

I SHALL LOVE ALL MANKIND.



The Light

A multilingual journal of Islam.

ISSN:2754-2661

February
2024

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

WE BELIEVE

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- Mon to Thursday**
1900 - Urdu - تدبر القرآن
19:30 - English - Reflections on the Holy Quran
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Announcements

"If you prick us, do we not bleed?", so wrote Shakespeare in The Merchant of Venice. It seems that governments of the world think Palestinians do not bleed. As the world has forsaken us, let us turn to Allah for help. Let us pray to Him saying: Oh Allah whatever befalls us we shall not complain but plead for steadfastness to face the trials, as Palestinians are doing.

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 - III

The Shias hold that Hazrat Abu Bakr and Hazrat Umar (God be pleased with them) perpetrated injustice against Hazrat Ali (God be pleased with him) and Hazrat Fatimah al-Zahra and usurped their rights and behaved unfairly and resorted to the ways of the aggressors. How cruel is this charge? These people left their hearth and home. They abandoned their close friends and gave up their possessions. They underwent all these sacrifices purely for God and for His Apostle (God's peace be upon him). They persevered despite trials and tribulations like the Chosen People of God. They did not fill their houses with gold and silver when they became Caliphs. They passed it on to the Bait al-maal (Public Treasury) whenever they came by some people. They did not make their sons their Caliphs, as people enslaved to filthy lucre and sunk in misguidance always do. They lived in a state of self-imposed poverty and extreme simplicity. They never felt inclined to luxuries as the rich men and aristocrats do.

Is it thinkable that these people usurped other people's property and were -inclined to snatch and seize the possessions of others? Is this the spiritualising impact of the Holiest of the Holy - The Prophet of Islam (peace and blessings of God be upon him) on their conduct and character? The Almighty God has praised them. Thus, they could never be as their maligners depict them. The Omnipotent God purified their minds and hearts and illuminated their actions. God elevated them to the status of splendid specimens of righteousness for the coming pious people. I have neither the slightest apprehension nor the vaguest misgiving about their intentions' holiness and purity. There is absolutely nothing to point to the slightest failing on

their part. By God! They were the justice-loving group. If they had been offered even a mountain of wealth with the slightest trace of corruption in it, they would not have paid any heed to it. They would never lean towards it as the slaves of greed and avarice do. If they had come by a massive pile of riches or vast lands of gold or had piously earned wealth, they would unhesitatingly have spent it in the way of the Almighty God or would have dedicated it to the promotion of the spiritual welfare of humanity. In the light of these radiant realities, how on earth is it thinkable that they offended Hazrat Fatimah al-Zahra for 'a few trees only' (i.e. Baghi-Fadak) or caused distress to the daughter of the Holy Prophet as the mischievous people think. Bear in mind that the noble-minded people are pure in their intentions. They adhere to the right firmly. The blessings of God descend on them as God has complete knowledge of the God-fearing people.

If such deeds as they did, with the best intentions, are assessed as acts of persecution, then even the "Lion of God" (i.e. Hazrat Ali) cannot wash his hands of the supposed and imaginary excesses. He shall also be regarded as one with a hand in them. He displayed a liking for the daughter of Abū Jahl and caused mental distress to Hazrat Fatimah al-Zahra. ([Back to Contents](#))

Jewish Supporters Of Prophet Muhammad

By **Rabbi Allen S. Maller**

(Note: 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 prayer-books. This article is from OPEd at <https://www.eurasiareview.com/28122023-jewish-supporters-of-prophet-muhammad-oped-2/>)

Rabbi Reuven Firestone teaches at the Hebrew Union College-Jewish Institute of Religion in Los Angeles. He states that: "According to basic Islamic narrative, some Jews living in Arabia before the birth of (Prophet) Muhammad

were expecting the arrival of a redemptive figure. One such Jew who came to Arabia from Syria was Ibn al-Hayyaban.

According to Ibn Qatada, who narrated the tradition in the name of an elder of the Jewish tribe of Banu Qurayza in Medina, Ibn al-Hayyaban was such a righteous man that when he prayed for rain during an intense drought, it (rain) would inevitably fall. Despite his righteousness and courageous optimism, he did not (live) to see the arrival of the one he was waiting for.

In Ibn Qatada's narrative, "When he (Ibn al-Hayyaban) knew that he was about to die, he said, 'O Jews, what do you think made me leave a land of bread and wine (Syria) to come to a land of hardship and hunger? When [they] said [they] could not think of why, he said that he had come to this country (Arabia) expecting to see the emergence of a prophet whose time was at hand . . . 'His time has come.'"

Another Jewish supporter of Prophet Muhammad was Rabbi Mukhayriq, a learned leader of the tribe of Tha'labah, who fought and died alongside Prophet Muhammad in the battle of Uhud on March 19, 625 CE. That day was a Saturday, the Jewish Sabbath. Rabbi Mukhayriq asked his congregation to join him in support of Prophet Muhammad, but they declined because it was the Sabbath.

So Mukhayriq announced to his congregation that he would fight alongside Muhammad and that if he died in the battle, his wealth should go to Muhammad to be distributed as charity. And so it happened. But why were the majority of the Jews in the three Jewish tribes living in Medina, who did support Muhammad, hesitant to fight for him?

It was because they were afraid that after his death, the majority of Muhammad's ex-polytheist followers would return to polytheism and turn Muhammad into a son of God, just as the majority of the ex-polytheist, non-Jewish followers of Prophet Jesus had done. Those ex-pagan Trinitarians then persecuted Jews for not accepting Jesus as the Son of God for centuries

to come. No Jews wanted to see that happen again.

Rabbi Mukhayriq must not have believed that this would happen again because he hoped that Prophet Muhammad was not only a Prophet but also God's Anointed (Messiah) and that he and his followers would enable the Jewish people to return to the land of Israel, just as the Persian King Cyrus the Great (who is called God's Anointed by Prophet Isaiah 45:1) had done eleven centuries earlier.

The fact that the Persian Empire had just a few years previously (614 CE) captured the Land of Israel from the Eastern Roman Empire (where Jews had been oppressed and persecuted for many centuries) may, in the rabbi's mind, have stimulated his belief that the Messianic Age was coming closer and closer.

Before the invasion of Palestine, King Khosrau agreed with the Exilarch-official head of Babylonian Jewry that Jews would provide 20,000 soldiers for the Persian army to participate in the capture of Jerusalem. King Khosrau appointed Nehemiah ben Hushiel, the son of the Exilarch, as symbolic leader of Persian troops. Since Nehemiah was a known mystic, Khosrau was certain he would not interfere in military or political affairs. The combined forces took Jerusalem by storm after a 21-day siege (July 614 CE).

This event is referred to in the Quran: "The Romans (Byzantines) have been defeated in the nearest land. But they, after their defeat, will overcome within three to nine years. To Allah belongs the command before and after." (30:2-4)

Indeed, perhaps because the Persians feared Nehemiah's messianic pretensions or thought support from a larger Christian population was more valuable than the much smaller number of Jews, three years after Nehemiah was appointed, the Persians executed the Jewish governor of Jerusalem with his sixteen top supporters in 617.

Perhaps this unorthodox rabbi saw the

arrival of Prophet Muhammad in Medina only five years later as God's answer to his Messianic hopes and viewed fighting alongside Muhammad as his voluntary fight in support of monotheism, as well as a witness to his faith in the imminent arrival of one of God's Anointed Messiahs (not the final Son of David Messiah, but Elijah, Cyrus, or the Son of Joseph Messiah) who will precede the Son of David Messiah.

Of course, when Rabbi Mukhayriq decided to risk his life fighting alongside Muhammad at the battle of Uhud, much of the Quran had not yet been revealed. But since the chapter Al-A'raf had already been revealed in Makka, this unorthodox rabbi may also have been inspired by the Quran's statement:

"Moses said to his people: "Pray for help from the Lord, and (wait) in patience and constancy: for the Land is His, to give as an inheritance to whoever He wanted". (7:128) and "We made people, who were considered weak (oppressed slaves like the Children of Israel), inheritors of lands in both east and west, – lands whereon We sent down Our blessings. The fair promise of your Lord was fulfilled for the Children of Israel because they had patience and constancy". (7:137)

The Quran's words "inheritors of lands in both east and west," refer to the Children of Israel, as well as other nations that Allah has liberated, as a Hebrew prophet declares: "Aren't you people of Israel like the people of Ethiopia to me?" declares the LORD. "I brought Israel up from the land of Egypt, and the Philistines from Caphtor and the Arameans from Kir?" (Amos 9:7)

The only verses in the Quran that mention God giving land to a people as an inheritance are the ones just quoted and this specific statement: "Thus it was, but We made the Children of Israel inheritors of it (the Land of Israel)".(26: 59)

Perhaps Rabbi Mukhayriq had already heard directly from Prophet Muhammad the Ayah: "There are certainly, among Jews and Christians, those who believe in God, in the revelation to you, and in the revelation to them,

bowing in humility to God. They will not sell the signs of God for a miserable gain! For them is a reward with their Lord." (3:199) and believed that it applied to Jews like him.

Unfortunately, Prophet Muhammad died just four years before the Muslim conquest of the Land of Israel. Although Jews were then able to settle in Jerusalem, there was no equivalent of King Cyrus's decree supporting rebuilding the Temple in Jerusalem.

I first studied Islam when I was a student at UCLA 63 years ago. Then again, in Rabbinical school. Over the years, I continued to read the Quran and other Islamic books. I read these books as the Prophet taught his followers in a Hadith: "Not as a believer, and not as a disbeliever". What does that mean?

The Quran, of course, is a sacred scripture for Muslims. A disciple of Muhammad named Abu Huraira related, "The people of the Book used to read the Torah in Hebrew and then explain it in Arabic to the Muslims. Allah's Apostle said (to the Muslims). "Do not believe the people of the Book, nor disbelieve them, but say, 'We believe in Allah, and whatever is revealed to us, and whatever is revealed to you.'"

Following Muhammad's teachings, I neither believe nor disbelieve in the Quran. If I believed in the Quran, I would be a member of the Muslim umma (community). But I cannot disbelieve in the Quran because I believe that Muhammad is a prophet, and I respect the Quran as a kindred revelation, first revealed to a kindred people in a kindred language.

The people, the language and the theology are closer to my people, language and theology than any other on earth.

I am a Reform Rabbi. Reform Jews are now the largest of the Jewish denominations in the U.S. In the U.K., Reform Judaism is called Liberal Judaism; in Europe, it is called Progressive Judaism. As a Rabbi, I am faithful to the covenant God made with Prophet Abraham, and I submit to be bound by the covenant and commandments God made with the people of Israel at

Mount Sinai.

As a Reform Rabbi, I believe that Jewish spiritual leaders should modify Jewish law and 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. If most of the Orthodox Jews of Prophet Muhammad's day had followed his teachings, Reform Judaism would have started then in Arabia instead of almost 1200 years later in Germany.

Some Jews in later centuries even understood Islam's success as a fulfilment of God's promises made to Hagar (Gen.16:11-12) and to Prophet Abraham (Gen.17:20) concerning the birth of Prophet Ishmael, whom both Jews and Muslims agreed was the progenitor of the Arabian community that produced Prophet Muhammad. Prophet Ishmael is associated in Arab genealogies with the northern "Arabized Arabs."

However, according to Jewish interpretations of those verses, God's promises were about political and military success among Prophet Ishmael's descendants. They had nothing to do with the coming of a future prophet (Messenger with a book of revelations) and the formation of a new religion. [\[Back to Contents\]](#)

Palestine Beckons

A Crying Need for Justice in the World

By Ebrahim Mohamed

Today, I would like to touch briefly on the Islamic concept of justice in light of the injustices we see taking place in Palestine and the world's response to them. I will refer to and read out four verses of the Holy Quran:

'These are the messages of Allah which We recite to thee with truth. And Allah desires no injustice to (His) creatures.' - 3:108

'O you who believe, be maintainers of justice, bearers of witness for Allah, even though it be against your own selves or (your) parents or

near relatives — whether he be rich or poor, Allah has a better right over them both. So follow not (your) low desires, lest you deviate. And if you distort or turn away from (truth), surely Allah is ever Aware of what you do.' - 4:135

'O you who believe, be upright for Allah, bearers of witness with justice; and let not hatred of a people incite you not to act equitably. Be just; that is nearer to the observance of duty. And keep your duty to Allah. Surely Allah is Aware of what you do.' - 5:8

'Surely Allah enjoins justice and the doing of good (to others) and the giving to the kindred, and He forbids indecency, evil, and rebellion. He admonishes you that you may be mindful.' - 16:90

I do not think there is any religious scripture in the world or any man-made constitution, manifesto or legislature that can match the comprehensive, broad-based moral principles of justice so succinctly and eloquently laid out here in these verses of the Holy Quran.

These principles of justice should form the basis of all international judicial and legislative bodies. Instead, from what we see happening in Palestine today, the international community lacks any meaningful authoritative body of note. The current bodies do NOT have the will and power to bring to book rogue nations such as Israel who, with the financial and military support of the United States, are committing mass genocide at will in the name of their inhumane form of justice.

The United Nations General Assembly, the United Nations Security Council, and the International Criminal Court were all established to bring peace to the world by preventing war crimes and all other forms of injustice being committed in the world. It was supposed to ensure that the horrors of the Second World War were never repeated. But thus far, these bodies have failed miserably in the performance of their mandates to bring about peace in the world, so much so that despite their existence, more war crimes have led to the deaths and the displacement of millions of women and

children have been committed by rogue nations such as the United States, its western allies and its spoilt, illegitimate child, namely Israel. They have openly and brazenly committed these war crimes without any recourse to justice. They simply just get away with proverbial murder every time. These international bodies' response to these atrocities has thus far been nothing more than the bite of a toothless bulldog. They have repeatedly failed to uphold justice through their inability to enforce observance of international law by these nations.

In the current catastrophe taking place in Palestine, we have now seen United Nation's resolution upon resolution having been passed with the majority of the nations in the world, Muslims included, except for Yemen, doing nothing more than merely condemning Israel's barbarism. All their attempts thus far to pass a resolution for a permanent ceasefire have failed because of the repeated vetoes thereof by the warmongering United States. And still, nations calling for such an immediate ceasefire, which they have been denied, are reluctant to cut ties with Israel as a next step and continue to trade with them.

In light of this seemingly hopeless situation, South Africa took it upon itself to approach the International Court of Justice, which deals with cases of genocide as outlined in the Geneva Convention, to which all nations, including Israel, are signatories. The irony of the matter is a case of genocide is now being brought by South Africa against those very people who claim to be victims or relatives of victims of Nazi genocide during World War II, namely Israeli Jews; a classic case of victims of genocide becoming perpetrators of genocide.

Experts believe South Africa has a solid case and will succeed. This case will, however, test the integrity of this International Court of Justice and its efficacy as a medium to bring about justice for the Palestinians. We pray that the Almighty will assist in bringing about the desired results.

So, let us now revert to the guidance in the Holy Quran. From the verses recited at the

beginning, we have seen the lofty criteria and principles of justice the Holy Quran presents to the world. The Holy Prophet Muhammad (s) lived by and died for these principles of justice. Throughout his life, he demonstrated to the world its efficacy as the only means to achieve a just and peaceful society diverse in culture, religion, language, and colour, such as that of the human race.

It is such a practical example that Muhammad (s) set for his followers and the rest of the world that made renowned Jewish historian Michael H Hart come to the following conclusion in his book written in 1978 entitled, *The 100; A Ranking Of The Most Influential Persons In History* (Page No. 03 & 04). He writes, and I quote him:

'My choice of Muhammad to lead the list of the world's (100) most influential persons may surprise some readers and may be questioned by others, but he was the only man in history who was supremely successful on both the religious and secular level.

Of humble origins, Muhammad founded and promulgated one of the world's great religions and became an immensely effective political leader. Today, thirteen centuries after his death, his influence is still powerful and pervasive.

A majority of the persons in this book had the advantage of being born and raised in centres of civilisation, highly cultured or politically pivotal nations. Muhammad, however, was born in the year 570 AD, in the city of Mecca, in southern Arabia, at that time a backward area of the world, far from the centres of trade, art, and learning.' – Unquote.

Not only did this assessment surprise many, but it also sent some shockwaves to the Islamophobes. As a Jewish historian, Hart's fair, unbiased objectivity in his assessment of the unmatched contribution Muhammad (s) made to civilisation is indeed admirable.

Muhammad (s) achieved this level of praise by following the guidance revealed to him by Almighty Allah religiously to the letter and in

spirit. Guidance he derived from revelations such as:

‘Allah desires no injustice to (His) creatures.’
- 3:108

This is a prompt or cue to humanity from on High on how to proceed on a path of justice that will benefit all living creatures. To become the best in the world, we need to make the Divine Being the Criterion on which we base our standards and values of life. We need to study Divine attributes and strive to emulate them so that they reflect in our behaviour. This is described in a metaphor in 2:138 as taking on the colours of Allah.

Thus, for true justice to prevail throughout the world, humanity should, from the start, like the Almighty, have a desire within the depths of their hearts, bodies and souls that consists of **zero tolerance** for any form of injustice being perpetrated against all living creatures in the entire world.

However, we must restrain our lower desires and passions to successfully achieve such a lofty goal. Only then will we realise that true justice can only be achieved if we all strive to be honest and truthful even under the most trying circumstances, such as when the odds are steeped heavily against us.

As believers, we are thus told:

‘O you who believe, be maintainers of justice, bearers of witness for Allah, even though it be against your own selves or (your) parents or near relatives - whether he be rich or poor, Allah has a better right over them both.

This verse now makes it quite clear that as maintainers of justice, we must be conscious that we are always accountable to Almighty Allah. However, such consciousness must come with a deep sense of responsibility and the knowledge that if we disobey Allah’s commandments, we will suffer dire consequences. There are so many examples of this in human history that we do not have the time to go into today except to say, look around at events as they unfold

in the world these days, and you will soon see what I mean.

This verse further tells us that certain emotions could hamper the due process of justice, such as love of the self, loyalty, love and empathy for parents, close relatives and others, which, if **not appropriately applied** on the right occasion for the right reasons. Thus, we now see that to arrive at the absolute truth in any situation, we should **not** withhold evidence, even if it might be against ourselves, our loved ones such as our parents, or a rich relative whose favour we would like to be in at all costs at all times or even against a suffering, member of the family that we might have empathy for.

But besides the dangers misplaced emotions of loyalty, love, and empathy have in the pursuit of true justice, even worse are the dangers of dark emotions such as envy, jealousy, and revenge that spring from hatred.

Israelis, for example, stir up public emotions of hatred for the Palestinians whose fight for freedom from the illegal Jewish occupation of their land is cast by them as acts of terror. This they then use to justify their collective punishment of all Palestinians.

On the contrary, and regardless of how painful this might be, Muslims are taught **not** to let such dark emotions dictate their quest for justice. Says the Holy Quran:

‘O you who believe, be upright for Allah, bearers of witness with justice; and let not hatred of a people incite you not to act equitably. Be just; that is nearer to the observance of duty. And keep your duty to Allah. Surely Allah is Aware of what you do.’ - 5:8

In the very early developmental stages of the Muslim community, when Jews were openly supporting the hostile and aggressive Quraish against the Muslims, a case of a Jew accused of theft by a Muslim was brought before the Holy Prophet (s). On analysis of the evidence that was presented to him, the Holy Prophet (s) found that the Jew was innocent and that the accusation made by the Muslim was false. The

Holy Prophet (s) thus ruled in favour of the Jew and absolved him of the false charge. This shows the excellent example of true justice the Holy Prophet Muhammad (s) demonstrated for the world. He carried out in letter and spirit the commandments of the Holy Quran, such as the famous one we recite every Friday:

‘Surely Allah enjoins (*adl*) justice and (*ih-san*) the doing of good (to others) and (*itaa ithil kurba*) the giving to the kindred, and He forbids (*fahsha*) indecency and (*munkar*) evil and (*baghyi*) rebellion. He admonishes you that you may be mindful.’ - 16:90

All Muslims need to understand the real significance of *adl*, which is translated as meaning justice in Islam. *Adl* or justice can only be said to have attained the highest state of purity if it comprises of *ih-san*, i.e. all forms of goodness for humanity and carried out in a manner that is *itaa ithil kurba*, i.e. like a mother providing for her kindred. If justice does **not** meet these lofty, noble criteria Islam demands, it cannot be regarded as justice in its truest sense.

Israelis will argue that what we might perceive as their deprivation and abuse of the human rights of Palestinians is their right and a form of justice in their eyes, but we all know it is **not**! Nay, it is instead a form of injustice of varying degrees starting from (*fahsha*) immoral abuse of human rights, followed by (*munkar*) manifest evil of illegal occupation, increasing to acts of (*bahgyi*) extreme violence; the kind of genocide that we see unfolding at the moment.

Therefore, I am of the firm opinion that unless the world’s justice systems reach the high level of integrity as put forward by Islam in the Holy Quran and as demonstrated by the Holy Prophet (s), there will never be true justice in the world.

If ever there was a desperate need for such teachings to be shared with all, it is **now**! It is, therefore, our duty as Muslims to take this message to the rest of the world.

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Hope in Times of Hate

(From: <https://www.breakinglatest.news/entertainment/hope-in-times-of-hate/>)

The Yad Vashem Holocaust Memorial Foundation has collected the names of approximately 23,000 people who saved Jewish lives during World War II. In that index, several names of Arab people are mentioned, among them Dr. Muhammad Helmy, of Egyptian nationality, who, in the events of a strange story, saved the life of a Jewish girl named Anna Borensztein from the clutches of the Nazis and his family, plus 300 other Jews.

The German Jewish writer and journalist Ronen Estenke conducted a lengthy study, investigated countless documents and conducted numerous interviews to write a book about this story, which he published in 2011.

It is a story of heroes and hope. It dates back to a forgotten world: that of the Muslims of Berlin in the Weimar era, the period after the First World War until the moment the Nazis took power in Germany. At that time, many professional Muslims resided in Berlin; Some of them were doctors, like Muhammad Helmy, and had good relations with the Jews living in Berlin.

According to historical data from the time, some prominent Jewish figures, such as Albert Einstein and Martin Buber, attended the inauguration of the Berlin Mosque in 1929. They later gave lectures there aimed at interreligious dialogue.

Dr. Hugo Marcos, a Jewish writer who later converted to Islam, managed the mosque at that time. His motto was: “Membership and attendance at this place is open to all religions, races and social strata alike. Christians, Jews and free thinkers are welcome just as Muslim sisters and brothers are.”

What sets this story apart from many others in this index is that Muhammad Helmy did not hide the Jewish girl he was protecting behind walls but instead hid her in plain sight and in front of everyone.

The only thing he did – apart from teaching her the Arabic language – was to change the name of the Jewish girl Anna to turn her into a Muslim Arab girl and call her Nadia, whom he presented as his niece. Of course, she put his life in danger with her behaviour, which would have exposed him to harm at the hands of the Nazis. This story, set in a time full of hate, is a story of hope. ([Back to Contents](#))

THE ROOTS OF INTOLERANCE

By Farah_adeed

(Note: This is a review of the book *Sunni Chauvinism and the Roots of Muslim Modernism* by Teena U. Purohit, published by Princeton University Press ISBN: 9780691241647. The reviewer is a PhD Scholar at Boston University in the U.S.)

In a video circulating on social media, the cleric Muhammad Naeem Chattha Qadri urged his followers to “chant loudly enough to cause the miscarriage of pregnant Ahmadi women.” He told them that “such a blasphemer should not be born.”

It is also important to note that Pakistan’s Penal Code prohibits members of the Ahmad-iyya community from declaring themselves Muslims, propagating their faith, printing, or obtaining material related to their faith. Any violation is considered blasphemy, a criminal offence punishable by a fine, imprisonment or death.

Alarmingly, Pakistan’s National Assembly passed a new bill that has increased the punishment in cases pertaining to the blasphemy of Prophet Muhammad’s (PBUH) wives and



companions. Members of the Shia community believe the ambiguity in the bill is likely to be used against them to frame them in blasphemy cases. Notably, according to a report published by the Human Rights Commission of Pakistan, more than 40 blasphemy cases were registered against the Shia community in August 2020 alone.

The question is: why do the state and society show such intolerance when it comes to religious minorities or those who do not subscribe to mainstream Sunni Islam? Teena U. Purohit’s latest book, *Sunni Chauvinism and the Roots of Muslim Modernism*, offers the context and the politics behind it to help us understand this puzzle.

The book considers why Muslim states and societies show such a lack of tolerance when it comes to religious minorities or those who do not subscribe to mainstream Islam.

Purohit begins the book by providing a context: when Europeans colonised Muslim societies, Orientalist intellectuals and Christian missionaries brought a Protestant perspective on religion. This interaction between Muslim and Christian perspectives led to the transformation of the way Muslims defined themselves and their religion.

According to Purohit, the Islamic tradition was redefined as a result of these influences. This redefinition and the entire process had a Protestant nature, implying the existence of “one legitimate Islam.”

The idea of ‘one Islam’ had certain doctrinal boundaries and was often aligned with the beliefs and practices of the Sunni majority within Islam. Those advocating for one Islam displayed a tendency that Purohit describes as “Sunni chauvinism”, which involved implicitly criticising or marginalising other viewpoints within the Muslim world.

As a result of the downfall of three Muslim empires, namely the Safavid Empire, the Mughal Empire and the Ottoman Empire, Muslim intellectuals were “impelled to respond to

the new and culturally alien context of colonial modernity.” The leaders and scholars who emerged as a result of these crises are generally classified into two categories: traditionalist and modernist reformers.

In this book, she explores the modernist movement that emerged in Asia, North Africa, and the Middle East between 1850 and 1950. Modernists, the subject of this study, attempted to reconcile Islam in modern times with Enlightenment values such as women’s rights, democracy and secularism.

Purohit explores and discusses the political and intellectual thoughts of Jamal al-Din al-Afghani (1838–1897), Muhammad Abduh (1849–1905), Muhammad Rashid Rida (1865–1935), Muhammad Iqbal (1877–1938) and Mawdudi Abul Ala Mawdudi (1903–1979). These scholars operated under different cultural and colonial contexts, but Purohit argues that one of their main concerns unifies them: “the loss of Muslim political power and the imperialist expansion of Christian Europe.”

In a world no longer ruled by Muslims, these reformers attempted to redefine Islam to offer an alternative to Western notions of modernity and governance. However, Purohit explains their campaign was “too delimited and idiosyncratic” to take deeper roots or transform society as per their expectations.

Purohit focuses on two themes in the writings of the modernists. First, their idea of a unified Islam and a united Muslim community. Second, how this notion of unity led to “mechanisms and boundaries of inclusion and exclusion.” She argues that the very idea and desire for unity led to the denunciation of entire communities such as Shia, Bahais, Ahmadis and Ismailis. These communities did not fit into the modern definitions of what it meant to be a Muslim; therefore, modernists, by relying on “Sunni normative bias,” criticised these communities, their doctrinal basis and declared them outsiders.

The agenda of Muslim modernists was to unify “the global Muslim community” in the

name of civilisational progress. To make their point, they relied on the Quranic idea of *tawhid*, a term signifying the unity of God. The modernists reinterpreted this concept to imply the political unity of the Muslim community and subsequently used it to determine which communities needed to be excluded from the Muslim community.

They argued that *tawhid* meant the social and political unity of Muslims, and to demonstrate this more concretely, they pointed to the Islamic Golden Age, when Muslims were one community. They shared the aim of unifying Muslims and creating a unified community.

Purohit discusses the works of Afghani, Abduh, Rida, Iqbal and Mawdudi on *tawhid*, unity and accusations of heresy. Afghani employed derogatory terms such as “*neicheri*” to criticise figures such as Sayyid Ahmad Khan, accusing him of aligning with foreign influences and defending the Torah and the Gospel.

Purohit’s fascinating analysis reveals a shared pro-European inclination between Afghani and Sayyid Ahmad Khan, driven by colonial notions but marred by Afghani’s rivalry-driven critique of Khan’s prominence.

Within this milieu, various groups were labelled heretical. Abduh classified Shia as deviant, Rida criticised Bahai teachings, and Iqbal — while championing Islamic unity — paradoxically targeted Ahmadis as transgressors of *tawhid*.

Purohit discerns an inconsistency in Iqbal’s views, both recognising India’s diverse Muslim landscape and claiming to represent all Muslims. Notably, the charge of heresy against Ahmadis shifted from theological to social violation of Muslim unity, departing from conventional definitions.

Mawdudi, positioned between Islamist and late modernist frameworks, sought Islam’s preservation against Western influences. Rejecting Western democracy, he advocated for Islam’s distinctive governance and envisioned the idea of an Islamic state. It is important to note

that any debate at this time about the status of Ahmadis as a minority was about their political status in the country.

In the final chapter, Purohit discusses post-1950s scholars, such as Fazlur Rahman, who shared some modernist perspectives, such as the Sunni normative bias that maligns groups like the Shia and Sufis. Ali Shariati approaches tawhid from a Shia and Marxist standpoint to make a point about correcting an unjust social and political order. Farid Esack explains how Muslims employed tawhid as a framework in their campaign against Apartheid in the 1980s in South Africa.

The question, however, remains: in what ways have these modernists played a role in shaping the world we are living in? Purohit answers the question in an informed manner, saying that Al-Qaeda and their manipulation of the idea of unity and an Islamic vanguard to fight against the Western idea of a nation-state is testimony that they were shaped partly by the ideas of modernists, particularly Syed Qutb. She maintains that modernism also created reactionary and destructive forces and ideas.

While “Sunni Chauvinism and the Roots of Muslim Modernism” undoubtedly makes a significant contribution to the study of Islamic modernism and its implications for the contemporary understanding of Islam, it would be fascinating to delve deeper into the history of Sunni Islam and its predominant role during the formative and early centuries of the religion.

Purohit astutely points out that the Muslim reformers were reacting to colonial modernity, which carried the echoes of Protestantism within it. However, it is important to acknowledge that the concept of a singular, authentic Islam has persisted throughout Islamic history.

For example, the proponents of Sunni orthodoxy in the 11th and 12th centuries excluded Shias, Mutazilites, and philosophers from the ‘community’. Interestingly, Al-Ghazali, the Sunni scholar who deeply influenced Iqbal’s thinking, played a pivotal role in solidifying

Sunni orthodoxy.

In conclusion, “Sunni Chauvinism and the Roots of Muslim Modernism” holds a position of importance, essential for anyone keen on comprehending the contemporary crisis within Islam.

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The Shahjehan Mosque, Woking **Exploring the rich history of the U.K.’s** **‘miracle mosque’**

By Marwa Hassan

From: <https://mail.google.com/mail/u/2/#inbox/FMfcgzGwJRvfzkGKNWXBGzIXCxdwlKp>

Fifty kilometres from London, the Shah Jahan Mosque stands as a beacon of historical and cultural significance.

It holds a remarkable place in history as the first purpose-built mosque in the U.K. and Northern Europe.



The mosque in the town of Woking embodies a rich tapestry of history, spirituality and community unity.

The Grade I listed building was built in 1889 and is fondly known as the Miracle Mosque due to the multi-faith nature of its establishment at a time when there were few Muslims in the U.K.

Though often celebrated as the oldest mosque in the U.K., the Shah Jahan was preceded by the establishment of the Liverpool Mosque and Muslim Institute in 1887.

A monument of interfaith harmony

Mohamed Habib, the manager of the Shah Jahan Mosque, told The National: “The person who built the mosque, Dr Leitner, was Jewish,

the man who designed the mosque, William Chambers, was Christian, and the prince who paid for it was Muslim. So, it shows all three Abrahamic traditions worked together.”

Dr Gottlieb Wilhelm Leitner, a Hungarian-British Orientalist, founded the mosque as a place of worship for students.

“The reason why he built the mosque is he set up something called the Oriental Institute of Learning, and he built the mosque as a place of worship for students that were coming to study at the college from India,” Mr Habib said.

Built as part of the Oriental Institute of Learning, the mosque served as a place of worship for students from India.

This institute, founded in 1881, was dedicated to promoting Asian literature and awarded degrees from the University of the Punjab in Lahore, Pakistan.

The mosque’s construction was partly funded by Sultan Shah Jahan Begum of Bhopal.

Designed by William Isaac Chambers, it incorporates elements of the late Mughal style, featuring a dome, minarets and a courtyard.

Built from Bath and Bargate stone, its alignment with Makkah was established by a ship’s captain brought in for this purpose.

The architecture of Shah Jahan was described by Pevsner Architectural Guides as “extraordinarily dignified”.

Queen Victoria’s British-Indian employees, such as her secretary Abdul Karim, frequented the mosque during her visits to Windsor Castle, a mere 25km from Woking.

More than just a place of worship

After Dr Leitner’s death in 1899, the mosque fell into disuse until 1913. During this period, the London Mosque Fund, established in 1910, formed the Woking Mosque Trust, which took over the title deeds and the management of the building and related properties in 1912 and 1915, respectively.

A revival of the mosque’s significance came with the appointment of Khwaja Kamal-ud-Din, a prominent Kashmiri lawyer, as the imam. Under his leadership, the mosque gained prominence, attracting royal visitors and notable

converts such as Lord Headley and Marmaduke Pickthall.

During the First World War, the mosque played a vital role in the Islamic community, petitioning the U.K. government to grant nearby land as a burial ground for British-Indian Muslim soldiers, leading to the construction of a Grade II-listed burial ground that received the bodies of 19 soldiers.

In 1922, the mosque hosted a public celebration on Eid Al Fitr. During this event, Kamal-ud-Din announced the naming of the mosque after its benefactor Shah Jahan.

Until the 1960s, before many Pakistani immigrants began arriving in the U.K., the Shah Jahan Mosque was considered the centre of Islam in Britain.

It was a hub for Islamic literature and scholarship, where *The Islamic Review* and Maulana Muhammad Ali’s popular English translations of the Quran were published.

The mosque has welcomed distinguished visitors, including Faisal bin Abdulaziz, former king of Saudi Arabia, former governor-general of Pakistan Muhammad Ali Jinnah, and former emperor of Ethiopia Haile Selassie.

It became a pivotal centre for Islam in Europe.

Hafiz Hashmi, the current imam, highlighted the mosque’s role in fostering community spirit and interfaith dialogue.

“The Muslim-Christian Forum, Muslim-Jewish Forum and people of non-faith interaction bring different communities together, and we work for the commonalities,” he said.

The mosque provides sporting projects for youth and programmes for the elderly, reflecting the U.K.’s evolving multicultural landscape.

As the U.K. continues to embrace multiculturalism, the Shah Jahan Mosque remains a symbol of unity and cooperation.

“The community and the imams take part, and we will keep taking part and continue our interfaith activities,” Mr Hashmi said.

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Dutch

Kenmerken van de Ahmadiyyat deel 6: De deur van oordeelsvorming (*idjtihād*) staat open

Door **Imtiaz Hoeseni**



Uit het boek Juiste opvatting van de Ahmadiyya Beweging 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 het boek The Ahmadiyya Movement, 1966.

Hoe goed en volmaakt de Islamitische beginselen ook zijn, als dat volk [moslims] geen mogelijkheid heeft voor vooruitgang, dan zijn zulke beginselen van weinig nut. Beginselen zijn als de wortels van een boom en de andere details zijn als haar takken. Als er genoeg ruimte is voor de boom om haar takken hoog en breed uit te strekken, dan dragen haar wortels inderdaad bij tot een goede groei. Als er geen reikwijdte is voor de takken om zich uit te strekken, dan zullen de wortels verdorren en verschrompelen en de gehele plant een vroege dood toebrengen. De boom van de Islam heeft sterke wortels in de vorm van deugdelijke beginselen en haar takken bezitten veel reikwijdte om zich te verspreiden, omdat de deur van *idjtihād* (oordeelsvorming) open staat. *Idjtihād* betekent ook jezelf inspannen en gebruik maken van je intelligentie voor een zeker doel. Deze deur werd in de Islam opengehouden ten aanzien van de details van de *sharia*. In zaken van de wet waarbij men geen details kon vinden in de Koran en de *Hadith*, konden de moslims gebruik maken van hun verstandelijke vermogens om nieuwe problemen waarmee zij van tijd tot tijd konden worden geconfronteerd te begrijpen en op te lossen. De Islam is een universele godsdienst in zijn reikwijdte en leringen, vrij van en boven alle beperkingen van ras, kleur en nationaliteit.

Hoewel er daarna geen godsdienst meer zou voortkomen, zijn de menselijke behoeften grenzeloos en wordt elk tijdperk, volk en land met nieuwe problemen geconfronteerd, waarvoor bij de oplossing en vervulling ervan menselijke vermogens moeten worden aangewend. Met andere woorden, na de Goddelijke openbaring, die in de Koran voorkomt in de vorm van *wahj djalī* of *wahj matloē* (openbaring die wordt geciteerd), en de *Hadith* in de vorm van *wahj chafī* (innerlijke openbaring), is er aan het menselijke verstand de status gegeven om de wetten voor de menselijke behoeften uit te werken.

Het is ook duidelijk dat als er geen gebruik wordt gemaakt van de menselijke vaardigheden, die dan verwaarloosd raken. Als de moslims dus niet waren geleid om hun mentale vermogens te gebruiken, dan zouden zij hetzelfde lot zijn ondergaan. Vandaar dat zolang zij beschouwden dat de deur van *idjtihād* open stond en zij gebruik maakten van hun oordeelsvermogen, zij vooruitgang boekten op elk levensgebied. Maar na de dood van enkele grote Imams, toen men de mening was toegedaan dat de deur van *idjtihād* was gesloten, raakten hun intellectuele vermogens ook verlamd en kwam hun materiële vooruitgang spoedig tot een einde. De Stichter van de Ahmadiyya Beweging [Mirza Ghulam Ahmad] verwijderde dit fatale misverstand uit de gedachten van de moslims en toonde hen dat de deur van *idjtihād* door de Heilige Profeet Mohammed v.z.m.h. zelf was geopend en dat niemand anders het recht heeft die te sluiten. En geen van de vier Imams [Imam Abu Hanifa, Imam Malik, Imam As-Shafi'i, Imam Ahmed ibn Hanbal] had ooit iets tegengesteld gezegd. De wereld van vandaag heeft tot zovele nieuwe problemen aanleiding gegeven, dat er een groeiende behoefte bestaat aan herbeoordeling en *idjtihād* over de details van de wet. Door de deur van *idjtihād* opnieuw te openen, heeft de Ahmadiyyat in feite nieuwe perspectieven geopend voor de vooruitgang van de Islam en de moslims. ([Back to Contents](#))

Zuivering van het innerlijke zelf

Door prof. Dr. Robbert Bipat



Uit: "Purification of the Inner Self" uit het boek "Selections from the Discourses and Exhortations of the Promised Messiah", Gebundeld en naar het Engels vertaald door Kalamazad Mohammed, BA. Dip. Ed.

Innerlijke rust

Een van de tekenen van nafs-e mutmainnah, de geest in rust, is dat hij troost en vrede vindt in het gezelschap van hen die zelf in vrede zijn. Aan de andere kant zal de persoon wiens ziel (in het lagere stadium) van ammarah is, tekenen vertonen van nafs-e ammarah – de ziel die aanzet tot het kwaad. Bovendien zal de persoon die zich in gezelschap bevindt van degenen die nafs-e mutmainnah bezitten, ook een gevoel van tevredenheid in zich beginnen te voelen, een gevoel van vrede en rust.

De eerste beloning die wordt toegekend aan degene die het stadium van nafs-e mutmainnah bereikt, is dat hij troost vindt bij Allah, zoals in de Heilige Koran staat: "O ziel die in rust is, keer terug naar uw Heer, welbehaaglijk, welgevallig, ga dus binnen onder Mijn dienaren en ga Mijn Tuin binnen!" (89:27-30). Dat wil zeggen, Allah richt zich tot de ziel die vrede en troost in Hem vindt en zegt: "Komt tot uw Heer, Hij is welgevallig in u en gij bent in welbehagen bij Hem." Er is een diepzinnig punt van spirituele wijsheid in de verklaring. Het is een feit dat zolang een persoon dit stadium niet bereikt en in de staat van lawwamah blijft – de 'zelfbeschuldigende geest', hij in een soort 'strijd' met Allah is – dat wil zeggen, soms is hij ongehoorzaam aan Allah in opdracht van het zelf. Echter, bij het bereiken van de staat van mutmainnah, komt er een einde aan deze oorlog en is er een wapenstilstand met Allah. Op dat moment, wanneer er geen wrok meer is en de oorlog eindigt, wordt een persoon gelukkig en tevreden met Allah en wordt Allah tevreden met hem.

Dit punt moet goed in gedachten worden

gehouden omdat iedereen geneigd is ontevredenheid te tonen of tegen Allah te klagen. Er zijn gevallen waarin het zo is dat iemand tot Allah bidt en grote verwachtingen heeft voor zijn gewenste doel, maar zijn gebeden niet worden verhoord of er gebeurt iets dat tegen zijn verwachtingen ingaat, en dan begint hij met Hem te "vechten". Hij toont een slechte wrok jegens Allah en vertoont tekenen van ontevredenheid met Hem. De vrome en ware dienaren van Allah zijn echter nooit in oorlog met Hem, omdat ze zich altijd onderwerpen aan Zijn wil. De waarheid is dat echt geloof zich alleen ontwikkelt wanneer mensen in een stadium zijn waarin de wil van Allah ook hun eigen wil is en er geen wrok of spijt in hun hart is. Integendeel, ze zijn bereid om met volledige voldoening te aanvaarden wat Allah ook verordent. In het vers: "Keer terug naar uw Heer, welbehaaglijk, welgevallig" (89:28), wijzen de woorden precies hierop. Dit is de hoogste staat van plezier en acceptatie. Op dit spirituele station is er geen angst om beproefd te worden of om te wankelen. In alle andere stadia blijft het gevaar bestaan dat men in de beproeving wankelt, maar wanneer men volkomen tevreden is met Zijn wil en er geen reden tot wrok of klagen overblijft, dan ontwaakt de ware en werkelijke persoonlijke liefde voor Allah. Zolang zo'n persoonlijke liefde voor Allah van binnen niet wordt opgewekt, verkeert iemands geloof in een staat van groot gevaar. Wanneer echter persoonlijke liefde voor Allah zich innerlijk ontwikkelt, bereikt een persoon veiligheid tegen de aanvallen van Satan. Men moet proberen deze persoonlijke liefde (van Allah) te bereiken door middel van gebed – Zolang dit zich niet ontwikkelt, blijft men onder de heerschappij van nafs-e ammarah en wordt men gevangengehouden in zijn klauwen.

De mensen die onder de heerschappij van nafs-e ammarah staan, lijken zich in een staat te bevinden die prachtig wordt beschreven in een Punjabi-gezegde: "Deze wereld is zoet - wie heeft de volgende gezien?" Zulke mensen verkeren in een staat van groot gevaar en dat geldt ook voor degenen die zich in het stadium van nafs-e lawwamah bevinden, omdat ze het ene moment vrienden van Allah zijn en het

volgende moment met Satan. Ze zijn niet van dezelfde kleur omdat hun strijd tegen het zelf is begonnen, maar het is er een waarin ze soms zegenieren en op andere momenten het lagere zelf wint. Niettemin zijn ze prijzenswaardig omdat ze goede daden verrichten en er vrees voor Allah in hun hart is. Echter, degenen die nafs-e mutmainnah, de geest in rust, bezitten, zijn volledig overwinnaar omdat ze buiten alle gevaar en angst zijn en een plaats van veiligheid en vrede bereiken. Zulke mensen bevinden zich in het huis van vrede buiten het bereik van Satan. Maar degene die in de staat van lawwamah is, staat echter op de drempel van het huis van vrede. Soms slaagt de vijand erin een 'offensief' tegen hem te lanceren en op andere momenten wordt hij aangevallen door kleinere 'wapens'. Zo komt het dat tot degene die nafs-e mutmainnah, de geest in rust, bezit, wordt gezegd (door Allah): "Ga dus binnen onder Mijn dienaren en ga Mijn Hof binnen!" (89:29-30).

Twee stadia van gerechtigheid

Deze uitleg komt op een moment dat een mens perfecte taqwa in acht neemt, dat wil zeggen, rechtvaardigheid in de meest ultieme vorm. Taqwa, of rechtvaardigheid, kent twee stadia. De eerste fase is het beschermen van zichzelf tegen zonden en het zich bezighouden met het verrichten van goede daden, en de tweede staat is het bereiken van de positie van hen die weldadig zijn in hun goedheid. Allah zal niet tevreden zijn tenzij dit tweede station wordt bereikt, en dit station kan niet worden bereikt zonder de genade van Allah. Wanneer een persoon zich onthoudt van slechte daden en zijn hart verlangt om goed te doen en hij smeekt Allah om dit te bereiken, dan is het dat Allah hem bijstaat door Zijn genade en de hand van zo'n persoon vasthoudt en hem meeneemt naar het huis van veiligheid en vrede. Op dat moment hoort hij de stem die zegt: "Ga dus binnen onder Mijn dienaren en ga Mijn Hof binnen!" (89:29-30). Dat wil zeggen: "Jullie strijd is ten einde gekomen en jullie zijn nu verzoend en in vrede met Mij. Kom en betreed de groep van Mijn trouwe dienaren, de groep van hen aan wie een deel van de geestelijke erfenis is geschonken en

die een voorbeeld zijn van het vers: 'Het pad van hen aan wie Gij gunsten hebt verleend' (1:6)." Het vers: "... ga Mijn Tuin binnen" (89:30), is niet, zoals algemeen wordt begrepen, alleen van toepassing na de dood – het is een stem die ook in dit leven wordt gehoord. Voor degenen die de reis ondernemen op zoek naar Allah, zijn er verschillende stadia. Het ultieme stadium, de eindbestemming van hun spirituele reis, het punt waar hun inspanningen zich spontaan onderwerpen aan de wil van Allah en het wordt het is het stadium van nafs-e mutmainnah genoemd, dat wil zeggen, de geest in rust. In dit stadium neemt de Almachtige Allah alle moeilijkheden weg en schenkt hen de zegen van het binnengaan in de groep van de saliheen, de vromen, zoals vermeld in de Heilige Koran: "En degenen die geloven en goed doen" (29:9). Dat wil zeggen, zij die geloven en goede daden verrichten, zullen zeer zeker de groep van de saliheen, de waarlijk vrome en rechtvaardige, binnengaan.

Tegen dit punt werpen sommige mensen op dat degenen die goede daden verrichten saliheen zijn, dus wat wordt bedoeld met hen toegang te geven tot de groep van de saliheen? De realiteit is dat hierin een heel diep en subtiel punt ligt, namelijk dat Allah capaciteiten beschrijft als zijnde van twee soorten. Eén soort bekwaamheid is die van een persoon die, na veel inspanning, de last van goedheid draagt - hij verricht goede daden, maar hij vindt het zwaar en een last voor zijn ziel - en innerlijk blijft er een strijd tussen hem en zijn ziel. Wanneer hij zich verzet tegen de wensen van zijn innerlijke zelf, veroorzaakt dit hem veel pijn en lijden. Wanneer hij echter vroom handelt en goed doet en in Allah gelooft, zoals het gewenste doel van dit vers is, dan verdwijnen alle moeilijkheden en lijden. De moeilijkheden die hij trachtte te overwinnen in zijn streven naar rechtvaardige daden, worden opgeheven en er ontwikkelt zich in hem een natuurlijk vermogen om goed te doen. Goedheid wordt een integraal onderdeel van zijn fysieke en mentale vermogens op zo'n manier dat goede daden vanzelf van hem uitgaan. Op dit punt zijn de

moeilijkheden en pijn die hij eerder leed bij het proberen goede daden te doen, niet langer moeilijkheden of lijden. In plaats daarvan begint hij goede daden te verrichten met een gevoel van diep genot en plezier.

Tussen de twee soorten taqwa of rechtvaardigheid is dit het verschil – in de eerste soort worden goede daden verricht, maar deze worden uitgevoerd als een zware taak en in de andere soort taqwa worden goede daden verricht met een gevoel van intens plezier en genot in die mate dat goedheid een bron van "voeding" wordt zonder welke hij niet kan leven. Het vroegere element van formaliteit en een gevoel van lijden bij het verrichten van goede daden wordt nu omgezet in interesse, genot en plezier. Dit is de rang van de saliheen, de waarlijk rechtvaardigen en vromen, waarover gezegd wordt: "Wij zullen hen zeker doen intreden onder de rechtvaardigen" (29:9). Bij het bereiken van dit stadium blijft er geen rebellie of wrok in een gelovige over. Zo'n gelovige wordt veilig tegen elke neiging van het zelf tot ongehoorzaamheid en, nadat hij zijn emoties heeft overwonnen en tevredenheid heeft bereikt, gaat hij het huis van vrede en veiligheid binnen. In het vers dat volgt, zegt Allah: "En onder de mensen is hij die zegt: "Wij geloven in Allah; maar wanneer hij wordt vervolgd ter wille van Allah, denkt hij dat de vervolging van mensen als de tuchting van Allah is" (29:10). Dat wil zeggen, er zijn velen die verbale geloofsbeloften doen en overdreven verklaringen afleggen over de omvang en de bedoeling van hun geloof, maar wanneer ze voor de rechter worden gebracht, wordt de realiteit van hun geloof blootgelegd. In tijden van beproeving en ontbering blijft hun geloof in Allah niet hetzelfde en beginnen ze te klagen - dit is het dat wordt aangeduid als de "straf van Allah".

section Inderdaad komen zij die niet de status van de saliheen, de waarlijk rechtvaardigen

en vromen, bereiken, er bekaaid van af. Het is zo omdat dit de toestand is waarin een mens zelf de vruchten van de verschillende stadia van het geloof ziet en hij kan getuigen en voelen wat de uitwerking hiervan op zichzelf is, en bijgevolg wordt hem een nieuw leven geschonken. Dit nieuwe leven vereist echter eerst een dood, en zo'n beloning en zegen is verbonden met beproevingen en verdrukking. Bedenk dit goed, dat grote zegen altijd gepaard gaat met grote beproeving en verdrukking, en zulk een beproeving is een noodzakelijke voorwaarde voor een ware gelovige, zoals er wordt gezegd: "Denken de mensen dat zij alleen gelaten zullen worden door te zeggen: Wij geloven, en zij zullen niet beproefd worden?"

Dat wil zeggen, hebben mensen het idee dat hun mondelinge geloofsbelijdenis op zichzelf voldoende zou moeten zijn en dat ze daarom niet zullen worden berecht? Integendeel, voor de beproeving van zijn geloof moet de gelovige een zeer gevaarlijk "vuur" van beproevingen binnengaan, waaruit hij door zijn geloof wordt gered en er veilig en wel uitkomt - het "vuur" wordt veranderd in een "bed van bloemen". Nadat men een gelovige is geworden, moet men zichzelf nooit beschouwen als vrij van beproevingen. Inderdaad, in het licht van beproevingen is er behoefte aan steeds grotere standvastigheid. In werkelijkheid is een ware gelovige degene die in de tijd van verdrukking zijn geloof nog zoeter en aangenamer vindt. Zijn geloof in Gods krachten en in Gods vermogen om wonderbaarlijke tekenen te manifesteren wordt nog sterker en hij wendt zich met steeds grotere aandacht dan voorheen tot God en zoekt door middel van gebeden de overwinning over zijn beproevingen en succes om door Allah te worden aanvaard. Het is ten eerste te betreuren dat een mens een hoge positie en een hoge status verlangt en toch probeert te ontsnappen aan de moeilijkheden die essentieel zijn om ze te bereiken. ([Back to Contents](#))

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French

L'IMPORTANCE DU SAVOIR EN ISLAM

By Abou Tiéné Cote d'Ivoire

À l'époque des connaissances scientifiques avancées et de la technologie; des «voyages dans l'espace» et de la création de «l'intelligence artificielle» dont on parle beaucoup, on ne peut s'empêcher de s'émerveiller du fait que la toute première révélation reçue par le prophète Muhammad (psl) - lui-même voulant savoir lire et écrire - il y a 1440 ans :

Iqra - Lisez au nom de votre Rabb (Seigneur) qui crée, -

Crée l'homme d'un caillot,
Lis et ton Seigneur est très généreux,
Qui a enseigné par la plume,
A appris à l'homme ce qu'il ne savait pas. -
(96: 1-5)

Le mot Iqra, selon le contexte, signifie lire ou réciter, étudier, rechercher, en d'autres termes, il signifie essentiellement « acquérir des connaissances ». C'est pourquoi, dans le Saint-Siège, l'accent est mis sur l'acquisition de connaissances ou d'une éducation par la lecture et l'écriture.

Personne ne peut prétendre que ce conseil présenté ici comme un ordre adressé au Tout-Puissant par le Saint Prophète (paix soit sur lui) est aussi pertinent aujourd'hui pour l'humanité tout entière et le restera dans un avenir lointain tel qu'il l'était lors de sa première révélation.

Des mots liés à la même racine arabe 'qaf ra hamza', à partir de laquelle le mot iqra est dérivé, apparaissent 88 fois dans le Coran. Le mot «Coran» vient aussi de la même racine que iqra et apparaît 70 fois - la plupart de ses autres dérivés. Cela met en évidence le rôle central que joue le Coran comme source principale de notre quête de connaissances. Le mot Coran lui-même signifie en fait "ce qui est lu" ou "récité". C'est la Connaissance Divine dans sa forme la plus pure - un cadeau du Créateur en tant que source d'inspiration, d'éclaircissement et de guide pour l'humanité.

Il est donc également important de comprendre le sens de Rabb, l'auteur du Coran. Rabb, par souci de brièveté, est traduit par "Seigneur" mais signifie essentiellement "Celui qui nourrit et soutient ce qu'il a créé à travers différentes étapes, chaque étape étant supérieure à la précédente jusqu'à ce que ce qu'il ait créé atteigne la perfection. 'Notre Rabb ou Seigneur est donc Celui qui crée tout à partir de rien, puis le perfectionne à travers différentes étapes de l'évolution. Ceci s'applique aux aspects physiques, intellectuels, moraux et spirituels de nos vies. Et c'est le but du Coran: éveiller, animer et perfectionner à la perfection les attributs latents de la bonté chez l'homme.

Le Saint Coran est donc bien la fontaine suprême à partir de laquelle toute connaissance tire sa vitalité et ses principes directeurs. Les érudits sont conscients du fait que le Saint Coran contient une telle connaissance et une telle orientation qui traitent d'un très grand nombre de sciences relatives aux aspects physiques et spirituels de la vie. Nous y trouverons des éléments qui forment la base de sciences telles que la botanique, la biologie, l'anatomie, la chimie, la physiologie, la physique, l'astronomie, les mathématiques, l'économie, les lois de l'alimentation, la gouvernance, etc. Il suffit de consacrer l'effort et le temps nécessaires pour découvrir les trésors cachés dans cet «océan» de connaissances.

C'est la véritable signification de iqra et c'est pourquoi la commande est immédiatement liée au "stylo", symbole de "connaissance"; parce que, grâce au stylo, les connaissances que vous découvrez peuvent être préservées et partagées avec d'autres. Si ce n'était pas le cas, tous nos anciens trésors de connaissance auraient été perdus. Restes des paroles des grands prophètes; Littérature shakespearienne; les œuvres de grands philosophes; celle des grands saints, scientifiques, pour ne donner que quelques exemples, nous aurait été perdue. Ainsi, le Coran dit que notre rabb est celui qui a enseigné (alamma) au stylo. Appris à l'homme ce qu'il ne savait pas.

Fait intéressant, le mot alamma a de très larges connotations dans le Saint Coran. Il apparaît sous différentes formes plus de 800 fois

dans le Coran. Une forme est très significative et est comme le nom *âlamîn* qui signifie «tous les mondes» - certains disent que cela implique «l'univers entier et au-delà», y compris toutes les différentes sciences qui existent aujourd'hui et qui émergeront dans le futur. L'origine de toute connaissance est donc finalement de notre Rabb, notre Créateur, qui révèle ce qu'il veut à l'homme. Ainsi, le Coran dit : Sourate 42 verset 51 : Et il n'est pas garanti à un mortel qu'Allah lui parle, sauf par révélation ou derrière un voile, ou en envoyant un messenger et en révélant par sa permission ce qu'il veut. Il est sûrement élevé, sage.

Ici, trois étapes de la révélation divine à l'humanité sont mentionnées;

1. Wahy- Révélation, c'est-à-dire en insufflant une idée rapide dans l'esprit de l'homme.
2. De derrière un voile, c'est-à-dire au moyen de rêves ou de visions
3. Par l'ange apparaissant au destinataire et lui parlant.

La dernière forme (3) est exclusive aux prophètes et s'est terminée par le dernier prophète Muhammad (psl), mais les autres formes de révélation continuent encore aujourd'hui comme une bénédiction pour l'humanité. C'est ainsi que Dieu Tout-Puissant parle à l'humanité et c'est un moyen par lequel il enseigne et dirige l'homme de la bonne manière et lui ouvre les secrets de ce monde.

Ainsi, dès le début de la création de l'homme, sa principale source de connaissance était la révélation de Dieu. Combien de fois un inventeur ne nous dit-il pas qu'une idée lui est soudainement venue à l'esprit et que cette idée a été développée pour devenir quelque chose d'important et d'utile. Parcourez les livres d'histoire et constatez par vous-même à quel point de grandes inventions ont vu le jour. Qui peut oublier Eureka d'Archimède!

Et pour montrer que l'acquisition de la «connaissance» fait partie de notre «nature», des éléments de la «connaissance» tels que la lecture et l'écriture sont mentionnés, ainsi que notre création à partir d'un caillot sanguin insignifiant.

Par conséquent, dans la phrase «au nom de notre Rabb», cela signifie en fait «avec l'aide de votre Rabb» parce que notre Rabb est responsable de notre développement et de notre évolution tant sur le plan physique, intellectuel que spirituel.

Ainsi, le Saint Prophète Muhammad (psl) a déclaré à plusieurs endroits: "La recherche du savoir est obligatoire pour tout musulman" - (Al-Tabrani, Tirmidhi) et "Rechercher le savoir même s'il s'agit de la Chine". berceau à la tombe.'

Le professeur N. Stephen, dans son livre *Muhammad and Learning*, fait une observation intéressante. Il mentionne l'importance d'acquérir des connaissances non seulement à partir de livres, mais aussi de la «vie» elle-même, telle que celle obtenue de la nature et de ses semblables, c'est ainsi que les premiers Arabes ont acquis des connaissances. Et c'est la direction que le Saint Coran nous amène aussi en nous demandant de penser, réfléchir, méditer, etc. (2: 269; 38:29; 16:11; 45: 13...)

Stephen poursuit: «Aucune connaissance n'est gaspillée. Par conséquent: acquérir des connaissances; cela permet au possesseur de distinguer le bien du mal; il éclaire le chemin au paradis; c'est notre ami dans le désert; notre compagnon sans amis; il nous guide vers le bonheur; cela nous soutient dans la misère; c'est un ornement entre amis et une armure contre les ennemis.»

Cela nous ramène à la source d'inspiration de notre quête de la connaissance, à savoir le Coran. C'est le fondement des progrès des premiers musulmans dans presque tous les domaines de la connaissance qui les a propulsés au plus haut niveau d'apprentissage dans le monde du 9ème au 17ème siècle - une ère toujours célébrée par les musulmans comme étant le «âge d'or». et les non-musulmans.

Ce n'est que lorsque les musulmans ont négligé le Coran en tant que source de connaissance et ont commencé à barboter dans de modestes intrigues théologiques que leur disparition et leur retard actuels ont commencé. Le Saint Coran est en effet un condensé complet et

absolu de la Connaissance Divine contenue dans 114 chapitres bien conservés. Il n'y a pas d'intervention humaine ici. Si nous supposons que le Saint Coran était écrit et compilé uniquement par un effort humain, les grands principes de religion et de science qui trouvent leur expression dans le Saint Coran n'auraient pu être rassemblés que par une personne très instruite et non par un «non instruit». Arabe du 7ème siècle. En effet, une telle personne devrait avoir une connaissance approfondie de toutes les Écritures précédentes ainsi qu'une maîtrise étendue de diverses autres branches du savoir telles que la philosophie, la littérature, la linguistique, la numérologie, la cosmologie, l'histoire, la religion comparée, la sociologie, l'économie, etc. en avant; pour trouver des traces et des références claires à ces disciplines se trouvent dans le Livre sacré de Dieu tout-puissant. Un auteur humain d'un livre tel que le Saint Coran, même dans les termes actuels, aurait dû posséder bien plus qu'un diplôme de maîtrise dans toutes ces branches de la connaissance et plus encore - et nous savons tous que cela est impossible, même pour les plus grands savants terre à réaliser! C'est pourquoi le Saint Coran propose aux hommes et aux djinns (les génies qualifiés du monde entier) de produire un seul vers égal ou supérieur à celui du Saint Coran. 1400 ans plus tard, le défi est toujours là.

Aujourd'hui, de nombreuses personnes hautement qualifiées possédant une expertise spécifique travaillent dans un domaine d'étude particulier; par exemple, vous pouvez rencontrer un professeur de physique ou un professeur de sciences sociales ou un professeur de linguistique, etc., mais jamais un professeur de toutes les branches de la connaissance, y compris les dimensions spirituelles de la vie, toutes réunies en une. C'est ce que le prophète et messager «non scolarisé» nous a présenté sous la forme du Saint Coran; une connaissance qui ne pouvait provenir que de l'esprit divin.

Il est toutefois important de noter que le Saint Coran n'est ni un livre de science, ni un livre d'histoire ou de littérature; mais prétendre que les faits scientifiques du Coran, confirmés par des découvertes ultérieures, sont dus à une coïncidence, seraient irrationnels. La meilleure explication est que le Tout-Savant, le Seigneur

de "tous les mondes" a révélé et enseigné cela au "illettré" Muhammad (psl).

Tout comme le Coran contient des informations sur le monde naturel, son objectif et son thème principaux sont de nous rapprocher de Dieu tout-puissant.

Ceci est provoqué par le développement et la croissance des dimensions intérieures de nos êtres, à savoir nos âmes. C'est le seul moyen d'obtenir la «paix» intérieure dans cette vie et le «paradis» dans l'Au-delà. D'autre part, en rejetant ses principes directeurs, nous aboutirons à un échec dans cette vie et à un remords brûlant après la mort.

En suivant le Saint Coran et en l'utilisant comme base pour notre recherche de connaissances sur «l'alamîn», c'est-à-dire «tous les mondes» ou «toutes les sciences» et non PAS simplement l'utiliser pour des récitals lors d'occasions spéciales, les musulmans ont atteint des sommets sans précédent. Intellectuellement, moralement et spirituellement dans le monde.

Carly Fiorina, PDG de Hewlett-Packard, s'adressant à un auditoire très influent lors d'une conférence sur le leadership aux États-Unis, leur a dit, et je cite:

Il était une fois une civilisation qui était la plus grande du monde. Il a réussi à créer un super-État continental qui s'étendait d'un océan à l'autre et des climats nordiques aux tropiques et aux déserts. Des centaines de millions de personnes, de croyances et d'origines ethniques différentes, vivaient au sein de son empire. L'une de ses langues est devenue la langue universelle d'une grande partie du monde, le pont entre les peuples de cent pays. Ses armées étaient composées de personnes de nombreuses nationalités et sa protection militaire permettait un degré de paix et de prospérité jamais connu. Le commerce de cette civilisation s'étendait de l'Amérique latine à la Chine, et partout entre les deux. Et cette civilisation a été conduite plus que tout, par invention. Ses architectes ont conçu des bâtiments défiant la gravité. Ses mathématiciens ont créé l'algèbre et les algorithmes permettant la construction d'ordinateurs et le cryptage. Ses médecins ont examiné le corps humain et ont trouvé de nouveaux

traitements pour la maladie. Ses astronomes ont regardé dans les cieux, ont nommé les étoiles et ont ouvert la voie au voyage et à l'exploration spatiales.

Ses écrivains ont créé des milliers d'histoires; histoires de courage, de romance et de magie. Ses poètes ont écrit sur l'amour alors que d'autres avant eux étaient trop angoissés pour penser à de telles choses. Lorsque d'autres nations ont eu peur des idées, cette civilisation s'est développée sur elles et les a maintenues en vie. Lorsque les censeurs ont menacé d'effacer les connaissances des civilisations du passé, cette civilisation a préservé ces connaissances et les a transmises à d'autres. Bien que la civilisation occidentale moderne partage bon nombre de ces traits, la civilisation dont je parle était le monde islamique de l'an 800 à 1600, qui comprenait l'empire ottoman et les cours de Bagdad, de Damas et du Caire, et des dirigeants éclairés comme Suleiman le Magnifique. Même si nous ignorons souvent que nous sommes redevables à cette autre civilisation, ses dons font partie intégrante de notre patrimoine. L'industrie technologique n'existerait pas sans la contribution de mathématiciens arabes. Des poètes-philosophes soufis comme Rumi ont contesté nos notions de soi et de vérité. Des dirigeants comme Suleiman (le plus célèbre sultan de l'Empire ottoman au cours de «l'âge d'or» de l'islam) ont contribué à nos notions de tolérance et de leadership civique. Peut-être pouvons-nous tirer une leçon de son exemple: il s'agissait d'un leadership fondé sur la méritocratie et non sur l'héritage. Ce sont les dirigeants qui ont exploité toutes les capacités d'une population très diverse, comprenant des traditions chrétiennes, islamiques et juives. Ce genre de leadership éclairé - un leadership qui a nourri la culture, la durabilité, la diversité et le courage - a conduit à 800 ans d'invention et de prospérité. – citation.

C'est en effet l'Age d'or de l'islam qui a donné naissance à des philosophes et des scientifiques tels que

Abu Nasr Al-Farabi (872 - 950)

Ibn Sina (980 - 1037) Aussi connu sous le nom d'Avicenne en Occident.

Ibn Rushd (1126 - 1198) Aussi connu sous le nom d'Averroès.

Nous rencontrons également des astronomes dont les travaux ont ouvert la voie aux voyages spatiaux d'aujourd'hui, tels que les Persans:

Nasir al-Din al-Tusi et Al Bairuni.

En Occident, l'Allemand Copernic est considéré comme le père de l'astronomie; Mais ce que l'Occident ne nous dit pas, c'est que Copernic a copié la carte du cosmos de son prédécesseur, al Tusi, qui montrait que le 'soleil était au centre de notre système solaire' et non la terre telle qu'elle était décrite à tort par des érudits grecs.

Il y a aussi ce grand mathématicien et physicien, Muhammad ibn Musa Al-Khwarizmi (780 - 850), dont on pourrait soutenir que ses travaux lui valent le titre de «Père de la technologie moderne».

Il est également connu sous le nom d'Algoritm ou Algaurizin. Ses travaux ont introduit les chiffres arabes et les concepts de l'algèbre dans les mathématiques européennes, qui constituent aujourd'hui le fondement des ordinateurs et des algorithmes modernes.

Ce ne sont là que quelques-uns des nombreux scientifiques musulmans très applaudis dont les travaux ont contribué à jeter les bases de la science moderne sur laquelle le monde occidental s'appuie et qui leur ont permis de voyager dans l'espace et de construire une technologie qui émerveille aujourd'hui le monde.

Malheureusement, les musulmans ont en effet négligé cet aspect de leur vie et prions donc Dieu tout-puissant de hâter une transformation qui verra un retour au véritable amour et à la passion pour la connaissance inspirée par le Coran dans le monde. [\(Back to Contents\)](#)

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Italian

“La Volontà di Dio è di Dio!”**(La seconda parte)****By Lucaa del Negro**

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



Il rischio di disporre di una versione occidentale dell'Islam, quand'anche fosse fuorviata quella stessa offerta di lettura verso uno schematismo trascendentale kantiano¹ per quel che riguarda almeno l'aspetto teorico essenziale della pace e della convivenza dei Popoli attraverso lo strumento del diritto, è alto e deve essere scongiurato il (presunto) forzoso accento da una similitudine o avvicinamento a tale pensiero, specialmente se auspicio per una risposta agli accadimenti drammatici legati al mondo mussulmano contemporaneo; ogni ideale introdotto dal pensiero occidentale a corollario dell'Islam, è presumibilmente movimentato e finalizzato verso un ordinamento di pace in quanto utilità politico-esistenzialista di regime, come bene hanno spiegato le forme di umanismo ateo sartriane².

Per quanto concerne il progetto del filosofo tedesco, progetto che è in stretta relazione alla “regola d'oro” e che considera la reciprocità come sintesi autentica e viva delle parole “libertà” e “uguaglianza” quali fondamentali dei “diritti dell'Uomo”, esso rimane un concetto astratto e sterilmente etico (l'Islam è essenzialmente un ortoprassi se proprio si vuole

forzare l'analisi: serie cioè di azioni e comportamenti obbligatori perché giudicati “corretti”) in dimostrazione dell'essere totalmente inconciliabile con la dottrina islamica, come dimostrato giustamente più volte dalla classe più saggia e arguta dei pensatori maomettani, i quali, hanno presentato nel 1981 e precisamente il 19 settembre presso la sede dell'UNESCO³ a Parigi, una propria versione dei Diritti, in un alternativo e forse complementare documento a quello esposto nella originale versione dalla allora First Lady americana, la signora Anna Eleanor Roosevelt nel 1948.

Esiste quindi una matrice umanitaria e dominante verso questa natura che escluda o accantoni, per così malamente dire, Dio, così come “questo Dio” - “Unico e possibile e certo Dio” - dall'indiscusso controllo egemonico della convivenza anche civile e dalla proliferazione delle razze, secondo il pensiero riformatore e progressista dei governi occidentali?

È in corso un avvicinamento, non apertamente manifestato, verso queste posizioni apparentemente agnostiche da parte degli Stati che pur dichiaratamente seguaci dell'Islam, non applicano con determinazione e integralmente la Legge coranica (Sharia') nel mentre cercano un adattamento per mezzo di editti (fatawa)⁴ sciaraitici o riforme che dir si voglia?

Perché voler comprendere e soprattutto come, se non intercettando passivamente quello che potremmo considerare il confine tra Fede e lecita ricerca razionale, senza commettere l'errore di quei teologi, i quali, divulgando i punti oscuri e segreti dell'interpretazione del

¹ Immanuel Kant (Königsberg, 22 aprile 1724 – Königsberg, 12 febbraio 1804) è stato un filosofo tedesco. Fu uno dei più importanti esponenti dell'illuminismo tedesco e anticipatore – nella fase finale della sua speculazione – degli elementi fondanti della filosofia idealistica.

² Jean-Paul-Charles-Aymard Sartre (Parigi, 21 giugno 1905 – Parigi, 15 aprile 1980) è stato un filosofo, scrittore, drammaturgo, critico letterario e attivista

francese.

³ United Nations Educational, Scientific and Cultural Organization.

⁴ Risposta fornita a un giudice musulmano da un giurisperito (faqih) su un quesito presentatogli per sapere se una certa fattispecie sia regolamentata dalla shari'a e quali siano le modalità per applicarne il disposto.

Testo Sacro anche a quanti non sono in grado di comprenderli, fanno nascere le eresie?

Le risposte a queste domande sono in qualche modo già disponibili e, questo, specificatamente per l'ultimo quesito, è grazie a un medico, giudice e filosofo, il quale, verso la fine del XII secolo pubblicava nella Spagna islamica e liberale alcune opere fondamentali e di importanza eccezionale, opere che per le quali, nella loro scrittura contraddistinta da estrema intelligenza e lucidità di analisi per quel tempo espressa, dovette egli subire pesanti processi e finire la propria vita in esilio quasi miseramente.

Averroè (Ibn Rushd) e le sue opere e traduzioni al servizio della ragione, non poterono reggere il peso di una applicazione della religione quale avversione al libero pensiero, come taluni e, per quanto riguarda l'Islam, i Califfi, pensarono di dover interpretare e imporre al popolo in questa modalità di applicazione; non poterono reggere il potente predominio del Cristianesimo, il quale, si stava risvegliando dai secoli bui del medioevo cercando nuove motivazioni dalle guerre crociate appena concluse. "L'incoerenza dell'incoerenza" (Tahafut al-tahafut) una delle poche opere salvate tra le tante e da lui prodotte di logica e metafisica, lavori superlativi distrutti dalla censura, prendeva le difese della filosofia aristotelica contro le critiche esposte che sostenevano il pensiero di Aristotele e la filosofia in generale come fosse in contraddizione con l'Islam. La tesi di base di Averroè era esattamente opposta: egli sosteneva che la verità può essere raggiunta sia attraverso la religione rivelata, sia attraverso la filosofia speculativa. La sua enorme visione e oggi meglio dire universale visione, confermata dalle tante traduzioni in latino e dai suoi commenti sulle opere di Aristotele che hanno fatto sì che l'Europa potesse recuperare questo

fondamentale filosofo greco andato fino ad allora dimenticato, lo aveva fatto conoscere per le sue idee da quei illustri



pensatori che oggi consideriamo quasi padri di una certa espressione culturale e in cui oggi ci ritroviamo; il filosofo cristiano Tommaso d'Aquino e la filosofia ebraica da Maimonide fino a Spinoza, per esempio, furono influenzati da questo grande filosofo mussulmano. Dante stesso, nell'*Inferno* (IV, 144) lo definisce come colui "che 'l gran comento feo".

Averroè è convinto che le verità acquisite per via filosofica non siano in contrasto con la Rivelazione del Corano che è infallibile: la verità è una; per questo assunto, non c'è maggior verità nella filosofia rispetto alla religione o viceversa. La filosofia – nelle sue riflessioni – deve essere riconosciuta come legittima anche dal credente, in quanto, non contrasta ma bensì conferma la rivelazione.

Invero, spiegava Averroè, la scienza di Dio è diversa e superiore a quella degli uomini, in quanto Dio conoscendo se stesso, conosce anche le cose tutte, dal momento che ne è la causa prima e da cui tutte dipendono. Ciò, però, non significa che Egli conosca o debba conoscere le cose individuali e accidentali, in quanto conoscere le cose individuali nella loro accidentalità è solo un modo imperfetto di conoscere. La conoscenza perfetta di Dio riguarda, invece, ciò che è necessario e immutabile: con la sua conoscenza del mondo, Dio è al tempo stesso causa del mondo e, poiché l'oggetto di essa è il necessario, il mondo che dipende da essa è un ordine necessario. La conseguenza è che la

¹ Dante Alighieri, o Alighiero, battezzato Durante di Alighiero degli Alighieri e anche noto con il solo nome Dante, della famiglia Alighieri (Firenze, tra il 21 maggio

e il 21 giugno 1265 – Ravenna, notte tra il 13 e il 14 settembre 1321), è stato un poeta, scrittore e politico italiano.

provvidenza divina non riguarda le cose individuali e gli eventi accidentali, i quali, non rientrerebbero nell'ordine necessario del tutto, spiegando così l'esistenza del male nel mondo e il margine di libertà concesso all'uomo.

(In quanto inserito nell'ordine necessario del mondo, tuttavia, anche l'agire umano è predestinato, in conformità a quanto insegna il Sacro e Divino Corano).

Questa razionalità di pensiero, questa illuminazione, apre, per così dire, una breccia nella ostentata barriera eretta secoli or sono e che oggi vacilla pericolosamente: queste idee offrono una vasta e possibile nuova o rinnovata visione che permette di non avere più quelle difficoltà avute nel passato dai governanti per il mantenimento e la coesistenza della Fede tra le Fedi e dello Stato tra gli Stati; termini quali "pace", "umanità", "democrazia", "socialismo" e "sottomissione" (l'essere mussulmano) per esempio, si rinnovano a dispetto del loro etimo e quasi in un contesto letterario vedico.

Ammesso a onor di approfondito esame ma, senza concessione che l'ostacolo, la barriera tra quanto è insito nella nostra umana specialità e quanto appartiene a Dio quale fonte di Insegnamento, ciò che semplicemente è "beneficio", per l'umanità, con il fine di supplire alla natura umana incline al male, dal punto di vista esclusivo islamico (Sacro e Divino Corano Sura 103:1;2;3), può sostenere un ulteriore interrogativo, sia esso riferito a una serie di peccati di cui siamo "beneficiari"? Tutti e indistintamente tutti noi "terrestri" lo siamo oppure, meglio, rimandando per il seguito dei ragionamenti da farsi, per quanto concerne "paradiso" e "inferno", certamente tutti potremmo essere beneficiari e quindi esclusivamente tratti in un'unica e identica condizionata maniera?

"Tutti" significa comprendere gli eccessi? "Tutti" ciononostante non credano propriamente agli Insegnamenti di Dio (Allah) stesso?

È, quindi, questa (pensata) "umanità" inscissa nell'informazione genetica degli esseri viventi? Scioglie essa quasi il legame con la Parola di Dio e così fonda le occidentali e riformate società moderne?

Di conseguenza, diretta e indiretta, quale è il fattore responsabile del valore e della qualità della vita stessa, coefficiente in aperta opposizione o presunta opposizione al paterno e univoco concetto del credente islamico, il quale nell'associazione costante tra "bene e male" con la Parola di Dio viene comunque attratto dalla migliore organizzazione sociale propria delle popolazioni occidentali in cui Dio (Allah) non sembra essere riverito?

Le risposte sono, anche qui, semplici e, l'interminabile processione di fedeli in emigrazione costante verso questi organizzati "lidi del benessere", rendono ancora più semplici ma pericolosamente semplicistici i commenti; per questo, per non confondere ciò che è semplice, si necessitano seri ragionamenti che devono essere infusi in una concezione aristocratica della verità che tutti noi, cittadini moderni, viviamo giornalmente, abbandonando gli stupidi stereotipi e la iper-superficiale coscienza intellettuale (laico-parossistica) che in un processo osmotico dettato dalle abnormi masse di informazioni giornalistiche riceviamo, considerando anche quelle false (fake).

L'esprimere comprensione e disponibilità a oltranza è una forma narcisistica della bontà che inquina il carattere delle persone; con queste parole la scienza moderna occidentale nella disciplina interessante e fredda della psicologia, accoglie le caratteristiche che denotano una serie di atteggiamenti dell'individuo, il quale, per l'adattamento di queste teorie, assume sempre un comportamento estremo, estremista quasi, con movimenti indicanti l'essere umano come un particolare specie di automa, "un'espressione della combinazione molecolare di cui è composto".

In apparente contrapposizione ma con un perfetto abbozzo psicologico, la parola di Dio ci delinea come “tendenziali al male”: di preciso, refrattari alla Fede (Sacro e Divino Corano Sura 11:17), contestatori (Sacro e Divino Corano Sura 18:54), ingrati verso la Sua bontà, ciechi di fronte ai Suoi segni; volubili, incostanti, incapaci di sopportare le avversità eccetera.

Questi severi ammonimenti, nella odierna visione ottenuta attraverso il necessario e costante progresso scientifico e non solo, assumono il significato di rinnovata verità, ribaltando le teorie recentemente ottenute dalla scienza ma senza eliminarne l'essenza, come per far intendere che il doveroso processo da noi fino a qui compiuto, è e sarà sempre incompleto se non vi è Dio come parte in causa, saldo e inossidabile riferimento massimo e immutabile. Significa, per meglio chiarire questo particolare, denotare il “buonismo” quale psicosi, sì come umana scienza ha evidenziato ma, forma dovuta quando e perché non vi è correlazione con chi è “Il bene” per antonomasia (senza retorica!) e cioè Dio stesso.

Fare del bene non è quindi sufficiente e diviene malattia se non vi è un destino, un segnale, un avvertenza, un monito che conduca o meglio, riconduca a Dio stesso. Il concetto opposto ma vicino, è “il male”, qualcosa che non ha a che fare con la Volontà di Dio. Punto. (Il peccato e l'espiazione del peccato è una pratica esclusiva terrena; necessità assunta per il rientrare a Dio, al bene).

Questa “impostazione filologica” poco ammessa e poco concessa in ambito islamico dove la Fede ha il necessario sopravvento, non dovrebbe e non deve essere motivo di denigrazione, perché l'oscurantismo nell'epoca moderna porta all'affermazione del contrario e, quindi, favorisce un distacco piuttosto che rinnovare la consapevolezza della Verità. L'opera

quotidiana, per quanto appena descritto, deve avvenire nella natura del Segno divino e, deve essere assolutamente possibile che questo avvenga. L'azione, “il movimento”, è indispensabile: è richiesto. Chi non compie gli atti e ne aspetta quasi l'accadimento è destinato alla sorte di qualsiasi altro essere umano caricato di una grave peccaminosa responsabilità, senza distinguere. Pertanto, l'affermazione “se Dio ha voluto” (è la Volontà di Dio) non significa che Egli ha deciso per noi: noi abbiamo voluto dover decidere perché noi stessi potessimo trovare in Dio la risposta e la ragione unica.

In conclusione, questa è la formula che ci pone senza differenziazioni alcune sul banco degli imputati in qualità di responsabili, perché questo è il nostro destino: in queste parole vi è l'accento che riassume la critica generosa alla quale siamo costretti e alla quale non c'è via d'uscita così come questo scritto non è da intendersi via. Il nostro “cammino solitario”, è frutto delle nostre scelte e delle nostre esperienze, le quali, nella scarsa consapevolezza della umana imperfezione e sulla base degli errori commessi e dei successi annoverati, affronta l'ignoto e si avvicina, per essere precisi, alla certa fine dell'esistenza corporea terrena, tralasciando per ora, dopo aver tralasciato paradiso e inferno, anche “Il Giudizio ultimo”.

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Ahmadiyya Anjuman Isha'at Islam Lahore
Fondata nel 1913 come Missione Musulmana di Woking.

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Spanish



Reflexiones sobre la culpa...

Por Ubaldo Pino

La religión es como la medicina: el uso apropiado conduce a la salud, y por el contrario, el uso imprudente puede llevar a la muerte. Una religión mal orientada o manipulada puede acarrear estupidez y conducir a la desdicha, pero una religión sanamente vivida y orientada logra apuntalar la vida humana en sus componentes fundamentales.

Si quiero saber quién soy yo o cuál es mi identidad, no hay otro camino que entrar en relación con los demás". Por ahí se empieza a construir la paz. "Si una tradición religiosa no transmite eso —si no capacita a la persona para ver en el otro a un ser humano con elementos similares, con inquietudes, con posibilidades, si no hace que se dé cuenta que nadie le sobra en su proyecto de vida—, estaríamos en el mundo de las ideologías, de las visiones espurias de sentido que no necesariamente tiene referencia a lo auténticamente religioso...

En un diálogo constructivo nadie se puede apropiarse de la verdad. La verdad nos apropia. El Profeta Muhammad no dejó un manual, dejó su espíritu para que inventen un nuevo futuro. No necesito adoctrinar al otro, sino vivir congruentemente en un testimonio de que mi vida aporta algo a la historia y al problema de la paz.

Tal como observaba Jhon Stuart Mill, al referirse a la utilidad de la religión se preguntó: "¿Qué influencia tiene en la mejora y en el ennoblecimiento de la naturaleza humana?"

En sus observaciones pudo constatar que ciertamente la religión tiene una función efectiva en la vida de las personas en el plano individual y colectivo. La religión es

psicológicamente útil, en tanto sus promesas de recompensa eterna son necesarias para proporcionar soporte y cobijo al sujeto caído en desdicha. Es útil, en tanto imprime un carácter en las personas de inclinación religiosa; asimismo, es fuente de sentido a la vez que eleva la dignidad de la persona y enriquece la naturaleza humana.

Uno de los inventos más extraordinarios que los manuales no registran: a los inventos más extraordinarios suele sucederles. Antes de él, aquellos hombres y mujeres vivían más o menos felices. O preocupados, irritados, aterrados, pero sin el peso de la culpa. En esos días las cosas sucedían y nadie sabía bien por qué: así era la vida o, a lo sumo, así de caprichosos esos dioscecitos que pululaban en el árbol, el agua, la luna lejana o el poderoso sol.



Y entonces eso. No se sabe bien cuándo, quién, cómo, pero en algún momento hace cuatro o cinco mil años, unos señores en Irak o Irán o Siria empezaron a creer que la culpa era suya. Que si se les había jodido la cosecha o muerto el quinto hijo o mancado el burro no era por esos azares de la vida, sino porque algo habían hecho para merecerlo. Y todo, entonces, empezó a cambiar: había aparecido, la idea de pecado.

Cuando apareció, dijo Bottéro, el pecado no era una trasgresión que el pecador cometía en su vida cotidiana; no era un concepto moral, era administrativo. Un sacerdote erraba la invocación a un dioscecillo y el dioscecillo se enojaba; una familia sacrificaba la cabra

equivocada a una diosita y la diosita se vengaba. El sacerdote y la familia quizá no lo sabían; creían que habían hecho todo bien y, de pronto, esa sequía o esa tormenta o esa guerra les probaban que no. Las desgracias llegaban como castigo a errores que su autor ignoraba. Así, la vida se volvió la continua zozobra de no saber si lo habías hecho bien o mal. Y la prueba de que habías hecho algo mal —no algo malo, algo mal— era que algo malo te estaba sucediendo.

La culpa era tuya, por supuesto. La invención mesopotámica del pecado fue la forma de transferir la culpa del poder al impotente: eran los hombres —cada hombre— los que se equivocaban, los que causaban las desgracias y debían suponer cómo y por qué. Los dioses eran como aquellos padres que le pegan a su hijo mientras le dicen que él ya sabe.

El cristianismo fue un avance: cuando recurrió a la idea de pecado para imponer un código de conducta, devolvió a sus creyentes cierta autonomía. Al menos podías elegir cuándo y cómo quebrabas las reglas, al menos te castigaban por algo que sabías que no debías hacer, aunque no supieras por qué no debías. O sí supieras: no debías porque el cura decía que el dios lo decía —y con eso alcanzaba.

Y la culpa seguía siendo tuya. La culpa se inventó para que fuera tuya: de un modo u otro, tuya, y te golpees el pecho y grites mea culpa mea grandissima culpa y todas esas vainas. Funcionaba: todo lo malo te sucedía por tus errores, por tus desviaciones, porque el poder —el dios o lo que fuera— era justo, infinitamente justo.

Hasta que, con el fin de la cultura realmente religiosa, ese gran truco del poder se desarmó. Aprendimos a pensar lo contrario: que la culpa no es nuestra, que son los conjuntos, las sociedades, las estructuras. Que el infierno son siempre los otros. Es curioso: para deshacernos de la forma más brutal de la opresión, de esas reglas escritas o no escritas que nos mantenían en el terror, tuvimos que empezar a suponer que no

somos responsables de lo que nos sucede. Ahora lo malo siempre es culpa de ellos: los políticos, los economistas, los ricos, los inmigrantes, los infieles, los otros.

Ahora somos tan pobres que ni siquiera tenemos la culpa.

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La verdadera jihad

Por Bilal Hakim

(líder de la comunidad Lahore ahmadiya en cuba)

..Muchas an Sido las interpretaciones ,que an echo atraves de los tiempos ,los eruditos y sabios del islam ,sobre la guerra santa como se le conose en occidente o el jihad ,en terminos de islam .generando asi diversidad de opiniones e interpretaciones ,que an variado de una escuela de pensamiento a otro y causado una deformacion general ,del concepto original en el mundo occidental.

Para la comunidad Lahore ahmadiya,con la aparición de nuestro mahdi y mesías prometido ,a quedado definido claramente el concepto de jihad ,restaurando el significado correcto de la palabra .Primero que todo debemos concientizar que es el islam ,su significado linguistico y la raiz de la palabra .

Islam en su significado linguistico significa paz y sometimiento a la voluntad de Allah y así ves de la misma raíz lingüística ,proviene la palabra salam o paz en español ,por tanto podemos decir que el islam es el sometimiento voluntario a la voluntad de Allah y a la paz que está sumisión vrinda al ser humano obediente,generando un estado de amor asía uno mismo y asia nuestros semejantes ,con el cumplimiento de los mandatos divinos ,entonces como se puede creer que una religión que sus fundamentos son la paz y el amor de Dios ,puedan propagar el derramamiento de

sangre. el sagrado quran nos enseña ,que allah a concedido total dignidad a los seres humanos ,independientemente de su color nacionalidad o forma de vida ,este mismo en la Sura 5:33 nos enseña q matar a una persona es matar a toda la humanidad,tambien nos dice en Sura 4:30 ..no os mateis a vosotros mismos ...dándonos asi la enseñanza que matar o matarse en nombre de Dios ,es uno de los pecados más graves .muchos desacreditados occidentales ,para oponerse a la enseñanza del quran ,sitan textos donde Allah mismo manda a los creyentes a combatir,sacando de contexto tales aleyas ,pues en los pasajes donde Allah manda a combatir a los incrédulos es por defensa propia ,por las injusticias que los tales cometían contra los creyentes,esto solo con el objetivo de defenderse y no expandir el mensaje por la espada ,como quieren añadir tales enemigos de la verdad,ejemplo tenemos en la vida del profeta muhammad (la paz de Dios sobre el)que estuvo once años de su ministerio ,aguantando burlas humillaciones maltratos y tuvieron incluso que emigrar ,abandonando sus hogares y familias por su fe ,pero no los vimos combatir para implantar una creencia ,si no que asta que el mismo Dios no ordenó que se defendieran de sus enemigos ,estos no tomaron las armas .Tenemos como referencia que el profeta muhammad conquistó Meca sin derramamiento de sangre ,dándole la libertad a los pobladores y permitimos una convivencia en paz y armonía ,esto y otros echos de la vida del profetas nos demuestra ,que la lucha en el islam ,nunca a sido ni fue por expandir la fe ,si no por salvaguarda la propia vida de los enemigos de los creyentes .concluimos asi en esta parte que solo la guerra defenciba ,esta permitida en el islam ,pero cul es el jihad que allah y su mensajero ordenan constantemente a los creyentes ?,la guerra que el islam amonesta a los creyentes a luchar



constantemente es el esfuerzo en el camino de Allah ,llamado por el profeta ,el jihad akbar (esfuerzo mayor) que es la lucha contra el pecado la desobediencia y las falsas creencias que siegan al hombre en el camino de la verdad,finalmente el mahdi y mesias prometido. Juega una parte importante en esta actitud pues con su aparición se le puso un punto y Matíz diferente a la jihad ,puesto que el mismo profeta enseño que cuando el imam mahdi apareciera pondría fin a las guerras por la espada llegarían a su fin ,pues sus únicos instrumentos serían sus súplicas y su única arma su firme determinación ,el pondrá las vases de paz y reunirá al macho cabrio y al león juntos con el llegara la era de paz bondad y simpatía humana ,alhamdulillah mirza gulam Ahmad el mahdi y mesias prometido a logrado esta union ,que se complementa con la aceptacion y acogida de sus enseñanzas que como el alca de Noé ,trae salvación y paz a todos los que se aferran a su veracidad y enseñanzas ,siendo hoy en día la comunidad ahmadiya la única comunidad que a podido traer la paz entre pueblos que antes se mataban sin compasión y sin misericordia , alhamdulillah hoy en día todos aquellos que creemos y nos emos refugiados en las enseñanzas del imam de la época vivimos en armonía y en pas ...

...continuará...

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Establecida en 1913 como la Misión Musulmana de Woking.

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