

I SHALL LOVE ALL MANKIND.



The Light

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WE BELIEVE

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

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

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

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Broadcast Schedule (U.K. time)

- Mon to Thursday**
1900 - Urdu - تدبر القرآن
19:30 - English - Reflections on the Holy Quran
- Friday** 13:00 Friday Service
- Saturday**
- 14:00 - Urdu - Pure discussions
WhatsApp group

Podcasts of all broadcasts are available on
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Arshad Alvi

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

Goodbye my brother, my friend.

Brother Arshad Alvi, in charge of the publication department at our Centre left us for a better place. Throughout his life, even when his heart was only 30% active, he continued his work. We discussed many new projects in December 2023 but Allah had other plans. May Allah bless his soul.

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](#).)

Secrets of Caliphate - II

Verdict of the Holy Quran

The Holy Quran has not branded the disputants and those engaged in mutual altercations as *kafirs*. Each party is designated Muslim. It ordains that if two factions of the True Believers fall out and quarrel with each other, they should be reconciled. If any group rebels against another, the aggressor should be fought until the insurrection is subdued. If they agree to desist from aggression, warring factions should be made to come to terms in accordance with the requirements of justice and fair play. Do justice because God loves those who do justice.

Indeed, the True Believers are brethren-in-Islam. Thus, it is incumbent upon a Muslim to effect reconciliation among the estranged brethren. Fear God so that He may show His mercy. O you who believe in Islam, see that no section should ridicule another section. The one ridiculed may likely be better than the one indulging in ridicule.

On the same analogy, no woman should ridicule another woman who may be more honourable. Do not spread scandals about each other, nor indulge in name-calling, because it is a gross transgression after accepting Islam. He who does not cease is a transgressor. O, you True Believers! Abstain from suspecting others because suspicion sometimes leads to sin. Do not spy on others nor indulge in backbiting. Is there anyone among you who would eat the flesh of his dead brother? You should hate this act. Fear God because God accepts genuine repentance as He is Merciful.

Thus, what God has pronounced applies to

the truthful. Sometimes, one proclaims a verdict of *kufir* against true believers because of some disputes, whereas God has called them True Believers even when they were warring with one another and has regarded them as brethren among themselves. Even when one group is at war against the other, neither is *kafir* in God's eyes. God is not pleased with those who call one another bad names, fling accusations at one another, do not fraternise, ridicule, backbite and suspect one another and consequently spy on the brethren. He who indulges in these vices after accepting Islam earns the appellation of transgressor. Such evildoers incur the wrath of God in the same way as the enemies of Islam incur divine displeasure. God's displeasure descends on those who abuse the True Believers because the Holy Quran calls even the warring believers "a party from among the True Believers". The rebel is branded as an aggressor. Those who oppose him become the victims of oppression. But none of them is dubbed apostate.

This guiding hint is enough for you if you are of the class of God-fearing people. It is incumbent upon you not to behave in a manner which incurs divine wrath, as implied in the Quranic verses. You should not court ruin by being hasty. You should avoid the company of the transgressors. God has praised the True Believers at another place in these words: "And made them cleave to the principle of righteousness, and they were better entitled to it." (48:27)

He (God) enabled them to stand firm in their piety, and they were truly worthy of the Divine support. How does it lie in your mouth to brand a section *kafir*, when it has been proclaimed pious by God. God Almighty has said of the Companions of the Holy Prophet (s): "Muhammad is the Messenger of Allah. And those who are with him are hard against the disbelievers, tender among themselves." (48:30)

The Holy Prophet (s) and his Companions (r) stood firm against the unbelievers. But among themselves, they behaved kind-heartedly. You find them praying in a state of *rukū'* (bent on their knees) and prostration. They strive for the grace and mercy of God. Their

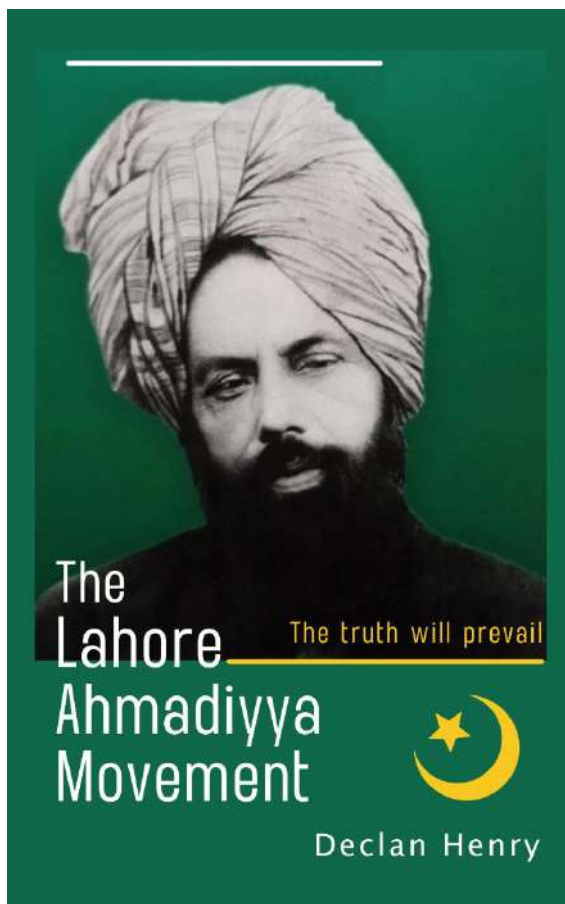
prostrations are writ large on their faces. There is a parable to this effect in the Torah and the Gospel. It is like a farm where a green shoot sprouts from under the ground. It grows strong and stout. Then, it stands upright and delights the hearts of the farmers. It grows in strength and fills the hearts of the unbelievers with rage.

It is evident that God denounced as *kafir* everyone who harboured enmity against them (the Pious Caliphs) and behaved rancorously against them. Thus, fear God and behave virtuously. He who flies into a fury against the Companions of the Holy Prophet (peace and blessings of God be upon him) is *kafir* in the eyes of God. Ponder over the Quranic verses relating to them and other verses also so that God may enable you to become the rightly guided people.

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The Persecution of Ahmadiyya Muslims Must Stop

Daily News / The European / Declan Henry



(From <https://shorturl.at/uPZ28>. Slightly edited for clarity)

Considered heretical by orthodox Muslims, followers of the Ahmadiyya Movement suffer a life of persecution and vilification. Award-winning writer and Islam expert Declan Henry highlights their tragic story and calls for an end to their victimisation.

The Lahore Ahmadiyya Movement by Declan Henry (Squirrel Publishing) is now available on Amazon in paperback and eBook formats, priced at £6.99 and £5.99, respectively. For more information, visit www.Declan-Henry.co.uk or follow Declan Henry on Facebook, Instagram, Twitter or LinkedIn.

Within the Muslim world, just as with Christianity, there are numerous divisions. Most will have heard of the Sunni and Shia sects, but few in the West are aware of the Ahmadiyya Muslims – arguably Islam’s most hated and persecuted community.

Over the past decade alone, hundreds of Ahmadiyya Muslims – men, women, and children – have been callously murdered in the most appalling and cruel of circumstances.

For the rest, their daily existence is blighted by the open hostility and bitter rejection they continually experience, being shunned throughout the world by all other Muslims – who consider them outside the pale of Islam.

In Pakistan, where a large contingency of Ahmadiyya Muslims still live, they are so reviled that in 1974, the parliament declared them ‘non-Muslims’ and then, in 1984, a law was passed whereby it became a crime for Ahmadis to call themselves ‘Muslims’ and to practise their religion in public.

As a result, most attempt to live under the radar and shield their identity from neighbours, friends, and work colleagues, fearing for their lives and livelihoods should their ‘secret’ be revealed.

And, alas, for good reason. The law is often strictly implemented along with physical attacks, persecution, imprisonment, and even torture for those who are found to have committed

the 'crime' of being an Ahmadiyya Muslim.

But why are Ahmadiyya Muslims so reviled? The answer is both rooted in history and theology.

The Ahmadiyya Movement was founded in the late 19th century by religious leader, mystic, and Mujaddid (reformer of Islam) Mirza Ghulam Ahmad (1835-1908).

One section of the Movement claims that Mirza Ghulam Ahmad succeeded the Prophet Muhammad as a prophet and that he was also divinely appointed as the promised Messiah to fulfil Islam's prophecies.

This is in direct conflict with all other Muslim sects, which steadfastly believe that no other prophet will succeed the Prophet Muhammad as the Qur'an states he was Allah's last Messenger.

In addition, non-Ahmadiyya Muslims do not accept that Mirza Ghulam Ahmad is the promised Messiah.

Instead, they believe their holy books, the Qur'an and the Hadith, clearly state that this role is assigned only to Jesus, who will return to fight the Dajjal (anti-Christ) and restore morality and peace to the world towards the end of time.

Interestingly, after the death of Mirza Ghulam Ahmad, there was even a dispute among the Ahmadiyya Muslims about Mirza Ghulam Ahmad's status, which led to the Movement splitting into two groups in 1914.

This brings us to the present, with the majority group being the Qadiani Ahmadiyya Movement (Qadiani Ahmadis), with 12 million followers worldwide.

The other is the much smaller Lahore Ahmadiyya Movement (Lahori Ahmadis). They number around 100,000 followers and differ from Qadiani Ahmadis in that they do not believe Mirza Ghulam Ahmad was a prophet.

They do, however, continue to align with the Qadiani Ahmadiyya Movement in its controversial teachings about Jesus' life, with followers of both groups believing that Jesus did not die on the cross but, instead, recovered from his injuries and travelled across East Asia before settling in Srinagar in Kashmir, where he lived to the age of 120.

All other Muslims, therefore, steadfastly reject all Ahmadiyya Muslims because of significant theological differences from mainstream Islam.

Having previously written a book on Islam, *Voices of Modern Islam*, I was drawn towards an investigation of this deep-set and blood-drenched schism within the religion, especially since the Ahmadiyya Movement (Qadiani) is headquartered (in exile) within the U.K.

Last year, I went to Pakistan to spend time with the Lahore Ahmadiyya Movement and discover more about their beliefs and struggles.

During my visit, I conducted scores of interviews with the community and listened to horrifically tragic stories of injustice and persecution, all of which fully feature in my latest book, *The Lahore Ahmadiyya Movement*.

Having enjoyed the privilege of living among them, even if only for a short while, I can state that Ahmadiyya Muslims are lovely people, with individuals and communities displaying profound friendliness, morality, and humanity.

While, as a Christian, I do not agree with their beliefs – and I fully respect the right of others to, likewise, disagree – I stand by them in their basic human right to be respected for their beliefs.

This is a peace-loving community, and not one member should be persecuted for their faith, let alone be murdered for it, just because it differs from those of others.

While I acknowledge that I am an outside observer of Islam, I know that this rich and

noble religion is built upon the pillars of peace and tolerance.

Yet while Muslims maintain the deepest love and respect for the Prophet Muhammad and the Qur'an, sometimes, through anger and a quest to do the 'right' thing, the Qur'anic teachings and example of the Prophet can be overlooked or forgotten.

The best example is perhaps the Constitution of Medina, which was drafted by the Prophet after he migrated to Medina from Mecca and witnessed various religious tribes in conflict with each other.

After being called upon for advice, he devised this constitution, whereby people would agree to live together peacefully, ensuring everyone would enjoy religious freedom.

For a brief time in recent years, the plight of Ahmadiyya Muslims seemed tantalisingly close to a positive breakthrough. Notably, the previous Prime Minister of Pakistan, Imran Khan, had considered introducing a version of the Constitution of Medina within the country before being forced out of office.

Political upheavals, however, should not be allowed to get in the way of this drive for reform. The need for tolerance and restraint is greater now than ever before, given the state of global unrest and the conflict raging in many Muslim countries across the world.

Perhaps it will require a constitution affiliated with the Prophet Muhammad to bring about the end of the needless suffering and deaths taking place in Pakistan each year, along with ongoing hostility and rejection experienced by all Ahmadis across the world.

That breakthrough could be many years away. The first, vital step, however, will be through a structured and respectful dialogue between the Ahmadis and fellow Muslims.

To expect a full rapprochement would be foolish, but at least, an understanding can and should be nurtured. I hope to see this come to

pass before too long.

Declan Henry: A Literary Champion Of The Underdog

Declan Henry should be praised for championing those whose voices are often excluded from the prevailing social discourse. Here, we profile the life of the respected documentary-style writer.

Through his probing, documentary-style writing, award-winning non-fiction author Declan Henry has become known for giving voice to marginalised and minority communities within Britain and Ireland.

A true 'champion of the underdog', he has seemingly picked up the baton of great journalistic writers of the past, such as William Hazlitt, Jack London, and George Orwell, in seeking out the stories and experiences of those living outside mainstream society.

Born in County Sligo, Ireland, Henry moved to the U.K. in the early 1990s to pursue his education at two of London's elite universities – Goldsmiths College and King's College – and, subsequently, a career as a mental health professional.

Since childhood, he had been drawn towards a deeper understanding of human nature, but it was only when working with those displaying a wide range of social and mental issues that he became acutely aware of how certain sections of society can, through no fault of their own, end up shunned and isolated.

His first book, *Glimpses: A Collection of Short Stories About Young Offenders*, was released in 2007. While fiction, the 26 stories were based on circumstances that were true to life, providing readers with, as the blurb explains, "a snapshot into the lives of youth discarded by family and friends and classed as social problems".

In the intervening years, Henry has written a further eight books, covering a wide and diverse range of topical themes, including mental

health (Why Bipolar?: The Demystification of Bipolar Affective Disorder), refugees (Young Refugees and Asylum Seekers: The Truth about Britain), and the Gypsy, Roma and Traveller (GRT) community (Gypsies, Roma and Travelers. A Contemporary Analysis).

His work on the challenges faced by transgender and non-binary people, *Trans Voices: Becoming Who You Are*, was the bronze winner of the 2017 Independent Publisher Book Award in the LGBTQ+ non-fiction list.

With all these books, Henry fully immersed himself in the communities he researched, interviewing scores of people from those communities to capture and convey their experiences, thoughts, and feelings. And with each new project, his passport was always by his side, with him willing to travel far and wide to get a better understanding of his subject.

For *Young Refugees and Asylum Seekers*, for instance, he journeyed to Istanbul, Turkey, to meet with Syrian refugees, while for *Gypsies, Roma and Travellers*, he travelled to Bucharest, Romania, to interview Roma Gypsies.

With his latest book, *The Lahore Ahmadiyya Movement*, Henry ventured out to Pakistan to get the inside story on one of the Islamic world's most persecuted communities: the Ahmadiyya Muslims.

The writer, who has also contributed to a raft of national and international publications, including the *Irish Independent*, *The Irish Times*, and *Huffington Post*, first explored Islam in his 2018 book, *Voices of Modern Islam: What it Means to Be Muslim Today*.

While *Voices of Modern Islam* was meant to inform non-Muslims about Islam and the lived realities of Muslim people, *The Lahore Ahmadiyya Movement* is as much for the benefit of adherents of the faith as those outside of it.

As with his other books, it is a story of adversity that does not shy away from its sometimes harrowing portrayal of humanity's dark side. At the same time, however, and again as is

strongly associated with Henry's works, it is a poignant reminder that even when faced with the greatest obstacles, kindness, compassion, love, and humour abide.

A Q&A Interview With Declan Henry

We speak to award-winning author Declan Henry to learn more about his new book, *The Lahore Ahmadiyya Movement*, his writing career, and his motivations.

Q. What prompted you to write *The Lahore Ahmadiyya Movement*?

A. I wanted to learn why Lahori Ahmadis were considered to be outside of the pale of Islam, given that they believe the Prophet Muhammad was not succeeded by Mirza Ghulam Ahmad (or anyone else) as a prophet. Indeed, they think that Muhammad sealed prophethood for eternity in accordance with what is written in the Qur'an.

So, the question I needed to answer was why they were still ostracised and not accepted in mainstream Islam. When I delved more deeply into this, I discovered that Lahori Ahmadis revere Mirza Ghulam Ahmad equally to Qadiani Ahmadis, sharing in the belief that he is the promised Messiah, and this contradicts the theological interpretations of all other Muslims, who believe Jesus will return as the promised Messiah.

Q. You were invited to spend time among the Lahore Ahmadiyya Muslims as part of your research. Tell us more about this experience.

A. This was a fascinating experience. I interviewed scores of men, women, and young people. Here, I listened to stories about their lives and the challenges they face by having to constantly hide their religion in Pakistan, fearing attack and death if their identities are revealed. This allowed me to fully understand the differences between Lahori Ahmadis and Qadiani Ahmadis and their dislike of each other. Lahori Ahmadis believe that Qadiani Ahmadis (who are governed by a caliph) have become a cult built

on a lie. Lahori Ahmadis passionately believe there is no proof that Mirza Ghulam Ahmad ever claimed to be a prophet. They have severed all ties with Qadiani Ahmadis and believe that they are the rightful custodians of Mirza Ghulam Ahmad's legacy. They are also emphatic in their belief that the truth will prevail, which will discredit the integrity of the Qadiani Ahmadis community.

Q. This is your second book on Islam, following 2018's *Voices of Modern Islam*. What draws you to researching Islam, and as someone looking at the faith from the outside, what have you learned?

A. Islam has such great depth and beauty. An author could write a hundred or more books about it and still only cover a fraction of its content. When I wrote *Voices of Modern Islam*, I interviewed over 100 Muslims, including scholars, which enabled me to give a comprehensive overview of Islam and outline the key theological differences between the various sects. I am extremely proud of it because it serves as a great introduction to Islam for non-Muslims as well as Muslims who need a refresher on their religion. What fascinated me most while writing the book was listening to stories about the Prophet Muhammad. He had such a beautiful soul that it is no wonder God chose him to be His final Messenger. I included a brief history of the prophet, which contains many examples of his kindness, mercy, and forgiveness.

Q. Having written nine books to date, you are noted for addressing the experiences and issues of minority communities that face discrimination. What drives you as a writer to delve into these complex subjects?

A. This stems from my deep interest in people and human nature. As a writer and researcher, I enjoy deciphering complex and contentious subjects and being able to convey my findings to readers in a straightforward manner. I believe strongly in free speech and public debate and in giving a voice to those who are disenfranchised and shunned by society, even if I do not personally agree with their views. That is why I like tackling complex life situations,

religion, and social issues and bringing stories to life that would otherwise remain untold. All of my books are written in a documentary style, containing interviews with people who have faced hostility, discrimination, and injustice. I love educating my readers, demystifying complex subjects, and dispelling myths and misconceptions about various individuals and communities.

Q. How much background research do you do for each new book?

A. Some of my books have taken years to complete but the process is usually 18 months. I like my topics to be covered from an angle that has not been presented before. My research always involves reviewing the literature, which allows me to see how authors have approached the subject and for me to see what still needs answering. People are at the heart of the matter, and I love interviewing them to elicit their views and firsthand experiences. I also speak to professionals in the chosen field to ensure I am on the right track and obtain the latest research findings and statistics. It is a time-consuming process, but I love being a writer because I've always found the result satisfying.

Q. As well as your books, you give public talks on the themes they explore. What is the most rewarding part of this experience?

A. I love interacting with people, listening to their views, and answering their questions. It is lovely to deliver a speech at an event and inform, stimulate, and entice debate on contentious and topical subjects. Although some members of any given audience can be knowledgeable, I still find that irrespective of how diverse they may be, many will still be misinformed or lack perspectives on certain social issues, religion, mental health, gender, and sexuality. I enjoy clarifying misconceptions and giving opportunities to others to view matters from a different viewpoint they would not otherwise have considered.

Q. What can readers expect next from you?

A. Something exciting, brilliant, and

innovative. At this moment, I don't exactly know the subject of my next book as I am currently exploring options. What I can say is that I am always open to the latest ideas, challenges, and opportunities that will allow me to explore something unusual and extraordinary. I am always interested in receiving offers of new work which will allow me to research a complex topic, conduct personal interviews and write a book in a digestible and interesting manner to continue to inform and educate my readers.

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Conflict Management and Peace-building

Prophet Muhammad's (S) strategy of dialogue

By Sehrish Rasool

(From Kashmir Reader at: <https://shorturl.at/gkDE0>
Slightly edited for clarity)

Conflict is an inherent part of individual and international life. Conversely, peace is a desirable condition for human existence and global affairs. The dialogue around conflict and peace is a focal point for scholars across social, political, and international domains. Through the Quran and Sunnah, Islam guides its followers in every aspect of life, providing principles for conflict resolution. Prophet Muhammad (SAW) implemented these principles, setting examples and developing strategies for peaceful dispute resolution.

Islam's Complete Code of Life

Islam, as a complete code of life, derives its conduct and principles from two sources: the Quran (the Holy Book) and Sunnah (the actions of Prophet Muhammad, SAW). These sources provide guiding principles for contemporary issues, including conflict and peace. The Prophet's strategies for resolving conflicts were scientific and effective, offering insights applicable to modern challenges.

Key Incidents Reflecting Peaceful

Love Allah's Creation
Lahore Ahmadiyya Community

Resolution

Hilful Fudul - A pact formed by Prophet Muhammad (SAW) in the pre-Islamic era, aimed at promoting justice and helping the oppressed.

The erection of Hajar al-Aswad - Placement of the Black Stone in the Kaaba, which involved peaceful negotiations among tribes.

Social and Economic Boycott - The Prophet endured a boycott but later negotiated its end, demonstrating patience and diplomacy.

End of Enmity between Aws and Khazraj - The Prophet mediated to end longstanding hostility between the two tribes, fostering unity.

The Peaceful Treaty of Hudaibiyyah - A diplomatic treaty that brought temporary peace between the Muslims and the Quraysh.

The Conquest of Mecca - The Prophet entered Mecca peacefully, forgiving his former enemies and promoting reconciliation.

Conclusion - In the 21st century, where new threats to world peace emerge, such as terrorism and nuclear war, conflict remains a significant challenge. The methodology of conflict resolution adopted by Prophet Muhammad (SAW) can serve as a guide for modern conflict management. His emphasis on dialogue and negotiations, even in times of ignorance, can contribute to building a safer world. Humanity can work towards lasting peace and harmonious co-existence by learning from the Prophet's strategies. [\(Return to Contents\)](#)

A Jewish View

Prophet Muhammad As An Abrahamic Prophet Of Tawhid

(From OpEd December 16, 2023, <https://shorturl.at/djwOW>, slightly edited for clarity)

By Rabbi Allen S. Maller

(Allen Maller retired in 2006 after 39 years

as Rabbi of Temple Akiba in Culver City, Calif. He is the author of an introduction to Jewish mysticism. *God, Sex and Kabbalah* and editor of the *Tikun* series of High Holy Day prayerbooks.)

Almost all parents love their children much more than their neighbours' children. This is only natural. Most parents can also acknowledge that some of their neighbour's children exceed their children in some, even occasionally in many, aspects of character, personality or talent. Nevertheless, normal parents still love their children much more than their neighbour's children.

The same preference is also found among religious believers. In every religious community, people think their prophet, holy book, saints, and religious traditions are the truest and the best. This natural human feeling can sometimes lead to an arrogant pride that results in verbal abuse that can lead to physical conflict between believers in different religions.

All religious leaders should condemn this arrogant pride in the superiority of one's religion. An excellent account of just this kind of condemnation is found in the *Sunnah* of Prophet Muhammad when he was called upon to judge between a Jew and a Muslim in a conflict-laden situation.

Abu Huraira related: Two men, a Muslim and a Jew, verbally abused one another. The Muslim said, "By Him Who gave superiority to Muhammad over all the people." At that, the Jew said, "By Him Who gave superiority to Moses over all the people." The Muslim became furious at that and slapped the Jew in the face.

The Jew went to God's Apostle and informed him of what had happened between him and the Muslim. God's Apostle said, "Don't give me superiority over Moses, for everyone will fall unconscious on the Day of Resurrection, and I will be the first to gain consciousness and behold Moses will be there holding the side of God's Throne.

"I will not know whether Moses has been among those people who have become unconscious and then has regained consciousness

before me, or has been among those exempted by God from falling unconscious." (Bukhari Vol. 8, Book 76, #524)

God's Messenger is so well known for his sense of justice that a Jew can appeal to him, even in a conflict with a Muslim who has attacked this Jew. It is only natural for Jews to think that Moses is the best and for Muslims to think that Muhammad is the best.

Muhammad rebukes the Muslim, telling him not to claim that Muhammad is superior to Moses because even on the day of Resurrection, Muhammad himself will not know their relative merit, for although Muhammad will be the first of all the unconscious to be revived, Moses will already be there holding the side of God's throne.

Prophet Muhammad teaches us that claims of religious superiority are wrong, for no human in this world, and perhaps even in the world to come, will know who the best prophet is. Only God knows. Such arrogant comparisons do not help anyone to become a better believer in the one God all humanity should worship but only polarise believers by inciting partisan fervour.

I am a Reform Rabbi, and I can state that all Reform Rabbis would applaud this teaching of Prophet Muhammad because we know that during the Middle Ages, all three religion's adherents claimed religious superiority over each other. If Jews, Christians and Muslims had only followed this teaching of Prophet Muhammad, we could have avoided many centuries of bloodshed and massacres: three of the best-known examples being the many Christian Crusades in Spain, Poland and the Middle East; the Roman Catholic Inquisition in Spain and Portugal; and the 30-year war between Catholics and Protestants in Germany and central Europe.

One of the wonderful aspects of the Qur'an is that it is the only book of revelation that includes within itself a theory of prophethood, which includes other religions. Of course, there have always been (since the days of Adam) people inspired by Allah who urged their community to avoid destruction by turning away from

their corrupt and unjust ways and turning to the One God who created all humans.

Unfortunately, almost all prophets are unsuccessful. They are like Hud, who was sent to Ad, or Salih, who was sent to Thamud. They come to warn their people of their impending destruction due to their corrupt and immoral ways and to call them to repentance. In almost all cases, their teachings are rejected, or if these prophets successfully influenced their people to embrace monotheism and abandon idols, their influence faded in a few generations, and their people reverted to polytheism and idolatry and then disappeared.

The prophets of the Children of Israel are different. First, Abraham is the only prophet we know of who has two sons, Prophets Isma'il (Ishmael) and Ishaq (Isaac), who were also prophets. Indeed, Abraham's grandson Ya'qub (Jacob) and great-grandson Yusuf (Joseph) were prophets. Thus, starting with Prophet Abraham, Allah established a family dynasty of prophets, which, as far as we know, was a unique event. This unique event began with Prophet Abraham and ended with Prophet Muhammad.

None of the recent messengers like Joseph Smith of the Mormon Church were descendants of Prophet Abraham.

With Joseph and his brothers (the tribes), the extended family of Ya'qub became the 12 tribes of Israel, or as they are usually called, the Children of Israel/Ya'qub. The Children of Israel did succeed in establishing an ongoing monotheistic community because they were blessed with many of God's prophets, who were all descendants of the Children of Israel/Ya'qub, who, generation after generation, urged the Jewish people to stay firm in their covenant with God.

This ongoing prophetic concern is expressed clearly in the Qur'an: "When death approached Ya'qub, he said to his sons, 'Who will (you) worship after I am gone?' They answered, 'We will worship your God, the God of our forefathers, Abraham, Ishmael, Isaac, the One God. Unto Him, we will surrender ourselves.'" (2:132) For Jews, the ongoing continuity of

God's covenant with the Jewish People is achieved through the faithful linked chain connection of endless successive loyal generations. This is why the Jewish Umma is both a religious and an ethnic community.

The miracle of Islam's birth is that this 14th-century-old religion was established by just one Prophet of *Tawhid* (imageless monotheism), acting all by himself. Even Prophet Jesus was preceded by Prophet John the Baptist.

Perhaps this is why Natan'el al-Fayyumi, a prominent 12th-century Yemenite rabbi and theologian, wrote in his philosophical treatise *Bustan al-Uqul* ("Garden of Wisdom") that God sends prophets to establish religions for other nations, which do not have to conform to the precepts of the Jewish Torah.

Nethan'el explicitly considered Muhammad a true prophet who was sent from Heaven with a particular message that applies to the Arabs but not to the Jews. Al-Fayyumi's explicit acceptance of Muhammad as a Prophet of *Tawhid* for non-Jews throughout the world in general, and all idol-worshipping polytheists in particular, was rare and virtually unknown until recent times beyond his native Yemen because Yemen was very remote from almost all the other Jewish settlements in the Muslim world.

Some scholars might object that Orthodox Jews like Rabbi Nethan'el of Yemen could not possibly believe Muhammad was a legitimate prophet because Orthodox Jews believe that prophecy had ended two to three centuries before the birth of Jesus.

Just as Muslims believe that there will be no more prophets after Muhammad, and Christians believe that there will be no more 'sons of God' after Jesus, Jews believed Jews would receive no more Jewish prophets until the Messianic Age. But that only applied to Jewish prophets.

There is no statement in rabbinic literature that states that no non-Jewish prophet will ever come. Muhammad's tribe traced their descent from Abraham and Ishmael, so Muhammad is an Abrahamic non-Jewish prophet like Job

(Eiyov in Hebrew- Ayyub in Arabic), who has his book in the Bible and is considered to be a non-Jew in most, but not all, rabbinical opinions.

There is no reason why a rabbi could not believe that Prophet Muhammad had been sent by Allah as a Prophet of *Tawhid* and mercy to all idol-worshipping polytheists worldwide to deliver the book of the Qur'an to them and also to be a reforming prophet for those groups among the Jews and Christians who had strayed from their book and needed reforming.

Thus, the Qur'an proclaims, "That which We reveal to you of the book (the Qur'an) confirms the (books) revelations before it. Surely, God is fully aware of His servants (deeds) and sees well. Then We made those of Our servants whom We chose heirs to the Scripture. However, among them (the followers of each revealed book) are those who wrong their selves (by straying), and among them are those who follow a moderate way (average followers) and among them are those who, by God's leave, are foremost in doing good deeds (the exemplary). That is the great favour." (35:31&32)

I believe Prophet Jesus was also sent to offer *Tawhid* to non-Jews as a way of attaching themselves to Abraham's and Israel's monotheistic *Tawhid* faith without converting to Judaism and committing themselves to all, or even a large part of the Torah's commandments. This is why, although the Gospels are attached to the Hebrew Bible, Christians are not duty-bound to observe Jewish holy days.

I also believe that Prophet Muhammad was sent to offer another whole *Tawhid* sacred scripture, confirming the previous ones, to all idol-worshipping polytheists so they could join a new universal ummah of monotheists. This book, the Qur'an, also serves as a guide to help Jews and Christians reform some aspects of the orthodox teachings of their religion that had developed over the previous five and a half centuries.

For over six decades, I have been studying the Qur'an and reading other Islamic books, and I think of myself as a Reform (called Liberal in

the U.K.) Jewish Rabbi who is an Islamic Jew. As a Rabbi, I am faithful to the covenant that God made with Abraham—the first Jew who was a *Hanif Muslim* (a faithful monotheist), and I submit to the covenant and its commandments that God made with the people of Israel at Mount Sinai.

As a Reform Rabbi, I believe that Jewish spiritual leaders should modify Jewish tradition as social and historical circumstances change and develop. I also believe we should not make religion difficult for people to practice by adding an increasing number of restrictions to the commandments we received at Mount Sinai.

These are lessons that the prophet Muhammad taught 12 centuries before the rise of Reform Judaism in early 19th century Germany. Although most Jews today are no longer Orthodox, if the Jews of Muhammad's time had followed the teachings of Prophet Muhammad, Reform Judaism would have started 1,400 years ago. ([Return to Contents](#))

The Straight Path

By Lord Shahid Aziz

(Note: A dars of the Holy Quran delivered on 24 December 2023 at Dar us Salaam in Lahore, Pakistan)



The first chapter of the Holy Quran is called The Fatihah in Arabic, which means The Opening. This is regarded as a summary of the teachings of the Holy Quran. It goes:

- 1: Praise be to Allah, the Lord of the worlds,
- 2: The Beneficent, the Merciful,
- 3: Master of the Day of Recompense.
- 4: You do we serve, and you do we seek for help.
- 5: Guide us on the right path,
- 6: The path of those upon whom You have bestowed favours,
- 7: Not those upon whom wrath is brought down, nor those who go astray.

I want to consider the words of verse 5 which, in Arabic, say أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ. The term "aṣ-

sirāṭ al-mustaqīm” is mentioned approximately 33 times in the Quran.

This supplication for guidance towards the straight path means that the supplicant is seeking to be led to God Himself, indicating a longing for intimacy, nearness, knowledge, and love of God.

A true believer in the truth, however learned and wise he may be, must pray for this blessing from the all-knowing and all-wise Lord. Man needs guidance not only to know the theory and practice of the doctrine he believes in but also to perceive the extraordinary truths which open up new spiritual horizons.

Seyyed Hossein Nasr says in his book *The Study Quran*:

“To be on the straight path, or a straight path as it is usually presented in the Quran, can also be understood as walking with God to God; to God because God guides the believers unto Himself upon a straight path (4:175), and with God because God Himself is upon a straight path, as when the Prophet Hūd says, Truly I trust in God, my Lord and your Lord. There is no creature that crawls but that He holds it by its forelock. Truly my Lord is upon a straight path (11:56).”

Hadith

The Holy Prophet Muhammad (s) explained this in a hadith which described the straight path in Islam as the following:

“God has set forth a parable: a straight path is surrounded by two walls on both sides, with several open doors within the walls covered by curtains. A caller on the path’s gate calls out, ‘O people! Stay on the path and do not deviate from it.’ Meanwhile, a caller from above the path also warns anyone who wants to open these doors, ‘Woe unto you! Do not open it; if you open it, you will fall through.’ The straight path

is Islam. The two walls are the limits God sets, while the doors refer to what God has prohibited. The caller on the gate of the path is the Book of God, while the caller above the path is God’s admonishment present in the heart of every Muslim”.

Conclusion

Generally, this is taken to mean the teachings of Islam only. In my opinion, the right path mentioned here can mean neither any particular path nor the doctrines of the religion only. There are several angles of human life in this world. The physical, mental, moral and spiritual aspects of living and its many divisions need guidance to find the right path. The guidance to the right path mentioned in the Quran encompasses all aspects of the various paths open to the human soul in this life. To fulfil the purpose of his creation, which is the ultimate purpose of man’s existence in this world, he prays to the creator for spiritual assistance to keep him on the right path.

Allah speaks of His majesty and attributes in the first part of Surah Fatiha. The second part is human desires. These desires encompass the whole spectrum of human life regardless of whether a person is a Muslim or not or even believes in Allah or not!

We all want to be guided on the right path in the physical world. A surgeon wants to succeed in his operation by following those who succeeded and to be saved from following those who failed. A lawyer wants the same thing. So does a teacher. And all other professions. Surah Fatiha tells us that if we seek Divine assistance, there will be a moral element to our success. If we don’t, then the moral element will be missing. Just think of those who succeeded in developing nuclear weapons and the resulting destruction.

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L'inizio della fine. (prima parte)

By Lucaa del Negro



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

L'interrogativo predestinato è se, le affermazioni ivi riportate, consegnino il corso degli eventi nell'inesplicabile e inesorabile riscontro determinativo della lettura dei Profeti, rendendo di fatto questa lettura, per certi versi, inutilizzabile. Senza mezzi termini la risposta è sì; certamente è così.

Il corso degli eventi è stabilito dalla e nella lettura dei Testi Sacri; Sacro e Divino Corano sopra di tutto. Senza dubbio, dalla lettura delle Sure coraniche e nella lettura delle Sure coraniche, in grazia di Dio, vi si trovano le spiegazioni del "tutto" e, molto importante, deve essere il soffermare l'attenzione alle due preposizioni appena usate: è attraverso il "tempo di lettura" (dalla) in cui viene stabilito e scandito – in una semplice e prima analisi – l'obbligo nostro di vivere in modo da soddisfare i criteri che andranno a combinare le esperienze dirette; è grazie alla "qualità della lettura" (nella) che le risposte troveranno luogo.

Perché risultino comprensibili nella radice i riferimenti seguenti che andranno a collimare un'unica adatta sfera di pensiero, corre l'obbligo di promuovere a garanzia di quanto si debba poter dire che i Testi Sacri e il Sacro e Divino Corano, in primis, mantengono conservate e perfettamente efficienti tutte le indispensabili e necessarie risposte alle domande che noi, in qualità di abitanti di questo pianeta, sottoponiamo continuamente al nostro ego, a iniziare dagli interrogativi esistenziali che assillano piuttosto sovente le nostre menti quando di fronte a serie difficoltà; questa specialità esclusiva e straordinaria dei Testi Sacri, questa modalità di lettura asservita, è stata presente nel passato, lo è nel presente e lo sarà in futuro, se dovrà essere disponibile. Non potrebbe essere altrimenti: Dio (Allah) è ogni dove; ogni quando.

In ambiente islamico, negare o dubitare anche per una frazione di secondo possa Egli (Id-dio) non aver visto o non potuto vedere, equivale alla peggior bestemmia: il dubbio scaturito da tale interrogativo equivale a non credere, a non aver creduto. Se per un istante solo si potesse dar credito a un luogo o un tempo in cui le Sacre Parole non trovino albergo, avremmo negoziato maldestramente di un luogo, di un tempo, in cui Dio non v'è stato e – per inciso dove non c'è Dio (Il Bene) c'è soltanto il diavolo (Shaytan, il male), anche se per una precisazione teologica, potremmo ben dire che se il male e l'artefice originale di esso può esistere, è perché Dio considera la sua esistenza. (Qualora un luogo non dovesse esistere, l'astuzia del male, è presente in varie forme, compresa quella di ricreare un luogo artificioso con quelle maledette caratteristiche, luogo inesistente sì sulla Terra ma, congetturante ricostruzione nella psiche della sventurata persona che lo abbia a individuare. Questa certezza non può altresì non considerare il diabolico male presente in Terra in maniera addirittura fisica, ma si rende altresì noto per questa considerazione che l'essere immondo essendo esattamente perseguitato e scacciato, non avendo dimora stabile che Dio non conosca, grazie ai nostri adempimenti di fedeltà a Colui che conosce ogni cosa, viene esso costantemente respinto). Poter quindi attingere alle fonti, a una sola e infinitamente esatta e infinitamente valente attraverso l'atto di Fede, costringe l'intelletto umano al cospetto della "Verità", riducendone l'estensione probatoria; nello stesso tempo, l'impegno richiestoci, talvolta non dissimile al sacrificio, è sinonimo di speranza e quindi vitalità. Il tempo acquisisce in questo modo un valore determinato e preciso per la nostra vita, meno inframmezzata nel suo svolgimento da commiserazioni e pene, tempo utile per le nostre funzioni biologiche. Queste nozioni, in somma, sono "La religione" dell'Uomo, il credo islamico: la preziosa vita e il cosciente e responsabile studio del tempo, dove per preziosità si intendano sacralità, rispetto, cura, ricerca e umiltà, dove per cosciente e responsabile si intenda la dovuta presa visione dei Testi Sacri, traducendo nella pratica l'insegnamento raggiunto o quantomeno

riconoscendo i propri mancamenti davanti a Dio e senza mezzi termini. Nel corso del tempo e cioè di questo tempo, abbiamo a disposizione un certo numero di elementi che differiscono da quelli che per quantità e qualità avevamo nel passato, la cui connessione, ci permette di affrontare la vita in una maniera si presume migliore di quanto lo sia stata in precedenza; man a mano che andiamo a fare delle verifiche, per ogni ordine e grado, diviene chiaramente disponibile una “attinenza” e “correlazione” con le antiche profetiche parole che si svelano nel contesto nuovo: le “Rivelazioni” consegnate dall’ultimo Profeta Maometto [la Pace su di Lui] all’umanità. In alta considerazione:

«Questa è la tintura di Allah! Chi mai può tingere meglio che Allah? Noi Lo adoriamo.» (SACRO DIVINO CORANO Sura 2:138)

«Combattete per la causa di Allah contro coloro che vi combattono, ma senza eccessi, ch  Allah non ama coloro che eccedono.» (SACRO DIVINO CORANO Sura 2:190)

«O voi che credete, se qualcuno di voi rinnegher  la sua religione, Allah susciter  una comunit  che Lui amer  e che Lo amer , umile con i credenti e fiera con i miscredenti che lotter  per la causa di Allah e che non teme il biasimo di nessuno. Questa   la grazia di Allah ed Egli la d  a chi vuole. Allah   immenso, sapiente.» (SACRO DIVINO CORANO Sura 5:54)

«Disse: “O Adamo, informati sui nomi di tutte [le cose]”. Dopo che li ebbe informati sui nomi, Egli disse: “Non vi avevo forse detto che conosco il segreto dei cieli e della terra e che conosco ci  che manifestate e ci  che nascondete?”» (SACRO DIVINO CORANO Sura 2:33)

Non si tratta di esercizio ma, a ragion veduta e con estrema accuratezza e ricerca per quanto   possibile aggiungere, le Sure sopra riportate danno l’idea esatta e perfetta di quanto il tentativo di argomentare per uno scopo e uno soltanto sia limitativo: esse rimangono (appaiono?) apposite quanto evidenti perch  si

possa pretenderne una esegetica scrittura agiuntiva di completamento per il tempo in cui vengono lette e, a voler addentrarsi nella loro lettura, non c’  fatica nel accogliere la loro perfezione di pensiero perpetuo, dove   notabile ancora come queste, sacre ed eterne, vogliano esprimere tanti concetti e tutti i concetti. Non sembra difficile, grazie a questa chiave di lettura, poterne usare senza un criterio di scelta una qualsiasi e adattarla, per cos  dire; non solo questi Versi riportati hanno un significato che determina una esclusiva correlazione ma viceversa, ogni situazione   contemplata e assolta da ogni Sura (e Versetto) disponibile alla lettura esegetica.

Oggi, con il linguaggio tecnico informatico che adotta il termine “random” 1 per ordinare un 1 Random (r  nd m) agg. ingl (in italiano comunemente pronunciato r ndom). Termine usato in locuzioni del linguaggio scientifico e tecnologico con il sign. di casuale, aleatorio, privo di regolarit  (Treccani.it/vocabolario). certo caos di dati intendendo una mirata distribuzione di essi,   possibile e in maniera autorevole, dare nuova spiegazione ad alcune domande e precisamente a quelle che riguardano l’ordinamento delle Sure coraniche; questa sopraggiunta alternativa per la necessaria catalogazione che fino a ora il corrente ed ergonomico pensiero ci ha imposto piuttosto saggiamente,  , considerando l’ergonomia sinonimo di convenienza o praticit , mantenimento nella scrittura di questo ordine in lettura “casuale”, inficiante del presunto limite attribuibile al nostro tempo dalla catalogazione fino a oggi mantenuta. La trascrizione nell’ordine esplicativo, nell’abbandono del percorso storico e culturale in cui sono state raccolte le Sure, quindi, con l’aggiunta di una cognizione informatica, non sembra immobilizzata a iniziativa per un “ordine umano” generalizzato oppure stabilizzata in un’epoca ma, ricolloca le Sacre Sure in questi nuovi termini, ponendole in un contesto in cui solo da qualche anno e precisamente dal 1990 circa, l’ergonomia cognitiva ha iniziato il suo percorso nella scienza ripartita in varie branche: ergonomia sociale, interazione casuale, l’interfaccia uomo-

macchina e altre, per citarne alcune. Non uno stato disordinato o di estrema ratio su cui fondare differenti origini, ma un accesso simultaneo onnicomprensivo, discostando un ordine di conveniente origine della sistemazione del Testo Sacro, in alternativa alle attività alimentanti controversie e divergenze nella Ummah, valore aggiunto da sviluppare nell'epoca in cui avviene l'attingimento stesso e fino all'ultimo dei giorni a nostra umana disposizione. (Nessuna contraddizione da questi nuovi modal termini di pensiero non esclusivi ma rispettosi della semplicità che contraddistingue l'Islam; nessuna difficoltà o incompatibilità con le attività umane impegnate nell'applicazione delle indicazioni elargite da Dio è presente per questa lettura di nuova concezione).

«E così facemmo di voi una comunità equilibrata, affinché siate testimoni di fronte ai popoli e il Messaggero sia testimone di fronte a voi. Non ti abbiamo prescritto l'orientamento se non al fine di distinguere coloro che seguono il Messaggero da coloro che si sarebbero girati sui tacchi. Fu una dura prova, eccetto che per coloro che sono guidati da Allah. Allah non lascerà che la vostra fede si perda. Allah è dolce e misericordioso con gli uomini.» (SACRO DIVINO CORANO Sura 2:143)

Ciò che risulta evidente grazie al nuovo e possibile stimolo suggerito dalla scienza informatica, è la sottomissione alle Verità coraniche in questi termini: intraprendimento diretto in costante aggiornamento non delle definizioni ma della rinnovabile applicazione degli insegnamenti nel fondamento della semplicità (anche di utilizzo) senza arrecare alcun rigetto o reazione negativa nelle persone in costrizione alla lettura mnemonica delle Sure, lettura tale da risultare certamente necessaria per l'individuo ma nell'atto di una ricerca consensuale delle definizioni, includenti e solo in seguito a questa pratica, di una accertata forma di proselitismo.

«Non c'è costrizione nella religione. La retta via ben si distingue dall'errore. Chi dunque rifiuta l'idolo e crede in Allah, si aggrappa

all'impugnatura più salda senza rischio di cedimenti. Allah è audiente, sapiente». (SACRO DIVINO CORANO Sura 2:256)

Questo "stimolo" o, meglio, incentivo alla ricerca approfondito, è la base della nostra esistenza terrena: in questa attività c'è il legame dell'Uomo con l'ambiente in cui egli prolifera ed è proprio in questo ambiente che vi sono le uniche e possibili condizioni per cui Le Rivelazioni hanno avuto, hanno e avranno un senso.

Il significato delle Rivelazioni maomettane, nell'atto frenetico della ricerca da parte della umana comprensione, nella evoluzione semplice dettata dalla nuova fruibilità e senza naturalmente surclassare le canoniche letture, ha un'unica dislocazione di riguardo: il pianeta Terra.

Una piccola dimostrazione di questa certezza, quella per cui l'evoluzione esistenziale raggiunta non si possa scambiare con un'idea di svincolamento dall'Autorità Celeste che ha posto limiti comprensibili anche attraverso un certo carattere dogmatico del Testo Sacro, è, sono, le parole riferite in un contesto di assoluto e ostentato agnosticismo da parte di un astronauta una manciata di anni or sono: esemplare dimostrazione inconsciamente espresso nella quale lo scienziato riferiva con estrema precisione di circostanza della vita passata in orbita e delle umane consuetudini legate alla vita veicolano pochi dubbi a dimostrazione della tesi sopra scritta. Forse, allora, non si diede troppa importanza a quei racconti, a quegli aspetti che sono stati relegati in secondo e forse terzo ordine di importanza rispetto alle straordinarie esperienze vissute e rivelateci dall'astronauta stesso, prove, queste ultime, correlate di interessantissime deduzioni e risultati scientifici all'avanguardia. Soffermando però l'attenzione sulle attività passate in sordina dall'attenzione mediatica generale, per questo ragionamento, il risultato piuttosto chiaro è che l'essere umano non può e non potrà mai rinunciare in quanto essere biologico così costituito alla Terra, dove non a caso le Rivelazioni

coraniche hanno avuto luogo. Gli “atti collaterali” – così sono state ritagliate quelle azioni quotidiane – come respirare, correre, mangiare, bere, lavarsi e anche defecare eccetera, sono state nello spazio celeste e nero, azioni pressoché impossibili da praticare come noi tutti le conosciamo e questo, tutto questo, è stato – parole testuali dello studioso spaziale – alquanto insopportabile e doloroso, a tratti talmente schifoso da recare grave disturbo alla psiche.

L'atto del nutrimento, per primo esempio, è stato giudicato come attività asetticamente alienante, un atto nervoso e privo di sapori naturali, colori e piaceri facenti parte delle necessità e dell'equilibrio del proprio corpo pensante. Frequentissimi disturbi di emicrania conseguenti ad alterazioni subite nell'apparato digerente, hanno caratterizzato la permanenza di quegli uomini in assenza di gravità, i quali, si ricordi, sono partiti con uno stato psicofisico eccellente, condizione indispensabile per questa categoria di studiosi e viaggiatori. La cosa che però ha maggiormente denotato la estraneità di quell'ambiente, ora alternativa che l'Uomo stesso cerca di costruire al pianeta Terra, ambiente che definire ostile è certamente poco, è stato – continua il ricercatore – quanto è accaduto al ritorno: l'assenza di gravità nella navicella spaziale, ha fatto sì che nonostante il continuo e obbligato uso di attrezzature ginniche, l'apparato muscolare risultasse in fine seriamente compromesso: atrofia, distrofia, disprassia, lassità legamentosa e altre patologie, alcune legate alla sfera della psiche, sono state le uniche parole che potevano essere comprese con una certa preoccupazione dallo staff medico che ha accolto quegli uomini appena rientrati e partiti non molto tempo prima in un più che perfetto stato psico-fisico. Senza voler ora dare giudizi e men che meno su quella che potremmo definire una “riconversione” dell'ateo

pensiero nelle indicazioni e poi regole e infine precetti dettati nell'Universo da Dio (in questo senso si legga la bellezza della vita in quanto vita-essenza, dove i sensi hanno un completo funzionamento in un ambientazione comune, da condividersi nella collocazione “dimora-Terra”), l'osservazione possibile da farsi preleva lo svelamento dell'allusione di partenza di questo approfondimento, per inserirlo nella comprensione e accettazione di un ambiente definito in cui è presente la vita “rivelata”, solo e unico ambiente e pressoché perfetto mondo in cui possiamo vivere.

Il Testo Sacro, quindi, assume nuovamente vitalità e, denota nelle sue prescrizioni le indicazioni necessarie per la vita in Terra, contemplando certamente gli sviluppi, i progressi e le evoluzioni umane nel nome di Dio. In questo

e, per questo, per l'uso distinto a cui è previsto e indicato, il Sacro e Divino Corano è “semplice”, “facile”; deve essere così, non può essere altrimenti. La guida terrena, fatale. Non si tratta quindi dell'ultimo, in ordine di tempo, atto divino svelatosi ma, riproposizione elargita e definitivamente corretta nel continuo della divina Volontà e resasi necessaria dalle continue distorsioni

intervenute dal fluire del tempo e dalle azioni degli uomini che lo hanno percorso, atto inclusivo e definitivo dei precedenti Testi Sacri Ebraici e Cristiani, importanti e determinanti letture sempre carenti. Così e solo così, possiamo cercare di “universalizzare” quello che non può essere idea, quello che non può essere concetto, quello che non può essere costretto pensiero: solo e quello che non può essere volontà (vitalità dell'essere umano) e umana costruzione biochimica in una funzione, può essere Dio, Allah. (Iddio: tutto! Iddio: grande!)

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Kenmerken van de Ahmadiyyat deel 5: Wederopleving van Islamitische broederschap

Door Imtiaz Hoeseni

Uit het boek Juiste opvatting van de Ahmadiyya door Maulana Muhammad Ali (vertaald door Reza Ghafoerkhan). Oorspronkelijk uitgegeven in het Oerdoe als hoofdstuk 4 van het boek Tahrik-i Ahmadiyya, december 1931. Uitgegeven in het Engels in The Ahmadiyya Movement, 1966.



De Islam is al sinds het begin bedoeld voor de gehele mensheid. Arabieren of niet-Arabieren, Perzen of Abessiniërs, werden door de islam toegesproken. Al deze volken en godsdiensten, christenen of joden, kortom, alle volken en godsdiensten die een diepgewortelde vijandschap voor elkaar koesterden, kregen een boodschap van vrede, broederschap en tolerantie. Geen enkele godsdienst is universeel wanneer die niet gebaseerd is op brede beginselen. In dit opzicht kan geen andere godsdienst de vergelijking doorstaan met de Islam. Van de moslims werd niet alleen vereist te geloven dat andere godsdiensten van de wereld waarheden bevatten, dat de godsdienstheiligen en heilige geschriften van andere volken gerespecteerd moeten worden, dat er naar elk volk en land profeten en boodschappers waren gestuurd met Goddelijke richtlijnen en openbaringen en dat er licht en leiding was in de vroegere geschriften, maar ook dat het geloof in de profeten en heilige geschriften verplicht werd gesteld voor iedere moslim, net als het geloof in de profeet Mohammed (vzmh) en de Koran. Deze liberale houding trok de harten van de mensen aan tot de Islam. Het was niet alleen een theorie, maar in feite wilde de islam bij zijn volgelingen de visie ontwikkelen dat alle mensen moesten worden beschouwd als één familie en als één volk. Zo heeft de Koran de grondslag gelegd voor de eenheid van de mensheid toen die verklaarde:

De mensheid vormt één enkele natie (2:213)

Zij zijn echter niet alleen in naam één volk, maar ook hun Heer is Eén:

Alle lof komt Allah toe, de Heer (Rabb) der werelden of volken (1:1)

En Rabb is Hij Die dingen geleidelijk aan voedt, grootbrengt en koestert om ze volmaaktheid te laten bereiken. Om verschillende volken volmaaktheid te laten bereiken, stuurde Hij dus Zijn boodschappers in elk tijdperk voor hun geestelijke en morele verheffing. Elke gemeenschap had een Boodschapper, elk volk had een leiding en een profeet:

...En voor ieder natie is er een boodschapper (10:47)

...En er is geen volk, of er is een waarschuwer in hun midden verschenen (35:24)

...Wij hebben zeker (boodschappers) naar volkeren gestuurd vóór jou... (16:63)

De leringen van de Koran zijn van dien aard, dat ze in geen enkel ander geschrift voorkomen. Vervolgens schiep de Islam een dusdanige geest van broederschap onder zijn volgelingen, dat nadat zij de Islam hadden aanvaard, een vorst en een slaaf gelijk behandeld werden in hun hoedanigheid van moslims. Het gevolg van deze geest van gelijkheid en broederschap was dat waar de Islam ook kwam, hij miljoenen mensen aantrok in zijn schoot, omdat aan niemand werd gevraagd na zijn aanvaarding van de Islam de profeet of het heilige geschrift, waarin hij vroeger geloofde, niet langer meer te erkennen. Iedere moslim werd dus bevolen de geestelijke leiders van elk volk en land te respecteren.

De moslimse oelama verloren dit basisaspect van de islamitische leringen helaas uit het oog en begonnen hun eigen broeders in het geloof om onbelangrijke meningsverschillen uit te maken voor ongelovigen. Wanneer bekrompenheid zo'n sterke greep krijgt op een volk dat haar leden geen verschil van mening onder elkaar tolereren, hoe kunnen zij dan tolerant zijn tegenover andere volken? Kortom, deze

wederzijdse takfier (elkaar als ketters bestempelen) verwoestte de geest van islamitische tolerantie en vrijheid, wat oorspronkelijk een bron was om de mensen onder zijn schoot brengen.

De Ahmadiyyat deed deze verloren gegane bijzonderheid van de Islam opnieuw opbloeien. Wat de andere volken betrof, nam de Stichter van de Ahmadiyya Beweging [Hazrat Mirza Ghulam Ahmad] een andere moedige stap en verklaarde dat Ramachandra en Krishna ook profeten van God waren die in India werden opgewekt volgens het Koranische vers:

En (Wij stuurden) boodschappers die Wij eerder aan jou hebben genoemd en de boodschappers die Wij jou niet hebben genoemd... (4:164),

en dat de Veda's ook geopenbaarde boeken van India waren.

Het is duidelijk dat wanneer de Koran het tot een beginsel heeft gemaakt dat er in elk volk en land profeten zijn opgewekt, hoe is het dan mogelijk dat het hindoevolk, dat een hoge beschaving van zichzelf bezat, voorheen genegeerd was door God en er geen enkele profeet in dat volk was opgewekt? Ten tijde van de verovering van Perzië behandelden de metgezellen van de Heilige Profeet, volgens hetzelfde beginsel, de vuuraanbidders (Zoroasters) als het Volk van het Boek. De reikwijdte van dit islamitische beginsel bevat het geheim van het succes van de Islam. ([Return to Contents](#))

De Grootshheid van Allah

Door prof. dr. Robbert Bipat

Dagelijks zeggen wij de Takbier op, zonder erbij stil te staan dat de letterlijke vertaling van Allaho-Akbar overeenkomt met Allah is Groot.

Hoe vaak horen wij het in de Azan, maar het lijkt alsof dit het ene oor binnenkomt en het andere weer uitgaat.

Een foto vanuit de Voyager1 op een afstand van 6 miljard kilometer, nog binnen ons zonnestelsel, plaatst de aarde en de maan nauwelijks als een speldekop op het plaatje. Dit is alleen maar om te verduidelijken hoe uitgebreid ons zonnestelsel is, dat maar een heel klein onderdeel van het universum behelst. Het is een feit dat wij maar op microben zullen lijken voor iemand die een totaaloverzicht van dit universum heeft. Dat dit wezen niemand anders is dan Allah kunnen wij met verzen uit de Koran zeker staven. De meest opvallende zijn de verzen 38 – 40 van hoofdstuk 36:

En de zon reist door naar haar bestemming. Dat is het voorschrift van de Machtige, de Weter. En de maan, Wij hebben haar stadia voorgeschreven, totdat zij weer wordt als een oud, droog palmblad. Het is niet aan de zon de maan in te halen, noch kan de nacht voorbijstreven aan de dag. En alle zweven zij voort in een baan.

Daarnaast zijn er meerdere verzen die de constructie van het universum in tijd en ruimte beschrijven. Een wezen dat een totaaloverzicht van dit uitgestrekte universum heeft, is toch ook groter? En wie kan de functies beschrijven en ook nog aangeven dat de hemellichamen zweven door het heelal en allemaal een vaste plaats hebben in een periode waarin dat nog niet bekend was? Is het niet degene die het zelf heeft gebouwd? Hoe durven wij dan nog te twifelen aan de Schepper van het heelal en van ons? Gelukkig worden wij er steeds aan herinnerd in ons gebed dat Hij de Grootste is. Het is dan ook van wezenlijk belang dat wij hetgebed blijven onderhouden. ([Return to Contents](#))

Ahmadiyya Anjuman Isha'at Islam Lahore
Opgericht in 1913 als de Woking Muslim Mission.

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¹ <https://www.nasa.gov/centers-and-facilities/jpl/pale-blue-dot-revisited/>

French

ISLAM ET EDUCATION***By Abou Tiéné Cote
d'Ivoire***

Les louanges infinies sont dues à Allah qui nous a créés à partir du néant dans la forme la plus parfaite et nous a placés, nous Ses serviteurs impuissant au firmament des créatures en nous donnant avec Son souffle Sublime la capacité de nous surpasser, en nous envoyant le livre d'orientation guidant sur la voie droite, et les prophètes nous menant sur la voie de la vérité et de la droiture.

Que la paix et la bénédiction soient sur la fierté de l'univers qu'Allah a envoyé comme Maître des Prophètes, Miséricorde pour l'Univers, caractère unique en terme de personnalité, le plus grand guide de droiture, et centre d'intercession le jour du jugement.

Notre religion bénie, est à la fois un système de croyance et un mode de vie qui ordonne tant notre vie extérieure et matérielle que notre vie intérieure et spirituelle.

Aussi pour atteindre l'objectif de l'Islam qui vise à faire de nous des croyants parfaits (Mumin Kamil) il nous faut œuvrer pour vivre complètement notre superbe religion dans la forme et l'esprit, le sens et la substance, de façon apparente et en secret.

Le Soufisme (Tasawwuf) est une voie spirituelle qui fait gagner au croyant la maturité parfaite. C'est une éducation qui parfait et sauve notre cœur de l'immaturité et de l'insouciance, tout en ordonnant notre monde extérieur sous la lumière du Coran et de la Sounna.

On peut donc affirmer que le soufisme est une institution spirituelle dans laquelle on bâtit la personnalité de l'homme pour lui faire atteindre la perfection et la piété. C'est aussi une science qui enseigne à l'homme, conscient de la réalité de l'âme apaisée (an-nafs al-moutma'inah) et du cœur sain, redouble d'efforts pour passer de la science à la connaissance, de l'imitation à l'accomplissement et de la croyance à l'excellence.

C'est une sensibilité qui permet de bloquer avec le bouclier de la piété (taqwa) toute dépendance ou dévotion à autre que Dieu, et aide le cœur à ressentir la présence permanente de son Créateur et à l'invoquer. Le verset suivant l'exprime clairement cette situation : « ... **Où que vous soyez, Il (Allah) est toujours avec vous...** » (al-Hadîd,4).

Le soufisme est un combat qui administre tous les souffles, les sentiments, les pensées et les actes conformément à l'agrément du Tout-Puissant pour finalement quitter ce monde avec la foi dans le cœur.

Le soufisme est une école de connaissance dont les instituteurs sont les guides parfaits, héritiers du Prophète (saw). Ceux-là sont les hauts représentants parsemés dans le temps, image de la moralité et la guidance prophétique.

La plus importante tâche de ces Guides est d'initier leurs disciples à la connaissance de l'ego et à l'examen de conscience. Puisque la nature humaine fait qu'il puisse s'incliner vers le bien et le mal, cette science veut réduire au minimum son inclinaison égocentrique et optimiser les orientations dans l'accomplissement du bien et des devoirs divins. Cela car l'âme doit reconnaître sa faiblesse et s'effacer devant la Puissance et Grandeur divine.

C'est pour cela qu'on perçoit mieux sa position vis-à-vis de son Créateur en connaissant ses limites et ses déficiences : « qui se connaît soi-même, connaît son Seigneur ».

Le serviteur doit entreprendre l'éducation de cette force remplie de mystères appelée nafs (âme) sous la direction et les directives de Guides qualifiés. Ainsi, cette âme instigatrice du mal deviendra le moyen le plus fort pour atteindre et progresser vers la Vérité. De même, il est primordial d'embellir le cœur par la sagesse divine en méditant et contemplant sur les manifestations divines.

Abu'l Hasan al-Kharakani une des figures éminentes de l'Islam, dit « *La paix est pour toutes les créatures alors que la guerre est avec soi-même* ». Il montra ainsi que le chemin qui mène à la divinité passe par le combat intérieur et la paix extérieure.

C'est donc l'effort qui transcendera le croyant dans la purification du soi et dans l'épreuve du soi-même. Une lutte acharnée par laquelle le croyant atteindra la perfection dans la servitude pour enfin devenir un centre de miséricorde où toutes les créatures y trouvent l'apaisement et profitent amplement de sa main, de sa langue, de tous ses états.

Pour finir, et sans doute l'aspect le plus important de tous, le soufisme est la détermination à vivre une vie conforme à celle du Saint Prophète (saw), une vie juste, équilibrée, et constante dans l'adoration du début jusqu'à la fin de sa vie. En effet, Lui (saw) est le meilleur des exemples et détient un caractère unique, Il (saw) est un cadeau majestueux offert à l'humanité. Tous les traits et caractères du Messager de Dieu (saw) ont été relevés et transmis jusqu'à nos jours par les Compagnons du Prophète (saw). Tout comme le Saint Coran, une bénédiction énorme qui même une seule de ses lettres n'a été altérée, tous les comportements de notre Prophète bien aimé (saw) sont un trésor inestimable d'un point de vue exemple pour les hommes qui aspirent à tendre vers la perfection.

Notre Seigneur nous dit dans le Saint Coran à son sujet : « **Quiconque obéit au Prophète obéit certainement à Allah...** » (An-Nisa, 80).
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MORT DU PROPHÈTE JÉSUS (AS)

- 30 versets du Saint Coran.

(Ce qui suit est un extrait du livre Izala-e Aham par Hazrat Mirza Ghulam Ahmad, Mujaddid du quatorzième siècle (AH), Mahdi et Messie Promis dans lequel il donne 30 versets du Saint Coran établissant la mort du Prophète Jésus (psl).

Traduit de l'anglais par ABOU TIENE

1er verset: « Quand Allah a dit: Ô Jésus, Je te ferai mourir et Je t'exalterai en Ma présence et te débarrasserai de ceux qui ne croient pas et Je mettrai ceux qui te suivent au-dessus de ceux

qui ne croient pas jusqu'au jour de la résurrection. Alors vers Moi est votre retour, donc Je déciderai entre vous de ce en quoi vous différiez » (3:55).

2e verset: « Et si vous mourez ou si vous êtes tué, à Allah vous êtes rassemblés » (3: 158). Autrement dit, le prophète Jésus (psl) n'a pas été tué, il n'est pas non plus mort sur la croix ni n'a subi de mort présumée comme le pensent les juifs et les chrétiens. Au contraire, Allah, le Très-Haut, l'a élevé à lui-même avec honneur et dignité. Nous devons comprendre ici que rafa'a signifie mourir d'une mort honorable comme le prouve un autre verset du Saint Coran qui dit: « Et nous l'avons élevé (rafa'nahu) à un état élevé » (19:57). Ce verset se rapporte au Prophète Idris (psl) et il ne fait aucun doute que cela signifie qu'Allah l'a fait mourir puis l'a élevé à une position honorable, car s'il était monté au ciel sans avoir d'abord connu la mort, alors que l'homme ne peut pas échapper à la mort, nous serons obligés de mettre deux interprétations à ce verset: soit qu'il mourra à un moment futur dans le ciel, soit qu'il reviendra sur terre et mourra ensuite. Cependant, ces deux éventualités sont interdites car le Saint Coran dit clairement que notre corps terrestre est retourné sur terre après la mort et redevient poussière et de la poussière nous ressusciterons. « Et il y a pour vous sur la terre une demeure et une provision pour un temps. Il a dit: Vous y vivrez, vous y mourrez et vous en serez ressuscités » (7: 24-25). En ce qui concerne le retour du Prophète Idris sur terre à nouveau du ciel, nous ne trouvons aucune autorité pour une telle croyance ni dans le Saint Coran ni dans le Hadith. Cela prouve de manière concluante que rafa'a signifie ici mourir. Cependant, cela ne signifie pas une mort ordinaire mais une mort honorable que les proches d'Allah éprouvent pour que leurs âmes sont transportés après la mort vers les lieux les plus élevés ('ilīyīn)- Saint Coran: 83:19 - et comme le Saint Coran le dit ailleurs: "Au siège de la vérité, avec un Roi très Puissant" (54:55). [\(Return to Contents\)](#)

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LIBERTAD E ISLAM

Por Ubaldo Pino



La libertad religiosa es un derecho humano fundamental que ha sido reconocido por la Asamblea de las Naciones Unidas en su Declaración de 1981. Esta declaración afirma que todas las personas tienen el derecho a profesar, practicar y difundir libremente su religión o sus convicciones, sin sufrir discriminación ni intolerancia por ello. El islam es una religión que respeta y promueve la libertad religiosa, basándose en las enseñanzas del Corán. El libro sagrado de los musulmanes declara que no hay coacción en la religión, y que cada ser humano es libre de elegir su fe. Al mismo tiempo, el islam llama a la convivencia pacífica y armoniosa entre las diferentes creencias, evitando ofender o insultar los símbolos sagrados de los demás. El islam considera que la diversidad religiosa es una prueba de la sabiduría y la misericordia de Dios, que ha creado a la humanidad con distintas capacidades y preferencias. Por lo tanto, el islam invita a dialogar y cooperar con los seguidores de otras religiones, buscando el bien común y el entendimiento mutuo.

El Corán ordena que es la responsabilidad de un estado garantizar la protección, sea para un individuo o una colectividad, de expresar su derecho de libertad religiosa, tal como dice:

“... y si Al-lah no hubiera permitido a los hombres defenderse contra la actuación injusta de los demás, ciertamente habrían sido destruidos monasterios e iglesias, sinagogas y mezquitas, en las que se conmemora frecuentemente el nombre de Al-lah...” (El Corán 22:41)

El profeta Muhammad en su función como gobernante no impuso la “Sharia” (ley islámica) en Medina, una ciudad donde vivían musulmanes, judíos y politeístas, sino que estableció una constitución completamente secular, conocida como la “Constitución de Medina”. A través

de esta Constitución aseguró la Libertad y la ig religiosa entre los diferentes grupos. Además, con su propio ejemplo mostró la importancia de separar el estado de la religión.

Por otro lado, sirve la vida del profeta Muhammad como ejemplo práctico para establecer el respeto interreligioso en nuestras sociedades pluralistas:

Una vez, una delegación cristiana de Nayran visitó al profeta Muhammad en Medina, donde en tal momento no hubo ninguna iglesia. Cuando llegó la hora de su oración, el profeta del islam le ofreció a la delegación cristiana la mezquita principal de Medina para que pudieran realizar su oración, según la tradición cristiana.

En otro momento, un judío y un musulmán presentaron su pelea al profeta Muhammad con el fin de que el decidiera como juez entre ambos, quien de los profetas, Muhammad o Moisés eran superiores. En ese momento, el profeta Muhammad ordenó a su discípulo no lastimar los sentimientos de la persona judía y no disminuir el estado del profeta Moisés.

El Islam vino para devolver a las personas, sin importar cual sea su raza o su color, su dignidad. Así pues, el Islam trata por igual a todos los humanos y hace que la piedad (Taqûa) sea la causa de preferencia entre unos y otros. Tras la conquista de La Meca, el Profeta derribó las diferencias de color y de raza y acabó completamente con la segregación racial cuando encomendó a Bilal ibn Rabâh (ؓ) que subiera al tejado de la Ka'abah gritando la expresión del Monoteísmo islámico (el Taûhid). Antes de este suceso, ya había hermanado a su tío Hamzah con su criado Zaid. igualdad

En la Peregrinación de La Despedida, el Profeta (ﷺ) hizo público estos principios, diciendo: “Sois los hijos de Adam (Adán), y Adam fue creado a partir del barro. Ciertamente, ningún árabe tiene preferencia sobre un no-árabe, ni un negro sobre un moreno, ni un moreno sobre un negro, excepto en lo que

respecta a la Taqûa (la piedad)".Entonces, se invitaba a la libertad personal y a abolir la esclavitud.

Básicamente, en el Islam todas las personas son libres, no esclavos, y ello reconociendo que todas las personas proceden de un mismo padre, lo que quiere decir que todos sus hijos son también libres. El Islam vino para reconocer este principio en una época en que la gente era esclavizada y se veía obligada a soportar todo tipo de humillaciones y opresión.

Antes de la aparición del Islam, la humanidad vivió a la sombra de sociedades y culturas enmascaradas por regímenes opresores basados en una visión tribal de estrechos horizontes y una estratificación social evidente que dividía a los diferentes grupos humanos en numerosas capas sociales, en cuya cima se encontraban las personas libres que disfrutando de todos los derechos de liderazgo y gobierno, mientras que por otro lado se machacaba a los esclavos, que estaban en la capa más baja, y se les privaba de la libertad personal y del derecho a vivir una vida digna, sin ningún tipo de compasión ni misericordia.

Por eso, el Islam llegó para exhortar a los musulmanes a que liberaran a sus esclavos de un modo amable, llamándolo "favor o perdón". La manumisión se considera en el Islam una de las acciones más nobles. Además, se invoca a los musulmanes a que liberen a sus esclavos con su dinero particular. El Islam ha establecido que la expiación por oprimir a un esclavo o golpearlo es manumitirlo y ha incitado a liberar al esclavo.

Al mismo tiempo, manumitir a un esclavo sirve de expiación en los delitos de homicidio involuntario, y en los casos de divorcio mediante "Dhihar"; también cuando se ha faltado a un juramento y por romper el ayuno durante el día de Ramadán. Por otra parte, el Islam ordena que se ayude a todo esclavo que le pide a su amo la manumisión, y establece que la liberación de esclavos es uno de los canales legítimos de desembolso del azaque. Por último, establece que tras la muerte del amo, la esclava que le había dado un niño (a su señor), será libre.

Podríamos resumir el sabio plan que estableció el Islam para acabar con este problema humanitario en tres puntos:

- 1) Taponó las fuentes de la esclavitud y la declaró ilícita, excepto en los casos de tomar como rehenes a personas del otro bando en la guerra.
- 2) Ensanchó las vías para liberar a esclavos.
- 3) Protegió los derechos de los libertos, después de haber sido liberados.

Así pues, la legislación islámica vino para exhortar a la nascente sociedad islámica a que liberaran a los esclavos, prometiéndoles a cambio una gran recompensa en la Última Vida. Abu Hurairah narró que el Mensajero de Al-lâh (ﷺ) dijo: "A quien libere a un esclavo, Allâh hará que por cada miembro liberado se libere uno de sus miembros del Fuego, incluso su órgano privado por el órgano privado liberado".

Además, el Profeta animó a los musulmanes a liberar a las esclavas y casarse con ellas, pues



Author at the Lahore Museum.

Abu Musa Al Asha'ari narró que el Profeta dijo: "Cualquier hombre que tenga una esclava y le enseñe la mejor enseñanza y le dé la mejor educación, y después la libere y se case con ella, tendrá dos recompensas...". El Profeta liberó a Safiah Bint Hu'ai ibn Ajtab (ؓ), y luego se casó con ella, estableciendo como dote para ella su liberación.

Los consejos que el Profeta daba respecto de los esclavos fueron una de las llaves que sirvieron para que la sociedad se preparase para aceptar su liberación y manumisión. El Mensajero de Al-lâh insistió mucho en que se les diera un buen trato, incluso aunque sólo fuera en el modo de hablarles. Dijo: "Que nadie diga "mi esclavo y mi esclava", todos sois esclavos de Al-lâh, y todas vuestras esposas son esclavas de Al-lâh, sino que diga: "mi mozo y mi moza", "mi muchacho y mi muchacha".

Además, el Islam ordena que se alimente y se vista al criado de lo mismo que comen y visten los dueños de la casa, y que no se les encomiende un trabajo superior al que pueden soportar. Yaber Ibn 'Abdul-lâh narró: "El Profeta siempre solía aconsejarnos que tratáramos bien a los esclavos, diciendo: "Alimentadlos de lo mismo que coméis, vestidlos con el mismo tipo de ropas que vestís y no torturéis a las criaturas de Al-lâh ". Además de serles otorgados otros derechos que hicieron que el esclavo se convirtiera en un ser humano con una dignidad que nunca debe ser agraviada.

En una etapa posterior y de extrema importancia, el Islam estableció que el castigo por torturar y golpear a los esclavos fuese la manumisión y liberación del esclavo, llevando así a la sociedad a la etapa en que se empezó a poner en práctica la liberación de esclavos. Se ha narrado que 'Abdul-lâh Ibn Omar golpeó a uno de sus mozos, después lo llamó y se percató de que le había dejado una señal en la espalda. Entonces, le preguntó: "¿Te ha dolido?". El esclavo contestó: "No". Le dijo: "Eres libre". Después cogió algo del suelo y dijo: "No tengo como recompensa ni algo igual a esto. Escuché al Mensajero de Al-lâh decir: "Aquél que golpee o abofetee a

un esclavo sin que haya cometido algún error, debe expiar su pecado liberándolo".

Por otra parte, el Islam ha considerado que la expresión "eres libre" debe ir inmediatamente seguida de la ejecución de la manumisión. El Mensajero de Al-lâh dijo a propósito de esto: "Hay tres cosas que cuando se dicen en serio, se cumplen, y cuando se dicen en broma, también se cumplen: el divorcio, el matrimonio y la manumisión de esclavos."

Además, el Islam ha establecido que la manumisión de esclavos es un medio para expiar las faltas y pecados, y ello con el objetivo de liberar a la mayor parte de estas personas, puesto que los pecados no se acaban, ya que todos los humanos se equivocan repetidamente. El Mensajero dijo respecto a esto: "Cualquier hombre musulmán que libere a otro hombre musulmán será para él un medio para liberarse del Fuego, cada miembro liberado recompensará [o sea liberará] a uno de sus miembros. Y cualquier hombre musulmán que libere a dos hombres musulmanes serán para él un medio para liberarse del Fuego, cada miembro liberado de esos dos hombres recompensará [o sea liberará] a uno de sus miembros. Cualquier mujer musulmana que libere a otra mujer musulmana, será para ella un medio para liberarse del Fuego, cada miembro liberado de esa mujer recompensará [o sea liberará] a uno de sus miembros".

El Islam permitió que los esclavos pidieran su manumisión a través de la Mukatabah, es un contrato entre el esclavo y su señor que consiste en que el primero obtiene su libertad a cambio de una cantidad acordada de dinero que paga junto a su señor. Además, ha ordenado que se ayude a este esclavo a conseguir su libertad, porque el principio en el Islam es el derecho a la libertad, mientras que la esclavitud debe ser una situación temporal. El Mensajero fue un hermoso ejemplo en este sentido, ya que pagó por Yûairiah Bint Al Hariz lo que se le pidió, luego se casó con ella. Cuando los musulmanes se enteraron de que se había casado con ella, manumitieron a todos los mozos que poseían (de la misma Gazuah (batalla)). Dijeron: "Son

parientes (políticos) del Mensajero de Al-lâh ", así que a causa de ello se manumitieron a cien personas de la casa de los Banu Al Mustaliq"

Más bien, el Islam fue aún más allá cuando legisló la liberación de los esclavos del dinero del azaque. Al-lâh dice: Ciertamente que el azaque es para los pobres, los menesterosos, los que trabajan en su recaudación y distribución, aquellos que [por haber mostrado cierta inclinación por el Islam o haberlo aceptado recientemente] se desea ganar sus corazones, y la liberación de los cautivos

Se ha transmitido que el Mensajero liberó a 63 almas, y que la señora 'Aishah liberó a 69 personas. Por su parte, Abu Bakr manumitió a muchos esclavos y Al 'Abbâs liberó a 70. 'Uzmân Ibn 'Affan liberó a 20 esclavos, y Hakim Ibn Hizam a cien. 'Abdul-lah ibn Omar liberó a mil esclavos, y 'Abdur-rahmân ibn 'Auf liberó a 30.000. Esta política islámica ayudó muchísimo a frenar el comercio de esclavos, hasta que más adelante acabó completamente con este comercio. Incluso, en las últimas etapas islámicas, el Islam elevó a los esclavos de la esclavitud a la cima del poder político y militar. El mejor ejemplo de ello lo tenemos en el gobierno de los mamelucos en una gran superficie de la nación islámica, durante un período aproximado de 300 años. Sin ninguna duda no podemos encontrar algo parecido a éste en la Historia de la Humanidad. ([Return to Contents](#))

....Mi camino a la verdad

By Bilal Hakim

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

...que la pas de Dios sea con cada uno de los creyentes y los no creyentes que tengan la oportunidad de leer estas palabras, hoy con el favor de Dios soy musulmán ahmadiyah anjuman ,seguidor de las enseñanzas de nuestro Mahdi y mesías Hazrat Mirza gulam Ahmad ,nuestro líder y fundador de la senda verdadera del islam ,pero más que nada quiero contarles como llegue hoy a ser un musulmán ahmadiyah....

Primero que todo quiero contar que vengo de una familia pobre en Cuba de descendencia euroafricana ,pues por una parte mis ancestros vienen de islas dominadas por los ingleses y por otra parte de Haití,mi madre y mi padre eran divorciados desde que tengo uso de razón ,me recuerdo solo con mi mamá ,recuerdo q mi mamá era una mujer muy creyente en algo que en Cuba le llaman los santos y siempre la vi ,pidiéndoles poniéndole velas y llorando incluso sobre una piedra pequeña a la cual ella decía que era uno de sus santos ,siendo parte de esta familia fuy instruido en esta adoración ,en sus cantos ,rituales en incluso en la innovación de estas deidades las que al ser un niño I verlas manifestarse era algo maravilloso para mí ,así a media que iba creciendo me iba convirtiendo en el futuro sacerdote de la familia ,asta un día que en pleno ritual donde danzabamos en invocavamos a nuestros supuestos santos ,hice una pregunta que anuló toda la reunión ,recuerdo que tenía 7años cuando dije a mi madre que estaba en estado de transe (osea poseída por uno de sus santos)mamá donde está Dios?....recuerdo a los mayores empear a hablar y se formó un caos que no pude entender ,la verdad es que no obtuve respuesta ,pero desde ese momento sentí en mi corazón la necesidad de saber que era Dios ,porque era Dios y como seguirle,

.con el pasar de los días ,conocí en mi escuela a un muchacho que era cristiano ,recuerdo que era la hora del recreo y mientras todos jugábamos el estaba leyendo tranquilo en su mesa y eso me llamó la atención ,me le hacerlo y le pregunto..que lees? ,La biblia me contesta y que es eso le pregunto asombrado ,es la palabra de Dios me contesta el y sin dejarme preguntarle me empieza hablar de Adán Eva la serpiente de Jesús del fin del mundo y la salvación de las almas que crean en Jesús y en Dios ,recuerdo que sin pensarlo le dije ,quiero ser cristiano

..recuerdo que los primeros días mi madre no me hizo mucho caso a mí convicción de fe asia el cristianismo ,pero al paso de los días cuando vio que yo le cuestionaba ,porque le pedía y sacrificaba sangre sobre una piedra ,si Dios

era el creador de todas las cosas ,se empezó a dar cuenta que mi búsqueda de la verdad de Dios iba en serio y siendo un niño les confieso que ese paso de buscar de Dios ,fue quebrando poco la relación que teníamos de madre a hijo ,pues ella puso a sus ídolos por delante y yo puse a Dios en primer lugar ,para no atrofiarlos con la historia de mi vida ,resumiré un poco ,recuerdo que fui creciendo convencido de la existencia de un Dios que avía creado todo ,pues la misma naturaleza que me gustaba observar desde pequeño me decía en mi lógica que avía un creador ,recuerdo que en las clases asían mucho énfasis en que jesus (el profeta isa) la paz sobre el ,era Dios echo carne ,quién fue crucificado para perdonar nuestros pecados,pero me empezaron a surgir preguntas que empezaron a cuestionarme no mi creencia en Dios pero si mi creencia en Jesús como Dios echo carne ,un día de culto de jóvenes que nos estaban dando clases sobre Jesús ,le dije al maestro de jóvenes ,si Jesús es Dios que necesidad tenía de hacerse hombre ,si ya el avía abogado con los profetas de la antigüedad y avía dado sus leyes ,si Jesús es Dios como es posible que hubiera muerto en la cruz y el mundo no hubiera desaparecido con el ,pues él es quien da vida con su espíritu a toda la creación y por último si Jesús es Dios como podía haber sido tentado por el diablo (Satanás)si el diablo es creación de el ,ermeticamente el maestro me miró y me dijo :es que Dios se manifiesta en tres ,en Dios padre ,Dios hijo y Dios espíritu Santo y cuando vino al mundo vino manifestado como Dios padre ,pero entonces me dices que Dios son tres? Le pregunté , no replicó el maestro ,es uno que se manifiesta en tres y eso es un misterio y no creer eso es idolatría hay que creerlo por fe ,al escuchar eso por temor a mis hermanos me quedé en silencio y empecé a estudiar la Biblia buscando cual era su origen su lengua y época de e escritura ,donde descubrí que fue escrita en una lengua ya muerta pues el hebreo moderno no es el hebreo antiguo ,que en las escrituras antigua no avía ninguna solución a que Dios se manifestaba en tres y encontré que avian hombres de Dios que negaban a Jesús como Dios ,sino que lo reconocían cómo profeta,....

Esto fue importante para mí pues no conocía de la existencia de otras creencias monoteístas ,pero de pronto surgió el milagro ,me dijeron amigo hoy vamos a ver a unas personas que están desviadas de sus creencias se llaman musulmanes su Dios es Allah y su ídolo es Mahoma (pudo perdón a Dios por aver creído tal ignorancia).quienes son ellos pregunté y me dieron la peor de las informaciones ,pero como buen creyente de Dios decidí ir para exponer la verdad de Dios y decirles a ellos que estaban errados

Recuerdo que fue un día 10 en el 2010 que llegamos al lugar y que sorpresa me lleve cuando ,ellos empezaron a explicar en qué creían que Allah era la forma de decir Dios en árabe y que Muhammad era un profeta anunciado en la biblia,pero mi mayor asombro fue cuando hicieron el llamado a la oración para rezar ,waooooo,lo hacen igual que los profetas de la biblia dije para mis adentros ,posteando sus rostros en tierra como en la biblia ...

....recuerdo que al ver esto me impacto y empecé a escondidas a estudiar el islam ,me sorprendí al ver versículos en la biblia que hablaban del islam y del profeta Muhammad (sww) que nunca avía escuchado ni prestado atención



,mi mayor sorpresa fue cuando me dieron el significado del texto bíblico donde el profeta Jesús dijo que se iría pero enviaría a uno después de el y para mí super fue el espíritu Santo que me enseñaron en la iglesia ,pero los musulmanes me pusieron evidencias que hablaban de que se trataba del profeta Muhammad (sws).demás está decir que con todas estas pruebas di el paso de fe y asepte el islam ,de paso confieso que en aquel momento seguía el islam Shia a fue lo primero que conocí, me sentía bien porque aquí me avisan explicado que Dios es uno ,sin asociados que no tuvo hijo y me mostraron evidencia que la biblia fue adulterada ,me enseñaron un respeto y amor asia todos los profetas cosa que en cristianismo ,solo me hablaban de Jesús ,pro un día pregunto ,que dice el islam respecto a Jesús y su venida ? Ay empezó mi nueva epopeya ,me enseñaron que él estaba en el cielo y que bajaría ser cielo con un personaje llamado el Mahdi y que juntos traerían la justicia al mundo ,me enseñaron que el Mahdi en q ellos creen ya avía nacido ,pero estaba escondido asta el fin de los tiempos ,pero mientras más estudiaba más empezaba a cuestionar ,si Jesús no fue crucificado como enseña el islam porque un hombre de Dios no puede ser maldito y morir no un madero es signo de maldición ,como es posible que esté solo en el espacio ?,de que se alimenta ,porque los satélites o naves espaciales no lo an visto ,como puede respirar en el espacio ,fueron preguntas q empezaron a invadir mi mente ,recuerdo que en ese periodo boy a Iran por 7 meses y cuando pedí respuestas para mis preguntas ,no encontré respuestas lógicas ninguna ,como cuando pregunté ,si el Mahdi ya vino que espera para manifestarse y q las personas lo sigan? Pero la respuesta fue ,el está esperando que todos se sigan musulmanes Shias ,en fin cuando regrese a cuba ,me separé definitivamente de la comunidad Shia ,pues vi que se

avian extraviado según mi lógica ,de la verdad de Dios ,....

Y recuerdo que estando en mi casa preguntándome ,cual camino era correcto en el islam ,me llama un amigo y me dice ,hola mi hermano cómo estás ,ollé tu sabes algo de los ahsmadies?

Ahmadies ?,no quienes son esosle pregunté ,son un grupo desviados de musulmanes que cambiaron las enseñanzas de el profeta ,ellos dicen seguir al imán Mahdi ,cuando escuché esto ,me dijetengo que investigar sobre esto ,recuerdo que empezar a investigar y descubrí que avía dos ramas de la comunidad ahmadiyah,los qadiani y los lahore ,y que sorpresa al darme cuenta que Mirza gulam Ahmad,cumplía las condiciones para ser el Mahdi,que tanto superamos los musulmanes ,que sorpresa al mostrarme con evidencias claras Quel profeta Jesús no estaba en el cielo ,como creen los demás musulmanes, Cuando me enseñaron los escritos y enseñanzas de Mirza Gulam Ahmad,no hubo duda en mi corazón,de que era el Mahdi u el mesías ,desde entonces,soy un fiel seguidor del Mahdi y mesías Hazrat Mirza gulam Ahmad,luchando en mi país por crear una comunidad ,que conozca y siga la verdad de Allah,nuestro profeta y nuestro Mahdi,sin más es un placer poder decir la verdad ,sobre el camino recto a la verdad de Allah ,el islam ahmadiyah lahore , alhamdulillah,....sin más ..

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