

IS_{HALL} LOVE ALL M_{ANKIND}.



The Light

A multilingual journal of Islam.

ISSN:2754-2661

June 2023

International Organ of the Centre for the Worldwide Lahore Ahmadiyya Community.

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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Broadcast Schedule (U.K. time)

1. **Mon to Thursday**
1900 - Urdu - تدریس القرآن
19:30 - English - Reflections on the Holy Quran
2. **Friday** 13:00 Friday Service
3. **Saturday**
4. 14:00 - Urdu - Pure discussions
WhatsApp group

Podcasts of all broadcasts are available on Podbean and Spotify.

We welcome your contributions to The Light.

Eid ul Adha Mubarak



Remember,
it is her
Eid as well.
What did we
do for her?

Just made pious
speeches.

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, at <https://alahmadiyya.org/books-islam-ahmadiyya/english-books/towards-new-order-exhortation/>.)

Towards the New Order - 2

Promised Messiah and the Minaret:

The same reality underlies the peculiar manner of the advent of the Promised Messiah. Muslims hold that he shall descend near a minaret. The descent spoken of in that tradition stands for his advent in glory, accompanied by a manifestation of the Divine power and attributes. It does not exclude the idea of his previous presence upon earth, but the heavens must hold him so long as the appointed time of God does not arrive. It is also an unchangeable Divine Law that physical emblems symbolise spiritual realities. The temple at Jerusalem and the Kabah at Makkah illustrate the same law and represent the manifestations of Divine glory. The same explanation holds good in the case of the tradition, which describes the descent of the Promised Messiah upon or about a minaret in a country to the east of Damascus. The word 'east' should be specially noted, for Adam also had been put in a Garden eastward. The object of the prophecy is not interfered with so long as the minaret is built before the glorious advent of the promised one, for it appears from the prophetic utterances that the minaret is to be a sign that shall indicate his advent in full glory. It had been ordained that the Promised Messiah should appear in the world in two characters. At first, he shall come as an ordinary person, suffering every trial and persecution. When the days of suffering are over, then shall be the time of his advent in full glory. It is before that time that the minaret must be completed, for it appears from the traditions that a minaret must stand as a symbol of reality. It shall be a physical picture of the spiritual minaret we referred to previously.

Opposition to the Promised Messiah:

The world shall not recognise him before

his glorious advent, for he is not of the world. Nor shall the world love him, for he comes from God, Whom the world does not love. It is, therefore, necessary that he should be abused, persecuted and charged with all manner of crimes. The Islamic prophecies testify that the Promised Messiah shall not be accepted initially. On the other hand, he shall be subjected to malignant and bitter treatment from the ignorant and to oppression and outrage from the mischief-makers. A man shall subject him to violence and think that he has done a deed of virtue; another shall do him injury and regard his act as most pleasing in the sight of God. Thus shall he suffer and undergo every trial and face every difficulty till the coming of the appointed time of God and the fulfilment of the Divine law of persecution against prophets. Then shall come the time of his glory. Gifted hearts shall open their eyes and begin to think of him with unprejudiced minds. "Can this be a liar," they shall say, "who cannot be subdued and crushed?" "What is the reason," they shall reason with themselves, "that Divine assistance is without intermission granted to him and never to us?" The inspiring angel of God shall then descend upon their hearts and admonish them that every one of the circumstances related in the traditions which had been a hindrance in the way of their acceptance need not occur to the letter. It was possible — nay, highly probable — that some of those traditions were spurious and fabricated, and others were couched in metaphorical language and could not be fulfilled literally. What was the cause of the misfortune of the Jews in rejecting Jesus? Nothing but that they waited till every word of the prophecies concerned should have been fulfilled in a literal sense and precisely according to their notions of it. But their expectation was vain and their hope a delusion. With that Divine law before them and with the God of their fathers above their heads, the opponents of God's messenger should consider in case they are tried by God in the same manner as the rejecters of the prophets before them. In short, when duly weighed, such considerations shall finally turn their minds to accept the rejected and suffering messenger of the heavens, as was the case with past prophets.

Sword and the Spread of Islam:

There is not the slightest truth in the assertion that it is time to resort to the sword and gun to spread true religion and righteousness. Far

from revealing the beauty and excellence of truth, the blade makes them dubious and throws them into the background. Those who hold such views are not friends of Islam but its deadly foes. They have low motives, mean natures, poor spirits, narrow minds, dull brains and short sight. They open the way to an objection against Islam, whose validity cannot be questioned. They hold that Islam needs the sword for its advancement. Thus, they brand its purity and slur its holy name. The religion that can easily establish its truth and superiority by sound intellectual arguments, heavenly signs or other reliable testimony does not need the sword to threaten men and force a confession of its truth from them. Religion is worth the name only so long as it aligns with reason. If it fails to satisfy that requisite and has to make up for its deficiency in argument by using the sword, it needs no other statement to prove it false. The sword it wields cuts its own throat before reaching others.

If the objection is that the sword was resorted to by early Islam and hence the legality of *jihad* [holy war], we say the objection is based upon ignorance of the circumstances under which Islam passed its early days. Islam never allows the use of the sword to spread the faith. On the other hand, it strictly prohibits compulsion in matters of faith. It has the plain injunction, "There shall be no compulsion in religion." Why, then, was the sword taken in hand? The circumstances under which this measure had been resorted to have nothing to do with spreading religion; they are connected with preserving life. Briefly, they are as follows:

Use of the Sword Made for the Protection of Life:

The savage inhabitants of the desert of Arabia, who could hardly distinguish right from wrong, conceived a hatred towards Islam in its earliest days and became its bitterest enemies. The reason for this hatred may be easily understood - the unity of God and the Islamic truths were preached openly to idolatrous Arabs, and convincing arguments against idol worship were impressed upon their minds. They were told how degrading it was for the noblest of God's creatures to bow in submission to stones; they found themselves unable to meet the adherents of the new faith upon the

argumentative ground. This exposure led to a motion in Islam's favour among the more reasonable. The relationship ties were cut asunder; the son parted from his parents and the brother from his brother. This exasperated them the more, and they plainly saw that if their fathers' false religion was to be saved, extreme measures must be taken to stop the ingress into the new religion. Therefore, the new converts to Islam were violently persecuted, and no efforts were spared to block the way to the new faith. Those acquainted with early Muslim history know well what inhuman treatment meted out to the early converts and how many were murdered in cold blood. But these harsh measures did not prevent people from accepting the truth, for even a superficial glance is enough to convince a man of the reasonableness and purity of Islam as against idolatry. At length, when the implacable foes of Islam saw that severe persecution availed but little and that the ancient religion was in danger of being swept away in the current of Muslim reason, they planned the death of the Prophet himself. But their designs were frustrated. Almighty God saved His messenger and took him to Madinah. The unbelievers, however, could not rest in their homes as long as they heard that their persecuted religion was gaining ground in another place. They pursued the Muslims to their new abode; nothing but their destruction could satisfy them. What could Islam do under the circumstances but defend itself? For what fault were Muslims to be mercilessly butchered and not allowed to protect their lives? Why should the inveterate persecutors not have been brought to retribution and just punishment? The Muslim battles were, therefore, not undertaken to gain converts but to protect innocent Muslim lives. Can an unbiased judgement accept the conclusion that Islam could not prove its reasonableness against savage Arabs? Can an unbiased mind believe that men, who had sunk so low as to worship images and lifeless things and who indulged in every manner of vice, could vanquish the noble religion of Islam on intellectual grounds and that failure in proof led it to resort to the sword for increasing the number of its followers? Those who have advanced such objections against Islam have been guilty of grave injustice as much as they have concealed the true state of affairs. ([Return to Contents](#))

Meaning of the Right Path

**Prophethood is a Gift, not
an Acquisition**

**By Hazrat Maulana Mu-
hammad Ali**

**Translated by Dr Mu-
hammad Ahmad**

Edited by Lord Shahid Aziz



"Praise be to Allah, the Lord of the worlds,
"The Beneficent, the Merciful,
"Master of the day of Requital.
"You do we serve, and You do we beseech for help.
"Guide (*ihdina*) us on the right path,
"The path of those upon whom You bestowed favours,
"Not those upon whom wrath is brought down,
nor those who go astray." (1:1-7)

Words and verses of the Holy Quran have profound meaning and understanding. After discovering this, one is fully convinced it is the Word of God that cannot be replicated by human endeavour. The chapter *Al-Fatihah* is so comprehensive it contains all the principles of religion. No matter the circumstances, it brings a special feeling to the heart. So far, in my Friday sermons on *Al-Fatihah*, I have omitted to comment on its middle portion. At this time, I want also to say something regarding the verses:

Guide (*ihdina*) us on the right path (*Mustaqim*), (1:5)

The path of those upon whom Thou hast bestowed favours" (1:6)

The Right Path

The Arabic word *Siraat* means a path, and *Mustaqim* indicates it is not crooked or uneven. A path can have only two defects. One is that it drifts here and there and fails to lead to the intended goal; the other is uneven. *Mustaqim* means it is free of both these faults. In other words, it has both these characteristics; it does not stray away from the true goal and is straight. This is a defining characteristic. Moreover, it is free of ups and downs. These words teach us the supplication:

O God! Make us walk on a path; that is not

crooked or uneven, nor does it drift away from the fundamental objective so that we keep stumbling and falling all the time.

This prayer demands a yearning heart because man can only try to acquire what his heart desires. If that longing for the straight path arises in our hearts when we recite this prayer, then we will strive to reach that path. It is God's law that fruit is acquired only by making an effort: "And that man can have nothing but what he strives for. (53:39)

Until man makes an effort, he is not rewarded. Prayer can help reach one's goal only if the effort is extraordinary. Without striving, prayer is of no benefit. Therefore, to reach this *Siraat* (path), action is essential. What is that Path? It is not the name of a specific route. All of one's goals and the problems one has to face in life are included in this path (*Siraat*). That is why it is specified: "The path (*Siraat*) of those upon whom You hast bestowed favours" (1:6)

After this, what needs to be pondered is who belongs to this group upon whom God bestows favours. From the Holy Quran, we learn that these are righteous whether they are prophets, companions of the Holy Prophet, the generation that followed, or those close to Allah, including the *auliya-Allah* (lit. friends of Allah) and the *mujaddids* (reformers) or anyone else who has such spiritual status. Where can we find the path of these people? It is by knowing what they did and how they spent their lives. From their life histories, we can see the way of those on whom Allah bestows favours. Therefore it is essential to examine their condition and circumstances. We can find an example to follow in the life of everyone upon whom Allah has bestowed favours. One can look at it as his path (*Siraat*) of striving. This example needs to be sought. Unless it is known, one cannot walk on it.

We should look for the path these people have been walking. Some of these people's conditions and circumstances are in the Holy Quran, with many excellent lessons for us to follow. There are such fine points and thoughts that all of one's life can be improved by putting them into practice. God willing, I will share a sample of this with you sometime. In this group upon whom favours are bestowed, the most salient example is the Holy Prophet Muhammad.

His excellent example is recorded in detail in the Holy Quran, Hadith, and biographical works. After this come the noble companions, the generation that followed them, and the reformers, all are included in this group. It is essential to find out about the moral example of these people. Unless their excellent example is not there before you, and you do not have the yearning to follow it, prayer will not benefit you. Follow their example through your effort.

When there is a sincere bond with a particular person, his example can bring about a significant change. It changes our life altogether. Observe from the history of living nations how national traditions are read everywhere and serve as a source of motivation! It is these traditions that change the thought process of a living nation. The prayer in "Guide us on the right path" (1:5) is beseeching: O Allah! Make us walk the path where those individuals walk upon whom You have bestowed favours. In other words, the great works and sacrifices they made in the way of Allah the Most-High, the wealth and property they sacrificed. May we also be given the grace to follow in their footsteps! It is their example that provides us with strength and determination. This prayer teaches us to follow them as role models in doing what they did.

A Strange Interpretation¹

You should know a strange interpretation of this verse has been made. It says when asking for guidance on the right path, we beseech God to make us prophets! The Holy Quran is not the kind of book where every individual can interpret its verses as he desires. For example, the *Shia* and the *Sunni* interpret the same verse as they choose. The Holy Quran has the distinction that there is no room for an alternative interpretation in its basic principles. These principles are firmly established. One principle cannot contradict another, just as the roots of a plant cannot oppose each other. As I discussed previously, the Arabic word *ihdina* (guide us) is composed of two elements.

Firstly a desire to make progress and to

strive for this purpose. Secondly, it is a prayer for the collective success of Muslims, not one individual. From the first, it is apparent that it is futile for an individual to try and acquire prophethood in this manner. In other words, Allah the Most-High does not see the need to send a prophet. However, an individual, through his effort, becomes one anyway! This is despite the established principle that prophethood is not something that can be acquired but is a gift from God.

Moreover, the prayer is for all Muslims to be guided on this path. If it was meant for a single individual, the words of the prayer should have been: O God, make me and all Muslims prophets! The first consequence of such a prayer would be the acquisition of such prophethood through your strength and determination, although God has no doubt ended it. The second consequence would be the whole nation will claim prophethood. If Allah the Most-High teaches us such a prayer, there is always a possibility that it is accepted on behalf of all the supplicants. Even if we assume it is not accepted on everybody's behalf, saying: O! God make us all prophets is still meaningless. Every man, woman, or child would become a prophet in this way or at least have the yearning to become one. If the singular tense *ihdini* was used instead of the plural *ihdina*, meaning guide me on this path, then one could say it was meant for one person. The problem again would be that everyone would be praying: O Allah! Make me a prophet!

Sometimes it is said it means O! God make one amongst us a prophet! In that case, the Holy Prophet and his companions would never have supplicated this way! Nor would Hazrat Mirza Ghulam Ahmad and his companions have done so. If, by their idea, he had already received prophethood, why would they ask God to send them a prophet if he was already there? Would God not have said upon hearing this meaningless supplication, I have already sent them a prophet. What are they asking for now? What do they want? Is this prophet no longer acceptable? Should He send another one? If the prayer is for every one of them to become a prophet, it

¹ This interpretation raises some questions. Such as:

1. Are those who are raised to prophethood in this way superior to the companions of the Holy Prophet Muhammad (s)?
2. How many such prophets have arisen in Islam?

3. Will more such prophets arise in Islam? If not, why not?
4. To be a Muslim, one has to acknowledge the prophethood of **all** prophets. Does it mean that those who deny such prophethood are *kafirs* (heretics)?

is meaningless; if it is for one individual to become a prophet, it is still useless!

Prophethood cannot be Acquired.

The truth is it cannot be an interpretation of this verse. In this prayer, each of us is asking God to be allowed to make all kinds of sacrifices - life and property, do good deeds, and serve humanity. It is a prayer that I can make for everyone. Why would I pray for someone else if it were a prayer for prophethood? I would want myself to be made a prophet first. If God were to give prophethood to someone, who would it be? If He makes everyone a prophet, it is a problem; if the prayer is for one individual to be made a prophet, it remains a problem. That is why I have said if a verse is misinterpreted as a matter of principle, it is liable to cause a defect. Thus, the proper interpretation of this verse is a supplication for being guided on the path of those who did excellent service to humanity. It is a yearning to walk on the path of the righteous, the path of those who sacrificed their life, wealth, and property all in God's way. It should be in the heart of every Muslim. One should always have an exalted goal to reach. If someone is determined to climb a mountain, he will try. If we pray for being of service to humanity but do not give proof of it in practice, instead acting contrary to it, it is as if we are mocking it. If the prayer comes out of our hearts, it will influence our deeds. Do not reject with your actions what comes out of your heart; otherwise, your verbal supplication is useless. The Quranic words, "guide us on the right path" (1:5), create a longing in the heart that our life, property, and effort should help propagate the Word of God. That is why we pray! [\(Return to Contents\)](#)

Servants of the Beneficent

by Dr M. Saeed

(Note: A sermon delivered for the Ahmadiyya Anjuman Ishaat-e-Islam Lahore, U.K. on 09/06/2023)



Preamble: Before starting today's Friday sermon, I want to share some good news. The alahmadiyya.org team have recently acquired the handwritten notes of the Friday sermons

and Sunday meeting talks delivered by the late elder of the AAII(U.K.) branch — Mr Majeed Ali.

He was originally from Georgetown, Guyana, and during that time, a member of the Guyana Ahmadiyya Anjuman.

Towards the end of his life, he lived at the Darus Salaam, UK Centre for around 15 years, and the U.K. Jamaat benefitted immensely from his knowledge. He had a great missionary zeal and enthusiasm. Some of his missionary activities included sharing leaflets and wall hangings on Allah, Islam and Ahmadiyyat. Some of these have been preserved on alahmadiyya.org

He was a fearless man and would spread the message of Islam and Ahmadiyyat near London's Central Mosque and Hyde Park. He was also proficient in the rebuttal of Christian missionary propaganda.

He passed away some twenty years ago on 24th May 2003. Please do pray for his *maghfirat* (forgiveness). Aameen.

Today's sermon is based on the text of his sermon dated 13th April 1990. The alahmadiyya.org team have given the sermon the title of 'Servant of the Beneficent'.

"Blessed is He Who made the stars in the heavens and made therein a sun and a moon giving light! And He it is Who made the night and the day to follow each other, for him who desires to be mindful or desires to be thankful. **And the servants of the Beneficent are they who walk on the earth in humility, and when the ignorant address them, they say, Peace!** And they who pass the night prostrating themselves before their Lord and standing. And they who say: Our Lord, avert from us the punishment of hell; surely its punishment is a lasting evil: It is surely an evil abode and resting place! And they who, when they spend, are neither extravagant nor miserly, and the just mean is ever between these. And they who do not call upon another god with Allah, nor slay the soul which Allah has forbidden, except in the cause of justice, nor commit fornication; and he who does this shall meet a penalty of sin — The punishment will be doubled to him on the day of Resurrection, and he will abide in it in humiliation

— except him who repents and believes and does good deeds; for such Allah changes their evil deeds to good ones. And Allah is ever Forgiving, Merciful. And whoever repents and does good, he surely turns to Allah a (goodly) turning. And they who witness no falsehood, and when they pass by what is vain, they pass by nobly. . . . Now, indeed you have rejected, so the punishment will come.” (The Holy Quran, 25:61–72, 77)

“Blessed is He Who made the stars in the heavens and made therein a sun and a moon giving light!” (The Holy Quran, 25:61)

The first verse invites man to the creation and existence of stars, a sun, and a moon in the heavens. The sun has been termed as a *lamp* in the Holy Quran in Chapter 71 [“... and made the sun a lamp” (71:16)]. Every light-giving object is called *siraj* or a lamp. The second heavenly object spoken of in this verse is the moon. The moon is not a light-giving object; it borrows its light from the sun. Then come the stars, twinkling in the skies.

The Holy Prophet [Muhammad (s)] has likened his Companions to stars from whom guidance can be had in the hours of darkness.

In this verse, the Holy Prophet has been given the name *sun* because his light was quite distinct from all other prophets, guiding humanity for all times to come. He has also been spoken of as a *moon* because Allah gave him His light. His light was the light of Allah.

The sun gives light. It gives life to plants and other vegetation and sweetness to the fruits. The Arabs, who were ignorant, uncultured, barbarous, of abominable character and obnoxious habits, were changed and converted by the Holy Prophet into torchbearers of learning, becoming highly cultured and civilised. A burning passion for their Lord replaced their love for wine and vices. Barbarity was replaced by affection for fellow beings, nay, even for animals and every other living being.

Sunbathing is a common practice in Europe for health. But whoever basked under the spiritual sun (the Holy Prophet Muhammad) felt in him a spiritual change unknown to him before. It is not an empty claim. Any person himself

could test it.

The Reformer of the fourteenth century *Hijrah* [Islamic Era] — Hazrat Mirza Ghulam Ahmad of Qadian — says in a Persian verse

“If you need an argument, be *اگر خواهی دلیل عاشقش باش*
his passionate lover.”
“Because Muhammad is personally a
proof for himself.” *محمد هست برهان محمد*

“And He it is Who made the night and the day to follow each other, for him who desires to be mindful or desires to be thankful.” (The Holy Quran, 25:62)

The second verse speaks of night and day that follow each other. Their significance, as shown here, is that night offers a man an opportunity to be mindful of reciting the Reminder (the Holy Quran) in his prayers.

The Holy Prophet and his Companions used to get up after midnight to pray. They extensively recited the Quran committed to memory, and the following day brought them an opportunity to be thankful.

In Quranic terminology, the word *شکر* (*shukr*) or thankfulness, does not carry the meaning of gratitude only. The proper use of the faculties granted to man by nature in earning his livelihood and serving humanity in any possible way is also *shukr* (thankfulness).

Three of the five prayers are offered at night: Fajr (morning prayer) before sunrise, Maghrib immediately after sunset, and Isha when darkness becomes thick. And the Tahajjud prayer time comes when the night is also virtually asleep.

“And the servants of the Beneficent are they who walk on the earth in humility, and when the ignorant address them, they say, Peace!” (The Holy Quran, 25:63)

Then God mentions two of the qualities manifesting in the persons of those who care to benefit from the light of Muhammad (s). The first quality is that they walk on the earth in humility: they display no boastfulness; they are not stiff-necked.

If you want to judge a person's character, place him in authority, and he will tell you what kind of a man he is. But the Beneficent's servant will remain beneficent under all circumstances. When he comes across or deals with the foolish, illiterate and ignorant, he remains peaceful even under provocation and departs, saying: "I wish peace for you and peace for me."

God has bracketed together those who are boastful and those who are foolish, illiterate and ignorant. Both belong to the same category.

"And they who pass the night prostrating themselves before their Lord and standing. And they who say: Our Lord, avert from us the punishment of hell; surely its punishment is a lasting evil: It is surely an evil abode and resting place!" (The Holy Quran, 25:64-66)

After that, the Quran mentions a class of people who the Holy Prophet has transformed. One of the signs of the change in them is that they pass the night prostrating themselves before their Lord and standing. This refers to the *Tahajjud* prayer, a prayer offered in the thickness of the night, away from the sight of the people, in utmost secrecy. The supplicant opens the door of his heart, washes and cleanses it with his tears so that his Creator, Who is all Holy, enters it. When the man finds his Beloved seated, the secret talks begin, face to face, between the Most-High and the most humble. All veils are lifted.

من تو شدم تو من شدمی، من تن شدم تو جاں شدمی
تا کس نہ گوید بعد ازین، من دیگر تو دیگر

"I am you, and you are me;
I am the body, and you are the soul.
No one should now say,
I am one thing, and you are another." [Amir Khusro]

The words uttered by the supplicant in that state are heard and do not go in vain. Those sensitive to spiritual experiences hear the reply if given. Those who have not attained that degree or status also feel a [sense of] satisfaction. I call it unuttered words — a silent reply. But it is a reply that embalms the bleeding wounds of the heart.

The people who go to bed at midnight or later are deprived of this audience with the

Mightiest of the mighty.

Half of Ramadan has passed. We should be careful to see that the opportunity afforded to us by God to start a special relationship with Him through fasting and prayer is not lost on one pretext or the other. None of us knows whether he will be spared to find another Ramadan. What is most important is that prayer is a five-time audience with the Most-High.

I have read about a Companion of the Holy Prophet who offered prayers in extreme humility, sobbing all five times. When asked about the cause of it, he said: "When I stand up for prayer, I consider it to be the last prayer of my life because I do not know whether I will be alive till the next prayer."

The special relationship between man and God is the essence of a religion. If it is established, no other relationship is worth having. If not, no other relationship, however strong, can help in this life or the future. "And they who, when they spend, are neither extravagant nor miserly, and the just mean is ever between these." (The Holy Quran, 25:67)

Islam is unique in moulding human lives by reforming and converting social laws into moral ones and treating morality as the basis of spiritual progress. Prayer alone is not enough for spiritual elevation unless accompanied by service to humanity. Islam aims to create a society that shares the sorrows and afflictions of the fellow being. A needy one should not remain deprived of his necessities for long periods. That is possible only when everyone or most of us have the means to help others to alleviate their suffering. The Quran, therefore, enjoins that when you spend for yourselves, do not be extravagant so that when the time for spending on others comes, you are not emptyhanded. Similarly, be not parsimonious [unwilling to spend money] when frugality [careful in spending money] is harmful.

"And they who do not call upon another god with Allah, nor slay the soul which Allah has forbidden, except in the cause of justice, nor commit fornication; and he who does this shall meet a penalty of sin — The punishment will be doubled to him on the day of Resurrection, and he will abide in it in humiliation —" (The Holy Quran, 25:68-69)

Two social evils have been mentioned here to be guarded against. One is the killing of a human being except where exigencies [an urgent need] of justice demand; the second is fornication [sexual relations out of wedlock]. He who does this shall meet a requital of sin; the chastisement will be doubled to him on the day of Resurrection.

“except him who repents and believes and does good deeds; for such Allah changes their evil deeds to good ones. And Allah is ever Forgiving, Merciful. And whoever repents and does good, he surely turns to Allah a (goodly) turning.” (The Holy Quran, 25:70–71)

But God is very Merciful. He says they who repent and believe and do good deeds, Allah changes their evil deeds to good ones for them. And Allah is ever Forgiving, Merciful. God is keen upon forgiving them on one pretext or the other.

Among the servants of the Beneficent are those: “who witness no falsehood, and when they pass by what is vain, they pass by nobly” (The Holy Quran, 25:72).

In other words, they not only keep away from falsehood but remain far above everything vain and futile.

Untruths, falsehoods, and lies have done great harm to humanity that if some historian takes up his pen to write down the effects of wrong stories and lies set afloat on national or international levels, the world will be astonished to know that many wars that caused havoc on our planet emanated from false propaganda.

Some commentators of the Holy Quran say that a liar is a polytheist in that instead of considering God to be his Supporter, he believes lies to be his supporters and trustees. Falsehoods cause mischief, and mischief is worse than slaughter.

I finish this *khutbah* [sermon] with a few quotations from the Holy Prophet: The greatest of sins are:

Setting up partners with Allah.
Disobedience to parents.

False talk.

Beware of falsehood because:

Falsehood leads to transgression.

Transgression leads to fire.

The Holy Prophet considered flattery a part of falsehood and said: “Wherever you see the flatterers, throw dust in their faces.” May Allah protect us from every wrong deed that causes us to drift away from Him. [\(Return to Contents\)](#)

EID UL ADHA MESSAGE 2023

By Iain Dixon



Asalamu aleikum, and Eid Mubarak! I wish you all a blessed and joyous Eid ul Adha full of peace, thanksgiving - and good things!

Key Theme

Sacrifice! Such a key theme for Eid ul Adha. Abraham was obedient and willing to sacrifice his son. What an example for all of us of total soul surrender! In response to Allah’s command, Hazrat Ibrahim was prepared to give up what was most precious to him. Self was put to death. Personal gain was set aside. Humility and submission replaced personal want and desire. Who is the real Qurbani in the festival of Eid ul Adha? Is it the animal sacrificed in the place of Abraham’s son, or is it us? Or both? Does the sacrificial animal represent something more precious and eternal? A momentous sacrifice. Must we also learn to die to self like Abraham, allowing Allah’s purposes to prevail? **Yes, yes, yes and yes!**

A Drawing Near

The Arabic word *Qurbani* means far more than sacrifice - it contains the thought of ‘coming close’ or ‘drawing near’. Just as a moth is attracted to the light glowing from a lightbulb, so too (somehow!), our acts of sacrifice attract the attention and blessing of Almighty Allah. He draws close to us, and we too are attracted to his beauty, love and mercy. We draw near to him.

May this time of Eid become our recommitment to Allah - may each one of us genuinely come close to the Judge and Sustainer of the

Earth, the one who sees in each one of us something genuinely precious. May we all draw near to Him who daily loads us with blessings, praising him with tongues moistened with words of thankfulness and appreciation.

More Than Automatic Pilot

At this time of Eid ul Adha, it is so easy to send a cheque to pay for meat to provide for the poor or make rapid electronic donations. This Eid, we must stop and pause to reflect on our actions. To remember again the power of sacrifice. To remember again our father, Abraham. To recapture the power of the momentous sacrifice once again with child-like wonder. True sacrifice should be thoughtful, determined, and heartfelt. Never just a simple touch of a button or a quick scribbling off a cheque.

Allah is Mindful of You

Parents! You have made great sacrifices for the sake of your children. You have provided for your young ones, fed them, clothed them - cared for them when they were sick. You have gone without, so they could have all they truly needed. Allah has seen your sacrifice. And he is pleased.

Grown up children! As your parents have become older and not in the best of health, it has become your turn to become carers! It has become your turn to sacrifice time and energy to serve your parents well. Allah is mindful of you too. Allah has seen your sacrifice and struggles. He is proud of you! He sees, knows and understands. You are living lives of personal Qurbani. Serving others, and not self. You are living lessons of a daily Eid ul Adha. Thank you for all you have done, all you are doing now - and all you have yet to do.

Eid is Like a Diamond

It is said that diamonds are very precious and very rare. It is also said that diamonds have many faces and edges to them. May this Eid ul Adha become to us more precious than ever before. May we all recognise its different 'faces' and multiple depths of meaning - sacrifice, surrender, and rescue. May this Eid ul Adha be an opportunity for us to reach up to Allah as we see Him reach down to us. May we see the door to

Jannah right before us.

Allah said of Hazrat Ibrahim that he "obeyed My voice, and kept my commandments, my statutes, and my laws." Genesis 26:5 May we, too, renew our determination to obey Allah's voice and keep his commandments. May we be the living Qurbani - living for the pleasure of Allah!

"Present your bodies as a living and holy sacrifice, acceptable to God, which is your spiritual service of worship. And do not be conformed to this world, but be transformed by the renewing of your mind." - Romans 12:1-2

EID MUBARAK! So, from my heart to yours, I wish you all a wonderful Eid ul Adha! May it be a precious diamond full of many beautiful things for all of you. Be blessed! Eid Mubarak! [\(Return to Contents\)](#)

[Dutch Article](#)

Kenmerken van de Ahmadiyyat deel 1:

Goddelijke communicatie met de mens

Door: Imtiaz Hoesenie



Uit het boek Juiste opvatting van de Ahmadiyya door Maulana Muhammad Ali (vertaald door Reza Ghafoerkhan).

Oorspronkelijk uitgegeven in het Oerdoe als hoofdstuk 4 van het boek Tahrik Ahmadiyya, december 1931.

Uitgegeven in het Engels als The Ahmadiyya Movement, 1966.

Het karakteristieke kenmerk van de Ahmadiyyat dat het meeste opvalt is dat de beweging het welhaast dode concept communicatie van Allah met de mens wederom tot leven wekte. De belangrijkste taak waaraan de Stichter zijn aandacht besteedde na zijn aanspraak een *moedjaddid* te zijn, was om de waarheid dat Allah nog steeds spreekt tegen Zijn rechtschapen dienaren wederom aan de wereld te tonen. Dit was in feite het hoofdthema van zijn eerste boek, de *Barahin Ahmadiyya*. De

basis van zijn aanspraak als moedjaddid was in feite het punt dat de communicatie tussen Allah en de mens voortduurde en dat deze voor altijd zal blijven bestaan. Zijn echte aanspraak was die van *moedjaddidija* en een *moedjaddid* (vernieuwer) is een *moehaddas* die door Allah wordt aangewezen om de zaak van de Islam te steunen. Een *moehaddas* is een persoon die geen profeet is, maar met wie Allah veelvuldig communiceert.

De aanspraak dat hij de Beloofde Messias is, maakt een wezenlijk onderdeel uit van zijn aanspraak op *moedjaddidija*; het is slechts één aspect van zijn aanspraak een *moedjaddid* te zijn. Dit aspect is, zonder twijfel, gebaseerd op het concept van de dood van Jezus. De basis van zijn echte claim, namelijk dat hij de vernieuwer is, is echter het fenomeen van de Goddelijke communicatie. Indien we iets nauwkeuriger in de materie duiken dan zien we dat voor de wederopleving van het geloof in de godsdienst men als eerste de echtheid van de Goddelijke communicatie met de mens moet bewijzen, aangezien dit hetgeen is wat in dit tijdperk uitputtend wordt ontkend. Het concept van een mechanische God in de vorm van de oorzaak der oorzaken wordt zelfs door een materialist erkend, maar het werkelijke fundament van de godsdienst was, en is, het feit van God's communicatie met de mens. Het ene of het andere boek wordt door verschillende volken beschouwd als het woord van God, hetgeen aantoonde dat de basis van bijna alle godsdiensten het fenomeen van de Goddelijke openbaring is.

Er is echter geen andere godsdienst dan de Islam die vasthoudt aan het feit dat God zelfs nu met de mens communiceert zoals Hij dat voorheen placht te doen. In de leringen van de Islam staat uitdrukkelijk vermeld dat Goddelijk spreken tot de mens één van Zijn attributen is en Goddelijke attributen worden nooit uitgeschakeld. Het jammerlijke is dat zelfs de moslims dit concept hadden verzwakt en vanwege praktische doeleinden dit fenomeen hadden veronachtzaamd. Het Wahabisme was een sterke beweging in de Islam vóór de komst van de Ahmadiyya Beweging. Haar volgelingen, die vooral de *Hadies* gebruikten, geloofden ook dat God's communicatie met de mensen voor vroegere tijden was bedoeld, hoewel er in verschillende authentieke *Hadies* duidelijk

staat vermeld dat er personen in dit volk zullen zijn die geen profeten zullen zijn, maar dat God toch met hen zal communiceren. Onder invloed van de hedendaagse kennis ging Sir Sayyid Ahmad Khan van Aligarh nogal ver in dit opzicht en verwierp het concept van God's openbaring tot de mensen geheel en al. Hij dacht dat openbaringen alleen uit het eigen hart van de mens voortkwamen. Dit was in feite het ultieme gevolg van die houding die de moslims langzamerhand waren gaan aannemen tegenover de godsdienst. Indien dit fundamentele feit van de openbaring overboord wordt gegooid, dan blijft er niets meer over van de godsdienst.

Zoals hiervoor is besproken rust het hele bouwsel van de godsdienst op dit fundament. Wanneer men zegt dat Allah vroeger placht te spreken en daar nu mee is opgehouden, dan is Zijn spreken enkel een verhaaltje uit het verleden geworden. Een dergelijke houding schept serieuze twijfels over de instelling van de godsdienst zelf. Indien Allah vroeger sprak, dan spreekt Hij ook nu. Indien Hij dat niet doet, dan hebben we geen bewijs dat Hij dat ooit vroeger heeft gedaan. Indien spreken een Goddelijk attribuut is, dan kan het niet beperkt zijn gebleven tot één bepaald tijdperk.

De eerste en belangrijkste taak van de Ahmadiyyat was het punt duidelijk te maken dat Allah met Zijn rechtschapen dienaren communiceert. Daarom bewees de Stichter van de Ahmadiyya Beweging vanuit de Koran en de *Hadies* het punt dat de Goddelijke communicatie niet tot een eind is gekomen. De Koran zegt duidelijk dat afgezien van de profeten de gift van Goddelijke openbaring ook aan de vrome en rechtschapen dienaren van de vorige volken werd gegeven, aan de moeder van Mozes: "*En Wij openbaarden tot de moeder van Mozes*"¹, zegt de Koran en aan de discipelen van Jezus Christus: "*Toen Ik tot de discipelen openbaarde*"². Op deze beide plaatsen wordt het woord *wahj* gebruikt.

En ook over de rechtschapen personen van de *oemma* van Mohammed wordt gezegd:

"Degenen die zeggen, onze Heer is Allah, vervolgens op de rechte weg blijven, de engelen dalen op hen neder, zeggende: Vrees niet, noch

¹ De Koran 28:7

² Ibid., 5:111

treur”¹

En op een andere plaats treffen we aan:

“Zij zullen blijde tijdingen hebben in het leven van deze wereld”²

En ook in een authentieke hadies wordt gezegd:

“Er is niets overgebleven van het profeetschap behalve moebasjsirāt (blijde tijdingen)”³

En in een ander verslag vinden we:

“Onder degenen die vóór jullie leefden onder de Israëlieten waren er mannen die door God werden toegesproken hoewel zij geen profeten waren, en indien er een onder mijn volgelingen is, dan is het Oemar”

Alle heiligen (*aulija*) van de *oemma* zijn het eens over het punt – zelfs Moedjaddied Alf Sani van Sirhind, die vlak voor onze tijd heeft geleefd, legde hier speciale nadruk op – dat Allah ook met *moehaddassen* communiceert zoals Hij dat met de profeten van weleer deed.

De getuigenis van de Koran en de Hadies en de heiligen van deze natie alleen zouden een bewijs kunnen zijn voor de moslims, maar aangezien atheïsme en materialisme hoogtij vieren in dit tijdperk, is het van essentieel belang geworden dat alle volken overtuigende bewijzen krijgen van deze levende realiteit. De *moedjaddied* van deze tijd werd daarom aangesteld om aan te tonen dat Allah daadwerkelijk tot de mens spreekt en dat deze gunst zelfs vandaag de dag door rechtschapen moslims verkregen kan worden. Daarom daagde hij de volgelingen van andere godsdiensten uit om bewijs te verschaffen van een dergelijke Goddelijke gunst door het volgen van hun respectievelijke godsdiensten. Hij bracht zichzelf als voorbeeld naar voren om een dergelijke gunst van God aan de wereld bekend te maken. In de *Barahīn Ahmadiyya* heeft hij vele profetieën opgenoemd die uit zijn gekomen en heeft hij ook zeer krachtig de stelling geuit dat de Goddelijke communicatie slechts in de Islam voortduurt en dat de Islam daarom de enige levende godsdienst op de wereld is. Geen enkele andere godsdienst slaagt er in zijn volgelingen te helpen dit hoge stadium van communicatie met Allah te bereiken. Het was op deze wijze dat hij zijn eigen persoon naar voren bracht als een

levend voorbeeld van de waarheid en suprematie van de Islam. Hetzelfde feit lag achter zijn profetieën verborgen, dat wil zeggen, zij werden ter staving van de waarheid van de Islam aangevoerd. Deze waren inderdaad een teken voor hem, maar ze waren ook tekenen voor de waarheid van de Islam. ([Return to Contents](#))

[Spanish Article](#)

El hermoso mensaje del Islam.

By Prof Ubaldo Pinno
(Uruguay)



Paz espiritual, satisfacción, felicidad, estar libre de preocupaciones y ansiedades... esto es lo que todo el mundo quiere, y estas son las formas en que la gente puede tener una buena vida o alcanzar una felicidad y alegría completa. Hay medios religiosos para alcanzar esto, prácticos y naturales, pero nadie puede combinarlos todos excepto los creyentes; aunque los no musulmanes puedan alcanzar algunos, se perderán de los otros. Aquí detallamos un resumen de los medios para alcanzar esta meta, por la cual cada persona se esfuerza. En algunos casos, quienes logran muchos de estos medios viven una vida feliz, una buena vida; en otros casos, quienes fallan en alcanzarlos todos vivirán una vida de miseria y dificultades. Y hay otros que están en medio, de acuerdo con lo que sus medios les permitan lograr. Estos medios incluyen lo siguiente:

La fe y las buenas obras:

Este es uno de los medios más grandes y fundamentales para lograr la felicidad y la plenitud. Allah dijo (traducción del significado): “Al creyente que obre rectamente, sea varón o mujer, le concederemos una vida buena y le multiplicaremos la recompensa de sus obras” (an-Náhl 16:97). Dios nos ha dicho y prometido que quien combine la fe con las buenas obras tendrá una buena vida y una recompensa en este mundo y en el Más Allá.

La razón para esto es clara: quienes creen

¹ Ibid., 41:30

² Ibid., 10:64

³ Al-Boechari, 92:5

en Dios, con fe sincera, esto los motivará para hacer obras rectas que cambien sus corazones y actitudes y los guíe hacia el camino recto en este mundo y en el Más Allá, siguiendo los principios generales por medio de los cuales tratarán con todo lo que les suceda, sean las causas de la felicidad o de la ansiedad y la pena. La gente trata con las cosas como quiere, aceptándolas y dando gracias por ellas, y usándolas en una buena manera. Cuando tratan con ellas en esta forma, crea en ellos un sentido de excitación y la esperanza de que eso continuará, y que serán recompensados por su gratitud.

La confianza en Dios:

Este es otro medio importante para lograr la felicidad y la tranquilidad. Quien confía en Dios sabe que todo lo que le sucede es por Su sabiduría y misericordia, y que Él no quiere nada más que su bienestar. Por eso, acepta con paciencia lo que le ocurre, sin quejarse ni desesperarse. Sabe que Dios es el mejor protector y el mejor proveedor. Allah dijo (traducción del significado): “Y quien confíe en Allah [y se someta a Él], Él le bastará” (at-Talaaq 65:3). El Profeta (que la paz y las bendiciones de Allah sean con él) dijo: “Si confiaran realmente en Allah como se debe confiar en Él, les proveería como provee a las aves: salen por la mañana hambrientas y regresan por la tarde satisfechas” (narrado por at-Tirmidhi).

La oración:

Este es otro medio poderoso para alcanzar la paz interior y la felicidad. La oración es una conexión directa entre el siervo y su Señor. Es un momento de intimidad con Dios, donde el siervo le expresa sus necesidades, sus alabanzas, sus agradecimientos y sus súplicas. La oración también es una forma de purificar el alma de las impurezas del pecado y de recordar el propósito de la vida. Allah dijo (traducción del significado): “¡Oh creyentes! Buscad ayuda [para afrontar las dificultades] mediante la paciencia [en la obediencia] y la oración [con humildad]. Ciertamente Allah está con los pacientes” (al-Báqarah 2:153). El Profeta (que la paz y las bendiciones de Allah sean con él) dijo: “La oración es luz” (narrado por Muslim).

¡Qué hermoso es el mensaje del Islam que nos enseña a ser agradecidos y pacientes en todas las circunstancias! El creyente sabe que

todo lo que le ocurre es por la voluntad de Dios, la cual es más importante que las cosas buenas que les suceden. Y cuando tratan con cosas malas y desagradables, se preocupan y se angustian resistiéndose cuanto pueden, aliviando las que pueden aliviar, y soportando con paciencia benevolente aquellas que no pueden evitar. Así como resultado de malos sucesos la gente obtiene un montón de beneficios, experiencia, fuerza, paciencia y esperanza en la recompensa, las cuales son más importantes y disminuyen las dificultades que han sufrido, y las reemplazan con felicidad y esperanza en la munificencia y la recompensa de Dios. El Profeta (que la paz y las bendiciones de Allah sean con él) expresó esto en un reporte auténtico en el cual dijo: “Cuán maravillosa es la situación del creyente, porque todos sus asuntos son buenos. Si algo bueno le sucede, da gracias por ello y esto es bueno para él; si algo malo le sucede, lo soporta con paciencia, y eso es bueno para él. Esto no se aplica a nadie sino al creyente”. Narrado por Muslim, No. 2999.

El Profeta (que la paz y las bendiciones de Allah sean con él) nos dijo que el creyente está siempre ganando y las recompensas por sus actos están siempre multiplicándose, no importa lo que le suceda, bueno o malo. Sé benevolente con la gente tanto en las palabras como en los actos, y en todas las formas de practicar el bien. Este es uno de los medios para remover la preocupación, el estrés y la ansiedad. Por estos medios Dios le evita preocupaciones y angustias al recto como al incrédulo por igual, pero el creyente saca mejor partido de esto, y es distinguido por el hecho de que su benevolencia hacia las demás partes de la fe en Dios y la esperanza en Su recompensa, entonces Dios le facilita la amabilidad hacia los demás a causa de la esperanza de que esto le traerá cosas buenas y lo salvaguardará de las malas. Allah dijo (traducción del significado): “En muchas de las conversaciones secretas no hay ningún bien, salvo que sean para realizar una caridad, una buena acción o reconciliar a los pueblos. Y quien lo haga buscando complacer a Allah [y no a los hombres], Le concederemos una gran recompensa” [An-Nisaa’ 4:114].

Este versículo nos muestra que incluso hablar puede ser una forma de caridad si se hace con buenas intenciones y para un buen propósito. Así que imagina cuánto más recompensado será el que hace obras buenas con sus

manos o con su dinero. El creyente debe aprovechar todas las oportunidades para hacer el bien y ayudar a los demás, especialmente a los más necesitados y afligidos. Esto le traerá paz y tranquilidad a su corazón, y le hará sentir el amor y la misericordia de Dios.

Le pedimos a Dios que nos mantenga a salvo de preocupaciones, alivie la angustia y las ansiedades, porque Él es Quien todo lo oye, El Respondedor, El Viviente, Eterno. Que Dios bendiga y otorgue la paz a nuestro Profeta Muhammad, a su familia y a sus compañeros.. ([Return to Contents](#))

[French Article](#)

LE JOUR DE 'ARAFAT ET LE JOUR DE LA RESURRECTION



By ABOU TIENE (Cote d'Ivoire)

Au nom d'Allah, l'Infiniment Miséricordieux, le Très miséricordieux

Que les prières d'Allah et Son Salut soient sur Mohammed, ainsi que sur ses proches, et tous ses compagnons !

Parmi les morales extraordinaires et les événements émouvants qui ont lieu à l'occasion du Hadj, il y a ce rassemblement immense et béni auquel assistent les pèlerins, le Jour de 'Arafat. Tout ce monde réuni en cet endroit pour répondre à l'appel d'Allah à travers la Talbiya et pour supplier leur Seigneur, les cœurs à l'affût de Sa Miséricorde et emplis de crainte à l'égard de Son Supplique. Ils implorent ainsi Sa Faveur immense lors de la plus grande manifestation islamique qui soit. Cet événement en rappel un autre bien plus spectaculaire ; c'est le Jour de la Résurrection où seront rassemblées les premières et les dernières générations en un seul endroit, dans l'attente incessante du Grand Jugement qui décidera du sort des hommes. Chacun saura s'il est destiné à goûter aux délices éternels ou bien à subir les tourments les plus douloureux. Ibn el Qaïyam dit à ce sujet dans sa poésie e-Nuniya :

*Par Allah ! Cet événement qui est immense
Rappelle le Jour des Comptes qui est bien plus immense*

Nul doute en effet que le Jour où les œuvres des hommes seront exposées au Seigneur est un rendez-vous d'une grande ampleur comme le

souligne le verset suivant : **(Et ils seront présentés en rangs devant ton Seigneur. S18V48). (Ce jour-là, vous serez présentés devant Allah ; rien ne Lui sera caché. S69V18).** Ce jour grandiose, Allah Ta'la rassemblera tous les hommes comme nous l'apprend le verset : **(Il va vous réunir le Jour de la Résurrection, et cela sans le moindre doute. S4V87). (Le Jour où Il va vous réunir pour le grand Rassemblement ; ce sera le jour de la grande perte. S64V9). (C'est le jour où les hommes seront rassemblés et c'est le jour dont chacun témoigne. S11V103).**

Tant les premiers que les derniers hommes, tous seront réunis lors de ce grand rassemblement : **(Dis : les premiers et les derniers • seront réunis pour un rendez-vous dont le jour est fixé. S56V4950).** Personne ne pourra échapper à ce rendez-vous, que l'on puisse mourir dans l'espace, s'être perdu dans les entrailles de la Terre, ou avoir été dévoré par les rapaces et les fauves ; personne ne manquera à l'appel. Allah Ta'ala dit : **(Nous les avons rassemblés sans oublier personne. S18V47). (Où que vous soyez, Allah vous ramènera tous, car Allah est capable de toute chose. S2V148). (Tous ceux qui se trouvent dans les cieux et la terre viendront soumis au Miséricordieux • Qui les a dénombrés et bien comptés • Chacun viendra seul le Jour de la Résurrection. S19V93-95).** Ce fameux rassemblement se fera sur une terre devenue complètement différente de la nôtre comme le souligne le verset : **(Le jour où la terre sera changé en une autre terre ainsi que les cieux et où les hommes paraîtront devant Allah l'Unique et Dominateur. S14V48).**

Le Messenger (SAW) nous a fait la description de cette fameuse terre où se tiendra le rassemblement. D'après Sahîh el Bukhârî, et Sahîh Muslim, selon Sahl ibn Sa'd, j'ai entendu dire le Messenger d'Allah (SAW) : « Les hommes seront rassemblés le Jour de la Résurrection sur une terre blanchâtre et vierge comme une galette de pain, et il n'y aura aucun repère pour personne. »

Autrement dit, le sol sera plat ; il n'y aura ni vallée ni montagne et aucun signe d'habitation. Les hommes seront ressuscités entièrement nus ; ils n'auront ni vêtements ni chaussures ; comme ils seront incirconcis. Toujours d'après les deux recueils e-Sahîh d'el Bukhârî et de Muslim, selon ibn 'Abbâs (RA), le Prophète (SAW) a fait savoir : « Vous serez rassemblés le corps nu, les pieds nus, et incirconcis. » Puis, il a récité : **(Tout comme Nous avons commencé la**

première création, ainsi Nous la répéterons. C'est une promesse qui Nous incombe et Nous l'accomplirons !S21V104).

El Bukhârî et Muslim rapportent également selon Âisha (R.A), j'ai entendu dire le Prophète (SAW) : « *Les hommes seront rassemblés nus, pieds nus, et incirconcis le Jour de la Résurrection.* »

- Ô Messager d'Allah ! Les hommes et les femmes ne vont-ils pas se voir les uns les autres, s'est-elle écriée ?

- Âisha ! L'événement est bien plus grave pour qu'ils puissent se regarder ainsi les uns les autres !»

Ce jour-là, le soleil se rapprochera des êtres vivants pour se retrouver à un mile au-dessus de leurs têtes. Ce jour-là, il n'y aura point d'ombre si ce n'est l'ombre du Trône du Miséricordieux. Certains hommes seront certes recouverts de son ombre, mais la plupart d'entre eux seront exposés à la chaleur du soleil qui va les accabler, et les jeter encore plus profondément dans le désarroi et la peine. Pour ajouter à ce climat, les peuples seront entassés les uns aux autres, les gens vont se poussés et se marcher sur les pieds, sans compter qu'ils seront pris par la soif. Le soleil torride, la chaleur des corps compressés et alarmés seront ajoutés à leur détresse. Dès lors, la transpiration cumulée des hommes se répandra sur la surface de la terre. Elle atteindra les pieds de certains hommes qui seront éprouvés en fonction du rang et de la place qu'ils occuperont auprès de leur Seigneur ; les uns seront les « heureux » et les autres les « malheureux ». La sueur montera pour atteindre chez certains les hanches, les épaules, et même les oreilles. Les plus malheureux seront submergés par leur sudation qu'Allah nous préserve et nous épargne de cet horrible sort !Amine.

Selon Abû Huraira (RA), le Messager d'Allah a dit : « *Le Jour de la Résurrection, les gens sueront à tel point que leur sueur s'infiltrera dans la terre à une distance de soixante-dix coudées. Elle les envahira jusqu'à parvenir aux oreilles.* » Rapporté par el Bukhârî.

Selon el Miqdâd ibn el Aswad (R.A), le Messager d'Allah (SAW) a affirmé : « *Le soleil se rapprochera de la création, le Jour de la Résurrection et se retrouvera à un mile au-dessus d'eux. Dès lors, les hommes seront trempés dans leur sueur*

en fonction de leurs actes ; les uns seront trempés jusqu'aux chevilles, d'autres jusqu'aux genoux, d'autres jusqu'aux hanches, et les derniers seront submergés par leur sueur. » (sahih al Muslim). Pour l'expliquer, le Messager d'Allah (SAW) a montré du doigt sa bouche. Ce jour-là durera cinquante mille ans comme le formule le verset : « **Les anges et l'Esprit remontent vers lui en un jour qui vaut cinquante mille ans** » (S70V4). Dans Sahîh Muslim, le Prophète (SAW) a dit : « *Il sera réservé à quiconque détient de l'or ou de l'argent, et qui ne verse pas son dû, des plaques de feu trempées dans les flammes de la Géhenne ; elles lui seront collées sur les côtés, le dos, et le front. À chaque fois qu'elles se refroidiront, elles seront de nouveau trempées, en un jour qui va durer cinquante mille ans. Puis, il y aura le jugement entre les hommes où chacun verra sa place ; il ira soit au Paradis soit en Enfer.* ». Cependant, Allah (Ta'ala) va faciliter cette attente aux croyants, qu'Allah nous fasse don de Sa Grâce ! D'après el Mustadrak d'el Hâkim en effet, selon Abû Huraira (R.A), le Messager d'Allah (SAW) a dit : « *Le Jour de la Résurrection durera pour les croyants comme la durée entre le Dhurh et le 'Asr.* ».

Allah (Ta'ala) couvrira les croyants de Son ombre, ce Jour terrible où il n'y aura d'autre ombre que la sienne : « *Où sont ceux qui s'aiment au nom de Ma Majesté. Aujourd'hui, je les couvre de Mon ombre alors qu'il n'y a aucune ombre en dehors de la mienne* » (Sahih Muslim). Ce fameux jour, les hommes accourront vers les prophètes pour leur supplier d'intercéder auprès d'Allah afin qu'Il entame le Jugement. Cependant, ces derniers vont tous se désister à l'exception de notre Prophète Mohammed (SAW) qui dira : « Cela me revient ! » Puis, il va s'écrouler prosterner sous le Trône du Seigneur de l'Univers. Allah va lui inspirer des éloges et des louanges en Son Honneur que personne n'aura jamais prononcées avant lui. Puis, Allah lui dira : « Relève la tête et implore, il te sera donné ! Intercede, il te sera exaucé ! » Dès lors, Le Tout-Puissant viendra pour trancher entre les hommes. Celui-ci révèle à ce propos : « **Quand ton Seigneur viendra ainsi que les anges, rang par rang, • Et quand on amènera alors l'Enfer, ce jour-là, l'homme se rappellera. Mais à quoi lui servira-t-il de se rappeler ? • Il dira : « Hélas ! Si seulement j'avais fait du bien pour ma vie future ! »(S89V22-24).**

Médite un peu sur ce jour dont je viens de

parler, pense à ta situation future, et remplis dès à présent tes bagages avec la crainte du Seigneur, car tu ne peux avoir de meilleure provision : « ***Craignez Allah et sachez que vous Lui serez rassemblés*** »(S2V203). Qu'Allah nous compte parmi Ses pieux serviteurs ! Qu'Il nous préserve à tous des tourments du Jour du Jugement ! Qu'Il nous mette à l'abri par Sa Faveur et Sa Grâce, des frayeurs de ce fameux Jour et qu'Il nous pardonne nos péchés !

Que les prières d'Allah et Son Salut soient sur Muhammad (SAW), ainsi que sur ses proches. [\(Return to Contents\)](#)

Italian Article

ISLAM, ortoprassi... / Islam orthopraxis...

By Luca del Negro

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[The State that does not guarantee social equity (Welfare State) lends itself to dancing in collaboration with the devil.]

Lo Stato che non garantisce equità sociale (Welfare State) si presta a ballare in complicità con il diavolo.

Osservare un preciso aspetto del “pensiero infinito”, cosciente esso o meno, connesso con la Società cosiddetta civile, conduce al cospetto di Dio o comunque, se non c'è intesa, verso ciò che è divino; non esiste concilio, trattasi di assoluta libertà oltre ogni immaginazione. Non riconoscere una “contesa” sarebbe certamente stupido: ricostruirla nella qualità di parte del processo accademico dello studio filosofico, porterebbe migliori risultati e, tra tutti quelli possibili, l'indifferenza verso l'insistente preoccupazione di ricostruzione di una personalità-Dio, sommo errore del pensiero Occidentale e risolto semplicemente nei fondamentali dalla declericalizzazione delle Comunità mussulmane che riconoscono senza patti l'iconoclastia dell'Islam è diabolico.

In ogni caso, anche in quello più aspro, lo scontro permeerebbe attraverso la diluizione del tempo attraverso la sua richiesta che è consistente di una vita, la nostra vita in Terra. Le vette della filosofia Occidentale e della sua civiltà come valli adiacenti, rimangono assolutamente distinguibili e maestose ma, devono rappresentare un approdo, un punto visivo ed oggi giustamente privilegiato che permetta di scorgere una catena montuosa che esiste, stabile e possente e che offra garanzia a tutti i fedeli.

The State that does not guarantee social equity (Welfare State) lends itself to dancing in collaboration with the devil.

Observing a precise aspect of the “infinite thought”, conscious of it or not, connected with the so-called civil society, leads to the presence of God or, in any case, if there is no understanding towards what is divine, there is no council, it is a question of absolute freedom beyond all imagination. Not recognising a “contention” would undoubtedly be stupid: reconstructing it as part of the academic process of philosophical study would bring better results and, among all those possible, indifference towards the insistent concern for the reconstruction of a God-personality, the supreme mistake of Western thought and resolved simply in the fundamentals by the deserialisation of the Muslim communities which recognise without pacts the iconoclasm of Islam is diabolical.

In any case, even in the harshest one, the clash would permeate through the dilution of time through its demand consistent with life, our life on Earth.

The peaks of Western philosophy and its civilisation as adjacent valleys remain distinguishable and majestic. Still, they must represent a landing place, a visual point and rightly privileged today, which allows us to see a mountain range that exists - stable and powerful and which offers a guarantee to all the faithful.

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