

I SHALL LOVE ALL MANKIND.



The Light

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

WE BELIEVE

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

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

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

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19:30 - English - Reflections on the Holy Quran
 - Friday 13:00 Friday Service**
 - Saturday**
 - 14:00 - Urdu - Pure discussions
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Announcements

Please

pay your **Zakat** and
Fitrana now so for distribution to the needy!

They also deserve to celebrate a joyous day of Eid!

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 - IV

One should not give credence to the exaggerated notions and should not pick up crumbs from the tables of those who took a perverted view of reason and rationality and deviated from the path of righteousness. Such people saw the truth but stuck to untruth. Indeed, I shall guide you on the path which shall rid you of doubts and misapprehensions. Thus, it is incumbent on you (critics) to behave judiciously and not lean on perverted versions. I hope you will adhere to the truth. I do not mind if some people blame me. No one can get the correct guidance unless God wills it. No one can get the blessing of contentment unless God is pleased to vouchsafe it. Indeed, God knows what passes in my heart and yours. God is watching where I proceed and how you behave. He sees what passes in the hearts of the people of the world.

Everyone gifted with insight and capacity for informed scrutiny knows, and the God-fearing persons always know, that the claim of Hazrat Ali to Khilafat is not substantiated by such things as established and unquestioned truths. There is no reference to it in the Holy Book. Although his Khilafat may be suffused with light and radiance, the arguments advanced by the Shia writers are not grounded in factual data. Thus, there is hardly any reason to argue this point. A critic should not take recourse to the technique of the misguided sophists. By God! I have pondered over the meaning of the Holy Quran. I have cast searchlights in every nook and corner. Still, I have not come across anything as decisive as the Quranic verse relating to the continuous chain of the Pious Caliphate (24: 55). I regard this verse as one of the noteworthy verses. I believe it to be a Clear Ordinance. I consider it the Lord of the Universe's most

convincing and decisive argument. He who wants to draw the correct conclusions can do so by assessing the position judiciously. He should take it that a good-tempered person will go in for pure water (of knowledge). God will recognise his honest striving and perpetuate the memory of his good behaviour. God will save him from misguidance and enable him to stick to the correct guidance.

Indeed, the Quranic commandments are correct and final. What we see in this connection in the sayings and chronicles is invalid. They deepen the doubts, even though the events may have been narrated by reporters of status and standing. Do not be led away by their outward adornment. Do not look only at their refreshing appearance. Most of these narrations carry a taint of darkness, as they were not uninfluenced by the unjust.

The authenticity of the traditions is such as is known to all. When a point has been stated in clear terms in the Holy Book, there is hardly any room for taking refuge in a tradition contrary to the Holy Book. When truth is all too evident, how can you afford to escape it? Abandonment of truth signifies misguidance. Thus, O you Muslims! Save yourselves from misguidance. If you lean only on narratives, it will not give you certainty. It will only accentuate your suspicions. Concoctions and fabrications give birth to doubt and uncertainties. Thus, he who turns his back on the Holy Quran and takes shelter in hearsay lands himself into the abyss of ruin and joins the ranks of the ruined people.

The traditions vis-a-vis the Holy Quran are like those of an old man who is given to gossip, staggers, and cannot stand up firmly except by leaning on the Holy Quran. Thus, it is vain to think that one can abandon the Holy Quran with impunity and take a stable stand on the traditions. How can one derive light and guidance from the traditions after saying goodbye to the Holy Quran? Thus, the Holy Quran gives shelter to the shelterless and redeems a man from his failings, and it vouchsafes protection through its sound arguments. It proves everything it says by clear and indisputable reasoning. Everything it says is correct and doubtless and carries

solace to the hearts. It is most valid in its assertions. There is depth and vastness in what it says at length or in what it refers to in a few words. He who deviates from it and turns to its antithesis deliberately transcends the bounds of faith and integrity. Pointed arrows make a sieve of his body. That is to say, he is banished from the realm of religion. He who holds the Quranic injunctions in light esteem or lowers them in the estimation of others and runs after reports with no sound standing consigns himself to unmitigated misguidance. Soon, he will find himself engulfed in the flames of frustration. God shall demonstrate to him his clear error. The sum and substance of this contention is that security lies in following the Holy Quran. Ruin and destruction come in the wake of its repudiation. Thus, there can be no greater calamity than that one should stray from the Book of God despite his two 'seeing' eyes. Hence, always keep in mind the grandeur of the divine fort. This magnificent shelter is worth all our grateful appreciation, O ye forgetful folk! Give up your devious ways and become sincere seekers of truth. ([Back to Contents](#))

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Beneficent, the Merciful

Hazrat Ameer's Ramadan Message

Ramadan is the month in which the Quran was revealed, a guide to men and clear proof of the guidance and the Criterion. (Al Baqarah 2:185)

Dear Sisters and Brothers,

Assalam-o-Alaikum Wa Rakhmatullahi Wa Barakaato Hoo.

How fortunate are we that Allah has granted us, in our lives, another month of Ramadan so we may benefit from this opportunity to seek His nearness and foster friendship with Him! While we thank our Creator for granting us this opportunity, we must also be determined to

avail of this gift with which He has blessed us. Allah is Al Rahman, one willing to give out of His infinite mercy without any effort on our part, and Al Rahim, one Who shows mercy when we seek it and rewards us for our efforts. The month of Ramadan is also a manifestation of His being Al Rahman. He has taken it upon Himself to grant His mercy to all humanity during this sacred month, irrespective of an individual's effort to deserve it. His being Al Rahman in the physical world means that He has provided equal opportunities for progress to all, irrespective of their belief in Him. He grants livelihood to everyone. In the spiritual world, He, in His infinite mercy, knowing the weakness of humans to err, sent prophets and revealed scriptures to help guide men to the right path. This guidance began with the coming of Hazrat Adam, may peace be upon him, and progressed to its final and perfect form with the coming of the Holy Prophet Muhammad, may peace and blessings of Allah be upon him, and the revelation of the Holy Quran. After him, no prophet can come, neither new nor old, as the guidance has been perfected. Yet, over time, errors in the understanding and practice of Islam creep in, requiring correction. So for this reformation, according to a saying of the Holy Prophet, may peace and blessing of Allah be upon him, Mujaddids or reformers come and will continue to come at the head of every century. We believe in the Mujaddid of this era and are fortunate to have divinely inspired guidance from him. He assigned us the mission to spread Islam in its pristine form to the farthest corners of the world. We pray that with the help of Allah, our efforts will bear fruit.

The month of Ramadan, in which the revelation of the Holy Quran commenced, is a yearly reminder from Allah for us to understand and act upon its injunctions and to take its message to the rest of the world so that they, too, are guided to the right path that leads to Allah.

Let us pray and, through our supplications, seek nearness to Him. Let us pray that we effectively spread the message of the Quran to all peoples of the world. Let us pray that Allah effectively removes all obstacles to fulfil our sacred duty. Let us pray that Allah grants us the

strength to practice what we preach and present Islam through our personal example.

I wish you all a very happy month of Ramadan and pray that you benefit spiritually from it, which is the real purpose of fasting and prayers. Please join me in my prayers for members of our Jamaat worldwide.

Aameen summa Aameen.

Professor Dr. Abdul Karim Saeed

Ameer and President

Worldwide Lahore Ahmadiyya Movement

10th March 2024 ([Back to Contents](#))

Prayers of Witr, Tarawih, Tahajjud and Qiam.

The last three of these words refer to the same thing, which is night worship. These are prayers which are offered voluntarily after the compulsory prayer of Isha.

Qiam means standing up at night in prayer. The term may also refer to any worship offered voluntarily at night. Typically, the term implies worship in the later part of the night, but this need not be so.

Tahajjud refers mainly to reciting the Quran in night worship. If the term is used with prayer, it can also be used interchangeably with **Qiam**.

Tarawih is night worship offered in Ramadan. Since night worship is voluntary, it can be done any night during the year. However, in Ramadan, the Prophet (peace be upon him) used to offer night worship every night.

Witr is the three Rak'as you offer at the end of your worship every night. It may be done immediately after Isha, but if one plans to offer voluntary night worship, delay until that is finished. It is the night worship that the Prophet (peace be upon him) was keen to offer every night. Indeed, he never missed it for any reason.

Some insist the "Qunoot" is obligatory in the last Rak'a of dawn (Fajr) prayer. Others say that the Qunoot is in the last rak'a of the Witr prayer. The Qunoot is a supplication that begins with specific phrases that the Prophet (peace be upon him) used to repeat during his prayer. However, the supplication of Qunoot may include any request we would like Allah to grant us. It may be personal or supplication for others, our Jamaat, or our community.

According to the Shafai school of thought, the Qunoot is recommended after rising from Ruku' or the position of bowing and before prostration in the second Rak'a of the obligatory prayer of Dawn (Fajr). Other schools of jurisprudence maintain that it is recommended in the final Rak'a of Witr. The Hanafi school says it precedes the Ruku', while the Hanbali school maintains that it is after the Ruku'. No scholar suggests that it is obligatory.

These differences mean that the Prophet (peace be upon him) recited the Qunoot at various times, but he probably did it more in the Witr than at any other time. All schools of thought also agree that the Qunoot may be included in the last Raka' of every obligatory prayer in times of distress, whether personal or communal.

Thus, if the Muslim community {particularly in our case, our Jama'at, the Lahore Ahmadiyya Community} is going through a time of difficulty, the Qunoot may be included with a special humble request to Allah to lift that difficulty.

اَللّٰهُمَّ اهْدِنِيْ فِيْمَنْ هَدَيْتَ وَ عَافِنِيْ
اے اللہ! تو ہدایت دے مجھے ان میں (داعیوں کے) جن کو تو نے ہدایت دی اور عافیت دے مجھے
فِيْمَنْ عَافَيْتَ وَ تَوَلَّيْ فِيْمَنْ تَوَلَّيْتَ
ان میں (شامل کر کے) جن کو تو نے عافیت دی اور میری سرپرستی فرما ان لوگوں میں جنکی تو نے سرپرستی فرمائی
وَ بَارِكْ لِيْ فِيْمَا اَعْطَيْتَ وَ قِنِيْ شَرَّ مَا
اور برکت عطا کر میرے لیے ان چیزوں میں جو تو نے مجھے عطا کیں اور بچا مجھے ان فیصلوں کے شر سے
قَضَيْتَ فَإِنَّكَ تَقْضِيْ وَ لَا يُقْضَى عَلَيْكَ
جو تو نے کیے، اس لیے کہ تو ہی فیصلہ کرتا ہے اور میرے فیصلے کے خلاف کوئی فیصلہ نہیں ہو سکتا
إِنَّهُ لَا يَدُلُّ مَنْ وَالَيْتَ وَ لَا يَعِزُّ مَنْ
حقیقت یہ ہے کہ وہ ذلیل نہیں ہو سکتا جس کا تو دوست بن جائے اور نہیں معزز ہو سکتا وہ جس سے
عَادَيْتَ تَبَارَكْتَ رَبَّنَا وَ تَعَالَيْتَ
تو دشمنی کرے، تو بہت بابرکت ہے اے رب ہمارے! اور نہایت بلند۔

or

اَللّٰهُمَّ اِنَّا نَسْتَغِيْثُكَ وَنَسْتَغْفِرُكَ وَنُؤْمِنُ بِكَ
وَنَتَوَكَّلُ عَلَيْكَ وَنُذْنِيْ عَلَيْكَ الْخَيْرَ وَنَشْكُرُكَ
وَ لَا نَكْفُرُكَ وَنُحْلِلُكَ وَنُتْرِكُكَ مَنْ يَنْجُرُكَ
اَللّٰهُمَّ اِيَّاكَ نَعْبُدُ وَ اِلَيْكَ نُصَلِّيْ وَنَسْجُدُ وَ اِلَيْكَ
نَسْعُ وَنُحْفِدُ وَنَرْجُو رَحْمَتَكَ وَنُخْشِيْ عَذَابَكَ
اِنَّ عَذَابَكَ بِالْكَافِرِ لَمُحِيقٌ

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Ramadan Concessions

A Muslim must know enough of Islamic teachings to enable him to fulfil his duties properly without accidentally invalidating any duty he is fulfilling. To do this, he needs to study a few Islamic principles and learn the regulations that govern each of the primary duties of Islam, particularly those that have a practical aspect. You can fulfil certain matters once you know the Islamic position on them.

Once you learn that it is forbidden to steal, lie, backbite, give false testimony, and drink intoxicants --- you can refrain from doing any of these vices immediately, without any need to learn anything more concerning them. It is needless to say, if you undertake a more detailed study of Islamic principles, you will be able to understand how Islam views every aspect of human activity, but that is not particularly essential to implement such teachings of Islam which relate to these particular aspects.

On the other hand, it is not enough to learn that you must pray, pay Zakah, fast, or go on a pilgrimage. You must further study each to know when or how to fulfil these duties. Moreover, you need to learn what to avoid to avoid making your efforts null and void. How can any Muslim offer a valid prayer if he does not know that he has to have ablution before it and to stand up facing the direction which leads from his spot to the Kabah in Makkah and that he should offer five prayers every day and that each one of them has its time range during which it must be offered? How can one properly fast if one does not know that it is during the month of Ramadan that fasting is a duty or that he should start this fasting at dawn and finish at sunset?

Fasting during Ramadan is one of the primary Islamic duties. Every Muslim who can - must fast every day of the month of Ramadan from dawn to dusk, during which hours he may not eat, drink or have sex with his wife. Allah knows that people may go through certain conditions when they cannot fulfil the fasting duties or when its fulfilment presents considerable hardship. Therefore, He has allowed people who may face such conditions not to fast on

those days when fasting becomes too hard, outlining the conditions for doing so, requiring them at the same time to compensate by fasting later in the year an equal number of days to those days of Ramadan during which they could not fast. This means that compensating for non-fasting in Ramadan is acceptable, while such an idea is not acceptable in another primary Islamic duty, namely --- prayers. It is not open to any person to decide that he cannot offer prayers at this particular time, but he will offer it later. This principle is acceptable for fasting in certain situations.

Moreover, the compensation is of duration similar to the concession. If a person does not fast for two days in Ramadan for valid reasons, he has to compensate for this by fasting for two days sometime later. There is no punishment or need to do an additional duty by atonement.

The situations which allow or require a Muslim not to fast during the month of Ramadan are illness, travelling and, for women only, being pregnant, breastfeeding and having a menstrual or postnatal period. There are specific details for each of these conditions.

When people know about the concession of not fasting when one is ill or travelling, they assume that the illness must be severe or travel must be very tiring for the sick person or the traveller to qualify for this concession. This is incorrect.

Allah has stated this condition in the Holy Quran in the most general terms. Therefore, any situation that people commonly describe as illness is all that is needed for a person to make use of Allah's concession. The only thing required of him is to compensate after Ramadan is over by fasting one day for each day of non-fasting in Ramadan. Those compensatory days do not need to be consecutive. Compensatory fasting may be taken at any time during the rest of the year until the next month of Ramadan is due.

Exemption from fasting during illness or travel is a concession all Muslims may avail themselves of. Their fasting is valid if they fast, although they should avail themselves of the

concession. In the case of a woman during menstruation or her postnatal period, non-fasting is mandatory. If she fasts, her fasting is not acceptable. Indeed, she puts herself in a difficult position if she does. Compensation by fasting for a similar number of days would still be required in these cases.

As for a woman who is pregnant or who is breastfeeding, she may not fast if she fears for her health or the health of her baby. We will come to the compensation she has to offer in a little while.

Feeding a poor person while not fasting is compensation for not fasting, which was required of Muslims in the early days of Islam when fasting was not obligatory. A Muslim could then choose not to fast but to feed a poor person instead. Since the second year of the Prophet's settlement in Madinah, fasting during Ramadan became obligatory for all Muslims who can undertake this duty. It is no longer a matter of choice between fasting and feeding a poor person. However, if a person is in such a condition that he cannot fast during Ramadan or later, what can he do?

In this case, compensation by feeding a poor person is operative. For each day of Ramadan, he should give every poor person two meals of the average type he has in his home. He may, if he so wishes, give the poor person the cost of that meal in cash, according to some eminent scholars. The persons to whom this opinion applies are very old men or women who can no longer bear the difficulty of fasting from dawn to dusk.

A chronically ill person with little hope of recovery.

A woman who is pregnant or breastfeeding, particularly one who finds herself pregnant this year, breastfeeding next year, pregnant again the following year and breastfeeding the year after that. She is thus in a similar situation to a person who is chronically ill. In all these cases, compensation may be offered by feeding a poor person for one day (two meals) instead of each missed fasting day.

For other conditions, like having a one-day pain, headache, fever, flu or other temporary disturbances, one is advised to consider oneself as 'ill', take advantage of the concession, miss the day or days of fasting and then compensate them by fasting another day (or a similar number of days) after Ramadan as 'feeding a poor' compensation will not apply to him. ([Back to Contents](#))

Lahori Ahmadi Jammāt

My view as a non-Ahmadi

I grew up as a Sunni Muslim in Karachi, Pakistan. I was interested in religion from a very young age, and going to the Mosques to pray was one of my favourite activities. When I reached the age of maturity, I realised the dreadful effects of sectarianism in my city. Sunnis considered Shias to be non-Muslims, and Shias also considered Sunnis as non-Muslims, and there was a certain amount of disliking for each other in both sects. As I reached my 20s, I started doing my research on Islam, and I found out that Muslims are deeply rooted in sectarianism, divided, and full of hatred towards each other's sects, and they only love their sects and schools of thought.

The Muslims were once divided into two sects, the Sunnis and the Shias. The former is of the opinion that the Holy Prophet Muhammad (S.A.W) did not leave an heir, and after his death, people were free to elect their leader. But he did give many indications that his noble companion Abu Bakr R.A should be followed and handed the leadership after the passing of the very last Prophet ever sent by Allah. On the other hand, the Shias believe that the Holy Prophet (S.A.W) left his cousin Ali R.A as his legal heir after his death. Both Shias and Sunnis have turned bitter enemies of each other over time and have given *fatwas* against each other's sects. The extremist people among these sects have even encouraged their people to kill the members of the other sect as they deem them the worst enemies of Islam.

In the last few decades, the Shias and Sunnis have further divided themselves into sub-sects. There are now sub-sects within Sunni Islam who consider each other as *kafir*, and the same

is the case with the Shias. They are further divided into sub-sects, and they also consider each of their sub-sects as *kafirs*. The Mosques of each sect and the sub-sects are different, and the imam of one sub-sect cannot lead the people of other sub-sects in prayer, as they consider each other *kafirs* (disbelievers) and praying behind the imam of other sects or sub-sects will make your prayer null and void. This danger of practising *takfir* (calling people of other sects and sub-sects of Islam *kafirs* and throwing them out of the fold of Islam) is widespread not only in Pakistan but in many other countries of the world.

The Ahmadi sect of Islam appeared in the early twentieth century in Qadian. They now believe Mirza Ghulam Ahmad is a subordinate Prophet after Prophet Muhammad S.A.W. However, there is also a minority, but popular group known as the Lahori Ahmadi group. They differ from the Qadian Ahmadi group concerning the status of Mirza Ghulam Ahmad. They take him as the reformer of the fourteenth century and the Promised Messiah.

There is a massive difference in both groups' approach and beliefs. The Qadian group has taken the aggressive and un-Islamic approach of labelling other sects of Islam out of the faith and openly calling others *kafirs*. They have made the grave belief of continuity of Prophethood after the death of Prophet Muhammad S.A.W their fundamental belief, despite the Holy Quran clearly stating in Surah 33, Verse 40, that the Prophet Muhammad S.A.W is the very last Prophet of Allah and He will ever send to humanity, and there will be no Prophet after him. The Qadian group believes only they are believers, while others are disbelievers. The Lahori Ahmadi group is the most polite and rational sect of Islam. They do not call others *kafirs*. They don't do *takfir* of other sects of Islam and invite Muslims from all sects to unite as Ummah and spread the message of peace.

I have conducted thorough research on Islam, and I have learned the books of different sects of Islam, including Deobandi, Wahabi, Barailvi, Sufi, Imamia Shia, Ismaili Shia, Bohra, Qadiri, Maliki, Hanafi, Hanbali, Shafi, Ahmadis of Qadian, and Ahmadis of Lahore. I can, with all honesty, say that the sect and group which I

found to be most polite and away from sectarian hatred and away from the practice of *takfir* is the Lahori Ahmadi group. They are polite. I have been in touch with their leaders and imams. I found them soft-spoken, helpful, and far from spreading hatred, stressing unity to work together as brothers in faith.

I am a rationalist, and after reading so many books by different sects of Islam and interacting with their scholars, I have concluded that the Quran states that one has to read all opinions presented by all the sects of Islam. One has to use reason and rationality, ponder over the opinions presented, and select the best opinion following reason and logic. This is why I do not associate myself with any sect and read the books of all sects. I accept whatever opinion I find most appropriate and in accordance with the principles and teachings of the Quran, be it from Sunnis, Deobandis, Barailvis, Shias, Ismailis, Ahmadis, Quranists, or any other sect.

My rationalist approach means that I hold many controversial views, and if I present them openly. Most Muslims will label me as a hypocrite, deviant, or even disbeliever. I have faced criticism from people of almost every sect and most scholars to whom I presented my beliefs. Only the people and imams of Lahori Ahmadi Jamaat have not criticised me for my views. They disagreed with my beliefs but did not label me as a hypocrite or a disbeliever.

Mr Shahid Aziz, the imam of the Lahore Ahmadiyyah chapter in the U.K., has been an amazingly kind and helpful person who responds to all my queries. My controversial views that I presented to Mr Shahid Aziz included believing in three obligatory prayers per day, Salat-al-Fajr, Salat-al Maghrib, and Salat-al-Isha instead of traditional belief in five daily prayers, and following the Luni-solar Islamic calendar instead of traditional Lunar Islamic calendar which means the Islamic months, including Ramadan always comes in specific months of the solar calendar and during particular seasons each year, with Ramadan always falling in September and October every year. Also, I believe in reincarnation - the concept of multiple lives which Allah gives to his creation to test them in this world to decide their fate in the Hereafter. Had I presented these beliefs to scholars of other sects,

they would have labelled me a deviant and disbeliever. But Mr Shahid Aziz politely told me that he disagreed with me on these points and that only Allah can judge me for my beliefs on the day of Requital and will punish or reward me accordingly.

The Lahori Ahmadi jamaat, founded by the great reformer Maulana Muhammad Ali, is Islam's most peaceful and rational sect. Unlike other sects, the Lahori Ahmadis do not force others to join the Lahori movement; they stress working together. People of Lahori Ahmadi Jamaat have never asked me to join them, but they always asked me to unite and work together. Being a rationalist, I do not believe in the concept of Mahdi and the Promised Messiah, and I have reached this conclusion after thorough research and reasoning. This is probably the only reason I am not part of the Lahori Jamaat. Still, I can easily say that the Lahori Ahmadi Jamaat is Islam's most rational, tolerant and peaceful sect. The politeness and kindness that I have seen in no other Islamic sect except to some extent in the Ismaili Shias are polite and kind, but they are not entirely free from *takfir*.

The founder of the Lahori Ahmadi group, Maulana Muhammad Ali (May Allah have mercy on him), in my opinion, is one of the greatest scholars of Islam and contributed significantly to the religion of Islam. The Lahori Jamaat will find so many followers due to the gentle and polite behaviour of their imams and leaders, and despite being a non-Ahmadi, I hope to continue interacting with the people of the Lahori Ahmadi Jamaat and learn from them and contribute towards goodness in any way I can.

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“Maintain Justice and Believe”

by Dr. M. Saeed

(A sermon delivered at Darus Salaam, Ahmadiyya Anjuman Ishaat-e-Islam Lahore U.K., on 1st March 2024)

Today's Friday sermon was originally delivered on 27th October 1989 by Mr Majeed Ali of the U.K. branch of the Ahmadiyya Anjuman

Ishaat-e-Islam Lahore. The alahmadiyya.org Team acquired the handwritten notes of his Friday sermons from Mr. Azhar-ud-Din Ahmad of Woking. These sermons are being typed out and presented online to publish a compilation of his sermons later. I have the pleasure of sharing this sermon with you, and I also have the benefit of preserving the audio recording of this text of Mr Majeed Ali's sermon for the 'Friday sermon archive'.

“O you who believe, be maintainers of justice, bearers of witness for Allah, even if it is against your selves or (your) parents or near relatives — whether he is rich or poor, Allah has a better right over them both. So do not follow (your) low desires that you deviate. And if you distort (the truth) or turn away (from it), surely Allah is ever Aware of what you do. O you who believe, believe in Allah and His Messenger and the Book He has revealed to His Messenger and the Book He revealed before. And whoever disbelieves in Allah and His angels and His Books and His messengers and the Last Day, he indeed strays far away. Those who believe then disbelieve, again believe and again disbelieve, then increase in disbelief, Allah will never forgive them nor guide them in the (right) way” (The Holy Quran, 4:135–137).

In the first verse (4:135), Allah has enunciated a cardinal principle of administering justice. History tells us that the guiding principles of justice in different countries under different circumstances have never been uniform. In Indian society, in ancient times, Shudras (or Untouchables, as they were called and are still being termed) could never expect justice in its natural sense against an upper-class Hindu on the only plea that they belonged to the lowest strata [class or caste] of the Indian population and their religious injunctions did not allow a *shudra* to be equated with an upper-class citizen, much less a Brahmin, who was above the law.

After India, Egypt is the only country whose history is alive to a certain extent, whether through scriptures or historical monuments. We see that [Prophet] Joseph [AS], who refused to be a party to an act of moral turpitude [a corrupt practice], was imprisoned. However,

circumstantial evidence favoured him against the evasive assertions of an upper-class lady. Thus, justice was deliberately denied to Joseph simply because the real culprit belonged to a privileged class.

In Islam, the faithful is enjoined to maintain justice even if a person has to bear witness against himself or his parents or siblings. The hands of a thief were cut off during the lifetime of the Holy Prophet [Muhammad (pbuh)], while someone had earlier pleaded for forgiveness for that person because he belonged to an influential family. The Holy Prophet flatly refused to listen to the intercessor, saying: “Had Fatima, the daughter of Muhammad, committed this crime, her hands would have been chopped off.”

No consideration of the position of the culprit or a person against whom one has to bear witness must stand in the way of telling the truth, nor should the poverty of a person become a cause for a compassionate attitude. If the person so affected is poor, help him financially if he is hit hard, but in no case should a witness or statement be twisted or distorted.

You are not to follow your own whims. If justice is denied or allowed to take a different turn, remember that Allah is always aware of what you do, and you will have to account for your misdeeds.

In the second verse, believers are reminded to: “believe in Allah and His Messenger and the Book which He has revealed to His Messenger and the Book which He revealed before” (The Holy Quran, 4:136).

Stress on the believers (those who already believe) to believe means that mere lip confession is not sufficient unless substantiated by deeds. Faith must be translated into action. Otherwise, that is tantamount to disbelieving in Allah, His Messenger, and the Holy Quran. Believing includes a firm belief in the Last Day. That will be the day of accountability. The absence of a sense of accountability takes man far away from righteousness.

The third verse touches upon a notion

wrongly attributed to Islam. In spreading the misgiving, some Muslims have also contributed. It was said that whoever went outside the fold of Islam should be punished with death. In this respect, the Quran is absolutely clear. At one place, it says:

“There is no compulsion in religion — the right way is indeed clearly distinct from error. So whoever disbelieves in the devil and believes in Allah, he indeed lays hold on the firmest handle which shall never break. And Allah is Hearing, Knowing” (The Holy Quran, 2:256).

Despite clearly making distinct right and wrong, there is no compulsion whether one adopts Islam or another faith as his religion. However, it leaves no doubt that the shunning of inordinacy is the firmest noose to lay hands on. In other words, submission to Allah (to become a Muslim) is the best way of life. Leaving it entirely to the free will of man, the Holy Quran has thrown open both ways to him by saying: “And say: The Truth is from your Lord; so whoever wishes, let him believe, and whoever wishes, let him disbelieve. Surely We have prepared for the wrongdoers a Fire, an enclosure of which will encompass them” (The Holy Quran, 18:29).

Keeping up the same line of openness, the Holy Quran says on another occasion: “And whoever of you turns back from his religion, then he dies while an unbeliever — these it is whose deeds are fruitless in this world and the Hereafter. And they are the companions of the Fire: in it they will abide” (The Holy Quran, 2:217).

On no occasion has the punishment of turning away from Islam been prescribed to be death. The chastisement in the life hereafter has nothing to do with beheading one in this world. Adopting a particular faith as his religion has been left to a person’s free will. The earlier the wrong impression of putting to death an apostate is removed, the better. Whoever studies Islam thoroughly and follows the Islamic way of life cannot adopt any other life or course. When Islam offers a strong argument, it does not need coercion. Compulsion is a sign of weakness.

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RAMADAN MESSAGE 2024

By Iain Dixon

Asalamu aleikum and Ramadan Mubarak!

To all my Muslim friends, from the depths of my heart, I wish you a blessed Ramadan - filled with good and great things!

Ramadan comes from the Arabic word 'ramada', meaning 'scorching' or 'burning'. In England this year, the days of Ramadan will fall at a cooler time of the year - and the days of fasting will be much shorter than a few years ago. This will be a welcome relief for many. But the essence of scorching can still be there. It is an opportunity to be purified by the fires of discipline and self-sacrifice. Unholy habits and attitudes can be burned away as we submit to our Creator and learn from Him.

DON'T GO INTO AUTOMATIC PILOT

When I was a child, my Aunt used to do something very strange. Whenever she got to the hill just before her house, she switched the car engine off, free-wheeled down the slope, swerved into the drive, and just managed to get the car into the garage before it came to a standstill! I think she was trying to save fuel. But it reminds me of something important. The car was not connected to the power - it was just going through the motions. The car was not engaged in the proper way it was designed for.

How about our spiritual lives? Is Ramadan just about going through the motions once again, with no real connection with Allah? Will you be 'freewheeling' for 30 days with no real sense of the presence of the Emperor of the Universe?

A CHANGE OF RULES

What if a directive came from heaven this year with a few changes for Ramadan 2024:

1. Fasting is no longer obligatory - do it only because you want to draw close to Allah and build discipline.
2. Acts of kindness and giving to charity will no longer be rewarded - do it solely because you want to be generous and help others, not for a return or accumulating 'bonus

points' for yourself.

3. Extra prayers at Ramadan are no longer required - just pray as much as you want because you want to spend time with Allah and treasure his companionship above all else.

I wonder if these 'new directives' would reveal what was truly in our hearts. How many of us would fast? How many of us would give to charity? How much time would we spend in prayer? This is something to reflect upon. Let us never go into automatic pilot.

HAVE A BLESSED RAMADAN!

May this Ramadan be filled with joyous prayer and generosity and fasting with real purpose. Allah is knocking on your door, waiting to be let into your life. Will you let him in? He is the unseen (often unrecognised) guest at your *sehri* and *iftaars*. He is beyond the background of your Ramadan prayer timetables. More important than the numbers on the chart - your Creator is real and wants to have treasured time with you. May each moment of prayer be more precious than diamonds, more costly than gold. This is the greatest blessing.

WE ARE MILLIONAIRES

The world is in a mess. When we see the carnage and suffering around us, the mindless killing and tears of desperation, we have an opportunity to reflect - to be grateful for the essentials we take for granted. Each one of us is truly a millionaire. We have so much more than others in the world. Therefore, we also have an opportunity to act - to do something. I am reminded that the Hebrew word for 'faith' in the Bible scriptures is '*emunah*'. It is not passive - it is packed with the meaning of movement, action and faithfulness. Firm trust in God that results in action. May we be people of '*emunah*' this Ramadan! May we look for opportunities to be a blessing to others, helping those who are suffering and struggling.

"Is this not the fast that I have chosen? To lose the bands of wickedness that chain you, and to undo the heavy burdens - and to let the oppressed go free - and break every yoke of bondage? Is it not to give bread to the hungry and to help the poor and to take them in?"- Isaiah 58:6-7

So, from my heart to yours, Emunah Mubarak! Have a great Ramadan. Have a generous Ramadan! Ramadan Kareem! ([Back to Contents](#))

Fasting and Lailat-ul-Qadr

By Jalal Ud Dean, Fiji

Introduction:

This researched article is for both Muslims and Not-Muslims alike. It is indeed prudent to highlight in this researched article that fasting is a compliance test for all Muslims of whatever sects¹ or sub-sectarians, as divisions² within the general broadness of Islam. This applies the world over. The universality of Islam is both linked and constitutionally bound together as the principal religious law for all Muslims. There were over 2 billion Muslims in the world in 2022, making Islam the World's 2nd largest religion. It is globally common knowledge that the Holy Quran, Divinely revealed to Prophet Muhammad (*pbuh*) more than 1400 years³ ago, has remained forever intact as the original principal law for all Muslims. Accordingly, all Muslims are spiritually linked throughout the world. Prophet Muhammad (*pbuh*), as both the Final Messenger and the Final Prophet of Almighty God, steered his communities of Arabs through some of the most difficult times any human being has endured. The researched work below filters out unsubstantiated myths against Islam and re-establishes the correctness of

Islam, as Divinely revealed in the Holy Quran.

Discussions on Fasting and *Lailat-ul-Qadr* in Ramadan:

There are so many Not-Muslim communities in many countries which have often stated that Muslim fasting is Muslims' self-imposed punishment as their penance⁴ for Muslims' wrongdoings. On the contrary, some other Not-Muslim communities further state that Muslims' month-long period of fasting is their Lent⁵. Muslims' fasting in the month of Ramadan is neither their penance nor their Lent.

Prophet Muhammad (*pbuh*)⁶ clarified all those misapprehensions by other communities living in the Middle Eastern regions during the Islamic inception era 610AD-632AD.

The foundational truth is that Muslims' month-long fasting is a self-compliance test for all Muslims of whatever sects⁷ or sub-sectarian divisions⁸ within Islam. Each person conducts their test, ensuring fairness and correctness as prescriptively stipulated.

This practice of fasting happens with all Muslims simultaneously throughout the world. Different variations in daylight hours and the global positioning of various countries are explained later in this researched article. The universality of Islam is linked and constitutionally bound together by the principal religious law for all Muslims. This principal religious law is the Holy Quran⁹, with Ordinances as Divinely

¹ There are 73 sub-sectarian divisions within Islam, which have developed out of the two mainstream Sects.

² The two mainstream Sects are: (1). Sunnis, (2). Shiites. Wahhabi is under umbrella of Sunnis and Sufi is mystical and can be from either Sunnis or Shiites. Sunnis are the largest (at 80-85% - all over the world) followed by Shiites (15-20% and its highest density is in Iran and all countries bordering Iran, and then thinning out to other countries). Out of these mainstream Sects evolve Islamic Schools of Law (e.g. *Hanafi*, *Shafi'i*, *Malaki*, *Hanbali*); and Islamic Movements (e.g. *Al-Ikwan Al-Muslimun* [spreading out of Egypt into the Arab world], *Jamaat-i-Islami*, *Ahmadiyya Anjuman Ishaat-i-Islam* (Lahore), *Ibadi*, *Ahle-Haqq*) and all others, which comprise the total of 73 sub-sectarians.

³ The Holy Qur'an was first revealed to Prophet Muhammad (*pbuh*) on 10th August 610AD (as equivalent to the Gregorian system), with the first five verses of Chapter 96, as **HQ96:1-5**. The remaining 14 verses (**HQ96: 6-19**) were revealed much later after the revelations of Chapter 74 and then followed by the revelations Chapter 73. The entire Holy Qur'an was revealed from 610AD – 632AD over a span of 23 years. Prophet Muhammad (*pbuh*) died peacefully on 8th June 632AD, (as equivalent to the Gregorian system) soon after the completion of the Holy Qur'an in the same year of 632AD at Medina.

⁴ Muslims fasting also should not be taken to mean other synonyms such as atonement, expiation, self-punishment, self-mortification, self-abasement, reparation, amends, penalty, divine punishment, etc.

⁵ In certain denominations of Christianity, Lent begins as a 40-days period commencing from Ash Wednesday before Easter and the followers are to reflect Jesus's meditation time in the desert and then leading up to his crucifixion. Islam is free of myths and legends and all details are factually, and as Divinely revealed in the era 610AD-632AD.

⁶ Prophet Muhammad (*pbuh*) was both the Final Prophet and the Final Messenger; then prophethood was sealed off upon his death in 632AD; there shall never be another prophet of any description whatsoever. The authority is in the Holy Qur'an at **HQ33:40**, which reads as "*Muhammad is not the father of any of your men, but he is the Messenger of Allah and the Seal of the prophets. And Allah is ever Knower of all things.*"

⁷ *Ibid*.

⁸ *Ibid*.

⁹ The Holy Qur'an constitutes 114 Divinely revealed Chapters and 6236 Divinely revealed verses during the era 610AD-632AD, mainly in mecca and Medina. All revelations were delivered through the stewardship of Archangel Gabriel.

revealed from 610AD-632AD.

In Muslim-majority countries¹, to some extent, fasting is regulated centrally by the Government. This has an official influence on the event. In other countries which are not Muslim majority², Muslim religious leaders take control of the situation for the sake of global consistency.

There is a guiding need to recollect that specific Ordinance in the Holy Quran on fasting, which is at **HQ2:183** as “*O you who believe, fasting is prescribed for you, as it was prescribed for those before you, so that you may guard against evil.*”

The purpose given there at **HQ2:183** is not starving Muslims from not eating food and not drinking water but guarding Muslims against evil as daylong reminders. Hence, the purpose of fasting, as given at **HQ2:183**, is the Muslim individual’s personal gap analysis and self-audit of all Muslims’ behaviour over a common compliance test period of one month. This prevents the Muslims from falling into evil activities.

This is done by exercising one’s self-discipline in doing everything correctly and refraining from doing anything incorrect on matters of religious principles.³

Fasting is one of the five compulsory obligations and doubles as one of the five fundamental pillars of Islam. Fasting is expected compliance

of any Muslim of both genders.

Examining the ever-superlative Holy Quran, which stipulates these obligations in their order of priority and gives basic introductive rules, is imperative. There are unchallenged basic introductive rules about Almighty God, which have been stated in the Holy Quran at HQ2: 1-5, which says, “*I, Allah, am the best Knower. This Book, there is no doubt in it, is a guide to those who keep their duty, who believe in the Unseen and keep up prayer and spend out of what We have given them, and who believe in that which has been revealed to you (Muhammad) and that which was revealed before you⁴, and of the Hereafter they are sure. These are on a right course from their Lord and these it is that are successful.*”

It is common knowledge that the Holy Quran, which was Divinely revealed to Prophet Muhammad (*pbuh*) more than 1400 years⁵ ago, has remained unchanged as the original principal law for all Muslims and is spiritually linked throughout the world. Almighty God authored the Holy Quran, but with all Arabic words, was delivered to Prophet Muhammad (*pbuh*) through the stewardship of Archangel Gabriel. Prophet Muhammad (*pbuh*), the Final Messenger and the Final Prophet⁶, lived through his inception period of 570AD-632 A.D.

There is a guiding need to recollect that specific Ordinance in the Holy Quran on fasting, which is at **HQ2:183** as “*O you who believe,*

¹ Some of the Muslim-majority countries which have Muslim populations exceeding 80%: Indonesia, Pakistan, Bangladesh,

Egypt, Iran, Turkey, Algeria, Morocco, Iraq, Afghanistan, Uzbekistan, Saudi Arabia, Yemen, Syria, Niger, Mali, Senegal, Tunisia, Guinea, Somalia, Azerbaijan, Tajikistan, Libya, Jordan, Kyrgyzstan, Turkmenistan, Palestine, Kuwait, Mauritania, Oman, Kosovo, Gambia, Bahrain, Comoros, Western Sahara, Djibouti, Maldives, Turkish Republic of Northern Cyprus and Mayotte.

² Some of the Muslim-majority countries with population below 80%: United Arab Emirates, Lebanon, Albania, Brunei, Sudan; Malaysia, Sierra Leone, Burkina Faso, Chad, Nigeria, Eritrea, Ethiopia, and Kazakhstan.

³ The five compulsory obligations³ as fundamental pillars of Islam are: (1) Belief in One God [*the Unseen and Imperishable Almighty God*], (2) Prayer five times daily, (3) Charity, (4) Fasting and (5) Pilgrimage (*Hajj*).

⁴ The Israelite Prophets (descended from Isaac, the second son of Prophet Abraham (*as*)) all fasted as recorded in previous scriptures. Prophet Muhammad (*pbuh*) was the only prophet who descended from Ishmael the elder of two sons of Prophet Abraham (*as*). Israelite prophets (for example) who fasted are as follows: Moses (*as*) fasted for 40 days when he went up to Mount Sinai to

receive the two tablets of the Ten Commandments. Prophet King David (*as*) fasted and broke his fast when his son (from his second wife) died. Jesus Christ (*as*) fasted for 40 days when travelling through the mountain regions of the desert and he was tempted by the devil several times. Although there were in total over 124000 prophets (*Ibid*) in this world since creation, not all of them fasted. Prophet Muhammad’s (*pbuh*) statement in Hadith No 21257 in *Musnad Ahmad ibn Hanbal* that there were over 124000 prophets since creation, which includes 313 Messengers, commencing with Prophet Adam (*as*) to Prophet Muhammad (*pbuh*).

⁵ The Holy Qur’an was first revealed to Prophet Muhammad (*pbuh*) in year 610AD (*Ibid*) as the commencement of the Holy Qur’an. Prophet Muhammad (*pbuh*) died peacefully soon after the completion of the Holy Qur’an in year 632AD.

⁶ Prophet Muhammad (*pbuh*) was the Final Prophet and prophethood sealed upon his death in 632AD; there shall never be another Prophet of any description whatsoever. The authority is in the Holy Qur’an at **HQ33:40**, which reads as “*Muhammad is not the father of any of your men, but he is the Messenger of Allah and the Seal of the prophets. And Allah is ever Knower of all things.*” Almighty God did not make a mistake in the Holy Qur’an and He did not lie.

fasting is prescribed for you, as it was prescribed for those before you¹, so that you may guard against evil."

The decree in the Holy Quran requiring Muslims to fast is not burdensome. It is helpfully flexible and allows some individuals who cannot fast to be exempted but with a special alternative clause. This is in the Holy Quran at **HQ2:184**.

The first part of the clause in **HQ2:184** of the Holy Quran clearly sets the standard of 29-30 days as variable and circumstantial to moon cycles². The second part of **HQ2:184** in the Holy Quran introduces the validated flexibility of those who may not fast³ and discretely governed by qualifying mitigations in **HQ2:184** as *"For a certain number of days. But whoever among you is sick or on a journey, (he shall fast) a (like) number of other days. And those who find it extremely hard may affect redemption by feeding a poor man. So whoever does good spontaneously, it is better for him; and that you fast is better for you if you know."*

Fasting has been purposefully prescribed as an annual event⁴ and at specific times so that the universality of Islam gets practised in unison.

Examining the ever-superlative Holy Quran, which stipulates these obligations in their priority roll-out order and as basic introductive rules, is imperative. There are unchallenged introductive rules about Almighty God. These have been stated in the Holy Quran at **HQ2: 1-5** as *"I, Allah, am the Best Knower. This Book, in which there is no doubt, is a guide to those who keep their duty, who believe in the Unseen and*

keep up prayer and spend (on good works) out of what We have given them, and who believe in what has been revealed to you and what was revealed before you, and of the Hereafter they are sure. These are on a right course from their Lord and these it is that are successful."

It is perhaps also prudent to mention, at this juncture, the sequential frequency of these obligations, which have been so brilliantly set into priority order by Prophet Muhammad (*pbuh*). The first three of these obligations (**1st** One God [as *Almighty God*]; **2nd** Prayer to Almighty God five times daily; and **3rd** Charity) are activities which are compulsory performances upon all Muslims each day and night of their life, regardless of the physical fitness of all Muslims.

The remaining two obligations (**4th** Fasting and **5th** Pilgrimage) are not daily compulsory obligations but have been set for different times in their life.

Fasting is in the Islamic month of Ramadan⁵, and fasting is practised globally. Pilgrimage (*Haji*) is an annual event that requires prescribed global congregational gatherings at Meccain Saudi Arabia. People are free to go on pilgrimage other than the annual event.

Fasting has been purposefully prescribed as an annual event⁶ on the Islamic calendar, in the month of Ramadan, and at specific times so that the universality of Islam gets practised in unison. At this juncture, it is deemed necessary for a diversion to explain the Islamic calendar system, which Muslims follow.

For some countries, depending on their countries' global positioning, the times for sunrise and sunset, the hours of fasting may be

¹ Ibid.

² Ibid. All Muslim months are lunar based.

³ The flexibility of exemption has been made especially for those: who may not be in sound health; who may be either very young or very old in age; people who are required to take certain necessary medications during the day; women during their monthly courses; women who are pregnant with baby; mothers who may be breast-feeding babies; people who are on extended journey and which crosses time-zones; people living in the close circles of Polar Regions of North and South poles where periods of darkness and daylight exceed 16 (+/-) 2 hours.

⁴ All events and festivals in Islam are based on the Islamic *Hijri* calendar and not on the Gregorian calendar. *Hijri* is year numbering system in the Islamic calendar, taken from 622AD as base year, the date of the migration of Prophet Muhammad (*pbuh*) and

his close followers from Mecca to Medina. Muslim New Year starts with the month of Muharram and ends with Zul Hajj. All Muslim calendar dates will read the year number with suffix of AH.

⁵ The twelve months in the Islamic calendar are: *Muharram, Safar, Rabi al-Awwal, Rabi-ath-Thani, Jumada-al-Ula, Jumadaath-Thaniya, Rajab, Shaba'an, Ramadan, Shawwal, Dhul-al-Qada, Dhul-al-Hijja*.

⁶ All events and festivals in Islam are based on the Islamic *Hijri* calendar and not on the Gregorian calendar. *Hijri* is year numbering system in the Islamic calendar, taken from 622AD as base year, the date of the migration of Prophet Muhammad (*pbuh*) and his close followers from Mecca to Medina. Muslim New Year starts with the month of Muharram. Muslim calendar dates will read the year number with suffix of AH.

some hours earlier or later, considering the rotational tilt of the earth at 23.5 degrees to the vertical. For example, the geopolitical location of Fiji is 180-deg Meridian and 15-20deg South, which gives Fiji its standard time of GMT+12 hours.

Historically, three calendar systems affected the communities living in and around what is today regarded as the Middle East. All territories covered under the Romans were compelled to use the Julian calendar system¹. The Jews used their calendar system². The Arab Muslims also used their calendar system³. There were times when the three calendar systems overlapped one another, and there were also times when events of communities coincided with one another.

Almighty God loves His creatures of humanity⁴ so much that He has ordered that Muslims and the rest of society must have a system of self-compliance for continuous corrections and leading them to the right path. Fasting also includes a system of individual self-gap-analysis, which is, simultaneously, for humanity to assess their performance of obligations: what they are doing from what they should be doing. The obvious question now arises: what does an individual's self-gap-analysis have to do with fasting in Islam? The answer requires an explanatory analogy with business-type functions.

In business and economics, gap analysis is an indicator business tool that helps companies measure actual performances against expected potential performances. In other words, in any major project or business administration, gap analysis is a vital management tool in determining the differences between where the project or business needs to be to continue to attain pre-set targets successfully and where it is functioning in its current position. That difference is the gap.

Of course, the gap must be bridged to help

the company not perform below the production. All companies, which have failed to address gap-analysis, have run into serious complications, such as business winding up or even bankruptcy. It shall always be necessary to have periodic in-house audit functions (Internal Audit) as proactive measures, which will identify weaknesses in the business system and bring about essential bridging of those gaps. Accordingly, the "spiritual business management" of every Muslim goes through similar curves in life, and this requires an individual's spiritual self-gap-analysis of all Muslims, regardless of gender and sub-sectarians' mainstreams. This is where the feature of the self-compliance test comes into play in Ramadan. It is now necessary to focus on the topic and resume this discussion on Fasting and Lailat-ul-Qadr in Ramadan (for Muslims).

The "spiritual business's gap-analysis" tool is the Muslims' prescribed fasting rules in the month of Ramadan. Gap-analysis of Muslims' selves also involves an audit period, during a special selective halting of some daily and some regular functions (i.e. the one month fasting in Ramadan is halting from certain regular lifestyles), which will identify the person of one's weaknesses, such as certain noncompliances, illegal or non-allowed activities, one's poor personal life management resulting in wastages in life; and drifting away from the five compulsory obligations (principles) of every Muslim, as already stated.

Hence, Muslims' annual fasting becomes a self-compliance test for all Muslims throughout the world, and this self-compliance test shall continue to be so for all Muslims till the ultimate Judgement Day (which is after the end of the world). Therefore, self-compliance is like an investment with opportunities.

The specific time for this self-compliance test is the entire month of Ramadan every year, which requires practical fasting, from a period

¹ The Julian calendar system was initiated by Roman Emperor Julius Caesar in 46BC. The months started with March and ended with February (named after Roman gods) of 10 months in 304 days. Later it was increased to 12 months and 365 days. The calendar ran in numerical order of days 1-365. In 1582, Pope Gregory XIII changed the calendar to present format of 365/366 days with leap years.

² The Jewish calendar system is somewhat complex: It uses lunar months but years are solar based years. Current decade in Hebrew calendar system is year 5785+ in the Rosh Hashanah Hebrew calendar.

³ *Ibid*. The Hijri calendar, as developed in 622AD.

⁴ Mankind is the best of all of Almighty God's creations.

of darkness just before the early glow of sunrise to just after sunset¹ daily. The month of Ramadan is that self-assessment and testing period for Muslims to go in their lives prescriptively correct, insofar as self-discipline, self-control, honesty, purity, charity, and obedience to Almighty God matter. In a nutshell, if people can pass this testing period for a month, then people must continue with that same trend towards perpetuity for the next 11 months. That continuity for the next 11 months is perhaps the more difficult part. Some people who adjust their regular lifestyles to full self-compliance for a month in Ramadan may need that extra drive and determination to continue doing so prescriptively for the next 11 months. Practising assists to some extent.²

Hence, fasting as a self-compliance test reminds Muslims that life is more than worrying and struggling for wealth, having the pride of children, owning all sorts of fabulous properties, motor vehicles, yachts and private aircraft, having all the attractive material luxuries the world offers; and drifting away from the prescribed performances of Muslims. Some Muslim people selfishly take special pride in their family and children. As a counter-balance, the Holy Quran reminds Muslims at **HQ63:9**, *“O you who believe, do not let your wealth nor your children divert you from the remembrance of Allah; and whoever does that, these are the losers.”*

The month of Ramadan reminds Muslims further about the purpose of life in this world, and this is stated in the Holy Quran at **HQ6:32**: *“And this world’s life is but an idle sport and play. And certainly, the abode of the Hereafter is better for those who keep their duty. Do you not then understand?”*

The self-compliance test has the purpose of reminding Muslims that there is an unavoidable event, Judgement Day when all people will be judged for their spiritual performances in this material world. Those who were compliant and non-compliant will be parted into different

directions. This is made very clear in the Holy Quran at **HQ10:7-10**: *“Those who do not expect the meeting with Us, and are pleased with this world’s life and are satisfied with it, and those who are heedless of Our messages — These, their abode is the Fire because of what they earned. Those who believe and do good, their Lord guides them by their faith; rivers will flow beneath them in Gardens of bliss. Their cry therein will be, Glory to You, O Allah! and their greeting, Peace! And the last of their cry will be: Praise be to Allah, the Lord of the worlds!”*

Muslims are further reminded that the self-compliance test reawakens them and that whatever the Muslims want shall be the outcome based on their performances in this material world. In addition, Muslims are further warned not to drift away from Almighty God and not to ever consider other objects of worship. This warning is given in the Holy Quran at **HQ42:19-21**: *“Whoever desires the harvest²⁸ of the Hereafter, We give him increase in his harvest; and whoever desires the harvest of this world, We give him of it, and he has no portion in the Hereafter. Or do they have partners (of Allah) who have prescribed for them any religion that Allah does not sanction? And if it were not for the word of judgment (of respite), the matter would certainly have been decided between them. And surely for the wrongdoers is a painful punishment.”*

Islam is not only for Muslims around the regions bordering the Equator and the upper and lower peripheral regions of the Tropic of Cancer and the Tropic of Capricorn. The entire globe from Pole to Pole has Muslims. However, as already discussed, daylight hours may fluctuate as one moves closer to the Polar regions. The Holy Quran also has special clarifications for married people, but matrimonial affairs must not happen during the deemed fasting hours but outside the scope of deemed fasting hours. Details are explained in the relevant footnotes.

This situation requires the involvement of the Ulema, as these are matters of Islamic jurisprudence: when to deem the commencement of fasting and the breaking of the fast, all within a daylight window of 16-22 hours.³

¹ The disc of the sun must have set below the horizon. The hours of fasting are not consistent every year. Depending on the geographical location of each country and the months of the year, there are variations in the hours of sunlight and darkness.

² Because the Muslim calendar is only 354 days, the month of fasting will always retract from December back towards January. This evens out eventually.

³ Harvest does not mean agricultural output, but means the beneficial points of blessings, accrued during this material life and Earth.

The Ulema will generally base their decision on the Holy Quran and the six *Sahih Hadith*.¹

The title of this researched article also includes the expression "*Lailat-ul-Qadr*", and it becomes prudent to explain that as history.

The term "*Lailat-ul-Qadr*", or the Grand Night of Majesty, has been mentioned in many articles and discussions. The remaining five odd-date nights of the last ten days in the month of Ramadan are of special significance, and one of these nights is the Grand Night, aptly called "*Lailat-ul-Qadr*." It is also referred to as the Night of Majesty.

Considering the name, fully comprehending this night's "majestic" aspect is essential. The midpoint of these odd dates (25th, 27th and 29th) days of Ramadan is the 27th night. This midpoint date has been universally accepted and practised, regardless of country, language and ethnicity. On one of these odd-number nights, Prophet Muhammad (pbuh) was first visited by Archangel Gabriel (Jibreel) in the cave, where he was in deep prayer meditation.

It was on this night, in the month of Ramadan, that Prophet Muhammad (pbuh) received his very first revelation of 5 verses out of 19 verses, which historically became the glorious commencement of Divine authorship of the Holy Quran and which is the 19 verses of the whole of Chapter 96 of the Holy Quran at **HQ96:1-19**³².

In addition, this study also shows the commonality of historical ancestral links between the direct Hebrew descent (Jewish) communities of the Twelve Tribes, the off-shoot Jewish descent² of Christian communities and those of the widespread Arab communities from the same patriarch Prophet, Abraham (as) as their common ancestral factor of commencement.

It is for all correct-thinking Muslims to guide and assist other Muslims; the Holy Quran

has sanctioned that correct advice should be given to those who need to be guided. This is given in the Holy Quran at **HQ3:104**: "*And from among you, there should be a party who invite to good and enjoin the right and forbid the wrong. And these are they who are successful.*"

Conclusions

a Fasting was imposed upon and practised by all Prophets before the advent of Islam in 610AD to Prophet Muhammad (pbuh).

b Fasting is a self-assessment of self-compliance test for all Muslims worldwide, not a penance for wrongdoings or a specified period of Lent.

c Whilst there were 124000 Prophets worldwide since creation, assigned to different communities, and spoke in their languages, only 25 ordained Prophets are mentioned by name as case studies in the Holy Quran. All these Prophets are on record, having been directed to practise fasting for self-compliance.

d Out of the five pillars of Islam, fasting is the fourth, and this self-compliance test is only for those who are physically able to sustain the fasting rules. Alternate measures are options available for those who cannot sustain fasting. In Islam, fasting is for both genders, who are teenagers and adults in good health and must fast during the daylight hours of pre-dawn until sunset.

e Alternate options have been prescribed for those Muslims who, for certain compelling reasons, as stipulated, are exempted from fasting. Still, they must enter into alternate arrangements as compensation for their not fasting.

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¹ *Ibid.*

² The parents of Prophet Jesus Christ (as) were descendants from the two of the Twelve Tribes of Israel. Joseph was from tribe of Juda and Mary was from the priestly tribe of Levi.

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.

De Islam, de religie die in die mate verdraagzaamheid en tolerantie onderwijst dat zij, ondanks vele essentiële meningsverschillen, de Goddelijke oorsprong van andere godsdiensten accepteert, kan onder haar volgelingen geen gevoelens kweken van intolerantie en kleingeestigheid voor elkaar. Zij kan hen niet onderwijzen dat zij elkaar om onbenullige meningsverschillen voor kafir (ongelovige) moeten uitmaken. Bovendien geeft de Koran duidelijk aan dat eenieder die een andere moslimbroeder begroet met assalamoe alaikoem (vrede zij met u), niet voor kafir mag worden uitgemaakt:

“...zeg niet tegen iemand die jullie met vrede begroet, je bent geen gelovige...” (De Koran, 4:94)

Dit betekent dat we niet het recht hebben om zijn of haar gedrag te wantrouwen of te onderzoeken, of op de details van zijn geloofsopvattingen in te gaan met het doel hem van ketterij te beschuldigen. Een persoon die ons met assalamoe alaikoem begroet, beschouwt zichzelf in feite als een lid van de islamitische broederschap en hij die zichzelf rekent tot deze broederschap, kan niet door iemand anders daaruit worden verwijderd. Dit is wat het gebruik was van de Heilige Profeet. Abd Allah ibn Oebai, een grote huichelaar en een bittere tegenstander van de Islam die de

moslims nooit bijstond in hun veldtochten tegen de ongelovigen en altijd de vijand ophitste tegen de Islam, werd door de Heilige Profeet als moslim geaccepteerd, om de simpele reden dat Abd Allah naar buiten toe van zichzelf zei een lid van de islamitische broederschap te zijn. De Heilige Profeet verrichte na zijn dood de begrafenisdienst voor hem en bad voor hem. In een van de verslagen heeft de Heilige Profeet gezegd “Verklaar de mensen van jullie qibla niet tot kafirs.” (An-Nihaja van Ibn Asier, vol. 4, p. 187).

Dit betekent dat zo lang een persoon zichzelf rekent tot de Ahl Qibla (Volk van de Qibla), niemand enig recht heeft hem als ketter te bestempelen. Het oogmerk van deze lering en de herhaaldelijke nadruk op dit punt was om de eenheid onder de moslims in stand te houden, want eenheid is de basis voor de kracht van een natie. Een natie die van binnenuit is verscheurd, kan geen enkele vooruitgang boeken, noch kan zij haar tegenstanders het hoofd bieden. De eerste voorwaarde van eenheid in de Islam is daarom dat haar volgelingen elkaar als broeders moeten beschouwen. De Heilige Profeet heeft ook verschillende gelijkenissen gegeven om de moslims dit punt duidelijk te maken. Hij heeft eens gezegd dat de moslims als een organisme zijn; indien enig deel van dit organisme beschadigd raakt, dan wordt het hele systeem aangetast (Sahih Moeslim, Kitāb al-Birr, nr. 66, 67). Bij een andere gelegenheid heeft hij gezegd dat een moslim zich moet onthouden het leven, bezit en eer van zijn moslimbroeder aan te tasten (Sahih Boechari, Kitāb al-Harām). Ook heeft hij eens de moslims vergeleken met een sterke muur, waarvan elk deel bijdraagt aan de sterkte ervan, en wanneer een deel wordt verzwakt, dan zal het de andere delen laten neerstorten (Tirmizi, Kitāb Sjafqat ala-l-Moeslim, p. 351).

Het doel van al deze raadgevingen was om de eenheid onder de moslims intact te houden. Het enige gevolg van takfir (elkaar als kettters bestempelen) is vernietiging. Door te zeggen dat verschil van mening onder mijn volgelingen een zegen is, werd aan de moslims feitelijk onderwezen om meningsverschillen onder elkaar te tolereren; maar zij grepen elk meningsverschil aan als een excuus voor takfir en pleegden zo een aanslag op de natuurlijke

wortel van hun eenheid en kracht. De Heilige Profeet heeft het inderdaad juist gezegd dat hun vijanden niet in staat zullen zijn hen te vernietigen, tenzij zij zichzelf vernietigen. En dit is nu juist wat de moslims zichzelf hebben aangedaan. Om onbelangrijke meningsverschillen hebben zij elkaar tot kafir verklaard en de eenheid van de Islam zo aan diggelen geslagen. Het was in 1891 dat de Stichter van de Ahmadiyya Beweging zijn stem verhief tegen dit gebruik van takfir:

"Laat het duidelijk zijn dat Jezus Christus kwam voor dit werk en wel op een tijdstip, toen de joden in vele sekten verdeeld waren, net als de moslims ... Daarom heeft de Heilige Profeet zijn volk voorgehouden dat hun toestand in de latere tijden hetzelfde zal zijn en dat er vele sekten onder hen zullen opkomen... En net als bij de joden zal de ene groep de andere als kafir beschouwen. En indien er negenennegentig redenen zullen zijn voor islam, dan zal slechts één reden voor koefr als voldoende geacht worden anderen tot kafir te verklaren. Vanwege wederzijdse takfir, zullen er dus diepe haat, afgunst en vijandschap mee gaan spelen en vanwege verschillen van mening zullen er rancune, wrok en beestachtige neigingen onder de moslims heersen. En het islamitische karakter, dat een volmaakte eenheid vereist zoals in een afzonderlijk lichaam en dat vol van wederzijdse liefde en mededogen is, zal helemaal van hen worden weggenomen. De een zal de ander als zo'n vreemde achten, dat hij niet zal aarzelen de ander voor kafir uit te maken." (Izala Auhām, 3 september 1891, p. 589-590).

Door gevolg te geven aan zulke aansporingen van de Stichter tot eenheid, heeft de Lahore Ahmadiyya Beweging bijzondere nadruk gelegd op het punt dat de volgelingen van de kalima moslims zijn en dat eenieder die zijn geloof in de eenheid van God en het profeetschap van Mohammed verklaart, niet uit het domein van de Islam kan worden gezet. Een dergelijke leerstelling begint nu meer invloed te winnen onder de moslims.. [\(Back to Contents\)](#)

Ramadan boodschap van de Surinaamse Islamitische Vereniging

Door prof. dr. Robbert Bipat

Beste broeders en zusters Assalamu-Alaikum. Laten wij aan het begin van deze maand Ramadan ons hart openen voor de boodschap van de Koran: "O jullie die geloven, het vasten is jullie voorgeschreven zoals het was voorgeschreven aan degenen vóór jullie, opdat jullie je zullen hoeden voor het kwaad." - [Al-Baqarah 2:183]. Moge deze Ramadan een periode zijn van bezinning, toewijding en zuivering. Moge wij vrede en vervulling vinden in onze vasten, gebeden en goede daden, zoekend naar nabijheid tot Allah. "De maand Ramadan is die waarin de Koran werd geopenbaard, een leidraad voor de mensen en duidelijke bewijzen van de leidraad en het Criterium." - [Al-Baqarah 2:185]



Laten we de openbaring van de Koran vieren met dankbaarheid en ernaar streven om haar leringen oprecht te volgen. Moge het licht van de Koran ons leiden door de dagen van vasten en de nachten van gebed. Moge Allah ons de kracht geven om deze heilige maand met gemak en vreugde te voltooien. Laten we niet vergeten om degenen in nood te helpen en vriendelijkheid te verspreiden in onze gemeenschappen. Laten wij ook bidden dat Allah (SWT) ons mag bevrijden en behoeden tegen elke vorm van onderdrukking en geweld die wij als Muslims, maar meer in het bijzonder Ahmadi's waaronder de central anjuman in deze tijd ervaren. Moge deze boodschap de essentie van Ramadan weerspiegelen en zegeningen brengen voor u en uw dierbaren.

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French

RAMADAN*Par Abou Tiéné*

Ces jours sont le mois de Ramadan au cours duquel le Coran a été descendu comme guide pour les gens, et preuves claires de la bonne direction et du discernement. (Coran Al-Baqara 2 :185)

Le mois sacré de Ramadan est un mois favorable durant lequel Allah le Très-Haut nous accorde de nombreuses récompenses. Au cours de ce mois béni, nous sommes particulièrement reconnaissant des faveurs dont Il nous a gratifié ; nous les saisissons, certes, mais sans vraiment Le remercier comme il se doit.

Le but du jeûne est de parvenir à la crainte révérencielle d'Allah (taqwa) et de réprimer les sollicitations de l'âme charnelle (nafs) en la disciplinant et en la contrôlant. Le jeûne doit être accompli dans une attitude de constante adoration si nous voulons réellement bénéficier de ses bienfaits. Il nous permet d'obtenir de nobles vertus comme la patience et la force de caractère, de manière à ce que les vils instincts de notre égo soient formellement écartés. Comparable à un bouclier, le jeûne protège notre honneur en nous libérant des préoccupations liées aux besoins de manger et de boire, ce qui est, au demeurant, une notion propre à l'animal. Le jeûne procure courage et endurance par temps de famine et de malheur. Il nous enseigne aussi à être reconnaissants et satisfaits des bontés qu'Allah nous octroie chaque jour. Lorsque nous jeûnons, nous comprenons les difficultés que rencontre le pauvre qui souffre du manque de nourriture et, en réponse à cela, notre miséricorde envers lui est en mesure de devenir beaucoup plus conséquente. Comprendre cette réalité de cette manière peut empêcher d'une part le développement de troubles sociaux et d'autre part que les différentes classes qui composent la société soient en butte à des conflits entre elles. En conséquence, nous pouvons dire avec assurance que la nature première de l'adoration en Islam ne permet pas qu'il y ait des divisions sociales au sein des nations. Le jeûne et



la prière (salat) rendent les hommes et les femmes égaux devant Allah. Nul n'est dispensé d'accomplir ces actes d'adoration excepté ceux qui ont excuse valable.

En raison de ses aspects positifs, les prescriptions relatives au jeûne ne concernent pas seulement les musulmans puisque les communautés antérieures en avaient également bénéficié. Allah le Très-Haut dit dans Sa parole :

« Ô les croyants ! On vous a prescrit le jeûne comme on l'a prescrit à ceux d'avant vous, ainsi atteindriez-vous la piété, pendant un nombre déterminé de jours. » Coran Al-Baqara 2 :183-184.

L'Islam prescrit également une variété de pratiques cultuelles à l'intention des croyants. Les différentes formes d'adoration en Islam ont pour but de guérir les différentes sortes de maladies spirituelles. Ces maladies augmentent particulièrement quand les temps sont aisés et prospères. Pendant la période Mecquoise, les musulmans n'avaient aucune possibilité de les développer parce que la lutte pour survivre dans les conditions difficiles qui étaient les leurs les occupait constamment. Cependant, après avoir émigré à Médine, leur situation financière s'améliora et ils se trouvèrent à l'abri

des persécutions que leur faisaient subir les Mecquois incrédules.

Afin de prévenir les musulmans du mal provenant des abus de la richesse et des plaisirs mondains, il y avait besoin d'un moyen pour restreindre l'utilisation des biens matériels. C'est au cours de cette période que le jeûne fut prescrit ; il avait pour but de préserver la santé spirituelle des croyants. En fait, le jeûne agit comme un médicament qui soigne les maladies de nature physiologique et spirituelle. Ainsi, semblable à une posologie, le jeûne a été prescrit pour un nombre limité de jours et non pas pour une année entière.

Si certains médicaments sont utilisés toutes l'année en cas de pathologie grave, le système immunitaire du corps humain s'y habitue et ne permet plus à l'utilisateur d'en bénéficier de manière suffisante. De même, le jeûne doit être accompli à des temps déterminés ; qui plus est, cela peut affaiblir l'organisme au point de rendre difficile l'accomplissement des prescriptions islamiques. C'est la raison pour laquelle le Saint Prophète Muhammad (que la paix et la bénédiction d'Allah soient sur lui) avait toujours refusé catégoriquement que ses compagnons jeûnent de façon quotidienne.

Tous les musulmans doivent obligatoirement jeûner le même mois de l'année, en l'occurrence le mois sacré de Ramadan, car cela renforce les liens d'unité de la communauté (Umma) et le jeûne plus aisé. Ce sens de l'unité est en mesure d'apporter à notre vie spirituelle



d'avantage de bonheur et de clairvoyance.

Ce jeûne se déroule au cours d'un mois lunaire, ce qui est un aspect primordial. Par conséquent, en se déplaçant d'une saison à l'autre à travers tout le calendrier solaire, nous jeûnons aussi bien pendant les longues et chaudes journées d'été que pendant les courtes et froides journées d'hiver. En raison du fait que chaque jour de l'année respecte le mois de Ramadan durant sa période appropriée, ce jour est par conséquent propice à recevoir toutes les bénédictions que ce mois béni est susceptible de lui apporter, en l'occurrence une variété de saveurs et de plaisirs spirituels. Cela rend le jeûne plus facile et permet au croyant de goûter à une expérience différente. Nous pouvons aussi discerner cette richesse (spirituelle) dans l'exégèse du verset coranique suivant :

« Ô les croyants ! On vous a prescrit le jeûne (as-siyâm) » ; dans le but de nous réconforter, le verset stipule que le jeûne avait été prescrit également aux autres communautés : « comme on l'a prescrit à ceux d'avant vous ». En définitive, le verset précise que le jeûne n'est pas prescrit pour tous les jours de l'année : « pendant un nombre déterminé de jours. » Coran Al Baqara 2 :183-184.

Ces durant ce mois beni de Ramadan que la nuit la plus importante au monde pour tous les musulmans a été révélée: la nuit du destin ou Al Qadr, qui selon le Saint Coran est meilleur que mille mois d'adoration.

Qu'Allah Le Tout-Puissant nous accorde la santé, la force et le courage pour pouvoir jeûner durant tout le mois de Ramadan, qu'Il exauce nos jeûnes et qu'Il agrée nos actes d'adoration, qu'Il nous donne les mérites du jeûne et qu'Il nous accorde la nuit d'Al Qadr.

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Italian

VITA (VIVERE)**By Lucaa del Negro**

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

La dimostrazione dell'istinto è semplicemente vivere: vivere consapevolmente (non meditare, in disobbedienza ai moniti orientali) della ragione egocentrata; le organizzazioni sociali nelle quali siamo abituati convivere e di cui ci apprestiamo a dimostrare come "luoghi" possibili di convivenza, sia per chi ne decanta le qualità, sia per chi ne riceve il messaggio senza una sufficiente coscienza egocentrica nella radicale introspezione locata nell'ego e all'ego solamente, sono e rimangono "luoghi aridi" e, di conseguenza, destinati a essere abbandonati dall'Uomo, da ogni essere umano in Terra.

Il fondamento quindi delle comunità, delle aggregazioni che si costituiscono in Stati, ha una indelebile coscienza universale e le odierne e proliferi masse riunite nelle grandi società che le compongono, sono la dimostrazione e la prova che razze, popoli ed etnie, sono solo parole vuote e prive di significato in riferimento all'Uomo, senza diminuire quell'unico importante significato esclusivamente scientifico di darwiniana memoria.

L'unione e la massificazione, in un'ottica materialista quale fosse l'unica disponibile, è

caratterizzata universalmente dalla esigenza di consumare, anello cardine della catena del ciclo della produzione. Tutti noi, in estrema semplificazione per l'appunto, in questo pianeta e in quelli in cui potessimo trovare dimora (liceità artistica di espressione?) da quanto è stato fino a qui dimostrato dalla storia, produciamo e consumiamo; tutti noi dotati di razionale coscienza istintiva di conservazione, riponiamo in questi termini una possibile aspettativa di vita ma non alternativa a quella che gli apologhi animaleschi hanno tracciato; è quindi l'abbandono dalle dottrine legate all'epicureismo la certezza e unica disponibilità che abbiamo per allontanare da ogni possibile equivoco il fondamentale e giusto epiteto agostiniano "*porcus*", dove la condanna morale appare ben salda oggi come allora al trascorrere del tempo¹.

Senza mai ostentare una visione a oltranza di pace come strumento del diritto, per ricondurre l'ideale alle Fedi religiose e alla

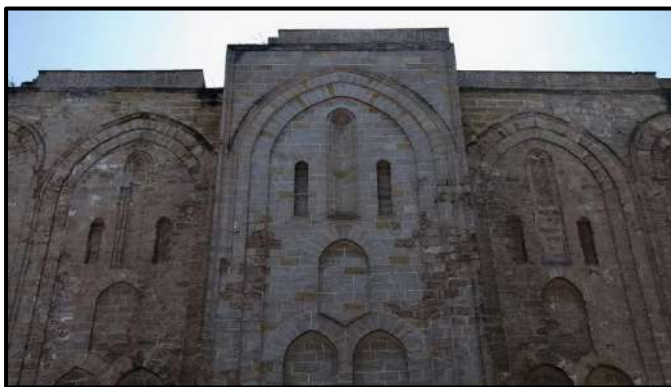


A Quranic inscription on a column at the far left entrance of the Palermo Cathedral in Palermo, Italy [Savin Mattozzi/Al Jazeera]

¹ Agostino (Aurelio Agostino d'Ippona); in latino: Aurelius Augustinus Hipponensis. Tagaste, 13 novembre 354 – Ippona (Annaba, Algeria), 28 agosto 430. È stato un filosofo, vescovo e teologo berbero con cittadinanza romana. Nelle *Enarrationes in Psalmos* (73,25), attacca come seguace di Epicuro chi proclama la mortalità dell'anima: "Et forte qui dicit: cum mortuus fuero, postea nihil ero, et litteras didicit, et ab Epicuro didicit hoc, nescio quo deliro philosopho, vel potius amatore vanitatis, non sapientiae, quem ipsi etiam philosophi porcum nominaverunt; qui voluptatem corporis summum

bonum dixit, hunc philosophum porcum nominaverunt, volutantem se in coeno carnali" (ma se qualcuno dice: una volta che sarò morto, dopo non sarò più nulla, ha appreso tutto ciò dai libri e questo lo ha appreso da Epicuro, quel tal filosofo delirante, o meglio amante delle vanità, non della sapienza, al quale già gli stessi filosofi hanno dato il soprannome di porco; proprio per il fatto che egli diceva che il sommo bene consiste nel piacere del corpo, diedero il soprannome di porco a questo filosofo che si rotolava nel fango dei piaceri carnali).

Fede islamica nel particolare, le organizzazioni di "masse coscienti", sono state definite, in passato, sempre attraverso un aspetto atemporale anche quando il peri-



La Cuba, or 'The Cube' stands as an example of Fatimid architecture in Sicily [Savin Mattozzi/Al Jazeera]

odo storico in esame imponeva un deciso intervento di associazione di queste credenze fondate sull'autorità con lo sviluppo politico e sociale raggiunto. C'è sempre stata una certa latenza o lungo ritardo nell'attribuire il principio biologico della correlazione delle forme, principio secondo cui le parti che costituiscono un organismo vivente sono legate in modo che nessuna di esse può cambiare senza che tutte le altre si modifichino, poco o molto: la Fede, in somma, non è stata dovutamente presa in causa quale genitrice degli Stati.

L'Islam, risorsa destinata come principio, ultima grande religione monoteistica, religione semplice e dunque monista, non distingue culto e vita civile: la politica non è separata dalla religione in maniera netta e ricercata e, non esiste una casta sacerdotale così come non esiste una vera gerarchia ecclesiastica; non sembra così difficile scorgere l'intraprendenza di questo "movimento umano" e non sembra così distante l'accostamento

naturale di costoro con le comunità allargate a Stati in una teoretica ideale condizione per l'essere umano, come appunto Dio ha indicato nel Sacro e Divino Corano non imponendo o indicando espressamente una particolare politica da se-

guire, segno che evidenzia, infine, come il dispotismo sia rigettato nella genesi della volontà. In questo e, con questa affermazione che rimarca la semplicità quale essenza islamica, l'elemento negato o sottaciuto, dando valenza a certe escatologiche argomentazioni, è evidente il rafforzamento definitivo e fluente a cui prestare tutta l'attenzione, dove la religione di Allah è parte del tempo e la Fede è il suo trascorrere.

«Lottate per Allah come Egli ha diritto [che si lotti]. Egli vi ha scelti e non ha posto nulla di gravoso nella religione, quella del vostro padre Abramo che vi ha chiamati mussulmani.

Già allora e qui ancora, sì che il Messaggero testimoni nei vostri confronti e voi testimoniare nei confronti delle genti. Assolvete all'orazione e versate la decima e aggrappatevi ad Allah: Egli è il vostro patrono. Qual miglior patrono, qual miglior alleato!» (Sacro Divino Corano Sura 22:78)

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Il Ramadan è un mese di servizio all'umanità.

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Spanish

El ayuno como medicina.

Por el Prof. Ubaldo Pinno

La creación es un misterio que abarca tanto lo visible como lo invisible, lo material como lo espiritual, lo humano como lo divino. Los sufis creen que Allah creó el alma antes que el cuerpo, y que el alma es la fuente de toda vida y conocimiento. El alma tiene el potencial de conocer a Allah y de unirse a él, pero para ello debe atravesar los diferentes niveles de la creación, desde la tierra hasta los cielos, pasando por la muerte y la resurrección.

Los musulmanes buscan la curación integral del ser humano, que incluye el cuerpo, la mente y el alma. Para ello, se basan en el Corán, que es la palabra de Allah revelada al profeta Mohammad (s.a.s), y en las enseñanzas y prácticas del profeta y de sus sucesores. Los musulmanes utilizan diversos medios para sanar, como las oraciones, los versículos coránicos, los nombres divinos, las hierbas medicinales, las dietas, los ejercicios físicos y respiratorios, etc. El objetivo es restablecer el equilibrio y la armonía entre los diferentes aspectos del ser humano y con el entorno.

Los musulmanes no ven la enfermedad como un castigo o una maldición, sino como una oportunidad de purificación, de aprendizaje y de acercamiento a Allah. La enfermedad es una señal de que algo no está bien en el interior o en el exterior del individuo, y que necesita ser corregido. La enfermedad también puede ser una prueba de la fe y de la paciencia del enfermo, que debe confiar en Allah y en su sabiduría.



La enfermedad puede ser una causa de perdón de los pecados y de elevación espiritual.

Los musulmanes saben que la causa última de la enfermedad y de la salud es Allah, que tiene el poder de curar o de enfermar a quien él quiere. Por eso, se encomiendan a Allah y le piden su ayuda y su misericordia. También se apoyan en los medios naturales y en los conocimientos médicos que Allah ha puesto a su disposición. No se resignan ni se desesperan ante la enfermedad, sino que luchan por superarla con fe, esperanza y acción. Como dijo el profeta Muhámmad (s.a.s), «Allah no creó ninguna enfermedad sin su remedio (excepto la muerte por vejez)» y «hay dos formas de conocimiento; el del Din y el del cuerpo».

En la evolución a través de la vida, el cuerpo va pasando por distintas etapas: Infancia, juventud, ser adulto y vejez (similar a las estaciones del alma), en el largo camino hacia el Amado. El niño, a medida que va creciendo, aprende el código de conducta social y el control de las necesidades del cuerpo. Una vida

metódica, una dieta sana, dormir bien, equilibrio entre actividad y reposo, y una correcta respiración, son factores que ayudan a mantenerse sano.

Pero el mejor remedio para curarse a si mismo (de la enfermedad y la debilidad mental) es la intención y la fe en la

curación, la rapidez con que sane, dependerá del grado de ésta. La fe es el primer remedio, precede a todo. Sin fe, ni la medicina puede ayudarnos. Al proceso de curación, le añade un desarrollo importante del mundo interior y de conocimiento del Imán (facultad del corazón de intuir a Allah y abandonarse a él).

El cuerpo es el vehículo del que disponemos para el largo viaje hacia Allah (s.w.t). Por este motivo, debemos mantenerlo en óptimas condiciones, para poder llegar a la meta (que, es la unión con Allah).

El desequilibrio alimenticio es la causa de la enfermedad. Como dijo el profeta Muhámmad (s.a.s), «el estómago es la causa de la enfermedad y el ayuno la cabeza de todo remedio».

Debemos seleccionar alimentos naturales, prepararlos correctamente, cocinarlos de una forma sana e ingerirlos con el fin de mantener el cuerpo y no por placer. Los musulmanes disponen de una lista de alimentos con su descripción, propiedades..., etc. de la que se excluyen comer cerdo y beber alcohol.

Pero la conducta islámica no viene marcada sólo por el consumo de unos alimentos. Hay otros muchos aspectos de comportamiento que se relacionan con la salud (el ayuno, el salat y todas las Ibadat (prácticas) prescritas del Islam, que inciden tanto en la salud como en los alimentos.

Los distintos remedios que el hombre ha descubierto a través de los siglos a menudo curan transitoriamente a los que sufren pero será incompleto mientras no se asuma la

verdadera causa de la enfermedad y la corrija desde su origen.

El ayuno es la mejor medicina y la forma más antigua conocida para la curación natural. Los métodos empleados pueden ir desde no comer un alimento durante una temporada, a la total abstinencia de toda comida sólida y líquida por largos periodos.

El Ramadán es el primer ayuno que se hace, pero además en el Islam se hacen varios ayunos opcionales que pueden ser cada año, mes o semana. Aunque la intención es conseguir un efecto espiritual también lo es físico (permite reparar los abusos de comida en el cuerpo). Para poder hacer un ayuno es preciso esfuerzo y disciplina.

Para la gente que no ha practicado nunca el ayuno, éste le suena extraño y peligroso, pero el uso correcto está ajustado según los ciclos de la luna, los planetas y otros fenómenos. Antes de empezar el ayuno, debe entenderse su motivo: refuerza la moralidad y el autocontrol, y estrecha la relación con Allah, el Amado.

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Por favor, da tu zakat y fitrana AHORA, para que puedan ser distribuidos entre los necesitados.

Ahmadiyya Anjuman Isha'at Islam Lahore

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