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The Light

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

WE BELIEVE

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

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

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

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Contents

The Call of the Messiah	2
<u>News from the USA</u> by Dr Noman Malik	5
<u>Islam and Mental Health</u> by Mrs I. Yasin	6
<u>Future of Islam - II</u> by Lord Shahid Aziz	8
<u>MY RAMADAN MESSAGE</u> by Iain Dixon	10
<u>Meaning of Khatam</u> by Maulana M Ali	11
<u>Het licht - The Light (Dutch)</u>	13
<u>La lumière - The Light (French)</u>	15
<u>La luce - The Light (Italian)</u>	17
<u>La luz - The Light (Spanish)</u>	18

Broadcast Schedule (U.K. time)

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

Podcasts of all broadcasts are available on Podbean and Spotify.

Broadcast Venues

- <https://www.facebook.com/LahoreAhmadiyyaCommunity/>
- <https://www.youtube.com/c/WorldwideAhmadiyyaAnjumansLahore/videos>
- <https://mixlr.com/search?query=Radio+Virtual+Mosque&type=Channel>

Our websites

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

Announcements

Correction

The Light January 2025 shows a colour photograph erroneously described as the HQ of the AAIIIL (Fiji). In due course, we will print the correct pictures of the Jamaat's headquarters in Suva.

We apologise to Mr Jalal-ud-Dean, the author of the article on the history of the Fiji branch, for any embarrassment caused by our error.

The Call of the Messiah

by Hazrat Mirza Ghulam Ahmad

The Promised Messiah and Mahdi



He returned their evil with good and their hate with love. He had come to them as a friend and well-wisher. Still, for a long time, he had to pace the streets of Makka like a forsaken out-cast and bear all their iniquities with the innate strength of his prophethood.

(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 - 2

The Purpose of the Book

Next, I proceed to inform my readers that this little book is intended to give an account of the treasures which my good Lord has entrusted to me for distribution to humanity and of that fountain which, in an age troubled by many a mirage, has brought God's merciful providence suddenly gushed forth in my mind. I began it on a Thursday and finished it the following day without being the worst for the labour. My object here has been to produce an argument against my opponents. My sympathy for the negligence of the Muslim community also persuaded me all the more readily to undertake this service for the sake of their weaker members. For men or women, their salvation lay in accepting my call even though they might rival Rabia's sanctity in outward piety. The book is also intended to reply to those writings my opponents have recently published. I have touched upon many of Islam's deeper truths and hidden beauties. This book is an appeal to my opponents, which my love impelled me to write in two different languages (Arabic and Urdu). Friends added a Persian and an English translation. These flagged not in their zeal nor spared themselves any pain to carry out my wish. All these are the bounties of my Lord. There is

none to thwart His purpose or to baulk His will. There is none to intercept His favours or to avert His punishment. Had He not cared at the beginning of this century (of the Hijra) to look after the Muslims and, out of His infinite mercy and grace, come to their assistance in this age of spiritual draught, surely the light of Islam would have been extinguished forever. And stars of the religious firmament would have once more vanished out of sight. Ye men! ye should be grateful if ye are true believers.

The book is specially intended for those of my people who have denied my truth and said that all these are the machinations of an impostor. They disbelieved my words and considered them to be mere fabrications. They distrusted me and decried me. Therefore, the infinite sympathy and anxiety I feel for them prompted me to advise and admonish them. God is fully aware of the motives which move His creatures and the secret designs of their hearts, for He knows what transpires in this world.

Transformation wrought by the Holy Prophet

In this book, I do not propose to adduce arguments at length to support the truth of Islam. Or to describe in detail the many excellences of the Holy Prophet (peace and blessings of God be upon him). Because Islam is a faith at once sublime and straightforward, it contains innumerable evidences of its truth, which are striking and unmistakable. And At such a time, he appeared to us in his radiant beauty and diffused his sweet odour for the world's enlightenment. He attacked falsehood, overthrew it for all time, and shone forth in his truth with the utmost vividness. He gave guidance to a people who had ceased to believe in

the last meeting with the Lord and were spiritually dead, who had been lost to faith and virtue and had ceased to feel the thirst for Divine knowledge and passed their lives in utter despair. He guided them, made them a civilised nation, and led them to the heights of spiritual advancement. Before his advent, these people were sunk in idolatry, worshipped stocks and stones and had no faith in the Unity of God or the Last Judgment.

They had put their trust in the idols and ascribed to them the powers of Divinity. They believed that the bringing of rain, the production of fruits, the giving of children and everything connected with life and death were due to their idols. Every one of them entertained the belief that his potent guardian was the idol which he worshipped, which helped him in difficulties and rewarded him for his works. They took their refuge with them and prayed to them. They had rejected light, betaken themselves to darkness, and preferred to make the night their permanent abode. They felt as happy with their idols as the man who suddenly attained the object of his desire or as the hunter who found the game unexpectedly in his power without the trouble of a shot. They had a deep conviction that their idols had the power to grant them whatever they desired. They imagined that the Supreme Allah was too holy to undertake the trouble of granting the prayers and punishing His creatures. And that He had delegated all His power and authority relating to the Universe and Spirit and Matter to those idols and had honoured them with the cloak of Divinity while He enjoyed a rest on His throne and had nothing to do with such affairs! And that their idols interceded for them and relieved them from their troubles. They were the means to win God's favours, and those idols helped confound humanity to attain their desires. With such beliefs, they combined a vile course of life. They committed adultery and theft, oppressed the orphans, and misappropriated their properties, indulged in murder, robbery and infanticide without the least compunction.

There was no evil they did not commit or false deity they did not worship. They had lost the sense of human propriety and discarded all morality standards. They had been turned into veritable brutes and ate the flesh of sons and brothers! They greedily devoured the dead carrion and, with eagerness, drank blood like milk! They had transgressed all bounds in crimes and rebellion against God and, like the beast of the forest, knew no restraint. Their poets insulted women with their obscenities, and the well-to-do among them indulged in gambling, drinking and debauchery. When inclined to prudence, they ignored all claims of brothers, orphans or the poor. When they felt extravagant, they squandered their wealth in luxury, extravagance, adultery, and satisfaction with passions and greed, carrying self-indulgence to the extreme. They killed their offspring for fear of poverty and want. They murdered their girls to prevent their future husbands from becoming heirs to their properties.

Thus, they combined the most degrading principles and the most heinous conduct in their character. And there multiplied among them bastards, adulteresses and fornicators, and men who disapproved of their actions and admonished them ran the risk of harm to their honour, their lives and their family. In short, these Arabs were a people who never had a chance to listen to any admonisher.

They were strangers to piety and purity of character. There was none among them truthful in word or upright in judgment. At such a time, when the Arabs were sunk in such corruption, when all their words and deeds were so polluted with foulness, God raised among them a prophet. They did not know what a prophet meant and were in the dark about his function. They denied and disobeyed him and stuck to their idolatry and follies. And the Holy Prophet bore all their persecutions and patiently endured their excesses. He returned their evil with good and their hate with love. He had come to them as a friend and

This spirit enabled them to cast themselves into the fire of Divine love till they were kindled and consumed to ashes like coal.

well-wisher. Still, for a long time, he had to pace the streets of Makka like a forsaken outcast and bear all their iniquities with the innate strength of his prophethood. It was his habit to rise at night and resort to God, praying that his countrymen might be gifted with discernment and His grace and mercy. At last, his prayers were heard, and God, the Changer of hearts, issued His decree. The influence of his mission began to spread faster and faster. He, who instils love in human hearts and sprouts the seeds, now came to his help. The Earth was changed, and hearts were attracted to the blessed messenger at His command. Every good soul now came forward in sincerity and truth and strove to win the pleasure of God by sacrificing their life and possessions until they fully redeemed their vow of life's dedication. They were killed for the sake of God like lambs upon the altar. They proved with their blood the sterling quality of their race and by their deeds the earnestness of their solicitude for God. In the days of idolatry, their spirits were enchained in the shackles of ignorance.

Now, the acceptance of Islam illuminated their hearts and changed their vices into virtue and their wickedness into genius. Their nightly carousals were abandoned for vigils and prayers, and their morning bouts were changed to eulogies of praise and thanksgiving. Once they were convinced of the truth, they spared neither life nor wealth in the service of God. And once they had discerned the right, they strove with their might to strike fire out of the flint of their faith. They courted danger so that they might carefully and rightly gauge the real nature of their faith. This spirit of sacrifice was the secret of their heroism, the keenness of their swords, the renown they achieved, and their ultimate triumph. This spirit made their character so attractive to the people and, like the musk under the pestle, disclosed the hidden fragrance of their souls. This spirit put valour into their hearts and gave eloquence to their tongues, firmness to their faith and elevation to their thought. This spirit enabled them to cast themselves into the fire of Divine love

till they were kindled and consumed to ashes like coal. They thus made ample preparation for their journey to God. For them, afflictions were changed into peace and comfort. They became invulnerable to heat and fire. Anyone who would carefully ponder over this remarkable change, how those wild Arabs abandoned their former pastures and hewed through the forests of their passions and desires to make their way to their Lord, cannot fail to conclude that it was all due to the sanctifying power of *Muhammad*, the Supreme Prophet elected by God for His everlasting grace.

And one may wonder at the uniqueness of his power, which picked up the holy companions from the depths of the Earth, raised them to the pinnacles of heaven, and elevated them to the stage of the elect. He found them like

The Holy Prophet has been endowed with a fragrance that will undoubtedly reach and captivate every good soul. He embodied Divine radiance and came to us when the earth was steeped in darkness.

beasts devoid of the notions of Divine Unity and piety, who knew not the difference between virtue and vice. He taught them the rules of human propriety. He explained to them the

principles of communal and social life. He instructed them in the laws of hygiene, such as the need for brushing, cleaning and picking the teeth, for waiting in the closet until evacuation has been complete so as not to foul the clothes, in the rules of sexual intercourse and domestic economy, in the principles of diet and dress, of sanitation, treatment and prevention of disease, and in general inculcated lessons in moderation in all matters. When they had mastered the rules of physical life, he led them on from physical to moral and spiritual qualities and lessons in principled conduct to enable them to develop a spiritual life. And, after they had been confirmed in morals and also in the practice of good conduct, he invited them to the heights of Divine propinquity and union, initiated them in the Divine mysteries, and directed them to the Supreme Lord of Power and Majesty, so that they might henceforth freely crop the green verdure of love in the holy precincts of God and enjoy the privilege of His approval and acceptance. ([Contents](#))

News from the USA**By Dr. Noman Malik,****Mrs. Samina Malik, Marhoom**

It has been about seven weeks since Mrs. Samina Malik's passing. We know this was a shocking and devastating event for all of us. She was a great mujahid of our time, and we were fortunate to witness her accomplishments for the Jamaat and the remarkable example of striving in the way of Allah that consumed her being.

A perusal of the issues of Basharaat-e-Ahmadiyya (a compilation of which is available here: <https://basharaat.aaail.online/>) provides a glimpse into the life she led. A life that will always serve as an example of how Almighty Allah helps those who sacrifice for His cause.

Without fail, she always gave credit for her successes to dear Janji, Dr. Saeed Ahmad Khan. She faithfully carried out all of the responsibilities he entrusted to her and fulfilled all of the promises she made to him. May Allah reward her abundantly for her good deeds and grant her closeness to Him. Ameen. May He reward dear Janji with all that is best for his saintly qualities, which inspired others to devote their lives to His cause. Ameen.

Current Projects

Although the loss of Mrs. Samina Malik is irreparable, the inspiring work in which she engaged continues. She laid a solid foundation for the publication, translation and distribution of our Jamaat literature, which is the primary objective of the Jamaat. She was undoubtedly blessed with extraordinary help and mercy from Almighty Allah. And now, with her passing and becoming a beloved of Allah, the time necessitates us to double our efforts.

Over the past several weeks, the USA Jamaat has been working on several projects despite the circumstances. These include the following:

1. Italian Holy Quran translation: Since the initial printing of the Italian translation of the Holy Quran about 10 years ago, our translator felt that some revisions could be made. This was based on the experience she gained over the past decade in translating a host of our other books. We are in the final stage of reviewing her suggested revisions and improvements. Once this is complete, we will upload it to muslim.org. We will also attend an initial printing (estimated at 5,000 copies) for free distribution to all libraries, religious studies departments in universities, theological schools, seminaries, etc.

2. Albanian Holy Quran translation: The Albanian translation of Maulana Muhammad Ali's English translation of the Quran with commentary is now complete, alhamdulillah. All that remains is the translation of some of the introductory pages. As with the Italian translation, it will be uploaded to muslim.org, and we plan to print a sufficient number of copies for free distribution to all education and religious centres. *Masha Allah*, the USA Jamaat already has property in Tirana that will be used for storage and as a storefront for all of our Jamaat's Albanian translations.

3. Japanese Holy Quran Translation: Our dear members Dr. Hamid Rahman and Mrs. Munira Rahman have generously sponsored the costs for the Japanese translation of Maulana Muhammad Ali's English translation and commentary of the Holy Quran. Alhamdulillah! We are currently in the process of contacting possible translators. Please pray that Almighty Allah rewards Dr. and Mrs. Rahman for their contributions and dedication to the cause of Ishaat-i-Quran. We hope their example will serve as an inspiration to others.

4. Holy Quran App: We are currently reviewing the work product of a contractor in India, developing a revised version of our Holy Quran App. This new version will be more accessible to people and include improved features (such as audio of Arabic recitation and a more refined word search capability).

5. London Book Fair: We have arranged to attend the London Book Fair in March 2025. Having a booth in previous years has made numerous beneficial contacts for our practical work. This year, we plan to schedule meetings

with our partners to discuss new projects and attend events that provide information on new and innovative ways to supplement our work. While in Europe, we will be attending work in Paris, Tirana, and Istanbul, *insha Allah*.

6. Printing and Distribution in Egypt:

The USA Jamaat has produced a library of Arabic publications (both translations and original Arabic works by Hazrat Mirza Ghulam Ahmad). We have also engaged in the widespread distribution of these publications and held symposiums in Cairo to publicise our literature. The certificates from Al Azhar procured by Mrs. Samina Malik have opened these doors for us. Our dear friend Sheikh Ala, a great admirer of our literature and a supporter of our work, has graciously arranged the printing of our Arabic publications in Egypt. This will save us considerable amounts in shipping costs. We will meet Sheikh Ala, *insha Allah*, to discuss a strategic plan for this next phase of the distribution process.

We sincerely ask that you fervently pray for Almighty Allah's help in the continued progress of this work. And we hope you will double your efforts to support this cause and strengthen your resolve to carry this work forward.

7. USA Jamaat 2025 Annual Convention

We would also like to take this opportunity to notify you of the dates for the USA Jamaat's annual convention, which will be held on Friday, July 25 and Saturday, July 26 this year. As in past years, the convention will commence with Jummah prayers, followed by a session on Friday evening. A symposium will be held on Saturday during the day outside community members participate, and a concluding session will be held on Saturday night.

We hope each one of you will make special efforts to attend. It is a critical time for us to unite and work together to further the practical work of the Jamaat. The concluding session on Saturday night will also include a special tribute to Mrs. Samina Malik. Please mark your calendars, prepare for attending, and inform us of your plans. More details about the conference, accommodations, etc., will be provided in the next few weeks, *insha Allah*. ([Contents](#))

Islam and Mental Health

By Mrs Iffat Yasin

Today's Khutbah is often a taboo subject in Muslim homes - an individual's mental health and how it is dealt with in Islam.

In contrast to most individuals' beliefs, Islam values the importance of good mental health and emotional well-being. The Holy Quran recognises the delicate balance between the mind and body, with verses highlighting the significance of maintaining well-being in all aspects of life. Allah says in Surah Al Baqarah "And do not throw yourselves into destruction." This verse reminds us of the importance of self-care and preserving our well-being.

Unfortunately, many Muslims with mental illnesses interpret mental health symptoms as a curse or punishment from Allah and regard seeking psychiatric help as showing spiritual weakness. There is also the taboo of discussing family affairs with an outsider, causing many Muslims to suffer illnesses such as depression in silence.

Exploring the Quranic teachings on emotional intelligence reveals profound insights into Islam's intricate balance between heart and mind. Islamic teachings emphasise the importance of emotional regulation as a means to attain inner peace and spiritual growth. The Quran guides self-awareness, urging believers to reflect on their emotions and intentions. In Surah Al-Hashr (59:19), Allah mentions, 'And be not like those who forgot Allah, so He made them forget themselves.' This verse highlights the interconnectedness of remembering Allah and understanding one's inner self.

Self-awareness, as advocated in the Quran, involves recognising one's emotions, strengths, and weaknesses. By cultivating this awareness, individuals can better navigate life's challenges and maintain a balanced state of mind. Additionally, as per Islamic teachings, emotional regulation encourages believers to express their feelings constructively, avoiding extremes

that may lead to harm. Through introspection and adherence to Quranic guidance, one can enhance emotional intelligence, fostering resilience and well-being in worldly and spiritual matters.

Reflecting on the Quranic teachings regarding gratitude and contentment in Islam, one discovers a significant link between cultivating gratitude and contentment and its impact on mental health. Contentment practices play a vital role in nurturing mental well-being as they teach individuals to find peace and satisfaction in what they have rather than constantly chasing what they lack. In Surah Ar-Ra'd, verse 28, Allah says, 'Verily, in the remembrance of Allah do hearts find rest.' This verse highlights the significance of remembering and being grateful to Allah, a fundamental aspect of contentment in Islam.

Practising gratitude through daily reflections on the blessings one has received can lead to a more positive outlook on life and reduce feelings of envy and discontentment. The Quran emphasises the importance of being content with Allah's decree, even when faced with challenges. Surah At-Tawbah, verse 51, states, 'Say, 'Never will we be struck except by what Allah has decreed for us; He's our protector.'" This verse encourages believers to trust Allah's plan and find contentment in His wisdom, ultimately contributing to improved mental health and overall well-being.

Islam teaches the virtue of patience and trust in Allah's plan. The Holy Quran states in Surah Al Baqarah, "And we will surely test you with something of fear and hunger and a loss of wealth and lives and fruits, but give good tidings to the patient." This verse reminds us that trials are a part of life, and cultivating patience in the face of challenges can lead to inner strength and resilience. Trusting in Allah's wisdom and plan provides a sense of peace, even in difficult times.

Prayer is a spiritual connection with Allah, offering solace, guidance and tranquillity. Regular prayers throughout the day provide an opportunity to pause, reflect and find inner

peace. By turning to Allah through prayer, individuals can alleviate stress, anxiety and negative emotions, finding comfort in the presence of Allah.

How can you integrate Quranic insights and spiritual practices to nurture emotional well-being and seek inner peace in times of distress and turmoil? Turning to the Quran can provide solace and guidance in moments of unease. Here are some tips to help you cultivate emotional well-being:

Mindful Breathing: Take a moment to focus on your breath, following the rhythm of your inhaled and exhaled. This practice can help calm your mind and centre your thoughts.

Self-Reflection: Engage in self-reflection by pondering over verses from the Quran that resonate with your current emotional state. Allow these reflections to guide you towards inner peace.

Gratitude Journaling: Keep a journal where you write down things you're grateful for daily. This practice can shift your focus towards positivity and increase feelings of contentment.

Seeking Support: Reach out to loved ones or a trusted individual for emotional support. Connecting with others can offer comfort during challenging times.

Engage in Acts of Kindness: Practicing kindness towards others can uplift your spirits and create a sense of fulfilment.

The Holy Quran also encourages seeking knowledge and utilising appropriate means to address challenges. Mental health issues should not be stigmatised or dismissed. Islam recognises the value of seeking professional help when needed.

Mental health is vital to complete well-being, and Islam's teachings offer practical guidance and support. By engaging in self-reflection, connecting with Allah through prayer, utilising patience and trust, seeking support from the Muslim community and breaking the

stigma surrounding mental health, individuals can nurture their mental well-being and find inner peace.

We have not neglected this research—on the contrary, we have examined it thoroughly. Throughout history, many have claimed to be the reformer of the age, but the actual test of a mujaddid is that he stands the test of time and fulfils the conditions set by divine wisdom.

I have dedicated myself to this subject for the past two decades, engaging directly with several claimants. Yet, none have been able to provide the conviction and certainty that such a claim demands. One individual even publicly prophesied that I would accept his claim, yet more than ten years have passed, and that prophecy remains unfulfilled.

Before recognising anyone as a mujaddid, we must establish clear criteria. First, a true mujaddid must acknowledge all previous mujaddids, for divine reform follows an unbroken chain of spiritual revival. Second, his mission must extend beyond any single sect. His role is to revive Islam in its entirety, not merely to focus on Ahmadis, whether Qadiani or Lahori. Some claimants accept the Promised Messiah but limit their efforts to Ahmadis alone, neglecting the greater struggle to uplift Islam as a whole. In my view, this is insufficient for one who claims to be a mujaddid.

Then, some directly assert their status as mujaddids yet stand in stark opposition to the Promised Messiah, and their teachings deviate from Islam altogether—figures like Gowhar Shahi and Tahir-ul-Qadri, for instance. Such individuals cannot possibly be true mujaddids.

We have also seen figures like Jamba Sahib, currently in Germany, as well as another individual who transitioned from the Qadiani Jamaat to the Lahori Jamaat, then claimed to be a mujaddid, only to move to Sri Lanka and vanished into obscurity. His whereabouts remain unknown.

Additionally, there is a claimant from Hyderabad, India, whose organisation, Deen Dar

Anjuman, has made remarkable efforts, particularly in outreach to Hindus. Their work is commendable, yet this alone does not fulfil the requirements of a mujaddid. A true mujaddid must rise to defend Islam on every front—intellectual, social, and political—addressing the crises of our age. He must stand as a shield against the onslaught facing Muslims globally, from the suffering of our brothers and sisters in Palestine to the broader challenges confronting the Ummah.

From my years of study, I am convinced that a mujaddid will emerge in an era of profound darkness, and when he does, his mission will shine with such brilliance that his truth will be undeniable. Until then, we must not fall into passive anticipation, for waiting idly only breeds stagnation. The Muslims, before the time of the Promised Messiah, remained in a state of inaction, expecting Jesus to descend and carry out their mission for them. Let us not repeat their mistake. Our duty is to continue the mission entrusted to us so that when the mujaddid does arise, we are ready to support his cause rather than be among those who merely wait and watch.

[\(Contents\)](#)

Future of Islam – II

By Lord Shahid Aziz

(Note: Friday khutba delivered on January 31 2025 in Swindon.)

2:2 This Book, in which there is no doubt, is a guide to those who keep their duty,

2:3 who believe in the Unseen and keep up prayer and spend (on good works) out of what We have given them,

2:4 and who believe in what has been revealed to you and what was revealed before you, and of the Hereafter they are sure.

24:54 Say: Obey Allah and obey the Messenger. But if you turn away, he is responsible

The Holy Quran does not mention any punishment for apostacy!

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.

Last week, we discussed how belief in Allah must precede obedience to Him. I explained that if a person does not believe in Allah, they will not obey Him. We concluded the Khutbah by stating that Allah sends mujaddids to rejuvenate Islam. The question arises: If Allah sent His final prophet and guidance, why are mujaddids necessary? What remains to be achieved?

The answer is twofold. First, we must clear the clutter in our lives, including our religious beliefs. Second, although the principles have been established, humanity needs instructions on how to apply those principles to new circumstances.

This week, let us undertake the primary task of a mujaddid—as the Promised Messiah stated, to ‘clear the dust, dirt, and rust that has obscured the beautiful teachings of Islam.’ When people embrace Islam, they change their religious beliefs. The fundamental premise is in one God and the messengers of the Holy Prophet.

Consider the example of Muslims in Punjab. They brought their traditional social customs and infused them with an Islamic perspective. For instance, Hinduism presents the concept of higher and lower castes, which Muslims have retained. People often react with horror, asking, “Are you going to eat that? It has been touched by a non-Muslim!” This is quite clearly un-Islamic. We know that the Holy Prophet (s) and the sahaba (r) accepted food and drink from non-Muslims. While we profess to follow the Prophet, the rejection of food that has been handled by a non-Muslim is indisputably un-Islamic.

Marriage customs are even more fascinat-

ing to study. In India and Pakistan, social customs are similar, such as mehndi and the bride’s red dress. However, in Trinidad, Muslims observe customs identical to those of Christians. For instance, the bride wears a white dress and carries a bouquet.

Another example is funeral customs. In India and Pakistan, there are forty days of mourning, during which the Holy Quran is recited many times. These are not found in the funerals of the sahab (ra). Again, if we look at the West, many Muslims are adopting many Christian funeral rituals, such as people making speeches after the funeral. In Islam, burial should occur as soon as possible, and after three days of mourning, people carry on their everyday lives.

I can give many more examples, but this is sufficient. One task of the reformer is to clear this clutter. People ask, “As the Quran says, religion has been perfected in Islam, so why do you say that Islam needs reform?” It is not Islam that needs reform but Muslims. Our beliefs, customs, and behaviour need reform. Forty days of mourning were not held for the Holy Prophet or his companions. So why do we keep them?

Before people can be infused with authentic Islamic teachings, all this clutter has to be removed from their thinking and lives. I have used social customs as examples, but the same applies to religious beliefs and practices. For example, people go to the graves of old saints, prostrate themselves to them, and ask for help. This is idol worship, but it is common in India and Pakistan.

People say the punishment for leaving Islam is execution! There is not a single verse in the Holy Quran which says so. But this is enshrined in the laws of some Muslim-majority countries. And just like the above examples! This clutter has to be cleared before people can see the beautiful face of Islam! Next week, we will examine the second point I raised at the beginning.

[\(Contents\)](#)

MY RAMADAN MESSAGE 2025

Iain Dixon

Asalamu aleikum, and Ramadan Kareem!

To all my Muslim friends - may I wish you a very blessed and meaningful

Ramadan! May it be filled with good things. May it be filled with great things! Ramadan Mubarak!

THREE THINGS

When I think of Ramadan, three things come to mind. It is a time to *gather*, a time to *give*, and a time to *grow*. We *gather* with loved ones for food, friendship, and fellowship. Our lips are moistened with kindness and praise, and meals are often shared at the end of each day. Each year, Ramadan becomes an anchor in time. A time to re-discover the roots of togetherness and generosity with one another. A time to lay down ill feelings and unforgiving hearts.

STEPPING UP THE GIVING

Ramadan is also a time to *give*. It is said that plants and trees feed on carbon dioxide and, in return, pour forth life-giving oxygen! May this Ramadan be a time when we 'breathe in' blessings from Allah, and as a response, may we 'breathe out' life-giving blessings to our friends, families and communities. Keep your eyes off what other people are doing, and personally respond to Allah's kindness shown to you. Ask Him where you are *to give and who you are to give to*. Cooperate with compassion, not with rewards and bonus points. A plant produces oxygen naturally, not with the motive of impressing the plant next to it.

RAMADAN IS A TIME TO GROW

If fasting is done correctly, it is not the belly that should grow during Ramadan - it is our character that should *grow*. Isaiah the prophet touched on this when he said as Allah's mouthpiece, "Is this not the fast I have cho-

sen....[you should] stop doing wickedness, set the oppressed free, bring bread to the hungry, help the afflicted."- Isaiah 58:6-7.

Interestingly, the name Isaiah means 'Salvation of the LORD.' This name reminds us of two things. Firstly, we cannot save ourselves - we need Allah totally and completely. Secondly, we become agents of rescue and restoration to others. **There is no room for self during Ramadan.** Our character should grow in kindness and compassion as we serve silently - unknown by the world but noticed by the eyes of Allah.

HOW DO YOU FEEL ABOUT RAMADAN?

Is Ramadan a burden or a blessing for you? Is it a duty or a delight? Is it an 'I have to'? Or is it a 'I get to'? Attitude determines your altitude. You can fly high with the opportunity of drawing close to Allah, or you can crash land with the feeling of burden and bondage.

I am reminded that the Eagle will fly high above the storms whilst other smaller birds hide in the trees. May this Ramadan be an opportunity for you to excel, thrive, and obey Allah from the heart! May you joyfully rise high above the storms of pride, selfishness, and boastfulness. May you fly beyond the winds of defeat and crushing failure. May we serve Allah joyfully and learn from the Psalmist:

"I **delight** to do Your Will, O my God; yes, your law is within my heart." Psalm 40:8

Ramadan is here!

So . . . on your marks,

get set . . .

go!

And grow, and gather, and give!

Ramadan Mubarak!

[\(Contents\)](#)

Meaning of Khatam

By Hazrat Maulana Muhammad Ali

(From: <https://ahmadiyya.org/islam/khatam.htm>)

The following information has been compiled from the book *Akhari Nabi*, written by Hazrat Maulana Muhammad Ali in 1922 and published by the Ahmadiyya Anjuman Ishaat Islam, Lahore. Its English translation has also been published as "The Last Prophet". It refutes the false notion being propagated by some that the word *Khatam*, as applied to the Holy Prophet (s) in the Holy Quran, means a seal to create more prophets and not one that seals off prophethood, such that now neither an old nor a new prophet shall appear.

Meaning of Khatam an-nabiyyin

All the classical lexicons of Arabic and the Quran define *Khatam an-nabiyyin* as "Last of the Prophets". For example,

Taj -al-`arus,
Lisan al-`arab,
Raghib's famous Mufradat of the Quran,
Majma Bihar al-anwar (a dictionary of Hadith) all say that *Khatam an-nabiyyin* means the Last of the Prophets. Edward William Lane's Arabic-English Lexicon, based on the classical Arabic lexicons such as those above, says: "*Khatam an-nabiyyin* and *khatim an-nabiyyin* both in the Quran mean the last of the prophets (33:40)."

The above lexicons also record that the usage *khatam al-qaum* existed among the pre-Islamic Arabs and meant *akhiru-hum* or the "last of the people".

Meanings of *khatim*, *khatam*, etc.

While "seal" is a meaning of *khatam*, it is also mentioned in every major lexicon that "last" is also its meaning. The lexicons record that *khatam* is similar in meaning to several of its variants (such as *khatim*) and that it means the "last part" of something.

The Taj al-`arus says: "*wal-khatamu min*

kulli shai-in `aqibatu-hu wa akhiratu-hu ka-khatimati-hi wal-khatamu akhir-il qaum."

This means that the *khatam* of anything is its end (*`aqib*) and its last part (*akhir*), as its *khatim* is, and the last of a people is its *khatam*.

Taj al-`arus also says: "*khatama ash-shai* means 'he reached the end of a thing'. From this is derived *khatamtu-l-Qurana*, which means 'I reached the end of the Quran'. The *khatam* of a people (*qaum*) is the last (*akhir*) of them, just as the *khatim* is. And it is in the word of Allah: *khatam an-nabiyyin*, that is, the Last (*akhir*) of them."

Similar meanings are given in:

Lisan al-`arab
the Qamus
Mukhtar as-sihah
Muntaha al-`arab
Sihah al-Jauhari
Lisan al-`arab

In the Lisan al-`arab, it says: "*Wa bil-kasri khatimu-hum, wa bil-fathi khatamu-hum akhiru-hum.*"

Meaning: "With *kasra* (vowel stroke under a letter), it is *khatimu-hum*, and with *fath* (vowel stroke above a letter), it is *khatamu-hum*, and it means the last of them."

It goes on to say: "*Khatim* and *khatam* are among the names of the Prophet Muhammad, and in the Quran, it says: Muhammad is not the father of any man from among you, but he is the messenger of Allah and the *khatam* of the prophets, that is to say, the Last of them (*akhiru-hum*)."

Further on, it says: "Among his (Prophet Muhammad's) names is *al-`aqib* also, and its meaning is the Last of the prophets (*akhirul-anbiya*)."

Mufradat of Raghib - this famous dictionary of the Holy Quran, under the root *kh-t-m*, discusses the various occurrences of words based on this root in the Quran. It then says:

"*Khatam an-nabiyyin li-anna-hu khatama an-nubuwwata ayi tammama-ha bi-maji'i-hi.*"

Meaning: "He is the *Khatam an-nabiyyin* because he ended prophethood, that is, he made it complete by his appearance."

Classical commentaries (*tafasir*) of the Quran.

The classical commentators also explain *khatam an-nabiyyin* as the Last of the prophets.

Abu Hayyan says: *inna-hum* ("they" - the prophets) *bi-hi* ("with him", i.e. Prophet Muhammad) *khutimu* ("have come to an end") *nabiyy-un* ("prophets"). Here, the passive voice *khutimu* is used, meaning "have come to an end".

In Fath al-Bayan, it is recorded: "*Khatam* is that by which something is terminated. Thus, the meaning is that God has terminated prophethood with him, and so there is no prophet after him."

Ibn Jarir (the famous at-Tabari) writes: "The meaning of *khatam an-nabiyyin*, 'ta' with 'fath', is that he is the Last of the prophets."

In the commentary of al-Baidawi, it is written: "*Akhiru-hum al-ladhi khutima bi-him au khatamu bi-hi*"

This means: "The last (*akhir*) of them with whom they (the prophets) came to an end, or they came to an end with him."

Hadith reports that Prophet Muhammad was the last prophet.

We propose to deal with these in a subsequent article. Here, we note that there are at least forty different hadith reports in which the Prophet Muhammad explained that he was the Last Prophet. If the different reporting channels are counted, these amount to 89 (eighty-

nine) reports. These are all quoted in the book *Khatam an-Nabiyyin* by Sayyid Muhammad Ahsan of Amroha (India), published in 1922 by the Ahmadiyya Anjuman Ishaat Islam Lahore. (Incidentally, the author S. M. Ahsan was recognised in the Ahmadiyya movement as the second most learned follower of Hazrat Mirza Ghulam Ahmad, the first being Maulana Nur-ud-Din.)

As regards the high standard of reliability of those reports, the classical commentator Ibn Kathir writes: "This verse of *Khatam an-nabiyyin* is a clear proof that no prophet would come after him ... and there have been continuous (*mutawattir*) reports on the subject, recorded by an entire group (*jama'at*) of the Companions of the Prophet."

These hadith reports are to be found in the most reliable Hadith collections, i.e. Bukhari, Muslim, Tirmizi, Nisa'i, Ibn Maja, etc.

It may be noted that in these hadith reports, the Prophet Muhammad has used several different ways to explain that he is the Last Prophet. He uses *La nabiyya ba'di* in many reports, meaning "There is no prophet after me".

In some reports, he uses the passive voice of *khatam* (*khutima*, "have come to an end") rather than the active participle to say that "prophets have come to an end with me".

In some reports, he has used the first person as follows: I have (*khatamtu*) brought the prophets to an end.

In some, he refers to himself by the title *al-'aqib* (the one who follows at the end), adding that he bears this title because no prophet will come after him.

As against this, nowhere and absolutely nowhere is the Holy Prophet Muhammad reported as saying that prophets would come after him, nor is there any statement from any of the Companions that "prophets will appear after the Prophet Muhammad". ([Contents](#))

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Dutch/ Nederlands

Het geheim achter de Kalifaat (deel 6)

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

Engelse vertaling van Mirza Muhammad Hussain (Secret of Caliphate)

Naar het Nederlands vertaald door prof. dr. Robbert Bipat



Sirr-ul-Khilafah (Het Geheim achter het Kalifaat) is de verhelderende filosofische bijdrage van Hazrat Mirza Sahib aan de gevoelige kwestie van het Kalifaat. In deze serie breng ik u de Nederlandse vertaling van de Engelse versie. Houdt u er ook rekening mee dat elke vertaling een iets andere interpretatie kan inhouden, doch wij doen ons best om de juiste geest erin te houden.

De moslims volgden Abu Bakr en beschouwden hun trouw als een zaak van gelukzaligheid. Zij beschouwden hem als iemand die Goddelijke hulp genoot op een wijze die bijna identiek was aan die van de profeten. Dit alles kwam voort uit Hazrat Abu Bakr's liefde voor de waarheid en zijn diepe geloof in God. Bij Allah, Hazrat Abu Bakr was de Tweede Adam van de Islam en de Eerste Manifestatie van de uitstraling die uitging van de meest Verheven Menselijke Wezens. Hoewel hij zelf geen profeet was, was hij begiftigd met de mogelijkheden van profeten. De gloeiende getuigenis van de waarheid van deze verklaring ligt in het feit dat in zijn tijd de Islam zijn glorie herwon. Deze triomf werd duidelijk nadat hij afrekende met de slingers en pijlen van ongunstige omstandigheden. De lente keerde terug en de takken en bloemen kregen hun oorspronkelijke frisheid terug. Kort daarvoor lag de islam halfdood onder de slagen van crises en calamiteiten. Het leek uitgebrand door de vlammen. Maar Allah kwam haar te hulp en redde haar van de ontberingen en beproevingen. Hij bracht op Zijn wonderbaarlijke manieren redding aan de

door crisis geteisterde Islam en schonk Zijn hulp en bijstand: zozeer zelfs dat de Islam de hegemonie over andere naties verwierf en de heersende macht werd over andere volkeren, nadat het bijna volledig was uiteengevallen en bijna met de grond was gelijkgemaakt. Allah bracht schande toe aan de huichelaars en verlichtte de gezichten van de Ware Gelovigen. De geest van elke moslim was gevuld met de lof van Hem. De moslimgemeenschap werd overweldigd door een oprecht gevoel van dankbaarheid voor Hazrat Abu Bakr die, bij de gratie van Allah, een prachtige transformatie. Met uitzondering van de afvalligen en overtreders kwam iedereen naar hem toe en betuigde zijn oprechte trouw. Dit alles was de hoogste beloning die Allah schenkt aan hem die Hij heeft uitverkoren en gezuiverd en in wie Hij welbehagen heeft gevonden en die Hij onder Zijn hoede heeft genomen. Allah laat het niet toe dat Zijn beloning aan de Ware Gelovigen verloren gaat. Kortom, de relevante Koranverzen die eerder zijn geciteerd, verwijzen naar het Khalifaat van Hazrat Abu Bakr en naar niemand anders.

Denk zo diep mogelijk na over het punt. Vrees God en vrees Zijn toorn. Denk er diep over na. In alle zekerheid hadden de verzen een verwijzing naar de toekomst om de harten van de Ware Gelovigen op te beuren en hun geloof te versterken in tijden van crisis. Dit was om hen in staat te stellen een gloeiend geloof te stellen in de beloften van Allah. In de eerder geciteerde Koranische verzen was er een verwijzing naar de tijden na de dood van de Heilige Profeet (vrede en zegeningen van Allah zij met hem) wanneer onheil zou uitbreken en problemen zouden neerdalen op de Islam. Hij hield zich aan Zijn belofte in het vooruitzicht dat Hij een van hen zou verheffen tot de rang van Khalifah. Hij zou de islam bevrijden uit de greep van het onheil en de vrede en rust herstellen. Hij maakte het weifelende Geloof stabiel en maakte een einde aan de onruststokers. Onder de gegeven omstandigheden is er nauwelijks enige reden voor twijfel dat dit alles alleen van toepassing is op het Khalifaat van Hazrat Abu Bakr en op niemand anders. Er is dus geen reden voor

ontkenning, want het argument in zijn voordeel is ontegenzeggelijk duidelijk. Toen Hazrat Abu Bakr aan het roer kwam, vond hij de muur van de Islam wankel en neigde hij naar beneden, omdat de saboteurs hadden geprobeerd deze te ondermijnen. Zo stabiliseerde Allah, door Zijn eigen handen, het en maakte het tot een onneembaar fort, gegarnizoend door een leger van volgelingen. Dus, O twijfelaar, gebruik je intellect en intelligentie. Vindt u hier mazen in de wet? Kunt u iemand aanwijzen op wie het Koranvers van toepassing is?

Ik weet dat sommige Sjiitische heren een appeltje schillen met Ahl-i-Sunnat over het kalifaat van Hazrat Abu Bakr. Het geschil woedt al heel lang. Het ontaardde enige tijd in een botsing en een uitwisseling van scheldpartijen. Op een gegeven moment kwam het voor de rechter. Ik vraag me af hoe het zit met de houding van het sjiitische volk. Hun bijziendheid verbaast me. Hun uiterst bijgelovige gedrag verontrust me. Zij hebben een kritische houding aangenomen ten aanzien van ontegenzeggelijk duidelijke en doorslaggevende bewijzen. Ze knipen gewoon een oogje dicht voor dit alles. In tegenstelling tot eerlijke mensen weigeren ze aandacht te schenken aan onweerlegbare feiten. Ik vestig hun aandacht op een argument dat als een eyeopener zal fungeren.

Deze redenering discrimineert geen van beide partijen. Laten we allemaal samenkomen op een open plek. We zouden allemaal in alle nederigheid voor de Almachtige moeten neerdalen en vloeken afroepen tegen leugenaars. Als mijn gebed in dit gebedsduel geen resultaat blijkt te hebben, bied ik aan elke straf te aanvaarden. Ik zal verder verklaren dat

de andere partij gelijk had en vijfduizend roepies geven. Als ik hierin faal, moge de vloek op mij neerdalen tot de Dag der Opstanding. Als de andere partij het goedkeurt, zal ik het vastgestelde bedrag vooraf in de gouvernementele schatkist storten of het toevertrouwen aan een vooraanstaande persoon. Ik moet duidelijk maken dat mijn uitdaging niet voor iedereen is. Ik richt me niet tot een leek. Ik richt me tot iemand die zich ertoe verbindt een pamflet te schrijven als antwoord op het mijne. Ik heb deze procedure aangenomen omdat gebedsduel en wedstrijd alleen gerechtvaardigd zijn in het geval van een man met begrip en onderscheidingsvermogen en degenen die naar behoren gekwalificeerd zijn voor een dergelijke wedstrijd. De onwetende mensen zonder kennis van het Arabisch kunnen niet naar voren komen en het aanbod van een prijs eisen voor succes in een wedstrijd. Degenen die onhandig zijn als kamelen, kunnen niet beweren dat ze een zetel hebben in een beschaafde vergadering. De man die ik uitdaag, moet dus wel over een aantal kwalificaties beschikken voor een intellectueel debat. Dus iemand die niet kan schrijven zoals ik, kan niet tegen mij op de lijsten komen. Door de genade ben ik tot de kern van de zaak gekomen, en ik zou graag een persoon onder ogen willen zien die net als ik beweert een wonder te laten zien in een discussie. Ik kan geen misbruik maken van het idee om leken uit te dagen. Dit is beneden mijn waardigheid. Het is onwaardig voor mij om af te dalen tot het niveau van een gewone man zonder kennis. Ik zal dus niet in discussie gaan met een onwetende persoon. Ik zal me onthouden van discussies met de ongeschoolden.

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

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French

RAMADAN**par ABOU TIENE Cote
d'Ivoire**

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



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

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

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

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

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

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

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

Si certains médicaments sont utilisés toutes l'année en cas de pathologie grave, le système immunitaire du corps humain s'y habitue et ne permet plus à l'utilisateur d'en bénéficier de manière suffisante. De même, le jeûne doit être

accompli à des temps déterminés ; qui plus est, cela peut affaiblir l'organisme au point de rendre difficile l'accomplissement des prescriptions islamiques. C'est la raison pour laquelle le Saint Prophète Muhammad (que la paix et la bénédiction d'Allah soient sur lui) avait toujours refusé catégoriquement que ses compagnons jeûnent de façon quotidienne.

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

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

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

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

mille mois d'adoration.

Remercions tous Allah de nous avoir accordé un autre mois de Ramadan et l'opportunité de nous connecter et de nous rapprocher de Lui. Il y a un Hadith ul Qudsi (Tradition Divine) dans lequel Allah dit qu'entre Lui et l'homme il n'y a pas de voile mais entre l'homme et Lui il y a soixante-dix mille voiles. Cela signifie qu'Allah Lui-même est plus proche de nous que notre veine jugulaire mais nous nous éloignons de Lui par nos propres actions. Chacune de nos actions qui va à l'encontre des directives ordonnées par Allah Ta'ala dans le Saint Coran place un voile entre Lui et nous. Allah est Tout Miséricordieux et Miséricordieux envers Ses serviteurs et leur accorde le pardon de leurs péchés lorsqu'ils se repentent ; mais la repentance doit être sincère. Nous devons regretter nos actions et nous repentir des péchés que nous avons commis et ne pas les répéter.

Parmi ses innombrables bienfaits, il y a la révélation du Saint Coran et le mois béni du Ramadan au cours duquel sa révélation a commencé. Au cours de ce mois, sa miséricorde et son pardon deviennent multiples et il pardonne facilement nos fautes et nos faiblesses. Le Saint Coran nous guide dans toutes nos affaires et nous indique la manière dont nous devrions passer notre vie. Le Saint Coran étant appelé un Critère (Al Furqan), souligne le fait qu'il contient des enseignements qui séparent la vérité du mensonge.

Je prie pour que pendant ce Ramadan, nous puissions enlever tous les voiles entre nous et notre Créateur en suivant les conseils que le Saint Coran nous donne et nous rapprocher d'Allah à travers nos supplications et nos actes de dévotion. Qu'Il nous accorde la santé et la force pour accomplir tous les services de dévotion que nous offrons et leur acceptation par Allah Ta'ala.

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

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Italian
**L'Uomo. (Il solo)
 Uomo parte
 seconda.**

By Luca del Negro

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



Fondamentale e necessario è stabilire, pensando all'Uomo, essere umano e l'identità riconosciuta nella dottrina islamica quale fonte di regolamento di diritti (in questa particolare descrizione) attraverso il velare e rivelare "Azione divina": l'essere Uomo, il nucleo, il portante, il destinato speciale di un insieme efficace e unico di *indicazioni* profetiche nella definizione di permanenza sulla Terra, ponendo riguardi dopo la morte. Uomo come essere privilegiato (da Dio) che ha facoltà di discernere attraverso il criterio d'azione della *recta ratio* la ricerca del benessere personale e della sua comunità, superando la presunzione di disporre di un'azione di modellamento della perfezione della Natura e valutando attraverso la Fede ogni possibile conseguenza.

Per questa conclusione, per questa affermazione e solo per questo astratto fine, la definizione di questa scrittura come apologetica (non asservita) è sì accettata e contemplata, ricercata e interessata, ambita e desiderata; con l'aiuto di Dio, le pagine a seguire inclini alla critica costruttiva, verranno alla luce e si manifesteranno in un'ispirazione vincente per chi già possiede un vantaggio, quello della sottomissione a Dio, fosse anche non del tutto cosciente o incline a esorcizzarsi.

Il fedele mussulmano, dal primo disagio che gli viene sospinto e agitato nonché cucito addosso nell'epoca moderna in cui gli è dato di vivere pressoché ognidove, età corrente in cui con deforme errore l'Islam viene presentato inadeguato e insufficiente, datato e superato perfino da alcuni studi islamici che ritengono falliti i tentativi di secolarizzazione, non considerando infine gli ultimi sviluppi presentati da una platea certamente laica che ne osa un ripensamento critico attraverso la ricerca del benessere in contrasto – secondo questo azzardo – con la Fede stessa, non dovrà temere di proseguire la lettura delle Sacre Scritture e di queste parole volgari, ricercando nel contempo un'opportunità.

«Questo Corano lo abbiamo riempito di ogni sorta di esempi per gli uomini, ma l'uomo è il più cavilloso che ci sia.» (SACRO DIVINO CORANO Sura 18:54)

«Abbiamo creato l'uomo nella migliore dirittura di forme.» (SACRO DIVINO CORANO Sura 95:4)

«L'uomo è perduto, tranne coloro che credono e fanno il bene e si raccomandano l'un l'altro la verità e si raccomandano l'un l'altro la pazienza.» (SACRO DIVINO CORANO Sura 103:2, 3)

The Man. (The Only) Man -Part Two.-

Fundamental and necessary is to establish, thinking of Man, human being and the identity recognised in Islamic doctrine as a source of regulation of rights (in this particular description) through the veiling and revealing of "Divine Action": being Man, the core, the carrier, the special destined of a compelling and unique set of prophetic indications in the definition of permanence on Earth, placing considerations after death. Man is a privileged being (by Allah) who can discern through the criterion of action of the *recta ratio* the search for his well-being and that of his community, overcoming the presumption of having an action of modelling the perfection of Nature and evaluating through Faith every possible consequence.

For this conclusion, for this statement and only for this abstract purpose, the definition of this writing as apologetic (not subservient) is yes, accepted and contemplated, sought and interested, desired and longed for; with the help of God, the pages to follow inclined to constructive criticism, will come to light and will manifest themselves in a winning inspiration for those who already possess an advantage, that of submission to Allah, even if not entirely conscious or inclined to exorcise themselves.

The faithful Muslim, from the first discomfort that is pushed and agitated and sewn onto him in the modern era in which he is given to live almost everywhere, **the current age in which with deformed error Islam is presented as inadequate and insufficient**, dated and even surpassed by some Islamic studies that consider the attempts at secularisation to have failed, finally not considering the latest developments presented by a certainly secular audience that dares a critical rethinking through the search for well-being in contrast - according to this risk - with the Faith itself, **should not fear to continue reading the Holy Scriptures and these vulgar words, seeking at the same time an opportunity.**

"We have filled this Quran with all sorts of examples for men, but man is the most quibbling of all." (Holy Divine Quran Surah 18:54)

"We have created man in the best straightness of form." (Holy Divine Quran Surah 95:4)

"Man is lost except those who believe and do good and enjoin one another the truth and enjoin one another patience." (Holy Divine Quran Surah 103:2, 3)

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Rendirse a Allah...**Por: Prof. Ubaldo Pino**

Rendirse significa ponerse deliberadamente en el poder de alguien. En un sentido real, ya estamos bajo la autoridad de Dios, pero Dios mismo ha establecido "muros" de neutralidad. Él no interferirá en nuestras vidas en contra de nuestra voluntad. Pero puedes invitarlo a interferir. Eso es rendición... Pero, ¿por qué iba a hacer eso? ¿Por qué renunciar al control de mi vida? Por las mismas razones que, la junta ejecutiva de una empresa se somete a una nueva administración: No puedo administrar mi vida y me gustaría entregarla a una autoridad competente. Me arrepiento de mis pecados y pido Ayuda. Así que el arrepentimiento es la primera parte de la rendición. La segunda parte es la creencia. Que también es confianza. Si vas a entregar tu vida a alguien, es mejor que sea alguien que cumpla con los siguientes criterios:

Es más competente que tú.
Tiene sus mejores intereses en mente.
Está dispuesto a tomar tu caso.

Dios cumple los tres criterios, pero no da ninguna prueba. Tienes que tomarlo con fe. Tienes que confiar en Él. Hay que creer...

¿Por qué es Él competente? Él es el creador del Cielo y de la Tierra. Él te conocía antes de que nacieras. Él sabe para qué estás aquí. ¿Por qué tendría Él en mente lo mejor para usted? Porque Él te ama. El amor (dar sin esperar nada a cambio) es un atributo necesario de Dios. Sin el amor, la Creación no habría sucedido. ¿Por qué tomaría Él tu caso?

Así que arrepíentete y cree.

Rendirse a Dios no es un lecho de rosas.

Prepárate para que tu vida dé un vuelco: todos tus sueños se hagan añicos y se rehagan. La mayoría de las personas en el "hogar" de sus corazones están esperando que Él ordene la sala de estar y organice la cocina. Lo que no esperan es que Él empiece a derribar las paredes y a levantar el suelo. Esperaban vivir en una casita ordenada: él quiere vivir en un palacio.

Dios no es el genio de Aladdin. No concede deseos fragmentarios. Dios se ofrece a sí mismo. El trato es todo o nada. No te regalará un Tesla para impresionar a tus vecinos. Pero Él te convertirá en alguien que puede ser una verdadera bendición para tu prójimo. La sal de la tierra. Una luz en la oscuridad...

Para rendirse, se necesita una tremenda energía de voluntad. Solo los débiles no pueden rendirse. Sólo un ego muy maduro puede rendirse; así como cae un fruto maduro, no uno inmaduro. Un fruto inmaduro no puede caer; tienes que forzarlo. Un fruto maduro cae por sí solo, tan fácilmente que el árbol ni siquiera se da cuenta de que ha caído. Cae tan naturalmente. Si el ego es fuerte, entonces puedes rendirte. Esto es lo único a favor de la mente occidental: que a la gente se le enseña a ser egoísta. Toda la psicología occidental les ha estado enseñando a tener egos, y egos maduros. Eso es algo hermoso, peligroso, si uno permanece aferrado al ego, pero con tremendas posibilidades.

Solo si uno realmente se vuelve fuerte en el ego, entonces es posible rendirse...

En ese momento La rendición tiene muchas dimensiones, pero el sabor es el mismo: simplemente te encuentras derriéndote. Simplemente no te encuentras más; se siente una especie de falta de ego.

"Eres... de hecho eres mucho, y sin embargo no lo eres. Presencia y ausencia juntas: la entrega es paradójica. Presencia, porque el ego no está allí, así que eres solo conciencia; y ausencia porque el ego no está allí, así que no puedes decir 'yo soy'". La ilaha illa Hu... ([Back to Contents](#))

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