"God is the Light of the heavens and the earth." (The Qur'ān 24:35)

"وَإِنَّكُمْ تَحْكُمُنَّ أَمْثَلًا كِتَابَينَ عَلَى أَكْثَرِهِمْ يُؤْمِنُونَ بِالْغَيْبِ وَيَتَفْقَهُونَ عَنْ الْمُنْكِرِينَ وَأَوَلَّادِهِمْ المُفَلَحُونَ" 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'ān Ch. 3 verse 103

Paigham-E-Haqq

JULY—SEPT. 1974

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WE BELIEVE

1. After the Holy Prophet (peace and blessings of Allah be upon him) Allah has barred the appearance of a prophet, new or old.

2. After the Holy Prophet (peace and blessings of Allah be upon him) Jibreel cannot descend and bring Prophetic Revelation to any person.

3. If Jibreel were to descend with one word of Prophetic Revelation for any person, it will contradict the two complimentary verses: (This day have I perfected your Deen for you) (5:3).
   (He is the Messenger of Allah and the Last of the Prophets) (33:40).

4. The Holy Prophet also said: I am Muhammad and I am Ahmad and...... I am al-aqib (the onewho comes last) after whom there is no prophet. (Al-Bukhari: Kitabul Manaqib).

5. Hazrat Mirza Ghulam Ahmad came at the turn of the 14th Century (Hegira) as the Great Ordained Mujaddid to re-establish the predominance of Islam in the world.

6. Hazrat Mirza Sahib named his followers "Ahmadi" after the Holy Prophet's Jamali (beautiful) name "Ahmad".

7. No verse of the Holy Quran has been abrogated nor shall ever be abrogated.

8. All the companions of the Holy Prophet (peace and blessings of Allah be upon him) and the Imams are venerable.

9. It is spiritually conducive to our faith to believe in the Islamic missions of all Mujaddids.

10. He who recites the Kalimah is a Muslim.
Bismillah-ir-Rahman-ir-Raheem
(IN THE NAME OF ALLAH, THE BENEFICENT, THE MERCIFUL)

Paigham—E—Haqq

Editor: Nizam-ud Dean
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WHO IS A MUSLIM?

In the whole history of Islam, turbulent as it has been, no Islamic
government had ever taken upon itself the stunningly presumptuous task of
declaring a group of Muslims as "kafirs" and outside the pale of Islam, until
Pakistan's Prime Minister, Mr. Bhutto, and his rag-tag assemblage of support-
ers and backers rose to their present positions in Pakistan. The nation has
always had the cancerous growth, known as the Aharris, who have systematically
plotted against the state since its inception, have opposed its formation and
have exploited religion for their political ends. This has taken the form of
civil disturbances arising from the persecution of minority religious groups
using the old play of outraged the religious sensitivities of the masses.
Islam has been used by them as a weapon against the Congress, to be picked
up or dropped as convenient.

Mr. Bhutto appears willing to bow to any demands from the mullah-led
masses provided the security of his seal can be assured. His acceptance to
declare Ahmadis as kafirs has no doubt surprised the mullahs who had obviously
hoped that his refusal and the consequent "popular" uprising against the
government would allow a complete breakdown of the law and order. However,
he cannot be safe yet.

The Ahmadis are singled out for persecution ostensibly because they have
alluded prophethood to Mirza Ghulam Ahmad. Yet, the leading Ahhari of the
1953 Punjab riots, Maulana Abul Ala Maudoodi, has categorically declared:

"I cannot impose any 'Shariat Fatwah' against the Lahori Jamaat, since
they do not allude prophethood to Mirza Ghulam Ahmad".

And the Munir Report of 1954, on the Punjab riots, stated on P.IO,

".....the Lahori party deny this status (prophethood) for Mirza Sahib,
and hold that he was no more than a 'mujaddid' or 'muhaddas'."
Till now, a person was a Muslim if he believed in (1) tauheed, (2) nabuwat and (3) qiyamat; and in addition, believed in the five pillars of Islam and in the 'rasalat' of our Holy Prophet Muhammed. (Maulana Abdul Hamic Badayuni, President, Jami' at-ul-Ulama-i-Pakistan, and Hafiz Kifayat Hussain, Idara-i-Haqiq-i-Tahaffuz-i-Shia).

Why the about face now? What kalima do we recite now to be a Muslim? Who is a Muslim?

MUHAMMAD ALI MOSQUE, MARO, NADROGA

The above Mosque erected at Maro, Nadroga in memory of the late Maulana Muhammad Ali, by the Ahmadiyya Anjuman Ishaat-I-Islam of Fiji, at a cost of $6,000, was opened by Maulana Hafiz Sher Muhammad on 18th August, 1974, amidst a large gathering of members from all parts of Fiji.
MUHAMMAD ALI MOSQUE AT MARO, NADROGA

By M. H. Ashraf Khan

"And from whatsoever place thou comest forth, turn thy face towards the Sacred Mosque: And wherever you are, turn your face towards it." (2:150)

"The Mosques are Allah's"

"And who is more unjust than he who prevents men from the mosques of Allah that His name should be remembered therein and strives to ruin them." (2:14)

The Ahmadiyya Anjuman Ishaat-i-Islam of Fiji realised the necessity of a Mosque in Maro, Nadroga, some years ago. Not having sufficient funds at their disposal, this object was postponed for some time. On the arrival of our learned tutor Maulana Hafiz Sher Mohammed, from Lahore, this subject was discussed with the Khan brothers of Maro and Nadi, namely, Hafiz Khan, Usman Khan, Ahmad Khan and M. Aziz T. Khan and their encouragement added impetus to this project. The enthusiasm shown by the Khan brothers was remarkable, for they induced M. Nazir Khan, to donate a portion of his land so that it could be used with theirs for the siting of a house of God.

Members of the Jamaat rallied to this clarion call from all parts of Fiji and sufficient fund was raised for the above purpose. It was marvellous to see members of the Jamaat from all class of profession taking part in the contribution and some of them even went beyond their means by sacrificing out of their earnings. The financial side was not so difficult as the constructional works, especially the procuring of capable and knowledgeable tradesman. Once again, the Khan brothers came to the fore not only by loosening the strings of their purse but by putting their capable hands into the construction. Special merit worthy of mention is due to Mr. M. Aziz T. Khan of Nadi, who used to transport a number of workmen from Nadi to Maro to help in the construction. Apart from this he was also responsible for advancing the money required to pay for the cost of material and labour which was later reimbursed by the Jamaat. However a day came when the outline of this house of worship could be seen from miles away and what a pleasant sight it was when members travelled from all parts of Viti Levu for the opening. Maulana Hafiz Sher Mohammed had a few months prior to the date set for the opening with the aid of a few enthusiastic members in Suva, infused a remarkable spirit of comradeship amongst all the members and urged them to attend the opening. The result of their approach mobilised over a hundred young and old men, women and children who hired a Bus for their transportation. Members who could not attend were generous enough to contribute bus fares for those who travelled and could not afford to pay the bus fare. Early on the morning of 18th August, 1974, before dawn, we gathered at I2 Bau Street, Suva and it was found that the number had exceeded the expectation of the organizers. Once again, the spirit of good fellowship was demonstrated by those who, although were the first in paying their fares, did not hesitate to give their seats to others and several of them drove their own cars and conveyed members 105 miles away from Suva for the opening. As the dawn was breaking, the private cars in the lead with the bus following drove past the Sukuna Park at 4.45 a.m. and meandered its way towards its destination at Maro.
During the course of our travel, each and every member expressed and exercised the true meaning of brotherhood by their joviality, for there was not a single mile passed without a roar of laughter. We arrived at Sigatoka where we had a break for fifteen minutes so that members could refresh themselves with cups of tea at the cafeterias. The cavalcade on four wheels then once more resumed its journey and we arrived safely at our destination where over 200 people from Lautoka, Nadi and Maro awaited our arrival.

We were welcomed most cordially and given cold drinks to quench our thirst. The Khan brothers had erected a large shed for the purpose of accommodating the gathering for the Annual General Meeting and the opening of the Mosque. After resting for a while, the members of the Board moved to another secluded part of the building where a Board meeting was held and then moved back into the shed for the Annual General Meeting. The Annual General Meeting commenced under the chairmanship of our President, Mr. G.N. Dean, and a portion of the Holy Quran was recited by Mr. H. Ashraf Khan. The President welcomed the Members and congratulated them for their enthusiasm. The Secretary, Mr. M.Y. Sahu Khan, then read the Annual Report and the Treasurer Mr. M.A.T. Khan presented the financial report and after the usual procedure the affairs of the Jamaat were discussed, and the election took place. It was then announced that the cost of the Mosque came to $6,000.

Maulana Hafiz Sher Mohammed spoke at length, explaining the aims and objects of the meeting which is solely for the purpose of propagating Islam and finding ways and means of spreading the teachings of the Holy Quran. He encouraged each and every member to think deeply and give his views towards furthering the brotherhood and introducing the new members to others. He also requested the whole gathering to offer prayers for our brothers and sisters who had departed this year from this world. He then led the prayers for Ahmad Khan, Fariq Khan, Mrs. G.N. Dean and Mrs. Nabi Buksh (Butru). The General Meeting then concluded.

The gathering was then requested by our Maulana Saheb to proceed to the Mosque. Although the distance was only about 40 yards from the shed, it was a memorable sight to see old and young, men and women, singing praise to the Almighty Allah and moving towards the newly erected House of God. Maulana Hafiz Sher Mohammed raised his hands and thanked Allah for His Bountiful mercies and prayed for His blessings so that the Mosque may always be occupied by worshippers. Everyone joined in the prayers prior to the opening and then Maulana Saheb took the key and opened the Mosque officially. The Mosque was full and people outside also joined in two raka-ats of nafil prayers as thanksgiving for the assistance offered by God to make possible such an achievement. After this, the children were fed first and then the whole gathering joined in a most hearty feast. After dinner, several members offered the Zohr prayers led by our Maulana and then bidding farewell to friends and relatives, the cavalcade once more proceeded towards their homes in Suva and other districts.
FASTING IN ISLAM

By definition, fasting, or 'saum' in Islamic terminology, signifies "abstaining from food and drink and conjugal relationship from dawn till sunset".

To those not familiar with the practices and the background of Islamic Laws, the institution of fasting may appear a strenuous exercise of daunting rigor, but one which is eagerly indulged in by young and old alike with a remarkable enthusiasm.

In actual fact, the institution of fasting in Islam came after the institution of prayer, and it was in the second year of Hijrah, in Medina, that fasting was sanctioned and made obligatory on all Muslims, and the month of Ramadan was set aside for this purpose.

It is topic to delve briefly into the history of fasting, both for Muslims as well as the more universal adherents in all other religions.

Though the forms and motives vary from one group to another, the practice of fasting has been recognized in practically all higher revealed religions. The Jews, for instance, fasted on the tenth day of Muharram in commemoration of the delivery of the Israelites from Pharaoh's Egypt. In actual fact, the Holy Prophet too used to fast on this day, as an optional devotion, before the institution of the Ramadan. According to Hazrat Aishah, this day was the fasting day for the Quraish as well. However, it was after the Holy Prophet's flight to Medina that he saw the Jewish observation of fast on the tenth of Muharram, and on being told of the commemorative significance behind it, remarked that the Muslims were nearer to Moses than the Jews and ordered that the day be observed as a day of fasting. However, the Quranic injunction "O you who believe! Fasting is prescribed for you as it was prescribed for those before you, so that you may guard against evil" (2:183) made the institution of fasting a universal one for all believers.

The statement that fasting "was prescribed for those before you" in itself testifies the universality of the practice though the reasons for the Islamic fasts are different from those of other disciplines where the underlying idea was of appeasing an angry Diety in times of sorrow, and by self affliction, seeking to excite compassion in Him. In Islam, in place of voluntary fasting, a regular and continuous fasting was prescribed, irrespective of the condition of the individual or the nation, and its purpose being, as a means, like prayer, to develop the inner faculties of man. Though the Quran speaks of certain compensatory fasts as expiations in compensation for violations of the Divine law, these are quite distinct and in addition to the obligatory fasting in the month of Ramadan.

Fasting is recognized to have spiritual, moral, social and physical values. However, Islam specifically mentions the spiritual value and the remaining three, being corollaries of this, must naturally follow. The aim of fasting, according to the Quran, is that: So they should hear My call (by fasting) and believe in Me, that they may walk in the right way" (2:186). And the Holy Prophet is reported in Bukhari as having said, "Fasting is a shield, so the faster should not indulge in foul speech ...... and surely the breath of a fasting man is pleasanter to Allah than the odour of musk". In all, the theme is to seek Divine pleasure and the
development of the sense of the nearness of God, as a restraint against covert evil doing. For a man who has gnawing hunger clawing inside him and a parching thirst tormenting him and who still exercises a restraint to allay it all with a glass of cool drink or a few mouthfuls of food when there is none to see him, must heed the inner voice that warn "God sees you!". Fasting reawakens and firms this belief, so essential in the spiritual nourishment of the soul. Thus, side by side with this grows the strength of his will, not only to resist evil, but as a general improvement of his character.

This leads us to the moral aspect of fasting - the man who is able to use his will to control his desires rather than the other way around has truly attained a moral victory. Rather than be a slave of his appetites and lower desires, and rather than be guided by physical joys of this transient earthly life, his aim rises to the objective that all evil must be shunned, that the ever-present and ever-seeing Maker will call him to account for his hypocrisy otherwise.

The development of the spiritual and moral fibre yeilds to a natural realisation of the social benefit that must accrue from the possession of this inner purity combined with the actual act of fasting. Rich and poor alike go though the same act of refraining from attending to their clamouring stomachs and are thus brought to the same level of daily experience. In the case of many of the poor, this is all they have ever known the rich are made to appreciate this suffering of their brethren and to sympathise with them. For once, the hardships endured by the poor are brought home to the rich. Thus, in addition to the daily gatherings for prayer that brings the rich and poor together to a shoulder to shoulder basis, the daily lives are also brought to a common experience. The awakening of sympathy for the sufferings of the poor is thus cultivated in the hearts of the opulent - a foremost step in any social reform.

And what of physical value? How, it may be argued, does refraining from food help the physical well-being of a person. It is a well-established medical practice to advise 'patients', either ill or otherwise, to "go on diet" or to minimise the intake of calories or to adhere to a strictly controlled menu. It is equally well-established that those who fast, in general, remark on feeling better, trimmer and livelier towards the completion of the fasting season. The customary habit of loading one's stomach at all hours cannot have a beneficial affect on the system that must work incessantly to cope with the intake. However, Islam recognizes that there must be some - the sick, the very aged, the traveller and the nursing mothers - who cannot fast without physical harm. In such instances, fasting is not compulsory, but those exempted are asked to effect redemption by feeding the poor. In addition, one more class is exempted - those who live where the division into twelve months do not exist. Evidently the phenomenally long, 'days' and 'nights' in such places will render the meaning of 'dawn to sunset' quite impractical. Once again, the redemption of fasting is sought in the feeding of the poor.

In addition to the obligatory fasting ('fardz'), a voluntary fasting('nafl') may be observed. However, some restrictions are imposed on the limits of voluntary fasting to preserve the constitution which could otherwise weaken. According to tradition, the Holy Prophet recommended three days in the month as the satisfactory limit. The best of traditions do not record the Holy Prophet as specifying any particular days for voluntary fasting. However, voluntary fasting is forbidden
on the two Id days and on Fridays. Other restrictions are that it should not be resorted to a day or two before Ramadan or if it is likely to interfere with other duties. Bukhari reports the Holy Prophet ruling that a husband or a wife must not resort to voluntary fasting without each other’s permission.

The above gives a brief account of the main point as noted on Islamic fasting. However, we may effectively summarise the whole as being an act which carries with it the correct intention or 'niyyah', and, as noted by Bukhari, this is "He who fasts during Ramadan having faith (in God) (iman) and seeking His pleasure (ihitsab-an) and having an aim or purpose (niyyat-an)".

That the Quran, that quintessence of perfection and the embodiment of all the highest aspirations that a man may seek, the directory of the best intentions and the noblest of purpose - that this Quran should have been revealed in the month of Ramadan is only fitting and as natural as Creation itself.

RELIGION AND SCIENCE

The modern age is strictly a scientific age. An age of reason, enquiry, investigation, experiment and logical conclusion. Religion is supposed to be based on blind faith and therefore hundreds of men in this age of reason consider religion to be out of date and a superstition.

In many other minds questions arise as to the necessity and usefulness of religion. The attitude of communism towards religion and its continual and penetrating propaganda against it throughout this world is rapidly undermining the hold of religion on the mind of the average human being. On the other hand, one hardly needs to say anything about the findings of science to this average human being, for not only has he come to respect Science but to defy it as well.

A discussion of religion and science begins usually with reference to the supposed conflict between them. Whether there is such a conflict between religion and science gives food for thought for philosophers and debating societies. I suppose before one can get to any sort of a conclusion, one has to know what one means by religion. It has been described in many ways as idealistic, poetic, scientific, logical and devout.

The Oxford Dictionary defines religion as to be 'The practice of sacred rites' and the Webster, as 'the feeling of reverence which men entertain towards a supreme being'.

Dictionaries and other books when trying to describe religion seem to do so abstractly. My own meaning of religion is that it is something that links one with God.

Both Science and Religion will always have their own contributions to make to man. In some areas they will find themselves overlapping, in others they will be attending to somewhat separate needs. It is always a mistake to insist that either bows its head to the other, for it would be an impossibility.

In so far as feeling and thinking are concerned in human life the attempt to reconcile Science and Religion is like trying to pair off intellect and intuition, reason and faith, rationality and righteousness. As the significant
part of social life, religion is as old as the mental history of man whereas Science became his ally when his inquisitive mind had come to life with the realization of what the human mind was capable of, creating his own personal god by combining atoms to molecules or elements to compounds.

"Ataturk once said, "The truest guide in life is Science".

At last, the human mind has apparently found the way. To the beginner the first steps seem fascinating. Here is an immense body of knowledge accumulated by inquiring minds. Here is a method, a way of learning, a technique of testing. It is not surprising that this beginner is filled with enthusiasm for science. Ordered and orderly knowledge is very gratifying to an orderly mind.

But with science is apt to go a peculiar short sightedness. Is man mind or soul? Is his basic nature mental or spiritual?

And we find after decades of testing, that it does not supply what man deeply hungers for, it does not satisfy his greatest longings. The life of a man who is completely dedicated to science, we observe, becomes more and more hollow and empty. Year after year the West became more godless - more the land of the worshippers of the material.

Are these people to be the leaders of our rising generation? Are they to show us the surest path of Life?

Only the thought of God is REAL, VITAL, INCANDESCENT. Only the thought of God can glorify human life and make it worth while. Only this thought has power. The Science which Ataturk worshipped cannot transform human life and mould it into a noble and beautiful thing.

If people accept this statement of Ataturk, they have no choice but to follow the way of the west to materialism, to a gradual loss of all ideals, all spirituality, all soul.

In contrast we have the words of a man who turned from materialism to God as recorded by William James in his remarkable book, 'The Varieties of Religious Experience'.

I quote, "The very heavens seemed to open and pour down rays of light and glory upon me, not for a moment only but all day and night floods of light and glory seemed to pour though my soul and oh, how I was changed, and everything became new".

Science stands unabashed before such a disclosure. It is powerless to reproduce or to explain this type of experience.

Shall we, then, discard Science? It is hardly necessary to do that. All that is necessary, however, is to recognize science as a tool and not a guide in life. The intellect of man is one of the most effective tools of the spirit. But man is spirit, not intellect; he is soul functioning through body and intellect in a material world.

And so, science has the inclination to combine, analyse and synthesize man's immediate environment whereas religion is something that goes deeper down into the spirit, to provide a greater significance and meaning to man's life.

What is Life? What is being? What is time? Why are we born? What is death?
These questions are despite man's claim to superior knowledge and scientific understanding, problems terribly important to a man who wants to find out just where he stands in relation to his creator.

Many people tend to neglect these vital problems and are quite content to let their parents and teachers do all the thinking for them, so that they themselves can sail smoothly through life without caring what would happen to their souls when their bodies died.

But even for such people, there comes a time when they start thinking whether they are fulfilling their religious obligations. They start counting their sins and having nightmares about hell. Science can do hardly anything about this. It cannot kick death out of the door when it wants to come in-can merely hold it back for a short while, before nature steps in to claim her victim.

Besides its spiritual side, religion plays a great part in the social life of humanity. If science is necessary for gratifying man's desire for progress, religion unavoidably has to be present, to save humanity from falling to bits.

As I see it, unless science goes hand in hand with religion one might as well wipe out humanity by means of a nuclear bomb.

Even though the world is changing fast, I maintain that mankind with its mind and bodily needs and its natural instincts will always remain basically the same, which ever way science may choose to take it.

So, therefore, ladies and gentlemen, although many people condemn religion as having no part in to-day's scientific world, I firmly believe that science and religion can be simply defined as being, "two halves of a single flower".

Miss Nikhat Shameem.
Suva Grammar School.

Members of the Ahmadiyya Anjuman Ishaat-I-Islam participating at the Annual General Meeting held at the residence of Mr. Hafiz Khan, Maro, Nadroga. The Secretary Mr. Yusuf Sahu Khan is reading the Annual Report.
THE HOLY PROPHET MUHAMMAD

By A. Wahid Khan

Part I - His Birth and Family

Nearly fourteen hundred years ago, on April 20th A.D. 571, a child was born in Mecca, a Town in Arabia about forty miles from the shores of the Red Sea. That child was Muhammed (peace and blessings of Allah be upon him).

The name of the child's mother was Aminah, daughter of Wahb-bin-abn-Manaf, who belonged to the Zuhra family. His father's name was Abdullah, of the Banu Hashim family. A few days after Abdullah married Aminah, he went on a trading journey to Syria. On his way home he fell ill and died at Medina which was then known as Yasrib. Thus Muhammed was born a fatherless child. Before the Holy Prophet's birth, his mother dreamt that he had already been born. She also dreamt that he would be named Muhammed, which means 'He who is praised'. Aminah saw in another dream a very bright light flowing out from her and spreading far and wide to all countries.

It was the custom in Mecca to send young babies away to be nursed by women in the country where the air was so much better for the children than town air. Women belonging to villages within thirty or forty miles of Mecca came to the town and took the newly-born babies away with them. These women were paid for caring for the children when they brought them back to their parents after the period of nursing was over.

Aminah wanted one of these nurses to take care of Muhammed (peace and blessings of Allah be upon him). However, when the women heard that this child's father was dead, they refused, one by one, for fear that they would not be paid enough. Little did they know that he was to become the Master of Kings and Emperors.

However, Almighty Allah had already arranged how Aminah might be made happy and how Muhammed might be nursed in the country. Among those nurses who had come to Mecca was a poor woman named Haleemah. She went from house to house, asking for a baby to nurse but no parents wished to entrust their child to a poor woman. After failing at every other house, she decided to take this fatherless child, so that the other women would not laugh at her for coming away empty-handed.

When Muhammed was four years old, Haleemah brought him back to his mother, who, two years later, took him with her to her own parent at Medina. After a month's stay, while returning with the child to Mecca, Aminah died on the way. Thus at the age of six, Muhammed (peace and blessings of Allah be upon him) was left an orphan. He was then taken to his grandfather at Mecca, but after two years, this grandfather also died. Muhammed, now eight years of age, then went to live with an uncle called Abu Talib.

The homes in which Muhammed lived as a child were not wealthy, and the other children there lacked good behaviour. At mealtimes, they would gather around their mother and call out loudly for what they wanted. Each tried to get more than the other. But while the other children would make a commotion,
Muhammed would sit quietly by himself, waiting for his aunt to serve him. He would eat with pleasure whatever was given him.

Even at that early age, everyone who knew Muhammed noticed his thoughtful ways. His uncle loved him so much that he wanted to have Muhammed constantly with him. In those days, very few people in Arabia could read or write. The Prophet too grew up illiterate. Yet people wondered at Muhammed's wisdom.

When Muhammed was twelve years of age, his uncle had to go on a Trading journey to Syria. The boy could not bear the idea of such a long separation from his uncle, and so Abu Talib took Muhammed with him. On their way they met a religious man, a Christian named Baheera, who saw in the boy's face the signs of his future greatness. "Take care of him!" Baheera said to Abu Talib, "For one day he will have work to do for God".

(To be continued)

TAQDIR OR PRE-MEASUREMENT IN ISLAM

By M. H. Ashraf Khan

"Islamic taqdir, recognizing freedom of human will, infuses into man a sense of responsibility and accountability, and thus gives an impetus to the advancement of culture of the right sort. Islamic taqdir makes man the lord of the universe, controlling the forces of nature, putting them to the service of man and thereby promoting general welfare, Islamic taqdir brings paradise to the door of man by creating goodwill and fraternal affection between man and man. Above all, Islamic taqdir uplifts man from a self-centred brute to spiritual heights, where he loses himself in the service of humanity and of the Lord, his Creator. He is borne to celestial regions where there is no snow nor storm, where the virtuous drink deep at the cool fountain of Divine love, bask ing in the sunshine of Divine bliss".

In a single verse the Quran has condensed volumes of ethical code. What a man ought and what he ought not to do, in relation to his fellow-men, has been beautifully and pitifully set down. The various forms of evil, beginning with the one limited in its effect to the individual door himself, and gradually leading up to violation of others' rights, and culminating in disturbing the peace of the country, exhausts the entire range of human wrongs. Abstention from evil however, falls at best under the head of Negative Virtues, Edification of man, which is the sole purpose of Islam, could not be achieved by such half-measures. In the same breath, therefore, a code of Positive Virtues has been laid down. Respecting the rights of others is the minimum; we must be charitable to others, regardless of recompense in any shape. We must go even further. We must rise to the plane where charity and kindness to others may attain the characteristic of a spontaneous outpouring of the heart. Let it not escape critical notice that the whole process of man's elevation from a self seeking bestial stage is so accurately marked by what may be called the various stages of moral evolution. Graduation between the lowest point, abstinence from the harmful to one's self to the highest rung spontaneous charity is so true to nature. Step by step the moral infant is led from stage to stage, falling here, stumbling there; yet rising each time, day by day, gaining strength to climb higher and higher till he attains the pinnacle of moral glory. Egoism is supplanted by altruism of the highest order.
But Islam has an unending, an infinite, progress in store for man. It is but a humble flight of the human soul to break open the prison of the self to roam about in the sphere of humanity at large. Losing the self in humanity is only a stepping-stone to a yet higher plane. From the ashes of the love of humanity has to rise the love of Divinity, the self to merge into God. This is the millennium presented by Islam's atonement with the Creator. Thus says the Quran:

"Say: my prayer, my sacrifice, my life, my death, is for God, the Lord of the Worlds, None there is His equal, With this and I enjoined and I am the first to submit".

Divine love must now be the mainspring of human conduct. All other motives, however noble in themselves, must sink into insignificance before this all-absorbing passion of Divine love. Man shall at this stage owe allegiance to none but the Creator of the infinite universe. Him alone shall he worship. Whatever sacrifice he might make must be for the sole object of winning favour with Him. In the entire course of his life, with all its ups and downs, Divine love must be the one and only guiding principle. In the thick and thin of life, whether fortune should smile or frown on him, in fairweather as in foul, Divine Love must be the keynote of his life. A king or a subject, a peasant or a prince, in whatever station of life, high or low, Divine Love must be the burden of each and every item of his conduct. The Universal Cherisher of all, the Creator of the Universe, should be the only object of his life. No vicissitude of life, neither sunshine nor storm, should deter him from the pursuit of this one object. This is the ultimate purpose for which man, according to Islam, has been destined. In other words this is the TAQDIR or pre-measurement of man.

Maulana Hafiz Sher Mohammad is praying (Dua) to the Almighty Allah before the opening of the Muhammad Ali Mosque at Maro, Nadroga. On his left is Mr. G. N. Dean and on his right is Messrs. Tazim Raza and Wahid Ali.
"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
ءسم ملک کے نام سے اعلیٰ ربط ہے۔ اسلام ایک مذہب سمجھا جاتا ہے کہ تمہارے پرستوں کو حنا ملتا ہے اور اہم مذہبی امور میں حراست رکھتی ہے۔

مردم اسلام کے طور پر قرآن کے ذریعہ مذہبی افکار کو پاک اور مطمئن بناتے ہیں۔ قرآن کے ذریعہ مذہبی افکار کو پاک اور مطمئن بناتے ہیں۔

احمد شاہ بہادر کی تحقیق میں مذہب سمجھا جاتا ہے کہ مذہب کی وہانہ جھیل کے ساتھ ساتھ مذہبی افکار کو پاک اور مطمئن بناتے ہیں۔

ہمارا مذہب ایک ایسا ہے جسے مسائل میں تحقیق کی طرف سے متعلق ہے۔ مذہب کی افکار کو پاک اور مطمئن بناتے ہیں۔

امیدا اور پرستوں کو حراست میں ہیں اور یہ مذہبی افکار کو پاک اور مطمئن بناتے ہیں۔
"مسیح گوی کون ہے?

جب اوراس کے نقصان مسلمان یوروسیوں کو حربہ دل بنا کر بجاؤتے ہیں، تو ہم نے کہا کہ مسیح گوی "کان "کچھ تھا جو وہی تھا جو اوراس کا نقصان کو حربہ دل بنا کر بجاؤتے ہیں۔

1- جب اوراس کے نقصان مسلمان یوروسیوں کو حربہ دل بنا کر بجاؤتے ہیں، تو ہم نے کہا کہ مسیح گوی "کان "کچھ تھا جو وہی تھا جو اوراس کا نقصان کو حربہ دل بنا کر بجاؤتے ہیں۔

2- اوراس نے کہا کہ مسیح گوی "کان "کچھ تھا جو وہی تھا جو اوراس کا نقصان کو حربہ دل بنا کر بجاؤتے ہیں۔

3- اوراس نے کہا کہ مسیح گوی "کان "کچھ تھا جو وہی تھا جو اوراس کا نقصان کو حربہ دل بنا کر بجاؤتے ہیں۔

4- اوراس نے کہا کہ مسیح گوی "کان "کچھ تھا جو وہی تھا جو اوراس کا نقصان کو حربہ دل بنا کر بجاؤتے ہیں۔

5- اوراس نے کہا کہ مسیح گوی "کان "کچھ تھا جو وہی تھا جو اوراس کا نقصان کو حربہ دل بنا کر بجاؤتے ہیں۔
سی. ۰. گھویرلییت والیاں اللحمیٰ۔ اسلام کے مختلف مومنا۔ (رات تیس) اور جیبی نہ اسلام کے
 beneficiates:

1 - إن عينان من ألق ذاكر من الفضل عبادة الحسن والحسين في عيد الأضحى.

2 - هما عينان كبيرتان من المؤثرات في عيد الأضحى.

3 - إن يوم الأضحى هو يوم الحسن والحسين.

4 - إنه عيد مبارك في عيد الأضحى.

5 - إنه يوم مبارك في عيد الأضحى.

6 - إنه أيام مباركة في عيد الأضحى.

7 - إنه أيام مباركة في عيد الأضحى.

8 - إنه أيام مباركة في عيد الأضحى.

9 - إنه أيام مباركة في عيد الأضحى.

10 - إنه أيام مباركة في عيد الأضحى.

11 - إنه أيام مباركة في عيد الأضحى.

12 - إنه أيام مباركة في عيد الأضحى.

13 - إنه أيام مباركة في عيد الأضحى.

14 - إنه أيام مباركة في عيد الأضحى.

15 - إنه أيام مباركة في عيد الأضحى.

16 - إنه أيام مباركة في عيد الأضحى.

17 - إنه أيام مباركة في عيد الأضحى.

18 - إنه أيام مباركة في عيد الأضحى.

19 - إنه أيام مباركة في عيد الأضحى.

20 - إنه أيام مباركة في عيد الأضحى.

21 - إنه أيام مباركة في عيد الأضحى.

22 - إنه أيام مباركة في عيد الأضحى.

23 - إنه أيام مباركة في عيد الأضحى.

24 - إنه أيام مباركة في عيد الأضحى.

25 - إنه أيام مباركة في عيد الأضحى.

26 - إنه أيام مباركة في عيد الأضحى.

27 - إنه أيام مباركة في عيد الأضحى.

28 - إنه أيام مباركة في عيد الأضحى.

29 - إنه أيام مباركة في عيد الأضحى.

30 - إنه أيام مباركة في عيد الأضحى.
پہلے ہم ان کا فکر کیا کہ وہ خود کو کہتے ہوں کہ ترتیب ہورا ہے مگر

7 - لوکیا کو کہنا ہے بیداک (زمین) ایک ایلی مائی کئے ترتیب ہورا ہے

8 - صنف مるのはلیا ملتی ہوئی لعلاریم (نوری) جس کے سملان لکھ کرنا ہے۔

پہلے اکثر صرف رہبر ہیں کی نومرو قوتوں کو زیوت سملان وہ چھپ ہر پاس ہجوم ہے -

کہ ہورا کی نسبت ہورا ہے خدا ہے زمین، رسول اللہ ﷺ نوری اور وہ ہوئی کہ وہ ارکام ہے ہورا کے لیے او ہورا ہے۔

اور ہر خدروں کی کہا ہے کہ زمین میں کوئی ہورا کی نسبت ہورا ہے۔

کہ ہورا کے نسبت ہورا ہے خدا ہے شیعہ اور وہ اس کے نسبت ہورا ہے۔

چھپتی زمین اور ہورا کے نسبت ہورا ہے۔

ہورا کے نسبت ہورا ہے خدا ہے۔

فسیل: روز عید مسیح سے جنہوں دل فوٹہ ہوئی لہور رہے اسی ہے فرمایا -

1 - امام ابوبکر صفر کہ اسان مسلمین کو ایلا مطلق سے فرمایا ہے - "جواب دو مرحلے کر کے صرف متعلقہ جواب دو مسلمان کی کالا میں کہا ہے - ہورا کی نسبت ہورا ہے خداہوں کی نسبت ہورا ہے۔

یہ کہا ہے کہ جب مسلمان کی کوئی ایلام کا متعلقہ جواب دو مسلمان کی کالا میں کہا ہے - ہورا کی نسبت ہورا ہے خداہوں کی نسبت ہورا ہے۔

جاں کہ انسنا کو ایلامہ کی نسبت ہورا ہے خداہوں کی نسبت ہورا ہے۔

یہ کہا ہے کہ جب مسلمان کی کوئی ایلام کا متعلقہ جواب دو مسلمان کی کالا میں کہا ہے - ہورا کی نسبت ہورا ہے خداہوں کی نسبت ہورا ہے۔

کہا ہے - ہورا کی نسبت ہورا ہے خداہوں کی نسبت ہورا ہے۔

فسیل: روز عید مسیح سے جنہوں دل فوٹہ ہوئی لہور رہے اسی ہے فرمایا -

2 - ہورا کی نسبت ہورا ہے خدا ہے زمین، رسول اللہ ﷺ نوری اور وہ ہوئی کہ وہ ارکام ہے ہورا کے لیے او ہورا ہے۔

کہ ہورا کی نسبت ہورا ہے خدا ہے شیعہ اور وہ اس کے نسبت ہورا ہے۔

چھپتی زمین اور ہورا کے نسبت ہورا ہے۔

ہورا کے نسبت ہورا ہے خدا ہے۔

فسیل: روز عید مسیح سے جنہوں دل فوٹہ ہوئی لہور رہے اسی ہے فرمایا -

4 - ہورا کی نسبت ہورا ہے خدا ہے زمین، رسول اللہ ﷺ نوری اور وہ ہوئی کہ وہ ارکام ہے ہورا کے لیے او ہورا ہے۔

کہ ہورا کی نسبت ہورا ہے خدا ہے شیعہ اور وہ اس کے نسبت ہورا ہے۔

چھپتی زمین اور ہورا کے نسبت ہورا ہے۔

ہورا کے نسبت ہورا ہے خدا ہے۔

فسیل: روز عید مسیح سے جنہوں دل فوٹہ ہوئی لہور رہے اسی ہے فرمایا -

6 - ہورا کی نسبت ہورا ہے خدا ہے زمین، رسول اللہ ﷺ نوری اور وہ ہوئی کہ وہ ارکام ہے ہورا کے لیے او ہورا ہے۔

کہ ہورا کی نسبت ہورا ہے خدا ہے شیعہ اور وہ اس کے نسبت ہورا ہے۔

چھپتی زمین اور ہورا کے نسبت ہورا ہے۔

ہورا کے نسبت ہورا ہے خدا ہے۔

فسیل: روز عید مسیح سے جنہوں دل فوٹہ ہوئی لہور رہے اسی ہے فرمایا -

8 - صنف مのはلیا ملتی ہوئی لعلاریم (نوری) جس کے سملان لکھ کرنا ہے۔

پہلے اکثر صرف رہبر ہیں کی نومرو قوتوں کو زیوت سملان وہ چھپ ہر پاس ہجوم ہے -

کہ ہورا کی نسبت ہورا ہے خدا ہے زمین، رسول اللہ ﷺ نوری اور وہ ہوئی کہ وہ ارکام ہے ہورا کے لیے او ہورا ہے۔

اور ہر خدروں کی کہا ہے کہ زمین میں کوئی ہورا کی نسبت ہورا ہے۔

کہ ہورا کے نسبت ہورا ہے خدا ہے شیعہ اور وہ اس کے نسبت ہورا ہے۔

چھپتی زمین اور ہورا کے نسبت ہورا ہے۔

ہورا کے نسبت ہورا ہے خدا ہے۔

فسیل: روز عید مسیح سے جنہوں دل فوٹہ ہوئی لہور رہے اسی ہے فرمایا -
لا يوجد نص يمكن قراءته بشكل طبيعي من الصورة المقدمة.

يرجى تقديم نص قابل للقراءة بشكل طبيعي لكي يمكنني مساعدتك.
حقیقیت ہے کہ روسمالی جمہوریہ اسلامیہ کا عالمی معیار و اخلاق ہے۔ اس کے ساتھ دیہات میں شفقت بھی کے بھی کہ ہمیشہ سے سپرد ہے۔

اور ایکس واپس لے جھلاسے میں لوگ کافی تیزی سے یہ رہا جاستا۔

"حقیقیت عالمیہ کے چار خصوصیات کے بارے میں" (Definition) چیمی سمجھیں وہ چوہہ۔

"تم کو حضرت مولا عالم ایران کی تجویز ورخی ہے جسے ہمہ مسیحیت اور اسلام سے بھرنا چاہتا ہے اور اسی کا مرکزی لحاظ ہے۔"

ہمارے اجرا کے ابتدائی استعمال "اسلام کے علاوہ تعاون کے فوائد" میں طوبس کے فوائد "ہمیشہ سے معاہدے کا پہلا مادہ۔

رسالوں ورہا اخبارات میں شائع شدہ پیشہ کی اولویت پر علاوہ نہیں سبھی جگہ کتابی کی ایک اولویت رہتی ہے۔

"پہچان کا علاوہ"

"محبوب ہے ایک رہا اسلام"..."
نَشَأَ حَبُّ، مُتَعَلِّبَ مَيْدَانِ أَرْضِ يَسَّالِي كَيْفَ يُنَصِّبُ.  
1 - حَفَّزَ إِبَّانَ الْخَوَافِ، شَافِي، مَاكَفَ اِبْنَاءَ رَبِّهِ مَعْلُوُّ وَلَا يَكُونُ فَهَّاءُ.  
2 - وَهُوَ دَوْلَةُ نَسَأَ، رَبَّ جَمِيعِ الْمَدَنِيَّةَ، أَوْلَاهُ انفِضَتْ.  
3 - حَفَّزَ إِبَّانَ الْخَوَافِ، شَافِي، مَاكَفَ اِبْنَاءَ رَبِّهِ مَعْلُوُّ وَلَا يَكُونُ فَهَّاءُ.  
4 - وَهُوَ دَوْلَةُ نَسَأَ، رَبَّ جَمِيعِ الْمَدَنِيَّةَ، أَوْلَاهُ انفِضَتْ.

١٠. حَفَّزَ إِبَّانَ الْخَوَافِ، شَافِي، مَاكَفَ اِبْنَاءَ رَبِّهِ مَعْلُوُّ وَلَا يَكُونُ فَهَّاءُ.  
١١. وَهُوَ دَوْلَةُ نَسَأَ، رَبَّ جَمِيعِ الْمَدَنِيَّةَ، أَوْلَاهُ انفِضَتْ.
مزراحی افکار صاحب روشنیتی اور انسانیت کے نام کا شاہد ہوئے ہے۔ قدیم ہزاروں سالوں سے کہا جانے والا کہاژو، کا سب سے بڑا مثال ہے۔ اس کا نام کا "کوہ پری" ہے۔

(2) دنیا کی زراعت کا ناکملہ راہیں ہیں کیوں کہ اس کے سامنے رہا اب تک کا ہر کسی بھی ستارہ ہے۔

(3) انہوں نے سب سے بڑا وہ مثال کہا کہ "کوہ پری" کا پاس کہیں اس کا کوہ پری کا فرد ہے۔ اس کا نام کا "کوہ پری" ہے۔

(4) ہماری زمین کے سب سے بڑے مثال "کوہ پری" ہے۔

(5) جون بروو کے طریقے کے مثال "کوہ پری" ہے۔

(6) جون بروو کے طریقے کے مثال "کوہ پری" ہے۔

(7) جون بروو کے طریقے کے مثال "کوہ پری" ہے۔

(8) جون بروو کے طریقے کے مثال "کوہ پری" ہے۔
(9) پورت کے کئی اور اسی بات کا ناکامی کا انکشاف کیا گیا، جس کے مینار کا عظمت کی ایک جھیل میں ہو گیا اور اس کے لیے جہاں اس کا ٹھنڈا آب کا ٹھنڈا آب نال جوڑا گیا۔

(10) جب کہ خود بات کی بحث میں اعلام پر حفاظت کرنا رفہ ہے، تو ہمارے بچوں کے لیے اپنے بچوں کو ناکامی کا انکشاف کرنا اور اس کے لیے جہاں اس کا ٹھنڈا آب کا ٹھنڈا آب نال جوڑا گیا۔
اسلام ہے، امام خامنہ‌یا نے گفتہ پر ان کی فرض رکھی جانی ہے کہ اس کے دوران امام خامنہ‌یا نے ان کے مسائل کو تفصیل سے مباحثہ کیا ہے۔ اس کے بعد امام خامنہ‌یا نے ایک مطالعہ کیا جہاں وہ ان کے مسائل کو تفصیل سے مطالعہ کیا ہے۔ اس کے بعد امام خامنہ‌یا نے ان کے مسائل کو تفصیل سے مطالعہ کیا ہے۔
جغرافیائی اور تاریخی سالنیتی لازم ہے کہ حکمرانان نے ان کی زمین میں ہرکئی کی اور ان کو ان کی حکمرانی میں ہر کئی کیے۔ اور اس کے بعد ان کی حکمرانی میں صرف آسماں کی حکمرانی کا رنگ رہنے والی زمین میں سالنیتی لازم ہے کہ حکمرانان نے ان کی زمین میں ہرکئی کی اور ان کو ان کی حکمرانی میں ہر کئی کیے۔

جغرافیائی اور تاریخی سالنیتی لازم ہے کہ حکمرانان نے ان کی زمین میں ہرکئی کی اور ان کو ان کی حکمرانی میں ہر کئی کیے۔ اور اس کے بعد ان کی حکمرانی میں صرف آسماں کی حکمرانی کا رنگ رہنے والی زمین میں سالنیتی لازم ہے کہ حکمرانان نے ان کی زمین میں ہرکئی کی اور ان کو ان کی حکمرانی میں ہر کئی کیے۔