدم سے بھی پہلے نبی ہی تھے بلکہ خاتم النبیین بتائے گئے تھے۔ دوسرا یہ کہ قرآن و حدیث میں ایسی کوئی تصریح نہیں کہ پر تازی آسکتا ہے، یا نہیں آسکتا۔</p>

**TRUTHFULNESS OF THE PROMISED MESSIAH^{as}****صداقتِ حضرت مسیح موعود علیہ الصلوٰۃ والسلام**

<p>LIFE BEFORE CLAIM</p> <p>... I have indeed lived a whole lifetime before this. Will you not then understand?' ... [10:17]</p>	<p>دعویٰ سے پہلے زندگی</p> <p>”میں نے تمہارے اندر ایک عمر گزار دی ہے تو کیا تم متعلق نہیں کرتے؟“</p>
<p>REVELATION OF UNSEEN</p> <p>“... He does not grant anyone ascendancy over His domain of the unseen. Except him whom He chooses as His Messenger...” [72:27, 28]</p>	<p>انکشافِ غیب</p> <p>اللہ تعالیٰ اپنے راسخوں کے علاوہ کسی پر انکشافِ غیب نہیں کرتا۔</p>
<p>PUNISHMENT OF FORGERY</p> <p>Do they say, 'He has forged it?' Say, 'If I have forged it, can be my guilt and I am clear of all the crimes you commit.' [11:36]</p> <p>Do they say, 'He has forged a lie against Allah?' If Allah had so willed, He could seal thy heart. But Allah blots out falsehood through thee and establishes the truth by His words. ... [42:25]</p> <p>...And if he be a liar, on him will be the sin of his lie; but if he is truthful, then some of that which he threatens you with will, surely, befall you... [40:29]</p> <p>And if he had forged and attributed any sayings to Us, We would, surely, have seized him by the right hand, And then, surely, We would have cut his life-vein, And not one of you could have held Our punishment off from him. And verily, it is a reminder for the righteous, [69:45-49]</p>	<p>جھوٹا دعویٰ کرنے والا کامیاب نہیں ہوتا</p> <p>”کیا وہ کہتے ہیں کہ اس نے اسے افتر کیا ہے؟ تو کہہ دے کہ اگر میں نے یہ افتر کیا ہے تو مجھ پر اس سے ہی جرم کا وبال نہ پڑے اور میں اس سے بری ہوں جو تم جرم کیا کرتے ہو۔“</p> <p>”کیا وہ کہتے ہیں کہ اس نے اللہ پر جھوٹ بھرا ہے؟ اگر اللہ چاہتا تو اسے دل پر لکھ دیتا اور جھوٹ کو اللہ مٹا دیتا کرتا ہے اور حق کو اپنے کلمات سے ثابت کر دیتا ہے۔“</p> <p>”اور اگر وہ جھوٹا افتر کیا تو اللہ اس کا جھوٹ ہی پر پانسے گا اور اگر وہ سچا ہو تو اللہ اسے سچا ہی چھوڑ دے گا اور اس میں سے کچھ ضرور تمہیں آپاڑیں گی۔“</p> <p>”اور اگر وہ بعض باتیں جھوٹے طور پر تمہیں منسوب کر دے تو تمہیں اسے ضرور داہنہ ہاتھ سے کاڑھیں گے۔ ہم اللہ تعالیٰ اس کی دیکھ جانے کا منتظر ہیں۔ پھر تم میں سے کوئی ایک بھی اس سے (میں کو) لڑے گا تو وہ جلا اور پھینکا یہ جنتوں کے لئے ایک بڑی نصیحت ہے۔“</p>
<p>BE DEVOTEES OF LORD – NOT MINE</p> <p>It does not befit a truthful man that Allah should give him the Book and Wisdom and Prophet hood, and then he should say to men, 'Be my worshippers instead of Allah; but he would say, 'Be solely devoted to the Lord [3:80]</p>	<p>میرے نہیں خدا کے بندے ہوا!</p> <p>”مسیحی بشر کے لئے یہ ممکن نہیں کہ اللہ اسے کتاب اور حکمت اور نبوت دے اور وہ لوگوں سے یہ کہے کہ اللہ کے علاوہ میری عبادت کرنے والے بن جاؤ۔ بلکہ (وہ تو یہی کہتا ہے کہ) اپنی ہی عبادت کرو۔“</p>
<p>CENTRE OF HOPES</p> <p>They said, 'O Salih, thou wast among us one whom we placed our hopes... [11:63]</p>	<p>امیدوں کا مرکز</p> <p>”وہمیں نے کہا ہے صالح! اپنے نانا تو اس سے پہلے ہمارے اندر امیدوں کا مرکز تھا۔“</p>
<p>VICTORY PROMISED</p> <p>Allah and His Prophets are always Victorious. (58:22; 37:172-174; 46:33)</p>	<p>ظہر کا وعدہ</p> <p>اللہ اور اس کے رسول ہی غالب آتے ہیں۔</p>

**REACTION OF NON-BELIEVERS****منکرین کا رد عمل**

SIMILAR ATTITUDE Opponents of Prophets show similar attitude: [2:119; 41:44; 51:53, 54]	منکرین کا یکساں رد عمل منکرین نبی ایک ہی طرح اور رسول دکھاتے اور ایک ہی طرح کی باتیں کرتے ہیں
SHOULD WE FOLLOW A POET? And said, 'Shall we give up our gods for a mad poet?' [37:37]	کیا ہم ایک شاعر کی پیروی کریں؟
REJECTION OF EVERY NEW MESSAGE They reject every new admonition even if it testifies what they have with them: [2:92; 21:3; 26:6]	ہر نئے پیغام کا انکار کرتے ہیں۔ کہتے ہیں کہ صرف اسی کو ماننے ہیں جو ہم پر یا ہم سے پہلے نازل کیا گیا ہے
DEMANDING SIGNS OF EARLIER PROPHETS And when there comes to them a Sign, they say, 'We will not believe until we are given the like of that which Allah's Messengers have been given'...[6:125]	پہلے رسولوں والے نشانات طلب کرتے ہیں
AMAZEMENT OVER COMING OF A PROPHET AMONGST THEM They fall so low that they are amazed over a Prophet raised among them: [7:64; 10:3]	اپنے درمیان نبی برپا ہونے پر تعجب کا اظہار کرتے ہیں کہتے ہیں کہ نبوت تو صرف اولاد پر انہم علیہ السلام کے لئے مخصوص ہے۔ ایک بندہ دینی پہنچانے نہیں کیسے ہی ہو سکتا ہے۔
TRYING TO EXTINGUISH THE DIVINE LIGHT They try to extinguish the Divine Light and strive to frustrate the purpose of Divine Signs: [61:9; 34:39]	الہی نور کو بجھانے کی کوشش کرتے ہیں کہتے ہیں پوری دنیا میں قادیانیت کا تقاب کیا جائے گا۔
LEAVE THE COUNTRY OR LEAVE THE FAITH Non-Ahmadi scholars are on record asking Ahmadis to either leave Pakistan or Ahmadiyyat.[14:14]	ملک چھوڑ دو یا عقیدہ چھوڑ دو علماء کی باتیں دیکھا ہے کہ قادیانی حضرات پاکستان میں اسی صورت میں روکنے ہیں اگر وہ ان کے اسلام میں داخل ہو جائیں۔
FOREIGN AGENT They consider the Prophet as agent of foreign nation: [11:92, 93; 25:5, 6]	غیر ملکی ایجنٹ جماعت احمدیہ کو برطانیہ، امریکہ اور اسرائیل کا ایجنٹ کہتے ہیں۔
DIVINE STANDARD They refuse to accept the Book of God as standard: [4:62; 3:24]	کتاب اللہ کو حکم ماننے سے انکار کر دیتے ہیں
PREFER THEIR SCHOLARS OVER PROPHET They say that our scholars are better than this claimant of Prophet-hood, so we do not need him. [43:58-59]	اپنے علماء کو ترجیح دیتے ہیں کہتے ہیں کہ ہمارے علماء ہمیں ہدایت دہنمانی کے لئے کافی ہیں۔ ہمیں کسی نبی کی ضرورت نہیں۔

**SOME POINTS ABOUT SHĪA BELIEFS****شیعہ عقیدہ کے متعلق چند نکات****IS IMĀMAT AN ARTICLE OF ISLĀM?****کیا امامت ارکان ایمان میں شامل ہے؟**

The Holy Qur'ān requires Muslims to believe in Allāh, Day of Judgment, angels, Divine Books, and Messengers and declares those who deny any of these articles of faith as extremely misled people. *"It is not righteousness that you turn your faces to the East or the West, but truly righteous is he who believes in Allāh and the Last Day and the angels and the Book and the Prophets..." (2:178)* *"And whoso disbelieves in Allāh and His angels and His Books and His Messengers and the Last Day, has surely strayed far away." (4:137)* According to Shīa beliefs, Imāmat is also an article of Islamic faith. However, it is not found in the Holy Qur'ān.

قرآن کریم میں اللہ، فرشتوں، کتابوں، رسولوں اور یوم آخرت پر ایمان کو ارکان ایمان قرار دیا ہے اور ان کے انکار کو سخت گمراہی قرار دیا ہے۔

[2:178] لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَ لَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَ الْيَوْمِ الْآخِرِ وَ الْمَلَائِكَةِ وَ الْكِتَابِ وَ النَّبِيِّينَ

یعنی یہ نہیں کہ تم اپنے چہروں کو مشرق یا مغرب کی طرف پھیرو۔ بلکہ سچی اسی کی ہے جو اللہ پر ایمان لائے اور یوم آخرت پر اور فرشتوں پر اور نبیوں پر

[4:137] -- وَ مَنْ يَكْفُرْ بِاللَّهِ وَ مَلَائِكَتِهِ وَ كُتُبِهِ وَ رُسُلِهِ وَ الْيَوْمِ الْآخِرِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا

اور جو اللہ کا انکار کرے اور اس کے فرشتوں کا اور اس کی کتابوں کا اور اس کے رسولوں کا اور یوم آخرت کا تو یقیناً وہ بہت ہی ذور کی گمراہی میں مبتلا ہو چکا ہے۔ شیعہ عقیدہ کے مطابق "امامت" پر عقیدہ بھی ارکان ایمان میں شامل ہے جبکہ اس کا قرآن میں کہیں ذکر نہیں۔

DOES AN IMĀM HAVE TO BE A PROPHET FIRST?**کیا امام پہلے نبی ہوتا ہے؟**

Shīa interpretation of the verse (2:125) of the Holy Qur'ān is that the Prophet Ibrāhīm as was first made Prophet, and then he was tried with certain commandments that he fulfilled. Then he was promoted to the status of Imām. If this is how the Imāms are appointed, then our Shīa brothers must believe that all of their Imāms were Prophets first, then tried by certain commandments and after fulfilling those commandments, they were promoted as Imāms. Obviously, this belief completely negates their concept of the finality of the Prophethood of Prophet Muhammad sa and implies that they believe in 12 Prophets after Prophet Muhammad sa. Another problem they face is that, according to their belief, their Imāms are borne as infallible beings. Does it mean that their Imāms first became Prophets, put to trial, succeeded and then promoted to the status of Imam, before their birth?

شیعہ دوست سورۃ البقرۃ کی آیت (2) کی یہ تشریح کرتے ہیں کہ حضرت ابراہیم پہلے نبی بنائے گئے۔ پھر ان کو بعض کلمات کے ذریعہ آزمایا گیا جس میں وہ کامیاب ہوئے تو پھر انہیں امام بنا دیا گیا۔ سوال یہ ہے کہ اگر امام اس طرح مقرر کئے جاتے ہیں تو پھر ہمارے شیعہ بھائیوں کو لازمی طور پر یہ عقیدہ رکھنا پڑے گا کہ ان کے تمام امام پہلے نبی تھے، پھر آزمائش میں سے کامیابی سے گزرنے کے بعد انہیں امام بنا دیا گیا۔ جہاں اس عقیدے سے ان کے عقیدہ فتم نبوت (یعنی نبی اکرم صلی اللہ علیہ وسلم) پر نبوت کے اختتام کے عقیدہ پر زور پڑتی ہے اور نبی اکرم صلی اللہ علیہ وسلم کے بعد بارہ انبیاء کا آنا ماننا پڑتا ہے وہاں دوسری الجھن یہ پیدا ہوتی ہے کہ شیعہ عقیدہ کے مطابق ان کے امام پیدا کنسی امام اور معصوم ہوتے ہیں۔ تو کیا ان کو منصب نبوت اور ان کو آزمائش سے گزرا جانا اور اس میں کامیاب ہونا ان کی پیدا کنسی سے بھی پہلے ہو جاتا ہے؟



کیا ازواج مطہرات "اہل بیت" میں شامل نہیں؟؟ ARE WIVES NOT MEMBERS OF THE FAMILY?

Shīa Muslims do not consider the wives of the Holy Prophets^{sa} as his family members saying that the family members mentioned in the verse (33:34) only include Lady Fatima^{ra}, Imam Ali^{ra}, Imam Hassan^{ra}, and Imam Hussain^{ra}. However, in the following verses the Holy Qur'an mentions the wife of Prophet Ibrahim^{as} and the parents and siblings of Prophet Moses^{as} as the members of their families. Angels said to the wife of Prophet Ibrahim^{as}:

"Do you marvel at Allāh's decree? The mercy of Allāh and His blessings are upon you, O people of the house." (11:74)

In the same verse of purification, presented by Shīa, Allāh declares that the houses in which the wives of the Holy Prophets^{sa} live, are their houses.

[33:34] And stay in your houses with dignity
Amazingly, Shīa do not count the wives among the members of those house-hold which are declared by Allāh to be their houses.

شیعہ احباب نبی اکرم ﷺ کی ازواج مطہرات کو "اہل بیت" میں شامل نہیں سمجھتے اور کہتے ہیں کہ آیہ تطہیر (33:34) میں جن اہل بیت کا ذکر ہے ان میں سیدہ فاطمہؓ، حضرت علیؓ، حضرت امام حسنؓ، اور حضرت امام حسینؓ ہی شامل ہیں اور یہ کہ بیویاں اہل بیت میں شامل نہیں ہوتیں۔ ان کے اس خیال کے برعکس مندرجہ ذیل آیت کریمہ میں حضرت ابراہیمؑ کی بیوی کو بھی اہل بیت کہہ کر پکارا گیا ہے:

(11:74) قَالُوا أَتَعْجَبِينَ مِنْ أَمْرِ اللَّهِ رَحْمَةُ اللَّهِ وَبَرَكَاتُهُ عَلَيْكُمْ أَهْلَ الْبَيْتِ... (انہوں نے کہا کیا تو اللہ کے فیصلے پر تعجب کرتی ہے۔ تم پر اللہ کی رحمت اور اس کی برکات ہوں اسے اہل بیت!)

جس آیہ تطہیر کا شیعہ احباب حوالہ دیتے ہیں اسی آیت کریمہ میں اللہ تعالیٰ ان گھروں کو جن میں نبی اکرم ﷺ کی ازواج مطہرات رہتی تھیں انہی کے گھر قرار دیتا ہے:

(33:34) وَتَقْوَنَ فِي بُيُوتِكُنَّ... (اور اپنے گھروں میں وقار سے رہا کرو)

حیرت کی بات ہے کہ جن بیوت یعنی گھروں کو اللہ تعالیٰ ازواج مطہرات کے گھر قرار دیتا ہے شیعہ احباب ان پاک بیویوں کو انہی گھروں کے افراد یعنی اہل بیت میں شامل نہیں سمجھتے!

قرآن اور امام الگ الگ ہو گئے؟ QUR'ĀN AND IMAM SEPARATED?

According to Shīa traditions, the Holy Prophets^{sa} said in his last Hajj Sermon that he is leaving two heavy things among the Muslims, namely, the Qur'an and his progeny. He said that as long as the Muslims hold fast to them, they would not be misled.

Now the situation is that we have the Holy Qur'an in our hands but the Imām has disappeared whereas the Holy Prophets^{sa} said that these two would not separate until they reach him at Kauther. Now, we can hold fast to the Holy Qur'an but how can we hold fast to a disappeared Imām. According to another Shīa belief, the real Qur'an is with the 12th Imām. In that case, we have lost access to both the Qur'an and the Imām. Now, who do we blame if we are misled?

شیعہ روایات کے مطابق نبی اکرم ﷺ نے خطبہ حجہ الوداع میں ارشاد فرمایا کہ میں تمہارے اندر دو بھاری چیزیں، قرآن اور اپنی عزت یعنی اپنے اہل بیت، چھوڑ کر جا رہا ہوں۔ تم جب تک ان سے بڑے رہو گے گمراہ نہیں ہو گے۔ اور یہ دونوں ایک دوسرے سے جدا نہیں ہوں گے جب تک حوض پر میرے پاس پہنچنے نہ جائیں۔

اب مسئلہ یہ ہے کہ شیعہ عقیدے کے مطابق آخری زمانہ میں اہل بیت کے سب سے اہم ترین فرد یعنی حضرت امام مہدی علیہ السلام تو غائب ہو چکے ہیں جبکہ قرآن مجید ہمارے پاس موجود ہے۔ حالانکہ نبی اکرم ﷺ نے فرمایا تھا کہ یہ دونوں میرے پاس حوض پر پہنچنے سے پہلے ایک دوسرے سے جدا نہیں ہوں گے۔ چنانچہ اب قرآن مجید سے تو تمسک کیا جاسکتا ہے لیکن امام غائب سے تمسک نہیں ہو سکتا۔ ایک اور شیعہ روایت کے مطابق اصل قرآن امام غائب کے پاس ہے۔ اس لحاظ سے اب نہ قرآن مجید سے تمسک ہو سکتا ہے نہ امام غائب سے۔ تو اب اگر امت گمراہ ہو تو اس میں امت کا کیا قصور ہے؟



فرقہ واریت SECTARIANISM

SECTARIANISM IS PROHIBITED

فرقہ واریت سخت منع ہے

[23:53] And *know* that this community of yours is one community, and I am your Lord. So take Me as *your* Protector. [23:54] But they (the people) have cut up their affairs among themselves *forming themselves into* parties, each group rejoicing in what they have.

وَإِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاتَّقُونِ - فَتَقَطُّوا أُمَمَهُمْ
بَيْنَهُمْ ذُرِّيًّا لِكُلِّ جُزْءٍ بِمَا لَدَيْهِمْ فَوَرِحُونَ (23:53,54)
اور یہ ناپا یہ تمہاری امت ایک ہی امت ہے اور میں تمہارا رب ہوں، پس مجھ ہی سے ڈرو۔
پس انہوں نے اپنے معاملہ کو اپنے درمیان کٹوے کٹوے بانٹ لیا۔ سب گروہ اس پر جو
ان کے پاس تھا اترانے لگے۔

SECTARIANISM IS 'SHIRK'

فرقہ واریت شرک ہے

[30:32] *Set your face to God*, turning to Him in repentance, and fear Him, and observe Prayer, and be not of those who associate partners with God — [30:33] Of those who split up their religion and have become divided into sects; every party rejoicing in what they have.

مُنِيبِينَ إِلَيْهِ وَاتَّقُوهُ وَأَقِيمُوا الصَّلَاةَ وَلَا تَكُونُوا مِنَ
الْمُشْرِكِينَ - مِنَ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا لِكُلِّ جُزْءٍ
بِمَا لَدَيْهِمْ فَوَرِحُونَ (30:32,33)
ہمیشہ اس کی طرف جھکتے ہوئے (چلو) اور اس کا تقویٰ اختیار کرو اور نماز کو قائم کرو اور
شرکوں میں سے نہ ہو۔ یعنی ان میں سے (نہ ہو) جنہوں نے اپنے دین کو تقسیم کر دیا اور وہ
فرقہ فرقہ (ہو چکے) تھے۔ ہر گروہ (والے) جو ان کے پاس تھا اس پر اتر رہے تھے۔

SECTARIANISM IS WRATH OF GOD

فرقہ واریت خدا کا عذاب ہے

[6:66] Say, 'He has power to send punishment upon you from above you or from beneath your feet, or to confound you by *splitting you into* sects and make you taste the violence of one another.' See how We expound the Signs in various ways that they may understand!

قُلْ هُوَ الْقَادِرُ عَلَىٰ أَنْ يَبْعَثَ عَلَيْكُمْ عَذَابًا مِّنَ السَّمَاءِ أَوْ مِمَّنْ تَحْتِ
أَرْضِكُمْ أَوْ يَلْبَسَكُمْ شِيَعًا وَيُزَيِّقَ بَعْضَكُمْ بَأْسَ بَعْضٍ. أَلَنْظُرُ كَيْفَ
نُصَرِّفُ الْآيَاتِ لَعَلَّهُمْ يَفْقَهُونَ - (6:66)
کہہ دے کہ وہ قادر ہے کہ تم پر تمہارے اوپر سے عذاب بھیجے یا تمہارے قدموں کے نیچے
سے یا تمہیں ٹکوک میں مبتلا کر کے گروہوں میں بانٹ دے اور تم میں سے بعض کو بعض
دوسروں کی طرف سے عذاب کا مزہ چکھائے۔ دیکھ ہم کس طرح نشانات کو پھیر پھیر کر
بیان کرتے ہیں تاکہ وہ کسی طرح سمجھ جائیں۔

THE HOLY PROPHET ﷺ HAS NOTHING TO DO WITH SECTARIANISM

نبی اکرم ﷺ کا فرقہ واریت سے کوئی تعلق نہیں

As for those who split up their religion and became *divided into* sects, thou hast no concern at all with them. Surely their case will come before Allāh, then will He inform them of what they used to do.

إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا لَّسَتْ مِنْهُمْ فِي شَيْءٍ مِنَّا أُمَمٌ هُمْ
إِلَى اللَّهِ ثُمَّ يَتَّبِعُهُمُ بِمَا كَانُوا يَفْعَلُونَ - (6:160)
یقیناً وہ لوگ جنہوں نے دین کو کٹوے کٹوے کر لیا اور گروہ گروہ ہو گئے، تیر ان سے
مجھ بھی تعلق نہیں۔ ان کا معاملہ خدا ہی کے ہاتھ میں ہے۔ پھر وہ ان کو اس کی خبر دے گا جو
وہ کیا کرتے تھے۔



SOME POINTS TO PONDER FOR NON-BELIEVERS مسکرن کی توجہ کے لئے چند نکات

اللہ کے فیصلے کا صبر سے انتظار کرو Wait for Allah's Decision with Patience

<p>[7:87] 'And if there is a party among you who believes in that with which I have been sent, and a party who does not believe, then have patience until Allah judges between us. And He is the Best of judges.'</p>	<p>[7:87] وَإِن كَانَ طَائِفَةٌ مِّنكُمْ آتُوا بِالَّذِي أُنزِلَتْ بِهِ وَطَائِفَةٌ لَّمْ يُؤْمِنُوا بِمَا نُزِّلَ بِهِ فَإِذَا حُكِيَ بِاللَّهِ وَبَيْنَنَا وَبَيْنَكُمُ اللَّهُ يُفْتِنُكَ وَأَمْوَاجُ الْمُلْجَمِينَ</p> <p>اور اگر تم میں سے ایک گروہ اس (جو) آیت پر ایمان لے آیا ہے تب سے دوسرے گروہ جو ایمان لایا اور ایک گروہ ایمان نہ لایا اور تم میں سے ایک گروہ اللہ کے فیصلے کے انتظار کرنے اور وہ فیصلہ کرنے والوں میں سے بہتر ہے۔</p>
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رسولوں کی نشانیاں پہلے صحیفوں میں ہوتی ہیں Signs of Prophets in Previous Scriptures

<p>[20:134] And they say, 'Why does he not bring us a Sign from his Lord?' Has there not come to them the clear evidence in what is contained in the former Books?</p>	<p>[20:134] وَقَالُوا الْوَلَايَاتُ إِنَّمَا آبَاءٌ نَّحْنُ وَأَوْلَادُ فَتَلَيُّهَا فِي السَّمْعِ الْأُولَى</p> <p>اور وہ کہتے ہیں کہ وہ اپنے رب کی طرف سے اس سے پاس کیوں کوئی ایک نشان بھی نہیں لائے کیا ان کے پاس وہ کئی کئی روشن دلیل نہیں آئی ہے پہلے صحیفوں میں موجود ہے؟</p>
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اگر وہ اللہ کی طرف سے ہوا؟ What if he is sent by God?

<p>[46:11] Say, 'Tell me, if this is from Allāh and you disbelieve therein, and a witness from among the children of Israel bears witness to the advent of one like him, and he believed, but you are too proud, how should you fare? Verily Allāh guides not the wrongdoing people.'</p>	<p>[46:11] قُلْ أَرَأَيْتُمْ إِنْ كَانَ مِنَ بَنِي إِسْرَائِيلَ وَمِنْ آخِرِهِمُ نَبِيًّا فَذَكَرُوا إِلَهُهُمُ أَفَلَا يَتَذَكَّرُونَ</p> <p>تو پوچھ کر کہہ دو (اس کے سچے ہونے پر) اور کیا اگر وہ اللہ کی طرف سے ہی ہو اور تم اس کا انکار کر کے ہو ملامت کرنی اور انکس میں سے بھی ایک گروہ ایسا دینے والے اپنے شہیل کے حق میں گواہی دے گی۔ پس وہ تو ایمان لے آیا اور تم نے انکار کیا۔ کیا اللہ عالم قوم کو ہدایت نہیں دیتا۔</p>
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اکثریت صدقہ کی نہیں گسراہی کی دلیل ہے Majority is not a Proof of Truth but Falsehood

<p>[6:117] And if thou obey the majority of those on earth, they will lead thee astray from Allāh's way. They follow nothing but mere conjecture, and they do nothing but lie.</p>	<p>[6:117] وَإِنْ طَبَعَ أَعْيُنُ مَنْ فِي الْأَرْضِ لِيُخْلُوكَ عَنْ سَبِيلِ اللَّهِ، إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ هُمْ إِلَّا ظَّالِمُونَ</p> <p>اور اگر تو اہل زمین میں سے اکثر کی اطاعت کرے تو وہ تجھے اللہ کے راستے سے ہٹا دیں گے۔ وہ تو حق کے سوا کسی بات کی پیروی نہیں کرتے اور وہ تو محض اگلی بات سے کام لیتے ہیں</p>
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صیہوریت کو شیطان نظام کہہ کر اسی سے فیصلہ کر داتے ہیں They Call Democracy a Satanic System but Seek Judgment from it

<p>[4:61] Do you not know of those who pretend that they believe in what has been revealed to you and what has been revealed before you? They desire to seek judgment from the rebellious, although they were commanded not to obey them. And Satan desires to lead them far astray.</p>	<p>[4:61] أَلَمْ تَرَ إِلَى الَّذِينَ نَزَّلْنَا لَهُمُ الْقُرْآنَ بِأَجْزَالٍ يُنزلون عليك فَبَدَّلُوا</p> <p>کیا تو نے ان لوگوں کے حال پر غور کیا ہے جو تم کو اللہ کے آیتوں کو ماننے کے باوجود تم پر اتنا مانا اور اس پر عمل بھی کرتے ہیں۔ وہ چاہتے ہیں کہ شیطان سے کہہ دیں جبکہ انہیں حکم دیا گیا تھا کہ وہ اس کا انکار کریں۔ اور شیطان یہ چاہتا ہے کہ وہ انہیں دور کی گمراہی میں لے جائے۔</p>
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IS THE BIBLE WORD OF GOD?

LITERAL WORD

Bible cannot be literal word of God as it is not in the original language in which God spoke to the prophets. Even the original Greek manuscripts are not available. What we have today is the 'translation' of the 'translation'. Different versions of Bible are in circulation in the world. How can we tell which one is the word of God and which one is not? Further, if the whole Bible is word of God, then why many statements attributed to God are written in quotations? For example, in the following verses taken from Genesis-3, words in quotations are God's own words.

*⁸ Then the man and his wife heard the sound of the LORD God as he was walking in the garden in the cool of the day and they hid from the LORD God among the trees of the garden. ⁹ But the LORD God called to the man, "**Where are you?**" ¹⁰ He answered, "I heard you in the garden, and I was afraid because I was naked; so I hid." ¹¹ And he said "**Who told you that you were naked? Have you eaten from the tree that I commanded you not to eat from?**"*

It shows that the words outside quotations are not God's words, literally revealed upon or inspired to Moses, but of the author of Genesis in later period who also wrote in Deuteronomy (34:5-8) about the death and burial of Moses. Thus the Bible cannot be called literal word of God as the original words spoken by God are not known today.

INSPIRED WORD

It is claimed on the basis of following passages that scriptures are inspired.

² Timothy 3:16: "All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness."

² Peter 1: 20-21: "But know this first of all, that no prophecy of Scripture is a matter of one's own interpretation, for no prophecy was ever made by an act of human will, but men moved by the Holy Spirit spoke from God."

But it should be remembered that when the above letters were being written, there was no NT. Even OT existed at that time cannot be called 'inspired' as none of the authors of OT and later NT ever claimed that he is writing under the divine inspiration. On the contrary, Luke writes:

"Many have undertaken to draw up an account of the things that have been fulfilled among us, just as they were handed down to us by those who from the first were eye witnesses and servants of the word. Therefore, since myself have carefully investigated everything from the beginning, it seemed good also to me to write an orderly account for you, most excellent Theophilus, so that you may know the certainty of the things you have been taught. (Luke 1:1_4)



THEY WRITE WITH THEIR OWN HANDS

[2:80] Woe, therefore, to those who write the Book with their own hands, and then say: 'This is from Allah,' that they may take for it a paltry price. Woe, then, to them for what their hands have written, and woe to them for what they earn.

(Jeremiah 8:8) "How can you say, 'We are wise, And the law of the LORD is with us'? But behold, the lying pen of the scribes has made it into a lie."

16 VERSES DELETED FROM NT

MATTHEW 17:21; 18:11; 23:14; MARK 7:16; 9:44, 46; 11:26; 15:28; LUKE 17:36; 23:17;

JOHN 5:4; ACTS 24:6, 7; 28:29; ROMANS 16:24; 1 JOHN 5:7 [MANY WORDS TAKEN OUT]

MARY WAS 12-14 AND JOSEPH WAS 90

When forty years of age, Joseph married a woman called Melcha or Escha by some, Salome by others; they lived forty-nine years together and had six children, two daughters and four sons, the youngest of whom was James (the Less, "the Lord's brother"). A year after his wife's death, as the priests announced through Judea that they wished to find in the tribe of Juda a respectable man to espouse Mary, then twelve to fourteen years of age. Joseph, who was at the time ninety years old, went up to Jerusalem among the candidates; a miracle manifested the choice God had made of Joseph, and two years later the Annunciation took place." (Catholic Encyclopedia under St. Joseph)

MARY IS WORSHIPPED

[5:117] *And when Allah will say, "O Jesus, son of Mary, didst thou say to men, 'Take me and my mother for two gods beside Allah?"; he will answer, "Holy art Thou. I could never say that to which I had no right. If I had said it, Thou wouldst have surely known it. Thou knowest what is in my mind, and I know not what is in Thy mind. It is only Thou Who art the Knower of hidden things."*

"XI. WORSHIP OF THE VIRGIN MARY, SAINTS, AND ANGELS."

"An eleventh reason why the Church of Rome is contrary to the church of christ, is her idolatrous worship of the Virgin Mary, saints and angels." (A Thunderbolt For Rome by C. Vines,)

CAHOLIC CHURCH SAYS BIBLE IS NOT ACCURATE IN SECULAR MATTERS

"We should not expect total accuracy from the Bible in other, secular matters. We should not expect to find in Scripture full scientific accuracy or complete historical precision." (The Gift of Scripture P-18, by Catholic Truth Society of U.K. – July 2005 Bishops of England, Wales and Scotland)



WHAT IS THE OLD TESTAMENT (OT)?

SEPTUAGINT OR LXX

Greek Translation of Hebrew Scriptures – 300-200 BC – It means 'seventy' in Latin as 70 scholars translated it in Alexandria, Egypt. The three most celebrated manuscripts of the Septuagint known are:

"Codex Vaticanus" (4th century); "Codex Alexandrinus" (5th century); "Codex Sinaiticus" (4th century)

PENTATEUCH / TORAH

First five books of the Bible: Genesis; Exodus; Leviticus; Numbers; Deuteronomy.

Deuterocanonical Books / OT Apocrypha

It is a set of seven (or more) books that are in the LXX but not in the HB (Tobit, Judith, 1 & 2 Maccabees, Wisdom, Ecclesiasticus, Baruch), as well as some additions to the books of *Esther* and *Daniel* (longer in LXX than in HB). These books written between Malachi and Jesus *are* considered part of the biblical canon by Orthodox and Catholic Christians (although recognized as later additions, and thus called "*Deuterocanonical*," meaning a "second canon"), but they are *not* considered canonical by Jews and most Protestant Christians today (who call them "*Apocrypha*"). Some Orthodox Bibles have even more books, which are not considered canonical by Catholics (1 & 2 Esdras, 3 & 4 Maccabees, Psalm 151, etc.).

MASORETIC TEXT

Masoretic text is the early Hebrew text of the Old Testament.

VULGATE

It is a Latin version of both the Old and New Testaments, translated in the late 4th and early 5th centuries by St. Jerome. It became the "official" Latin version of the Catholic Church for many centuries.

DEAD SEA SCROLLS

Dead Sea Scrolls (DSS) - several collections of ancient writings (2nd century BCE to 2nd century CE) discovered between 1947 and 1956 in various caves near the NW shores of the Dead Sea in eleven caves near the ruins at Qumran.

ORTHODOX / CATHOLIC / PROTESTANT OT

There are some major and important differences between the Hebrew Bible used by Jews and different versions of the OT used by various Christian churches and denomination: Jews count 24; Protestants 39; Catholics 46; Eastern Orthodox Christians up to 53. In the early 16th century, however, *Martin Luther* and other Protestant reformers decided to remove those extra books from Bible (calling them "Apocrypha"), reducing the number of OT books to 39. They, however, retained the same order and categorization of the OT books as found also in the Catholic and Orthodox Bibles, based on the LXX version of the ancient Jewish scriptures.



WHAT IS THE NEW TESTAMENT (NT)?

NT is a collection of 27 early Christian writings composed by various authors from the middle of the 1st to very early 2nd centuries CE. All 27 of these books and letters were originally written in *Greek*. There were hundreds of other works written by Christians in the first few centuries that were not included in the New Testament. The official list of 27 approved writings (the NT "canon") was not finalized until the end of the 4th century. NT consists of the following:

GOSPELS

Gospels are early Christian narratives about the words and actions, the life and death of Jesus. The word "Gospel" means good news. There are four gospels written by Matthew; Mark; Luke; and John, called 'Evangelists'. These gospels are called 'canonical' gospels written between the late 60's and early 90's of the 1st century. There were about 30 other early Christian "Gospels" that were not accepted into the New Testament (called "non-canonical Gospels").

ACTS OF THE APOSTLES

It is an early account of the historical spread of Christianity but not a complete "history" of 1st-century Christianity. It was written by Luke who authored the third Gospel.

EPISTLES OR LETTERS

These letters were written by some of the early apostles to various Christian communities or individuals.

BOOK OF REVELATION

It is also called "*The Apocalypse*." A book containing seven short letters addressed to the "Churches of Asia," and a long series of highly symbolic "visions" attributed to a certain man named "John," culminating in the destruction of all evil and the establishment of "a new heaven and a new earth," and "the new Jerusalem."

ORTHODOXY = TRUE TEACHINGS

GENTILES

(Goyim in Hebrew)= Non-Jewish Nations گوييم

SAMARITANS

A tribe separated from Jews-insist that they are Israelites-believe in Pentateuch /Torah only – worship at Mt.Gerizim in Nablus



THE BIBLICAL CRITERIA OF A TRUE PROPHET

FALSE PROPHET IS DESTROYED

- *"That prophet or dreamer must be put to death, because he preached rebellion against the LORD your God..." (Deuteronomy 13:5)*
- *"But a prophet who presumes to speak in my name anything I have not commanded him to say, or a prophet who speaks in the name of other gods, must be put to death." (Deuteronomy 18:20)*
- *"Then the LORD said to me, "The prophets are prophesying lies in my name. I have not sent them or appointed them or spoken to them. They are prophesying to you false visions, divinations, idolatries and the delusions of their own minds. Therefore, this is what the LORD says about the prophets who are prophesying in my name: I did not send them, yet they are saying, 'No sword or famine will touch this land.' Those same prophets will perish by sword and famine. And the people they are prophesying to will be thrown out into the streets of Jerusalem because of the famine and sword. There will be no one to bury them or their wives, their sons or their daughters. I will pour out on them the calamity they deserve." (Jeremiah 14: 14-16)*
- *"But the prophet who prophesies peace will be recognized as one truly sent by the LORD only if his prediction comes true." (Jeremiah 28:9)*
- *"He replied, every plant that my heavenly Father has not planted will be pulled up by the roots." (Matthew 15:13)*

PROPHECIES OF TRUE PROPHETS ARE FULFILLED

- *"For prophecy never had its origin in the will of man, but men spoke from God as they were carried along by the Holy Spirit." (2 Peter 1:21)*

TRUE PROPHETS ARE ALWAYS SUCCESSFUL

- *"When they heard this, they were furious and wanted to put them to death. But a Pharisee named Gamaliel, a teacher of the law, who was honored by all the people, stood up in the Sanhedrin and ordered that the men be put outside for a little while. Then he addressed them: "Men of Israel, consider carefully what you intend to do to these men. Some time ago Theudas appeared, claiming to be somebody, and about four hundred men rallied to him. He was killed, all his followers were dispersed, and it all came to nothing. After him, Judas the Galilean appeared in the days of the census and led a band of people in revolt. He too was killed, and all his followers were scattered. Therefore, in the present case I advise you: Leave these men alone! Let them go! For if their purpose or activity is of human origin, it will fail. But if it is from God, you will not be able to stop these men; you will only find yourselves fighting against God." (Acts 5:33-42)*



THE BIBLICAL PROPHECIES ABOUT PROPHET MUHAMMAD ^{sa}

Book Given to Unlettered:

- *"And the vision of all is become unto you as the words of a book that is sealed, which [men] deliver to one that is learned, saying, Read this, [I pray thee]: and he saith, I cannot; for it [is] sealed: And the book is delivered to him that is not learned, saying, Read this, [I pray thee]: and he saith, I am not learned.(Isaiah 29:11)*

A Prophet Like Moses

- *"And the Lord said unto me, They have well spoken that which they have spoken, I will raise them up a prophet from among their brethren like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him." (Deuteronomy 18:17-19)*

From Paran with Ten Thousand Saints:

- *"And he said, the Lord came from Sinai, and rose up from Seir unto them; he shined forth from Mount Paran, and he came with ten thousand saints; from right hand went a fiery law for them." (Deuteronomy 33:2)*
- *I God came from Teman, and the Holy One from mount Paran. Selah. His glory covered the heavens, and the earth was full of his praise. And his brightness was as the light; he had horns coming out of his hands: and there was the hiding of his power. Before him went the pestilence, and burning coals went forth at his feet. He stood, and measured the earth: he beheld, and drove asunder the nations, and the everlasting mountains were scattered, the perpetual hills did bow: his ways are everlasting. I saw the tents of Cushan in affliction; and the curtains of the land of Midian did tremble. (Habakkuk 3:3-7)*

The Name of the Holy Prophet Muhammad^{sa} in the Bible

- *"His mouth is most sweet: yea, he is Muhammad. This is my beloved, and this is my friend, O daughters of Jerusalem." (Song of Songs) 5:16)*

Another Comforter

- *"If ye love me, keep my commands. And I will pray to the Father and He shall give you another Comforter. That he may abide with you forever; even the Spirit of truth." (John 14:15-17)*
- *"But the Comforter which is the Holy Ghost whom the Father will send in my name, he shall teach you all things.." (John 14:26)*
- *"Nevertheless, I tell you the truth; it is expedient for you that I go away, for if I go not away the Comforter will not come unto you; but if I depart, I will send him unto you." (John 16:7)*
- *"I still have many things to say to you, but you cannot bear *them* now. ¹³ However, when He, the Spirit of truth, has come, He will guide you into all truth; for He will not speak on His own *authority*, but whatever He hears He will speak; and He will tell you things to come. ¹⁴ He will glorify Me, for He will take of what is Mine and declare *it* to you." (John 16:12-14)*



EXISTENCE OF GOD

PROPHECIES OF THE HOLY QUR'ĀN FULFILLED IN MODERN TIME

WHAT IS A PROPHECY?

In religious world a prophecy i.e., foretold news about any future event, quite distinct from an educated and wise guess, is considered the most authentic criterion and a vital proof for the truthfulness or otherwise of a prophet.

ATHEISTS AND RELIGIOUS PROPHECIES

In modern era atheists put the religions on trial by presenting criteria to check the genuineness or otherwise of the prophecies mentioned in the religious scriptures. Mr. Douglas E. Krueger, an atheist, on Pages 96-98 of his book, "*WHAT IS ATHEISM – A Short Introduction*" has presented the following five criteria to judge a prophecy. He wrote:

"Some criteria are needed in order to distinguish cases of lucky guesses from those of true prophecy. Let us define a genuine prophecy as one that satisfies the following five criteria:

- 1. The prophecy must be clear, and it must contain sufficient detail to make its fulfillment by a wide variety of possible events unlikely.*
- 2. The event that can fulfill the prophecy must be unusual or unique.*
- 3. The prophecy must be known to have been made before the event that is supposed to be its fulfillment.*
- 4. The event foretold must not be of the sort that could be the result of an educated guess.*
- 5. The event that fulfills the prophecy cannot be staged, or the relevant circumstances manipulated, by those aware of the prophecy in such a way as to intentionally cause the prophecy to be fulfilled."*

ATHEISTIC CRITERIA AND THE PROPHECIES OF THE HOLY QUR'ĀN

According to these criteria, we see that the Qur'ānic prophecies, some of which are presented here, prove to be quite genuine and true. No one can ever imagine that an unlettered person, Like Prophet Muhammad^{sa}, living in a nomadic society of Arabia 1400 years ago can predict such amazing scientific events, to happen. It is very well beyond the human capacity to foretell or even visualize such incredible incidents. The only conceivable source of these prophecies and predictions is purely divine. Interestingly, all such prophecies are fulfilled by those who were not Muslims, rather many of them are atheists. Thus no question of staging the prophecy and manipulating the circumstances arises.



SOME PROPHECIES OF THE HOLY QUR'ĀN FULFILLED IN MODERN TIMES

FINGER PRINTS	<i>"Their skins will bear witness against them as to what they have been doing" (41:21)</i>
POLLUTION	<i>"Corruption has spread on land and sea because of what men's hands have wrought" (30:42)</i>
ESTABLISHMENT OF ISRAEL	<i>And after him We said to the Children of Israel, 'Dwell Ye in the promised land; and when the time of the promise of the Latter Days come, We shall bring you together out of various people.'" (17:105)</i>
GENETIC ENGINEERING	<i>"They will alter Allah's creation." (4:120)</i>
ROADS IN MOUNTAINS	<i>"And when the mountains are made to move." (81:4)</i>
NEW TRANSPORT SYSTEMS	<i>"And when the she-camels, ten months pregnant are abandoned." (81:5) "And He has created horses and mules and asses that you may ride them, and as a source of beauty. And He will create what you do not yet know." (16:9)</i>
ZOO	<i>"And when the wild beasts are gathered together." (81:6)</i>
OCEANS LINKED	<i>"And when the rivers are made to flow into each other." (81:7) "He has made the two bodies of water flow. They will one day meet. Between them there is a barrier; they cannot encroach one upon the other."(55:20,21) "And He it is Who shall merge the two seas together. This palatable and sweet, that saltish and bitter. And between them He has (presently) placed a barrier and a massive partition." (25:54)</i>
MODERN COMMUNICATION SYSTEMS	<i>"And when various people are brought together." (81:8)</i>
WOMEN'S RIGHTS	<i>"And when the female-infant buried alive is questioned about – For what crime was she killed." (81-9,10)</i>
BOOKS PUBLISHED AND SPREAD	<i>"And when books are spread abroad." (81:11)</i>
AIR TRAFFIC SYSTEM	<i>"And by the heaven full of tracks" (51:8)___</i>



CCTI Best Practices

Coffee, Cake and True Islam [CCTI] Engagement Best Practices

Pre event Dos/Dont's

Do's

- Print Jama'at business cards (order from vistaprint.com and submit for reimburse to local GS)
- Print CCTI fliers
- Print CCTI Feedback forms or index cards
- Print a Table Top placement Card with CCTI logo
- Setup Facebook event on your local Facebook page
- Respond to Facebook Likes, and interested or going individuals with standard chat based responses.

Don'ts

- Don't start Facebook ad any earlier than 4 days before the program

Event Dos/Don'ts

Do's

- Identify da'eens who are confirmed to attend
- Ensure Da'een knows how to introduce him/herself
- Ensure Da'een knows how to welcome guest
- Ensure Da'een knows how to engage in first conversation
- Ensure Da'een knows how to connect with guest at a personal level
- Ensure Da'een understands how to 'listen' to guest's viewpoint
- Ensure Da'een knows how to introduce our community in concise manner as "Muslims"
 - Review the message map from PA dept as a guide
- Ask what prompted the guest to attend or have interest
- Keep discussion at high level
- Offer refreshments, seating.
- Maintain Islamic tenets of proper Purda at all times.
- Sympathize, empathize without taking any politically charged sides.
- Request guest to provide feedback on the feedback card
- Request guest to provide contact info for future programs
- Discuss upcoming programs/events either at local mosques, or Jalsa and what the guest can learn by attending such program



- Introduce our Khalifa, Hazur Aqdas.
- At conclusion, thank them for their time. State our appreciation and how we valued their thought sharing and support for us.
- At a personal level, you can request social media connection via LinkedIn , twitter etc. to stay in touch in addition to their email/phone via the feedback card.

Don'ts

- Do not get into detail argument, lectures on theology
- Do not get into 73 sects of Islam and intricacies of navigating sunni vs shia
- Do not get into discussion of persecution of Ahmadis
- Do not take political position, side or criticize current geo political affairs

Post event Dos/Dont's

Do's

- Enter the contact info into Salesforce
- Follow up any unanswered questions via email/phone (preferred method indicated by guest)
- Submit expense receipts
- Submit report summary to your local tabligh secretary
- Send a personal thank you note via email/text to the guest.

Don'ts

- Do not delay in updating Salesforce for guest contact info
- Do not delay in sending a thank you note

Directions Regarding Purdah at CCTI Events

Sent April 29th, 2017 by Dr Waseem Sayed to all presidents and Tabligh sec USA

Ameer Sahib has directed that "The matter is very simple. What we are trying to preach to people is the interpretation of Islam as explained by the Promised Messiah (as) and his Khulafa. If we are violating purdah in practice, then what is True Islam ... it is contradictory for there to be no purdah when the ladies come ... but if they accept Islam-Ahmadiyyat and then we tell them that now you have to observe purdah. So ladies and men cannot participate in a mixed gathering ... Men and women should sit in a separate room and separate stall at all our CCTI [Coffee, Cake and True Islam] events. Arrangements must be made such that a "separate room and separate stall" is made available for the ladies. Simply sitting on separate tables will not be considered enough. And the room/stall for the ladies should be clearly identified as being for "ladies only."

In order for us to move forward, therefore, we should choose locations where such arrangements can be made. If no suitable locations where this can be









done can be found, the CCTI events may be held at our own mosques or centers.

Was-salam, requesting prayers,
Waseem A. Sayed, PhD
National Tabligh Secretary

Guidelines for Holding Book Stalls or Tabligh Booth




Booth Guidelines:	
<ul style="list-style-type: none"> The booth will be manned by a minimum of two people in a given time slot (2 hours) 	
<ul style="list-style-type: none"> 1 person will be assigned seniority, meaning they are the <i>team leader</i> during that time-slot. For example if you feel unable, you should refer any issues or higher-level questions to them. 	
<ul style="list-style-type: none"> Please follow the guidance of the team leader at all times. Work as a team. For example, if they intervene in any conversation with your contact, please humbly step aside. 	
<ul style="list-style-type: none"> Do NOT eat at the booth at any time (including snacks). You may drink water, but keep the tables clear. If you must eat during your session, do so AWAY from the booth. 	
<ul style="list-style-type: none"> Always be friendly, pleasant and smile at anyone passing the booth, whether they stop or not, per the example of our Holy Prophet (s). 	
<ul style="list-style-type: none"> Please inform/take permission from the team leader if you wish to take a break/step away from the booth during your time-slot. 	
<ul style="list-style-type: none"> Be aware of security at all times. Suspicious behavior should be noted and escalated if necessary. 	
<ul style="list-style-type: none"> Do not crowd visitors – one volunteer per visitor is usually enough. Be aware visitors' personal space, especially women. 	



<ul style="list-style-type: none"> • Keep the booth tidy – <u>take time</u> to check the presentation of the booth <u>constantly</u> – exhibition stands, the book/leaflet alignments, banners, and clear any garbage immediately, if not engaged in conversation. Particularly when multiple visitors crowd the tables and exhibits, things will quickly become disordered. 	
<ul style="list-style-type: none"> • Maintain/retain the order and presentation that the books and exhibits were set up – a plan will be at the booth for reference. 	
<ul style="list-style-type: none"> • Keep a tally of literature given and sold <u>using the form provided</u>, and keep the money in the <u>assigned secure location</u>. 	
<ul style="list-style-type: none"> • Make effective use of time - You have volunteered your time for a noble purpose. When not engaged in conversation with visitors, you have the opportunity to meditate and reflect with silent prayer or increase your knowledge from the Jamaa’at literature on the stall. <u>Please refrain from playing on/with your phone, reading a newspaper or other activities you can do elsewhere.</u> 	
<ul style="list-style-type: none"> • Try to take good pictures of activity at the booth on your cell phone, when not engaged in conversation. This is for our own records, and also act as bigger tabligh during an after the event. If you have twitter accounts, share good event photos by tagging @AhmadiyyaGA and @DBFestival 	
<ul style="list-style-type: none"> • Refrain from engaging in talk on <u>controversial topics</u>, or <u>heated debates</u>. The purpose of our presence is to advertise the beauties of Islam. If someone is aggressive, or provocative: <ol style="list-style-type: none"> 1) Guide them <u>AWAY</u> from the booth 2) Remain <u>CALM</u> 3) Explain <u>POLITELY</u> that we are not here to argue or disturb the peace 4) <u>CLOSE</u> the conversation as gently and quickly as possible 	



Booth Objectives

	<p>1. Attract: Give every visitor a 'Muslims for Peace' / 'True Islam' leaflet</p> <ul style="list-style-type: none"> • Be sure to offer water and candy to every passer-by (if your kids are present, they are good for this task) • If a person should pause, you have an opportunity to hand them this leaflet 	<p>Example script: "Hello. Let me give you some free info on how we are working for peace in America."</p>
	<p>2. Convert: Turn visitors into contacts</p> <ul style="list-style-type: none"> • For visitors who can stop <u>briefly</u>, take their name and email address for further contact (write clearly) • In return for their email address, give them one or more of the following books (depending on level of interest: <ol style="list-style-type: none"> a. Elementary Study of Islam b. Distinctive Features of Islam c. World Crisis d. Seal of the Prophets • Be sure to invite any person who leaves an email address to the event with an invitation card to Coffee, Cake & True Islam • Offer Review of Religions with a 50% discount coupon to a one year subscription inside • <u>Often you will have to initiate taking contact information, as the contact may feel reservation.</u> Be sensitive to this: you should assure a contact that they will NOT be spammed • Take note on the same contact sheet of any <u>personal interest</u> they may have, for example, a specific subject or book – you should ALWAYS ASK 	<p>Example script: "We hold weekly open house discussions we call: Coffee, Cake and True Islam, and involved in lots of interfaith dialogue groups in our community. This month, we are also doing several blood donation drives to commemorate the 9/11 terror attacks. With an email address I can send you more information.</p>
	<p>3. Engage: Provide a comprehensive description of the message of Islam Ahmadiyyat</p> <ul style="list-style-type: none"> • If a visitor is open to hearing more, provide a summary in your own words that cover the points to the right – be sure to <i>introduce yourself personally</i> • After you have established their level of curiosity and interest. Ask probing questions like: 	<p>Example response to "what is Islam?" "Islam means Peace. It's a universal religion that doesn't confine itself to a race, nation or time. Through Islam God expresses confirmation of the Truth of all</p>



	<p>a. What do think are some of the big issues the world is facing today?</p> <p>b. What sorts of things challenge your personal progress?</p> <ul style="list-style-type: none"> • Based on their answers, guide them to the one of the books we present, or hand over to the senior member present. If no one is available, write down their point of interest on the registration sheet and assure them we will get back to them. • TIP: The temptation will be to <i>overload</i> a contact with books. We want to keep them curious, and develop a relationship, so do not overload them with literature • Explore and focus on some specific area of their interest. Example script: “Is there any particular question, or aspect of Islam you want to understand more about?” • At this point, you may find their interest enough to guide them to a further, more detailed book (please note many have a cost) • Close all conversations by: <ul style="list-style-type: none"> ○ Checking you have their correct contact information ○ Stating that we will invite them for an upcoming informal coffee morning ○ Re-stating your own name and giving a Jama’at contact card ○ Thanking the person warmly for visiting our booth ○ Offering them candy, a pen, water 	<p>religions before it, their Prophets and holy books – actually God combines all their universal and permanent truths in Islam. The Qur’an is complete code of conduct for a Muslim, and Prophet Muhammad (s) is the perfect model/exemplar”</p> <p>Example response to “What is Ahmadiyya?”</p> <p>“The Ahmadiyya Movement is here to revive the true spirit and practical application of Islam, as an abiding solution for the problems of the world, and on a personal level. We’re established in 190 countries and were established her in US since 1921. Some of our distinct beliefs from other Muslims are that:</p> <ul style="list-style-type: none"> • Our founder claimed to be the fulfillment of the prophecies in all the World Religions of a reviver of Faith (Messiah, Mahdi, Krishna) • Aggressive “jihad by the sword” has no place in Islam <p>Go to www.trueislam.com to learn more.</p>
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[Daen Team Structure for a Successful CCTI Program at local level](#)



Our Goal

- National Tabligh Dept has asked each Jamat to hold a Coffee Cake and Islam program every week – 52 programs a year
 - We are going to achieve this by divide & conquer
 - 4 Halqa or areas with concentration of Jamat members
 - Each area will hold at least 2 programs per month as a target
 - Each Area will have a small team composed of local Jamat members including Ahmadi ladies, young Ahmadi men or elders.
 - Basic team structure requires 3 individuals per area, but anyone interested can join any team for making it successful.
 - Deliverable : After each program, guest contact info to be collected and sent to Secretary Tabligh.
- We CAN do this, inshallah!

Tabligh Da-een Team Structure





Da-een Lead 1 & 2 functions

- Each halqa will have a primary da-een assigned.
- Lead 1 would be responsible for coordinating dates, times, locations and team availability for arranging CCTI program for his region.
- Each halqa should hold at least two CCTI programs a month.
- If Lead 1 is unavailable, Lead 2 would hold the program as scheduled.
- Da-een work requires fervent prayers and sacrifice of time, leadership consistency and visibility.
- Da-een should have printed business cards with his contact info
- Da-een should carry some books, flyers and feedback-forms for each program
- Da-een spends 50% of the time in 'listening' to guest's viewpoint.



Daeen Ahmadi ladies' functions

- Daeen team should hold separate women-only programs.
- If any lady guests are expected to attend the program, Ahmadi ladies' daeen lead should coordinate and hold ladies-only separate CCTI.
- Ladies' Daeen team members would monitor Facebook likes, etc and respond to them with scripted responses. They can also train + delegate this task to the young members in the Facebook admin team





FaceBook Admin/Technical Team function

- The Facebook Technical/admin team would consist of mostly young Ahmadi men and ladies who would be given access to the Facebook Admin page
- Admin team will create all event related entries in Facebook.
- Da-een Lead for each region will need to provide event details to this team for Facebook publication.
- Ladies-only events should be separately published in Facebook.
- Admin team will setup the paid- ad for each event
- Admin team will coordinate event creation on trueislam.com site
- Admin team will coordinate updates in meetup.com and nextdoor.com sites
- Young Ahmadi members in this team would work with the Ladies' Daeen team in responding to FaceBook posts, likes, comments, etc.



Regional Da-een Team Details (Example)

Edison/Plainfield	<ul style="list-style-type: none"> • Men's Daeen Lead • yyyyyyyyyy 	Ladies' Daeen team
Old Bridge	<ul style="list-style-type: none"> • Men's Daeen Lead • xxxxxxxxxx 	Ladies' Daeen team
Perth Amboy	<ul style="list-style-type: none"> • Men's Daeen Lead • yyyyyyyyyy 	Ladies' Daeen team
Freehold	<ul style="list-style-type: none"> • Men's Daeen Lead • yyyyyyy 	Ladies' Daeen team

Team leads are denoted with highlighted colors



HowTo: Create an event entry at Trueislam.com

The image shows a browser window with the URL www.trueislam.com/events/. A blue arrow points from the URL to a text box that says "To Register an event, [click here](#)". Another blue arrow points from this text box to a screenshot of the registration form on the website. The form includes fields for Name, Email, Event Name, and a description of the event, along with a 'Submit' button.

- 1 – go to www.trueislam.com/events
- 2 – scroll to the bottom of the page to find the link to register an event.
- 3 - Fill in the form and click submit

Note: This does not create the facebook page, but used for jamat’s internal reporting

Facebook Do’s

- Anyone with Facebook page should be able to interact with prospective guests with given guideline here
- Monitor our page daily @ <https://www.facebook.com/pg/AMCCentralJersey/events>
- Standard response to someone who either liked, was interested or did not attend after clicking 'going'
 - Hi, this is Name. I saw you intended to come to our CCTI program but could not make it. I hope all is well. We really would love for you to join us for our next get-together. Here is the details of our next meet-up.
- Standard response to 'going'
 - Thank you confirming your attendance. My name is Name. We are really looking forward to meeting you and share a dialogue and free refreshments. If you have any questions, please let me know. If you would be interested in any books on Islam free of cost, please do let me know and we will do our best to accommodate.
- Standard response to Like or 'Interested'
 - Thank you for liking our page. Would love to meet you in person and hope you can attend our Coffee-cake-and-Islam program for an open dialogue. The refreshment is free. This week we are meeting at *place at this time*.



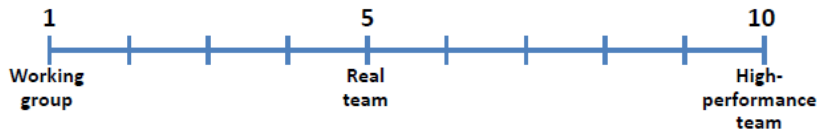
Facebook Don'ts

- Do not give out you personal email or phone#
- Do not engage in lengthy or confrontational conversation
- Do not try to answer Religious or accusatory questions, rather respond as - "that is a great question, please come to our program and we can discuss"
- Do not engage in conversations that would violate purdah for either men or women.
- If someone has left negative comments, inform Daeen lead for response.

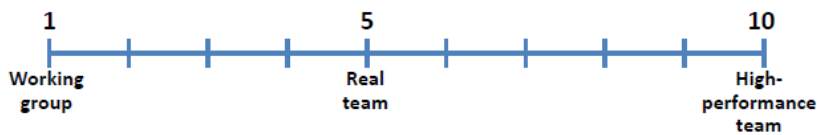
Forming Effective Tabligh Team

Measuring Tabligh Team Level of Performance

A. Where is your Tabligh team today? Why do you feel that way?



B. Where do you need to be to accomplish your mission and Tabligh goals?

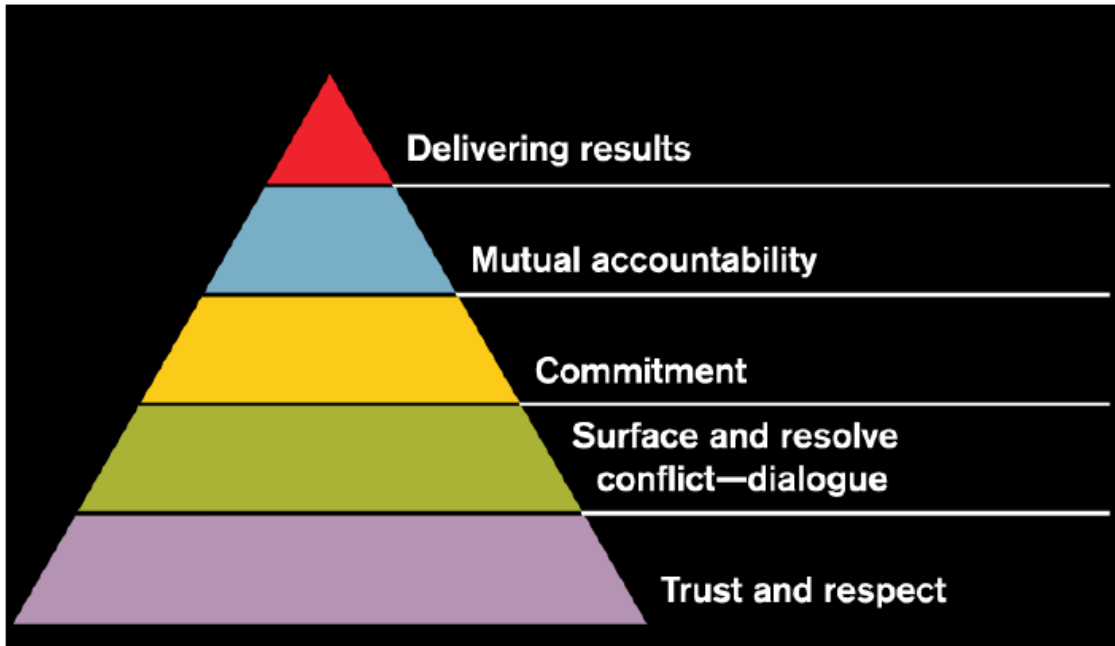


Delta between current state and desired state: ?

X



Team Effectiveness Model for Tabligh Teams



Source: *The 5 Dysfunctions of Teams*, Patrick Lencioni.

Five Dysfunctions of a Team

1. Absence of trust

- Lack of confidence among team members that their peers' intentions are good, and that there is no reason to be protective or careful around the group

With trust	Without trust
Admit mistakes and weaknesses.	Conceal mistakes and weaknesses.
Ask for help.	Hesitate to ask for help.
Accept questions about their area of responsibility.	Hesitate to offer help to others.
Give one another the benefit of the doubt before reaching negative conclusions.	Jump to conclusions about intentions.
Appreciate and use one another's skills.	Fail to recognize and tap into the positive skills of others.



Five Dysfunctions of a Team

2. Fear of conflict

- Inability to engage in productive discussions to produce the best possible solution in the shortest period of time, with no residual feelings or collateral damage
- Use of back-channel attacks and repetition of same competitive positioning time and again due to the lack of resolution of basic differences

Without fear	With fear
Have lively, interesting meetings.	Have boring meetings.
Exploit ideas of all team members.	Fail to use all team members' ideas.
Put critical topics on the table for discussion.	Ignore controversial topics critical for team success.
Minimize politics.	Have back-channel attacks and politics.
Solve problems more quickly.	Waste time and energy with posturing.

Five Dysfunctions of a Team

3. Lack of commitment

- Lack of clear and timely decisions and moving forward with the complete buy-in from every member of the team, even those who voted against the decision
- People leaving meeting unconfident that there will not be any passive resistance or discounting of the decision to others

With commitment	Without commitment
Have clarity around direction and priorities.	Have ambiguity around direction and priorities.
Align team around objectives.	Experience excessive analysis and delay.
Develop ability to learn from mistakes.	Breed lack of confidence and fear of failure.
Move forward with less hesitation.	Revisit discussions again and again.
Change directions without guilt.	Encourage second-guessing among members.

Five Dysfunctions of a Team

4. Avoidance of accountability

- The unwillingness of team members to call their peers on performance or behaviors that might hurt the team
- Lack of peer pressure to ensure accountability and the completion of responsibilities in order not to let down the team

With accountability	Without accountability
Poor performers feel pressure to perform.	Resentment develops among team members who have different performance standards.
Potential problems are quickly identified by team members questioning one another.	Mediocrity is encouraged.
Respect is established among team members by adherence to the same standards.	Deadlines and deliverables are missed, creating the need for additional performance-management controls and costs.



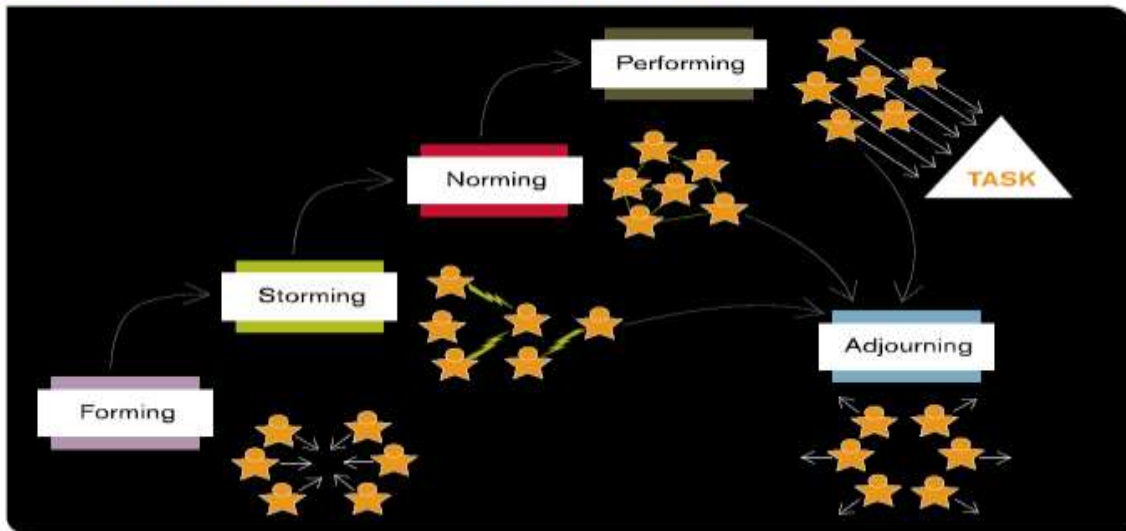
Five Dysfunctions of a Team

5. Inattention to results

- Tendency of team members to care about something other than the collective goals of the group

Focused on results	Not focused on results
Achievement-oriented employees are retained.	Achievement-oriented people are driven out.
Individualistic behavior is minimized.	Individualistic concerns over the group are encouraged.
Benefits result from individuals who are focused on the team's success.	People are driven to focus on their own careers and goals.
Distractions are avoided.	Team members are easily distracted.
Objectives are achieved more consistently.	Competitors are rarely defeated.

Evolution of Team Development



Evolution of Team Development





Evolution of Team Development



Evolution of Team Development





Evolution of Team Development



Evolution of Team Development





Secret of one-to-one Tabligh

How to Get to Know Your Tabligh Contact

SELECTION OF A SUITABLE SOIL

This is one of the requisites of wisdom to select a suitable soil. There is a myriad of mankind in the world that has to be called unto Allah. By seeing, a man can find out the type of people, who would require a relatively less effort, and the type of people who would require a relatively greater effort. If one doesn't make this decision and begins working in relatively harder soils, his efforts will certainly bear fruit.

Pages 81/25-2-83

➤ Find means of communication.

It is not difficult. The art is to take interest in him. Like a sportsman sees his game. Praise him; ask him to take a cup of tea with you. We will not refuse you. Do not make false praise. But good qualities must be addressed. Everyone has them: even in thieves and bad characters. So in Nationalities. Mention their good traits. Talk about them.

➤ METHOD OF GAINING CONTACTS:

“If you are out for a walk and you are going through a park, you may come to know many people by saying hello to them. If you treat them with love and sincerity, they will immediately take interest in you. The contacts thus developed could then be expanded for Tabligh. Thus those who are enthusiastic in Tabligh work, they are able to develop new friends while they are on the way to some place, or they are out for shopping in the markets, or doing any other odd job. It is not difficult at all. **To select a few friends during a year, to treat them with special love and affection, to explain to them slowly and gradually why you are different from others, and to let them take interest in your person, and then convert personal interest into an interest in Jama'at**, --it is a very common thing, and it is not difficult at all. Once you take the initiative and pray for it, you will also learn how to do it.” FS 11-6-87

“When embarking on preaching, **it is more important to win the heart first rather than the mind. For once the heart is won, the mind will usually surrender** without much difficulty. The heart is ¾ of the battle. Once this is achieved with the utmost care and compassion, all barriers that once existed between the person and the Promised Messiah's teachings will be removed. Always be polite when you speak and compassionate in your heart. Always behave with the utmost humility and humbleness and you will then observe how Allah rewards your efforts with His blessings in all your endeavors. If you follow the above instructions, then you will always succeed in preaching.” FS 4-28-87

“One starts taking account of his time and how it is spent on different engagements. He thinks how to start this campaign. When he looks around, he finds that he does not even have closer ties and contacts with his next door neighbors. Then his work place comes to his mind and he thinks that he never spoke there about Islam and Ahmadiyyat or talked to them in a way that



they started taking interest in it... ***No interest can be created as long as the personality of the Ahmadi does not become interesting.*** When someone will start taking interest in you, then will he be interested in your faith which has made the person interesting. For this, the most important thing is that you become a person of excellent morals.”

Preparations

Once a Da’ee is assured of his or her qualifications and readiness to engage in tabligh, the next step involves deciding how to do it and with what resources. There are three levels of tabligh work which can be examined.

1. Personal Tabligh Efforts

These include any tabligh activity you carry out with friends, family and acquaintances. At this stage very few resources are needed other than yourself, the Holy Quran, some books of hadith, a few books of the Promised Messiah(as) that you have read, MTA, and, if possible, in your area, a local mosque or prayer center, in which to gain inspiration and any additional help you may need.

Possibilities for action are:

- A. Living Ahmadiyyat as your way of life**, thus showing others a positive image of your faith. Hazrat Khalifatul Masih IV(ra) has said: Always conduct your self-evaluation: *Ask why you are facing failures? Check your manners; speech; interest. Examine where your faults are. Offer prayers to improve yourself; also pray to improve your prayers; abhor your own bad actions; present your account of bad manners to God for seeking improvement. Then turn towards Allah for improving your actions.*
- B. Donating books to libraries.**
- C. Responding to anti-Islamic propaganda** on radio talk shows or in the newspapers.
- D. Tacking flyers up or taking out small advertisements.**
- E. Subscribe to Jama’at literature** such as the Review of Religions, Muslim Sunrise etc. and thereby help to strengthen Jama’at media.
- F. Supporting Jama’at by participating** in whatever auxiliary you should be affiliated with (Khuddam, Ansar, Lajna) Being regular in subscriptions (chanda aam) and living your life as best you can to conform to the 10 conditions of Ba’iat.