

I SHALL LOVE ALL MANKIND.



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WE BELIEVE

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

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

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

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 - Saturday**
 - 14:00 - Urdu - Pure discussions
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Announcements

At this time of the year, Christian friends commemorate Easter to remember the death of Jesus on the cross because his 'accursed death' paid for all the sins of humanity for all time.

We disagree with our friends, but we wish them well in their devotions. We pray to Allah to open the humanity's eyes to reason for the advent which was to show human how to live together in equity. Ameen.

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 Najmul-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 - 5

Miraculous Character of the Holy Prophet

Such are the teachings of the Holy Quran. They lead humankind to perfection both in knowledge and practice. These teachings are so advanced that none of the previous Divine Books were deemed fit to propose or propound anything like them. They amount, in fact, to a miracle of wisdom and achievement on the part of the Holy Prophet. They make the Holy Quran a standing miracle for all times in the eyes of the world. The miracles of the previous prophets are all dead and gone, but this miracle of the Holy Quran will stand till the last day.

Such claims on behalf of the Holy Quran are not mere figments of our imagination lacking a basis in facts. There is the most irrefutable evidence in their support and the most convincing and compelling arguments substantiating their truth. Its miraculous wisdom is evident from the fact that it contains all the principles and teachings, all the facts and arguments required by man for his search for God. Its teachings are perfect. It furnishes all the arguments necessary for the establishment of truth and the refutation of falsehood. In the manner and method of its exposition of the higher spiritual truths, it leaves nothing to be desired. Moreover, it sets forth all these teach-

ings, commands, and prohibitions in a way that is at once most eloquent, sweet, and charming. This is an achievement which is certainly beyond the power of man. Next, as for its miracle of achievement, as much as wisdom, the fact is equally plain and obvious and admits no denial or doubt.

Indeed, the Holy Quran has surprised many of the most intelligent thinkers with the incredible effect and unique change it has wrought in the lives of its followers. By the extraordinary illumination it has caused in their minds, and by the complete eradication it has effected of long-established evil customs. It scaled the walls of crooked and perverted natures and entered the secret chamber of the heart of the hard-hearted.

It crossed the deep and wide moats of carnal lives and reached those behind those barriers. Through God's intervention, the most difficult works were made easy for it. Distances were obliterated, narrow, selfish minds were broadened and enlarged, and every obstacle was removed. Till, at last, truth was made manifest, and its devotees gradually came to receive clear revelations and visions. The seed of perennial miracles was sown in their hearts. That is why, when questioned about miracles, we do not need to refer to bygone ages for examples. Even from our place, we can show the sceptic ever-fresh examples of such miracles. On the other hand, there is nothing with our adversaries other than legends of the past.

Such legends can never prove the truth of any religion. The truth of a religion can be known only by the light of signs which never cease nor ever get stale. Thus, the miracle of the Holy Quran is like a tree with two branches, both of which are of great majesty. These diffuse their fragrance all around. Crowds of people are gathered to bear testimony to their worth, just as they gather around the Holy House at Makka during the days of the pilgrimage. Imagine for a moment what pain the greatest philosopher will have to undergo to cure the perversion of a foolish or ignorant mind or to change the habits of a vicious life. The work will well nigh prove impossible for him. Try, then, to realise the greatness of the man, who in a few years reformed thousands

of men and turned them from vice to virtue, eradicated their disbelief, adorned them with the qualities of truthfulness and probity, till the light of piety illuminated their hearts and the love of God was made manifest in their faces.

They were fired with zeal for the service of their faith. They traversed the earth from east to west and north to south, inviting humanity to Islam and the religion of Muhammad. Their minds were enlightened with Divine knowledge. Their intelligence was sharpened to understand the Divine mysteries and the love of God. Hatred of evil became part and parcel of their nature. Thus, gradually, they reached the stage of the upright and the blessed after they had once been sunk in the grossest idolatry. They spared themselves no pain in the service of Islam until they carried it to the farthest corners of the known world, including Persia, China, the Roman Empire, and Syria. In short, they reached all those lands where idolatry had spread its sway and paganism had established its power. They did not falter in the presence of death and did not yield even by an inch when threatened by the sword of the tyrant. They were staunch in battle and rushed to meet death for the sake of God. They were a people who never fled from an enemy. They carried their victories to the remotest ends of human habitation. Their genius was tested, and their fitness to rule was proven. In every field of human endeavour, they came out victorious and proved themselves masters in all fields of knowledge and achievements. This fact alone amounts to a miracle on the part of the Holy Prophet and clear proof of the truth of Islam. If, however, our opponents still feel inclined to doubt the truth of our statement, they may want to try to point out one single instance from among the followers of Moses and Jesus or other prophets who achieved anything similar to that achieved by the companions of the Holy Prophet. The condition of those followers is an open secret. And the opinions expressed about them by their respective leaders are a matter of common knowledge. These prophets, of course, could never have uttered what was not a fact, for they spoke from the promptings of the Holy Ghost and were not like ordinary men who speak under the influence of temper.

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Easter – A Quranic Perspective

By Jalal ud Dean

Introduction:

Easter is neither an Arabic word nor stated anywhere in the Holy Quran. This article is within the scope and margins of the Holy Quran and does not encroach into other faiths' scriptures and their beliefs, except insofar as their references link with the Holy Quran. Islam, through its laws in the Holy Quran, does not lend support to any acceptance of the terminology "son of god" and proves materially within its verses that Prophet Jesus (*as*) did not die on the cross. Further, because Prophet Jesus (*as*) was a human being, he did not rise from the dead. In addition, Islam, through the Holy Quran and various Hadith, distances all Muslims from the concepts of Trinity.

Discussions on Easter – vs. Holy Quran:

The Holy Quran has clarified in several places within its texts that Prophet Jesus (*as*) was conceived and born as a regular human being because he was a human. There are communities that claim that Prophet Jesus (*as*) was the biological son of Almighty God. They also claim that Prophet Jesus (*as*) voluntarily surrendered to get tortured and have his crucifixion and that Prophet Jesus (*as*) died on the cross mainly to free all other peoples of their past sins. Almighty God has amongst His innumerable laws the law of death and life¹. According to the Holy Quran, there are so many verses² which materially prove that Prophet

¹ Almighty God has two laws in this matter of death of persons: The higher law and the first is the law of death and the lower or secondary is the law of life. The law of death finally overcomes the law of life. The law of life cannot overcome the law of death. There is no return of life to the original material human body back on Earth. Death is 3rd of the 5 phases of cycle of life. They are: 1st is birth. 2nd is life of compliance according to scripture (Holy Qur'an for Muslims). 3rd is death of humans and separation of soul (into *Barzak*) from material body. 4th is Judgement after resurrection of the body to original state. 5th is Outcome of the Great Day of Judgement. That completes the cycle of life only for humans.

² There are so many verses in the Holy Qur'an, which elevate the absolute Supremacy of Almighty God and at

Jesus (*as*) was a normal human being with natural biological parents. The Holy Quran proves this point of procreation that only a man's and a woman's relationships are required to commence conception of a child in a woman. This is most brilliantly stated in the Holy Quran at **HQ6:101**: "*Wonderful Originator of the heavens and the earth! How could He have a son when He has no consort? And He created everything, and He is the Knower of all things.*"

Prophet Jesus (*as*) was ordained as the last in the series of Israelites' Prophets only. Still, ultimately, the second last of all Prophets in the historical array. Prophet Muhammad (*pbuh*) was the Last and Final Prophet from approximately 124000 past Prophets¹. It is prudent to

the same time deny the existence of son of god beliefs by some communities. Some examples are quoted here as **HQ2:116**, **HQ3:40**, **HQ4:157**, **HQ4:171**, **HQ5:72**, **HQ5:75**, **HQ5:116**, **HQ6:100**, **HQ6:101**, **HQ9:30**, **HQ9:31**, **HQ10:68**, **HQ17:111**, **HQ18:4**, **HQ19:35**, **HQ19:88**, **HQ19:91**, **HQ19:92**, **HQ21:26**, **HQ23:91**, **HQ25:2**, **HQ39:4**, **HQ43:81**, and many others as subtly implied denials.

¹ From names of Prophet Adam to Prophet Muhammad (*pbuh*), a total of approximated 124000 Prophets (*Nabi*) were ordained by Divine revelations, but directly delivered to them by Archangel Gabriel, as spiritually contracted. Out of approximated 124000 Prophets, only 313 are Messengers (*Rasul*). Out of 313 Messengers, only 25 have been mentioned by name in the Holy Qur'an as case studies. Note: that every Messenger (*Rasul*) is also a Prophet, but every Prophet (*Nabi*) is not a Messenger. All of these approximated 124000 Prophets were regular human beings who must eat food, drink water, breath air and need atmospheric pressure to stay alive. The figure of approximated 124000 Prophets is quoted in Hadith No 21257 of *Musnad Ahmad ibn Hanbal*. Prophet Muhammad (*pbuh*) was the Last and Final Prophet and after his death in 632AD, that sealed off all Prophets of any description whatsoever being ordained by Divine revelations, to serve humanity on earth. This is stated in the Holy Qur'an at **HQ33:40** "*Muhammad is not the father of any of your men, but he is the Messenger of Allah and the Seal of the prophets. And Allah is ever Knower of all things.*" Seal means total shutting off arrival of any Prophet of whatsoever description: No new Prophet and no re-entry and re-cycle of any of the past approximated 124000 Prophets will eventuate.

roll back into history and identify the actual situations of cults that existed, surrounding all the regions of the Middle East, at about the same time that Prophet Jesus (*as*) was born. In the main, these instances involved the widespread acceptance of prominent persons as sons of gods, the purported deaths of these peoples, then their purported rising back into life again, then materially elevating directly into Heaven, and then living there forever. Mithraism was such a cult². Please note: Mithra was never an ordained prophet of Almighty God³.

² The term cult usually refers to a social group defined by its religious, spiritual, or philosophical beliefs, or its common interest in a particular personality, object or goal, which then spreads to other people.

³ Mithraism, which had commenced in Persia around 400BC and spread widely eastwards to India, westwards to all regions surrounding the Mediterranean Seas and northwards to all regions surrounding the Black Sea, the Caspian Sea, the Aral Sea and the Adriatic Sea, and so became a common cult. In a legendary nutshell, Mithra's mother Anahita was directly impregnated by a god and Mithra was born inside a rock cave on 25th December BC, surrounded by animals. Upon Mithra's birth, they were visited by three Persian historians who brought with them costly gifts of gold, frankincense and myrrh. The date 25th December BC was a special Persian festival to commemorate Winter Solstice, which attracted large crowds of people annually. Winter Solstice is after the 3rd week of December, when the night is longest and the day is shortest. In Northern Hemisphere, Winter Solstice can vary between 21st to 25th December. This is because of the tilt of the earth at 23.5-deg. Legend says that Mithra lived and had twelve close associates as his disciples, with each disciple representing one of the twelve signs of the astrological Zodiac. There was a last supper of his close associates, the night before the event of the Spring Equinox. Mithra died at age of 33, and his body was placed inside a rock tomb and Mithra then arose from the dead after 3 days and elevated directly into Heaven and seated next to the god who fathered him. After Mithraism penetrated the regions of the Roman Empire, it quickly became the official State religion of the Government of Rome. This is materially evidenced by statues and murals in relief in former

The mighty Persian Empire had facilitated the spread of Mithraism by its past Rulers¹. After Mithraism had been accepted as the official State Religion of the Government of Rome, the Romans introduced Mithraism into every country they invaded. To date, new underground Mithra temples in England have been discovered. These temples are also being restored². There are close similarities between the ancient Mithra cult of Persia and the life of Prophet Jesus (as) described in other communities' scriptures. The Muslims must place the entire life of Prophet Jesus (as) into the correct Islamic perspective.

Roman occupied territories. Many Roman senators were followers of Mithraism and this allowed Mithraism to further penetrate into Europe and England. Mithra has been expressly mentioned in the Hindus' scripture the Rig Veda, together with Varuna (a Hindu god, as Ruler of the sky and the seas), as part of the Indo-Iranian historical reporting. Much of existing Mithraism infrastructure was destroyed throughout the conquered routing taken from Greece to India, when the massive cumulative army of Alexander the Great conquered the Persian Empire in 334BC. Mithraism was also State religion of Persia. There have been found over 480 underground Mithra temples throughout the regions of spread of Mithraism. There is rather surprisingly, very close similarities with some aspects of Christianity. In history, the Persian Empire was the biggest Empire of past times, which also facilitated spread of Mithraism from Asian countries to surrounding Mediterranean countries.

¹ The past Rulers of Persian Empire were Cyrus the Great, king of Persia, founder of the greatness of the Achaemenids and of the Persian Empire (c. 559–529 B.C.) Darius I (Darius the Great), king of ancient Persia (521–486 B.C.) Xerxes I (Xerxes the Great), king of ancient Persia (486–465 B.C.) Xerxes II, king of ancient Persia (424 B.C.).

² The restoration is not to revive Mithraism as a cult but show to the world ancient Roman influences. The Romans invaded and occupied England around 55-54BC. The cult of Mithraism had existed and was practised by the invading Romans before Christianity had reached England by Augustine in 597AD.

According to the Holy Quran, Prophet Jesus (as) was not born in a stable on 25th December but very likely in the middle of the year, when dates fully ripen in the Middle East. That is June to October. Again, according to the Holy Quran, Prophet Jesus (as) was born amongst a clump of date palms in a remote part of the eastern (Judean) desert. This material evidence is stated in the Holy Quran at **HQ19:21-26**: *"He said: So (it will be). Your Lord says: It is easy to Me; and that We may make him a sign to people and a mercy from Us. And it is a matter decreed. Then, she conceived him³ and withdrew with him to a remote place⁴. And the pains of childbirth drove her to the trunk of a palm tree. She said: Oh, I wish I had died before this⁵ and had been quite forgotten! So a voice came to her from beneath her⁶: Do not grieve. Surely, your Lord has provided a stream beneath you. And shake towards you the trunk of the palm tree. It will drop on you fresh, ripe dates. So eat and drink and be comforted. Then, if you see any mortal, say: Surely I have vowed a fast to the Beneficent, so I will not speak to anyone today."*

Other verses of the Holy Quran establish that the Prophet Jesus (as) was conceived and born as every other human. From infancy to adulthood, he lived like any other human. The Holy Quran establishes that a person is or-

³ There is a minimum of 9 months gap between events of conception and birth, as would be for normal pregnancy of a woman. However, all these are scoped within the same verses at HQ19:21-26.

⁴ This indicates out of a town or a city boundary, such as Jerusalem or Bethlehem.

⁵ Her exclamation indicates clinically, the throes of natural childbirth experienced then, without the modern assists available in hospitals. Mary was very young having her first child, Jesus. Mary's other subsequent children named in the Bible (Mark 6:3; Matthew 13:55-56) were four sons James, Joseph, Joses and Simon. His two sisters were not named in the Bible; the Holy Qur'an is also silent on this.

⁶ This was an angel-inspired advice as the voice. The sweet juice of ripe dates restored her strengths.

dained a Prophet at age 40 after maturity. This stipulation is in the Holy Quran at **HQ46:15** *“And We have enjoined on man the doing of good to his parents. His mother bears him with trouble and she gives birth to him in pain. And the bearing of him and the weaning of him is thirty months. Till, when he attains his maturity and reaches forty years, he says: My Lord, grant me that I may give thanks for Your favour, which You have bestowed on me and on my parents, and that I may do good which pleases You; and be good to me in respect of my offspring. Truly I turn to You, and truly I am among those who submit.”*

That proves that Prophet Jesus (as) could not have been crucified at 33 years, as stated in some scriptures. He was ordained as a Prophet at least past 40, after having embarked on his prophetical mission for several years.

When the Gregorian calendar was established in 1582¹, the Vatican then reversed by resetting all historical dates and by working backwards from 1582; this created further complications of retaining the age of Prophet Jesus (as) to be 33² at his crucifixion and

¹ In the past the Julian calendar was most widely used. It did not have the flexibility to adjust to dates to incorporate certain pagan beliefs and practices. Easter was a very important festival amongst Christians. The original goal of the Gregorian calendar was to change the date of Easter from its fixed position under the Julian calendaring system. In 1582, when Pope Gregory XIII introduced his Gregorian calendar, the date of Easter was tied to Spring Equinox, as the Spring Festival in ancient paganism, a festival which attracted large crowds of crop farmers. This was because Easter, traditionally the greatest celebration on the Christian calendar marking the crucifixion of Jesus Christ, was celebrated on a date based on moon cycles. Easter changes dates every year as it falls on the first Sunday after the first full moon in the northern hemisphere's Spring Season vernal equinox.

² This matches with age of Mithra at 33, when Mithra is supposed to have died and arisen 3 days later. Mithra was placed in a rock tomb for 3 days. Hence Jesus should have been at age 48 when crucified.

aligned with Easter dates, resulting in the outright loss of 15 years. These were just wiped off to solve this problem (as surplus) of past world records! What a solution!

Without dwelling on the details of the life of Prophet Jesus (as), it becomes prudent to analyse the moments of his crucifixion, as recorded in the Holy Quran. The Holy Quran accepts that Prophet Jesus (as) was betrayed by his community of Jews, which also became hypocritical. Then, they took the despicable action of conspiring with the Roman soldiers to get Jesus crucified. This is stated in the Holy Quran at **HQ4:155-158**: *“Then for their breaking their covenant and their disbelief in the messages of Allah and their killing the prophets³ unjustly and their saying, Our hearts are securely covered; no, Allah has sealed them on account of their disbelief, so they do not believe but a little⁴; and for their disbelief and for their uttering against Mary a grievous slander⁵; and for their saying: We have killed the Messiah, Jesus, son of Mary, the messenger of Allah, and they did not kill him, nor did they cause his death on the cross⁶, but he was made to appear to them*

³ This refers to past actions by past communities, which did not accept their Prophets' preaching to them about “One God.” Those communities continued with their idolatry, polytheism practises and revolted violently against past Prophets.

⁴ This portion of the verse refers to the uncontrolled behaviour of the Israelites who took to worshipping of a handcrafted golden calf idol (led by Samiri), during the 40-days absence of Prophet Moses, when he alone went up to Mount Sinai to receive the Ten Commandments (**HQ20:12-16**).

⁵ Mary mother of Prophet Jesus (as) was indeed a pious young lady and the Jews accused her of fornication. Mary was in the age group 16-20 years. That was the age for Jewish women to get married then.

⁶ Execution by death on the cross was the Roman law against non-Roman citizens. Executions to Romans was by beheading only (for example, St Paul was a Jew but a Roman citizen, he was executed by beheading). Death on the cross took several days after persons' crucifixion. See Footnote 19.

as such¹. And certainly those who differ concerning it are in doubt about it. They have no knowledge about it but only follow a conjecture, and they did not kill him for certain²; rather, Allah exalted him in His presence. And Allah is ever Mighty, Wise.”

The Holy Quran repeatedly stresses in many different verses that Prophet Jesus (as) was a normal human who ate food for survival³ and not a son of god. His mother, Mary, also ate food to survive. Here is a sample of a verse from the Holy Quran at **HQ5:75**: “*The Messiah, son of Mary, was only a messenger — messengers had indeed passed away before him. And his mother was a truthful woman. They both used to eat food. See how We make the messages clear to them, then see how they are turned away (from truth)!*” Neither Prophet Jesus (as) nor his mother were any description of gods, and the Holy Quran makes this point clear in the strongest terms at **HQ5:116**: “*And when Allah will say: O Jesus, son of Mary, did you say to people, Take me and my mother for two gods besides Allah? He will say: Glory be to You! It*

was not for me to say what I had no right to (say). If I had said it, You would indeed have known it. You know what is in my mind, and I do not know what is in Your mind. Surely You are the great Knower of the unseen.”

As always, Almighty God ensures that all His genuine Prophets are well-recognised with certain features, making them unique and sufficient to draw the attention of the communities. Prophet Jesus (as) was no exception, and he was very well endowed with extraordinary powers and blessed by Almighty God. Some examples are quoted in the Holy Quran at **HQ3:48-51**: “*And He will teach him the Book and the Wisdom and the Torah and the Gospel, and (make him) a messenger to the Children of Israel (saying): I have come to you with a sign from your Lord, that I determine for you out of dust (a thing) like the form of a bird, then I breathe into it and it becomes a bird with Allah’s permission, and I heal the blind and the leprous, and bring the dead to life with Allah’s permission; and I inform you of what you should eat and what you should store in your houses. Surely, there is a sign in this for you if you are believers. And (I have come) verifying what is (already) before me of the Torah, and I allow you part of what was forbidden to you; and I have come to you with a sign from your Lord, so keep your duty to Allah and obey me. Surely Allah is my Lord and your Lord, so serve Him. This is the right path.*”

Islam, through the Holy Quran, warns all Muslims not to accept and believe the following statements: that Prophet Jesus (as) was the son of god, that Prophet Jesus (as) died on the cross upon his crucifixion and that there is such a concept as Trinity. These points have been stressed in the Holy Quran at **HQ4:171**: “*O People of the Book, do not exaggerate in the matter of your religion nor speak anything about Allah but the truth. The Messiah, Jesus, son of Mary, is only a messenger of Allah and His word, which He communicated to Mary and a mercy from Him. So believe in Allah and His messengers. And do not say, Three. Refrain (from it), it is better for you. Allah is only one God. Far be it from His glory to have a son. To Him belongs whatever is in the heavens and*

¹ After all the physical difficulties Prophet Jesus (as) had encountered, he went into a coma in less than 6 hours of his crucifixion and the crowds of other persecutors assumed that Prophet Jesus (as) had already died. They also had to get him off the cross as it was getting close to Friday evening, which would encroach into Saturday by Friday sunset, which was the beginning of Jewish Sabbath. No working on Sabbath. That is why they did not break his legs and bones, as was the usual practice of that time.

² Almighty God was the Mastermind behind this event and the persecutors then handed over Prophet Jesus (as), who was still alive to Joseph of Arimathea, who then took Prophet Jesus (as) away into a cave where Joseph’s other associates gave herbal treatment over 3 days to revive him from the coma. After his revival, Jesus walked out of the chamber straight to his waiting mother Mary and Mary Magdalene.

³ Some of the many verses in the Holy Quran include: **HQ5:75, HQ17:111, HQ4:155-158, HQ4:171, HQ2:116, HQ2:253, HQ5:72, HQ5:116, HQ6:101, HQ10:68, HQ19:92 and HQ9:30-31.**

whatever is in the earth. And sufficient is Allah as having charge of affairs."

Pagan practices of the past often involved calling prominent religious persons "sons of god." The Holy Quran makes this reminder at **HQ9:30-31**: *"And the Jews say: Ezra is the son of Allah; and the Christians say: The Messiah is the son of Allah. These are the words of their mouths. They imitate the saying of those who disbelieved before. Allah's curse be on them! How they are turned away (from the truth)! They take their doctors of law and their monks for lords besides Allah and (also) the Messiah, son of Mary. And they were enjoined that they should serve one God only — there is no god but He. Glory be to Him from what they set up as partners (with Him)!"*

The Holy Quran is the final revealed scripture, not the daily diary reporting about Prophet Jesus (as). In addition to numerous other matters, the Holy Quran puts the life of Prophet Jesus (as) in a nutshell, regarding his normal human conception, birth in the desert, and ordination as a Prophet.

The Holy Quran mentions the names of only 25 revealed Prophets¹, and each Prophet's mention comes with briefs of certain phases of his life, which are case studies for humanity in subsequent times. Prophet Jesus (as) was a normal human being. He was born with normal human conception, his life cycle has been covered thoroughly, and his name is mentioned in the Holy Quran 25 times. And finally, his bodily death in this world and his burial, also in this world. This is stated as directly revealed evidence in the Holy Quran at **HQ23:50**: *"And We made the son of Mary and his mother a sign, and We gave them refuge on a lofty ground having meadows and springs."* Of all the women's names mentioned in the Holy Quran, Mary as

¹ *Ibid.* (The 25 Prophets of Islam as stated in the Holy Qur'an are: Adam, Idris, Noah, Hud, Saleh, Lot, Abraham, Ishmael, Isaac, Jacob, Joseph, Shuaib, Job, Ezekiel, Moses, Aaron, David, Solomon, Elias, Elisha, Jonah, Zachariah, John (the Baptist), Jesus and Muhammad (Peace be upon them all).)

the mother of Prophet Jesus (as) is most numerous mentioned 31 times. Chapter 19² of the Holy Quran has been dedicated to Mary, the mother of Prophet Jesus (as). Notwithstanding all these outstanding features, they still do not falsely conclude that Prophet Jesus (as) was a "son of god."

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

Conclusions on Easter-v-Holy Quran:

Mary³, the mother of Prophet Jesus (as), was indeed a righteous lady, and she was impregnated by her husband Joseph, as any other woman is impregnated. She was not guilty of fornication. Therefore, Prophet Jesus (as) was not the son of god.

His persecutors unfairly tried Prophet Jesus (as). Notwithstanding that he was found not guilty, Prophet Jesus (as) was condemned to death and nailed to the cross by the Roman soldiers following a conspiracy by the Jews.

Prophet Jesus (as) was on the cross and appeared to have died, but his persecutors did not kill him, and he survived his crucifixion. The Holy Quran states so.

² Chapter 19 of the Holy Qur'an is called Maryam. There are 98 verses in that Chapter, scoping Mary's pious lifestyle. In addition, the Chapter outlines the Abrahamic descent of Zacharias, including his son John the Baptist as the second last Prophet of the Israelites and who was also a cousin of Prophet Jesus (as).

³ Mary, the mother of Prophet Jesus (as) was a descendant from the tribe of Levi (out of the Twelve Tribes of Israel) and she was of priestly class, who consumed much of their time inside synagogues at prayer.

After Prophet Jesus (*as*) recovered from a coma, he left the rock chamber. He left that region permanently, walking over Mount Olives, away and towards the east of Jerusalem.

Islam forbids all Muslims from belief and acceptance of the Trinity. ([Back to Contents](#))

Jesus

More respected in Islam than in Christianity!

By Mohammad Tantawi

(From:

<https://lsureveille.com/251399/opinion/opinion-jesus-is-honored-more-in-islamic-religions-than-in-christian-ones/>)

As Ramadan begins, let it be a reminder that Muslims everywhere will not only be celebrating the life of the Prophet Muhammad, but they'll also be celebrating the life of Issa, better known as Jesus.

The fight between the role and proper perception of Jesus has created a divide between Islam and Christianity. Whether you argue that Jesus was a prophet or the son of God, there's much passion behind both positions, but Muslims are the most respectful of Jesus.

Most Christians I meet are unaware of Jesus' relevance to Islam and don't consider the importance he holds to Muslims. Most can identify Prophet Muhammad with Islam but are unaware of Jesus' position in the Quran. In Islam, Jesus is considered to be one of the five great prophets and insulting him in many Muslim countries remains a crime.

Jesus was most likely a Middle Eastern, darker-skinned man. The whitewashing of his image occurred when Europeans attempted to reinvent the image of Jesus to appear as a white man who looked just like them.

The light-skinned, blue-eyed depiction seen in a majority of representations of Jesus is far from the reality of what he probably looked like. Still, it can be argued that this aided in

justifying European colonialism.

These Eurocentric features were meant to embody perceived beauty standards within Europe. Why would they oppress darker-skinned individuals while perpetuating a religion led by a man who looked more like the oppressed?

It's important to mention that reconceptualised images of Jesus appeared in Ethiopian and Indian communities, which points to a general need to assimilate the saviour with the aesthetic of one's surroundings.

Muslims, on the other hand, are forbidden from depicting human figures and find it blasphemous to depict the prophets of God. While Christians parade Jesus through art and media, Muslims don't even consider the attempt to recreate the actual image of Jesus and find it deeply offensive when it does happen.

I was always curious as to why Christians felt the need to replicate his image, choosing actors stained with sin and human fragility to fill the role of Jesus himself. How could someone so revered be conceptualised by people who view him as the son of God? God, being the creator, leaves no room for the attempt at recreating his image.

The reverence given to Jesus in Islam exceeds most prophets mentioned in the Quran. The most revered prophet in the Quran, Muhammad, is mentioned less than Jesus in the Quran. The number of times Jesus is mentioned directly or indirectly varies by source; a baseline number on which everyone agrees is 25. That is five times the number of times that Prophet Muhammad is mentioned. Maryam (Mary) is mentioned 34 times, and the title of the 19th chapter in the Quran illustrates the point.

In addition to these differences, oftentimes, you'll hear someone use "Jesus" as an exclamatory word to signify something that happened. This is frowned upon in Islam. When uttering the name of Jesus in Islam, it is customary to say, "Peace be upon him."

The place Jesus holds in Islam is sacred, along with his mother, Mary. Christians often distance themselves from Muslims without recognising that Islam views Christianity as a religion sent from God. While Western freedoms have allowed the insulting of religious embodiments, Arab countries and Muslims alike have maintained their stance against the disrespect and depiction of such figures.

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Sexual Reproduction in Plants:

A Quranic Perspective

By Lord Shahid Aziz M.Sc., GCILEX

The Holy Quran, revealed over 1,400 years ago, contains numerous verses that subtly reflect the intricate processes of nature, including plant reproduction. While modern botanical science elaborates on sexual reproduction in plants with detailed mechanisms, the Quran often points to these phenomena to inspire reflection and further inquiry.

Quranic References to Plant Reproduction

One of the key verses highlighting the concept of pairs in creation, including plants, is:

And of everything, We have created pairs that you may be mindful. (Quran, 51:49)

This idea of “pairs” is foundational to sexual reproduction, where two complementary reproductive organs (male and female) participate in the generation of new life. In the context of plants, this often manifests in the presence of stamens (male organs) and carpels (female organs).

Another profound verse states:

And He it is Who sends down water from the clouds, then We bring forth with it buds of all (plants), then We bring forth from it green (foli-

age), from which We produce clustered grain; and of the date-palm, of the sheaths of it, come forth clusters (of dates) within reach; and gardens of grapes and the olive and the pomegranate, alike and unlike. Look at the fruit of it when it bears fruit and the ripening of it. Surely, there are signs in this for people who believe! (Quran, 6:99)

Here, the Quran mentions pollination (“pollen”) and fruit development, both central to plant sexual reproduction. Pollination—the transfer of pollen from the male anther to the female stigma—is necessary for fertilisation, forming seeds and fruits.

Understanding Sexual Reproduction in Plants Scientifically

Sexual reproduction in plants typically involves:

Male parts: Stamens, consisting of anthers (which produce pollen grains containing male gametes).

Female parts: Carpels or pistils containing the ovary (housing ovules with female gametes).

The process follows these basic steps:

Pollination: Transfer of pollen to the stigma of a flower.

Fertilisation: Pollen grain germinates, forming a pollen tube that delivers sperm cells to the ovule.

Seed Formation: Fertilised ovules develop into seeds.

Fruit Formation: The ovary matures into fruit, aiding seed dispersal.

This entire cycle highlights the beauty and complexity of life as described in the Quran.

More Quranic Insights on Pairs and Plant Life

The Quran frequently encourages readers to observe the signs of life around them:

And a sign to them is the dead earth: We give life to it and bring forth from it grain so they eat of it.

And We make in it gardens of date palms and grapes and We make springs to flow forth in it,

that they may eat of the fruit thereof, and their hands did not make it. Will they not then give thanks?

Glory be to Him Who created pairs of all things, of what the earth grows, and of their own kind and of what they do not know! (Quran, 36:33-36)

The phrase *and of what they do not know* is an allusion to the intricate mechanisms of life, including microscopic processes like fertilisation in plants—unknown to humanity at the time of the Quran's revelation.

Another verse says:

And We send down from the clouds water abounding in good; then We cause to grow with it gardens and the grain that is reaped, (Quran, 50:9-10)

Again, the connection between rainwater (which provides necessary hydration for plant sexual processes) and growth is emphasised.

Conclusion

The Holy Quran presents numerous references that align remarkably with modern scientific understanding of sexual reproduction in plants. While the Quranic approach is often not technical, it invites humanity to ponder, study, and marvel at the wonders of creation. Such verses continue to inspire scientists, botanists, and believers alike to explore the natural world with awe and humility.

In understanding plant reproduction through scientific inquiry and spiritual reflection, we see a harmonious tapestry of knowledge that encourages deep respect for the Creator and His creation. [\(Return to Contents\)](#)

Idara Taalim-ul-Quran

Teachers and students at the Institute.

Maulana Abdul Haq Vidyarthi (Principal) is seated 4th from left, Hafiz Sher Muhammad is seated 3rd from left.



Makkah to Host Second Building Bridges Between Islamic Schools of Thought Conference Under King Salman's Patronage

Makkah, March 5, 2025, SPA -- The second edition of the Building Bridges Between Islamic Schools of Thought conference will kick off tomorrow in Makkah under the patronage of the Custodian of the Two Holy Mosques, King Salman bin Abdulaziz Al Saud. Organised by the Muslim World League (MWL), the international gathering will bring together senior muftis and scholars from various Islamic schools of thought, representing more than 90 countries.

This year's conference, themed Towards an Effective Islamic Coalition, aims to go beyond traditional dialogues by developing actionable programs that foster Islamic unity. Discussions will focus on practical initiatives to promote moderation, counter sectarian rhetoric, and address the Muslim world's common challenges.

The Muslim World League, on behalf of participating scholars, expressed its profound gratitude to the Custodian of the Two Holy Mosques, King Salman bin Abdulaziz Al Saud, and His Royal Highness Prince Mohammed bin Salman bin Abdulaziz Al Saud, Crown Prince and Prime Minister of the Kingdom of Saudi Arabia, for their continued commitment to serving Islam and strengthening Muslim solidarity. [\(Return to Contents\)](#)

Hazrat Maulana Muhammad Ali

Brief life

Born in 1874 in Punjab (India), Maulana Muhammad Ali achieved a very high distinction in his academic studies and obtained degrees in English (M.A.) and Law (Ll. B.) by the year 1899. He joined the Ahmadiyya Movement in 1897.

As he stood on the threshold of a lucrative career in law in 1900, Hazrat Mirza Ghulam Ahmad, the Founder of the Ahmadiyya Movement, called on him to devote his life to the service of Islam. He abandoned his worldly plans and joined the Great Reformer in Qadian. Here, he learnt those gems of Islamic truth which were uncovered in this age by Hazrat Mirza, through which Islam was now going to attract the hearts of people worldwide.

Hazrat Mirza appoints Maulana Muhammad Ali to key positions.

Hazrat Mirza appointed the Maulana as editor of the Review of Religions, one of the first Islamic journals in English, which started publication in 1902. Through this magazine, Maulana Muhammad Ali presented Islam's pristine, beautiful face to a modern world that had only seen an ugly image of it.

In 1905, Hazrat Mirza Ghulam Ahmad published his Will, in which he established the Sadr Anjuman Ahmadiyya, a body to govern the Ahmadiyya Movement, and he appointed Maulana Muhammad Ali as the Secretary of its executive council. Hazrat Mirza empowered this executive council to be his successor and wrote, "After my death, the decision of this Anjuman in every matter shall be final and binding".

After Hazrat Mirza's death

After Hazrat Mirza's death in 1908, his right-hand man, Maulana Nur-ud-Din, became Head of the Ahmadiyya Movement and led the Movement according to the rules laid down by Hazrat Mirza in his Will. However, certain elements in the Ahmadiyya Movement were seeking to turn the Movement into an intolerant, narrow sect which would call other Muslims unbelievers. They were trying to establish autocratic rule in the Movement by a family dynasty.

When Maulana Nur-ud-Din died in March 1914, these circumstances compelled Maulana Muhammad Ali to leave Qadian. He, along with other very senior members of the Ahmadiyya Movement, established the Ahmadiyya Anjuman

Isha'at Islam (Ahmadiyya Association for the Propagation of Islam) in Lahore to continue Hazrat Mirza Ghulam Ahmad's real mission and preserve his actual beliefs.

The two basic principles of belief which led to the foundation of the Lahore Ahmadiyya Movement, which this Movement has always stressed as its key beliefs (and which were the beliefs held by Hazrat Mirza), are as follows:

A person who professes the Kalima Shahada is a Muslim and cannot be called a kafir by anyone.

The Holy Prophet Muhammad was the Last of the Prophets, and after him, no prophet can appear, neither a past one like Jesus nor a new one.

Work as head of the Lahore Ahmadiyya Movement.

From the foundation of the Lahore Ahmadiyya Movement in 1914 till his death in 1951, Maulana Muhammad Ali led this Movement, organised its worldwide missionary activities, and produced a vast amount of highly scholarly and invaluable Islamic literature in English and Urdu.

He translated the Holy Quran, with full commentary, into both English and Urdu. His other chief English writings include: The Religion of Islam, Muhammad The Prophet, A Manual of Hadith, The New World Order and Living Thoughts of the Prophet Muhammad. This is a unique collection of books dealing with all aspects of Islam and clearing the serious misconceptions about its teachings held by Muslims and outsiders. Within their pages is a complete picture of Islam restored to its original purity — a religion of peace, tolerance and spirituality. This literature has spread to all parts of the world due to popular demand, and it is now being translated into other languages. Maulana's contribution and books have been highly acclaimed by eminent Muslims outside our Movement.

A famous British Muslim translator of the Quran into English, Marmaduke Pickthall, writing in 1936, began his review of a book by the Maulana with the following words:

"Probably no man living has done longer or more valuable service for the cause of Islamic revival than Maulana Muhammad Ali of Lahore."

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Dutch/ Nederlands

Het geheim achter de Kalifaat (deel 8)

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.

Ik vraag de criticus: "Kunt u een van de metgezellen aanwijzen die Allah in zulke hoge bewoordingen heeft geprezen?" Heeft u enige kennis van iemand die werd aangeduid als "Een van de twee" en die werd genoemd met zo'n eervol woord als Sahib (naaste metgezel) en die deelgenoot werd gemaakt van de welwillendheid van Allah, vastgelegd in de uitdrukking "Waarlijk, Allah is met ons"? Is er een andere metgezel die in de Heilige Koran in gloedvolle bewoordingen is genoemd? Waarlijk, Allah versterkte zijn (Hazrat Abu Bakr's) persoonlijke leven tegen alle twijfels en achterdocht. Door duidelijke verordeningen en niet door vage en dubieuze woorden, stelde Allah het feit vast dat Aboe Bakr de uitverkorene van Hem was. Bij Allah, ik beweer dat niemand behalve Abu Bakr (Allah zij tevreden met hem) zo'n speciale vermelding van Hem, de Heer van Ka'ba, in de Heilige Koran heeft ontvangen. Als de scepticus twijfels koestert over wat ik zeg of vermoedt dat ik van de waarheid ben afgeweken en me tot iets heb gewend dat daarmee in strijd is, dan ligt de verantwoordelijkheid bij hem om een voor-

beeld te geven en mij in duidelijke bewoordingen te vertellen over een andere persoon die zo nadrukkelijk in de Heilige Koran wordt genoemd. Hij zou dat moeten doen, als hij rechtvaardig is.

Bij Allah zeg ik dat Siddique - de Grote - een persoon is die speciaal is gekozen om de spirituele Mantel van Eer te ontvangen. Allah Zelf is getuige van het feit dat hij van het uitverkoren volk was. Hij werd geprezen voor het houden van nauw gezelschap met de Heilige Profeet (vrede en zegeningen van Allah zij met hem). In zekere zin heeft Allah laten doorschemeren dat Abu Bakr een nobele ziel was die de beproeving van de scheiding van de Heilige Profeet (vrede en zegeningen van Allah zij met hem) niet kon verdragen. Maar hij kon het zich veroorloven om gescheiden te worden van zijn dierbaarste en naaste. Hij gaf de voorkeur aan zijn goddelijke Meester boven alles in het leven. Hij kwam naar hem toe rennen en boog zijn schreden naar de dood, uit eigen vrije wil. Toen de Heilige Profeet (vrede en zegeningen van Allah zij met hem) hem vroeg om te vergezellen, stond hij op in extatische zelfovergave. Toen de Mekkanen samenspannen om de Heilige Profeet (vrede en zegeningen van Allah zij met hem) te dwingen Mekka te verlaten, kwam de geliefde van de Almachtige Allah naar Abu Bakr en vertelde hem dat hij een bevel had ontvangen om uit Mekka te migreren en dat hij hem moest vergezellen en dat ze afscheid moesten nemen van de plaats. Siddique-De Grote verheerlijkte Allah dat de Heilige Profeet (vrede en zegeningen van Allah zij met hem) hem had uitgekozen als zijn metgezel in de crisis. Vroeger was het altijd zijn hartelijke wens een gelegenheid te vinden om de Heilige Profeet (vrede en zegeningen van Allah zij met hem) te helpen.

Hij keek altijd uit naar zo'n onvoorziene gebeurtenis. Eindelijk kwam de tijd en hij stond bij zijn Goddelijke Meester. Hij droeg alle problemen en ontberingen. Hij was nooit bang voor de moorddadige plannen van de moordenaars. Zijn superioriteit en uitmuntendheid is dus een feit dat door duidelijke verordeningen is vastgesteld. Er zijn on-

weerstaanbare redenen waarom hij een hoge status genoot. Zijn waarachtigheid is zo helder als het daglicht. Hij koos voor de zegeningen in het Hiernamaals en heeft zich volledig verzoend met deze voorkeur. Hij versmaadde de vluchtige genoegens van deze wereld. Niemand na hem kan zijn sublieme kwaliteiten evenaren.

Een criticus kan zich afvragen waarom Hazrat Abu Bakr's verdienste pas bij de dood van de Heilige Profeet (vrede zij met hem) zichtbaar werd, als hij zo'n groot aanzien had. De criticus moet in gedachten houden dat Allah wist dat Hazrat Abu Bakr (Allah zij tevreden met hem) de boodschap van de Heilige Profeet (vrede zij met hem) accepteerde, terwijl niemand anders in de Arabische gemeenschap het had geaccepteerd. Hij accepteerde de Islam toen de Heilige Profeet (vrede en zegeningen van Allah zij met hem) helemaal alleen was en er groot onheil heerste. Nadat hij de Islam had geaccepteerd, kreeg Hazrat Abu Bakr (Allah zij tevreden met hem) te maken met grote problemen en vernederingen door toedoen van zijn eigen volk, dat hem mishandelde en belasterde. Hij werd aan grote martelingen onderworpen en werd gedwongen zijn huis te verlaten omdat de Heilige Profeet zelf moest migreren.

De voormalige vrienden keerden zich tegen hem en overlaadden hem met laster. Hij offerde zijn bezittingen op en bracht zijn leven in gevaar in zijn kruistocht tegen de vijanden van de Islam. Vóór de Islam had hij een comfortabel leven, maar gaf alles op voor Allah. Hij begon onder moeilijke omstandigheden te leven. Van een rijk persoon werd hij arm en behoeftig. Met het oog op de beproevingen en ongemakken die hij leed door zijn lot met de Islam te delen, was Allah van plan hem te belonen

voor zijn lijden en hem te compenseren voor de jaren van slachtofferschap. Allah was van plan hem iets beters te geven dan wat hij vrijwillig had verloren op de weg van Allah, omdat Allah de offers van de rechtvaardige mensen niet verloren laat gaan. Zo schonk Allah hem Khilafat en verhief hem in de ogen van de wereld en verhoogde zijn gedachtenis. Door Zijn zegeningen en genade maakte Allah hem de Commandant van de Getrouwen.

Men moet niet vergeten dat alle metgezellen en de Heilige Profeet (vrede zij met hem) – de Trots van de Mensheid, in volledige harmonie werkten als de ledematen van een levend lichaam. Sommigen van hen waren als ogen, sommigen als oren, sommigen als handen en weer anderen als voeten. Dus de metgezellen van Allah's Apostel (vrede en zegeningen van Allah zij met hem) deden alles wat ze konden in dienst van de Islam in overeenstemming met hun mogelijkheden. In alles wat zij deden, zochten zij het welbehagen van Allah - de Schepper van het Universum en de Onderhouder van de werelden. Hij die zegt dat de Drie Grote Metgezellen Kafirs, huichelaars en usurpatoren waren, besmeurt dus ook alle anderen met hetzelfde penseel, omdat elk van hen trouw zwoer aan Hazrat Abu Bakr; vervolgens aan Hazrat Umar en vervolgens aan Hazrat Usman. Ze sloten zich allemaal aan bij de Heilige Oorlogen in uitvoering van het goddelijke gebod. Ze predikten de islam en veroverden de gebieden van de ongelovigen. Naar mijn mening is er dus niemand die meer zinloos is dan iemand die beweert dat alle moslims. afvalligen geworden. Zo iemand gelooft impliciet dat alle goddelijke beloften die in de Heilige Koran worden gedaan, vals waren. Heilig is Allah, want Hij alleen is de Beschermers van de Millat¹. De divisionisten geven zich vaak over aan dergelijke misdaden. In hun lastercampagne hebben ze alle grenzen overschreden en hun ogen zijn gesloten voor de waarheid. Er kan geen verbond zijn tussen ons en de lasteraars.

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Ahmadiyya Anjuman Isha'at Islam Lahore

Opgericht in 1913 als de Woking Muslim

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Websites: www.aail.org/uk I

www.ahmadiyya.org I

www.virtualmosque.co.uk

¹ Het Urdu-woord "millat" (ملت) vertaalt zich naar natie, gemeenschap of volk. Het kan ook verwijzen naar een religieuze groepering of geloof.

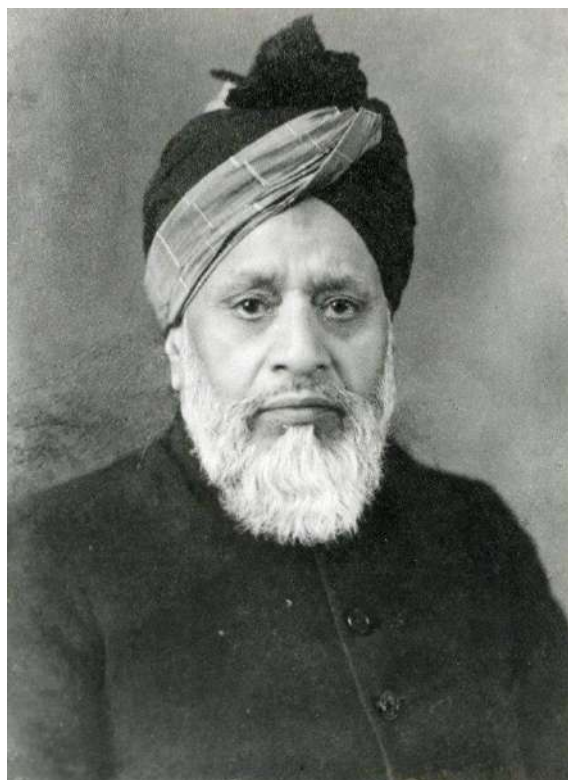
French

Epreuves et tribulations et le Devoir des musulmans 1/2

Traduit par ABOU TIENE Cote d'Ivoire

Une prescription pour faire face aux maux de la détresse et de la souffrance, et un conseil sur le but que les musulmans doivent s'efforcer d'atteindre.

Par Hazrat Maulana Muhammad Ali



[Cet article est un Jummah Khutba (Sermon de la Congrégation du Vendredi) donné par Maulana Muhammad Ali il y a quatre-vingt-dix ans, le 18 mars 1921. Le Khutba est basé sur les versets 186 à 189 du Chapitre 3 du Saint Coran. Maulana Muhammad Ali explique comment la patience et la prévention contre l'iniquité est nécessaire en temps de détresse et de souffrance.

En utilisant l'histoire ancienne de l'Islam comme illustration, il applique ces leçons à la condition des musulmans d'aujourd'hui. En



faisant cela, il offre la précieuse leçon que le but envers lequel le musulman doit concentrer ses efforts est de comprendre le Coran et propager ses vrais et pures enseignements dans le monde. La poursuite de l'expansion de la foi islamique à travers l'effort militaire, que beaucoup de musulmans considéraient comme prioritaire, il expliqua plus tard, est contraire aux enseignements de l'Islam. L'histoire témoigne que l'expansion de l'Islam à travers l'éducation fut abandonnée par les masses populaires, ce qui donna naissance à la favorisation de l'extrémisme, ce qui cause bien des ravages au monde moderne. Maulana Muhammad Ali termine ce Khutba en rappelant aux membres du Mouvement Ahmadiyya de Lahore de ne pas perdre de vue cet objectif, que l'existence s'articule autour de cet objectif, et que cet objectif doit rester inébranlable.]

Je témoigne que personne ne mérite d'être adoré ou servi à côté d'Allah et je témoigne que Muhammad est le serviteur et le messager d'Allah. Après cela, je cherche la protection d'Allah contre le diable.

Au nom de Dieu le Miséricordieux, le Très Miséricordieux.

« Vous serez certainement éprouvés dans vos biens et dans votre personne. Et vous entendrez certainement dire beaucoup d'insultes par ceux qui ont reçu le Livre avant vous et par des idolâtres. Et si vous êtes patients et si vous observez votre devoir, sûrement c'est une affaire d'une grande résolution. Et quand Allah a pris un engagement de ceux qui ont reçu le Livre : Vous l'expliquerez aux hommes et vous ne le cacherez pas. Mais ils le jetèrent derrière leur dos et en acceptèrent un faible prix. Alors c'est le mal qu'ils achètent. Ne pensez pas que ceux qui se réjouissent de ce qu'ils ont fait, et qui aiment se faire louer pour ce qu'ils ont fait – ne pensez pas qu'ils soient à l'abri du châtement ; et pour eux il y a un douloureux châtement. » [Le Saint Coran 3 :185-189].

Deux affirmations sont exprimées dans ce premier verset : 1) Vous serez certainement éprouvés dans vos biens et dans votre personne, et 2) vous entendrez certainement dire beaucoup d'insultes par ceux qui ont reçu le Livre avant vous et par des idolâtres. Après un examen sommaire, cela ne semble pas être une annonce inhabituelle. On doit souvent faire face aux insultes et aux préjudices causés par ceux qui nous sont opposés. Au temps du Saint Prophète, les musulmans souffraient de grandes pertes humaines et matérielles. Même avant les batailles à La Mecque leur richesse et leurs biens étaient pillés et plusieurs ont perdu la vie. Ils étaient sujets à toutes sortes de torture et très peu ne purent faire face à l'adversité. Cela concernait aussi bien les riches que les pauvres. Hadhrat Uthman, qui était riche, fut accablé de chagrin et les pauvres esclaves furent gravement persécutés. Les batailles présentent un scénario encore plus douloureux.

Examinons la bataille d'Uhud. Le Saint Prophète et ses compagnons souffrirent énormément durant cette bataille. Le Saint Prophète était en train de saigner de la tête et était tombé dans une fosse. Les infidèles lui hurlèrent alors toutes sortes d'insultes. Ce verset fut révélé en ce temps de grande affliction en l'an 3 de l'Hégire après la bataille d'Uhud. Une période de grande détresse avait juste pris fin quand il fut informé que d'autres épreuves et tribulations sous la forme de pertes humaines et matérielles allaient débiter. Avant la bataille d'Uhud, les musulmans avaient été la cible de beaucoup de violence verbale. Les mécréants des Quraish étaient des experts dans l'art de composer de telles invectives dans leur poésie. Les Juifs de Médine les avaient rejoints et propageaient avec eux des propos diffamatoires et composaient des chansons sexuellement explicites à l'encontre des femmes musulmanes chastes. Ils ont aussi tourmenté le Saint Prophète par l'usage d'un langage malicieux. Par exemple, ils lui adressaient la parole pendant un rassemblement et au lieu d'utiliser le mot *ra 'i-na* (comme indiqué dans le Coran, 2:104), signifiant nous excuser, ils le prononçaient lé-

gèrement différemment ce qui donnait un autre sens au mot et lui donnait pour connotation l'ignorance ou la stupidité. De même, au lieu de dire *Assalaam alaikum* (ce qui signifie que la paix soit sur toi), ils disaient *Asaam alaikum* (ce qui signifie que la mort soit sur toi). Ceux qui ont ouvertement manifesté des comportements aussi insolents étaient certainement capables d'actes de malice et de persécution. Les pertes humaines et matérielles avaient eu lieu avant la bataille de Uhud et certainement pendant.

On peut donc conclure que ces pertes et les abus dont il est fait mention dans ce verset étaient de nature prophétique. En mentionnant l'arrivée de telles tribulations après les grandes pertes d'Uhud, l'attention est portée vers de plus grandes tribulations encore qui allaient se produire dans le futur. Quelle pouvait être la raison de la mention de ces événements futurs en lien avec la bataille d'Uhud ? En fait, les versets traitant de la bataille d'Uhud se situent dans le chapitre Al Imran. Il est aussi généralement convenu que les premier quatre-vingt versets du chapitre Al Imran font référence au christianisme, et que le Saint Prophète utilisait ces versets comme un point de référence dans ses discussions avec la délégation Najran. Son défi de la Prière Suppliante (*Mubahila*) à cette délégation est aussi mentionné dans le verset 3 :61 du Saint Coran. Le Chapitre Al-Baaqarah fait beaucoup référence à la foi juive tandis qu'Al Imran a un lien particulier avec le christianisme. Le chapitre Al Imran commence avec une mention du christianisme et se termine aussi avec des versets liés au christianisme. Au milieu de ce chapitre nous avons des versets liés à Uhud. Au cours de cette bataille, les infidèles avaient enrôlé dans leur armée le célèbre moine chrétiens Abu Amir. Il fut le premier à s'engager dans la bataille d'Uhud, revêtant les vêtements de la piété et de la chasteté. L'idée était de tromper les Ansar (les gens de Médine qui avaient accepté l'Islam) parce-que Abu Amir était très respecté des Ansar. Ce chapitre, et cette bataille, ont donc un lien étroit avec le christianisme. Mentionner le christianisme au même titre que les pertes humaines et matérielles indique que

dans le futur les musulmans auront à souffrir de tribulations encore plus pénibles dans les mains de ceux professant cette foi. Quand Abu Sufyan (le leader des infidèles Mecquois), trouvant les musulmans dans une situation désespérée au cours de la bataille d'Uhud, cria d'une voix forte « Muhammad est-il parmi vous ? », le Saint Prophète indiqua à ses fidèles de ne pas répondre. Il posa alors la même question à propos de Hadhrat Abu Bakar et Hadhrat Umar, deux des plus vénérables compagnons du Saint Prophète. Le Saint Prophète répéta la même instruction de ne pas répondre. Abu Sufyan proclama « en fait, ils doivent tous avoir été tués, parce que s'ils avaient été vivants ils auraient répondu. » N'y tenant plus, Hadhrat Umar répondit : « O ennemi de Dieu, nous sommes tous vivants pour que vous soyez humiliés. »

A partir de ces affirmations, on peut conclure que le résultat de cette bataille est que les musulmans souffrirent de lourdes pertes humaines. L'Islam a survécu à ces épreuves, bien que l'ennemi pensait qu'il avait été vaincu. Il survivra encore s'il doit à nouveau faire face à de telles épreuves et tribulations. Les adversaires peuvent encore avoir l'impression qu'ils ont vaincu l'Islam, ils n'y parviendront pas. L'Islam ne peut être détruit par leurs efforts, tout comme il fut vainqueur de la bataille d'Uhud, il le sera encore. Si les versets prédisent que les musulmans auront à faire face à d'autres attaques de la part des gens du Livre, en faisant allusion aux fidèles du christianisme, ils nous disent aussi que l'Islam peut bien se retrouver dans une situation difficile, cela peut aussi être le signe avant-coureur de son acceptation et l'éclat de la lumière de son soleil.

« ***Vous devrez l'expliquer aux hommes et non le cacher...*** » Les pertes et griefs causés par les chrétiens et dont souffrirent les musulmans avaient été plus pénibles encore que les épreuves qu'ils avaient endurées dans le passé. Combien de musulmans perdirent leurs vies et leurs affaires ? Des centaines de milliers d'entre eux furent tués, et leurs pays et leurs biens personnels leur furent retirés. Après toutes ces pertes, le Saint Coran parle de

l'Islam et des musulmans comme des victimes de violence verbale. Bien qu'ils aient eu à affronter tant de mauvaises paroles durant la vie du Saint Prophète, les infidèles de cette époque, en dépit de leur haine et de leur jalousie, étaient bien plus justes que les adversaires actuels de l'Islam. Abu Sufyan, quand il fut appelé à la cour d'Héraclius à Rome, n'apporta pas de faux témoignage concernant le Saint Prophète. Les adversaires de notre époque, cependant, soumettent le Saint Prophète aux pires tourments, ce qui est extrêmement douloureux pour les musulmans. Ils publient même leurs propos diffamatoires à grande échelle, grâce à leurs journaux. En cela, la prophétie coranique disant ***« Et vous entendrez certainement dire beaucoup d'insultes par ceux qui ont reçu le Livre avant vous et par des idolâtres »*** s'applique aussi bien à notre époque actuelle.

Mais vient ensuite la prescription à cette maladie, « ***Et si vous êtes patients et si vous observez votre devoir, sûrement c'est une affaire d'une grande résolution*** ». La patience englobe deux significations différentes. Le premier type de patience est celui qui consiste à faire face aux circonstances difficiles avec retenue et courage et à ne pas perdre espoir. En terme de Sharia, la patience signifie aussi se soumettre aux commandements d'Allah et rester fermement éloigné de ce qu'Il a interdit. Ce verset contient ces deux significations. Rester ferme et résolu dans les difficultés et accepter ce qu'Allah a ordonné et ce qu'Il a interdit.

Remplir son devoir (tataqu) dans de telles circonstances signifie empêcher les violations des droits humains. Remplir son devoir envers Allah et respecter les droits des autres avec diligence. Vous faites votre travail et vous les laissez continuer leurs entreprises.

Le verset suivant fait aussi référence aux Gens du Livre, « ***Et quand Allah a pris un engagement de ceux qui ont reçu le Livre : Vous l'expliquerez aux hommes et vous ne le cacherez pas. Mais ils le jetèrent derrière leur dos et en acceptèrent un faible prix.*** »

Alors c'est le mal qu'ils achetèrent. » Toutes les richesses matérielles ne sont rien en comparaison avec la guidance divine. Le Saint Coran nous dit, « Le plaisir de ce monde est bref » (4 :77). Certains commentateurs ont interprété ce verset comme une indication que les Gens du Livre ont gardé secret ces prophéties de la Bible qui parlent de la venue du Saint Prophète. D'autres commentateurs ont affirmé qu'il faisait référence aux commandements ordinaires dont il est question dans leur livre. Dans tous les cas, cela ne fait pas de différence. Ils étaient obligés par le commandement divin d'expliquer et d'exposer ce qui leur avait été donné et non de le cacher. Cela inclue également les prophéties à propos du Saint Prophète Muhammad (SAW).

Tout cela comporte une profonde leçon pour les musulmans, et est en fait une illustration de leur condition. Quiconque reçoit une guidance Divine, cela implique que le récipient doit la manifester et l'expliquer. Les musulmans, cependant, ne l'ont pas fait. Dans les premiers temps de l'Islam, ils l'ont propagé avec une grande ferveur. Quand ils sont devenus nombreux, ils se sont laissés absorber par le confort de la vie et ont concentré toutes leurs énergies dans l'acquisition de biens matériels. Après la mort du Saint Prophète Muhammad, que la paix et les bénédictions d'Allah soient sur lui, ils ont commencé à inclure des histoires et des fables dans leurs commentaires du Saint Coran et n'ont pas prêté attention aux commandements et aux interdits. En conséquence, ils sont devenus oublieux du réel but de la guidance Divine. Cela revenait à « la cacher » (la révélation du Saint Coran), bien qu'ils aient promis de ne pas le faire mais au contraire de l'expliquer et de la manifester clairement. Il y a beaucoup de prétention dans leurs actions. Ils enveloppent le Saint Coran de soie et de brocard et miment des gestes et ré-

pètent des mots de révérence quand ils ouvrent et referment le Saint Coran. Cependant, ils ne le lisent ni n'essayent d'en comprendre sa signification. ([Back to Contents](#))

Anjuman Ahmadiyya cote d ivoire



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Italian
**X Mussulmano (Errare
 humanum est, perseverare
 autem diabolicum)**

By Luca del Negro
 (<https://autorenegro.org/mashaallah-book/>)



“Commettere errori è umano, ma perseverare [nell'errore] è diabolico” (Aforisma dal chiaro significato; attribuzione imprecisata, forse datato in epoca romana).

La repressione culturale perpetuata ai danni dell'Islam che pensa, a partire probabilmente da Averroè, è stata brutale come lo è tutt'oggi; l'abisso culturale in cui oggi si trova la massa degli uomini fedeli compensati dalla inesauribile speranza (in grazia di Dio), è praticamente stato scavato da quegli stessi poco a poco.

A questa considerazione netta si deve far precedere una importante considerazione: detenere e relegare un pensiero buono e quanto ne consegue, cioè il rinchiudere a sé e unicamente ai propri membri ciò che è certamente dono, equiparando ogni benessere, anche materiale, è un “reato di coscienza” prima ancora di tramutarsi immediatamente nel peccato. Si debba voler sapere e lo si debba imparare a riconoscere in ogni sfera di sottomissione volontaria, dove la grave rabbia di riflusso che non è stata (mai) scansata dall'Islam ma sovente usata come inutile e inefficace protezione per la sua gente, è stata rovinosa proprio perché non giustamente indirizzata pur essendo prevista all'occorrenza nel Libro Sacro che prevede e prescrive ogni cosa.

(Solo Iddio decreterà un tempo; il nostro

“obbligo”, nel tempo disponibile, rimane invariato).

Lucaa del Negro, revised excerpt from:
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English translation

“To make mistakes is human, but to persist [in error] is diabolical” (Aphorism with a clear meaning; unspecified attribution, perhaps dating back to Roman times). The cultural repression perpetuated against the Islamic faith, and probably starting with Averroes, has been brutal as it is today; the cultural abyss in which the mass of faithful men compensated by the inexhaustible hope (in the grace of God) find themselves today, has practically been dug by those same people little by little.

This clear-cut consideration must be preceded by an important consideration: holding and relegating a good thought and all that goes with it, i.e. confining to oneself and only to one's members what is undoubtedly a gift, equating all wellbeing, including material wellbeing, is an 'offence of conscience' even before it immediately turns into sin. One must want to know and learn to recognise this in every sphere of voluntary subjugation, where the severe anger of reflux that has not (ever) been shunned by Islam but often used as useless and ineffective protection for its people has been ruinous precisely because it has not been rightly addressed even though it is foreseen when necessary in the Holy Book that foresees and prescribes everything.

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Spanish

El Martirio en la Vía del Intelecto...

Por Ubaldo Pino

Introducción

"La tinta del erudito es más sagrada que la sangre del mártir" (Considerado por algunos como un dicho atribuido al Profeta Muhammad (la paz sea con él), pero su autenticidad es debatida y no está clasificado como un hadiz sahih (auténtico).

La historia del pensamiento islámico se ha forjado en el cruce de la fe y la reflexión, donde el martirio de los intelectuales emerge como un eco resonante en la memoria cultural. ¿Cómo es posible que, en un contexto tan rico en aportes filosóficos y teológicos, la búsqueda del conocimiento haya estado marcada por tanto sacrificio? Desde los albores del Islam, las tensiones entre el pensamiento crítico y los dogmas imperantes han configurado un legado complejo que se extiende desde los primeros siglos hasta nuestros días. La estrecha relación entre la influencia de las dinastías y la libertad de expresión ilustra una lucha constante que ha dejado huella en nombres como Al-Ghazali e Ibn Rushd, quienes, desafiando las corrientes de su tiempo, pagaron un alto precio por la defensa de sus ideas. Este ensayo defiende la tesis de que el martirio de los intelectuales no solo representa un sacrificio trágico en la historia del pensamiento islámico, sino que también encierra una paradoja necesaria para el florecimiento de una cultura que se reinventa a través de la resistencia. Analizando desde los primeros enfrentamientos ideológicos hasta la lucha contemporánea por la libertad de expresión, se explorará cómo este fenómeno ha marcado el devenir social y político, invitándonos a

reflexionar sobre el futuro de un pensamiento que, a pesar de las adversidades, sigue iluminando el camino hacia una sociedad más crítica y humanista.

El contexto histórico del martirio intelectual en el Islam

Los primeros siglos del Islam y el papel de los intelectuales

En los primeros siglos del Islam, el martirio intelectual emergió como un fenómeno complejo que reflejaba tanto la devoción religiosa como las tensiones sociopolíticas de la época. Durante este periodo, muchos intelectuales se dedicaron a estudiar y difundir el conocimiento en áreas como la teología, la filosofía y las ciencias, contribuyendo al florecimiento de una cultura rica y diversa. Sin embargo, su búsqueda de la verdad a menudo los llevó a enfrentamientos con autoridades religiosas y políticas que temían que sus ideas pudieran desafiar el orden establecido. Este conflicto entre el pensamiento crítico y la ortodoxia se tradujo en la persecución de aquellos que se atrevían a cuestionar dogmas o proponer nuevas interpretaciones del Islam, llevando así al martirio de muchos pensadores destacados. Este ciclo de veneración y represión ha dejado una huella profunda en la historia islámica, donde el sacrificio de estos intelectuales es recordado como un símbolo de resistencia frente a la opresión. La figura del mártir intelectual se ha convertido en un referente no solo para la comunidad musulmana, sino también para aquellos que valoran la libertad de pensamiento. Por ejemplo, pensadores como Al-Ghazali y Ibn Rushd fueron perseguidos por sus ideas innovadoras, pero su legado perdura en el tiempo, inspirando a generaciones posteriores a defender el pensamiento crítico. Así, el martirio intelectual en los primeros siglos del Islam no solo refleja una lucha personal contra la censura,

sino que también establece un precedente para futuros debates sobre la libertad de expresión y el derecho a cuestionar.

El impacto de las dinastías en la libertad de pensamiento

A lo largo de la historia islámica, las dinastías han jugado un papel crucial en determinar el clima intelectual y cultural del momento. Dependiendo de su orientación ideológica y política, algunas dinastías promovieron un ambiente favorable al debate y al intercambio de ideas, mientras que otras impusieron restricciones severas sobre la libertad de pensamiento. Por ejemplo, durante la Edad Media, el Califato Abasí se destacó por su apoyo a las artes y las ciencias, estableciendo instituciones educativas que fomentaron un entorno donde los intelectuales podían prosperar. Sin embargo, este florecimiento no fue uniforme; períodos de intolerancia llevaron al exilio o asesinato de pensadores cuyas visiones desafiaban las normas aceptadas. La fluctuación entre períodos de apertura y represión ha influido profundamente en el desarrollo del pensamiento islámico. Esto resulta evidente al observar cómo ciertas dinastías favorecieron ideologías específicas que limitaban el acceso a diversas corrientes filosóficas o religiosas. La consecuencia fue una cultura intelectual fragmentada, donde los intelectuales se vieron obligados a adaptarse o sufrir las consecuencias. A través de esta dinámica histórica, es posible entender cómo el martirio intelectual no solo fue un acto individual sino también una respuesta colectiva a las restricciones impuestas por las estructuras de poder dominantes.

Casos emblemáticos de mártires intelectuales

Al-Ghazali: Un pensador perseguido

Al abordar el legado de Al-Ghazali,

emerge una narrativa que, no solo destaca su valentía intelectual, sino que también ilustra el tejido complejo de tensiones sociales y religiosas en su tiempo. En este escenario, la figura del pensador se transforma en un símbolo de resistencia frente a la opresión sistemática, evidenciando cómo incluso en contextos de intensa represión, el cuestionamiento de dogmas preestablecidos puede abrir caminos hacia nuevas interpretaciones del saber. A la par de este coraje, se observa la interacción entre el fervor místico y el rigor lógico, componente esencial que contribuyó a cimentar una cultura de debate que perduró a lo largo de los siglos. Asimismo, las sanciones impuestas por las estructuras de poder no lograron extinguir la llama de la búsqueda intelectual, sino que, paradójicamente, fortalecieron el espíritu crítico de aquellos que osaron desafiar el status quo. Este ambiente no solo propició la emergencia de ideas revolucionarias, sino que también dejó una impronta que, hasta hoy, influye en la forma en la que se valora y se protege la libertad de pensamiento en el mundo islámico.

Ibn Rushd y la controversia filosófica

Con una perspectiva renovada, conviene considerar que el caso de Al-Ghazali ilustra una dualidad en la que el fervor religioso y la crítica intelectual se entrelazan en un destino complejo. El pensamiento de este erudito no solo encarnó la valentía de cuestionar cánones arraigados, sino que también evidenció cómo la confrontación de ideas puede desencadenar respuestas extremas en contextos históricos marcados por tensiones políticas y religiosas. Su experiencia, reflejo del tumulto de su época, sugiere que la búsqueda del saber, a pesar de los costos personales, abrió paso a un diálogo profundo sobre la identidad y la interpretación del Islam. Así, la vida y obra de Al-Ghazali se erigen en un paradigma que invita a analizar, con rigor y empatía, las implicancias del sacrificio intelectual en la configuración de una tradición que, a través de cada desafío, se fortalece y se reconfigura hacia horizontes de mayor pluralidad y apertura.

El martirio en la actualidad

Intelectuales contemporáneos en riesgo

A lo largo del día de hoy, el martirio intelectual continúa manifestándose en un escenario global en el que las amenazas a la libertad de expresión se vuelven cada vez más evidentes. En diversas regiones, la labor de los intelectuales que desafían las hegemonías autoritarias se ve comprometida por medidas represivas que, en ocasiones, imitan las prácticas del pasado. Cabe destacar que, aunque el contexto actual trae consigo nuevos riesgos—como el ciberacoso, la censura mediática y la persecución legal—, la valentía de quienes optan por cuestionar el orden establecido sigue inspirando a las nuevas generaciones. Resulta fundamental comprender que, pese a los obstáculos contemporáneos, la apuesta por un pensamiento crítico renovado y plural se erige como un patrimonio inestimable para la transformación social, al recordarnos que la búsqueda de la verdad y el impulso por un diálogo genuino pueden, en efecto, contrarrestar el clima de miedo y represalias.

La lucha por la libertad de expresión en el mundo islámico

En un contexto donde las dinámicas políticas y la evolución tecnológica se entrelazan, resulta imprescindible analizar cómo la lucha por la libertad de expresión en el mundo islámico se enfrenta a desafíos inéditos. Con el advenimiento de redes sociales y tecnologías de información, la censura ha adoptado nuevas formas que, aunque sutiles, restringen el debate público y silencian las voces disidentes; a esto se suma la vigilancia estatal y la autocensura instaurada por el temor a represalias, lo que configura un escenario delicado para aquellos que pretenden contribuir con ideas originales y críticas transformadoras. Asimismo, en ciertos países se han observado intentos de controlar el discurso mediante leyes restrictivas que limitan no solo el ámbito académi-

co, sino también las opiniones expresadas en foros digitales, evidenciando la necesidad imperiosa de instaurar mecanismos de protección robustos. La resiliencia de estos intelectuales contemporáneos, que perseveran en la defensa del pensamiento crítico, es un testimonio del poder del discurso liberal y de la capacidad de adaptación de las nuevas generaciones en la defensa de un diálogo plural y enriquecedor.

Conclusión

El fenómeno del martirio intelectual en el Islam, desde sus primeras manifestaciones hasta su resonancia en la actualidad, revela una complejidad intrínseca que ha moldeado no solo la historia, sino también el futuro del pensamiento crítico dentro de esta tradición. A través del análisis de figuras emblemáticas como Al-Ghazali e Ibn Rushd, hemos visto cómo el contexto histórico y las dinámicas de poder han influido en la libertad de expresión y en la persecución de aquellos que osaron cuestionar y desafiar las normas establecidas. En la actualidad, la lucha por la libertad de pensamiento sigue siendo un tema candente, donde intelectuales contemporáneos enfrentan riesgos similares en su búsqueda por abrir espacios de diálogo y reflexión. Así, al reflexionar sobre el futuro del pensamiento crítico en el Islam, es imperativo reconocer que el martirio intelectual no es solo un eco del pasado, sino un desafío persistente que invita a la comunidad islámica a abrazar la pluralidad y la diversidad de ideas. La historia de estos mártires nos recuerda que el conocimiento y la verdad siempre han sido, y seguirán siendo, fuerzas transformadoras, capaces de iluminar caminos hacia una sociedad más justa y equitativa. En este sentido, la pregunta que debemos plantearnos es: ¿cómo podemos, como sociedad, honrar el legado de estos pensadores y garantizar que sus sacrificios no sean en vano, sino que sirvan como catalizadores para una era de mayor apertura y diálogo? ([Back to Contents](#))

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