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

وَلْتَكُنْ قَٰنُوتُكُمْ أَمْهَةً يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنكَرِ وَأُولِي الْأَيَامِ هُمُ الْمُفْلِحُونَ

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

JAN. — JUNE 1976

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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 one who 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.
NOT BY THE SWORD

For too long has a gross misconception reigned freely in the world that Islam, the religion and the very epitome of peaceful existence, was to be spread at the edge of a sword. This thesis was built from both within as well as outside the fold of Islam - on one hand, the false doctrine prevailed among the Muslims that the Mahdi, the Promised Messiah, would, on his advent, take the sword, wage a 'jihad' against the cross and finally emerge victorious by putting to the sword all opposition to Islam; on the other hand, the mischief-making efforts of the Christian padres, attempting to paint Islam in the colours of fanatical butchers who would not hesitate to slaughter as the only alternative to conversion, have been the two great obstacles to the spread of the truth and enlightenment of this, the only natural religion which Man will ever know. For a thousand years, Islam, which exploded forth like a brilliant new star formed in the black abyss of space, was reduced to a pitiful state in which it won only the scorn of the others - a far cry from when it won hearts, converts, nations and empires which could not resist the magnificence of the truth it bore.

It was against this bleak background of bigotry and narrow mentality of its own "learned" ulama that Allah despatched His Promised Messiah to lift the religion from its thousand-year slumber and restore it to its position of pre-eminence in the lives of Mankind. Hazrat Mirza Ghulam Ahmad, the Promised Mahdi, reformer of Islamic Fourteenth Century, recognized his mission. He wrote

"Then so far as it lies in my power, I intend to broadcast, in all the countries of Europe and Asia, the knowledge and blessings which the Holy spirit of God has granted me . . . . . It is undoubtedly true that Europe and America have a large collection of objections against Islam, inculcated through those engaged in Mission work . . . . . To meet these objections a chosen man is needed who should have a river of knowledge flowing in his vast breast and whose knowledge should have been specially broadened and deepened by Divine inspiration . . . . . So my advice is that
writings of a good type should be sent into those countries. . . . I cannot refrain from stating that this is my work and that no one else can do it so well as I or he who is an offshoot of mine and thus is included in me."

Izalah Auham (3rd Sept. 1891) P. 769

It was with this noble purpose of mind of serving the whole humanity by guiding it to the Truth and removing the errors of thoughts blocking the progress of the Divine message that he wrote his first book, "Barahim Ahmadiyya", in which lay the blueprint of his mission.

"The spiritual triumph of the religion of Islam which would be brought about by conclusive arguments and shining proofs . . . . . is destined to be accomplished through this humble servant whether it is in his life time or after his death . . . . .

Thus God intends, by raising me in this age and by granting me hundreds of heavenly signs and a vision of extraordinary matters relating to the future, and deep knowledge and truths and by giving me knowledge of hundreds of sure arguments, to spread and propagate the knowledge of the true teachings of the Quran among all nations and in all countries".


We have witnessed the growth of the fulfillment of this remarkable promise, commencing with the Woking Muslim Mission in England in 1912 CE, and then the German Muslim Mission at Berlin in 1922 CE, until today, the Mission has branches all over the world. The pious passion of the Founder continues, in the hands of his followers, to win over to Islam millions from Europe, the Western nations, including America, and Africa and the East. And it is not by the sword.

PROPHET'S DAY CELEBRATION

The Birthday of the Holy Prophet Muhammad (may peace and blessings of Allah be upon him), was celebrated under the auspices of the Ahmadiyya Anjuman Ishaat-i-Islam, Fiji, on the evening of 13th March at their Headquarters 12 Bau Street, Suva.

After the recitation of the Holy Quran by Mr. M. H. Ashraf Khan and a welcome address by the Chairman, speeches on the life and teachings of the Holy Prophet were made by Mr. A. H. Sahu Khan, Maulana Hafiz Sher Muhammad and Mr. Shafi-ud Dean. Nazams were sung by Messrs. Imran Sahu Khan and A. Wahid Khan, and by Misses Nazra Begum, Abida Begum, Zarina Begum and Nazma Begum.

The celebration concluded with a dua by Maulana Hafiz Sher Muhammad and thanks by the Chairman. Dinner was served.
Inter-Faith Meeting

THE MESSAGE OF MY RELIGION TO THE MODERN MAN

(An Inter-faith meeting was held on the 27th August, 1975 under the auspices of Ahmadiyya Anjuman Ishaat-i-Islam United Kingdom at the Swedish Church, 6 Harcourt Street, London. The subject for discussion was, "The Message of my Religion to the Modern Man.") Representatives of the following religions participated in the discussion: Hinduism, Zoroastrianism, Buddhism, Judaism, Christianity, Islam and Sikhism. This special session of the 7th Lahore Ahmadiyya Convention was presided over by Bishop George Appleton, Chairman, World Congress of Faiths, England. Some of the papers, that were available, is published in this issue. - Ed.)

CHAIRMAN'S INTRODUCTION

Bishop George Appleton said that he was glad to be taking the Chair at this ecumenical meeting of the Ahmadiyya Convention and to express a warm welcome to its delegates both as a citizen of the host country and also as Chairman of the World Congress of Faiths. He greatly admired the ecumenical spirit of the Movement, and had always been interested in the Prophet's attitude towards Christians and the Jews.

One of the great factors of our present age was the way in which different Faiths were beginning to meet together, to explain themselves one to another and to work together for social justice and human unity. He himself believed that God was at work in all Faiths in some degree, and all that was good, true, and loving comes from His inspiration.

The Bishop said he was also glad to be co-operative with Al-Hajj S. Muhammad Tufail, who had been a friend for over 20 years and whose contribution towards inter-Faith understanding he greatly values.
AHMADIYYA ANJUMAN INTER-FAITH MEETING LONDON
The Swedish Church, 6 Harcourt Street, London W1H 2BD

Speakers (from left to right) Rabbi Harry Jacobi (Jew), The Rev. Lennard Linden (Christian), Maulana S. Muhammad Tufail (Muslim), Bishop George Appleton (Chairman), Prof. Harminndar Singh (Sikh), Mr. Cyrus Mehta (Zoroastrian), Mr. Russell Webb (Buddhist), Pundit Vishnu Narayan (Hindu)
ZOROASTRIANISM

By CYRUS P. MEHTA

Civilisation as we know it today, began some thousands of years ago. Prophets, philosophers, great thinkers, great teachers have come and gone and in spite of their very great contributions, the Modern Man is not certain what life is about, why he is here, how he should live, what is death, is there a life after death and so on.

Today we live in an age of confusion created by the rapid progress of material sciences. We live in a world of great stress in which we sense a loss of balance between material and spiritual values. We all want to be happy but in the struggle for life, miss the way that could bring us lasting happiness.

It is therefore very gratifying that The Ahmadiyya Anjuman Ishaat-i-Islam of United Kingdom has organised this Inter-Faith Meeting. Today there is a deep urge to develop the spirit of religion acceptable to modern times. If we follow the spirit of religion, we will find identity, similarity, and unity and an underlying search for the self and reality. We on the platform may use different words or terms, we may offer different thoughts on several aspects of our own religions, but underneath them all, the spirit of religion will remain the same, the spirit which binds man to man and man to God.

Zoroastrianism and its message to the modern man.

Zoroastrianism revealed and preached by Holy Prophet Zarathustra some thousands of years ago in ancient Iran is a living, dynamic and universal faith even though its followers are few in number. Its principles are eternally true, simple, easy to understand and can be practised in any age including ours of modern science and technology.

Prophet Zarathustra lived at the dawn of civilization when mankind's religion was no more than superstitions, magical rites and sacrifices. For the first time the world heard about purity, light and truth. He brought morality to the religion and at the same time preached the doctrin of monotheism. He also maintained that each person must discover the truth for himself or herself. He thereby established the Charter of Spiritual Liberty for all mankind. Man is given freedom of thought, will and action and the Prophet appealed to his listeners to use their discerning mind and search within for their spiritual growth.

So let us start using our discerning mind and ask ourselves what every one desires most. We may want a house, or a car, or wish to travel abroad or go away for a holiday. But in general terms we could all say we want to be happy. And why not? There is little point in going about life with gloomy faces.

Some people think that acquiring wealth and enjoying material benefits is happiness and go in its pursuit till they fail. Of course we must have certain material comforts so that we are properly fed, clothed and housed. Zoroastrianism enjoins looking after the bodily needs, since there is no spirituality in abject poverty. One must stay in the world, use one's talents and abilities for earning one's living and if in doing so one acquires wealth, one should put it to good use in serving less fortunate brothers and sisters.
There are others who believe that possession of power would give them happiness; they too become disillusioned in the end. Zarathustra says:

"Righteousness is the highest good, that alone is true happiness. Happiness comes to him who is righteous for the sake of highest Righteousness."

So in Zoroastrianism Happiness and Righteousness go hand in hand. Within this single word Ashem or Righteousness are incorporated the three pivotal principles of the religion, e.g.

'Huriera' - Good Thoughts, 'Hukhta' - Good Words, and 'Hvareshta' - Good Deeds. This then is the Holy Triad of Zoroastrianism. A man's activity is encompassed within his thoughts, words and deeds and as such the prophet's injunctions to exercise great care in these areas. Good Thoughts, Good Words and Good Deeds help to make one a righteous person and the more righteous one becomes the happier one will be. On some occasions there will be failures and set-backs. But each day is a new day and one can start afresh on the path of Righteousness. Time does not permit me to deal today with the techniques that help one to acquire a loving and righteous mind and power and guidance that could be invoked for acquiring it.

Allied to the Triad of Good Thoughts, Good Words and Good Deeds are four chief characteristics of the religion. They are: (1) Unity, (2) Non-violence, (3) Self-sacrifice, (4) Principle of Righteousness.

Unity implies making efforts to resolve all discord and practising tolerance. A Zoroastrian is required to acquire magnanimity of mind and be sweet and reasonable with whom he does not agree. We are all in search of truth, we all want to build a better world. But we must not be intolerant and assert that ours is the only religion that possesses the truth. If mankind had grasped the idea of Unity in Diversity, there would have been no religious wars, persecution or intolerance throughout the history.

Non-violence means to have love for all the creation. This love requires a Zoroastrian to rise above political, social, economic, racial, and ideological differences into which the globe is split into and work for peace which alone can nurture cultures and civilization. In an ancient prayer, a Zoroastrian prays:

"May understanding overcome misunderstandings, peace triumph over discord, generosity overcome avarice, reverence triumph over contempt and truth over falsehood."

How refreshing it is to find, St. Francis of Assisi, praying; similarly:

"Lord, make me an instrument of Thy peace; where there is hatred let me sow love; where there is injury, pardon; where there is doubt, faith; where there is despair, hope; where there is darkness, light; and where there is sadness, joy."

Self-sacrifice means losing or giving away petty self for serving God and fellowmen. Zoroastrianism enjoins active service and not contemplation away from the world as duty of man. As such you will not find any Zoroastrian living in caves or monasteries.

The Principle of Righteousness is the Divine Plan. It is the unalterable eternal law of God according to which the universe has come into being. The cosmic process is not unintelligible chaos but it is a pattern, an order which directs evolution. This cosmic process progresses towards its fulfilment under the law of Asha or the Principle of Righteousness.

So, the three commandments of Good Thoughts, Good Words and Good Deeds, and four characteristics of Unity, Non-violence, Self-sacrifice and the Principle
BUDDHISM

By RUSSELL WEBB

(Hon. Secretary, London Buddhist Vihara)

The method of Gotama the Buddha was to first diagnose the cause of man's predicament in the world and then prescribe a cure.

Ours is an age of insecurity, not merely in the political and economic spheres but also in our social and domestic lives. Man experiences a sense of alienation in an impersonal and dehumanised "concrete jungle" with, on the one hand, a materialist environment and, on the other, an unfeeling bureaucratic system where man is no longer regarded as an individual but merely a number in the official records.

Man is also confronted with two extremely influential, conditioning forces: hedonism and "philosophical" materialism. The one aided by the mass media and every other conceivable inducement to pursue a purely self-centred life of sensual pleasure; the other, a sterile, crude sociological and political system which denies the effects of man's actions (and thereby denies personal responsibility) and where a dubious end is made to justify equally dubious means.

Faced with this stark" choice "then, man would seem to have only three alternative ways in order to transcend this dichotomy: (1) to escape into a state of where blind faith has to be maintained in an agency outside of one's understanding or comprehension; (2) to surrender one's will (again)to an earthly collectivist, totalitarian system; or (3) to maintain an independent position, a "triumph of the will" over all mind-bending forces, where total responsibility for his actions rests exclusively with him.

Buddhism promotes the third alternative and, indeed, the younger generation on both sides of the Atlantic are earnestly looking for a way of peace and understanding that is outside established institutions. By means of reflection (meditation, contemplation, mental culture) man is able to realise that the paths of hedonism and materialism lead to and are sustained by three unhealthy factors: acquisitiveness (greed), aversion (hate) and delusion (ignorance). These are considered to be the prime motivating factors in life in that our minds are usually dominated by facets of one or the other factor. A fact that we are reluctant to admit, but one that can be verified if we take the trouble to allow the sub-conscious to reveal itself during periods of quiet reflection.

The essential ideal of Buddhism is to transform oneself; hence, utopian or revolutionary ventures are doomed to failure precisely because they fail to take into consideration the frailty of human nature - that the aforementioned motivating factors characterise his thoughts, actions and words. The threefold path of Buddhist training - ethical behaviour (restraint of the physical senses), mental development (meditation) and understanding (wisdom) - is so designed as to offer an adaptable and practical way to effect a transformation of the individual - so that his mind is no longer dominated by those unhealthy factors but by wholesome states of mind. The sure guide in this scheme being the factor of mindfulness or full awareness of what man is doing at any time during his waking life.

The aspirant to this path which leads to peace and understanding must naturally be aware of the ultimate destination to which all his effort will lead. The unsatisfactoriness to be found in varying degrees amongst compound-
JUDAISM

By RABBI HARRY M. JACOBI

About two thousand Years ago a Gentile came up to a famous Rabbi called Hillel and asked him to sum up the essentials of Judaism. Hillel replied "Do not do to your fellow man that which is hateful to you."

Hillel's famous reply has been called the negative formulation of the Golden Rule: "Love your neighbour as yourself", which another Rabbi named Akiba called the most important rule in Jewish law. In the same chapter in which the sentence, "Love your neighbour" occurs we have another sentence which extends the Commandment to love even further: If stranger dwells with you then you shall love him as yourself, for you were strangers yourselves in the land of Egypt." So the modern slogan to make love and not war is as old as the beginning of Judaism, and applies to Jews as well as non-Jews. Judaism is blind to colour and race. How could it be otherwise when we have Chinese Jews with yellow complexions, the Falashas - Ethiopian Jews with black complexions, North African Jews with brown complexions and, of course, English Jews with white complexions. That is the first message of my religion to the modern man.

The second is that there should be one law for the home-born and the stranger, the rich and the poor. Judaism knows of no class distinctions.

The third message is that the essence of Jewish Law repeated again and again in our Law Codes is that one's first duty is to be helpful to the poor, the stranger, the orphan and the widow; that one should not take advantage of any one and that bribery and corruption is abhorred.

Rabbis in olden days, as well as now, disagree with each other. You will remember that Rabbi Akiba said that love your neighbour as yourself was the most important rule in Jewish Law. One of his contemporaries, Ben Azai, disagrees and said that the most important statement in the Bible is the beginning of Genesis, Chapter 5, "This is the Book of the generations of Adam - Man." Ben Azai considered, and so do I, that the unity of man is all important and that no one should regard themselves superior or inferior. None shall say, "My father was greater than yours", and there is a Jewish teaching to the effect that as mankind was created one so anyone who saves a life saves the whole world, and anyone who destroys a life is destroying the whole world. There is a story in the Bible about the building of the Tower of the Babel. Men had become ambitious and wanted to build a Tower to reach up to heaven. A rabbinic comment is that whenever a brick was dropped from the top of a ladder work was stopped until the brick was retrieved, but whenever a man, a builder, fell down off a ladder work continued. Hence the punishment of the builders of the Tower of Babel. This is one of many stories and passages emphasizing Judaism's conception of the uniqueness and the divinity of man and the respect due to man. Man should never be used as a means to an end, and the Jew places man and his unity above nations.

The fifth message is that in Judaism the deed is more important than the creed. In the traditional 613 Commandments of the Pentateuch there is not one which says "Thou shalt believe", so we are urged to involve ourselves with mankind, to regard ourselves as co-workers and co-builders with God. We feel the burden of responsibility for the fate and welfare of mankind, and require action rather than prayer and do not rely on faith and hope.
Nevertheless, we Jews have never given up faith and hope. We have been called the world's greatest optimists. Throughout three thousand years of wandering and suffering we maintained our faith and hope. In fact, when despair cries out, the Jew hopes, said Edmond Fleg, the great philosopher. This is the sixth and final message of my religion to modern man; the firm belief that the time will come when the divine prophesies in our Bible will be fulfilled, one of which is inscribed on the foundation stone of the United Nations building in New York - "They shall beat their swords into ploughshares and their spears into pruning hooks. Nations shall not lift up sword against nation, neither shall they learn war anymore. And they shall sit every man under his vine and under his fig tree and none shall make him afraid." This remains a challenge and a task for all of us.

(Continued from Page 7)
ed existence is entirely due to desire, craving and hanging on to material things or events, seeking stability and no-change in a world of perpetual flux and insubstantiality; to the fulfilment of insatiable desires and experiencing frustration and anxiety when these are not fulfilled. The cycle of existence, of the tedious round of birth, death, and rebirth can only be eliminated by the cessation of volitional actions which promote the continuance of this cycle suffering (in both the physical and psychological senses), the attainment of Nirvana, the final state of a tranquil, detached and enlightened mind realisable, not in some nebulous hereafter, but in the "here and now" on earth.

(Continued from Page 8)
of Righteousness constitutes a Universal religion sufficient for a human being in any age, or in any land.

However our difficulty in modern times is that people will not listen to or believe the words of the Prophets. We lightly dismiss the experiences of the people who alone can give us any clue to the solution of the riddle of life. The modern man owes it to himself to experiment and discover the truth for himself. All that is needed is desire, directed efforts and devotion. If only will he allow the inner flame within him to spark upwards, his doubts will disappear. The spring of life are all within, and this is the secret of life.

A disciple asked the Sufi mystic Junayd of Baghdad, "I am told that you possess the pearl of divine knowledge, either give it to me or sell it." Junayd replied, "I cannot sell it, for you have no means to buy it and if I give it to you, you will have gained it too cheaply and know not its value. Cast yourself headlong like me into this ocean of life in order that you may find the pearl."

The purpose of any religion is to turn a natural man into an ethical man, and an ethical man into a religious man. It is up to the individual to choose the means of becoming both an ethical and religious man.

In conclusion, the message of Zoroastrianism to modern man is:
Think creatively, originally, rationally and independently with your head.
Love fully, universally and joyously with your heart.
Live dynamically by using your hands to serve mankind in the cause of peace and unity.

9
CHRISTIANITY

By THE REV. LENNART LINDEN

No one can draw a line without starting somewhere. You put the pen on a point and then draw the line. Our intelligence, our brains cannot think outside this simple fact that there must be a point from which everything has its origin. This point we Christians call God. In other words God is the point upon which we put our pen to draw a line. To this extent I think we are all agreed.

A critical person may immediately point out that if you instead had a circle it would be impossible to see a point. Well, that's right, but even if we can't see a starting point in the circle we know it must be there somewhere. The point is as necessary for the formation of the circle as for the line. If we call this point God, Allah or something else is just a question of choice of names.

I remember from my days as a theological student in Sweden, a picture through which an Indian philosopher used to describe the different world religions. Just as there is only one sun that shines over the whole Earth, there is only one God. But if we let the sun ray pass through glass, different colour shades will appear. That's the way it is with us people. We call ourselves Hindus, Buddhists, Muslims, Christians etc. but in reality we are praying to the same God in different languages and ways, originating from different traditions. I very much like this picture, because I believe, that we here have a common point of origin, a common platform to stand on. But at the same time I don't believe in a synthesis where we are all trying to reach one colour. Just as there are within each separate religion different shades, there are also differences between the different religions - and I should like to add, ought to be. It is within this, that God's greatness lies. We are not all the same - not all shaped from the same mould. We must learn to realize, that we as human beings and all that our different religions mean, different political viewpoints etc. only make up one little piece of mosaics in one enormous mosaic piece of art, that God has created and that a piece of art cannot be created if the pieces all look alike.

I started by mentioning God as the first point of our existence. But is God then only a point? No, of course not. If He were only a dead point I wouldn't be standing here today talking about Him. We find the differences between the different religions when we start to realize the concept of God. Just as, for example, the Muslims have their realization of Allah in Muhammed, Christianity has God realized in Jesus Christ, God's Son, that we Christians may learn who God is.

And the picture that Jesus gives us in the New Testament of God is something a lot greater than just a point.

Now, when I in future talk about "The Message of my Religion to the Modern Man", I must proceed from the person who has meant most - yes, everything for me as a Christian - in other words Jesus Christ.

And who is he - this remarkable man. He never wrote a book, yet even so all the books that have been written about him wouldn't fit into the Libraries of Sweden.

He never wrote a song, and even so he has given material for more songs than all the song-writers put together.
He never founded any schools, but even so he has got more pupils than all the schools put together.

He never practised any psychiatrics, but even so he has healed more broken hearts than all the doctors on earth.

Statesmen have come and gone, Revolutions have been won and lost, wars ended in devastations, empires have been built up and destroyed. But the name of this man has become more and more well-known.

He died for us people, but he was resurrected, thank God for us people. That is why we Christians believe that this life is only a beginning of something better to come.

But the fact that we are Christians believe in heaven and an eternal life, must not lead us into indifference here on earth. Rather Christ's love leads us into a great and important situation - i.e. that we are all people of equal values - same rights, same obligations. There is one thing that Jesus points out time after time in the Bible and it is just this which to use a Bible quotation is as follows: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Now there are some people amongst us who consider that Christianity will soon be bankrupt and that people in future won't need Christianity.

And I see what they mean. They are disappointed with the Church and mean that it is more and more losing it's place amongst people. It may be true and correct, but then I ask how can Christianity become bankrupt, if it hasn't been applied? In other words, it is wrong to equate Christianity with the Church. Alas, one has to acknowledge that the Church and many of its servants do not dare to preach the gospel in the whole of its strength and dare to take the consequences. There is such a great fear for the established Church system and the order that has been built up for centuries that the strength and the sting of the gospel often gets lost.

But now I firmly believe that there is something new and liberating happening within our Church. You can notice it in Sweden - just like in many other places round the world - that the Holy Spirit has begun its work in people's hearts. It has to do with our way of living, our responsibility for one another and for the earth which we are about to destroy. There is a new awakening amongst the Christian leaders for what really is evangelical, and it is this new awakening that I personally believe in and hoping for. And if the Holy Spirit may continue its work and really force itself into our somewhat stiffened and too organised Church, I think a lot more people are going to discover the depth and width in the gospel that Jesus preached.

Finally a few words about what's unique about Christianity. Without having any pretence of any greater knowledge of the other religions, I believe that the most important part of the Christian faith is not what I do, what I believe, what I love, but that there is someone who loves me, even considering my incompleteness, considering my sins. This is what I personally experience - that I am loved by someone I don't know. That there is God who cares about me, even if I don't care about Him.

I shall finish by quoting from the Bible which has meant a lot to me and which in the foundation of the Christian faith: "We love Him, because He first loved us."
THE MESSAGE OF ISLAM TO THE MODERN MAN

S. MUHAMMED TUFAIL

In the name of Allah, the Beneficent, the Merciful.

Mr. Chairman, Ladies and Gentlemen. We are talking about the modern man. Does he really need a message? But before we proceed let us know what a modern man is.

They say that modern man is like a modern shop where they hang everything in its show-window. When one goes inside nothing is to be found. Or sometimes he is compared with an onion. You peel off layer after layer and you find in the end there is nothing in it. There is, however, another way of defining a modern man. They say that he is like an egg; too full of himself to hold anything else.

It is this kind of person with which we have to deal. He is either too empty or too full. Life to him has no meaning and purpose beyond the existence on the level of an animal. He has FORGOTTEN that human life consists of a spiritual as well as a physical self. To him the physical self is the only reality for which one should live and die. And that self is his goal, his destination, his idol or his god. He bows down before this EFILF and worships it.

"Seest thou him who takes his desires for his god" says the Qur'an (45.23). Or he is like those who say:

"مَا هِيَ إِلَّا حَيَاةُ الدُّنْيَا مَوتُ وَحَيَا وَمَا يُضِلُّنَا إِلَّا الْإِسْتِرْهَامُ "

"There is nothing but our life of the world; we die and we live and Nothing destroys us but time" (45.24).

That is the materialistic view of life. We are born, grow old, decay and disintegrate because of the passing of the time. An Indian poet reflects the same mood when he says:

"What is this life? A manifestation of the combination of the elements. What is death? Splitting up of these elements again."

THE ISLAMIC VIEW of life is, however, different. It is here that the Qur'an comes to the rescue of the man. It says:

"And God created the heavens and the earth with truth" (45.22).

This is the oft-recurring theme of the Qur'an. We are also told that God
"created not the heaven and the earth and what is in between them in vain. That is the opinion of those who disbelieve" (38.27).

Thus faith in the materialistic view of life is not the only reality. Man is not a product of instincts and mechanical behaviour alone. Physicists have not been able to solve the problems of matter, which in the beginning they thought was inert or lifeless. In their higher researches, today, they have realized that matter is another form of thought or consciousness with the result that the whole field of research has to be moved from physics to a new kind of metaphysics. Life is no more a blind interplay of physical and chemical forces. Everything follows an order or submits to a pattern, although this pattern may be complicated or at times inexplicable to ordinary human intelligence. Pointing towards this reality the Qur'an says:

Seest thou not that to God makes submission whoever is in the heaven and whoever is in the earth, and the sun and the moon and the stars, the mountains and the trees, and the animals and many of the people?" (22.18).

It will be noticed that in the above passage it is mentioned that the mountains, the trees and animals all submit to God and when it comes to human beings the words used are kaseerum minananaas (many of the people), not all of them. Because in some ways man has been left to make his own choice in submitting to the Divine pattern. Although it is in his own interest that he should follow this pattern but as a free agent he could reject this guidance if he likes. However by rejecting this guidance he is confronted with another phenomenon in life, which is life without hope, life without faith, life without purpose. These are the tragedies of the modern world and this is where Islam can help man to stand on his feet again.

To set our house in order we have to learn that there is a creative and directive force in this universe. According to the Qur'an:

مرْبَّعُ الْزِّيْنِ وَفِطْرِيُّ كُلُّ شَيْءٍ تخْلِقُهُ هُدَّي

"Our Lord is He Who gives everything its creation then guides it" (20.50).

The word hada (he guides) signifies that God guides it to its goal of perfection. At another place we are told:

"Glorify the name of thy Lord, the Most High. Who creates, then makes complete, and Who measures and then guides" (87.1 - 3).

These verses speak of four Divine acts viz., creating, completing, measuring, and guiding. By remaining close to this reality we can understand the purpose of our existence in this world. If we forget to take heed of these simple and basic facts of life we may see and hear things without realizing their true significance.

When the gramaphone disc is being played before us we see the movement of the disc and the needle. Do these movements cause the music? A man who cannot
see further will perhaps reply in the affirmative. But the truth is that neither the disc, nor the needle, nor the gramophone box is causing this music. The needle is being pushed up and down in the almost invisible grooves of the disc. In these grooves has been recorded the sound of music. These vibrating notes existed elsewhere before they could touch our ears and heart. We see the disc, needle and the box but we have to lift ourselves from this level of seeing, hearing and thinking before we could understand the source of music.

In our every day life we depend too much on our outward sight, forgetting that it is the inner vision of our self, the inner drive of our soul that can enlighten the dark and dreary paths of our lives. That is only possible when we remain in touch with that invisible factor who is behind the music of our existence. When we forget this Supreme Reality, in fact we forget our souls:

"And be not like those who forget God, so He makes them forget their own souls" says the Quran (59.19)

This forgetting causes disruption in human relations. This forgetting brings conflict and tragedy in human life. When we forget God we forget our own souls. When we forget God we turn our backs on our own happiness. When we forget God we throw out the rest and peace which abides with us. When we break friendship with God we bring grief and fear in our lives.

FEAR is a dominant factor in the mind of man today. It also haunted the primitive man. But the modern man is afraid of himself. Man must learn to save himself from himself if he wants to survive.

The only possible way is to go back and start again from where he lost his way. He must restore the broken link by surrendering himself to that Ultimate Reality to Whom all the mountains and the trees surrender. He must submit himself entirely to the All-Loving and Compassionate God and reflect this submission in his actions which will finally make him free from fear and grief.

"Whoever submits himself entirely to God", says the Qur'an, and is the doer of good (to others) he has his reward from his Lord. And there is no fear for such nor shall they grieve". (2.112)

SUBMISSION to God has been coupled with righteousness. Submission without deeds of piety is like a bird with wings which can merely hop but cannot fly. Thus faith and works should go together. Life without faith and life without moral discipline is worse than death. We must discover the spiritual meaning of our existence if we want to make ourselves free from fear and grief. God did not leave man alone to grope in darkness to find the solution of his problems. He did provide him with means of his spiritual nourishment as He did for his physical sustenance.
This, however, brings us to another aspect of the problem under discussion.

A MESSAGE, however cannot be delivered without a messenger. The Divine method of supplying spiritual nourishment to humanity was through Divine Messengers. These messengers according to the Qur'an were sent to every nation of the world (10.47; 35.24; 4.164). Mohammed (may the peace and blessings of God be upon him) was one of them and last of them (33.40). He was a guide and mercy to the nations (21.107). He was neither God nor an angel. If angels were walking around the earth God would have certainly sent angels as messengers, says the Qur'an (17.95) but as earth was inhabited by human beings, mortals were sent who ate food and went about the market as other mortals did (25.7). These mortal messengers were warners and bearers of good news (2.213) and brought mankind from darkness into light (5.16) by the help of God. The object of their advent was to recite God's messages and thus purify their followers. By purification is not only meant purification from sin but also setting the believers on the path of moral, spiritual and physical advancement.

These messengers who came to purify the world from sin, and lead man to righteousness were themselves sinless. They were the honoured servants of God and acted according to God's commandments (21.25-27); they could not act unfaithfully (3.160). The chief object of their appearance in the world was to remind men of their duties to their Creator and their fellow beings.

The Qur'an itself has been called a REMINDER FOR THE NATIONS (zikrul lilalameen) (12.104; 38.87; 68.52; 81.27). This is where the Qur'an make an impact on human mind. It makes us remember of what we have forgotten, it makes us recollect of what has gone out of our memory - or in other words out of the upper surface of our mind, yet latent deep down in our souls. This forgotten truth has to be retold. Being in consonance with human nature the Qur'an is a reminder of what is already imprinted therein. This indicates the essential worthwhileness of human self which was made in the best make by our Creator (95.4). According to the Qur'an paradise is man's birthright; he is born on the banks of virtue. By his own following he falls in the mire of sin.

The Qur'an again reminds us that mankind is a single nation (2.213). We are told:

"O mankind, keep your duty to your Lord, Who created you from a single being and created its mate of the same (kind) and spread from these two many men and women" (4.1).

"O mankind We have created you from a single male and female, and made you tribes and families that you may know each other. Surely the noblest of you with God is the most dutiful of you (49.13).

"And of his signs is the creation of the heavens and the earth and the diversity of your tongues and colours. Surely there are signs in this for the learned" (30.32).
The diversity of tongues and colours is a sign of God for human beings but we have made it a bane and a curse to ourselves.

The Prophet Muhammed is reported to have said:

"O mankind surely your God is one and surely your father is one. There is no superiority of an Arab over a non-Arab, nor of a coloured man over a white man or of a white man over a coloured man. The noblest in the sight of God is the most dutiful of you" (Bukhari).

The modern world is torn today on the question of race, colour and rank. The Qur'an has not only condemned this approach towards life in theory (mere sermons were not enough) but has also eradicated these prejudices from the minds of Muslims by establishing institutions such as prayer and pilgrimage where all people meet on equal footing irrespective of their position, colour or race.

The good and righteous people found among the followers of other religions.

The Qur'an reminds us that there is also light and guidance in the Torah and the Gospels (5.44,54). There are good and righteous people found among Jews and Christians.

"They are not all alike," says the Qur'an, "of the people of the Book there is an upright party who recite God's messages in the night time and they adore (Him). They believe in God and the Last Day, and they enjoin good and forbid evil and vie one with the other in good deeds. And those are among the righteous, And God knows those who keep their duty" (3.112 - 114).

Conquest of the natural forces

The Qur'an reminds us that man is not made a slave of the natural forces but a ruler over them. His rank in the scale of creation is so high that everything in the universe has been made subservient to him.

"God is He Who made subservient to you the sea that ships may glide therein by His command, and that you may seek of His grace, and that you may give thanks. And He has made subservient to you whatsoever is in the heavens and whatsoever is in the earth all from Himself. Surely there are signs in this for a people who reflect" (45,12-13).

"And He has made subservient for you the night and the day and the sun and the moon. And the stars are made subservient to you by His command. Surely there are signs in this for a people who understand" (16,12).

BRINGING HUMANITY TOGETHER

It is always the educational systems that have taught international humanitarium values. Apart from the traditional universal values they today stress the value of scientific analysis, of bringing the economic and social gaps and stress still further the importance of the artistic creations of man that have always brought humanity together.
Life and its problems

The Qur'an reminds us that man has been created to face distress and difficulties (90.4). He has to face problems as long as he lives. Problems run like a stream in our lives; constantly passing away yet constantly coming. When we face problems and overcome them we become better human beings. Thus pain and suffering have a great value in our lives. However the business of man is to go forward under all conditions. That is only possible when the modern man corrects his attitude towards life and learns to be grateful, faithful, hopeful and trustful of the mercy and compassion of God in his life.

As I have said before the modern man is fearful of his own destructive powers. He can destroy himself and all that he has achieved in centuries within a matter of few hours. But inspite of this, fear should not prevail in our minds. Until death, it is all life, and we in the meantime should not forget our duty to God and to our fellow beings.

As long as we live we must keep on learning how to live. And when the time of our departure comes the Qur'an reminds us that we do not fade into nothingness. We keep on living in another world. Men are sleeping, says the Qur'an, when they die they wake up.

MASIH MAUOOD DAY

On the evening of 29th May, after the Maghrib prayers, Masih Mauood Day was observed amidst a large gathering at the Headquarters, 12 Bau Street, Suva, under the auspices of the Ahmadiyya Anjuman Ishaat-i-Islam, Fiji.

The Programme began with the recitation of the Holy Quran by Mr. M. H. Ashraf Khan. The Chairman, Mr. G. N. Dean, after welcoming the guests, made an introductory speech on the need of the observance of Masih Mauood Day. Maulana Hafiz Sher Muhammad then spoke at length on the life of Hazrat Mirza Ghulam Ahmad, the Promised Messiah and Mujaddid of the Fourteenth Century, his belief on the Finality of Prophethood in Islam, giving quotations from Hazrat Sahib's writings that no prophet shall come after our Holy Prophet Muhammad (may peace and blessings of Allah be upon him) either new or old and no one is a kafir who does not believes in the Messiah's claims. A nazam was then recited by Mr. A. Wahid Khan.

In conclusion the Chairman thanked the helpers and the guests. After a dua by Hafiz Saheb, dinner was served.

IDENTITY OF DIVINE GUIDANCE

The followers of different faiths have always believed that their faith alone can claim the status of being a divinely-revealed religion to the exclusion of other religions, but Islam came to preach the idea of the identity of divine guidance for all mankind. It lays down the principle that this guidance was sent to mankind through the agency of Prophethood in evolutionary stages on the analogy of an academic curriculum of progressive courses of instruction prescribed for students in an educational institution according to the standards of their intellectual development. That is why the followers of Islam hold all Prophets in the highest esteem and believe in what was revealed to them.
MEMBERS OF THE AHMADIYYA ANJUMAN ISHAAT-I-ISLAM OF CANADA

SITTING FROM LEFT: M. Yaseen Sahu Khan (Sec.), M. Ismail Buksh (Pres.), Maulana Hafiz Sher Muhammad, Usman Gani and Abdul Ghafoor.

STANDING: Nazim Sahu Khan, Kamal-ud Dean, Farakb Sher, Shams Ahmad Dean (Vice-Pres.), M. Raqib Khan, Hidayat Khan (Treas.), Sahim Buksh, M. Atik, Sheikh Daud Ali.
AHMADIYYA ANJUMAN ISHAAT-I-ISLAM OF CANADA

By M. Yaseen Sahu Khan

Bismillah-ir-rahman-ir-rahim (In the name of Allah, the Beneficent, the Merciful).
Ashhadu an la ilahi illallah, wa ashadu anna Muhammadan abduhu wa Rasuluhu
( I bear witness that there is no God but Allah, and I also bear witness that Muhammad is the Messenger of Allah ).

I have the pride and privilege to openly declare that by the grace of Almighty Allah a true and sincere branch of the Ahmadiyya Anjuman Ishaat-i-Islam, Lahore took birth on 3rd. of December, 1975 in the great landmass of Canada. The foundation stone of the jamaat known as the Ahmadiyya Anjuman Ishaat-i-Islam of Canada was, with very great pleasure, laid by the learned Hafiz Maulana Sher Muhammad Sahib while he was on his tour to attend the Islamic Convention held in the U.K. and to propagate the sacred teachings of Islam in the true sense of the word in the United States and Canada.

The first and foremost Office bearers of the above Jamaat are as follows:

PRESIDENT
VICE PRESIDENT
SECRETARY
ASST. SECRETARY
TREASURER

JANAB MUHAMMAD ISMAIL BAKSH
JANAB SHAMS AHMAD DEAN
JANAB MUHAMMAD YASEEN SAHUKHAN
JANAB HIDAYAT KHAN
JANAB MANOUHAR BEGG.

The above office bearers who were elected on the same evening while the blessings of Almighty Allah showered upon the jamaat as a whole had vowed to leave no stone unturned to disseminate the ideals, morals and teachings of Islam. They are the back-bones of the jamaat and will under every circumstance move heaven and earth for the prosperity of Ahmadiyya Anjuman Ishaat-I-Islam as this is the jamaat that propagates the teachings of the Holy Qur'an and the Holy Prophet (may the peace and blessings of Allah be upon him) in the truest sense. Although the jamaat is only yet born we already have numerous good thoughts in mind regarding the teaching and propagation of Islam and as time will pass, these wonderful thoughts will be put into practice to disclose the reality of the jamaat and will, Insha Allah, stand as beacons erected by the Ahmadiyya Anjuman Ishaat-I-Islam of Canada and at the same time act as guidelines for all to the eternal goal.

In my capacity as secretary of the newly born jamaat, I request of the true and sincere Muslims to pray to the One and Only Allah to bestow His favours and shower His choicest blessings upon the jamaat; to guide us on the right path and to make our good deeds fruitful and outshine those of others. May Allah guide us and keep the hoisted flag of Ahmadiyyat flying for ever. Rabbana la tuzigl qulubana bada idh hadaitana wa hab la-na min ladunka rahma, inna-ka anta-l-wahhab. (Our Lord! do not make our hearts deviate after Thou hast guided us aright and grant us from Thee mercy: surely Thou art the most liberal Giver ).

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In the Picture Maulana S. Muhammad Tufail, our Missionary in the U.K. (left), is seen talking to Her Majesty the Queen, Elizabeth.
THE HOLY PROPHET

By Mr. Shafi-ud Dean at the Prophet's Day Celebration
held under the auspices of the Ahmadiyya Anjuman Ishaat-i-Islam of Fiji on the evening of 19th March 1976 at 12
Bau Street, Suva.

Ch. 21:106 "Surely in this is a message for a people who serve us"

107 "And we have not sent Thee but as a mercy to the
countries"

One of the greatest Playwrites of English literature, Shakespeare, in one
of his plays wrote "The good that men do is oft interred with their bones,
but the evil lives on after them". In my opinion, he amply summed up the
attitude of man towards his fellow beings. Men are always ready to pick out
the faults of others, to make a mountain out of a mole hill of such faults to
such proportions, that drown out all his good works, leaving him remembered
for only his faults.

With this analogy of the world's attitude, the life of the Holy Prophet
(may peace and blessings of Allah be upon him) seems somewhat oddly placed in
our climes. Of all the prophets of God, Muhammed is the only one whose life
has been so exhaustively documented. Yet, despite all the critics of Islam
and the Holy Prophet, no one has yet been able to substantiate any evidence to
the detriment of his noble character - Needless to say, that no one even in
the future will be able to. He stands out throughout all investigation as the
perfect man, the beloved of God and a blessing unto the whole world.

To fully discuss this singular person's noble attributes, one would need
a lifetime, and believe you me, I have no intention whatsoever of attempting
to take up your lifetime and moreso, in a matter of a few minutes I would like
to therefore discuss only certain virtues of his character.

The Holy Prophet (may peace and blessings of Allah be upon him)was indeed
a person who could not be changed, despite the change in his status. From
childhood he was a simple person. He was unparalleled for his sincerity and
his humility. In fact, one can well sum up this man as "Sincerity being the
keynote to his character and humility the very foundation of his existence."

Unlike most other Prophets of God, the Rasool did not remain confined to
the same station throughout life - that is, he was not born to be and remained
a poor person, a successful trader, a refugee - forever persecuted or a ruler
and a king. This unique person, underwent all facets of life and, in doing so,
was of strong enough metal to remain himself. He was a person who proved that
he was capable of changing the surrounding atmosphere rather than, allowing
the prevailing climates to change or corrupt his real self.

21
We have time and time again heard of his childhood, his teens, his manhood and the period of his advanced years. I will therefore not take up your time by going back over these historical facts. What, however, I would like to stress is the fact that stands out so poignantly that throughout, his basic qualities remained untarnished.

During the entire period of his life, from when he was a pauper - victimised and persecuted to the time he was king - Conqueror of Arabia, the Holy Prophet never considered any form of work too demeaning to his personage. He preferred to milk his own goats, patch his own garments and mend his own shoes. When work was being allocated he always ensured that he did his own bit. He always considered it an act of charity to give alms to the beggars with his own hands - and whilst at home he gladly helped his wives with their household duties.

He liked and treasured simplicity in life. His food was always simple, consisting in the main, of dates, barley, wheat, meat, honey and milk. He did not relish sumptuous meals but, would partake of it so as not to offend his hosts. In dressing too, he had simple tastes. He wore plain clothes and did not mind wearing patched garments provided they were clean and neat of appearance. His living quarters were devoid of luxury and as a rule consisted of a bedstead and a jar of water. Worldly things, riches and artificial comforts held no attraction for him and, he was once overheard as saying, "My case is like a mounted wayfarer who pauses at noon, under the shade of a tree, just to rest for a while, and then to proceed on his way".

In his dealings with others he never placed himself on a high pedestal. Even in the treatment of his servants he always considered them his equals. One of his servants is recorded as saying that during his ten years in the service of the Rasool, the Prophet never once scolded him or adopted a tone, that of a master to a servant.

Above all, this noble man, never sought self praise. He did not do things to gain acknowledgement but, rather, because he knew that what he did was pleasing and acceptable to his Maker. For this, if for nothing else, the world will always remember and acknowledge him. It is perhaps a quirk of fate that those who do things to enhance their own name and prestige, in pursuit of which they are only too ready to sacrifice their friends and their community, are destined to find, as an end reward, their names loathed by the very people in whose eyes they strive to be someone special.

The proof of his genuineness is evident in the fact that during his early life he hardly had anything that he could call his assets and on his death bed, when he could lay claim to the whole of Arabia, he still had no assets to enrich even a beggar.

So much for my humble contribution towards this night's celebration. But before I sit down may I be allowed to pass on a message to the gathering. Both my young brother Shams and his wife Salma have asked me to convey to you all their Salaams and to assure you that you all are always in their thoughts.

May Allah bless and guide us.
BALANCED EDUCATION IN ISLAM

By M. Ameen Sahu Khan

In his inaugural address at the All-Pakistan Science Conference, Mian Afzal Hussain, the veteran scientist-cum-educationist made a strong plea for giving the Muslim youth a balanced education by eliminating conflict between science and religion and introducing scientific thought in religious education.

What an irony that the followers of a religion which declared the ink of a scholar to be holier than the blood of a martyr should stand in need of being reminded of the importance of scientific knowledge! To lay down one's life in the cause of God is the highest of religious acts. But this dictum of the Prophet puts a scholar's activity in the promotion of truth on a higher level.

The Quran, for the first time in the history of religion, opened the flood gates of scientific knowledge when it proclaimed that the whole of the universe had been created for the good of man, that, indeed, it was man's privilege as God's vice-gerent, to harness the forces of nature to his own service and develop this earthly habitat of his into a veritable Garden of Eden.

What is Science? What is the scientific attitude? What is scientific knowledge? The answer obviously is: To bring an uninhibited, unconditioned, free, unfettered, open mind to bear upon the study of Nature, unlock the secrets embedded in its bosom, and harness the same to the development of the resources of life, the elimination of ignorance, poverty and disease. A cursory glance at the Quran will show that this kind of free uninhibited frame of mind is precisely the whole essence of the message and mission of the Quran to inculcate. In other words, Islam breaks all kinds of tradition, ancestor-worship, of false ideas and superstitions, as much as those of false images and idols carved out of wood or metal.

In the very beginning we find the word 'Kafir' thus described in the Quran:

"God has set a seal upon their hearts and upon their hearing, and over their eyes is a covering." (Al-Quran 2:7)

By an obvious implication, a Muslim must be the reverse of it - one with an open, free, unfettered mind, thinking for himself, choosing for himself, ever on the lookout for more light and more life impulses. Can we honestly say that for good many centuries past, Muslim mind, and the inertia and stagnation that have marked it, do not fall under the first category?

The need to orientate our whole outlook on scientific knowledge can not be over-emphasised. Scientific knowledge is not only our crying national need if we would keep abreast of the march of time, and catch up with the advanced nations of the world - it is the implementation of the Quranic teaching and the fulfilment of our God-ordained destiny to gain mastery over the universe and harness its forces and resources for the promotion of the well-being of life.

This reunion between science and religion must, however, be a two-way traffic. Not only scientific truths must be introduced into religious education, but science itself must be transfused with the religious spirit.
The imbalance in the Western system of education dividing knowledge into two watertight compartments - the religious and the secular - has given birth to the modern lopsided materialistic civilisation which carries germs of its own destruction within its own wombs.

An Islamic system of education must beware of that perilous path, and deal with science and religion as a composite intergrated process.

The broken homes, the swelling ranks of teddy boys and teddy girls, the crowded mental hospitals, mounting conflicts and tensions, alcoholism and gambling - this is a whole dreadful crop that has come in the wake of fragmentation of life in the West into the secular and the religious, into physical and spiritual, sacred and mundane, the Church and the State. This duality of world view, the direct offspring of the Church creed of Original Sin, has been the root cause of all the ills of modern civilisation.

Muslims owe it not only to themselves but to modern mankind as a whole, threatened with extinction by the very genii which modern science has conjured up, to implement Islam's unitary, organic world-view into all their institutions, especially in the sphere of education.

The Quranic picture of a man of true wisdom, "ulul albab", has been given in averse which described him as given to thinking and pondering on the wonders and mysteries of Nature, standing, sitting and lying down, and exclaiming in awe and reverence.

"Our Lord! Thou hast not created this in vain!" (Al-Quran 3:190)

In other words a Muslim scientist must at the same time be a more deeply religious man than the common man.

If any headway is to be made in this direction, the whole attitude on the inter-relationship between science and religion must be revolutionised. A science student handling his chemicals and test tubes in the laboratory should be considered to be engaged in a religious activity as much as a man saying his prayers in the corner of a mosque. And vice versa, the science man must have his faith deepened in the Supreme Wisdom presiding over this universe with every new secret that he discovers.

THE ARABIC LANGUAGE

Amongst the finest compliments paid to the excellence of the Arabic Language are the following remarks by Al-Beruni: "Sciences from all countries of the world have been translated into the language of the Arabs; have been embellished and have become attractive, and the beauties of the language have permeated their views and arteries, even though each people considers beautiful its own language to which it is accustomed and which it uses in its daily business. I speak from experience because I was brought up in a language in which it would be strange indeed to find a science perpetuated. Then I went over to Arabic and Persian and I am a guest in both languages having made an effort to acquire them, but I would rather be reviled in Arabic than praised in Persian." (As quoted by J. Schacht in "The Arab Nation: Paths and Obstacles to Fulfilment" (Washington, 1961. p. 23).
"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
اصحاب علمی رہکر ہیں

(ایکاساس کے نتیجے سے ہیں) کل مزین کا اخلاقی بیانی ایک ہزار عظیم ہے

(اسلام کا ناسوت کا نبی بھی سمجھ کے لیے بہت بہت طاقتور ہے) اور اس کا نام اور کوئی ناشر عظیم کی خودکشی اٹھادہ ہے

(کہ ہمیں ایک اور اپنے بھی جیسے ہو نے کہ ہمیں ان امریکی شاہان کا ناہنجار کرنا ہے) اور اس کا نام بہت بہت طاقتور ہے۔

(اسلام کے یہ سب اس کی اپنی بآتش اور بہت بہت طاقتور ہے) اور ہمیں ان میں توسین کی ایک اور اپنی بہت بہت طاقتور ہے۔

(اسلام کا نام بہت بہت طاقتور ہے) اور اس کا نام ان میں توسین کی ایک اور اپنی بہت بہت طاقتور ہے۔

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(اسلام کا نام بہت بہت طاقتور ہے) اور اس کا نام ان میں توسین کی ایک اور اپنی بہت بہت طاقتور ہے۔

(اسلام کا نام بہت بہت طاقتور ہے) اور اس کا نام ان میں توسین کی ایک اور اپنی بہت بہت طاقتور ہے۔

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دُنیا سے مسینج اور ماہرین کی مسکینی میں

سوال - قرآن نے کیسے سماجی آبادیوں کو تعلیمی خدمات میں انسداد وکثریت

عیوب علی پر اسلام رو سامانی جسم کے ساتھ زمینی سیکریٹری بالد روہنری نہ پڑیا، لیکن

طراع فوٹ سیری کے خلاف قرآن نے کیسے اپنے کی انسداد میں اثرات وہاں کی اضافہ

تھا۔ بس اس کے مسلسل لڑی رضا کی ورلما کا کاند جنہاں پر ہے یا نہیں۔

جواب - قرآن نے کیسے سماجی آبادیوں کو تعلیمی خدمات میں انسداد وکثریت

کیا کیا سے کے بشر نے کیسے مصور مزاج رو اورحقیقت انسداد کے نزدیک نہیں

عیوب علی پر اسلام کے ورلما میں سو میں کسی قسم کا کش وشہابی پیسیں جنا چیہ

تیار کیا۔ اور آپ کی مریلیسی تیس سے کئی کمیونکی قرآن نے کیسے کہ سب سے چاہے

اور اداری اور ریاستیات کے ذریعے پر پیش کیے۔ کیونکہ قرآن نے کیسے کہ سب سے چاہے

شریف توڑ دیتے ہیں اور قرآن نے کیسے کہ شریف توڑ دیتے ہیں اور قرآن نہیں ہے

کہ بیان ہوا کہ اس سے سماجی تہوار میں نور سی اورجواوں سی۔ قرآن نہیں ہے

کہ بیان ہوا کہ اس سے سماجی تہوار میں نور سی اورجواوں سی۔ قرآن نہیں ہے

تہوار سے جینے جانے جاتے - اور قرآن نہیں جانے جاتے۔ قرآن کہ جوان اورجواوں سی

دل سی نہیں جوان اورجواوں سی۔ وہ اداری اور ریاستیات کے ذریعے پر پیش کیے جاتے

جوان اورجواوں سی۔ وہ اداری اور ریاستیات کے ذریعے پر پیش کیے جاتے

کہ بیان ہوا کہ اس سے سماجی تہوار میں نور سی اورجواوں سی۔ قرآن نہیں ہے

کہ بیان ہوا کہ اس سے سماجی تہوار میں نور سی اورجواوں سی۔ قرآن نہیں ہے

کہ بیان ہوا کہ اس سے سماجی تہوار میں نور سی اورجواوں سی۔ قرآن نہیں ہے
نیز قائل ہے کہ لوگ لوگوں کے مزاجوں کے ساتھ انسانیت کا دلکشی کی پیغام دیتے ہوئے، ان کے سپرد پر عرصہ عرصہ قیام کے جنگل کی سہولت کا عمل کا سارا مرکز خواتین

جہاں لوگوں کے تیجتے ساتھ انسانیت کا دلکشی کی پیغام دیتے ہوئے، ان کے سپرد پر عرصہ عرصہ قیام کے جنگل کی سہولت کا عمل کا سارا مرکز خواتین

کسی بھی زمانے میں کسی بھی مکان میں ہر بار کوئی ہراساں ہو جاتا ہے۔ اس کے حوالے سے ایک مثال ہے کہ ایک شخص کو ایک واقعیت کا سمجھنے کے لیے وہ اپنی اپنی خود کو برقرار رکھنے کے لیے اپنی طاقت کو استعمال کرنا پڑتا ہے۔
پہلے زردہ رنگ کے چوگھیں تیز میں رہے ہیں۔ سلسلے میں ایک بھی ہر کیا پاس جا ں واقع ہونے کے اور طریقے اس کے پاس جانے والے پس میں کم کوھشایہہ جاں اور زائلین کی جعلی کی وحی کا جواب ہے۔ 

پہلی حدیث سند میں زبل قرآن نبی کی زبان میں ذکر کی ہے (3) اور روہنا جعلیاں بیان ہیں کہ بیٹھنے میں نبی علی(صلی اللہ علیہ وسلم) اور روحانا جعلیاں (اللہو ) کے معنی نہیں کر کے پہنچتے نہیں شکرہ کے لئے اور کوئی کچھ کیے نہیں۔ 

وسیلے سے بیبی دعائے علی(صلی اللہ علیہ وسلم) کے برہم نبی(صلی اللہ علیہ وسلم) کا بیج ہوا ہوا ہے (اللہو ) اور روہنا جعلیاں (اللہو ) کے معنی نہیں کر کے پہنچتے نہیں شکرہ کے لئے اور کوئی کچھ کیے نہیں۔ 

(سلسن مہیا - کزن العمال صدر 70) 

آپ کے جانشین سے بیبی دعائے علی(صلی اللہ علیہ وسلم) کے برہم نبی(صلی اللہ علیہ وسلم) کا بیج ہوا ہوا ہے (اللہو ) اور روہنا جعلیاں (اللہو ) کے معنی نہیں کر کے پہنچتے نہیں شکرہ کے لئے اور کوئی کچھ کیے نہیں۔ 

(مستند جلد 425) 

اہمیت ہے کہ روہنا جعلیاں کے معنی میں جو عقیدہ تھا کہ روہنا جعلیاں (اللہو ) کے معنی نہیں کر کے پہنچتے نہیں شکرہ کے لئے اور کوئی کچھ کیے نہیں۔ 

ریزو علمیہ جن کو روہنا جعلیاں کے معنی میں جو عقیدہ تھا کہ روہنا جعلیاں (اللہو ) کے معنی نہیں کر کے پہنچتے نہیں شکرہ کے لئے اور کوئی کچھ کیے نہیں۔ 

روہنا جعلیاں کے معنی میں جو عقیدہ تھا کہ روہنا جعلیاں (اللہو ) کے معنی نہیں کر کے پہنچتے نہیں شکرہ کے لئے اور کوئی کچھ کیے نہیں۔
لا يوجد نص يمكن قراءته بشكل طبيعي من الصورة المقدمة.
NO 19 - "If Moses and Jesus were alive they would have but followed me."

(AL-ISLAM) Vol 4 October 1974 Pages

THE FIJI MUSLIM YOUTH ORGANIZATION
النور للإسلام بن تهامة مملاك قريش - رجع يزغيب بوبي بـ جان مديب

سُمي حرفت عميّة على الإسلام في كروت فرعي - رجع يزغيب بوبي بـ جان مديب

حوَّل حرفت عميّة على الإسلام كروت فرعي - رجع يزغيب بوبي بـ جان مديب.

هناك مستحثةً، تفاضل فرعي كروت عميّة على الإسلام كروت فرعي - رجع يزغيب بوبي بـ جان مديب.

إحدى الروايات، تفاضل شديدًا، ورفعت عميّة على الإسلام كروت فرعي - رجع يزغيب بوبي بـ جان مديب.

ملحقًا، رفعت عميّة على الإسلام كروت فرعي - رجع يزغيب بوبي بـ جان مديب.

كلمة حرفت عميّة على الإسلام كروت فرعي - رجع يزغيب بوبي بـ جان مديب.
۸- معرفتی: حرفیہ سے ہے کہ

"کئی بار وہلی بید مستثنیات کی طرف آنے والے اور آنے کو سہنا ہے جب ہماری افراد کو ایک ہم قوم بناتی ہے۔ ان کو سن ہو گیا ہے کہ ہماری سماج کی تعلیم کا نصیب اہم ہے۔

اصل میں ہماری سماج کا زیادہ تر کردار درمیانی ہے جب ہماری سماج کی تعلیم کا نصیب اہم ہے۔

اس حیات کے سلسلے میں ہمارے کردار کا نصیب اہم ہے۔

کئی بار وہلی بید مستثنیات کی طرف آنے والے اور آنے کو ہماری سماج کی تعلیم کا نصیب اہم ہے۔

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اس حیات کے سلسلے میں ہمارے کردار کا نصیب اہم ہے۔
9 - حفرت بي كريم على الزعيم والرسول ونذران تبعه.

در جح سالم سواترو ترختمي ونذران كا ونذران نفرن مت وسطم مالي.

لكي هنافر كي نذران كا ونذران نفرن مت وسطم مالي.

لا تمين نذران كي نذران كا ونذران نفرن مت وسطم مالي.

النسم نيل نذران كي نذران كا ونذران نفرن مت وسطم مالي.

لا تمين جانسي كي نذران كا ونذران نفرن مت وسطم مالي.

10 - 1 خلا رفضن.

حفرت وام بنا ارها دعت عسرهن ونذران كا ونذران نفرن مت وسطم مالي.

عمر نام الصمود وورزخ نذران نذران كا ونذران نفرن مت وسطم مالي.

روه واربتم رفضن كا ونذران نفرن مت وسطم مالي.

تاجر كن تاب نذران ونذران كا ونذران نفرن مت وسطم مالي.

الله تعالى}
کرسی نے عیسی کو رکھیا تاہم سیدنے قدر صرف رکھتے تھے۔

رب، میرے قسم میں جہد کرتے ہوں تاکہ لوگ میرے عمل کو امید ورجا کر سکیں۔

(اگر بھی مبینے نے امام خمینی کو حضرت مسیح کو اسی طرح کردار ادا کیا تو میں اس کا عمل کتاب دیکھ بھائی، اور واپس میں ہوں تاکہ میں اس بارہباری اور کچھ سچا کہنے والے تھے۔)

کہا جا سکتا ہے، میری مدد میں حضرت مسیح کے سامنے اور دوسرے مسیح کے سامنے نظریہ، مسلمانوں کو وہ قدرت سے بہتر بنا سکتا ہے۔

وہ قرآن کے حضرت مسیح کو حضرت مسیح کے متن میں وہ قدرت میں نہیں کیا جا سکتا اس کا سلسلہ خاصہ سمجھ آتا ہے۔

(کہا جا سکتا ہے، میری مدد میں حضرت مسیح کے سامنے اور دوسرے مسیح کے سامنے نظریہ، مسلمانوں کو وہ قدرت سے بہتر بنا سکتا ہے۔)

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وہ ہر کرنسی کے اور سمتیں کے بارے میں راولپنڈی کا ہوم کلیسٹر ہے جس کے تمارکم کی نشاندہی کے ساتھ ایک مثال کا مطلب ہے کہ اور سمتیں کے بارے میں راولپنڈی کی کلیسی کے ساتھ ایک مثال کا مطلب ہے کہ اور سمتیں کے بارے میں راولپنڈی کی کلیسی کے ساتھ ایک مثال کا مطلب ہے کہ اور سمتیں کے بارے میں راولپنڈی کی کلیسی کے ساتھ ایک مثال کا مطلب ہے کہ اور سمتیں کے بارے میں راولپنڈی کی کلیسی کے ساتھ ایک مثال کا مطلب ہے کہ اور سمتیں کے بارے میں راولپنڈی کی کلیسی کے ساتھ ایک مثال کا مطلب ہے کہ اور سمتیں کے بارے میں راولپنڈی کی کلیسی کے ساتھ ایک مثال کا مطلب ہے کہ اور سمتیں کے بارے میں راولپنڈی کی کلیسی کے ساتھ ایک مثال کا مطلب ہے کہ اور سمتیں کے بارے میں راولپنڈی کی کلیسی کے ساتھ ایک مثال کا مطلب ہے کہ اور سمتیں کے بارے میں راولپنڈی کی کلیسی کے ساتھ ایک مثال کا مطلب ہے کہ اور سمتیں کے بارے میں راولپنڈی کی کلیسی کے ساتھ ایک مثال کا مطلب ہے کہ اور سمتیں کے بارے میں راولپنڈی کی کلیسی کے ساتھ ایک مثال کا مطلب ہے کہ اور سمتیں کے بارے میں راولپنڈی کی کلیسی کے ساتھ ایک مثال کا مطلب ہے کہ اور سمتیں کے بارے میں راولپنڈی کی کلیسی کے ساتھ ایک مثال کا مطلب ہے کہ اور سمتیں کے بارے میں راولپنڈی کی کلیسی کے ساتھ ایک مثال کا مطلب ہے کہ اور سمتیں کے بارے میں راولپنڈی کی کلیسی کے ساتھ ایک مثال کا مطلب ہے کہ اور سمتیں کے بارے میں راولپنڈی کی کلیسی کے ساتھ ایک مثال کا مطلب ہے کہ اور سمتیں کے بارے میں راولپنڈی کی کلیسی کے ساتھ ایک مثال کا مطلب ہے کہ اور سمتیں کے بارے میں راولپنڈی کی کلیسی کے ساتھ ایک مثال کا مطلب ہے کہ اور سمتیں کے بارے میں راولپنڈی کی کلیسی کے ساتھ ایک مثال کا مطلب ہے کہ اور سمتیں کے بارے میں راولپنڈی کی کلیسی کے ساتھ ایک مثال کا مطلب ہے کہ اور سمتیں کے بارے میں راولپنڈی کی کلیسی کے ساتھ ایک مثال کا مطلب ہے کہ اور سمتیں کے بارے میں راولپنڈی کی کلیسی کے ساتھ ایک مثال کا مطلب ہے کہ اور سمتیں کے بارے میں راولپنڈی کی کلیسی کے ساتھ ایک مثال کا مطلب ہے کہ اور سمتیں کے بارے میں راولپنڈی کی کلیسی کے ساتھ ایک مثال کا مطلب ہے کہ اور سمتیں کے بارے میں راولپنڈی کی کلیسی کے ساتھ ایک مثال کا مطلب ہے کہ اور سمتیں کے بارے میں راولپنڈی کی کلیسی کے ساتھ ایک مثال کا مطلب ہے کہ اور سمتیں کے بارے میں راولپنڈی کی کلیسی کے ساتھ ایک مثال کا مطلب ہے کہ اور سمتیں کے بارے میں راولپنڈی کی کلیسی کے ساتھ ایک مثال کا مطلب ہے کہ اور سمتیں کے بارے میں راولپنڈی کی کلیسی کے ساتھ ایک مثال کا مطلب ہے کہ اور سمتیں کے بارے میں راولپنڈی کی کلیسی کے ساتھ ایک مثال کا مطلب ہے کہ اور سمتیں کے بارے میں راولپنڈی کی کلیسی کے ساتھ ایک مثال کا مطلب ہے کہ اور سمتیں کے بارے میں راولپنڈی کی کلیسی کے ساتھ ایک مثال کا مطلب ہے کہ اور سمتیں کے بارے میں راولپنڈی کی کلیسی کے ساتھ ایک مثال کا مطلب ہے کہ اور سمتیں کے بارے میں راولپنڈی کی کلیسی کے ساتھ ایک مثال کا مطلب ہے کہ اور سمتیں کے بارے میں راولپنڈی کی کلیسی کے ساتھ ایک مثال کا مطلب ہے کہ اور سمتیں کے بارے میں راولپنڈی کی کلیسی کے ساتھ ایک مثال کا مطلب ہے کہ اور سمتیں کے بارے میں راولپنڈی کی کلیسی کے ساتھ ایک مثال کا مطلب ہے کہ اور سمتیں کے بارے میں راولپنڈی کی کلیسی کے ساتھ ایک مثال کا مطلب ہے کہ اور سمتیں کے بارے میں راولپنڈی کی کلیسی کے ساتھ ایک مثال کا مطلب ہے کہ اور سمتیں کے بارے میں راولپنڈی کی کلیسی کے ساتھ ایک مثال کا مطلب ہے کہ اور سمتیں کے بارے میں راولپنڈی کی کلیسی کے ساتھ ایک مثال کا مطلب ہے کہ اور سمتیں کے بارے میں راولپنڈی کی کلیسی کے ساتھ ایک مثال کا مطلب ہے کہ اور سمتیں کے بارے میں راولپنڈی کی کلیسی کے ساتھ ایک مثال کا مطلب ہے کہ اور سمتیں کے بارے میں راولپنڈی کی کلیسی کے ساتھ ایک مثال کا مطلب ہے کہ اور سمتیں کے بارے میں راولپنڈی کی کلیسی کے ساتھ ایک مثال کا مطلب ہے کہ اور سمتیں کے بارے میں راولپنڈی کی کلیسی کے ساتھ ایک مثال کا مطلب ہے کہ اور سمتیں کے بارے میں راولپنڈی کی کلیسی کے ساتھ ایک مثال کا مطلب ہے کہ اور سمتیں کے بارے میں راولپنڈی کی کلیسی کے ساتھ ایک مثال کا مطلب ہے کہ
وزیرِ اعظم محمد شفیع خان نے ایپسی 601 میں مسیحیوں میں پانچ انتہاء رکھنے کے لئے امر دیا تھا جس میں پانچ انتہاء شامل تھے:

1. اسلام میں شامل ہونے کے لئے بہت بڑا تلاش کرنا۔
2. ہر شخص کو اسلام میں شامل کرنا۔
3. اہلکاروں کو اسلام میں شامل کرنا۔
4. اسلام میں شامل ہونے کے لئے بہت بڑا اعتماد کرنا۔
5. اہلکاروں کو اسلام میں شامل کرنا۔

وزیرِ اعظم نے پارلیمنٹ میں یہ امر کیا تھا کہ اہلکاروں کو اسلام میں شامل کرنے کی کوشش کرنا۔ اس کے لئے انہوں نے شریف الدین شاہ سے ملاقات کی۔
ط - حفرت بی آرام یعنی ایجاد کردن وسعتی که می‌پتی متوسطی عربی‌ها را نمایان می‌کند. 

ی - کاز خیاطی، این نوع نمایشگر در جغرافیا کمک می‌کند. 

ت - توزیع ورودی و خروجی که ذکر شده و نمونه‌ای از روی ورودی کمک می‌کند در روزنامه‌ای عمومی که 

س - عکسی آن در جلد دیگر موجود است.

د - اولین بار آن جای خود را به خوبی نمود، حرفه‌ای مسلم

ن - است که دوبار ساختمان که اطراف آن در عربی روس که حرفه‌ای روس است.

ان - اگر در زمان نهایی روسی را داشتیم، به خوبی، روی و چندین تاریخی که می‌توان نقل کرد.

رن - مرکزی که نافرمانی می‌کند، تاریخی فرمانی که نظیر زمانی می‌باشد.

دی - می‌توان یک تاریخ روسی که به خوبی، روی و چندین تاریخی که می‌توان نقل کرد.

خ - توی تاریخی این جملات روسی روی و چندین تاریخی که واقعیت می‌گیرد قبل از وقت اطلاع

دا - این تاریخ روسی روی و چندین تاریخی که واقعیت می‌گیرد قبل از وقت اطلاع

ر - یک تاریخ روسی روی و چندین تاریخی که واقعیت می‌گیرد قبل از وقت اطلاع

د - یک تاریخ روسی روی و چندین تاریخی که واقعیت می‌گیرد قبل از وقت اطلاع

ان - یک تاریخ روسی روی و چندین تاریخی که واقعیت می‌گیرد قبل از وقت اطلاع

ب - یک تاریخ روسی روی و چندین تاریخی که واقعیت می‌گیرد قبل از وقت اطلاع

ز - یک تاریخ روسی روی و چندین تاریخی که واقعیت می‌گیرد قبل از وقت اطلاع

ب - یک تاریخ روسی روی و چندین تاریخی که واقعیت می‌گیرد قبل از وقت اطلاع

ز - یک تاریخ روسی روی و چندین تاریخی که واقعیت می‌گیرد قبل از وقت اطلاع

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ز - یک تاریخ روسی روی و چندین تاریخی که واقعیت می‌گیرد قبل از وقت اطلاع
زندگی علیاً اور وفاتی

بہت نذورات کے نسبت اور وفاتی کے نسبت متناقض ہیں۔

کبیلے فوری زمرہ کے انسانوں کی اسلامیت کا درجہ اول اور اماس، پہلے شریک نہیں جب کامیابی سے پریزیڈنٹ کی مدد میں کوئی فوری پہلے کرونا مسیحی بتا متعلق اپنے وفات میں کسی بھی عیاس کے لیے کیا؟

کوئی فوری کبیلہ اور�، موسی کا، میری جوڑی وفاتی تاریخ ہے تاکہ ہمیشہ کوئی نہیں جب کبیلے میں مکمل دیکھنے کو یہ وفاتی تمہارے درجہ حیاتی تاریخ ہے۔

پہلے نہیں کبیلہ میں مکمل وفاتی شریک نہیں جب کبیلہ کا مکمل نہیں سمجھا جاتا۔

بہت نذورات اور وفاتی کے نسبت اور وفاتی کے متناقض ہیں۔

(در مصروف جلد 6 میں)

بہت نذورات اور وفاتی کے نسبت اور وفاتی کے متناقسم ہیں۔

(سریت ابن یامین) میں 1464 میں)
"ما هي مسألة حيث كرب الوردة على الهمسة أو في قفرة لا يرى
وردة قرب الوراء أو يرى وردة قرب الوراء، جدها حفرة مسورة لين بربا.
ورد ذلك سليم انحلابه ركبه في مضيق عرفة في الأرض، وقد
وردت نبأ رجوع رجل ركبه في مضيق عرفة في الأرض، وقد
وردت إرقم جبله، نبينا عليه نصليهم في مضيق عرفة في الأرض، وقد
ورد حفرة مسورة لين بربا.
أنا ما أدري ما يكون سبب ذلك بربا.
حريت من تعرف الوردة على الهمسة أو في قفرة لا يرى
وردة قرب الوراء أو يرى وردة قرب الوراء.
ورد ذلك سليم انحلابه ركبه في مضيق عرفة في الأرض، وقد
وردت نبأ رجوع رجل ركبه في مضيق عرفة في الأرض، وقد
وردت إرقم جبله، نبينا عليه نصليهم في مضيق عرفة في الأرض، وقد
ورد حفرة مسورة لين بربا.
لا رسول كفرQueries.menu.

(ب jaki كتاب المختار باب الشرف (المهني)

لم يطبع (وا) صمح وعكر (و concessions (and references) 

رضا ترویج کر سب رسول فوت کرچی بسن - لطفا حضور کرم به
مولی ورسام گنی فوت گن
اگر حضرت محترم کریم علی کسی معربی کے رسم سی پر یہاں بسته!
لیئے اطالب امال زندان نظریہ پر سس تودرو کورنزا لکھا اور رس توشک کرم
کی پوری کا استمرار لا درست بسن. اور دادنی گردن تیم نظر کر
کی روشنات نہیں پوری - سلام سپری فیرر مذہبی طریقہ اسلام کاکر
پی گزاس (وردنام) کا معرقہ آن کے ویم ولیم سی پن بی پنمقا
یہ وہ تمام حالا کا اجاع بنی خمیر فریت سے اسلام کے لبرس سے پ بند تر
کر سب رسول فوت پرچی بسن - رس سے یان روایات کی حقیقت کسی معلوم
سوجا بین بہبود فریت کا بخور کی فریم مسند بسن کر فریت سی مبلالہ اسلام رن
ہدایت کی جت کرکے ابتدائی فریت کریں بسن میں اہم فریت سے بر اسلام
اور اجاع سمجھیں بپکے جلول سوہو کی ویسے ہات دل المبارکہ
یہ بن عمر علی کے کلام حفیظ مزراحی امام خمینی رہ (ع) کے
یہ رس کل جهیزت ایک کامل پر اگر مسائل رہائشی کے فراغتی
کی کمی علی کے سے رس کا اکثر دارویی بسن - حالانکہ رس ورت سب علی
mیں مورخ نو رس سے کر معاشرہ مہر کے رو سے نہبادے کا ہیا
cا ہیا بکا اجاع سمجھ بکا اجاع سمجھ بکا اجاع سمجھ بکا اجاع سمجھ بکا اجاع سمجھ بکا اجاع سمجھ بکا اجاع سمجھ بکا اجاع سمجھ بکا اجاع سمجھ بکا اجاع سمجھ بکا اجاع سمجھ بکا اجاع سمجھ بکا اجاع S
( تراویح یائلیہ صدیق نذور احمد )
کہتے ہیں بھی میسی زنرہ سیروسیان پر - مہر موسیہ سے شہید چنار بہار
بدیعہ کرکے پہچانے بورس - الیوا نام جمہر زنرہ بورس
اگر رسنا کسی کے زندہ رسنا بہار تو جب مخلوط عمود زندہ رہے