AND FROM AMONG YOU THERE SHOULD BE A PARTY WHO INVITE TO GOOD AND ENJOIN THE RIGHT AND FORBID THE WRONG. AND THESE ARE THEY WHO ARE SUCCESSFUL

The Holy Qur'an Ch. 3 verse 103

Paigham-E-Haqq

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As this second issue of the Paigham-E-Haqq goes into print, establishing a healthy tradition for this monthly, the Islamic world is still recoiling in horror at the events that have erupted within the Muslims in Pakistan.

The events that are taking place today are not new to Pakistan and appear to be but a resurgence of what occurred there in 1952/3. The world knows what Pakistan suffered in that turmoil, for the Munir Report is there for all to see.

The crux of the issue lies with the bandying about of charges of Kufr between the non-Ahmadi sects and the Qadiani Section of the Ahmadi Movement which has branded all non-conformists as kafirs and outside the pale of Islam. It is obvious that such intransigent attitudes can be very well exploited by political agitators and such seems to be the current case in Pakistan. What baffles one is why there has ever been any need to raise the Kufr issue when the Quran, the supreme authority on such questions, openly declares:

"O you who believe!.............do not say to any one who offers you salutation, Thou art not a believer"
(An-Nisa, 4:94).

And again, the Holy Prophet Muhammed, the Messenger of Allah (peace and blessings of Allah be upon him) has said:

"Whoever offers prayers as we do and turns his face to our Qibla and eats the animals slaughtered by us, he is a Muslim for whom is the covenant of Allah and the covenant of the Messenger of Allah; so do not violate Allah's covenant."

The Holy Prophet (peace and blessings of Allah be upon him) was also pleased to say,

"A Muslim is he from whose tongue and hand Muslims are safe." (Bukhari 2:3)
and again,
"To abuse a Muslim is transgression and to fight him is unbelief." (Bukhari 2:35).

Is not it clear that in order to be a Muslim, it is also necessary to live like a Muslim - in other words, live and let live like Muslims. The strife in Pakistan, which is threatening to tear the country apart, could not have been possible if this dictum had been observed.

The laying of the Foundation Stone of Maro Mosque, Nadroqa, by Maulana Hafiz Sher Muhammad, with M.Hafiz Khan on left, on Sunday, 17th March, 1974.

A section of the gathering who witnessed the laying of the Foundation Stone at Maro, Nadroqa.
PROPHET'S DAY

Prepared and presented by Miss Shaista Shameem on 8/4/74, on the request of the Fiji Broadcasting Commission, on the occasion of the Celebration of the Holy Prophet Muhammad's Birthday, which was for the first time a public holiday in Fiji.

On this most happy occasion of the birthday of our Holy Prophet Mohammed, (may peace & blessings of God be upon him) when millions of Muslims in different parts of the world are rejoicing, I take this opportunity to present to our listeners the Holy Prophet's life and teachings briefly.

More than 1400 years ago, Mohammed was born in Mecca and with his birth the whole current of human history was changed. For more than 1300 years now, Islam has given the way of life to all Muslims. This is an occasion when we can recall and celebrate what is, for us the most significant event in our history. For every Muslim the name of Mohammed brings back the inception of his faith and the declaration of the Oneness of God. The virtues of Prophet Mohammed are essentially those taught and inculcated by Islam. Not only was he the means chosen by Allah for the transmission of the Divine Message to mankind but he was also the first and unsurpassed practitioner of the way of life prescribed by Allah in the Holy Quran. It is for this dual reason that we as Muslims and as human beings remember and venerate the Prophet. His virtues were apparent even before the beginning of his mission. His honesty, uprightrightness and trustworthiness were generally recognized by his fellow citizens in Pagan Mecca as appears from various episodes connected with the life of the city. The Holy Prophet Mohammed has left for us an indelible impression of the impact of a great and divinely inspired human personality. From the effect he has had on his contemporaries alone we must and do realize his qualities of leadership and vision. Here was the man who revealed the path of salvation and the road to God to all without distinction, and above all, he was a man with all the human attributes welded together to make his life one of profound conviction and faith in God. His complete and utter devotion to this mission is beyond praise. In the case of every great man there are always two aspects of his work and personality - what he is and what he does, and I think in nearly all cases, even though he may accomplish a great work or may change the history of his country, 'what he is', is even more important than 'what he does', because what he does depends to a great extent on what he is. The Holy Prophet Mohammed was a man of great character, and this earned him a great name during his early life. Even at the age of 40 when he preached the message of God, his opponents had great respect for him as a man. In fact it was his honesty and sincerity which attracted around him a band of ardent followers during the early days when he had to overcome many difficulties and hardships. He was a man whose preaching was in agreement with his life. His life was an open book for his followers to see and copy. When he wanted them to adopt a course of conduct, he himself set the example. His personality is historical and not mythical. Every action of his life has been recorded and no part of his life is in shadow. His father died before he was born and his mother died while he was still a young child. He was brought up first by his grandfather and later by his uncle, Abu-Talib. As a youth, he was trustworthy, kind and helpful and he led a completely chaste life. He did not take part in the feasting and revelry, the idol worship and
gambling, and the wine drinking of the others. "Arabia was the darkest spot on earth during the darkest age of human history" but no service is rendered to Islam by depicting the state of humanity before the mission of the Prophet. At the time of the Prophet's mission humanity lay gasping in the agonies of death, vice was looked upon as virtue, the sole purpose of the intellect was taken to be to plan crimes and to invent new ways of hideous debauchery and great extravagance."

Although, ultimately, we may not know the wisdom of God in sending the Prophet Mohammed at the time he did in the 7th century of the Christian era- certain historical facts can be discerned which prepared the way for the coming of the divine message of the Quran. The mission of the Prophet however, was not only to the peoples of the near East in the 7th century, it was to the whole humanity in all eras and lands. The real ignorance of Arabia before Islam was the ignorance of "Divine Guidance". The prophet was a man of unwavering resolution. His firmness of resolution stood unshaken. The gathering storm of opposition assumed greater and greater proportions day by day involving ridicule, insults, threats and tortures to himself and his comrades, but he stood like a rock in face of wave after wave of persecution. In his work of 23 years during which period he continued to receive divine revelations, he made his people the torch-bearers of civilization and learning. He brought the Divine Light which spread to illuminate the lives of millions of people in the world. Faith in all world prophets is enjoined in Islam. This attitude of non-discrimination is noteworthy. The Holy Prophet made provisions for the economic problems which baffle the world today-settling the most burning question in the minds of men at the present time.

For long ages, women were looked upon as slaves-as property of their husbands and not as their equals. They could not own property or carry out transactions. Through the divine teachings of the Holy Prophet, women were recognized as free partners with legal rights to own property and to dispose of it. Islam desires for women the opportunity of sharing with man the construction of society built on the foundation of religion, virtue and morality; it has defined for them their freedom, it has imposed upon them, as upon men, the duty of acquiring knowledge. It has assigned to them those aspects of life for which they are particulary suited by their nature so that they could acquit themselves of their tasks while remaining good wives and good mothers. Islam, from its inception, denied all discriminatory distinction between men and women.

The Holy Prophet Mohammed was a model of all humanity. In his person, he combined the virtues of all the prophets and intensified them in himself. He executed his duties as a Muslim by striving to follow the Quran in every aspect of life.

Those duties now devolve upon us, the Muslims, and it is by fulfilling them that we best remember and commemorate the Prophet, on the occasion of his birthday, and, at all times.
ISLAM

A CALL TO HUMANITY TOWARDS COMMON BROTHERHOOD

This is the Book which we have revealed, full of blessings: so follow it and keep your duty that mercy may be shown to you. 6:156.

The Religion of Islam presents the true, sublime and unifying message to the World. It teaches how one should behave or conduct himself, in social, political and economic environments and introduce reforms to bring the lives of all humanity in consonance with the teachings of the last of the Prophets, the Holy Prophet Muhammad (May Peace and Blessings of Allah be Upon Him) and the Words of God as contained in the Holy Quran, in order to educate the various people living on this universe as one community; moulding and unifying them into a Common brotherhood. According to the Holy Quran, as much as the Unity of Good remains the theme of the Holy Book, so it is in reference to mankind as a whole; not on the basis of different races, tribes, clans, colours or nations but by depicting "Mankind is a single nation". 2:213.

In this regard the Holy Quran says: "O mankind, surely we have created you from a male and female, and made you tribes and families that you may know each other. Surely the noblest of you with Allah is the most dutiful of you. Surely Allah is Knowing, Aware" 49:13.

The undeniable principle enunciated in this verse of the Holy Quran shows the brotherhood of man on the broadest basis. It is to be noted that this verse does not intends to limit the teachings to the believers only but extends to humanity in general. It clearly asserts that all members of the human society are addressed as a single family.

However, divisions into families, clans, tribes and nations are the making of individuals; but only if the leaders so styled have a better insight and broader understanding of each other this world would be a much brighter and better abode to live in. Claim of Superiority of one over another must never depend on nationality or even of wealth or might in any sense but on the real essence of life the observance of duty to the one Creator, love for all His creatures and on moral greatness. Wealth and strength of any society, more than usually, leads societies to a life of ease and it attempts to oppress the weaker ones and thus create hatred for each other when the same wealth could be utilised to better the conditions of the poorer class and the might spent in protecting the weak and thereby creating greater love within the human Society. Those who create dissensions by virtue of there being differences in race, colour, creed or standards of life are only slurring the very existence of the One Almighty God as the One and the only creator of all. He did not so desire. He did not create such disastrous Satanic tendencies. He does not approve of such inclinations. He in fact has assisted to eradicate dissensions and hatred by sending His Prophets from time to time to various peoples in different ages culminating in the advent of the World Prophet Muhammad (Peace and Blessings of Allah be Upon Him) as a mercy to the World to settle existing differences. He received revelations from the Lord of the Worlds, the One Almighty Allah, and which he gave to humanity to guide them all on the right path. He believed and made this belief a tenet of the faith in Islam that there is one God, and further belief in all the Prophets from Adam to Jesus (Peace be on all of them) was incumbent, as much as belief in
the Holy Prophet Muhammad (Peace and Blessings of Allah be Upon Him) as the seal of the Prophets was essential. Every Muslim is bound to accept the Kaba as his Qibla, have belief in the existence of Angels and the Day of Judgment (Resurrection). Accordingly there should never be any discrimination between individuals be Kings or subjects, Millionaires or beggars nor even there should be discrimination by virtue of languages or colours of the skin. In prayers they all must stand on the same floor side by side shoulder to shoulder for in the eyes of the Creator all are equal and they must remain so before Him on the basis of equality. No one can claim any superiority over another yet only in the eyes of Allah one may be more esteemed than the next and that not by virtue of his education, wealth, complexion or the like but only by his love for the rest of His creatures and his virtuous deeds in accordance with the tenets of faith as directed in the Holy Quran and the Sunnah (Traditions) of the Holy Prophet Muhammad (Peace and Blessings of Allah be Upon Him).

To understand the theme thoroughly one is invited to read the Holy Quran for himself. (This is now available in many languages) and no doubt the reader would discover for himself the truth of this and his own convictions would become deeply rooted and confirmed. His own interest in the Holy Book would be such as he would not abandon reading unless and until the whole of the Holy Book is completed. It is desired that all human beings on earth should become Muslims. ('Muslim': means "a person who has completely submitted himself to the Will of God") and to become a Muslim one necessarily has first to accept Islam. ('Islam' means "Peace" and this cannontes not only Peace with human beings on this earth but also with the Creator, the Almighty God). Commonly known, Islam is the Religion that was preached by the Holy Prophet Muhammad (Peace and Blessings of Allah be Upon Him) who was born in Arabia and as such, is accepted as being the last of the great religions of the World. The followers of this great religion are normally known and called Muslims. The Sacred Book of Islam is called "The Holy Quran" which, it is to be understood does not contain only what the Holy Prophet taught but also teaches what in fact other Holy Prophets such as Adam, Noah, Abraham, Moses, Jesus etc. (May Peace be on all of them) truly taught in many parts of this universe. Once Islam is accepted in its true spirit then love and harmony must necessarily flow therefrom. Assistance to each other in every feasible way, economically and politically, must ensue in accordance with the teachings of the Holy Quran.

Human being is a social being and as such cannot survive independently or in isolation.

We all love independence. Both in relation to individuals and also when depicted as a nation. But any such independence is not an end in itself. To make independence a happy event this ought to be reflected in a common brotherhood. God is the Omnipotent, the Omnipresent, the Omniscient, the One and Only Creator, the Giver of Light and the ultimate Judge. Therefore, if one does not make peace and loves other fellow beings as his brother one cannot by any stretch of imaginations have any real love for God or ask for or entertain any hopes for His mercy as such. Accordingly to achieve this end one would be forced by circumstances to accept Islam as his religion and the Holy Quran as his guide.

According to the Holy Quran a man can be guided to obtain Divine mercy. This can be attained only through prayers, spiritual progress, through
humility and remorse. Therefore it is imperative that he must love his fellow beings without which he cannot have any love for the Almighty God. To achieve this the Holy Quran can be the only light to guide humanity on the true path.

Never has been mankind so disunited as it appears in this age through "national" prejudices, "racial" discrimination, "colour baises" and "selfishness". If only the teachings of the Holy Prophet Muhammad (May Peace and Blessings of Allah be Upon Him) as revealed to him by God the Almighty and contained in the Holy Quran is accepted on the basis that all human beings comprise a single nation, were created sinless, in high dignity and honour in similar form through a common progenitor, then only we can entertain lasting hopes for peace, harmony and mercy on this earth and salvation in the hereafter.

A man ought to entertain a great pride in surrendering himself to the Will of God but he must by doing so expect to counterrance some bitterness from others, he may suffer losses of friends and societies, but can these be any bar, obstacle or hindrance to one who is resolved to serve God and humanity. Such trials may become a condition precedent to all future pleasure. By courageously standing out to such obstacles and hardships not only the faith of the person concerned is strengthened but he must thereby infuse a true spirit in others.

It has painfully become obvious that a man is concerned and is conscious only about his physical comforts and satisfaction and consequently believes that the material world (devoid of all spiritual concept) is all for him and strenuously exerts his all in acquiring that end alone.

So, one thinks of the body alone but forgets the soul. This leads us to many horrors, strifes, disharmonies, hatred and eventual devastating wars. Naturally we harvest what we sow. It is to be considered that when we depart from the spiritual side or forsake it, we face pestillences and calamities by way of requital in reference to which the Holy Quran says:-
"O men your rebellion is against your own souls" 10.23.

The Quran has invited us to good and warned us in the words:-
"Let not the life of this world deceive you" 35:5, To save humanity creating a volcano through his own misdeeds on the eruption of which he causes self destruction, God sent his Prophets for our guidance and eventually reminded us in the Holy Quran "every nation had an apostle" 10.47 and at 2:213, "God raised Prophets bearing good news and a warning".

These revelations were for our guidance to bring mankind to the path of righteousness. In view of all the troubles faced over the entire world it is now necessary that the only solution available be accepted. To bring back nations to sanity, stability and honour, devoid of all forms of savegery, is to accept Islam and the teachings contained in the Holy Quran. It is a challenge to the world and to restore the lost stability and balance the Holy Quran can be the only guide.

We all are peace conscious but what are we doing to achieve it. The world talks about peace and love. Though peace lies at our door steps inviting us to it yet we fail to appreciate and realise that only by accepting Islam real peace can be attained.

Islam is the universal Religion given to mankind by God from the start of creation and has always been taught by all the Prophets having been perfected in the world Prophet Muhammad (Peace and Blessings of Allah be
Upon Him) as asserted in the Holy Quran. "This day have I perfected for you your religion and completed My favour to you and chosen for you Islam as a religion" 5:3. It is only for humanity to accept Islam and mould life according to the teachings contained therein that we would find real peace in this life and in the life hereafter.

A Muslim must not remain satisfied with acceptance of the faith only but he must strive hard to maintain love and peace for all mankind in all spheres of life by his actions as well. It is not to believe in theories only but the teachings must be converted and translated into realities by practice and actions. May Allah bless humanity as a whole to accept the true Religion, the Religion of Islam, being the Religion by nature of Humanity and let Him guide us all to everlasting love for each other, peace in this world and peace in the Hereafter.

A.H. Sahu Khan, BA.

The observance of Masih Mauood (Promissed Messiah) Day at the Headquaters, 12Iau St., Suva, on Saturday 26th May, 1974. Maulana Hafiz Sher Muhammad speaking.

A Section of the gathering at Masih Mauood Day.
(A translation into English by Mr. A.H. Sahu Khan of Ba of the Urdu Article by Prof. Abu Zaffar as appeared in the January - March, 1974. issue of this periodical.)

Huzrat Mirza Gulam Ahmad, the Promised Messiah, was only a Mujaddid and Muhaddath of the 14th Century.

His own Repeated and Forceful Rulings were against claimants of "Nabuwat" after our Holy Prophet Muhammad (Peace and blessings of Allah be upon him) the Seal of the Prophets.

It is of utmost importance to all concerned and in particular our Muslim brethren to become aware of the fact that the allegations imputed to Hazrat Mirza Gulam Ahmad, (the Mujaddid and Muhaddath of the 14th Century) that he claimed to be a Prophet is absolutely false and without foundation. He, in his own writings, repeatedly and forcefully gave his rulings, declaring that there can never be another Prophet after our Holy Prophet Muhammad (Peace and blessings of Allah be upon him), whom Allah in the Holy Quran declared to be the Seal of the Prophets. In the issue of the Paigham-e-Haqq of January - March 1974, the learned Professor Abu Zaffar Sahib, of the Ahmadiyya Anjuman Ishaat-i-Islam, published his article, clarifying the position in Urdu. For the benefit and advantage of the English-reading community, I deemed it expedient and necessary that the text thereof be rendered in English, and I have taken upon myself this task. If, in the event that the translation rendered is not found to be absolutely to the expected standard, I extend my apologies. However, that by no means is to be accepted that these are not the true refutations of Hazrat Mirza Gulam Ahmad to claims to Prophethood after our Holy Prophet Muhammad (Peace and blessings of Allah be upon him). The fact remains unchanged. There can be no "Nabi" after Holy Prophet Muhammad (Peace and blessings of Allah be upon him); with him Prophethood came to an end. The meaning of "Khatam-al-Nabiyyin" has always been and will always be the same - that is, "the Seal of the Prophets". In other words, he is the Final Prophet and there will never be another Prophet after him. In this regard, I render into English the translation of the article referred to above:-

After our Holy Prophet Muhammad (Peace and blessings of Allah be upon him) no other Prophet can come. To attribute claim to Prophethood to Hazrat Mirza Gulam Ahmad Sahib is a gross forgery. The religion of Islam is based on the Unity of God and on the Finality of Prophethood of Prophet Hazrat Muhammad(Peace and blessings of Allah be upon him). Unity of Godhead demands Unity of humanity, and for this reason, when Allah perfected the religion, then on one hand He taught humanity this lesson of Unity and on the other hand also declared the Finality of Prophethood for the sole reason that all worshipping one God ought to gather under the banner of one religion. For this reason with the words "La ilaha illallah" (There is no god but God) Allah decreed that it be also added and proclaimed that "Muhammad ar-Rasullullah" (Muhammad is his Messenger). This became the tenet of faith. Unless faith is based on the combined effect of both these parts religion or faith in religion would remain incomplete. For if the reason for founding Islam has been the Worship of one God so it has been also the acceptance of our Holy Prophet Muhammad (Peace and blessings of Allah be upon him) as the Final and Seal of Prophets with it.
For when the Kalima (Tenet of Faith) was declared to be the foundation of the Religion of Islam, then as long as this remains the Kalima (Tenet of Faith), there can never be another Prophet within the fold of Islam or for the followers of the Prophet Muhammad (Peace and blessings of Allah be upon him) or otherwise. If there can be another Prophet then it would be necessary that instead of the Prophethood and Messengership of Prophet Muhammad (Peace and blessings of Allah be upon him) the Prophethood and Messengership of that other Prophet would have to be accepted and followed and consequently the basis of the religion of Islam would alter and through this the religion itself must alter. And further it cannot be maintained that only by word of mouth belief in the Prophethood and Messengership of that Arabian Prophet Muhammad (Peace and blessings of Allah be upon him) be declared, yet in one's heart it be maintained that the Prophethood and Messengership of yet another prophet after him must essentially be accepted,

In fact, the Lord and the Ruler in Islam is one and the only most Glorified God, and as the Almighty God, is the only God in Islam and through this, there being no possibility of Polytheism to be included, likewise the Prophet of Islam is one in his personality endowed with all the beauties of humanity and all the perfections of all previous Prophets (on all of whom may be peace and blessings of Allah).

At this juncture a few answers to questions from the writings of Hazrat Mirza Gulam Ahmad Sahib (the Promised Messiah) would be appropriate and these are given hereunder:

1. QUESTION: Is it written in the Holy Quran that no other Prophet can come after the Holy Prophet Muhammad (Peace and blessings of Allah be upon him)?

   ANSWER: Hazrat Mirza Sahib has declared that in view of the Holy Quran no Prophet can come after the Holy Prophet Muhammad (Peace and blessings of Allah be upon him) and he wrote:-

   (i) After the declaration in the Holy Quran "Khatam-al-Nabiyyin", the coming of another Prophet, whether a new one or the coming of an earlier one, is completely forbidden" (Izala Auham P. 761)

   (ii) The 21st verse is this: "Muhammad is not the father of any of your men, but he is the messenger of Allah and the Seal of the Prophets". The verse declares openly that after our Holy Prophet Muhammad (Peace and blessings of Allah be upon him) there will not come in this world any other Prophet. (Izala Auham P. 614)

   (iii) Similarly in reference to verse "alyauma akmaltu lakumdeenakum" (This day have I perfected for you your religion) and the verse "walaakin rasulillah wa Khatam al-nabiyyin" (but he is the messenger of Allah and the Seal of the Prophets) clearly shows that the line of Prophethood has been concluded and sealed by our Holy Prophet Muhammad (Peace and blessings of Allah be upon him) and these clearly show that our Holy Prophet Muhammad (Peace and blessings of Allah be upon him) is the Seal of the Prophets. (Tuhfa Golar-wiyah P. 51)

   (iv) The words of the Holy Quran are final and in its Glorious verse "wa laakin rasulillah wa Khatam al-nabiyyin" (but he is the messenger
of Allah and the Seal of the Prophets) confirms that in truth and in fact that on our Prophet Muhammad (Peace and blessings of Allah be upon him) Finality of Prophethood was made. (Kitab-ul-Bariya) P184.

(v) In the circumstances when Allah has issued an edict that there will not be any prophet coming after thee then contrary to that command would He send Jesus. (Ik Galti ka Izalah P14).

(vi) The Quran clearly declared that Prophet Muhammad is the Seal of the Prophets, yet my unjust opposition intend and attempt to prove that Hazrat-Isa (Jesus) (Peace and blessings of Allah be upon him) is the seal of the Prophets and they assert that the "Masih" mentioned in the Sahih Muslim etc. referred to as "Nabi" would be in fact a true prophet in the factual religious terminology. (Kitab al-Bariya, P.191).

(vii) If Allah has truthfully declared and the promise "Khatam al-Nabiyyin" contained in the verse relating to the (seal of the Prophets) is correct.................then after the death of Holy Prophet Muhammad (Peace and blessings of Allah be upon him), Angel Gabriel has forever been forbidden to bring prophetic revelations. (Izala Auham P577).

2. QUESTION: Did Prophet Muhammad (Peace and blessings of Allah be upon him) say that there was no Prophet after him?

ANSWER: Certainly. Hazrat Mirza Sahib wrote:

(i) That Prophet Muhammad (Peace and Blessings of Allah be upon him) repeatedly said that no Prophet will come after him and the Hadith "La Nabiya Badi" (There is no Prophet after me) was so renowned and accepted that no one ever questioned the truth of this. (Kitab ul Bariya P199)

(ii) Do you know not that Allah the most Gracious and Merciful without reservation declared "my Prophet Muhammad (Peace and blessings of Allah be upon him) is the Khatam al-Nabiyyin and my Prophet Muhammad (Peace and blessings of Allah be upon him), as an explanation of the Quranic Verse, said, "La Nabiyya Badi" (there is no Prophet after me)." (Arabic Translation - Hamamat-ul- Bushra P74)

(iii)- In this way the Holy Prophet (Peace and blessings of Allah be upon him) by declaring, "There is no Prophet after me", has closed the doors for the appearance of any new Prophet or of the re-appearance of any old Prophet forever. (Ayyam us-Sulh P,152)

3. QUESTION: what is the belief in Islam about the Khatam-e-Nabuwat (Seal of the Prophets)?

ANSWER: Hazrat Mirza Sahib said that

(i) The belief in Islam is that after our Prophet Muhammad (Peace and blessings of Allah be upon him) no Prophet will ever come. (Kashfulghita P.26)

(ii) In Islam after Hazrat Muhammad (Peace and blessings of Allah be upon him) no other Prophet can come. (Raz Haqiqat P16).

(iii) After the Khatam-e-Nabuwat in Islam no other Prophet can come. (Raz Haqiqat P16)

(iv) In Islam the door of Prophethood has been closed and this has been
Sealed. Allah the Almighty has asserted "Walakim Rasullallah wa Khatam al-Nabiyin" (but he is the Messenger of Allah and the Seal of the Prophets) and in the Hadith "La Nabiya badi " There is no Prophet after me. And if some other Prophet, new or old, will come, then how can our Prophet Muhammad (Peace and blessings of Allah be upon him) remain the Khatam al-Nabiyin. (Ayyam-us-Sulah P74)

(v) Allah the Almighty will never tolerate such disgrace and dishonour for the followers of the Holy Prophet (Peace and blessings of Allah be upon him) nor will He permit such a disrespect for His Beloved Khatam-al-Ambiyya at any moment of time. That by sending a prophet, it would necessitate the descending of Angel Gabriel and thus overturn the very foundation of Islam, in spite of the fact that Allah has promised that after the Holy Prophet (Peace and blessings of Allah be upon him) no other Prophet would be sent. (Izala Auham P586)

4. QUESTION: In regard to Khatam-e-Nabuwat, what was the personal belief of Hazrat Mirza Gulam Ahmed Qadiani (May Peace be on him)?

ANSWER: In relation to the Khatam-e-Nabuwat, his Holiness declared his own belief in the following manner:-

(i) I accept and believe that the Holy Prophet (Peace and blessings of Allah be upon him) was the Khatam al- Nabiyin (Seal of the Prophets) and have perfect faith and know this and on this assertion have absolute faith that my Holy Prophet (Peace and blessings of Allah be upon him) is the Khatam al-Ambiyya and that after our Holy Prophet (Peace and blessings of Allah be upon him) for the followers no other Prophet will come. (Nishan Asmani P. 50)

(ii) Can one be such a despicable forger that on the one hand himself to claim to have faith in the Holy Quran and believe in the verse "wa laakin rasulallah wa Khatam al- nabiyin" (but he is the messenger of Allah and the Seal of the Prophets) as Allah's words and yet say that he also is a messenger and prophet after the Holy Prophet. (Peace and blessings of Allah be upon him)? The real truth is that on oath I bear witness that my Holy Prophet (Peace and blessings of Allah be upon him) is the Khatam al-Ambiyya (Seal of the Prophets) and after him, no other prophet will come, whether new or old. (Anjam Atham P. 27)

(iii) With heartfelt faith, one should understand that Prophethood on our Holy Prophet (Peace and blessings of Allah be upon him) has been sealed as Allah Almighty has asserted "wa laakin rasulallah wa Khatam al-nabiyin" (but he is the messenger of Allah and the Seal of the Prophets). To refuse to accept this verse or to view this contemptuously is, in fact, separating oneself from Islam. Any person who refuses to accept this is a transgressor and he treads on a dangerous situation. He also is in a dangerous situation, like the Shia's, transgressing against a fundamental belief. One ought to know that Allah Almighty has brought all prophethood and messengership to an end in the Holy Quran and on the Holy Prophet (Akhbar al Hakam August 1899).

(iv) Prophethood without Code is also closed.

Muhiuddin Ibn Arabi wrote "That Prophethood with Code is forbidden
but the other is permissible. "But our religion is that Prophethood of all types are closed." Halfuzaat, Part 6, P.347).

(v) There has been revelation made to me that the only true religion is Islam and doubtless the Holy Prophet Muhammad (Peace and blessings of Allah be upon him) is the only chosen one. Thus as Allah Almighty is one and alone, likewise our Holy Prophet (Peace and blessings of Allah be upon him) is one and only prophet who is to be obeyed. Consequently there is no Prophet after him (Peace and blessings of Allah be upon him) and no one is his partner and he is the one to have ended Prophethood. (Menan al-Rahman P.20)

5. QUESTION: When the belief of Hazrat Mirza Sahib was that no Prophet can come after the Holy Prophet (Peace and blessings of Allah be upon him), then why did he write "I receive revelations"?

ANSWER: The revelations which come to humanity form Almighty Allah are of two kinds. One that is made to Prophets (may peace be on all of them) "WAHY NABUWWAT", and the other which is made to Saints known as "WAHY WALAYAT", as he stated:

(i) I believe that Prophetic revelations (Wahy Risalat) commenced from Prophet Adam (Peace be on him) and ended on Hazrat Muhammad Mustapha (Peace and blessings of Allah be upon him). (Tabligh Risalat, Vol. 2, P.20)

(ii) O people! O those calling themselves the descendants of Muslims! Do not become the enemy of the Holy Quran and do not acclaim a new continuity of Prophetic revelations after the Khatam al-Nabiyyin and be humble before that Allah in whose presence you would appear. (Asmani Faesala P.15).

(iii) It is obvious that if only one such revelation was permitted and only one phrase was brought by Angel Gabriel who then again remained silent, then even this would be contrary to the Finality because then the Seal of the Finality would be broken and Prophetic revelations will commence, and as such, whether little or much, the revelation would be the same. (Izala Auham P.577).

(iv) I have seen that this revelation in all respects is only in the form of Saintly revelation (WAHY WILAYAT) that is revealed on me. (Barakat-ud-Dua P.21)

(v) Not prophetic revelations (Wahy Nabuwwat) but Saintly revelations (Wahy Walayat) through the shadow of the Prophet Muhammad (Peace and blessings of Allah be upon him) and by obedience to the Holy Prophet received by the saintly followers of the Holy Prophet (Peace and blessings of Allah be upon him) I am accepting this. And beyond this if any person is accusing me then such a person is certainly going astray and abandoning honesty. (Tabligh Risalat, Vol. 6, P.2)

6. QUESTION: If Hazrat Mirza Sahib has not been a claimant to prophethood, then why did he, in reference to himself, use the words "Zilli", "Baroozi", "Ummati" and Majazi" Nabi (Prophet)?
ANSWER: As a matter of fact these terms are not of the Holy Quran or of any of the Hadith. About 600 years after the demise of the Holy Prophet (Peace and blessings of Allah be upon him) the mystics of Islam created these terms. In the Holy Quran and Hadith the words "Khilafat", "Wallayat", "Imamat" and "Muhaddassiyyat" are referred. These same words have been termed "Zilli" (Shadow), "Baroozi" (Partial), "Ummati" (follower Saint) and "Majazi" (metaphorical) by the Mystics. Then, accordingly, whoever claims to be a "Zilli" or Baroozi" in fact, is not in the category of Prophets. He, in reality, is only a Saint. The words "Zilli" and "Baroozi" Nabi (Prophet) to the mystics were only synonymous words to Wallayat and Imamah. This is what Mirza Sahib wrote:-

(a) Wallayat proper is "Zill e-Nabuwwat" (Hujjat Ullah P.14)
(b) On this truth the consensus of opinion of all the mystics is uniform that "Wallayat" is "Zill e-Nabuwwat" (Lujjatun Noor P.38)
(c) Prophethood is a reality and Wallayat is like a shadow.
   (Karamaat Sadikin, P.85)
(d) All the Ummat agree with one consent that a non-prophet becomes a deputy or locum tenens of a prophet in the form of barooz; and this is exactly the significance of the hadith: "The Ulema of my Ummat are the likes of the prophets of Israel". (Ayyam al-Sulh, P.164)
(e) The fact of being a barooz denotes the negation, of his own existence. (Ek Ghalti ka Izalah)
(f) So this thing that he has been called Ummati (a disciple) as well as Nabi (a Prophet) indicated that he will be endowed with the two dignities of discipleship and prophethood, just as it is essentially necessary to have them in a Muhaddas. But the Lord of prophethood has but one dignity within him, the dignity of prophethood. In short, Muhaddasiyyat is doubly-dyed with both these colours (Izalah-i-Auham, P.532)
(g) Sometimes, in Divine revelations, such words are used in a metaphorical sense, in respect of certain auliya of His, and they are not applicable to plain matter of fact and reality. This is the whole dispute which the wrong-headed, ignorant scoffers have pulled into a different direction. The name "nabi Allah" which has been conferred, in Sahih Muslim etc., on the Promised Messiah by the sacred lips of the Holy Prophet, is in accordance with this metaphorical significance which is, in the books of the venerable Sufis, an accredited and familiar usage of Divine Communion; otherwise what sense can there be in the coming of a prophet after the Last of the Prophet (Khatam al-Anbiya). (Anjam-e-Atham,P.28)
(h) The use of this word nabi does not mean a real (haqiqi) prophet, but only as signifying a Muhaddath, which the Holy Prophet has explained as meaning one who is spoken to by God.......... (Announcement signed on 3rd Feb. 1892 C.E. at Lahore)
(i) This humble servant has never laid claim to prophethood or messengership in the real sense of the term. To apply a word in its non-real (ghair haqiqi) sense or to use it in conversation in its ordinary literal sense does not amount to heresy (kufr)
   (Anjam Atham (1898 C.E.) P.27 foot note)
(j) Allah communtes and communicates with His saints (auliya) in this nation and they are imbued with the colour of prophethood but they are not prophets in reality, for the Quran has brought the Shari'ah to the point of perfection. (Mawahib al-Rahman (14th Jan., 1903).PP. 66,67)

Therefore "Zilli", "Baroozi", "Ummati", "Majazi" Nabi (Prophethood) in reality is another name of "Walayat" and "Muhadassyat" and these words do not refer to real prophets.

7. QUESTION: If any person claims to be a Prophet after the Holy Prophet Muhammad (Peace and blessings of Allah be upon him) what is the verdict of Hazrat Mirza Sahib in regard to such a claimant?

ANSWER: If any person claims Prophethood after the Holy Prophet Muhammad, in regard to such a claimant, the Promised Messiah has said as follows:-

(i) After our Lord and master, Muhammad Mustafa, (may peace and blessings of Allah be upon him!) the last of the messengers (Khatm al-mursalin) - I regard any claimant to prophethood and messengership to be a liar and an unbeliever (kafir) (Ishtihar 2nd Oct., 1891 C.E.)

(ii) I look upon anyone who denies the finality of prophethood (Khatm nabuwwat) to be a heretic and outside the pale of Islam. (Taqrir Wajib al-l'lan at Delhi (23rd Oct., 1891 C.E.)

(iii) We also curse the claimant to prophethood. (Majmu'ah Ishtiharat P.224)

8. QUESTION: The connotation in which Hazrat Mirza Sahib has employed the word "Prophet" in reference to himself-has any other saint (Waliullah) similarly called himself a "Nabi" (Prophet)?

ANSWER: From amongst the followers of the Holy Prophet Muhammad (Peace and blessings of Allah be upon him) there have been many Saints (Aulia) who employed the words "Nabi" (Prophet) and "Rasul" (messemer) to themselves.

(i) For instance Abdul Qadir Jilani (Peace be on him) said:- "On high I was the one with the light (Nur) of Holy Prophet Muhammad (Peace and blessings of Allah be upon him). In the revelations of Allah the Almighty therein was my Prophethood (Nabuwat). (Kasidah Ruhi).

I was absorbed in the Messenger of Allah and in that period I was not Abdul Qadir but I was Muhammad (Saif ur-Rabbani P.100).


(iii) Hazrat Maulana Rum (Peace be on him) said with respect to his Spiritual guide, "O my disciple, the saint of his times is a prophet". (Masnawi Daftar Panjam)
(iv) Hazrat Sheikh Shibli (Peace be on him) relates:- "Two persons approached Hazrat Abu Bakar Shibli (Peace be on him) to accept baiat (pledge). To one of them he said: Say "La ilaha illallah Shibli Rasullallah" (There is no God but Allah and Shibli is his messenger). That person said: "La haula wala kuwwata illa billah". (May Allah forbid. There is none and none has the All power except Allah). Hazrat Shibli (Peace be on him) hearing this also repeated the same words. The other inquired, "Why did you (Hazrat Shibli) repeat those words? On questioning by Hazrat Shibli (may peace be on him) why the other had recited those words, the other asked for pardon and mercy, saying that he recited those words because he had come to accept baiat on the hands of a pious person but found that he had already foresaken the Shariah. Hazrat Shibli (may peace be on him) replied that he (Hazrat Shibli) also recited those words because he had mistakenly divulged a blissful secret to an ignorant person. (Tazkira Chausia P.291)

(v) Hazrat Sayed Ameer Sahib Mauza Kotha, District peshawar, had revelation in which he was referred to as a "Nabi" (Prophet). On this Saint (May peace be on him), on the 21st day of Rajab, revelation in the following words were received:-

"O Prophet! Fear Allah and do not obey the unbelievers,..........
Surely for you in the messenger of Allah there are pure examples.
(Nazmunud dorar fi sil kisseyar, P.152)

It is in similar connotation Hazrat Mirza Sahib for himself has employed the words "Nabi" (Prophet) and "Rasul" (messenger). If all these respected personages, in view of having employed these terms in relation to themselves as "Nabi" and "Rasul" yet did not become Prophets in fact, then Hazrat Mirza Sahib also cannot be acclaimed a Prophet but only one who had been similarly absorbed in the love of the Prophet (Fana Fi Rasul) as he has written:-

(a) This name has been accorded to me in the state of being absorbed in the love of the Prophet (Fana Fi Rasul).
(b) Up till today, in the great mystics of Islam, there has not been any conflict amongst those who have preceded, that within this faith appearances of those who would resemble prophets would continue in the manner our Holy Prophet (Peace and blessings of Allah be upon him) had foretold in respect to spiritual and learned religious leaders as glad tidings that "The learned in my followers would resemble the Prophets of the Tribe of Israel." And Hazrat Bayazid Bustami Quds Sirrahu's pure words appear in Tazkirat-al-Aulia. Hazrat Farid-ud Din Attar Sahib also wrote in other accepted books of authority that he asserted: "I am Adam, I amSheesh, I am Noah, I am Ibrahim, I am Moses, I am Jesus, I am Muhammad (may peace and blessings of Allah be upon him and all his brethren).
(Izala Auham, P.259).
"Lahore May 25th, 1908-A man from the Frontier came and accosted the Founder impertinently. Upon this the Founder said "I have neither substituted another formula of faith of my own nor have I enjoined another kind of prayer. To follow in the very footsteps of the Holy Prophet is my full faith and conviction. This word of Nabuwat (prophethood) which has been used is from God. The person to whom matters are revealed in abundance, by way of prophecy from God, is called a prophet. God is known by His signs and for this purpose Godly-savants are raised. It is written in the Mathnawi:

"O my disciple, the saint of his times is a prophet.' Muhiyud Din ibn-i-Arbi has also written to the same effect. Hazrat Mujaddid (Ahmad of Sirhand) has also expressed his belief like it. Would you then call all of them kafirs? Remember this institution continues till the last day". (Badr 1908).

Dr. Hazrat Maulana Noor-ud-din (peace be on him) stated (in reply): - "If you are prepared to listen then I can produce and show thirteen authoritative proofs of the statements of Reformer Saints (Aulia) of having employed the terms "Nabi" and "Rasul". How can you dare say that within the last 13 hundred years no one had used these words!" (Akhbar Badar 15th Sept., 1908)

9. QUESTION: If the claim of Hazrat Mirza Sahib is not as a claimant to Prophethood, then what is his claim?

ANSWER: Hazrat Mirza Sahib in relation to the claim has said:

(i) When the end of the 13th Century arrived and the rise of the 14th Century commenced then Allah the Almighty, through revelation, informed me that "You are the Mujaddid of this Century". (Kitab ul Bariah Footnote P.201).

(ii) After a few years had elapsed, through revelation from High I was clearly informed that the "Masih" that was promised from the beginning to the followers (Ummat) and who was also the last "Mahdi" to appear in Islam when wickedness had spread itself far and wide would appear to obtain direct guidance from Allah and guide people from being left astray. He had been appointed as the one to obtain from Allah the spiritual food in an enlightened form and serve it to satisfy humanity; the announcement about whom had been given by the Holy Prophet (Peace and Blessings of Allah be upon him) thirteen hundred years ago; I am that person. (Tazkira Sahadatain P1).

(iii) I am a Mahaddath (Reformer-Saint) of Allah. I am the appointed one from Allah. I am a Muslim from amongst the Muslims, who for the 14th Century has come in the likeness of the "Masih-ibn-Mariam". A Mujaddid of the religion from the Lord of the Heavens and the Earth. I have come. (Tabligh Risalat Vol. 2 P.21).
(iv) This must be remembered, that the claim of being the Promised Messiah is not in any way greater than the claim of being a recipient of Divine communication (Mulham min Allah) or a Mujaddid from God. It is evident that anybody who enjoys this status of Divine communication, all his names from Allah, such as the Messiah or the like of Moses, are justified for him. (A'inah Kamalat Islam (20th Feb., 1893 C.E.) P. 340)

(v) In this age, who is the Imam of the age to whom all the Muslims and dreamers and the learned are obliged to obey as commanded by the Almighty Allah? Through the grace and favour of Allah the Almighty, I now fearlessly declare that I am the Imam of this age. (Zarurat-ul-Imam P. 24)

(vi) This obedient Servant's claim of being a Mujaddid and of being of the resemblance of "Masih" and the claim to be the receipient of revelation with the Almighty's Grace is bringing to an end the eleventh year. (Nishan A'smani P. 34).

(vii) There is no claim of prophethood but of Muhaddathiyah which has been made by the command of Allah. (Izalah Auham P. 421)

(viii) Not the least any claim towards Prophethood but only a claim to Waliyat (Saint) and that of Muhaddathyah (Reformer). (Majmua Ishtiharat P. 223).

(xi) O wise ones! You ought not to be surprised that Allah the Almighty, at a time most needed as this and when history demanded it, revealed a light from High and to one of His creatures for general welfare and in particular for the adherents of the tenet of the faith of Islam; and the propagation of the Light of the Best on High and in support of the Muslim, sent to clear their misconceptions for the purpose for which He has sent in this world......................... If you are astonished over the incident, such a surprise ought to have been reflected on the fact if the abundantly clear prophecy of our beloved sinless Prophet (Peace and blessings of Allah be upon him) had remained unfulfilled when he had said that on the head (that is on the commencement) of every century, Allah the Almighty will create such a one from His creatures that would revive the religion..... ........If you are true believers, then be thankful and prostrate before Him. Your fore-fathers awaited for the arrival of such a one and they passed away, but you have been fortunate enough to have seen that time. It is now for you whetherto respect it or not. Whether to take advantage of this or not. It is entirely in your hands. I will, time and again, continue to relate and from this declaration I shall not cease that I am the one that has been sent in time for the reformation so that religion may be instilled afresh in the hearts of men. (Fatah Islam).
10. **QUESTION:** Both Ahmadiyya Anjuman Ishaat-E-Islam and Jama'at Rabwah accept Mirza Sahib as their party leader and Imam. Then what are the significant differences between them?

**ANSWER:** There are many differences between the beliefs of these two Jamaats, but the main being two particular differences as are denoted hereunder:

1. (a) Did the Founder of Ahmadiyya Movement Hazrat Mirza Gulam Ahmed (Peace be on him) claim to be a Prophet?

(b) Did he ever declare that those who did not accept him were heretics (Kafirs) and as such were outside the fold of Islam?

Jamaat Rabwah believes:-

(i) That the Promised Messiah (Hazrat Mirza Sahib)................. was in fact a Prophet.

(ii) All Muslims who have not taken the pledge (baiat) to the Promised Messiah (Hazrat Mirza Sahib) even though they have not even heard the name of the Promised Messiah—such Muslims are heretics (Kafirs) and outside the fold of Islam.

"I accept that these are my beliefs." (Ayina Sadaqat P.35. Author Mian Mirza Bashir al-Din Mahmud Ahmed, Khalifa the Second, Rabwah).

(iii) Because we accept Hazrat Mirza Sahib as a Prophet and non-Ahmedees do not accept him as a prophet, therefore, by virtue of the teachings of the Quran that refusal to accept belief in any Prophet is heresy (Kufr) - non-Ahmedees are heretics (Kafirs). (Al Fazal 26-29 June, 1922).

(iv) Every person who believes in Moses but denies Jesus, or believe in Jesus but denies Muhammad, or believes in Muhammad but denies the Promised Messiah (Mirza Sahib), such person is not only a heretic (Kafir) but a fully pledged heretic and outside the fold of Islam (Kalematul Fasal P.28 - Mirza Bashir Ahmed, Saheb)

2. The beliefs of the Ahmadiyya Anjuman Ishaat-I-Islam are:-

(a) We believe in the Unity of Godhead of Allah and believe in the Messengership of Hazrat Muhammad (Peace and blessings of Allah be upon him), the Messenger of Allah.

(b) We believe that the Holy Prophet Muhammad (PBAH) is the Khatam al-Nabiiyyin and the last Prophet, and in the words of Mirza Saheb "On this we have our firm belief that our Prophet (PBAH) is Khatam al- Ambiyya and after our said prophet, for the followers, there will never come any other prophet whether new or old" (Nishan A'smani P.28)

We consider any person who denies the Finality of Prophethood to be a heretic and being outside the fold of Islam. (Majmua Ishtiharat Vol. 4, P.333).
"We believe that Prophetic Revelations commenced on Hazrat Adam Safiullah (Peace be on him) and ended on the chosen one, Muhammad Mustapha (Peace and blessings of Allah be upon him). (Majmua Ishtiharat Vol. 4 P. 533). I also curse the claimant of Prophethood.

(c) We believe that Quran is the last and perfect Book of Allah, of which no command has been abrogated nor any shall ever be abrogated to the day of resurrection.

(d) We believe, as our faith, that "Angels are truthful (in existence). The day of gathering (resurrection) is to come and the day of reckoning is to come and Heaven and Hell exist." (Ayam Sulah P86).

(e) We believe in the tenet of faith "La ilaha illallah Muhammadur Rasullallah" (There is no God but Allah, Muhammad is His Messenger) and believe that Prayer(Namaz), Fasting (Roza), Pilgrimage (Hajj) and Charity (Zakaat) as being the pillars on which the religion has been founded.

(f) We believe in all the Prophets and all the scriptures, the truth of which is confirmed by the Holy Quran.

(g) We respect all the companions of the Holy Prophet (Peace and blessings of Allah be upon him) and all the religious Imams, may these Imams be of Ahle Sunnat School of thought or Shia and any companion or Imam or Muhaddath or Mujaddid. And if any person despise any of them we too look upon such a person with despise.

(h) We believe as our faith that "If any person reduces one iota of the Shariat (law) of Islam or increases it an iota or disobeys the obligatory commands and causes disorder, such a person is a faithless one and an apostate."

(i) We believe in the regular order of the Almighty Allah and accept all the permanent commands received through His Holy Prophet as obligatory. Having accepted all the commands as commands, we undertake to fully obey same, provided all the pious believers have been unanimous in their obedience. And those beliefs of the Ahle Sunnat which have received unanimous opinion in accepting as Islamic, we believe in accepting those as such. (Ayam us Sulah P. 86-87).

"We maintain the religion of the Muslims in our hearts, We are slaves of the Khatam-al-Mursaleen. (Seal of the Prophets)".
"God is the Light of the heavens and the earth." (The Qur'an 24:35)

AND FROM AMONG YOU THERE SHOULD BE A PARTY WHO INVITE TO GOOD AND ENJOIN THE RIGHT AND FORBID THE WRONG. AND THESE ARE THEY WHO ARE SUCCESSFUL

The Holy Qur'an Ch. 3 verse 103
"ختم نبوت کی حقيقة "
ار ابولاونیا

ختم نبوت کی حقيقة کے مفتی اور اس کی رواجی مفتی کے مفتی اور ان کے طرف اور اس کی کامیابی کی ناطوں میں ہجیزات کی ہے۔

رئیس اندرونی جماعت سندھ کی سلطنت کے کئی تعلیقات کے بہترین حصے میں ایک مفتی ہے۔ جس کی سماجی صورت نیا زوری اور بہا رواج کی جماعت کے ان تشکیل میں حسن ہوا۔

رئیس اندرونی جماعت کے کئی طبقات اور مفتی کے شرف مftar عاما جس کا نام مفتی

نتفیلی اور مفتی کے قیام کی کہیں ہلنت فتواب علیہ - (النقوی)

پہلے رہمہ کے جاہیم کے سلیم ان کے پہلے رہمہ کے بار

شاید جب تحقیق اور پیروزی اسلام پر رہے ہوگئے ہوتو ہماری اور مفتی کے نازیج کا نظریہ اور مفتی کو احترام کرنا لگا تاکہ ہم فاتون میں بار بار اور مفتی کے نازیج کا نظریہ اور مفتی کو احترام کرنا لگا تاکہ ہم فاتون میں بار بار اور مفتی کے نازیج کا نظریہ اور مفتی کو احترام کرنا لگا تاکہ ہم فاتون میں بار بار اور مفتی کے نازیج کا نظریہ اور مفتی کو احترام کرنا لگا تاکہ ہم فاتون میں بار بار اور مفتی کے نازیج کا نظریہ اور مفتی کو احترام کرنا لگا تاکہ ہم فاتون میں بار بار اور مفتی کے نازیج کا نظریہ اور مفتی کو احترام کرنا لگا تاکہ ہم فاتون میں بار بار اور مفتی کے نازیج کا نظریہ اور مفتی کو احترام کرنا لگا تاکہ ہم فاتون میں بار بار اور مفتی کے نازیج کا نظریہ اور مفتی کو احترام کرنا لگا تاکہ ہم فاتون میں بار بار اور مفتی کے نازیج کا نظریہ اور مفتی کو احترام کرنا لگا تاکہ ہم فاتون میں بار بار اور مفتی کے نازیج کا نظریہ اور مفتی کو احترام کرنا لگا تاکہ ہم فاتون میں بار بار
 Leone اپنے اپنے طریقے کے طریقے سے اور اپنی خواہشات کی پیش ہوئی سے کرنسی انسانی نہرژ روزیات متعین کی وسعت سے طریقہ احترامات پیدا کیے اور احترامات سے توافق را انتقال اور روناصلی سیورت اضطرابی ہو گی۔ ہمیشہ ہماری نظر رہتی ہے نوکری کی اور نیز بلانی لسی زبرست رہتی ہے حقیقے میں انسان کے لئے جب جسی دنیا میں بہار کر نکل ہو گیا کہ کہ آج انسانیہ کے طریقہ اورعنوان کے معاون میں ایک ہر برسی رزمیہ کے معاون روزیات کے معاون روزیات کے معاون روزیات کے معاون روزیات کے معاون روزیات کے معاون روزیات کے معاون روزیات کے معاون روزیات کے معاون روزیات کے معاون روزیات کے معاون روزیات کے معاون روزیات کے معاون روزیات کے معاون روزیات کے معاون روزیات کے معاون روزیات کے معاون روزیات کے معاون روزیات کے معاون روزیات کے معاون روزیات کے معاون روزیات کے معاون روزیات کے معاون روزیات کے معاون روزیات کے معاون روزیات کے معاون روزیات کے معاون روزیات کے معاون روزیات کے معاون روزیات کے معاون روزیات کے معاون روزیات کے معاون روزیات کے معاون رز
انیز کرتے ہوئے، چھوٹے تھے ہیں اور مختلف مہنے میں غربت ہیں اور فنیت لکھی اسلامی ہندوستان

اگر بہت بڑے ہندوستانی بھی ہما رہتوں ہیں اور پھر اس کے لیے کوئی اور حضرت سجاد صدیق صلی اللہ علیہ و

ہم الاقیمان کی فورونیہ بہت بڑے ہندوستانی بھی ہما رہتوں ہیں اور پھر اس کے لیے کوئی اور حضرت سجاد صلی اللہ علیہ و

ہم الاقیمان کی فورونیہ بہت بڑے ہندوستانی بھی ہما رہتوں ہیں اور پھر اس کے لیے کوئی اور حضرت سجاد صلی اللہ علیہ و

ہم الاقیمان کی فورونیہ بہت بڑے ہندوستانی بھی ہما رہتوں ہیں اور پھر اس کے لیے کوئی اور حضرت سجاد صلی اللہ علیہ و

ہم الاقیمان کی فورونیہ بہت بڑے ہندوستانی بھی ہما رہتوں ہیں اور پھر اس کے لیے کوئی اور حضرت سجاد صلی اللہ علیہ و

ہم الاقیمان کی فورونیہ بہت بڑے ہندوستانی بھی ہما رہتوں ہیں اور پھر اس کے لیے کوئی اور حضرت سجاد صلی اللہ علیہ و

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اس یہ میں ہلاک ایک جمہوریہ جنوب کرارت پر رہی ہے جو آزادی کے علاوہ کا افسوس
وہ کا مرکزی ولیم کے نامی انسانیت بھغت نہ لوگوں سے ملدی ہے۔ (شرع جامع)

اس کا کافی برہمی کے لئے جھوٹے ڈراؤ میں رہنے کے سامنے ہمارے ہندوستانیوں کا انتہائی بہترین…

(2) زینب نے چنانچہ سلطان جنگل کے اعلانات اور عرضات کے ساتھ نقل

(3) سید عثمان

(4) باب باپ بچے بابیوں نے لگنے کے دوبارہ برہمی کے اعلانات

بیاہ بھی نہیں اس کا پہلا کا بچہ بنی امیر مولانا باب یوسف کے پدر یوسف کو

بیاہ بھی نہیں اس کا پہلا کا بچہ بنی امیر مولانا باب یوسف کے پدر یوسف کو

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غرفة الورد بربيعها، كرُمْهت من الأسماء المشهورة، في بُناء الكرم الفاعل، في بأغير من حيث.

كالسَّرَّة، بين رُطب حَبَّة نُفْسٍ قريبة، لا يَبُرَّن ولا يَتُوق نفعٍ.

عزمت قُلُوبنا نُصِبَاء قرب الأُمّ، في دُرَّة لَّعَنْ، وايضا نُصِبَاء قرب الأُمّ، في دُرَّة لَّعَنْ، وايضا نُصِبَاء قرب الأُمّ، في دُرَّة لَّعَنْ، وايضا نُصِبَاء قرب الأُمّ، في دُرَّة لَّعَنْ.

كُبَرْنَا، فِي كُلْ، اناً السِّبَاطة، والذُّنْبُرة، فِي التَّنَفِّقُ، فِي الرَّعْفُ، وَالْأَبْكَىَّةَ (إِمْلَاطَ).

نُكْرِي، نُصِبُّ، يَدِيَانِ فِي قَرْبِ جَيْش، وَمَتَفَكِّرُونَ، قَبْلِ بِجَيْش، وَمَتَفَكِّرُونَ، قَبْلِ بِجَيْش، وَمَتَفَكِّرُونَ، قَبْلِ بِجَيْش، وَمَتَفَكِّرُونَ، قَبْلِ بِجَيْش.

أَقْرَأْنَا، بِهَا الْمَجَالُ، وَلَا أَنْضُرُ، عَلَيْهِ، عَلَيْهِ، عَلَيْهِ، عَلَيْهِ.

لَهُمَا، النَّافِعُ، أَنْ لاَ يَبْطُرُ، وَلَا أَنْفَضُ، عَلَى، عَلَى، عَلَى، عَلَى.

أَفْقَحُ الأَحَدُ، بِنَبِيِّ مِنْ مَجَالِدِهِ، مَعَ جَمِيعِهِ، مَعَ جَمِيعِهِ، مَعَ جَمِيعِهِ، مَعَ جَمِيعِهِ.

فَإنَّا، جَمِيعُهَا، لَذِي نَازَعُ، (مَهْرَة مَعَالَة).

فِي، نَحْرِ نَارِ، وَالْأَلْبَارِ مَيْرَابَة، مَيْرَابَة، مَيْرَابَة، مَيْرَابَة.

خَطَّتْ، بِهَا مَجَالُ، وَلَا أَنْفَضُ، عَلَى، عَلَى، عَلَى، عَلَى.

وَلَا، نَفْسٌ يَلْبِسُ، وَلَا، نَفْسٌ يَلْبِسُ، وَلَا، نَفْسٌ يَلْبِسُ، وَلَا، نَفْسٌ يَلْبِسُ.
وہ میں نے بہت سے قرآنی عبارتیں اور مصنفیتیں بیان کیں ہے، لیکن اورپیا کرنا دکھایا گیا ہے کہ اس وقت کا جواب گوئے سئیزائی اور فیروز میں ہے۔

ایک شخص بنو سلہیہ کے بیج کوئی قاری کا مکہرس میں ہے جو اس وقت کے سودر کسی بھی لیکھتے ہیں۔ اس وقت کے قاری نے ایک مکا کوئی سلہیہ کا سلہیہ اور اس وقت کا دیکھا ہے کہ اس وقت کے قاری نے ایک مکا کوئی سلہیہ کا سلہیہ اور اس وقت کا دیکھا ہے کہ اس وقت کے قاری نے ایک مکا کوئی سلہیہ کا سلہیہ اور اس وقت کا دیکھا ہے کہ اس وقت کے قاری نے ایک مکا کوئی سلہیہ کا سلہیہ اور اس وقت کا دیکھا ہے کہ اس وقت کے قاری نے ایک مکا کوئی سلہیہ کا سلہیہ اور اس وقت کا دیکھا ہے کہ اس وقت کے قاری نے ایک مکا کوئی سلہیہ کا سلہیہ اور اس وقت کا دیکھا ہے کہ اس وقت کے قاری نے ایک مکا کوئی سلہیہ کا سلہیہ اور اس وقت کا دیکھا ہے کہ اس وقت کے قاری نے ایک مکا کوئی سلہیہ کا سلہیہ اور اس وقت کا دیکھا ہے کہ اس وقت کے قاری نے ایک مکا کوئی سلہیہ کا سلہیہ اور اس وقت کا دیکھا ہے کہ اس وقت کے قاری نے ایک مکا کوئی سلہیہ کا سلہیہ اور اس وقت کا دیکھا ہے کہ اس وقت کے قاری نے ایک مکا کوئی سلہیہ کا سلہیہ اور اس وقت کا دیکھا ہے کہ اس وقت کے قاری نے ایک مکا کوئی سلہیہ کا سلہیہ اور اس وقت کا دیکھا ہے کہ اس وقت کے قاری نے ایک مکا کوئی سلہیہ کا سلہیہ اور اس وقت کا دیکھا ہے کہ اس وقت کے قاری نے ایک مکا کوئی سلہیہ کا سلہیہ اور اس وقت کا دیکھا ہے کہ اس وقت کے قاری نے ایک مکا کوئی سلہیہ کا سلہیہ اور اس وقت کا دیکھا ہے کہ اس وقت کے قاری نے ایک مکا کوئی سلہیہ کا سلہیہ اور اس وقت کا دیکھا ہے کہ اس وقت کے قاری نے ایک مکا کوئی سلہیہ کا سلہیہ اور اس وقت کا دیکھا ہے کہ اس وقت کے قاری نے ایک مکا کوئی سلہیہ کا سلہیہ اور اس وقت کا دیکھا ہے کہ اس وقت کے قاری نے ایک مکا کوئی سلہیہ کا سلہیہ اور اس وقت کا دیکھا ہے کہ اس وقت کے قاری نے ایک مکا کوئی سلہیہ کا سلہیہ اور اس وقت کا دیکھا ہے کہ اس وقت کے قاری نے ایک مکا کوئی سلہیہ کا سلہیہ اور اس وقت کا دیکھا ہے کہ اس وقت کے قاری نے ایک مکا کوئی سلہیہ کا سلہیہ اور اس وقت کا دیکھا ہے کہ اس وقت کے قاری نے ایک مکا کوئی سلہیہ کا سلہیہ اور اس وقت کا دیکھا ہے کہ اس وقت کے قاری نے ایک مکا کوئی سلہیہ کا سلہیہ اور اس وقت کا دیکھا ہے کہ اس وقت کے قاری نے ایک مکا کوئی سلہیہ کا سلہیہ اور اس وقت کا دیکھا ہے کہ اس وقت کے قاری نے ایک مکا کوئی سلہیہ کا سلہیہ اور اس وقت کا دیکھا ہے کہ اس وقت کے قاری نے ایک مکا کوئی سلہیہ کا سلہیہ اور اس وقت کا دیکھا ہے کہ اس وقت کے قاری نے ایک مکا کوئی سلہیہ کا سلہیہ اور اس وقت کا دیکھا ہے کہ اس وقت کے قاری نے ایک مکا کوئی سلہیہ کا سلہیہ اور اس وقت کا دیکھا ہے کہ اس وقت کے قاری نے ایک مکا کوئی سلہیہ کا سلہیہ اور اس وقت کا دیکھا ہے کہ اس وقت کے قاری نے ایک مکا کوئی سلہیہ کا سلہیہ اور اس وقت کا دیکھا ہے کہ اس وقت کے قاری نے ایک مکا کوئی سلہیہ کا سلہیہ اور اس وقت کا دیکھا ہے کہ اس وقت کے قاری نے ایک مکا کوئی سلہیہ کا سلہیہ اور اس وقت کا دیکھا ہے کہ اس وقت کے قاری نے ایک مکا کوئی سلہیہ کا سلہیہ اور اس وقت کا دیکھا ہے کہ اس وقت کے قاری نے ایک مکا کوئی سلہیہ کا سلہیہ اور اس وقت کا دیکھا ہے کہ اس وقت کے قاری نے ایک مکا کوئی سلہیہ کا سلہیہ اور اس وقت کا دیکھا ہے کہ اس وقت کے قاری نے ایک مکا کوئی سلہیہ کا سلہیہ اور اس وقت کا دیکھا ہے کہ اس وقت کے قاری نے ایک مکا کوئی سلہیہ کا سلہیہ اور اس وقت کا دیکھا ہے کہ اس وقت کے قاری نے ایک مکا کوئی سلہیہ کا سلہیہ اور اس وقت کا دیکھا ہے کہ اس وقت کے قاری نے ایک مکا کوئی سلہیہ کا سلہیہ اور اس وقت کا دیکھا ہے کہ اس وقت کے قاری نے ایک مکا کوئی سلہیہ کا سلہیہ اور اس وقت کا دیکھا ہے کہ اس وقت کے قاری نے ایک مکا کوئی سلہیہ کا سلہیہ اور اس وقت کا دیکھا ہے کہ اس وقت کے قاری نے ایک مکا کوئی سلہیہ کا سلہیہ اور اس وقت کا دیکھا ہے کہ اس وقت کے قاری نے ایک مکا کوئی سلہیہ کا سلہیہ اور اس وقت کا دیکھا ہے کہ اس وقت کے قاری نے ایک مکا کوئی سلہیہ کا سلہیہ اور اس وقت کا دیکھا ہے کہ اس وقت کے قاری نے ایک مکا کوئی سلہیہ کا سلہیہ اور اس وقت کا دیکھا ہے کہ اس وقت کے قاری نے ایک مکا کوئی سلہیہ کا سلہیہ اور اس وقت کا دیکھا ہے کہ اس وقت کے قاری نے ایک مکا کوئی سلہیہ کا سلہیہ اور اس وقت کا دیکھا ہے کہ اس وقت کے قاری نے ایک مکا کوئی سلہیہ کا سلہیہ اور اس وقت کا دیکھا ہے کہ اس وقت کے قاری نے ایک مکا کوئی سلہیہ کا سلہیہ اور اس وقت کا دیکھا ہے کہ اس وقت کے قاری نے ایک مکا کوئی سلہیہ کا سلہیہ اور اس وقت کا دیکھا ہے کہ اس وقت کے قاری نے ایک مکا کوئی سلہیہ کا سلہیہ اور اس وقت کا دیکھا ہے کہ اس وقت کے قاری نے ایک مکا کوئی سلہیہ کا سلہیہ اور اس وقت کا دیکھا ہے کہ اس وقت کے قاری نے ایک مکا کوئی سلہیہ کا سلہیہ اور اس وقت کا دیکھا ہے کہ اس وقت کے قاری نے ایک مکا کوئی سلہیہ کا سلہیہ اور اس وقت کا دیکھا ہے کہ اس وقت کے قاری نے ایک مکا کوئی سلہیہ کا سلہیہ اور اس وقت کا دیکھا ہے کہ اس وقت کے قاری نہیں ہے، لیکن اس وقت کا سلہیہ ہے۔
محتاجون من رحمة صبركم لما طروحا عظمته نظامكم مطلأما رحمة الله ما يشفعكم عن نجاحكم في الهجرة.

ورغم فقيرين نحن ونسعى إلى كل ذلك لكي نكون محتاجين إلى تحسين نتائجنا.

ولكن الله معنا ونحى الجوارح لترفعهم على النجاح في كل ما ينفعهم.

وبعد ذلك، نأمل أن نتعمل بشكل أفضل في هذه الأشياء.

يرجى الرجوع إلى هذه الملاحظات للحصول على المزيد من المعلومات.

PHA
لا يمكنني قراءة النص العربي من الصورة.
اپنے پرواز پر زمین دے موعود بھی اور پہلی اور دوسرا جن کو زرخون میں ہمیشہ ہے علاوہ اور پورے
کہ نبیت پر پر اسرائل فرمائے ہے۔

۳- مفتی محمود شفیع مہبوب رواں نے کہا ہے کہ شرفی مظفر نے یہ اشارہ کیہا کہ کربلا میں پر

کر شیخ (آبی) نے نالیت نبوت اور مبشتر مقامی ورثی، جو نہیں تھا لیکن اب زرخون میں پر

ہے۔ مولوی شریفہ بخاری کا پہلا نامہ تھا جس نے یہ مذکور کیا کہ

شیخ کے زرخون پر نبوت نہیں سکتی بہتہ اور اسے اختیار نہیں میں من جی کر اسلالہ صوفیاء

سی ورثی لیا جاتا ہے۔

(شیخ محمد قریض کی مسحد میں مفتی مہار)۔

۷- مفتی محمد صاحب نوری کی یہ بیانیہ

(صوفیاء) ورثیت کو اس میں جاری کریں بھی اور بھی ورثیت کی کوئی بہتر بھی پر اس میں سرلیکن سے کوئی بہتر

ہے۔ اپنی پر نبوت کا ہدایت دیا جا اور ایک دوسری بھی پر نبوت کو جمع کر لیا جائے جیسے کہ عمامہ کے

کیے گئے نبوت کے نکتوں جزیروں پر نمونا ہے مگر اس سے بہتر کیا گیا کہ وہ بہتر ہو جائے ۔ تو ہمیں باکثر

میں مقامی نہیں رہنگا ہے کہ نبوت کا کبھی بہترہو ہے بھو انٹکہ کہ دیکھی ہے انہوں نے مفتی کا راج

(مفتی محمد نوری کی بیانیہ)

۹- مفتی محمد صاحب روسٹی نے کہا ۔

نبوت اصل بھی ہی ہورنباد سکا اور پر نبوت سکا اسی طالبہ ہے۔ اور اس کی کتاب نیا تاریخ صرفیہ ہے

۱۰- شجہ ہوا کہ ہورنباد کی مسجد اور یہ مفتی نے کہا ہے آئیہ بہترین اور تاریخ صرفیہ سے کسی نے بھی نہ

ہورنباد کی مسجد کے نمونے کے نکتوں اور سربارہ کی مسجد کے نکتوں پر کبھی کبھی رہنے کے عامل انکا

بہت بہتر ہوا ہے۔ تو ذکر میں سیاں اور سربارہ کا نمونہ نہیں بہتر ہوا ہے۔ اور اپنے کے نمونے پر بہتر

یلے ہوا ہے۔ اوپر دیکھی جاتی ہے اور زیر تاریخ صرفیہ کی مطلوبہ ہے۔

۱۱- مفتی مورخ کہا ہے کہ پر کہ بندوزج کی مسجد تو کبھی کبھی جادو گروہ کے کبھی کبھی کسی کے مطلب

ہے۔

لیکن علی مفتی کہا ہے کہ پر کہ کسی ہورنباد کی مسجد کا نمونہ جادو گروہ کی مسجد کا ہے۔
تو دو کھنے میں کوئی تعمیرات ہیں۔ اصل محبت ایک عالمی ورثہ میں بائیں کی کھنے پر کونسے بھی وہ تعمیرات کو ناچنے لے چلا خود ایک مسلمان کی ایک ایک دیکھتے ہیں۔

تو دو کھنے میں کوئی تعمیرات ہیں۔ اصل محبت ایک عالمی ورثہ میں بائیں کی کھنے پر کونسے بھی وہ تعمیرات کو ناچنے لے چلا خود ایک مسلمان کی ایک ایک دیکھتے ہیں۔