

I SHALL LOVE ALL MANKIND.



The Light

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WE BELIEVE

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

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

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

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Broadcast Schedule (U.K. time)

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

110 years of the Central & 95 years Suriname Jamaat. It was in 1914 that Hazrat Maulana Muhammad left for Lahore to preserve the true teachings of the Promised Messiah and provide to the world that interpretation of Islam which will succeed in these times. Gradually, these teachings spread across the world.

In a far flung country in South America called Suriname the jamaat is 95 years old. Long may these organisation live and prosper and strengthen. Ameen

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 - XI

In short, those who make odious comparisons lose sight of these facts and pay no attention to the status vouchsafed by God to Hazrat Abu Bakr. They vilify and curse him. They will soon know that they have reached a point of no return. Indeed, Hazrat Abu Bakr the Great and Hazrat Umar Farooq were the vanguard of the Muslims. Allah had granted them a very exalted position. They propagated Islam in villages and towns. Their missionary activities spread far and wide. During their Caliphate, Islam prospered, and its fragrance filled the atmosphere. They achieved significant victories. Hazrat Abu Bakr's accession to the Caliphate synchronised with the eruption of a great mischief almost threatening Islam. But Allah came to the rescue of Hazrat Abu Bakr and enabled him to save the Muslims from the calamity and to rehabilitate Islam.

In all fairness, we should be grateful to the venerable personage who was a Dedicated Champion of Islam. We should pay homage to his eminence. We should be on guard against finding fault with the Great Helper of our Holy Prophet (peace and blessings of God be upon him). He defended our Faith. He saved our homes. He worked for our welfare. It is strange how critics refuse to acknowledge the spiritual eminence of Hazrat Abu Bakr, although the radiant traits of his character shine like the sun. Undoubtedly, every True Believer reaps what he sows. He benefits from the knowledge acquired by him. Hazrat Abu Bakr gave us the Holy Quran to preserve our faith. He gave us peace and amity. He who denies this deliber-

ately goes off the rails. He is caught in the devil's net. Those who are confused about the actual status of Hazrat Abu Bakr by design and not through failure of knowledge and make the transparent fountain muddy and fly into fury are guilty of insulting the one who topped the list of the Companions. Hazrat Abu Bakr was indeed a paragon of excellence. He cherished the fear of God and leaned on His mercy. He was full of the milk of human kindness. In his nature, there was the soul of piety to the highest perfection. He had spurned the 'self' and its allurements. He had attained a degree of self-annihilation. Bodily desires and superficial emotions were alien to his God-intoxicated self. He was a recluse. He inaugurated moral reforms.

The True Believers got their victories through his mediation. He was above and beyond the tooth of calumny. Thus, the mutual differences should not be given any importance. They should be appraised in the light of the beneficent works. It is worth noting that Hazrat Abu Bakr paid no attention to his sons and daughters. He did not let them grow rich. He did not assign to them high places. For himself, he only received enough to meet his bare necessities. How could such a self-denying personage be cruel to the scions of the Holy Prophet (peace and blessings of God be upon him)? God had conferred superiority over all other Companions upon him for his unique sincerity of purpose. All differences do not stem from sinister motives, as some people foolishly think. Frequently, a difference springs from *ijtihad*. Thus, the safe and appropriate approach is to say that the differences among the most venerable Companions were just differences of opinion and were not born of aggression or transgression. Those who take their stand on an honest evaluation are forgiven even if they may be wrong. Sometimes, even the righteous people, or even the saints and sufis, have mutual differences born of envy and dislike. There are Divine purposeful mysteries in all such disputes.

Thus, when something untoward is attributed to them, we must give it short shrift. We should not propagate it. Their matter

should be left to God. God alone is the Protector of His righteous servants. It is the way of God that He, in His way, brings about reconciliation, but not in the manner He adjudicates in the case of transgressors. All men of God cherish love for God. They are the elect of God. God tells us of the differences among them. The Holy Quran says: "And We shall remove whatever of rancour may be in their breasts so that they will become as brothers, facing one another" (15: 48)

This is a fact. This alone is truth, pure and simple. However, the generality of people is not as proper a judge as people gifted with insight. Common folk accept the tales they hear. Then, someone else intervenes and magnifies the original statement. The hearer accepts it as correct and adds to it from himself. When it reaches the third person, he also takes it at its face value and exaggerates it. This process goes on ad infinitum until the reality is completely obscured. Ultimately, a new thing emerges, the opposite of the truth. Thus, the dishonesty of the narrator spells ruin. ([Back to Contents](#))

First Printed Copy of the Holy Quran found in 1987

By Aleezeh Fatimah

(From: Dawn.com/news)

KARACHI: A European scholar and academic has said the first printed copy of the Holy Quran was published in Venice by Paganino and Alessandro Paganini in about 1537/1538.

"Nobody saw the copy until 1987, and even then, only one copy attested to its existence. That was discovered through people who could understand Arabic," said Roberto Tottoli, a professor of Islamic Studies at the Università di Napoli L'Orientale in Italy, specialising in early Islamic traditions, literature, and the Quran's role in European history.

He was delivering a lecture on Monday,

hosted by the Institute of Business Administration (IBA), titled "Printing Holy Texts: The Case of the Quran in Comparative Perspective", focused on making the history and printing of the Holy Quran easier to understand.

Delving more into the history of the Holy Quran over the centuries, specifically related to its printing and translations, he educated the audience about the Chinese Buddhist books, which presented some of the largest and most culturally significant examples of printed materials.

"These texts were previously believed to hold healing powers," he informed.

Continuing the lecture, he discussed the early stages of translating the Arabic text of the Quran in Europe. He explained that despite a strong interest in publishing, many faced challenges finding suitable fonts for printing during that era.

He then mentioned Hinckelmann, a head pastor at St. Catherine's Church in Hamburg, who translated and printed the Quran in Latin just before he died. After his death, Johann Andreas Danz announced that he was working on translating the Holy Book in collaboration with Hinckelmann, but he stopped at Surah Baqarah, Verse 66. At this point, Mr Tottoli stressed the importance of calligraphy and how the Quran is translated and printed.

He then discussed J. Zechendorff's attempt to immortalise two surahs by including a translation alongside the original Arabic text of the Quran. However, he noted that the quality of the characters (similar to alphabets in other languages) was poor, making it an unsuccessful effort.

He also guided the audience through L. Maracci's version, who published a translation and explanation of the Holy Quran. However, he struggled to produce a high-quality copy, as much of his work was identified by the verse divisions in the Latin translation.

"It is very important to consider the fonts

and other technicalities while printing holy texts,” he remarked.

He then talked about how Islamic countries gradually shifted from producing lithographic editions to printing with movable type. In 1877, Hafiz Osman printed the *Mushaf*, which became widely distributed across Islamic countries, surpassing earlier and later printings.

After educating the audience sufficiently about the history of printing and translating the Quran, he briefly unfolded the concept of Kazan printings. In 1801-1802, copies were transferred to Kazan, where the Quran was published in numerous editions throughout the first half of the 19th century. This was also the first issue of the Holy Book printed by the Muslims.

“The printings of Kazan played a fundamental role in the dissemination of a particular reading,” he said.

He mentioned that Saudi Arabia and other Gulf countries have been the most active contributors, consistently funding the production of printed Qurans and supporting the establishment of standardised text forms.

He then talked about recent developments in the printing industry, noting that Saudi Arabia and other Gulf countries have been the most active contributors.

Towards the concluding remarks, he mentioned that modern printing involves better fonts and other developments, such as colours and visible text, which were not prominent features in previous editions. ([Back to Contents](https://autorenegro.org/mashaa-llah-book/))

Gaza is our Homeland!

By Lucaa del Negro
(<https://autorenegro.org/mashaa-llah-book/>)



It is well known that for every geographical region, for every single territory, there correspond some different ‘environments’, where the proliferation of life is active in its diversity;

life in each case remains in its biological essence the same, identical and, the ‘mystery of life’ is therefore preserved and kept comprehensible for the agnostic, better encapsulated in God’s words for the faithful and never to be confused with pantheism: the first result can thus be summed up as the assertion that, for every different situation available, life does not cease to pulsate in an intelligible form, where God (Allah) is life, and represents it (life) in a sought-after test of intellectual confrontation to all of us for the time we have to live.

The One God (God is One, Allah), therefore, does not and cannot differ in any known or as yet unknown place: the One God (God is One, Allah) traverses all models, all forms of human aggregation that exist, have existed or are to exist, as if to further Man’s duty to unite autonomously in different geological contexts to discover Him. As a side note, it is noteworthy to mention a thought born from the minds of the philosophers belonging to the so-called Pythagorean school in ancient Greece, the fathers, so to speak, of the here-mentioned and later named geology, roughly a millennium before the Koranic Revelations took place, where, ‘divine’ -for those ancient thinkers- was a term encompasses all the many divinities worshipped at the time, as (if to assign in ‘natural ignorance’) an original essence of thought aimed at the perception of the One God.

The following is the thought:

“The divine is the soul of the world, and ethics arises from the harmony in justice represented by a square that results from the product of equal with equal.”

Fostering (liven up) some people, the Muslims, of these congenital assumptions of thought will not only be a proselytising activity or a search for forced ‘peaceful coexistence’ based on the One common God recognised by the West but a modern and possible practice of accepted proselytism (*da’wa*), a duty weakened and often badly diverted in today’s practice of the Muslim, who clumsily fosters an alleged partisan hatred by doing so. In particular, what is to be understood by ‘self-regulation

and negotiation' is the ideal and doctrinal return to geo-localisation in the recall of the divine as a consequence of political and moderate activity towards 'the mother' ('Umm' [أُمّ] in Arabic. A word derived from the Arabic root "m-m-" as well as for "Ummah") Homeland, to be understood as an ideal society and not as a circumscribed physical place of the communitarian "Nation of Muslims" (previous definition to the designation of the fourth Caliph, a historical period in which the birth and expansion of the Community was initially sealed by a Covenant of Tolerance, in Arabic 'Shaḥīfa'), i.e. a society composed and being defined on the model taken care of by the Prophet Muhammad himself, Peace be upon him, a model defined as such under a covenant. ([Back to Contents](#))

Five surprising Islamic connections to England

By Edward Rowe



(From: <https://www.islam21c.com/history/five-islamic-connections-to-england/>)

The distance between England and the Muslim-majority world may be sizable, but the country has some fascinating historical Islamic links of its own. There are many connections, with the oldest dating back over a millennium. But let's start a little more recently than that.

BACKGROUND

In light of the Gaza genocide and a general concern regarding political climate, it may be easy to forget that Islam has been around far longer



The Abdullah Quilliam Society Mosque, located at 8-10 Brougham Terrace, Liverpool.
Editorial credit: Abdullah Quilliam Society

than a mere one or two generations.

We must learn about such connections from the Victorian period to the Tudors, from the Normans to the Anglo-Saxons and possibly beyond.

By studying more about our history as British Muslims, we can be confident in our identity as young Muslims, old Muslims, and generations to come.

After all, did you know that the first mosque in this country was founded over 130 years ago? And would it shock you to hear that the Shahada was once inscribed on an English coin?

England's Victorian mosques

It may surprise some that not one but two mosques opened in England over 130 years ago. The United Kingdom's first mosque was established in Liverpool in 1887. The other — and the first to be purpose-built — opened in Woking, Surrey, in 1889.

The Liverpool Mosque

Now one of a dozen or so Liverpool mosques, it was founded by William Quilliam, a Briton who embraced Islam after a trip to Morocco and took the name Abdullah.

Though initially run from a small, rented premise, the mosque moved to a more permanent site at Brougham Terrace on West Derby Road in 1891 as the Liverpool Muslim Institute. The mosque became an active missionary centre under Abdullah Quilliam's leadership, and his efforts led to over 200 people becoming Muslim. Djem Ali Hamilton and Elizabeth Fatima Cates were among the earliest reverts. Robert Reschid Stanley, who became Britain's first Muslim mayor, also joined the congregation, accepting Islam in 1898.

Vital community projects launched.

Eventually, the institute would expand to include boys' and girls' schools, a library, and a

printing press, among other departments. The mosque even had a weekly newspaper, the Crescent, with an international readership.¹ The paper covered various topics, from local community engagement to the welfare of Muslims in Sudan and China. The publication encouraged British believers to see themselves as part of a global Ummah.

19th century Islamophobia

Of course, the community was not without its challenges. For instance, the mosque's windows were smashed in an Islamophobic attack when Shaykh Abdullah performed the marriage ceremony of the Londoner Ellen Lena Hallemalden and Kerim Buksh of Lahore. This was the seventh such mixed-ethnicity marriage to take place at the institute.

Title of Shaykh al-Islam bestowed to Abdullah Quilliam.

Nonetheless, the efforts of Liverpool's faithful even gained recognition from important rulers abroad. The Ottoman Caliph, Sultan Abdulhamid II, conferred the title of "Shaykh al-Islam of the British Isles" upon Abdullah Quilliam, making him his country's most senior Islamic leader in 1894. The following year, renovations were completed at the institute, supported by donations from the Emir of Afghanistan.

The Woking Mosque

Like the Liverpool Muslim Institute, Woking Mosque also received backing from abroad. Shah Jahan Begum, the ruler of the princely state of Bhopal, India, provided significant funds for the mosque's construction. Her contribution was so important that the House of Prayer bears her name.

The mosque was established by Gottlieb



Leitner, a Hungarian Jewish Orientalist scholar and founder of the nearby Oriental Institute. One of the functions of Leitner's institute was to provide skilled professional courses to well-to-do South Asian students from the British Empire's dominions. To that end, the Shah Jahan Mosque's role was not intended for missionary purposes but rather to accommodate the religious needs of Muslim students.

High-profile Muslims have visited the mosque.

The Woking Mosque was frequented by numerous high-profile Muslims, such as Queen Victoria's Indian servant, Abdul Karim, — portrayed in the 2017 film *Victoria and Abdul*. British reverts Muhammad Marmaduke Pickthall (known for his 1930 English translation of the Quran, still in use today) and Lady Evelyn Cobbold also visited. At age 66, Lady Evelyn — also known as Zainab — is believed to be the first female Briton to have completed the Hajj, making the trip in 1933.

Shah Jahan Mosque also found fame in Victorian literature. It was destroyed by an alien invasion (thankfully only fictionally) in H G Wells' 1898 novel, *The War of the Worlds*.

Revival after long periods of disuse

Both sites at Woking and Liverpool saw periods of disuse. The former re-opened as a mosque in the 1970s. The latter, meanwhile, closed in 1908, and the building was sold. But, over a century later, a valiant community effort purchased part of the original site and re-opened it in 2014.

¹ Hazrat Mirza Ghulam Ahmad, the Promised Messiah received this newspaper and appreciated Quilliam's efforts to propagate Islam in the UK. He urged Muslims to subscribe to the paper. Quilliam bemoaned his lack of resources and admired the subscription collection system set up by the Promised Messiah.

Elizabethan outreach

English connections to Islam go back beyond the Victorian era, too. They are older than the United Kingdom! Some can be traced back well over a century before the 1707 Act of Union joined England and Scotland.

Christian sectarian split led to Muslim ties.

During her reign (1558-1603), the Tudor Queen Elizabeth I found her realm isolated on sectarian grounds. When the Pope banned trade between England and its Catholic neighbours in 1570, the solitary Protestant kingdom found itself under economic pressure. The boycott prompted the Queen to seek out new partnerships with Muslim rulers farther afield.

Elizabeth focused mainly on ties with the Ottoman Empire and Morocco. In 1579, she started a long correspondence with the Ottoman Sultan Murad III (r.1574–1595) and sent diplomats to build commercial relations. Trade ties with Islamic rulers like this brought home goods such as sugar, coffee, carpets, cotton, and more, entering England.

A Muslim ambassador's offer to Elizabeth I

It was not only commodities that reached the country. In 1600, an Andalusian-born Muslim ambassador arrived with his entourage in London. Abd al-Wahid, the envoy, met Elizabeth on behalf of the Marrakesh-based Saadi Sultanate.

He came with a proposal some might find surprising. The diplomat invited the Queen to join forces and stage an allied Anglo-Moroccan invasion of their common enemy, Spain. The ambassador's mission was ultimately unsuccessful, and he left London in 1601, having failed to garner Elizabeth's support. However, the Moorish visitor may have left behind an important legacy.

He is not only believed to be the first-ever Muslim to have his portrait painted in English

history; some also speculate that his visit inspired William Shakespeare's 1604 play, *Othello*.

Coastal corsairs and an Ottoman Island?

Other interactions around this time were not always so cordial. England has a deep history of seafaring. Sir Francis Drake (d.1596) — the Devonshire native and admiral — is perhaps one of the biggest household names.

Understanding Drake and his "profession" is key to another Muslim connection. Drake was a privateer, essentially a pirate with a licence from the Crown that made his activities "legal". In fact, after receiving his commission from Elizabeth in 1572, he amassed a fortune raiding Spanish settlements in the Americas. Before this, however, Drake had also taken part in an Atlantic slave trading venture personally supported by the Queen.

Slavery and Privateering

Both slavery and privateering were widespread in the 16th and 17th centuries, and some Muslim rulers were by no means beyond participating in both.

Privateers, known as "Barbary corsairs", often served Ottoman vassals in North Africa and made a living by selling both captured enslaved people and loot.

While they tended to operate in the Mediterranean, it was not uncommon for the corsairs to target Britain and Ireland, too. Some even went as far as Iceland.

Muslim and European corsair connection

Barbary privateers are generally known to have been Muslim and of North African origin, but Englishmen and other Europeans also joined their ranks.

At least some of these accepted Islam. One of the most famous examples is Kent-born John

Ward, also known as Jack Ward. A contemporary of Drake's, Ward also pursued a career as a privateer serving Elizabeth I but later found his way to Tunisia.

While serving the local Ottoman ruler Osman Dayi, Ward became a Muslim around 1610, taking the name Yusuf Reis. He lived in Tunis as a wealthy man for the rest of his life.

Pirates of the Caribbean, anyone?

Ward was undoubtedly well-known in his time. In 1612, he was the subject of a play by the English dramatist Robert Daborne titled *A Christian Turn'd Turk*. Back then, "turning Turk" was a term used to describe conversion to Islam, and the play was intended to discourage its audience from doing just that.

The Corsair may have another, even more impressive global status, too. It is said that while living in Tunis, Ward had a love for small birds, causing locals to give him the nickname Jack "Asfūr" (Arabic for sparrow). This has led some to conclude that Ward is the inspiration behind Captain Jack Sparrow, the main character in the world-famous *Pirates of the Caribbean* film franchise, played by Johnny Depp.

Was Lundy part of the Ottoman Empire?

England's corsair connections do not stop there. Some even took control of English soil. In 1625, corsairs occupied Lundy, a small island off the coast of Devon, and used it as a base of operations for a couple of weeks. They would continue to seize the island on and off for similarly short periods over the next decade, raiding shipping, people, and property on the South West coast and beyond.

What remains clear, however, is that in the 17th century, there were periods where an English island was under the control of Ottoman agents, raising the question, "Can we consider Lundy and, therefore, a tiny piece of England, to have been part of the Ottoman Empire on more than one occasion?"

A converted crusader

Ward is not the only English Muslim to have a fascinating backstory. Over 350 years before the Corsair was born, a crusader knight had a change of heart. In 1184, Robert of St Albans — then a member of the Knights Templar, a zealous Christian military order with a reputation for ferocity when fighting Muslims — abandoned the group and embraced Islam. Some say he decided after developing a deep admiration for Muslims during his time in the Holy Land and growing disillusioned with the Templars.

Whatever his motivations, Robert is believed to have reached the highest echelons of Muslim society in the Middle East. He is said, for instance, to have married the niece of Salah al-Din — the world-renowned ruler famous for bringing Jerusalem back under Islamic rule in 1187 after nearly 90 years of crusader rule.

He also put his military talents at the service of his new brethren and died leading an army outside the sacred city on behalf of Salah al-Din.

A king and a coin

English connections to Islam are even more profound than the Crusades. One of the country's earliest links dates back a thousand years to King Offa (r. 757 to 796), the 8th-century Anglo-Saxon ruler of Mercia.

In Offa's time, England was split mainly between different Anglo-Saxon rulers. It would not be united under a single monarch for over a century, making some Islamic links older than the Kingdom of England.

English coins bearing the Shahada!

A remarkable artefact has proved this link predating the Kingdom of England. The Mercian ruler is believed to have minted gold coins — not only with his name on them in Latin text — but with Arabic-language Islamic inscriptions, copying the dinars of the Abbasid Caliphate. So far, only one surviving coin has been

found, but two important conclusions can be made because of it.

Firstly, Offa likely produced these coins so he could trade in the Mediterranean, where gold dinars were widely accepted. This suggests a desire on his part to do business rather than war with Muslims.

Secondly, though they are imperfectly copied, the coins' Arabic inscriptions still clearly bear the Islamic statements: "None has the right to be worshipped except Allah, and He has no partners, and Muhammad is the Messenger of Allah."

These inscriptions reveal that Islamic messages came to England over a thousand years ago, even if Offa and the others they reached could not understand them.

Well, there you have it. This "green and pleasant land" has links to the Islamic world that are older than both the U.K. and the Kingdom of England themselves. ([Back to Contents](#))

The Duel Between Good and Evil to Attain Spiritual Growth

by Ebrahim Mohamed

And say: The Truth is from your Lord; so let him who pleases believe, and let him who pleases disbelieve. (Quran 18:29)

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. (Quran 2:256)

In these verses, the dual nature and the freedom of choice are highlighted, which are characteristics of the human species. By the dual nature of man is meant his ability to do good on the one hand and his ability to do evil on the other. In this regard, the Holy Quran speaks of certain unseen forces accompanying every human being. These are the forces of

light called angels that inspire man to do good on the one hand and the devil that targets and excites the lower desires of man.

Thus says the Holy Quran: And when We said to the angels: Submit to Adam, they submitted except *Iblis*. He was of the *Jinn*, so he transgressed the commandment of his Lord. (Quran 18:50)

Here, we must remember that the angels, the *iblis*, *shaytaan* and *Jinn* are all creations of Almighty Allah. They have specific roles to play in man's moral and spiritual development. They were not created simply for no reason or to cause harm to man.

The term *iblis* is used for the devil when the evil one's evil is of a lesser kind limited to himself, and *shaytaan* is used when his evil is of a much greater kind that affects others besides himself. *Jinn* is used to signify his extraordinary sharp and clever characteristics. Thus, the Arabs used to liken a person who is sharp and clever to a *jinni*, and when such a person became demented or mentally degenerate, they would say: 'his *jinni* has left him.' Even Westerners refer to such clever humans as geniuses. In a hadith in *Sahih al Muslim*, it is reported by Lady Aishah (r) that the Holy Prophet (s) said that the *Jinn* are created from *nar*, i.e. fire and the angels from *nur*, i.e. light. The Holy Quran says every soul comes with both.

And every soul comes with it a *driver* and a *witness*. (Quran 50:21) Here, the driver is the *Jinn*, that energy of hot passion that targets and excites man's desires of *lust*, *anger* and *greed*. The witness is the *angel* who records the deeds of man and urges and inspires him to do good and noble deeds.

In a Hadith in the collection of Muslim, ibn Masud reports that the Holy Prophet (s) said, There is not one among you, but there is appointed over him his associate from among the *Jinn* and his associate from among the angels.

The Companions said, And what about thee, O Prophet of Allāh? He said: "The same is

the case with me, but Allāh has helped me over him, so he (i.e., the associate *jinn*) has submitted and does not command me aught but good.

According to another Hadith, the Holy Prophet (s) is reported to have said: There are suggestions which the devil makes to the son of man and suggestions which the angel makes. The devil's suggestion is for evil and giving the lie to the truth, and the angel's suggestion is for good and the acceptance of the truth.

The question, however, is often asked: why has Almighty Allah created beings whose function is to lead man to good whilst, opposite to this, He created those whose task it is to lead him away from good? In the physical world, this is the law of opposites, of positive and negative charges that prevail throughout nature, producing life when combined. A similar law exists in the spiritual world. It is, therefore, important to understand the wisdom behind this dual nature as it pertains to the human species. When we reflect on it, we soon realise it is essential for the moral and spiritual development of the soul. We only realise the strength or weakness of our faith when faced with temptations and how we fare against them. Without such tests in which the angels and the devil play a vital role, man will never be able to shape his independent character and personality and facilitate the growth of his soul into the world of infinite spiritual progress.

Now, it is indeed true that Allah created the angels as the arch-inspirer to goodness and the devil arch-tempter to evil, respectively, in the spiritual development of man. Still, *Allah did NOT create good and evil deeds*. Nowhere in the Holy Quran does it say so. This is a misconception even among many Muslim scholars. This misconception is based on misunderstanding the nature of good and evil. Indeed, what Allah does create are the laws that govern the consequences of good and evil deeds.

Says the Holy Quran: So he who does an atom's weight of good will see it.' (Quran 99:7). And, he who does an atom's weight of evil will see it. (Quran 99:8) Whoever exceeds the limits of Allah, these are the wrongdoers. (Quran

2:229)

Note *zaalimoon* for wrongdoers is from the word *zulm*, which, according to Imam Raghīb's authoritative Arabic Quranic dictionary, is a wrong or an evil that results by the placing of a thing in a place other than that for which it is meant; either by falling short or by excess or by deviation from its proper use, time or place.' According to the Holy Quran, everything in Nature is based on precise laws of measure and balance, which create disastrous consequences when tampered with and disturbed or used for the wrong purposes.

Surely, We have created everything according to a measure. Therefore, everything Almighty Allah created serves a specific and unique purpose. It is often simply out of man's limited understanding that he cannot perceive the true significance of many things and out of ignorance or sometimes deliberately violates Allah's laws, exceeds the limits and, consequently, causes havoc in nature. Thus, when man, who has been given free discretionary powers within certain limitations, uses what Allah has created for the right purpose it was meant for, he becomes the creator of its consequential good; but if he uses it for purposes other than what it has been created for, he and not Almighty Allah is the creator of its consequential evil. Thus, a knife in the hands of a surgeon who uses it to save lives is good, but in the hands of a murderer who kills, it is evil. Something else that also always comes to mind is the toxicity associated with the consumption of pork and alcohol. There are no doubt other beneficial uses for these, but they are **NOT** beneficial to consume.

To illustrate this point further, allow me to relate a mistake that Chinese farmers once made. They decided to destroy those little birds called swallows, which they saw as a threat to their crops even though they accounted for only a tiny percentage of their crop losses annually. The Chinese farmers nevertheless went on a wild, blind spree of destroying the swallows until they were no more. Later, with utter dismay and at a high cost, they realised that they had tampered with the natural cycle of balance in nature and had to pay a

heavy price. The swallows, they finally understood, were responsible for eliminating harmful pests such as locusts and other pests and were thus protecting the crops. The sustenance that the little birds took out of the crops for their survival, the farmers eventually realised, was negligible compared to the vast destruction caused by the pests to their crops. As a result of eliminating the swallows, the farmers lost the bulk of their crops to locusts and other pests over several years in succession and suffered large-scale famine. Thus, it was not Allah Almighty that brought this upon them; it was out of selfish greed that they, without proper investigation, upset the balance of nature and brought evil consequences upon themselves.

Indeed, Almighty Allah has created man with two kinds of passions: the higher angelic-inspired passions that awaken a much higher and more profound spiritual life and the lower fiery passions such as lust, greed and anger related to his earthly, physical existence. These lower passions driven by the motor energy we call the Jinn are necessary for man's physical survival. But they hinder his moral and spiritual growth when allowed to dominate and get out of control. To avoid evil being committed due to this, man must keep these much-needed passions regulated and under control within lawfully restricted limits. If he can do so, it will help the human species multiply and survive, preventing it from becoming extinct.

This is what the Holy Prophet (s) meant when he said his associate Jinn had been tamed and under his control; instead of making evil suggestions, he commanded nothing but good.

Such is the true significance of the dual nature of man. A struggle without which - he cannot evolve to advanced spiritual stages in life. He must stand up to and face the battle between good and evil. To help him, he needs to seek divine guidance and will find that the Almighty has provided him with the Holy Quran and the example of the Holy Prophet Muhammad (s). With this divine guidance at his disposal - given to him free of charge - he soon comes to realise that it is NOT the devil or Jinn that should be feared, as he is only doing his designated job assigned to him by Almighty Allah, but what should be feared is the animal within man that is inclined to follow the promptings of the devil despite divine guidance to the contrary; thereby turning him into

a demonic beast that becomes a menace to all law-abiding, peace-loving souls in society.

On the Day of Judgment, the devil will rightly plead innocence and say to his followers: Surely Allah promised you a promise of truth, and I promised you then failed you. And I had no authority over you, except that I called you, and you obeyed me, so blame me not but blame yourselves. - (Quran 14:22)

The devil is right. Allah Almighty granted man independence of thought, intellectual capabilities, and the ability to reason and to understand things. He was also gifted with absolute freedom of choice and with divinely generated guidance provided by a plethora of prophets, culminating in the final universal Prophet Muhammad (s), who, without compulsion, came with sound arguments that pointed out to him the right way; the Truth from Falsehood, saying to him: the right way is indeed clearly distinct from error. So, whoever disbelieves in the devil (i.e., all evil things, falsehood, etc.) and believes in Allah indeed lays hold on the firmest handle, which shall never break, And Allah is All-Hearing, All-Knowing. ([Back to Contents](#))

Suriname Celebrations in Pictures
Jamia Masjid Paramaribo,
rebuilt 20 years ago
One of seventeen mosques in
Suriname.





Nickerie jalsa



Nickerie Masjid

**Meerzorg Complex** - Masjid, conference hall, classrooms and offices**Meerzorg Jalsa** - Robbert Bipat, President Jamaat, is in the front row in a cap and a government minister in a yellow shirt.

Jalsa was held in the conference hall of the main mosque.



A minister of the Suriname Government extends his felicitations.

Some Foreign speakers: Maulana Amir Aziz, Maulana Mansor Bakhsh, Lord Shahid Aziz



Some Local speakers, including two new missionaries and the Rabi of the Synagogue, etc. ([Back to Contents](#))



Ahmadiyya Anjuman Isha'at Islam Lahore

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Dutch

17:72)

Kenmerken van de Ahmadiyyat deel 9/10

By Door Imtiaz Hoeseni

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



Alle godsdiensten delen het geloof in straf of beloning voor iemands daden in een volgend leven. Maar de Islam heeft dit verschijnsel op een wetenschappelijke manier uitgelegd. Bijvoorbeeld, paradijs en hel zijn niet alleen voor het leven Hiernamaals bedoeld, maar beginnen ook in dit leven:

“En voor hem die vreest te staan voor zijn Heer zijn er twee Tuinen.” (De Heilige Koran 55:46)

De ene tuin (djannat, paradijs) is van dit leven en de andere van het leven dat zal komen. De ziel die volmaaktheid bereikt, ziet haar eigen paradijs in dit leven. De Heilige Koran zegt tegen de tevreden ziel:

“Treed dus onder Mijn dienaren binnen en treed Mijn tuin binnen.” (De Heilige Koran 89:29-30)

Evenzo wordt het vuur van de hel beschreven als dat het boven de harten van de mensen uitstijgt:

“Het is het vuur aangestoken door Allah, dat boven de harten uitstijgt.” (De Heilige Koran 104:6-7)

En de hel in het Hiernamaals is niets anders dan een andere vorm van blindheid in dit leven:

“En wie blind is in dit leven, hij zal blind zijn in het Hiernamaals.” (De Heilige Koran

Maar deze zaken blijven verborgen voor het oog van de gewone mensen en komen pas op de Dag der Opstanding aan het licht, en daarom zullen op die dag hemel en hel zichtbaar worden.

“U was inderdaad hieromtrent onachtzaam, maar nu hebben Wij uw sluier van u verwijderd, zodat uw blik deze dag scherp is.” (De Heilige Koran 50:22)

Dat paradijs en hel in dit leven beginnen, laat zien dat de beloning of straf (indien wij ons hiervan nu bewust zijn of niet) feitelijk gelijktijdig plaatsvindt met onze daden. Vervolgens wordt een ander punt benadrukt: elke daad brengt een gevolg voort, of degene die het verricht nu een gelovige is of een niet-gelovige. Indien een niet-moslim een goed werk verricht, dan zal het resultaat vanzelfsprekend goed zijn en wanneer een moslim iets slechts doet, dan zal dat slechte consequenties hebben:

“Derhalve, hij die een atoomgewicht aan goed doet, zal het zien. En Hij die een atoomgewicht aan slecht doet, zal het zien.” (De Heilige Koran 99:7-8)

Er wordt ook uitgelegd dat de hel een plaats is voor de loutering en genezing van de menselijke kwalen en tekortkomingen. Het is een middel tot reiniging van de mens, zodat hij voor zijn vooruitgang nog een kans zal krijgen in het leven dat zal komen, die hij in dit leven had vergooid. En omdat dit slechts bij wijze van genezing is, zullen alle bewoners van de hel er vroeg of laat uitkomen. Volgens de Heilige Profeet Mohammed zal er een tijd komen dat de ochtendwind tegen de deuren van de hel zal slaan en het zal een woeste plaats worden. Voor gedetailleerdere verwijzingen, kunt Maulana Muhammad Ali's De religie van de Islam, Hoofdstuk 6 raadplegen.

Op gelijke wijze dient men wat betreft het paradijs eraan te denken dat de mens in staat is daarin onbegrensde vooruitgang te boeken.

Degenen die eenmaal daarbinnen zijn getreden, zullen nooit daaruit gehaald worden. Dit maakt ruimschoots duidelijk dat toekomstige beloning in de Islam de verscheidene aspecten van de menselijke vooruitgang inhoudt en bestraffing (azāb) de stadia van zijn neergang en verval. Maar de moslims verloren deze zaken van diepe wijsheid uit het oog en dachten dat azāb en sawāb alleen voor het toekomstige leven van de wereld bedoeld waren. Zij dachten ook dat niet-moslims geen enkele beloning voor hun goede daden ontvangen en dat alle moslims naar het paradijs zullen gaan en dat de kafirs [ongelovigen] voor altijd in het hellevuur zullen branden. De Ahmadiyyat bracht de oorspronkelijke leringen van de Islam echter aan het licht en verwijderde al deze vergissingen. Zij legde ook uit dat zelfs de aanbidding van God voor de eigen vooruitgang van de mens bedoeld was, want door God te aanbidden, probeert de mens in feite echt in contact te komen met God met als doel zichzelf te door-drenken met de Goddelijke attributen. ([Back to Contents](#))

95 jaar Surinaamse Islamitische Vereniging

(English version at the end) Vanaf het jaar 1843 kwamen er Indische arbeiders uit onze buurlanden naar Suriname. Met de afschaffing van de slavernij in 1863 werd de vraag naar landarbeiders groot en ontstond de behoefte om immigranten uit Brits-Indië aan te trekken. Aan boord van de Lalla-Rookh dat voor het eerst in Suriname aankwam bevonden zich onder de ruim 400 Brits-Indische immigranten ook een 80-tal moslims. Hoewel zij na aankomst in verschillende districten werden tewerkgesteld hebben deze geloofsgenoten het onderlinge contact steeds intensief nagestreefd. Zo werden er kleine moskeeën gebouwd, de eerste op een terrein achter PCS, het toenmalige Wolfenbutterl.

Op zondag 17 november 1929 kwamen ongeveer 600 geloofsgenoten uit geheel Suriname in theater Thalia bijeen, met de bedoeling een vereniging op te richten ter behar-

tiging van hun gemeenschappelijke belangen en werd de Surinaamse Islamitische Vereniging, de S. I.V, geboren. In augustus 1932 werd de eerste houten moskee aan de Keizerstraat ingewijd. In 1934 werd de Ahmadiyya Akieda geadopteerd onder invloed van de Ahmadiyya Anjuman Isa'at Islam uit Lahore, toen nog India.

Begin jaren 70 van de vorige eeuw werd gestart met het bouwen van een nieuwe moskee die geheel uit steen werd opgetrokken. De oude houten moskee werd vervangen. De huidige S.I.V-hoofdmoskee is uitgegroeid tot een niet meer weg te denken toeristische trekpleister in hartje Paramaribo. Vanwege de centrale ligging stappen dagelijks vele gelovigen de moskee binnen om hun gebed te verrichten. Opvallend is ook dat vele toeristen zich melden om het imposante gebouw van dichtbij te bekijken of ook wel om enkele foto's te schieten.

In de jaren negentig werd het terrein tussen de moskee en de synagoge aangekocht. Dit resulteerde natuurlijk erin dat onze broeders van joodse afkomst onze directe burens werden. Onze unieke en vreedzame relatie met onze oosterburen, welke tot uiting komt in het vredig naast elkaar staan van een moskee en een synagoge, mag tot heden toe als een goed voorbeeld voor de hele wereld dienen en is een van de belangrijke pijlers van de wereldwijde Lahore Ahmadiyya Beweging.

Momenteel zijn er naast ons hoofdkwartier aan de Keizersstraat 10 afdelingen, t.w. Imdadia Isha'at Islam, Hakikatoel Islam en Shamsul Islam aan de Indira Gandhieweg, Tackveyatul Islam te Vredenburg, Qamrul Islam aan de Commissaris Weytingweg, Moefidoel Islam te Leiding 19, Azmat E Islam te Santopolder, Shane Islam te Mattonshoop, Hydaitul Islam te Alkmaar, en Hyfzetul Islam te Kroonenburg. Verder zijn er zusterorganisaties Noere Islam te Nw Amsterdam, Ahmadia Isha'at Islam Meerzorg, Shariate Islam en Sadr Tartiboel Islam in Nickerie. In totaal gaat het om 17 Moskeeën. ([Back to Contents](#))

110 jaar Lahore Ahmadiyya Beweging

In 1914 richtte Maulana Muhammad Ali de Ahmadiyya Anjuman Isha'at Islam op in Lahore, na onenigheid over de opvolging van het leiderschap van de Ahmadiyya Anjuman in Qadian. Vanaf haar oprichting heeft deze beweging zich geconcentreerd op het verspreiden van de ware Islam. In de afgelopen 110 jaren heeft deze organisatie dan ook afdelingen wereldwijd opgericht, een groot aantal boeken gepubliceerd en continu de discussie aangegaan over het einde van het Profeetschap na Mohammed (VZMH). Onder de belangrijke boeken die steeds worden uitgegeven neemt de vertaling van de Heilige Koran in onder andere het Engels en het Nederlands, alsmede een groot aantal andere talen een prominente plaats in.

De belangrijkste kernwaarden van de beweging zijn vrede, harmonie en respect voor elkaar. Dit doet zij door steeds de interreligieuze dialoog aan te gaan op een respectvolle manier. In de Islam is er geen plaats voor geweld, laat staan het bekeren van andersdenkenden met geweld. Met haar publicaties probeert de beweging daar zo goed als mogelijk invulling aan te geven. De SIV levert haar bescheiden bijdrage door de publicaties te verdelen onder haar leden, maar ook door een bijdrage te leveren met het schrijven van artikelen en vertalen van boeken naar het Nederlands. Daarnaast neemt SIV ook actief deel als lid van de Interreligieuze Raad in Suriname. In een tijd waarin geweld, oorlog, rassenhaat en onverdraagzaamheid aan de orde van de dag is, is het meer dan ooit belangrijk dat we de ingeslagen weg niet verlaten en standvastig doorgaan.

De internationale moederorganisatie van de Ahmadiyya beweging zetelt in Lahore Pakistan. Zij wordt geleid door een Amir die wordt bijgestaan door een bestuur bestaande uit ver-

tegenwoordigers van de vele Jamaats in Pakistan. De huidige Amir is de welbekende Prof. Dr. Abdul Karim Saeed. Het contact met Lahore is uitstekend te noemen. Hier volgt een felicitatieboodschap van hem.

“In de naam van Allah, de Barmhartige en de Genadevolle,

Het is mij een groot genoegen dit bericht te sturen naar de SIV ter gelegenheid van de viering van haar 95-jarig bestaan. Ik dank het bestuur van de SIV voor het feit dat zij mij hebben uitgenodigd om deze belangrijke gelegenheid bij te wonen. Wegens gezondheidsproblemen kan ik niet aanwezig zijn. Ik zal echter Insha'Allah in staat zijn om het goed te maken door bij jullie te zijn op herdenking van de sterfdag van Hazrat Mirza Ghulam Ahmad in mei 2025. Ik ben erg onder de indruk van de prestatie en het goede beheer van de SIV. Het kan een rolmodel zijn voor veel Jamaats in onze organisatie. Ik weet zeker dat u van plan bent een boek te drukken met foto's en documentatie van gebeurtenissen om de 95 jaar die SIV met succes heeft doorgemaakt te markeren. U geeft ook het goede voorbeeld van interreligieuze samenwerking en dialoog. Ik bid dat u door kunt gaan met uw activiteiten en ik wens iedereen die de vieringen bijwoont het beste. Wees gezegend.

Prof. dr. Abdul Karim Saeed,

Voorzitter, Ahmadiyya Anjuman Lahore”

Het hoofdbestuur en alle bijbehorende organen van de SIV feliciteren de gehele Surinaamse gemeenschap met het 95-jarig bestaan van de Surinaamse Islamitische Vereniging en de internationale gemeenschap met het 110-jarig bestaan van de Lahore Ahmadiyya Beweging. ([Back to Contents](#))

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French

LA TOLERANCE EN ISLAM

*Traduit par ABOU
TIENE Cote d'Ivoire*

**Liberté de Croyance et de
Conscience.**



Une des manifestations de tolérance dans l'Islam est la liberté de croyance que l'Islam garantie à tous les êtres humains. Ceci est clairement affirmé dans le Saint Coran quand Allah, le Plus Exalté, dit : « Il n'y a pas de contrainte dans la religion... » [La Vache 2 :256]. Renoncer à sa religion et se convertir à une autre par la contrainte est interdit, puisque la croyance est basée sur la liberté de choix. Ceci est clairement souligné dans le Saint Coran ; Allah, le Plus Elevé, dit : « ...alors quiconque le désire, laisse-le croire, et quiconque le désire, laisse-le ne pas croire... » [La Caverne 18 :29]

La tolérance est donnée en exemple par le Saint Prophète [Puissent la paix et les bénédictions d'Allah être sur lui] dans sa déclaration de la liberté religieuse dans la première constitution de l'Etat Islamique à Médine quand il comprit que les Juifs et les musulmans ensemble formaient une seule nation. En se basant sur la liberté religieuse et la tolérance garanties par l'Islam, le Second Calife, 'Umar Ibn Al Khattab, [Puisse Allah être satisfait de lui], a accordé aux chrétiens de Jérusalem l'assurance de la sécurité pour leurs vies, leurs églises et leurs croix, leur assurant qu'aucun d'entre eux ne serait lésé ou contraint en raison de sa religion.

La Liberté de Pensée et d'Expression

La tolérance de l'Islam est également évidente à travers le fait que l'Islam accorde la liberté de conduire des discussions religieuses sur une base objective, loin de l'abus ou du ridicule. De ce point de vue, Allah, le Plus Exalté, dit dans le Saint Coran : « Invite

à la voie de ton Seigneur avec sagesse et une douce exhortation, et discute avec eux de la meilleure manière. » [L'Abeille 16 :125]. C'est basé sur ces principes de tolérance que le dialogue devrait être conduit entre musulmans et non musulmans.

Le Saint Coran invite les Gens du Livre à cela. Allah, le Plus Elevé, dit : « O Peuple du Livre, venez-en à une parole équitable entre nous et vous, de sorte que nous ne servions nul autre qu'Allah. Mais s'ils se détournent, dites alors: Rendez témoignage, nous sommes musulmans. » [La Famille d'Amran 3 :65]. Cela signifie que si le dialogue entre les deux parties échouait à atteindre son but, chaque personne a sa propre religion en laquelle il croit. Ceci est exprimé dans le dernier verset du Chapitre intitulé « Les Incroyants » qui fut narré par la révélation Divine au Saint Prophète Muhammad [Puissent la paix et les bénédictions d'Allah être sur lui], adressé aux incroyants: « Pour vous il y a votre récompense et pour moi ma récompense » [Les Incroyants 109 :6].

Point de Vue Libéral des Autres Religions

Les musulmans honorent et révèrent tous les prophètes et messagers d'Allah. Ils ne font aucune distinction entre aucun d'eux, puisque le fait qu'un musulman ne peut être un vrai croyant tant qu'il ne croit pas en tous les messagers d'Allah [Puisse-t-il être Puissant et Majestueux], et pas seulement en Muhammad [Puissent la paix et les bénédictions d'Allah être sur lui] est un fondement en Islam. Allah, le Plus Elevé, dit : « Et ceux qui croient en Allah et en Ses messagers et ne font aucune distinction entre aucun d'eux, à eux Il accordera leurs récompenses. Et Allah est toujours Clément, Miséricordieux. » [Les Femmes 4 :152]. Le Messager d'Allah [Puissent la paix et les bénédictions d'Allah être sur lui] salua les messagers des autres religions. A propos de Jésus [Puisse la paix d'Allah être sur lui], il dit : « Aussi bien dans ce monde que dans l'Au-delà je suis le plus proche de tous de Jésus, le

Fils de Marie. Les Prophètes sont tous des frères paternels ; leurs mères sont différentes mais leur religion est une." Muhammad [que les prières et la paix soient sur lui] vénérât tellement Moïse [Que la paix soit sur lui] que quand le Prophète vint à Médine et trouva les Juifs jeûnant le jour de 'Ashura', il leur demanda : « Pourquoi jeûnez-vous en ce jour ? ». Ils répondirent: « C'est le jour vertueux, c'est le jour où Allah sauva les Enfants d'Israël de leurs ennemis, alors Moïse jeûna ce jour-là. » Il dit : « Nous sommes plus proches de Moïse que vous », alors il jeûna ce jour-là et commanda [aux musulmans] de jeûner ce jour-là.

Le Messager Muhammad [Puissent la paix et les bénédictions d'Allah être sur lui] parla du Prophète Joseph [Que la paix soit sur lui] en des termes élogieux: « L'honorable, le fils de l'honorable...(était) Joseph, le fils de Jacob, le fils d'Isaac, le fils d'Abraham [Que la paix soit sur eux tous].

Pas de Contrainte en Matière de Foi

Ainsi, nous constatons que la tolérance de l'Islam est bien reflétée dans le fait que l'Islam n'a jamais contraint ses adversaires à y entrer. Au contraire, il accorde aux non-musulmans l'entière liberté de garder leur propre religion et ne les force pas à se convertir à l'Islam. Ceci est clairement affirmé dans le Saint Coran et les traditions du Saint Prophète. Allah, le Plus Exalté, dit : « Et s'il avait plu à ton Seigneur, tous ceux qui sont sur la terre auraient cru, tous. Est-ce qu'alors tu forceras les hommes jusqu'à ce qu'ils croient ? » [Jonas 10 :99]. Le Messager d'Allah, Muhammad, [Puissent la paix et les bénédictions d'Allah être sur lui] donna aux non musulmans le choix d'accepter l'Islam ou de conserver leur foi. Il conclut même avec les non-musulmans des pactes de protection pour leur religion, leur honneur et leurs biens. Selon le professeur américain Edon Calgerily, le Coran contient un saint verset abondant de vérité et de sagesse. Ce verset est bien connu de tous les musulmans et doit aussi être connu des non-musulmans.

Il dit ceci: « Il n'y a pas de contrainte en religion. » Ce verset fut révélé au sujet de certains hommes des Al- Ansar (les Auxiliaires) dont les enfants embrassèrent le judaïsme ou le christianisme. Avec l'avènement de l'Islam, ils essayèrent de forcer leurs enfants à se convertir à la nouvelle religion. Ce verset fut alors révélé pour les empêcher de convertir par la force leurs enfants à l'Islam.

Allah, le Plus Exalté, dit: « Et dis : La Vérité vient de votre Seigneur ; alors quiconque le désire laissez-le croire, et quiconque le désire, laissez-le ne pas croire... » [La Caverne 18 :29]. Par conséquent, les musulmans offrirent aux non-musulmans la conversion à l'Islam sans force ni contrainte.

Quand le roi Al Mansour Qalawun a par erreur forcé ahl al-dhimma [Les Gens du Pacte] a accepté l'Islam en 680 A.H, et que de tels gens se sont convertis par la force à l'Islam, cela suscita la fureur des savants religieux musulmans et des juges de l'époque. Six mois plus tard, le conseil des savants religieux se tint et décida que ces gens avaient embrassé l'Islam sous la contrainte et que la conversion forcée à l'Islam étant interdite, qu'ils étaient donc autorisés à retourner à leur ancienne religion. Alors, la majorité de ces gens retournèrent à leur religion. N'est-ce donc pas un exemple de tolérance affiché par l'Islam et une marque de respect pour les autres religions?

L'italienne Dr. Laure Veccia Vaglieri dit: "Une fois que les musulmans concluaient des accords avec d'autres peuples, ils leur accordèrent la liberté de culte et ne les forcèrent pas à entrer en Islam. En outre, les armées musulmanes n'étaient pas suivies d'une multitude de missionnaires indésirables, pas plus que les missionnaires n'obtenaient des positions privilégiées afin de propager et défendre leur religion. A une certaine époque, les musulmans stipulaient que quiconque souhaiter accepter l'Islam devrait prendre une certaine mesure qui ne faciliterait pas la propagation de l'Islam. Ils exigèrent que quiconque souhaitait embras-

ser la nouvelle religion doive comparaître devant un juge et déclarer qu'il acceptait l'Islam sans aucune pression et que sa conversion n'était motivée par l'obtention d'aucun privilège. »

C'est également une preuve de tolérance que l'Islam n'ait pas seulement accordé aux non musulmans la liberté de garder leur religion, mais que la Sari'a ait autorisé les non-musulmans à pratiquer leur rites et leur ait accordé la protection de leur lieux de culte. Allah, Le Plus Elevé, dit : « Et si Allah n'avait pas repoussé certains peuples par d'autres, les cloîtres et les églises et les synagogues et les mosquées où le nom d'Allah est très vénéré auraient été démolies... » [Le Pèlerinage 22 :40].

Quand les commandeurs des armées musulmans conquéraient un pays, les Califes leur conseillaient de faire preuve de tolérance. Abu Bakr Al- Siddiq [Puisse Allah être satisfait par lui] ordonna Usama Ibn Zayd ceci : « Je t'ordonne de faire 10 choses : ne tuer aucune femme, aucun enfant, aucune personne âgée ; ne pas abattre les arbres fruitiers, ne pas vandaliser les maisons, ni blesser un mouton ni un chameau, sauf si vous devez en manger, ne pas noyer le moindre palmier, ni le brûler, ne pas être perfide ; ne pas être lâche ; et tu rencontreras des gens qui ont dédié leur vie au monachisme ; laisse-les seuls à leurs dévotions . »

Exemples Historiques

Associant les gens d'Illyaa "Jérusalem" à son pacte, 'Umar Ibn Al-Khattab [Puisse Allah être satisfait avec lui] dit : « Ceci est une assurance de paix et de protection donnée par le serviteur d'Allah 'Umar, Commandeur des Croyants aux gens d'Illyaa. Il leur donna l'assurance de la protection de leurs vies, de leurs biens, de leurs églises et de leurs croix autant pour les malades que pour les bien-portants et toute la communauté religieuse. Leurs églises ne doivent pas être occupées, démolies ni enlevées entièrement ou en partie. Aucune de leurs croix ni affaires ne doit

être saisie. Ils ne doivent pas être contraints dans leur religions ni ne doivent être blessés. »

Les accords et les pactes conclus avec des non musulmans étaient appliqués de à la lettre, à savoir, le respect de leurs croyances, Shari'as [lois religieuses] et traditions et le fait de ne pas les forcer à se convertir à l'Islam. Une telle liberté eut un effet merveilleux sur les non-musulmans, qui n'étaient pas habitués à des vertus aussi nobles. Les musulmans les ont protégés et ne leur ont causé aucun tort que ce soit dans leur lieux de culte ou autrement.

Dans une lettre envoyée à Siméon, Le Métropolitain de Rev-Ardashir, Primat de Perse, le Patriarche Nestorien, Isho-yabh III dit : « Les Arabes, à qui Dieu à cette époque a donné l'empire du monde, voici qu'ils sont parmi vous comme vous le savez bien ; et pourtant ils n'attaquent pas la foi chrétienne, ils favorisent au contraire notre religion, font honneur à nos prêtres et aux saints du Seigneur et confèrent des bénéfices aux églises et aux monastères. »

Les historiens impartiaux connaissent la grande tolérance de l'Islam. Gustave Le Bon dit : « La tolérance de Muhammad envers les Juifs et les chrétiens était vraiment grande ; les fondateurs des religions qui apparurent avant lui, le judaïsme et le christianisme en particulier, n'ont pas prescrit une telle bonne volonté. Ses califes poursuivirent la même politique, et la tolérance de l'Islam est connue des quelques Européens sceptiques et croyants qui étudient l'histoire des Arabes en profondeur. » L'italienne Laura Veccia Vaglieri dit : « ... de tels gens connus comme ahl al-dhimma [Les Gens du Pacte] obtinrent autant de protection que la communauté musulmane elle-même. » Le fait que les actions du Messenger [Puisse les bénédictions et la paix d'Allah être sur lui] et des Anciens Califes se transformèrent plus tard en une loi appliquée par les musulmans, il n'est pas exagéré d'insister sur le fait que l'Islam ne prêche pas seulement la tolérance religieuse,

mais fait également de la tolérance une partie essentielle de sa Shari'a. Les non-musulmans ont vu tant de preuves de tolérance de la part des musulmans qu'il n'y a pas eu d'opposition entre leurs différentes fois.

Les chrétiens de Syrie écrivirent à Abu 'Ubaidah'Amer Ibn Al-Jarrah [Puisse Allah être satisfait de lui], le commandeur des musulmans durant la conquête de la Syrie dans le camp nommé « Fahl », en disant : « O musulmans, vous êtes plus aimés de nous que les Romains, bien que les Romains partagent notre religion. Vous êtes plus fidèles à vos engagements, plus respectueux envers nous, et vous ne nous opprimez pas, et vous êtes des dirigeants justes, mais les Romains, ils nous oppriment et nous enlèveraient nos demeures. »

Ainsi, nous découvrons que lorsque l'Islam apparut, il y a plus de quatorze siècles, comme sceau de tous les messages divins et dernier lien avec la chaîne de la révélation divine, de toutes les religions que l'homme ait jamais connues, qu'elles soient divines ou terrestres, il s'est distingué par la tolérance et le respect mutuel. Il a fait circuler auprès des gens le dernier Mot de Dieu révélé sur terre. L'Islam n'a rejeté aucun des précédents prophètes et messagers de Dieu,

ni leur écritures sacrées. Il n'a forcé aucun des fidèles des religions précédentes à se convertir à l'Islam. Au contraire, il a fait de la croyance en tous les prophètes de Dieu et leurs saintes écritures un fondement de la foi en l'Islam sans lequel la foi est invalide. Cette attitude tolérante de l'Islam envers les religions précédentes devrait rencontrer autant de tolérance et réduire le nombre des adversaires de l'Islam. Allah, le Plus Exalté, dit dans le Saint Coran : « Le Messager croit en

ce qui lui a été révélé par son Seigneur, et (de même) les croyants. Ils Croient tous en Allah et en Ses anges et en Ses Livres et en Ses messagers. Nous ne faisons aucune distinction entre aucun de Ses messagers. Et ils disent : Nous entendons et nous obéissons ; notre Seigneur, (nous implorons) Ton pardon, et vers Toi nous devons éternellement retourner. » [La Vache 2 :285].

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Lahore-Ahmadiyya Mosque in Suriname.

Il est du devoir de chaque membre de sacrifier son temps et son argent pour augmenter le nombre de membres de la Jamaat.

Ahmadiyya Anjuman Isha'at Islam Lahore

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Italian

Gaza è la nostra Patria!

By Luca del Negro

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



È risaputo che per ogni regione geografica, per ogni singolo territorio, corrispondono determinati e differenti “ambienti”, dove il proliferare della vita è attivo nelle sue diversità; la vita in ogni caso rimane nella sua essenza biologica uguale, identica, la stessa e, il “mistero della vita” è quindi preservato e mantenuto comprensibile per l'agnostico, meglio racchiuso nelle parole di Dio per il fedele e mai da confondersi con il panteismo: il primo risultato è quindi riassumibile con l'asserire che, per ogni differente situazione disponibile, la vita non smette di pulsare in una forma comprensibile, dove Dio è vita e la rappresenta in una ricercata prova di confronto intellettuale.

Il Dio Unico (Unico Dio, Allah) quindi non differisce e non può differire in nessun luogo conosciuto o non ancora conosciuto: il Dio Unico (Unico Dio, Allah) attraversa tutti i modelli, tutte le forme di aggregazione umana esistenti, esistite o da esistere, quasi a favorire il dovere-compito dell'Uomo di unirsi in autonomia nei contesti geologici differenti per scoprirlo. A margine di questo approfondimento, è degno di nota un pensiero nato dalle menti dei filosofi appartenenti alla cosiddetta scuola pitagorica nell'antica Grecia, padri per così dire della qui citata e in seguito denominata geologia all'incirca un millennio prima che le Rivelazione coraniche avessero luogo, laddove, come si avrà modo di leggere, per “divino”, si potrà facilmente intuire in un ampio ragionamento fatto da quei pensatori che questo termine comprende tutte le molte divinità allora venerate, come ad assegnarne nella “naturale ignoranza”, una originale essenza di

pensiero rivolta alla percezione di Dio unico (Unico Dio).

Di seguito il pensiero:

“Il divino è l'anima del mondo e l'etica nasce dall'armonia che è nella giustizia rappresentata da un quadrato che risulta dal prodotto dell'uguale con l'uguale”.

Il favorire un'anima di persone, i mussulmani, di questi congeniti presupposti di pensiero, non sarà solamente attività prosastica o ricerca di “convivenza pacifica” e forzata convivenza pacifica fondata sull'Unico Dio comune riconosciuto dall'Occidente ma, moderna e possibile pratica di proselitismo accettata (*da'wa*), dovere affievolito e spesso malamente deviato nella pratica odierna del mussulmano, il quale favorisce maldestramente con questo fare un presunto odio di parte. In particolare, quello che si deve intendere per “autoregolazione e negoziazione”, è il ritorno ideale e dottrinale alla geo-localizzazione nel richiamo del divino come conseguenza di un'attività politica e moderata verso “la madre” (in arabo “Umm” [أُمّ]. Parola derivante dalla radice araba “m-m-” così come per “Ummah”) Patria, da intendersi ideale società e non luogo fisico circoscritto della comunitaria “Nazione di mussulmani” (precedente definizione alla designazione del quarto Califfo, periodo storico in cui la nascita e l'espansione della Comunità veniva suggellata in origine da un *Patto* di tolleranza, in arabo “*Ṣaḥīfa*”), società cioè composta e in via di definizione sul modello curato dello stesso Profeta Maometto, [la Pace su di Lui] modello definitosi tale in virtù di un patto.

Lucaa del Negro, revised excerpt from:
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Spanish

La aproximación musulmana hacia el budismo

Por el Prof. Ubaldo Pi



Observemos específicamente al budismo y al islam. Con respecto al islam, además de mi propia búsqueda sobre el tema, también he extraído aspectos de un libro escrito por Reza Shah Kazemi llamado Base común entre el islam y el budismo, con prefacio de Su Santidad el Dalái Lama y el príncipe de Jordania Ghazi bin Muhammad. Especialmente, he recuperado citas relevantes del Corán del trabajo del Dr. Kazemi. Históricamente, tanto los musulmanes como los budistas (y aquí nos limitamos a las formas indo-tibetanas del budismo), han adoptado un enfoque inclusivista. Los musulmanes, por ejemplo, incluyeron a los budistas como Gente del Libro, al igual que a los judíos, cristianos y zoroástricos. ¿Cómo sucedió esto?

Durante el califato omeya (661-750 e.c.), los árabes extendieron su gobierno y su religión, el islam, a lo largo del Medio Oriente. Así, a principios del siglo VIII, el general omeya Muhammad bin Qasim conquistó la región de Sind que era predominantemente budista, en lo que hoy en día es el sur de Pakistán. Los budistas e hinduistas de Brahmanabad, una de sus ciudades principales, solicitaron que les permitieran reconstruir sus templos y mantener su libertad religiosa. El general Qasim consultó con el gobernador, Hajjaj bin Yusuf, quien a su vez consultó con los clérigos musulmanes. Los clérigos declararon a los budistas (y a los hinduistas también) como Gente del Libro, en lo que se conoció como el “acuerdo de Brahmanabad”. El gobernador omeya Hajjaj decretó:

La petición de los jefes de Brahmanabad sobre la construcción de templos budistas y otros, y la tolerancia en cuestiones religiosas, es justa y razonable. No veo qué otros derechos podamos tener sobre ellos más allá del im-

puesto habitual. Nos han rendido homenaje y han asumido el pago del impuesto de capitación fijo (ar. Jizya) al Califa. Dado que se han convertido en súbditos protegidos (ar. Dhimmi), no tenemos derecho alguno de interferir en sus vidas y propiedades. Permítanles seguir su propia religión. Nadie debe impedirselos.

Posteriormente, a los budistas se les permitió reconstruir sus templos y monasterios, y se les concedió el estatus de súbditos protegidos no musulmanes, siempre y cuando pagaran el impuesto de capitación. Los califas omeyas y más tarde los califas abásidas que gobernaban desde Bagdad (750-1258 e.c.) y posteriormente los gobernantes musulmanes de la India, mantuvieron en principio esta misma política aunque, por supuesto, no era siempre seguida por todos los gobernantes o generales. Sin embargo, la implicación de esta resolución es que el budismo no se comparaba con las religiones paganas politeístas, a cuyos seguidores no se les concedieron tales privilegios.

Ahora, se podría discutir que conceder reconocimiento legal a los budistas fue más político que teológico, derivado del pragmatismo más que de un análisis filosófico sutil. Probablemente fue así. Después de permitir la reconstrucción de los templos budistas e hinduistas, los gobernadores árabes cobraron impuestos a los peregrinos que llegaban a rendir culto en ellos. Sin embargo, los eruditos del islam no lo hicieron, y aun así no consideraron esta política “pragmática” como violatoria o comprometedora de ningún principio teológico fundamental del islam. La implicación de conceder reconocimiento legal a los budistas, protección política y tolerancia religiosa es que el camino espiritual y el código moral de la fe budista derivan de una autoridad superior; concretamente, una auténtica revelación de dios. ¿Cuál fue la base para declarar a los budistas como Gente del Libro? ¿Fue solamente sobre la base de costumbres compartidas de adoración? Por ejemplo, a principios del siglo VIII, el historiador persa al-Kermani escribió un relato detallado del monasterio Nava Vihara

en Balj, Afganistán, y describió algunas de las costumbres budistas en términos de analogías con el islam. Describió que el templo principal tenía un cubo de piedra en el centro, cubierto de tela, con devotos que lo circunvalaban y hacían postraciones, como es el caso de la Kaaba en la Meca. Sin embargo, no discutió ninguna de las creencias budistas.

Así pues, ¿existe alguna base doctrinal para declarar a los budistas como Gente del Libro? Esta es una pregunta importante ya que, si los budistas son reconocidos como Gente del Libro, entonces están implícitamente incluidos en el espectro de comunidades "salvadas", como se expresa en el siguiente verso del Corán (2:62):

Verdaderamente aquellos que creen y aquellos que son judíos, y los cristianos y los sabeos (zoroástricos), quien quiera que crea en Dios y en el Juicio Final y realice actos virtuosos, para ellos, su recompensa está con el Señor. Ningún temor o sufrimiento les sucederá".

Esto indica la base común entre el budismo y el islam según el Corán: creer en Dios y en el día del Juicio Final, y en realizar acciones virtuosas y constructivas. Incluso si las visiones no son las mismas, el islam las considera al menos lo suficientemente similares como para ser compatibles. Como dice en el Corán (2:137): Y si ellos creen en lo mismo en lo que tú crees, entonces están bien dirigidos". Este enfoque, entonces, es claramente inclusivista. Los budistas también alcanzarán la salvación enseñada en el islam, porque siguen visiones similares. La pregunta es ¿cuáles son los límites de lo que puede ser incluido en los conceptos de Dios, una religión revelada por Dios, el día del Juicio Final, la unidad de la verdad, y demás? Tanto del lado de los musulmanes como del lado de los budistas, ha habido algunos clérigos que han hecho definiciones bastante

estrictas al respecto. Pero algunos las han dejado bastante flexibles también.

Los estudiosos del Islam han tenido diversas perspectivas sobre el budismo a lo largo del tiempo.

El Buda en el Corán: Algunos académicos musulmanes, como Hamid Abdul Qadir, han identificado referencias al Buda en el Corán. Por ejemplo, el profeta Dhu'l-Kifl, mencionado en el Corán, ha sido asociado con Shakyamuni Buda.

Budistas como "Gente del Libro": En el islam, hay un concepto de "Gente del Libro" que incluye a aquellos que siguen enseñanzas éticas de una autoridad superior. Algunos estudiosos han considerado a los budistas como parte de este grupo debido a las enseñanzas éticas del Buda.

Perspectiva histórica: Históricamente, ha habido interacciones entre budistas y musulmanes, especialmente en regiones como Afganistán y el Tíbet. Estas interacciones han variado desde amistosas hasta hostiles, dependiendo del contexto político y cultural.

Comparaciones doctrinales: Algunos estudiosos musulmanes han intentado explicar el budismo en términos islámicos para hacerlo más comprensible a su audiencia. Por ejemplo, el autor omeya iraní, 'Umar ibn al-Azraq al-Kermani, describió las prácticas budistas en términos análogos a las del islam.

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