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 al Mujaddids.

10. He who recites the Kalimah is a Muslim.
SPIRITUAL SCIENCES AND FORMALISM

Question: The Founder of the Ahmadiyya Movement wrote that he was "the mujaddid (Divinely-raised Reformer) for both the Shari'ah and the Tariqah". Please explain what is meant by Shari'ah?
Answer: Shari'ah is the name give to the knowledge of the means of the outward and inward reform of man.

Question: What is "outward reform"?
Answer: It is reform of one's words, actions and deeds.
Questions: And what is "inward reform"?
Answer: This is reform of one's beliefs, intentions and ethics.

Question: Have the religious scholars used separate terms for these two aspects of the Shari'ah?
Answer: Yes. The later generations of the early Muslims have termed the first part, i.e. outward reform, Fiqh and the second part Tasawwuf.

Question: What is meant by Tariqah?
Answer: These are the ways and means of how to perform "inner deeds"; or, in other words, Tariqah is the name given to the actions of, and the commandments about, the heart.

Question: What is the term applied to those who follow the methods prescribed by the Tariqah?
Answer: They are called ahl Tariqah or Sufis.
Question: What is the term applied to scholars of Fiqh?
Answer: They are called fiqhiya or fuqaha.

Question: What kinds of commandments and prohibitions are there in the Shari'ah?
Answer: These are of two kinds: those relating to outward deeds, and those relating to inward qualities. For outward, or physically-tenable, deeds the obligatory things (manurat) include: prayer, fasting, charity, pilgrimage to Makkah, service of one's parents, etc. The prohibited deeds (manahi) include: idol-worship, theft, bribery, etc.

For inward qualities, the manurat (also called fada'il) include patience, gratitude, trust in God, love of God and His Prophet, etc. And the prohibited inclinations include: pride, show, hypocrisy, etc.

Question: Are both types of commandments given in the Holy Quran and Hadith?
Answer: Indeed yes. Just as the Holy Quran orders, "keep up prayer and pay the charity", so does it command: "O you who believe, be patient!", "and give thanks to God". Again, just as the Holy Book enjoins, "fasting is prescribed for you", so does it state, "and those who believe are stronger in their love for God". And just as the Holy Quran deplores not saying prayer, or not giving charity, so does it condemn evils such as pride and vanity.

Question: Please name the standard works dealing with Fiqh and Tasawwuf?
Answer: Some works of Fiqh are: Kanz al-Da'wa'iq, Hidayah, Shari'at Wujuyah, Dur Mukhtar. Some famous works of Tasawwuf are: Fath al-Ghith, Quwat al-Qulub, 'awaraf al-Mu'araf, Kashaf al-Muhjah.

Question: What is the conception of Tasawwuf as described in these works?
Answer: It is that one should strive hard to follow the Holy Quran and the Sunna. The lives of the Holy Prophet and his Companions should be the guiding light. The religious commands and prohibitions should be observed. All love and association with ungodly things should be cut off, and the soul should feel overwhelming fear and humility before God. No aspect of the struggle for self-purification should be neglected.

Question: But the conception of Tasawwuf you have explained is not to be found in present-day Sufism. Please explain.
Answer: The current distorted Tasawwuf has mixed in it Greek ideas, Persian concepts, Hindu rituals and other non-Islamic elements. Only some aspects of it, and even those are found with difficulty, can be called Islamic.

The true Islamic Tasawwuf was that of the Holy Prophet Muhammad, and that of Abu Bakr, Ali, Salman, and Abu Dharr (may Allah be pleased with them all). It was that which was later taught by Junaid of Baghdad (tenth century C.E.) and Rabi'ah of Basrah (eighth century); and later still by Shaikh Abdul Qadir Jilani (twelfth century). Shaikh Suhaibwardy (12th and 13th century), Khwaja Mu'in-ud-Din (thirteenth century) and Saikh Ahmad of Sirhind (sixteenth-seventeenth century). In recent centuries, the teachers of Islamic Tasawwuf were Shah Wali-Allah (eighteenth century). Shah Ismael Shahid (nineteenth century), and lastly, Hadrat Mirza Ghulam Ahmad, the Mujaddid of the fourteenth Hijrah century who died in 1908.

Question: Were all the various branches of Islamic knowledge such as Tafsir (study of the Quran), Hadith (Traditions of the Holy Prophet), Fiqh (Jurisprudence), Kalam (theology), and Aq'id (study of beliefs), established in the Holy Prophet's time?
Answer: No. The later scholars of Islam, in order to propagate and support the religion instituted each one of these branches and established their principles.

Question: Just as these branches of knowledge have names and recognised founders (for example, there is Fiqh and its well-known four Imams, and there is the science of Hadith and its founders such as Bukhari and Muslim), does tasawwuf have any accepted leaders?
Answer: Indeed so. Of those who taught the purification of the soul there are many elders of the religion who are recognised and accepted as leaders of Tasawwuf. Some of them are: Shaikh Abdul Qadir Jilani of Iraq (d. 1166 C.E.), Khwaja Baha-ud-Din (d. 1389), Mu'in-ud-Din Chisti (d. 1236) Shaikh Shabah-ud-Din Suhaibardi (d. 1234); and before them Abul Qasim al Junaid of Baghdad (d. 910) and Shaikh Abu Bakr al-Shibli (d. 946).
The Real Truth About  
"The Truth About Ahmadiyyat"

I have before me, Fiji Muslim League's issue, "Muslim Voice", Vol. 6, No. 2 of September, 1981. On page 10 of this, someone has written an article on Ahmadiyyat as "the Truth About Ahmadiyyat". In this, the anonymous writer has not only accepted as true the hadith on Mujjadids, but has also given the names and works of all Mujjaddid's from the ninth to the thirteenth century AH. He has objections only for the fourteenth century mujjadid, as he has written:

"The Mirza made numerous claims ranging from a Mujjaddid (a renewer of faith) to a 'prophet'. He not only called himself the 'Promised Messiah' but at the same time claimed likeness in personality and deeds with most of the Prophets and Messengers of Allah. The following of his claims have been very prominent.

(a) Mujjaddid
(b) Mehdi
(c) Promised Messiah
(d) Prophet and Messenger

It is intended to answer all of this writer's misrepresentations, whether deliberate or through ignorance, and this shall be continued in our following issues until completed.

A. I have good news, not only for the writer of the 'Muslim Voice' article, but also for its editor and all its readers, that Hazrat Mirza Sahib has never claimed prophethood for himself. I quote below the announcement Mirza Sahib made at Delhi on 2nd October, 1891 CE, In reply to just this fawza:

"I have heard that some of the leading ulama of this city are giving publicity to false charges against me that I lay claim to prophethood, or do not believe in angels, or in heaven and hell or in the existence of Gabriel, or in Lailat al-Qadr (the Grand Night) or in miracles and the Mi'raj (Ascension) of the Holy Prophet. So, to make the truth known to all and sundry, I do hereby publicly declare that all this is a complete fabrication. I am not a claimant to prophethood, neither am I a denier of miracles, angels, Lailat al-Qadr, etc. On the other hand, I profess belief in all those matters which are included in the Islamic principles of faith and, in accordance with the belief of the All Sunnah Wal-Jama'ah, I believe in all those things which are established by the Quran and hadith, and after our lord and master Muhammad Mustafa (may peace and blessings of Allah be upon him)

.... Every one should bear witness to this statement d Allah All-Knowing and Listening is the first of all witnesses — that I declare my belief in all those doctrines by the acceptance of which even a kafir becomes a Muslim and a follower of any other religion is immediately proclaimed a Mousalman.'"

Again, Mirza Sahib wrote:

"We also curse the claimant to prophethood"

(Majmoua Ithitharat p. 224)

"I look upon anyone who denies the finality of prophethood (khatm nabuwwat) to be a heretic (kafr) and outside the pale of Islam."

(Taqqir Wajib at Ilan at Delhi, 23rd October, 1981)

"This humble person (Mirza Sahib), confronting these present ulama, ..... many times on oath of Allah, has said he is not a claimant to any prophethood, but even then, these people do not stop to issue edicts on infidelity."

(Al Hakam, 27th January, 1904)

Mirza Sahib has only claimed, as he has written:—

(i) Not the least any claim towards Prophethood but only a claim to Wallayat (Saint) and that of Muhaddathyat (Reformer).

(Mujamua Ithitharat, P. 223)

(ii) "There is no claim of prophethood but of Muhaddathyat which has been made by the command of Allah."

(IZalah Atwah, P. 421)

I now ask the writer of the 'Muslim Voice' article, what further can Mirza Sahib write against claims to prophethood?

B. The writer has given a few quotations of Mirza Sahib in which the words 'nabi', 'rasul' have appeared. If he had actually read those books of Mirza Sahib (and he clearly has not), he would have used just these words to impute claims of prophethood to Mirza Sahib, since there have been numerous aulia and Mujjaddids who have appeared and who have used, these very words in demonstration of their tahlim in prophethood (fanafli rasul). They were all called Kafir in their lifetime. However, some time after their death, the people understood that they had used these words metaphorically in their stage of fanafli rasul. They not only then had accusations of Kafir removed but were stated to be aulia Allah (Saints of Allah). For example:—

(i) Hazrat Farid-Ud-Din Masud-ul-Maruf of Pak Patan said

"I am Ali, I am Wali, I am a Prophet'

(Newspaper Nawat Wali, 5th July, 1964)

(ii) Sayyid Abdul Qadir Jilani, the famous Iraqi saint, wrote:

"I was with the light of Muhammad in the exalted place.

In Allah's undisclosed knowledge was my prophethood."

(Kasidah Ruhi)

(iii) Hazrat Khaja Habibullah Attar (Rahmatullah ahle) said

"Imagine me as a prophethood of Allah."

(Masnavi Bhatni Ilfani, Vol. 1, P. 179).

(iv) Maulana Jalal-ud-Din Rum said: "For he (the spiritual leader) is the prophet of his age, O disciple, because he clearly manifest the light of prophethood.`"

(Mifta Hululum, Vol. 13, P. 152)
And, indeed, there have been others who have even recited their won kalimah, e.g.

(a) Abu Bakr Sahibhi, while taking the pledge (bai-at) from a disciple, told him to recite,
   "There is no god but Allah, Shibli is His Messenger." (La illah il Allah, Shibli Rasul Allah).

(b) Khawajah Mu'in-ud-Din Chisti told a disciple to recite,
   "There is no god Allah, Chisti is His Messenger." (La illah il Allah, Chisti Rasul Allah).

(c) Shaikh Saaidq Gangohi told a disciple to recite,
   "There is no god but Allah and Saaidq is His Rasul." (Al Takashshaf fe Mahmat al Taswwuf, P. 524)

(d) Maulana Ashraf Ali Thanvi of India, uncle of the late Maulana Thanvi who visited Fiji recently, told a
    disciple that he had acted in accordance with Sunnah when he had, in a dream, recited the kalimah.
   "La illah il Allahu, Ashraf Ali Rasul Allah" and Darood when he awoke:
   "Allahuma sali ala sayyadi — na wa nabiyyin-na wa maula-na Ashraf Ali." (Al-Imadad, Make Safer, 1336 AH.)

In light of the extracts given above, what does the writer of the 'Muslim Voice' think about all these Muslim
in their state of fanasil rasul. They not only then had been declared kafirs as has been done with Hazrat Mirza
Ghulam Ahmad, or does he have a different set of rules for judging them?

The writer should be aware that the context in which these vulnerable saints have used the words 'Nabi' and
'rasul' is the same context in which Mirza Sahib has used them. Thus, Mirza Sahib states:
"I have received this title in the position of fana fir-rasul. Hence the significance of Khatam-an nabiyin is
not affected.” (Ek Ghalati Ka Izala)

Thus, of Mirza Sahib has utilised the words 'nabi' and 'rasul', he certainly would not have done anything new
among the vairious venerated saints of Islam!

C. The writer of the 'Muslim Voice' article has written that Hazrat Mirza Sahib 'claimed likeness in personality
and deeds with most of the prophets and messengers of Allah.'

Had the writer even bothered to read his aulias' writings and sayings, he would never have raised this
question about Mirza Sahib. Since the writer obviously is lacking in his knowledge of the writings and sayings of
the great and venerated saints of Islam, we proceed to quote a few of them here in the way of examples, including one
from the great poet, Sir Muhammad Iqbal :
(i) In praise of the perfect believer, the late Sir Muhammad, Iqbal wrote:—
   "He is Masih (Jesus), he is Kalim (Moses), he is
   Khalil (Abraham). He is Muhammad, he is Kitab
   (Quran), he is Jibreel.”

(ii) Sah Niyaz Ahmed of Delhi said:—
   "Sometimes I am Idris, sometimes Shith,
   sometimes Noah, sometimes Jonah, sometimes
   Joseph, sometimes Jacob, and sometimes Hud.
   Sometimes I am Salih, sometimes Abraham,
   sometimes Jesus, and sometimes David.”

(vi) Hazrat Shams Tabriz said:—
   "I am that spirit which was breathed into Mary, I am
   that spirit which was Jesus' soul, Shibli and Mansur
   make obeisance to me, that is, I am between these
   and those.”

(vii) Khawaj Muhammed Nasir Muhammad wrote:—
   "The Muslim Unma has had it in perfect auliya.
   In the inward and spiritual sense, the nature of some was
   that of Adam, of some, Noah, of some, Abraham, of
   some, David, of some, Jacob, of some, Moses, of some,
   Jesus, and of some, Muhammad.”
   (Nala Andalib, Vol. 1, P. 243)

What do the writer and his readers now consider the above-noted Muslim divines to be? Are they also kafirs,
or is it that they do not find their writings, objectionable, yet condemn similar words when used by Hazrat Mirza
Ghulam Ahmad

Note: To fully answer every one of the 'Muslim Voice' writer's objections, we shall certainly continue these
answers in our next issue —

Editor.

"I am Ahmad Hashmi, and Jesus of Mary.”

(iii) The world-renowned Khwaja Mu'in-ud-Din Chisti said:
   "'Every moment Gabriel reveals to Mu'in, I don't
   say it, but truely, I am the second Jesus.”

(iv) Writing in praise of Sayyid Ahmad Barelavi
   (Mujjadid of the 13th century hijrah, died 1831), his
great disciple Shah Ismael Shafeed says:—
   "One day, Sayyid Ahmad came with his Ashab
   (companions), say thou that it was as if, with his
   Companions, came the Khatam-al-Mursalin.”

(v) Sayid Abdul Qadir Jilani said:—
   "I was annihilated (fana) in the Holy Prophet
   Muhammed. At that time I was not so-and-so (i.e.,
   Abdul Qadr), but certainly I was Muhammed.”
   (Saif-ur-Rabbarri, P.100)

Maulana Muhammed Ali Day

Maulana Muhammed Ali Day was celebrated on 31st
October, 1981, at the Masjid Noor at Bau St., Suva. The
occasion was in honour of the great sage and indefatigable
literary giant of Islam, Maulana Muhammed Ali, who
was also the founder-president of Amadiyya Anjuman
Ishaat-i-Islam.

The programme commenced immediately after the
Maghrib prayer, with a Quran Tilawat by Mr. Amin
Sahu Khan. This was followed by a welcome address by
Mr. A. Wahid Khan, followed by a nazm by Mr. Imran
Sahu Khan.

Mr. A. Wahid Khan, Vice President of the Jamaat in
Fiji, then delivered an address in which he demonstrated
that Maulana Muhammed Ali had left us a great literary
legacy in his many valuable works on Islam.

Maulana Hafiz Sher Mohammed then spoke at length.
He said that it was a difficult task to alter people's ideas,
but this is what Maulana Muhammed Ali had done when,
with his writings, he altered successfully the Western
World's attitude towards Islam. Those who read his
literature have found out how badly Islam had been
previously misrepresented in the West. Today, the
Western writers write in favour of Holy Prophet
Muhammad, largely due to Maulana Sahib's efforts.

(Continued on page 6)
RU’YAT-I-HILAL
By Hafi Maulana Sher Muhammad
Translated by Sahid Aziz, M.Sc.

Traditionally, the commencement of a Muslim month, which begins with the appearance of the new moon, has been determined by observation by eye. For some years now a debate has been going on in the Muslim world about the use of scientific computations to determine the new moon. We produce an authoritative article below which shows conclusively that there is nothing "unIslamic" in the use of methods. — Ed.)

In dealing with this topic it is wrong to call those having a different point of view from one's own as insincere, or to issue some kind of a religious decree against them. All the contending parties may be sincere, I am not hinting at any person or group in writing this article but want only to bring to the public's notice some academic research I have carried out. The Holy Prophet had this to say about observing the moon to determine the beginning or end of Ramaadan.

1. "We are an unlettered people; we neither write nor keep account. Sometimes a month is this much and sometimes that much; so that it is sometimes twenty-nine and some times thirty days" (Bukhari).

2. "Ibn Umar related the Holy Prophet (PBUH) as saying: When you see it (the moon) start the fast, and when you see it (again) end it (the fast); if it is cloudy then estimate it (the end of the month of fasting)" (Bukhari).

3. "The Holy Prophet (PBUH) said: Look for the moon to start the fast and for it to end it (the fast), and if it clouds over then complete thirty days," (Bukhari).

Meaning of ru'yat ("seeing") and faqduru lahu ("estimate").

The problem becomes clear if the words "ru'yat" and "faqduru lahu" (meaning "seeing" and "estimate it" in no. 1 above) are explained. Literally, "ru'yat" means to see with one's eyes or sense or heart. All lexicons of Arabic al Manajid, Aqrab al Muwarid, al Qamus, Lisan al Arab, Mantahi al Arab) contain all of these alternative meanings. Further, Imam Raghib states in the Mufradat:

"Ru'yat (or to see) is of many different kinds in accordance with human faculties. First, as perception, e.g., "you will surely see hell". Second, as imagination, e.g., "if you could see him when he was taking the unbelievers' soul". Third, as intellect, e.g., "you do not see what I am seeing". Fourth, as understanding, e.g., "there was shadow of doubt in what the heart saw" (Mufradat, Letter ra follows by ya; p. 208)

Therefore, "ru'yat" includes seeing with the eye, with imagination, with intellect, or with understanding. So, "ru'yat" means to gain knowledge of a thing by any of the methods described above. The Holy Quran uses "to see" (ru'yat) thirty or forty different times in such a way that it cannot possibly mean "to see with the yes", For example:

1. "Did you not see how your Lord dealt with Aad" (9:6)
2. "Did you not see him who argued with Abraham" (2:258).

In any of these verses you cannot take "to see" to mean "to see with the eye", for none of those who witnessed these events were alive at the time of the revelation of the Holy Quran. Therefore, in these verses "to see" means to gain knowledge from historical or technical sources. So when the Holy Prophet said, "when you see the moon ...." it means when you determine that the moon is new, by seeing it with the eye, or by some other method, then start and end the month of fasting.

Similarly, the other phrase of the tradition, "faqduru lahu", literally means "estimate it". Since the early days of Islam the elders of religion have been interpreting this phrase in two ways.

   "Some people say that this tradition means to rely on stages of the moon. Therefore, if the location is such that, had there not been cloud or dust, the new moon would have been visible, then both for the beginning and end of the month of Ramadaan, the order of "seeing with the eye" would be applicable; otherwise not. Others contend that if it is cloudy then thirty days of Shabaan should be completed."

We are not concerned here with a discussion of the correctness or otherwise of either of these interpretations. However, it is clear that from the very inception there were at least some people who felt that astronomical calculations could be relied upon. In fact, both interpretations are correct, because the two different traditions deal with two different situations. One relates to completion of thirty days for those places where Astronomers or Astronomical data is not available. The other where such experts or data is available, so that the time and the day of the new moon can be determined by computation.

2. Hazrat Matarrif ibn Abdullah of Basra (d. 87 A.H.), a leading personage for the generation after the Companions, gives the same interpretation (Hadai'aui Muijahid liqurtabi, p. 275).
   "When the new moon is hidden by clouds then the knowledge of movement of the Sun and the moon will be referred to."

3. Some members of the Shafi'i school of jurisprudence also agree with this, Al-fiqh 'ala almadhab al-arba (vol. I, p. 551) states:
   An astronomer, and any one who believes in his computation, can rely on a statement (of the appearance of the new moon)."

4. Imam Subki Shafi'i considered computation to be more reliable than the evidence of two eye witnesses. In Rad al Mukhtar (vol II, p. 100, published in Egypt) it is said:
   "In a writing of his, Imam Subki Shafi'i has also inclined to relying on astronomers because computation is definite ..."

5. Qazi Abdul Kabbar and the author of Jam-ul-ulum also adopted this position. In vol II (p. 100) of the above mentioned book we also find:
   "Qazi Abdul Jabbar and author of Jam-ul-ulum have already been quoted as saying that there is no harm in relying on astronomers"

6. In the same place the author of Quniya is quoted as giving the viewpoint of Ibn Muqatil as follows:
“He used to consult astronomers and when a group of them concurred he used to accept their advice.”

7: Allama Subhi Mamsani quotes Ahmad Shakir’s Awail al Shahur in falsafatu-al-tashri as saying that it is a unanimously agreed principle of jurisprudence that an effect remains only for the duration of its cause, and then it ends. He then goes on:

“And it is on the basis of this principle that some jurists declared the use of astronomical computation to be lawful in determining Muslim months, particularly the month of Ramadaan. The explanation is that the tradition which commands that only “seeing with the eye” of a new moon can be relied on, was related to a special reason. That was that the nation being addressed was unlettered and could not compute. Now that this nation has come out of its state of illiteracy and is literate and can compute with certainty, it now becomes incumbent that they should refer to certainty (computation) to determine the new moon, and only rely on the previous method where astronomical computation is not known.”


“Ibn Arabi has quoted ibn Suraj’s statement that “faqaduru lahu” (estimates it) is for those who have knowledge of astronomy, and fakmulu al’ilddah (“complete the term” of thirty days) is addressed to the people.”

There is nothing in Islam which makes the use of knowledge for religious purposes illegal. Here four examples are quoted. Firstly, law of heritage is a religious matter. However, the Holy Prophet (peace be upon him) himself used the science of Physiognomy to determine lineage.

Secondly, punishment of a thief is a religious matter in Islam. However, if a thief is apprehended by the use of finger prints or tracker dogs this would not be unlawful.

Thirdly, determining times of daily prayers is a religious matter. Scholars of the past had decreed that the use of computation was unlawful even for this. Yet, today we find such time tables in every mosque and every home.

And, fourthly, determination of the times of starting and ending a daily fast is a religious matter and yet we find that these time tables are published months in advance. What makes these lawful?

Indeed, the scholars should direct themselves more to declaring the computed time table for prayers unlawful, rather than the determination of the new moon by computation. For prayer has a higher place in Islam than fasting and it is said that after death one will be questioned about prayer first!

In this day of age astronomical computations are as certain as two plus two makes four, and experts can compute times of all events related to heavenly bodies so that there is not a hair’s breadth of difference between the occurrence and the computation. The Lord did not create these bodies to deceive us or so that we may ignore them. On the contrary, they were created so that we may make use of them to determine the calendar. “Allah has ordained stages for the moon so that you may be able to compute the calendar from them” (10:5). These stages are predestined so that there can be no deviation and this leaves no doubt in computation. That is why the Holy Quran exorts us to use rather than ignoring them.

Time is the best dispenser of religious decrees. When the loud-speaker was invented its use was declared unlawful for sermons, but now it is used even for prayers. Paper currency was also declared unlawful, yet there is not a single Muslim country without it now. Of course, there are differences of opinion on all matters of jurisprudence; if these are going to make us unacceptable to each other then we will have to wash our hands of all of these. Indeed, as Astronomy and astronomical computation have reached a pinnacle, and the time when, as they improve in scholarship, all Muslims accept them is not far. These problems will, in fact, find their own solution automatically and the world will bow its head to the commandments of Islam. It is a sad commentary on our intellectual state that at a time when men are landing on the moon we are involved in heated debates on whether it is lawful to determine a new lunar month by computation! May Allah grant us the wisdom to understand and act upon the Holy Quran and the traditions of the Holy Prophet.

The question was whether “ru’yat” can or cannot be applied to determination of the new moon by astronomical knowledge. In the light of the Holy Quran, traditions of the Holy Prophet and the views of the elders of religion our honest opinion is that, because knowledge of Astronomy has reached such a level of certainty, there is no danger to our faith to so do. If you disagree with us, then wait a few years, and you will find, insha Allah, that all Muslim countries will begin to have confidence in these calculations.

(Continued from page 9)

After a dua by Maulana Sahib, the dinner was served.

Following this, Mr. A.W. Khan read on extract from Paigham Sullah — a Khutba of Maulana Muhammed Ali.

The world’s great leaders revered him. Such leaders as Jqbal, Mohammed Ali Jinnah, Abul Qalam Azad, Mohammed Ali and Shaukat Ali Johar, etc. regarded him wish great respect, while Islamic delegates visiting India would make a point of meeting this great scholar.

Since Maulana Sahib could not accept such gross misrepresentation from Qadian and established Ahmadiyya Anjuman Ishaat-i-Islam. He had a lone stand, but today has millions of followers around the world.

It was after Mirza Sahib’s demise, when Maulana Nur-Ud-Din became a Khalifa, that Mirza Bashir Mahmood Ahmad, Mirza Ghulam Ahmad’s son introduced heretical doctrines that led to a rift between Maulana Sahib and Mirza Mahmood Ahmad’s followers. Mirza Mahmood Ahmad insisted that those who did not even hear of Mirza Sahib and did not believe in him, were Kafir and outside the pale of Islam.

A brief life history and the great personal sacrifices made were outlined. Maulana Sahib was a favourite of Mirza Ghulam Ahmad, Masih Matoo and Reformers of the 14th Century. AH. He was editor of the very respectable review of Religions as well as the General Secretary of the Jamat. He was also in charge of building works, boarding houses and had numerous other duties — at a time when he was only 25 years old and had just completed his law studies and a master’s degree. Mirza Sahib vouched for his character and expressed his admiration for this zealous young man.
“How I Used The Word ‘Nabi’ (Prophet) in my Writings”

I state this with great sorrow that Qadiani scholars failing in finding any legitimate excuse for their open violation of the clearly stated beliefs of the Founder of Ahmadiyya Movement and in order to hide their feelings of shame on this account take refuge under spreading misunderstandings about me. I like to state this in clear terms that if any of my or any other Ahmadi’s writings are against the beliefs of the Founder of the Ahmadiyya Movement then such writings are not admissible. Simultaneously I will like to make it clearly understood that still this day I have never imagined even for a moment, that the Founder of the Movement ever claimed Prophethood in the real sense of the word by denying which any Muslim will go out of the Pale of Islam. But I had never denied that following the example of the Founder I have at times used the word ‘Nabi’ (Prophet) in my writings in its metaphorical, simili, or literal sense meaning thereby a person who predicts or makes prophecies. Such a use of the word ‘Nabi’ is neither exclusive with the Founder nor with me as it is commonly found in the writings of Awliya Allah an example whereof is this verse of the Maulana-e-Room.

“O disciple, he (Mursahad-e-Kamil) is the Prophet of his time”

But what is more regrettable is the fact that, in spite of my repeated clarifications to this effect, the Qadiani Scholars do not make even a hint of my clarifications in their writings. I, therefore, draw the attention of all seekers after truth (and I have not lost hopes that there may still be some such persons amongst the Qadianis too) to the following three facts:

Firstly, I had even attributed the same meanings to the word ‘Nabi’ in my writings which the Qadianis do, then most evidently, like Qadiani’s I too in any of my writings, would have called those who do not believe in the Founder of the Movement, a Kafir. Not once but at scores of times I have challenged these gentlemen to point out or quote even one reference from my voluminous writings where in I may have called a non-Ahmadis a Kafir. Till this day they have not been able to point out any such quotation and Allah willing, they shall not be able to find one till dooms day. This should have sufficed but I went to the extent of adding this to it, and this too I have done repeatedly, that in the same ‘Review of Religions, from which they quote for the use of word ‘Nabi’ by me, an explanation of the word ‘Nabi’ has been given by me. Why do not they quote the same? It is beyond honesty in a debate that certain references may be quoted and other suppressed. And when I offered these in support of my case, even then they indulge in repeating the allegations without making even any mention of my reply. I have repeatedly drawn attention to the fact that if I have used the word ‘Nabi’ (Prophet) then I have explained the sense or meanings in which I have used the word ‘Nabi’. The ‘Review of Religions’ which is quoted for showing the use of word ‘Nabi’ in my writings, in the earlier volumes of the same ‘Review of Religions’ but much later than the Qadianis presumed abrogatory date of 1901, the following words will be found:

“If the doors of Prophethood had not been closed then a Muhaddith has elements and potentials of becoming a Prophet and with reference to these elements and potentiality application of word Prophet on a Muhaddith is permissible i.e. we can say that ‘A Muhaddith is a Prophet’ (Review of Religions Vol. 3 1904 P. 117)

“It is this ummah alone in which people though not prophets are favoured with the speech of Allah like Prophets and though not Messengers (Rasul) but signs of Allah appear to them like Messengers.” (Review of Religions Vol. 3 Page 131). Don’t the above two quotations make it abundantly clear that I am using the word ‘Nabi’ (Prophet) in its literal dictionary meanings and not in its terminological Shariah sense; and I consider the doors of Prophethood closed; and don’t believe in the appearance of Prophets and messengers in this Ummah but believe in the appearance of people like or similar to them — in accordance with the Hadith, “Ulema of any Ummah are like the prophets of Israel.”

The above are the quotations from my writings in 1904. Again in 1914 when I observed some doubts being created, I wrote a note on an article published in Review under the title “Ahmad is a Prophet”. (I was not the author of this article), and my note on this article read as under:

“The word Prophet (Nabi) has not been used in its Shariah terminological meanings because in that sense Holy Prophet Muhammad, peace be on him, is the last of the Prophets. Rather the word Prophet in this article has been used in its wider meanings indicating one who makes prophecies after receiving news from Allah and it is that favour which is promised by Allah to all righteous Muslims in the Holy Quran in the verse:

“And for them are glad tidings in this life; And it was this favour which was granted to Hazrat Mirza Ghulam Ahmad Qadiani in abundance.”

Secondly, these meanings were not coined by me. Those days Qadiani schools used to make every one believe that they are not using the word ‘Nabi’ in its Shariah terminological meanings but only in its literal sense meaning thereby a person who makes prophecies; that they believe that Prophethood terminated with the Holy Prophet (Muhammad) peace be on him, and they don’t believe in the coming of any prophet after him, whether new or old. I don’t want to burden this pamphlet with many quotations, and quote from the writings of two stalwarts of Qadian. Let us first take Maulvi Sarwar Shah Sahib who is not only a teacher of the Khalifa of Qadiani (Mian Mahmud Ahmad) but is also an author of the commentary on the Holy Quran. He wrote:

“The word ‘Nabi’, depending on its roots, carries two meanings. Firstly, one who receives news about the unseen from his Allah. Secondly a spiritually alleviated person whom Allah favours with lots of divine speech and informs him in news of the unknown or future. He is a Nabi and in this sense I consider all Mujaddideen of the past as Nabis of various degrees.”

(Badar, February 16, 1911)

Now I quote the stalwart, Mafi Muhammad Sadiq Sahib. He wrote:

“(Maulana) Sahib enquired as to whether we believe that Hazrat Mirza Sahib is a Nabi (Prophet). I submitted that in this matter we have the same belief as all other Muslims, that the Holy Prophet Muhammad peace be on him, is the last of the prophets; there will be no prophet after him, whether old or new; However the process of divine speech revelation continue. Through complete subjugation and submission to the Holy Prophet righteous persons in this Ummah in the past have been receiving the gift of divine speech or (Ilham) and such
people will continue to receive this gift in future too. Since Hadrat Mirza Sahib was a recipient of Ilham and through the process of Ilham Allah had informed him upon many events of the future about which his prophecies came true, therefore, Mirza Sahib was one who made prophecies and in Arabic lexicon this is called a ‘Nabi’.

(Badar Volume 9 No. 51-52)

Both these stalwarts are still alive. Why does not some one ask them as to whether they were practicing deception on people by stating their beliefs to Muslims in this manner?

Leaving aside others, let us now take the example of the Khalifa himself as to what he used to state at that time:—

"Thirteen hundred years have passed and none has met success by claiming prophethood .... After his advent why this process has been closed? What can be a greater sign than this that whosoever became claimant of Prophethood did not succeed. Thus it was an indication to the fact "That Allah has the knowledge of all matters," i.e. we made him the last of the Prophets (or the seal of the Prophets); now there will be no Prophet after him and now there will be no false claimant to prophethood that we will not cause his death. Hence it is a historic prophecy which can not be rejected. If it is possible then present it to us."

(Tashkheezul-Azham, April, 1910)

Similarly on 14th March, 1911 an article of the present Khalifa-e-Qadian (Mian Mahmud Ahmad) was published in 'Al-Hakam' wherein the following words appear:—

"Allah brought all types of Prophethoods to an end by establishing the Holy Prophet (Muhammad) peace be on him, in the state of the last of the Prophets (Khatam-ul-Nabiyyeen).

Now it is a food for thought that coming to end of all types of Prophethood is admitted; it is also admitted that after the Holy Prophet peace be on him, there has been no claimant to prophethood except those false claimant who were put to death and now it is proclaimed that the founder of the Ahmadiyya Movement was a claimant to prophethood. The previous belief of the Qadiani Khalifa Sahib and Qadiani Ulema was that they used to state that the word Nabi, has been used as a metaphor and simili carrying its literal lexicon meanings; and they used to deny its application in its Shariah terminological meanings; and they believed that all types of Prophethood has come to an end with the Holy Prophet, peace be on him; and they did not believe in the appearing or coming of any prophet, whether new or old — (and now they say that the Founder of the Ahmadiyya Movement was a prophet.)

Thirdly, above all let us examine as to what was the belief of the Founder of the Ahmadiyya Movement about himself. There is no doubt that he used the word 'Nabi' in certain meanings and that in fact was the basis of Fatwa-e-Kufar against him in 1891. It is worth considering that when the claim to Prophethood was attributed to him, what was his reply to that?

1. "There is no claim to Prophethood but to Muhaddithyat which has been made under the command of Allah. There is no doubt in it that Muhaddithyat has a potential of Nabuwwah in it ... if it be declared a metaphoric Nabuwwah, then does it mean that there is a claim of Nabuwwah?"

(Azala-e-Auhm pp. 421-422)

2. "They have fabricated a lie against one who say that this fellow claims to be a prophet." (Hamamat-al-Bushra Page 8).

3. "We also curse the claimant to prophethood.” (Majnuwa-e-Ishthararat P. 224)

4. "Can such a wretched fabricator who lays claim to Prophethood and Messengership have any belief in the Holy Quran?

A person who believes in the Holy Quran and considers the verse, ﷺ (but Messenger of Allah and the last of the Prophets) as words of Allah, can he say that after the Holy Prophet Muhammad, peace be on him, he is a messenger and a Prophet ... our Holy Prophet (Muhammad) peace and blessings of Allah be upon him, is the last of the Prophets, and after him no Prophet will appear, whether new or old ... but some time in the Ilhamat of Allah such words are used about Auliya Allah as a matter of metaphor or simili and these do not carry real meanings. The whole dispute is this, that prejudice-ridden ignorant people have dragged such words to different direction. The name of the Promised Messiah that has been stated by the Holy Prophet, peace be on him, as 'Nabi Allah' in Sahib Muslim, that is in this metaphoric sense which is established in the books of Awwiya-e-Karam and is an ordinary phraseology of Divine speech, otherwise how can a prophet appear after the last of the Prophets."

(Anjam-e-Atham (Footnote on PP. 27-28)

What else can be said in clarification; ‘these words are used as metaphor and simili and do not carry real meanings; ignorant prejudiced people are fabrication a false charge against him by putting real meanings on these words. It is a matter for contemplation for Qadiani Ulema as to who is playing the ‘ignorant prejudiced’ persons role and whom the founder is calling a ‘wretched fabricator’; Not one or two but hundreds of such quotations can be cited. They don’t think this much that these words have been written about those persons who had attributed a claim to Prophethood to the Founder; Then the deception of the abrogation of writings previous to 1901 was invented. The Founder did not write so any where nor had any Ahmadi ever thought of it before 1914. When Khalifa-e-Qadian invented this in his desire to declare Muslims as Kafir, that the writings of the Founder previous to 1901 have been abrogated. If any one had known it then even now any Ahmadi may step forward to state on oath that he had knowledge before the writing of Khalifa-e-Qadian, that a change in the claims of the Founder had occurred in 1901 and all his previous writings in this behalf were abrogated. In reply to this deception about change in claims of the Founder a quotation of 1903 which is later than 1901 from the Founders book ‘Mwahibur Rahman’ should suffice. The Founder writes at page, 66, 67 of this book under the title of “Some words about my beliefs”.

Can there be greater injustice than this that inspire of such clear writings of the Founder, he is being declared a real Prophet. There is no greater misfortune for Ahmadiyyat, that its own people are accomplishing about which there was a complaint against opponents.

Sd. Muhammad Ali
President Ahmadiyya Anjuman Ishaat Islam,
Ahmadiyya Buildings, Lahore.
4th April, 1941.
کورنیلیوس کریشنن کے دیالوگ کے ذریعے ایک گروپ کے لئے لوگ نا نہیں بیان کر سکے ہیں کہ ان مسلمانوں نے لاحقہ کے طور پر ان کو ایک گروپ میں کس کس کو کس کے ساتھ زور اور ناکامی سے مزید کر کے کیا۔ یہ بات ہے کہ لوگ اپنے کام کو کم کر کے پہچان لیں گے اور ان کو اپنی منافع سے نجات دے گے۔

5. جوہر میں روشنی کے ذریعے روشنی کے ہتھیار کا استعمال

یہ بات ہے کہ لوگ کو اپنے کام کو کم کر کے پہچان لیں گے اور ان کو اپنی منافع سے نجات دے گے۔

6. اب بھی اشریق کے زیر انتظام مسلم لوگ کے کورنیلیوس کریشنن کے ساتھ جنگ کے لئے تیار ہیں تاکہ ان کو اپنی منافع سے نجات دے گے۔

7. دوہری ورتونی برائے مسلم لوگوں کے لئے رکھنے کے لئے کورنیلیوس کریشنن کے کمرے کو گرفتار کرنا ہے تاکہ ان کو اپنی منافع سے نجات دے گے۔

8. اب بھی اشریق کے زیر انتظام مسلم لوگ کے کورنیلیوس کریشنن کے ساتھ جنگ کے لئے تیار ہیں تاکہ ان کو اپنی منافع سے نجات دے گے۔
قطب‌المان ١٨٧٠ء، اقتباس ١٨٧٠ء

مولانا جلال الدین رخی کی بہادر عالمی مکملات کی لیست بیشترے، ایسے نظر اندازے کے لئے جو نئے۔

مولانا یوسف بیسہ کا کہنا ہے۔ جو کہ کیا کیسے کہا جا سکتا ہے یا کیا کہا جا سکتا ہے۔

مولانا یوسف بیسہ کا کہنا ہے۔ جو کہ کیا کیسے کہا جا سکتا ہے یا کیا کہا جا سکتا ہے۔

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مولانا یوسف بیسہ کا کہنا ہے۔ جو کہ کیا کیسے کہا جا سکتا ہے یا کیا کہا جا سکتا ہے۔
14. داکان اور پچت کئے نظریہ اور تحقیقی اور پرونیت میں معاونت کی ہے۔
15. جبکہ کسی بھی اور کسی کوئی نہیں ہیں کہ اس کے ساتھ معاونت کی ہے۔
لا يوجد نص يمكن قراءته بشكل طبيعي من الصورة المقدمة.
تھنراو کے دوران، نئے قانون سیکھنے کی کوشش کرنا ضروری ہے۔

کرتا ہوئے، معاشرتی، اقتصادی اور سیاسی ترقی کے لیے انٹرنشنل کورس کے مدد کے ذریعے کرنا ضروری ہے۔

1. کوئی شخص کا آمدنی کا لئے اور ان کا سلّہ یا کوئی مطالعہ کا لئے ایک اکثریتی مادرکوئی سیکھنا ہے۔

2. کوئی شخص کا پرورش کا لئے اور ان کا سلّہ یا کوئی مطالعہ کا لئے ایک اکثریتی مادرکوئی سیکھنا ہے۔

3. کوئی شخص کا پرورش کا لئے اور ان کا سلّہ یا کوئی مطالعہ کا لئے ایک اکثریتی مادرکوئی سیکھنا ہے۔

4. کوئی شخص کا پرورش کا لئے اور ان کا سلّہ یا کوئی مطالعہ کا لئے ایک اکثریتی مادرکوئی سیکھنا ہے۔

5. کوئی شخص کا پرورش کا لئے اور ان کا سلّہ یا کوئی مطالعہ کا لئے ایک اکثریتی مادرکوئی سیکھنا ہے۔

6. کوئی شخص کا پرورش کا لئے اور ان کا سلّہ یا کوئی مطالعہ کا لئے ایک اکثریتی مادرکوئی سیکھنا ہے۔

7. کوئی شخص کا پرورش کا لئے اور ان کا سلّہ یا کوئی مطالعہ کا لئے ایک اکثریتی مادرکوئی سیکھنا ہے۔

8. کوئی شخص کا پرورش کا لئے اور ان کا سلّہ یا کوئی مطالعہ کا لئے ایک اکثریتی مادرکوئی سیکھنا ہے۔

9. کوئی شخص کا پرورش کا لئے اور ان کا سلّہ یا کوئی مطالعہ کا لئے ایک اکثریتی مادرکوئی سیکھنا ہے۔

10. کوئی شخص کا پرورش کا لئے اور ان کا سلّہ یا کوئی مطالعہ کا لئے ایک اکثریتی مادرکوئی سیکھنا ہے۔
لا أراه إلا أن تكون شروط ضريبة الأرباح يكون سببًا قلبيًا. ورغم ذلك، لا يوجد شيء يمنعني من قراءة وتحقيق رسوم.

1- مراجع التعديلات في بعض العناصر.

2- مراجعتها الشاملة في بعض جوانبها، سنة 1970.

3- مراجعتها الشاملة في بعض جوانبها، سنة 1970.

4- مراجعتها الشاملة في بعض جوانبها، سنة 1970.

5- مراجعتها الشاملة في بعض جوانبها، سنة 1970.

6- مراجعتها الشاملة في بعض جوانبها، سنة 1970.

7- مراجعتها الشاملة في بعض جوانبها، سنة 1970.

8- مراجعتها الشاملة في بعض جوانبها، سنة 1970.

9- مراجعتها الشاملة في بعض جوانبها، سنة 1970.

10- مراجعتها الشاملة في بعض جوانبها، سنة 1970.

11- مراجعتها الشاملة في بعض جوانبها، سنة 1970.

12- مراجعتها الشاملة في بعض جوانبها، سنة 1970.
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لک چے کہ آپ کو متعالیمی سیکیورٹی کا انسداد کرنے کی ضرورت ہے جو اس سیکیورٹی کا میدان میں بارہ سیکیورٹی کا میدان میں بارہ سیکیورٹی کا میدان میں بارہ سیکیورٹی کا میدان میں بارہ سیکیورٹی کا میدان میں بارہ سیکیورٹی کا میدان میں بارہ سیکیورٹی کا میدان میں بارہ سیکیورٹی کا میدان میں بارہ سیکیورٹی کا میدان میں بارہ سیکیورٹی کا میدان میں بارہ سیکیورٹی کا میدان میں بارہ سیکیورٹی کا میدان میں بارہ سیکیورٹی کا میدان میں بارہ سیکیورٹی کا میدان میں بارہ سیکیورٹی کا میدان میں بارہ سیکیورٹی کا میدان میں بارہ سیکیورٹی کا میدان میں بارہ سیکیورٹی کا میدان میں بارہ سیکیورٹی کا میدان میں بارہ سیکیورٹی کا میدان میں B اور دوسرے مخصوص نوٹس کے مطابق اس میدان میں بارہ سیکیورٹی کا میدان میں B اور دوسرے مخصوص N میں بارہ سیکیورٹی کا میدان میں B اور دوسرے مخصوص N میں بارہ سیکیورٹی کا میدان Mیں B اور دوسرے مخصوص N میں B اور دوسرے مخصوص N میں B اور دوسرے مخصوص N میں B اور دوسرے مخصوص N میں B اور دوسرے مخصوص N میں B اور دوسرے مخصوص N میں B اور دوسرے مخصوص N میں B اور دوسرے مخصوص N Mیں B اور دوسرے مخصوص N Mیں B اور دوسرے مخصوص N Mیں B اور دوسرے مخصوص N Mیں B اور دوسرے مخصوص N Mیں B اور دوسرے مخصوص N ۔

(رسائل اسلامیہ ہمداد قومی اسلامیہ ہمدا)
قرآن کریم کے روزات سے بہت بڑی اور خوبصورت عورتوں کو دیکھتے ہوئے امیرکیم چاہتے تھے اور وہاں بھی مشهور ہو گئے۔ اس کے لئے وہاں کے لوگوں کو کتابت نکالنے کی کوشش کی۔

وقت کم کے لئے معاویہ نے ایک خوشی آئے کہ اوروش سے جانی سے بہتر شام چاہتے کہ اوہ شام کو سیاحی کی مرکز بنا سکے۔ اوہ شام کو کتابت نکالنے کے لئے چڑھ گیا۔

اوروش نے وہاں کے شاموں سے بھی خوشی آئے کہ اوہ اوروش سے جانی سے بہتر شام چاہتے کہ اوہ شام کو کتابت نکالنے کے لئے چڑھ گیا۔

اوروش نے وہاں کے شاموں سے بھی خوشی آئے کہ اوہ اوروش سے جانی سے بہتر شام چاہتے کہ اوہ شام کو کتابت نکالنے کے لئے چڑھ گیا۔

اوروش نے وہاں کے شاموں سے بھی خوشی آئے کہ اوہ اوروش سے جانی سے بہتر شام چاہتے کہ اوہ شام کو کتابت نکالنے کے لئے چڑھ گیا۔

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ورثة اورولس تتأكي إضافيا لإعلامهم دعمًا للاستقرار في ورشة مصانع النسيج. هذا الدعم يشمل إنشاء مراكز تدريبية وتدريب محترفين لتعزيز المهارات الفنية للمقاولين، مما يساهم في زيادة الإنتاجية وتحسين جودة المنتجات. كما يشمل الدعم إجراءات الرقابة والتشهير الإيجابي، من خلال توزيع المكاتبات الإيجابية والتشهير الإيجابي للدبلوماسيين والمؤسسات الاجتماعية. هذا الدعم يهدف إلى تعزيز الثقة والتعاون بين الحكومة المحلية وال_profiters اوولوس.

1. فريق ميداني - رائد أعمال
2. تدريب ميداني - مشرفي النسيج
3. برنامج إعداد الناشئة - محترفون
4. الرقابة - تحقيق النجاح
5. تشغيل المراكز - استراتيجية مقاومة
6. التصور الإيجابي - ممثلون
7. الدبلوماسيين - توضيح
8. المواطنين - تعزيز
9. المكتبات الإيجابية - التطبيق
10. الدبلوماسيين - الرقابة
11. الاستقرار - استراتيجيات
12. التصور الإيجابي - تلبية

سے مرنی تم

سیالی افکار والین

پلدہ لڑیتان فوڈا کافی نہیں ہیں۔ اسلام میں فقہ خصوصاً بہت متعارف ہے۔

 переیٹر سیالیا کو سیالیا نہیں راہے کرے اور وہ پہلی برس اور دوسری برس کے لیے اسلام کا خود کر ہے۔

سورس سیالیا نہیں میں جہاں میں ہواؤں کا نہیں جو ہے۔

کہلے کے نونا سیالیا نہیں کوئی اس میں سے ہواؤں کا نہیں جو ہے۔

پہلی برس اور دوسری برس کے لیے اسلام کا خود کر ہے۔

کہلے کے نونا سیالیا نہیں کوئی اس میں سے ہواؤں کا نہیں جو ہے۔

پہلی برس اور دوسری برس کے لیے اسلام کا خود کر ہے۔

کہلے کے نونا سیالیا نہیں کوئی اس میں سے ہواؤں کا نہیں جو ہے۔

پہلی برس اور دوسری برس کے لیے اسلام کا خود کر ہے۔

کہلے کے نونا سیالیا نہیں کوئی اس میں سے ہواؤں کا نہیں جو ہے۔

پہلی برس اور دوسری برس کے لیے اسلام کا خود کر ہے۔

کہلے کے نونا سیالیا نہیں کوئی اس میں سے ہواؤں کا نہیں جو ہے۔

پہلی برس اور دوسری برس کے لیے اسلام کا خود کر ہے۔

کہلے کے نونا سیالیا نہیں کوئی اس میں سے ہواؤں کا نہیں جو ہے۔

پہلی برس اور دوسری برس کے لیے اسلام کا خود کر ہے۔