The Holy Prophet on International Peace and Justice

by Maulana Sadr-ud-Din

(Edited for a lecture delivered by Maulana Sadr-ud-Din, President of the Ahmadiyya Anjuman Ishtaat-i-Islam, on 28th September, 1969, to an assembly at the Karachi Intercontinental Hotel. The relevance of the topic and the lecture itself to the present unsettled international relationships and the waves of hostilities all over the globe cannot be over-emphasized. It serves to demonstrate again that only in Islam lies the salvation of mankind and only in acceptance of the message of the Holy Prophet Muhammed (peace and blessings of Allah be upon him) can world peace find a foundation.

“...He has prescribed for you the religion which he enjoined on Noah, and which We have revealed to thee, and which We enjoined on Abraham and Moses and Jesus, saying, Remain steadfast in obedience and be not divided therein” (42:13).

This Quranic verse highlights the fact that the religion of Islam which the Holy Prophet (peace and blessings of Allah be upon him) preached, had been the religion of all the Prophets before him. Prophet Noah (peace be upon him) who is the oldest Prophet, is mentioned first. After him, mention is made of Prophet Abraham (peace be upon him) who is held in deep reverence by the Jews, the Christians and the Muslims. All these people believe him to be worthy of sincere veneration and allegiance. Then Prophet Moses (peace be upon him) and Prophet Jesus (peace be upon him) are mentioned and they are the Apostles of the Jews and the Christians. In short, the Holy Prophet (peace and blessings of God be upon him) taught exactly what the ancient Prophets had been teaching.

The high and noble aim of preaching such a universal religion is to unite the nations of the world, establish peace and eradicate all causes of conflict. Today the world is out of joint. Mankind is facing a fiery ordeal. Man's inhumanity to man makes the heart sick. People all over the world are pining for peace and amity. The light of scientific knowledge is spreading. But it has signally failed to dispel clouds of hatred and hostility which have spread darkness. Every now and then plans for world peace are put forward. But they prove all too superficial. Hence they fizzle out.

Real and lasting peace springs from a belief that all leaders and Prophets of all nations must be respected. We should respect their teachings. It should be our firm faith that by following their teachings, saintly people were born. This faith illumines the hearts and charms away the gloom of prejudice. Unless minds are purged of this gloom, there can be no international peace. The most effective panacea for world peace was proclaimed by the Holy Prophet (peace and blessings of God be upon him). He forcefully exhorted the people that they should cherish reverence for the Prophets of all nations and live up to their revealed teachings. This panacea, was tried with unparalleled success in Arabia where the warring tribes were cemented into brotherhood. This panacea can be tried even today. It will surely lay the foundations of real and enduring union and peace.

The laws that operate in the Universe are cosmic in their nature. The sun and the moon shed their light on all nations. Rains also do not discriminate. They produce crops and fruits for all people all over the world. Likewise air is beneficial for all men and animals. Thus all that is indispensable for life, is dispensed to all. This phenomenon points to the fact that the whole universe is governed by One Supreme Lord. His Oneness aims at creating unity among His creatures. The Holy Quran says:

That is "all nations are one community." If an adequate provision exists in the form of air, water and light for the maintenance and continuance of physical existence, there is a corresponding dispensation for our spiritual life. This is in the form of the Books revealed to the Prophets of all the nations. As there, is one fountainhead of all revelations, the principle of revelation is also the same. To this effect, God says:

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“And We sent no Messenger before thee but We revealed to him saying ‘There is no God but I; so worship Me alone’ (21: 26).

This verse emphasises the basic unity of all religions, for without exception taught the worship of One God. The Holy Prophet (peace and blessings of God be upon him) was sent to all nations with the same message. Thus belief in the Unity of God alone can bring about unity among nations. As this teaching is universal in character, the Holy Prophet (peace and blessings of God be upon him) gave it to the world, was rightly entitled “Mercy for all people.”

Just as one universal religion is an effective means of uniting the nations, it is also a guarantee for establishing international peace and justice.

With a view to attaining this noble object, the Holy Prophet (peace and blessings of God be upon him) was commanded thus:

“Let not the enmity of a people incite you to act otherwise than with justice. Be always just, that is nearer to righteousness. And fear Allah. Surely, Allah is aware of what you do” (5: 9).

All his life the Holy Prophet (peace and blessings of God be upon him) carried out this command in the letter and the spirit. There are historical events which support this statement. For instance, in Madinah a stolen armour was recovered from a Jew’s home. When he was proceeded against, he deposed that Taumah Ansari stole the armour and had planted it in his house. Thus Taumah was the culprit and should be punished. When Taumah Ansari was hauled up for this, all the Ansars waited upon the Holy Prophet (peace and blessings of God be upon him) and interceded on his behalf. They said he was innocent. He should be let off otherwise it would bring disgrace to their community. They also pressed for consideration that it was a case of Taumah Ansari versus a Jew who is an enemy of Islam. When the matter was investigated by the Holy Prophet (peace and blessings of God be upon him) Taumah was found guilty and was punished. The Jew was acquitted. The Holy Prophet (peace be upon him) followed the divine injunction (the enmity of a people should not incite you) and declared innocent a member of the enemy community and set a noble example of justice and fairplay. Unless this principle is adhered to, there can be no international peace. Incidentally I recall an instructive anecdote. I once had an occasion to meet Mr. Justice Sir Trevor Harris, the Chief Justice of the Punjab High Court before Partition. I told him that the English people were known for strict adherence to the canons of justice and fairplay. But when there was a case between an Englishman and an Indian, the English Judge was invariably guilty of giving a wrong judgment in favour of an Englishman. This took the Chief Justice’s breath away. Hush fell upon him. At this juncture I recited the Quranic verse quoted above. He was astonished to hear the story of Taumah. Thus the Holy Prophet (peace be upon him) stands out as the Magnificent Exemplar for the rulers of the world.

There is another glowing instance of justice and fairplay. The Holy Prophet (peace and blessings of God be upon him) gave the following glad tidings to the Muslims:

“O my people! you are about to conquer Egypt. Keep the welfare to abide by the divine covenant that their life and property and their honour should be protected.” He also said that the Egyptians were the relatives of the Muslims. This was an allusion to the fact that their great-grand mother Hajirah (Hagar) hailed from Egypt.

When Egypt was conquered, Amr bin al-As the victor, was appointed Governor. During his tenure, his son beat a Christian Copt. When the news reached Hazrat Umar, he summoned both the father and the son to appear before him in Madinah. He paid no heed to the status of his Muslim Governor, because he did not attach any importance to a false sense of prestige. Consequently, the Governor had to reach Madinah to account for his son’s misdemeanour. He was rebuked by Hazrat Umar thus:

“Since when have you begun to enslave the people who were born free.” Thus the father and the son had to stand in the dock for an injury done to a Christian.

There is still another event worth remembering. During the Holy Prophet’s life-time, the Muslims conquered Yemen which was inhabited by the Jews. The Holy Prophet (peace and blessings of God be upon him) appointed such distinguished persons as Muaz bin Jabal and Abu Ubaidah to administer the affairs of this territory. When they started on their journey to Yemen, the Holy Prophet (peace be upon him) walked on foot with them and exhorted them how to rule over the non-Muslims. He told them that they were going there as rulers of the People of Book. It, therefore, was their duty to remember:

“These people have a revealed religion. They are wise. Rule over them leniently. Do not be hard on them.”

He added:

“Your administration should have a benevolent complexion which should please them. On no account should it alienate their minds. The ruler’s job is not to rob the subjects and swallow their possessions”. He further advised:

“Do not deal with the non-Muslims cruelly, because the victim’s cry of anguish caused by the ruler will go straight to the heavens, as there is no barrier between it and God.”

Thus the Holy Prophet’s exhortations were the same to the rulers of Yemen and the rulers of Egypt.

These are the Holy Prophet’s guidelines for establishing peace and justice among the nations. Their efficacy has been indicated. If any teachings can put an end to conflicts and strengthen the bonds of human brotherhood in these times of crisis, it is the Holy Prophet’s teachings.

The Holy Prophet Muhammad (peace and blessings of God be upon him) is the Prophet for our times and will remain the Prophet for all times to come till the Day of Resurrection. It is this teaching which is embalmed in the Kalimah:

“There is no god but Allah and Muhammad is the Apostle of Allah.” None but Allah alone is worthy of worship, and guidance of no prophet other than Muhammad should be accepted.
The Promised One

Holy Prophet Muhammad

(Peace and blessings of Allah be upon him)

"And We have not sent thee but as a mercy to the nations"

(The Holy Quran 21:107)

This then was that Redeemer, that Promised One, that Emmanuel promised to mankind through the ages. This was that prophet about whom the prophecy occurs in the Bible, by Moses (Peace be upon him):

"The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall harken...."

(Deut. 18:18)

This promised prophet was to be like Moses (Peace be upon him). And the Holy Quran tells us of the Holy Prophet:

"Surely We have sent to you a Messenger, a witness against you, as we sent a Messenger to Pharaoh."

(The Holy Quran 73:15)

And there is no chance that another prophet may arise after Muhammad (Peace and blessings of Allah be upon him) to claim the prophecy of the Redeemer for himself, for we are told in most clear terms:

"Muhammed is not the father of any of your men, but he is the Messenger of Allah and the Seal of the Prophet."

(The Holy Quran 33:40)

There are no prophets after the Holy Prophet Muhammad (Peace and blessings of Allah be upon him). And there is no revealed book after the Holy Quran:

"This day have I perfected for you your religion and completed My favour to you and chosen for you Islam as a religion."

(The Holy Quran 5:3)

Again, we are told:

"He it is Who sent His Messenger with guidance and the Religion of Truth, that He may cause it to prevail over all religions."

(The Holy Quran 9:33)

The ultimate triumph of Islam over all the religions, and therefore in the whole world, is repeated in the Holy Quran in 48:28 and 61:9. Once again, we have it that the religion of Islam is for the world and the Messenger of this international religion, the natural religion of man, is Muhammed (Peace and blessings of Allah be upon him). He is that mercy to the nations, the warner and the witness. He it is who has laid the rules of salvation before the whole world and who was sent as the best exmapler. And his is the ultimate triumph in this world when Truth shall reign supreme over all opposition.

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TEACHINGS OF ISLAM
by Hazrat Mirza Ghulam Ahmad

(We start here the first instalment of a series of articles, being extracts from the book "The Philosophy of the Teachings of Islam" by H. Mirza Ghulam Ahmad, with translation into English by the late Maulana Muhammed Ali of Lahore. The book, in essence a lecture, was read at a religious conference in Lahore in December 1896 and discusses the most basic issues of a Muslim's existence, viz, (i) the physical, moral and spiritual conditions of man, (ii) the life after death, (iii) the real object of the existence of man and the path to it, (iv) the consequences of actions in this life and the hereafter, (v) the sources of Divine knowledge.

It is noteworthy that this religious conference was competitive in that various representatives of many religions were to read papers from which was to be determined the best. Hazrat Mirza Sahib, while writing his lecture, received a Divine revelation, attesting that his was to be the best — as it was. We omit here his preliminary notes and start with the main text.

— Editor).

"And those who strive hard for Us, We shall certainly guide them in Our ways. And Allah is surely with the doers of good"
— 29 : 69.

We shall now consider the teachings of the Holy Book relating to the firststage of the threefold reformation — physical, moral and spiritual conditions of man — which we have referred to in the foregoing pages.

A. PHYSICAL CONDITIONS

Laws are laid down to guide the actions of daily life, and all that is necessary to make the savage a social being is included therein. This is the earliest stage in man's civilization and it teaches that particular aspect of morals which we term 'adab (manners).

Marriage

We shall first examine the question of marriage as indicated in the Holy Quran:

"(O you who believe) and marry not (those) women whom your fathers married, except what has already passed (of that nature)" — 4 : 22.

"Forbidden to you are your mothers, and your daughters, and your sisters, and your paternal and maternal aunts, and brother's daughters and sister's daughters, and your mothers that have suckled you, and your foster-sisters, and mothers-in-law, and your step-daughters who are in your guardianship (born of your wives to whom you have gone in — but if you have not gone in to them, there is no blame on you — and the wives of your sons who are of your own loins; and that you should have two sisters together, except what has passed..." — 4 : 23.

"And if you fear that you cannot do justice to orphans, marry such women as seem good to you, two, or three, or four; but if you fear that you will not do justice, then marry only one or that which your right hands possess..." 1 — 4 : 3

"This day (all) good things are made lawful for you. And the food of those who have been given the Book is lawful for you and your food is lawful for them. And so are the chaste from among the believing women and the chaste from among those who have been given the Book before you, when you give them their dowries, taking (them) in marriage, not fornicating nor taking them for paramours in secret..." 1 — 5 : 5.

"And give women (whom you take in marriage) their dowries as a free gift..." — 4 : 4.

"(O you who believe, it is not lawful for you to inherit women against (their) will...") — 4 : 19.

Moral

The practice of burying female infants was universal in the pre-Islamic period. And the Holy Quran forbids this atrocious act in the following unambiguous words:

"And slay not your children..." — 6 : 152.

"And kill not your people..." — 4 : 29.

Food, alcohol, gambling

Like beasts, the Arabs did not hesitate to devour carcasses. Their thirst for wine was excessive, and gambling was not unknown. It is to rectify such low practices that the following verses were revealed:

"Forbidden to you is that which dies of itself, and blood, and flesh of swine, and that on which any other name than that of Allah has been invoked, and the strangled (animal), and that beaten to death, and that killed by a fall, and that killed by goring with the horn, and that wild beasts have eaten — except what you slaughter; and that which is sacrificed on stones set up (for idolls)...) — 5 : 3.

"Eat and drink but be not prodigal" — 7 : 31.

"They ask thee (the Prophet Muhammad) as to what is allowed to them. Say: The good things are allowed to you..." — 5 : 4.

"Intoxicants and games of chance and (sacrificing to) stones set up and (dividing by) arrows are only an uncleanness, the devil's work; so shun it that you may succeed" — 5 : 90.

"And make provision for yourselves, the best provision being to keep one's duty..." — 2 : 197.

"In their wealth there was a due share for the beggar and for one who is denied good" — 51 : 19.

Manners

With regard to social behaviour, the Quran teaches us the following:

"(O you who believe) enter not houses other than your own houses, until you have asked permission and saluted their inmates. This is better for you that you may be mindful. But if you find no one therein, enter them not, until permission is given to you; and if it is said to you, Go back, then go back; this is purer for you" — 24 : 27-28.

(Continued on Page 7)
Milad-Un-Nabi Celebrations

The 1979 Milad-un-Nabi celebrations were held on Sunday afternoon, 11th February, at the Bau Street Headquarters of the Jamaat. The programme commenced at 4.00 p.m. with Quran Tilawat by Mr. Abid Raza. After an introduction by the President of the Jamaat, Mr. G.N. Dean, Mr. Mehbob Raza delivered a speech in English in which he strongly defended Islam against false allegations (in particular by one Montgomery Watt, 1974) that the religion was spread at the edge of a sword. He quoted incidents from the Holy Prophet's (Peace and blessings of Allah be upon him) life and from the Holy Quran to prove that there could be no compulsion in Islam.

After a nazam by Miss Ramiza Raza, Mrs. Jinnat Dean spoke on the early life of the Holy Prophet (Peace and blessings of Allah be upon him), indicating the difficulties under which his childhood days passed, his unparalleled honesty and his remarkable character at all times.

After another nazam by Mr. Imran Sahu Khan, Master Rasool Buksh spoke, giving parallels in prophetic histories and showing how the line of warners finally came to a culmination in the Holy Prophet Muhammed (Peace and blessings of Allah be upon him).

The President, Mr. G.N. Dean spoke at length. He showed that the Holy Prophet (Peace and blessings of Allah be upon him) diligently practised every teaching of the Holy Quran and, with examples, demonstrated, the rock-like faith of the Holy Prophet (Peace and blessings of Allah be upon him). He spoke on the persecutions, the flight to Abyssinia, the attempts to dissuade the Quranic teachings from being preached and the second flight to Medina. Through all the great opposition, the vision of success to follow guided the Prophet at every step.

A Quran Tilawat by Mr. F.K. Dean followed the Maghrib Prayers. Mr. A. Wahid Khan then spoke on the excellence of the Prophetic examples and the great difficulties and hardships that were faced in those early days of Islam. Mr. Khan and party then delivered a nazam.

After a concluding dua by Mr. A. W. Khan, the large gathering was served dinner.

Milad-un-Nabi, Maro Celebrations

The Milad-un-Nabi celebrations were held at the mosque in Maro on 12th February, 1979. Under the chairmanship of Mr. Muhammad Raza, the function commenced with a Quran Tilawat by Mr. Shamshner Khan.

After a welcome address by the chairman, Mr. A. Wahid Khan gave a talk on the life of the Holy Prophet (Peace and blessings of Allah be upon him). This was followed by a nazam by Mr. Abdul Majeed. After a talk by maulvi Abdul Lateef Khan, the President, Mr. G.N. Dean spoke, followed by another talk by Dr. Shamshudin Sahu Khan.

After a nazam by Mr. Abdul Majeed, Mr. Hafiz Khan gave a concluding talk, thanking the assembly. The lunch followed a dua by Mr. A.W. Khan.
GLOWING TRIBUTES TO THE PROMISED MESSIAH

From Opponents of the Ahmadiyya Movement

Compiled by Mirza Muhammed Hussain

(These tributes first appeared as "Shahadat-i-Haqat" (Incontrovertible Evidence) and gave the fine tributes paid to Hazrat Mirza Sahib by opponents of the Ahmadiyya Movement. Mirza Muhammed Hussain Sahib later translated these into English and which were printed in several instalments in 'Light'. We, too, commence the instalments here for our readers to better allow an appreciation of the impact made by the Promised Messiah on those who opposed the Movement, but were nevertheless instilled with such admiration for the Holy Founder’s efforts for Islamic revival that they paid their tributes unequivocally. These tributes are paid by some of the most prominent non-Ahmadis of their time.

— Editor)

Maulvi Bashir-ud-Din Sahib, Editor Sadiq-ul-Akhbar Rewari, wrote: Mirza Sahib in his impressive lectures and magnificent writings has given a tart rejoinder to the opponents of Islam and has laid them low. He has proved that truth is always triumphant and, in reality, he has spared no pains in support of the truth and has rendered great service to the cause of Islam. Justice demands that one should mourn the sudden and untimely demise of one who was a redoubtable champion of Islam, a great friend of the Muslims and an eminent scholar. (Sadiq-ul-Akhbar as quoted in vol. ii of Mujaddid-i-Azam.)

Shamsul Ulema Maulana Muntaz Ali wrote: Mirza Sahib (may his soul rest in peace) was a pious and saintly person. He possessed such a quality as enabled him to triumph over the stony-hearted people. He was a man of great learning, and a reformer of high calibre. He was a picture of a pious life. We do not believe in his status as the Promised Messiah. But there is no denying the fact that his guidance and leadership possessed the Messianic touch of quickening the dead souls into life.

Mirza Haidar Dehlvi wrote: The deceased is worthy of great reverence for his splendid services to Islam against the Arya Samajists and the Christians. He gave a new orientation to the religious debates and laid the foundations of modern literature in India. In our capacity as Muslim and as a research scholar, we make a clean breast of the fact that even the most eminent Arya Samajist or the greatest priest had not the courage to face the deceased. Although the deceased was a Punjabi, yet he wielded a powerful pen and in the whole of India there was not a single person who could equal him. In his brain there was a vast store of capturing and vigorous vocabulary. When he put his pen to paper, there was such a spontaneous flow of balanced words as beggars description. Those who have no knowledge of his first successor — Maulana Noor-ud-Din— erroneously think that Maulana Noor-ud-Din rendered him great help in writing the books. But we speak from our personal knowledge that Maulana Noor-ud-Din could not stand comparison with him in authorship. Although at places the Punjabi touch is discernible in his Urdu writings, yet his vigorous Urdu writings are in a class by themselves. In fact one goes into ecstasy on perusing some paragraphs of his writings. Among his followers, there are ignorant, and common people, but there are also capable and efficient men who are B.A.’s and M.A.’s. There are also Arabic scholars among them. In the modern times, it is a matter of no small pride for a religious preceptor that scholars well-versed in the ancient and the modern knowledge should become his disciples. He has made a break-through against the fire of deadly predictions, bitter opposition and severe criticism. He reached the pinnacle of eminence after weathering all storms. In response to his every claim, his followers redoubled their allegiance. The voices that rose in acceptance of his claim indicate that the deceased in his life-time achieved great victories. (Curzon Gazette, June 1, 1908.)

Maulana Muhammad Hussain Batalvi wrote: Our knowledge of the conditions and circumstances of the compiler of Braheen Ahmadiyya is so great that very few contemporaries can claim to know him more than we do. On that basis, we express our opinion in simple and unexaggerated words. In our opinion, this book in this age and in the existing circumstances is such that the like of it has not so far been published "Allah may after that bring about an event". (65 : 1) Its compiler served Islam by money, by self-sacrifice, by his written and spoken words and has proved to be so steadfast, that very few among the past muslims can stand comparison with him. Risala Ishaat-us-Sunnah, vol. ci, No. 7).

Maulvi Muhammed Hussain Batalvi in his evidence in 1913 in the court of a First-Class Magistrate — Lala Devki Nand, Gujranwala, said: All sects believe that the Holy Quran is the Revealed Word of God. These sects also hold belief in Hadith. Ahmadi Sect is of recent origin. Ever since Mirza Ghulam Ahmad Sahib Qadiani claimed to be the Messiah and Mehd, this Sect continues to repose firm faith in the Holy Quran and Hadith. None of the sects mentioned above, is a total Kafir in the eyes of our sect.

Shamsul Ulema Maulana Mir Hasan wrote : Alas! We did not appreciate his services. It is not possible for me to give a befitting narration of his spiritual excellences. His life was not the life of an ordinary person. He belonged to the class of people who are the Elects of God and they come to the world only very rarely. (Al-Hakam, April 7, 1934).

The author of Zikr-i-Iqbal writes: When Hazarat Sahib was living in Sialkot, Maulana Mir Hasan often got opportunities of meeting him. In those days, Maulana Sahib saw and assessed his person at very close quarters. Maulana was a votary of Sir Sayeed's Movement. But Mirza Sahib also had made a great impact on Maulana’s mind by his elderliness, piety and righteousness. (p. 278)
Maulana Shibli: In reply to a question why Mirza Sahib is not acknowledged as Imam, Maulana Shibli replied that there was no harm in accepting him as such. On the other hand, it is highly commendable. But he said he was adverse to being pressurised into swearing allegiance to him. He added: People say that he claims to be Nabi and they say that it could never be right in any sense. In reply I say to them that I recite to you one verse of Mirza Sahib. From that you can infer what his real claim is. Leave the criticism alone, as even some (sinfully) say that God has wife, sons and daughters. Should we abandon God on that account? The verse of Mirza Sahib is:

"I am not at all Nabi nor have I brought any scripture. But I am a recipient of divine revelation and am a God-sent Warner."

Reciting this verse, Maulana Shibli said that his claim, in the light of the verse, is correct. There was no harm in accepting this claim. (Al-Hakam March 10, 1906).

The Editor of Akhbar Municipal Gazette, Lahore, wrote: Mirza Sahib enjoyed great reputation as a man of learning. His writings were marked by great fluency. We have been greatly grieved by his death as he was an eminent Muslim savant. We feel a scholar has departed from the world. (Akhbar Municipal Gazette, Lahore).

The Editor of Al-Basheer, Etawah, (India) wrote: There is no denying the fact that Hazrat Aqdas was one of the world-renowned personalities. In this age of advanced science and art, it is really a matter of great wonder, that he had lakhs of such confirmed disciples who regarded his every command and the prophecy as revelation and readily bowed to it. Among his followers are the common people, illiterates and literates, rich and poor, savants and scholars and modern educated men. In short, there were all categories of Muslims. Hazrat Aqdas Mirza Sahib enjoyed such spiritual hold on his followers, that one can assert that in the whole of India no maulvi or savant or scholar exercised any such influence on his adherents. Even no sufi or a saint or a leader or a reformer commanded any such loyalty from his followers. As Mirza Sahib was the religious preceptor and the pious Imam of a numerically strong Jamaat, our sense of culture forces us to respect him and mourn his demise. (Al-Basheer, June 2, 1908)

Maulana Abdullah Al-Imadi, Editor of Vakil, Amritsar, wrote: Although Mirza Sahib had not received systematic education in the current knowledge and theology, yet a close assessment of his person shows that he was born with a unique temperament which is not given to each and every person. By virtue of his study and upright nature, he had attained mastery over religious literature. In about 1877, when he was 35 or 36 years old, we find him charged with an unusual religious fervour. He leads a life of a true and pious Muslim. His mind is immune from the worldly temptations. He is as happy in solitude as if he were in congenial company. Even when he is in a company, he is busy enjoying the pleasures of solitude. We find him restless. It appears as if he is searching for a lost thing, which has no trace in the mortal world. Islam with all its glories has so overwhelmed his person that sometimes he is holding debates with the Arya Samajists, sometimes he is writing voluminous books to highlight the truth of Islam. His debates in Hoshiarpur in 1886 were so delightful, that one cannot forget their pleasant impact on one's mind. As a counterblast to other religions, he has written some books which expound the glories of Islam. Their perusal is so inspiring that their effect has not yet faded. His Braheen Ahmad Iyya overwhelmed the non-Muslims and overjoyed the Muslims. He has given a captivating picture of religion. He has washed off the dust of superstitions and human weaknesses which had settled on it. In short, this book has been received with great eclat in India at least. The echoes of its resounding reception still ring in our ears. Although some elderly persons have now given an adverse verdict on it yet the proper time for its correct evaluation was 1880, when it was published. Then the Muslims had unanimously decided in its favour.

As to his character, there is not a trace of any blot on it. He lived a pious life. He was God-fearing all his life. In short, his fifty years of moral integrity, clean habits and sterling services to religion, raised him to the enviable position of great prominence among the Indian Muslims. (Akhbar Vakil, Amritsar, May 30, 1908).

Teaching of Islam

Continued from Page 4

"And go into the houses by their doors" 1 — 2 : 189.

"(O you who believe, keep your duty to Allah and speak straight words" 2 — 33 : 70.

"And pursue the right course in thy going and about thy voice..." — 31 : 19.

"And when you are greeted with a greeting, greet with one better than it, or return it..." — 4 : 86.

"(O you who believe) when it is said to you, make room in assemblies, make room. Allah will give you ample (hereafter). And when it is said, Rise up, rise up ..." — 58 : 11.

Hygiene

The Holy Quran teaches us to keep our body clean, and to wash ourselves in case we are under an obligation:

"(O you who believe) if you are under an obligation, then wash (yourselves) ..." — 5 : 6.

"And thy garments do purify, and (every kind of) uncleanness do shun ..." — 74 : 45.

This is the primary step which the Quran has taken for the reformation of man and those are the rules by means of which it has, in the past, raised, and claims now to raise, savages to the status of social beings. These teachings simply contain rules of good conduct and social relations. So far it does not inculcate teachings containing high morals which are intended to make men morally great. It was necessary that this step should have first been taken for people whose regeneration was the primary object of our Prophet’s appearance and who were actually living in a state of savagery far surpassing that of other peoples. They observed no law which could differentiate them from savages. It was, therefore, necessary that the Holy Book should have first of all taught them the rules of society.
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 rigour, 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 Ramadzan 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 religious.

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 Ramadzan. 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 Qurbanic 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 facts are different from those of other disciplines where the underlying idea was of appeasing an angry Deity 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 facts 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 Ramadzan.

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 yields 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 through 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

(Continued on Page 10)
Those who have seen him and lived with him bear witness to the fact that his life was completely saturated with the Divine Love.

When he writes about the Holy Prophet Muhammad (peace and blessings of God be upon him), again he puts his thoughts in a straightforward manner e.g.,

In my heart wells up praise for the Master (Muhammad) who in the beauty (of his conduct) has no parallel. Every excellence has been terminated with him; (and) certainly every prophet has come to an end with him.

There have been poets who have eulogised the Prophet in terms which makes one feel as if the Prophet’s rank and authority was greater than that of God. The Founder’s writings are free from such poetic fantasies. His love for the Holy Prophet is undoubtedly great, but is restrained by what the Qur’ān teaches about him. Thus he declares:

After the love of God I am intoxicated with the love of Muhammad. If this be heresy, by God I am the greatest of heretics.

As to the Founder’s love for the Holy Qur’ān it has many facets. As usual he does not indulge in verbosity. What we find is his genuine personal experience about the higher aspects of spiritual truths and their revelation to mankind. He writes in one of his books:

“It is my experience and the experience of all those who have gone before me, and it is the evidence of the fact, that the Qur’ān attracts its true followers by its spiritual qualities and its intrinsic radiance. It illumines their minds. Then by its lustrous miracles, it binds their hearts with God with such ties as defy the sword which otherwise tries to cut them into pieces. It exalts its true followers by enabling them to have communion with God and enriches their minds with the knowledge of the Unseen” (Chahma Marifat).

The same thought he would convey in verse:

The light of the Qur’ān draws one towards God and God’s face can be seen with this light.

When the Founder expresses his love for this great Divine scripture it becomes a live symbol for him which has even the human touch of the beauty and elegance of one’s beloved. Comfort, compassion and joy and even pangs of separation are experienced by him for the sake of the Qur’ān:

The elegance and beauty of the Qur’ān is the life of every Muslim. The qamar is the moon for others but our moon is the Qur’ān.

It is not a poetic exaggeration but a statement of facts, as
far as he is concerned, when he says:

The light which I find in this Book, can never be found in the thousands of suns.
The sadness which settled on my soul has disappeared. The darkness which engulfed the hearts has all turned into light.

His zeal for the propagation of the Qur'an is immense. It has even been turned into grief, for with his limited resources he cannot realise what he hopes to do for the sake of this Great Divine Scripture. He expresses his thoughts in Persian verse thus:

The grief for this pure Book has burnt into my soul, and there is not much hope that I shall survive.

My Lord! Is it only destined for me that I should suffer for the sake of the Qur'an, or is there no one else in this age who can partake of this (painful) secret.

It was for this reason that the late 'Alâmah Iqbal, the famous poet-philosopher of the Indo-Pak sub-continent (b. 1877 d. 1938), once truly remarked that in the last fourteen hundred years many Muslims sang songs in praise of God and the Holy Prophet but none, except Mirza Ghulam Ahmad, sang so devotedly about the beauties and glories of the Qur'an.

About the ultimate success of Islam he has no doubt in his mind, though he realises that difficult times are ahead and Muslims are not prepared for this uphill task for the sake of Islam. This makes him very sad at times. He prays to God thus:

With the hands of Thy Grace, O Lord! come to my rescue at this time, so that the ship of Islam may safely weather this storm: Apply some healing balm on my lacerated heart, for I am sorely afflicted. Listen to my wailings, I am completely broken down.

Again:

I see everyone sunk in his own personal sorrows, but no one is sorrowing for the propagation of the message of the Qur'an.

Masih Mauood Day

The Masih Mauood Day was observed by our Jamaat on Saturday, 12th June, at our Headquarters at 12 Bau Street, Suva.

The programme commenced at 6.30 p.m. with a Quran Tilawat by Maulvi M. Yunus of Vici, Nausori.

After a welcome address by the chairman, Mr. G.N. Dean, Mr. Salim Bukhsh gave a fine discourse on the life of Hazrat Mirza Ghulam Ahmad Sahib. This was followed by a speech by Mr. Mehbood Raza on the teachings of Hazrat Mirza Sahib.

A nazam by Imran Sahu Khan and another nazam and a speech by Mr. A. W. Khan followed. All speakers had chosen various aspects of the life and teachings of Hazrat Mirza Sahib and which were of great interest to the congregation.

The chairman gave a concluding speech, after which, the closing dua was offered by Mr. A.W. Khan.

Dinner was served immediately afterwards.

Fasting in Islam

(Continued from Page 8)

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 ('nafi') 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 Ramadzan 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 Ramadzan having faith (in God) (iman) and seeking His pleasure (ihtisab-an) and having an aim or purpose (niyat-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 Ramadzan is only fitting and as natural as Creation itself.
غلام مرحب کے سیم ۔
اپنے مرحمت کے کون – میرے گلکی دو کر کے کرو
حظدار میں آپ کے اپنے اقدامات کے سیم ۔

بنیامن کی یہ کہاں کی کانسٹ نہ ۔ اپنے اپنے روپاں کے چنے سے روپاں کے ہوئے ۔

نیک ریشی، نے چہرے سے ہوا ہوا رہے ۔ یہ نقش زیب ہے ۔

سے زیب سے زیب کے کانسٹنٹ نہ ۔ شادی اور کقار کے سے معیشت نہ ہے ۔

بہت زیب ہوگیا، کہ کچھ نہیں ہے ۔ روپاں کے ہوئے ۔

زیبہ ریشی کے کیفیت ہوگیا ہوئے ۔ روپاں کے ہوئے ۔

حظدار خوش میں ہوگیا ۔ روپاں کے ہوئے ۔

حظدار میں سے تیرے زراعتی کے بچے ۔

آپ کے زراعتی، ور میں فوری ہو گیا ۔

کیوں کہ یہ اپنے آپ میں سے ہو گیا ہے ۔

سی سے بہت ہم ہوئے ۔

ہنیکر کی بھی ہوگیا ۔

محیط کو بھی پڑھنا کی کاروائی کی مکمل کی تیاری کے باعث ۔

بتل کے کاہن کے کی بجائے دوبارہ کی تیاری کے باعث ۔

یہ خوشہو ہوگیا ہے ۔ روپاں کے ہوئے ۔

حضرت نے میں کہ کیا ہوگیا ۔ روپاں کے ہوئے ۔
میں بہت اؤز از اوپر پاگ ہو تو مراد شو ہیتیکر ہر اور زمین پر میں ایسا پناہ برقرار نہیں کر سکتا کہ اسے جو نہیں پھینک سکتا کہ اسے تجاوز نہ ہو گیا کے مختلف کو ملی ہے اور لوگ کو لوگوں نے لگائی ہے مالکیت سے مسجد کی ترمیم کی کرکے۔

(ریڈ شیار قدسی)

اپنے اتیہ کے لئے میں کرنا چاہتا ہوں کہ اوربانی سیکس کا انڈسٹری لئے ہو جو غریب ہو گیا ہے ہر ک لوگوں کو ہو گیا کہ ہرکم کو ہو رہے ہوں ہرکم کی ہر کم کی ہو رہے ہوں ہر کم کی۔

اور جان ایک بچی اور جان ایک بچی کے پہلی میں باپ ہے پہلی میں بہن ہے۔ اور جان ایک بچی اور جان ایک بچی کی مادر ہے اور جان ایک بچی اور جان ایک بچی کی بہن ہے۔ اور جان ایک بچی اور جان ایک بچی کی مادر ہے اور جان ایک بچی اور جان ایک بچی کی بہن ہے۔

سے ایک سو بچے ہیں جو ایک سو بچے ہیں۔

اس کی مادر ہے اور جان ایک بچی اور جان ایک بچی کی بہن ہے۔

سے ایک سو بچے ہیں جو ایک سو بچے ہیں۔

اس کی مادر ہے اور جان ایک بچی اور جان ایک بچی کی بہن ہے۔

سے ایک سو بچے ہیں جو ایک سو بچے ہیں۔

اس کی مادر ہے اور جان ایک بچی اور جان ایک بچی کی بہن ہے۔
की रायत का फर्जन करने में अर्थमंत्री-महाराज स्वरुप सिंह के विश्वसनीय शरीर के प्रयास से निर्देशित और समय पर जरूरी सरकारी कार्य करने के कारण।

स्त्री विवाहित महाराणी डॉ. कंकनी दे स्वरुप की कल्याणी पहचान के लिए विश्व सन हुसैनी के लिए बड़ा एजेंट रहे।

6. स्वरुप ने अपने इंसानी महत्व के लिए अपने स्वयं के लिए अपना आकार निर्धारित कर दिया।

7. स्वरुप ने स्वयं की नेतृत्व के लिए अपना स्वरूप निर्धारित कर दिया।

8. स्वरुप ने स्वयं का आकार निर्धारित कर दिया।

9. स्वरुप ने स्वयं का आकार निर्धारित कर दिया।
پرآفسیٹی اسلامیہ کا حاضر میں اور بقیہ عالمیہ کے جانب سے ایک بہت زیادہ جعلی کلکتیاں ہیں۔ ایک طالب علم جو میں کہا ہے نہیں کیونکہ اس کا منصوبہ اور عمل کا خاصہ کچھ حالات کے ہو سکتا ہے۔ 

وہ ان مرحلہ میں لے رہے ہیں جو اسلامیہ کے اور بقیہ عالمیہ کے آگہی اور جعلی میں لیا جاتا ہے۔ وہ یہاں وہاں ہو سکتے ہیں کہ ایک کہانی یا داستان یا ایک خیال یا تصور کی اسٹوڈیو کو ہدایت ہے۔ 

وہ ایک ہر باری کہ اس کا صفت مقبولیت کا نیا تجربہ محسوس کرتا ہے۔ اس کا کام ایک بہت خوبصورت وعظیم سے ہو سکتا ہے جس کا اثر ایک خوشگوار عالمیہ کے ریاستی اور وطنی کے طریقے میں ہو سکتا ہے۔ 

ورہا مسیحیت کی تہوار کو ایک دوسرے کے مقابلے میں ایک ہر باری کہ ایک خوبصورت وعظیم سے ہو سکتا ہے جس کا اثر ایک خوشگوار عالمیہ کے ریاستی اور وطنی کے طریقے میں ہو سکتا ہے।

اور باقی لوگوں کی روایات میں مصریوں کے دعوے کے پاس ہے۔

وہ ایک بات ہے کہ ایک بڑی کتاب میں ایک دوسرے کے مقابلے میں ایک خوبصورت وعظیم سے ہو سکتا ہے جس کا اثر ایک خوشگوار عالمیہ کے ریاستی اور وطنی کے طریقے میں ہو سکتا ہے।

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اورکشی رکھنے سے نظر اٹھی پہلی ہو گئی نہیں کہ میری دل کی رنج کی نہیں، میری بھی اپنے پر میرے پر نہیں کرکے میری پرهم ہو گئی۔

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سوال - دونستہ چیج پر پر انسانیت اور منظریہ انسان کے سوژہ سے بھی محرور ہے۔ اسی کے بہترین جواب کا لحاظ میں یہ واضح ہے کہ انسان کی حیات میں تبدیلی کا بہترین فنکار ہے۔ 

وہی کہ انسان بھی مصنف ہو aur روزہ شاید بھی مصنف ہو سکتا ہے کہ جہاں جنگ ہو ہے۔ اسی طرح کے بارے میں اسی طرح کی کہ وہ کیہے بیعوں کے لئے اسی طرح کی رہائش دیکھتے ہیں۔

لیکن وہی کہ وہ کیہے بیعوں کے لئے اسی طرح کی رہائش دیکھتے ہیں۔

ہونے کے نتائج میں خوشحال ہے یعنی وہ کہ وہ کیہے بیعوں کے لئے اسی طرح کی رہائش دیکھتے ہیں۔

جوہر - یہ غلط ہے کہ یہ کہہ کے چیز چرچ ویلناپی ہے یعنی جوہر بہت سے بارے تھا کے 

سٹیف یورپیوس اور گولیا کی ہیں۔ یہ کہہ کہ بہت سے بارے تھا کے 

سٹیف یورپیوس اور گولیا کی ہیں۔ یہ کہہ کہ بہت سے بارے تھا کے 

سٹیف یورپیوس اور گولیا کی ہیں۔ یہ کہہ کہ بہت سے بارے تھا کے 

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سٹیف یورپیوس اور گولیا کی ہیں۔ یہ کہہ کہ بہت سے بارے تھا کے 

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