

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

I SHALL LOVE ALL MANKIND.



The Light

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WE BELIEVE

The Holy Prophet Muhammad (s) is the Last Prophet. After him, no prophet, old or new, can ever come.

The Holy Quran is complete, and no verses are missing from it.

The Holy Quran is perfect, and none of its verses is abrogated.

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Announcement

Hazrat Mirza Ghulam Ahmad, the Promised Messiah and Mehdi, passed away on 26th May 1908. We see his reforms, not just being accepted by the Muslims – especially those living in the West, but also being implemented by Western governments. To give only one example, in his book “The British Government and Jihad” written in 1900 CE he proposed legislation against hate speech. The British Government implemented this suggestion in 1994! **Much more is yet to come. See last page.**

The Call of the Messiah

by **Hazrat Mirza Ghulam Ahmad**



The Promised Messiah and Mahdi

(Editor's note: This month, we start serialising the Promised Messiah's book: Towards the New Order.)

Towards the New Order

In the following pages, we propose to point out the remedy for the devouring evil of the times. It is plain that the marvellous material progress of the world is more than counterbalanced by its deplorable spiritual decline. The souls of men have so far fallen away from their natural nobility that they eschew pure truths and shun their very contact. It seems as if some forcible energy were dragging them down with an accelerated motion into the basin of iniquity and the lowest depths of vice. Such complete change has passed over the intellects of men that what is spiritually ugliest and most detestable is admired for the dazzling beauty of its polish. Tender conscience, that inward monitor of man, feels it is falling off from its natural purity under the demoralising influence of some unseen power. The poison is so widespread that it has destroyed almost a whole world. Pure and noble truths are laughed at and trifled with, and a turning to God and total resignation to His will is considered absurd. Every soul upon earth seems to be bent upon earthly cares and advantages as if some hidden power had constrained it to that course.

Such is the evil attraction of vice, and the truth is, as we have already pointed out, that lures are working everywhere in the world. The efficiency or inefficiency of an attraction depends upon the certainty or uncertainty of our views concerning any matter, and if the certainty is greater, the attraction, too, is more powerful. It is a principle, the truth of which is no less unquestionable in the spiritual than in the material world, that an attraction can only

be counteracted by its opposite if the latter is more powerful than the former. Since the world in its present state is being dragged down under the influence of an evil attraction, it can never raise itself to the level and soar into the higher regions unless an opposite and more powerful attraction from heaven overpoises the existing earthly tendencies and brings about a greater certainty in the opposite direction. The following Clarifies this further, no change for the better can be brought about until people begin to see with certainty that there are real and more substantial and lasting advantages and delights in submission to the commandments of God than can be felt by indulging in carnal passions and evil desires, that these advantages and joys can be palpably felt in a virtuous life. That transgression is not only equal to but worse than death. When it has complete control over the mind, only this certainty can alone be a safe protector against sin.

It is also necessary that the absolute conviction should reign in the heart that light is granted to the man from heaven only through the sun, who is the Imam (the spiritual head) of his time. Hence, ignorance regarding such a spiritual head is followed by a death of ignorance. The person who thinks he can do without that real light source is deluded because he opposes the unchangeable laws of God. The eyes have a light. Yet to avail it themselves, they must borrow the sun's light. The Imam resembles the sun as the real source of all light; he comes from heaven and illuminates the world, and the eye is blind that does not borrow light from him.

On the other hand, the person who, with the aid of this light, stands on a firm footing of certainty is attracted towards virtue. A struggle would naturally follow between the earthly and heavenly attractions, and each will try to overcome the other. The one shall be drawing a man to virtue, the other to vice, the one to the East and the other to the West. The more powerful the two opposite attractions grow, the more fearful shall the struggle be. The necessary consequence of the great material progress is that these two attractions should display their highest powers. When the world has attained the highest stage of material advancement, the days

of heavenly advancement are not far, it is definite that upon the heavens also preparations are being made for a spiritual reformation at that time. An attraction is produced upon the heavens, and the two contend for supremacy. The day is dreadful when neglect and vanity reign supreme upon earth, for it is the day of vengeance and the promised day of the great spiritual struggle. That terrible struggle has been described in metaphorical language by the holy prophets of God. Some have represented it as the final struggle between the angels of heaven and the devils of the bottomless pit, at the close of which comes the end of the world. While others have, from ignorance, taken it to be a physical struggle which shall be carried on with steel and gunpowder. The latter view is undoubtedly the result of misjudgement and superficial notions, and metaphorical words describing a spiritual contest have been misconstrued as a physical war.

In short, a tough struggle is now going on between the darkness of earth and the light of heaven. The prophets of God from Adam to Muhammad, may the peace and blessings of God be upon them, foretold of this mighty struggle. It has leaders on both sides, the concealer of truths on the side of darkness and the revealer of truths on the side of light. The one comes from heaven with hosts of angels and is a manifestation of Michael, and the other enters the lists with the powers of darkness and is an incarnation of the Devil. Now, when the inhabitants of Pandemonium are standing fully equipped in a battle-array and have either done or are engaged in doing their wicked deeds, we are naturally led to hope that the heavenly host is also making preparations for crushing the evil ones and good judgement enables us to conclude that the host of heaven is not negligent of its duties. But the heavenly government is averse to hubbub and clattering and continues its operations in solemn silence. Superficial observers can hardly be aware of its doings until a sign appears in the heavens, and a minaret (lighthouse) is erected upon earth, silvery white and shining with light. The heavenly light descends upon this minaret which then enlightens the whole world.

The closing remarks of the last paragraph require an explanation. The spiritual system notwithstanding, its coincidence in all prominent points with the physical world displays certain peculiar marks that a superficial observer cannot detect in the latter. An instance of this is found in how earthly attraction becomes the premium mobile of heavenly attraction, although the two are directly opposed to each other. It is, therefore, reasonable to assert that at a time when both these attractions shall act in their full force in the last days of the world's history when material progress shall have attained the highest stage, the two lures shall contend with each other for supremacy, for true success is not achieved unless the enemy is destroyed. Where, therefore, the two rivals are equally thriving and powerful, the contest must necessarily be a hard one, for each one of the rivals has at heart the destruction of the other. Therefore Reason also supports the prophetic utterings of all the great patriarchs and prophets in as much as the struggle between good and evil is the necessary consequence of the collision of the two rival forces, of which either one must overcome the other, or both be annihilated in the contest.

According to the prophetic utterances, this final contest between good and evil may be thus described that after the lapse of a thousand years from Jesus, which was the millennium of the Devil's imprisonment, a wicked attraction gained ground upon the earth. This was the time in the world's history when the Muslims had renounced Islam's true and noble principles, and therefore that religion was declining. Its spiritual progress had been hampered then, and its conquests had ended. It was born in the days when the author of evil lay in chains in the bottomless pit. Its rise and decline during these two periods were necessary so that what the prophets and, last of all, St. John had spoken might be fulfilled. It was, therefore, in fulfilment of these predictions that the religion of Islam began to decline after a thousand years from Jesus, and its further progress was then checked. Satanic movements and operations thenceforth assumed different shapes and appeared in many coloured garments. The tree of evil took root in the ground and ramified to an enormous

extent. Some of its branches spread into the East; others reached the uttermost settlements of the West, and not a few shaded the North and the South. No corner of the world was spared the evil. But the time when the Devil had been let loose was limited to a thousand years, like the duration of his imprisonment, and the prophets of God bore testimony to the same effect. With the close of the thirteenth century, after the Emigration of our Holy Prophet, the period of Satan's freedom ended. For it must be noticed that in the computation of the periods of prophecies, we must start with the lunar year as our basis, this system of reckoning the prophetic periods taught by Almighty God to Jews and Muslims. The solar year is an innovation of man, and, therefore, being against the sacred Scriptures of these two religions, cannot be applied in reckoning prophetic times. In short, the days in which we are living mark the termination of the respite granted to Satan. The period for which he was set at liberty has ended. Still, as he does not like his freedom being restrained and his authority being taken away, a struggle between good and evil attractions must naturally result. It had been ordained from the beginning, and the Words of God cannot pass away.

Other facts also uphold the same view, viz., that the thousand years of Satan's supremacy have ended, and we are now living in the millennium of God's reign, and the dawn of it has already appeared. The sixth thousand from the appearance of Adam has come to a close, and one-seventh, in which the second Adam should have appeared, has begun. God made Adam on the sixth day, and the sacred Scriptures further bear testimony to the fact that a day is equal to a thousand years with the Lord. Therefore, God's promises make it necessary that the second Adam must have been born already, though not recognised yet by the world. We cannot further avoid the conclusion that the place fixed by God for the appearance of the second Adam must be in the East and not in the West, for from Genesis 2:8, we learn that God had put the first Adam in a garden eastward. It is, therefore, necessary that the second Adam appears in the East to resemble the first regarding his locality. This conclusion is equally binding upon the

Christians and the Muslims if they admit the authority of their Scriptures and are not of an atheistic turn of mind.

The way has been smoothed to understand the actual state of facts clearly. The spiritual atmosphere of the world is overcast with dense clouds of darkness, and the time has come when the light should shoot out its beams and dispel the overhanging gloom. But it is vain to expect that the dim torches lighted by earthly hands should penetrate the darkness visible. Only clear and radiant heavenly light can drive it away. Pitch darkness has overshadowed the world, and the faint, flickering lamp of righteousness is ready to die. Traditional beliefs, unfruitful knowledge and formal prayers cannot bring back the light. The blind cannot lead the blind, nor is it possible that darkness should dispel darkness. A new minaret is now needed, which should raise its head far above the low huts made by earthly hands so that heavenly light may descend upon it and the celestial lamp enlighten its top and thence shed its pure lustre upon the whole world. The higher the minaret is, the farther shall the light reach and thus illumine distant corners of the world.

Minaret

It remains to be explained what a minaret (minaret) is. Minaret is the name given to the pure, hallowed, noble, and magnanimous spirit granted by God to the perfect men because of which he gets his light from heaven — an idea existing in the literal significance of the word. The loftiness of the minaret represents the magnanimity of the soul of the perfect man, its firmness stands for the constancy and determination that he shows at the time of the greatest trials, and its whiteness is a symbol of his guiltlessness which is ultimately established. When the perfect man has passed through all these stages and undergone all these trials, when his magnanimity, constancy, patience and determination shine forth in their full glory, and his innocence is established with conclusive arguments, then is the time of his advent in glory. The period of his first advent, a time of trials and persecution, ends. Then does the holy spirit, invested with the glory of God, descend upon his person, and the Divine attribute of glory is manifested in him. All this takes place in his second appearance. [\(Return to Contents\)](#)

January 9, 1916

'Covenant Through the Prophets' Refers Only to the Holy Prophet Muhammad

**By Hazrat Maulana Mu-
hammad Ali**

**Translated by Dr Mu-
hammad Ahmad**

Edited by Lord Shahid Aziz



“And when Allah made a covenant through the prophets: Certainly what I have given you of Book and Wisdom — then a Messenger comes to you verifying that which is with you, you shall believe in him, and you shall aid him. He said: Do you affirm and accept My compact in this (matter)? They said: We do affirm. He said: Then bear witness, and I (too) am of the bearers of witness with you.” (3:81)

“Whoever then turns back after this, these are the transgressors.” (3:82)

“Seek they then other than Allah’s religion? And to Him submits whoever is in the heavens and the earth, willingly or unwillingly, and to Him, they will be returned.” (3:83)

“Say: We believe in Allah and that which is revealed to us, and that which was revealed to Abraham and Ishmael and Isaac and Jacob and the tribes, and that which was given to Moses and Jesus and the prophets from their Lord; we make no distinction between any of them, and to Him, we submit.” (3:84)

“And whoever seeks a religion other than Islam, it will not be accepted from him, and in the Hereafter he will be one of the losers.” (3:85)

“How shall Allah guide a people who disbelieved after their believing, and (after) they had borne witness that the Messenger was true, and clear arguments had come to them? And Allah

guides not the unjust people.” (3:86)

“As for these, their reward is that on them is the curse of Allah and the angels and of men, all together —” (3:87)

“Abiding therein. Their chastisement shall not be lightened, nor shall they be respited—” (3:88)

“Except those who repent after that and amend, for surely Allah is Forgiving, Merciful.” (3:89)

“Those who disbelieve after believing, then increase in disbelief, their repentance is not accepted, and these are they that go astray.” (3:90)

“Those who disbelieve and die while they are disbelievers, the earth full of gold will not be accepted from one of them, though he should offer it as ransom. These it is for whom is a painful chastisement, and they shall have no helpers.” (3:91)

Misinterpretation of the Holy Quran

People may try to apply different verses of the Holy Quran to a specific individual to support or elevate them. Similarly, when people want to denigrate or vilify someone, they may attempt to support their claims with Quranic verses. For example, those who have read the commentaries of the Shia sect are aware of how the Quranic word is used to elevate the status of Hazrat Ali and Imam Hussein and to malign Hazrat Abu Bakr. Our brethren¹ have gone a step further.

I say this because the Shia base their interpretations on a few complicated references and do not place the burden of proof upon a decisive verse of the Holy Quran. On the other hand, our brethren take Quranic verses that refer to the Holy Prophet and apply them to Hazrat Mirza Ghulam Ahmad Sahib. This is a perilous path, and it is our duty to call it defective.

¹ This refers to followers of Mian Mahmud Ahmad after the split in the Ahmadiyya Movement in 1914.

Given that we do not hesitate to point out even minor defects in others' arguments, we are responsible for calling attention to the incorrect claims made by a faction, which threatens to lead many in the wrong direction. For example, a Shia may interpret the *huruf-i-muqatta'at* (abbreviated words) *kaf ha ya ain sad* (19:1) as *kaf* for *Karbala*, *ha* for the *halaqat* (killing) of the *ahle bayat*, *ya* for *Yazid*, etc. Although incorrect, we can perhaps understand the source of the error given the ambiguities of abbreviations. Likewise, if someone tried to prove that Hazrat Mirza Ghulam Ahmad was a prophet by pointing to complex or easily misinterpreted passages, that would be a similar misstep. On the other hand, if one takes a decisive verse that applies to the Holy Prophet Muhammad and tries to use it to prove that Hazrat Mirza Ghulam Ahmad was a prophet, that is making a mockery of the Holy Quran and denigrating the Holy Prophet Muhammad (peace and blessings of Allah be upon him).

The Covenant through the Prophets

Verse 3:81 begins with the words, "And when Allah made a covenant through the prophets...." What is meant by this? The next verse explains that the prophets' followers made the covenant, or pledge, for the prophets themselves would not be alive when the time came to honour it. The Holy Quran explains this covenant:

"...Certainly what I have given you of Book and Wisdom — then a Messenger comes to you verifying that which is with you, you shall believe in him, and you shall aid him. He said: Do you affirm and accept My compact in this (matter)? They said: We do affirm. He said: Then bear witness, and I (too) am of the bearers of witness with you." (3:81)

A Voice of Vilification Arises from Hyderabad Deccan¹

This covenant refers to the Holy Prophet

Muhammad. An individual from Hyderabad Deccan stated in a sermon that the words, "...then a Messenger comes to you verifying that which is with you," refer not to the Holy Prophet Muhammad but to Hazrat Mirza Ghulam Ahmad. This disparages the Holy Prophet Muhammad, and we hoped such a statement would be strongly condemned. It is further contended that the verse about the covenant of the prophets is proof of this interpretation. This is clear mockery and denigration of the Holy Prophet.

Sometimes people make a statement about the Holy Quran that serves their aims, and others must reject such contentions. To my dismay, the erroneous claims are receiving support in this case. I am an Ahmadi and believe these claims are lies that falsely represent what Hazrat Mirza Ghulam Ahmad himself thought. Our founder left a legacy of over eight thousand pages, and I challenge anyone to point to a single example of him supporting this interpretation. The *Al-Hakam* and *Al-Badr* newspapers are full of his diary entries, and none offer proof that he interpreted this verse as referring to himself. Not a single word in all his publications and speeches remotely hints at such a claim. If those perpetuating these lies have any fear of Allah in their hearts, they should cease this willful libel; it distorts the Holy Quran and maligns the Holy Prophet.

Which Prophet Confirmed the Prophethood of All Previous Prophets?

The statement in verse 3:81, "— then a Messenger comes to you verifying that which is with you," is easy to understand. Historically, the Holy Prophet was the first and only prophet who confirmed all the prophets before him. This is emphasised by the verse that follows:

"Say: We believe in Allah and that which is revealed to us, and that which was revealed to Abraham and Ishmael and Isaac and Jacob and the tribes, and that which was given to Moses and Jesus and the prophets from their Lord; we

¹ A term for Hyderabad State, which was a princely state located in the south-central region of India with its capital at the city of Hyderabad.

make no distinction between any of them, and to Him, we submit.” (3:84)

This is the Holy Prophet Muhammad verifying all the prophets before him.

Prophecies about the Holy Prophet Muhammad in Previous Prophets' Books

The prophets who came into this world before the Holy Prophet Muhammad prophesized his arrival in their books.

For example, through Moses, Almighty God warned the Israelites after promising them “...a prophet from among their brethren like unto thee,” saying that “Whosoever will not hearken unto My words which he shall speak in My name, I will require it of him.” (Deut. 18:19)

David’s psalms (*Zabur*) praise the Holy Prophet Muhammad, and Jesus was equally emphatic when predicting the advent of the prophet he referred to as ‘the Comforter.’ Specifically, Jesus said: “He will guide you into all truth; for he shall not speak of himself, but whatsoever he shall hear, that shall he speak” (John 16:13). Similarly, other scriptures mention the Holy Prophet as the Messenger referred to in the words, “— then a Messenger comes to you....” There is verification in both directions: all these prophets confirmed the truthfulness of the Holy Prophet Muhammad, and he confirmed the truth of these prophets with the words, “verifying that which is with you....” (3:81)

Hazrat Mirza Ghulam Ahmad Sahib Depends upon the Holy Prophet Muhammad for His Confirmation.

Who was the first to, per the Quranic statement, “verifying that which is with you,” confirm the truthfulness of all prophets before him? Only the Holy Prophet Muhammad fulfils this prophecy. Yet, this truth is being denied by our brethren, who claim that the prophecy refers to Hazrat Mirza Sahib. How could this be when Hazrat Mirza Sahib depends on the Holy Quran to confirm his truthfulness, and we

consider him truthful only because the Holy Quran and Hadith confirm his truth? We do not accept his revelations until the Holy Quran and Hadith confirm them; likewise, he verified what was revealed to him by referring to these sources.

How can someone dependent upon others for verification also be the one to “verify...that which is with you...”? The truth must not be distorted. To apply prophecies about the Holy Prophet Muhammad to Hazrat Mirza Ghulam Ahmad is a dangerous and unjust path that must be abandoned. Hazrat Mirza Ghulam Ahmad Sahib is not the one who verifies the Holy Quran, but rather, one who relies upon it for verification of his truthfulness. He never said you should believe in the Holy Quran because his revelation verifies its truth. On the contrary, he said you should believe in him only because the Holy Quran confirms his truthfulness. He repeatedly gave evidence from the Holy Quran to prove the truthfulness of his revelations and never sought direct confirmation and acceptance for them.

Moreover, he never stated, ‘I have come to verify the Holy Quran.’ Answer this question first: Did Hazrat Mirza Ghulam Ahmad Sahib come to verify the Holy Quran, or was he dependent upon the Holy Quran for his verification? Randomly stating that he was the subject of this prophecy is a gross distortion and a great injustice. This is the action that the Holy Quran describes in these words, “Whoever then turns back after this, these are the transgressors.” (3:82).

“Seek they then other than Allah’s religion? And to Him submits whoever is in the heavens and the earth, willingly or unwillingly, and to Him, they will be returned.” (3:83)

The “Covenant through the Prophets” Verse Does Not Apply to Hazrat Mirza Ghulam Ahmad

“Say: We believe in Allah and that which is revealed to us.” In conjunction with this, the Holy Prophet confirms,

“...that which was revealed to Abraham and Ishmael and Isaac and Jacob and the tribes, and that which was given to Moses and Jesus and the prophets from their Lord; we make no distinction between any of them, and to Him, we submit.” (3:84)

Simply naming a few of the prophets does not complete the list; therefore, the Holy Quran tells us, “And (We sent) messengers We have mentioned to thee before and messengers We have not mentioned to thee....” (4:164)

Thus, after mentioning a few names, the Holy Quran states: “...and to the prophets from their Lord.” This is the verification made by the Holy Prophet Muhammad of all the prophets before him. Did Mirza Sahib confirm this, or was the Holy Prophet the first to do so?

“...We make no distinction between any of them, and to Him, we submit.” (3:84)

“And whoever seeks a religion other than Islam, it will not be accepted from him, and in the Hereafter he will be one of the losers.” (3:85)

Islam Means Complete Submission

Islam is complete submission to Allah. Regarding anyone who fails to submit totally and pursues other goals, the Holy Quran states, “It will not be accepted from him, and in the Hereafter he will be one of the losers.” (3:85)

My friends, search your souls. Everyone should recognise that whatever part of his life is not in submission to the will and pleasure of Allah is not Islam and will be a source of difficulty. Do not equate Islam with the simple possession of a copy of the Holy Quran or rote recitation of the formula of faith, “None deserves to be worshipped besides Allah, and Muhammad is the messenger of Allah.” Any of your deeds that do not seek the pleasure of Allah and are against His will are “other than Islam” and will be of no benefit. Once again, I encourage you to search your souls and examine your deeds to identify what is other than Islam. Reject these things wholeheartedly, and submit fully to Allah the Most High.

“As for these, their reward is that on them is the curse of Allah and the angels and of men, all together —Abiding therein. Their chastisement shall not be lightened, nor shall they be respited.” (3:87-88)

The Consequence of Abandoning Islam Is Becoming Remote from It (Curse of Allah)

This is a formidable commandment, for there can be no greater hell than becoming remote from Allah the Most High, the fountain-head of all purity. One also becomes distant from the angels who inspire goodness; thus, one cannot benefit from their inspiration. Likewise, one cannot benefit from the righteousness of the pious and pure in the world because of the widening gulf of separation. This real hell arises from distancing oneself from all sources of goodness, giving up good deeds and wishing for “other than Islam.”

“Except those who repent after that and amend, for surely Allah is Forgiving, Merciful.” (3:89). God is not so unjust as to withhold forgiveness from those who repent, but repentance must be accompanied by true reformation and good deeds.

Seek Repentance, for the Door of Repentance, is Wide Open

Allah’s forgiveness encompasses all. Whenever someone knocks at His door, He is ready to open it. The Holy Quran states in other verses,

“...And despair not of Allah’s mercy. Surely none despairs of Allah’s mercy except the disbelieving people.” (12:87)

“Say: O My servants who have been prodigal regarding their souls, despair not of the mercy of Allah; surely Allah forgives sins altogether. He is indeed the Forgiving, the Merciful.” (39:53)

Indeed it is a wide door, ready to admit anyone who seeks entry. But do not delay, for the Holy Quran warns, “Those who disbelieve after believing, then increase in disbelief, their repentance is not accepted, and these are they

that go astray.” (3:90) A time comes when a person has advanced so far in disbelief that even if he wants to give up evil, he cannot, and repentance is no use.

Abstain from Evil. Every Evil Deed Leads to Disbelief

Disbelief does not only mean disbelief in the Holy Prophet Muhammad. A corresponding disbelief develops in a person's soul when an evil deed is committed. You may reach a point where you cannot eliminate evil, even if desired. Resist it now and prevent it from growing. I see people who smoke *hookah* while the prayer service is happening nearby. It is not that they are hostile toward Islam; in fact, they seem to be enthusiastic admirers. Their mindset is such, however, that they do not care about the prayers and never participate. Take heed: if you delay the doing of good for another day, you nurture a seed that will be ever more difficult to uproot.

“Those who disbelieve and die while they are disbelievers, the earth full of gold will not be accepted from one of them, though he should offer it as ransom.” (3:91) What do you gain if you abandon Islam? Why do you give up piety? Is it for the sake of monetary gain? If so, how much will you earn? You certainly will not get the earth full of gold. A time will come when all the wealth in the world will be of no benefit to you. Nothing can save you from death – not land, money, or material possessions. Make sure that your soul, and your actions, are pure.

Death Is Certain; Prepare Ahead of Time

It surprises me that although death is the most certain event in life, and we see our friends departing daily, we are still oblivious to our mortality. Even on our deathbeds, we hope to live longer. Be mindful that Material wealth will not benefit you when you die. Whoever you are, whatever your age, strive to reform yourself. Be vigilant and shun evil, lest it takes root.

May Allah the Most High protect our hearts and faculties so they are not inclined toward evil deeds or wrong beliefs. Wrong beliefs and misdeeds are at par. Faith is like a seed: If the root is defective, the plant that arises from it will also be unhealthy. Therefore, correct both your beliefs and your deeds. ([Return to Contents](#))

Islam

A Model for Global Peace

by Dr M. Saeed



(Based on the Friday sermon delivered on 28/04/2023)

وَ إِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ اِنِّىْ جَاعِلٌ فِى الْاَرْضِ خَلِیْفَةً قَالُوْۤا اَتَجْعَلُ فِیْهَا مَنْ یُّفْسِدُ فِیْهَا وَ یَسْفِكُ الدِّمَآءَ وَ نَحْنُ نُسَبِّحُ بِحَمْدِكَ وَ نُقَدِّسُ لَكَ قَالَ اِنِّىْۤ اَعْلَمُ مَا لَا تَعْلَمُوْنَ ﴿۳۰﴾

“And when your Lord said to the angels, I am going to place a ruler in the earth; they said: Will You place in it such as make mischief in it and shed blood? And we celebrate Your praise and extol [praise enthusiastically] Your holiness. He said: Surely I know what you do not know.” (The Holy Quran, 2:30)

I have chosen today's topic because of the painful power struggle in Sudan, a country with a 97% majority Muslim population. It started during the Holy Month of Ramadan on 15th April 2023, which equates to the 24th of Ramadan 1444 A.H.

This would have been a few hours after millions of Sudanese Muslims and Muslims around the world would have been searching the 'Lailat-ul-Qadr', or the 'Night of Majesty' on the 23rd of Ramadan, beseeching their Lord with the Quranic words:

سَلٰمٌ ۙ بِى حَتّٰى مَطْلَعِ الْفَجْرِ ٪ (۵)

“Peace! It is till the rising of the morning.” (The Holy Quran, 97:5)

As you are aware, the Sudanese clash is taking place between the military and paramilitary forces. One of my dear colleagues is also caught up in this conflict. This brings home the anguish of this conflict on the Sudanese population, having seen some first-hand video footage of the night lit up by stray live ammunition.

Hundreds of innocent people have already died, and thousands have been injured. She looked forward to celebrating Eid with her

family in her home country and is now stuck with spillage of blood on the very streets she grew up on.

As Muslims, remember the word ‘Muslim’ is defined as: ‘one who has made peace, with God as well as with man, through submission to God,’ we have a responsibility to spread and maintain peace.

As Muslims, we all have taken the declaration of faith, i.e., our staunch belief in Allah and His Prophet Muhammad (pbuh). This naturally carries a huge responsibility regarding how we conduct our lives.

We are quick to mention that we believe in Islam, which means ‘entering into peace’ and ‘submission to God,’ yet our actions sometimes belie our faith. This can only cast a wrong impression on our non-Muslim friends concerning the religion we follow.

In practice, Islam confers peace to an individual in the first instance. Suppose the individual, as the smallest unit of society, follows Islamic teachings. In that case, this peace will ultimately spread to the family, then to the neighbourhood, then the city, then the nation, and ultimately on a global scale. The teachings we must follow are those contained in the Holy Quran and preserved in the Holy Hadith of the Holy Prophet Muhammad (pbuh).

The verse I recited at the onset of this sermon reminds us of the high ideals that Allah Almighty created humanity for. However, we have the propensity or predisposition to shed blood if we are not careful. The ultimate goal of our Creator is for us to explore the world and the Universe, for us to make use of its material and spiritual forces for our betterment and the benefit of others, and be its righteous rulers and his vicegerents (*khalifas*), in other words, His earthly representatives, in fact, His holy earthly representatives.

If you look closely, pride is the root cause of all evil. When we believe we are superior to others, we start usurping their rights, which ultimately leads to the violation of human rights,

bloodshed and, in the worst-case scenario, death. This is the one evil that we all should strive to subdue. The Holy Quran goes on to state a few verses after the verse recited earlier, and occurs very early on in the Holy Quran as a warning to humankind:

وَ إِذْ قُلْنَا لِلْمَلٰٓئِكَةِ اسْجُدُوْا لِاٰدَمَ فَسَجَدُوْۤا اِلَّاۤ اِبْلِیْسَ ؕ اَبٰی وَ اسْتَكْبَرَ ۚ وَ كَانَ مِنَ الْكٰفِرِیْنَ ﴿۳۴﴾

“And when We said to the angels, Be submissive to Adam, they submitted, but not Iblis. He refused and was proud, and he was one of the disbelievers.” (The Holy Quran, 2:34)

The evil of pride, therefore, is the warning; if we do not pay heed, this leads us to refuse Allah’s commandments.

In ‘Sahih Muslim’ the 2nd most authentic collection of Hadith of the Holy Prophet Muhammad (pbuh), in the ‘Book of Faith’, under the chapter ‘The prohibition of pride and the definition of it, Hadith number 171 states:

“It is narrated on the authority of Abdullah bin Masud that the Messenger of Allah (ﷺ) observed:

“He who has in his heart the weight of a mustard seed of pride shall not enter Paradise. A person (amongst his hearers) said: Verily a person loves that his dress should be fine, and his shoes should be fine. He (the Holy Prophet) remarked: Verily, Allah is Graceful, and He loves Grace. Pride is disdaining the truth (out of self-conceit [excessive pride in oneself]) and contempt for the people.” (<https://sun-nah.com/muslim:91a>)

So, it is the contempt of people that takes the state of Heavenly bliss away from us.

On the topic of pride, in his translation of *Mishkat-ul-Masabih*, Maulana Fazlul Karim, lists seven objects of pride, which includes: ‘wealth’ as the 5th and then ‘strength and power’ as the 6th object of pride.

This is why the current bloodshed is taking place in Sudan — wealth, power and strength

are driving people to kill each other. But when the fire of hatred rages in the soul, the poor bystander is also killed.

How can these butchers and murderers reconcile with the Quranic verse:

أَنَّهُ مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا

“... whoever kills a person, unless it is for manslaughter or for mischief in the land, it is as though he had killed all mankind....” (The Holy Quran, 5:32)

Now, concerning pride, the Mujaddid [Reformer] of the 14th century Hijrah, Hazrat Mirza Ghulam Ahmad of Qadian, stated:

“Arrogant, too, is the person whose wealth, power and glory make him contemptuous of his brother, for he has forgotten that it was from God that he received his rank and dignity.” (Nazool-ul-Masih, p. 24; *Ruhani Khazain* (2008 Edition), Vol. 18, p. 402)

An individual can only find peace through His connection with Allah and emulating Allah’s colours or attributes in his dealings with the living and inanimate objects around him. This peace then allows internal and external peace. This requires us to fear our wrong deeds and lead a righteous life. Only then can we be the inheritors of the two Gardens that Allah promises in verse:

وَلِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّتَانِ ﴿٢٦﴾

“And for him who fears to stand before his Lord are two Gardens.” (The Holy Quran, 55:46)

The Holy Quran reminds us that Holy Prophet Muhammad (pbuh) is the role model for us to follow as he has been sent as ‘a mercy to the nations’, as the Holy Quran states:

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ﴿١٠٤﴾

“And We have not sent you but as a mercy to the nations.” (The Holy Quran, 21:107)

In the Holy Prophet’s (pbuh) example, we have a template to follow to ensure peace is established in the world.

Remember, Islam brought peace in the times of the Holy Prophet Muhammad (pbuh) when Islam was followed to its fullest and can do so again. The Holy Quran states:

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلَحُوا بَيْنَ أَخَوِيكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ ﴿١٠٧﴾

“The believers are brethren so make peace between your brethren, and keep your duty to Allah that mercy may be shown to you.” (The

Holy Quran, 49:10)

وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَى شَفَا حُفْرَةٍ مِّنَ النَّارِ فَأَنْقَذَكُم مِّنْهَا كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ ﴿١٠٣﴾

“And hold fast by the covenant of Allah all together and do not be disunited. And remember Allah’s favour to you when you were enemies, then He united your hearts so by His favour you became brethren. And you were on the brink of a pit of fire, and then He saved you from it. Thus Allah makes clear to you His messages that you may be guided.” (The Holy Quran, 3:103)

So, this compelling verse of the Holy Quran helps us reflect on how the hatred and disunity in the people of Arabia were dispelled and instead, love was instilled into their hearts.

It is a timely reminder for our Jamaat [Movement] that the Mujaddid [Reformer] of the 14th century Hijrah, Hazrat Mirza Ghulam Ahmad of Qadian, in the ten terms of the pledge (baiat), has the 4th term of the pledge as follows:

“That I will not inflict any injury on the people generally, and particularly on the Muslims, under any undue provocation by tongue or hand or in any other manner.”

So, as Muslims belonging to the Ahmadiyya Movement in Islam, we, therefore, have a very important task at hand to ensure the message of Islam is spread with full zeal and fervour for the revolution of a peaceful Islam to spread speedily.

Every week, Imams throughout the Muslim world remind the worshippers on a Friday, in the second sermon [khutbah]:

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٩٠﴾

“Surely Allah commands (the doing of) justice and the doing of good (to others) and the giving to the near of kin, and He forbids indecency and evil and rebellion. He instructs you that you may be mindful.” (The Holy Quran, 16:90)

May Allah bring peace globally in the Muslim World and destroy the plans of the perpetrators of injustice, evil and rebellion, be it from internal or external forces. Aameen. [\(Return to Contents\)](#)

Grand Mufti of Egypt calls upon Muslims to become ambas- sadors of peace

By Hindustan Times Correspondent

(Editor's note: Some 150 years ago, Hazrat Mirza Ghulam Ahmad, the Promised Messiah and Mehdi, told Muslims to give up the idea of an aggressive jihad with the sword to spread Islam. Instead, he promoted peaceful co-existence with members of other religions. He also asked Muslims to study other religions, which was essential to defend Islam. Christian missionaries and Hindu pandits learnt Arabic and studied the Holy Quran and hadith. But Muslims did none of this, so they were always on the defensive. We now have the Grand Mufti of Al-Azhar extolling the virtues of the Promised Messiah's guidance – without naming him. This fulfils his prophecy that Muslims will accept his teachings gradually, even if they do not accept his claims.)

(From: <https://www.hindustantimes.com/cities/others/grand-mufti-of-egypt-advocates-for-interfaith-dialogue-and-understanding-at-amu-warns-against-crooked-interpretation-of-islam-101683032776554.html>)

Grand Mufti of Egypt, Dr Shawki Ibrahim Abdel-Karim Allam, emphasised the need for Muslims to engage with people of all faiths and recognise differences as a divine gift. Speaking at the Aligarh Muslim University, he urged Muslims to reclaim Islam from those who misinterpret it, warning against a "crooked understanding of faith". The event was part of the Grand Mufti's state visit to India, hosted by the Indian Council for Cultural Relations.

"There is a need to grasp and understand the true spirit of Islam that is engaging and dealing with people of all faiths, civilisations and philosophies by seeking common grounds and recognising the diversities and differences which are a divine gift and blessing from God", said the Grand Mufti of Egypt Dr Shawki Ibrahim Abdel-Karim Allam in his address to a large gathering of teachers, students and officials of

the Aligarh Muslim University (AMU) on Tuesday at the Kennedy Auditorium.

Delivering his speech on 'Dialogue among Civilisations', Dr Shawki said: "Building bridges and engaging with followers of different faiths has been the practice of Prophet Mohammad".

Quoting from the Quran, the Grand Mufti of Egypt said that Prophet Mohammad was the epitome of mercy and compassion, and he is a role model, particularly for Muslims, concerning their conduct and behaviour towards neighbours, friends, relatives and humanity at large.

Warning Muslims against the 'crooked understanding of faith', he said, "It is our shared responsibility to reclaim Islam from those who interpret it the wrong way and become ambassadors of peace and bridge-building in the world".

Giving his presidential remarks, Prof Mohammad Gulrez, vice-chancellor AMU, said that engaging with civilisations and people of various faiths is the only way forward for humanity's peaceful existence and progress.

"The thesis of the 'Clash of Civilization' propounded by Huntington after the World War was a dangerous philosophy. Instead, building bridges between civilisations, cultures and religions and inter-faith dialogue is the only way to foster harmony among people", he said.

He praised the Grand Mufti for spreading the message of peace at various global platforms, including the World Sufi Summit in New Delhi (2016) and the World Economic Forum at Davos (2016).

Earlier, Mohammad Imran IPS, AMU Registrar, introduced the esteemed guest and described the shared bonds between India and Egypt.

The Vice-Chancellor presented a memento, a coffee-table book Jahan-e-Syed and another book 'A History of Aligarh Muslim University 1920-2020' to the Grand Mufti, who also presented a gift to the Vice Chancellor. [\(Return to Contents\)](#)

Dutch Article**Internationale Dag van de Vriendschap**

De 'Internationale Dag van de Vriendschap' wordt jaarlijks op 30 juli gehouden en is een initiatief van de Verenigde Naties, uitgeroepen in 2011. De dag is ingesteld om de rol te benadrukken die vriendschap speelt in het bevorderen van vrede tussen verschillende culturen, landen, volkeren, individuen, etc.

Onze wereld wordt geconfronteerd met vele uitdagingen, crises en krachten van verdeeldheid - zoals armoede, discriminatie, geweld en mensenrechtenschendingen - en vele andere - die de vrede, veiligheid, ontwikkeling en sociale harmonie tussen de wereldbevolking ondermijnen.

Om deze crises en uitdagingen het hoofd te bieden, moeten de onderliggende oorzaken worden aangepakt door een gedeelde geest van menselijke solidariteit te bevorderen en te verdedigen die vele vormen aanneemt waarvan de eenvoudigste vriendschap is.

Door het opbouwen van vriendschapsbanden en het ontwikkelen van sterke vertrouwensbanden kunnen we bijdragen aan de fundamentele verschuivingen die dringend nodig zijn om blijvende stabiliteit te bereiken, een vangnet weven dat ons allemaal zal beschermen, en passie genereren voor een betere wereld waar iedereen is verenigd voor het grotere goed.

Wat leert de Islam over vriendschap?**Vrienden helpen elkaar in het goede**

Een goede vriend zal je altijd op het rechte pad vooruit helpen.

5:2 En sta elkaar bij in rechtschapenheid en vroomheid, en help elkaar niet met zonde en agressie... (Koran, 5:2)

9:71 En de gelovigen, mannen en vrouwen, zijn vrienden van elkaar. Zij bevelen het goede en verbieden het kwade en onderhouden het gebed en betalen de armenbelasting en gehoorzamen aan Allah en aan Zijn Boodschapper. Wat hen betreft, Allah zal genade met hen hebben. (9:71)

Zie ook 2:257 hieronder: Allah als voorbeeld van een goede Vriend.

Goed gezelschap kiezen

Verkeerde vrienden kunnen je van het rechte pad afbrengen.

En waarlijk heeft Hij in het Boek aan jullie geopenbaard dat, wanneer jullie horen dat men niet gelooft in Allah's boodschap en deze hoort bespotten, jullie niet bij hen blijven zitten tot zij een ander onderwerp aansnijden, want dan zouden jullie inderdaad zijn als zij. (4:140)

En neig niet naar degenen die zonden begaan, opdat anders het Vuur jullie zal raken; en jullie hebben geen beschermers buiten Allah, dan zouden jullie niet worden geholpen. (11:113)

En in het volgend vers beveelt Allah ons aan om goed gezelschap op te zoeken:

18:28 En houd degenen gezelschap die 's ochtends en 's avonds hun Heer aanroepen op zoek naar Zijn welwillendheid, en laat jouw ogen niet van hen afdwalen op zoek naar de schoonheid van dit wereldse leven. (18:28)

Een wijs man zei eens: "Toon mij uw vrienden en ik zal u zeggen wie u bent."

Waarmee hij bedoelt te zeggen dat er sterke beïnvloeding plaatsvindt tussen vrienden onderling. Goede vrienden kunnen verkeerde mensen op het rechte pad brengen, en omgekeerd kunnen ook verkeerde vrienden hen die goed proberen te leven, op het verkeerde pad brengen. Dat blijkt ook uit de hierboven aangehaalde Koranverzen.

Verzoening tot stand brengen / Vriendelijke woorden spreken

Verzoening tot stand brengen bij conflicten, waaronder ook valt het herstellen van gebroken vriendschappen, is een plicht die de Koran voorschrijft.

En wanneer twee partijen van de gelovigen ruzie maken, sticht dan vrede tussen hen. ...

De gelovigen zijn broeders, dus sticht vrede tussen jullie broeders... (49:9-10)

En het goede en het slechte zijn niet aan elkaar gelijk. Weer (het kwade) af met wat het beste is, en zie! degene die vijandig tegenover jou staat, zal zijn als ware hij een boezemvriend. (41:34)

Een vriendelijk woord vol vergeving is beter dan liefdadigheid gevolgd door krenking. (2:263)

Vriendelijkheid tegenover ouders

En jouw Heer heeft verordend dat jullie niemand dienen dan Hem, en (dat jullie) goeddoen aan jullie ouders. Als een van hen of zij beiden een hoge leeftijd bereiken bij jou, zeg dan niet "Foei" tegen hen en berisp hen niet, en spreek vriendelijke woorden tegen hen. (17:23-24)

Niet alleen als 'vreemden' ons proberen te misleiden, maar ook als onze naasten ons proberen af te brengen van het rechte pad, mogen wij hen niet als vriend nemen, zoals onderstaand vers ons leert:

O jullie die geloven, neem jullie vaders en jullie broers niet tot vriend wanneer zij ongeloof verkiezen boven geloof. (9:23)

Dus ook onze naasten kunnen verkeerd gezelschap voor ons vormen, indien zij ons van het rechte pad proberen af te brengen.

Echtscheiding in vrede en vriendschap

Zelfs als er echtelijke ruzie is, zo zwaar dat het tot een echtscheiding zou kunnen komen, beveelt de Koran om vriendschappelijk met elkaar te blijven omgaan.

Echtscheiding mag twee keer (worden uitgesproken); behoud (hen) dan in goede gemeenschap of laat (hen) gaan in vriendschap. (2:229)

Dus wanneer zij hun voorgeschreven periode hebben bereikt, behoud hen dan op vriendelijke wijze, of laat hen op vriendelijke wijze gaan... (65:2)

En als jullie hen haten, kan het zijn dat jullie iets niet aanstaat, terwijl Allah er een overdaad aan goed in heeft verwerkt. (4:19)

Ongelovigen niet tot vriend nemen

Bepaalde Koranverzen worden vaak aangehaald buiten context en verkeerd geïnterpreteerd. Bijv.:

Laat de gelovigen niet liever ongelovigen tot vriend nemen dan gelovigen. (3:28)

O jullie die geloven, neem geen andere dan jullie eigen mensen tot vertrouwelijke vriend: zij laten niets na om jullie verlies toe te dienen. (3:118)

O jullie die geloven, neem geen joden en christenen tot vriend. Zij zijn vrienden van elkaar. En wie van jullie hen tot vriend neemt is

waarlijk een van hen. Allah geeft zeker geen leiding aan de onrechtvaardige mensen.

(5:51)

Zie ook 4:89, 4:139, 4:144, 5:57, 8:73, 22:3-4, 60:1, 60:13 en nog andere verzen in dit verband.

We moeten weten dat ten tijde van openbaring van deze verzen de Islam in een minderheidspositie verkeerde en de kleine groep Moslims heel voorzichtig moest zijn om niet uitgeroeid te worden. Vandaar dat zij heel selectief moesten zijn in het kiezen van hun vrienden.

Wanneer zulk gevaar van uitroeiing etc. niet dreigt, is het prima om iedereen te vriend te houden, zoals we ook in de Koran lezen:

Aangaande degenen die jullie niet om religie bestrijden en die jullie niet uit jullie huizen verdrijven, verbiedt Allah jullie niet dat jullie hen vriendelijk en rechtvaardig behandelen.

Allah verbiedt jullie slechts dat jullie degenen tot vriend nemen die jullie bestrijden om jullie religie, en die jullie uit jullie huizen verdrijven en die (anderen) helpen bij jullie verdrijving... (60:8-9)

In een multireligieuze, multiraciale en multiculturele samenleving als Suriname is dit een heel belangrijk vers om de onderlinge vriendschap en saamhorigheid te blijven behouden en verder te versterken. In dit kader moeten we ook activiteiten als Wereldreligiedag etc. zien.

Op de Dag des Oordeels kunnen onze vrienden ons niet baten

Onderstaande verzen leren ons dat we ooit spijt kunnen krijgen van het kiezen van verkeerde vrienden, maar dan is het al te laat...

Wachten zij ergens anders op dan op het Uur, dat het hen allen plotseling zal overvallen, terwijl zij (het) niet beseffen? Op die dag zullen vrienden elkaars vijanden zijn, behalve degenen die aan hun plicht voldoen. (43:66-67)

Waarlijk zal de dag van de Beslissing (Dag des Oordeels) de termijn voor hen allen zijn. De dag waarop vrienden elkaar in niets bij zullen staan, noch zullen zij worden geholpen. (44:40-41)

Zie ook 2:254, 25:26-29, 14:31, 26:102 en nog andere verzen in dit verband.

Op de Dag des Oordeels – indien we verkeerd hebben geleefd – zullen we de wens te kennen geven om terug te keren naar het

werelds leven om goed te maken wat we verkeerd hebben gedaan. Maar dat kan dan niet meer...

Vriendschap tussen naties en volkeren

Onderstaand vers leert ons om goede contacten te onderhouden met andere naties en volkeren:

O mensheid, waarlijk hebben Wij jullie geschapen uit een man en een vrouw, en jullie gemaakt tot stammen en families, opdat jullie elkaar zullen kennen. (49:13)

De bedoeling van verschillen tussen elkaar is dus zeker niet om elkaar te discrimineren en naar het leven te staan, maar juist om door die verschillen elkaar te leren kennen en onszelf te verrijken met hetgeen anderen te bieden hebben.

Ook met andere religies dienen we respectvol om te gaan, o.a. door hun profeten – die ook onze (Islamitische) profeten zijn – te accepteren en met respect te behandelen. Zoals de Koran zegt:

“Wij geloven in Allah en in wat aan ons geopenbaard is, en in wat geopenbaard werd aan Abraham en Ismaël en Izaak en Jakob en de stammen, en (in) dat wat werd gegeven aan Mozes en Jezus, en in dat wat door hun Heer werd gegeven aan de profeten, wij maken geen enkel onderscheid tussen wie ook van hen en aan Hem (God) onderwerpen wij ons.” (2:136)

Allah als Vriend van de gelovigen

We vinden het allemaal bijzonder als we hooggeplaatste personen binnen onze vriendenkring hebben.

Misschien een minister, een groot artiest of wie dan ook. Maar wie kan een betere Vriend voor ons zijn dan Allah, onze Schepper? Voor een gelovige is de grootste eer, als hij of zij Allah tot zijn of haar Vriend kan rekenen. En als wij ons voornemen een recht pad te bewandelen en ons daar serieus voor inzetten, mogen we ervan verzekerd zijn dat Allah onze Vriend zal zijn, zoals de verzen hieronder aangeven.

Allah is de Vriend van degenen die geloven — Hij brengt ze vanuit het duister in het licht. En degenen die niet geloven hebben de duivels tot vriend, die hen uit het licht halen, het duister binnen. Zij zijn de gezellen van het Vuur; daarin verblijven zij. (2:257)

De vrienden van Allah nu, kennen zeker geen vrees, noch treuren zij. Degenen die geloven en aan hun plicht voldoen. Voor hen is er goed nieuws in het leven in deze wereld en in het Hiernamaals. (10:62-64) Zie ook 3:68, 4:45, 4:125, 5:55-56 en nog andere verzen in dit verband.

Tot slot

Tot zover deze voordracht in het kader van de Internationale Dag van de Vriendschap.

Vriendschap heeft een bindende kracht. Het is de lijm die de samenleving bij elkaar houdt. Als je bijv. ergens werkt en met je collega's een goede vriendschapsband hebt, dan maakt dat het werk zoveel mooier.

In bijv. de politiek zien we dat er vaak vanuit tegenstellingen wordt gehandeld. Men is maar al te vaak uit op eigen voordeel, op politiek gewin, ten koste van anderen, vaak zelfs ten koste van de hele samenleving. Door vriendschappelijk met elkaar om te gaan en met elkaar samen te werken in plaats van elkaar tegen te werken, is uw eigen voordeel misschien wat minder, maar het voordeel voor de samenleving als geheel kan vele malen groter zijn en dat zal u ook heel veel zegeningen van de Almachtige opleveren. Laten we daarom ook in de politiek trachten vriendschappelijk met elkaar om te gaan.

Moge de Internationale Dag van de Vriendschap voor ons dus een inspiratie zijn om in vriendschap te leven met onze naasten, maar ook met andere rassen, religies, culturen en volkeren. En laat de dag ook een inspiratie zijn om verzoening te brengen, daar waar er wellicht onvrede heerst. [\(Return to Contents\)](#)

[Spanish Article](#)

Depresión e Islam

**By Prof Ubaldo Pinno
(Uruguay)**



Un estudio reciente realizado en la Universidad de Missouri examinó los resultados de tres encuestas en las que se preguntó a budistas, católicos, judíos, musulmanes y protestantes sobre sus personalidades, niveles de espiritualidad y su salud física y mental.

Entre las personas de las cinco religiones, se asoció un mayor grado de espiritualidad con una mejor salud mental, específicamente con niveles más bajos de neurosis (que implica inestabilidad emocional, estados de ansiedad, tensión y preocupación, así como tendencia a sentimientos de culpabilidad), y una mayor extraversión, en la que la atención y la energía se enfocan en el ambiente y las relaciones sociales.

Según las conclusiones de este estudio, la espiritualidad ayuda a la salud mental de las personas, reduce el grado de egocentrismo, desarrolla el sentido de pertenencia a un todo más amplio y a una mayor conciencia de unidad y conexión con el resto del universo.

En la actualidad, la Organización Mundial de la Salud (OMS) reconoce el valor terapéutico de la religión en el caso del tratamiento de las enfermedades mentales y los desequilibrios psicológicos que afectan a los habitantes de las ciudades contemporáneas.

El estudio elaborado por el doctor Taha Baasher, consejero regional egipcio de la OMS, señala la importancia de la fe religiosa en el tratamiento psiquiátrico de la neurosis, esquizofrenia, las depresiones ocasionadas por la droga y el conjunto de reacciones maniaco-depresivas.

El trabajo se basa en las experiencias realizadas en Egipto, cuyas mezquitas prácticamente desempeñan el papel de verdaderas clínicas psiquiátricas. También se analizan experiencias realizadas en Sudán, India e Irán, experiencias que, a juicio de la OMS, son válidas en las sociedades occidentales, especialmente en países europeos.

El experto de la OMS rescata de sus experiencias en el tratamiento de los enfermos mentales el contenido que encierran los diferentes sistemas religiosos reconocidos por sus respectivas sociedades.

Los valores morales, las doctrinas heredadas de los pasados históricos y el sentido trascendente que ofrecen estas creencias son factores que contribuyen a mejorar el equilibrio

emocional y mental de las personas.

En la actualidad, la Organización Mundial de la Salud (OMS) reconoce el valor terapéutico de la religión en el caso del tratamiento de las enfermedades mentales y los desequilibrios. El estudio elaborado por el doctor Taha Baasher, consejero regional egipcio de la OMS, señala la importancia de la fe religiosa en el tratamiento psiquiátrico de la neurosis, esquizofrenia, las depresiones ocasionadas por la droga y el conjunto de reacciones maniaco-depresivas.

El trabajo se basa en las experiencias realizadas en Egipto, cuyas mezquitas prácticamente desempeñan el papel de verdaderas clínicas psiquiátricas. También se analizan experiencias realizadas en Sudán, India e Irán, experiencias que, a juicio de la OMS, son válidas en las sociedades occidentales, especialmente en países europeos. El experto de la OMS rescata de sus experiencias en el tratamiento de los enfermos mentales el contenido que encierran los diferentes sistemas religiosos reconocidos por sus respectivas sociedades.

Los valores morales, las doctrinas heredadas de los pasados históricos, la fe y la solidaridad de grupo constituyen las principales estructuras de la religión, utilizadas para reforzar la formación de la personalidad y el desarrollo moral de los individuos. Los factores psicológicos que afectan a los habitantes de las ciudades contemporáneas.

En las dos colecciones de reportes más auténticas (as-sahihain) se reportó de Ibn 'Abbás que el Mensajero de Dios (que la paz y las bendiciones de Allah sean con él) solía decir, cuando se sentía angustiado:

“La iláha ílla Allah al-‘Adhím ul-Halím, lá iláha ílla Allah Rábbi il ‘arsh il-‘Adhím, lá iláha ílla Allah Rább is-samawáti wa al-árd wa Rábbi l-‘arsh il-Karím (no hay divinidad excepto Dios, el Todopoderoso, el Tolerante; no hay divinidad excepto Dios, el Señor del Poderoso Trono; no hay divinidad excepto Dios, Señor de los cielos y la Tierra, Señor del Noble Trono”.

Y se reportó de Anas (que Allah tenga

misericordia de él) que el Profeta (que la paz y las bendiciones de Allah sean con él) solía decir, cuando algo lo perturbaba:

“iá Haiu iá qaiyúm, bi rahmátika astaghíz (Oh, Viviente, Autosuficiente, en Tu misericordia busco ayuda)”.

Y se ha reportado que Asmá’ bint ‘Umais (que Allah esté complacido con él) dijo: “El Mensajero de Dios (que la paz y las bendiciones de Allah sean con él) me dijo: “¿Acaso no te enseñaré algunas palabras para decir cuando estés angustiada? Di: “Allah, Allah, Rábbi lá ish-riku bihi shái’ an (Dios, Dios, mi Señor, no asociaré nada con Él)”.

Se reportó también de ‘Abd Allah ibn Mas’ud que el Profeta (que la paz y las bendiciones de Allah sean con él) dijo: “Ninguna persona sufre alguna ansiedad o pena y dice: “Al-lahúm-ma inni ‘abduka wa ibn ‘abdika wa ibn amátika, naasiyati bi iádika, mádin fiah húkmuka, ‘adlun fía qadá’uka, as’áluka bi kúlli ismin húa laka sammáita bihi nafsaka au anzaltahu fi kitábika, au ‘allámtahu áhadan min jalqika aw ista’zarta bihi fi ‘ilm il-ghaibi ‘indak an tay’ala al-Qur’aana rabi’a qalbi wa nur sadri wa yalaa’a huzni wa dhahaaba hammi (Oh Dios, yo soy Tu servidor, hijo de Tu servidor, hijo de Tu servidora, mi asunto está en tus manos, Tus órdenes sobre mí son siempre ejecutadas y tu decreto sobre mí es justo. Te pido por cada nombre que te pertenece y con el cual Tú te has llamado a Ti mismo o has revelado en Tu Libro, o que enseñaste a alguien en Tu creación, o que has preservado en Tu conocimiento de lo oculto, que hagas del Corán la vida de mi corazón y la luz de mi pecho, un alivio de mi pena y una liberación de mi ansiedad)”... sin que Dios le alivie de su pena y preocupación, y se la reemplace con alegría”.

La depresión es un trastorno del estado de ánimo que causa una sensación persistente de tristeza y pérdida de interés. Afecta cómo se siente, piensa, se comporta, y puede conducir a una variedad de problemas emocionales y físicos. Es posible que tenga problemas para realizar las actividades cotidianas y, a veces, puede sentir que no vale la pena vivir la vida.

Las clínicas psicológicas modernas dependen de las pastillas tranquilizantes de Valium u otras drogas en un esfuerzo para controlar la depresión, mientras que otras clínicas prefieren el tratamiento mediante choque eléctrico.

Por otra parte, el Islam nos proporciona un modo de vida completo y ofrece la solución real para cada problema. Aquí, tenemos los consejos de Imam Alí (P) para aquellos individuos que sufren de depresión y ansiedad.

Vierte agua fresca sobre la cabeza

Tome un baño con agua fría, y especialmente vierta sobre la cabeza. Imam Ali dice, “Quien tiene dolor que no puede identificar, que se lave la cabeza.” – Bihar al Anwar Vol. 76

Manténgase Limpio

Lave su ropa y elimine los malos olores, lo que significa limpieza en general. “Lavar la ropa quita aflicción y tristeza.” – Bihar al Anwar Vol. 76

Recordar a Allah

Menciona a Allah mucho, especialmente diciendo “no hay poder excepto en Allah” (La hawla wa la quuata ila billah)

“Si el dolor aumenta, debes mencionar que no hay poder excepto en Allah” – Bihar al Anwar Vol. 76

Come uvas

Como se menciona en las tradiciones llevadas por Imam Alí, comer uvas ayuda a liberar muchas tensiones de la mente.

Revive tu estilo de vida

Un enfoque materialista en la vida puede causar dolor. Deshacerse de este enfoque puede reducir su depresión en gran medida. “Amar la vida mundana causa dolor y tristeza y abstenerse de ella causa consuelo en el corazón y el cuerpo.” – Bihar al Anwar Vol. 76

Dejar de ser celoso

No envidie a otros porque “la envidia consume la fe tal como el fuego consume la leña”

“No he visto a un injusto que sea más parecido al agraviado que a quien envidia: el jadeo continuo, el corazón trastornado y el dolor sin fin.” – Bihar al Anwar Vol. 76

Se feliz con lo que tienes

Mientras estamos ocupados mordiendo a los demás, tendemos a olvidar las numerosas bendiciones que el Todopoderoso nos ha concedido. La satisfacción reduce la pena y la depresión. “Allah, con Su sabiduría y favor, ha puesto consuelo y alegría en la certeza y la satisfacción y ha puesto la pena y el dolor en la sospecha y la insatisfacción” – Bihar al Anwar Vol. 76.

El Islam es el camino a la Salud y la Felicidad.

Second Spanish Article

Tomado del libro el testamento del Mesías prometido

By Musa Abdullah (Cuba)

Lo que muchos no entienden es que Dios desde el comienzo de los tiempos dijo yo soy uno tanto en la Biblia como en el Corán dios es uno solo hay miles de religions donde ponen a Dios reinando con otros dioses los cuales llaman dioses menores y en otros casos le llaman manifestaciones de Dios así como nuestros amigos cristianos tienen un dios que es único pero tiene tres personalidades diferente una como padre que reinaba en los cielos y así mismo en la tierra a la vez y otra como esperirud santo que a su vez es un ángel .

Osea que no entendemos que Dios es uno solo no tres cuatro ni cinco.

[Escuchad: ¿Qué es lo que Dios desea de vosotros? Lo único que desea es que seáis

solamente de Él y no Le asociéis ningún copartípe, ni en la tierra ni en los cielos. Nuestro Dios es un Dios que existe ahora como existió en el pasado, continúa hablando hoy como hablaba antaño, y sigue escuchando ahora, como escuchaba en el pasado. Es falsa la noción de que en esta época escucha, pero no habla, pues lo cierto es que Él escucha y también habla. Todos Sus atributos son eternos e imperecederos y ninguno de ellos ha quedado, ni quedará jamás, en suspenso. Él es Único, y no tiene ningún socio, hijo o esposa. Es incomparable y no existe nadie igual a Él. Él es Uno único pues nadie posee ninguno de Sus atributos especiales excepto Él. No tiene igual ni semejante. Él no comparte Sus atributos con nadie y no hay poder Suyo que no sea perfecto. Está cerca aunque esté lejos y está lejos aunque esté cerca.] ([Return to Contents](#))

[French Article](#)

LES PILIERS DE LA FOI

*By ABOU TIENE (Cote
d'Ivoire)*



LA FOI EN ALLAH

La foi en Allah Ta'la consiste à croire à l'unicité d'Allah dans la seigneurie, dans l'adoration, et dans les noms et attributs.

L'unicité dans la seigneurie consiste à croire que Allah est Le seul à créer, à pourvoir la subsistance, à donner la vie et la mort, et qu'Il est le Seigneur et Le Possesseur de toute chose.

L'unicité dans l'adoration consiste à ce que les serviteurs Lui vouent exclusivement toute œuvre par laquelle ils se rapprochent de Lui parmi ce qu'IL a légiféré comme l'invocation, la crainte, l'espoir, le sacrifice, le vœu, la demande d'aide ou de secours, la prière, le jeûne, le pèlerinage, etc. On ne Lui donne aucun associé dans ces œuvres, ni un ange, ni un prophète, ni un saint, ni tout autre qu'eux.

L'unicité dans les noms et attributs consiste à affirmer ce qu'Allah s'est Lui-même attribué,

ainsi ce que Son Messenger Lui a attribué comme noms et attributs, et à Le purifier de tout ce dont Il s'est Lui-même purifié, et ce dont Son Messenger l'a purifié comme défauts et imperfections, sans assimilation ni comparaison, et sans altération, ni négation, ni interprétation, comme Allah a dit :

« Rien n'est semblable à Lui et Il est Celui qui entend et qui voit tout. » [Ach-choura : 11]

LA FOI AUX ANGES

La foi aux anges consiste à croire en leur existence, qu'Allah les a créés à partir de lumière et qu'il les a créés pour L'adorer et exécuter Ses ordres dans l'univers, comme Allah a dit :

« Mais ce sont plutôt des serviteurs honorés. Ils ne devancent pas Son commandement et agissent selon Ses ordres. » Al-anbiya : 26-27]

LA FOI AUX LIVRES

La foi aux livres consiste à croire en eux et qu'Allah les a descendus à Ses messagers pour guider l'humanité. Les plus immenses sont les trois livres : la Thora, l'Évangile et le Coran.

Et le plus immense des trois est le Noble Coran [qui abroge les livres précédents et] qui est le plus grand des prodiges. Allah a dit :

« Dis : même si les hommes et les djinns s'unissaient pour produire quelque chose de semblable à ce Coran, ils ne sauraient produire rien de semblable, même s'ils se soutenaient les uns les autres. » Al-isra : 88]

Et les gens de la Sunna croient que le Coran est la parole d'Allah qui est descendue et créée — aussi bien ses lettres que ses sens — contrairement à ceux qui se sont égarés à ce sujet.

LA FOI AUX MESSAGERS

La foi aux messagers consiste à croire de manière générale en tous les messagers, du premier au dernier, qu'Allah les ait nommés ou non, et de croire de manière particulière au dernier et au sceau des messagers qui est le

Prophète Muhammad (SAW). Il n'y a pas de prophète après lui et quiconque renie cela est un mécréant.

La foi aux messagers consiste aussi à ne pas faire preuve d'exagération ou de négligence à leur égard, contrairement aux juifs et aux chrétiens qui ont exagéré à l'égard de certains messagers au point de les désigner comme enfants d'Allah.

De même, les juifs ont mécru en Issa (Jésus) et en Muhammad (SAW) et les chrétiens ont mécru en Muhammad. Et quiconque croit en certains d'entre eux alors qu'il en renie d'autres, a en réalité renié tous les messagers. Allah a dit

« Ceux qui ne croient pas en Allah et en Ses messagers, et qui veulent faire distinction entre

Allah et Ses messagers et qui disent : « Nous croyons en certains d'entre eux, mais ne croyons pas en d'autres » et qui veulent prendre un chemin intermédiaire (entre la foi et la mécréance), les voilà les vrais mécréants ! » [An-nissa : 150-151]

LA FOI AU JOUR DERNIER

La foi au jour dernier consiste à croire en tout ce qui a lieu après la mort parmi ce dont Allah et Son Messenger ont informé comme le châtimement de la tombe et ses délices, la résurrection, le rassemblement, l'établissement des comptes, la pesée des œuvres, la remise des Livres en la [main] droite ou la [main] gauche, le pont, le paradis, l'enfer, tout en se préparant pour cela en accomplissant des œuvres pieuses et en délaissant les mauvaises œuvres et en se repentant de celles-ci.

LA FOI AU DESTIN

La foi au destin consiste à croire qu'Allah sait toute chose, passée et future, qu'Il a décrété cela sur la tablette préservée, que tout ce qui se passe comme bien et comme mal, mécréance et foi, obéissance et désobéissance, Allah l'a certes voulu, décrété et créé, et qu'Il aime l'obéissance et déteste la désobéissance.

Les serviteurs ont la capacité d'accomplir

leurs actes ainsi que le choix et la volonté de ce qu'ils font comme obéissance ou désobéissance. Toutefois, ceci est subordonné au décret d'Allah et à Sa volonté, comme Allah a dit :

« Cependant, vous ne saurez vouloir, à moins qu'Allah veuille. » Al-insan : 30

Enfin, la foi au destin permet au serviteur de faire preuve de patience face aux épreuves et de s'éloigner des péchés. Cela le pousse aussi à œuvrer et éloigne de lui l'incapacité, la peur et la paresse.

Qu'Allah Ta'la nous fortifie dans la foi et qu'Il fasse de nous des Musulmans pieux et sincères ! Amine ! [\(Return to Contents\)](#)

Italian Article

Earth Day:

non dovremmo imparare a glorificare questo giorno.

By Luca del Negro

autorenegro.org/mashaallah-book/
TWITTER: @MshAllh_theBook



L'argomento del titolo non può essere ridotto a poche righe, ma -a Dio piacendo potrò dirvi qualcosa...

Un tema del genere, a mio avviso, dovrebbe tornare in primo piano dopo numerosi articoli riguardanti, ad esempio, "Il Pianeta Terra", "Il patto verde" e "Agenda 2030" con tutti i punti che ne conseguono: alimentazione, povertà, parità di genere, ecc.

È una sfida che probabilmente ho già perso all'inizio. L'unico "dogma" -che Allah mi perdoni e accetti la mia semplificazione!- nell'Islam è lo Shahada.

L'Islam è la Religione della corretta "via di mezzo". Il credente dovrebbe essere immune dal superamento dei limiti, specialmente quelli imposti dalla Legge (dell'Uomo): la fedeltà al Messaggio di Allah è emersa sopra tutti gli altri gruppi sociali umani (per la salvezza è essenziale agire e, oltre a credere, praticare gli atti di culto e compiere opere buone).

Dunque, la Ummah, sempre più in movimento e quasi attratta dalle sponde occidentali, asseconda troppo spesso il pensiero illuminato di statisti e politici di matrice laicista? (Stato libero in Chiesa libera...)

L'unica risposta che faccio con rispetto per le risposte che non vorrò e potrò leggere, riguarda il compromesso sul "prestito da pagare" (ribā), peccato accertato che accompagna praticamente sempre questi "giorni di legge Occidentale". [\(Return to Contents\)](#)

Remember

In his will the Promised Messiah said

- To be a member of the Ahmadiyya organisation a person must take the *baiat* as prescribed by the Promised Messiah.
- **A further condition of being a member is regular monthly subscription.**
- Only Ahmadiys may join the Ahmadiyya decision making bodies.
- **Each member must try and leave at least 10% of their estate to the Anjuman in their will.**
- The overseas 'anjumans' are to be subservient and obedient to the Central Anjuman.
- **The objectives of the Anjuman are to think of ways to propagate Islam and produce missionaries and workers who can carry them out.** [\(Return to Contents\)](#)

Ahmadiyya Anjuman Isha'at Islam Lahore

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