



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

WE BELIEVE

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

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

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

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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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Announcements

Apology

We apologise for the late circulation of The Light in December and January issues. The delay was caused by technical problems.

We thank you for your patience and understanding.

Rest assured we are trying to make sure that this does not happen again.

The Call of the Messiah

by Hazrat Mirza Ghulam Ahmad

The Promised Messiah and Mahdi



(Editor's note: With this issue, we start the serialisation of the English translation of Najm-ul-Huda, translated into English by Abdul Hashim Khan Chowdhery and the original translation revised by Sheikh Ghulam Gilani Kamrani. It is at <https://alahmadiyya.org/books-islam-ahmadiyya/english-books/the-star-that-guides-by-hazrat-mirza-ghulam-ahmad-of-qadian/>. Lord Shahid Aziz has revised the translation for The Light.)

The Star that Guides

Advent of Islam

All praise is due to Allah, Who made all things and placed an excellence peculiar to itself in each. He designed the human to be specially His own and allayed the discontent of their soul by the gift of Himself. All His creations are marked by strength, beauty, originality and wisdom. He made the sun shine and the moon glow, assigning honour, eminence and high dignity to humanity.

Significance of the two names - Ahmad and Muhammad.

And peace and blessings be upon His unlettered Prophet, who bears the names of Muhammad and Ahmad. These were the two names first presented to Adam when, in the beginning, the names of all things were introduced to him because they conveyed the ulterior purpose of the world's creation. And thus, held with God the highest and the noblest place among all other names. So, by bearing these names, the Holy Prophet enjoys a pre-eminence over all other prophets. He received the highest form of prophetic knowledge and vouchsafed divine revelations in their fullness and completeness. He was gifted with the closest insight into divine secrets. And, he was endowed with all the blessings bestowed upon

preceding and succeeding generations. For these reasons, he received the title of *The Seal of the Prophets*.

He was sent with a message equally for the white and the black and was chosen to cure the blind, the deaf and the mute. He was endowed with divine blessings not witnessed in any previous prophet or apostle. Operating His direct providence, God blessed him with knowledge, understanding, insight, purity and a sense of propriety and designated him as one of His Elect. It, therefore, became incumbent upon the Holy Prophet to extol the Lord, Who had provided for their wants, sheltered him under the cloak of His protection and dispensed all their affairs by His direct intervention without the intermediary of teachers, parents or patrons, and endowed him with all sorts of bounties in their perfection. Naturally, therefore, the soul of the Holy Prophet celebrated the praise of God with an exuberance, the depth of which it is beyond the power of any human mind to fathom and the bounds of which no human vision can explore. He attained the highest perfection in celebrating God's praise and was lost and effaced in His remembrance. The secret of this exuberant praise and glorification lay in God's unceasingly and continuously showering His blessings upon him. His Succour did not leave the Holy Prophet for a single instant, dependent upon their own efforts, until eventually, the divine Presence took entire possession of their heart, made it its permanent abode, and made the Holy Prophet its beloved in all respects. As a result, the heart of the Holy Prophet soared in praise of the Great Benefactor, and to extol Him became the single object of his desire. That was a privilege never vouchsafed to any save the Holy Prophet, nay to none of the other apostles or prophets or seers or saints. These had derived part of their spiritual insight, knowledge, and other gifts through the intermediary of learned people, their parents, or other human benefactors. But, on the contrary, the Holy Prophet received all his gifts directly from God, the fountainhead of all blessings. They could not, therefore, experience the same degree of warmth in the glorification of God as did the soul of the Holy Prophet, to whom God

had proved to be the Sole Provider. This was why none of the previous apostles or prophets had received the name Ahmad, meaning the greatest praiser. None of them had celebrated the unity and glory of God to the same extent as did the Holy Prophet. For the human hand had a share in the blessings they enjoyed. Unlike the Holy Prophet, they had not been bestowed with their spiritual gifts directly from God. Nor did he become the immediate Dispenser of their affairs, nor did he help them in all their difficulties through His direct intervention. It thus comes about that the Holy Prophet (peace and blessings be upon him) alone is the perfect Mahdi (the Divinely guided) and the perfect Ahmad (the greatest praiser). This is indeed a mystery fathomed by none save by the hearts of the saints.

Again, since it so happened that the Holy Prophet's glorification of God consisted in his complete attachment to Him in preference to his own desires and his sincere, genuine and single-minded solicitude for Him. God Himself returned all those praises to the Holy Prophet as a reward. Such is God's way of dealing with His devotees. He turns His praiser into the praised. The Holy Prophet became the praised one on the earth and in the heavens. This incident bears a moral for all true devotees and a happy promise for all who praise God. This shows that God returns to the praiser all his praises and makes him their rightful subject. Then, the praiser becomes the praised one on the earth, and his acceptance spreads through the land. Every good soul joins him in praise for Him. This is the stage of perfection of true devotion and the goal of all pure souls. None recognise this stage except those who possess spiritual insight. This is the highest aim of a human and their devotions. This stage marks the end of the ambition of all saints and the termination of the journey of all the true seekers. This is the stage at which God brings to perfection the souls of His elect. This is the purpose of the Law and the ultimate end of all religious experience. This is the nub of all the messages borne to the Holy Prophet by the Angel Gabriel. Let us, therefore, invoke peace and blessings upon the Holy Prophet.

The state described above is the end for which all spiritual strivers put forth their efforts, as well as those who detach themselves from the world for the sake of His love, who live by God alone and die in His name, who place their entire reliance upon Him, who submit to His Will in perfect integrity of soul and carry out His commands with tears in their eyes and forget themselves in their search after His pleasure, who die at His loss and live with His countenance, who for His sake leave their nightly beds and engage themselves in devotion, and pass their nights standing or prostrate before Him, and are never forgetful; and who when they feel restless, remember their Friend with weeping and tears and in the watches of the night mutter their complaints and breathe their sighs. Nobody knows which way those who strive are being driven and how they are being directed. Disasters befall them, and they bear them with patience. They are cast into flames, and the word 'peace' comes unto them, and they are saved. These are the true extollers of His praise - His near ones and accessories to His secrets.

Bless them! They and their associates are the elected ones privileged to intercede and whose intercession has been accepted. This is a dignity not granted to any except the favoured ones of God. It was to explain this state that Islam made its advent. It came to save humanity from the pit of destruction and lead them to the precincts of sanctity and the further stage of attained blessedness. It came to warn the heedless that the sword is ever ready, which will cut them off.

Little does humanity know what God's true praise and glorification are, and why they are held in such a high esteem. It is enough to remember that God has opened the Holy Quran with His praise so that humanity may know its supreme importance and realise its worth. This praise can never emerge in any human heart except with the complete melting of one's soul and entire self-effacement. It can never be truly realised until all passions have been entirely subdued and the cloak of selfishness put off. Nor can this praise move any human tongue, but the fire of love should first be

kindled in the heart. Nay, it can never take shape until the traces of all the false gods have first been wholly effaced from the heart and until the human has been entirely consumed in the fire of love for the true God. The human who casts themselves in this fire has their heart filled with pain, and their head absorbed in the remembrance of God is alone and privileged to utter this praise. To such alone is given in heaven the name of Ahmad. He enjoys the divine nearness and is admitted into the abode of dignity and the lofty mansion. The latter signifies the mansion of majesty and power and may tropically be said to be the seat of the Almighty. The same place may be said to be awarded to the person who celebrates His praise. By God's command, such a person is praised both on the earth and in heaven and receives the name of Muhammad.

This name signifies one who is abundantly praised. Both these names were specially designed for the Holy Prophet from the beginning of the world. But then, as a depiction, they are also granted to the person who makes themselves the reflection of the Holy Prophet. And whoever is given the least part of the attributes signified by these names has their heart illuminated by a thousand illuminations. The prophecy had gone forth from the lips of the Holy Prophet that, during the later days, God would combine both of these attributes in one of His chosen servants, as we may still read in the holy tradition. Read, then, those traditions, dear reader and reflect!

Summarising, the attributes signified by the names Ahmad and Muhammad are so comprehensive that they have been made the goal of every true monotheist. No soul can realise the truth of the Divine Unity until and unless both of these attributes are developed. And no true spirit can find rest until it has mastered these attributes. And no person can be saved from the snare of passions till he has attained this supreme stage. And for those who are strangers to this stage and have no part therein, humiliation is promised in this world and the next. They live in the world like straws in a flood. Darkness covers their faces like a piece of black night. Their birth, life and death

are all shrouded in gloom. These are the people whose minds refuse to offer praise to God and who spend their time in the praise of false gods. Blessed, then, are we the followers of Islam because we have been given a prophet who possessed both of these attributes of Ahmad and Muhammad, who received both of these names from God so that they might prove a constant reminder to his followers and an ever-present motive to urge them to the goal, namely, that of perfect self-surrender to God and complete isolation from others besides. We must strive for these attributes and emulate the Holy Prophet's qualities. This is enjoined on us by the Holy Quran, where the words are put into the mouth of the Holy Prophet: "Come, follow me that God may love you". Therefore, the promise of this reward sets our spirits dancing with joy and infatuating our minds, intoxicating them, as it were, with the wine of anticipated bliss. How supremely eminent must be the rank of the Holy Prophet, whose very names serve as a powerful sermon and furnish a lesson in the proper method of searching after God and guide humanity in the path of spiritual advancement and pointing to the highest goal of this divine pilgrimage. May God shower His peace and blessings upon the Prophet and his descendants, who were pure and holy, and upon his companions, who were mighty workers by day and devotees by night, as well as the resplendent stars of the spiritual firmament. May His pleasure never leave them.

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Future of Islam - 1

By Lord Shahid Aziz

Say: Obey Allah and obey the Messenger. But if you turn away, he is responsible for the duty imposed on him, and you are responsible for the duty imposed on you. And if you obey him, you go aright. And the duty of the Messenger is only to deliver the message clearly.

24:55 Allah has promised to those of you who believe and do good that He will surely make them rulers in the earth as He made those before them rulers, and that He will surely establish for them their religion, which He

has chosen for them, and that He will surely give them security in exchange after their fear. They will serve Me, not setting up any partner with Me. And whoever is ungrateful after this, they are the transgressors. (The Holy Quran 24:54-55)

The recitation starts with obey. It says: “obey Allah”. However, in other places, the Holy Quran says: “believe in Allah” instead of obeying. Obeying Allah means believing in Allah because you will not obey Him unless you believe in Him. You will not obey Allah if you do not believe that there is a Supreme Being who is Commanding you to do certain things for your benefit.

Today, we are going to look at what belief means. The root of the Arabic word for belief is Alif Nun Meem. If you look at all the derivatives of this root, they imply safety and security. So, obeying Allah is one aspect of believing in Allah. And believing in Allah means going towards security. This does not just mean physical security but also intellectual and spiritual security.

For example, if you want to get to a destination, you use the sat nav and type in your destination. The sat nav gives you instructions about how to get there. Once you have that set of instructions, you obey them. You *believe* that the Satnav has given you correct instructions, and you obey them.

This is the relationship between believing and obeying. First, you must believe. If you don't believe the Satnav is working correctly, you will not obey its instructions. Thus, you must believe it has given you correct instructions before you follow them. This is where security comes in. You are secure in the knowledge that you will get to your destination if you follow those instructions further.

As you drive, if there is a problem, for example, a traffic jam or accident, Satnav will reroute you. Once the Satnav re-roots you, you must follow that new set of instructions to reach your destination. Otherwise, you may not get to your destination, or you may get to

it, but with some delay and so on.

Therefore, believing in and obeying Allah means following the instructions that will keep you physically, intellectually and spiritually safe. It does not mean you will be successful if you say things only with your tongue and don't act on them. Let us go back to the example of the Satnav. It gave instructions on how to get to a destination. But you will only get to your destination if you follow those instructions. If, with your tongue, you said you will follow the instructions on the Satnav to reach your destination. But in practice, you are not doing that. But if you don't follow the set of instructions, or when things change, and that's important, there's a traffic jam, and the Satnav is trying to reroute you, you don't alter your route again, you may not get to your destination. Or you may not, but with delay.

This is the point that Muslims have missed for the last 600 years. If things change, you have to change, or you will not succeed. It's simple. It applies to individuals, communities, and nations. It applies to everyone. By not changing, Muslims have fallen behind. It is the fault of the so-called *ulama* or the scholars. And the *Ummah*, the people, by following them and not changing, has done immense damage to Islam.

People proudly say: I'm not going to change for anyone. They think it's a virtue to be inflexible and intransigent. It's not. It's a weakness. It's a fault. It shows narrow-mindedness. It shows that such a person feels as if they are God or like God and cannot be wrong or there is no other way —my way or highway. There is no better way of doing things than how I do things. Such people and nations are always unsuccessful.

There are examples of this in Muslims. For example, people say we will see the moon with our own eyes before we can start or end Ramadan. Why is that? The Holy Prophet did this. The Holy Prophet also travelled on a camel or a horse. So, if you're going from Malaysia to Makkah to perform Hajj, will you say that the Holy Prophet used to go on a camel or a horse,

and I am going to do exactly the same thing because we are Muslims, and we don't change. You wouldn't do it because belief in Allah requires us to change for the better.

Another example is that when the printing press was invented, it was first presented to Muslims for printing the Holy Quran Muslim. What did the Muslims tell the inventor? We are not going to change. We have been writing the Holy Quran by hand for 800 years and will continue doing that. They made it a criminal offence to print books, and for 250 years, if a printed copy of the Holy Quran was found in your house, you were executed.

What was the result? Muslims were left behind other nations in the race for knowledge. As I said, this happens to everyone: groups, communities, individuals, and countries. The inventor of the printing press went to Germany. He printed the first Bible on the printing press. And the West changed.

The West took to printing books rather than writing them by hand, and they zoomed forward in knowledge. And Muslims were left behind. But unfortunately, we didn't learn any lesson from that. When photography was discovered, Muslims declared it haram. In my lifetime, there have been pointless debates in Muslim countries about whether television stations should be set up because a camera projects a picture, and pictures are haram. The result was that non-Muslims grabbed the opportunity to put their case against Muslims to the public through films, television, and radio. But broadcasting was also declared *haram* by Muslim scholars. A Muslim was not allowed to use a microphone or a loud speaker could not be used.

So, what happened? Hollywood made Schindler's List showing how great Christians were and how they saved thousands of Jews from the Nazis during World War Two. But no one has made a movie about Muslims saving thousands upon thousands of Jews at that time in North Africa and other places.

If we had grabbed the opportunity to de-

velop skills in the filmmaking industry, such as production, direction, camera work, editing, etc., Muslims could have made a movie showing how Muslims saved thousands upon thousands of Jews, not just in North Africa but also in Europe.

You will be surprised to learn that when in Bosnia, Muslims were being slaughtered. Some Jews from Israel went to Bosnia. They located people who were the neighbours of their parents or grandparents during World War 2 and took them to Israel for safety and security. Why? Because they said that when the Nazis were trying to kill their ancestors, the parents and grandparents of these people risked their lives to save the Jews and helped them leave that area and go to Palestine. But no one's made a movie about that. Why not? Because we refuse to develop the skills to do anything that would project us in a good light. Why should others project us in a good light?

It is for us to do that, but we need skills to project ourselves in a good light. And we refuse to develop the skills to use anything new that is inventive. We say it is against Islam. We fall behind all other nations because we refuse to change and fail to present our case to the world.

But what does the Holy Quran say? Allah has promised those of you who believe and do good that he will make them rulers. First, you must believe. And as I said, implicit in that belief is a readiness to change when things change and to grab opportunities when they come.

I've used one aspect of change to make my point. But this applies to everything, including our intellectual understanding of various life concepts. For example, the use of the word *daraba* in the Holy Quran. In my opinion, the use of the word *daraba* in Sura An-Nisa does not mean beating your wife if your marriage falls apart. People say translators have translated it as beat for 1400 years, so why should we change? The answer is that people have been saying that the earth is flat for thousands of years. But when it was proven that it was

round, should we not change and start saying that the earth is round and not flat? And if you sail towards east or west, eventually, you will not fall off the earth's edge.

There are many other examples. The word *jihad* does not just mean fighting and killing. The type of *jihad* depends on the context. If attacked with the sword, you have to defend yourself with the sword. If attacked intellectually, then protect yourself in the same way.

What gives Islam a bad name is the fact that if someone criticises Islam, rather than answer the criticism, we go and cut off his head or shoot him or whatever because we are not prepared to change.

This is the reason that Allah sends mujahids or reformers. Their job is to show where Muslims need to change if they are to survive and if they are to be able to compete with other nations. This was what the founder of the Ahmadiyya Movement did.

Photography was invented, and people wrote to him and asked whether it was lawful or unlawful. He knew about X-rays and photography, etc. In his reply, he said that he had heard in Europe that if a person breaks their leg, the doctor photographs the broken leg to see how it is broken so they can set it correctly, rather than just guessing. He asked: how can something that helps medical treatment be *haram* in Islam? He sent a person to Lahore to bring a camera to Qadian to photograph himself and those with him. Those photographs are published everywhere. He encouraged the use of modern technology. He would pay extra to get his books printed on the latest printing presses.

He also updated our understanding and interpretation of Islamic concepts like *jihad*, which I've just mentioned. He said that when we say defend Islam, it doesn't necessarily mean with the sword, but it also means with research and coming up with new ideas.

As I said, mujahids are sent to change Muslim behaviour and thinking. That is a part

of belief in Allah. That is what leads to safety, security and success in this world. We can see that nations who followed this Islamic path are rulers on this earth, despite not saying they are Muslims and not reciting the *Kalima*. They are successful, and we are left behind. As the example I gave, I have a Satnav that tells me which route to follow to get to my destination, but I don't follow the instructions. This is what we are doing. I pray that our brothers and sisters can open their eyes and see. ([Contents](#))

The Concept of Mujaddadiyya

By Khalid Jabbar

The Role of the Mujaddid and the Importance of Pledging Allegiance

Throughout Islamic history, Allah has safeguarded the purity of His religion by sending mujaddids (reformers) to revive and renew the faith when it becomes obscured by innovations or negligence. This divine system of renewal ensures that the true teachings of Islam remain accessible to humanity. The Holy Quran and the Hadith emphasise the role of mujaddids and the necessity of recognising and pledging allegiance to the divinely chosen Imam of the time.

The Concept of Mujaddid in Islam

Allah has promised in the Quran to preserve His religion and guide those who strive for His cause: "Surely We have revealed the Reminder, and surely We are its Guardian." (Surah Al-Hijr, 15:9)

This verse assures the preservation of the Quran and the continuous renewal of its teachings through divinely guided individuals, such as prophets and mujaddids.

"And We made from among them leaders guiding by Our command when they were patient and [when] they were certain of Our signs." (Surah As-Sajdah, 32:24)

This refers to the divine system of leadership among believers, which includes mujaddids, raised to guide humanity back to the

straight path.

Hadith on Mujaddids

The Holy Prophet Muhammad (peace and blessings be upon him) explicitly mentioned the coming of mujaddids: "Surely Allah will raise for this Ummah at the head of every century someone who will revive (or renew) for it, its religion." (Sunan Abu Dawood, Book 37, Hadith 4278)

This Hadith underscores the continuity of divine guidance and the importance of recognising the mujaddid of one's time.

Another Hadith highlights the blessed nature of mujaddids: "The scholars are the inheritors of the prophets." (Sunan At-Tirmidhi, Book 41, Hadith 2682)

This Hadith explains the role of mujaddids as inheritors of the prophetic mission, reviving the faith through knowledge and action.

The Role of the Imam or Mujaddid

A mujaddid's primary responsibility is to:

- Clarify Misconceptions: Address misunderstandings and misinterpretations of Islamic teachings.
- Correct Innovations (Bid'ah): Eliminate practices that deviate from the Quran and Sunnah.
- Revive the Spirit of Islam: Rekindle the spiritual and moral vitality of the Muslim community.

Writings of the Promised Messiah, Hazrat Mirza Ghulam Ahmad

Hazrat Mirza Ghulam Ahmad, the Mujaddid of the 14th century and the Promised Messiah explained the role of a reformer: "The work of a mujaddid is to remove the misconceptions that have crept into the religion and to present its true and pure teachings." (Barahin-e-Ahmadiyya, Volume 4)

He further elaborated on the necessity of a

mujaddid in every age: "When the darkness of ignorance and immorality spreads, Allah's mercy raises a reformer to remove that darkness and bring people back to the path of righteousness." (Izala Auham)

The Promised Messiah also emphasised the divine nature of the mujaddid's mission: "A mujaddid is raised by Allah Himself, and his coming is a manifestation of divine mercy upon humanity." (Malfuzat, Volume 2)

The Importance of Pledging Allegiance (Bai'at)

The Quran and Hadith emphasise the necessity of unity and allegiance to the divinely appointed leader of the time. Pledging allegiance is not merely a formal act but a commitment to follow the Imam's or mujaddid's guidance and work for the Ummah's collective betterment.

Quranic References

Allah commands obedience to those vested with authority: "O you who believe, obey Allah and obey the Messenger and those in authority among you." (Surah An-Nisa, 4:59). The "those in authority" include spiritual leaders like mujaddids, who guide the Ummah in accordance with the Quran and Sunnah.

The Quran also describes the pledge of allegiance made to the Prophet Muhammad (PBUH): "Surely those who swear allegiance to you do but swear allegiance to Allah. The hand of Allah is above their hands." (Surah Al-Fath, 48:10) This verse emphasises the sanctity of allegiance to a divinely appointed leader, as it is a means of reaffirming one's loyalty to Allah.

Hadith References

The Holy Prophet (PBUH) emphasised the importance of allegiance: "Whoever dies without having a pledge of allegiance (bai'at) on his neck dies the death of ignorance (jahiliyyah)." (Sahih Muslim, Book 20, Hadith 1851)

This Hadith warns against the dangers of

neglecting the Imam of the time and stresses the spiritual necessity of allegiance.

Writings of the Promised Messiah

Hazrat Mirza Ghulam Ahmad emphasised the spiritual significance of bai'at: "Bai'at is a covenant to prefer faith over worldly pursuits and to dedicate one's life to the service of Islam. It is a solemn pledge to reform oneself and assist in the reformation of others." (Al-Wasiyyat)

He also wrote:

"True allegiance to the Imam of the time is the key to attaining nearness to Allah. Without this connection, one remains spiritually deprived." (Malfuzat, Volume 3)

4. Historical Perspective: Writings of Other Mujaddids

Prominent mujaddids throughout history have stressed the importance of allegiance to the Imam or reformer of the time:

- Imam Al-Ghazali (5th Century Hijri): Renewal of faith is essential when the Ummah becomes mired in darkness. The mujaddid's role is to illuminate the path of truth."
- Shah Waliullah Dehlawi (12th Century Hijri): "Without allegiance to the divinely appointed leader, the Ummah cannot achieve unity or progress."

Conclusion

The system of mujaddids is a manifestation of Allah's mercy and His promise to safeguard Islam. Recognising and pledging allegiance to the Imam or mujaddid of the time is a means of spiritual growth and protecting against ignorance and disunity. The Quran, Hadith, and writings of the Promised Messiah and other reformers consistently emphasise the importance of this allegiance.

In today's world, where Islam faces numerous challenges, Muslims must reflect on these teachings and reaffirm their commitment to the true path of Islam by recognising and supporting the divinely appointed leaders of their time. ([Back to Contents](#))

Ahmadiyyat in Fiji

By Jalal ud Dean

Introduction:

The Islamic vanguard¹, the Ahmadiyya Anjuman Isha'at-i-Islam (Lahore), was first registered in Fiji at 1015am on 3rd October 1934, upon express advice of Maulana Muhammad Ali², to establish Ahmadiyyat in as

¹ Fiji was largely inhabited by its natives, who followed their own religious beliefs and practices, before the arrival of the early Christian missionaries. The total batches of indentured workers, who were brought over from India between the periods 1879-1916, were communities of a mixture of religious beliefs and practices. The dispatch of Muslims amongst those indentured workers did not have any Muslim societal leadership. The Ahmadiyya Anjuman Isha'at-i-Islam (Lahore), which was registered in India in 1914, became the first Muslim religious body to stand as the vanguard to defend the Muslims in Fiji. Ahmadiyyat is taken collectively to mean Ahmadiyya Anjuman Isha'at-i-Islam (Lahore), founded in 1914. Ahmad was the original birth name of Prophet Muhammad (*pbuh*), as explained in subsequent footnotes.

² It has become a rule of thumb that before discussing a very important historical event, or a very important person, it is prudent to go back several steps prior to that historical event, or origins of that person. This therefore sets the scene of circumstances, which may have existed prior, the difficulties which people may have encountered, or the circumstances that may have been happening throughout the world. Introduction of Maulana Muhammad Ali of Lahore, (then in India pre-1947 Partition: His lifespan was b.1874-d.1951), was one such person, who attracted the attention of many of this world's great leaders in his impeccable British English, his astonishing photographic memory and his amazing general knowledge of almost everything that happened in this world. The British English language used in the 18th and 19th centuries were authentic English of the time, without inclusion of other words from other countries. All British laws were in this format. English translations of all scriptures were also in the same format and often with usage of older words such as *thee, thou, thine*, etc., for conciseness. He was indeed a priceless gem and pride of Muslims of India, both during his lifetime and after his demise in Pakistan, on 13th October, 1951. Maulana Muhammad



Lahore Ahmadiyya Mosque, Suva, Fiji

many countries as possible outside of the Indian subcontinent. This advice was directed to Maulana Mirza Muzaffar Baig Sateh¹, who was

Ali has been regarded both during his lifetime and continues to be regarded after his demise, as one of the most outstanding translators of the Holy Qur'an in the English language. Maulana Muhammad Ali was the first Muslim to translate Holy Qur'an into English. His translations were so perfect as to convey only the exact truthful meaning, without any ambiguity or confusion of words to the readers. He has indeed become as one of the most reliable and authoritative authors on all matters pertaining to the Islamic Faith. His immaculate English translation of the Holy Qur'an became the foundation texts for many others, to further the translations of the Holy Qur'an into various other globally practised languages and confidently using his translations and researched footnotes for consistency and without confusion or ambiguity. The English translation of the Holy Qur'an by Maulana Muhammad Ali has become the standard copy of the Holy Qur'an in many courthouses, in many countries of the world. Maulana Muhammad Ali has over decades, become an institution on all matters in Islam. He remains forever-blessed.

¹ Maulana Mirza Muzaffar Baig Sateh arrived in Fiji in the year 1933, with his wife and daughters. He was dispatched to Fiji by Maulana Muhammad Ali from India, after receiving an appeal from the Muslims of Fiji, through the then Governor of Fiji, for a sharp-witted Muslim person to assist and rescue Muslims from the communal rivalry Muslims-v-Anti-Muslims practitioners. His coming to Fiji was the turning point for Muslims resident in Fiji. After his arrival, a split took place between the officials of what was at that point in time known as the Fiji Muslim League. Some people in the Fiji Muslim League wanted him to return to Lahore (then in India) because he was claiming to be an Ahmadi. The people in

expressly sent over to Fiji from India in 1933, and which was upon expressed request from Fiji's Muslims, for assistance in saving Islam from rival Anti-Muslims agitators. The Anti-Muslims were in the majority and held key positions in the Colony of Fiji. The historical facts are pretty disturbing. It took a handful of Muslim leaders in Fiji to petition the Governor of Fiji and request assistance from the British Viceroy in India.

Commencement of Ahmadiyyat in Fiji:

Ahmadiyyat² is an expanded version of the beloved name Ahmad. The glorious name Ahmad was the original birth name of Prophet Muhammad (*pbuh*) in Mecca (b.570-d.632AD)³.

the Fiji Muslim League did not know the differences between the rightful Ahmadis and the misled *Qadiannis*. They thought that, Maulana Mirza Muzaffar Beg Sateh was from the misled *Qadianis*, because his first name was Mirza. Mirza is an honorific princely Persian title; of people whose ancestors link to Persia. After his arrival in Fiji, Maulana Mirza Muzaffar Beg Sateh used to pray at the Jame Masjid in Toorak, but as soon as the Fiji Muslim League opposition group came into holding office, they rejected him, thinking him to be from the misled *Qadiannis*; and then they barred him from praying in the Jame Masjid in Toorak.

² Hazrat Mirza Ghulam Ahmad of India (b.1835-d.1908) was founder of Ahmadiyyat in this World. He selected the name Ahmad for his founded movement, as the original birth name of Prophet Muhammad (*pbuh*). He declared that he was the promised second coming of Prophet Jesus Christ (*as*). Hazrat Mirza Ghulam Ahmad also proved from various quotations in the Holy Qur'an and the Hadith that Jesus had survived the crucifixion. He made the following proofs directly from the Holy Qur'an as at: HQ3:54; HQ3:143; HQ3:184; HQ4:157; HQ4:159; HQ5:75; HQ5:117; HQ7:25; HQ16:21; HQ21:7-8; HQ21:35; HQ23:50 and HQ29:57. Hazrat Mirza Ghulam Ahmad also proved from the Holy Qur'an that there is no such thing as Son of God and he proved and stressed the following quotations from the Holy Qur'an as at: HQ2:116; HQ4:171; HQ5:117; HQ6:102; HQ17:111; HQ18:4-5; HQ19:35; HQ19:88-92; HQ21:26-27; HQ23:91; HQ25:2; HQ39:4; H 43:81 and HQ72:3.

³ The Prophet's mother's name was Amina bint Wahab *ibn* Abd Manaf of the Banu Zurah tribe. She was married around 568AD-569AD to Abd' Allah *bin* Abd al-Muttalib, a wealthy busi-

His father gave him that name in a *Kashf*¹ before the birth of that baby.

Maulana Muhammad Ali was the first democratically elected Head of the Ahmadiyya Anjuman Isha'at-i-Islam (Lahore), initially registered at Lahore in British India on 2nd May 1914². Maulana Muhammad Ali needed to reg-

nessman of the Banu Hashim family, in Mecca, in the Arabian Peninsula. The Banu Hashim family were members of the prominent *Quraysh* tribe. A few weeks after Abd'Allah had married Amina, he went away on a trading journey to Syria, but died on the way during the return journey. Some six years later, when Ahmad was around six years old, and now under control of his widowed mother Amina, his mother also died, during their return journey from Medina to Mecca, in 576AD. Ahmad was orphaned and then taken over and left in charge of his paternal grandfather (Abd al-Muttalib, who was chieftain of the *Quraysh* tribe), who adopted his grandson and then immediately changed the child's name from Ahmad to Muhammad. The Ahmadiyya Anjuman Isha'at-i-Islam (Lahore) is named after the birth name of Prophet Muhammad (*pbuh*) and definitely not named after the 14th *Hijri Mujaddid* Hazrat Mirza Ghulam Ahmad, who founded the Ahmadiyya Movement and the similarity of name "Ahmad" is simple coincidence of similar name.

¹ *Kashf* is a spontaneous reality vision experience. In a *kashf*, a sleeping person is awoken by an angel and that person sees with eyes open: a spontaneous reality vision of what is yet to happen. Generally, a *kashf* lasts in matter of seconds. The *kashf* is different from a dream, because in a dream, the sleeping person experiences certain visionary imaging, in the mind, whilst sound asleep, with eyes closed. *Kashf* is a very rare privilege and delivered by angelic assistance.

² Following a serious rift of fundamental principles of Finality of Prophet in 1914, which was after the death of Maulana Noor-Ud-Din, Maulana Muhammad Ali (b.1874-d.1951) then broke away from the group, which was breaching the Finality of Prophet, then he immediately took charge and registered the Ahmadiyya Anjuman Isha'at-i-Islam (Lahore), at Lahore in British Raj India in 1914. He took a detour, away from the breaching group, then realigned Islam to correctness of the base original Ahmadiyya Movement. The Ahmadiyya Anjuman Isha'at-i-Islam (Lahore) was registered on 2 May 1914 and on 3 May 1914 there was a meeting of the newly appointed Council of Trustees. This was necessary, because they were denied property and funding, which they needed urgently. Hazrat Maulana

ister the Ahmadiyya Anjuman Isha'at-i-Islam (Lahore) as a separate body, fundamentally essential for the retention of the true character of the Ahmadiyya Movement as founded by the 14th *Hijri Mujaddid* Hazrat Mirza Ghulam Ahmad³ in 1889. This religious body was officially commissioned and registered under the British Raj⁴ as the Ahmadiyya Movement in 1901. In his magnificent judgement, Maulana Muhammad Ali also considered a key strategy to distinctively differentiate the original base Ahmadiyya Movement from the other conflicting group (subsequently known as the *Qadianni*). This was done by using (Lahore) as an essential identification tag and linking it to the original Ahmadiyya Movement of Hazrat Mirza Ghulam Ahmad.

The great works of Maulana Muhammad Ali⁵ in the literature marvel were by no means

Muhammad Ali was elected Ameer of the community and the President. Other officials were also elected. In all, 59 members were elected trustees. So, there were 58 others who were with Hazrat Maulana Muhammad Ali, as the initial core group.

³ Hazrat Mirza Ghulam Ahmad (b.1835-d.1908) was the promised 14th *Hijri Mujaddid* in Islam and he arose in India at a time when Islam throughout the world was under unfair criticism and also under heaviest attacks by various religious and ethnic critics, which had the agenda to obliterate Islam from the surface of this world. Hazrat Mirza Ghulam Ahmad, as the vanguard, championed the spread and the defence of Islam throughout his life and left behind his legacy of books, as admirable reference works on Islam. Many of the books by Hazrat Mirza Ghulam Ahmad have been translated into English by Maulana Muhammad Ali and many others are being further translated into several other languages, as the benchmark reference works on Islam. Both Hazrat Mirza Ghulam Ahmad and Maulana Muhammad Ali were forever-blessed.

⁴ The British Raj India (1858-1947) was by forced surrender and takeover of the Mughal Empire by the British.

⁵ Maulana Muhammad Ali (b.1874-d.1951) has been one of the most celebrated and most widely referenced authors on many books about Islam. In year 1899, he qualified with BA MA LLB degrees at the young age of just 25 years. Soon after his graduation, he was approached by the 14th *Hijri Reformer* Hazrat Mirza Ghulam Ahmad that Maulana Muhammad Ali should abandon his

limited to the Indian subcontinent. Considering civilisation's legacies of the early 1900s, such as the level of technology, the nature of communications resources and transport systems in India, Maulana Muhammad Ali could still achieve so much more by using essential resources available during his lifetime. For example, in those early days, there were no typewriters, computers, photocopiers, or other similar technological support items in India. Maulana Muhammad Ali used a wooden pen holder with open nibs, which he dipped in black ink to write all his articles, long before the invention of the inking fountain pens and ballpoint pens. That was a great sacrifice indeed.

Maulana Muhammad Ali was the prime mover in saving and spreading Islam in Fiji to what it is today. If Maulana Muhammad Ali had not done all that he did, then Islam would have been completely obliterated from Fiji by the early 1930s¹. It is important to note that Maulana Muhammad Ali was in regular contact with other branches of the Ahmadiyya Anjuman Isha'at-i-Islam (Lahore), mainly by exchange of letters² as the only means of communication widely practised then, in the 1900s. Maulana Muhammad Ali was made

law practice intentions and to devote his life into the service of Islam. Maulana Muhammad Ali heeded to the instruction and he did not operate his law practice; but went straight into writing various articles and books on Islam and continued to do so most dedicatedly, till his death in 1951. Maulana Muhammad Ali is to this day regarded as the most accurate translator of the Holy Qur'an and the Hadith from Arabic to English; he has also authored the Religion of Islam and numerous other books on matters of Islam and each is a masterpiece in literary achievement and as unique benchmark on religious reference-books about Islam.

¹ That would have been inclusive of other Muslim subsects. There are a total of 73 subsects in Islam. The Sunnis comprise 60 subsects and the Shia comprise 13 subsects (3 in the main ones) in their global allocations. The Ahmadiyya Anjuman Ishaat-i-Islam (Lahore) is a new Movement developed out of the 60 Sunni subsects.

² During that early era, there was no airmail or faxes. All mail had to be surface mail by commercial shipping lines.

aware of the existence of Muslims in Fiji and that Fiji also had a minority of Muslims who were devout followers of the 14th *Hijri*³ *Mujaddid*⁴, Hazrat Mirza Ghulam Ahmad of India.

It is prudent to retrace the history of Fiji and the Muslims in Fiji in relation to this topic and the links between Fiji and India, including how people from India became migrants in Fiji.

By world standards of many countries' discoveries, the discovery of Fiji by the Western explorers would be considered relatively recent. Indeed, looking at Fiji's history before indentured workers were brought from India in 1879 would be sensible. The international trade record in Fiji dates back to 1806 when many mischief-mongering seamen visited Fiji. They secured large areas of land to harvest sandalwood and paid with a pittance in exchange. They sometimes exchanged land and resources over simple, attractive issues, such as muskets and battle axes. The seamen's descendants still own those lands to this day.

³ (*Hijri AH*) = (a number with suffix of AH), is year numbering system in the Islamic calendar, taken from 622AD, the date of the migration of Prophet Muhammad (*pbuh*) and his close followers from Mecca to Medina. The Muslim New Year (of 354 days), starts with the month of *Muharram*. The Islamic calendaring system is varying 11-12 days shorter than the standard Gregorian calendar (of 365 days), including leap year (366 days); hence the month of *Muharram* is never fixed at same date on annual comparison in parallel to the Gregorian calendar. Muslim calendar is lunar-based whereas the Gregorian calendar is solar-based; hence the periodic variations.

⁴ A *Mujaddid* is a periodic spiritual maintenance manager of the religion of Islam, also as a revivalist and a renovator, who is selectively appointed by Allah in every Islamic Century (*Hijri*). *Mujaddid* is an Arabic word. A *Mujaddid* must get directly informed by angels sent from Allah, and *Mujaddid* is never a self-imposed title and also, it is never autocratic. The *Mujaddid* system of spiritual ambassadors commenced after the death of Prophet Muhammad (*pbuh*) in 632AD, the Last and the Final of all Messengers and Prophets, thus sealing off the arrival of any new Prophet or repeat visitation of any past Prophet. This Proclamation is in the Holy Qur'an at **HQ33:40** as "*Muhammad is not the father of any of your men, but he is the Messenger of Allah and the Seal of the prophets. And Allah is ever Knower of all things.*"

Fiji also had an abundance of sea slugs (*bech-de-mer*). They sold sea slugs to Chinese business people to gratify the palates of Chinese epicures. Whaler vessels were also regular callers in Fiji for essential supplies of fresh water, wood-to-fire steamer vessels' boilers, and various tropical fruits. There was a lack of agricultural-based industries or any manufacturing industry. Barter trading occurred between American and European seamen in the early 18th century. New settlers in Australia, denizens of the United Kingdom, and those from other European countries also resettled in Fiji as early businessmen. Immigration rules were very relaxed and did not matter. Vessels travelling to and from the United States frequented Fiji as a transit stop. The stopover was necessary to collect fresh water, firewood and fruits. This continued to happen after the cession of Fiji to the British Empire on 10th October 1874.

Levuka¹ town, because of its historic ties with the Deed of Cession when Fiji was ceded to the British Government in 1874, soon developed as a haven for mainly people of the British and American stocks. As a business centre, Levuka town soon became popular, and the frequency of ships increased. It was then considered by those early settlers of British and American stocks to establish industries in Fiji, such as sandalwood processing, cotton plantations and sugarcane plantations. Arrangements were made between the British Governor² of Fiji and the British Viceroy of India³ to ship thousands of Indians to farm the virgin lands of Fiji with sugarcane. The British Colonial Government constructed government administration offices, and Levuka became the capital of Fiji in 1874. In 1882, the British Government relocated the capital of Fiji from Levuka to Suva, allowing for expansion into agricultural-based industries, mainly sugarcane plantations and sugar mills, commencing from Suva⁴.

¹ Levuka, situated on the island of Ovalau was the initial Capital of Fiji under the British Colonial Administration.

² *Ibid.*

³ *Ibid.*

⁴ The sugar mill in Suva was at Carnarvon Street, situated on the whole block from iTLTB to the Dolphin Plaza.

When Fiji was in her 5th year as a British Crown Colony, thousands of people of Indian subcontinent origins were brought to Fiji to work under the Fiji Indenture System during the period 1879 – 1916⁵. The indentured workers were contracted initially for 5 years with the option to return at cost to the employer; they also had the option of extending the contract for another 5 years or permanently remaining in Fiji. Residency in Fiji then was not a problem, with the British Colonial Government as India's and Fiji's supreme administrator. The British pass certificate⁶ was most influential in the relocation of indentured workers.

Amongst the many ethnic groups which came to Fiji as workers, Muslims were also included in those shipments of indentured workers, mainly from Uttar Pradesh and the Eastern coastlines of India. Later, many also came from Tamil Naidu, India.

The first few shipments came mainly from

⁵ The system of recruiting and shipping over indentured workers from India to Fiji had to be put to a stop in 1916. The world in 1916 was 2 years into World War I (midpoint of WW I) and the British agencies needed maximum shipping support to transport British troops to other parts of the world, where British armed forces were deployed as part of the British Empire. Hence all the British-registered steam ships were called off from commercial operations and converted into troop carriers and as transport ships for arms and ammunition to various countries within the British Empire. The cessation to recruitment of manual labour from India as contracted Indentured Workers also applied to many other parts of the world, such as Rhodesia, South Africa, several countries in the African continent, British Guiana, Trinidad, Mauritius, Surinam, Jamaica, Grenada, East Africa, etc. The era of Indian Indentured Workers ranged from 1833-1916 involving 1,194,975 Indian workers and Fiji alone had 60,965 Indians brought over from 1879-1916. The first ship to bring Indian workers to Fiji was the SS Leonidas (1879) and the final ship was the SS Sutlej (1916). Thus, the cessation of Indians to Fiji also meant cessation of Muslims' arrivals to Fiji.

⁶ There was no passport. No photo. The 1-page paper pass had basic details and thumbprint of the bearer.

Muslim-majority regions of India, and logically, the proportions of Muslims were higher than the others who were mostly Anti-Muslims. Muslim-majority regions from where the indentured recruitments were carried out were Assam, Calcutta, Delhi, Madras, Afghanistan and the previous North-West Frontier Province (now called Khyber Pakhtunkhwa, Pakistan). Shipments from these far regions were becoming very costly for steamers. Subsequently, shipments were from those parts of India, such as along the entire east coast of the Indian sub-continent (formerly Madras but now called Tamil Nadu). They were closer and cheaper and had mainly Anti-Muslims with fewer Muslims and fewer Christians. The last shipment was in 1916, during the mid-era of World War I.

The Muslims who came to Fiji from India reflected India's population profile. The majority were Sunni and the remaining Shia. The Shia members were easily identified with common Shia names such as Ali, Hassan, Hussein, Shah, Abbas, Zaman, Mustafa, etc. Historically, the Sunnis would not pray together with the Shia, especially if the Imam were to be a Shia. Likewise, the Shia would not pray together with the Sunnis, especially if the Imam were to be a Sunni. Those tensions continued, but the isolation of the Shia mosque at Navua led the Sunnis to set up their own mosques and their own Imams at various Muslim settlements throughout Fiji. The Shia members were historically well-known for making Tazia. Tazia-making was outlawed in Fiji by the British Colonial Government. However, over the years, the significance of Shia has evaporated, and almost all Shia descendants are now absorbed into Sunnis.

Another point for the record is that most of the Muslims who came to Fiji were very young, and many were unmarried bachelors. None amongst them were Molvi (priest), and their knowledge of the Holy Qur'an was somewhat limited. Early Muslim clergy were brought from India around 1900.

As a direct result, the first mosque¹ was

¹ This was a Shia mosque, in Tokotoko Road,

built at Navua in 1900. It was essential to solemnise Muslim marriages with the *Nikka* ceremony as required in Islam. Similarly, Muslim deaths also had to be solemnised with the *Janaza* ceremony, another essential requirement in Islam. The shipments of Indians had Muslims amongst them. A much smaller number of those Muslims were followers of Hazrat Mirza Ghulam Ahmad, the Muslim *Mujaddid* of the 14th Century *Hijri*. However, their identity as such became exposed around 1908-1909 after the news about the death of the founder reached Fiji.

The Muslims in Fiji considered it prudent to have a collective body which would be responsible for all religious and cultural matters, such as births, marriages, deaths and religious festivals. They also identified a need for Muslim education. In 1926, the Fiji Muslim League was formed. The main thrust and driver and the initial founder of the Fiji Muslim League was Mr Abdul Gaffoor Sahu Khan. The initial Fiji Muslim League executive members were:

Mr Abdul Aziz Khan (President) - Suva

Mr E Mallam - Suva

Mr S K Hussein - Suva

Mr X K N Dean - Samabula

Mr Mirza Salim Buksh - Samabula

Mr Abdul Gaffoor Sahu Khan - Waimanu Rd

A serious rift developed between Muslims and non-Muslims of Indian origins. After the Muslims in Fiji formed the Fiji Muslim League, the Muslims were terrorised by the migrant Indian non-Muslim groups. A petition, put together by the Muslims of Fiji, was sent to India to reach the Ahmadiyya Anjuman Isha'at-i-Islam (Lahore)². The petition was sent through diplomatic mail from the governor of Fiji to the British viceroy of India. However, the petition was wrongly delivered and reached the Anjuman-i-Himayat-ul-Islam in Lahore (then in

structured of wood and roofing iron sheets. It was built by the early Indian indentured works, supplying harvested sugar cane to the Navua sugar mill.

² The Ahmadiyya Anjuman Isha'at-i-Islam (Lahore), which was located in the Brandreth Road, in Lahore, (then India) in 1930.

British India), seeking the assistance of a Muslim missionary/teacher to be sent over to Fiji since Muslims were in the majority in Lahore. This group¹ then despatched a school teacher, Mr Muhammad Abdullah, with his newly married wife (Hameeda) to Fiji. They arrived by steamer ship in 1931, as Fiji did not have international airlines operating then, and there was no international airport in Fiji until 1939. Mr Muhammad Abdullah was more than a school teacher. He was also a wonderful, peace-loving gentleman keen to spread Islam and the teaching of Urdu and Arabic languages. His wife was also of the peace-loving type. Mr and Mrs Abdullah had also spent some time in Levuka since Mr Abdullah was a qualified teacher. He was posted there by the British Colonial Government in Fiji, controlled by the Governor in Fiji.

Subsequently, Mr and Mrs Abdullah settled in the Nausori area and acquired land to commence the school project. Both Mr and Mrs Abdullah set about on foot, walking over most of the Nausori rural district, feeder roads, sugarcane farms and farmlands, collecting donations to build a primary school and a wooden structure mosque (*masjid*) at Vunimono (in Nausori). The original site was at River Road, Vunimono².

The Abdullah couple successfully achieved their mission objectives and built the Vunimono Islamia School³ and its mosque from its original humble beginnings of a single build-

ing, both their home and the single-classroom school. From those humble beginnings in the mid-1930s, the school grew into a much larger complex of several classrooms, additional buildings and a modern concrete mosque. The Vunimono Islamia School gradually expanded and had a multi-structure high school (Nausori High School), complete with a library, laboratories and the latest in computer technology⁴. Mr Muhammad Abdullah worked very closely with the Ahmadiyya Anjuman Isha'at-i-Islam (Lahore) as an esteemed and dependable ally. In the mid-1950s, Mr Abdullah and his family migrated to the USA as a missionary/teacher. He continued to propagate Islam in America successfully.

From 1930-31, communications between the Muslims of Fiji and the Ahmadiyya Anjuman Isha'at-i-Islam (Lahore) continued, of which Maulana Muhammad Ali was the head. The communications centred on sending over a brilliant and effective debater who would successfully put to rest the terrorising of Muslims in Fiji by non-Muslims of Indian origins. The Muslims in Fiji were victims of boycotts and obstructions in whatever activity they were involved in. Reports of such terrorising were being sent over to Maulana Muhammad Ali by letter. In his admirable, balanced wisdom and foresight, Maulana Muhammad Ali despatched Maulana Mirza Muzaffar Baig Sateh⁵ to the Fiji Muslim League on a service contract for 3 years.

Maulana Mirza Muzaffar Baig Sateh and his family arrived in Fiji by steamer ship in 1933. He was such a brilliant person, so well-informed not only on Islam but also well-informed on the leading religions of India, which were Sikhism, Jainism, Anti-Muslim Indians and Christianity.

Maulana Mirza Muzaffar Baig Sateh was so well-versed in Hindi, Sanskrit, Urdu, Arabic and English that nobody in Fiji could rival his debater's leadership. The Muslims of Fiji were

¹ The Anjuman-i-Himayat-ul-Islam, which was also located, further in the same Brandreth Road.

² Under the British Colonial administration of that time, all religious bodies had to be formally registered at the Office of the Registrar General. This registration required trustees. Since Mr. Muhammad Abdullah was sent over to Fiji by the Anjuman Hidayat-ul-Islam of Lahore, and there was nobody in Fiji at that time as trustee from the Anjuman Hidayat-ul-Islam of Lahore, Mr. Muhammad Abdullah then registered both the religious society and its school, using the name of Anjuman Hidayat-ul-Islam and having Prominent Muslim persons from the Nausori as trustees.

³ The Vunimono Islamia School is owned by the Anjuman Hidayat-ul-Islam of Nausori, Fiji.

⁴ The school was subsequently contracted by the Fiji Government as a Technical Training College.

⁵ *Ibid.*

not spared, and there were many public debates, all intended to disgrace Muslims. With his skills, Maulana Mirza Muzaffar Baig Sateh single-handedly championed the spread and the defence of Islam – indeed, a true vanguard¹ of Islam. He was directly involved in teaching the Muslim communities the realities of being Muslims. For example, he taught and stressed the validation of fundamental compliance in Islam.²

Maulana Mirza Muzaffar Baig Sateh also stressed upon the Muslims of Fiji that there shall not be another Prophet of whatsoever description after Prophet Muhammad (*pbuh*) sealed off any further emergence of any Prophet (whether new or reappearance of past Prophets), and stressed upon them the true significance of the meaning in the Holy Qur'an at HQ33:40³. In addition, Maulana Mirza Muzaffar Baig Sateh also emphasised to the Muslims, of the final sermon of Prophet Muhammad (*pbuh*) in Mecca⁴, just weeks before his de-

mise in Medina in 632AD, in which he made a declaration that there will not be any other Prophet or Messenger after his demise.

The Fiji Muslim League soon realised that Maulana Mirza Muzaffar Baig Sateh was from the Ahmadiyya Anjuman Isha'at-i-Islam (Lahore) and the Fiji Muslim League then placed a ban on all members of the Ahmadiyya Anjuman Isha'at-i-Islam (Lahore) from performing their prayers in the Jama Masjid (*mosque*) in Amy Street (Toorak) in Suva. This deadlock was then relayed by letter to Maulana Muhammad Ali at Lahore, in British India.

Upon express instructions from Maulana Muhammad Ali (who was also a lawyer) to Maulana Mirza Muzaffar Baig Sateh, the Muslims of Fiji proceeded to register the Ahmadiyya Anjuman Isha'at-i-Islam (Lahore) as a collective religious body for Muslims, and which also could sue and get sued.

Consequently, on 3rd October 1934, the Ahmadiyya Anjuman Isha'at-i-Islam (Lahore) was registered in Fiji at the Office of the Registrar General in Suva.

It is indeed prudent to take hindsight into those devout Muslims who were the pioneers in their drive to have Islam as a collective body which would administer all affairs required of all Muslims. The following were officials and Trustees of the Ahmadiyya Anjuman Isha'at-i-Islam (Lahore) for registration in 1934 under the Religious Bodies Registration Ordinance of Fiji:

Mr Nura Abdul Khan (President & Trustee) - Extension St, Suva
Mr Sahu Khan (Snr) (Trustee) - Waimanu Rd, Suva
Capt. Mohammad Towahir Khan (Trustee) Namioli, Lautoka
Mr Mohammad Eshaq Khan (Trustee) - Nadi

Of course, following subsequent annual

which I convey to you. I leave behind me two things, the Qur'an and my Sunnah and if you follow these you will never go astray..."

¹ *Ibid.*

² This is basic in what sets aside Muslims from others: The Holy Qur'an states at HQ5:3 *"Forbidden to you is that which dies of itself, and blood, and flesh of swine, and that on which any other name than that of Allah has been invoked, and the strangled (animal), and that beaten to death, and that killed by a fall, and that killed by goring with the horn, and that which wild beasts have eaten — except what you slaughter; and that which is sacrificed on stones set up (for idols), and that you seek to divide by arrows; that is a transgression. This day have those who disbelieve despaired of your religion, so fear them not, and fear Me. This day have I perfected for you your religion and completed My favour to you and chosen for you Islam as a religion. But whoever is compelled by hunger, not inclining wilfully to sin, then surely Allah is Forgiving, Merciful."*

³ He stressed that in addition to no new Prophet, no past Prophet will reappear again, as specified in 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."*

⁴ The 14th *Hijri Mujaddid*, Hazrat Mirza Ghulam Ahmad further clarified his status from the Last Sermon of Prophet Muhammad (*pbuh*) on Mount Arafat, in the Uranah Valley in 632AD. The following is an extract from that last full sermon *"... O People, no prophet or apostle will come after me, and no new faith will be born. Reason well, therefore, O People, and understand my words*

**Mirza Muzaffar Baig Sateh**

the Indians of Fiji have mainly mixed common origins from India, and, in this comparison, the Muslims comprise 16% of the mainstream Indian-origin population segment in Fiji.

It is also necessary to stress the ongoing conduct and administration of the Ahmadiyya Anjuman Isha'at-i-Islam (Lahore). Towards the end of his life, the 14th *Hijri Mujaddid*, Hazrat Mirza Ghulam Ahmad of British India, made his Will immediately after receiving a revelation (*Wahe Wilayyat*). The Will was called *Al-Wasiyyat* and was created on 20th December 1905. The Will also came with supplementary rules and regulations for the good governance of the Ahmadiyya Anjuman. In a nutshell, the 14th *Hijri Mujaddid*, Hazrat Mirza Ghulam Ahmad, empowered the Ahmadiyya Anjuman as his successor and as the decision-making collective body on all governance matters of the Anjuman, which he (Hazrat Mirza Ghulam Ahmad) would have made if he were to have lived in his life. Upon this, *Al Wasiyyat*, the Anjuman, is centrally and democratically governed worldwide, including in Fiji.

The Ahmadiyya Anjuman Isha'at-i-Islam (Lahore), a religious organisation which upholds the Holy Quran as its supreme guidance, is not involved in politics and recommends the following two streams of guidance from its scripture. The first is in the Holy Qur'an HQ4:58: *"Surely Allah commands you to make over trusts to those worthy of them, and that when you judge between people, you judge with justice. Surely Allah admonishes you with what is excellent. Surely Allah is ever Hearing, Seeing."*

general meetings over decades, the officials and trustees changed to other persons. The Muslim population in Fiji borders around 7% of the total national population. It is common knowledge that

The quotation above requires Muslims to entrust the affairs of the State to people worthy of this responsibility, which implies democracy, good governance and a Secular State administration over all communities, regardless of their ethnicities and religious alignment. The second is in the Holy Qur'an at HQ42:38-39 *"And those who respond to their Lord and keep up prayer, and whose affairs are (decided) by counsel among themselves, and who spend out of what We have given them; and those who, when great wrong afflicts them, defend themselves."*

Missionaries contracted to travel to Fiji from Lahore over several decades as resident missionaries were in the following sequence (excluding Maulana Abdul Haq Vidyarti, who came as a touring visitor for 3 months in 1956 and not as the contracted resident missionary). The contracted missionaries were as follows:

Maulana Ahmad Yar
Maulana-Hafiz Sher Muhammad
Maulana Shafkat Rasool
Maulana Abdul Salaam
Maulana Fazal Haq
Maulana Sahibzada Muzaffar Ahmad

The Ahmadiyya Anjuman Isha'at-i-Islam (Lahore) Fiji continued to grow with branches in other districts of Fiji. The turning point came in May 1987. Following the *coup d'état* of 14th May 1987, in large numbers, Muslims migrated mainly to New Zealand, Australia, Canada and the United States as most popular destinations. With subsequent political upheavals in the years following, which saw thousands of persons of Indian descent as obvious victims, migration of those persons of Indian descent with their entire families continued to escalate. Collectively, Muslims in Fiji were also widely classified as Indians under the subsisting Constitution of Fiji. Accordingly, the Muslims of Fiji also fell victim to those racial slurs and various other descriptions of hatred. The Muslims also migrated overseas in large numbers.

All Muslims must be confidently articulate in discussing the above with other Muslims.

It is for all correct-thinking Muslims to guide and assist other Muslims. The Holy

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

Conclusion:

The Ahmadiyya Anjuman Isha'at-i-Islam (Lahore) is the willed successor to Islam's 14th Hijri Reformer (Mujaddid), Hazrat Mirza Ghulam Ahmad.

The suffix tag (Lahore) differentiates this group from all other groups, which use a name similar to Ahmadiyya or Ahmadi as variations.

The Ahmadiyya Anjuman Isha'at-i-Islam (Lahore) upholds the acceptance of Prophet Muhammad (*pbuh*) as the Last and Final Messenger and the Last and the Final Prophet ever, and further upholds the revelation of the Holy Qur'an as the Last and Final Revealed Scripture ever and that there shall not be any other Prophet of whatsoever description or revealed religion or revealed book ever. ([Back to Contents](#))

The Man (The only)

By Luca del Negro

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



How did we get to today, an era in which Western thought, culture and Law govern and pilot through subservient interdependence the almost stranded Islamic Ummah, having to with reason and coherence give propensity to the unchallenged power of goods and the propellant finance, instruments controlled exclusively by the West as far as has been demonstrated up to now and today?

What is the current role and importance of the Islamic states compared to Western and capitalist countries? Think of Turkey, Iran, Egypt, Morocco, Algeria, and small Tunisia, to name a few. The list includes wealthy countries such as

the United Arab Emirates, Oman, Qatar, Kuwait and others, not forgetting countries further east such as Pakistan and Indonesia and those newly established or recently independent such as Bosnia, Kazakhstan, Uzbekistan, Kosovo, etc.

How to realign, considering the endless massacres in Syria, Iraq, Afghanistan, Sudan, Yemen, Palestine, Libya and every other country that believes itself to be Muslim. – I ask forgiveness for not mentioning others. People massacred by weapons of mass destruction – the brotherhood in the name of God-Allah? To what degree are these countries marginalised, and, above all, what are the tendencies and prospects of those Islamic communities that increasingly populate states that have not had a direct understanding of Allah?

In conclusion, what are the relationships between these Islamic countries and others with successful financial (political-financial) economies? A minute logical analysis to distinguish the leading countries, USA and/or European Nations, for example, having to tie political science to a constant race, without stopping and without ethical scruples, in clear disagreement with the dogmas of Faith in God? How can we define the logic until He, the Eternal, precisely signals the imminent Universal Judgement, supreme and absolute “total arrest”?

The criterion called “peace to the bitter end” as a subject, considered to be the partial element for the safeguard of social coexistence and an incentive for intersubjective communication, is not compatible with Islam and is not, cannot be, because this sought-after aspect, when it is also a political matter, includes the possibility indeed denied to the Ummah by submission to God and His Law, to build but also shape its own identity in the name of progress or a project that does not include Allah as fundamental.

Luca del Negro, revised excerpt from: (<https://autorenegro.org/mashaallah-book/>)

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Ahmadiyya Anjuman Isha'at Islam Lahore

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Dutch/ Nederlands

De drieënzeventig sekten in de Islam

Een uittreksel van Islam mein koi firqa nahin door Khwaja Kamal ud-Din – p. 47-49. Naar het Nederlands vertaald door Reza Ghafoerkhan

Ik moet ook een andere misvatting aankaarten die voortkomt uit een Hadith overgeleverd door Abu Huraira en vermeld in Abu Dawood. Deze Hadith heeft ertoe geleid dat sommigen overdreven veel belang toekennen aan sektarische geschillen:

Tweeënzeventig zullen in het Vuur zijn en één zal in het Paradijs zijn en dat is dé djama'ah.

Deze Hadith wordt vaak aangehaald als de basis voor de opvatting dat de ummah van Mohammed (vrede en zegeningen van Allah zij met hem) verdeeld is in drieënzeventig sekten, waarbij slechts één sekte gered wordt van het Vuur, terwijl alle anderen veroordeeld zijn tot de Hel.

Nu hamert iedereen erop dat de sekte waartoe zij behoren de ware gemeenschap (djama'ah) is, dat wil zeggen, de authentieke Ahl al-sunnah wa-l- djama'ah. De Muqallid (volgelingen van de traditionele jurisprudentie) en hun tegenstanders, de Ghair-muqallid (zij die dat niet volgen), zijn voortdurend met elkaar in geschil. Wanneer ze echter geconfronteerd worden met de sjiiitische [groep], zetten beide groepen zichzelf op één lijn als onderdeel van de Ahl al-sunnah wal- djama'ah.

Kortom, elke groep probeert zichzelf te profileren als de drieënzeventigste sekte, terwijl de rest van de islamitische wereld in hun ogen behoort tot de categorie van de tweeënzeventig afgekeurde sekten. Konden de mensen maar deze tweeënzeventig sekten voor ons opnoemen!

Er bestaat geen twijfel over dat meningsverschillen een genade vormen

(ichtilāf ummatī rahmah). En door diep na te denken over zaken van de shari'ah zijn honderden onafhankelijke gedachten voortgekomen - en dat zal in de toekomst zo blijven. Al deze verschillen zijn inderdaad een bron van genade en zegen. Deze verschillen leiden echter niet tot de vorming van sekten.

Vandaag vraag ik degenen die de Islam in drieënzeventig sekten verdelen om deze drieënzeventig sekten te benoemen en daarbij specifiek aan te geven wat hun extreme fundamentele verschillen zijn. Als zij elk klein meningsverschil over een bepaalde kwestie als de basis van een sekte beschouwen, dan zouden we theoretisch niet drieënzeventig, maar drieënzeventigduizend sekten in de Islam kunnen aanwijzen.

De zaak is heel duidelijk en de woorden van de Hadith zijn even duidelijk. Wanneer we deze Hadith willen interpreteren, moeten we ook rekening houden met andere uitspraken van de Heilige Profeet (vrede en zegeningen van Allah zij met hem). De woorden van de Hadith zijn:

Tweeënzeventig zullen in het Vuur zijn en één zal in het Paradijs zijn en dat is dé djama'ah.

In deze Hadith wordt de drieënzeventigste groep aangeduid als dé gemeenschap (al djama'ah).

De uitleg van wat "dé gemeenschap" betekent, wordt duidelijk door middel van een andere Hadith, waardoor de betekenis eenvoudig te begrijpen is. Dit heeft betrekking op de sektarische discussies die ik al in deze pagina's heb besproken. De Hadith vermeldt:

Voorwaar, Allah zal mijn ummah—of hij zei, de ummah van Mohammed—niet achterlaten in dwaling. En de Hand van Allah staat boven dé gemeenschap (al-djama'ah). (Tirmidhi)

Deze Hadith verduidelijkt de betekenis van de term al- djama'ah (dé gemeenschap) en

beschrijft wat haar onderscheidende kenmerken zijn. De leerstellingen en geloofsopvattingen van deze djama'ah zijn die waarover consensus bestaat onder alle individuen van de ummah van Mohammed (vrede en zegeningen van Allah zij met hem). Zij beschouwen deze zaken als voldoende voor hun geloof en houden er geen geloofsopvattingen of handelingen op na die in strijd zijn met deze overeengekomen principes. Dit zijn de mensen die bekend staan als Ahl al-sunnah wa-l- djama'ah, en zij zijn degenen die bestemd zijn voor het Paradijs.

Wat betreft de vermelding van het getal tweeënzeventig in de Hadith, proberen om specifiek deze tweeënzeventig sekten te benoemen is een nutteloze onderneming. Deze zaak wordt verder verduidelijkt door een andere hadith die vermeld staat in Sahih Buchari en Sahih Muslim. De Heilige Profeet (vrede en zegeningen van Allah zij met hem) zei:

Geloof heeft meer dan zeventig takken.

Dit houdt in dat de takken van geloof meer dan zeventig zijn. Een persoon die zelfs maar één tak mist, kan niet worden beschouwd als waardig om het Paradijs binnen te gaan. Daarom is er slechts één groep, uit de tweeënzeventig, die alle takken van geloof volledig bezit. Deze personen kunnen Shia, Sunni, Ahmadi of niet-Ahmadi zijn.

Eén tak van geloof is bijvoorbeeld bescheidenheid, terwijl de geloofsverklaring (Er is geen God dan Allah) de hoogste tak is. Evenzo wordt het verwijderen van een schadelijk object van de weg beschouwd als een van de laagste takken van geloof. Andere takken zijn onder meer liefde voor de Anṣār, het houden van je broeder zoals je van jezelf

houdt, en het bidden tijdens Lailat al-qadr.

Als we dit zorgvuldig analyseren, kunnen we alle takken van geloof afleiden uit de Koran en de Hadith, in overeenstemming met de profetische uitspraak (meer dan zeventig). Het woord biḍ'(meer dan) kan verwijzen naar tenminste drie.

Als we de eerdergenoemde twee Hadith in samenhang analyseren, dan wordt duidelijk dat als geloof wordt vergeleken met een boom, deze boom drieënzeventig takken heeft. Het is de aanwezigheid van deze drieënzeventig takken die een persoon waardig maakt voor het Paradijs. Als iemand echter één tak mist, een ander twee, en weer een ander veel meer takken, maken zulke tekortkomingen een persoon vatbaar voor de bestraffing van de Hel.

Dus rekening houdend met deze takken van geloof, wordt gezegd dat degenen die tekortschieten in tweeënzeventig soorten of vormen van geloof veroordeeld zullen worden tot de Hel, terwijl er één groep is die compleet is en de werkelijke waarheid en realiteit vertegenwoordigt. We kunnen echter niet zeggen dat iemand die zich vandaag identificeert als Sunni, Shia, Hanafi, Maliki, Shafi'i, Ahmadi, of een andere sektarische naam, noodzakelijkerwijs alle drieënzeventig takken van geloof bezit. Dit zijn slechts labels, toegewezen ter classificatie, en bieden geen garantie voor het Paradijs.

Degene die het Paradijs verdient, is alleen de persoon die alle takken van de islam in zichzelf belichaamt—wiens geloofsboom volledig intact is met alle drieënzeventig takken.

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French

Attitudes Contemporaines dans l'Islam

Par **ABOU TIENE**



Aujourd'hui, L'Islam est la cible de plusieurs campagnes hostiles. Aucune religion dans le monde aujourd'hui n'est exposée à autant d'oppression flagrante et de calomnie dans les médias internationaux que ne l'est l'Islam. Cela montre qu'il y a un manque de compréhension de l'Islam et des idées-reçues au sujet de ses enseignements tolérants, que cela soit délibéré ou intentionnel.

En outre, il y a une confusion évidente entre l'Islam en tant que religion et certains actes insensés commis par certains musulmans au nom de l'Islam et dont la religion est innocente. Pour y faire face, nous devons redoubler d'efforts en tant que savants, afin de présenter de répandre largement la véritable image de l'Islam. Merci Allah, les gens exigeants en sont bien conscients, et témoignent de ces effets. Jamais dans l'histoire de l'Islam les savant musulmans n'ont échoué à remplir leur devoir de présenter la tolérance, la facilité et la modération de l'Islam. La justice impose que l'Islam doit être jugé sur la base d'une étude objective et impartiale de ses fondements, pas sur la base de rumeurs, d'accusations fausses et sans fondement, ni de préjugés.

Importance des Liens de Fraternité.

Dans ses sources primaires, l'Islam invite les musulmans à l'unité et à la solidarité et met en garde contre la désunion et la dissension. Allah, le Plus Elevé, dit : « ...Et ne soyez pas comme ceux qui se sont divisés et n'étaient pas d'accord après que des preuves claires leur aient été données... » [La Famille d'Amran 3 :103]. Il appelle aussi à la sympathie envers les autres et à atténuer leurs douleurs et compare tous les musulmans à un seul corps humain. Le Messager d'Allah [Puissent la paix et les bénédictions d'Allah être sur lui] dit : « Vous reconnaîtrez les croyants dans leur affection mutuelle, leur amour et leur sympathie, exactement comme s'ils formaient un seul corps. Quand un membre souffre, le corps entier y répond par l'insomnie et la fièvre. »

L'Islam place les liens de la foi et de la fraternité sur un pied d'égalité. Allah, le Plus Elevé, dit : *Les croyants sont frères...* » [Les Appartements 49 :10]. Ceci établit les fondations de l'Islam qui réalisent la paix et la sécurité de tous à travers le monde. Le respect mutuel parmi les fidèles de différentes religions signifie que les fidèles des différentes religions ne doivent pas avoir de mépris les uns pour les autres et que les symboles des religions doivent être respectés, pour que ce principe prévale parmi les gens.

Quiconque souhaite comprendre l'Islam devrait communiquer avec les prestigieuses organisations religieuses, telles que l'institution Al-Azhar Al-Sharif, vieille de plus de 1000 ans. Le dialogue et la communication devraient viser à satisfaire l'intérêt commun, et ne devrait pas être basé sur le noyau des croyances, puisque, comme nous l'avons déjà dit, chaque personne a la liberté de choisir sa religion. Comme cela est toujours dit, la contrainte en matière de religion ne produit pas de vrais croyants, mais plutôt des hypocrites.

La tolérance et le respect mutuel sont illustrés dans les salutations de Assalamu'Alaikum [Que la paix soit sur toi]. L'Islam admet que tous les humains sont frères et sœurs en humanité, et qu'ils sont issus d'un même père, Adam, [Que la paix soit sur lui], et d'une même mère, Eve. Les différences de religions n'empêchent pas la coopération entre tous les humains. Allah [Qu'il Soit Exalté] dit : « *O humanité, sûrement Nous t'avons créée d'un homme et d'une femme, et fait de vous des tribus et des familles de sorte que vous puissiez vous connaître les uns les autres. Sûrement, le plus noble d'entre vous auprès d'Allah est le plus obéissant d'entre vous...* » [Les Appartements 49 :13].

L'Islam et la Fondation de Relations Pacifiques

Le mot « Islam » signifie la soumission à la volonté d'Allah et la sincère dévotion envers Lui [Qu'Il soit Glorifié et Exalté]. L'Islam est la religion de tous les prophètes. Tous les prophètes ont été envoyés avec le même message, à savoir adorer Allah et posséder de nobles vertus.

L'Islam est la paix. Le terme « Islam » est dérivé du mot « Salaam » [paix]. Ces deux termes – Islam et salaam- sont en accord en ce sens qu'ils apportent la sécurité, la sérénité et la coopération entre les tous les gens dans la vertu et la

piété, ces gens ayant tous une seule et même origine, comme Allah, le Plus Elevé, dit : « *O peuple, observe ton devoir envers ton Seigneur, Qui t'a créé d'un seul être et a créé sa compagne de la même (espèce), et prolongé de ces deux-là plusieurs hommes et femmes...* » [Les Femmes 4 :1]. Le mot « salaam » apparaît plus de trente fois dans le Saint Coran. L'usage récurrent de ce mot, dans des situations et des styles variés, attire l'attention sur le caractère élevé de son principe de base. La paix ouvre les cœurs, les esprits et sème les sentiments générant la vertu de la fraternité parmi tous les humains et échangeant les primes qu'Allah rend permises pour eux, et répand un sentiment de sécurité et de sérénité parmi les individus et les communautés.

Une des vertus du terme « salaam » est que c'est un des magnifiques noms d'Allah, comme Allah, le Plus Elevé, dit : « *C'est Allah à côté de Qui il n'y a pas de Dieu ; le Roi, le Saint, l'Auteur de la Paix, Celui Qui donne la Sécurité, le Gardien de tous, le Puissant, le Suprême, le Possesseur de la grandeur, Gloire à Allah loin de ce qu'ils érigent (avec Lui !)* » [L'Exil 59 :23]. Al-salaam est aussi la salutation qui est échangée entre les gens de foi. Quand il rencontre un coreligionnaire, le musulman dit : « Assalamu 'Alaikum [Que la paix soit sur toi], que vous et nous soyons en sécurité. » Dans le Noble Hadith, le Messager d'Allah [Puisse la paix et les bénédictions d'Allah être sur lui] dit : « Allah fit de « salaam » la salutation de notre oummah [communauté], et une profession de paix envers les dhimmis [Les Gens du Pacte]. » Quand le musulman finit sa prière, il salue vers sa droite, en disant : « Puissent la paix et la miséricorde d'Allah être sur toi. » La salutation que les croyants reçoivent de leur Créateur au Paradis est al-salaam. Allah, le Plus Elevé, dit : « *Leur salut le jour où ils Le rencontrent sera, Paix ! et Il a préparé pour eux une récompense honorable.* » [Les Alliés 33 :44]. Le salut que les Anges donnent aux croyants au Paradis est al-salaam. Allah, le Plus Sublime, dit : « *...et les anges entrèrent vers eux pas toutes les portes. Paix à vous, parce que vous avez été constants – comme est agréable alors la Demeure finale !* » [Le Tonnerre 13 :23-24]. Le salut que les croyants échangent au Paradis est al-salaam, Allah dit : « *Ils n'y entendront aucun vain discours, mais seulement, Paix ! Et ils y*

ont leur subsistance, matin et soir. » [Mariam 19 :62].

Dar Al-Salaam [Demeure de Paix] est un des noms du Paradis, comme Allah, le Plus Elevé, dit : « *Et Allah invite à la demeure de paix, et Il guide qui il Lui plaît vers le droit chemin.* » [Jonas 10:25]. Cela signifie que le Tout-Puissant invite Ses serviteurs à entrer au Paradis à travers la foi et les bonnes actions et qu'Il guide qui il Lui plaît vers le droit chemin. Une prière du Messager, fréquemment invoquée, dit : « *O Allah, Tu es la Paix et la paix vient de Toi, alors salue-nous avec les salutations de la paix.* »

Ainsi, il devient clair à n'importe quelle personne rationnelle que la Shari'a islamique considère la paix entre les gens comme étant la base des relations humaines. Quand les esprits sont exempts de perversion, les âmes libérés des convoitises, les cœurs purifiés des péchés et les émotions pleines de foi véritable, alors la bonté prévaut entre les gens et ils coopèrent avec vertu et piété, non dans le péché et l'agression. Afin que le rythme de la vie soit régulé, la prospérité promue et que la bonté prévale, les gens doivent travailler ensemble afin de satisfaire leurs intérêts et leurs besoins et procurer de l'aide et du secours à ceux qui en ont besoin. Le poète arabe dit : « Quiconque fait le bien en sera récompensé. Allah ne gâchera pas la récompense de ceux qui font de bonnes actions. »

Notre rencontre aujourd'hui dans cette Conférence Spéciale présentée par la Société Ahmadiyya Islamique de Lahore et avec la participation de savants aussi éminents, de penseurs et de chercheurs, nous incite à regarder vers l'avant avec bon espoir pour le futur, les événements de la conférence devant être organisés, et les résolutions et les recommandations devant être appliquées. Il nous est tous imposé de coopérer et de travailler ensemble afin d'atteindre la sécurité, la paix et la tolérance. Nous demandons à Allah, le Plus Sublime et le Tout-Puissant de nous accorder le succès pour réaliser ce qui bénéficie à l'espèce humaine et ce qu'Allah, le Puissant et le Majestueux, aime et apprécie. Vraiment, Allah est Celui Qui Entend tout et qui toujours Répond. Il est le meilleur Protecteur. ([Back to Contents](#))

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Italian

L'Uomo. (Il solo) Uomo

By Luca del Negro

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

[allah-book/](#)



Come siamo giunti a oggi, epoca in cui il pensiero, la cultura e la Legge occidentale governa e pilota per interdipendenza asservita la pressoché arenata Ummah islamica dovendo con ragione e coerenza dare propensione all'incontrastato potere delle merci e alla propellente finanza, strumenti controllati in esclusiva dell'Occidente per quanto fino a qui e oggi è dimostrato?

Quale è l'odierno ruolo di importanza degli Stati islamici, contenitori della Ummah, rispetto ai Paesi occidentali e capitalisti, si pensi alla Turchia, all'Iran, all'Egitto, al Marocco, all'Algeria o alla piccola Tunisia per citarne alcuni includendo i ricchissimi Paesi come gli Emirati Arabi, L'Oman, il Qatar, il Kuwait e altri ancora, senza dimenticare quei Paesi più a Oriente come il Pakistan e l'Indonesia e quelli appena costituiti o da poco indipendenti come Bosnia, Kazakistan e Uzbekistan, Kosovo eccetera?

E come riallineare, considerate le ecatombi senza fine in un pensiero per la Siria, l'Iraq, l'Afghanistan, il Sudan, lo Yemen, la Palestina, la Libia e ogni altro Paese che si crede mussulmano – chiedendo qui e ora venia per la non menzione di ogni altro Popolo massacrato dalle armi di distruzione di massa – la fratellanza nel nome di Dio-Allah?

Di quale grado è la marginalità in cui questi Paesi si trovano e, soprattutto, quali sono le tendenze e le prospettive di quelle comunità islamiche che popolano in maniera sempre più ampia Stati che non hanno avuto a intendere di Allah in forma diretta?

In conclusione, quali sono i rapporti tra costoro, i Paesi islamici e gli altri che primeg-

giano nell'economia finanziaria (politico-finanziaria) di successo se, andiamo ad acuire l'analisi verso le logiche impositive che contraddistinguono i Paesi *leader*, U.S.A. e/o Nazioni Europee per esempio, dovendo legare la scienza politica a una corsa costante, senza sosta e senza scrupoli etici, in palese disaccordo di fronte ai dogmi della Fede in Dio? E come definire queste logiche, nel frattempo, finché Egli, l'Eterno, dia preciso segnale dell'imminente Giudizio Universale, sommo e assoluto "arresto totale"?

Il criterio denominato "pace a oltranza" come soggetto, considerato esso l'elemento parziale per la salvaguardia della convivenza sociale e incentivo per la comunicazione intersoggettiva, non è compatibile con l'Islam e non lo è, non può esserlo, perché questo ricercato aspetto, quando è materia anche politica, include la possibilità certamente negata alla Ummah dalla sottomissione a Dio e alla Sua Legge, di costruire ma anche modellare la propria identità in nome del progresso o di un progetto sui generis che non comprenda Allah come fondamentale.

Lucaa del Negro, revised excerpt from:
(<https://autorenegro.org/mashaallah-book/>)

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Spanish

La Ahmadiyya Anjuman Ishaat Islam (AAII) es un movimiento reformista dentro del Islam. Sigue la interpretación del Sagrado Corán y los Hadices de Mirza Ghulam Ahmad.

Creencias clave incluyen:

1. ****Finalidad de la Profecía****. El Santo Profeta fue el último profeta. Después de él, no habrá ningún profeta, ni nuevo ni antiguo.

2. ****Estatus de Hazrat Mirza Ghulam Ahmad (1835-1908)****. Él fue un *mujaddid* (reformador). Fue el Mahdi y Mesías prometido, profetizado en la tradición islámica, pero no un profeta.

3. ****Declarar herejes a las personas****. Todos aquellos que recitan la *Kalima* son musulmanes. Al-lah puede juzgar la corrección de las creencias de las personas.

4. ****El Sagrado Corán****. Es completo y perfecto. Ninguna de las revelaciones enviadas al Santo Profeta está perdida, y ninguno de sus versículos está abrogado.

5. ****Violencia****. Rechazamos cualquier forma de violencia o extremismo en nombre de la religión. Abogamos por un enfoque pacífico y racional para resolver conflictos y promover el entendimiento entre comunidades religiosas.

6. ****Mujeres y minorías****. Todos los seres humanos fueron creados iguales. Todos tienen derechos iguales bajo la ley. ([Contents](#))

La literatura en español sobre el Islam publicada por la ****Ahmadiyya Anjuman Ishaat Islam (AAII)**** es una fuente valiosa para comprender las enseñanzas islámicas desde una perspectiva reformista y pacífica. La AAII, fundada en Lahore (actual Pakistán) en 1914, se

ha dedicado a la difusión del Islam a través de publicaciones y traducciones del Corán y otros textos islámicos en varios idiomas, incluido el español.

Algunas de las obras más destacadas en español incluyen:

1. ****Traducción del Sagrado Corán****: La AAII ha publicado una traducción al español del Corán, acompañada de comentarios que buscan aclarar su mensaje y contexto. Esta traducción es conocida por su enfoque en la interpretación racional y espiritual del texto sagrado.

2. ****Libros sobre la vida del Profeta Muhammad (la paz sea con él)****: La AAII ha publicado biografías y estudios sobre la vida y enseñanzas del Profeta Muhammad, destacando su papel como modelo de conducta y mensajero de paz.

3. ****Enseñanzas básicas del Islam****: La AAII ofrece obras que explican los principios fundamentales del Islam, como la creencia en un solo Dios, la importancia de la oración, el ayuno, la caridad y la peregrinación.

4. ****Diálogo interreligioso****: La literatura de la AAII también aborda temas de diálogo entre religiones, promoviendo el entendimiento mutuo y la coexistencia pacífica.

Si estás interesado en obtener estas obras, puedes contactar directamente con la AAII o buscar en librerías especializadas en literatura islámica. Su enfoque se caracteriza por un Islam basado en la razón, la espiritualidad y la armonía con los valores universales.

Si necesitas más información o referencias específicas, no dudes en preguntar. ¡Estoy aquí para ayudarte! ([Back to Contents](#))

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Establecida en 1913 como la Misión Musulmana de Woking.

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