

# I SHALL LOVE ALL MANKIND.



## The Light

A multilingual journal of Islam.

ISSN:2754-2661

May  
2024

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.

Webcasting on the World's first real-time Islamic service at

[www.virtualmosque.co.uk](http://www.virtualmosque.co.uk)

### Editors

**Managing Editor** Lord Shahid Aziz (U.K.)  
**Ivory Coast** - Mr Abou Tienne, **Suriname** -  
Prof Robbert Bipat, **Uruguay** - Prof. Ubaldo  
Pino

### Contents

The Call of the Messiah	2
Book Review	3
What was a prophet? By Jalal ud Din	4
Palestinian Ambassador to Guyana	7
Do Not Let Control by Ebrahim Mohamed	8
Nazar by Dr Zahid Aziz	10
Het licht - The Light (Dutch)	13
La lumière - The Light (French)	15
La luce - The Light (Italian)	18
La luz - The Light (Spanish)	19

### Broadcast Schedule (U.K. time)

- Mon to Thursday**  
1900 - Urdu - تدبر القرآن  
19:30 - English - Reflections on the Holy Quran
  - Friday** 13:00 Friday Service
  - Saturday**
  - 14:00 - Urdu - Pure discussions  
WhatsApp group
- Podcasts of all broadcasts are available on Podbean and Spotify.

### Broadcast Venues

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

### Our Websites

- [International H.Q.](#)
- [Research and History](#)
- [The Working Mosque and Mission](#)
- [The Berlin Mosque and Mission](#)
- [Quran search](#)
- [Blog](#)

### Announcements

Please purchase Declan Henry's book about the Lahore Ahmadiyya Movement. It is now in several European languages. Here is a Review at:

<https://the-european.eu/story-32800/the-persecution-of-ahmadiyya-muslims-must-stop.html>

## 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 [Ahmad-iyya/English-books/sirr-ul-khilafah-secret-caliphate](http://Ahmad-iyya/English-books/sirr-ul-khilafah-secret-caliphate).)

### Secrets of Caliphate - V

By God, Hazrat Abu Bakr was the Second Adam of Islam<sup>1</sup> and the First Manifestation of the radiance emanating from the most Exalted Human Being. Although he was not a prophet himself, he had been endowed with the potentialities of prophets. The glowing testimony to the truth of this statement lies in the fact that Islam regained its glory in his time. This triumph was restored after bearing up with the slings and arrows of adverse circumstances. The springtime returned, and the boughs and flowers regained their original freshness. Immediately before this, Islam lay half dead under the blows of crises and calamities. It appeared to be burnt out by the flames. But God came to its rescue and saved it from the trials and tribulations. God, in His wondrous ways, brought salvation to the crisis-stricken Islam and showered His help and assistance: so much so that Islam attained hegemony over other countries and became the ruling force over other peoples after it had undergone almost complete disintegration and had nearly been levelled down with the earth. God inflicted disgrace on the hypocrites and illuminated the faces of the True Believers. Every Muslim's mind was filled with the praise of God. The Muslim Community was overwhelmed with sincere gratitude for Hazrat Abu Bakr, who, by the grace of God, had brought about a marvellous transformation. Everyone except the apostates and transgressors approached him and offered his whole-hearted

allegiance. All this was the highest reward God confers on him, whom He has chosen and purified, and with whom He is pleased and has taken under His shelter. God does not let His reward for the True Believers go to waste.

In short, the relevant Quranic verses quoted earlier point to Hazrat Abu Bakr's Khilafat and no one else. Ponder over this as profoundly as you can. Fear God and fear His wrath. Think deeply about the matter. In all certainty, the verses referenced the future to buoy up the hearts of the True Believers and strengthen their faith in times of crisis. This was to enable them to repose glowing faith in the promises of God. In the Quranic verses quoted previously, there was a pointer to the times after the death of the Holy Prophet (peace and blessings of God be upon him) when mischiefs would erupt and troubles would descend on Islam. God held out His promise that he would elevate one of them to the rank of Khalifah. He would extricate Islam from the grip of mischief and restore peace and tranquillity. He made the wavering Faith stable and put an end to the mischiefmongers.

In the circumstances, there is hardly any ground for doubt that all this applies to the Khilafat of Hazrat Abu Bakr only and to none else. Thus, there is no reason for denial because the argument in his favour is indubitably clear. When Hazrat Abu Bakr came to the helm of affairs, he found the wall of Islam shaky and tending to fall because the saboteurs had tried to undermine it. Thus, God stabilised it with His hands and made it an impregnable fort garrisoned by an army of votaries. Hence, O Doubter, exercise your intellect and intelligence. Do you find any loophole anywhere? Can you point to anyone to whom the Quranic verse applies?

I know that some Shia gentlemen pick a bone with Ahl-i-Sunnat about Hazrat Abu Bakr's Caliphate. The dispute has been raging for a long time.

It sometimes degenerated into a clash and

<sup>1</sup> Translator's Note : The sense of Hazrat Abu Bakr's being the Second Adam of Islam, is that he animated it by his superb spiritual strategy and crushed the

enemies who threatened Islam after the Holy Prophet (peace and blessings of Allah be upon him).

an exchange of vituperations. At one time, the quarrel came up before the courts. I wonder at the attitude of the Shia people. Their short-sightedness amazes me. Their extremely superstitious behaviour distresses me. They have adopted a critical attitude in the face of indubitably clear and decisive proofs. They ignore all this. Unlike fair-minded people, they refuse to pay heed to indisputable facts. I call their attention to an argument which will act as an eye-opener. This line of argument does not discriminate against either party. Let us all assemble in an open place. We should all go down, in all humility, before the Almighty and utter curses against liars. ([Back to Contents](#))

## Book Review:

### Muhammad- The Prophet of Islam

by K.S. Ramakrishna Rao

*Review By Hakeem Misbah*

(<https://kashmirreader.com/2023/12/19/book-review-muhammad-the-prophet-of-islam-by-k-s-ramakrishna-rao/>)

This insightful book acts as a valuable resource for anyone seeking an unprejudiced and well-researched account of Prophet Muhammad's (PBUH) life, particularly those interested in interfaith dialogue and understanding Islam from an outsider's perspective.

Muslim and non-Muslim scholars have extensively researched the Sirah (Biography of the Prophet Muhammad PBUH), resulting in diverse perspectives. Numerous authors have explored the life of the Prophet (PBUH) with mixed flavours—some based on biased research and some on unbiased research. One of the non-Muslim voices that offers an impartial assessment of the life of Prophet Muhammad (PBUH) is K.S. Ramakrishna Rao. He has authored a book titled "Muhammad, The Prophet of Islam," which is reviewed on the following pages.

The book under review comprises six insightful chapters, each delving into the life of Prophet Muhammad (PBUH) with a nuanced

perspective. His unique vantage point as a non-Muslim author sets K.S. Ramakrishna Rao apart. Despite his non-Islamic background, Rao's portrayal of the Prophet is notably favourable. Throughout the exploration of Prophet Muhammad's life, Rao accentuates his role as a peace-maker and catalyst for social change. He describes Prophet Muhammad (PBUH) as the perfect model for human life. He contends that comprehending the entirety of Muhammad's personality is challenging, only allowing glimpses of it. Rao portrays Muhammad (PBUH) as a multifaceted figure, encompassing roles such as the Prophet, Warrior, Businessman, Statesman, Orator, Reformer, Protector of Slaves, Emancipator of Women, and Judge. Within these diverse facets of human activity, Rao portrays Muhammad (PBUH) as a hero, embodying excellence across various domains.

In the first chapter, the Author shares his view of how he felt while penning down about Prophet Muhammad (PBUH); he was hesitant because it was to write about a religion one does not profess (the Author is a professing Hindu). According to the Author, man lives in a society, meaning our lives are bound with the lives of so many, willingly or unwillingly, directly or indirectly. Thus, we need to promote mutual understanding; for that, one should try to know all religions of the World in the proper spirit.

The Author describes our beloved Prophet as a historic personality, every event of whose life has been most carefully recorded, and even the minutest details are being preserved. His life and works are not wrapped in mystery. One need not hunt for accurate information and embark on arduous expeditions to sift the chaff and husk from the grain of truth. The Author's work is further lightened because now Islam and the Prophet are not misrepresented, as was earlier by some of its critics.

In the second chapter, under the title "Mustafa-The Chosen One," the Author describes how the Prophet taught self-control and discipline to the extent of praying even on the battlefield to the Arabs, who once fought for forty years on a slight provocation over the issue of Camel and

lost 70,000 lives. The Author also sheds light on how the Prophet (PBUH) changed the strategy of the battlefield. The battlefield was itself humanised, and strict instructions were issued. His intention was never to harm or kill anybody; he preferred peace. He even pardoned his worst enemies. The total number of casualties in all the wars during his lifetime doesn't exceed a few hundred. He promoted equality, universal brotherhood (Hajj as a living testimony), and women's rights.

Chapters three and four, under the titles "Al-Amīn The Trustworthy" and "As-Sadiq The Truthful," respectively, address the qualities (social as well as political) of our beloved Prophet, his impeccable character, and his contributions. Also, a description of the followers of the Prophet (PBUH) is given, and how much they used to love the Prophet (PBUH). Further, Muhammad (PBUH) is described as the perfect model, from orphanhood to kingship, facing all the lights and shades, ups and downs. He stood the fire of the World and came out unscathed to serve as a model in every phase of life. Despite being unlettered, he could speak with such eloquence that moved men to tears of ecstasy. His simplicity is also praised; even after the fall of Makkah (million square miles of land lay at his feet), he doesn't change his way of life; he still used to mend his shoes, milked the goats, swept the hearth, etc. He remained consistent throughout his life.

Chapter Five, titled "The Perpetual Legacy to the World", explores Muhammad's miracles (attributed to God). He always considered himself an ordinary person. Further, his introspection and reflection are discussed here; he turned the attention of his followers towards the Study of Nature. There are several verses in the Qur'an inviting close observation of nature. The Muslims, under its influence, began to observe nature closely, and this gave birth to the scientific spirit of observation and experiments, the minute methods and ways of investigation that were alien to others and thus were introduced into the European World by the Arabs.

Chapter six, titled "Muhammad (PBUH)," is about Islam and its teachings. The Author

mentioned this because Islam is the way that shaped the whole life of the Prophet (PBUH). The Author also addressed the hereafter and man's destiny.

On the last page, there is a non-Muslim verdict on Muhammad (PBUH) and The Qur'an. That's so fascinating. It shows us how the Prophet (PBUH) is undoubtedly a role model for humanity.

In a world marked by religious animosity, K.S. Ramakrishna Rao is a distinguished scholar and deserves praise for fostering understanding and appreciation. Despite the prevalent discord among religious groups, Prof. Rao has undertaken significant work that deserves genuine applause. His contributions, particularly in interfaith dialogue and his meticulous examination of the Sīrah (Biography of Prophet Muhammad), reflect a commitment to bridging gaps and promoting mutual respect.

Ramakrishna Rao's unbiased approach and in-depth analysis make it a valuable resource for readers. I would suggest the book to everyone, especially students and scholars of religious studies. This insightful book acts as a valuable resource for anyone seeking an unprejudiced and well-researched account of Prophet Muhammad's (PBUH) life, particularly those interested in interfaith dialogue and understanding Islam from an outsider's perspective.

(The writer, who is not a Lahori-Ahmadi, is pursuing a Masters in Islamic Studies at the Central University of Kashmir. She can be reached at [ha-keemmisbah2000@gmail.com](mailto:ha-keemmisbah2000@gmail.com))  
([Return to Contents](#))

## What was a Prophet?

*By Jalal ud Din*

### Declaration:

This researched article is solely the independent work of the Author, and further, this paper is not in any way aligned to, or representative, of any religious organisation.

### Introduction:

Almighty God is the Supreme Spirit, Who always exists, Who has no associate or partner;

Who has no offspring neither as material nor spiritual, Who created the entire spread of innumerable Galaxies and their innumerable multiverses with just His Command of “Be”<sup>1</sup> and they were; Who made all the governing laws of all systems and functions throughout all His creations. Collectively, Almighty God will hold accountable and reprimand all actions by those who were contrary to His Commands and beneficently reward all those who were in full compliance to all His messages, expressly delivered to the broader humanity, by His Ordained Prophets. The lineage of Prophets finally had to come to an end with Prophet Muhammad (*pbuh*).

### Discussions on What was a Prophet:

A Prophet was a natural person ordained by Almighty God and who directly spoke to assigned sectors of humanity, expressly delivering messages from Almighty God to them. The purpose of the Prophet was as an intermediary between Almighty God and the communities the Prophets served, to guide those people correctly, according to the will<sup>2</sup> of Almighty God.

Notwithstanding this definition, Prophet Muhammad (*pbuh*) was the Last and the Final Prophet, who lived 570 AD – 632 AD and was ordained to deliver messages from Almighty God to the whole world of all different communities. The Prophetical era of Prophet Muhammad (*pbuh*) was between 610 AD - 632 AD.

Without the need to stress, it must be understood that the population of assorted communities worldwide has grown exponentially to what it is currently, from the historical pioneers of Adam and Eve. Most of the 25 names of Prophets were located in other countries, within a radius of Mecca as the focal point.

According to Hadith<sup>3</sup>, there were around 124000 Prophets<sup>4</sup> who progressively served all communities throughout this World. However, for simplicity and compactness, only 25 names of those Prophets have been stated as case studies in the Holy Qur’an.

Prudence dictates there has to be a chart of all those 25 names of Prophets as stated throughout in the Holy Qur’an. The chart

<sup>1</sup> Holy Qur’an 2:117 “Wonderful Originator of the heavens and the earth! And when He decrees an affair, He only says to it, Be, and it is.”

<sup>2</sup> The will of Almighty God is exactness in compliance with the Holy Qur’an and keeping away from the devil’s misleading aims. All people must be aware at all times, that there is an on-going challenge of the devil against Almighty God. The Holy Qur’an clarifies at HQ2:256 “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.”

<sup>3</sup> The Six-Hadith out of many Hadith, are collations of many books, which have incorporations of sworn witnessed events, reportedly by most dependable prominently people, who subsisted during the life of Prophet Muhammad (*pbuh*) (576AD-632AD). The Hadith were not compiled during the life of Prophet Muhammad (*pbuh*) (576AD-632AD), but collated many decades after his death in 632AD. Notwithstanding, that there many Hadith in circulation, the Muslims Ulema have unanimously endorsed the following Six-Sahih Hadith as dependably authentic. They are:

1. The Six Top Hadith are: Sahih Bukhari, collected by Imam Bukhari (d. 870), includes 7000+ hadith.
2. Sahih Muslim, collected by Muslim b. al-Hajjaj (d. 875), includes 9000+ Hadith.
3. Sunan al-Nasa’i, collected by al-Nasa’i (d. 915)
4. Sunan Abu Dawood, collected by Abu Dawood (d.

888)

5. Jami al-Tirmidhi, collected by al-Tirmidhi (d. 892)

6. Sunan ibn Majah, collected by Ibn Majah (d. 887).

<sup>4</sup> From the names of Prophet Adam (*as*) to Prophet Muhammad (*pbuh*), a total of 124000 Prophets (*Nabi*) were ordained by Divine revelations, but directly delivered to them by Archangel Gabriel, as the spiritually contracted stewardship. Out of 124000 Prophets, only 313 are Messengers (*Rasul*). Out of 313 Messengers, only 25 have been mentioned by name in the Holy Qur’an. Note: that every Messenger (*Rasul*) is also a Prophet, but every Prophet (*Nabi*) is not a Messenger. All of these 124000 Prophets were regular human beings who must eat food, drink water, breath air and need atmospheric pressure to stay alive. The figure of 124000 Prophets is quoted in Hadith No 21257 of *Musnad Ahmad ibn Hanbal*. Prophet Muhammad (*pbuh*) was the Last and the Final Prophet and after his death in 632AD, that sealed off all Prophets of any description whatsoever, of being ordained by Divine revelations, to serve humanity on Earth. This is stated in the Holy Qur’an at HQ33:40 “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.” Seal means total shutting off arrival of any Prophet of whatsoever description: No new Prophet and no re-entry of any of the past served 124000 Prophets will eventuate.



depicts the sequential occurrences and the localities where those Prophets had served diligently. These have been given below as their places of origin:

Adam <i>Garden of Eden (Iraq)</i>	Idris <i>Babylonia</i>	Noah <i>Mesopotamia</i>
Hud <i>Yemen</i>	Saleh <i>Arabia</i>	Lot <i>Iraq</i>
Abraham <i>Iraq</i>	Ishmael <i>Mesopotamia</i>	Isaac <i>Mesopotamia</i>
Jacob <i>Hebron</i>	Joseph <i>Canaan</i>	Shuaib <i>Midian</i>
Job <i>Northern Arabia</i>	Ezekiel <i>Iraq</i>	Moses <i>Egypt</i>
Aaron <i>Egypt</i>	David <i>Jerusalem</i>	Solomon <i>Jerusalem</i>
Elias <i>Jordan</i>	Elisha <i>Samaria</i>	Jonah <i>Galilee</i>
Zachariah <i>Jerusalem</i>	John (the Baptist) <i>Jordan</i>	Jesus Christ <i>Bethlehem</i>
Muhammad	<i>(The Last and the Final Prophet) Mecca, Arabia</i>	

Prophet Adam (*as*) was the First Servant of Almighty God in his dual capacity, both as the First Messenger and the First Prophet. He lived on Earth sufficiently long<sup>1</sup> to preach and

practise on all matters regarding the recognition, love, respect and the Absolute Oneness of Almighty God to his descendants. The exact era<sup>2</sup> of the material creation of Prophet Adam<sup>3</sup> (*as*) and later his spouse, Eve<sup>4</sup>, is not known for conciseness. It must be noted positively that Prophet Adam (*as*) introduced religion on Earth.

This aspect was in conjunction with the stewardship of Archangel Gabriel<sup>5</sup>, who delivered the revealed messages<sup>6</sup>. Whereas, Prophet Muhammad (*pbuh*) was the Last Servant of Almighty God, both as the Last and the Final Messenger and as the Last and the Final Prophet ever on Earth. The overarching theme has been about the religion of Islam<sup>7</sup>, as the Last and the Final revealed religion and, with the Holy Qur'an as the Last and Final revealed scripture.

It is for all correct thinking Muslims to guide and assist other Muslims; the Holy Qur'an has sanctioned that correct advice shall be given to those who need to be guided. This is given in the Holy Qur'an at **HQ3:104**, as "*And from among you there should be a party who invite to good and enjoin the right and forbid the wrong. And*

<sup>1</sup> Records taken from ancient Jewish scriptures, indicate that Prophet Adam (*as*) lived around 930 years.

<sup>2</sup> There is significant difference in determination of age of humans from that of rock formations and land-masses. Scientists have used modern technological methods, by their study of the region, where Adam (*as*) was supposed to have been living. This was in Iraq. From those scientific variations, they were able to create a more reliable molecular clock and they found, that Adam (*as*) may have lived between 120000 and 156000 years ago. The molecular clock is a figurative term for a technique that uses the mutation rate of biomolecules to deduce the time in prehistory, when two or more life forms diverged. The bio molecular data used for such calculations are usually nucleotide sequences for DNA, RNA, or amino acid sequences for proteins. In addition, Geologists commonly use radiometric dating methods, based on the natural radioactive decay of certain elements, such as isotopes, potassium and carbon, as reliable clocks to date ancient events, rocks or landmass. These are not exact, but as wide margin approximations.

<sup>3</sup> Both Adam and Eve were created from black clay as fully grown up adults, with capacity for reproduction and procreation of more humans, and with the sufficiency of knowledge and talents for their own survival in the gardens of their region. Thereafter they became

parents to Caine and Abel. They were fully endowed with knowledge about fetching their food, hunting for animals and habitation, bearing in mind there were no supermarkets, hardware shops and general retail facilities for their needs. Contrary to some peoples' preaching, they both were not created as little babies, as they did not have mothers for their basic infancy care and nourishment.

<sup>4</sup> Adam was taught everything, about Almighty God, His Absolute Oneness and His Greatness, the list of names of all Messengers and Prophets yet to come and then he was tested and he passed the test: **HQ2:31; HQ2:33; HQ2:35**.

<sup>5</sup> Both Adam and Eve were also taught everything, for fundamentally their independent daily basic survival on Earth, (in the Garden), which did not include any specifications of basic technology of the current times.

<sup>6</sup> Revealed messages are Divine communications from Almighty God to mankind.

<sup>7</sup> Notwithstanding that Prophet Muhammad's (*pbuh*) new name is Muhammad, the expressions of Muhammadan as used in the Western culture is totally incorrect and invalid. The religion is Islam and the people are called Muslims. The Western culture has reached assumption that the followers be called by their founder's name e.g. as for Christianity.

*these are they who are successful."*

### Conclusions on What was a Prophet:

All past Prophets, numbering around 124000, were normal human beings and Divinely ordained of their appointment as Messengers or Prophets, with their Divine revelations<sup>1</sup> delivered by the stewardship of Archangel Gabriel. They were Servants of Almighty God. This includes the first originating Prophet Adam (as) and the Last and the Final Prophet, Prophet Muhammad (pbuh). After delivering the final revelation to Prophet Muhammad (pbuh), the stewardship of Archangel Gabriel will not descend upon any other human being with Divine revelation on Earth. That Divine descent is now permanently closed.

The Holy Qur'an stated at HQ33:40 that Prophet Muhammad (pbuh) is the Seal of Prophets and that no new Prophet of any description will be ordained again by divine revelation. This also means that no previous Prophet of the past 124000 Prophets, before Prophet Muhammad (pbuh), will reappear. After the death of Prophet Muhammad (pbuh) in 632AD, no other person will receive any Divine revelation delivered by the stewardship of Archangel Gabriel. There is no contradiction!

Prophet Muhammad (pbuh) had stated in his final sermon at Mount Arafat in the year 632 AD that he, Prophet Muhammad (pbuh), was the Last Messenger and the Final Prophet, and no other Prophet would appear after he died in 632 AD. The Holy Qur'an is the Last and the Final Revealed Holy Scripture, and no other new scripture will be revealed after the completion of the Holy Qur'an in 632AD. Islam is the Final phase of revealed religions, and the followers of Islam are called Muslims<sup>2</sup>.

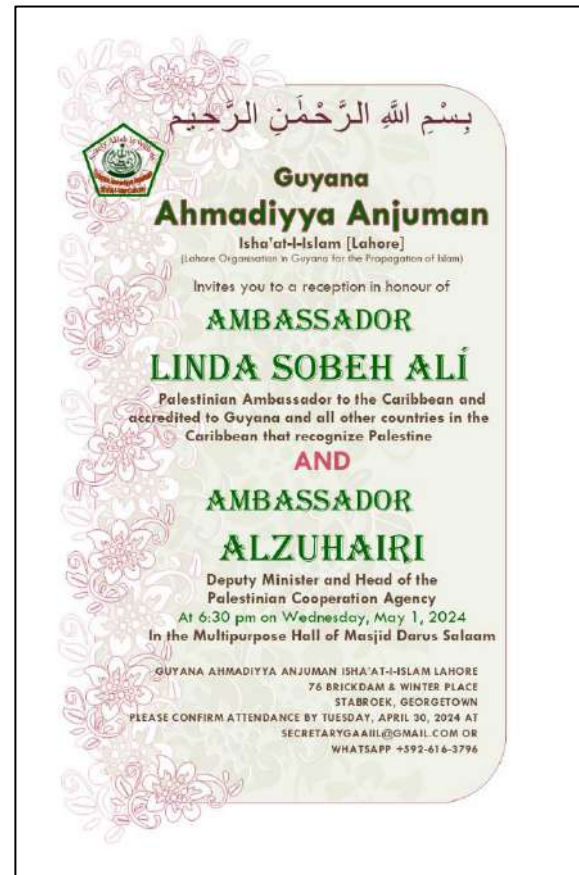
[\(Back to Contents\)](#)

<sup>1</sup> Ibid.

<sup>2</sup> Muslims are not Mohammedans; as deliberately and mischievously propagated by the Western culture, in their alignment of the name of the religion's Founder, inasmuch as they align Christianity and Buddhism after their Founders; but Muslims are the distinct followers of the religion of Islam, which is not Mohammedanism.

## Palestinian Ambassador to Guyana

### Reception at Headquarters of the Guyana Branch



Islam was revealed to Prophet Muhammad (pbuh) through the stewardship of Archangel Gabriel, who conveyed all instructions of messages directly from Almighty God. Accordingly, Almighty God is the author of the entire Holy Qur'an, of all its 114 Chapters and 6236 revealed verses.



[\(Back to Contents\)](#)

## Do Not Let Control in the Land of Those Who Disbelieve and Create Mischief Deceive You *By Ebrahim Mohamed*

3:196 Let not control in the land, of those who disbelieve, deceive thee.

3:197 A brief enjoyment! Then their abode is hell. And evil is the resting place.

It was with bated breath that the World watched and waited for a ceasefire to be reached in Gaza, Palestine, between Hamas on the Palestinian side and Israel that would bring an end to the ongoing Israeli massacre of Palestinians. But it was not to be as Israel once again refused to agree to the ceasefire that was brokered by the United States, Egypt and Qatar and was accepted by Hamas. Nay! Bloodthirsty Israel chose to continue their savage and brutal attack on defenceless Palestinians in the border city of Rafah, where they forced more than a million Gazans to flee, only to face slaughter. This once again proves that Israel's real agenda is what it has been all the time since 1948 when they stole the land from the Palestinians and

established the state of Israel on it with the full support of the British and the United Nations at the time. And that agenda is they want the whole of Palestine, parts of Lebanon and northern Syria for themselves. The phrase 'from the river to the sea' was coined by them, not the Palestinians. Just a few weeks before Hamas resistance broke loose on 7<sup>th</sup> October 2023 and fought their illegal occupiers, Israel, Netanyahu, addressing the United Nations General Assembly, arrogantly held up a map showing the delegates a state of Israel that covers the entire territory mentioned with not a sign of Palestine on it anymore. This is the Israeli expansionist policy that has existed since 1948. This is why Israel, since 1948, has turned down all attempts for an equitable and fair two-state solution that would at least give Palestinians their freedom and independence to rule themselves.

And now, with the discovery of gas and oil deposits off the shore of Gaza, the process of ethnic cleansing and genocide – that started already in 1948 - of Palestinians who are in their way has been exponentially accelerated by the Israelis.

The Israeli Zionists are the offspring of those calf-worshipping Jews who gave the prophet Moses and all their prophets a tough time. Of them, the Holy Quran says:

"And thou wilt certainly find them the greediest of men for life, (greedier) even than those who set up gods (with God)." - 2:96

In another place, the Muslims are warned by Almighty Allah:

"Thou wilt certainly find the *most violent of people in enmity against the believers* to be the Jews and the idolaters." - 5:82

How accurately the Holy Quran has described here the disgustingly despicable and inhumane nature of those godless Israeli Jews and their extremist, idolatrous Hindu allies. So I ask, who living today and witnessing the horrific acts of violence committed by the Jews in Palestine can dispute the veracity of these words of the Holy Quran?

But this has been their nature; nay, it was stamped in their DNA since the very early days of their history when they turned against Almighty Allah and became an accursed people. Says the Holy Quran of them: On account of their breaking their covenant (that is, giving up their faith in Allah), "*We cursed them and hardened their hearts.*" 5:13 When the Holy Quran



talks about the hardening of the hearts of a people, it means they have killed their souls. They have no humanity left in them. We see this characteristic of theirs manifest as they brutally kill innocent women and children in Gaza.

Since 7<sup>th</sup> October 2023, the Israeli Zionists have killed at least 35000 civilians in Gaza, of which two-thirds are women and children. And 78000 have been injured, according to the Palestinian Ministry of Health and thousands more are estimated to be missing under the debris. Additionally, 25,000 buildings have been destroyed, 32 hospitals forced out of service, and three churches, 341 mosques and 100 universities and schools destroyed. Currently, the Israelis have blocked aid and food entering Gaza, threatening to starve its inhabitants to death. These people have no scruples, morals, or ounce of decency and humanity. Their hearts have been hardened, say the Holy Quran, and how true that Quranic statement is. They have a long history of such behaviour; this is what they did to Moses and the prophets. After an altercation they had with Moses, seeking to satisfy their worldly desires instead of taking care of the needs of their souls, that Moses preached to them, Allah's wrath descended upon them. Says the Holy Quran:

And abasement and humiliation were stamped upon them, and they incurred Allah's wrath.

That was so because they disbelieved in the messages of Allah and would kill the prophets unjustly. That was so because they disobeyed and exceeded the limits. ' - 2:61

The verse speaks of the low condition the Israelites were reduced to when they persisted in denouncing Divine commandments and indulged in immoral and depraved practices. Almighty Allah goes further in chapter 3, verse 112 and says about them:

Abasement will be their lot wherever they are found, except under a *covenant with Allah and a covenant with men*, and they shall incur the wrath of Allah, and humiliation will be made to cling to them.

This is because they disbelieved the messages of Allah and killed the prophets unjustly. This is because they disobeyed and exceeded the limits.' - 3:112

Note the word *qatl*, to kill, also signifies attempting or planning to kill or assassinate someone. Today, they are killing journalists,

medical doctors and nurses, United Nations aid workers, and philanthropists who are doing the humanitarian work of the prophets of Allah who came to them. Jesus told them:

And so upon you will come all the righteous blood that has been shed on earth, from the blood of righteous Abel to the blood of Zechariah son of Berekiah, whom you murdered between the temple and the altar. ' - Matthew 23:35

The truth of the Quranic prophecy regarding the *abasement and humiliation that will be their lot wherever they go* is amply borne out by their history. Moses, too, prophesied the same fate for them when he said:

The Lord shall scatter thee among all people, from one end of the earth even unto the other ... And among those nations, thou shall find no ease, neither shall the sole of thy foot have rest; but the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind|| - (Deut. 28:64, 65).

The history of the Jews testifies to the truth of this prophecy of Moses and prophecies contained in the Holy Quran. The Jews, despite being the wealthiest of nations, their lot was miserable in almost every country of the World; notwithstanding their significant influence in politics, it remains so even to this day.

During the Middle Ages, Jews who were scattered abroad faced various forms of discrimination and persecution in Europe. They were often confined to segregated areas known as ghettos, subjected to economic restrictions, and suffered from periodic pogroms (massacres).

Russia is where a large number of Jews had settled. However, in the 1880s, waves of anti-Jewish pogroms swept across different regions of the Russian empire for several decades. More than two million Jews fled Russia between 1880 and 1920, mostly to the United States and Palestine.

Jews were expelled from several other European countries, too, including England in 1290, France in 1394, and Spain in 1492. In the 19th century, Antisemitism was on the rise and Jews were regarded by Europeans as being responsible for their economic and political woes. This led to the holocaust, a tragic and unprecedented genocide of Jews by Nazi Germany. In the post-war period, many Holocaust survivors faced challenges as displaced persons. No

country wanted to give them sanctuary. It was the British, with their imperialist and settler colonialist expertise, that came up with a plan to move them to Palestine and gave them the green light and support to establish the State of Israel in 1948 on land belonging to the Palestinians. As a result of this gross injustice, Israel has never experienced complete peace, even today, which is a clear reality of the Mosaic and Quranic prophecies about them. As pointed out already, the Holy Quran promises them: *'Abasement will be their lot wherever they are found, except under a covenant with Allah and a covenant with men, and they shall incur the wrath of Allah, and humiliation will be made to cling to them.'*

Now, they have abandoned their covenant with Allah and only survive because of a covenant they made with man, in this case, the United States of America. All expert world political analysts agree that without the political, financial and military support of the United States, Israel is nothing. Throughout this genocide perpetrated by Israel on the Palestinians, Israel has had the full support of the United States, who has been supplying them with weapons and financial aid and has vetoed every United Nations resolution for a permanent ceasefire. But the arrogance of Israel knows no boundaries. They even rejected the recent ceasefire proposed and endorsed by the United States. They have thus bitten the proverbial hand that feeds them. In the process, they have humiliated the United States, who thought they would emerge as the good guys who sealed a peace agreement, ended the genocide, redeemed themselves and gained some valuable political brownie points for the upcoming elections in November.

Nay, they have broken the covenant they made with Allah, and now they are starting to break the covenant they made with their human gods. In their history, they committed the same atrocities and were Divinely punished twice already, but it seems they never learned:

And We made known to the Children of Israel in the Book:

Certainly, *you will make mischief in the land twice and behave insolently with mighty arrogance.* - 17:4

Owing to their mischief in the land and their insolence and arrogance mentioned in the Holy Quran, their Holy Temple, originally built by the

prophet Solomon, was first destroyed by the Babylonians in 587 BC and then much later by the Romans in 70 C.E. or A.D. You might say, but this is history, and we might well ask what will be the case when they repeat the same mischief with even mightier arrogance as they are doing now. Will they get away with it? Well, let us see what Almighty Allah promises them four verses further on:

*"And if you return (to mischief), We will return (to punishment). And We have made hell a prison for the disbelievers."* - 17:8

For those of you who, like me, might feel anxious for peace to come soon, you might find comfort in the following words of the Holy Quran:

*Is he whose evil deed is made fair-seeming to him (such) so that he considers it good? Surely Allah leaves in error whom He pleases and guides aright whom He pleases, so let not thy soul waste in grief for them. Surely, Allah is Knower of what they do.'* - 35:8

And again, we are reminded: Let not control in the land of those who disbelieve, deceive thee. - 3:196. A brief enjoyment! Then their abode is hell. And evil is the resting place. 3:197

Let us pray to Allah to open their hearts to kindness and love so He may show them mercy.

[\(Back to Contents\)](#)

## Observations on the concept of *Nazar* (نظر), the 'evil eye.'

by **Zahid Aziz**

Belief in the 'Evil Eye' has existed from the most ancient times. It is found in the Greek and Roman civilisations, as well as among the Jews and Hindus, all long before Islam.

An academic journal defines it as follows:

*"The evil eye belief is a widespread superstition according to which people can cause harm by a mere envious glance at coveted objects or their owners. In other words, it is a belief in the supernatural destructive force of envy projected through the eyes of the envier. Deeply ingrained in certain societies and transmitted through centuries, the evil eye belief is still actively present around the World."* (see link)

The Culture section of the website of the BBC tells us that the Evil Eye is "the belief that someone who achieves great success or recognition also attracts the envy of those around them. That envy, in turn, manifests itself as a curse that will

undo their good fortune” and that “The earliest version of eye amulets goes back to 3,300 BC”. It also mentions a folk tale from an eastern European country “that tells of a man whose gaze was such a potent carrier of the curse that he resorted to cutting out his own eyes rather than continuing to spread misfortune to his loved ones.” (see link)

Belief in nazar or the ‘evil eye’, which was widespread before Islam, is so deeply entrenched among Muslims that one has to be careful in contradicting it due to the risk of causing offence.

There are many people in the world whose very profession and occupation is to display their beauty or physical prowess to the world; for example, those working in show business or sports. Thousands of people attend venues to see these entertainers perform in person in front of them, and they gaze upon their bodies with admiration and envy (even without saying mashallah). Do we ever hear that a Hollywood or Bollywood celebrity, model, Olympic athlete, cricketer, etc., have been struck by the nazar of the people who had gone to see them and lost their good and desirable physical attributes?

There are powerful and rich countries in the World which Muslims regard as being against them; for example, countries of the West and the state of Israel. Muslims look upon the power and wealth of these countries with great envy, wishing that they could be deprived of them. Has the nazar of billions of Muslims ever struck any of these countries and taken away their power or wealth?

In Muslim countries, for example, Pakistan, many corrupt politicians, feudal landlords, industrialists, etc., have acquired fabulous wealth and houses by fraudulent means. People see their palaces and other possessions with their own eyes.

Has any of these crooked leaders ever been struck with nazar and lost his property, as a result?

A story has been mentioned above, from a non-Muslim culture, of the man who blinded himself so that he would not be able to affect his loved ones by his nazar. Whether it is true or fiction, it shows that it is believed about the nazar that it can only be cast by the looker’s actual human eye glancing towards someone present in person within reach of the looker’s sight.

Now, since a blind person can also express envy, desire and admiration towards someone else, the question arises: Why can’t his mental vision cast a nazar on someone in his mind?

Another related question is: If someone is not present before you in person, and you are only looking at him in a photo or video, can your nazar

still affect that person?

When a concept is baseless, it leads to absurd questions like these!

When people tell you that someone has been struck by nazar, it is always some entirely innocent person, often a child, who had done nothing wrong. The victim of nazar is never a bad or wicked person. There is no calamity which afflicts only the good and never the bad. For example, illness, death, grief, loss of property, etc., afflict both the good and the bad. Is nazar an exception to this rule and strikes only the innocent?

If a person causes harm to your body or property, even unintentionally, he is charged with the offence and punished by the authorities. If a person is thought to have caused harm to someone by nazar, I don’t think there is any Muslim country in which the victim of nazar reports this to the police, and it is investigated, and if proven in court, then that person is punished.

#### Comments from the Islamic point of view

When people say that a person has been affected by *nazar*, it is always because of some physical or material loss they have suffered. But that loss does not reduce that person’s value and worth in Allah’s eyes, but only in the eyes of the World. Should a person be worried that if he loses his good looks or wealth or health due to the effect of *nazar*, then Allah will judge him badly?

Regarding material loss, Allah teaches Muslims: “And We shall certainly try you with something of fear and hunger and loss of property and lives and fruits. And give good news to the patient” (2: 156). Allah gives you good news if you are patient under loss, but we say it’s bad news and blame the *nazar* of people.

Allah says to the Holy Prophet Muhammad in the Quran: “And do not strain your eyes at what We have provided different classes of them with — the splendour of this world’s life — that We may try them by means of it.” (20:131), and: “Do not strain your eyes at what We have given certain classes of them to enjoy, nor grieve for them” (15:88). If the concept of *nazar* is true, the Quran should be saying, **Do** strain your eyes at what We have given them because they will be afflicted with your *nazar* and will lose everything!

The Quran indicates here that the looker harms himself by looking at the possessions of others and not the person he is looking at. This is **opposite** to the concept of *nazar*.

The Quran contains the command for Muslim men and women: “Say to the believing men that they lower their gaze ... And say to the believing women that they lower their gaze” (24:30, 31).

The reason for lowering your gaze is **not** to prevent your *nazar* from afflicting their beauty. It is for the looker's moral purity.

Upholders of *nazar* says that *nazar* is mentioned in the Quran in the story of Joseph (Hazrat Yusuf). The ten brothers, who had previously abandoned Joseph in a well, were now going to Egypt, taking the 11th brother, Benjamin, to get their provisions from the Egyptian authorities. Jacob (Hazrat Yaqub) advised them: "My sons, do not enter by one gate but enter by different gates" (12:67).

It is claimed that Jacob was protecting them from people's *nazar* because if they entered the city together, by one gate, people would marvel at their handsome looks and be affected by people's *nazar*.

This interpretation means that Jacob is trying to protect these ten sinful, lying sons from the *nazar*, but he never taught the righteous son Joseph any method of avoiding the *nazar* of these very sons!

The beginning of the story of Joseph clearly states that Jacob was worried that these ten sons would plot something against Joseph out of jealousy (12:5), and he knew that they were jealous of Joseph being his father's beloved (12:8-9). Jacob took **rational steps**: he told Joseph not to relate his dream about being chosen by Allah to his brothers, and he tried to stop the brothers from taking Joseph with them in the wilderness. But Jacob did not teach Joseph any method of avoiding their *nazar*.

In Turkey, Kemal Ataturk tried to remove the religion of Islam from his country. He was quite successful, and many Turks abandoned the beliefs and practices of Islam. However, they continue to believe very strongly in the concept of *nazar*. Should Muslims breathe a sigh of relief that although many Turks don't believe in

Allah, the Quran, the Holy Prophet Muhammad or Islam, but (thank God) they continue to believe in *nazar*!

In Turkey, "blue eyes" made of stone or plastic are widely sold, which people buy to install in their homes to ward off *nazar* and anyone with evil intent. Muslim tourists to Turkey bring these back with them. A natural eye is an organ of the human or animal body. Therefore, this stone or plastic eye is part of a human or animal idol. Are

Muslims allowed to take parts of an idol (but not the whole idol itself) to use as protection to ward off evil? What is the difference between pre-Islamic Arabs believing that their idols could protect them and Muslims today believing that the eye of an idol can protect them?

Once, someone told me that they had installed a blue eye on the front wall of their house to keep evil out. I said I knew a better way. Cut out the eye from its enclosure and replace it with a camera lens. This will deter any intruder! But it also occurred to me that while such people are anxious to stop evil from entering the house, they show no concern for the devil intruding into their souls. The Quran says about the devil: "He surely sees you, he as well as his company, from where you do not see them" (7:27). We are worrying about which person is looking at us, whose *nazar* will harm us, while all the time the devil and all his kind are looking at us without our knowledge.

To conclude, belief in *nazar* is based on our fear of losing worldly possessions and attributes. We perceive threats and jealousy from others who may not have any such intention. We think any loss will reduce our worth, value and status.

In the end, on a lighter note and for readers' amusement, I refer to a well-known 1960s song sung by the famous Indian film playback singer Muhammad Rafi. In it, a male lover praises his female beloved in the following repeated lines: *Teri pyaari surat, Ko kisi-ki nazar na lage, Chashme baddoor*. This translates as:

"May no one afflict your beautiful countenance with *nazar*. May the Evil Eye be warded off."

So concerned is he that he advises her: *Mukhde ko chhupa lo, Aanchal mein kahin, Meri nazar na lage*, meaning:

"Hide your face behind a veil so that my *nazar* doesn't afflict you."

Another advice he gives her is: *Dekha na karotum aaina, Kahin khud ki nazar na lage*, meaning:

"Avoid looking in the mirror so that your own *nazar* doesn't afflict you."

Of course, this is only a song, and the lover does not mean that his advice should be taken seriously; instead, it is the logical conclusion of the concept of *nazar*. Anyone acting on this advice would not be able to lead a normal life and would in fact be suffering from a behavioural disorder.

[\(Back to Contents\)](#)

**Ahmadiyya Anjuman Isha'at Islam Lahore**  
Established 1913 as the Working Muslim Mission.

E-mail: [editor.thelight@LACommunity.uk](mailto:editor.thelight@LACommunity.uk)

Websites: [www.aaail.org/uk](http://www.aaail.org/uk) I [www.ahmadiyya.org](http://www.ahmadiyya.org) I [www.virtualmosque.co.uk](http://www.virtualmosque.co.uk)



Dutch

## Het geheim achter de Kalifaat (deel1)

**Vertaald uit SIRR-UL-KHILAFAH door  
Hazrat Mirza Ghulam Ahmad.**

**Engelse vertaling van Mirza Muham-  
mad Hussain (Secret of Caliphate)**

***Naar het Nederlands  
vertaald door prof. dr.  
Robbert Bipat***



Sirr-ul-Khilafah (Het Geheim achter het Kalifaat) is de verhelderende filosofische bijdrage van Hazrat Mirza Sahib aan de gevoelige kwestie van het Kalifaat. Hij heeft in zijn unieke stijl de ongegronde beweringen van de controverses en valse opvattingen over de Uitverkoren Metgezellen van de Heilige Profeet (vrede en zegeningen van Allah zij met hem) blootgelegd. Het boek is origineel in het Arabisch geschreven, daarna vertaald naar Urdu en Engels. In deze serie breng ik u de Nederlandse vertaling van de Engelse versie. Houdt u er ook rekening mee dat elke vertaling een iets andere interpretatie kan inhouden, doch wij doen ons best om de juiste geest erin te houden. Hier volgt het eerste deel, waarin de voortreffelijke rechtschapenheid van de metgezellen wordt benadrukt.

Probeer dit eens goed te begrijpen. Moge Allah u hierbij begiftigen met diepzinnigheid en inzicht. Allah heeft mij inzicht geschonken in de (Islamitische) Khilafat. Zoals begaafde mensen heb ik het principe van de zaak gezien. Mijn Onderhouder heeft aan mij het geheim ontrafeld dat Hazrat Abu Bakr Siddique, Hazrat Oemar Farooq en Hazrat Usman (Moge Allah tevreden zijn met hen) de toonbeelden van geloof en gerechtigheid waren. Ze hoorden tot een klasse van mensen die de voorkeur en aanzien genieten in de ogen van Allah.

De Weldadige Allah had hen aangesteld als de ontvangers van Zijn gunsten. Veel heiligen

die begaafd waren met de tegenwoordigheid van Allah, zijn getuige van hun spirituele grootheid. Ze lieten hun huis en haard achter om het welbehagen van Allah te zoeken. Zij namen deel aan elke veldslag. Ze sloegen geen acht op de verzengende hitte en de koude nachten. Maar als toegewijde jongemannen volgden ze een manier van leven zoals verordend door hun geloof. Ze lieten zich niet verleiden door naaste verwanten of aantrekkelijke zaken om maar enigszins af te wijken van hun ingeslagen pad. Ze gaven alles op ten gunste van Allah. Hun rechtschapen en nobele daden vertonen geen enkel spoor van twijfel. Elke daad van hen wijst naar de overvloedigheid van hun geestelijke uitmuntendheid en verdiensten.

De uitstraling van hun persoonlijkheden geeft een aanwijzing voor dit geheim en de spirituele vreugde die zij daaruit konden putten. Hun stralende persoonlijkheden wierpen en verspreidden licht om ons heen. Je moet je dus inspannen om hun heilige persoonlijkheid te leren kennen en je niet overgeven aan onfatsoenlijke haast om aan hen te twijfelen. Vertrouw niet de valse brouwsels die met gif zijn geladen en slechts een vertekend beeld geven. Ze zijn onbetrouwbare overleveringen.

We moeten Allah vrezen en zulke duidelijke onwaarheden verachten. Men moet zich niet gedragen als een persoon die overhaaste conclusies trekt en koestert en tegelijkertijd het oog verliest voor de Dag des Oordeels. Met andere woorden, we moeten het 'pad van vroomheid en volharding' niet verlaten. Wanneer men over de volledige kennis beschikt, moet men zich dan ook niet overgeven aan gissingen en vermoedens. Bovendien moet men zich ook niet aansluiten bij de overtreders. Verlies nimmer uit het oog dat de Afrekening in het verschiet ligt. De Ware Heer van de gehele Schepping kijkt naar je. Spoedig zal hij kunnen beoordelen en beslissen. Zoals je hebt gezaaid zul je ook oogsten. Probeer dus niet wreed tegen jezelf te zijn. Je zou je moeten aansluiten bij de geleerden van de Godvrezende mensen.

En dat is precies wat er is gebeurd. Ik zal niet ingaan op de gebeurtenissen, want ze zijn

als een bodemloze oceaan. Alleen mensen die begaafd zijn met inzicht kunnen de kostbare parels eruit naar boven halen. Het is de gewoonte van de mensen om te twijfelen aan een historisch onderzoek van een andere persoon. Slechts een paar nobele zielen hebben er baat bij. Ik zal u de zaken voorhouden die Allah aan mij heeft toevertrouwd. Ik hoop dat ze u zullen helpen begrijpen en achter het geheim te laten komen. Het is aan mij toevertrouwd dat deze metgezellen behoorden tot het rechtvaardige volk. Degene die hen probeerde te verdrukken, probeerde Allah te verdrukken en overschatte zichzelf hiermee. Degene die hen belasterde en hen kleinerde, beperkte zich niet tot beschimpingen maar schreef wreedheden aan hen toe en beschuldigde hen van vijandig gedrag! Hij heeft alleen maar zichzelf kwaad gedaan. Hij heeft niet tegen hen maar tegen Allah gevochten. De metgezellen waren vlekkeloos en vrij van enige schuld. Probeer niet het pad dat leidt tot schade en ondergang te bewandelen.

Iedereen die toegeeft aan hen te vervloeken, dient zich ook te onthouden van agressie. Houd ook voor ogen dat de Dag des Oordeels naderende is. Vrees het uur van de beproeving dat de zondaren ten deel zal vallen. In Naam van Allah, ik zeg u dat Allah de eertse twee Khalifa's (de Shaikhain) en de derde (Zwin Noorain) heeft aangesteld als de poorten van de Islam en de dappere strijders van het Leger van de Heilige Profeet (vrede zij met hem). Dus degenen die hen hebben niet geloofd in hun glorieuze rollen, neerkijkt op de overduidelijke argumenten die hun grootsheid ondersteunen, hen niet eert zoals het hoort en hen vernedert en uitscheldt, een tragisch einde wacht. Hij leeft met het risico op vernietiging van het eigen geloof. Degenen die hen hebben gemarteld en gevloekt zijn uiteindelijk verhard en ten prooi gevallen aan de goddelijke toorn.

Ik heb dit vaak zien gebeuren en heb meerdere malen uitgelegd dat het een overtuigende

manier is om jezelf van goddelijke zegen te ontdoen wanneer je kwaad en verderf koestert tegen het spirituele nageslacht van de Heilige Profeet (vrede en zegeningen over hem). Hij die kwade wil tegen deze vrome zielen koestert sluit zich af van de Genade en vergevingsgezindheid van Allah. De deuren van kennis en het opgaan in het Goddelijke wezen worden voor hem afgesloten. Allah laat hem wentelen in de modder van vleselijke hartstochten. Hij verbant hem en maakt hem verwerpelijke. Waarlijk, zij (de Vrome Kaliefen) werden op dezelfde manier gemarteld als de Profeten in hun eigen tijd werden gemarteld. Ze werden precies zo gescholden zoals de Boodschappers van Allah werden uitgescholden. Wat uiteindelijk blijft en zich uitkristalliseert is dat zij de ware erfgenamen zijn van de Apostelen van Allah. Als beloning voor hun lijden, zullen zij worden beschouwd als de Imams van de naties op de Dag der Opstanding. Wanneer een ware gelovige wordt vervloekt en misbruikt en ongegrond als Kafir wordt aangemerkt, neemt hij de gelijkenis van de profeten aan en sluit zich aan bij de gelederen van de uitverkorenen van Allah. Hij wordt beloond zoals de profeten worden beloond en gecompenseerd zoals dat met de profeten wordt gedaan. Het valt zeker niet te ontkennen dat zij in hun trouw aan de Heilige Profeet (vrede en zegeningen van Allah zij met hem) zij zich heel uitmuntend gedroegen. Dit is dan ook de reden waarom de moslim natie de uitmuntende Ummah wordt genoemd oftewel de "Verheven Natie" die door Allah wordt geprezen.

Allah heeft hen (de vrome kaliefen) geholpen met de Heilige Geest, zoals Hij altijd Zijn Uitverkoren Dienaren helpt. De tekenen van hun vroomheid en waarachtigheid staan groot geschreven aan de horizon. Hun puurheid is oogverblindend. Het lijdt geen twijfel dat zij behoorden tot de waarachtigen. Allah is tevreden met hen en hun leven was afgestemd op de wil van Hem. Zij werden de eer bewezen, die aan zeer weinigen in de wereld is toebedeeld. [\(Return to Contents\)](#)

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

E-mail: [editor.thelight@LACommunity.uk](mailto:editor.thelight@LACommunity.uk)

Websites: [www.aaail.org/uk](http://www.aaail.org/uk) | [www.ahmadiyya.org](http://www.ahmadiyya.org) | [www.virtualmosque.co.uk](http://www.virtualmosque.co.uk)

French

**LA PATIENCE ( Sabr )****Par Abou Tiéné**

... Et soyez endurants, car Allah est avec les endurants. (Qur'an, 8: 46)



Imam Ja'far al-Sadiq a dit: "Véritablement, le sabr est pour la foi ce que la tête est pour le corps. Le corps périt sans la tête, et de même lorsque le sabr s'en va, la foi disparaît aussi."

[Al-Kulayni, al-Kafi, vol. 2, bab al-sabr, p. 128, hadith # 2] Les Mérites de l'âme.....

**Patience (sabr)**

Lorsqu'on demanda à l'Imam Ali (ra) à propos de la foi (*imane*), il répondit: « La structure de la foi est soutenue par quatre piliers: La Patience (*sabr*), la Conviction (*yaqin*), la Justice (*'adl*) et la lutte (*jihad*). Donc quiconque a la ferveur d'atteindre le Paradis négligera les mauvaises tentations ; quiconque a la peur du feu de l'enfer s'abstiendra des péchés ; quiconque pratique la piété supportera facilement les difficultés et les épreuves de la vie sur terre ; et quiconque anticipe la mort se hâtera pour accomplir de bonnes actions.' » [Al-Amidi, *Ghurur ul Hikam wa Durar ul Kalim*, hadith # 2897]

**La définition de Sabr**

\_ Le célèbre savant Nasir al-Din al-Tusi a dit: « *Sabr* veut dire se retenir de l'agitation lorsqu'on est confronté à des choses indésirables. »

\_ Le grand gnostique ('arif) Khwajah 'Abd Allah al-Ansari a dit: « *Sabr* signifie se retenir de se plaindre à propos d'angoisses cachées. ».

**Les Genres et les Degrés de Sabr**

Il y a plusieurs degrés et niveaux de sabr comme indiqué dans les nobles traditions; et les

récompenses et les mérites varient selon le degré et le niveau.

\_ Imam 'Ali (ra) a dit, "Le Messager d'Allah (s) a dit: "Il y a trois genres de Sabr: sabr lors d'une affliction, sabr face à l'obéissance, et sabr face à la désobéissance (à Allah). Et le troisième genre est supérieur aux deux premiers." [Al-Kulayni, al-Kafi, vol. 2, bab al-sabr, hadith # 15]

\_ Imam 'Ali (ra) a dit: "Il y a deux types de Sabr: sabr pour ce qui vous déplaît et sabr pour ce qui vous plaît." [Mizan al-Hikmah, hadith # 10099]

**Relation entre Sabr et Ma'rifah de Dieu**

\_ Tant qu'une personne ressent une angoisse intérieure face aux malheurs et détresses de la vie, son *ma'rifah* (gnose) de Dieu restera déficient. Lorsqu'une personne atteint le contentement (*rida*) et l'agrément face aux malheurs et détresses, son âme atteint un stade plus élevé vers la proximité de Dieu. Le *Sabr* par rapport à l'abstinence de péchés et l'accomplissement des obligations (*ta'at*) est lié à la connaissance des secrets de *ibadat* (vénération) et des formes dans l'au-delà des actes de péchés et d'obéissance.

\_ Lorsqu'une personne a la ferme croyance que ce qu'il obtiendra dans l'au-delà est une forme de ses propres actions pendant sa vie sur terre, il ne sentira aucune détresse face aux épreuves et aux situations hostiles. Au contraire, une telle personne est contente des difficultés rencontrées dans l'accomplissement des obligations divines. Sa joie devient plus grande que l'angoisse d'une personne normale face aux mêmes difficultés. Son attachement à Dieu augmente pendant les circonstances défavorables.

\_ Imam Reza (ra) a dit: (parmi les exhortations du Prophète (s) à Abu Dharr (ra): « **...Si tu es capable d'agir pour le plaisir d'Allah (*rida*) avec une conviction ferme, alors fais-le. Et si cela n'est pas possible alors pratique**

### le *sabr* face aux situations désagréables car cela t'apportera beaucoup de bénédictions.

» [Al-Majlisi, Bihar al-Anwar, vol. 82, p. 136, hadith # 21]

### Le Résultat de *Sabr*

\_ Le *Sabr* produit beaucoup de bons résultats y compris la discipline et l'entraînement de l'âme. Si une personne supporte avec patience les malheurs et les calamités pendant quelques temps, endure sérieusement la détresse lors de vénération et rites, et endure l'amertume causée par la renonciation de plaisirs interdits, alors, si tout ceci est fait pour l'obéissance à son Maître et Pourvoyeur, il devient peu à peu facile pour lui de supporter les détresses et les difficultés.

L'âme d'une personne patiente surmonte son état préalablement incontrôlé et elle développe une faculté lumineuse durable qui l'élève au-dessus du niveau de *sabr* à des niveaux spirituels plus élevés. En pratiquant le *sabr* tout en appelant au bien et en interdisant le mal (*amr bil ma'ruf wa nahi 'anil munkar*) une personne devient plus ferme.

\_ La tourmente, l'angoisse et les gesticulations fâcheuses lors de perte financière, de mort, de désastres naturels etc., sont le signe de faiblesse de l'âme. Ils empêchent la stabilité et la dignité de la personnalité, ils atténuent la détermination, et affaiblissent l'intellect. Dans ces moments délicats, le *sabr* reste la clé des portes de félicité et de délivrance. Il renforce le pouvoir et la volonté pour surmonter les situations défavorables, prendre les décisions rationnelles et agir avec sagesse.

\_ Le *Sabr* face aux péchés est la source de *taqwa* (la crainte de Dieu). *Sabr* face à l'obéissant (*ta'at*) est la source d'intimité avec Dieu et Son amour. Et le *sabr* face aux malheurs est la source de *rida* envers le destin et les décrets divins.

### Les Niveaux plus élevés de *Sabr*

\_ *Sabr fi Allah* (*sabr* en Dieu): Ceci signifie la fermeté dans la purification de soi en s'efforçant de se débarrasser des mauvaises habitudes (par exemple, le mensonge, la calomnie, l'avidité) et des traits laids (par exemple, l'égoïsme, l'hypocrisie, l'envie) ; et s'abstenir des objets d'amour et d'attraction (tels que s'abstenir de la musique haram, sacrifier son sommeil pour les prières nocturnes, manger modérément). C'est le déni de soi sur le chemin du Bienaimé (Dieu). Ce niveau appartient aux voyageurs (*ahl al-suluk*).

\_ *Sabr ma'a Allah* (*sabr* avec Dieu): Un voyageur passionné dans le chemin de Dieu atteint, pendant ses *ibadats* et ses efforts sincères, un tel état d'altruisme qu'il éprouve de temps en temps l'intimité avec Dieu. La lumière de Ses attributs et Ses noms illuminent son cœur et sa vision. Il doit être patient et se protéger contre les légères traces d'amour de soi, de fierté etc. pendant ces phases pour pouvoir atteindre des niveaux plus élevés.

\_ *Sabr 'an Allah* (*sabr* de Dieu): Ceci appartient au stade des amoureux de Dieu qui, après leur expérience de Son amour intense, doivent retourner à leur monde physique et supporter la séparation avec Dieu. Ceci est le stade le plus difficile. Ce niveau sublime de *sabr* est exprimé par Imam 'Ali (ra) dans le fameux Du'a Kumayl "à Supposer, ô Mon Dieu, Mon Maître, Mon Souverain et Mon Seigneur, que je puisse supporter le supplice que Tu m'infligerais, comment pourrais-je endure ma séparation de Toi??!"

\_ *Sabr bi Allah* (*sabr* pour Dieu): Ceci est l'état de perfection éprouvé par la personne ayant atteint le stade d'exister seulement pour Dieu (*baqa' bi Allah*) et s'ayant modelé aux normes d'Allah (*takhalluq bi akhlaq Allah*). Ce niveau appartient à ceux qui sont bénis de stabilité et de constance, et il est atteint après le *Sabr* avec Dieu.



## La récompense du *Sabr*

\_ Imam al-Sadiq a dit: "Celui des croyants qui supporte avec patience une tribulation qui lui advient, obtient la récompense de mille martyrs." [Al-Kulayni, *al-Kafi*, vol.2, bab *al-sabr*, hadith # 17]

\_ Imam al-Sadiq a dit: "Lorsque le croyant entre dans sa tombe, la *salat* est sur sa droite, la *zakat* sur sa gauche, la vertu en face de lui, et le *sabr* son abri. Lorsque les anges chargés des questionnements entrent vers lui, le *sabr* dit au *salat*, à la *zakat* et à la vertu, "prenez soin de votre compagnon, et si vous ne l'assistiez pas je prendrai soin de lui moi-même." [Ibid, hadith # 8]

## Un conseil pour atteindre le *sabr*

Ce monde est la prison du croyant. Récoltez toute la force en votre pouvoir et soyez patient et tolérant durant ses hauts et ses bas. Avec courage et force, confrontez ses adversités et ses calamités. Essayez de vous convaincre que l'agitation et la douleur intérieures impliquent non seulement un grand déshonneur, mais sont parfaitement inutiles pour affronter les souffrances et les calamités. Soyez content de Dieu et ne vous plaignez pas devant Ses créatures concernant Ses décrets irrésistibles et ses prescriptions inévitables. Durant les moments difficiles, tournez l'attention de votre cœur vers le point focal de la Perfection Absolue (Dieu) et vous éprouverez ses effets dans ce monde et votre cœur atteindra une telle ampleur qu'il deviendra le domaine de la manifestation de la souveraineté de Dieu. Votre cœur sera ainsi dominé par une telle richesse et un tel contentement que tout ce qui est relatif à ce monde deviendra insignifiant à vos

yeux. *Sabr*, indulgence et retenue apportent des récompenses abondantes et justes et ils ont des formes sublimes et belles dans le monde de *Barzakh* (purgatoire). Si vous avez la foi en Dieu et vous croyez que toutes les affaires sont dans Ses mains puissantes, alors vous ne vous plaindrez pas au Dieu Tout-puissant pour les épreuves de la vie et les adversités qui vous frappent. Au contraire, vous les accepterez volontiers, vous remplirez vos obligations et vous Le remercerez avec gratitude pour Ses bontés. [Adapté de Al-Khumayni, *Forty Hadith*, chapitre 16, 'Sabr']

## Conclusion:

\_ Imam 'Ali (ra) a dit: "Celui qui pratique le *sabr* ne sera jamais privé de succès, même si cela prend longtemps." [Nahjul Balagha, locution # 153]

Qu'Allah le Tout-Puissant nous arme de patience face aux épreuves de la vie, qu'Il arme de patience nos frères Palestiniens. Amine

[\[Back to Contents\]](#)



**Ahmadiyya Anjuman Isha'at Islam Lahore**  
Créée en 1913 sous le nom de Mission musulmane de Woking.

E-mail: [editor.thelight@LACommunity.uk](mailto:editor.thelight@LACommunity.uk)

Sites Web : [www.aaail.org/uk](http://www.aaail.org/uk) | [www.ahmadiyya.org](http://www.ahmadiyya.org) | [www.virtualmosque.co.uk](http://www.virtualmosque.co.uk)

Italian

## Proselitismo: un arma a doppio taglio... (Parte seconda)

By **Lucaa del Negro**

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



Link alla prima parte, pag. 13:  
[https://www.academia.edu/118060497/Light\\_April\\_2024\\_04](https://www.academia.edu/118060497/Light_April_2024_04)

Non ci sono altresì ragioni che non permettano di condividere e anche rielaborare l'atto umano compiuto attraversando l'intenzione dell'atto di responsabilità fruttuoso della propria introspezione di sottomesso: nulla di questo scritto è possibile e degno e comprensibile se dovesse non appartenere a questa descrizione.

Rilke<sup>1</sup>, poeta tedesco, pensò, scrisse e fece parlare di sé nella fervente "sete di Dio" personale, manifestando la bellezza estrema, individuando un limite dell'umano:

"[...] la povertà del paesaggio è lo specchio di quella del nostro sguardo".

Un "limite dell'umano" è evidenziato splendidamente in queste parole, per cui non è possibile, per quanto la caratterizzazione razziale ci distingua, vivere nell'interezza pura, dove il vissuto comprende e attraversa le presunte e promiscue verità raggiunte con fatica e incomprendimento.

Le correlate contraddizioni – citando il grande filosofo Pascal – parafrasandone la forma e declinando l'uso improprio del termine nel letterario situazionista per suggellare l'attività umana quale degna di modifica in permanente contraddizione con il Testo Sacro, sono il prodotto dei nostri conflitti causati dal proprio ego (l'Io) e contraddistinguono le persone ricche di intenzioni non appurate dal vincolo religioso: quel "essere o non essere", far propri i significati e cioè l'appropriarsi delle parole escludendo le intenzioni pure, diviene offesa e bestemmia in una sequenza temporale. Non ci

sono gradi di valutazione, esiste un solo istinto puro che è vincolo di vita, quello che vediamo apparire ma non è possibile osservare. Le nostre scelte preferiscono tuttavia una via di facile percorribilità: quello che è difficoltoso, nella introspezione, viene associato come "mistero" (agnostico dubbio) e viene data spiegazione altrà. La parola stessa diviene irriconoscibile e così avviene (senza coscienza) la "non parola" propria del "non linguaggio" divino, rendendo in questo modo difficoltosa la percezione della Unica Verità o peggio, facendo deviare l'umana idea pre costituitasi dall'essenza stessa. (Verità Una "Kalima")

[I silenzi non appagano il mio corpo. Andate da me; via... Verso Dio.

Non sia questo veicolo e manifestazione per esso: la saggezza è silente ed esente da maestri vicari come venne chiarito; maggiore diviene in prossimità di Dio, dove per un attimo è possibile percepire uno dei significati del tempo, percepito come non infinito strumento steso sopra noi, animali, vegetali e tutto, rendendo sì finito il tutto e precisamente definito circoscrivendo la vita.

Il potere di sfumare, assottigliare, diradare e dissolvere fino ad annullare il nostro ricordo e fino a cancellarlo definitivamente, rende il tempo breve e lungo, lungo e breve: quanto è durato il nostro amore? Quanto abbiamo vissuto? Questa condizione imposta e ordinata in "quel giorno" ci ha fatto vivere nel tempo, nel tempo ridimensionato a nostro...

Ma lo "spazio mentale" umano non regge questa condizione e non esiste sfida già persa in partenza; nelle "piccole cose" e nei "brevi momenti" la Luce abbaglia: non coprite gli occhi con le miserie materiali.

Lascero una traccia...

PLEASE, DONATE AND SUPPORT HERE: <https://go-fund.me/3d7e2c50>

OR HERE: [www.paypal.com/paypalme/LUCAAautore](http://www.paypal.com/paypalme/LUCAAautore)

[\[Back to Contents\]](#)

## Ahmadiyya Anjuman Isha'at Islam Lahore

Fondata nel 1913 come Missione Musulmana di Woking.

E-mail: [editor.thelight@LACommunity.uk](mailto:editor.thelight@LACommunity.uk)

Siti web: [www.aaail.org/uk](http://www.aaail.org/uk) | [www.ahmadiyya.org](http://www.ahmadiyya.org) | [www.virtualmosque.co.uk](http://www.virtualmosque.co.uk)

<sup>1</sup> Rainer Maria Rilke (Praga, 4 dicembre 1875 – Montreux, 29 dicembre 1926).

Spanish

## Los Grandes Maestros

**Por el Prof. Ubaldo Pinno**



Los Grandes Maestros son de dos clases: general y especial. El Maestro general es aquel que no es responsable de la guía de ningún individuo particular. La gente busca su guía considerándole una persona sabia y experimentada. El Corán dice:

«Preguntad a las gentes del Recuerdo (dhikr) si vosotros no sabéis» (Corán, 16:43; 21:7)

Estos Maestros solamente pueden ser de utilidad al comienzo del viaje espiritual. Cuando el viajero espiritual comienza a contemplar las manifestaciones de la gloria de la esencia y los atributos de Allah ya no necesita tener un preceptor general. El preceptor especial es el que dispone de la autorización Divina para desarrollar el trabajo de la guía. Esta posición solamente la detentan el Santo Profeta y sus legítimos sucesores. Su dirección y compañía es esencial e indispensable no solamente en cada etapa del viaje espiritual, sino incluso después de haber alcanzado su destino el viajero espiritual.

La naturaleza de esta compañía es interna, no física, porque la verdadera naturaleza del Imam es esa estación de su luminosidad, cuya autoridad se extiende a todas las personas y cosas de este mundo. Aunque el cuerpo del Imam es también superior al cuerpo de cualquier otro, sin embargo, la fuente de su autoridad sobre el universo no es su cuerpo.

En una ocasión Muhyuddin Ibn 'Arabi fue a un guía espiritual y se quejó ante él de que la injusticia crecía y las transgresiones

cundían. El guía espiritual le aconsejó que prestase atención a Allah. Unos días después acudió a otro guía espiritual y le planteó la misma queja. Ese guía espiritual le dijo que prestase atención a su alma. Ibn 'Arabi quedó muy perturbado y comenzó a llorar. Preguntó al guía espiritual porqué las dos respuestas eran tan opuestas entre sí. El guía espiritual respondió: "¡Querido! La respuesta es exactamente la misma. Él dirigió tu atención hacia el compañero y yo hacia la vía".

He relatado esta historia para mostrar que no hay diferencia entre hacer un viaje hacia Allah por un lado y llegar a la estación del Mujtahid atravesando las etapas de los nombres y atributos Divinos por otro lado. Estas dos cosas no solamente están muy próximas entre sí, sino que son casi idénticas. En este estadio no hay concepción de dualidad. No hay nada más que la Luz de la Gloria de un Único Ser, que es descrito con diferentes palabras. A veces es expresado como los nombres y atributos Divinos y a veces como la esencia del Imam o su luminosidad.

El mu'y tahid (árabe: مُجْتَهِد, aplicado, diligente, activo) es quien se esfuerza en la reflexión del i'y tihād. Sin embargo, este esfuerzo también es deber de toda persona, ya que si un jurista es considerado apto para extraer una respuesta legal a partir de las fuentes del Islam, cada individuo deberá necesariamente aplicarlas a su contexto. Por ello, si la vida no consiste en inscribirse en los límites jurídicos, cada uno deberá esforzarse en aplicar los principios universales a su contexto individual. El i'y tihād es igualmente un método de elaboración del derecho, pero para las escuelas jurídicas (madhhab) sunitas, el tiempo del i'y tihād terminó en el siglo x con la constitución de las cuatro grandes escuelas de derecho y un califa abásida cerró las "puertas del i'y tihād" (en la opinión de los chiitas). En principio un musulmán puede declarar su adhesión (no es necesario) a una de las escuelas jurídicas y practicar el taqlid. Sin embargo, en

las condiciones de la vida moderna, fuentes cercanas a los ulemas tienen la tendencia a reivindicar la reapertura del iŷtihād. El iŷtihād sigue abierto en las cuatro escuelas del islam.

Se dice que el viajero espiritual está recibiendo la Luz de la Gloria de los nombres Divinos cuando contempla en sí mismo los atributos Divinos. Por ejemplo, siente que Allah es el único Conocedor y su conocimiento es también el de Allah. O siente que el único Ser Viviente es Allah y que él mismo no está vivo, sino que su vida es realmente la de Allah. En otras palabras, siente intuitivamente que no hay ningún ser conocedor, vivo o poderoso excepto Allah. Si un viajero espiritual recibe la luz de las manifestaciones de uno o dos nombres Divinos, no es necesario que reciba también la luz de las manifestaciones de otros nombres Divinos.

El viajero espiritual recibe la Luz de la Gloria de la Esencia Divina solamente cuando se olvida a sí mismo totalmente y no puede encontrar rastro alguno de sí mismo o su ego. No hay nadie salvo Allah. Esa persona jamás podrá extraviarse, ni ser seducida por Satanás. Satanás no pierde la esperanza de tentar a un viajero espiritual mientras que éste no borra su existencia. Pero cuando penetra en el santuario del mundo de la divinidad después de aniquilar su personalidad y ego, Satanás pierde toda esperanza de seducirle. Un Maestro general, un Mujtahid tiene que haber alcanzado esta etapa. Si no así no es seguro para un aspirante ponerse en

manos de cualquiera.

No es aconsejable para un viajero espiritual ir al azar a cualquier tienda para obtener lo que necesita o someterse a cualquier pretendiente. Debería realizar una investigación a fondo sobre el preceptor propuesto y cuando ello no es posible debería poner su confianza en Allah, comparar las enseñanzas del preceptor propuesto con las del Santo Profeta y los Imames, y obrar solamente de acuerdo con lo que se conforme a estas últimas. Si actúa así estará a salvo de los engaños de Satanás. El Corán dice: «Satanás no tiene poder sobre quienes creen y confían en su Señor. Tiene poder solamente sobre quienes le toman por amigo y quienes por él son idólatras» (Corán, 16:99)

Así, para ir más allá de las escuelas jurídicas reconocidas, el reformismo islámico anuncia el retorno a las fuentes de la creencia islámica, el Noble Corán y la Sunna, y rehabilita el concepto de ijthad o esfuerzo de interpretación personal y racional, empleado para la aplicación de la Shari'a por un jurista de reconocido valor (mujtahid), con el objetivo de dar un nuevo significado a los textos antiguos y hacer que éstos correspondan con los nuevos avatares de la historia.

[\(Back to Contents\)](#)



**Ahmadiyya Anjuman Isha'at Islam Lahore**

Establecida en 1913 como la Misión Musulmana de Woking.

Correo electrónico: [editor.thelight@LACommunity.uk](mailto:editor.thelight@LACommunity.uk)

Sitios web: [www.aaiil.org/uk](http://www.aaiil.org/uk) I [www.ahmadiyya.org](http://www.ahmadiyya.org) I [www.virtualmosque.co.uk](http://www.virtualmosque.co.uk)