

I SHALL LOVE ALL MANKIND.



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

The Light apologises for the delay in producing the May 2025 issue of The Light. Staff absences and other difficulties caused this.

We are doing our best to catch up with work. We remind our readers that all of our staff are unpaid volunteers who have family and other commitments which can cause such regrettable delays. Please bear with us. Thank you.

The Call of the Messiah

by **Hazrat Mirza Ghulam Ahmad**

The Promised Messiah and Mahdi



(Editor's note: We continue serialising 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 – 6

Further evidence of the truth of the Holy Prophet

Another evidence of the truth of the Holy Prophet is that he appeared just when his appearance was most needed and did not depart till he had perfected all the details of the religion he preached. As for his miracles, they are indeed outstanding. Many of them will be mentioned in the literature of Islam, the reliable and well-known oral traditions which have come down to us. One important feature of his miracles is that they remain as today as they were in the past. A fact that puts the whole matter beyond the region of doubt and mistake. The never-failing presence of these signs makes the truth of the Holy Prophet perfectly obvious, which no one can reject except those brought up in sin and fostered in the atmosphere of evil.

However, apart from all the external proof and pieces of evidence of the truth of the religion taught by the Holy Prophet, if we consider the intrinsic merits of its teachings, we cannot fail to discern in their clear and shining face the reflection of truth which requires no extrinsic weight of arguments. And, by God, nothing prevents men and women from the acceptance of Islam except when they carry within their

hearts the secret maladies of pride, prejudice, bigotry or narrow sectional preferences or hatred. They have been deprived of this inestimable Divine Blessing only because they participated too extensively in sins. These close their hearts, entomb them in darkness and deprive them of moral insight.

ADVENT OF THE PROMISED MESSIAH

After this brief note on the evidence of the truth of Islam, I shall now return to the main topic of my narrative. I shall describe some of the incidents of my own life and the blessings which the great God has been pleased to vouchsafe to me and which form a part of the message I have been commanded to bear to mankind and to discharge with the sanctity of a debt.

A Brief account of the life of the Promised Messiah

I was born into a distinguished family of chiefs and rulers. One of my ancestors, I am told, migrated into this country from Samarkand. The king of the time made him a chief and placed him in command of a force. Later on, when the Sikhs rose to power and overran the country and oppressed the people, they wrested from my family, along with others, all their territories, imprisoned its members and forced them to fly from their capital. It was winter, and the cold was biting. They had to leave the town by night, shivering with cold and overcome with grief. They sojourned in the territory of another chief, who treated them with a degree of kindness and showed unsolicited sympathy towards them. In consideration of their sad plight, he granted them an allowance for their maintenance. However, this was inadequate for their needs. Then, with the advent of British power, the passing away of the devilish regime and the restoration of peace, my ancestors returned to their homes with the friends of their exile and offered thanks to God. Some of the villages formerly under their rule were restored to them along

with their other possessions, and their departed fortune once more returned to the family. They had a twofold reason for gratification. Firstly, they restored peace, and secondly, they came to enjoy religious freedom.

Little, however, of these ancestral possessions came down to me. After the death of my father, I became a veritable destitute. There was indeed a time when nobody knew me except for a few people of my village. And of those who lived in the surrounding villages, only a few knew me by sight. My condition was that nobody cared to enquire about where I had put up when I returned home from a journey. And this irrelevance and want of fame were dear to me, for I had a natural aversion to fame, honour and wealth and preferred a life of seclusion. I felt weary and suffered when visitors came to see me.

My father had despaired of me and thought that I was like a stranger in the family, the guest of a night who merely shared their table. He believed that, as I loved solitude, I could not manage a big house or have dealings with people. Consequently, he often scolded me and expressed himself harshly and bitterly. He counselled me in public and private to strive to better my worldly fortune by holding up pictures of worldly comfort before me. On the other hand, my mind felt more and more inclined towards God. My brother, who bore my father's mind, similarly dealt with me. Now, God took them both away before long because, as He told me, He wished that there should be none left to chide me or tune his rebuke to hurt me. Then, my Lord gradually drew me towards honour and election. I did not know that He would elect me to be the Promised Messiah or fulfil His promise through me. Indeed, I preferred to be left in the corner of solitude because I found all my pleasure in seclusion and want of renown. I coveted neither worldly nor religious fame and yearned to lead the life of an ordinary mortal. The explicit command of God overpowered me, brought me to public notice, and compelled me to deliver my message to humanity. He is the Sovereign Lord; to Him belongs the power to command whatever He wills. ([Return to Contents](#))

Alcohol

(Editor's note: At 2:219, the Holy Quran states about alcohol: *They ask thee about **intoxicants** and games of chance. Say: In both of them is a great sin and (some) advantage for men, and their sin is greater than their advantage. And they ask thee as to what they should spend. Say: What you can spare. Thus, does Allah make clear to you the messages that you may ponder.* It repeats its warning at 5:90 and 91, saying: *O you who believe, **intoxicants** and games of chance and (sacrificing to) stones set up and (dividing by) arrows **are only an uncleanness, the devil's work; so shun it that you may succeed.** The devil desires only to create enmity and hatred among you by means of intoxicants and games of chance and to keep you back from the remembrance of Allah and prayer. Will you then keep back?*

This prohibition has been much criticised in the West as an interference in individual liberty. However, the same critics have now enacted laws forcing motorbike riders to wear crash helmets, car drivers to wear seatbelts, and prohibited smoking in public places. We are told that this was done for the greater good. The same is true of Islam's prohibition on the consumption of alcohol.

We reproduce below a news release from the World Health Organisation (WHO), which is at:

<https://www.who.int/europe/news/item/04-01-2023-no-level-of-alcohol-consumption-is-safe-for-our-health>. It supports the Quranic prohibition on the use of alcohol because its harm exceeds any benefit in it.)

No level of alcohol consumption is safe for our health

The risks and harms associated with drinking alcohol have been systematically evaluated over the years and are well documented. The World Health Organization has now published a statement in The Lancet Public Health: when it comes to alcohol consumption, there is no safe amount that does not affect health.

It is alcohol that causes harm, not the beverage.

Alcohol is a toxic, psychoactive, and dependence-producing substance and has been classified as a Group 1 carcinogen by the International Agency for Research on Cancer decades ago – this is the highest risk group, which also includes asbestos, radiation and tobacco. Alcohol causes at least seven types of cancer, including the most common cancer types, such as bowel cancer and female breast cancer. Ethanol (alcohol) causes cancer through biological mechanisms as the compound breaks down in the body, which means that any beverage containing alcohol, regardless of its price and quality, poses a risk of developing cancer.

The risk of developing cancer increases substantially the more alcohol is consumed. However, the latest available data indicate that half of all alcohol-attributable cancers in the WHO European Region are caused by “light” and “moderate” alcohol consumption – less than 1.5 litres of wine or less than 3.5 litres of beer or less than 450 millilitres of spirits per week. This drinking pattern is responsible for the majority of alcohol-attributable breast cancers in women, with the highest burden observed in countries of the European Union (EU). In the EU, cancer is the leading cause of death – with a steadily increasing incidence rate – and the majority of all alcohol-attributable deaths are due to different types of cancers.

Risks start from the first drop.

To identify a “safe” level of alcohol consumption, valid scientific evidence would need to demonstrate that at and below a certain level, there is no risk of illness or injury associated with alcohol consumption. The new WHO statement clarifies: currently available evidence cannot indicate the existence of a threshold at which the carcinogenic effects of alcohol “switch on” and start to manifest in the human body.

Moreover, there are no studies that would demonstrate that the potential beneficial effects of light and moderate drinking on cardiovascular diseases and type 2 diabetes outweigh

the cancer risk associated with these same levels of alcohol consumption for individual consumers.

“We cannot talk about a so-called safe level of alcohol use. It doesn’t matter how much you drink – the risk to the drinker’s health starts from the first drop of any alcoholic beverage. The only thing that we can say for sure is that the more you drink, the more harmful it is – or, in other words, the less you drink, the safer it is,” explains Dr Carina Ferreira-Borges, acting Unit Lead for Noncommunicable Disease Management and Regional Advisor for Alcohol and Illicit Drugs in the WHO Regional Office for Europe.

Despite this, the question of the beneficial effects of alcohol has been a contentious issue in research for years.

“Potential protective effects of alcohol consumption, suggested by some studies, are tightly connected with the comparison groups chosen and the statistical methods used, and may not consider other relevant factors”, clarifies Dr Jürgen Rehm, member of the WHO Regional Director for Europe’s Advisory Council for Noncommunicable Diseases and Senior Scientist at the Institute for Mental Health Policy Research and the Campbell Family Mental Health Research Institute at the Centre for Addiction and Mental Health, Toronto, Canada.

We are missing the bigger picture.

Globally, the WHO European Region has the highest alcohol consumption level and the highest proportion of drinkers in the population. Here, over 200 million people in the region are at risk of developing alcohol-attributable cancer.

Disadvantaged and vulnerable populations have higher rates of alcohol-related death and hospitalisation, as harms from a given amount and pattern of drinking are higher for poorer drinkers and their families than for richer drinkers in any given society.

“So, when we talk about possible so-called safer levels of alcohol consumption or about its protective effects, we are ignoring the bigger picture of alcohol harm in our region and the

world. Although it is well-established that alcohol can cause cancer, this fact is still not widely known to the public in most countries. We need cancer-related health information messages on labels of alcoholic beverages, following the example of tobacco products; we need empowered and trained health professionals who would feel comfortable informing their patients about alcohol and cancer risk; and we need overall wide awareness of this topic in countries and communities,” adds Dr Ferreira-Borges.

Related Links

The Lancet Public Health: Health and cancer risks associated with low levels of alcohol consumption

WHO factsheet – 5 facts about alcohol and cancer

The Lancet: Alcohol and health

Alcohol and cancer in the WHO European Region: an appeal for better prevention

Turning down the alcohol flow. Background document on the European framework for action on alcohol, 2022-2025

72nd session Regional Committee for Europe: European regional action framework for behavioural and cultural insights for health, 2022-2027

Making the WHO European Region SAFER: developments in alcohol control policies, 2010-2019 ([Return to Contents](#))

Who Are We?

Jalal Ud Dean

Introduction:

It has often been asked by both some Muslims and generally non-Muslims about the AAAIL. Those who do not fall within the classifications of the broadband of Muslims have either little knowledge or none whatsoever. In its expanded version, the abbreviation AAAIL stands for the Ahmadiyya Anjuman Isha'at-i-Islam (Lahore). Generally, the name of the country is added as a suffix. Therefore, in the

case of Fiji, the name is AAAIL Fiji¹. The whole purpose of this research article is to provide the necessary information, often sought by children, youths and the new Muslims, all about Ahmadiyyat in the broader spectrum of Islam.

Notwithstanding that Islam is now the World's fastest-growing² religion, Ahmadiyyat is also proportionately growing daily. There is a dire need to have some of the required historical information on certain key elements readily available in the progressive development of Ahmadiyyat in Islam. This includes the difficulties encountered by the pioneers of the early development of Ahmadiyyat within Islam in India before the partitions³.

A Discussions on Who Are We?

Comprehensively concise belief principles are ingrained throughout the revealed texts of the Holy Qur'an. It is also important to note that, apart from being the Muslims' scripture, the Holy Quran is also the Muslims' constitution and a guide for their daily life.

Muslims both believe and obediently practise all the requirements and injunctions stipulated throughout the 114 Chapters and 6236 revealed verses of the Holy Quran⁴.

¹ AAAIL Fiji: The Ahmadiyya Anjuman Isha'at-i-Islam (Lahore) Fiji was first registered in Fiji on 3rd October 1934.

² Out of the total global population of 8.5 billion, Muslims are at 2.8 billion (UNFPA 2004).

³ The partition of India in 1947 was the division of British Raj India into two independent dominion states, the Union of India and Dominion of Pakistan. The Union of India is today the Republic of India and the Dominion of Pakistan, the Islamic Republic of Pakistan (formerly West Pakistan), and the People's Republic of Bangladesh (formerly East Pakistan). On 17th August 1947, the British Government, as its exiting measure, instituted the Radcliff Line, which parted India (West and East) into the above three countries.

⁴ All the revelations of 6236 verses eventuated during the final prophetic era 610AD-632AD. Prophet Muhammad (*pbuh*) was the Last and Final Messenger and also the Last and Final Prophet ever on Earth.

Certain matters, which required succinct clarity by some people during the life of Prophet Muhammad (s) (570AD-632AD)¹, were further elaborated upon after questioning by his followers; these are recorded in books, called the six books of Hadith² (also called “*Sihah Sittah*”).

Commencing with Almighty God, all Muslims and non-Muslims must thoroughly comprehend the following points. Almighty God (called Allah in Arabic) was forever in existence as the absolute Supreme Power, Who has no commencement whatsoever. This point must be understood: Almighty God is not physically present as a material body³, and conclu-

sively, Almighty God is not materially visible⁴ to anybody.

Further, since Almighty God is the Supreme Spirit, with His forever spiritual existence, He is also materially innumerable in age, as ageless.

Furthermore, Almighty God also does not have a son⁵ as his successor.

Moreover, Almighty God is always spread throughout the entire limitless space and all the complex universe’s systems, including all the planets and stars, as those known to humanity and those yet to be discovered indefinitely.

Almighty God has countless billions of angels as His servants, who obey Almighty God spontaneously in this universe and all other universes throughout the most expansive and limitless open space.

As a compact, every aspect of functionality, whether large or microscopic or even bacterial, is based on Almighty God’s special laws of the existence of everything and His Supreme functionality, as determined and designed for everything, solely by Almighty God.

Whilst containing these discussions to Earth only, the total of all principles established by Almighty God apply across the planets and stars (those planets and stars known to humanity and those planets and stars yet to be discovered by humanity), with absolute consistency, as His laws and His principles.

In Islam, Muslims have been instructed that, since the creation of the habitable Earth, Almighty God has sent His ambassadors among humanity, in roles as His Messengers and Prophets, to live and preach His Divine messages to all people.

¹ From birth (570AD) till 610AD, Prophet Muhammad (*pbuh*) was strict and dedicated follower of the religion of Prophet Abraham (*as*). The holy scripture then was the Suhuf. From 610AD till his death, Prophet Muhammad (*pbuh*) took up Islam. The first revelations of the Holy Qurán commenced in 610AD, commencing with Chapter 96 and verses HQ96:1-5. The rest of 14 verses of Chapter 96 were revealed, some years later, after the revelations of Chapter 74 and then Chapter 73.

² Hadith is a set of books of reports attributed to the Prophet Muhammad, describing his words and actions and representing the chief source for knowing his authoritative precedent (Sunna). These are also widely referred to as *Siha Sitta*. The famous Six Top Hadith (six *Sahih Hadith*) are:

1. **Sahih Bukhari**, collected by Imam Bukhari (d.870), includes 7,000 plus Hadith.
2. **Sahih Muslim**, collected by Muslim b.al-Hajjaj (d.875), includes 9,000 plus Hadith.
3. **Sunan al-Nasa’i**, collected by al-Nasa’i (d.915).
4. **Sunan Abu Dawood**, collected by Abu Dawood (d.888).
5. **Jami-al-Trimidhi**, collected by al-Trimidhi (d.892).
6. **Sunan ibn Majah**, collected by ibn Majah (d.887).

³ Notwithstanding numerous depictions of statues, idols, murals and other collective descriptions of other forms of gods, in various houses of worship, in Islam Almighty God is absolutely invisible Supreme Spirit.

⁴ This clarifies, that Muslims do not have or believe in statues and idols and other types of figurines, depicting different versions of their gods and goddesses.

⁵ Almighty God exists innumerable in age and will always exist innumerable beyond estimation whatsoever, without any end in sight. Since Almighty God is all Powerful and existed innumerable, Almighty God will not need a son, as His successor, as part of the continuum of His existence.

According to the Hadith, there were approximately 124,000 such ambassadors¹. From the divinely revealed texts, Muslims know that Almighty God sent His specific ambassadors to all major landmasses for the global propagation of His message to all classes of humanity.

Migrations to other countries also propagated those Divine messages to smaller landmasses and their communities.

After the completion of the phases involving approximately 124,000 messengers and Prophets throughout the Earth, there was a need for refreshing by divinely selected persons to retain the original messages about Almighty God and His absolute Governance prescriptions, providing succinct and correct clarifications to communities of newer civilisations.

This occurred after the death of the Prophet Muhammad (pbuh) in 632 AD. Such Divinely

selected persons are called Reformers (*Mujaddid* in Arabic) in Islam. These Islamic Reformers were also Divinely appointed with proclamations. The first such Reformer was appointed in the 1st Century of Islamic Hijri², and the most recent Islamic Reformer was appointed with proclamations in the 14th Century of Islamic Hijri³.

The purpose of the appointments of Reformers with proclamations in progressive eras was assigned to certain countries where Islam was under intense pressure and threat⁴, and there was a dire need to preserve both the originality of Islam and the Holy Qur'an. For clarity and completeness, given below is a table which offers a progressive historical listing of all such Reformers:

<u>1st Century Hijri</u> Hazrat Umar ibn Abdul Aziz	<u>2nd Century Hijri</u> Hazrat Imam Shafi & Hazrat Imam Ahmad ibn Hanbal	<u>3rd Century Hijri</u> Hazrat Abul Hassan Asha'ri & Hazrat Abu Sharh
<u>4th Century Hijri</u> Hazrat Abu Ubaid Naishapuri & Hazrat Qazi Abu Bakr Baqlani	<u>5th Century Hijri</u> Hazrat Imam Al-Ghazali	<u>6th Century Hijri</u> Hazrat Saiyyid Abdul Qadir Jilani
<u>7th Century Hijri</u> Hazrat Mueen-Ud-Din Chisti & Hazrat Imam ibn Taimiyya	<u>8th Century Hijri</u> Hazrat Hafiz ibn Hajar Azalai & Hazrat Saleh ibn Umar	<u>9th Century Hijri</u> Hazrat Sayyid Muhammad Jaunpuri
<u>10th Century Hijri</u> Hazrat Imam	<u>11th Century Hijri</u> Hazrat Mujaddid Alif	<u>12th Century Hijri</u> Hazrat Shah Waliullah

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 the stewardship of 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. 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 the 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 of any of the past approximated 124000 Prophets, who have already served, will eventuate. No person, regardless of leadership, whether political or religious, has the rights to countermand the Authority of Almighty God, as in the Holy Qur'an at **HQ33:40** and this Authority shall subsist at all times forever, till the end of this World. That is final.

² Hazrat Umar ibn Abdul Aziz.

³ Hazrat Mirza Ghulam Ahmad.

⁴ Throughout history, after 632AD, Islam faced multiple periods of significant threat throughout history, including the early years after the Prophet Muhammad's (pbuh) death, the Crusades, the rise of the Ottoman Empire, and more recently, the rise of anti-Muslim extremist groups.

Jalaluddin Sayuti	Sani	Muhaddith Dehlavi
13 th century <u>Hijri</u> Hazrat Sayyid Ahmad Bareilvi	14 th century <u>Hijri</u> Hazrat Mirza Ghulam Ahmad	15 th century: Commenced on 21st November 1980 (Waiting)

The acceptance of the above table of Reformers becomes conclusive that the AAIIIL (all over this Earth) are the only Muslim organisations which are both adopting and practising the originality of Islam, as revealed and delivered by Prophet Muhammad (*pbuh*) during the Islamic revelation era 610AD-632AD. Modernisation and rapid technological changes notwithstanding, the AAIIIL most closely follows the Holy Qurán, in conjunction with the six books of Hadith¹ (also called “*Sihah Sittah*”).

There are now many people, especially in the Western cultures, who are now fast converting to Islam by directly joining the AAIIIL.

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**, as “*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 Who Are We?

Prophet Muhammad (*pbuh*) was the Last and the Final Messenger, and he was also the Last and the Final Prophet. He received Divine revelations during the period 610 AD to 632 AD, which were collated to form the Holy Quran, the Last and Final holy scripture to be revealed to humanity.

The 14th *Hijri Mujaddid* (who lived 1835AD-1908AD) was the promised Reformer (*Mujaddid*). Still, he was neither a Messenger (*Rasul*) of Almighty God nor a Prophet (*Nabi*) of Almighty God, notwithstanding that he was receiving Divine instructions from Almighty God through similar angelic revelations (*Wahey Wilayat*)². He was also not a magician

¹ *Ibid.*

² In Arabic, the word *Wilayat* means authority, dominion, guardianship and supervision. *Wilayat* does not mean any status of a Prophet of any description.

of any description whatsoever.

The Ahmadiyya Anjuman Isha’at-i-Islam (Lahore) is the official collective successor society to the 14th *Hijri Mujaddid*, according to the terms, conditions and protocols of the *Al-Wasiyyat*³. The 14th *Hijri Mujaddid* was Divinely advised of new and future developments through various *Kashfs*⁴, delivered to him by Almighty God’s obedient angelic servants.

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London: VE Day 2025 Commemorated with Interfaith Gathering at Shah Jahan Mosque, Woking From Facebook

Hafiz M Saeed Hashmi

VE Day at Shah Jahan Mosque Woking – Honouring Sacrifice and Unity.

(Editor’s Note: When the Promised Messiah declared that the Muslim Community should live in peace with those who respect freedom of religion, he was denounced as a British stooge. Here is an admission that while denouncing the Promised Messiah, the Ahl-i-Sunnat were fighting and dying for the British Empire. Remember in WWI, they destroyed the Turkish khilafat to preserve the British Empire.)

VE Day marks the end of World War II and serves as a powerful reminder of the sacrifices made by soldiers from all communities. Among them, millions of Muslim soldiers played a vital

³ On 20th December 1905, the World’s 14th *Hijri Mujaddid*, Hazrat Mirza Ghulam Ahmad, made his Will, which he called the *Al-Wasiyyat*. This was published in British Raj India, during that era, sometimes around 3 years before his demise in 1908.

⁴ A *Kashf* happens to only some people, when that sleeping person, with eyes closed, is awoken by angelic intervention. Immediately upon opening the eyes, that person sees as reality vision in just a few seconds, the future of what has yet to happen. Thereafter, the *Kashf* ends but leaves a permanent reality visionary memory in that person’s mind.

role, with thousands giving their lives in service to this country. Their courage and sacrifice helped secure the democracy and freedom we enjoy today.

The commemoration event was attended by distinguished guests, including Government Faith Minister Lord Wajid Khan, Pakistan High Commissioner Dr. Muhammad Faisal, Former High Sheriff Shahid Azeem, King's representative Lord Lieutenant Michael Molyneux, war veterans, representatives from the British Army and Surrey Police, local councillors, and leaders from various faiths. Together, they paid tribute to the brave individuals who served during the war and reinforced the importance of unity and remembrance. Special thanks to our volunteers and Julie Siddiqui MBE for hosting the event. 4/5/2025 [\[Return to Contents\]](#)

Claims of other Mujaddids

To belie the claim of Hazrat Mirza Ghulam Ahmad of being Mujaddid of the fourteenth century Hijra, it is often asserted that no one previous to him ever claimed to be mujaddid, and that even those great personalities who are generally considered as mujaddids of their times never made this claim themselves but were recognised as such by others after their death. We show below that mujaddids before the time of Hazrat Mirza Ghulam Ahmad made such claims.

1. Imam Al-Ghazali (d. 1111 C.E.)

He was mujaddid of the 6th century hijra. A translation of his book *al-Munqidh min al-Dalal* (Deliverance from Error), by W. Montgomery Watt, was published under the title *The Faith and Practice of Al-Ghazali* (London: Allen & Unwin, 1953). It can be read at this link. We have also saved it locally here.

In the section entitled V. THE REASON FOR TEACHING AGAIN AFTER MY WITHDRAWAL FROM IT, Al-Ghazali writes:

“On this matter I consulted a number of men skilled in the science of the heart and with experience of contemplation. They unanimously advised me to abandon my retirement and leave the zawiyah (hospice) My resolution was further strengthened by numerous visions of

good men in all of which alike I was given the assurance that this impulse was a source of good, was genuine guidance, and had been determined by God most high for the beginning of this century; for God most high has promised to revive His religion at the beginning of each century. My hope became strong, and all these considerations caused the favourable view of the project to prevail.

God most high facilitated my move to Naysabur to deal with this serious problem in Dhu'l-Qa'dah, the eleventh month of 499 (=July, 1106 A.D.). I had originally left Baghdad in Dhu'l-Qa'dah, 488, (= November, 1095), so that my period of retirement had extended to eleven years. It was God most high who determined this move, and it is an example of the wonderful way in which He determines events, since there was not a whisper of it in my heart while I was living in retirement. In the same way my departure from Baghdad and withdrawal from my position there had not even occurred to my mind as a possibility. But God is the upsetter of hearts and positions. As the Tradition has it, ‘The heart of the believer is between two of the fingers of the Merciful’.

In myself I know that, even if I went back to the work of disseminating knowledge, yet I did not go back. To go back is to return to the previous state of things. Previously, however, I had been disseminating the knowledge by which worldly success is attained; by word and deed I had called men to it; and that had been my aim and intention. But now I am calling men to the knowledge whereby worldly success is given up and its low position in the scale of real worth is recognised. This is now my intention, my aim, my desire; God knows that this is so. It is my earnest longing that I may make myself and others better. I do not know whether I shall reach my goal or whether I shall be taken away while short of my object. I believe, however, both by certain faith and by intuition that there is no power and no might save with God, the high, the mighty, and that I do not move of myself but am moved by Him, I do not work of myself but am used by Him. I ask Him first of all to reform me and then to reform through me, to guide me and then to guide through me, to show me the truth of what is true and to grant of His bounty that I may follow it, and to

show me the falsity of what is false and to grant of His bounty that I may turn away from it." (Underlining is ours.)

Al-Ghazali has clearly referred here to being appointed by God as mujaddid at the head of the century in accordance with the hadith about mujaddids, and to have been given a mission of reform and guidance of people from God.

Note that in the Introduction, the translator refers to Al-Ghazali in the following words:

"Al-Ghazali has sometimes been acclaimed in both East and West as the greatest Muslim after Muhammad, and he is by no means unworthy of that dignity."

2. Shaikh Ahmad of Sirhind (d. 1624)

He is commonly known as Mujaddid Alf-i Sani, meaning mujaddid of the second millennium of Islam.

2.1: In one of his letters he writes about himself:

"The one possessing these forms of spiritual knowledge is the Mujaddid of this millennium. ...

It should be known that, while a mujaddid comes in every century, but the mujaddid of a century is different from the mujaddid of a millennium. Their difference is as the difference between one hundred and one thousand, in fact, even more than this."

(Daftar 2, Letter no. 4; see p. 35 in the Urdu translation of Maktubaat Hazrat Mujaddid Alf-i Sani by Maulana Sayyid Zawwar Husain Shah, published by Idara Mujaddidiyya, Karachi, Pakistan, 1991.)

At this link we display the title page of this book and the image of the page cited above, on which the quoted text is indicated by red lines.

2.2: Shaikh Ahmad writes in one of his letters, written while he was staying in the court of the Mughal emperor Jahangir, that on the night of 17th Ramadan he was teaching the king about Islam, and among the teachings he

explained to Jahangir was the:

"finality of prophethood and the coming of a mujaddid in every century".

(Daftar 3, Letter no. 43; Urdu translation cited above, p. 139.)

At this link again we display the title page of this book and the image of the page cited above, on which the quoted text is indicated by red lines.

2.3: There is a well known book about some aspects of the thought of Shaikh Ahmad, entitled *The Mujaddid's Conception of Tawhid* by Burhan Ahmad Faruqi (Sh. Muhammad Ashraf, Lahore, 1940).

At this link we provide the title pages and pages 1 to 4 from the Preliminary discussion in this book. Here the author writes:

"The Shaikh himself had the inspired belief that he was a Mujaddid." (p. 2)

There is a footnote running from page 1 to page 2, in which the author begins by quoting the hadith about the coming of mujaddids, and then he adds:

"It is maintained that many persons have accordingly been the Mujaddids of their centuries,"

He then gives names of mujaddids of various centuries, from the first century to the ninth century, and adds: "and others of the subsequent centuries."

This footnote then quotes two hadith reports which are believed to be specifically about Shaikh Ahmad.

In the footnote 1 which starts on page 2 and continues on page 3, it is stated:

"The Mujaddid keenly realises the need of a great Reformer in a letter to his son Khwaja Muhammad Sadiq (1000-1025 A.H.). ... Further he expressly claims for himself the dignity of Mujaddid-i-Alf-i-Thani."

References to his Maktubat (Collection of

Letters) are given by the author for these statements.

On page 3 there is a footnote about Shah Waliullah in which it is stated that he “is said to be the ‘Mujaddid’ of his time.” (We discuss the claims of Shah Waliullah separately below.)

2.4: We further show the claims of Shaikh Ahmad from the study *Sufism and Shariah — A Study of Shaykh Ahmad Sirhindi’s effort to reform Sufism*, by Muhammad Abdul Haq Ansari (The Islamic Foundation, Leicester, UK, 1986). The Islamic Foundation was set up by admirers of Maulana Maudoodi in the 1970s.

At this link we display pages 94 to 99 of this book, and mark certain passages by a red line in the left margin, which we refer to below.

It is clearly stated (p. 94 and over to p. 95) that Shaikh Ahmad claimed to be mujaddid, who would purify the prevailing concepts about Islam to the Islam of the Holy Prophet’s time. We are also told:

“...his claim that he is the renovator of Islam at the end of its first and beginning of the second millennium, high-sounding though it is, is nevertheless substantially true.” (p. 95)

Then there is a discussion of allegations against him, based on a vision of his, of claiming superiority over the Companions of the Holy Prophet including Hazrat Abu Bakr (p. 95). In answering this allegation the author writes: “it is not correct to interpret Sufi visions literally; one should try to see what their real purpose is” (p. 96). In this connection he gives as example a vision of Shah Waliullah and explains that the Shah’s dream meant that he was “being commissioned by the Prophet to revive his Islam”. (We discuss the claims of Shah Waliullah separately below.)

On pages 97 to 98, he quotes extracts from a letter by Shaikh Ahmad, containing the following words:

“I am a direct disciple of God, and my hand is a substitute for the hand of God. I am a disciple of Muhammad through a number of links.

... but I am a direct disciple of God with no links in between. Hence I am a disciple of Muhammad as well as his colleague ... Though I am a dependant, I have a kind of independence; even though I am a follower, I share in his honour... I share as a servant shares with his master.”

The author comments after these extracts that: “When he was questioned about this letter and his claim of partial independence from the Prophet, he explained the point at length” (p. 98).

He further states on this point:

“The other point which Sirhindi hints at here and has stated elsewhere more clearly, is that his walayat is not an ordinary kind of walayat, but one which in orientation and results is very close to the walayat of the Prophet.” (p. 98)

3. Shah Waliullah of Delhi (d. 1763)

Shah Waliullah is regarded as the next mujaddid after Shaikh Ahmad, being the mujaddid of the 12th century Hijra. His claim has already been mentioned incidentally in the two book quoted just above in 2.3 and 2.4.

3.1: In his well-known Arabic book *Tafhimat Illahiyya*, Shah Waliullah writes:

“Allah honoured me with the robe of mujaddidiyya ... I was astonished and taken aback as to why I was granted mujaddidiyya.”

(Tafheem no. 227. See p. 510 of the Urdu translation of *Tafhimat Illahiyya*, Part 1, included in *Majmu’a Rasa’il Imam Shah Waliullah*, vol. 7, Part 1, published by Shah Waliullah Institute, New Delhi, 2015)

At this link we display the title pages of this book and the image of the page cited above, on which the quoted text is indicated by red lines.

3.2: In his Persian book *Izalat-ul-Khafa*, Shah Waliullah writes:

“The Holy Prophet gave the news that at the head of every century a mujaddid would arise. And so it happened that at the head of every century a mujaddid kept on arising who

revived the religion again. In the first century Umar ibn Abdul Aziz ended the tyranny of the kings and laid the foundations of good traditions. In the second century Imam Shafi'i laid the foundations of the principles and details of Fiqh. In the third century Abul Hasan al-Ashari consolidated the fundamentals of the Ahl Sunnah and held many debates with the followers of innovations. In the fourth century, Hakim, Bihaqi and others strengthened the knowledge of Hadith, ... In the fifth century Ghazali introduced a new way and he reconciled law, spiritual sciences and theology and removed the differences between them. In the sixth century Imam Razi disseminated the knowledge of theology and Imam Nawawi consolidated the knowledge of jurisprudence. In this way, till now a mujaddid has come at the head of every century."

(Izalat-ul-Khafa, see the Urdu translation by Maulana Ishtiaq Ahmad, Karachi, p. 377)

Later in the same book he writes:

"The promise of Allah to safeguard the Quran, 'Surely We are its Guardian', must be fulfilled. We also believe that there should be a guardian of the religion. This guarding can take three forms. The first form is that Allah Himself undertake the guarding by creating a Divine system in which He is always, from time to time, putting it in the heart of an individual to invite people to doing good and forbid them from doing wrong, and He also puts it in the heart of the nation to obey that individual. Allah has said: 'Surely We are its Guardian', and the Holy Prophet has said that in every century a man will be raised in the Ummah who will revive its religion."

(Izalat-ul-Khafa, see the above cited Urdu translation, p. 423)

At this link we display the title page of this book and the image of the two pages cited above, on which the quoted text is indicated by red lines.

3.3: In the book *Saints and Saviours of Islam* by Dr Hamid Naseem Rafiabadi, Reader at the Shar-i-Hamdani Institute of Islamic Studies, University of Kashmir, India, published 2005, the following evaluation of Shah Waliullah is given:

"He was conscious of his importance and role. He has claimed in Tafhimat that he is the Mujaddid of twelfth century after he completed the mission of propagating the secrets of Shariah and religion and started the reconciliation between the controversial problems.

At another place he says that he is the Mujaddid, wasi and Qutb of the present times and God willing his endeavours will usher into a new life for the Muslims." (p. 133)

At this link we display the title pages of this book and the image of the page cited above, on which the quoted text is indicated by red lines.

(This book is online in Google Books at this link.)

Views of Maulana Sayyid Abul Ala Maudoodi

Maulana Maudoodi, while he does not agree that mujaddids made it obligatory upon Muslims to accept them, nonetheless writes:

"...some revered men of the past have no doubt claimed that as inspired by Allah they were the mujaddids of their ages..."

(A Short History of the Revivalist Movement in Islam, Islamic Publications Ltd., Lahore, 1979, p. 127)

He also expresses the following opinion about Shaikh Ahmad of Sirhind and Shah Waliullah:

"Now let us consider the claims put forth by Shah Waliullah and the Mujaddid of Sirhind. I am too well known for my conviction that I do not regard our great men of the past as innocent and infallible. While I give them full credit for their good work, I do not spare them for their failings. ... Therefore, let people say what they like but I cannot help saying that asserting themselves to be the mujaddids and referring time and again to their 'Divine inspirations' was one of the few mistakes committed by these great men." (ibid., pp. 134-135)

Whatever may be Maulana Maudoodi's views as to their "mistakes", he has admitted that these great men such as Shah Waliullah and Shaikh Ahmad of Sirhind did themselves claim to be mujaddids and referred to their Divine inspirations in this connection.

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Dutch/ Nederlands

Het geheim achter de Kalifaat (deel 9)

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

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



**Engelse vertaling van Mirza Muhammad
Hussain (Secret of Caliphate)**

Sirr-ul-Khilafah (Het Geheim achter het Kalifaat) is Hazrat Mirza Sahib's filosofische werk over het Kalifaat. Deze serie bevat de Nederlandse vertaling van de Engelse versie. Elke vertaling kan iets anders worden geïnterpreteerd, maar we doen ons best om de juiste geest te behouden.

Wederzijdse liefde kan niet ontstaan, wanneer hun en onze polen van elkaar gescheiden zijn. Allah weet dat ik tot het rechtvaardige volk behoor. Helaas voor deze mensen! Woede en haat hebben hun ogen verblind. Ze kunnen het niet nalaten om valse beschuldigingen te verzinnen. Hun houding verbaast me. Ik begrijp niet wat voor soort geloof ze hebben. Ze voelen geen scrupules om de Drie Grote Metgezellen ontkenner, huichelaars en afvalligen te noemen. Ze vergeten dat de Heilige Koran zelf tot ons is gekomen door deze Drie Metgezellen. De lasteraars kunnen dus als gevolg van hun valse geloof niet om de grillige opvatting heen dat de Heilige Koran die we vandaag hebben, geen realiteit heeft en verre van authentiek is en dat het niet het Woord van Allah is, maar een versie is van de verzinsels, die verraderlijk waren. Volgens deze lasteraars was niemand van de hele gemeenschap van de metgezellen eerlijk. Daarom rijzen de vragen: "Hoe hebben zij leiding gekregen in religieuze zaken? Welk Boek van Allah hadden zij, waarop zij vertrouwden en dat hen verhief." Dit leidt tot de conclusie dat de critici op een dwaalspoor waren geraakt en dat ze geen religie of enig geschrift hadden. Dus degenen die de Drie Metgezellen beschuldigen van

trouweloosheid, ontrouw, misleiding en goddeloosheid, moeten ook met zoveel woorden zeggen dat de Heilige Koran verkeerd is en dat deze onderworpen is aan menselijke inmenging. Er zijn zaken aan toegevoegd, er zijn ook dingen van weggenomen en dat zij daardoor de ongerepte zuiverheid heeft verloren. Ze kunnen er niet aan ontkomen om dit alles te geloven. Toen degenen die toezicht hielden op het verzamelen van de verzen en de Heilige Koran in de vorm van een Boek kregen, ongelovigen waren, moet de vrucht van hun arbeid ook ver verwijderd zijn van de oorspronkelijke tekstuele zuiverheid. De onjuistheid van de laster wijst op slechts één conclusie: namelijk dat de echte Heilige Koran verdwenen is. Deze lasteraars moeten hun verwerping van de uitverkorenen van Allah verkondigen en zeggen dat zij het geloof in alle profeten van Allah hadden verloren. Dit zal betekenen dat na het vertrek van de Heilige Profeet (vrede en zegeningen van Allah zij met hem) slechts een microscopisch kleine minderheid zich hield aan de ware Shariat en dat ze geneigd waren geheimzinnig te zijn of, Allah verhoede, dat ze een werelds gedrag aannamen of dat ze deze koers volgden met bijbedoelingen. Dit zou een grote crisis voor de Islam en een grote ramp voor de Apostolische Boodschap van de Besten van de Mensheid (vrede en de zegeningen van Allah zij met hem). Maar dit alles is ongelooflijk, omdat Allah nooit Zijn beloften zal verbreken, noch zal Hij ooit Zijn Geloof in handen laten vallen van de oneerlijke mensen die samenzweren tegen Zijn Boodschapper en Zijn Boodschap.

We roepen alle mensen op om te getuigen dat dergelijke overtuigingen die de Grote Metgezellen belasteren, ons vreemd zijn. In onze ogen zijn ze verwant aan kufr en ze brengen iemand dicht bij afvalligheid. Het humeur van de rechtvaardigen komt in opstand tegen deze valse overtuigingen. Is het überhaupt denkbaar dat de metgezellen een daad van kufr pleegden toen ze alles wat ze hadden aan de dienst van de Islam wijdden? Ze gaven hun leven voor de Heilige Profeet (vrede en zegeningen van Allah zij met hem) en sloten zich aan bij de Heilige Oorlogen. Ze werden grijs in hun toewijding

aan de islam. Hoe is een boosaardig idee ontstaan zoals dat tegen hen werd gepropageerd! De Metgezellen werden gezegend met het juiste geloof en de bron van hun geloof was de hele tijd actief. Hoe konden de bronnen van hun geloof opdrogen! Wee dus het volk dat een oogje dichtknijpt voor de Dag des Oordeels en de vrees voor Allah niet koestert en haastig het vrome en rechtvaardige volk tot het doelwit van hun scheldpartijen maakt. Vreemd genoeg geven de critici toe dat Hazrat Abu Bakr vrede stichtte toen de vijanden welig tierden. Hij identificeerde zichzelf met de Heilige Profeet (vrede en zegeningen van Allah zij met hem) als zijn naaste metgezel toen de Apostel van Allah alleen was. Toen de Heilige Boodschapper (vrede zij met hem) in de openbaarheid kwam, volgde Hazrat Abu Bakr hem in alle trouw. Hazrat Abu Bakr kreeg het zwaarst te verduren in het gezelschap van de Heilige Profeet. Hij stond de Apostel van Allah met niet aflatende ijver bij en werd geconfronteerd met de sociale uitsluiting van zijn broeders en verwanten. Hij nam deel aan elke oorlog en maakte korte metten met de vijanden van Allah en Zijn Profeet. Kortom, hij gaf zich volledig over aan de Heilige Profeet (vrede en zegeningen van Allah zij met hem). Hij nam het ambt van kalief op zich op een kritiek moment, omdat alle huichelaars afvalligen waren geworden. Er waren veel bedriegers opgestaan. Hij voerde oorlog met hen en doodde hen. Hij ging door met kruistochten totdat de vrede hoogtij vierde, de zaken op gelijke voet werden gebracht en het onheil werd verslagen. Toen Hazrat Abu Bakr zijn laatste adem uitblies, werd hij begraven naast het graf van de soeverein van de profeten en de heer van het heilige volk. Hij leefde heel nauw samen met de Geliefde van Allah (vrede zij met hem). Nadat hij hem enige tijd had overleefd, voegde hij zich bij zijn gezelschap na de dood. Het is een grote verrassing dat in de ogen van de ontkenners, Allah toestond dat de "usurpatoren en de verraders" dicht bij

het graf van de Heilige Profeet (vrede zij met hem) waren en Zijn Apostel niet toestond hen kwijt te raken, zelfs niet na de dood. Hoe komt het dat degenen die door de denigrators worden gebrandmerkt als "usurpatoren", bij de Heilige Profeet (vrede zij met hem) bleven, zowel tijdens het leven als na de dood. Onze Allah is heilig en gaat verder dan wat de verzinsels over Zijn Profeet zeggen. Allah hield met Zijn genade en zegen de rechtvaardige metgezellen dicht bij de heer van de vromen. Het is een teken van grote betekenis en is een stof tot nadenken voor degenen die hun tong afschieten naar de Grote Metgezellen. Iemand die begiftigd is met gezond verstand moet dus de zekerheid niet opgeven voor bijgeloof. Hij moet zich niet wagen aan onbeschaamdheid tegen de heer van de vromen. Hij moet weten dat het graf van de Heilige Profeet (vrede zij met hem) een prachtige tuin is onder de hemelse tuinen. Het wordt verlicht met de goddelijke gratie en uitstraling. Het verdient eerbied en verering van iedereen. Het is dus een kwestie van uiterste voorzichtigheid, en men moet zich niet laten afleiden naar een slinkse weg. Het heilige graf van de Heilige Profeet (vrede zij met hem) verdient het grootste respect en eer. Het is heiligschennis om te zeggen dat het tussen de 'usurpatoren en overlopers' ligt. Hazrat Ali Murtaza (Allah zij tevreden met hem) en Hazrat Imam Hussain (Allah zij tevreden met hem) hebben geen behoefte aan een vals respect van iemand die zelf ten prooi valt aan een misvatting. Een denigrerende persoon moet dus zijn mond houden en ernaar streven zich aan te sluiten bij de achterban van het godvrezende volk. Wanneer hij zichzelf niet kan verzoenen met het idee dat hij na de dood wordt geflankeerd door ongelovigen en onruststokers, hoe durft hij dit dan aan de Heilige Profeet toe te schrijven door een weerzinwekkend idee te hebben over zijn Grote Metgezellen? ([Back to Contents](#))

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French

**Epreuves et
tribulations et le
Devoir des
musulmans 2/2**

**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 Maulana Muhammad Ali

[Cet article est un Jumma 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 aiment se faire louer pour ce qu'ils n'ont pas fait – ne pensez pas qu'ils soient à l'abri du châtiment ; et pour eux il y a un douloureux châtiment. » [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 ba-

tailles présentent un scénario encore plus douloureux.

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 répètent 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.

En utilisant les mots, « ***vous devrez l'expliquer aux hommes (an-naas)*** », le Saint Coran a indiqué que cette explication était en direction des musulmans et des fidèles des autres religions. Le mot arabe an-naas inclue à la fois les musulmans et les non-musulmans. La vie spirituelle des musulmans dépend du Saint Coran. Il est un guide en toute chose. En laissant de côté les musulmans ordinaires, même ceux qui étudient l'Islam ont tendance à inclure beaucoup d'autres références dans leurs discours. Mais ils mentionnent au contraire rarement le Saint Coran ni ne cherche sa guidance. Si vous regardez ceux qui sont en charge des dotations spirituelles, ils ont aussi abandonné le Saint Coran et l'ont remplacé par des formules inventées de toute pièce. Le Saint Coran qui fut en fait révélé pour la réforme des musulmans fut entièrement écarté. La raison pour laquelle il est nécessaire de l'expliquer aux hommes dans les termes du Saint Coran est de mener à bien sa claire exposition auprès des musulmans comme des fidèles de toutes les autres fois. Les musulmans peuvent réussir en suivant ses enseignements et aussi guider les autres sur la voie de la vérité. Si les Gens du Livre ne l'ont ni expliqué ni manifesté mais au contraire caché, les musulmans sont censés être les bénéficiaires immédiats, sinon pourquoi cela aurait-il été mentionné dans le Saint Coran ? La raison est la suivante : *Vous devez respecter cela, l'expliquer et le propager auprès des musulmans et des gens d'autres fois. Si vous l'étudiez avec attention, vous y trouverez la solution à tous vos problèmes. Si vous le rejetez, votre réaction apportera toutes sortes de tourments sur vous.*

Les gens font aisément de grands discours mais ne les appliquent que rarement. Beaucoup diraient aujourd'hui que s'il devait y avoir une bataille avec les incroyants ils sacrifieraient leur vie et leurs biens sans hésitation.

En revanche, ils n'ont que faire du plus grand jihad qui est de présenter la vérité et de propager pacifiquement la religion.

La guerre et la lutte (*Qital*) sont limitées par des termes et des conditions spécifiques qui ne surviennent que rarement, comme il est mentionné dans le Saint Coran :

« *La permission de se battre est accordée à ceux qui ont fait la guerre parce qu'ils sont opprimés. Et sûrement Allah est Capable de les aider. Ceux qui sont chassés de leur maison sans une juste cause sauf s'ils disent : Notre Seigneur est Allah. Et si Allah n'avait pas repoussé certains peuples par d'autres, les cloîtres et les églises et les synagogues et les mosquées où le nom d'Allah est très vénéré auraient été démolies. Et sûrement Allah aidera celui qui L'aide. Sûrement Allah est Fort, Puissant.* » (23 :39-40)

« *Et combattez à la manière d'Allah contre ceux qui luttent contre vous mais ne soyez pas agressifs. Sûrement Allah n'aime pas les agresseurs.* » (2 :190)

Ces versets expliquent de manière très explicite que l'autorisation de recourir aux armes n'est accordée qu'en cas de grand besoin, dans les conditions spécifiques mentionnées et quand aucune autre alternative n'est possible. Le plus grand *jihad* est la propagation du Saint Coran comme affirmé dans le verset suivant :

« ***Alors n'obéissez pas aux incroyants et luttiez contre eux d'un puissant combat.*** » (25 :52). Lutter (la légitime défense dans des circonstances limitées) est un *jihad* inférieur. La propagation du Saint Coran est un plus grand *jihad*.

Le Hadith nous dit aussi qu'en revenant d'une bataille, le Saint Prophète dit que nous n'étions revenus du petit *jihad* pour nous en aller vers un plus grand. Transmettre le message du Saint Coran aux fidèles des autres religions est un des engagements pris par les premiers musulmans. La défense de l'Islam peut être effectuée par la force armée, et en répondant aux objections faites à l'encontre de

l'Islam. La propagation de l'Islam ne peut se faire que d'une seule façon, et ceci par les moyens du Saint Coran – autrement dit les limites imposées à la force armée expliquées par le Saint Coran et par l'élucidation des enseignements coraniques. La propagation de l'Islam est donc un devoir très important et prioritaire. La défense par les armes, qui ne doit être entreprise que dans de strictes circonstances, n'est que secondaire. C'est pourquoi dans le Hadith et le Coran le premier est nommé le grand jihad et le second le petit jihad. La lutte armée de nos jours ne guérira pas vos souffrances. Cependant, les musulmans n'ont pas compris cela. Le jour où vos prédicateurs, leaders, ainsi que les responsables religieux commenceront à suivre les enseignements du Saint Coran et à rechercher sa guidance sera certainement le jour de votre réussite.

Après cela Allah nous dit: « ***Ne pensez pas que ceux qui exultent en ce qu'ils font aiment être loués pour ce qu'ils n'ont pas fait.*** » D'un côté, nous observons que ceux qui s'opposent à l'Islam jubilent de la moindre de leur réalisation, et la condition des musulmans est telle que tout peut leur donner des raisons de se réjouir.

Ce verset, en fait, décrit la situation des leaders musulmans actuels. Ils agissent rarement mais désirent ardemment les éloges. Si nous comparons cela à la personnalité des compagnons du Saint Prophète et des premiers musulmans, nous observons qu'ils appréciaient d'avantage la critique que l'éloge. Le Hadith nous dit qu'un croyant est un miroir pour un autre croyant et l'informe sur ses lacunes. Cela incarne le souhait d'être constamment conscient de soi-même afin de pouvoir réformer son propre comportement.

Le Saint Prophète avait prié pour la disgrâce de ceux qui encouragent les faux éloges ainsi que pour celui qui fait des éloges hypocrites. En comparaison, nous constatons cette même attitude chez les leaders religieux les plus respectés (*pirs*) ainsi que chez ceux responsables des dotations spirituelles. A part

une minorité, tous désirent les éloges et aiment écouter des éloges poétiques composés par leurs fidèles. Ils ne demandent même pas la preuve justifiant une telle glorification. Le Hadith décrit une forme d'association avec Allah (*shirk*) pour être plus petit qu'une fourmi, ce qui signifie tellement subtil qu'il est aisément négligeable.

Encourager et donner de tels éloges fait partie de cette association subtile avec Dieu (*shirk*). Les fidèles disent ce que leurs coeurs désirent et personne ne demande la raison de tels éloges. C'est le genre d'attitude que le Saint Coran décrit comme : « **aiment être loués pour ce qu'ils n'ont pas fait.** » La conséquence de cette attitude pour celui qui reçoit l'éloge et qui ne le décourage pas est un retard dans sa progression spirituelle ainsi qu'une inaptitude à faire le bien.

Nous observons personnellement des gens écoutant les discours de Hadhrat Mirza Ghulam Ahmad (le Mujjadid du 14ème siècle de l'Hégire), et plusieurs d'entre eux en ont été grandement influencés. Nous ne l'avons jamais entendu dire, « J'ai fait ceci ou cela. ». Pas plus qu'il n'a permis que ses discours ne reçoivent le moindre éloge. Le véritable éloge est celui qui touche le coeur des gens. Ceux qui désirent et aiment se voir recevoir des éloges n'en reçoivent jamais derrière leur dos, et sont en fait dénigrés.

Je veux mentionner quelque chose d'autre en ce sens. En fait, nous (les membres de la Société Ahmadiyya de Lahore pour la Propagation de l'Islam) avons aussi échoué à remplir notre rôle consistant à propager le message de l'Islam. Y compris maintenant, nous ne

remplissons pas cette obligation comme il se doit. Car, quand la communauté musulmane dans son intégralité est oublieuse de ses responsabilités, que peut bien faire une petite organisation ? De toute façon, en termes de travail réel, nous n'avons fait que peu de progrès. Il y a concurrence avec la propagande chrétienne ! Il y a-t-il une seule langue dans laquelle ils n'ont pas traduit la Bible ? Ceci était votre devoir ; en réalité, vous deviez expliquer le Coran à tout le monde (« vous devez l'expliquer aux hommes »). Pour obéir à ce commandement, il était de votre devoir d'entreprendre des traductions et des commentaires du Coran dans toutes les langues. Mais les musulmans se sont dérobés à leur devoir. Les Turcs, durant les cinq cent ans de leur règne, n'ont même pas traduit le Coran en langue turque pas plus qu'ils n'ont tenté de se familiariser avec ce livre. Allah n'est inique envers personne. Ils étaient indifférents aux paroles d'Allah, le Plus Elevé, et font maintenant face aux conséquences de leur erreur. Il ne fait aucun doute qu'ils ont résolument défendu les lieux saints. Ils ont en revanche négligé l'objectif de la propagation de l'Islam. S'ils avaient rempli leur devoir ils n'auraient pas à affronter cette épreuve. Si nous, la Société Ahmadiyya de Lahore pour la Propagation de l'Islam, négligeons aussi notre devoir et ne faisons pas la publicité du Saint Coran, notre existence-même pourrait être en danger. Seule la communauté qui répandra les paroles de Dieu au monde entier survivra

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Italian

The bloody escape, the Ummah race

By Luca del Negro

Too many damn words were written, too many.

From this incipit, personal paroxysmal patonevrotic reaction, in cursed abandonment, I find myself and for this moment, to instigate with instinct every possible commiseration, every hint of victimisation.

The atrocious scream that I do not stop to put out in the furious soul that feeds me looking for Palestina, is, for this cursed moment, towards the Ummah, towards every good Muslim who lives on Earth and, I will not repeat it, I will not recall it to tame it now. No way!

I do not even leave spaces of calligraphic order in this regard; I grieve, I grieve but I do not regret! The extreme wisdom of anti-clerical Islam gives me courage and strength. Do not allow yourself, you! Do not do it! The mnemonic litanies now I put them aside, the prophetic messengers with the first hairs on face and without the beard tire me, the impassioned little women who appear as elves in the virtual and privileged world offend me almost; the conquest of Paradise must be done on Earth: approximations, transcendences, I abhor them, now.

I live! I live and I do it because divine grace has been done to me; why can not my innocent little brother be able to do it? Who is that small and mortal god who dares to break his life? The precautionary arrest of Islamic thought is a reality: the frantic pursuit of an alternative has been effectively manipulated by the ideology of capitalist profit which conquers, fascinates and fades. Run brother Man, run but do not run away... If you can. (May God forgive me, may you forgive me and, may God forgive you too, even if you think you not need it yet...)



La maledetta fuga, la corsa della Ummah

Troppe dannate parole sono state scritte, troppe.

Da questo incipit, personale reazione parossistica patonevrotica, in maledetto abbandono, mi ritrovo e per questo momento, a istigare d'istinto ogni possibile commiserazione, ogni accenno di vittimismo. L'urlo atroce che non smetto di emettere nell'anima furiosa che mi alimenta cercando la Palestina, è, per questo momento maledetto, verso la Ummah, verso ogni buon musulmano che vive sulla Terra e, non lo ripeterò, non lo richiamerò per domarlo ora. Non se ne parla! Non lascio nemmeno spazi di ordine calligrafico a questo proposito; mi addoloro, mi addoloro ma non mi pento! L'estrema saggezza dell'Islam anticlericale mi dà coraggio e forza.

Non permetterti, tu! Non fatelo!

Non lascio nemmeno spazi di ordine calligrafico a riguardo; mi dolgo, mi dolgo ma non mi pento! La estrema saggezza dell'Islam anticlericale mi dà coraggio e forza. Non ti permettere, tu! Non farlo! Le mnemoniche litanie ora le accantonano, i profetici messaggeri dai primi peli e senza barba mi stancano, le donnine appassionate che appaiono come elfi nel mondo virtuale e privilegiato mi offendono, quasi; la conquista del Paradiso va fatta in Terra: le approssimazioni, le trascendenze le aborro, ora. Vivo! Io vivo e, lo faccio perché m'è stata fatta grazia divina; perché il mio piccolo fratello innocente non deve poterlo fare? Chi è quel dio piccolo e mortale che osa spezzare la vita? L'arresto cautelativo del pensiero islamico è realtà: la rincorsa affannosa verso un'alternativa, è stata manovrata efficacemente dall'ideologia del profitto capitalista che conquista, affascina e sfolgora. Corri fratello Uomo, corri ma non scappare... Se puoi. (Che Dio mi perdoni, tu possa perdonarmi e che Dio perdoni anche te, anche se ora non ne hai bisogno...)

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

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Spanish

Ibn Arabi, sobre el Mahdi...

Por Ubaldo Pino

¿Cómo se experimenta la espera de un salvador cuando el mundo parece desmoronarse entre dudas e inquietudes existenciales?



En la rica tradición islámica, el Imam Mahdi representa más que un simple concepto: es la encarnación viva de una esperanza colectiva de renovación espiritual. A lo largo de los siglos, múltiples pensadores han desentrañado este símbolo, pero Ibn Arabi de Murcia destaca por su enfoque místico que trasciende las interpretaciones más ortodoxas, revelando capas profundas de significado espiritual. Su perspectiva filosófica integra la figura del Imam Mahdi dentro de un panorama más amplio de comprensión mística. A través de un análisis meticuloso, Ibn Arabi sugiere que la espera del Mahdi no constituye simplemente un evento futuro, sino una invitación a la transformación interior. Así, logra tejer una síntesis fascinante entre la tradición islámica y la reflexión filosófica, donde la escatología se funde con la experiencia personal del creyente.

Contexto histórico y espiritual de Ibn Arabi

Ibn Arabi vivió en una época de gran efervescencia cultural y religiosa, marcada por la convivencia y el intercambio entre diversas tradiciones islámicas, cristianas y judías en al-Ándalus. Este contexto histórico fue fundamental para su formación intelectual y espiritual, ya que le permitió acceder a un amplio espectro de conocimientos filosóficos, teológicos y místicos. La complejidad política y social de la región influyó en su pensamiento, especialmente en la manera en que abordó la relación entre lo divino y lo humano, así como el papel del conocimiento esotérico dentro del islam. Este entorno pluralista no solo enriqueció su

visión mística sino que también planteó desafíos sobre cómo interpretar las escrituras sagradas y las tradiciones proféticas. Ibn Arabi desarrolló una cosmovisión integradora que buscaba trascender las divisiones sectarias mediante una experiencia directa e interiorizada de Dios. Su obra refleja esta síntesis entre tradición y renovación espiritual, posicionándolo como un referente clave para comprender el desarrollo del sufismo en el islam medieval.

La influencia de Murcia en la formación de Ibn Arabi

Murcia, cuna de Ibn Arabi, se erigió como un hervidero intelectual en pleno siglo XII. Su posición privilegiada en el reino taifa la convertía en un imán para pensadores, comerciantes y eruditos. La ciudad bullía con un cosmopolitismo singular: en sus calles se entrelazaban tradiciones islámicas, filosóficas y culturales, ofreciendo a Ibn Arabi un panorama intelectual sin precedentes. El contexto político permitió que las instituciones educativas experimentaran un auténtico renacimiento. Maestros de jurisprudencia, teología y misticismo encontraron en Murcia un terreno fértil para desarrollar sus enseñanzas. Esta atmósfera única marcó profundamente a Ibn Arabi, orientando su mirada hacia dimensiones espirituales complejas y empujándolo a explorar los entresijos del ser humano más allá de lo convencional.

El desarrollo del pensamiento místico en el islam medieval

El misticismo islámico floreció durante la Edad Media gracias al sufismo, una corriente espiritual que buscaba la conexión directa con lo divino. Más allá de rituales externos, pensadores como Al-Hallaj y Rumi exploraron caminos para experimentar a Dios desde la intimidad personal. Sus prácticas contemplativas transformaron la comprensión religiosa, invitando a una relación más profunda y menos reglamentaria con la espiritualidad.

Ibn Arabi emergió como un pensador revolucionario que fusionó tradiciones neoplatónicas con doctrinas coránicas. Su innovadora visión concebía al ser humano como un microcosmos del universo divino, donde lo visible e invisible bailan en constante diálogo. Estas contribuciones no solo enriquecieron el pensamiento islámico, sino que también influyeron decisivamente en corrientes filosóficas y espirituales posteriores, tanto dentro como fuera del mundo musulmán.

La concepción del Imam Mahdi en la tradición islámica

Orígenes y características del concepto del Mahdi

Más allá de su raigambre histórica, el Mahdi representa un pilar fundamental en la escatología islámica, donde confluyen anhelos mesiánicos y aspiraciones sociales. Tradicionalmente, se le asigna la misión de restaurar la justicia en un mundo sumergido en desorden, casi como un faro que guía hacia la rectitud. Esta figura no es uniforme; su perfil cambia según las distintas corrientes doctrinales, revelando tensiones entre interpretaciones literales y simbólicas. En el fondo, el Mahdi condensa una esperanza colectiva y una metáfora espiritual que invita a la transformación interior del creyente. Así, su presencia en la tradición islámica trasciende lo puramente profético, convirtiéndose en un paradigma dinámico que entrelaza dimensiones históricas, teológicas y éticas dentro del imaginario religioso.

Variaciones doctrinales sobre la identidad y el papel del Mahdi

Las diversas interpretaciones sobre el Mahdi revelan la profunda complejidad doctrinal del islam. Cada corriente ha moldeado su figura según contextos históricos únicos: en el chiismo, por ejemplo, se le concibe como un líder mesiánico oculto que restaurará la justicia divina. En contraste, los sunnites

ofrecen una visión más abierta, centrándose en su rol como reformador sin ligarlo a una genealogía cerrada. Esta pluralidad doctrinal no sólo evidencia tensiones internas, sino que también destaca el simbolismo del Mahdi como vector de esperanza. Las comunidades musulmanas proyectan en esta figura sus anhelos de redención colectiva, adaptando su significado a necesidades culturales específicas. De este modo, el Mahdi se convierte en un concepto dinámico que trasciende definiciones rígidas, reflejando la capacidad de transformación de las tradiciones religiosas.

La espera del Imam Mahdi en la obra de Ibn Arabi

Interpretaciones místicas de la espera y la redención

Lejos de reducir la expectativa del Imam Mahdi a una mera anticipación pasiva, Ibn Arabi la concibe como un viaje transformador. En su mirada, esta espera emerge como un proceso dinámico que exige una profunda purificación interior y un despertar espiritual constante. Más allá de horizontes escatológicos distantes, la verdadera espera se despliega en la experiencia cotidiana del creyente que busca alinearse con la realidad divina. Así, este tiempo se convierte en un espacio íntimo de autoconocimiento donde el individuo reconoce las sombras de su ego y avanza hacia la realización de su más pura esencia espiritual. Ibn Arabi va más allá: enfatiza que esta transformación interior no puede separarse de una responsabilidad ética fundamental. El aspirante está llamado a encarnar valores universales como la justicia y la compasión, reflejando en su propia vida el carácter redentor del Mahdi. De este modo, la espera deja de ser una expectativa pasiva para convertirse en un camino vivo y comprometido hacia la unión con lo divino, donde cada acción y pensamiento se transforma en un acto de búsqueda y trascendencia.

El Mahdi como símbolo de la realización espiritual

Desde una perspectiva que trasciende lo meramente externo, Ibn Arabi aborda al Imam Mahdi como un símbolo profundo. Lo presenta no como un salvador foráneo, sino como la encarnación de un viaje espiritual íntimo. En su mirada, el Mahdi representa la potencialidad humana para fundirse con lo divino, superando las barreras del ego y sus inherentes divisiones. Esta interpretación desplaza la noción tradicional de un mesías futuro hacia una experiencia presente y dinámica. Cada creyente recibe la invitación a despertar esa dimensión latente en su ser más interno. El Mahdi se convierte así en un espejo revelador: refleja el sendero hacia la plenitud espiritual, integrando conocimiento, amor y acción ética en un mismo movimiento transformador.

Implicaciones filosóficas y teológicas del pensamiento de Ibn Arabi

La integración de la escatología y la mística

La propuesta de Ibn Arabi redefine el concepto tradicional del Mahdi. Más allá de ser un mero evento futuro, su visión transforma la escatología en una experiencia espiritual viva y continua. Al simbolizar la llegada del Mahdi como una manifestación interior, diluye el tiempo lineal en una presencia divina constante, convirtiendo la espera en un proceso dinámico de autoconocimiento y purificación del alma. Esta fusión innovadora supera las tradicionales dicotomías entre lo temporal y lo eterno. Ibn Arabi sugiere que la redención no es solo un

fenómeno colectivo externo, sino una profunda realización personal. Con esta perspectiva, invita a contemplar la escatología islámica desde un ángulo más dinámico, enfatizando la responsabilidad individual en el camino hacia la unión con lo divino y enriqueciendo así el diálogo filosófico-teológico sobre el sentido último de la historia humana.

Conclusión

El análisis de la visión de Ibn Arabi desvela una red compleja que entrelaza historia, espiritualidad y filosofía islámica más allá de lo puramente escatológico. Nacido en el ambiente místico de Murcia, su pensamiento ofrece una mirada única: el Mahdi no es solo un líder redentor, sino un símbolo de transformación interior. Esta perspectiva invita a ver la espera no como un tiempo pasivo, sino como un viaje dinámico de autoconocimiento que refleja la profunda conexión entre la mística sufí y la visión del mundo. Así, Ibn Arabi nos regala más que una lectura teológica innovadora. Su reflexión filosófica cuestiona el sentido último de la historia humana en el islam. La espera del Mahdi se convierte en un llamado constante a la renovación ética y espiritual, trascendiendo divisiones doctrinales para encontrar un mensaje universal de esperanza. Su obra sigue siendo una fuente rica para quienes buscan comprender la complejidad del pensamiento islámico. ¿No será esta invitación a la transformación interior la verdadera promesa de cualquier tradición espiritual?

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