

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

IS_{HALL} LOVE ALL M_{ANKIND}.



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Contents

The Call of the Messiah	2
<u>Dajjal and the Propaganda War</u>	2
<u>Reading the Holy Quran</u>	7
<u>La luce - Italian</u>	12
<u>Het licht - Dutch</u>	13
<u>La luz - Spanish</u>	14
<u>La lumière - French</u>	17

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The Call of the Messiah

by **Hazrat Mirza Ghulam Ahmad**
The Promised Messiah and Mahdi



(Editor's note: From next month we will start printing the English translation of *Sirr-ul-Khilafah* which is at ahmadiyya/english-books/sirr-ul-khilafah-secret-caliphate. We start this month by giving some background to the translation.)

Translator's Note:

Sirr-ul-Khilafah (The Secret of Caliphate) is the most enlightening philosophical contribution of Hazrat Mirza Sahib (peace be upon him) to the delicate question of the Caliphate. He has in his unique style exposed the hollowness of the controversies that have raged round false notions about the Chosen Companions of the Holy Prophet (peace and blessings of Allah be upon him). As this most valuable booklet was written in Arabic, the orbit of its usefulness was restricted. When I assumed the editorial charge of *The Light* in 1966, I persuaded my brother-in-faith Ch. Abdul Hamid Fazil to translate it in Urdu to enable me to render it into English. He kindly complied with my request and gave me his Urdu translation. I rendered it into English and published the same in fourteen instalments in *The Light*. This marked the completion of my plan because I thought it presumptuous on my part to take my English rendering as fit enough for publication in the form of a booklet. Thus, the matter remained where it had ended. Only recently some friends sincerely interested in the dissemination of Hazrat Mirza Sahib's writings in English insisted on my publishing the English translation in the form of a booklet to widen the scope of its circulation. I hesitated a good deal. But when the pressure persisted, I made bold to consult Dr. Allah Bakhsh Sahib, Honorary General Secretary, Ahmadiyyah Anjuman Ishaat-i-Islam, Lahore. He readily agreed to the proposal and kindly got it sanctioned. Thanks to the sincere endeavours of Mr. Nasir Ahmad, the booklet has been printed and will soon be in the hands of the readers. To err is

human. It is bound to have flaws which the kind readers are requested to intimate to enable me to rectify the same in the next edition. It is truly observed that translation is the wrong side of an embroidered cloth. It gives the design, but not the beauty. In this particular case, it is a fact that even the design may look blurred. But an earnest attempt has been made to convey the sense of the splendid writing based on knowledge vouchsafed by God to the Great Mujaddid of the 14th Century. It is next to impossible to capture the resplendent beauty of the original writing in an alien language. It is more so when the translator's own knowledge of English is no commensurate with the needs of the great venture. Mirza Muhammad Hussain Editor - *The Light* Ahmadiyya Buildings Brandreth Road Lahore.

[\(Return to Contents\)](#)

Dajjal and the Propaganda War¹

By **Ebrahim Mohamed**



3:71 O People of the Book, why do you conceal the truth with falsehood and hide the truth while you know?

21:18 Nay, We hurl the Truth against falsehood, so it knocks out its brains, and lo! it vanishes.

And woe to you for what you describe!

Undoubtedly, this 21st century is the age of the big battle between *Truth* and *Falsehood*. The great forces of the falsehood of whom the People of the Book, i.e., the Christians and Jews, play a significant role, have reached, it would seem, the highest degree in the art of presenting falsehood as if the truth. This has made it difficult for the ordinary, undiscerning mind to distinguish between truth and falsehood. This is the age where, like never before, we see false propaganda weaponised as precursors and justifications for brutal wars and mass destruction of innocents, as we are witnessing happening in Palestine at the moment. But to confuse truth with falsehood and suppress the truth whenever it suits them has been a distinguishing feature

¹ (Revised November 2023)

and character of those Jews and Christians who distorted their scriptures for generations to the point that their Torah and Injeel, unlike the Holy Quran, no longer contain the absolute pure truth as it was revealed to their prophets from Almighty Allah. Of these Christians and Jews, Almighty Allah says in 3:78 And there is certainly a party of them who lie about the Book that you may consider it to be (a part) of the Book while it is not (a part) of the Book; and they say, It is from Allah, while it is not from Allah; and they forge a lie against Allah whilst they know.

2:79 Woe! then to those who write the Book with their hands and then say, This is from Allah.

Thus, the biggest lies ever told are levelled at Almighty Allah himself. The Holy Quran says: 8:4 And to warn those who say: Allah has taken to Himself a son and, 18:5 "They have no knowledge of it, nor had their fathers. Grievous is the word that comes out of their mouths. They speak nothing but a lie."

Paul, the Founder of Christianity, admitted that he lied to raise Jesus to godhood and set him as a partner with the Almighty. He tells the Romans: "For if the truth of God *through my lie* hath abounded more unto His glory, why am I also yet judged as a sinner?" - Romans 3:7

He is saying that lying is *not* a sin for which he should be judged. In the light of this statement of Paul, if we now look at the history of his followers who call themselves Christians and some deviant Jews in the light of what the Holy Quran reveals about their distortions of their revealed Books, we see in this age how they have perfected a culture of mixing up lies, deceptions and falsehood with truth and make it fair seeming to the point that these days if you challenge them, they resort to what is called "social cancelling" – a form of ostracism to silence you. Nay! In some instances, their governments have even started introducing legislation that makes it unlawful to challenge and expose their lies.

The Holy Prophet Muhammad (s), the greatest visionary that ever lived, saw this coming in

what he described as the "trials of *Dajjal*". He is reported in the *Mishkat, Chapter ad-Dajjal*, as saying: "There is no trial greater than *Dajjal* since the creation of man up to the coming of the Hour." And in *the Kanz al Ummal vol 7, no. 2028*, it is recorded that he said, "O people! There has been no trial greater than that of *Dajjal* on the face of the earth since Allah created the progeny of Adam."

So, what did he mean by *Dajjal*, and how does it relate to events we are witnessing today in this age? Let us first see what the word *Dajjal* means. It comes from the Arabic *dajala*, which means **'he covered a thing.'**

The *Lisan al-Arab* (dictionary) gives several reasons why *Dajjal* is described as such; among some of these are:

Because **he will cover the truth with lies and falsehood**

Because he **will cover his real intentions with deception**

Because he will **cover a large number of people with unbelief**

We may add because he will cover and dominate a large part of the world with his technology, **merchandise and trading.**

Because of its highly offensive nature, *Dajjal* is *not* mentioned in the Holy Quran. Still, we find a reference to the nations of Gog and Magog that have characteristics of the fraudulent *Dajjal* mentioned, a discussion of which we will leave for another day. For now, we will focus on the identity of the Great Deceiver, Liar, and Fraud, called *Dajjal*, in the context of the era we find ourselves in.

Muslims have for centuries struggled to identify the *Dajjal* mentioned in the Hadith of our beloved prophet Muhammad (s) simply because of the common error committed by them of taking prophetic statements literally. They forget these prophecies are couched in metaphor and allegory that require interpretation to make sense of it. Like all **'true dreams and visions'** are interpreted as recorded in the Holy Quran, careful rational interpretation. For

example, in *surah* Yusuf, ch 12, the King approached the Prophet Yusuf to interpret a dream wherein he saw seven fat cows eaten up by seven lean cows - and seven green ears of corn and seven dry. The Prophet Yusuf explained that the dream means that the country will go through seven years of opulence that will be overtaken by seven years of famine. This allowed the King to plan and thus save a possibly disastrous situation. In fact, the Prophet Yusuf was removed from prison and given a high position in the King's government as a result. In like manner, he also interpreted the dreams of two of his inmates in jail that also came true.

This teaches us how to approach the true dreams and visions of the Holy Prophet (s) reported in the Hadith if we are to derive any learnings and benefits from it. Like the *mut-tashabiyat* (i.e. allegorical) verses of the Holy Quran, it requires rational interpretation to understand its meanings. This is what so-called mainstream Muslim scholars have failed to do up till this day and thus have fallen prey to the mischief of *Dajjal*.

It was only in the 14th century Hejira that Hazrat Mirza Ghulam Ahmad, the Founder of the Ahmadiyya Movement in Islam, announced that he was raised to be the Mujaddid of the Age and to fulfil the prophecy of our Holy Prophet Muhammad (s) as Promised Messiah for the Muslims, gave the only positive and meaningful identity of Dajjal I have ever come across. I have taken selective quotes from a collection of his lectures and discourses compiled in a book titled *Essence of Islam*. He writes:

"In my opinion, the word *Dajjal* denotes some flourishing nations." "Dajjal is not the name of one man. According to the Arabic lexicon, *Dajjal* signifies a group of people who present themselves as trustworthy and pious but are neither trustworthy nor pious. Rather, everything they say is full of dishonesty and deceit. This characteristic is to be found in the class of evangelical Christian clergy or missionaries."

This is the first time *Dajjal* was described as a group of nations instead of one tall man with

one eye. He continues and says,

"It was necessary that *Masih Dajjal* should emerge from the Church itself." Here, he refers to the prophecy of our Holy Prophet Muhammad (s) in a hadith.

Today, we may say these evangelical Christian missionaries that Mirza Saheb has identified as fitting the description of *Dajjal* are also the Zionist Christians who are zealously followed by Zionist Jews who are the root cause behind the terrible mischief we see unfolding in Palestine.

Hazrat Mirza Saheb continues and says:

"Another group is that of the secular philosophers and thinkers who are busy trying to assume control of machines (technology), industries and the Divine scheme of things. They are the *Dajjal* because they deceive God's creatures by their actions and tall claims as if they are partners in God's dominion."

We, in this age, are the ones who are witnessing the truth of this assessment by Mirza Saheb. We see how these nations purport to control weather patterns, create life in test tubes, interfere with nature to enhance agriculture and productivity of goods, create artificial intelligence and aggressively profiteer in the manufacture of destructive weapons that can destroy the entire human race. This is what Allah means in the Holy Quran: "Those whose effort goes astray in this world's life, and they think that they are making good manufactures."

This is from *Surah Kahf*, chapter 18, verse 104. The Holy Prophet Muhammad (s) told us there is protection for Muslims in the recital of *surah Kahf*. By that, he meant the wisdom and knowledge contained in *surah Kahf*.

Referring now to the theological side of Dajjal, Hazrat Mirza Saheb says:

"The Holy Quran unambiguously designates the Christian clergy as the greatest *Dajjal* and terms their lies to be so great as could destroy heaven and earth. The Holy Quran then

specifies that in the latter days, the Christians will dominate the earth, and they shall be the cause of all kinds of mischief running rampant. Waves of calamities will rise on all sides and race down from every height.”

“They will possess great material strength and dominion, against which all other powers and states will seem powerless. They will also enjoy supremacy in the knowledge of all kinds of sciences and establish new and wonderful industries. They will also be dominant in their policies, projects, and good administration, show great resolve in their worldly enterprises and excel in their endeavour to spread their faith. They will leave behind all other nations in their social, agricultural and commercial policies, as in everything else.

“Even without employing force to destroy the truth, he can make righteousness and love for God grow cold merely by concentration, (gilded) speeches, writings, association and the influence of his satanic spirit. As a consequence, bad behaviour, drunkenness, lying, promiscuity, materialism, fraud, tyranny, oppression, famine, and epidemics become the order of the day.”

“*Dajjal* is a chain of deceptive ideas, the links of which are so attached to each other as if it was a structure of equal-sized bricks of the same colour, quality and strength, some of them firmly overlapping others and further strengthened by being plastered from outside.”

How well the Holy Prophet Muhammad (s) is elucidated and explained by his deputy, the Imam of the Age, Hazrat Mirza Ghulam Ahmad, has described this age we find ourselves in. To-day, we are overwhelmed by forces that use deception, lies and cheating as weapons to indoctrinate and sow hatred and mischief in the land. This is a culture that is systemic in Western Christian Nations such as America, the United Kingdom, Europe and their associates. We see this daily manifested in the way they conduct their politics; we see it in their religious propaganda and overall mainstream news media. It would seem that a culture of lying and deception in their blood from time immemorial has manifested even more pronounced in this age.

These are the trials of *Dajjal* we have been warned about by our Holy Prophet Muhammad (s) and the Imam of the Age. Let us examine the situation and see if this is true in this age:

Mike Pompeo, a former director of the CIA (i.e. the notorious American Central Intelligence Agency), who later became the Secretary of State, unashamedly admits in an interview, “We lied, we cheated, we stole”, and then he laughs and continues, ‘*We had entire training courses in lying.*’ Can you imagine attending workshops to be trained in the art of lying and deception? But the Muslim scholars still say they are waiting for the *Dajjal* to appear! He is here in our face! *Wake up! For God’s sake!*

John Kyriako, another former CIA Officer who eventually turned a whistleblower, said the same thing. And when confronted by a reporter in an interview about why he should be believed when he admitted being ‘a paid liar’ when he was in the CIA? He confirmed that there (i.e. in the CIA), “You are trained to lie, you lie all the time, you cheat, you steal, you swindle, you trick people.” He said that a CIA psychiatrist once told him that when the CIA assesses a person they wish to hire, they look for people with sociopathic tendencies, NOT sociopaths, but people who are comfortable working in *moral grey areas* and are comfortable lying. He explained moral grey areas meant the willingness to cross the borders of decency and morality to get what they want and not have a guilty conscience afterwards. How sick can you get?

Thus, we find when the ex-president of the United States, George W Bush, was questioned about why he lied about his invasion of Iraq - falsely claiming they had weapons of mass destruction – he casually blamed it on disinformation he received from the CIA. It did not affect his conscience that his invasion caused the death of over one million lives and the displacement of millions more. We have seen many more examples of this in Libya, Afghanistan, and Syria, to name but a few.

Now, they want us to believe that Hamas and all Palestinians of Gaza are just terrorists out to kill all Jews and that they have beheaded

babies and hold Jews hostage for no reason. In doing so, they suppress the truth of their forced displacement and cruel massacre of these poor people since the establishment of Israel in 1948, of their military blockade and forced deprivation of just basic needs and freedom of movement for over 50 years of the imprisonment of thousands of children without trial; etc., all of which have climaxed into an explosion driven by sheer frustration for freedom.

Hazrat Mirza Saheb mentions that *Dajjal's* indoctrination tools will be in their skilful speeches and writings. This brings us to the media industry. For these nations to get their manipulative propaganda to work in seducing and indoctrinating the gullible masses, they employ the services of mainstream media agents that are on their payroll. Working to a well-prepared script, the media will flood the airways with the narrative they are pushing at any given time and drown out the expression of the absolute truth that they have confounded with falsehood. This is the mainstream media's job, for which they get paid handsomely. This is what John Swinton, former Chief of Staff of the most powerful and prestigious newspaper on earth, *The New York Times*, had to say when asked to give a toast to the so-called "free press" at the New York Press Club already way back in 1883:

"There is no such a thing in America as an independent press unless it is out in country towns. You are all slaves. You know it, and I know it. There is not one of you who dares to express an honest opinion. If you expressed it, you would know beforehand that it would never appear in print. I am paid \$150 for keeping honest opinions out of the paper I am connected with ...The man who would be so foolish as to write honest opinions would be out on the street hunting for another job. *The business of a*

New York journalist is to distort the truth, to lie outright, to pervert, to vilify, to fawn at the feet of Mammon (which is associated with the greedy pursuit of wealth) ...You know this, and I know it, and what foolery to be toasting an "Independent Press"! We are the tools and vassals of rich men behind the scenes. We are jumping jacks. They pull the string, and we dance. Our time, our talents, our lives, and our possibilities are all the property of other men. We are intellectual prostitutes." Attributed to John Swinton on April 12, 1883, at the Twilight Club, New York City.¹

So, who saw this menace of deception - this *empire of lies* that will overtake the human race in the future? It was Muhammad Mustapha (s), the greatest of visionaries the world has ever and will ever know.

I will now share a few Hadith that contain prophecies of Dajjal that are relevant in this age and show beyond a doubt the absolute truthfulness of Muhammad (s) prophecies.

"And the men will assume the appearance of women, and women will assume the appearance of men". Some translate it as "Men will become women, and women will become men" - (Kanz al Ummal Vol. 7 No. 2998)

Anyone familiar with the LGBTQ culture that is taking over societies in the West cannot deny the accuracy of this prophecy. The other day, I saw a clip that shows that Tel Aviv in Israel is the capital of the LGBTQ movement. Another Hadith reads: "70000 people from among my followers will follow Dajjal" - (Mishkat)

According to Arabian custom, seventy thousand means a large number and does not refer to a specific number. Thus, what it means is that the majority of Muslims will come *under the*

¹ **Editor's note:** Once while in the US Lord Aziz asked an American what was so great about the US. He told me that in the US everyone is allowed to hold and propagate whatever they believe. So, he asked this person to get him time and space to run an advertisement saying: "Israel is a terrorist state." The person responded by saying "but that is not true". Lord Aziz responded that this was his view, whether it is right or wrong is not the point. The other person said sheepishly that any media organisation running such an advertisement will lose all other clients and go bust. So, replied Lord Aziz that this means that he was allowed to hold and propagate what the other

person believed and not what he, Lord Aziz, believed.

When Lord Aziz told His son, Mudassar Aziz this story, his son rang New York Times and told them that he runs a full-page advertisement for one month. At first, the person was ready to kiss his boots on hearing this. Then Mudassar told him that the advertisement will say "Israel is a terrorist state." The tone immediately changed, and he was told that New York Times is not interested. He asked to be put through to a manager or a director. He was told: "No one will run this advertisement." Recently, the New York Times has run an advertisement sympathetic to the Palestinians.

influence of Dajjal. If we see what is happening with the wealthy Gulf States such as Saudi Arabia, the Emirates, Qatar, Bahrain, Pakistan and Turkey - all Muslim-ruled countries - we see the veracity of this prediction, too.

“We said, O Messenger of Allah! How swiftly will he (i.e. the Dajjal) travel on earth? He said: As the wind carries the cloud.” - (Mishkat)

Anyone who has experienced flying on an aeroplane will confirm it is like being carried by the clouds beneath.

“He will be jumping about between heaven and earth.” - (Abu Dawood)

This is the age where we see that sending rockets up and down into space has no longer become a challenge, even to a country like India.

“Beware! Most of the comrades and followers of Dajjal will be the Jews and illegitimate children.” - (Kanz al Ummal Vol. 7 No. 2998)

We have already discussed in detail that Jews adopted Zionism to escape the anti-Semitism they were plagued by in American, British and European societies. They gave up Judaism in favour of a national state and an identity on par with Western nations and its values. In return, they give their full support to those Western nations that support their Zionist cause. It is a known fact today that Christian governments across the world depend on the support of the Zionist Jews. They possess the money on which Christian politicians rely for their campaigns. The British government, with all its power and glory, has been forever upholding the Jewish cause to ruin Muslim-ruled Palestine. The Muslims of Palestine were impoverished, their land taken from them and placed in the hands of the Zionists by the British.

There are several other Hadiths, which I can relate but leave it for another time. I think I have made my point clear that the Holy Prophet

Muhammad (s) indeed came to bring us the *Truth* and *the good news* that the *Truth* alone will set us free and triumph. May this promise of Almighty through our sincere efforts come true:

21:18 Nay, We hurl the Truth against falsehood, so it knocks out its brains, and lo! it vanishes.

[\(Return to Contents\)](#)

Reading the Holy Quran

The proper way versus ritual use

**Proper way as taught by
the Holy Quran and the
Holy Prophet, revitalised
by the Mujaddid of the
time Hazrat Mirza Ghulam**



Ahmad

by Dr Zahid Aziz¹

It is stated in the Holy Quran, addressing the Holy Prophet: "This is a book that We have revealed to you, abounding in good [or mubarak, blessed], that they may ponder over its verses, and that those who have understanding may be mindful." (38:29).

This shows that the good or the blessing that the Holy Quran contains can only be attained by a human being if he or she ponders over its verses and becomes mindful of its teachings. Nowhere is it stated in the Quran that a person can benefit from the Quran merely and only by reading out its words without any knowledge of what the words are saying. Hazrat Mirza Ghulam Ahmad said: "People read the Holy Quran, but do so like a parrot, without thinking or understanding.... Neither the reader nor the listeners understand what is said. The manner of reciting the Holy Quran has become merely that two or three parts are read, without knowing what was read. At the most, they read it melodiously and pronounce the letters qafand 'ain properly. It is no doubt good to read the

¹ **Note:** This is a revised and slightly expanded version of a speech given in Urdu on 28 December 1997 at the annual

gathering of the Ahmadiyya Anjuman Lahore in Lahore, Pakistan.

Quran in a fine and melodious way, but the real purpose of reciting the Holy Quran is to find out the truths and knowledge contained in it and to bring about a change within oneself."¹

When Hazrat Mirza sahib was once asked the question, "How should the Holy Quran be read?" he replied:

"The Holy Quran must be read with thought, reflection and concentration. It says in Hadith: 'Many reciters of the Quran are cursed by the Quran'. He who reads the Quran and does not act upon it is cursed by the Quran. While reciting the Quran, when you reach a mention of mercy ask mercy from God, at a mention of chastisement ask protection from God's chastisement. The Quran should be read with thought and reflection and you must act upon it."²

Of course, when a child is learning to recite the words of the Holy Quran, that is a different matter, and it cannot be expected that the child should be taught the full meaning of all that he reads. Even at that stage though, the child can be given some indication of the general meaning, particularly when reading the verses dealing with the simpler subjects that a child can understand (for example, the oneness of God and simple moral teachings). In any case, that is only a passing phase of life, not a permanent state.

What is wrong is that grown up people, who have learnt the recitation of the Quran, continue throughout their lives reciting the Quran without ever trying to know its meaning, without attempting to implement its teachings in their lives, in the belief that the mere recitation is a deed which brings Divine reward. If it were true that mere recitation earned such reward, how could the Holy Prophet possibly say that some reciters of the Quran are cursed by it?

Misuse of Quran for ritual purposes

As Muslims generally ceased to try learning the meanings of the Quran many centuries ago,

and therefore were unable to receive its real blessing, they invented their own ways of deriving its blessings. These rituals and customs find no support in the Holy Quran, the life of the Holy Prophet Muhammad, or the lives of his Companions. Let us take what is known as *Khatam-i Quran*, or finishing the Holy Quran. It is not found anywhere in the teachings of Islam that on certain occasions, of celebration or mourning, people should gather and be assigned various portions of the Quran to read so that the whole of the Quran gets read. Firstly, no one gains any knowledge of the Quran by reading it in this way. And secondly, this is opposed to the method of reading the Quran as instructed in the Quran itself and as advised by the Holy Prophet Muhammad.

Quran on how to read the Quran.

The Holy Quran says: "Recite the Quran in a slow, leisurely manner (*tartnl*)."³ 73:4.

This is also mentioned in a hadith in Bukhari, and Maulana Muhammad Ali comments upon it as follows in his Urdu commentary of Bukhari: "Reciting with *tartnl* means to enunciate the letters distinctly and to read the words slowly in order that attention is turned to its meaning. The instruction to read the Quran slowly, so that it moves the heart, is found not only in Hadith but is also clearly given in the Quran."

He then goes on to say that to read the Quran hurriedly and to finish it at high speed is clearly opposed to this instruction of the Quran. Then in Bukhari we are referred to another verse of the Quran on this subject which is the following: "And it is a Quran We have made distinct, so that you may read it to people by slow degrees and We have revealed it in portions" 17:106.

Here it is said that the revelation of the Quran to the Holy Prophet came in portions so that it could be read to people slowly, and not all at once.

¹ Malfuzat, new edition, v. 1, p. 284 - 285.

² Malfuzat, new edition, v. 5, p. 157.

Finishing the Quran

Now, when a person believes that he will receive Divine reward and blessings by finishing the Quran, or some assigned part of it, then he will wish to complete its reading as quickly as possible. He will never abide by the instruction, as explained above, to read it slowly and thoughtfully because he believes that the quicker he finishes it, the earlier he will get his reward. His sole aim and object is to reach the end, for that is where he believes that his reward lies. Therefore, to stop and ponder over its words is a hindrance to his objective. It is thus clearly seen that those whose aim is merely and only to finish the Quran, they read it in a manner which is directly opposed to how it should be read according to the Quran itself and the Holy Prophet Muhammad.

It is recorded in a Hadith report that a man asked the Holy Prophet, in how many days should he finish the Quran? The Holy Prophet replied, In one month. The man said, I am able to do it sooner. The Holy Prophet said, Then do it in twenty days. The man repeated that he was able to do it in shorter time. The Holy Prophet said, Then do it in fifteen days. And so it went on till the Holy Prophet came down to five days, and would not reduce it any further. In another report the Holy Prophet said: "He who completes the Quran in less than three days, he has not understood it."¹ So the Holy Prophet himself fixed a limit of three days or of five days (according to different reports) before which the Quran should not be finished, and he clearly gave the reason that if you finish it in a shorter time then you have not understood it.

The Holy Quran itself has put it quite beautifully: "Recite out of the Quran that which is easy for you." 73:20.

In other words, reciting of the Quran should not be undertaken as a burdensome task, subjecting one to hard labour, but one should read as much as one finds easy to do.

Reading the Quran for the dead

One of the rituals that people have invented for obtaining blessing from the Holy Quran is to recite it for a deceased person, with the belief that the dead person will be rewarded as a result of the Quran being read for his "sake", and that the benefit of the recitation "reaches" the dead person. Now if we consider it rationally, it is the living who need to receive the Quran because only the living can learn from it and act upon it. The poor fellow who has died cannot now change his life to bring it more in accord with the teachings of the Quran.

It is, moreover, curious that very few Muslims are concerned about taking the message of the Quran to the living, but millions of Muslims are everyday reciting the Quran to make its benefit reach the dead.

The second point is that if it were true that we can bring benefit to the dead by reciting the Quran for their sake then the Holy Prophet Muhammad and his Companions would undoubtedly have engaged in this practice. However, we find no sign or trace of it in the history of the Holy Prophet's time or that of his Companions. Their relations, and near and dear ones, died but it is nowhere to be found that, upon someone's death, the Holy Prophet or his Companions finished the Quran for the deceased. The Holy Prophet himself died, leaving behind wives, a daughter, near relations and a large number of Companions, who were admittedly the greatest Muslims of all time. Yet none of them are recorded as having recited or completed the Quran for his sake. Similarly, the events of the deaths of Abu Bakr, Umar and other famous persons are reported in Hadith, but there is no mention that anyone finished the Quran for their souls.

Once when Hazrat Mirza Ghulam Ahmad had visited the grave of a prominent disciple, Maulvi Abdul Karim, and said prayers for him, he was asked some questions, to which he replied. We quote the questions and replies

¹ For both these reports, see Tirmidhi, Book on Recitation of the Quran.

below:

"Question: Which prayers should be said at the grave?

Answer: One should pray for the deceased that God may forgive his faults and sins committed in this world, and one should also pray for those whom he leaves behind.

Question: In the prayer, which verse of the Quran should be read?

Answer: These are just formalities. You should pray in your own language which you know well, and in which you can express your emotions, and pray for the deceased.

Question: Can [the benefit of] acts of charity and the reading of the Holy Quran reach the deceased?

Answer: The benefit of acts of charity done in the name of the deceased does reach the dead person. But to give them benefit by reciting the Quran for them is not established from the Holy Prophet Muhammad or the Companions. Instead, you should pray for the dead. To give in charity in the name of the deceased, and to pray for them, is established from the example of 124,000 prophets. But that charity is better which the deceased gave with his own hands because that way he proves his faith." ¹

Here Hazrat Mirza sahib has explained succinctly what may or may not be done for the dead. It is only prayer for their forgiveness, said from the heart, preferably in one's own language, and the giving of charity that is taught by Islam.

Giving of charity on behalf of the dead

As regards the giving of charity, what Hazrat Mirza sahib has said in the above extract is that the real and substantial spiritual benefit that a deceased receives is from the charity or good works done by him or her in life. The benefit received by the deceased when those after him give in charity on his behalf is, in fact, only a

consequence and reflection of the deeds which the deceased performed during his life.

The Quran tells believers:

"And spend (on good works) out of what We have given you before death comes to one of you, and he says: My Lord, why did You not grant me respite for a little while (longer), so that I should have given in charity and been among the doers of good deeds? But Allah does not respite a soul, when its term comes. And Allah is Aware of what you do." 63:10-11.

This shows that, after death, a person will express regret if he did not avail the opportunity to spend in charity during his life, and wish that he had been granted longer life. If it were possible for his heirs to earn reward for him by spending on his behalf, he would not be expressing this wish but praying that they spend for him.

The principle of giving in charity for the dead is based on a hadith according to which a man put to the Holy Prophet Muhammad that his mother had died suddenly and that if she could speak now she would give in charity. So his question was that if he gave in charity on her behalf, would it benefit her? The Holy Prophet replied, Yes. We learn from this that if a person does good in life, and dies without completing some good deed which he or she intended to perform, then if that good work is completed on his or her behalf by someone else, the deceased too receives some credit (apart, of course, from the person who actually does it).

Commenting on this and similar other hadith reports, Maulana Muhammad Ali writes: "These hadith reports show that the deceased can benefit to some extent from the deeds of others, but it must be remembered that, as these reports clearly tell us, this is in case of such a close connection between the two that the doer of the deeds becomes a substitute for the deceased. In such matters we are not entitled to broaden the scope of the teaching of the

¹ Malfuzat, new edition, v. 5, p. 1-2.8

Shariah so as to invent an entirely new principle." Bayan-ul-Quran, note under verse 53:39.

Similarly, in his Urdu translation and commentary of Bukhari, entitled *Fazl-ulBari*, Maulana Muhammad Ali writes regarding the above-mentioned hadith report that we cannot create from its words a general principle of the dead receiving benefit from charity on their behalf, and we must not exceed the limit of the statement in the hadith. In this instance, the deceased had intended while alive to give in charity, but death did not spare her. So under these circumstances, if the son fulfils her intention then she also receives some benefit for the doing of the act.

Other rituals at time of death

Among the other practices commonly carried out following a death are the ceremonies held on the third day (*qul* reading) and the fortieth day (*chelum*), where parts of the Quran are read for the benefit of the deceased (besides other baseless rituals). Hazrat Mirza sahib was asked the question: "Does the deceased receive the reward of the reading of the *qul*?" He replied: "There is no basis in the Shariah for the *qul* reading. What benefits the deceased are charity, prayer and the asking of forgiveness. However, the mullahs certainly receive reward from this ceremony. So if they are considered as the dead — and, in fact, the mullahs are spiritually dead — then we do agree [that the dead receive the reward] ! We wonder how these people entertain such expectations. Religion has come to us from the Holy Prophet, and it contains no trace of any such thing. The Companions too died. Were *qul* readings held for any of them? This is an innovation (*bid'ah*) which, like other innovations, came into being centuries later."¹

Maulana Muhammad Ali writes: "There is no authority of the Holy Prophet for the *Qul* ceremony on the third day, or for the ceremonies connected with the tenth and fortieth days after death. Nor can they be considered as acts of

charity, for they are not for the benefit of the poor." - A Manual of Hadith, ch. xv, note 22.

Customs versus example of Prophet Muhammad

The argument which Hazrat Mirza sahib has advanced against these rituals is that no sign or trace of them is to be found in the lives of the Holy Prophet and his Companions. It was an important part of Hazrat Mirza's mission of the reforms of Muslims to urge them to give up such customs and practices and instead follow the example of the Holy Prophet in their lives. As a result, the great elders and stalwarts of our Movement followed the sunna of the Holy Prophet in their lives and were sternly opposed to these customs which were prevailing among the Muslims of the Indian subcontinent.

Regarding following customs vis-a-vis the real example of the Holy Prophet Muhammad, Hazrat Mirza sahib once referred to the verse of the Holy Quran: "Say: If you love Allah, then follow me [i.e. Prophet Muhammad]. Allah will love you and forgive you your sins." 3:31. and said: "This is the one and only way of pleasing Allah: that you follow the Holy Prophet truly. We see that people are trapped in all sorts of customs. When someone dies, all kinds of innovations and customs are practiced, whereas they should just pray for the deceased. By following customs, it is not only that they are going against the Holy Prophet Muhammad but it is also an insult to him because the word of the Holy Prophet is not considered to be sufficient. If they had considered it to be sufficient, they would not have needed to invent customs of their own."²

Prayers from Quran and Hadith

Another teaching of Islam which Muslims generally had reduced to a mere ritual is the use of the prayers that are taught in the Holy Quran and in the Holy Prophet's hadith reports (*masnun dua*). It is believed that by merely repeating the set words, while neither knowing

¹ Malfuzat, new edition, v. 3, p. 605.

² Malfuzat, new edition, v. 3, p. 316.

the meaning nor saying them with feeling from the heart, the prayer will be answered. Regarding these prayers, Hazrat Mirza sahib said: "For prayers, find words that melt the heart. It is not right to go after the masnun dua prayers so as to repeat them like mantras, while not recognizing the substance. It is essential to follow the sunna, but to create feeling in the heart is also in accordance with the sunna. . . . The one who worships words is forsaken by God. You should go after the essence. You must say the *masnun dua* prayers for blessing, but try to reach their essence and reality."¹

[\(Return to Contents\)](#)

Italian

La luce

Peace (Salaam) as a philosophical question?

By Luca del Negro



Through reasoning and logic, Western society has supplanted every "question of the spirit", to the point of regulating religion as pure philosophy, emptying it of ethical and spiritual contents.

Technical and scientific progress today reigns without (ever) borders again. Yet, what appears before everyone's eyes is, and remains, an enormous "crisis" that somehow calls into play something otherworldly; perhaps it is only the sign of a transitory era marked by episodes that recall the darkest times in history. Closing both eyes at the sight of those countries that continue not to see the light a few hundred kilometers from Western capitals produces a strong repugnant smell, whereas seeing defenseless civilians, brothers and sisters, killed in



a very precise and blunt execution should not be justified never and for any reason.

For every Muslim today, asking for mercy from God, for the end of horror without lifting a finger, is philosophizing?

[\(Return to Contents\)](#)

Pace (Salaam) come questione filosofica?

By Luca del Negro

Attraverso il razionalismo e la logica, la società Occidentale ha soppiantato da tempo ogni "questione dello spirito", fintanto da regolare la religione a pura filosofia religiosa, svuotandola di contenuti etici e spirituali.

Il progresso tecnico e scientifico oggi regna senza (mai) più confini. Eppure, questa che appare sotto gli occhi di tutti è, rimane, un enorme "crisi" che chiama in campo in qualche maniera qualcosa di ultraterreno; forse è solamente il segno di un'epoca transitoria comunque segnata da episodi che richiamano i tempi più bui della storia. Chiudendo entrambi gli occhi alla vista di quei Paesi che continuano a non vedere la luce a poche centinaia di chilometri dalle Capitali occidentali, procura un forte odore ripugnante, laddove vedere civili, fratelli e sorelle, inermi, morire ammazzati in una esecuzione ben precisa e senza mezzi termini non dovrebbe essere giustificata mai e per nessuna ragione.

Chiedere la clemenza a Dio, la fine dell'orrore senza alzare un dito, per ogni mussulmano di oggi, è filosofeggiare?

[\(Return to Contents\)](#)

¹ Malfuzat, new edition, v. 1, p. 538.

Dutch

*Het licht***De leeftijd van Hazrat Aisha Bint Aboe Bakr Siddique bij het huwelijk met de Heilige Profeet****Prof. Dr. Robbert Bipat**

Gebaseerd op het boek: "Lady 'A'ishah's age at the time of the consummation of her marriage to the Holy Prophet Muhammad (saw)" geschreven door Ghulam Nabi Muslim M.A.

De Islam is letterlijk en figuurlijk onder vuur. Jammer genoeg geven wij als Muslims de wapens en munitie aan andersdenkenden om op ons te schieten. Vooral wanneer het gaat om de eer en waardigheid van onze Heilige Profeet, Mohamed (SAW). Een van de zaken die stevast door onze tegenstanders tegen ons wordt gebruikt is dat de profeet het verfoeilijk gedrag heeft getoond om met een 7-jarig meisje te trouwen en dat huwelijk op haar negenjarige leeftijd te consumeren. En dit wordt door zowel moslims als niet-moslims verkondigd, waarbij de westerse tegenstanders dit dan ook misbruiken om een smet te leggen op de goede naam en eer van de Profeet. Hoewel menige Hadith dit onderschrijft, zijn er toch wel tegenstrijdigheden uit de biografieën van de profeet en uit de geschiedenis, die het aannemelijk maken om te twifelen aan de authenticiteit van voornoemde Hadith's.

Het zal te ver voeren om alle overleveringen die concluderen dat Hazrat Aisha 7 jaar oud was bij haar huwelijk met de Profeet, stuk voor stuk te behandelen. Het is Maulana Muhammad Ali geweest die als een van de eersten bezwaar begon te opperen tegen deze theorie over haar leeftijd. Hij concludeerde na een lange studie dat Hazrat Aisha niet later is geboren dan toen de Profeet de eerste openbaring ontving. Dat

wil zeggen dat wanneer het huwelijk plaats heeft gevonden twee jaar voor de Hidjra, zij tenminste 11 jaar moet zijn geweest. Bovendien vond de consumptie van het huwelijk zelf na de slag bij Badr, waardoor niet anders kan worden geconcludeerd dat zij toen tenminste 14 of 15 jaar oud moet zijn geweest. Hazrat Aisha zelf getuigt hiervan, door te stellen dat zij zich het moment kan herinneren toen het hoofdstuk "De Maan" werd geopenbaard aan de profeet. Dit vond ongeveer 5 jaren plaats na de eerste openbaring, en wanneer wij ervan uitgaan dat zij tenminste vijf of zes jaar oud moet zijn geweest om zich dat alles te kunnen herinneren, betekent het dat zij al 13 was tijdens de Hidjra.

Wanneer wij het zaakje verder onderzoeken, komen wij tot de volgende conclusies. Volgens de meeste historici was het huwelijk van de Profeet (SAW) met Hazrat Aisha bedoeld om de kwelling van verdriet en eenzaamheid te verdrijven. Daarnaast waren er nog twee belangrijke zaken. Ten eerste moest het huishouden van hem worden georganiseerd, hij had anders onvoldoende tijd voor zijn werk als profeet. Bovendien moest de zorg van twee minderjarige dochters, ter hand worden genomen. Zaken die nooit door een zesjarig meisje, maar eerder door een wijze, intelligente en volwassen huisvrouw zouden kunnen worden uitgevoerd.

Het is daarom vreemd dat toen Hazrat Khawlah aan Aboe Bakr om de hand van Hazrat Aisha voor de Profeet vroeg, hij nooit enige bezwaar hiertegen heeft aangetekend. Bovendien verbrak hij de toen bestaande verlovings van haar met de zoon van Jabir bin Mut'am, om te voldoen aan deze vraag. Het betekent kortom dat zij op dat moment al de huwbare leeftijd had bereikt! Realiseert u zich dat in die tijd het bijna ongeschreven regel was dat meisjes pas na hun achttiende in het huwelijk traden? Welke zwaarwichtige reden zou er niet moeten bestaan in deze zeer conservatieve samenleving om hiervan af te wijken bij de eerste verlovings en het ten huwelijk vragen door de Profeet?

Aboe Bakr heeft vier kinderen gehad met twee vrouwen en Hazrat Aisha was de laatste



Lahore Ahmadiyya Mosque, Paramaribo, Suriname

dochter. Zij was kort na haar broer Abdur Rahman geboren. Hun geboorte was rond vijf of zes jaren voor de eerste openbaring, toen de Profeet nog maar vijfendertig jaar oud was. Verder heeft Adur Rahman meegevochten in de slag bij Badr, dus moet hij daar tenminste 20 jaar zijn geweest, aangezien de Profeet nooit minderjarigen liet meevechten. Zijn zusje dat maar een paar jaar jonger was, kon dan niet minder dan 17 jaar zijn geweest op dat moment. Haar intrede in het huishouden van de profeet was na de slag bij Badr. Wij laten het aan u over om uw conclusies te trekken uit deze historische feiten.

Hazrat Asma, de oudste van de vier kinderen van Aboe Bakr werd honderd jaar oud en stierf in het 73^{ste} jaar na de Hidjra. Dat betekent dat zij tijdens de Hidjra 27 jaar oud moet zijn geweest. Zij was tien jaren ouder dan Hazrat Aisha. Rekent u maar zelf uit. Hazrat Aisha zelf werd 67 jaar, waarvan zij 40 jaren als weduwe heeft doorgebracht. Bij het heengaan van onze Profeet was zij dus 27 jaren oud. Ik hoef het verdere rekenwerk niet eens uit te voeren.

Alle bovenstaande historische feiten pleiten ervoor dat Hazrat Aisha in ieder geval ouder was dan 17 jaar, en zelfs eerder 21 of 22 jaar oud moet zijn geweest toen zij haar intrede deed in het huishouden van de Heilige Profeet. Daarnaast getuigen authentieke Hadith's ook hiervan, aangezien zij melding maken van het feit dat zij verzen uit hoofdstuk 54 "De Maan" samen met andere meisjes aan het reciteren was. Dit kon alleen gebeuren wanneer het hoofdstuk al was geopenbaard en zij de

verstandelijke vermogens hadden om de verzen van buiten te leren en te begrijpen. Ondanks het feit dat zij historisch doorgaat als heel geniaal, kon zij toch niet veel jonger zijn geweest dan de andere meisjes van toen. Daarnaast kunnen wij ook nog een paar andere markante gebeurtenissen aanhalen. Toen Aboe Bakr na de Hidjra Medina bereikte werd hij erg ziek en was bedlegerig voor een tijdje. Gedurende deze periode werd zijn zorg toevertrouwd aan Hazrat Aisha, ondanks haar moeder en oudere zuster op dat moment nog in leven waren. Zou dat aan een 9-jarige worden overgelaten? Zij hielp verder ook mee op het slagveld tijdens de oorlog bij Oehoed om water aan de gewonden te geven. Hoe oud moet zij toen zijn geweest? De profeet liet nooit minderjarigen meedoen op het slagveld!

Ik hoop u hiermee wakker te hebben geschud, waardoor u ook kritisch gaat nadenken over het bovenstaande.

[\(Return to Contents\)](#)

Spanish

La lux

El agradecimiento.

**By Prof Ubaldo Pinno
(Uruguay)**



La gratitud es la alegría que se siente cuando el corazón siente una gracia y utiliza cada parte del cuerpo en obediencia al benefactor, combinado con el humilde reconocimiento de que el único benefactor es Dios.

La gratitud se expresa de tres maneras. A través de la lengua, a través del humilde reconocimiento de los dones de Dios; a través del cuerpo, a través de la expresión de una perfecta voluntad de servir a Dios; a través del corazón, a través de la contemplación del bienhechor por cada favor recibido. Entonces, como

dijo Junaid, "Gratitud significa no desobedecer a Dios abusando de las bendiciones que recibes de Él".

Para los musulmanes, la gratitud es un acto de alabanza con la lengua, para el elegido es un acto de servicio a Dios según los pilares del Islam, y para el elegido de los elegidos es un acto de alabanza con la lengua, es el acto de sumergirse en la contemplación del Supremo. Generoso. Gratitud o gratitud significa buena voluntad mutua y admiración hacia alguien que ha hecho algo bueno. Es Dios quien debería ser más apreciado y alabado por los humanos. Que Dios sea bendito y bendito por la gran gracia y bendiciones que ha otorgado a Sus siervos, tanto en el ámbito espiritual como en el material. Allah nos ordena que estemos agradecidos por estas bendiciones y no las neguemos. Allah dijo :

"Entonces acuérdate de mí, para que yo pueda recordarte y estar agradecido por mis bendiciones, y no volverte desagradecido" (Al-Baqarah 2:152).

Los Profetas y Mensajeros (que la paz y las bendiciones de Allah sean con todos ellos) son los más grandes de aquellos que siguen este mandato y dan gracias a su Señor hasta que merecen ser descritos como Shakeel y Shaku (acción de gracias). Allah dijo:

"De hecho, Abraham fue un líder ejemplar con las más altas virtudes, un monoteísta que era obediente a Allah y nunca fue socio de Allah.

También agradeció las bendiciones de Allah. Dios lo eligió y lo condujo por el camino correcto" (An-Nar 16:120-121).

"¡Oh descendientes de aquellos que salvaron con Noé en el arca! Seguid su ejemplo, porque en verdad fue un siervo agradecido" (Al-Isra 17:3).

Allah menciona algunas de las bendiciones otorgadas a Sus siervos, les ordena que sean agradecidos y nos dice que pocos de Sus siervos le están agradecidos. Así se hizo.

Allah dijo:

"¡Oh creyentes! Comed de las cosas buenas que os hemos proporcionado y dad gracias a Allah, si es Él quien lo adora solo a Él." (Al-Baqarah 2:172) "Os hemos establecido en esta tierra y os hemos dado la oportunidad de vivir en ella. ¡Qué ingratos sois! (Al-Araf 7:10).

"Y entre los signos de Dios están también los vientos que Dios envía para daros lluvia y tener misericordia de vosotros, para que las naves naveguen según la voluntad de Dios, y vosotros os ganéis la vida... Entonces, dadle gracias" (Alm 30:46).

Allah dice en sus bendiciones espirituales:

"¡Oh creyentes! Cuando os preparéis para la oración, lavaos la cara y los brazos hasta los codos, limpiaos las manos por la cabeza y [lavad] los pies hasta los tobillos. Si es así, límpiate. Y si estáis enfermos, o de viaje, o alguno de vosotros acaba de tener una necesidad urgente, o está teniendo un romance con su mujer, y no encuentra agua, tomen tierra limpia y lávense con ella la cara. manos. Allah no quiere que os agobiéis. Sólo quiero purificaros y cumplir mi misericordia para que seáis agradecidos. (Almaydah 5:6)

Y hay muchas otras bendiciones. Aquí sólo hemos mencionado algunos de ellos. Como Allah ha dicho, es imposible mencionarlos a todos.

"Él os ha dado todo lo que pediste. Sepan que si intentan contar las bendiciones de Allah, no podrán contarlas. De hecho, el hombre es injusto e ingrato" (Ibrahim 14:34). Entonces Allah nos bendijo y nos perdonó por nuestra falta de gratitud. Allah dijo (paralelo):

"Si intentas contar las bendiciones de Allah, no podrás contarlas; Allah es Perdonador, Misericordioso" (An-Nar 16:18).

Los musulmanes siempre piden ayuda al Señor, para estar agradecidos. Porque sin la ayuda de Allah, el siervo de Allah no puede estarle agradecido. Por eso, la tradición de los auténticos profetas dicta que debemos pedir

ayuda para agradecer a Dios. Mu'adh ibn Jabal narra que el Mensajero de Allah (la paz sea con él) lo tomó de la mano y le dijo: "Oh Mu'adh, por Allah, te amo. Por Allah, te amo". Mu'adh, después de cada oración, asegúrate de decir: "Oh Allah, ayúdame a recordarte, ser agradecido y adorarte apropiadamente".

Quien afirme en su corazón que todas las bendiciones provienen de Allah solamente, pero verbalmente las atribuye a alguien más que Allah algunas veces se las atribuye a sí mismo, a sus acciones, o a los esfuerzos de alguien más, como sucede en los labios de mucha gente, esto es algo de lo que el creyente debe arrepentirse, no debe atribuir las bendiciones a nadie más excepto su Creador, y debe esforzarse para hacer eso, porque la fe y el tawhíd no puede ser alcanzado excepto atribuyéndole las bendiciones a Allah.

La gratitud que es la cabeza de la fe está basada en tres pilares: el reconocimiento en el corazón de todas las bendiciones que Allah nos ha concedido, tanto a nosotros como a los demás, hablar acerca de ellos; glorificar a Dios por ellas y usarlas como motivo para obedecer al Único que nos concedió esas bendiciones, y adorarlo".

Sobre la gratitud en la palabra, significa reconocimiento verbal, después de la fe en el corazón, de que quien nos garantiza las bendiciones ciertamente es Allah, y mantener nuestra lengua ocupada con la adoración a Allah, glorificado y exaltado sea.

Allah dijo, explicando Sus bendiciones a Su servidor Muhámmad (que la paz y las bendiciones de Allah sean con él): "Y te encontré pobre y te enriquecí" (ad-Duhá 93:8). Entonces Él le recordó por eso: "Y divulga las gracias de tu Señor" (ad-Duhá 93:11). La gratitud es un medio para alcanzar un gran honor, porque implica reconocer al Otorgador de las bendiciones y reconocerlo como el Único Creador de esas bendiciones, el Único que hace que esas bendiciones nos lleguen, como un honor y un favor del Otorgador, que el destinatario de las bendiciones es pobre y está necesitado de esas bendiciones, y no puede estar sin ellas. Así, este es un reconocimiento de los derechos, la

munificencia de Dios, del deber y la necesidad de sus criaturas. Allah ha hecho que la recompensa por ese reconocimiento sea este gran honor.

Para ser agradecido con tu Señor por las bendiciones que Él te ha conferido, debes reconocer en tu corazón que el Dador de estas bendiciones es Allah, el Otorgador, glorificado y exaltado sea, para que Lo veneres, las atribuyas sólo a Él, y reconozcas esto con tu lengua, para que puedas agradecerle cada mañana al levantarse por tener nueva vida, después de comer y beber, por haberte provisto y haberte otorgado esto, y así con cada bendición que puedas ver en tu vida.

Recuerda que la gratitud por las bendiciones es una bendición también, por la que debes estar agradecido, para que puedas continuar disfrutando de las bendiciones de Dios y agradeciéndole por esto, alabándolo por ayudarte a estar entre los agradecidos.

Le pedimos a Allah, glorificado y exaltado sea, que nos ayude a nosotros y a ti a hacer lo que Él ama y lo que a Él le satisface. Y Allah sabe más. ([Return to Contents](#))

Una encuesta de Lahore

Movimiento Ahmadía II

Bilal Hakim

(Lahore ahmadiyah movimiento en Cuba)

Sabemos que existe un dios y sin embargo seguimos pecando ,cuáles son las causas de esta acción ?...

R/.constantemente el hombre busca llenar ese vacío espiritual que tiene cuando le falta el eje fundamentar en la vida que es la plenitud de la felicidad ,cuando el hombre empieza desde la temprana edad a desear ser feliz empieza a surgir en su ser interior una necesidad de alcanzar o lograr ese algo que lo lleve a la felicidad plena , embarcándose en todo tipo de acciones que para su ser le ofrecerán una vía rápida para alcanzar el entorno decorado ,pero cuando el placer o la felicidad que llega vemos que es

corta y efímera, seguimos buscando otros métodos que se vuelvan más placenteros para la percepción de la materia ,pero inconcientemente menos atrayentes a las leyes del espíritu,causando una cadena de vacío continuo que afirmamos y reafirmamos llenar con cortos momentos de placer terrenal.cuando el alma se da cuenta que nada de lo intentado , el resultado deseado para ser feliz ,nos preguntamos ,cual es la fuente creadora de todo lo que a la vista del hombre parece agradable y lo es en sí pero no es duradero ,dando a entender que fue diseñado para un goce temporal ,en ese momento es cuando el alma del hombre ,empieza a entender que más allá de su búsqueda de placer ay una fuente plena creadora de todos los estados ,que si se alcanza esta fuente en su totalidad ,se vivirá en plena felicidad ,porque de esta fuente que se desprende todo ,se puede entender y sentir la plena paz que brinda el estado de ser feliz.pero surge una problemática ,la fuente es alcanzable bajo leyes ,preceptos y normas que debemos comenzar a seguir ,pero emos buscado tanto la manera de querer acceder a la fuente de la felicidad ,que se vuelve tortuoso caminar bajo los principios y preceptos de esta fuente y queriendo buscar un atajo reconocemos la existencia plena de la fuente ,pero no practicamos la obediencia a esta,asiendo se así imposible alcanzar tal estado .Dios es esa fuente plena de felicidad ,que através de los profetas ,libros sagrados y por último ,atraves de nuestro mesías y Mahdi ,nos da las herramientas para alcanzar ,tal estado pleno de felicidad,pero solo la alcanzaremos con la puesta en práctica de la obediencia y observación de las normas puestas para este fin ,si seguimos buscando los atajos mundanos para alcanzar el estado pleno ,es sólo un engaño del deseo pensar que lograremos tal fin ,la observancia de los preceptos junto con el reconocimiento que solo Dios es capaz de darnos felicidad ,son las herramientas y las bases de alcanzar tal estado plenocontinuará

[\(Return to Contents\)](#)

The Promised Messiah, Hazrat Mirza Ghulam Ahmad, required every member of the jamaat to donate 6% of their income to the jamaat and its work. He also wanted members to leave 1/3 of their estate to the jamaat. Are you obeying his instructions?

French

La lumière

Discussion sur le bâton du prophète Moïse se transformant en serpent et sa main devenant blanche 2/2.

By Abou Tiéné

Les versets pertinents du Saint Coran sur la tige se transformant en serpent.

1. La première mention est faite en 28 :31. « Et lance ton bâton. Alors quand il l'a vu en mouvement comme si c'était un serpent... ».

Dans 28 :32, Allah dit : « Insère ta main dans ton sein, elle sortira blanche sans mal et reste calme dans la crainte. Ce sont là deux preuves de ton Seigneur envers Pharaon et ses chefs. C'est sûrement un peuple transgresseur. »

Dans 28 :34 « Et mon frère Aaron, il est plus éloquent que moi en discours, envoie-le donc avec moi pour m'aider à me confirmer. J'ai sûrement peur qu'ils me rejettent ».

2. Dans 20 :17 à 24, Allah répète 28 :31 et 32.

3. Dans 20 :27 et 28, le prophète Moïse dit : « Et dénoue le nœud de ma langue ».

La 'uqdah de la langue est la grossièreté ou la rugosité de celle-ci (LA). Et l'homme qui a une 'uqdah (c'est-à-dire un nœud) dans sa langue est appelé 'aqid, expliqué comme signifiant un homme ayant un obstacle dans sa langue, incapable de parler librement (LL).

4. 7:104 Et Moïse dit : Ô Pharaon, je suis sûrement un messenger du Seigneur des mondes,

5. 7:105 Digne de ne rien dire à propos d'Allah sauf la vérité. Je suis venu vers vous avec une preuve évidente de la part de votre Seigneur.

Laissez donc les enfants d'Israël partir avec moi.

6. 7:106 Il dit : Si tu es venu avec un signe, présente-le, si tu es véridique.

7. 7:107 Alors il a lancé son bâton, puis voilà ! C'était un serpent manifeste.

8. 7:108 Et il étendit la main, et voilà ! C'était blanc pour les spectateurs.

Maulana Muhammad Ali écrit dans la note de bas de page : Une autre question qui mérite d'être considérée ici concernant la nature de ces miracles. Comme il est dit ailleurs dans le Saint Coran, le bâton de Moïse était un bâton ordinaire : « Je m'appuie dessus, et je frappe les feuilles pour les faire tomber pour mes moutons, et j'en ai d'autres usages » (20 : 18). Il n'est dit nulle part que chaque fois qu'il le jetait, son bâton se transformait en serpent. Même lorsque les Israélites couraient le plus grand danger, Moïse n'en fit aucun usage. À deux reprises seulement, le bâton se serait transformé en serpent, à savoir. (1) lorsque Moïse communiait avec Dieu avant d'aller chez Pharaon (28 :31) ; (2) lorsqu'il se présenta pour la première fois devant Pharaon, ou lorsque Pharaon appela les enchanteurs à son aide (7 : 109)

Or, à la première de ces occasions, il est certain que Moïse seul a vu ou semblait se transformer en serpent le bâton, alors qu'il était dans un état de vision, état dans lequel une personne est temporairement transportée dans une sphère spirituelle. C'est l'état dans lequel les prophètes et autres justes reçoivent la révélation divine ; et bien qu'il ne s'agisse certainement pas d'un état de sommeil, il est également certain que c'est un état dans lequel l'esprit s'élève au-dessus des limitations de l'environnement physique, voyant des choses qui sont invisibles à l'œil physique et entendant des choses que l'oreille physique ne peut pas entendre. Il est donc certain que Moïse observa pour la première fois le changement tel qu'il lui apparut alors qu'il se trouvait dans le même état de transport temporaire dans lequel il reçut la révélation. Le miracle a eu lieu à cette dernière occasion, lorsque d'autres que Moïse ont été témoins du changement. Mais c'est un

fait que l'effet de la vision inspirée est parfois si fort que d'autres que le voyant y participe.

Pourtant, quelle que soit leur nature réelle, ces miracles de Moïse n'étaient pas qu'un simple jeu. La grande vérité derrière le 'asâ ou le bâton se transformant en serpent, était que les disciples de Moïse, représentés par son bâton, l'emporteraient sur leurs ennemis ; et la signification du blanchiment de la main de Moïse était que ses preuves brilleraient avec clarté.

9. 7:109 Les chefs du peuple de Pharaon dirent : Certainement, c'est un habile enchanteur !

10. 7:110 Il a l'intention de vous chasser de votre pays. Que conseillez-vous ?

C'est Pharaon qui parle.

11. 7:111 Ils dirent : Fais-les attendre lui et son frère, et envoie des émissaires dans les villes,

12. 7:112 Pour qu'ils t'emmènent tous les enchanteurs habile.

13. 7:113 Et les enchanteurs vinrent vers Pharaon, disant : Nous devons sûrement avoir une récompense si nous l'emportons.

14. 7:114 Il dit : Oui, et vous serez certainement de ceux qui sont près (de moi).

15. 7:115 Ils dirent : Ô Moïse, vas-tu lancer, ou allons-nous (être les premiers à) lancer ?

16. 7:116 Il a dit : Lancez. Ainsi, lorsqu'ils lançaient des sorts, ils trompaient les yeux des gens et les intimidaient, et ils produisaient un puissant enchantement.

17. 7:117 Et Nous avons révélé à Moïse : Lance ton bâton. Alors voilà ! il a englouti leurs mensonges.

18. 7:118 Ainsi la vérité fut établie, et ce qu'ils faisaient devint nul.

19. 7:119 Là, ils furent vaincus, et ils

repartirent humiliés.

20. 7:120 Et les enchanteurs tombèrent prosternés —

21. 7:121 Ils dirent : Nous croyons au Seigneur des mondes,

22. 7:122 Le Seigneur de Moïse et d'Aaron.

23. 7:123 Pharaon a dit : Vous croyez en Lui avant que je vous donne la permission ! C'est sûrement un complot que vous avez ourdi dans la ville pour en expulser ses habitants, mais vous le saurez !

24. 7:124 Je vous couperai certainement les mains et les pieds des côtés opposés, puis je vous crucifierai tous ensemble !

25. 7:125 Ils dirent : C'est sûrement vers notre Seigneur que nous retournons.

26. 7:126 Et tu te venge de nous uniquement parce que nous avons cru aux messages de notre Seigneur lorsqu'ils nous sont parvenus. Notre Seigneur, déverse sur nous la patience et fais-nous mourir dans la soumission (à Toi) !

Le bâton transformé en serpent ne pouvait pas être « les messages de notre Seigneur lorsqu'ils nous sont parvenus ».

Considérons maintenant d'abord que dans 28 :32, Allah dit : « Insère ta main dans ton sein, elle sortira blanche sans mal et reste calme dans la crainte. Ce sont deux arguments (pas simplement pour accomplir 2 actions) de ton Seigneur à Pharaon et à ses chefs. C'est sûrement un peuple transgresseur. »

Donc Allah, le Tout-Puissant, envoie le prophète Musa (psl) avec « deux preuves de ton Seigneur à Pharaon » et non ce qui pourrait être interprété comme de la magie, des astuces ou des actions.

Dans 28 :34 « Et mon frère Aaron, il est plus éloquent que moi en discours, envoie-le donc avec moi pour m'aider à me confirmer. J'ai sûrement peur qu'ils me rejettent ».

Pourquoi le prophète Musa aurait-il besoin de quelqu'un qui parle plus éloquemment ?

Aussi dans 7 : 117 Et Nous avons révélé à Moïse : Jetez votre bâton. Alors voilà ! il a englouti leurs mensonges. Quels mensonges???

Rappelez-vous que tous les prophètes précédents ont dû passer par toutes les épreuves, etc., pour transmettre les messages. Si la seule chose que le Prophète Moïse (psl) avait fait était de lancer le bâton, les transgresseurs ne pourraient-ils pas ou ne voudraient-ils pas quelque chose de plus que cela. Ne pourraient-ils pas logiquement et de manière compréhensible conclure que les astuces du Prophète Moussa étaient plus convaincantes que les leurs ? En d'autres termes, davantage a été fait ou a dû être fait pour transmettre les messages d'Allah et convaincre les transgresseurs. Même notre Saint Prophète Muhammad (psl) a mis environ 23 ans pour transmettre les messages d'Allah.

Avant de conclure, à ma demande, le frère Dr Zahid Aziz m'a fourni le commentaire en ourdou du Coran, Bayan-ul-Quran, de Maulana Muhammad Ali. Il a écrit ce qui suit sous le verset 7 : 116 (« Il dit : Jetez. Alors, quand ils jetaient, ils séduisaient les yeux du peuple et les intimidaient, et ils produisaient un puissant enchantement. ») :

« Qu'est-ce qu'ils ont lancé ? Selon 26 :44, il s'agissait de « leurs cordes et leurs batons ». S'agissait-il de cordes et de tiges physiques ? Le mot ḥabl (corde) s'applique à tous les moyens. Cela pourrait donc indiquer qu'ils ont fait tout ce qu'ils pouvaient. Le mot (tige) a également parfois été utilisé de manière métaphorique. Par exemple, l'expression « il l'a frappé avec le bâton de réprimande » signifie « il l'a réprimandé à fond ». De même, il y a l'expression « J'ai ôté pour lui le revêtement de ma verge » qui signifie « Tout ce qu'il y avait dans mon cœur, je le lui ai dit avec ma langue ». Dans le lexique Tāj-ul-'Arūs (dictionnaire arabe réputé), le sens du mot 'aṣā est donné comme « langue ».

Il est donc possible qu'ils aient apporté de véritables cordes et tiges qu'ils ont lancées. Cependant, il est également possible que cela

signifie qu'ils ont utilisé de faux moyens, arguments et déclarations pour étayer leurs fausses croyances. Les mots suivants « il a englouti leurs mensonges » (7 : 117) soutiennent ce dernier sens. Dans un autre endroit, ces événements sont décrits comme suit : « Alors il (le Pharaon) rassembla (son peuple), cria et dit : Je suis ton Seigneur, le Très-Haut » (79 : 23-24). C'est le même événement. Il fit déclarer aux enchanteurs qu'il était le plus grand dieu et qu'il n'y avait pas d'autre dieu que lui : « Et Pharaon dit : Chefs, je ne connais pour vous d'autre dieu que moi » (28 : 38). À l'opposé, il est rapporté à propos de Moïse : « Alors, après qu'ils eurent jeté, Moïse dit : Ce que tu as apporté n'est qu'une tromperie. Certes, Allah le rendra nul. Certes, Allah ne permet pas que le travail des fauteurs de troubles prospère. Et Allah établira la vérité par Ses paroles, même si les coupables ne l'aiment pas » (10 : 81-82). Tout cela montre que d'un côté on proclamait que Pharaon était Dieu et que de l'autre Moïse présentait des arguments sur l'existence de Dieu.

Même si nous prenons ces mots au sens littéral, il est possible que pour impressionner les gens, le Pharaon ait utilisé les services de certains escrocs pour tromper les gens et faire croire qu'il possédait des pouvoirs divins. C'est parce que les nations adoratrices d'idoles sont très superstitieuses et s'inclinent devant les vents, les éclairs, la pluie, le feu, les arbres, les pierres et les animaux. Il est donc très facile de les impressionner grâce à de telles astuces."

Dans sa note de bas de page sous 7:117, le Maulana écrit :

« ... Quel a été le résultat du fait que Moïse a lancé son bâton ? Quel que soit le mensonge produit par les enchanteurs, ce bâton l'a avalé, ne laissant rien subsister. Comment cela s'est-il produit, le Coran ne le mentionne pas en détail.

Il n'est dit nulle part que son bâton est devenu un serpent et que leurs bâtons sont devenus des serpents. Tout ce qu'il dit, c'est qu'ils semblaient courir à cause de leur magie (20 :66), et lorsque Moïse lança son bâton, celui-ci engloutit le mensonge des enchanteurs et la vérité devint évidente. C'est l'idée même des gens que le bâton est devenu un serpent pour pouvoir avaler...

Quoi qu'il arrive, le résultat fut que les enchanteurs en vinrent à croire en Moïse. Leur déclaration « nous avons cru aux messages (āyāt) de notre Seigneur lorsqu'ils nous sont parvenus » (7:126) montre qu'il ne s'agissait pas seulement du miracle du bâton, car ce ne serait qu'un seul āyat (ou signe), et non le pluriel āyāt. La croyance ne signifie pas vraiment croire aux miracles mais aux commandements d'Allah. Il n'est donc pas exagéré de dire que ce sont les cœurs d'un peuple adorateur d'idoles qui ont été rongés par les arguments prouvant l'unicité de Dieu.

Ce qui précède donne matière à réflexion. On peut prendre des interprétations littérales. Je ne dis pas et je ne peux pas dire qu'ils ont tort. Allah sait mieux. Je propose simplement une autre perspective.

[\(Return to Contents\)](#)



Ahmadiyya Anjuman Isha'at Islam Lahore

Established 1913 as the Working Muslim Mission.

E-mail: editor.thelight@LACommunity.uk

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