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WE BELIEVE

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Broadcast Schedule (U.K. time)

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

The Promised Messiah initiated these gatherings so that members could gather to discuss how to defend Islam and develop friendly relations with each other. Branches and members in every country must stress the need for such meetings and hold them regularly. In this way, we will develop a strong community ready to join the Jihad of defence of Islam and promotion of this organisation.

The Call of the Messiah

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



(Editor's note: Serialisation of 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.)

Secrets of Caliphate - I

The Righteous Successors

Realise this - may God endow you with deep thought and insight. God has vouchsafed me with deep insight into the (Islamic) Khilafat (Caliphate). Like gifted people, I have reached the depth of the matter. My Sustainer has unravelled the secret that Hazrat Abu Bakr Siddique, Hazrat Umar Farooq — The Great and Hazrat Usman (God be pleased with them) were the models of faith and righteousness to me. They belonged to a class of people who enjoyed preference in the eyes of God. The Benevolent God had appointed them as the recipients of His favours. Many saintly people gifted with the realisation of God have borne witness to their spiritual greatness. They left their hearth and home to seek the pleasure of God. They took part in every battle. They paid no heed to the scorching heat, nor did they heed the cold nights. But like a devoted young man, they adopted a way of living ordained by their Faith. They did not incline towards a near relative, nor did any attractive thing entice them. They abandoned all for the sake of God. Their righteous actions and noble deeds bear no trace of doubt. Every act of theirs points to the garden of their spiritual excellence and merits. The fragrance of their personalities gives a clue to this secret and their spiritual joy. Their radiant personalities shed and spread light on and around us.

Our Attitude to Them

Thus, try to know their holy persons and not indulge in indecent haste in doubting them. Do not lean on false concoctions as they are charged with venom and are more overdrawn

pictures. They are incredible accounts. Thus, one should fear God and spurn such visible falsehoods. One should not behave like someone who jumps to conclusions, cherishes them, and ignores the Day of Reckoning. One should not quit the path of piety and perseverance. One should not indulge in guesses and surmises unless one knows the truth. One should not join the ranks of the transgressors. Do not lose sight of the fact that the Reckoning is in the offing.

The Real Lord of all creations is watching you. Soon, His measures for assessment and appraisal will begin to operate. As you have sown, so shall you reap. Thus, do not be unjust to yourselves. You should join the ranks of the Godfearing people.

I will not deal with the events because they are like a bottomless ocean. Only people gifted with insight can bring out its precious pearls. It is the people's habit to denounce another's historical research. Only a very few noble souls benefit from it. I shall convey to you such things as have been vouchsafed to me by God. I hope they will enable you to grasp realities and help you get at the secrets. It has been revealed to me that these Companions were among the righteous people. He who caused them distress tried to distress God and thus over-reached himself. He who cast aspersions on them and talked of them disparagingly and did not refrain from taunts and criticisms but ascribed to them atrocities and accused them of cruel and hostile behaviour does not harm them, only himself. He does not fight them but battles God. The Companions were immaculate and above blame.

You should not venture to tread those paths which lead to rack and ruin. Everyone who indulges in cursing them should abstain from aggression. He should keep the Day of Reckoning before his mind's eye. He should fear the hour of trial that will overtake the sinners. By God, I tell you that God has made the *Shaikhain* - the First Two Caliphs and the Third One known as *Zwin Noorain* as the gates of Islam and the gallant warriors of the Army of the Holy Prophet (peace and blessings of Allah be upon him). Thus, he who does not believe in their glorious roles, and looks down upon the radiant arguments in support of their greatness, and does not honour their status, and insults and denigrates them and shoots an abusive tongue at

them, must, I am afraid, await a tragic end for himself. He lives in danger of destroying his faith. Those who tortured and showered curses on them became ultimately hard-hearted and fell prey to divine wrath.

I have seen this happening many times. I have repeatedly declared that it is a sure way of depriving oneself of divine blessing to harbour malice against the spiritual progeny of the Holy Prophet (peace and blessings of Allah be upon him). He who has ill will against these pious souls shuts the gates of God's mercy and forgiveness upon himself. The doors of knowledge and God-realisation are slammed against him. God leaves him wallowing in the cesspool of carnal passions. God casts him away and makes him reprehensible. Indeed, they (the Pious Caliphs) were tortured in the same way as the Prophets were tortured in their times. Invectives were hurled at them as they were hurled at the Apostles of God.

Heir of the Apostles

Thus, what crystallises is that they are the true heirs of the Apostles of God. Thus, as a reward for their sufferings, they shall be like the Imams of the nations on the Day of Resurrection. It is because when a true believer is cursed and is recklessly denounced as *Kafir* for no fault of his own and is subjected to abuse, he takes on the likeness of the prophets and joins the ranks of the Elects of God. He is rewarded as the prophets are rewarded. He receives compensation as the prophets do.

There is no denying that they behaved grandly in their allegiance to the Holy Prophet (peace and blessings of God be upon him). This is why the Muslim Nation is called the Excellent Ummah. It is also designated the "Exalted Nation" and is praised by God. God has helped them (the Pious Caliphs) with the Holy Spirit as He always helps His Chosen Servants. The signs of their piety and truthfulness are writ large on the horizon. Their purity is dazzling. It is beyond the shadow of a doubt that they were among the truthful. God was pleased with them, and their lives were attuned to the will of God. They were vouchsafed such honours granted to very few in the world.

The Immaculate

Were they hypocrites? No, not at all. Their at-one-ness with God's will was indubitably clear. They were pure of heart and mind. They were immaculate. Even if one screens their lives, one cannot spot any sin or failing in them. Thus, indeed, they were among the Chosen of God. The Holy Quran is full of praises for them and gives them the glad tidings of the paradise, below which flow canals. They were 'those on the right-hand' and were the spiritual pioneers. They were among the pious and righteous people. The Holy Quran showers peace and blessings on them and bears witness that they received Divine favours. There is no denying the fact that they were the people who turned their back on their pre-Islamic fraternal ties and identified themselves with Islam. They courted the hostility of their nation for the sake of the Holy Prophet (peace and blessings of God be upon him). They landed themselves in hazards purely to do the will of God. The Holy Quran bears an incontestable testimony to the fact that they abandoned everything and gave precedence to the will of God.

They cherished the deepest reverence for the Holy Book. They bowed before God. Thus, where on earth is any proof that they lived in defiance of the Holy Quran? Doubt cannot rank equal with certainty. O you! who harbour doubts against the First Three Pious Caliphs! Will you go on cherishing your impious notions? By God! They were the people who entered the valleys of death and stood firm to help the Holy Prophet (peace and blessings of God be upon him). It is in the cause of Allah alone that they gave up their parents and progeny. They even put them to the sword in the Holy wars. They were at daggers drawn with their dear friends and made away with them. They surrendered their life, limbs and property for Islam. Despite these tremendous sacrifices, they felt that even their righteous deeds were of no account. In the presence of God, they were shy as if they had been of no account. Their eyes knew no sleep. Their eyes were closed only for a while, and that was also to fulfil the bodily obligation. They gave a wide berth to luxury and fleshpots. In the face of these stark facts, how can you lie and accuse them of plotting injustice

and oppression and of inability to dispense justice? How on earth is it thinkable that they perpetrated atrocities? It is an established truth that they gave up the world of mundane enjoyment and completely surrendered themselves to God. They lived a life of self-abnegation. They annihilated themselves in the love of God. Thus, O you enemies of the Three Pious Caliphs, how dare you abuse them! This is reckless behaviour, devoid of an iota of modesty. Therefore, fear God, acquire softness and imbibe the spirit of conciliation. You shall be hauled over coals for false accusations in which you indulge in the teeth of true knowledge and compelling reasons. Do not be carried away by my hard and bitter reasoning. Keep your eyes on the facts that I have presented to you. Assess them yourselves because you follow those who harbour ill will and hatred. You have abandoned the Holy Book, which confers conviction and reveals truth. When one abandons truth, one inevitably falls into the lap of misguidance. How is it possible to attribute to the Companions things detrimental to piety and purity? [\(Return to Contents\)](#)

The Truth of The Promised Messiah

By Lord Shahid Aziz



Under the heading “Archaeologists discover previously unknown ancient language”, the Independent, a well-respected daily newspaper in London, published an article which, in its words, “Discovery helps reveal how a long-lost empire used multiculturalism to achieve political stability”.¹

Recent excavations in Turkey in the ruins of the ancient capital of the Hittites have discovered an interesting fact. It is that ancient empires tried to keep followers of every religion and language spoken in their area happy by preserving the cultures of all their people. This is the opposite of current human behaviour, where citizens following a minority religion or speaking a minority language are persecuted. Minorities are told to integrate (actually

meaning assimilate) and lose their faiths and culture.

On the contrary, the Hittite empire’s civil servants were tasked with preserving and documenting the religions and languages of the minorities living in the area. The empire’s civil service scribes wrote all their manuscripts in a Hittite version of a pre-existing Mesopotamian-originating script (the oldest writing system in the world) called cuneiform, consisting of wedge-shaped lines arranged in groups representing syllables.

To me, the most interesting paragraph of the article said: “Watar was, for instance, Hittite for “water”. Duttar was the main part of the Hittite word for “daughter”. “Wine” was wiyana, while card was “heart/cardiac” and newa was their word for “new”.”

This proves what the Promised Messiah said about different languages – that they all have one source. He also said the source of all languages was an ancient form of Arabic. The Promised Messiah did not have access to what the archaeological digs are uncovering, scanners, etc. How did he know? My answer is simple – Allah revealed this knowledge to him! And this takes us to the conclusion that Allah still speaks to his chosen ones!

Our elders did not just leave the matter there. Hazrat Khawaja Kamal-ud-Din advanced this research and published the results in his “Ummul Asnaa”.² The next person to advance this research was Hazrat Maulana Abdul Haque Vidyarthi. He wrote many articles to document his conclusions. Dr Zahid Aziz is taking this further by collecting similar words in Arabic and English. We continue to use modern physical research to prove the spiritual truths revealed by Allah to the Promised Messiah. **This seals Hazrat Mirza Ghulam Ahmad’s claim that he truly was the Promised Messiah and Mehdi. Let us convince the world of the truth of the Promised Messiah.** [\(Return to Contents\)](#)

¹ <https://www.independent.co.uk/news/science/archaeology/hittite-ancient-language-turkey-ankara-b2451364.html>

² Mother of All Tongues.

Women in Islam

By Mrs Iffat Saba Yasin

“O people, keep your duty to your Lord, Who created you from a single being and created its mate of the same (kind) and spread from these two many men and women. And keep your duty to Allah, by Whom you demand one of another (your rights), and (to) the ties of relationship. Surely Allah is ever a Watcher over you.” (The Holy Quran, 4:1)

The issue of women’s rights has always been a controversial area of Islam. Both Islamic and Western societies have victimised Muslim women.

Islamic society misuses Islamic texts to justify discrimination against women and to impose social and legal restrictions on women’s rights and freedoms. Western society uses these popular yet traditional misogynistic readings of Islam to support their prejudicial claims against Islam and Muslims.

This leaves Muslim women in a dilemma. Muslim women who want to be good Muslims and to have their rights are experiencing conflict and frustration caused by these popular interpretations.

Women are given many rights in Islam. Some of these are:

1. Women are to be educated. In the 7th century, the Prophet Muhammad (peace be upon him) declared that pursuing knowledge is obligatory on every Muslim – male and female. One of the most outstanding scholars of early Islam was Hazrat Aisha (r), the Prophet’s wife. After his death, men and women would travel long distances to learn from her. Much of our knowledge of the history of early Islam and the character of the Holy Prophet (s) comes from her.

“Acquisition of knowledge is binding on all Muslims (both men and women without any discrimination)” (ibn Majah)

2. Women are entitled to their own opinions and may also vote. Among the early Muslims, women were active participants in the cohesive functioning of society. Women expressed their views freely, and their advice was actively sought. In Islamic history, women participated in government, public affairs, law-making, scholarships, and teaching.

3. Women are permitted to drive.

4. Women can work and operate businesses. Hazrat Khadijah (r) was a wealthy businesswoman who married the Holy Prophet Muhammad (s). Her financial and moral support helped further the cause of Islam.

Women have the right to work and spend the money they earn as they wish. She has no obligation to share her money with her husband or any other family members, although she may choose to do so out of goodwill. For instance, Hazrat Khadija (r), the wife of the Prophet (s), was one of the most successful businesswomen in Makkah, and she freely spent her wealth to support her husband and the cause of Islam.

5. Women can participate in leadership positions, as shown by the example of Hazrat Khadija (r) and Hazrat Ayisha.

6. Women can lead prayer.

Hazrat Ayisha (r) used to call the adhan and the iqamah and would lead the women in prayer and stand in the middle of them.

7. Women have the final say in choosing who they wish to marry.

Islam gives women the right to consent to marriage. The marriage is not valid without a woman’s consent. Parents cannot simply marry their daughter off without her consent. Parents should find out if they have their daughter’s consent to the marriage and follow the example from the life of the Holy Prophet (s).

Hazrat Ali (r), who wanted to marry Hazrat Fatima (r), sent his proposal to the Holy Prophet (s), her father. The Holy Prophet (s) did not reply to the offer and said: “Insha Allah” (if Allah wills). Then, he (s) approached his daughter Hazrat Fatima (r), discussed the proposal, and

asked for her consent. The Holy Prophet (s) accepted Hazrat Ali's (r) offer after Hazrat Fatima (r) had accepted the offer. This shows how important it is to get a daughter's opinion about marriage.

"A young woman came to the Holy Prophet (s) and told him that her father had married her off against her will. The Prophet (s) gave her the choice to nullify the marriage or stay in the marriage." (Sunan Abu Dawud)

It is not permissible for the guardians to force a sane, mature woman to marry a person of their choice. If she refuses, she cannot be made to marry the man of their choice. If marriage occurs for cultural reasons, it is in direct opposition to Islam.

8. Women have the right to initiate divorce.
9. Women keep their last name after marriage. They are not obliged to take the husband's name.
10. Women are not obliged to cook for their husbands. Cooking and serving the husband is not mandatory for the wife; it is praiseworthy if she does.
11. Women have the full right to own wealth and inheritance.

Whether a woman is a wife, mother, sister or daughter, she receives a specified share of her deceased relative's property. This share depends on her degree of relationship to the deceased and the number of heirs.

While many societies around the world denied women inheritance, Islam assured women this right, illustrating the universal justice of Islam's divine law. When objecting to a woman's share in an inheritance, people in the West need to remember that the inheritance law of every country follows Islam's example, though proportions may be different.

At the time of marriage, a woman is entitled to a financial gift (dowry) from her husband.¹

This dowry is legally owned by her and cannot be used by anyone else. In the case of divorce, she has the right to keep whatever she owned before the divorce and anything she earned after marriage. The former husband has no right whatsoever to any of her belongings. This ensures a woman's financial security and independence, allowing her to support herself in the case of divorce.

12. Women are not owned, controlled or abused.

"Indeed, I order you to be good to women, for they are under oath in your marriages. You do not own them." (Tirmidhi)

It cannot be stated enough times that anyone who exercises unjust authority in the name of Islam is doing so to uphold their own cultural influences or personal interests. All of Allah's creation is dignified and protected under Islamic Law.

These rights and liberties were given to women in the revelation of the Quran in the 7th century before feminism as the West introduced a concept.

Islam has an extensive tradition of protecting the civil liberties of women based on the guidelines set forth by God and His Prophet. Still, due to culture and the lack of knowledge provided to women, women are unaware of the rights they are entitled to. Islam has empowered women with many rights and protections; as such, they are meant to be honoured with a dignified stature in society. However, Muslims are not always representative of Islam and often follow their cultural influences or personal interests. In doing so, they not only disenfranchise women but also go against the clear guidelines laid out in Islam regarding the treatment of women. Therefore, their practices go against the liberties and entitlements with which Islam empowers women.

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¹ At the time of marriage, a husband is required to settle an agreed proportion of his estate on the wife.

Infidel or Pagan?

Understanding *Kufr*

(كفر) in the Qur'an



By Prof Juan Cole

Author of

Muhammad, the Prophet of Peace

(Editor's note: Juan Cole is Richard P. Mitchell, Collegiate Professor of History at the University of Michigan. For three and a half decades, he has sought to put the relationship between the West and the Muslim world in a historical context. His most recent book is *Muhammad: Prophet of Peace Amid the Clash of Empires*. He is also the author of many other books. This article below is reproduced with his permission from his blog at <https://shorturl.at/cxBST>. The article appeared as "Infidel or Paganus? The Polysemy of *kafara* in the Quran," in *Journal of the American Oriental Society*, 140, 3:(2020): 615-635.)

My new article is out in *The Journal of the American Oriental Society* about the meaning of the root k-f-r in the Qur'an, the Muslim scripture. We've all grown up hearing about the Qur'an's condemnation of "infidels" or "unbelievers," but I think that this is, for the most part, a mistranslation. I argue that the root does not mean "infidel" but "pagan" or "polytheist" (and I think with the connotation of hostile, impious and morally corrupt pagan). In fact, I think the Arabic may be a translation of the Latin *paganus*. The latter had connotations of "hick" or "rustic" but also of "polytheist", and the same is true in Qur'anic Arabic.

I also find that the noun *kāfir* is never applied in the Qur'an to Jews and Christians in an unmodified way. The noun implies "pagan", "scoundrel", or "ingrate."

The Qur'an considers Jews and Christians to be monotheists or submitters to the one God (*muslimun*). This is the antonym of "pagan." In *The Cow* 2:62, the Qur'an promises paradise to

righteous Jews, Christians and other monotheists alongside the followers of Muhammad.

I write in the article, "A key attribute of the [pagan] *kāfir*, as we have seen, is that such a person is damned to hell. *Dominion* 67:6 reads: 'And for those who denied (*kafarū bi-*) their Lord, there awaits the torment of hell and a wretched destination!' In contrast, in speaking of Jews and Christians, we find in *The Spider* 29: 'Debate the scriptural communities only in the best of ways, except for those who do wrong. Say, 'We believe in the revelation sent down to us, and the revelation sent down to you; our God and your God is one, and to him we have submitted'.

It is common in the contemporary Muslim world to refer to all non-Muslims as *kuffār* or unbelievers, but I believe this is contrary to the usage of the Qur'an itself.

Virtually all Qur'an translations, I think, err in consistently translating *kafir* as "infidel", "unbeliever", or "disbeliever" since this rendering implies a larger group than just pagans.

I made some of these arguments very briefly in my book on the Prophet Muhammad, but since it is a rip-roaring historical narrative, I could not stop and do word philosophy at length.

In the article, I also explore how the verb *kafara* can be used for anybody. It means to commit impiety, blasphemy, immorality, etc. It is like the verb "to sin." Monotheists can commit impiety as a one-off or occasional act, but that does not cause them to be characterised as among the group of pagans or *kafirun*. Even Muhammad's own followers can commit this sin, as I explain:

"The verb *kafara*, however, is more fluid and sometimes applied to monotheists. The Family of Imran 3:167 complains about those of Muhammad's believers who declined to go out to defend the city (later commentators say the verse concerned the battle of Uhud in 625): 'They were told, 'Come, fight in the path of God, or at least take a defensive position'. They

replied, 'If we knew how to fight, we would have followed you'. That day, they were closer to *kufir* than to faith, inasmuch as they said with their lips what was not in their hearts. God knows best what they are concealing." The deverbal noun *kufir* here clearly means hypocrisy or dishonesty rather than disbelief.

Here are a few excerpts from the article, which I have modified slightly in an attempt to make them a bit more readable. The original is technical and written for specialists, but I think the findings are accessible and very important. Obviously, scholars should consult the full text for footnotes and for the larger argument about how the noun and verb could diverge from one another (and there really are two distinct verbs, only one of which means "to disbelieve" in a straightforward and consistent way).

The active participle *kāfir* cannot be assumed necessarily to mean "rejecter of something" or "infidel." Rather, it has a wide range of meanings that can be discerned contextually. In Iron 57:20, the broken plural refers to rustic farmers: "Know that the life of this nether world is a game, a sport, a trinket, a mutual boast among yourselves and a multiplication of your wealth and children. It resembles rain whose resultant vegetation pleases the peasants (*kuffār*), but then it withers, and you see it yellowing into chaff." As al-Khalīl mentioned [in his early dictionary], *kafr* means village, reinforcing the rural connotation of the root. It may be that a secondary meaning of polytheist or adherent of traditional religion emerged because the population in the countryside was more likely than its urban counterpart to have clung to the old gods and resisted accepting monotheism.

The root is also clearly associated with polytheism in the Quran. Al-Kāfirūn 109:1–6 opens with: "Say: *kāfirūna*! I do not worship what you worship. Nor are you worshipping what I worship. Nor am I worshipping what you have worshipped. Nor are you worshipping what I worship. To you, your religion and to me, my religion." There is an admission that the pagans have a religion. But it is castigated as a false one, which makes translating *kāfir* as "infidel" seem

odd. That the dispute was over Muḥammad's monotheism versus Arabian polytheism is demonstrated by Ṣād 38:4–5, which says: "They marvel that a warner came to them from among them, and the [pagans] *kāfirūna* said, 'This is a lying sorcerer. Has he made the gods into only one God? That is an astonishing thing.' This and many other verses demonstrate that the Quran came out at least in part of a milieu where there were adherents of traditional religion.

The sense of "to worship the gods" for *k-f-r* is underlined in The Cow 2:257: "God is the patron of those who believe, bringing them out of darkness into the light. And those who *kafarū*, their patrons are Ṭāghūt, who bring them out of the light into darkness." Ṭāghūt is a loan from [Ethiopian] Ge'ez that means "new or alien god" or "idol," and, interestingly, is treated as a plural in this Qur'anic verse, corresponding to numerous patrons. Belief in polytheistic religion is not, properly speaking, disbelief but the wrong sort of belief from the point of view of the Quran. It is not a charge of atheism. Not only are such believers committed polytheists, but they are also militant: "Those who believed fight in the path of God, and the pagans (*al-ladhīna kafarū*) fight in the path of Ṭāghūt, so fight the associates of Satan, for the guile of Satan is feeble" (al-Nisā' 4:76) . . .

Elsewhere, it is admitted that they [the pagans] are believers in their own tradition; when they question the eschatological opening or grand success, the verse reads: "Say: On the Day of the Opening, the faith (*īmānuhum*) of those who *kafarū* will not benefit them, nor will they be granted a respite" (al-Sajda 32:29). Since it is allowed that they have faith, they are not unbelievers strictly speaking and translating this phrase as "the faith of the infidels will not benefit them" would be self-contradictory. While they are not accused of disbelieving, they are, however, liars and wrongdoers, dishonest and workers of evil (cf. The Women 4:167–68). As well as labelling them "wrongdoers" (sing. *ẓālim*), they are "morally dissolute" (*fāsiqūna*) for responding incorrectly to God's proverbs (The Cow 2:26). Along the same lines, it is said of Muḥammad's monotheistic followers: "God has caused you to love faith, rendering it

beautiful in your hearts, and he has caused you to abhor impiety (*kufr*), ungodly behaviour (*fusūq*) and rebellion” (al-Ḥujurāt 49:7).

“Rebel” is one meaning of the root k-f-r. In the story of how Lucifer fell (The Cow 2:34), it is reported: “And when we said to the angels, ‘Bow down to Adam’, they prostrated themselves, save the Devil; he refused, and grew haughty, and so he became one of the rebellious (*kāfirīna*).” The active participle here does not involve disbelief but disobedience. The Devil (Iblīs, Gk diabolos) is not accused of rejecting the existence or oneness of God but of refusing the divine order to bow down to the first human being. Indeed, in 2:30, the angels are depicted as arguing with God that creating Adam would lead to turmoil, and the implication is that Satan parted ways with God not because he disbelieved but because he had a positive if misguided motive - he differed with him on the wisdom of opening Pandora’s box.

Kufr is equated with impiety, which Grecophone Christians in their polemics against the pagans called asebeia. Likewise, in Prohibition 66:10, God had made the wives of Noah and Lot an object lesson for those who *kafarū* because of these women’s preference for pagan society over their husbands. The reason given in 2 Pet 2:6 for the calamity that befell the people of Sodom and Gomorrah is that they lived impious lives (*asebesin*), which seems roughly the meaning of *kufr* in Q 66:10.

BLASPHEMY

A controversial passage in The Cow 2:102 provides a further sense of the verb. The Quran condemns those in the era of Solomon who followed demons that taught magic. It goes out of its way to underline that Solomon himself did not commit *kufr*, even though in the late antique folk tradition, he was held to be able to control sprites and demons. The demons were guilty of putting otherwise inoffensive teachings to evil purposes, turning them into black magic so that they *kafarū* (A. J. Arberry translates this as “disbelieved”). Of what, however, did this act consist? It does not appear to have been a denial of anything but rather was a blasphemous activity.

The humans were eager to have the teaching of the two angels of Babylon, Hārūt and Mārūt, which they then desecrated by turning it into dark arts to separate spouses from one another. The demons’ instruction harmed people rather than benefited them, and turning to the occult deprived these individuals of any portion of heaven.

Hārūt and Mārūt are two of the Zoroastrian celestial spirits, Haurvatāt and Ameretāt. These emanations of the supreme deity, Ahura Mazda, symbolise wholeness and immortality. For instance, in the Younger Avesta, Yasht 19.95–96, the last days during which the world will be renovated are described thus: “Evil thought will be overcome, good thought will overcome it . . . The celestial spirits Integrity (Haurvatāt) and Immortality (Ameretāt) will defeat the demons of Hunger (Shud) and Thirst (Tarshna).” The two celestial spirits associated with nemeses among the demons symbolising bodily human cravings like hunger and thirst may have inspired the Quran’s motif that devils misused their teachings to satisfy lust.

Moreover, Ameretāt is associated with plants, fertility, and the tree of life. The Quran could be projecting a contemporary set of Zoroastrian ideas into the time of Solomon. The retrofitting of this motif to the time of the Hebrew monarch may, in turn, have come about because of the association of Solomon in late antiquity with mastery of the sprites or demons, which is reflected in Qur’anic passages.

In late antique Greek Christian authors, black magic was associated with blasphemy (which originally meant slandering [God]). In his “Homily 10 on 2 Timothy,” John Chrysostom (ca. 349–407 CE) wrote, “Let us then so live that the name of God be not blasphemed (*blasphēmíesthai*).” Among the many examples he gave of Christians blaspheming in failing to live up to their ideals were “your auguries, your omens, your superstitious observances . . . your incantations, your magic (*mageías*) arts.”

What if we translated The Cow 2:101 this way?

“They followed what the demons recited over the realm of Solomon. Solomon himself was not a blasphemer, but the demons were blasphemers, teaching the people magic and what was revealed to the two archangels of Babylon, Haurvatāt and Ameretāt. But these two had been careful not to teach anyone without warning them, ‘We are a potential disturbance of faith (fitna), so do not fall into blasphemy.’ From them, they learned how they might divide a man and his wife [. . .].”

Here is a condemnation of warlocks and witches who engage in what is seen as necromancy, which enables those who covet married persons to cast spells to separate them from their spouses. They are instructed by demons who pervert and misuse the teachings of divinely inspired Zoroastrian angels.

Later Muslim commentators on this text are divided over its meaning. Some saw the anecdote as concerning fallen angels. Others defended the angels as sinless and held that while they performed licit miracles, the demons turned their teachings to the purposes of thaumaturgy. As I read the text, the teaching of the angels itself is not being condemned here. The verse says Solomon bore no blame for his mastery of the spirits. The Zoroastrian celestial spirits are spoken of with reverence, called angels rather than demons, and are depicted as having been given inspiration (*unzila*) by God. The angels act responsibly inasmuch as they warn the disciples that learning their esoteric teachings could tempt humans to the dark side if they are not careful. (Zoroastrianism is listed in Pilgrimage 22:17 with the monotheistic religions and distinguished from paganism.)

The Quran shows positive attitudes throughout toward Christians. The Cow 2:62 admits Christians to heaven (“Those who believed, and the Jews, and the Christians, and the Sabians, and whoever has believed in God and the Last Day and performed good works, they shall have their reward with their Lord”). To underline the difference, the Quran shows God pledging to Jesus regarding future Christians in

The Family of Imran 3:55: “God said, ‘Jesus, I will take you to me and will raise you to me, and I will purify you of those who *kafarū* and will render those who follow you superior to those who *kafarū* until the judgment day.” Likely, it distinguishes between the old pagan Romans, who had persecuted Jesus and his faithful, and the Christians themselves. There will always be, the Quran vows, a difference between followers of Jesus and the *kāfirūn*. This and other passages suggest to me that the deverbal noun *kāfir* is never used for Jews and Christians.¹

In the Medinan period, the Quran uses the verb *kafara* when it begins speaking of an antagonistic group from among the other monotheists: “Neither those who *kafarū* from among the people of the Book, nor the polytheists (*mushrikūna*) themselves, desire that good from your lord descend upon you” (The Cow 2:105). Some groups from among the biblical communities had allied politically with the militant pagans. A hypernym — for instance, “tree”—is lexically superordinate to hyponyms, another set of nouns or phrases under its rubric (e.g., “juniper” and “acacia”). Here, the phrase “people of the Book” functions as a phrasal hypernym, which is lexically superordinate to the hyponym “Those who *kafarū* from among the people of the Book.” Logically speaking, the need to identify this subset of believers in the Bible as those who *kafarū* proves that *kāfir* does not ordinarily refer to Jews and Christians. That is, if all Jews and Christians were always *kāfirūn*, it would be redundant to identify this group “from among the people of the Book” as “those who *kafarū*.”

Moreover, if all Jews and Christians were always *kāfirūn*, it would make nonsense of God’s pledge to Jesus (Āl ‘Imrām 3:55) that he “will render those who follow you superior to those who *kafarū* until the judgment day.” Christians are not *kāfirūn* under ordinary circumstances, just as they are not doomed to hell under ordinary circumstances. Still, just as they can commit mortal sins and so depart from righteousness into perdition, so they can throw in with bellicose polytheists against Muḥammad and

¹ Takeaway: *kāfir* as a noun is never used in the Qur’an to refer to Christians and Jews, only to pagans or rebels or

blasphemers or the morally dissolute.

his cause and likewise join the damned.

PAGANUS

It is suggestive that *kāfir* maps so closely onto the Latin *paganus* as it was used in late antiquity. Remus points to an imperial decree of 416 CE (16.10.21) that excludes from government service “those who are polluted by the profane error or crime of pagan rites, that is, gentiles (qui profano pagani ritus errore seu crimine polluntur, hoc est gentiles).” This principle was reaffirmed by Justinian (r. 527–565) in his Code (1.5.19), which body of law applied to Arabic speakers in the empire in Muḥammad’s own era. The Table 5:103 likewise denounces the pagan rites of sacrifice to idols practised by those who *kafarū* and al-Jum’a 62:2 speaks of “purifying” gentiles (ummiyūna), implying that paganism had polluted them.

The two words share a number of other meanings and connotations - rural, polytheist, opponent, persecutor, enemy, blasphemer, potential convert, and interlocutor. K-f-r may, at least in some instances, be a loan shift from the Latin *paganus*. Whatever the etymology of the term *paganus*, by the late fourth century it had come to mean both “rustic” and “adherent of the old Roman religion.” It was often used satirically to class the remaining pagan aristocracy with unlettered peasants.

Centuries of Roman rule had made Arabic speakers familiar with Latin vocabulary. The word for “path” in the phrase “straight path” of piety in the Quran, *ṣirāṭ*, is a loan from the Latin *via strata* or paved avenue. One route for Latin influence was the Arab mounted *foederati*, who served as an auxiliary to the Roman army in Bostra and elsewhere since Latin remained the language of the military. Another way Latin may have proved influential was through law, inasmuch as fourth and fifth-century imperial decrees and even some of the sixth-century Code of Justinian were still issued in Latin as well as Greek in the sixth century.

I have argued that *kāfir* in the Quran, for the most part, does not mean “unbeliever” or “infidel.” In most of our examples, a lack of belief is

not at stake. Rather, *kāfir* is a polysemous term that has a wide range of meanings, including “peasant,” “pagan,” “libertine,” “rebel,” and “blasphemer.” These are discernible if we look at the parallelisms, synonyms, and antonyms with which Qur’anic verses surround this noun. I understand the impulse of translators to use “unbeliever” for *kāfir*, and, of course, the term sometimes does mean just that. Moreover, the condemnations of pagan belief and practice, while often made with other terms, could be seen to imply unbelief at some meta-level. I argue, however, that limiting the meaning of the root so severely causes us to miss a rich set of other connotations that give us a rounder idea of the Quran’s intent.

I have suggested that the bilingual lives of many Arabic speakers in and on the fringes of the Roman empire over hundreds of years (Arabic-Aramaic and Arabic-Greek) contributed to this polysemy through the phenomenon of the loan shift. The Latin *paganus*, which came to have the connotation both of “rustic” and “polytheist” in the fifth and sixth centuries, may well lie behind Iran 57:20, which refers to *kuffār* as peasants happy to see rain and greenery. At the same time, the Quranic term is clearly also used to refer to polytheists. Ṣād 38:5 reports of the *kāfirūn* that they rejected the notion that the many gods could merge into only one, while The Cow 2:257 says that those who *kafarū* had taken the deity or idol *Ṭaghūt* for their patron instead of God. The Family of Imran 3:151 menaces these pagans with hellfire for having made God part of a pantheon (*ashrakū*). While it is not impossible that Arabic independently invented a connection between farmers and polytheists, Occam’s razor would suggest that we instead posit that Arabic was influenced by late antique Roman Christian usage, which was embedded in imperial laws applying to Arabophone citizens of the empire. In any case, far from being deniers or nihilists, the pagans are admitted to believe in their religion (*dīn*) and to have faith (*īmānuhum*) in it. It is simply a false religion. *Kafara* thus has a positive valence that “to disbelieve” does not capture, even if the latter is not ultimately an incorrect characterisation of the Quranic view of the pagans. [\(Return to Contents\)](#)

Silent Night, Holy Night ...***From A Spiritual Note (Edition 867)***

"Surely We revealed it (the Quran) on the Night of Majesty.

"And what will make you comprehend what the Night of Majesty is?

"The Night of Majesty is better than a thousand months.

"The angels and the Spirit descend in it by the permission of their Lord for every affair.

"Peace! It is till the rising of the morning" (Quran 97:1-5).

A special night (in the third part of Ramadan) has been called the Night of Majesty because it is a night of great majesty and honour, which humanity should value with total respect and reverence. Undoubtedly, the night the Holy Quran was revealed, an extraordinary gift and an incomparable book of guidance to humanity, should be regarded with the highest honour and respect. This night is eminent because the Holy Quran was revealed in it. The anniversary of the revelation of the Holy Quran on this night has been laid down for all times as a night of great blessings and honour so that every year, when that night comes, Allah opens the doors of His mercy and blessings for His servants. This is not just a mere anniversary, for just as the rivers of Allah's mercy gushed forth on that sublime night when the first revelation of the Holy Quran came, so too, the same thing obtains every year on that particular night when Allah showers His mercy and blessings on the hearts of all those who endeavour to seek His grace.

"And what will make you comprehend what the Night of Majesty is? The Night of Majesty is better than a thousand months."

To perform worship and do acts of righteousness on that night will bring the believer more reward than he would get in a thousand months. Here, the word thousand is used to signify a very large number, and what is meant is that countless blessings will accrue to the devotee if he fulfils the conditions. It is recorded that the Holy Prophet (s) was extremely generous in Ramadhan and engaged in extra devotional prayers at night, especially in the last ten nights when his worship reached the topmost peak of perfection.

Forgiveness in our daily lives

Minor disputes often lead to lifelong quarrels: families, friends, colleagues, etc., who do not talk to one another and spend their entire lives living in enmity rather than taking a small step towards reconciliation and peace.

Sometimes, such persons only realise after the death of someone they disagreed with they hesitated too long to restore good relations.

Often, we are not inclined to forgive others, while, on the other hand, we want God to forgive us.

The Quran advises us about this, as follows: "...Pardon and overlook. Do you not love that Allah should forgive you? And Allah is Forgiving, Merciful." (24:22, see also 42:43 and 7:199)

We read in the Bible: "And when you stand praying, forgive, if you have ought against any: that your Father also which is in heaven may forgive you your trespasses.

But if you do not forgive, neither will your Father, which is in heaven, forgive your trespasses."

And in the Mahabharata: "One should forgive under every injury. It has been said that the continuation of species is due to man being forgiving. He, indeed, is a wise and excellent person who has conquered his wrath and shows forgiveness even when insulted, oppressed, and angered by a strong person. The man of power who controls his wrath has (for his enjoyment) numerous everlasting regions; while he that is angry, is called foolish, and meets with destruction both in this and the other world."

Research has shown that forgiveness is good for the well-being of the person who forgives. We store everything we experience in our body cells and unprocessed suffering cramps cell receptors, which transmit information. Therefore, these cannot do their job correctly, which can manifest itself in symptoms such as migraine, depression, and tantrums.

Forgiveness is the key to being healthy again. So, when you forgive, you do so not only for others, but you firstly benefit.

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Italian

La luce

L'Uomo. (Il solo) Uomo

By Luca del Negro

Come siamo giunti ad oggi, epoca in cui il pensiero, la cultura e la Legge occidentale governa e pilota per interdipendenza asservita la pressoché arenata Ummah islamica dovendo con ragione e coerenza dare propensione all'incontrastato potere delle merci ed alla propellente finanza, strumenti controllati in esclusiva dell'Occidente per quanto fino a qui ed oggi è dimostrato?

Quale è l'odierno ruolo di importanza degli Stati islamici, contenitori della Ummah, rispetto ai Paesi occidentali e capitalisti, si pensi alla Turchia, all'Iran, all'Egitto, al Marocco, all'Algeria o alla piccola Tunisia per citarne alcuni includendo i ricchissimi Paesi come gli Emirati Arabi, L'Oman, il Qatar, il Kuwait e altri ancora, senza dimenticare quei Paesi più a Oriente come il Pakistan e l'Indonesia e quelli appena costituiti o da poco indipendenti come Bosnia, Kazakistan e Uzbekistan, Kosovo eccetera?

E come riallineare, considerate le ecatombi senza fine in un pensiero per la Siria, l'Iraq, l'Afghanistan, il Sudan, lo Yemen, la Palestina, la Libia e ogni altro Paese che si crede mussulmano – chiedendo qui e ora venia per la non menzione di ogni altro Popolo massacrato dalle armi di distruzione di massa – la fratellanza nel nome di Dio-Allah?

Di quale grado è la marginalità in cui questi Paesi si trovano e, soprattutto, quali sono le tendenze e le prospettive di quelle comunità islamiche che popolano in maniera sempre più ampia Stati che non hanno avuto a intendere di Allah in forma diretta?

In conclusione, quali sono i rapporti tra costoro, i Paesi islamici e gli altri che primeggiano

nell'economia finanziaria (politico-finanziaria) di successo se, andiamo ad acuire l'analisi verso le logiche impositive che contraddistinguono i Paesi *leader*, U.S.A. e/o Nazioni Europee per esempio, dovendo legare la scienza politica a una corsa costante, senza sosta e senza scrupoli etici, in palese disaccordo di fronte ai dogmi della Fede in Dio?

E come definire queste logiche, nel frattempo, finché Egli, l'Eterno, dia preciso segnale dell'imminente Giudizio Universale, sommo e assoluto "arresto totale"?

Il criterio denominato "pace a oltranza" come soggetto, considerato esso l'elemento parziale per la salvaguardia della convivenza sociale e incentivo per la comunicazione intersoggettiva, non è compatibile con l'Islam e non lo è, non può esserlo, perché questo ricercato aspetto, quando è materia anche politica, include la possibilità certamente negata alla Ummah dalla sottomissione a Dio e alla Sua Legge, di costruire ma anche modellare la propria identità in nome del progresso o di un progetto sui generis che non comprenda Allah come fondamentale!

Man. (The only) Man

How have we reached today, an era in which Western thought, culture and law govern and pilot the almost stranded Islamic Ummah by subjugated interdependence, having with reason and coherence to give propensity to the uncontested power of goods and propellant finance, instruments controlled in exclusive by the West as far as has been demonstrated up to now?

What is the current important role of Islamic countries populated by the Ummah compared to Western and capitalist countries? Let's think about Turkey, Iran, Egypt, Morocco, Algeria and small Tunisia, to name a few, including the wealthy countries such as the Arab Emirates, Oman, Qatar, Kuwait and others. Without forgetting those countries further east, such as Pakistan and Indonesia. And the newly established or recently independent ones, such as

Bosnia, Kazakhstan, Uzbekistan, Kosovo, etc.?

Dutch

And how to realign, considering the endless massacres, in thought for Syria, Iraq, Afghanistan, Sudan, Yemen, Palestine, Libya and every other Muslim Country - asking here and now sorry for the non-mention of any other People massacred by mass destruction weapons - brotherhood in the name of God-Allah?

To what degree is the marginality in which these Countries find themselves, and, above all, what are the tendencies and prospects of those Islamic communities that increasingly populate states that have not had to understand Allah directly?

In conclusion, what are the relationships between the Islamic countries and the others that excel in a prosperous financial (political-financial) economy? Suppose we sharpen the analysis towards the taxation logic distinguishing the leading countries. In that case, the U.S.A. and the European Nations, for example, having to tie political science to a constant race, without stopping and without ethical scruples, in apparent disagreement with the dogmas of Faith in God?

And, how do we define these logics, in the meantime, until He, the Eternal, gives a precise signal of the imminent Universal Judgment, the supreme and absolute "total arrest"?

The criterion called "all-out peace" as a subject considered the partial element for the protection of social coexistence and an incentive for intersubjective communication is not compatible with Islam and is not, cannot be, because this sought-after aspect, when it is also a political matter, includes the possibility denied to the Ummah by submission to God and His Law, to build the identity in the name of progress that does not have Allah as fundamental!

(<https://autorenegro.org/mashaallah-book/>)

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Het licht

De filosofie achter kleuren in de Koran

"Zie jij niet dat Allah water uit de wolken naar beneden stuurt, en dat Wij (God) daar dan vruchten mee voortbrengen, verschillend van kleur?" (35:27)

"En zo ook bestaan er mensen, beesten en vee, in verschillende kleuren." (35:28)

"Hij is het Die tuinen maakt, met en zonder latwerk, en palmen en zaad waar verschillende soorten vruchten aan ontspruiten en olijven en granaatappels, gelijk en toch anders." (6:141)

"Kwalijk is hetgeen waarvoor zij hun zielen verkopen - dat zij ontkennen wat Allah heeft geopenbaard, uit jaloezie, dat Allah van Zijn goedgunstigheid neerzendt aan wie van Zijn dienaren het Hem behaagt." (2:90)

"Iedereen heeft een doel waarnaar hij (zich) richt, dus wedijver met elkaar om goede werken." (2:148)

Elk mens heeft in potentie zijn eigen unieke vermogens om in Allah's schepping dienstbaar te zijn en zodoende zijn doelen op aarde te realiseren. Hij/zij heeft van Allah het recht gekregen om te kiezen deze vermogens in zichzelf te ontwikkelen en te ontplooiën door de innerlijke goddelijke leiding en eigen inzet. Het aannemen en uitdrukken van deze unieke individuele kleur brengt steeds weer een voldaan en gelukkig gevoel met zich mee, aangezien Allah hiervoor een intens verlangen in de mens heeft geplaatst.

Om echter tot dit punt te komen, zal de mens zich van Allah bewust moeten worden om deze innerlijke goddelijke leiding bewust te kunnen volgen om zijn of haar plaats in Allah's plan in te nemen. Aan de andere kant zal hij zich

moeten openstellen voor deze individuele unieke identiteit en niet steeds proberen te zijn zoals anderen, of trachten te bezitten wat anderen bezitten uit jaloezie. Ook het zich verplicht voelen andermans dromen te vervullen of het opleggen aan anderen van de eigen wensen en dromen (bijvoorbeeld ouders bij kinderen) staat gelijk aan onderdrukking (verkopen) van de ziel. Deze zielen hebben immers allen hun gelijkwaardige - eigen unieke kleur - en doelen.

Hoewel de uitdrukking van deze innerlijke leiding verschillende vormen en kleuren aanneemt bij de mensen, ontwikkelt de houding naar elkaar toe zich op een gelijkwaardige manier, ongeacht onze status. Het wordt een houding van schenken aan elkaar uit onze verscheidenheid, van samenwerking en het zich verbonden voelen met elkaar, aangezien het Allah is Die ons met elkaar verbindt. Eén water, vruchten van verschillende kleur, gelijk en toch anders.

"Wij nemen de kleur van Allah aan, en wie is er beter dan Allah in het kleuren, en wij zijn Zijn dienaren." (2:138).

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Stille nacht, heilige nacht...

"Waarlijk openbaarden Wij het (de Koran) op de Nacht van Grootseid.

En wat zal jou doen inzien wat de Nacht van Grootseid is?

De Nacht van Grootseid is beter dan duizend maanden.

De engelen en de Geest dalen erin neer met de toestemming van hun Heer voor iedere aangelegenheid.

Vrede! het duurt tot aan het ochtendgloren" (Koran 97:1-5).

Een speciale nacht (in het derde deel van de Ramadan) is de Nacht van Grootseid genoemd, omdat het een nacht van grote eer is, en één waaraan men volledige respect en eerbied dient te verlenen. Er is geen twijfel dat de nacht

waarin de Heilige Koran werd geopenbaard - een buitengewoon geschenk en een onvergelijkbaar boek van leiding voor de mensheid - met de grootste eer dient te worden behandeld. Deze nacht dankt zijn grootsheid aan het feit dat de Heilige Koran daarin werd geopenbaard, en de gedenktag van de openbaring van de Koran op deze nacht is voor altijd vastgelegd als een nacht van grote zegeningen en eer, zodat ieder jaar als deze nacht komt, Allah Zijn deuren van genade en zegeningen opent voor Zijn dienaren. Dit is niet zomaar een verjaardag, want net zoals de rivieren van Allah's genade op die sublieme nacht neerstroomden met de eerste openbaring van de Koran, net zo gebeurt dat ieder jaar op die bewuste nacht, wanneer Allah Zijn genade en zegeningen doet neerdalen op degenen, die streven naar Zijn genade.

"En wat zal jou doen inzien wat de Nacht van Grootseid is? De Nacht van Grootseid is beter dan duizend maanden."

Het verrichten van aanbidding en het doen van rechtschapen daden in deze nacht zal de gelovige meer beloning schenken dan hij in duizend maanden zou kunnen krijgen. Het woord duizend is hier gebruikt om een heel groot aantal aan te duiden, waarmee wordt bedoeld dat ontelbare zegeningen de gelovige zullen toekomen als hij aan de voorwaarden voldoet. Het is opgetekend dat de Heilige Profeet (vzmh) in de maand Ramadan extra gul was en in de nacht extra gebeden verrichtte, in het bijzonder in de laatste tien nachten, waarin zijn aanbidding de hoogste piek van perfectie bereikte.

U kunt het volledig artikel hier lezen:
<http://www.aaiil.org/text/hq/comm/bash/ch97.shtml>

Vergeving in ons dagelijks leven

Kleine geschillen leiden vaak tot levenslange ruzies; families, vrienden, collega's, etc. die niet met elkaar praten, die niet bereid zijn toenadering te zoeken, die liever levenslang in onmin met elkaar leven dan een kleine stap

te doen om het weer goed te maken. En die dan vaak pas na de dood van zo'n familielid of vriend erachter komen dat ze te lang hebben gedraald om het weer goed te maken...

We zijn vaak niet geneigd anderen te vergeven, terwijl we aan de andere kant wel willen dat God ons vergeeft!

De Koran adviseert ons hierover als volgt: "Vergeef en vergeet. Vinden jullie het niet fijn, dat Allah jullie zal vergeven? En Allah is Vergevensgezind, Barmhartig." (Koran 24:22, zie ook 42:43 en 7:199)

In de Bijbel lezen wij: "En wanneer gij staat om te bidden, vergeeft, indien gij iets hebt tegen iemand; opdat ook uw Vader, Die in de hemelen is, ulieden uw misdaden vergeve. Maar indien gij niet vergeeft, zo zal uw Vader, Die in de hemelen is, ook uw misdaden niet vergeven." (Marcus 11:25-26)

En in Hindoe geschriften: "Men dient te vergeven onder elke verwonding. Gezegd wordt dat het voortbestaan van de mensheid komt door de menselijke aard van vergeving. Hij, die zijn wraak heeft kunnen beheersen en vergeving toont, ook al wordt hij beledigd, onderdrukt en boos gemaakt door een sterk iemand, is een wijs en goed persoon. De sterke persoon die zijn boosheid bedwingt, heeft vele zegeningen waar hij van zal genieten, terwijl degene die kwaad wordt, als een dwaas wordt gezien en zowel in deze wereld als in het hiernamaals met afgang zal worden vergolden." (Mahabharata)

Onderzoek heeft aangetoond dat vergeven goed is voor het welzijn van degene die vergeeft. Alles wat we meemaken, slaan we op in onze lichaamscellen. Onverwerkt leed verkrampt de celreceptoren, die informatie doorgeven. Daardoor kunnen ze hun werk niet goed doen en dat kan zich uiten in klachten als migraine, depressie, woede-aanvallen, enz. In vergeving de sleutel ligt om weer gezond te worden. Vergeven doe je in de eerste plaats dus niet voor de ander, maar voor jezelf.

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Spanish

La lux

Hadith

Bilal Hakim

(Lahore ahmadiyah movimiento en Cuba)

Probando un hadiz del Corán...

Además de examinar los canales de denuncia, otra forma de probar la autenticidad de un hadiz es comprobar si está respaldado por el Corán O no. El Corán dice:

"Di: Viajad por la tierra y luego ved cómo Él hace la primera creación, entonces Allah crea la última creación. Seguramente Allah es poderoso sobre todas las cosas." (29:20)

Aquí dice que los humanos deberían andar por ahí. el mundo estudia la creación para aprender cómo funciona la creación, como comenzó y cómo es hoy. Sobre esta base, Los musulmanes deberían ir, no sólo a China, sino a todas partes.

(2 La palabra árabe para China, como está en este hadiz, es Şīn, escrita con las letras şād, yā ,nūn. En inglés hay un prefijo que se coloca antes de otro nombre para indicar una relación conjunta. relación entre China y alguien más. Por ejemplo, una Organización estadounidense" significa una organización conjunta de Estados Unidos. Sinología es el nombre de una materia, que estudia los asuntos chinos.)

¿En qué parte del mundo adquirir el conocimientos sobre creación? Por lo tanto, es plausible que el Santo profeta podría haber mencionado a China como una expansión suficiente para indicar que es posible que deba llegar tan lejos como China, que estaba distante de Arabia, para alcanzar la sabiduría necesaria y el conocimiento si se diera cuenta de que podría ser encontrado allí Otro versículo del Corán es el siguiente:

"¿No han viajado por la tierra para tener

corazones con los que entender, u oídos para oír? Porque seguramente no son Los ojos los que están ciegos, pero si sus corazones. que se encierran en sus pechos ". (22:46)

En los versículos anteriores a este, aquellas personas que Rechazaron y se opusieron al Santo Profeta Mahoma, y llamaron a los profetas anteriores locos se les dice que, en el caso de los profetas anteriores, Allah destruyó a sus oponentes y a sus lugares de residencia después de haberles dado advertencia por un tiempo para ver si se arrepentirían. Entonces en este versículo se dice que los oponentes del Santo Profeta Muhammad deberían viajar a esos Lugares para ver las ruinas de los pueblos de la oposición a los profetas anteriores. entonces ellos aprenderan una lección sobre su posible destino. Sin embargo, no necesitamos tomar este versículo en este sentido limitado, causando la sensación de viajar para ver tales ruinas. Si no en el sentido de ampliar la mente, "tener corazones con el que entender", y abrir tus oídos y ojos, necesitan viajar por la tierra, y por supuesto adquirir conocimientos. esto curare la verdadera ceguera, que este versículo dice que es la ceguera de los corazones.

Un tercer verso del Corán dice lo siguiente: "Oh humanidad, seguramente os hemos creado de un varón y una hembra, y os hice tribus y familias para que se conozcan. Seguramente El más noble de vosotros ante Alá es el más obediente. Seguramente Alá es Conocedor y Está Consciente". (49:13)

Según este versículo, la humanidad consiste de diferentes naciones y grupos étnicos, y sus diferencias constituyen sus identidades. La única manera de "conocernos" e identificarnos la otra es viajar por el mundo para visitar y ver las diferentes naciones que lo habitan. El conocimiento sobre diferentes naciones no puede ser adquirido estando sentado en casa o sin ir más lejos que las fronteras de su propio país. Este verso se dirige a toda la humanidad, y por supuesto. lo que sugiere para todos los humanos, que deben adquirir conocimiento mutuo, se aplica también a los musulmanes, que deben buscar conocimiento de las diferentes naciones del mundo.

Según este versículo, la diversidad y

variedad de lenguas y colores de la humanidad. proporciona signos de la existencia de Dios al los eruditos, los 'ālimīn o alims. Esta diversidad es una fuente de conocimiento o 'ilm'. De nuevo es evidente que para adquirir conocimientos sobre la lengua Idiomas y colores de la humanidad tendrías que viajar entre diferentes naciones.

Dos ejemplos de viajes por conocimiento citado en el Corán...

El Corán menciona dos ejemplos de grandes personas que viajan a lugares remotos y distantes para buscar conocimiento, y uno de esos lugares mencionado podría llegar hasta la frontera de china . En el capítulo 18, el Corán relata el recorrido de Moisés con su asistente (18:82)

llevado a encontrarse con una persona que poseía conocimiento que Dios le había concedido. De acuerdo a un hadiz en Bujari, aunque esto no está en el Corán, Allah le dijo a Moisés que fuera y encontrara este persona en particular, diciendo: "Un siervo de entre Mis sirvientes, que viven en la confluencia de dos ríos, es mayor en conocimiento que tú" (hadiz 122). Se dice que este cruce es el cruce de los dos brazos del río Nilo, el blanco Nilo y el Nilo azul, que se unen en Khartoum para convertirse en un solo río, el Nilo. El Corán nos dice que Moisés se volvió absolutamente decidido.

para llegar a su destino, y dijo que no se detendría hasta alcanzarlo, incluso si fuera necesario caminar varios años. Este incidente nos muestra que El conocimiento tiene una amplitud tan inmensa que incluso un gran profeta requiere más conocimiento del que tiene, y además está dispuesto a ir a cualquier parte para encontrarlo.

El otro ejemplo está en el mismo capítulo. 18, dado inmediatamente después de la historia del viaje de Moisés. Es el viaje de un hombre llamado Dhul Qarnain (18:83-98). el era un gobernante de un enorme territorio, y los comentaristas del Corán ha tratado de identificar a quién se refiere, Sea quien sea , se acepta que tenía una vasto territorio en Asia Central. De acuerdo con el Corán, emprendió tres viajes, desde su imperio, parece que era un gobernante que visitaba los extremos de su imperio para

descubrir la condición de vida de la gente ahí. Su primer viaje fue, dice el Corán, al "lugar donde se pone el sol", donde vio el sol ponerse en un mar negro (18:86).

El "mar negro" mencionado aquí era lo que es generalmente conocido como el Mar Negro, que se encuentra entre Ucrania al norte y Turquía al norte. El Corán lo llama "el escenario de el sol" porque era lo más lejos que podía llegar la dirección en la que se pone el sol; en otra parte nos dice, el extremo occidental de su imperio. Su segundo viaje fue, dice el Corán, hacia "el ascenso del sol" (18:90), es decir, el lugar oriental. la mayor parte de su imperio.

Según una investigación realizada por Hazrat Maulana Muhammad Ali, Dhul Qarnain fue el Primer rey persa conocido como Darío Primero (o Darwaish en persa), que vivió alrededor de 500 años antes de Jesús.¹ Otras fuentes nos dicen que su imperio fue el más grande que tuvo el mundo nunca conocido. En el este se extendía hasta lo que es ahora se llama Tayikistán, y ese país tiene una frontera con China. Por lo tanto, podemos decir con justificación de que el viaje de Dhul Qarnain mencionado en el Corán en 18:90 fue por las fronteras de China. Por lo tanto la conclusión es que él Llegó a China en busca de conocimiento.

...Los hechos históricos respaldan este hadiz...

La autenticidad de un hadiz también se puede determinar y establecer por hechos reales. Hay una Antigua Comunidad musulmana en China, conocida como Hui. personas, que creen que ciertos Compañeros de El Santo Profeta Mahoma visitaron China y estableció el Islam allí. Su reclamo es a menudo considerado como sin ninguna evidencia. Sin embargo, el Señor T.W. Arnold, el erudito británico, que fue Profesor de Estudios Árabes e Islámicos en la Escuela de Estudios Orientales, Universidad de Londres don, 1921-1930, en su famoso libro La predicación del Islam, tiene un capítulo sobre la difusión. del Islam en China. Refiriéndose al momento en que Los musulmanes acababan de conquistar Irán y los últimos d... registros confiables muestran

que el hijo del rey pidió ayuda a China contra las invasiones árabes. El emperador chino respondió que no podía enviar a sus tropas a una distancia tan larga. pero envió un embajador a Hazrat Uth-hombre para abogar por el hijo del rey que estaba fugitivo. de los musulmanes. Hazrat Uthman luego envió uno de sus generales para acompañar a los chinos embajadores de regreso a China. Esto fue en 651, menos más de veinte años después de que el Santo Profeta muriera. Este enviado musulmán fue Recibido con honores por el emperador chino. ([Return to Contents](#))

French

La lumière

INTERDICTION DE CELEBRER LES FETES DES NON MUSULMANS



By Abou Tiéné

Les textes du Coran

Verset n°1:

Allah a dit dans la sourate An Nissa n°4 verset 140 (traduction rapprochée du sens du verset) : « Et il a certes été descendu pour vous dans le Livre que vous entendez que l'on mécroit et que l'on se moque des versets d'Allah¹ alors vous ne devez pas vous asseoir avec les gens qui font cela jusqu'à ce qu'ils entreprennent une autre conversation car alors vous seriez comme eux ».

L'imam Ibn Jarir Tabari (mort en 310 du calendrier hégirien) a dit : « C'est à dire qu'il vous a été révélé que si vous vous asseyez avec ceux qui mécroient dans les versets d'Allah et se moquent d'eux alors que vous entendez cela et que vous ne les quittez pas dans cette situation alors vous êtes comme eux car vous avez désobéi à Allah en restant avec eux alors qu'ils font cela » (Tefsir Tabari vol 7 p 602)

Verset n°2:

¹ Quelle plus grande mécréance et quelle plus grande moquerie des versets d'Allah y a-t-il que de dire que 'Issa Ibn

Maryam (que la prière d'Allah et Son salut soient sur lui) est le fils d'Allah ?!

À la fin de la sourate Al Fourqan, Allah a mentionné certaines caractéristiques de Ses serviteurs pieux et parmi elles, Il a dit (traduction rapprochée du sens du verset 72 de la sourate Al Fourqan n°25): « Ceux qui n'assistent pas aux choses fausses ».

D'après Al Hussein Ibn 'Aqil, Dahak (mort en 105 du calendrier hégirien) a dit à propos du verset - Ceux qui n'assistent pas aux choses fausses- : « C'est à dire les fêtes des non musulmans ». (Rapporté par Ibn Abi Hatim dans son Tefsir n°15454)

L'imam Ibn Abi Hatim (mort en 327 du calendrier hégirien) a dit après avoir rapporté le texte précédent : « Il a été rapporté la même chose de Abou Al 'Aliya, de Tawous, de Rabi' Ibn Anas et de Muthana Ibn Sabah¹ ». (Tefsir Ibn Abi Hatim vol 8 p 2737)

L'imam Ibn Kathir (mort en 774 du calendrier hégirien) a ajouté que cela a également été rapporté de Muhammed Ibn Sirin. (Tefsir Ibn Kathir vol 3 p 2097)

L'imam Dhahabi (mort en 748 du calendrier hégirien) a dit : « Allah a fait les éloges de ceux qui n'assistent pas aux fêtes des non-musulmans lorsqu'Il a dit : -Ceux qui n'assistent pas aux choses fausses -. Ainsi, ce verset montre que, à l'opposé, celui qui y assiste est réprouvé et a commis une chose interdite » (Tachabouh Al Khasis Bi Ahl Al Khamis Fi Rad Al Tachabouh Bil Mouchrikin p 35)

Verset n°3:

Allah a dit dans la sourate Al Hadid n°57 verset 16 (traduction rapprochée du sens du verset) : « Le moment n'est-il pas venu pour les croyants que leurs cœurs s'humilient au rappel d'Allah et devant ce qui est descendu de la vérité et qu'ils ne soient pas comme ceux qui ont reçu le Livre précédemment ? Ceux-ci trouvèrent le temps long et leurs cœurs s'endurcirent, et beaucoup d'entre eux sont désobéissants ».

Cheikh Al Islam Ibn Taymiya (mort en 728 du calendrier hégirien) a dit : « La parole d'Allah -Et qu'ils ne soient pas comme ceux qui ont reçu le Livre- est une interdiction générale du fait de leur ressembler et il y a également l'interdiction

de leur ressembler précisément dans la fait d'avoir le cœur dur ce qui est la conséquence des péchés ». (Iqtida Siral Moustaqim vol 1 p 258)

L'imam Ibn Kathir (mort en 774 du calendrier hégirien) a dit dans son explication de ce verset : « Allah a interdit aux croyants de ressembler aux gens du Livre dans toute chose, qu'il s'agisse des bases² ou des des questions secondaires ». (Tefsir Ibn Kathir vol 3 p 1829)

Les textes de la Sounna

Hadith n°1:

D'après 'Aicha (qu'Allah l'agrée) : Abou Bakr (qu'Allah l'agrée) est rentré chez moi alors qu'il y avait auprès de moi deux petites filles médinoises qui chantaient des chants sur ce qu'il s'était passé pour les Ansars (1) le jour de Bou'ath (2).

Elles n'étaient pas des chanteuses.

Abou Bakr (qu'Allah l'agrée) a dit: Les instruments du diable dans la maison du Messager d'Allah (que la prière d'Allah et Son salut soient sur lui)? Et cela un jour de A'id ! (3)

Le Prophète (que la prière d'Allah et Son salut soient sur lui) a dit: « Ô Abou Bakr! Certes chaque peuple a un A'id et ceci est notre A'id (4) ». (Rapporté par Boukhari dans son Sahih n°952 et Mouslim dans son Sahih n°892)

(1) Ce sont les gens qui sont originaires de Médine.

(2) C'est une bataille qui avait eu lieu entre les deux tribus de Médine avant l'Islam.

(3) C'est à dire que ceci s'est passé le jour du A'id al fitr ou du A'id al adha.

(4) L'imam Dhahabi (mort en 748 du calendrier hégirien) a dit : « Cette parole du Prophète (que la prière d'Allah et Son salut soient sur lui) montre que chaque peuple a ses jours de fête qui lui sont spécifiques. Ainsi, si les chrétiens ont un jour de fête qui leur est spécifique, si les juifs ont un jour de fête qui leur est spécifique alors un musulman ne doit pas s'associer à eux dans cela de la même manière qu'il ne s'associe pas à eux dans leurs législations religieuses et dans la direction vers laquelle ils se tournent pour prier ». (Tachabouh Al Khasis Bi Ahl Al Khamis Fi Rad Al Tachabouh Bil Mouchrikin p 27)

Hadith n°2:

D'après Anas Ibn Malik (qu'Allah l'agrée) : Dans la Jahiliya (1), il y avait deux jours dans

¹ Tous les savants qui sont mentionnés sont des tabi'ins, ils ont étudié avec des compagnons du Prophète (qu'Allah les agrée tous).

² C'est à dire des bases de la religion.

l'année durant lesquels les gens s'amusaient et se divertissaient (2). Lorsque le Prophète (que la prière d'Allah et Son salut soient sur lui) est arrivé à Médine, il a dit: « Vous aviez deux jours durant lesquels vous vous divertissiez et certes Allah vous a remplacé (3) ces deux jours par deux jours meilleurs : le jour du fitr (4) et le jour du adha (5) ». (Rapporté par Nasai dans ses Sounan n°1556 et authentifié par Cheikh Albani dans sa correction de Sounan Nasai)

Il s'agit de la période qui a précédé l'Islam et durant laquelle les gens étaient dans une grande ignorance.

(2) Il s'agit du jour du Nayrouz et du jour du Mahrajan. (Voir Charh Sounan Nasai de Cheikh Al Etiopi vol 17 p 153)

(3) Le terme remplacé montre que la chose initiale a été délaissée et changée par la chose nouvelle. Ainsi, le Prophète (que la prière d'Allah et Son salut soient sur lui) ne les a pas laissés pratiquer ces deux jours de fête ni ne les a laissés se divertir à ces occasions comme ils le faisaient précédemment. (Voir Iqtida Siratal Moustaqim de Cheikh Al Islam Ibn Taymiya p 433) L'imam Ibn Hajar (mort en 852 du calendrier hégirien) a dit : « Nous pouvons tirer de ce hadith l'interdiction d'exprimer de la joie lors des fêtes des associateurs et l'interdiction de leur ressembler ». (Fath Al Bari 2/442)

(4) Il s'agit du jour du A'id après la fin du mois de Ramadan.

(5) Il s'agit du jour du A'id du sacrifice.

Hadith n°3:

D'après 'Abdallah Ibn 'Amr (qu'Allah les agrée lui et son père), le Prophète (que la prière d'Allah et Son salut soient sur lui) a dit: « Celui qui ressemble à autre que nous ne fait pas partie de nous. Ne ressembliez pas aux juifs et aux chrétiens !¹ » (Rapporté par Tirmidhi dans ses Sounan n°2695 et authentifié par Cheikh Albani dans sa correction de Sounan Tirmidhi)

Hadith n°4:

D'après 'Abdallah Ibn 'Omar (qu'Allah les agrée lui et son père), le Prophète (que la prière d'Allah et Son salut soient sur lui) a dit: « Celui qui ressemble à un peuple (1) fait partie d'eux (2) ». (Rapporté par Abou Daoud dans ses Sounan n°4031 et authentifié par l'imam Dhahabi dans Siyar A'lam An Noubala 15/509 et par l'imam Ibn Hajar dans Fath Al Bari 10/282)

(1) Ce hadith est général et comprend celui qui ressemble à un peuple dans une chose qui lui est spécifique que ce soit dans leurs croyances, dans leurs adorations, dans leurs vêtements, dans leurs coutumes... (Fath Dhil Jalal Wal Ikram Bi Charh Boulough Al Maram de Cheikh 'Otheimine vol 15 p 171/172)

(2) C'est à dire que le fait de ressembler à un peuple dans l'apparence conduit vers le fait de faire partie de ce peuple dans le cœur, par la croyance. En effet, il n'y a pas de doute que le fait de ressembler à un peuple entraîne le fait d'aimer ce peuple, de le glorifier et de se rapprocher d'eux et cela peut amener la personne à leur ressembler même dans les adorations qu'ils pratiquent. (Fath Dhil Jalal Wal Ikram Bi Charh Boulough Al Maram de Cheikh 'Otheimine vol 15 p 172)

Ensuite, ce hadith peut désigner le fait de ressembler à des gens pieux ou à l'inverse à des gens qui ne le sont pas et ainsi la personne fera partie d'eux dans le bien ou, à l'inverse, sera comme eux au niveau des péchés. (Mirqatoul Mafatih Charh Mishkat Al Masabih de l'imam 'Ali Al Qari vol 8 p 222, hadith n°4347)

Si les gens à qui la personne ressemble sont des non-musulmans alors le hadith montre clairement l'interdiction de leur ressembler. Cheikh Al Islam Ibn Taymiya (mort en 728 du calendrier hégirien) a dit: « Ce hadith montre, au minimum, l'interdiction de ressembler aux non-musulmans ». (Iqtida Siral Moustaqim vol 1 p 241) ([Return to Contents](#))

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¹ Cheikh Al Islam Ibn Taymiya (mort en 728 du calendrier hégirien) a dit après avoir mentionné que les paroles des imams de l'Islam à propos de l'interdiction de ressembler aux non-musulmans sont particulièrement nombreuses : « Ceci

permet d'avoir la certitude que les imams sont en consensus à propos de l'interdiction de se conformer aux non-musulmans et à propos de l'ordre de se différencier d'eux ». (Iqtida Siral Moustaqim vol 1 p 350)