



Supporting Refugees



Walk for the Blind



Produced by Majlis Ansarullah New Zealand
An auxiliary organisation of Ahmadiyya Muslim Jama'at NZ Inc.
20 Dalgety Drive, Manukau Central 2104 New Zealand
P.O. Box 97617, Manukau. New Zealand
Tel: +64 9 267 0570 Fax: +64 9 267 0577
Web: www.ahmadiyya.nz

By the Grace of Allah, Majlis Ansarullah New Zealand Continues to raise funds through its Charity walk - Walkathon in aid of The Blind Foundation of New Zealand

Walk For Humanity 2013—Walkathon



Photo Report

Walkathon 2014



Photo Report

Walkathon 2014



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

ANSAR-UD-DEEN

In the name of Allah the Gracious, the Merciful

Magazine of Majlis Ansarullah NZ

Ansarullah Pledge

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

I bear witness that there is none worthy of worship except Allah. He is one and has not partner and I bear witness that Muhammad^{saw} is His servant and messenger

I solemnly pledge that I Shall endeavour throughout my life for the propagation and consolidation of Ahmadiyyat in Islam and shall stand guard in defence of the institution of Khilafat. I shall not hesitate to offer any sacrifice in this regard. Moreover, I shall exhort my children to always remain dedicated and devoted to Khilafat. Inshallah.

Annual Itjema

Majlis Ansarullah NZ Will Inshallah be held
on

21 & 22nd November 2014

Friday and Saturday at Baitul Muqet

Please make every effort to attend the Itjema

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MAJLIS ANSARULLAH NZ Baitul Muqet
20 Dalgety Drive, Manukau Central 2104 New Zealand
P.O. Box 97617, Manukau New Zealand
Tel: +6492670570 Fax: +64 9 267 0577
Website: www.ahmadiyya.nz

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Sabhan Shah

Chief Editor:

Nuruddin Boateng

Co-Editor:

Mubarak Ahmad Khan

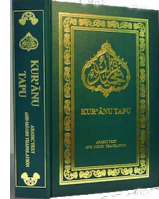
Editor Urdu:

Maulana Shafiq-ur-Rehman

Manager:

Design and Layout:

Nuruddin Boateng



“Of them there are some who say: ‘Our Lord, grant us good in this world as well as good in the world to come, and protect us from the torment of the fire’

(Al-Baqarah 202)

In this verse God mentions that the class of men whose efforts and wishes are not confined to this world only. They (1) seek the good things of this world, and (2) seek the good things of the next world, and (3) try and be saved from the fire which not only signifies the fire of hell but also everything that is painful and is a source of heart-burning. It may be noted that here, unlike the preceding verse, God uses the word “Hassana” (good) with this words “Fid-dunya” (in this world), meaning that even virtuous men may seek the things of this world but they should always be good and not bad.

The prayer mentioned in this verse is indeed very comprehensive and may be used by men of all grades in all their spiritual and temporal requirements. The Holy Prophet is reported to have used this prayer very often (Muslim) with a view to teaching his companions that if and when they choose to seek both the good things of this world and of the next, they should pray like this.

This prayer has another significance. The good things of this world and the good things of the Hereafter spoken of in this verse may both stand for spiritual blessings, the good things of this world standing for such spiritual blessings as a righteous man gets in this world and the good things of the next world standing for those which he will get Hereafter. In fact, the very words used in this point to that signification, for the Quranic

وَمِنْهُمْ مَّنْ يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا
حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا
عَذَابَ النَّارِ ۝

words “Hasnatun Fil Duniya” do not mean “good things of this world” but simply “good in this world.” In this case Alnar or “the fire” would not stand for Hell, protection against which is, in fact, included in the good things of the next world, but for such trials and hardships as one may come across in this world in the struggle for spiritual advancement or in the effort to benefit others. It was in this sense that the Holy Prophet used this prayer with regard to himself; for personally he never sought even the good things of this world, though he always sought “good in this world.”

The Promised Messiah also admonished that this verse should be frequently recited in the last Rakooth of every prayer

اللَّهُمَّ إِنَّا نَجْعَلُكَ فِي نُحُورِهِمْ وَ
نَعُوذُ بِكَ مِنْ شُرُورِهِمْ .

Allahumma inna naj'aluka fi nu'hourihi
wa na'outhu bika min shurourihi

“O Allah! We make You a shield
against the enemy and we seek Your
protection against their evil designs.”



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا
وَذُرِّيَّتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ
إِمَامًا ۝

أُولَئِكَ يُجْزَوْنَ الْغُرْفَةَ بِمَا صَبَرُوا
وَيُلْقَوْنَ فِيهَا قُحَّةً وَسَلَامًا ۝
خَالِدِينَ فِيهَا ۝ حَسَنَتْ مُسْتَقَرًّا
وَمَقَامًا ۝

(سورة الفرقان: آیات 175-177)

حدیث النبی ﷺ

عَنْ أَيُّوبَ بْنِ مُوسَى عَنْ أَبِيهِ عَنْ جَدِّ رَضِيَ
اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا تَحَلَّى
وَالِدٌ وَلَدَهُ مِنْ تَحَلٍّ أَفْضَلَ مِنْ أَدَبٍ حَسَنٍ .

(ترمذی ابواب البر والصلة باب فی ادب الولد)

حضرت ایوب اپنے والد اور چچا پتے دادا کے حوالے سے بیان
کرتے ہیں کہ رسول اللہ صلی اللہ علیہ وسلم نے فرمایا اچھی تربیت سے
بڑھ کر کوئی بہترین اعلیٰ تحفہ نہیں جو باپ اپنی اولاد کو دے سکتا ہے



انسان کو سوچنا چاہیے کہ اسے اولاد کی خواہش کیوں ہوتی ہے؟ کیونکہ اس کو محض طبعی خواہش ہی تک محدود نہ کر دینا چاہیے کہ جیسے پیاس لگتی ہے یا بھوک لگتی ہے لیکن جب یہ ایک خاص اندازہ سے گزر جاوے تو ضرور اس کی اصلاح کی فکر کرنی چاہیے۔ خدا تعالیٰ نے انسان کو اپنی عبادت کے لئے پیدا کیا ہے جیسا کہ فرمایا ہے مَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ۔ اب اگر انسان خود مومن اور عبد نہیں بنتا ہے اور اپنی زندگی کے اصل منشاء کو پورا نہیں کرتا ہے اور پورا حق عبادت ادا نہیں کرتا بلکہ فسق و فجور میں زندگی بسر کرتا ہے اور گناہ پر گناہ کرتا ہے تو ایسے آدمی کی اولاد کے لئے خواہش کیا نتیجہ رکھے گی صرف یہی کہ گناہ کرنے کے لئے وہ اپنا ایک اور خلیفہ چھوڑنا چاہتا ہے۔ خود کو نسی کمی کی ہے جو اولاد کی خواہش کرتا ہے پس جب تک اولاد کی خواہش محض اس غرض کے لئے نہ ہو کہ وہ دیندار اور متقی ہو اور خدا تعالیٰ کی فرمانبرداری ہو کہ اس کے دین کی خادم بنے بالکل فضول بلکہ ایک قسم کی معصیت اور گناہ ہے اور باقیات صالحات کی بجائے اس کا نام باقیات مہیئات رکھنا جائز ہوگا۔ لیکن اگر کوئی شخص یہ کہے کہ میں صالح اور خدا ترس اور خادم دین اولاد کی خواہش کرتا ہوں تو اس کا یہ کہنا بھی بڑا ایک دعویٰ ہی دعویٰ ہوگا جب تک کہ خود وہ اپنی حالت میں ایک اصلاح نہ کرے۔ اگر خود فسق و فجور کی زندگی بسر کرتا ہے اور محض اسے کہیں صالح اور متقی اولاد کی خواہش کرتا ہوں تو وہ اپنے اس دعویٰ میں کذاب ہے۔ صالح اور متقی اولاد کی خواہش سے پہلے ضروری ہے کہ وہ خود اپنی اصلاح کرے اور

اپنی زندگی کو متقیانہ زندگی بنادے تب اس کی ایسی خواہش ایک نتیجہ خیز خواہش ہوگی اور ایسی اولاد حقیقت میں اس قابل ہوگی کہ اس کو باقیات صالحات کا مصداق کہیں لیکن اگر یہ خواہش صرف اس لئے ہو کہ ہمارا نام باقی رہے اور وہ ہمارے اطلاق و اسباب کی وارث ہو یا وہ بڑا نامور اور مشہور آدمی ہو اس قسم کی خواہش میرے نزدیک شرک ہے۔

لوگ اولاد کی خواہش تو کرتے ہیں مگر نہ اس لئے کہ وہ خادم دین ہو بلکہ اس لئے کہ دنیا میں ان کا کوئی وارث ہو اور جب اولاد ہوتی ہے تو اس کی تربیت کا فکر نہیں کیا جاتا۔ نہ اس کے عقائد کی اصلاح کی جاتی ہے اور نہ اخلاقی حالت کو درست کیا جاتا ہے۔ یہ یاد رکھو کہ اس کا ایمان درست نہیں ہو سکتا جو اقرب تعلقات کو نہیں سمجھتا۔ جب وہ اس سے قاصر ہے تو اور نیکیوں کی امید اس سے کیا ہو سکتی ہے۔ اللہ تعالیٰ نے اولاد کی خواہش کو اس طرح پر قرآن میں بیان فرمایا ہے رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا ذُرِّيَّتًا قَرَّةً أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا یعنی خدا تعالیٰ ہم کو ہماری بیویوں اور بچوں سے آنکھ کی ٹھنڈک عطا فرماوے اور یہ تب ہی میسر آ سکتی ہے کہ وہ فسق و فجور کی زندگی بسر نہ کرتے ہوں بلکہ عباد الرحمن کی زندگی بسر کرنے والے ہوں اور خدا کو ہر شے پر مقدم کرنے والے ہوں اور آگے کھول کر کہہ دیا وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا اولاد اگر نیک اور متقی ہو تو یہ ان کا امام ہی ہوگا۔ اس سے گویا متقی ہونے کی بھی دعا ہے۔

(الحکم جلد ۵، مورخہ ۲۴ ستمبر ۱۹۰۱ء ص ۱۱)

عن عمران بن الحصين رضي الله عنهما قال: جاء رجل إلى النبي صلى الله عليه وسلم فقال: السلام عليكم، فرد عليه ثم جلس، فقال النبي صلى الله عليه وسلم: "عشر" ثم جاء عشرون" ثم جاء آخر، "آخر، فقال: السلام عليكم ورحمة الله، فرد عليه فجلس، فقال: فقال: السلام عليكم ورحمة الله وبركاته، فرد عليه فجلس، فقال: "ثلاثون" ((رواه أبو داود والترمذي وقال: حديث حسن)).

Imran ibn Husain relates: A man came to the Holy Prophet and said: Peace be on you. The Holy Prophet returned his greeting and the man sat down. The Holy Prophet said: Ten (meaning the man had earned the merit of ten good deeds). Another one came and said: Peace be on you and the mercy of Allah. The Holy Prophet returned his greeting and the man sat down. The Holy Prophet said: Twenty. A third one came and said: Peace be on you and the mercy of Allah and His blessings. The Holy Prophet returned his greeting and he sat down. The Holy Prophet said: Thirty (Abu Daud and Tirmidhi).

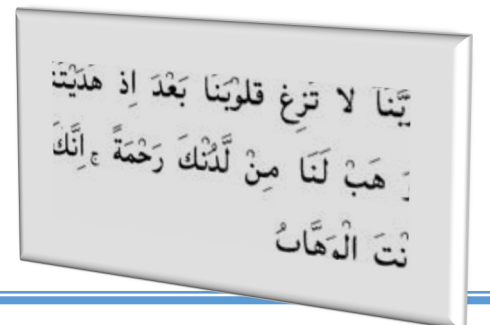
shopkeeper, tradesman and poor person. One day when I came to him he asked me to accompany him into the market place. I said to him: What will you do in the market place? You do not stop to buy anything, nor do you inquire about any article or its price, nor do you down with any company. Let us sit down here and talk.

He retorted: O man of the belly (Tufail had somewhat of a belly) we shall go into the market place to greet everyone we meet with the salutation of peace (Malik)

Tufail ibn Ubayy ibn Ka'ab relates that he would visit Abdulla ibn Umar in the morning and would accompany him into the market place. Abdullah would offer the greeting of peace to every petty

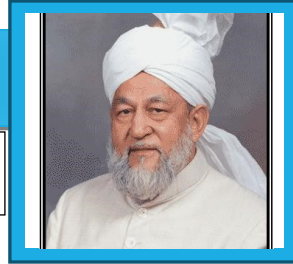
Rabbana la tuzigh quloubana ba'da ith hadaytana wa hab lana min ladunka rahmatan inaka antal wahhab

"Our Lord, let not our hearts become perverse after Thou hast guided us; and bestow on us mercy from Thyself; surely, Thou alone art the Bestower."



Recognition of Imam Mahdi

Hazrat Mirza Tahir Ahmad ^{rh}



Presented below is an answer by Hadhrat Mirza Tahir Ahmad, the Fourth Head of the Ahmadiyya Community, to a question raised in a Question/Answer session held in London on 4th January 1986.

Question

Questioner: (the question was asked through a friend). He says that his feeling is that the Ahmadiyya literature he has studied and whatever he has discovered about Ahmadiyya Community is quite agreeable. In view of this, why is there such a great agitation by the Maulvis (the religious clergy) against the Ahmadiyya Community? The second part of the same question is: Would it not be better for the leading religious scholars on both sides to get together and discuss openly the differences between themselves for the enlightenment of the ordinary people?

Answer

Hadhrat Mirza Tahir Ahmad: As far as the first part of the question is concerned, the most important fact which we should not ignore is that the founder of the Ahmadiyya Community, (Hadhrat Mirza Ghulam Ahmad as of Qadian) has claimed to have been sent by Allah. This is the most important, fundamental claim that he ever made in his life. Now, what happened to him after this claim should be in total agreement with what happened to similar claimants in the past? How was a person treated when

he claimed to be from God? This is the most important issue to be decided. If the (true) claimants in the past met different treatment to that faced by the present claimant, then he would be proved a false person, a false claimant—not a true one. So, look back now at the history of those from the time of Adam^{as} to the time of the Prophet Muhammad^{saw} When a person claimed that he was sent by God, how was he treated by the clergy of his time? Was he supported or was he opposed vehemently by the whole society, a society otherwise divided in itself? Was it the case or otherwise that the clergy of the other, yet joined forces in hating the one person who had claimed that he was from God? So, how could there occur a different phenomenon at the time of the Imam Mahdi (the rightly guided leader)? Suppose for a while that Mirza Ghulam Ahmad^{as} is not the Imam Mahdi in which case the Imam Mahdi is bound to come. If an Imam Mahdi comes and the Mullahs (the clergy) of the time support him and say “Yes”, you are right’ this would be a revolutionary event. It would, in fact be such a strong deviation from the past behavior (of similar people) that immediately we should recognize this fact to be something very alarming. Why should this Imam Mahdi be treated so kindly and gently by the clergy while his Master^{as} was rejected outright by the clergy of his time, as were all the earlier people who made similar claims and were totally rejected and cruelly treated? So, what is there so special about the Imam Mahdi

اقتباسات از خطبہ جمعہ

بیان فرمودہ حضرت خلیفۃ المسیح الخامس ایدہ اللہ تعالیٰ بنصرہ العزیز، مورخہ 26 جولائی 2014ء

تربیت اولاد سے متعلق قرآنی احکامات

فرمایا کہ: وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةَ إِمْلَاقٍ (بنی اسرائیل: 32) ہرزق کی تنگی کی وجہ سے اپنی اولاد کو قتل نہ کرو۔ اس کے بھی کئی معنی ہیں۔ یہاں قرآن کریم کے احکام کی ایک اور خوبصورتی بھی واضح ہوتی ہے کہ پہلے اولاد کو کہا کہ تم نے والدین کی خدمت کرنی ہے، اُن سے احسان کا سلوک کرنا ہے، اُن کی کسی بات پر بھی اُف نہیں کرنا۔ انسان کو اعتراض تو اُسی صورت میں ہوتا ہے جب کوئی بات بری لگے۔ تو فرمایا کہ کوئی بات والدین کی بری بھی لگے تب بھی تم نے جواب نہیں دینا بلکہ اس کے مقابلے پر بھی تمہاری طرف سے رحم اور اطاعت کا اظہار ہونا چاہئے۔ اب والدین کو حکم ہے کہ اپنی اولاد کی بہترین تربیت کرو۔ کوئی امر اس تربیت میں مانع نہ ہو۔ غربت بھی اس میں حائل نہ ہو۔ پس یہ والدین پر فرض کیا گیا ہے کہ اپنے بچوں کی تعلیم و تربیت کا ایسا خیال رکھو کہ وہ روحانی اور خلاقی لحاظ سے مردہ نہ ہو جائیں۔ اُن کی صحت کی طرف توجہ نہ دے کر اُنہیں قتل نہ کرو۔ بعض ناجائز بچتیں کر کے اُن کی صحت برباد نہ کرو۔ پس ماں باپ کو جب ربوبیت کا مقام دیا گیا ہے تو بچوں کی ضروریات کا خیال رکھنا اُن پر فرض کیا گیا ہے۔ بچوں کو معاشرے کا بہترین حصہ بنانا ماں باپ پر فرض کیا گیا ہے۔ کیونکہ اگر یہ نہ کیا جائے تو یہ اولاد کے قتل کے مترادف ہے۔ کوئی عقل رکھنے والا انسان ظاہری طور پر تو اپنی اولاد کو قتل نہیں کرتا۔ سوائے چند سر پھروں کے یا وہ جو خدا تعالیٰ کو بھول گئے ہیں، جن کی صرف اپنی نفسانی خواہشات ہوتی ہیں، جن کی مثالیں یہاں ملتی رہتی ہیں، جن کا ذکر وقتاً فوقتاً اخبارات میں آتا رہتا ہے کہ اپنے دوست کے ساتھ مل کر اپنے بچوں کو قتل کر دیا یا پھر ایسے واقعات غریب ممالک میں بھی ہوتے ہیں کہ ماں یا باپ نے بعض حالات سے تنگ آ کر بچوں سمیت اپنے آپ کو جلا لیا تو وہ ایک انتہائی مایوسی کی کیفیت ہے اور جنونی حالت ہے لیکن عام طور پر اس طرح نہیں ہے۔

جیسا کہ میں نے کہا اس آیت کے مختلف معنی ہیں، قتل کے مختلف معنی ہیں۔ ایک معنی یہ بھی ہیں کہ اپنی اولاد کی اگر صحیح تربیت نہیں کر رہے، اُن کی تعلیم پر توجہ نہیں ہے تو یہ بھی اُن کا قتل کرنا ہے۔ بعض لوگ اپنے کاروبار کی مصروفیت کی وجہ سے اپنے بچوں پر توجہ نہیں دیتے، اُنہیں بھول جاتے ہیں جس کی وجہ سے بچے بگڑ رہے ہوتے ہیں۔ اور یہ شکایات اب جماعت میں بھی پائی جاتی ہیں۔ مائیں شکایت کرتی ہیں کہ باپ باہر رہنے کی وجہ سے، کاموں میں مشغول رہنے کی وجہ سے، گھر پر نہ ہونے کی وجہ سے بچوں پر توجہ نہیں دیتے اور بچے بگڑتے جا رہے ہیں۔ خاص طور پر جب بچے teenage میں آتے ہیں، جوانی میں قدم رکھ رہے ہوتے ہیں تو اُنہیں باپ کی توجہ اور دوستی کی ضرورت ہے۔ میں پہلے بھی کئی دفعہ اس طرف توجہ دلا چکا ہوں، ورنہ باہر کے ماحول میں وہ غلط قسم کی باتیں سیکھ کر آتے ہیں اور یہ بچوں کا اخلاقی قتل ہے۔ باپ بیشک سوتا ویلیں پیش کرے کہ ہم جو کچھ کر رہے ہیں بچوں کے لئے ہی کر رہے ہیں لیکن اُس کمائی کا کیا فائدہ، اُس دولت کا کیا فائدہ جو بچوں کی تربیت خراب کر رہی ہے۔ اور پھر اگر یہ دولت چھوڑ بھی جائیں تو پھر کیا پتہ یہ بچے اُسے سنبھال بھی سکیں گے یا نہیں۔ دولت بھی ختم ہو جائے گی اور بچے بھی۔ پھر اس کی ایک صورت یہ بھی ہے اور یہ مغربی ممالک میں بھی پھیل رہی ہے، ہماری جماعت میں بھی کہ مائیں بھی کاموں پر چلی جاتی ہیں یا

گھروں پر پوری توجہ نہیں دیتیں۔ کسی نہ کسی بہانے سے ادھر ادھر پھر رہی ہوتی ہیں۔ عموماً کام ہی ہو رہے ہوتے ہیں کہ نوکریاں کر رہی ہوتی ہیں۔ بچے سکولوں سے گھر آتے ہیں تو انہیں سنبھالنے والا کوئی نہیں ہوتا۔ ماؤں کا بہانہ یہ ہوتا ہے کہ گھر کے اخراجات کے لئے کمائی کرتی ہیں لیکن بہت ساری تعداد میں ایسی بھی ہیں جو اپنے اخراجات کے لئے یہ کمائی کر رہی ہوتی ہیں۔ اور جب تھکی ہوئی کام سے آتی ہیں تو بچوں پر توجہ نہیں دیتیں۔ یوں بچے بعض دفعہ عدم توجہ کی وجہ سے، احساس کمتری کی وجہ سے ختم ہو رہے ہوتے ہیں۔ پیشک ایسی بیویاں اور مائیں بھی ہیں جن کے بارے میں اطلاعات ملتی رہتی ہیں جن کے خاوند نکلتے ہیں اور خاوندوں کے نکلتے پن کی وجہ سے مجبور ہوتی ہیں کہ کام کریں۔ پس ایسے خاوندوں کو اور ایسے باپوں کو بھی خوف خدا کرنا چاہئے کہ وہ اپنے نکمے پن کی وجہ سے اپنی اولاد کے قتل کا موجب نہ بنیں۔ پھر خاوند اگر اپنی بیویوں کا مناسب خیال نہیں رکھ رہے تو یہ بھی ایک قتل ہے۔ حضرت مصلح موعود رضی اللہ تعالیٰ عنہ نے اس کی ایک بڑی اچھی مثال دی ہے۔ فرمایا کہ حمل کے دوران اگر عورت کی خوراک کا خیال نہیں رکھا جا رہا اور اولاد بھی کمزور ہو رہی ہے تو یہ بھی اولاد کا قتل ہے۔ پھر اس کا یہ بھی مطلب ہے کہ غربت کے خوف سے فیملی پلاننگ کرنا، یا بچوں کی پیدائش کو روکنا۔ بچوں کی پیدائش کو صرف ماں کی صحت کی وجہ سے روکنا جائز ہے۔ یا بعض دفعہ ڈاکٹر بچے کی حالت کی وجہ سے یہ مشورہ دیتے ہیں اور مجبور کرتے ہیں اور بچہ ضائع کرنے کو کہتے ہیں کیونکہ ماں کی صحت داؤ پر لگ جاتی ہے۔ اس لئے بچے کو ضائع کرنا اُس صورت میں جائز ہے لیکن غربت کی وجہ سے نہیں۔ اللہ تعالیٰ فرماتا ہے کہ نَسَحْنُ نَزْدُفُّهُمْ وَإِنَّا لَكُم (سنی اسرائیل: 32) ہم تمہیں بھی رزق دیتے ہیں اور اُن کو بھی۔ دوسری جگہ اللہ تعالیٰ نے فرمایا۔ اِنَّ قَتْلَهُمْ كَانَ خِطَاً كَبِيراً (سنی اسرائیل: 32) کہ یہ قتل بہت بڑا جرم ہے۔

پس سچے مسلمان جو ہیں، بچے مسلمان جو ہیں وہ کبھی ایسی حرکتیں نہیں کرتے۔ کبیرہ گناہ کی بات نہیں بلکہ وہ چھوٹے گناہوں سے بھی بچتے ہیں۔ پس ہمیں اس طرف خاص طور پر توجہ دینی چاہئے کہ اپنے بچوں کی تربیت کی طرف خاص توجہ دیں۔ اُن کو وقت دیں۔ اُن کی پڑھائی کی طرف توجہ دیں۔ اُن کو جماعت کے ساتھ جوڑنے کی طرف توجہ دیں۔ اپنے گھروں میں ایسے ماحول پیدا کریں کہ بچوں کی نیک تربیت ہو رہی ہو۔ بچے معاشرے کا ایک اچھا حصہ بن کر ملک و قوم کی ترقی میں حصہ لینے والے بن سکیں۔ اُن کی بہترین پرورش اور تعلیم کی ذمہ داری بہر حال والدین پر ہے۔ پس والدین کو اپنی ترجیحات کے بجائے بچوں کی تعلیم و تربیت کی طرف خاص توجہ دینے کی ضرورت ہے۔ باپ یہ نہیں کہہ سکتے کہ بچوں کی تربیت کا کام صرف عورتوں کا ہے اور نہ مائیں صرف باپوں پر یہ ذمہ داری ڈال سکتی ہیں۔ یہ دونوں کا کام ہے اور بچے اُن لوگوں کے ہی صحیح پرورش پاتے ہیں جن کی پرورش میں ماں اور باپ دونوں کا حصہ ہو، دونوں اہم کردار ادا کر رہے ہوں۔ یہاں ان ملکوں میں دیکھ لیں، طلاقوں کی وجہ سے سنگل پیئرینٹس (Single Parents) بچے کافی تعداد میں ہوتے ہیں اور وہ برباد ہو رہے ہوتے ہیں۔ جن سکولوں میں یہ پڑھ رہے ہوتے ہیں اُن سکولوں کی انتظامیہ بھی تنگ آتی ہوتی ہے۔ اُن سکولوں کے ارد گرد کے ماحول میں پولیس بھی تنگ آتی ہوتی ہے۔ جرائم پیشہ لوگوں میں اس قسم کے بچے ہی شامل ہوتے ہیں جو شروع سے ہی خراب ہو رہے ہوتے ہیں، جن کو ماں باپ کی صحیح توجہ نہیں مل رہی ہوتی۔ یہاں ہمیں یہ قابل فکر بات بھی اس ضمن میں کہنا چاہوں گا کہ ہمارے ہاں بھی طلاقوں کا رجحان بہت زیادہ بڑھ رہا ہے۔ اس لئے بچے بھی برباد ہو رہے ہیں۔ بعض دفعہ شروع میں طلاقیں ہو جاتی ہیں اور بعض دفعہ بچوں کی پیدائش کے کئی سال بعد، تو ماں اور باپ دونوں کو اپنی آناؤں اور ترجیحات کے بجائے بچوں کی خاطر قربانی کرنی چاہئے۔

that, contrary to the past sunnat-ullah (the path laid down by God), this particular person is to be treated so amicably and in such a friendly and brotherly way? It is impossible. If he is treated like this, contrary to the treatment received by the previous true claimants, then he must be a false claimant.

That is one answer to the question, however, a second answer can be given from the perspective of the issues relating to the need for an Imam (a religious leader). An Imam, whether he is an Imam Mahdi (one guided by God) or any other Imam, is only required when the clergy of that religion has decayed and has become corrupt. If the leadership of a religion is not corrupt and is honest, there is no need for Allah to send anyone from himself—or is there? So, when the Imam comes that is the time when, according to the verdict of God, the society has already become corrupt, mostly at the top because when the leadership is destroyed then the ordinary people are also destroyed. When the leaders, the very best in town, become corrupt, they then destroy others (who follow). That is why the Holy Qur'an refers to Pharaoh as having led his people to destruction and annihilation. So, this is the most important factor which should also be kept in mind that if the religious leadership was intact and the Muslims were led by honest, God-fearing people, why will God send them Imam Mahdi? But the Holy Prophet Muhammad^{saw} presents a totally different picture. According to him, the Messiah and the Imam were to come at a time when the (condition of the) Muslims would have rotted totally. They would have gone astray and would have followed the same pattern as that followed

earlier, by the Jews--these are his words. So, do you expect co-operation from such people when an Imam comes from God? Can you expect co-operation from people who have been declared corrupt by God? That is the reason for the advent of the Imam but if suddenly the corrupt people were to rise in unison and say 'Alhamdo lillah (All praise be to God), the Imam has come, we believe him' -- would that make sense? If the clergy were that honest there would have been no need for the Imam in the first place and if they differed with each other so much as to turn Islam into various factions, how could they agree with the true Imam when knowing the Holy Qur'an, knowing the Book, they chose to differ fundamentally from each other. That means that they were corrupt, not the Holy Qur'an. It was not the Holy Qur'an which led them astray into believing in different things. They were already corrupt and did not want to believe in the truth. That is why they derived widely differing inferences from the book and stuck rigidly to their own inferences despite the fact that those inferences were contradicting each other.

This was, in fact, the state of the society to which Hadhrat Mirza Ghulam Ahmad, the Promised Messiah (as) was sent. In view of this, no-one should expect co-operation at the hands of the so-called, Ullema (religious scholars) towards him. There is no other way out. I cannot conceive of anything else -- it has to be like this and it is like this. The different religious sects do not like each other -- they hate each other. They declare each other to be kafirs (infidels). They are divided amongst themselves so thoroughly, so deeply and so finally that they cannot come together again, yet they decide to

come together only against one Imam and join hands for that purpose. This supports the truth of the Imam rather than the other way round.

As far as the second part of the question is concerned, dialogues (of public debate) have been held right from the start. Hadhrat Mirza Ghulam Ahmad, the Promised Messiah (as) himself started the dialogue and his dialogues (of public debates) with the greatest scholars of the time were published. But later on he abstained from entering into such public debates with others because the people who initially invited him for debate, began to use it for purposes of mischief, trouble and disorder. What is more, despite the opportunity given to them by the Imam (of the age) in that he was himself prepared to present his case to the most important religious leadership of the time, they misused such occasions and it always ended in abuse and invective, one-sided edicts of kufr (infidelity) against him and incitement to take his life and so on. In view of this the exercise proved to be futile. The Promised Messiah (as), therefore, declared that there should be no more of these debates because they had gone beyond the reasonable limits of what could be defined as a sensible, civilised debate. But it did not end there. As far as many other scholars of Ahmadiyyat are concerned, they have continuously engaged in such debates, particularly during the days before the partition (of India). Great Munazras as they were called (open public debates) were held between the Ahmadiyya scholars and the others (non-Ahmadi Maulvis).

However, the most interesting fact which

should be noted by you is that the accounts of the debates were published by Ahmadis and never by the opponents. One can still find the books which contain the full account of sessions in which Hadhrat Mirza Ghulam Ahmad, the Promised Messiah (as) entered dialogue with a non-Ahmadi scholar. Other Ahmadis also held debates with non-Ahmadis.

Here, it should strike one as strange that Hadhrat Mirza Ghulam Ahmad, the Promised Messiah (as) publishes the account, word for word, but the other party does not because they do not want their people to know what passed between them. This is proof of their weakness. This is proof also of their dishonesty. If a dialogue was held, surely, it was held for a purpose. It should have been a meaningful dialogue so why insist on keeping your own people from the contents of that dialogue? All the books containing accounts of Munazras (public debates) held by Hadhrat Mirza Ghulam Ahmad, the Promised Messiah (as) are still available. They have been published by the Ahmadiyya Community but none of these accounts is ever published by the opponents. Many Munazras were held by such scholars as the late Maulana Abdul Ata Sahib, by Maulana Jalaluddin Shams Sahib, by Hadhrat Maulvi Rajekira Sahib, Maulvi Roshan Alira Sahib, Qazi Mohammad Nazir Sahib and others. The accounts of all these are recorded and published by the Ahmadiyya Community but if the Ahmadis had been defeated (in these debates) it should have been the other way round--our opponents should have published the accounts and Ahmadis should have hidden it.

دعاؤں کی خصوصی تحریک

ہمارے پیارے امام حضرت خلیفۃ المسیح الخامس ایدہ اللہ تعالیٰ بنصرہ العزیز نے پاکستان میں رہنے والے احمدیوں کو نفلی روزہ کی تحریک اور دعاؤں کی طرف توجہ دلاتے ہوئے 7 اکتوبر 2011ء کو فرمایا:۔
”..... اگر سو فیصد پاکستانی احمدی خالص ہو کر اللہ تعالیٰ کے آگے جھک جائیں تو ان حالات کا خاتمہ چند راتوں کی دعاؤں سے ہو سکتا ہے۔“
حضور انور ایدہ اللہ تعالیٰ بنصرہ العزیز نے خطبہ جمعہ مورخہ 8 مارچ 2013ء میں احباب جماعت کو درج ذیل دعاؤں کی تحریک فرمائی۔

☆ ”رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ“ (البقرہ: 202)
اے ہمارے رب! ہمیں دنیا میں بھی حسنة عطا کر اور آخرت میں بھی حسنة عطا کر اور ہمیں آگ کے عذاب سے بچا۔
☆ ”رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إَصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ وَاعْفُ عَنَّا وَاعْفُ لَنَا وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ۔“
اے ہمارے رب! ہمارا مواخذہ نہ کر اگر ہم بھول جائیں یا ہم سے کوئی خطا ہو جائے اور اے ہمارے رب! ہم پر ایسا بوجھ نہ ڈال جیسا ہم سے پہلے لوگوں پر ان کے گناہوں کے نتیجے میں تو نے ڈالا اور اے ہمارے رب! ہم پر کوئی ایسا بوجھ نہ ڈال جو ہماری طاقت سے بڑھ کر ہو اور ہم سے درگزر کر اور ہمیں بخش دے۔ اور ہم پر رحم کر تو ہی ہمارا والی ہے پس ہمیں کافروں کے مقابل پر نصرت عطا کر۔
☆ ”رَبِّ كُلِّ شَيْءٍ عَسَا دُفْعًا رَبِّ فَاحْفَظْنِي وَانصُرْنِي وَارْحَمْنِي“ کہ اللہ تعالیٰ ہمیں اپنی حفاظت میں رکھے ہماری مدد فرمائے اور ہم پر رحم فرمائے۔

فرمایا: ”یہ دعا بھی آج کل بہت زیادہ پڑھنے کی ضرورت ہے۔ مجھے بھی اس دعا کی طرف خاص توجہ دلائی گئی ہے۔“
”پاکستان کے احمدیوں کو میں خاص طور پر کہتا ہوں کہ اپنے جائزے لیتے ہوئے اس طرف خاص توجہ دیں۔ اپنی نمازوں میں ان دعاؤں کو خاص جگہ دیں اور ہر احمدی دعاؤں کی وہ روح اپنے اندر پیدا کرے۔“
حضور انور نے 15 مارچ 2013ء کے خطبہ جمعہ میں آج کل حضرت مسیح موعود علیہ السلام کی بیت الدعا میں لکھی ہوئی یہ دعا پڑھنے کی بھی تحریک فرمائی۔

☆ ”يَا رَبِّ فَاسْمَعْ دُعَائِي وَمَزِقْ أَغْدَانِكَ وَأَغْدَانِي وَأَنْجِزْ وَغَدَكَ وَانصُرْ عَبْدَكَ وَإِنَّا آتَاكَ وَشَهِرْنَا حُسَامَكَ وَلَا تَذَرِنَا الْكَافِرِينَ شَرِيرًا۔“
یعنی اے میرے رب! تو میری دعا سن اور اپنے دشمنوں اور میرے دشمنوں کو ٹکڑے ٹکڑے کر دے اور اپنا وعدہ پورا فرما اور اپنے بندے کی مدد فرما اور ہمیں اپنے دن دکھا اور ہمارے لئے اپنی تلووار سونت لے اور انکار کرنے والوں میں سے کسی شری کو باقی نہ رکھ۔

نیز فرمایا: پہلے بھی کچھ عرصہ ہوا جماعت کو اس طرف توجہ دلا چکا ہوں کہ اپنے عملوں کو خدا تعالیٰ کی رضا کے مطابق ڈھالتے ہوئے اجتماعی رنگ میں اس کے آگے جھک جائیں تو تھوڑے عرصہ میں انشاء اللہ تعالیٰ انقلاب آ سکتا ہے۔

خلفاء مسیح موعود علیہ السلام کے بیرون ممالک دُوروں کی برکات

مبارک احمد خان

فجی مشرق بعید میں واقع ہے اور دنیا کا مشرقی کنارہ سمجھا جاتا ہے۔ یہاں کے ایسے احمدی احباب جن کو خلیفۃ المسیح کی ملاقات زندگی میں کبھی نصیب ہی نہ ہوئی تھی ایک بے رونق وجود کی طرح تھے۔ میں اکثر دعا کرتا کہ یا اللہ خلافت کے بادل اس زمین پر بھی برسا اور اس کو بھی شاداب کرتا کہ ان کو بھی خلافت کا عرفان عطا ہو اور اس سے انس اور محبت ہو جائے۔ ستمبر 1983ء میں حضرت خلیفۃ المسیح الرابعؒ کی فجی میں تشریف آوری سے اس جماعت کی کایا ہی پلٹ گئی۔ میں نے بڑے سخت دل لوگوں کو حضورؑ کے آگے اس طرح روتے دیکھا جیسے ایک بچہ اپنی ماں کے آگے روتا ہے۔ وہ لوگ جو ہمیشہ حکم چلانے اور مطالبات منوانے کے عادی تھے حضورؑ کے آگے سر جھکائے حکم کے منتظر دیکھے۔ لاہوری جماعت کے کئی سرکردہ پتھر دل لوگ ایک رات میں موم ہو کر جماعت مباہعین میں شامل ہو گئے۔ اس طرح احمدی علماء کی وہ کوششیں جو بیس سالوں میں پھل نہ دے سکیں وہ حضرت خلیفۃ المسیح کی چند لمحوں کی ملاقات اور گفتگو سے بار آور ہو گئیں۔ یہ غیر مباہعین نہ صرف جماعت میں شامل ہو گئے بلکہ جماعت کے بہت مخلص کام کرنے والے سلطان نصیر بن گئے۔

ایک طرف جہاں احمدی احباب اپنے امام کی راہ ہموار کرنے کے لئے بچھے جاتے تھے وہاں مخالفین مشکلات پیدا کرنے کے لئے ایڑی چوٹی کا زور لگا رہے تھے۔ فجی میں نامور سیاسی طاقتیں پہاڑ بن کر کھڑی ہو گئیں۔ ان کا ارادہ تھا کہ حضور رحمہ اللہ کی پبلک میں تقاریر کو بند کروایا جائے یا پھر تقریر کے دوران ہلکا بازی کروائی جائے۔ جیسے ہی حضرت خلیفۃ المسیح الرابعؒ نے ہوائی جہاز سے قدم باہر رکھا مخالفین کے سب منصوبے ایک ایک کر کے ٹوٹنے لگے۔ ایئر پورٹ پر وی آئی پی لائونج میں حضور کے اعزاز میں پریس کانفرنس باوجود انتہائی مخالفت کے کامیابی کے ساتھ

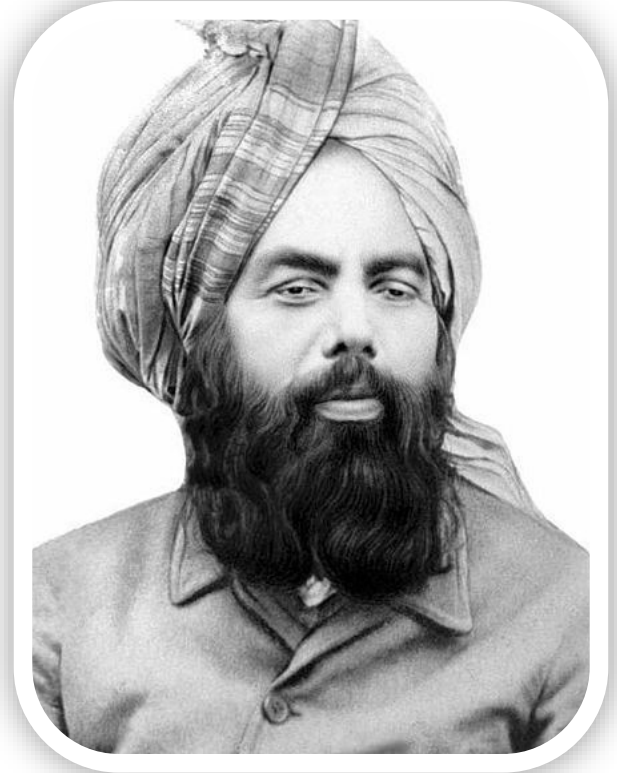
خلفاء کا وجود خصوصی برکات کا حامل ہوتا ہے۔ جب یہ مبارک وجود بیرون ممالک اپنوں اور غیروں کے درمیان سفر کرتا ہے تو دیکھنے والی آنکھیں اس وجود سے نکلنے والے نور اور اس وجود سے پیدا ہونے والے معجزانہ تغیرات سے مسحور ہو جاتی ہیں۔ ان دُوروں سے سالوں کی پیاسی، دلوں کی صحرا نما بجز زمینی شاداب کھیتوں میں تبدیل ہونے لگتی ہیں۔ بے جان روحوں میں پھر سے تازگی آتی ہے اور ایک نیا ولولہ اور دین کی خاطر کچھ کر گزرنے کی تڑپ پیدا ہو جاتی ہے۔

خلفاء کے دورے لاکھوں چہروں پر نئی رونق اور بشارت لاتے ہیں۔ خلافت سے تعلق براہ راست ذاتی قرب اور صحبت کی وجہ سے مضبوط ہوتا ہے اور ہم جیسے ہزاروں میل دور رہنے والے اُن گنت روحانی مشاہدات کے قصے اپنی آنے والی نسلوں کے لیے محفوظ کر لیتے ہیں۔ حضرت خلیفۃ المسیح الثانیؒ کے دورہ یورپ کی برکات کے قصے آج بھی ہم بزرگوں سے سنتے ہیں۔ اسی طرح حضرت خلیفۃ المسیح الثالثؒ کے افریقہ اور یورپ کے دورے سے جو دُور رس فوائد حاصل ہوئے وہ بھی ہماری یادوں کا حصہ ہیں۔

اس عاجز کا خلفاء احمدیت سے تعلق بچپن ہی سے اپنے والد مکرم محبوب احمد صاحب مرحوم (سابق باڈی گارڈ) کی وجہ سے بہت قریبی رہا ہے۔ لیکن خلافت کی اہمیت کا احساس اس وقت کچھ زیادہ ہوا جب میں ملازمت کے سلسلہ میں بیرون ملک چلا گیا۔ ربوہ میں تو ہر روز نمازوں میں خلیفۃ المسیح کا دیدار ہو جاتا تھا یا پھر جب چاہا ذاتی ملاقات کر لی اور اب غیر ملک میں یہ پیاس کئی طور پر خطوط سے بجھانا ناممکن تھا۔ ایک تڑپ تھی جو ہر نماز میں خلیفہ کے وجود سے معاقلہ کے لئے دعا بن جاتی۔ اس کی احساس آج کل اہل ربوہ کو بھی خصوصاً ہو رہا ہے۔ یا ایسے ممالک کے احمدیوں کو جہاں کے مخدوش و نامساعد حالات کی وجہ سے خلیفۃ المسیح وہاں کا سفر نہیں کر سکتے۔

However, we do not need to go that far back in history. I will now bring your attention to a more recent occurrence. In fact, a sort of debate was actually held in the National Assembly (of Pakistan) prior to the Declaration that Ahmadis were no longer to be considered Muslims. The 'debate' went on for 14 days. My predecessor, Hadhrat Khalifatul-Masih III, Mirza Nasir Ahmad (ra), represented the case of Jamaat Ahmadiyya together with a few Ahmadi scholars whom he had chosen to help him but he himself was the only spokesman. On the other side, all the very cream of non-Ahmadi society was present in the National Assembly and the whole Department of Religious Affairs of the Government of Pakistan was giving them support. The entire Department of Law was there to assist them. All these supporting offices were open day and night to help them and they helped them. A dialogue was held—why do they not publish it? This is what you want, this is exactly what you need, that a dialogue should not only be held but that its account should also be made public -- available to everyone. People should be able to judge who is right and who is wrong and a dialogue is already there but the Government (of Pakistan) insists that it will not be published. It prohibits Ahmadis, on pain of punishment, from publishing it. The Ahmadis are told that if they were to publish it, the Government will prosecute them. Why? It is the same weakness— they have accepted defeat. Why else the show of force, putting people to death, burning people's houses, and so on? This is defeat -- defeat of logic that compels people to have recourse to violent actions. Their behaviour is, again, in complete conformity with the behaviour of the op-

ponents of the Messengers of God. This behaviour is so visible, so obvious (as one of opposition to a Messenger of God) that if a sane person wished to know right from wrong, the writing is so plain on the wall -- so much so that I really wonder how anyone can miss it!



**Hazrat Mirza Ghulam Ahmad^{as}
The Promised Messiah**

اَسْتَغْفِرُ اللّٰهَ رَبِّيْ مِنْ كُلِّ ذَنْبٍ وَ اَتُوْبُ اِلَيْهِ

Astaghfirullah Rabbi min
kuli tha(m)bin wa atoubu
ilayhe

“I beg pardon of Allah, my Lord,
for all my sins and I turn to
Him.”

Message from Ansar President

Sabhan Shah



Bismillah hir Rahamane Rahim

It is through the Grace of Allah Ta'ala that I have been given the opportunity to give another message to the Ansarul-lah magazine – Ansaruddin. Alhamdulillah

My focus in the message to all Ansar is that we have reached a mature stage whereby we should adorn ourselves with divine qualities in line with the exhortation of Holy Prophet, peace be on him, who has directed us:

“Adorn your selves with divine qualities.”

How can we inculcate this aspect in terms of our responsibilities to the duties that have been delegated to us and we as Ansars contribute towards uplifting the Jama'at as Ansar contribution so that we look at all the activities of Ansar in all sincerity.

Whether we have just become Ansar or we have been Ansar for a number of years we must assess our contribution to this organisation. Are we that group of people who are contributing for the success of the organisation or we are merely repeating our years of being Ansar. Even we being the Amla members then what are our levels of contribution in regards to the delegated duties.

Everyone of us needs to be creative thinker. Being a creative thinker is simply finding new, improved ways to do the delegated duty. The reward of doing all creative thinking is doing things better. Here is the basic truth. To do anything we first believe that it could be done. Believing something that could be done sets the mind in motion to find ways to do it and that even includes Ansarullah functions.

On the other hand traditional thinking freezes the mind and locks the progress and prevents one from developing creative powers. It is regressive. It must never be forgotten that ours is one of the religious organisations in the history of the world where we believe and act to see that the performance is the determinant of the success of the Jama'at.

The establishment of auxiliary organisations by Hazrat Musleh Maudra was to give a new life to the organisation that we belong to. Are we doing that? Are we breathing new life into it? Are we taking the Jama'at to the lofty position of piety? What the individual can deliver in the way of performance is a major factor in how far we all can rise. In many good ways of endeavour the highest reaches of performance can only be achieved by men so absorbed in their work that have neither time nor energy for anything else. We need to evaluate ourselves as to how much time we have given to the organisation we belong to as individuals or as leaders. Without contributing anything, what kind of obligation we would have to the community. As leaders we cannot evade the responsibility to the organisation.

Finally from Hadhrat Khalifatul Masih V atba address given at the UK Ansar annual Ijtema on 5th November 2006 I quote: “You seriously need to reflect over the word Ansarullah and the pledge which you recite in your meetings and gatherings You are required to fulfil the obligations to Allah and His creation. Set such standards of worship which would be a model for Khuddam and Atfal, become models for your wives and for your daughters. Your sacrifices should also be such that others can benefit by your example.”

مردوزن ملا کرتیں سے بھی کم احمدی تھے۔ حضور رحمہ اللہ کا اس وقت کا دورہ الہی منشاء معلوم ہوتا ہے۔ حضور کی ماوری چیفوں سے ملاقات، ان کو لندن جلسہ پر آنے کی دعوت اور پھر ماوری زبان میں قرآن کریم کا ترجمہ وغیرہ ایسے فیصلے تھے جن کا عام فہم انسان کو کوئی فائدہ نظر نہیں آتا تھا کیونکہ ماوری زبان اس وقت خود ماوریوں کے اپنے خیال کے مطابق مردہ ہو چکی تھی اور شاید ہی کوئی ماوری اسے اچھی طرح بول پاتا تھا۔ لیکن آج جب ہم حضور کی دوراندیشی اور منشاء الہی کے تحت کئے گئے فیصلوں پر نظر کرتے ہیں تو کس قدر صحیح پاتے ہیں۔ ماوری زبان آج سکولوں میں پڑھائی جاتی ہے۔ قرآن کریم کے ترجمہ سے ماوری قوم جماعت احمدیہ کے ممنون احسان ہے اور وہ جماعت کو عزت کی نگاہ سے دیکھتے ہیں۔ اور اسی عزت اور قدر کی وجہ سے حضرت خلیفۃ المسیح الخامس ایدہ اللہ تعالیٰ کے نیوزی لینڈ کے 2013ء کے دورہ میں ماوری بادشاہ نے حضور ایدہ اللہ تعالیٰ کو اپنے مارائے میں دعوت دی اور حضور ایدہ اللہ تعالیٰ کا ایک کسی ملک کے راہنما کی طرح استقبال کیا اور جماعت کے اس احسان کا شکریہ ادا کیا جو جماعت احمدیہ نے ماوری زبان کی قدر کر کے ماوری قوم پر کیا ہے۔

اس کے علاوہ خلیفۃ المسیح نے نیوزی لینڈ جماعت کو کو یا اس کی پیدائش کے ساتھ ہی پہلے دورہ میں صحیح راستہ پر گامزن کر دیا۔ آپ کی ذاتی توجہ اور راہنمائی سے اس جماعت نے بہت جلد انٹرنیشنل شہرت حاصل کر لی اور بڑی جماعتوں کے شانہ بشانہ دوڑنا شروع کر دیا۔

خلیفہ کے وجود کی قدر اور اس کے دیدار کی پیاس مرکز سے دور رہنے والے احمدیوں میں جس طرح نظر آتی ہے وہ بیان سے باہر ہے۔ چھوٹے چھوٹے بچے اپنی ماؤں کو چھوڑ کر خلیفہ کی طرف یوں بھاگتے ہیں جیسے ان کی اصل ماں خلیفہ ہی ہے۔ یہی حال ماؤں کا ہوتا ہے کہ وہ بچوں سے بے خبر حضور کے دیدار کے لئے لپکتی ہیں۔ چاہے یہ لوگ افریقہ کے ہوں یا دنیا کے کسی اور ملک کے، خلیفہ کی جھلک پاتے ہی وہ دنیا و مافیہا سے بے خبر پوری توجہ سے اس وجود میں سما جاتے ہیں۔ مجال ہے کہ کسی قیمت پر بھی وہ اپنی نظر اس خلیفۃ المسیح الخامس ایدہ اللہ تعالیٰ بنصرہ العزیز کے نیوزی لینڈ کے حالیہ دورہ میں حضور کے استقبال کے لئے بڑے چھوٹے سب قظاروں میں منتظر تھے کہ اچانک بارش آگئی۔ میں نے دیکھا کہ چھوٹی چھوٹی ناصرات اپنی جگہ پر اس طرح جمی رہیں

ہوئی۔ فچی کے چیف جسٹس، جن کو وہاں بٹھا دیا گیا تھا، نے خود حضور رحمہ اللہ کو اندر آنے کی دعوت دی اور پوری پریس کانفرنس کے دوران خود کھڑے رہ کر حضور کی پریس کانفرنس میں حصہ لیا۔ اسی طرح ناندی ٹاؤن سینٹر اور صووا یونیورسٹی جیسے پبلک مقامات پر تقاریر کروانے کا جو گورنمنٹ آرڈر جاری کروایا گیا تھا وہ بھی ختم ہو گیا اور حضور رحمہ اللہ کے دونوں لیکچر بڑی کامیابی سے ہوئے۔ مخالفین جو شرارت کی غرض سے وہاں اکٹھے ہوئے تھے حضور کے جلال کے سامنے نہ رک سکے۔ جیسے ہی حضور نے تلاوت شروع کی مخالفین شیطان کی طرح یہ کہتے ہوئے بھاگے کہ جو شخص اتنی اچھی تلاوت کرتا ہے وہ تو ہمارے چھکے چھڑامے گا۔

ان دور دراز علاقوں میں کسی خلیفۃ المسیح کا یہ پہلا دورہ تھا۔ یہ چند دنوں کا دورہ وہ کام کر گیا جو کئی سالوں کی تبلیغ اور تربیت سے بھی بالا تھا۔ مخالفین کی ناکامی اور جماعت کا بڑھتا ہوا اخلاص میرے لئے بہت ایمان افروز تھا۔ دل خدا تعالیٰ کی حمد سے بھر گیا۔ فچی کے احباب میں اپنے خلیفہ اور نظام خلافت کے لیے بیحد محبت پیدا ہو گئی۔ ہر چھوٹا بڑا حضور کی محبت اور اپنائیت کے قصبے سنا سنا نظر آتا تھا۔

خلفاء کے دوروں کا ایک فائدہ یہ بھی ہوتا ہے کہ وہ علاقے کی ضروریات کو دیکھ کر تائید الہی کے تحت ان ممالک میں اشاعت و تمکنت اسلام کے لئے خصوصی سکیمیں بناتے ہیں اور مناسب لوگوں کو اس کے لئے تحریک فرماتے ہیں۔ چنانچہ آپ نے اس ملک اور ارد گرد کے جزائر کی ضروریات کو دیکھتے ہوئے ایک تبلیغی سکیم بھی جاری کی۔ آپ نے فرمایا کہ مجھے ایسے احباب کی ضرورت ہے جو اپنے خرچ پر قرہبی جزائر میں تبلیغ کے لئے یا تو خود جائیں یا پھر کسی کو بھیجیں۔ خاکسار نے آپ کی اس تحریک پر لبیک کہا اور خود کو وقف کے لئے پیش کر دیا۔ حضور کے حکم سے خاکسار ایک آنریری واقف کے طور پر 1984ء میں ساموا (Samoa) چلا گیا۔ آج ہم دیکھتے ہیں کہ اس تحریک کے تحت خلفاء کی خصوصی توجہ اور راہنمائی سے بحر الکاہل کے کافی جزائر میں جماعت احمدیہ قائم ہو چکی ہے۔

خاکسار نے 1987ء میں حضور کی اجازت اور راہنمائی سے نیوزی لینڈ میں جماعت کا قیام کیا۔ حضور کی نیوزی لینڈ کے مقامی ماوری (Maori) لوگوں میں خاص دلچسپی تھی۔ چنانچہ جب آپ نے 1989ء میں دوسری بار مشرق بعید کا دورہ کرنے کا ارادہ کیا تو نیوزی لینڈ کو بھی اپنے دورہ میں شامل کر لیا حالانکہ اس وقت نیوزی لینڈ میں

Message from National President

Mohammed Iqbal – National sadr NZ



Assalamo Alaikum warahmatullahi Wabarakatuhu: It is a great blessing of Allah that the regular publication of this An-saruddin magazine has become a much sought after periodical amongst members.

Recent media coverage of the unrest created by extremist Muslims particularly in the Middle East and Pakistan is drawing critical attention towards Islam even by those who generally hold moderate views. Do doubt like many of us, you may be having conversations with colleagues, friends and family trying to balance radical views and action by putting across the true message of Islam. As Ahmadi Muslims we should be thankful to Allah that today, only the Ahmadiyya Khilafat is putting forward the true teachings of Islam as expounded by the Holy Prophet Muhammad^{saw} to bring about a positive change of peace and prosperity in the world. The messages of hope and salvation for the betterment of this world by our most beloved Huzur e Anwar^{atba} are continuously transmitted through various channels. As ansars, we need to ensure that we are fully aware of these inspirational messages in detail so that we can share these with others. Reflecting on the crisis in the Middle East, Huzur^{atba} has said:

“With great regret it must be said that today it is the ill fortune of many Muslim countries that they are no longer united. Members of the public are fighting amongst themselves; citizens are also fighting with governments, whilst governments are inflicting cruelty upon their public. Therefore, not only has unity been lost, but great cruelties and injustices are being perpetrated. The result of the lack of unity is that non-Muslim countries now have the confidence to do whatever they please against the Muslims and this is the very reason that

Israel is currently engaged in killing scores of innocent Palestinians in the most cruel manner.

If the Muslims were united and followed the path of God then the collective strength of the Muslim nations is so great that this cruelty could never have taken place.”

Huzur^{atba} further said:

“According to the prophecies of the Holy Prophet Muhammad (peace be upon him) the true Khilafat in this era would be the Khilafat that followed the Promised Messiah and with the Help and Support of Allah it has been established. Apart from this true Khilafat, every other claim to Khilafat is false, and such claims are made only for the sake of gaining worldly power or to take over governments falsely in the name of religion.”

Huzur^{atba} said there was only one way for the Muslim world to emerge from its current state of despair and conflict and it was by accepting the Founder of the Ahmadiyya Muslim Community as the Promised Messiah and Imam Mahdi.

“If instead of opposing the Promised Messiah, the Muslim Ummah (community) joined together to help and further his mission then the restlessness that exists amongst Muslims in every Muslim country would cease. The disorder, strife and infighting that exists would transform into love and harmony.”

Finally I would like to thank the entire An-saruddin editorial team for their stalwart effort in putting together such an excellent magazine. May Allah bless them immensely and everyone for their contribution towards progressing Islam Ahmadiyyat forwards.

Wassalaam

Mohammed Iqbal VRD, JP

جیسے وہ مجھے ہوں اور ان پر بارش کا کوئی اثر ہی نہیں ہو رہا۔ یہ بارش بھی شاید ایک ہلکی سی آزمائش تھی کیونکہ جیسے ہی حضور ایدہ اللہ تعالیٰ تشریف لائے بارش رک گئی۔

ایک اور نظارہ جو خلافت کے وجود سے تعلق رکھتا ہے اور دیکھنے میں آیا وہ یہ کہ بڑے احباب کی آنکھوں میں اکثر ایسے اوقات میں جذبات کے باعث آنسو آ ہی جاتے ہیں لیکن جب پانچ چھ سال کی بچیوں کی آنکھوں میں بھی آنسوؤں کی چھڑی لگ جائے تو ایسا محبت کا رشتہ ناقابل بیان ہو جاتا ہے۔ ایک باڈی گارڈ کی نظر جب اس روتی ہوئی بچی پر پڑی اور اس نے استفسار کیا تو بچی کہنے لگی کہ میں نے حضور کو پہلی بار دیکھا ہے۔ کیا ایسے نظارے دنیا میں کہیں اور نظر آ سکتے ہیں۔ یہی وہ جل اللہ ہے جس سے احمدی چمٹے ہوئے ہیں اور کسی قیمت پر بھی علیحدہ نہیں ہونا چاہتے۔ خلیفہ کے افراد جماعت کی طرف اٹھے ہوئے اور ہلتے ہوئے ہاتھ دیکھ کر ایسا لگتا ہے جیسے وہ پوری جماعت کو اپنے اندر سمیٹ لینے کے لئے بیتابی سے بڑھ رہے ہوں۔ جس طرف بھی خلیفہ المسیح بڑھتے ہیں احمدی، چھوٹے بڑے، ایک لہر کی طرح اس طرف دوڑ پڑتے ہیں۔

اس مبارک وجود سے غیر بھی متاثر ہوئے بغیر نہیں رہتے۔ وہ لوگ جو کسی کے لئے اٹھنا پسند نہیں کرتے وہ بھی حضور کو دیکھتے ہی بے اختیار اٹھ کھڑے ہوتے ہیں۔ ایسے مشاہدات آجکل ہم اکثر ایم ٹی اے پر کرتے ہیں۔ مثال کے طور پر Capitol Hill یا پھر یورپی یونین پارلیمنٹ ہاؤس میں بڑی بڑی ہستیوں کا حضور ایدہ اللہ کے احترام کے لئے اٹھنا۔ مختلف غیر مسلم لوگ حضور ایدہ اللہ سے ملنے کے بعد اپنے احساسات کا ذکر ہمیشہ انتہائی عزت سے کرتے ہیں۔

میں ایک ایمان افروز واقعہ بیان کرتا ہوں۔ 1989ء میں جب حضرت خلیفۃ المسیح الرابع نیوزی لینڈ تشریف لائے تو ان کا ایئر پورٹ پر استقبال موری چیف مورس ولسن نے کیا (اس نے جلسہ سالانہ یو کے 1989ء میں تقریر کی تھی)۔ اس نے بعد میں مجھے بتایا کہ جب ہم نے حضور کو دیکھا تو ہمارے پورے استقبالیہ گروپ کو ایسا لگا جیسے ہمارے اندر کوئی چیز داخل ہوئی ہے اور ہمیں ایسا لگا جیسے حضور ہمارے بھی اعلیٰ چیف ہیں اور ہم نے ان کا اسی طرح احترام کیا۔ استقبال کے بعد ہم سب نے جب اس حیرت انگیز واقعہ کا آپس میں ذکر کیا تو سب نے ہی حضور کی روحانی شخصیت کا اعتراف کیا کہ ہر ایک کے دل میں وہ گھر کر گئے۔

حضرت خلیفۃ المسیح الخامس ایدہ اللہ کے دوروں میں ہم دیکھتے ہیں کہ غیر مسلم اعلیٰ شخصیات حضور ایدہ اللہ سے ملنے کے بعد آپ کی شخصیت سے کافی مرعوب نظر آتی ہیں۔ حضور کے ماؤری استقبال کے وقت خاکسار نے چند ماؤری افراد سے حضور کی شخصیت کے بارہ میں پوچھا تو ان کا یہ کہنا تھا کہ حضور میں ایک خاص کشش ہے۔ جہاں ایک طرف وہ معصوم سے نظر آتے ہیں وہاں ان میں ایک جلال بھی جھلکتا ہے جو دیکھنے والے کو مرعوب کرتا ہے اور آپ کی شخصیت ایک قابل راہنما کی معلوم ہوتی ہے۔

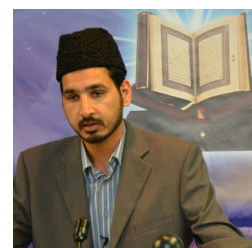
حضرت خلیفۃ المسیح الخامس ایدہ اللہ کا دور شروع ہوتے ہی جماعت احمدیہ نے ہر قسم کے میڈیا میں غیر معمولی ترقی کی ہے۔ حضور ایدہ اللہ کی امن کے قیام اور جنگ کی روک تھام کے سلسلہ میں حالیہ تحریک میں نہ صرف پرنٹ میڈیا نے دلچسپی لی ہے بلکہ visual media یعنی ٹی وی وغیرہ نے بھی غیر معمولی دلچسپی لے کر حضور کے پیغام کو دنیا بھر میں پہنچایا ہے۔ اس سے حضور ایدہ اللہ کے عالمی دوروں سے مختلف ممالک کے میڈیا کے ذریعہ سے جہاں ایک طرف جماعت احمدیہ پُر امن جماعت کے طور پر دیکھی جانے لگی ہے تو دوسری طرف جماعت کا تبلیغی پیغام عام آدمی تک کثرت سے پہنچا ہے۔

حضور ایدہ اللہ کے پچھلے چند سالوں کے دوروں کو ہی لیں تو ہم دیکھتے ہیں کہ ہر حکومت اور ہر سیاسی لیڈر آپ کے مشوروں اور نصائح کو بہت اہمیت دیتا ہے اور مستقبل کے سلسلہ میں حضور ایدہ اللہ سے مشورہ مانگا جانے لگا ہے۔ یہ خلیفۃ المسیح ایدہ اللہ کے کثرت سے غیر ملکی دوروں کی برکت ہے کہ ایک طرف عوام حضور ایدہ اللہ کا محبت اور احترام سے استقبال کرتے ہیں تو دوسری طرف حکومتیں اپنی پارلیمنٹ میں حضور ایدہ اللہ کو لیکچر کے لیے مدعو کرتی ہیں۔ اکثر بڑے سیاسی اور غیر سیاسی افراد حضور ایدہ اللہ کے لیکچر کو سننے کے بعد یک زبان یہی کہتے سنے جاتے ہیں کہ حضور ایدہ اللہ کا پیغام ان کے دل کی آواز ہے اور ہر لفظ دل و دماغ میں گھر کر جاتا ہے۔ یہ دلی محبت اور تڑپ سے دیا ہو پیغام یقیناً دنیا میں تبدیلی لائے گا۔ انشاء اللہ۔

دعا ہے کہ اللہ تعالیٰ ہمارے پیارے امام کو صحت و عافیت والی زندگی عطا فرمائے اور ہم اپنی جان سے پیارے امام سے بار بار مل کر اپنی آنکھوں کو غنیمت کریں۔ اللہ تعالیٰ ہم سب کو خلافت کی برکات سے وافر حصہ عطا فرماتا چلا جائے۔ آمین

Profound and Staunch Faith in Khatam-e-Nubuwwat (the Finality of the Prophethood of Muhammad ^{saw})

Maulana Shafiq-ur Rehman



One of the many allegations that the opponents of Ahmadiyyat falsely charge is that this Community does not believe in the Holy Prophet, peace and blessings be upon him, as the Khataman-Nabiyyeen and has, therefore, departed from the fourteen hundred years old track of the orthodox Islam. This allegation, like all their other allegations, is untrue and is a baseless calumny. The actual fact is that no sect of Islam believes in the Holy Prophet, peace and blessings be upon him, with the same force, the same sincerity, the same insight and certainty as do the Ahmadis believe. The Founder of the Ahmadiyya Movement, the Promised Messiah, says:

'The allegation charged against me and my followers that we do not believe in the Messenger of Allah, peace and blessings be upon him as the Khataman Nabiyyeen is a scandalous lie. Those, who blame us, do not positively believe in him with even the millionth part of the zeal, conviction, insight and dead certainty with which we believe him to be the Khatamal Anbiya.' (AlHakam: 17-3-1905)

When the above lines are presented in rebuttal of the calumnious allegations of our opponents, they are apt to say that all this is mere verbal assertion with no sincerity behind it. The truth is that Mirza Sahib has cleared a new diversion for his prophethood under the guise of 'Ummati' or 'Zilli' Nabi. But in reality he has defied and abrogated the Quranic verse concerning 'Khataman Nabiyyeen'. The terms of 'Zilli Prophet' or 'Ummati Prophet' have been coined so that the door of prophethood may remain open. This is

done in the face of the fact that all the past divines have closed hermetically the door of prophethood forever. But a little search for truth shall make it clear to the just and the fair-minded enquirer that this allegation is totally without substance and has not even the remotest relationship to facts.

If you wish to know the truth, it is the Ahmadiyya Community alone which presents the true meanings of the verse 'Khataman Nabiyyeen' in exactly the same way as the learned divines and God-fearing scholars of Islam have been explaining before. The Ahmadiyya Community has not in the least departed from the truth. On the contrary it is the opponents of Ahmadiyyat who have diverted and have adopted innovations but mischievously blame the Ahmadis.

The Promised Messiah, on whom be peace, says:

'The light of the highest lustre that the Lord bestowed upon man-the perfect one- was not to be found in the stars nor in the moon. It could neither be witnessed in the sun, nor did it exist in the oceans or rivers of the earth. It did not shine in the ruby, the emerald or the garnet, diamond nor pearls. In short, it could neither be seen in any earthly nor heavenly body. But it was found in man, the most perfect man, the one who was glorified and became the acme of perfection- our Lord and leader, the chiefest of the prophets, the shining star of the human race, Hazrat Muhammad, the Chosen One, peace and blessings of Allah be upon him.'

One meaning of Khātamun Nabiyyīn is

Photo Report

Quran Exhibition Feb 2014

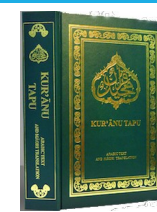
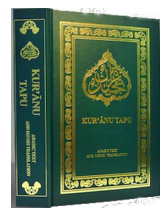


Photo Report

Quran Exhibition Feb 2014



that the law taught by the Holy Prophet, peace and blessings of Allah be upon him, is the last and final law which cannot be abrogated till the end of the world, but that a non-law-bearing prophethood, subservient to the law of Muhammad and the prophethood of one of his followers acquired through the beneficence of Muhammad, peace and blessings be upon him, and which prophethood has been gained by the virtue of his seal of approval, still prevails and has not been banned.

The Promised Messiah, on whom be peace, says:

'With my heart and soul I believe in His Prophet, peace and blessings be upon him, and know that all kinds of prophethoods have culminated in him and that his Law is the last Law. Yet there is a type of prophethood which has not been banned, that is to say the prophethood that is acquired through following him implicitly, wherein is reflected his own light. This is because this, in fact, is a part of the prophethood of Muhammad himself and is his own reflection derived through his beneficence only.' (Chashma Marifat, p.324)

The saint among the saints, the Imam and the Reformer of the second millennium, Hazrat Sheikh Ahmad Farooqi of Sarhind (d. 1034 AH/1624 AD), has stated:

'The rising of a prophet after the Khatamar Rusul Hazrat Muhammad, the Chosen One, peace and blessings be upon him, from among his own followers and as a heritage, does not in any way run counter to his status as the Katamar Rusul. Therefore, O ye reader, do not be among those who doubt.' (Maktubat Imam Rabbani Hazrat Mujaddid Alif Thani)

The Promised Messiah, on whom be peace, says:

'This eminence has been granted to me because of following the Holy Prophet, peace and blessings be on him. Had I not been one of his followers and had I not been following his teaching faithfully, I

could never have achieved this high status of communion with Allah, even though my good deeds had piled up to the height of the mountains. This is because all prophethoods have now come to an end. Now no law-bearing prophet can ever be raised, but a non-law-bearing prophet can still appear. But he must always be a follower of the Holy Prophet, peace and blessings be upon him. I am, therefore, a follower as well as a prophet.' (Tajalliyati Ilahiyya, p.24)

The most renowned and distinguished commentator of the Holy Quran and a leader of the Sufi school of thought, Hazrat Mohyud Din Ibni Arabi, has said:

'From the study and contemplation of the Darud we have arrived at the definite conclusion that there shall, from among the Muslims, certainly be persons whose status, in the matter of prophethood, shall advance to the level of the prophets, if Allah pleases. But they shall not be given any book of Law.' (Fatuhati Makiyya, Vol. I, p.545)

While discussing the subject of prophethood and of Imam, a sage of very great eminence, the sixth Imam of the Shia sect who lived in the first century of Islam (d. 148 AH/765 AD), Hazrat Ja'far Sadiq, peace be on him, said:

Hazrat Abu Ja'far, while discussing the Quranic verse For verily We granted the Book to the children of Abraham..., said that God vouchsafed to the children of Abraham Messengers, Prophets and Imams. But what is ironical is that people believe in what God blessed the children of Abraham yet they deny this blessing for the progeny of Muhammad.

A very renowned Sufi and a very famous writer and speaker, Hazrat Imam Abdul Wahab Sh'erani (d.976 AH/1568 AD), says: 'Let it be known that the order of prophethood has not totally ceased: it is the Law-bearing prophethood which has discontinued.' (Al Yawaqeat walJawahar, Vol. III, p.35)

A highly distinguished Commentator from Spain and the great Sheikh Hazrat Mohyud Din Ibni Arabi (d.638AH/1240

AD), says:

'Prophethood among mankind shall continue till the end of days though Law-bearing prophethood has ceased. Law-bearing prophethood is merely a kind of prophethood.'

The Promised Messiah says: 'Only the door of that prophethood has been sealed which carries in its wake new commandments or in which the claimant is completely cut off from the Holy Prophet, peace and blessings be upon him, and considers himself to be completely independent. But if the revelation of a claimant describes him to be a true follower and is still named a prophet, such a claim does not go contrary to the commands of the Holy Quran. Such a prophethood, because of the claimant being a follower, is, in fact, a reflection of the prophet-hood of the Holy Prophet himself, peace and blessings be upon him; and he is not an independent prophet.' (Zameema Baraheeni Ahmadiyya, Pt 5, pp. 177-178)

Hazrat Shah Waliullah of Delhi (d. 1171 AH/1702 AD), the most renowned Mughaddith, universally acknowledged orator and Reformer of the twelfth century of Islam, has, in his famous book Tafheemati Ilahiyya, stated under Divine inspiration:

'The meaning of the Holy Prophet being the Khataman Nabiyyeen is that there shall not now appear a person whom God may appoint with a Law for mankind, that is to say, there shall now be no prophet who shall come with a new Law.'

The venerable Sheikh Abdul Qadir of Kurdistan says:

The meanings of the Holy Prophet being the Khataman Nabiyyeen are that no one after him shall be appointed a prophet with a new Law.'

Commenting upon the verse of Khataman Nabiyyeen, the Promised Messiah says:

All prophethoods, with the exception of that of Muhammad, have now come to an end. No prophet with a new Law can ever appear now. But there may come a prophet without the Law who must necessarily be one of his followers.' (Tajalliyati Ilahiyya, p.25)

The most distinguished scholar of the Sunni sect and an ocean of rational knowledge, Hazrat Maulana Abul Hasanat Abdul Hayee (d. 1304 AH/1886 AD) of Farangi Mahal, Lucknow (on page 16 of his book Dafe-ul-Waswas, new edition), gives his personal convictions in connection with the 'Khatami Nubuwwat' and says:

'After the demise of the Holy Prophet, peace and blessings be on him, or even during his own lifetime, it is not an impossibility for someone to be exalted to the position of a simple prophet. But a prophet with a new Law is, indeed, forbidden.'

The Promised Messiah says:

'And our Prophet is the Holy Prophet, peace and blessings be on him, and there can be no prophet after him except the one who has acquired his light through the Holy Prophet's light and is merely his manifestation and his reflection.' (Al-Istifta, p.22, 1907)

“ Do Not Think Little of Any Good Deed even if it is just greeting your brother with a smile”

Sahih Muslim

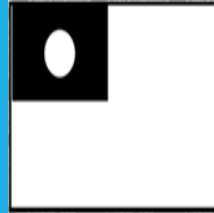
Photo Report

Ansar Ijtema 2013



Photo Report

Ansar Itjema 2013



Quran Exhibition Report

Mubarak Ahmad Khan- Qaid Tabligh



The aim of Quran exhibitions is to change the perception of the western society about Islam. They also educate people that Islam teaches peace and harmony instead of violence and hatred as portrayed by the media.



The distinctive approach of the Quran is that its spiritual message includes practical injunctions aimed at the general welfare of individuals, society and the environment in which we live. The Quran's message is eternal and universal, transcending our differences in race, colour, ethnicity and nationality. It provides guidance on every facet of human life; from economics and the ethics of trade to marriage, divorce, parenting, gender issues and inheritance.

Preparing for exhibition

To educate non-Ahmadis in New Zealand we decided to hold Quran exhibitions and seminars in different areas at different intervals. Our Ansarullah Tanzeem, with the assistance of a few Khuddam, did the following activities for the preparation of the exhibition events.

- ♦ Designed and printed posters on various selected verses of the Holy Quran.
- ♦ Constructed stands to hold posters for display.

- ♦ Printed and distributed invitations into the letter boxes in selected areas.
- ♦ Posted invitations to VIP and other officials by email and post
- ♦ Gave advertisements in local newspaper.
- ♦ Printed articles on Quran exhibition in local newspapers
- ♦ Prepared resources such as 'Basic Facts of the Holy Quran' for free distribution during the exhibition.
- ♦ Erected signs in nearby streets to attract people to the venue.
- ♦ Held functions from 9am to 4pm
- ♦ Provided light refreshment with tea and coffee.
- ♦ Invited media to publicise the event

Launching of exhibitions

We decided to start our first Quran exhibition in Glenn Innes on 24 August 2013.



This area is close to the city and well-populated. The function ran from 10am to

4pm. We conducted three seminars during the day. In the exhibition we displayed the Holy Quran in 53 foreign languages including Kashmiri, Tamil, Telugu, Marathi and Gurmukhi, Russian, Spanish, Korean and Vietnamese. The Quran translation in Te Reo Maori was liked by



many visitors. Many copies of the Holy Quran were taken by our visitors.

Public response was moderate. 50 Jama'at members and 30 non Muslims visited the exhibition. Many New Zealand Pakeha who attended liked the idea and encouraged us to continue such exhibitions. They clearly expressed their good feelings about the teachings of the Holy Quran. Some of the comments were

- Quran does not teach violence
- It addresses the reader directly and with an authority.
- It is different from the Bible.
- It is a full code for life.

Next to the Qur'an table was a table full of free literature and literature for sale, providing books upon the fundamentals of Islam. Many people picked up a piece of free literature and purchased some copies of the Holy Qur'an and Islamic books.

A special room was set up for a seminar on the Holy Quran where Maulana Shafiqur Rehman held presentations for 40 minutes.

Opposition by Sunni Muslims

A small group of Sunni Muslim staged a protest when we held a Quran exhibition in the Papakura Community hall. This protest became a major source of attraction for the public and people visited the exhibition in large numbers. People



learnt about Ahmadiyyat, the true Islam, and the teachings of the Holy Quran.

Exhibition of the Holy Quran is proving to be a great success. It is a very successful means of passing the message of Islam Ahmadiyyat. Visitors from different races and faiths ask questions of various subjects. The most popular subjects discussed are the claim of the Promised Messiah (AS), the death of Jesus (AS), common anti-Ahmadiyya allegations, women's rights and jihad in the Quran. At our exhibitions many visitors collect literature of their choice and meet Ahmadis in action. Being an open public event, many knowledge thirsty, ordinary people find guidance from this event.

Ansars Around The World

Ghana



A line up of some Prominent Ansars of Ghana with Huzur^{atba} on his last visit to Ghana



Left to Huzur^{atba} standing is Dr Yusuf Edusei (He singly funded about 45 mosques for Jamaat), Behind Dr Mubarik Osei -Kwasi, right to Huzur^{atba} sitting is Maulvi Wahab Adam, right to him standing is Abdullah Nasir Boateng.

Ahmadiyya Jamaat was established in Ghana in March 1966

Contact Information

Ansarullah President Alhaj Lawyer Saeed Nuruddin

Ahmadiyya Muslim Mission, Ghana

National Headquarters, Crescent Street, Nyaneba Estates, Osu, Accra.

Tel.: +233 302 77 68 45 Fax: +233 30 277 25 93



Majlis Ansarullah Greece



History of Majlis Ansarullah - Greece

Majlis Ansarullah Greece was established on Monday 11th March 2013 when the first Zaeem Ansarullah Greece Mr. Muhammad Aslam Sahib was elected and later approved by Hardhat Ameerul Momineen Khalifatul Masih V (aba). Since then Majlis Ansarullah has been holding various programs for the education and training of its members. The First Ijtema Majlis Ansarullah Greece was held on 27th of April 2014. It was a very successful first major event. By the grace of Allah Majlis Ansarullah Greece is slowly and steadily growing and making progress under the guidance of Hadhrat Ameerul Momineen (aba). May Allah enable all the members to become loyal and true servants of this Khilafat which is spreading peace in every corner of the earth."

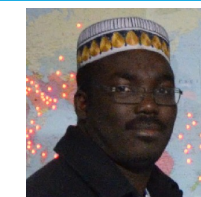
Contact Greece Jamaat :

Atta-Ul Naser : Imam & National President

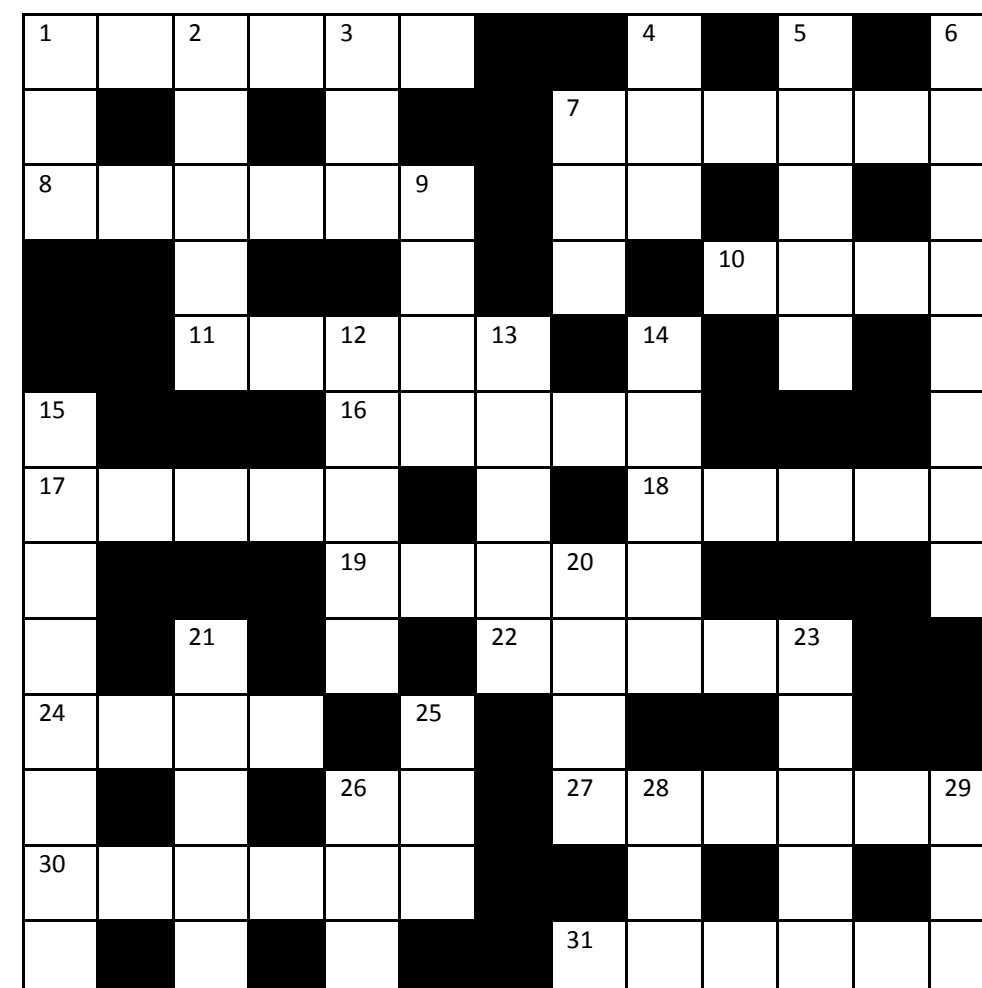
Ahmadiyya Muslim Jama'at, Greece

P.O. Box 3130, T.K. 10210, Athens, Greece

Tel: +30 2112140522 Fax: +30 2112140522 Email: amjgreece@gmail.com



Puzzle 02



Across

1. One who has submitted to the will of Allah (6)
7. Moral excellence (6)
8. Muslims are expected to (6)
10. Predestination (4)
11. Call to prayer (5)
16. Hadith - if this from your kitchen diffuses to your neighbour's share with them (5)
17. The lesser Haj (5)
18. A name meaning clear pure or white (5)
19. Call to prayer (5)
22. "The best among

you (Muslims) are those who _____ (5) the Qur'an and teach it"

24. Protected (4)

26. Audio Visual (2)

27. Muslims should strive to be this (6)

30. The natural world (6)

31. An Attributive name of Allah Al_____ (6)

Down

1. A Crowd (3)

2. The act of supplication or worship to Allah (5)

3. Associating partners with Allah will incur His _____ (3) on you.

4. Wilful disobedience to the commandment of Allah (3)

5. The young members wing of the Jamaat (5)

6. A true Muslim is obliged to believe all _____ (8) books

7. Strive (3)

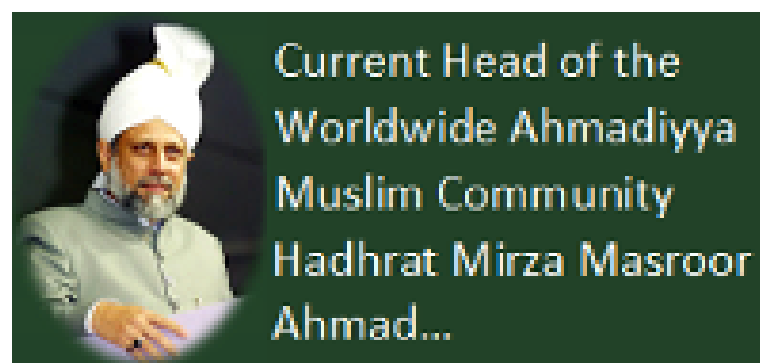
9. A true Muslim should be this in all his dealings with other people (4)
12. The Holy Prophet saw paternal uncle who hated Islam Abu _ (5)
13. Right- minded (5)
14. The promise by Allah for righteous people (5)
15. It is rightly said hadith that this is made on intensions behind actions (8)
20. European Association for the Defense of Human Rights (4)
21. *imaan* (5)
23. The Hashimite Clan, The family of the Holy Prophet ^{saw} was considered as the most_(5)but not the richest family
25. Also called Hawa (3)
26. This is the 4th part of body to clean during (3)
28. Region in Sri Lanka (3)
29. A central Asian deciduous tree (3)

Solution Puzzle 01



“ Shall I Not Tell You Who Will be Forbidden From the Fire? It will Be Forbidden For Every Gentle, Soft Hearted and Kind Person”

Holy Prophet^{saw} -Tirmidi



“ Beware of Jealousy, For Verily It destroys good deeds the way fire destroys wood”

Abu Dawood

has shifted to a much better and picturesque location at Barry Curtis Park in Flatbush which is a well known recreational area used by a large number of local residents. We are fortunate that this is available to us free of charge by the Auckland Council. The Park is well suited for the walk and volunteers for the Jama'at are able to lay cones to ensure that the 10K is suitably delineated. Water stations and time keeping duties are shared by some of our elderly members with members of Atfal. As well as the Walkathon, we also have a sausage sizzle after the walk every year to make it a fun day for all our participants. It is very much appreciated by all.

Our current Sadr Ansarullah, Sabhan



2012 Walkathon participants

Shah has been very eager to ensure more external participants take part in the Walkathon and in the last few years we have indeed seen a great result. We have had increasing number attending from the The Blind Foundation and many of them have also brought their guide dogs for the walk! There has been an increasing public awareness for this activity.

The funds raised during the Walkathon has been steadily increasing and we donated \$4,100 to the Blind Foundation from the proceeds of the Walkathon 2014. So far they have been our principle recipients each year from 2009 except in 2012, Majlis Ansarullah channelled all the proceeds from the Walkathon to the Christchurch Earthquake



2013 Walkathon participants

Appeal Fund through Humanity First NZ.

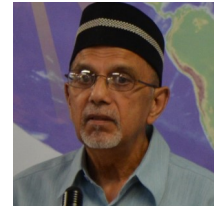
We hope and pray that this important event in our calendar to support the community will grow to a point when external participants outnumber our own members! Amen.

" The believer's shade on the Day of Resurrection will be his charity."

Al-Tirmidhi

Walkathon –A Majlis Ansarullah Initiative to Serve Our Community

Eqbal Khan-Naib Sadr Awwal



By the grace of Allah our Jama'at has been very fortunate in taking part in various initiatives to serve our country and our Community. Way back in 2009 when Sadr Ansarullah, Mohammed Iqbal floated the idea of community service, The Royal NZ Foundation of the Blind (as it was known then) came up as our first contender for the best organization who should be recipients of funds raised from a Walkathon sponsored by Majlis Ansarullah NZ.

One of the reasons was that the Foundation is very well known and needed funds for the guide dog programme which depended on the generosity of the public for their ongoing operation. Also that their guide dog programme was run just 'round the corner' at Brown's road minutes from our Mosque. It was also decided to donate a portion of the proceeds to Humanity First NZ. The community liason officer of the Blind Foundation was overwhelmed when he was told that we will raise funds for them.

Thus Majlis Ansarullah NZ began the planning and accomplished the very first Walkathon on 6th May, 2009. It was a 10K walk around the precinct of the Mosque along the pathway around the factory buildings and parks of Manukau city. It was well patronized by members

of Ansarullah, Khuddam and Lajna Imaillah NZ. It turned out to be a very successful event and Majlis Ansarullah decided that this should be an annual event in our calendar.



Presentation of cheque for \$2,500 after the first Walkathon 6th May, 2009

Since that time we have organized the event annually. The venue for the walk



Cheque for \$4,000 issued from 2010 Walkathon

Service To Mankind

Mohammad Yasin Chaudhary



Service to Mankind – Hosting Refugee Residents

O people of Islam, "You are the best people ever raised for the good of mankind because you have been raised to serve others; you enjoin what is good and forbid evil and believe in Allah." (3: 111)

The above verse of the Holy Qur'an comprehensively covers the concept of service to humanity. This verse reminds Muslims that you will remain the best as long as you are service-minded, promote good and promote the welfare of society. If you fail to do this, you no longer have a right to boast of the superiority of Islam and the Muslim Ummah. A society which is insensitive to the suffering of other human beings and is not always inclined to serve the cause of humanity cannot be described as an Islamic society, no matter how much it adhered to other aspects of Islamic teachings.

The Holy Qur'an further highlights that the kindness you show towards others should be motivated by heartfelt love and not to seek acknowledgement from people for the favour. Allah says in the Holy Qur'an:

And they feed, for love of Him, the poor, the orphan, and the prisoner. (76: 9)

One interpretation of this is that despite their own needs, those who love Allah take care of the needs of others in order to attain the love of Allah the Almighty. They themselves stay hungry, yet they feed others. They do not show miserliness by suggesting that what they are giving is also required to meet their own needs. Instead, they help as much as they can. They do this to be virtuous

and to get the approval of Allah, and not to get any acknowledgement from others. They give what they could enjoy or utilise themselves, always keeping in mind the instruction of Allah that you should only give for the sake of Allah, what you like for yourself. They are not like those who help the needy and boast about it.

Our beloved Prophet, Hadhrat Muhammad^{saw} drawing attention of his followers towards the noble duty of service to mankind, once said:

Hadrat Abu Hurairah^{ra} states that the Holy Prophet^{sa} said, 'Whosoever helps remove the worldly anguish and suffering of a Muslim will have his anguish and suffering removed by Allah the Almighty on the Day of Judgement. Whosoever brings relief to a poor person and brings ease to him will have ease created for him by Allah the Almighty in the hereafter. (Sahih Muslim, Kitāb-udh-Dhikr)

The Promised Messiah^{as} also emphasised the need to show true spirit of fellow-feeling and service to mankind. In one of his discourses, he says:

Remember that there are two commandments of Allah the Almighty. First, associate no partner with Him, neither in His being and attributes, nor in His worship. Second, be compassionate to the others. Benevolence does not imply that it should be only for your brothers and relations, but it should be for anyone, any human, and any of God's creation. Do not consider whether someone is a Hindu or a Christian. I tell you truth-

fully that Allah the Almighty has taken the responsibility of ensuring justice to you; He does not want you to take it upon yourselves. The more congeniality you adopt, the more humble and serving you are, the more Allah the Almighty will be pleased with you. (*Malfūzāt*, vol. 9, pp. 164–165)

In accordance with the Islamic teachings, the *Ithār* Dept. of Majlis Ansarullah New Zealand undertakes a number of activities to serve humanity. Majlis Ansarullah NZ has been engaged in offering their services to the Refugee Centre in a number of ways for last few years. It regularly invites the new refugee residents to the Jama'at Centre, Baitul Muqet, in Auckland and hosts receptions in their honour. One such reception was held on 14th September 2013. The following is a brief report of the event.

The refugee residents were formally invited for lunch by Quid *Ithār*. An organising committee was set up by Sadr Majlis Ansarullah NZ to make proper arrangements for the reception. On the day Jama'at volunteers with their vehicles reached the Refugee Centre at 11 am in order to receive the refugee migrants and bring them over to the Jama'at Centre for lunch. By Allah's grace, in total, 60 guests came for the lunch. This was the largest ever number of refugees received at the Markaz for this kind of reception. The guests on the day also included about 30 women and children. These guests belonged to a number of countries, namely Burma, Iraq, Bhutan, Nepal, Sri Lanka, Somalia, Eritrea and Afghanistan.

Once the vehicles carrying the guests arrived at the Markaz, the reception team went outside to receive them with respect and greeted them. Lajna Sadr Sahiba and a couple of her Amila members received the women. The Jama'at reception teams then escorted them inside the Bait ul Muqet and offered refreshments as we formed rapport and helped them ease and settle into our en-

vironment.

Thereafter, the lunch was served to the guests. After lunch, there was a very short formal session which began with Qur'an Tilawat. Maulana Shafiq ur Rehman sahib welcomed the guests formally. The National Sadr Sahib made a short introductory speech. Towards the end, Sadr Majlis Ansarullah thanked the guests for coming over to our Centre. The formal session came to its end with a silent prayer. Thereafter, we observed our prayers (Zuhr Salāt). Our Muslim guests from Iraq, Afghanistan and Burma also joined us to say their prayers.

After the Prayer, tea/coffee was served to the guests while they were free to move around and visit the library etc. Our guests happily took photos expressing their happiness. We responded to their numerous questions about our beliefs and organisation. We gave Jama'at books and literature as gifts at their request.

We had also displayed some clothes so that they may take them as gift. They took away the clothes according to their choice.

We also took the guests this time on a short trip to Auckland Botanic Gardens before bidding them fare-well. Our transport team later dropped them off at the Refugee Centre.

By the Grace of Allah, this activity was highly successful and spiritually satisfying. Our guests enjoyed their visit very much and expressed their gratitude. Sadr Lajna and Sadr Khuddam assisted and supported this activity wholeheartedly.

It is our earnest prayer that may Almighty Allah accept our humble and feeble attempts to serve in His path and May He out of His Grace accept and bless our efforts, (Āmīn).

ple is best entitled to kind treatment and the good companionship from me?

He answered: Your mother

The man asked: and after her?

He said: Your mother

The man asked: and after her?

He said: Your mother

The man asked: and after her?

He said: Your father

(Bukhari and Muslim)

A man came and asked permission to join in the battle.

The Holy Prophet asked him: Are your parents alive?

The man said: Yes

He said: Then find your jihad in serving them:

He who casts an angry look at his father has failed beneficence towards him.

Abu Darda' relates that he heard the Holy Prophet (saw) say:

A father is one of the highest doors of paradise. If you wish you may demolish it, and if you wish you might safeguard it (Tirmidi)

Abdullah ibn Amr ibn 'As relates that the Holy Prophet said: Major sins are: Association of anything with Allah, disobedience of parents, murder and making a false oath.

(Buhari)

Mughirah ibn Shu'bah relates that the Holy Prophet said:

Allah has forbidden you disobedience of parents, miserliness, false claims and the burying alive of female infants and has disapproved for you idle talk, too much asking (greediness) and waste.

(Bukhari and Muslim)

A man of the Ansar asked the Holy Prophet (saw)

"Do I owe a duty to my parents after their death?"

The Holy Prophet^{saw} replied:

"Indeed yes, in four respects:

i. That you should pray for Allah's forgiveness for them and call down His blessings upon them

ii. That you should carry out whatever they undertook to do

iii. That you should honor their friends

iv. And that you should strengthen the ties of kinship with those who are related to you through them This is what you owe them after their death.

Annual Itjema

Majlis Ansarullah NZ Will Inshallah be held
on

21 & 22nd November 2014

Friday and Saturday at Baitul Muqet

**Please make every effort to attend
the Itjema**

Abu Mas'ud Badri relates that the Holy Prophet (saw) said:-

“When a person spends on his wife and children hoping for a reward, it is counted as charity on his part”

(Bukhari and Muslim)

Following are some of the teachings of the Holy Prophet for parents:-

- a) Honour your young and train them in good manners
- b) No father can bestow on his child a gift more precious than good upbringing
- c) Be mindful of your duty to Allah and act equally between your children
- d) Treat your children equally in the matter of gifts, as you would wish them to deal equally with you in beneficence and affection.
- e) The worst of men is he who is stingy towards his dependants.
- f) Your children are the best of your earnings, so you may benefit from their earnings.

Now I am going to present some Quranic verses and Hadith on children's duties towards parents.

The Holy Quran mentions:-

“Worship Allah and associate none with Him and be benevolent towards parents”

(4-37)

“We have commanded man to be benevolent towards his parents”

(29-9)

“Thy Lord has commanded ‘Worship none but Him and show kindness towards parents, should either or both of them attain old age in thy lifetime, never say unto them ugh! (any word expressing of dis-

gust)nor reproach / chide them, but always speak gently to them. Be humbly tender with them and pray ‘ Lord have mercy on them, even as they nurtured me when I was little”

(17-24)

“And We have enjoined on man to be good to his parents. His mother bears him with pain, and brings him forth with pain. And bearing of him and his weaning taken thirty months, till, when he attains his full maturity and when he reaches the age of forty years, he says:-

“My Lord, grant me the power that I may be grateful for Thy favour which Thou hast bestowed upon me and upon my parents, and that I may do such good works as may please Thee. And make my offspring righteous for me. I do turn to Thee and truly I am of those who submit to Thee”

(46-16)

Abdullah ibn Masud relates that he had asked the Holy Prophet (saw) “Which action is most acceptable to Allah? He answered: performing the salat at its due time. I asked: Which is next? He said: Benevolence towards parents. I asked: Which is next? He said: Striving in the cause of Allah”

(Buhari and Muslim)

Abu Huraira relates that the Holy Prophet (saw) said: Three times that May his nose be rubbed in dust who found his parents, one or both, approaching old age and did not enter paradise through serving them”

(Muslim)

Paradise lies under the feet of the mother.

Abu Huraira relates that a man came to the Holy Prophet and asked:

Messenger of Allah, which of all the peo-

Tabligh Report

Mubarak Ahmad Khan- Qaid Tabligh



Ansarullah New Zealand is using all their means to spread the message of Islam Ahmadiyyat in New Zealand. Apart from our Tanzeem tabligh plan, we also follow the National Tabligh Plan and take part in all activities assigned to Ansarullah NZ. Brief report of the activities carried out in the last three years is as follows:-

Da'ieen Ilallah: Tanzeem members are encouraged to invite their relatives and friends to Jamat meetings held in mosque or outside the Ahmadiyya Markiz.

Peace message distribution: Ansar are continuing the distribution of peace message brochures in their areas and to their friends.

Quran exhibition: Ansarullah has successfully held Quran exhibitions in different suburbs in the last two years. First was held in Glenn Innes last year, the second was held early this year in Papakura and recently we held it in Pakuranga. Although Non Ahmadi Muslims protested outside the exhibition hall, yet many visitors came to visit exhibitions. The banners carried by protesters became attraction for public. The Sunni protesters, out of curiosity, came and asked many questions. Many favourable comments were received from non-Muslims.

Tabligh in small towns: Organised by Majlis Khuddamul Ahmadiyya, Ansarullah also went out in the small towns to do Tabligh.

Peace conferences: Ansarullah takes

part in the organisation of yearly peace conference organised by the Jama'at. Ansar are appointed the heads of each activity supported by Khuddam.

Tabligh classes: Ansarullah conducts monthly classes on the first Friday of each month in which members study part of a prescribed book and learn how to answer questions related to tabligh.

Tabligh through Bookstalls: Ansarullah actively takes part in the weekly tabligh

through bookstall which are held in the weekend markets in different suburbs of Auckland city- mostly in Otara, Mt Wellington and in West Auckland. We also try to stay in contact with the people visiting out bookstalls and show good interest in religion. We post material and invite them in our Jamaat functions.

Ansarullah Bulletin: Monthly education bulletin is produced by the Quid Tabligh to teach concepts of various tabligh matters. Recently in September issue, we discussed subject of Khataman Nabiyeen.

May Allah Ta'ala grant us the right ways to achieve success in spreading the message of Islam Ahmadiyyat. (Amin)



Hazrat Mirza Masroor Ahmad, Khalifatul Masih Vaba : 2013 Tour of New Zealand

Bashir Khan (Qaid Dehanat wa Sehat Jismani)



After an historic and successful visit to Australia, Hazrat Mirza Masroor Ahmad, Khalifatul Masih Vaba and worldwide Head of the Ahmadiyya Muslim Community's next stop was New Zealand. His Holiness was on a seven week tour of Southeast Asia, Australia, New Zealand and Japan with the main purpose of promoting the peaceful teachings of Islam and enhancing the spiritual and moral training of Ahmadis. His Holiness travelled to New Zealand to officially open the Baitul Muqet Mosque in Auckland and to launch the Holy Qur'an translated in Te reo Maori. Huzur during his visit in 2006 had instructed the New Zealand Jama'at to build a mosque. The Ahmadis in New Zealand were able to raise funds to build a mosque in Auckland. The building work on the *Baitul Muqet* Mosque started in July 2012 and was completed in August 2013. With Allah's Grace, Huzur returned to New Zealand to bless the Jama'at for following his divine instructions.

Huzur's Arrival -Monday 28th Sep 2013

It was a certainly to the delight of his beloved followers as Ameerul Momineen and his entourage's arrived at Auckland International Airport at 2.50pm on 28th October 2013. Waiting outside a special area away from the main entrance were the members of the National Amila, waiting eagerly to welcome his holiness to the shores of our beautiful country.

Huzur and his entourage were escorted on arrival by an Official Protocol Officer appointed by the Government of New Zealand. As Huzur was led through the Customs and Immigrations clearance, New Zealand Jama'at dignitaries outside wit-

nessed Allah's blessing as a light rain swept through the airport area, welcoming our beloved Huzur.

His Holiness and his entourage were



warmly greeted by the Jama'at dignitaries and then taken to his hotel accommodation. At the hotel, a prayer hall was prepared where Huzur led a combined Zuhr and Asr prayers in congregation.

Following a brief rest, Hazrat Khalifatul Masih Vaba set out at 8 pm to visit the Ahmadiyya Headquarters in New Zealand, located at Baitul Muqet Mosque. Upon his arrival, Hazrat Khalifatul Masih Vaba was warmly received by men, women and children of the Ahmadiyya Muslim Community in New Zealand lined on both



sides of the mosque's entrance and His

Care of children and kind treatment to parents

Nasir Zafarullah— Qaid Tarbiyyat



My topic today has two parts:

- (1) First parents duties towards children
- (2) Next children's duties towards parents

Parents and children relationship is permanent and naturally established by Allah Almighty.

The Holy Quran mentions:-

"The truly wise are those... who bind up the ties of kinship that Allah has commanded to be bound together"

(ch;13 v;20-22)

The Holy Prophetsaw said:-

"Be mindful of your duty to Allah and strengthen the ties of kinship"

Now I am going to present some of the Quranic verses and Hadees regarding

Parents' duties towards children

The holy Quran mentions the prayer of Hazrath Zachariyyah (alai) as follows:-

"My Lord grant me from Thyself a pure offspring. Surely, Thou art the Hearer of prayer"

(ch;3 v:39)

This reminds us that parents to pray for their children even before their birth.

After their birth parents should continuously pray for their children's welfare

The Holy Quran mentions:-

"And those who say 'Our Lord grant us

of our spouses and children the delight of our eyes and make each of us a leader of the righteous" (ch;25 v:75)

As believers we must be grateful that we are born as Muslims and believed in Allah, but others are in trial. Happiness and coolness for eyes of true believers are achieved when their children also worship Allah alone and obey His commandments.

Parents wish the guidance they received from Allah go beyond them and to their next generations. Their offspring are rightly guided and they become leaders who would call others as well to the right guidance and goodness.

The Holy Prophet (sal) said:-

"When son of Adam dies his deeds cease (stops) except from following three:-

- 1) A righteous child who will pray for him.
- 2) Knowledge he left from which others may benefit after him.
- 3) A sadaqa Jariya = An ongoing charity
- 4) (such as building a mosque, school or hospital, a scholarship fund etc.)

Thauban ibn Buhdud relates that the Holy Prophetsaw said:-

"The best dinar is that which a person spends on his wife and children"

(Muslim)

inction in the morals and practices of Ahmadis from others; if Ahmadis cannot demonstrate a pious change in themselves after accepting the Promised Messiah^{as} then there is no point in calling themselves Ahmadis. The goal and aspiration of a true believer is to bring about a



pious change in oneself. The focus of life should be to please Allah Almighty; this is the key to success.

Following the afternoon *Zuhr* and *Asr* prayers, Hazrat Khalifatul Masih V^{aba} led a *Ba'a'it* (a formal initiation pledge to enter the Ahmadiyya Muslim Community) ceremony. Thereafter, His Holiness chaired a meeting with the National Executive body of New Zealand, advising them on the issues of moral and secular training of Ahmadis in New Zealand and gave advice regarding the youth.



Historic Visit to New Zealand Parliament – 4th November

Hazrat Khalifatul Masih V^{aba} travelled from Auckland to Wellington by air on this day in order to address the Parliament of New Zealand, at the Beehive accompanied by 90 other members of the Jama'at. Members of the diplomatic corp from many countries and senior Members

of Parliament met Huzur.

Farewell – 5th November

After a heartfelt and emotional farewell, Hazrat Khalifatul Masih V^{aba} set out for



the airport. At the airport, His Holiness was extended protocol by the government of New Zealand. Hazrat Khalifatul Masih V^{aba} boarded a flight with his entourage, destined for Narita International Airport, Tokyo, Japan, for the next phase of his tour.

Contributions: Bashir Khan (Qaid Dehan-at wa Sehat Jismani & Tajneed). Material spurred from reports by Officer Jalsa Salana and Review of Religion.



Holiness affectionately reciprocated this devoted welcome. Hazrat Khalifatul Masih V^{aba} led the late evening – *Maghrib* and *Isha* – prayers at 8:30 pm, before retiring to his residence.

Historic Meeting at Tuurangawaewae with Maori Tribe & Tour of Rotorua – Tuesday 29th October

The highlight of the day was a reception by the oldest community of New Zealand,



the Maori tribes. The members of the Maori tribe put on a spectacular show to welcome Hazrat Khalifatul Masih V^{aba}, holding the flags of the Maori tribe and the Ahmadiyya Muslim Community. Maori children sang beautiful songs to welcome their revered guest; the welcome ceremony was attended by Te Arikunui Kingi Tuheitia, the current Māori King in New Zealand. During the formal ceremo-



ny, His Holiness presented Kiingi Tuheitia with the Maori translation of the Holy Qur'an along with a crystal model of the Minaratul Masih (a minaret built in Qadian India, to mark the advent of the Promised Messiah^{as}). The dignified ceremony ended with silent prayers.

Afterwards, His Holiness travelled to Rotorua, where His Holiness led the afternoon prayers at the Rydges Hotel. Whilst sight-seeing, His Holiness made a video of



an unusual sight of boiling mud pools, sulphur fountains and geysers. His Holiness spent some time next to lake Rotorua and enjoyed refreshments. The reception of His Holiness by the Maori tribe was given extensive media coverage.

Flowers of Beauty – 30th October

His Holiness visited Hamilton Gardens and enjoyed the vast and beautiful collection of flowers and exceptional horticulture. His Holiness took photographs and made a video of the gardens. Shortly before departure, Huzur was served some refreshments prepared by the members of the Hamilton branch. In the afternoon, on his return back to Auckland, Hazrat Khalifatul Masih V^{aba} led *Zuhr* and *Asr* in congregation at Masjid Baitul Muqueet. Afterwards, His Holiness granted a private audience to 93 members of the 58 families.

Waqfe Nau & Youth – 31st October

Hazrat Khalifatul Masih V^{aba} presided over a class with Ahmadi children of New Zealand, during which various presentations were made by them. Presentations included the signs of the truthfulness of the Promised Messiah^{as} and the importance of the recitation, understanding

and implementation of the commandments of the Holy Qur'an. One presentation covered the benefits of Manuka honey, which is known to have many medicinal properties. Thereafter, Hazrat Khalifatul Masih Vaba granted *Mulaqaat* to 92 members of 24 families.

Jalsa Salana New Zealand – 1st November

This was the first day of the Jalsa Salana (Annual Convention) of New Zealand. The Inauguration ceremony started with the Friday sermon by Hazrat Khalifatul Masih Vaba, which was relayed live across the globe via MTA. In his sermon, His Holiness highlighted the importance of mosques and emphasised the vital role they play in *Tabligh* (preaching). The Inauguration ceremony was recorded by



the national television channel TVNZ. In his message, His Holiness underscored that our mosque is open for worship to the followers of any religion in accordance with the traditions of the Holy Prophet^{sa}. His Holiness explained the Ahmadiyya belief about the advent of the Promised Messiah^{as}. The Ahmadiyya Muslim Community has continued the mission of the Promised Messiah^{as} by translating the Holy Qur'an in 72 languages, including the Maori language. Ahmadis believe that the Holy Prophet^{sa} was a messenger of God sent for the benefit of the whole world; therefore it is vital that the message that God revealed to him, the Holy Qur'an, should reach all the people of the world. His Holiness spoke of the intense persecution of Ahmadis in Pakistan. Hazrat Khalifatul



Masih Vaba also clarified some fundamental differences in beliefs between ordinary Muslims and Ahmadis. Explaining the true concept of *Jihad*, His Holiness explained that *Jihad* means to strive for self-reformation. Under certain circumstances, permission to fight in self-defense was granted only. The philosophy of this permission was to protect religions from attacks and to fight to defend places of worship; including synagogues, churches and mosques. The Islamic teaching is to defend all religious beliefs and a true Muslim cannot harbour resentment or bigotry against anybody.

Thereafter, Hazrat Khalifatul Masih Vaba presided over a meeting with the members of Majlis Khuddamul Ahmadiyya New Zealand. Whilst giving various and detailed directives, His Holiness advised that the true and peaceful message of Islam should be promoted by humanitarian activities such as charity walks to raise funds for the local communities, blood donations and the cleaning of streets after the new year celebrations. His Holiness stressed that currently in the world the image of Islam is negative and inaccurate. By engaging and promoting the activities of service to humanity, Ahmadis can raise awareness about the true teachings and portray the peaceful image of Islam.

This was followed by a meeting with the members of Majlis Ansarullah New Zealand. Amongst various directives, His Holiness again stressed the importance of projecting the true image of Islam by arranging humanitarian events; like raising money for charity through Marathon walks, visits to old people's homes and

raising funds for local and national charitable organisations.

Thereafter, in the meeting with the members of Majlis Lajna Imaillah New Zealand, Huzur stressed the importance of *Salat* and the recitation of the Holy Qur'an, highlighting the need to follow its teachings and commandments. His Holiness encouraged Ahmadi women to engage in interfaith dialogues arranged by various organisations. The most important way to promote harmony in these



meetings is to focus the discussion on the positive aspects of one's own religion only. His Holiness advised that Ahmadi youth should be educated in the differences in the beliefs of Ahmadis and Christians; holding regular question and answer sessions is a good way to do so.

Grand Opening of Baitul Muqet Mosque – 2nd November

Hazrat Khalifatul Masih Vaba attended a reception to mark the inauguration of the Baitul Muqet Mosque, coverage of which



has been given in this edition. In an interview with a journalist from the Sunday Star Times, His Holiness explained that the translation of the Holy Qur'an into many languages of the world including the Maori language, is a part of the mis-

sion of the Ahmadiyya Muslim Community. His Holiness candidly answered questions relating to the advent of the Messiah of the latter days, signs of truthfulness of the Promised Messiah^{as}, the last Divine law i.e., the Holy Qur'an, the concept of *Jihad* and the purpose of building a Mosque. His Holiness enlightened the interviewer with the motto of the Ahmadiyya Muslim Community, 'Love for all, Hatred for none.'

In the afternoon, His Holiness addressed the women of the Ahmadiyya Community in New Zealand during the Annual Convention. Hazrat Khalifatul Masih Vaba reminded Ahmadi ladies that the higher purpose of an Ahmadi woman's life is to reform the world and it is her responsibility to train the next generation with the same philosophy. His Holiness explained that we cannot reform a nation without the reformation of its women. For an Ahmadi woman, running a good home and achieving success in her professional career is not enough; she must strive higher and fulfil her religious responsibilities also. Young, talented Ahmadi women can take part in '*Jihad* with the pen' and raise awareness about the true teachings of Islam. His Holiness urged Ahmadi women to rise up to the challenge of the time and with their actions dispel the myth that Islam does not give women rights. His Holiness advocated that to attain these high stations, Ahmadi women should not let the fashion and glamour of this world take them away from their religion and roots. To enhance their religious knowledge Ahmadi women should watch MTA; they must as a minimum, listen to all the Friday sermons and speeches of the Khalifatul Masih, so that they can bring about a positive change in themselves and gain Allah's Pleasure. Thereafter, Hazrat Khalifatul Masih Vaba granted a *Mulaqaat* of 116 members of 31 families.

Jalsa Salana New Zealand Concludes – 3rd November

In his concluding address to the Annual Convention New Zealand, His Holiness stressed that there should be a clear dis-