



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 (UK 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.

Broadcast Venues

- <https://www.facebook.com/LahoreAhmadiyyaCommunity/>
- <https://www.youtube.com/c/WorldwideAhmadiyyaAnjumanSLahore/videos>
- <https://mixlr.com/radio-virtual-mosque/showreel>

Our Websites

- [International HQ.](#)
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إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

Enayat Muhammad

Who for many years served Islam under the banner of the Ahmadiyya Anjuman Ishaat Islam of Lahore has gone to a better place. May Allah reward him for his services and give his family fortitude to bear this loss. Our condolences to his family.



When our Trinidad branch had difficulty printing literature, Enayat Muhammad stepped up and set up a printing company to help the jamaat there.

The Call of the Messiah

by **Hazrat Mirza Ghulam Ahmad**

The Promised Messiah and Mahdi



(Editor's note: We are 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 – 5 (Last Instalment)

Perfect Assurance

The water of life, which can cool and refresh your soul from sin's burns, is perfect assurance. Upon this earth and under the heavens, there is no other remedy for getting cleansed from sin. No cross can deliver you from this evil, and no blood can free you from the trammels of passion. Do not trust these, for they have nothing to do with deliverance. Reflect upon realities and ponder over truths. Try as you do in the material world. Then you will see that there is no light but that which proceeds from true assurance that can take you out of sensual darkness, and no pure and sweet water but that which flows from perfect knowledge and an actual revelation of the face of God that can cleanse the impurities of the soul and cool and refresh the burning of the heart. If one propounds a different theory, or another acts upon a different principle, the one is ignorant and the other deceived. It is not light they can give you but further darkness of doubt, and not the cool and sweet water they promise you but more of burning and inflammation. No blood can purify you but the pure blood which the nourishment of assurance generates, and no cross can deliver you but the cross that you must suffer in walking upon the right path.

Is it not true that unless there is light, you cannot reach the goal? Guess what is far from what is near and judge the spiritual from the material world. The laws which govern the one hold good in the other, for both come from the

same source. Is there a man who can see without the help of his eyes, hear without the aid of his ears, or speak without his tongue? Why not seek similar laws in matters spiritual? Can one stand with open eyes on the side of a bottomless pit? Or is one not alarmed when a voice comes into his ears warning him of the approach of thieves? Or again, is there a person who can, notwithstanding the healthiness of the muscles of taste, swallow with a relish bitter and poisonous drugs which produce stomach disorder, vomiting, swelling of the body or other fatal diseases which ultimately destroy the whole system? As a person has to depend upon so many things for his guidance in the physical world, is it not true that in the spiritual world, he needs a light that would show him the evil of the paths of wickedness, a voice that would warn him of the places frequented by thieves and dacoits, and a taste that would distinguish the bitter from the sweet and poison from antidote? These are the things from which man needs to be saved. Salvation cannot be secured except through light, and the blind man who trusts in the blood of someone for being saved from sin trusts only a broken twig.

True Salvation

Anyone who seeks salvation in the next world is on the wrong scent. True salvation is that which begins in this life. It is a light which descends upon the heart and shows the abyss of destruction. Therefore, walk in the path of truth and wisdom and then find God. Animate and warm your hearts so that you can move towards truth. Unfortunate is the heart, which is cold; miserable is the spirit, which is depressed. And dead is the conscience, which has no light in it. Do not be worse than the bucket, which goes empty into the well but comes up full. Do not be like the sieve, which discharges its fluid contents as soon as it receives them. Let all your exertions be to one end only, that your health be restored and that the fever should leave you, whose poisoning heat has impaired all your senses and taken away light from the eyes, hearing from the ears, taste from the tongue, and strength from all the limbs. Cut off the low connections of this world that you may be able to unite with the higher one. Control your heart

from moving in one path that thus constrained it may take the other. Throw off the filthy worm of this earth that the shining jewel of heaven may be granted to you. Look at the beginning when God breathed His spirit into Adam. Let your deeds be such as to make you deserving of the same boon, that you may be made lord over all things as your father was made before you.

The greater part of the day has passed, the eve is approaching, and the sun will set. Let your eyes see now, or else they will never see. Before you commence that eternal journey, send before you delicious and sweet things to eat, not stones and bricks, for those will never satisfy your hunger or quench your thirst. Send before you, also, clothes for your dress and not thorns and rubbish. The God, Who before the birth of the child provides milk for it in the breast of its mother, has sent the one for you in your time and in your country that he may give you suck like a loving mother. From him, you will suck the milk of assurance and faith, milk whiter than the sun and the most cheering and inspiriting of all drinks. If you are born alive and not dead, run to the breast that can give you fresh milk. Throw off the stinking and noxious milk from your cups, for it affords no nourishment, and you cannot see its putridity. It has become a poison, and entering your blood will corrupt the internal system. All that glitters is not gold and, therefore, take not every whiteness for excellence. There are things in the world that are black in appearance but are worth more than many a thing polished white. Black hair signifies the vigour of a person's prime, while grey ones indicate the weakness and infirmity of declining years. Therefore, the whiteness of hypocrisy and sham virtue ought to be condemned. Far better is the plain and frank sinner who does not conceal his faults under a mask. He is nearer the mercy of God than the other.

Need of Self-analysis

Do not put your confidence in doubtful and dubious things not accompanied by true light or supported by true philosophy, for these are the paths of danger and destruction. Weigh the desires of your heart well, determine what they

are, and look into your mind how you can be satisfied and free yourself from evil. What are the dictates of your conscience as to the best remedy for this all-absorbing evil? Can any reasonable mind be satisfied that the blood of Jesus makes sin abominable in our view? Experience supplies evidence to the contrary, and it appears that it has emboldened men in the commission of sin, for the man who trusts in the blood of Jesus knows that the penalty of his sin has been paid. He only to whom knowledge of the poisonous nature of sin is given can keep clear of the evil, for he knows the danger he exposes himself to in doing evil.

One has been sent from God who alone can give you the knowledge, on acquiring which your hearts will see God and the poisonous nature of evil. Then, will you flee from sin as a man flees from a lion? It should, therefore, be the first object of every well-wisher of humanity to spread the doctrines and signs in the world so that those who, in vain, seek deliverance in the crucifixion of Jesus may see the real source of true salvation. The muddy waters that contain twenty times as much filth as pure water do not have the purifying element. The water that descends from heaven in its time can alone cleanse the heart of all dirt. The stream that overflows with pure rainwater can supply clear and undefiled water, but the stream that does not flow but has stagnant water is far from crystalline and pure. It is all muddy and dirty and is a receptacle of impure extraneous matter. The hearts to which perfect knowledge of God and assurance have been given is like the overflowing stream which fertilises surrounding lands and whose clear cold water satisfies and cools the burning heart. It is not only itself pure but purifies everything that is washed in it. It gives true wisdom and sagacity, removing rust from the heart and arousing dislike for sins. But the muddy, stagnant water of a dry stream, being itself dirty, cannot purify others or do any good to the world.

It is time for everyone to be ready and search the water of assurance, for it will be given to all earnest seekers. Filled with assurance, you must flow like a mighty stream that carries off the debris of doubt in its current and

leaves the heart pure and free from every sin. This is the water that will blot out all imprints of sin and thus prepare the heart, by restoring its natural purity, for receiving Divine impressions. Remember that the letters of sensuality can never be erased from the tablet of your heart unless you wash them off with the water of assurance. Strive, and the means will be given to you; seek, and it shall be provided; humble your hearts, and you shall be able to understand these things, for hardness of heart bars the road to realities. Do you think there is any other way for impressing upon your hearts the greatness of the Living God, for the revelation of His Glory, or the manifestation of His power? Do you consider it possible that your hearts shall be filled with the light of assurance and conceive genuine hatred towards sin by walking on a different path? That cannot and will not be. There is but one God, one path and one law. [\(Return to Contents\)](#)

Who Do You Call on for Help?

By Lord Shahid Aziz



(Note: Friday Sermon delivered on 27 October 2023)

Before we start, I want to remind you to pray for the whole of humanity. For everyone who is in distress or difficulty, regardless of their nationality, religion, sect, colour, or creed. May Allah keep the whole of humanity safe and sound and free from harm.

I also want you to remember that after the *fard* (obligatory) prayers, we will say the funeral prayers of the Palestinians who have died since our last broadcast last Friday.

Today's reading is from chapter 27, Verse 62. And it says: Who answers the distressed one when he calls upon Him, and removes the evil and will make you successors on earth. Is there a God besides Allah? Little mindful are you!

So, if we look at this verse, we find that God speaks about the fact that He answers the call of

all those in distress regardless of their religion, colour or nationality. Who answers the distressed one when he calls upon Him and removes his evil from him. We should emulate Allah and do precisely the same thing.

God says that once we start behaving this way, God will make us successors on the earth because then we will deserve to rule the world. But what do we do when we are in a position to help others? We start interrogating them about their intentions, religion, and sect.

There were floods in Pakistan, and some Hindu doctors from England went to help provide medical aid. They were in Sindh, which was most affected, where there are quite a few Hindus. They were accompanying Muslims who were asking people to recite the *Kalama* before giving them food or medical treatment. This is against the clear teaching of the Holy Quran. Such people should be ashamed of themselves. What does God say? He answers *the distressed one*. Not the distressed *momin* or not the distressed Muslim.

And the reason is that God wants us to set an example of nobility for other nations. So they point to us and say this is how humans should behave towards each other. The early Muslims set examples of such nobility.

What do we do if someone mistreats us? When we get the upper hand. We treat them in a worse manner. We argue that he deserved it because he did it first. What does Allah do? There are people who abuse God and who worship stones. What does God say? He answers *the distressed one*. So even if an idol worshipper is distressed and calls upon God, God will help.

To answer, they did it first; let us look at the example of the Holy Prophet Muhammad. The Quraish had a custom that after a battle, they would mutilate the dead bodies of their enemies. Did Muslims do this? Did the Holy Prophet Muhammad (s) do this? No! They did not. The Holy Prophet (s) forbade it. We remember the famous example of Hazrat Hamza (r). Hind went

to the battlefield when she heard he had been martyred, found his body, cut open his stomach, took out his liver and tried to eat it raw. But she could not, so she spat it out. And people saw her do it.

What did the Holy Prophet do? He forbade such mutilations and forgave non-Muslims who had subjected Muslim martyrs to such degrading treatment. When the Prophet Muhammad (s) conquered Makkah, did he take revenge for the torture, persecution and martyrdom of Muslims who were in Makkah or who died in battles with the Quraish and others? Did he call Hind, cut her stomach open and took out her liver? No! He said everyone is forgiven.

Why? Because elsewhere, the Holy Quran asks us to colour ourselves in Allah's colours. Allah does not take revenge. He does not ask are you Muslim? Are you Christian? Are you Hindu? Are you Sikh? He doesn't ask: Do you believe in me, or don't you believe in Me? He turns to all the distressed in mercy.

But then Allah asks a question. A rhetorical question, I guess. Is there another god with Allah? The reason for asking this question is that when we have difficulty, rather than turn to Allah, who says, I will relieve your distress we turn to human beings. We want something done, and it is stuck in some government office. What do we do? We try to find someone who is well connected that we know. Someone we can bribe or who can bribe the government official to get this matter resolved. We go, beg and grovel to a human being and feel no shame.

Sadly, it is not just individuals who do this. As a nation, as Muslims, our countries do precisely the same. A Muslim country runs out of money, and its leaders prostrate themselves, begging for a handout. Don't definitely shame. Don't their fellow citizens feel ashamed? Why do they have to do that? Because in their own countries, if there is someone with a different point of view, then they persecute them. They tortured them and put them in prison. Thus, they divide the nation and make the country

weak.

Did the Holy Prophet Muhammad (s) do this? The Holy Prophet (s) had arranged the army in a particular formation at the battle of Badr. A companion went to the Holy Prophet and asked whether God commanded him to organise the army in that formation. The Holy Prophet said that it was not Divine Guidance. Upon which, the Companion suggested a different formation. The Holy Prophet didn't say he was the Prophet; how dare this non-prophet tell him there is a better army formation. The Holy Prophet asked: Why do you think your formation is better? The Companion explained, and the Holy Prophet (s) said: "You're right". And he changed the formation. That action strengthened the community. People felt that they were listened to. Even the Prophet of Allah would accept an idea that was better than his. Remember the question: "Did Allah ask you to organise the soldiers in this formation?" Because if Allah had decreed so, there would be no room for argument because He is the supreme being.

The Holy Prophet's willingness to listen to people united the nation and gave them confidence for the Battle of Uhud. During this battle, Muslims charged with protecting the army's rear thought the battle was over. Quraish were fleeing, and they left their post. Khalid bin Walid (R) saw the unprotected rear, turned the cavalry around and attacked the Muslims from the rear, causing a great catastrophe. What does Allah say about dealing with those who left their post in the Holy Quran? Anywhere else, such people would have been court-martialed and executed for dereliction of duty and disobeying orders.

But how did Allah tell us to deal with them? Although they made a grave mistake, forgive them. They are human beings. That strengthened the Ummah. Forgiveness of such a heinous crime, which up until now would have led to a court-martial and execution. Is there any other such example? No. But what do we do? People disagree with someone, and they are called traitors, heretics and kafirs and put in prison. As

soon as they can, they seek asylum somewhere else. Does that make the nation stronger or weaker?

This means that we can't rely on each other. So what do we do when we can't rely on each other to make sacrifices to support the Ummah? We run the world powers, and our leaders prostrate themselves before the President and the Prime Minister, then kiss their feet and ask for money. There is no magic formula that will make others respect and honour us. It is our actions that will determine whether others respect and honour us or not. Rather than arrogantly flaunting wealth on material things, if we are humble, we will get respect. Our leaders are arrogant with their fellow citizens. But they fall at the feet of the leaders of the rich and powerful countries when they go overseas.

Why aren't they arrogant with them? Why don't they say I'm the President of Country X. Because you want to beg them for money. We don't want to turn to God for help. We want to turn to these people. If you are humble and use your wealth to benefit the Ummah or, at least, your own country, you will be respected and honoured. Your country and the Ummah will become strong, united and prosperous. Take the example of Hazrat Usman (r), the wealthiest man in Madina at the time of the Holy Prophet (s). Much like these days in Gaza, Muslims had difficulty finding drinking water. A Jew owned the well with drinking water. And he was charging Muslims exorbitant prices because of religious differences. Hazrat Usman heard of this. He went to this man and asked him to sell him the well. The man asked for some outrageous amount, many times market value. Hazrat Usman paid him and then went to the Prophet's Mosque and announced that he was donating it to the Muslim state and that drinking water was free for everyone. He didn't exclude Jews from this! It was the example the Muslims set which made them great. Whatever people say, no one has any respect for the murderous Israeli Apartheid occupiers and colonisers who are depriving the children of Gaza of drinking water, electricity, medicine, and food. These are dire times

for Muslims. Every single one of us should be doing whatever we can to alleviate the distress of our brothers and sisters wherever they are in the world. Don't invite 1000 people to your daughter's wedding. Invite 100 people instead and give the rest of the money to some charity - a Palestinian relief fund or some other charity to help those who are being slaughtered.

They are dying of starvation; they are dying of thirst. They are dying of a lack of medicines. If you can only afford one packet of Panadol or aspirin, buy that and donate that. Do whatever you can for the relief. On the Day of Judgement, you will be held accountable for what you could but did not do and not what others did.

Remember, always turn to Allah for help. Only turn to Allah for help. Don't go to the world powers. Don't turn to the United Nations or any other organisation. **Seek help from Allah - that is the magic formula of your success.** Remember, the Holy Prophet was alone; follow his example. He turned to Allah. So, only prostrate before Allah and cry to be forgiven for your sins, which caused whatever calamity you are facing.

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(From: <https://www.jpost.com/j-spot/article-771118>)

After a Muslim family saved them during the Holocaust, a Jewish family returned the favour

"I wanted to tell a story about Jews and Muslims coexisting peacefully and happily and helping one another, which is the narrative that we don't hear," Sabina Vajrača said.

By SHIRA LI BARTOV/JTA

In 1941, in Sarajevo, a Muslim woman hid her Jewish friend from fascist roundups. Half a century later, that same Muslim woman was trapped in the besieged capital during the 1992-1995 Bosnian War — and her Jewish friend made sure she got out.

These events inspired "Sevap/Mitzvah," a

short film directed by Sabina Vajrača that won the 2023 Humanitas Prize, among other awards, and has qualified to be considered for the 2024 Oscar for best live-action short.

The film has been shown worldwide, including at the Cleveland International Film Festival and the Joyce Forum Jewish Short Film Festival in San Diego. Upcoming screenings include the Centre Film Festival in Phillipsburg, Pennsylvania, on Nov. 1; the Ojai Film Festival in Ojai, California, on Nov. 5; and the Lake County Film Festival in Grayslake, Illinois, between Nov. 3-12.

A good deed

The Arabic word “Sevap” and the Hebrew word “Mitzvah” translate to the same meaning: A good deed.

“I wanted to tell a story about Jews and Muslims coexisting peacefully and happily and helping one another, which is the narrative that we don’t hear,” Vajrača told the Jewish Telegraphic Agency. Vajrača herself escaped the Bosnian War as a teenager, arriving in the United States as a refugee.

As the Nazis invaded Yugoslavia in April 1941, Sarajevo was heavily bombed, its synagogue looted and 400-year-old Torah scrolls burned. The Jewish Kabiljo family was among those who fled to the forests and returned to find their home destroyed.

A couple of Muslim friends and neighbours, Mustafa and Zejneba Hardaga, offered the Kabiljos shelter in their home. At the risk of their own execution, the Hardagas hid Josef Kabiljo, his wife Rifka, and their two children from the Gestapo and the Ustaša — the fascist movement that ruled the regions of Croatia and Bosnia and Herzegovina during World War II.

According to their faith, the women in the Hardaga family covered their faces with a veil in front of men who were not their family. But to signal that the Kabiljos were welcome, Mustafa Hardaga told Zejneba and her sister-in-law Bachriya that they could remove their veils

**TRY TO MAKE PEACE IN THE
MIDDLE EAST. DON'T LET JE-
RUSALEM BECOME SARA-
JEVO.**

before Josef Kabiljo.

“You are our brother.”

Josef later testified to Yad Vashem, Israel’s Holocaust memorial authority: “Never before had a strange man stayed with them. They welcomed us with the words: ‘Josef, you are our brother, and your children are like our children. Feel at home, and whatever we own is yours.’”

The Ustaša set out to purge its state of Serbs, Jews, and Roma through labour and death camps. By the end of the War, they succeeded in murdering 12,000 of Bosnia’s 14,000 Jews. But the Kabiljo family survived, eventually making their way to Israel.

Fifty years later, 76-year-old Zejneba Hardaga found herself at the center of another genocide in Sarajevo. (By that time, her husband had died.) Serb forces embarked on a campaign to rid Bosnia of non-Serbs, the majority of whom were Bosnian Muslims, also known as Bosniaks. Sarajevo was blockaded from food, water, and power between April 1992 and February 1996 — the longest siege in modern history.

Hardaga sheltered in a basement with her daughter, son-in-law, and granddaughter for weeks, subsisting on soup made of grass they picked nearby. Outside, Sarajevo was shelled daily, and snipers targeted people leaving their homes. Over 11,000 people were killed during the siege.

In Jerusalem, Rifka Kabiljo and her family watched Bosnia’s devastation on the news. They contacted an Israeli journalist who was covering the war, asking him to confirm that Hardaga was alive.

Upon learning she was still in Sarajevo, the Kabiljos appealed for help from Yad Vashem,

which had recognised Hardaga and her family as Righteous Among the Nations in 1984.

Yad Vashem's authority did not sway the president of Bosnia, so the Kabiljos took their case to Israeli Prime Minister Yitzhak Rabin.

In early 1994, the Hardagas joined 300 others in a convoy of six buses leaving Sarajevo — the last rescue of primarily Jewish refugees organised by the American Jewish Joint Distribution Committee and Sarajevo's Jewish community. The family was given a choice of destinations, and Zejneba chose to join her friend Rifka in Israel. She died there a year later.

Vajrača, a Bosnian Muslim, started thinking about stories of Jews and Muslims who rescued each other during a conversation with her late grandmother — who admitted that she was haunted by her failure to save a childhood best friend. One morning in 1941, when she was about nine years old, she watched from a window as her Jewish friend who lived next door was rounded up with her family. Vajrača's grandmother tried to run outside, but her parents held her back, saying it was dangerous outside. The Jewish girl and her family died in a concentration camp.

"She said to me, 'I remembered it because 50 years later, they knocked on my door and came for me,'" recounted Vajrača, whose grandmother survived the Bosnian War. "They took me, and I thought, perhaps if we had saved them 50 years ago, this wouldn't have happened."

Vajrača was 14 years old when Serb forces overran her northern Bosnian town. Her family was quickly targeted, as her father worked in humanitarian aid for victims of the war. In retaliation, the Serbs threatened to take Vajrača to a concentration camp, where women and girls were systematically raped. Her parents asked everyone they knew for help getting her out of the country.

"In the end, the people who saved me were two Christian women — one Croatian and one Serb," Vajrača told JTA. "They're the ones who saved my life, even at the risk of their own. So

the story that I tell in this film is personal in that way, that it happened to me as well."

Zejneba Hardaga's daughter, Sara Pecanac, still lives in Jerusalem. She converted to Judaism and worked at Yad Vashem for many years.

In a 2013 interview, Pecanac recalled how her mother asked to meet Rabin a few months after their arrival. After a bit of chatting, Hardaga said she wanted to offer Rabin some advice.

"The whole place went quiet," said Pecanac. "Who was this old woman to advise the Prime Minister of Israel? He said 'OK,' and she said, 'Please, try to make peace in the Middle East. Don't let Jerusalem become Sarajevo.'"

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(From: <https://www.wsws.org/en/articles/2023/11/01/pjtw-n01.html>)

Civil Rights Attorney Speaks on intimidation of Muslim high school students in suburban Detroit following protest in defence of Palestinians

Shannon Johnson

Parents at Bloomfield Hills High School in suburban Detroit are protesting the attempt by school officials to intimidate students involved in a peaceful protest last week in support of the Palestinians amid the ferocious Israeli bombardment of Gaza that has killed thousands of civilians.

The students at the school, who are Muslim, were not allowed back into class until they answered questions about their intentions. Students who refused to answer questions without their parents present were not allowed back into classes pending an investigation. As of this writing, all the students have been allowed to return, but their families are considering their options to prevent future harassment of students for their political beliefs.

The school, located in a wealthy Detroit suburb, is one of the top schools in Michigan.

Earlier this year, pro-Israel and pro-Zionist parents of students at the school organised to force the resignation of Principal Lawrence Stroughter for permitting a Palestinian-American activist to speak at student diversity assemblies.

The Bloomfield Hills student protest last week was part of walkouts by hundreds of high school students to protest the Israeli genocide against the people of Gaza in Philadelphia, San Francisco, Dearborn (Michigan) and other cities across the United States. They join millions of workers and young people who have staged protests around the world over the attack on Gaza, which has the backing of the entire US political establishment and corporate-controlled media.

Both college and high school students who have engaged in these anti-war protests have faced a vicious backlash. In a high-profile case, students at Harvard University who issued an open letter in defence of the Palestinians faced censure by the US Senate for allegedly promoting “antisemitism” and “expressing solidarity with terrorists.” They also met doxxing, in which their names and home addresses were made public and future employment threatened.

The national media slandered the protests by high school students in Dearborn on October 20 as “pro-terrorist.” The same day, hundreds of students from about 20 Philadelphia high schools marched around city hall in support of the Palestinians in Gaza.

The World Socialist Web Site spoke to Amy Doukoure, a staff attorney with the Council on American-Islamic Relations (CAIR) Michigan Chapter, who has worked in providing legal assistance for the families of Bloomfield Hills students. The family of one student who had initially not been allowed to return to class after not answering questions about her political beliefs had initially scheduled a press conference for Tuesday but later decided to cancel due to concern over possible backlash.

Doukoure explained, “The students had

planned to do a walkout, and from what the students say, they had told the administration they wanted to raise awareness over civilian deaths in Palestine. The school administrators admitted they tried to discourage that kind of protest. They called it ‘divisive.’ Ultimately, the school realised they couldn’t stop it, so they let it happen. Then they had parents from the school, who were not permitted to be on school grounds, video recording the students in what the students claimed was intimidating. Then the same parents complained about what the students were saying.”

She continued, “The school instituted what they called a ‘threat assessment.’ They called in every single student and asked what they said. Asked them why they said it. Asked what their intent was, if anything they said could be considered hate speech, and what their intentions were about the protest in general and what they thought the Jewish students felt about it.

“Any student who answered the questions was allowed to go back to class. Any students who didn’t answer the questions, who said, ‘I didn’t do anything wrong; all I did was peacefully protest,’ they were removed from class and told they were going to have to meet with a school safety officer, which they took to mean a law enforcement officer before being allowed to return. That is how we got involved. Parents were concerned with the aggressive nature of the way students were being questioned and the threat of law enforcement involvement.

“I think it is important that the protests in favour of Palestine or support for Gaza, any free speech, like calling for a ceasefire to protect civilian homes and hospitals in Gaza, is being met with such resistance and detestation from our officials in a way that we have not seen in a very long time in this country. It has the effect of chilling speech and squashing discourse that should be taking place around these issues.”

Doukoure said that the attempts to silence protests over the assault on Gaza had led to an upsurge in threats of violence and actual attacks on Muslims in the US. “After October 7, we started to get a lot of calls about different

incidents. People being disciplined at work, people being doxxed online for speaking out. Hate rhetoric, threats to Dearborn. In the first two weeks, we realised our intake about intimidation had risen 250 per cent more than in any previous two-week period for the last four years.

“There has been a concerted effort by the media to provide only one specific viewpoint of what is going on. Our government, including Florida Governor Ron DeSantis, have created the narrative that only one viewpoint is valid. That is dangerous. We know what happens when you try to squelch opposing viewpoints. That leads to fascism. That leads to the ability to carry out a genocide of an entire people, and we have seen that happen.

“Even those who live in heavily Muslim areas have been abjectly silent or have given misinformation. [Michigan Democratic Congresswoman] Debbie Dingell got on Fox2’s ‘Let it Rip’ two weekends ago and repeated the claim that Israeli children had been beheaded. She did it at a time when every major news media source had retracted that claim after Israel said there was no evidence it ever happened. CNN, MSNBC, Fox—all of them had retracted it. But she reiterated that. And when she was confronted on the air about that specific statement and how inaccurate it was, she said, ‘I stand by my comments.’ She waited until they were off the air and said, ‘I am sorry about that.’ But she doubled down while on the air. That is the kind of misinformation that leads to the stabbing of a six-year-old Muslim boy in Chicago.

“The general public is being fed a specific narrative about what is going on. Anything that doesn’t fit that narrative is being silenced. The best indication of that is the protest by the Jewish Voice for Peace in New York, where they shut down Grand Central Station. That was an amazing accomplishment and effort, as well as the shutting down our Congressional buildings last week. I think that creates a different narrative that Muslims are not used to seeing. The media has created this narrative of this as a culture war or religious war when it’s not. I think things like that will change how people perceive what

is going on.”

She pointed to the unprecedented media blackout of the mass protests taking place in the US and worldwide over the Israeli genocide in Gaza. “We had a protest in Detroit in Hart Plaza Saturday and had tens of thousands of people there, and the protest was over a mile long. Not a single major outlet in Detroit reported on it, not one.”

The intimidation of pro-Palestine students at Bloomfield Hills High School follows an incident last year when hostile parents flooded a school board meeting with media posts to denounce the appearance of Palestinian-American activist Huwaida Arraf, who is a Christian woman married to an Israeli Jew. Arraf described her experience of discrimination as a Palestinian American and the mistreatment of Palestinians in Israel and the West Bank. Her remarks were denounced as “antisemitic.”

“We are seeing a continuation of that kind of activity,” Doukoure said. “There have been repercussions rippling through the high school since.”

The Bloomfield Hills High School students and every student facing harassment and intimidation deserve the broadest support. Workers and young people who want to get involved in the fight to oppose the genocide of the Palestinian people in Gaza and the war in the Middle East should contact the WSW and the International Youth and Students for Social Equality.

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Sermon delivered Aug. 19, 1949

We Acquired Knowledge of the Holy Quran by sitting at the feet of the Promised Messiah.

By Hazrat Maulana Muhammad Ali (ؒ)

Translated by Dr Muhammad 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 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.

We Praise and Thank Allah, the Most-High, at least five times a day or perhaps even more. Whether facing difficulties, anguish, or illness, we are still taught always to have the words "Praise be to Allah, the Lord of the worlds," on our tongues. It brings a feeling of great tranquility to the heart with the recognition that even in difficulties and distress, Allah the Most-High has created the means of our improvement and benefit. Certainly, such a person's heart is in a state of comfort even under difficulties and hardships that otherwise make life bitter.

Successful Life

If there is a principle of success in this life, it is not to feel anxious in times of distress and adversity. It is the intent of Allah the Most High to create such belief and certainty. He has taught us to repeat the words, "Praise be to Allah, the Lord of the worlds," at least five times a day, even while suffering and facing adversities. The lives of such individuals who realise that hardship and afflictions are meant for their development are undoubtedly successful.

Praise Motivated by a Particular Passion

There are, however, such events when these words come out of one's mouth due to extraordinary passion. Everyone has set a goal for himself, and joy comes from whatever goal one has set. Whoever puts a higher goal feels joyful with its fulfilment, while those who set a lower objective are happy with their achievement.

The Second Occasion of Joy for me was the revision of the English Translation and Commentary of the Holy Quran.

Today, I have recited the words, "Praise be to Allah, the Lord of the worlds," on a special occasion of joy for me. I have had many occasions of happiness in my life, but this is the second occasion of a special joy. The first occasion was when I finished the English Translation and Commentary of the Holy Quran. Today was the second occasion when I completed revising this work. Today, at quarter to two, I finished the last part. I feel this joy because human life is uncertain. Sometimes, the condition becomes such that one cannot even tell if the person will be alive.

To begin and to complete such a colossal undertaking depends on God's Grace and Giving. Many of my friends had been asking for this revision for several years, but the determination for this work, which is a work of arduous labour, was not forthcoming at my age. It was indeed a great and demanding challenge. My first undertaking in this regard was before me. I had worked hard around the clock for seven years. That was, however, a different period of my life, and my physical strength was much more than it is today. I put in twelve to fourteen hours daily. When I got tired of sitting, I would stand up and work. Because of the limitations of my age, I was having difficulty picking up the strength for this revision. However, there is no limit to Allah's Grace and Bounty. With His help and opportunity, this task was also done.

How I got the Determination to do the Revision

Incidentally, when I wrote the book *The Living Thoughts of the Prophet Muhammad*, the essence of the teachings of the Holy Quran on every subject was included. Many such matters were included that were not there in my mind while writing the translation and commentary of the Holy Quran. The light my heart received in this manner gave me a new strength, and the thought gained impetus that the work on revision should be started no matter what happens. How much change has come about? My friends typing honorarily, only for Allah's pleasure, can explain in this respect. They are Chaudry Khushi Muhammad Sahib, Muhammad Hasan Khan Sahib, and Chaudry Ghulam Rasool Sahib.

Difficulties Facing the Task

I started this task on the 25th of June 1947 while I was in Dalhousie. Hardly a month and a half had passed when a great calamity (partition of India) occurred. People away from major urban centres were at great risk at the time. Just a few of us lived about three miles from the city of Dalhousie. These individuals included Mian Ghulam Rasool Sahib, Sheikh Mian Muhammad Sahib, Muhammad Hasan Khan Sahib, and Khan Bahadur Mian Afzal Hussain Sahib. Our coming out safe and alive was out of the special Grace of Allah the Most-High. We were located in an area that was almost a wilderness and under the scrutiny of those bearing envy toward Islam. The first task the rioters accomplished was to burn my house and the residences of Mian Muhammad Sahib and the late Maula Bakhsh Sahib of blessed memory. They had these plans for quite some time, and I was also visited by some people earlier whose intent I had perceived to be different. Thus, these difficult circumstances delayed the work after a month and a half. I resumed the work and continued it in Quetta last year. However, I fell gravely ill and faced a second hurdle. Only with God's Grace was my life extended. Finishing the revision of the Holy Quran after these two setbacks was a moment of great happiness for me, and I recited the words, "Praise be to Allah, the Lord of the worlds."

The Best Way to Serve God's Creation is through Service of the Holy Quran

Serving the Holy Quran is a task that can best help God's Creation. This should be understood with firm recognition in one's heart that the well-being of the world lies nowhere else but in the message of Allah the Most-High that He revealed to His last Messenger. Nothing besides the Holy Quran can get the world out of today's hardships and difficulties. The joy is that God allowed me to serve the Holy Quran. Indeed, I am not happy because God made me understand a few points of Quranic knowledge. But with God's help, I had the opportunity to present the Holy Quran to the world in a manner that one sees as a solution for the present afflictions. Perhaps some of this may become a

source of guiding the world, and by this means, The Light of God illuminates the hearts of humanity.

Studying the Holy Quran generates a unique luminescence within the heart. This depends upon the attention with which we read the Word of God. The more profoundly we study it, connect with it, and focus our attention, the greater its impact on the heart. We can illustrate this with the following example. When looking for pearls, one dives deeper. The invaluable treasures of Quranic knowledge will remain and flow till the day of resurrection and are hidden in the depth of the meaning of its words. This is an ocean of knowledge whose door is not closed to any human being. But getting to the treasures that serve as the guiding light in our difficulties depends on our effort.

I therefore advise my friends to try to resolve the difficulties they face in the world using the Holy Quran. Ponder upon these problems and then ponder on the Holy Quran. As a principle, always remember that believing in God solves worldly afflictions. Belief in God that comes through the Holy Quran does not come in any other way. For belief, however, a striving is also needed. Belief and effort have a dual relationship. Effort results in belief so that one can see and shed light on the truth.

The Lahore Ahmadiyya Organization Inherited Quranic knowledge from the Mujaddid of the Age.

I certainly want to tell you that, at this time, your organisation, by the Grace of God, has been given the correct knowledge of the Holy Quran. This blessing and truth relate to the person sitting at whose feet we have acquired knowledge of the Holy Quran. He put us on the right path. To receive the correct knowledge, having a balance of mind is essential. It is God's Grace that such a balance of mind exists in this organisation. Therefore, this organisation has the inheritance of knowledge of the Promised Messiah.

Differing with the Promised Messiah in Peripheral Issues

We accepted Hazrat Mirza Ghulam Ahmad

as a Mujaddid, Mahdi, and the Promised Messiah but never worshipped him. We could even differ with him on some issues.

The Nawab of Mangrol admired and loved our movement. A cleric tried to incite him against us when we visited him, saying: "These people whom you respect so much and who accept Hazrat Mirza Ghulam Ahmad as the Promised Messiah, even differ from their Promised Messiah. Because Mirza Sahib does not believe that Jesus of Nazareth had a father while they do."

Nawab Sahib asked me the same question. I said: "From this, you can estimate that we did not accept Hazrat Mirza Sahib as the Mujaddid of the 14th century Hijra with our eyes closed and that our eyes are still open. The Promised Messiah put the Holy Quran above everything else. Therefore, if you observe something clearly in the Holy Quran, it is fine to differ in peripheral issues with the Promised Messiah, provided strong evidence is available. We learned the Holy Quran from him. He did not close the doors of knowledge; he opened them. The words of Hazrat Umar need to be written in golden letters. An old woman of Madinah drew his attention to the words of the Holy Quran (4:20) about the marriage dowry being without restrictions, contrary to what he thought. His response was: "The women of Madinah had a greater understanding than Umar."

Besides the Fundamental Principles of Islam, all other Differences are Permissible.

Even with the greatest of humankind, having a difference of opinion is not a flaw. However, one cannot differ from the fundamental principles of Islam. With this exception, one can disagree with anyone, whether Hazrat Abu Bakr Siddique¹ or Hazrat Mirza Ghulam Ahmad. This matter of not having a difference of opinion has led to a state of inertia among Muslims.

You should study the Holy Quran and ponder carefully on its meaning. God knows best

that He might give someone the knowledge that benefits His Creation. Allah the Most-High has given everyone brains and put a light inside their hearts. The more interested you are in it, what seems remote in the Holy Quran appears to be coming from your heart.

The Stage of Publication and Printing

I have mentioned that Allah the Most-High accepted my effort and made me complete the task. Another stage is, however, pending. That is the challenging stage. It is not only the question of its publication for which a plan must be formed. But it must also be propagated worldwide. We have the Holy Quran in our homes, but if we only keep the translation in our houses, will it be propagated in the world in this manner? Thus, the real objective is its propagation.

The Thought of Translation of the Holy Quran in the Heart of the Recluse of Qadian

I am surprised how this idea came to the heart of one living relatively isolated in the remote village of Qadian. This thought came with his claim that the Holy Quran be translated into English and sent to the people of Europe and America who deserve it. Perhaps this may result in the initiation of the second revival of Islam. It would not be surprising that accepting Islam may make them more capable of serving the Holy Quran.

Serving the Holy Quran in Your Daily Lives

The second objective is propagating the message of the Holy Quran in which everyone, young and old, can participate. Pursue any occupation but make this the objective of your life. Some dedicated their lives in service of Islam and the Holy Quran. There are some, however, who pursue their occupations but at the same time serve the religion. Although Hazrat Doctor Basharat Ahmad Sahib (may Allah's Mercy and Blessings be upon him) was in Government

¹ See Reference to the old lady disagreeing publicly with Hazrat Umar (r).

service, his life was dedicated to the service of the Holy Quran. The Light of the Holy Quran so illuminated his heart that those who have studied his commentary on two parts of the Holy Quran can readily appreciate it. It brings such pleasure and comfort to the heart that belief in Allah the Most-High is rejuvenated.

Seek knowledge of the Holy Quran and Propagate it.

People in various occupations can do what they desire, but everyone can simultaneously serve the Holy Quran according to their interests. So, try to seek knowledge of the Holy Quran and propagate it. Allah the Most High does not waste the effort of humankind. Human brains are the same; the effort makes the difference. With effort, an individual with an ordinary brain can achieve what an enlightened brain cannot accomplish without striving for it. [\(Return to Contents\)](#)

Italian

The human experience ends only with death.

By **Lucaa del Negro**



The rhetorical imprint and the manifest adherence to the banalest common values make little relevance in this precise historical moment as in the entire history of humanity.

Question: the original (for modernity understood as contemporary history of which we are aware of particular analysis in the logic of the theorem of mathematical comparison) evolution of the destructive pathogenic agent, the virus identified in violence capable of destroying the life of human beings throughout the planet in a self-destructive manner, is a serious consideration and scientific theme of which all the world in these hours examines the devastating evolution to find a solution?

This writing, therefore, is to be understood as based on this dramatic singularity, an

unpretentious passage.

The "return to Faith" - there has never been any doubt for those who have Faith - these days is relevant but difficult to notice; for "the People of the Book", Ahl al-Kitāb (Arabic: أهل الكتاب) is the time foretold by the Holy Scriptures, although the "signs" of the Apocalypse have undoubtedly not yet been sighted.

There is nothing to simulate or risk in life hypotheses: valuable time, old or new habits, imposed or not, must remain available for study, work and prayer for the following actions.

The time given to live must be spent more in favour of those who suffer, of those who live deformed by injustices of all kinds and imposed abuses. (Insisting on living by affirming free and correct thought is the obligation)

Insh'Allah (God willing), the day of death will come, and we will have tried everything possible to live: would we have tried it?

L'umana esperienza finisce solamente con la morte.

L'impronta retorica e la manifesta adesione ai più banali comuni valori, è, in questo preciso momento storico come in tutta la storia dell'umanità, fare poco rilevante: l'originale (per la modernità intesa come storia contemporanea di cui abbiamo contezza di certa analisi nella logica del teorema del confronto matematico) evolversi dell'agente patogeno distruttivo, il virus identificato nella violenza in grado di annientare la vita dell'essere umano in tutto il Pianeta con fare autodistruttivo, è seria considerazione e tema scientifico di cui tutto il mondo in queste ore esamina l'evolversi devastante per trovare soluzione?

Questo scritto, pertanto, è da intendersi fondato su questa drammatica singolarità, un passaggio senza pretese.

Il "ritorno alla Fede" -non c'è mai stato dubbio per chi ha Fede- in questi giorni è rilevante ma difficile da notare; per "la Gente del Libro",

Ahl al-Kitāb (in arabo: أهل الكتاب) è il tempo pre-annunciato dalle Sacre Scritture, sebbene i "segni" dell'Apocalisse non sono ancora e senza dubbio stati avvistati.

Non c'è dunque nulla da simulare o nulla da azzardare nella ipotesi di vivere: il tempo utile, abitudini vecchie o nuove, imposte o meno, deve rimanere a disposizione dello studio, del lavoro e della preghiera, delle azioni che conseguono.

Il tempo concesso alla vita, deve essere svolto maggiormente in favore di chi soffre, di chi vive deformato dalle ingiustizie di ogni tipo e dai soprusi imposti.

(Insistere a vivere affermando il pensiero libero e corretto è l'obbligo)

Inch'Allah (Se Dio Vòle) il giorno della morte arriverà e avremmo tentato tutto il possibile per vivere: lo avremmo tentato? (Return to Contents) [\(Return to Contents\)](#)

[Dutch Article](#)

Khatimun Nabyeen

Door: Prof. dr. Robert Bipat



Als Lahori Ahmadies geloven wij dat het profeetschap is geëindigd met de komst van onze Heilige Profeet Mohammed (Moge Allah's Vrede en zegeningen met hem zijn). Na hem zal er geen oude noch een nieuwe profeet verschijnen. De stichter van onze beweging, Hazrat Mirza Ghulam-Ahmad heeft zijn leven lang ontkend een profeet te zijn geweest. Dit was veelal gebaseerd op het feit dat hij zijn verschijning aankondigde als die van de verwachte Messias. Hieronder volgt 1 van zijn belangrijke ontkenningen uit Taudih Maram, (22 januari, 1891), tweede editie, p. 17.

“Wanneer hier wordt beargumenteerd dat de gelijkenis met de Messias een profeetschap inhoudt omdat de Messias een profeet was, zal

het antwoord in de eerste instantie zijn dat onze Heilige Profeet (saw) voor de verschijning van de beloofde Messias het profeetschap niet als voorwaarde heeft gesteld, maar duidelijk heeft aangegeven dat hij een Muslim zal zijn en zich aan de wetten van de Islam zal houden zoals het een goede Muslim betaamt. Hij zal niets meer zeggen dan dat hij een Muslim en hun leider is. Daarnaast is er geen enkele twijfel dat deze nederige dienaar voorgedragen is als muhaddath voor deze ummah door de Almachtige Allah en dat in zekere zin een muhaddath ook een profeet kan zijn. Dit is echter geen volmaakte profeetschap (nubuwwat-i tammah), een muhaddath is slechts voor een gedeelte een profeet (juzi nabi), aangezien hij begiftigd is met het vermogen om toegesproken te kunnen worden door Allah en Ongeziene zaken aan hem geopenbaard kunnen worden, en zoals de openbaringen aan de boodschappers en profeten, worden de openbaringen aan hem ook beschermd tegen invloeden van de duivel.

De ware kern van de Wet (Shari'ah) wordt aan hem onthuld en hij wordt bevolen zoals de profeten worden bevolen. Het is voor hem verplicht dat hij zijn missie openbaar maakt en eenieder die hem afwijst verdient te worden gestraft. In dit geval betekent profeetschap alleen maar dat bovenstaande eigenschappen in hem gevonden kunnen worden. Wanneer wordt beargumenteerd dat de deur tot het profeetschap is gesloten en een zegel is geplaatst op de openbaringen die op de profeten nederdalen, zal ik zeggen dat de deur tot het profeetschap niet in alle aspecten is gesloten en dat er ook geen zegel is op alle vormen van openbaring. In tegendeel, de deur voor openbaringen en profeetschap heeft door de jaren heen altijd op een kiertje gestaan voor deze ummah. Het moet overduidelijk zijn dat de vorm van profeetschap die altijd zal blijven bestaan niet het volmaakte profeetschap inhoudt, maar zoals ik eerder heb vermeld, slechts een gedeeltelijke profeetschap is, wat met andere woorden ook wel muhaddathiyyah wordt genoemd. Deze kan slechts verkregen worden door het volgen van grootste en meest volmaakte mens die ooit heeft geleefd, i.e. de

Heilige Profeet Muhammad (saw), de belichaming van het volmaakte profeetschap bij uitstek.

Maak nu de aantekening, moge Allah u leiden, dat een profeet een muhaddath en een muhaddath een profeet is, in de zin dat dat het gaat om slechts één (1) van de eigenschappen van het profeetschap. Een overlevering van de Boodschapper van Allah vermeldt dat niets meer van het profeetschap is overgebleven, behalve mubashshirat (goed nieuws). Met andere woorden, van de verschillende vormen van het profeetschap is slechts de mubashshirat overgebleven – zoals werkelijke visioenen (al-ru'ya al-sadiqah), echte waarnemingen (al-ru'ya al-sadiqah) en de openbaringen die nederdalen op de geselecteerde dienaren van Allah (auliya). En dit is een licht dat de harten van de mistroostige personen verlicht. Pas dus op, O critici, degenen met verstand en inzicht, is de deur van het profeetschap compleet afgesloten? Aan de andere kant bewijzen de Hadith dat het volmaakte profeetschap met de openbaringen van de Shari'ah afgelopen is, maar dat het profeetschap met de mubashshirat (goed nieuws) zal voort blijven bestaan tot de Dag des Oordeels. U bent zich er ook van bewust en heeft gelezen in de Hadith boeken dat de ware visioenen een zesenveertigste is van dat van het profeetschap, dat wil zeggen het volmaakte profeetschap. Wanneer visioenen zo hooggewaardeerd kunnen worden, wat is dan de plaats van de openbaringen die nederdalen in de harten van de muhaddathin? Samenvattend kunnen we dus zeggen dat de deur tot het gedeeltelijke profeetschap altijd op een kiertje is gebleven. Van het echte profeetschap blijven echter alleen de mubashshirat (goede nieuws), de munzirat (waarschuwingen), voorkennis van Ongeziene zaken, uitputtende kennis en inzicht van de Quran en Goddelijke kennis over. Het profeetschap dat volmaakt en compleet is en alle excellente openbaringen bevat, is afgelopen en wij geloven daarin vanaf het moment dat het was geopenbaard: 'Muhammad is niet de vader van één van jullie mannen, maar hij is de Boodschapper van Allah en het Zegel van de profeten (Khatam al-Nabiyyin)' (33:40). [\(Return to Contents\)](#)

[Spanish Article](#)

Hospitalidad Islámica

**By Prof Ubaldo Pinno
(Uruguay)**



El Islam es una forma de vida holística. No está separada en áreas física, emocional y espiritual, sino que nos enseña que todos los aspectos de la vida se combinan para lograr un único propósito: adorar a Dios.

"No he creado a los yinnes y a los seres humanos sino para que Me adoren". (Corán 51:56)

Todo acto realizado a diario y todas las acciones llevadas a cabo a lo largo de la vida pueden ser elevados al estatus de adoración simplemente haciéndolos como lo enseñó el Profeta Muhammad (la paz y las bendiciones de Dios sean con él), y buscando la complacencia de Dios.

El Profeta Muhammad nos recordó el elevado estatus de quien trata bien a su huésped, cuando dijo: "Quien cree en Dios y en el Día del Juicio, que honre a su huésped"[1]. Honrar o tratar bien a un huésped o invitado se combina con dos de las creencias más importantes del Islam: la creencia en Dios y la creencia en el Día del Juicio. En el Islam, la relación de hospitalidad es triangular, consiste en anfitrión, huésped y Dios. La hospitalidad es un derecho y no un regalo, y el deber de darla es una obligación ante Dios.

Cuando llega un huésped a tu casa, ya sea que lo esperes o no, si recuerdas algunas cosas sencillas es fácil proporcionarle una experiencia placentera y cosechar las recompensas logradas al complacer a Dios. Saluda con calidez a los invitados, dale la bienvenida a tu casa y lléalos a una habitación cómoda y apropiada. Apresúrate a brindarles comida y bebida, de modo que ellos no tengan que pedir esas cosas. El Profeta Muhammad mostró respeto a sus huéspedes ofreciéndoles el mejor alimento y entregándoselo de manera oportuna.

El invitado también tiene responsabilidades. Una de ellas es anunciar su visita con anticipación, siempre que sea posible. Otra es apresurarse a probar los refrescos y a orar y pedir bendiciones por el anfitrión. Después de ver por las necesidades iniciales de su huésped, el musulmán debe interesarse en su conversación. Sin embargo, si el invitado trata de hablar o de participar en actividades haram (prohibidas en el Islam), el musulmán tiene el derecho de pedirle que se abstenga de hacerlo.

Ser un buen anfitrión según la cultura islámica implica seguir los principios y las prácticas que el Islam enseña sobre la hospitalidad. Algunas de las formas de ser un buen anfitrión son:

- Tener la intención de complacer a Dios y no a la gente. La hospitalidad es una forma de adoración y una expresión de fe.

- Preparar lo mejor que se pueda para recibir a los huéspedes, sin causar dificultades a la familia o a uno mismo. El Profeta Muhammad dijo: "No es permissible para un musulmán molestar a su familia por un huésped".

- Ofrecer comida y bebida abundante y variada, sin esperar nada a cambio. El Profeta Muhammad dijo: "El que alimenta a un hambriento, Dios lo alimentará el Día de la Resurrección" - Respetar la privacidad y la dignidad de los huéspedes, sin entrometerse en sus asuntos personales o hacerles preguntas indiscretas. El Profeta Muhammad dijo: "Quien cree en Dios y en el Día del Juicio, que no dañe a su vecino; y quien cree en Dios y en el Día del Juicio, que honre a su huésped; y quien cree en Dios y en el Día del Juicio, que diga lo bueno o se calle" ¹[1].

- Acompañar a los huéspedes cuando llegan y cuando se van, y despedirse con buenas palabras y bendiciones. El Profeta Muhammad dijo: "Quien cree en Dios y en el Día del Juicio, que acompañe a su huésped cuando se va" ¹.

Es deber del anfitrión hacer que el huésped se sienta cómodo, una manera de lograrlo es identificar sus posibles necesidades por adelantado. Es mejor ofrecer a un invitado algo antes

de que tenga oportunidad de pedirlo, porque un huésped cortés puede dudar en mencionar cualquier necesidad que tenga. Debido a su consideración, dicho huésped incluso trataría de evitar que el anfitrión le ofrezca cualquier cosa. El Corán ofrece el ejemplo del Profeta Abraham anticipando las necesidades del huésped y apresurándose a satisfacerlas.

"Te relataremos la historia de los huéspedes honorables de Abraham: Cuando se presentaron ante él dijeron: '¡Paz!'. Y [Abraham] respondió: '¡Paz!, gente desconocida'. Y rápidamente se fue a preparar con su familia el mejor de sus terneros, y se los ofreció [asado]. Pero [al ver que no comían] les dijo: '¿Acaso no van a comer?'. (Corán 51: 24-27)

Para ser un buen huésped según la cultura islámica, se deben seguir algunas normas de etiqueta y respeto hacia el anfitrión y su religión. Algunas de estas normas son:

- Avisar con anticipación la visita y acordar la fecha de llegada y salida. No prolongar la estancia más de lo necesario ni causar molestias al anfitrión o a su familia.

- Respetar el horario del anfitrión, especialmente en el mes de Ramadán, cuando los musulmanes ayunan desde el alba hasta el ocaso. No comer ni beber delante de ellos durante el día y participar en las comidas colectivas al romper el ayuno.

- Compartir el baño con respeto y limpieza. Usar una toalla propia y no dejar objetos personales en el baño. No entrar en el baño con los pies descalzos ni con los zapatos puestos.

- Vestir de forma modesta y adecuada. Cubrir las partes íntimas del cuerpo y evitar la ropa ajustada, transparente o reveladora. Las mujeres deben cubrir su cabello con un pañuelo o un velo al entrar en una mezquita o en presencia de hombres que no sean de su familia.

- No llevar ni consumir alcohol, cerdo u otros alimentos prohibidos en el Islam. Tampoco fumar ni drogarse. Estas son acciones haram (ilícitas) que ofenden a Dios y a los

musulmanes.

- No tocar ni abrazar al anfitrión o a sus familiares del sexo opuesto. Esto se considera una falta de respeto y una invasión de la intimidad. Saludar con un gesto de la mano o con una inclinación de la cabeza es suficiente.

- Agradecer al anfitrión por su hospitalidad y ofrecerle un regalo o una ayuda económica. También rezar por él y pedirle bendiciones a Dios. El Profeta Muhammad dijo: "Quien cree en Dios y en el Día del Juicio, que honre a su huésped".

En otra narración, el Profeta Muhammad dijo: "Aquel que cree en Dios y en el Último Día, que honre a su vecino; quien cree en Dios y en el Último Día, que honre a su huésped como merece". Le preguntaron: "¿Y qué es lo que merece?". Él dijo: "[El mejor trato] durante un día y una noche, y la hospitalidad es por tres días; y cualquier cosa después de eso es caridad brindada a él. Y quien cree en Dios y en el Último Día, que hable buenas palabras o permanezca en silencio"[2].

El Profeta Muhammad dijo también: "...Y no es lícito para un huésped permanecer con su anfitrión durante un tiempo tan largo como para ponerlo en una situación incomoda" [3]. De nuevo, la responsabilidad del huésped es tener en cuenta las condiciones de su anfitrión y no debe cargarlo con algo que no puede asumir. Todo el mundo tiene diversos deberes y obligaciones que deben ser atendidos, muchos de los cuales pueden no ser obvios o visibles para el huésped. Al prolongar su estancia, uno podría inadvertidamente poner a su anfitrión bajo una presión insoportable.

Uno de los grandes eruditos del Islam, Abu Hamid Muhammad Ibn Muhammad Al Ghazali (1058 - 1111 e. c.) escribió un hermoso párrafo en uno de sus libros acerca de la generosidad del Profeta Muhammad hacia sus invitados. "(Él) solía honrar a sus huéspedes, incluso extendió su propia ropa para que un invitado (que no era pariente suyo) se sentara sobre ella. Solía ofrecer a su invitado su propio cojín e insistía en que lo usara hasta que este lo usaba. Todos sus huéspedes manifestaron de una u otra manera su convicción de que él era la persona más

generosa que habían conocido.

Daba a cada uno de sus compañeros que se sentaban con él la parte que le correspondía de su atención, así que dirigía su escucha, habla, mirada y atención a todos sus compañeros. Sus reuniones se caracterizaban por la modestia, la humildad y la honestidad. Solía llamar a sus compañeros por sus apodos favoritos para honrarlos..."[4].

Los compañeros estaban ansiosos de emular la forma de actuar del Profeta Muhammad. Una aleya en el Corán fue revelada, destacando la hospitalidad mostrada hacia un huésped por parte de los compañeros Abu Talha y su esposa Umu Sulaim.

Abu Talha recibió en su casa a un viajero hambriento, a pesar de que ellos tenían poco para comer, le pidió a su esposa que trajera todas las provisiones que tuvieran y se las ofreciera al huésped. En cuanto el invitado comenzó a comer, ellos pretendieron comer también, a la tenue luz de las velas. Al día siguiente, el Profeta Muhammad les dio la gran noticia de que Dios había revelado una aleya sobre ellos y su generosidad.

"... los prefieren a sí mismos, aunque estén en extrema necesidad. Quienes hayan sido preservados de la avaricia serán los triunfadores". (Corán 59: 9)

Un huésped disfruta de un lugar especial en el Islam, honrar al huésped está ligado a la fe de un verdadero creyente. Nuestros predecesores justos entendieron esto y trabajaron duro para implementarlo, incluso los más pobres de ellos, llegando a causar su propia privación personal. Por todo el mundo hallarás musulmanes dando lo mejor de sí para ofrecer hospitalidad a los invitados a su hogar o su comunidad. Entretener a un invitado es importante, pues significa respeto y preocupación del anfitrión hacia su huésped y hacia Dios.

Pie de página:

[1]Sahih Muslim.

[2]Sahih Al Bujari.

[3]Sahih Al Bujari.

[4]Tomado de El mensaje del Islam, de Abdul-Rahman Al-Sheha. Traducción al inglés por Ghalib Masri. [\(Return to Contents\)](#)

Una encuesta de Lahore Movimiento Ahmadía

Introducción...

En los tiempos modernos se ha oído hablar mucho de la yihad y de la militancia. Los partidos islámicos en los países musulmanes y en otros lugares piden a los fieles a poner en práctica esta enseñanza del Islam mediante derrocar los sistemas de gobierno "creados por el hombre" o "satánicos" y reemplazándolos con lo que se llama gobierno islámico y gobierno. Lo que está menos a la vista del público es la yihad que un cierto movimiento musulmán ha estado involucrado desde el principios del siglo XX hasta hoy, de forma pacífica difundir el conocimiento del Islam en el mundo y esforzarse por demostrar su verdad, sobre todo en los países occidentales. El campo de batalla de esta yihad no es ningún territorio en la tierra sino en los corazones y mentes de los seres humanos, y las armas con lo que se combate no son las armas y las bombas, sino el conocimiento y evidencia de la verdad. Esta es, entonces, la yihad que los Ahmadías de Lahore llevan realizando desde hace casi un siglo. Esta forma de la yihad no es meramente una interpretación metafórica o secundaria. ción de esta conocida enseñanza islámica, pero es, de hecho, la la forma real, permanente y más grande de yihad. Las repetidas exhortaciones del Sagrado Corán a los creyentes, a esforzarse (hacer yihad) con sus vidas y propiedades, todos se aplican a la yihad del propagación pacífica del Islam tanto como lo hicieron con las batallas que los musulmanes tuvieron que luchar en defensa propia durante la vida del Santo Profeta Mahoma. [\(Return to Contents\)](#)

French Article



Discussion sur le bâton du prophète Moïse se transformant en serpent et sa main devenant blanche 1/2.

Abou Tiéné

Quels sont les Ayats (versets) du Saint Coran sur ces questions. Devons-nous les prendre ou leur donner une interprétation

littérale ou il existe d'autres interprétations possibles. Comment pouvons-nous lire ou interpréter la même chose. Que nous dit Allah, dans Sa sagesse ? Allah sait mieux.

Faisons référence et passons en revue les dispositions pertinentes du Saint Coran.

Mais avant cela, je tiens à préciser clairement que moi, ni personne, ne pouvons douter de la puissance d'Allah pour faire ce qu'Il veut. Donc, ce que je m'apprête à dire ne doit en aucun cas être interprété comme une remise en question ou un doute sur la puissance d'Allah.

Nous devons d'abord nous rappeler ce qu'Allah Tout-Puissant a dit au chapitre 55 :

1. Le Bienfaiteur

2 Enseigné le Qur'ân.

3 Il a créé l'homme,

4. Lui a appris l'expression. Le sens a enseigné à l'homme le pouvoir et la sagesse nécessaires pour pouvoir lire et comprendre le Coran. On dit également que Tadabbur (réfléchir, méditer,) est une réflexion et une considération globales et profondes afin d'atteindre une orientation ou des indications.

Ne méditeront-ils pas alors sur le Qur'ân ? Et si cela provenait d'un autre qu'Allah, ils y auraient trouvé de nombreuses divergences. 4:82

Ne méditent-ils pas alors sur la Parole ? Ou leur est-il arrivé ce qui n'est pas arrivé à leurs pères d'autrefois ? 23 :68

(Ceci est) un Livre que Nous t'avons révélé, riche en bien, afin qu'ils méditent sur ses versets et que les hommes intelligents y prêtent attention. 38:29

Ne réfléchissent-ils pas sur le Qur'ân ? Ou y a-t-il des verrous sur les cœurs ? 47:24

Deuxièmement, nous ne pouvons pas et n'interprétons pas littéralement certains versets du Saint Coran. Certains exemples sont:

Et quand Abraham dit : Mon Seigneur, montre-moi comment tu donnes la vie aux morts, il dit : Ne crois-tu pas ? Il dit : Oui, mais pour que mon cœur soit en paix.

Il dit : Alors prends quatre oiseaux, puis apprivoise-les pour qu'ils s'inclinent vers toi, puis place-en une partie sur chaque montagne, puis appelle-les, ils viendront à toi en volant ; et sachez qu'Allah est Puissant et Sage. 2:260.

Maulana Muhammad Ali explique que c'est une erreur de supposer qu'Abraham a réellement pris quatre oiseaux et les a

apprivoisés. Le Qur'ân ne le dit pas. Cela fait seulement comprendre à Abraham la merveilleuse manifestation de la puissance divine par une parabole.

Et il parlera au peuple au berceau et dans la vieillesse, et (il sera) l'un des bons. 3 :46.

Quant à parler au berceau et à la vieillesse, aucun des deux ne peut être considéré comme un miracle. Tout enfant en bonne santé qui n'est pas muet commence à parler dès le berceau, et parler lorsqu'il est âgé montre également que parler est l'expérience ordinaire de tout être humain qui est en bonne santé et vit jusqu'à un âge avancé.

Dans la Bible dans Luc 2 :45 à 47, lorsque les parents de Jésus-Christ le cherchaient, ils le trouvèrent assis avec des professeurs/médecins dans un temple. Jésus-Christ avait alors 12 ans :

2:45 Ne le trouvant pas, ils retournèrent à Jérusalem pour le chercher.

2:46 Au bout de trois jours, ils le trouvèrent dans les parvis du temple, assis parmi les docteurs, les écoutant et leur posant des questions.

2:47 Tous ceux qui l'entendaient étaient étonnés de sa compréhension et de ses réponses.

Quand Allah dira : Ô Jésus, fils de Marie, souviens-toi de Ma faveur envers toi et envers ta mère, lorsque Je t'ai fortifié par le Saint-Esprit ; tu as parlé aux gens dès le berceau et dans la vieillesse, et quand Je t'ai enseigné le Livre et la Sagesse et la Torah et l'Évangile, et quand tu as déterminé avec de l'argile une chose semblable à la forme d'un oiseau avec Ma permission, alors tu y as soufflé et il est devenu un oiseau avec Ma permission ; et tu as guéri les aveugles et les lépreux avec Ma permission ; et quand tu as ressuscité les morts avec Ma permission ; et quand Je t'ai caché les enfants d'Israël quand tu es venu vers eux avec des arguments clairs, mais ceux d'entre eux qui ont mécré ont dit : Ceci n'est qu'un enchantement évident. 5:110

Nous savons qu'il a donné la vie spirituelle aux personnes spirituellement mortes.

3:49 Et (faites-en) un messenger auprès des enfants d'Israël (en disant) : Je suis venu vers vous avec un signe de la part de votre Seigneur, afin que je détermine pour vous, avec de la poussière, la forme d'un oiseau, puis je souffle dedans et il devient un oiseau avec la permission d'Allâh, et je guéris les aveugles et les lépreux, et je ramène les morts à la vie avec la permission d'Allâh ; et je vous informe de ce que vous devez manger et de ce que vous devez conserver dans vos maisons. Il y a sûrement là un signe pour vous, si vous êtes croyants.

Le Coran dit clairement que ceux qui meurent ne sont pas renvoyés dans ce monde: « Allâh prend les âmes (des hommes) au moment de leur mort, et celles qui ne meurent pas, pendant leur sommeil. Puis Il retient ceux sur lesquels Il a prononcé le décret de mort et renvoie les autres jusqu'à un terme fixé » (39 : 42). Et encore en parlant des morts : « Et devant eux il y a une barrière jusqu'au jour où ils ressusciteront » (23 : 100). Mais l'utilisation du mot mautâ, c'est-à-dire les morts, et leur résurrection à la vie, est fréquente dans le Saint Qur'ân dans un sens spirituel : « Celui qui était mort, alors Nous l'avons ressuscité... comme celui dont l'image est celle de celui qui est dans les ténèbres » (6 : 122). Et encore : « Ô vous qui croyez, répondez à Allâh et à Son Messenger, quand Il vous appelle à ce qui vous donne la vie » (8 : 24). De même, nous avons : « Les vivants et les morts ne sont pas pareils. Certes, Allâh fait entendre à qui Il veut, et tu ne peux pas faire entendre ceux qui sont dans les tombeaux » (35 : 22). Les prophètes sont ressuscités uniquement pour redonner la vie à ceux qui sont spirituellement morts, et c'est à cette vivification par Jésus-Christ que le Saint Coran se réfère ici.

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