APPOINTMENT OF A
MUJADDID
By Mr Mansur Ahmad (Lahore)

According to Hadith-i-Mujaddid, a Mujaddid is appointed by Allah. The English translation of the Hadith runs as follows:
"Most surely Allah will raise for this ummah at the head of every century one who shall revive for it its faith" (Abu Dawud Sulaiman, Kitab al-Sunan, Ch. Al-Malahim, vol.2, p.241). Therefore a Mujaddid must make an announcement about his assignment otherwise how would people know that a certain person has been raised by Allah as a Mujaddid.

A well-known scholar of Hadith, Nawab Siddique Hassan of Bhopal, compiled a voluminous book "Hujajul Kiramah", which contains a list of Mujaddids who appeared during the past thirteen centuries.

Writings and sayings of all the Mujaddids are not extant today. But we are fortunate that some of the writings of the Mujaddids, who appeared during the past few centuries, are still available and contain their claims that they were raised by Allah. Some of these are as follows:

HAZRAT MUJADDID ALF THANI SIRHINDI, 11TH CENTURY

"This knowledge is obtained through the Light of the prophethood of Muhammad, (peace and blessings of Allah be upon him). But position of the Mujaddid of a "Century" is different from a Mujaddid of a thousand years. Just as there is difference between a thousand and a hundred, similar is the difference between Mujaddid of the said two periods, perhaps more than that (Maktubat Imam Rabbani, vol.II, Letter No. 4, pp.14,15).

HAZRAT SHAH WALI ULLAH MUHADDATH DEHLAVI, 12TH CENTURY HIJRAH

"On the expiry of a period of understanding and knowledge, Allah placed on me the (mantle) of Mujaddidiyat".

-(Tafhimat-i-Ilaahiyat).
HAZRAT IMAM JALAL-UD-DIN SUYUTI, 10TH CENTURY HIJRAH

"I am made to understand that I am a Mujaddid."

-(Hujajul Kiramah, p. 138)

HAZRAT SAYID AHMAD BARELVI, 13TH CENTURY HIJRAH

"Due to this devotion and blessing I have been granted the rank of Imamat. As a Mujaddid I tell you that Allah, Who knows the secrets of the outer as well as the inner world, stands witness to it that the idea of inviting people to Jihad and of eradicating unbelief and enmity has been enthused into my sincere and devout heart."

-(SAWANIH AHMADI BY MUHAMMAD JA'FAR THANESRI, p.245; Letter by Sayyid Sahib addressed to Khan-i-Khanan Ghulchhai, Chief of Qalat).

The Founder's saying that he is the last of the khulafa does not mean that there will be no Mujaddid after him, he did not interpret it so. In fact it imparts special significance to his position among the Mujaddids. It means that future Mujaddids will not only testify his truthfulness but will also work for the fulfilment of the mission initiated by him - and shall defend and propagate Islam on the same lines. But the fact remains that a Mujaddid will appear at the head of each century as before and we quote from Mulfoozat of the Founder in which he expressed the same view in reply to a question: whether a Mujaddid can appear after him. The reply runs as follows:-

"There is no harm in it that a Mujaddid comes after me. Prophethood of Moses, peace be upon him, had ended therefore chain of khulafa (successors) came to an end with the appearance of Prophet Jesus, peace be upon him. But prophethood of Muhammad, peace and blessings of Allah be upon him, will continue till the Doomsday. If there are survivors from the said destruction then someone may be deputed. We never denied that righteous and truthful persons shall continue to appear till suddenly the Doomsday will come to pass." -(MULFOOZAT, VOL, VIII, 29TH SEPTEMBER, 1905)

To interpret the words "at the head of century" mentioned in Hadith-i-Mujaddid, that a Mujaddid will appear exactly in the first few
years of a century does not seem to be correct in view of the facts mentioned below:

In order to find out what should be the time of appearance of a Mujaddid, let us consider historical data available about Mujaddids who appeared in the 12th, 13th and 14th centuries:

12TH CENTURY: HAZRAT SHAH WALI ULLAH MUHADDATH OF DELHI:

Birth: 1144 AH
Claim: 1154 AH
Death: 1176 AH


13TH CENTURY: HAZRAT SYED AHMAD BARELVI.

Birth: 1201 AH
Claim: 1242 AH
Death: 1246 AH


14TH CENTURY: HAZRAT MIRZA GHULAM AHMAD.

Birth: 1250 AH
Claim: 1303 AH
Death: 1327 AH

(Reference: Tarikh-i Ahmadiyyat by Dost Muhammad Shahid, vol. II. p.3 Idaratul Musannifin, Rabwah, Distt: Jhang)

The dates confirm that regarding the time of their appearance there is no uniform rule. It is different in each century. That is why we find that claims in 12th and 13th century were made in the year 42 and 54 of the century respectively which in any case cannot be considered the head or beginning of a century. Only in the case of the Founder of the Ahmadiyya Movement we find that he claimed in the year 3rd of the century. The reason may be that according to the prophecies about the promised Messiah it is reported in Hadith that he would be Zul Qarnain i.e. embracing two centuries. The Founder explained it that it means his birth would be in one century and his claim in the next. (Lecture Sialkot p.53, published 3rd September, 1904). The Founder was born in 1250 AH and made his claim in 1303 AH.

So the time of claim of a Mujaddid in each century is different. It can be 3rd year, 42nd year or 54th year. Thus the view that a Mujaddid should put forward his claim in the first few years of a century is not tenable in view of the historical data available. We can therefore reasonably deduce that the Mujaddid of the 15th century will surely appear in accordance with the Hadith-i Mujaddid sometime within the century.
A TRIBUTE TO MR NASEER AHMAD FARUQUI
By Mr Nasir Ahmad, B.A; LL.B;

An illustrious civil servant, prolific writer, scholar of Qur'an, life member and vice-president of Ahmadiyya Anjuman Lahore with a life dedicated to the cause of Islam, Mian Naseer Ahmad Faruqui breathed his last late in the evening of 5th December, 1991. Apparently a clean-shaved, open-hearted, clear-minded and straight forward officer of the prestigious Indian Civil Service, the love of Qur'an was ingrained in him as a mission which he fulfilled to his last breath. Being the younger son of the late Dr. Basharat Ahmad, a distinguished commentator of the Qur'an, biographer of Hazrat Mirza Ghulam Ahmad (Founder of the Ahmadiyya Movement) and a versatile writer, Mr. Faruqui inherited all his qualities of head and heart and proved to be a worthy son of a worthy father.

From his childhood Mr. Faruqui was studious. While other boys of his age would play, he sat regularly at the feet of his father listening to the Dars-i Qur'an. This son and father companionship continued till the death of the latter. After retiring from medical service, Dr. Basharat Ahmad settled in Lahore and wrote excellent commentary of Chapters 27 and 30 of the Holy Quran and the unique and monumental biography of the Founder of the Ahmadiyya Movement known as "Mujaddid-i Azam" in three volumes.

Dr. Basharat Ahmad, was a medical Doctor in government service. This vocation kept him moving from one place to another. That is why after passing his Matric, Mr. Faruqui came to Lahore for unhindered pursuit of studies and took admission in the Government College, Lahore. He stayed here with his sister - Salia Zahrur Ahmad - true to her name and an equally saintly and generous lady. Mr. Faruqui was very good at studies, so his father wanted to send him abroad for higher studies after completing his University Education. But as destined, when Mr. Faruqui topped the graduates in the whole of Punjab, friends and well-wishers of Dr. Basharat Ahmad suggested that Mr. Faruqui should go for the I.C.S. competitive examination. By the grace of Allah Mr. Faruqui was nominated officially for this coveted career. After completing his training at the Academy, Mr. Faruqui's first appointment was as Assistant Commissioner in the Bombay Presidency. One can imagine how honorific a civil servant used to be in the British regime. But Mr. Faruqui even after stepping into the coveted position of a civil servant did not wish to miss the opportunity of acquiring knowledge of the Qur'an from his father. So he entreated him to come over to him in Bombay and stay with him for this purpose. Dr. Basharat Ahmad, in spite of not keeping good health, acceded to the request of his son as he too was eager to impart his knowledge of science and Qur'an to him. This however proved to be the last journey in his life as Dr. Basharat Ahmad breathed his last in Bombay and his body was brought to Lahore.

Mr. Faruqui took regular lessons of the Qur'an from his father notwithstanding his onerous duties and official engagements. He was so keen about Dars-i Qur'an that he would take his father along with him even on tours so that he might not miss a single day. As we all know the companionship unfortunately did not last long, but during Mr Faruqui's brief stay Dr Basharat Ahmad was able to enthruse his son with such a love and devotion for the Qur'an that the latter took it as a mission of his life. Mr. Faruqui rose to the highest positions in the civil service - Chief Secretary in the government
of West Pakistan - Principal Secretary to President Field Marshal Ayub Khan and retired from the post of Chief Election Commissioner of Pakistan - but these official preoccupations did not make him oblivious, for a moment, of his prime objective, that is the study and service of the Qur'an.

Dars-i Qur'an has been a distinguishing trait of Ahmadis and some of our elders kept-up this tradition during their lives and Mr. Faruqui was invariably one of them. Others include our present Amir Hazrat Dr. Saeed Ahmad Khan, late Dr. Allah Bakhsh and late Maulana Aftab-ud-Din Ahmad. For them Dars-i Qur'an was a nutriment for their souls.

Mr Faruqui had a brilliant career in the civil service and could have easily managed a post in some autonomous or semi-autonomous body or at the UNO, but he preferred to devote the rest of his life to the service of the Qur'an. He regularly delivered Dars-i Qur'an and Friday Khutbahs and continued to do so even when it was difficult for him to walk. He was always mentally very alert; his handwriting and speech were fluent and steady. During the last few weeks when every one else was worried about his deteriorating health, he was concerned mainly about the forthcoming Annual Prayer Conference, and was busy in preparing notes for the Dars-i Qur'an and the speech which he very much wanted to deliver. He intimated the organizers that he would positively deliver a speech but as regards Dars-i Qur'an after the Fajr prayers during the Jalsa he was a bit doubtful, keeping in view his prevailing state of health. He assured that if his health permitted he would also like to hold the Dars-i Qur'an, which he had been delivering regularly during the three days of the Conference in the last three decades.

His zeal and devotion for the dissemination of the knowledge of Qur'an increased day by day. In his retired life he not only delivered Dars-i Qur'an and Friday Khutbahs at the Jami'ah Darus Salaam, New Garden Town, Lahore but spent most of his time and money publishing exegesis of the Qur'an in the form of a book. One part of it has already been published from USA entitled, Maarif al-Qur'an. He also vigorously piloted the Anjuman's ambitious project of translating the Qur'an into important languages of the world. The first to come in the series was the Spanish translation. Mr. Faruqui was so particular about the correctness of the translation that when the translator had completed the work, he invited him to Pakistan. He would sit with the translator for hours from dawn to dusk during the sultry summer months to check the translation. First he would explain to the translator the intrinsic and cognitive meanings of important words, constructions and phrases of the Qur'an. Then he would ask the translator to explain to him the meaning of the Spanish word used in English and after evaluating similar other words and their meanings would finally select the nearest equivalent in Spanish. In the case of other translations such as French, German and Russian he could not personally sit with the translators to check their work but he took great pains in explaining to them the various difficult points the translators were faced with while translating the Qur'an. Whenever a query came, Mr. Faruqui promptly replied to it. If it could be explained over the phone he never hesitated to do so, otherwise he would later answer it in detail. Mr. Faruqui's intuition, thorough knowledge of the Qur'an and his prompt guidance enabled the translators to complete their works in the shortest possible period. That is how we have been able to publish four
translations of the Qur'an in Spanish, French, German and Russian in a record period of about four years. Besides guiding the translators, he vigorously launched fund-raising campaigns to which people from Jamaats all over the world responded spontaneously and generously. The Qur'an Translation Project envisages not only translation of the Qur'an into important languages of the world but other important works on Islam also, as well as the Ahmadiyya Movement. In short, Mr. Faruqui put his heart and soul to the Project. He was indeed the moving spirit behind it. Mr Faruqui has laid down solid foundations for the smooth working of the Project. We are sure in years to come we shall see fruition of Mr. Faruqui's devotion and deep commitment for the spread of the Qur'an for which he toiled till his last breath. Truly he fulfilled the dying wish of the late Hazrat Maulana Muhammad Ali who, in his last gasp, whispered into Mr. Faruqui's ear: "Carry forward the Qur'an and it will work its own way".

Mr. Faruqui is no more with us but his zeal and devotion for the Qur'an will inspire us to go ahead with the ambitious Project - the project of delivering the message of the Qur'an to the farthest corners of the world.

A NOBLE SOUL IN QUEST OF HIS CREATOR
by Razia Faruqui, England.

My venerable father Hazrat Dr. Basharat Ahmad was a well-known scholar of Qur'an and a devout disciple of the Founder of the Ahmadiyya Movement. When he entered into the fidelity of the Founder, he became a changed person altogether. He would offer his daily and midnight prayers with utmost devotion and submission. When my mother was expecting a second child, my father fervently prayed for a safe and sound birth. One day while he was engaged in his supplications to the Almighty Allah, he heard a voice: "This soul has come into the world to seek His Creator". Though this 'good news' brought solace to the perturbed heart of my father, yet what he did not know or could not know at that time was that this yearning soul in the distant future was to attain eminence in the field of seeking knowledge of the Qur'an and spreading the word of Allah not only to the people around him but to nations living in the remote corners of the world too. Brother Naseer Ahmad related to me this good news about his birth when I went to enquire about his health in Lahore. He advised me not to disclose it to any body till he left this world. He also said in his usual humorous way: "When after my death, you write an obituary note about me, you may mention this in it". I could not enjoy the humour. My immediate reaction was: "My dear brother, may Allah grant you long life and grant us your guardianship for ever. I do not wish that I should ever write such a note about you". But alas, it was destined otherwise. He departed before me. And the unfortunate and sad moment has arrived which I never wished to see. An extremely grieved and bereft sister is writing these few lines as homage to a brother who was an embodiment of righteousness, piety, affection and kindness. Inna lil-laahi wa inna ilaihi raj'on. (From Allah we are and to Him we shall return). Brother Naseer Ahmad led a pious life dedicated to the noble cause of the study and preaching of the Qur'an. He pursued this task with missionary zeal and spent all his time, energy and wealth to achieve this noble objective.
While a child, Brother Naseer Ahmad spent his time mostly in studies, listening to religious lectures and performing the five daily prayers regularly. In the evenings when other children would play around, he preferred to accompany his father, the late Dr. Basharat Ahmad, to the mosque and attended the Dars-i Qur'an immediately after the Maghrib prayers. At that time he was hardly three or four years of age. So he would recline against his father's knees and listen to the Dars-i Qur'an. In this way love and knowledge of the Qur'an was impressed upon the tender mind of this child. This left somewhat deep imprints and moulded his future life. Gradually his knowledge of the Qur'an increased. And by the time he was a teenager he would attend the Dars-i Qur'an of his father and stayed in the mosque quite late and offered Isha prayers in congregation.

At home the atmosphere was equally literary and religious. Table talk usually circled round some aspect of religion or Qur'an. There was neither radio, cinema nor television. So after 'Isha' prayers family members would either read a book or a periodical, or go to sleep in order to rise early next morning. We were very regular in going to school and doing home work. As our father was in Government service, he was transferred from district to district after every two or three years. So up to Matric, Brother Naseer Ahmad studied in different schools at different places. But when the time came for him to take admission in the college, he joined Government College in Lahore and graduated from this institution. Here he stayed with his sister, Salima Zahr Ahmad, an equally kind-hearted and affectionate lady. My father wished that after his graduation, Brother Naseer Ahmad should go to England for higher studies and become a professor in some educational institution. But when he stood first in B.A in the whole of Punjab, friends and well-wishers of my father suggested that he should appear for the Indian Civil Service examination. By the grace of Allah he was selected. This proved the starting point of his bright career. He rose to the highest positions in the Civil Service - principal secretary to President Ayub Khan and retired as Chief Election Commissioner of Pakistan. Throughout these high and lucrative positions, he did not deviate an inch from the path of honesty and integrity. There were ample opportunities for him to grab wealth and property and to favour his relatives and friends, but he preferred their displeasure rather than misusing his office or influence in any way. While deciding cases and passing administrative orders he did not care for any pressure or intimidation and dealt with each case on its merit. In fact he distinguished himself as an outstanding, honest and diligent officer whom neither favour nor fear could entice.

He was married to a noble lady, Salima Khan, daughter of Mr. Agha Safdar Khan, a well known person of Sialkot. She proved an excellent companion and took keen interest in all his ambitions and aspirations with faith and conviction. She not only encouraged him in his noble pursuit of acquiring knowledge of the Qur'an but contributed her own share as well in donations for the translation and distribution of the Qur'an. In fact she was a true colleague for her husband's noble cause. She has lived a life-style depicting sobriety, piety and decorum of a true Muslim lady. Brother Naseer Ahmad and his wife were an ideal couple, fostering mutual love, sincerity and affection. We all enjoyed staying with them.
The late Hazrat Sayed Asadullah Shah, a distinguished and saintly elder of the Jama'at, often visited our parents. He also received several divine inspirations before Brother Naseer Ahmad was born. One of these was "A general of Promised Messiah's army". Brother Naseer Ahmad's righteous and dedicated life for the cause of the Ahmadiyya Movement stand witness to the truth of the inspiration. Throughout his service and after his retirement, he took keen interest in the affairs of the Anjuman, paid one tenth of his income regularly as his monthly contribution and also responded spontaneously towards all appeals made during the Annual Jalsa and other occasions. Besides these known donations, he would quietly help members of the Jama'at, his friends and relations as well.

After joining the Indian Civil Service, his first appointment was as assistant Commissioner in the Bombay presidency. Inspite of his official duties and engagements he never missed the Annual Jalsa at Lahore and had the pleasure of his father's company. But away from Lahore he missed his father very much especially his Dars-i Qur'an. He wanted to be near him and acquire as much knowledge of the Qur'an as he could. After his retirement, my father, Dr. Basharat Ahmad, undertook laborious literary work of writing commentary of Chapters 27 and 30 of the Holy Qur'an, biography of the Founder of the Ahmadiyya Movement in three volumes; regular contributions to Paigham-i Sulh and delivered Dars-i Qur'an at the Ahmadiyya Buildings, Lahore. This continuous hard work told upon his health. Brother Naseer Ahmad wanted to have his father with him in Bombay, so that he could acquire deeper knowledge of the Qur'an and also look after him. Finally he asked him to come over to Bombay. My father, despite his ill health, agreed to go there as he too was eager to impart as much knowledge of the Qur'an as he could to his beloved son. With the arrival of my father in Bombay, study of the Qur'an was resumed. At times Brother Naseer Ahmad would call on his father two to three times a day to discuss and fully understand any difficult point which he came across during his study. He even took his father along with him on official tours so that he might not miss a single day without studying the Qur'an. This is how Brother Naseer Ahmad benefitted from his father's stay in Bombay, which unfortunately did not last long and the sad moment of departure of our revered father came; he breathed his last in Bombay. His body was brought to Lahore for burial. Inna Lil-laahi wa inna ilaihi raji'oon (From Allah we are and to Him we shall return).

As a worthy son of a worthy father, Brother Naseer Ahmad tried his utmost to fulfil the behest of his father and made Dars-i Qur'an a regular feature of his life. He got his Friday sermons and Dars-i Qur'an recorded on cassette's which were sent to members of the Jama'at and his relations in Pakistan and abroad so that they might also derive benefit from them. He also launched on behalf of the Central Anjuman, an ambitious plan for the translations of the Qur'an into major languages of the world. This project was later taken over by USA and Canada Jama'ats who jointly worked for it. But Brother Naseer Ahmad was the moving spirit behind it. He made regular appeals for funds for the smooth working of this noble and ambitious project viz. Qur'an Translation Project. First translation to come in the line was in Spanish language. To ensure correctness of the translation, Brother Naseer Ahmad invited the translator to Pakistan. He worked with the translator for a couple of months and checked it word by word. By the grace of Allah and with the help and loving co-operation of the late General Abdullah Saeed, the Spanish translation saw the light of the day. It was followed by the French
After retiring from service, Brother Naseer Ahmad settled in Lahore. Here he continued Dars-i Qur'an first at Jami'ah Ayesha, Muslim Town, Lahore and then at the Jami'ah Darus Salaam, New Garden Town, Lahore. These deliveries are preserved in cassettes. My son Ross Mahmood is fond of listening to his Dars-i Qur'an and is anxious to keep an up-to-date record of it. Once when I was going to Lahore he requested me to bring a complete record of Uncle's Dars-i Qur'an. I passed on the request to Brother Naseer Ahmad, and he was kind enough to provide me an up-to-date record of all his Dars-i Qur'an cassettes. While delivering them he told me that these were dear to him like his children.

He wanted to publish all his Dars-i Qur'an recorded in cassettes in the form of a book, but he could publish only one volume of it consisting of Surah Baqarah from USA. He presented us a copy each under his own signature.

Throughout his life he worked very hard to study the Quran and translate it into his daily life. Surely Allah must have blessed him with a heavenly life. May He grant him an abode of bliss and everlasting peace in the hereafter. AMIN!

HADITH IN THE LIGHT OF THE HOLY QUR'AN
"KNOWLEDGE"
(Compiled by Dr. M.S. Sahu Khan)

1. "Read in the name of thy Lord Who created: He created man from a clot. Read and thy Lord is most Honourable, Who taught to write with the pen, taught man what he knew not" (96:1-5).

2. "Allah will exalt those of you who believe and those who are given knowledge to high degrees" (58:11).

3. "And say, O my Lord! increase me in knowledge" (20:114).

4. "And whoever is given knowledge is given indeed abundant wealth" (2:269).

While faith brings about the spiritual and moral development of man, knowledge brings about his intellectual development, and therefore stands next in importance to faith. In Bukhari's arrangement therefore "knowledge follows faith." The first revelation that came to the Holy Prophet is admittedly the first quotation given above. These verses not only lay stress on both reading and writing but also speak of the Lord of Honour in this connection, showing that man can attain to honour only through knowledge. This is expressly stated in v.2 (above). The Holy Qur'an even directs the Holy Prophet to seek more and more knowledge (v.3 above). It is in fact full of praise for knowledge: the words ya'lamūn (they ponder), yatafakkarūn (they reflect) yatadhakkarūn (they meditate) and other similar expressions occur on almost every page of the Holy Qur'an V.4 (above) speaks of knowledge as great wealth.
The importance of knowledge is also borne out by the Hadith.

1. 'Abd Allah ibn Mas'ud said, The Prophet, (PBUH) said: "There shall be no envy but (emulate) two: the person whom Allah has given wealth and the power to spend it in the service of Truth, and the person whom Allah has granted knowledge of things and he judges by it and teaches it (to others)." (Bukhari 3:15)

The words in Arabic are lā hasada illā fi-thnataini, which may be rendered as meaning "there shall be no hasad but in two cases. "But as hasad or the desire that another person shall be deprived of the advantages which he has, is totally prohibited by the moral code of Islam; the word illā is here used as an istithna'murqati. Hasad (envy) and qhibtah (emulation) have one thing in common, viz., a desire regarding advantages or excellence which another man possesses; but in hasad the desire is that he shall be deprived of them, while in qhibtah it is that the desirer may be favoured with similar advantages. By using the word qhibtah in the heading of this chapter, Bukhari shows that while hasad is prohibited here, qhibtah is recommended in two cases.

The desire to have knowledge is here made a kin to the desire to possess wealth which is a natural desire in every human heart, and thus it is made clear that the acquisition of knowledge is as important as that of wealth, and every human being should acquire both. The desire to possess either, however, is made subject to a further condition: the possessor of wealth spends it in the cause of Truth, and the possessor of knowledge teaches it to others, so that the benefit of humanity is the real end in view. In the Holy Qur'an, knowledge is spoken of as the greatest wealth: "And whoever is given knowledge (hikmah), he indeed is given abundant wealth" (2:269).

Thus the above Hadith speaks of both wealth and knowledge as things which man desires naturally to seek and in which all men should try to emulate each other (H. 1 above). The holy Prophet made it incumbent on those who came to him to seek knowledge to impart the same to others (hh. 2.3 below), and desired even those who were considered to be in the lowest strata of society to be uplifted to the highest level through education.

2. Malik ibn al-Huwairith said, The Prophet (PBUH), said to us: "Go back to your people and teach them." (Bukhari 3:25)

Ibn 'Abbas reported on the authority of the Prophet (PBUH):

3. "Let him who is present impart knowledge to him who is absent." (Bukhari 3:37)

Islam, in fact, lays the basis of mass education, education of men as well as women, of children as well as adults. The Holy Prophet himself made arrangements for the education of women. Writing was encouraged.
Acquisition of knowledge was made the standard of excellence (h. 4 below). It is spoken of in the highest terms of praise (h. 4-8 below) and this explains the unsatiable thirst for knowledge of the Muslims of earlier days.

4. Abu Hurairah said, The Messenger of Allah, (PBUH) said: 
"People are mines like mines of gold and silver; the more excellent of them in the days of Ignorance are the more excellent of them in Islam when they attain knowledge." (Mishkat 2:1)

5. Abu Hurairah said, The Messenger of Allah (PBUH) said: 
"The word of wisdom is the lost property of the believer, so wherever he finds it he has a better right to it." (Tirmidh 39:19)

This hadith lays down upon every Muslim the obligation of acquiring knowledge. Hikmah means wisdom or knowledge, and dzallah means a lost animal or an object of persevering quest (Lane's Arabic - English Lexicon) so that the believer should set out in search of knowledge as perseveringly as the owner of a lost animal would search for it.

6. Anas said, The Messenger of Allah, (PBUH) said: 
"He who goes forth in search of knowledge is in the way of Allah till he returns." (Tirmidh 39:2)

It must be emphasized that in the hadith stress was laid not only on the acquisition of knowledge but also on imparting it to others or on teaching it.

7. The Prophet (PBUH) said: 
"Whomsoever Allah intends to do good, He gives right understanding of religion." And

"Knowledge is maintained only through teaching". (Bukhari 3:10)

Knowledge is described in the hadith as the inheritance of the Prophets and is called a great fortune.

8. "The learned ones are the heirs of the prophets - they leave knowledge as their inheritance: he who inherits it inherits a great fortune." (Bukhari 3:10)

Accordingly, the seeking of knowledge is made obligatory upon all muslims, men as well as women,

9. Anas said, The Messenger of Allah, (PBUH) said: 
"The seeking of knowledge is obligatory upon every Muslim." (Bukhari Mishkat 2.)

The above hadith makes it incumbent upon every Muslim, man or woman, old or young, that he or she should acquire knowledge, and thus introduces the principle of compulsory education.

Finally a warning is given that when a nation gives up the acquisition of knowledge, its downfall is sure.
Anas said, The Messenger of Allah (PBUH) said:
"Of the signs of the Hour is that knowledge shall be taken away and ignorance shall reign supreme." (Bukhari 3:21).

"The Hour" in the language of Islam indicates as regards an individual, his death; as regards a nation, the hour of its doom; and as regards the whole of humanity, the destruction of all. Evidently, what is meant here is the doom of a particular nation. Just as knowledge brings life to a nation, ignorance seals its doom. Thus have Muslims fallen on evil days; instead of that thirst for knowledge which characterized their ancestors, ignorance is now rampant.

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شجرہ الکتب ہرمس معرفی مولوی تصویر

اسامن کینگ کوئی نیا یا جنہد

ضروری ہے جو کہ کون میں ہے دو نیے کتاب

سیدنا محمد نے ہمارے سارے جباں کی بہت

کی ہے تدفین میں مہم دیدیں کے گفت

اس کے ادارے پر محور رکھا ہے

"اذن نے اسلام کو ہمیشہ برسرے کے ہوکا

صلح وقائب کی دو نیوں دیکھ کر

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مفتی شریف بیس تین اور سمت کا

علم و فقیہ نہ سب دیکھ کر ہوں ہور

اب جو ہمیں کوئی دیکھ کر ہوئے

آسمن کے نے کون دیو بیجا

اعداد بے کی دنیا کے کہ

تذکرہ کیے دوڑ کے کہ

دینی دینی سب کوئی تراب قوم

اکس کو جامہ ہے ترے گیور کی ہے

فرمان رسول ﷺ - تم بیس بجھوہ کس کا اخلاق سب سے اچھا ہے۔
بدرینہ تین مہینہ جماعت شارکری تھاہا