



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, with no verses missing.

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

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### Broadcast Schedule (UK time)

- Mon to Thursday**  
1900 - Urdu - تدبر القرآن  
19:30 - English - Reflections on the Holy Quran
  - Friday** 13:00 Friday Service
  - Saturday**
  - 14:00 - Urdu - Pure discussions  
WhatsApp group
- Podcasts of all broadcasts are available on Podbean and Spotify.

### Broadcast Venues

- <https://www.facebook.com/LahoreAhmadiyyaCommunity/>
- <https://www.youtube.com/c/WorldwideAhmadiyyaAnjumansLahore/videos>
- <https://creators.mixlr.com/recordings>

### Our websites

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

### An Announcement

The Berlin mosque welcomed a group of students from the Humboldt University's Music Department. What began as a simple visit soon turned into an engaging and lively exchange. After the initial presentation, the students eagerly asked questions, and the discussion continued for nearly an hour. Throughout the session, they were introduced to the principles of Islam and gained insight into the AAIIIL perspective. The visit ended with a sense of curiosity, openness, and mutual respect.

## 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 – 12

### The Lunar and Solar Eclipses and the Appearance of the Promised Messiah

Another proof of my truth is found in the lunar and solar eclipses that occurred during the month of Ramadan. I have explained this event in detail in my book *The Nur al Haq*. Even before this sign appeared, I had been receiving constant divine support. As mentioned in the sayings of the Holy Prophet, this sign was a sure indication of the advent of the Mahdi. Praise be to God, who poured His blessings upon me in abundance and fulfilled His promise by revealing these signs. He opened the path of guidance for all who seek Him and illuminated their way. The reality of the matter was made clear to the wise, and the truth was unveiled to those willing to see. Indeed, these divine signs are like a bright sword drawn from its sheath—silencing opponents and confounding disbelievers.

Some people may not see my appearance—at a time when the Cross had gained ascendancy and its influence was widespread—as a convincing proof of divine support. Others might claim that my command of Arabic and the books I have written in that language are merely products of personal effort and learning, not of divine help. For such people, the signs of the eclipses deserve careful reflection. Could such extraordinary events be the work of human design? Are they not clear and cer-

tain witnesses from God?

Eminent Muslim scholars in the books of Hadith record the details of these signs. Dar Qutni narrates, on the authority of Imam Muhammad Baqir, that the Mahdi will be accompanied by two signs unlike any seen since the creation of the heavens and the earth: in one month of Ramadan, there will be a lunar eclipse on the first of the nights when such eclipses commonly occur; and in the same month, a solar eclipse will take place on the second of the days assigned for such events. This same report is found in the works of Baihaqi and other Hadith compilers.

The author of *Risala Hashriyya* writes that these eclipses will occur in Ramadan, and after them, the Mahdi will be recognised in Mecca. Another narrator adds that the Mahdi will first be denied and rejected by the people, who will call him a deceiver, a heretic, and an impostor. The same accusations that were once made against the Holy Prophet will be repeated against him. Yet, in the end, the truth will prevail—his acceptance will spread throughout the world, and every believer will speak of him with admiration and respect.

It should also be remembered that the Holy Quran mentions this double eclipse as a sign of the approaching Last Day, as in the verse: “When the sight is confounded, and the moon is eclipsed, and the sun and the moon are brought together.” This verse does not describe events that will occur after the end of the world, because eclipses depend on the continued existence of the earth and its natural order. Established laws govern them, and they appear at fixed intervals.

After an eclipse, the sun and moon return to their normal state, but the events of the Last Day will come only after the universe itself is overturned. Those cosmic changes can take place only when the earth and all living beings have ceased to exist. Thus, the eclipses belong to the present natural order of creation and are among its recurring phenomena. Therefore, the lunar and solar eclipses mentioned in the Quran are heralds of the approaching Last

Day—not signs that it has already arrived.

I have discussed all these matters in full in *The Nur al Haq*, along with other related topics. I also stated there that those who, after witnessing these eclipses, still refuse to believe in my truth or prefer worldly interests over faith, would face divine punishment. This prophecy was fulfilled when, after the eclipses, a plague struck this country, claiming thousands of lives. The epidemic spread like fire, striking the heedless and rebellious alike. Even now, its shadow has not entirely lifted. All this happened exactly as foretold through divine revelation. Truly, there is a sign in this for the God-fearing.

In the same book, I also wrote that after the sign of the eclipses, God would help the righteous, increase their number, and bless their efforts; that He would continue to manifest new signs and spread the knowledge of His truth among humanity. Out of His mercy and grace, God has fulfilled all these promises. He has strengthened the believers, expanded their community, and granted them success despite opposition. One of these later signs I will describe next, and I take this opportunity to offer heartfelt thanks to God for His immense mercy. Those with discerning eyes will surely recognise the divine signs in these events.

(Contents)

## The Concept of *Wahi* (Divine Revelation) in Islam

### A Sufi Perspective on Non-Prophetic Revelation

The concept of *wahi* (divine revelation) is a cornerstone of Islamic belief, traditionally understood as the primary mode of communication between Allah and His Prophets. However, Sufi teachings offer a more profound and mystical interpretation of *wahi*, suggesting that divine inspiration is not exclusive to the Prophets. For Sufis, *wahi* can manifest as an inner, spiritual revelation received by those who purify their hearts and souls. This broader

understanding of *wahi* enriches the traditional perspective, showing that divine guidance is available to all who seek closeness to Allah.

In this article, we will explore the Quranic perspective on *wahi* and its expansion through Sufi thought, focusing on the idea that divine inspiration can be received by non-prophets and highlighting various Sufi quotations that support this view.

### *Wahi* in the Quran: A Broader Definition

While the Quran primarily associates *wahi* with the Prophets, it also includes instances of non-Prophets receiving divine guidance. These examples suggest that *wahi* is not limited to the Prophetic tradition but can extend to other individuals, especially those who are spiritually attuned to Allah's guidance.

#### 1. *Wahi* to Prophets and Messengers

The Quran emphasises that *wahi* is the means through which Allah communicates with His Prophets. For example, Allah says in Surah Ash-Shura (42:51):

“And it is not for any human being that Allah should speak to him except by revelation or from behind a veil, or by sending a messenger (angel) to reveal what He wills.”

This verse makes it clear that *wahi* is generally directed to the Prophets, but the reference to indirect forms of communication suggests that *wahi* can take many forms, enabling broader spiritual experiences.

#### 2. *Wahi* to non-Prophets

The Quran also contains instances of *wahi* granted to individuals other than the Prophets. One notable example is the case of the mother of Prophet Musa (Moses), who received guidance from Allah:

“And We inspired to the mother of Moses, ‘Suckle him; and when you fear for him, cast him into the river, and do not fear and do not grieve. Indeed, we will return him to you and

will make him one of the messengers.” (Quran 28:7)

Here, Allah communicates directly with a non-prophet, the mother of Musa, instructing her on how to protect her child. This is a clear example of a *wahi* granted to someone other than a Prophet, illustrating that divine guidance can be extended to individuals based on their circumstances and spiritual closeness to Allah.

### Sufi Understanding of *Wahi*: Divine Inspiration Beyond Prophethood

Sufism, with its focus on inner spirituality and direct experience of the Divine, provides a unique perspective on *wahi*. Sufi mystics emphasise that while Prophets receive formal revelation, other individuals—through spiritual purification and devotion—can also receive divine inspiration. This form of *wahi* may not have the same legal or prophetic authority, but it still serves as a source of personal guidance and transformation.

#### 1. *Wahi* as Divine Light: Imam Ghazali

Imam Abu Hamid al-Ghazali (1058–1111), one of the most influential Sufi scholars, often discussed *wahi* as a form of divine light that illuminates the mystic’s heart. For Ghazali, the heart is the seat of divine communication, and it must be purified through spiritual practices to receive *wahi*. In his seminal work *Ihya’ Ulum al-Din* (The Revival of Religious Sciences), Ghazali writes:

“The heart is the place of divine communication. If the heart is pure and free from distractions, it becomes receptive to the divine messages.” (Imam Ghazali, *Ihya’ Ulum al-Din*, Vol. 4, p. 71)

Ghazali’s view suggests that while Prophets receive *wahi* in a formal and legal sense, anyone who purifies their heart through devotion and asceticism can receive divine inspiration. This form of inspiration is spiritual and personal, leading the mystic toward greater closeness to Allah.

#### 2. *Wahi* as Love and Union: Rumi

Jalaluddin Rumi (1207–1273), the famous Persian Sufi poet, conveys the concept of *wahi* not merely as intellectual communication but as an experience of love, divine intimacy, and union with Allah. In Rumi’s view, *wahi* is the illumination that enters the heart, guiding the seeker toward deeper spiritual insight. He writes: “The wound is the place where the Light enters you.” (Rumi, *The Essential Rumi*, translated by Coleman Barks)

For Rumi, divine revelation is not always an external event but an inward light that enters through the wounds of the soul. *Wahi* can be an experience of profound transformation, where the seeker, through love and longing for Allah, becomes receptive to divine guidance. This experience of divine inspiration is open to all those who are spiritually attuned, regardless of their prophetic status.

In his poem *Divine Ecstasy*, Rumi also emphasises that while the Prophet Muhammad’s experience of *wahi* was the most perfect form, the mystic’s path, too, leads to a personal experience of the Divine through the purification of the heart. Rumi says: “Don’t grieve. Anything you lose comes round in new form.” (Rumi, *The Essential Rumi*, translated by Coleman Barks)

For Rumi, *wahi* is ultimately a form of divine love and guidance that opens the heart, bringing the seeker into direct communion with Allah.

#### 3. *Wahi* as Inner Guidance: Ibn Arabi

Ibn Arabi (1165–1240), a towering figure in Sufi philosophy, elaborates on the nature of divine revelation, noting that while the Prophets receive the most direct form of *wahi*, other individuals can also experience divine inspiration through the purification of the soul. In his *Fusus al-Hikam* (The Ringstones of Wisdom), Ibn Arabi writes: “The Prophets were the perfect mirrors in which reflected the Divine light without any distortion, and it was through them that humanity received the guidance of Allah.” (Ibn Arabi, *Fusus al-Hikam*, p. 132)

Ibn Arabi's teachings emphasise that non-prophetic individuals can also receive divine inspiration if they purify their hearts and become spiritually attuned to Allah. While this form of *wahi* is not authoritative in the same way as the *wahi* given to the Prophets, it is still a genuine form of divine communication, guiding the mystic toward more profound spiritual truths.

#### 4. Divine Whisperings: Al-Qushayri

Al-Qushayri (986–1072), a famous Sufi mystic, discusses *wahi*, a form of divine whispering (ilham) and a personal communication from Allah to the seeker's heart. In his work *Al-Risalah*, he describes how the purified soul becomes receptive to divine whispers:

"The soul of the Sufi, in its purity, becomes the recipient of divine whispers, which are not merely words but a deep spiritual guidance that opens the heart to the Divine." (*Al-Qushayri, Al-Risalah*, p. 205)

Al-Qushayri's view highlights that *wahi* can be experienced by anyone who has reached a state of spiritual purity, not just the Prophets. These divine whispers guide the mystics on their journey, helping them navigate life's challenges and drawing them closer to Allah.

#### 5. *Wahi* as the Breath of Allah: Sufi Poets and Mystics

Many Sufi poets and mystics, including those who came after Rumi and Ghazali, described *wahi* as the breath of Allah that enters the soul of the seeker. This breath of life is the source of spiritual guidance, and it is available to anyone who seeks to purify their heart and soul. The renowned Sufi poet Hafiz (1325–1389) writes:

"The earth would die if the sun stopped kissing her."

(Hafiz, *The Gift: Poems by Hafiz*, translated by Daniel Ladinsky)

For Hafiz, divine revelation is the kiss of

the sun, the source of life and spiritual light. He emphasises that just as the earth cannot survive without the sun, the soul cannot thrive without divine inspiration. This metaphor suggests that, in its broader sense, *wahi* is essential for spiritual vitality and is available to all who open their hearts to Allah's guidance. Shah Waliullah al-Dihlawi's Understanding of *Wahi*

Shah Waliullah al-Dihlawi (1703–1762) was a leading Islamic scholar and Sufi in India who played a pivotal role in reforming Islamic thought and bridging the gap between orthodox theology and mystical experience. He saw *wahi* not only as the revelation received by the Prophets but also as a deeper, more personal form of divine communication that could be experienced by those spiritually purified. Shah Waliullah made a clear distinction between *wahi* and ilham (divine inspiration), stating that while the former is reserved for the Prophets, the latter can be experienced by mystics and others who have reached a certain level of spiritual purity.

#### *Wahi* as a Source of Divine Guidance

Shah Waliullah emphasised that *wahi* is the primary means through which Allah provides guidance to humanity. For him, *wahi* is not just a one-time event but an ongoing source of divine knowledge and direction, transmitted through the Prophet Muhammad (peace be upon him) and, by extension, through the Quran and Hadith.

Shah Waliullah believed that the Quran was the final and most complete form of *wahi*, offering humanity guidance on all matters of life, both spiritual and worldly. In his work *Hujjatullah al-Baligha* (The Conclusive Argument of God), Shah Waliullah wrote: "The Quran is the final and comprehensive *wahi* given to humanity. It is a complete guide for both material and spiritual affairs, and it contains everything needed to lead a righteous life."

This reflects his belief that *wahi* through the Quran is sufficient for all aspects of human existence, and there is no need for further



revelation after the death of the Prophet Muhammad.

### The Mystical Dimension of *Wahi*

Shah Waliullah also believed that *wahi* could be understood in a more mystical sense. While the

Prophets received clear, explicit *wahi* as a divine command; ordinary people—particularly Sufis—could receive a form of divine communication, albeit not on the same level. This form of *wahi* was often referred to as *ilham* or spiritual inspiration, which mystics receive when they purify their hearts and souls.

“*Wahi* is not confined to the Prophets alone. There are those who, through intense devotion and spiritual purification, may receive divine inspiration from Allah.” (Shah Waliullah al-Dihlawi, *Hujjatullah al-Baligha*, p. 345)

For Shah Waliullah, the purification of the heart through *dhikr* (remembrance of Allah), prayer, and ascetic practices opened the door to receiving divine whispers or inspirations that guided the individual on their spiritual path. While these inspirations were not *wahi* in the formal, legal sense, they were still regarded as genuine divine communication.

### Other Sufi Masters in India on *Wahi*

Beyond Shah Waliullah, several other Sufi masters in India have offered their interpretations of *wahi* and its role in the spiritual journey. These Sufis often emphasised the mystical and experiential dimensions of *wahi*, viewing it as a form of inner guidance accessible through deep devotion and spiritual practice.

### Hazrat Nizamuddin Auliya (1238–1325)

Hazrat Nizamuddin Auliya, one of the most renowned Sufi saints of India, believed that *wahi* could be received by those who were spiritually attuned and had a pure heart. He emphasised the importance of love, devotion,

and selfless service as the key to attaining closeness to Allah and receiving divine guidance. According to his teachings, true spiritual enlightenment came when one surrendered completely to Allah, allowing divine inspiration to flow through the heart.

He is quoted as saying, “When the heart is pure, it becomes a vessel for divine love. In that love, Allah speaks to the heart of His servant and guides them on the path of truth.”

This statement reflects the idea that *wahi* is not only a direct communication but also an intimate experience of the Divine, accessed through spiritual love and purity. For Nizamuddin Auliya, *wahi* was not confined to formal prophecy but was an ongoing experience for those who opened their hearts to Allah’s guidance.

### Khawaja Moinuddin Chishti (1141–1236)

Khawaja Moinuddin Chishti, the founder of the Chishti order in India, also believed in the possibility of receiving divine guidance in the form of *wahi* or *ilham*. Like Nizamuddin Auliya, he emphasised the importance of love and devotion in spiritual practice. His teachings were deeply rooted in the belief that *wahi* could manifest as a deep, intuitive knowing that was not necessarily verbal but felt as an inner certainty. “True knowledge comes from the heart, and when the light of love illuminates the heart, it becomes the recipient of divine wisdom.” (Khawaja Moinuddin Chishti, *Afsana-i-Moin*, p. 102)

This notion suggests that *wahi* can take forms that are not immediately verbal or auditory but are instead experienced as spiritual realisations or insights. Chishti’s teachings show that *wahi* is a living, dynamic force that operates through the mystic’s heart, leading them to a deeper understanding of the Divine.

### Bulleh Shah (1680–1757)

Bulleh Shah, a Punjabi Sufi poet and saint, offers another perspective on *wahi*, emphasising the direct, personal experience of the Divine over formal religious practices. He be-

lieved that spiritual revelation was not limited to the Prophets or religious scholars but could be experienced by anyone who sought a direct connection with Allah.

“The heart is the place where Allah speaks. Not in the books or in the sermons, but in the silence of the heart, Allah whispers His secrets.” (Bulleh Shah, Bulleh Shah Ki Shairi, p. 213)

Bulleh Shah’s poetry reflects the mystical understanding that *wahi* is an internal, personal experience. For him, the heart of the seeker is the primary vessel for divine communication, where Allah’s guidance manifests as whispers, insights, or profound spiritual realisations.

### The Mystical and Philosophical Dimensions of *Wahi*

For these Sufi masters, *wahi* was seen as a deeply personal and mystical experience that transcended the intellectual and the formal. It was not limited to the Prophets but was accessible to those who purified their hearts and dedicated themselves to Allah. The idea of receiving *wahi* through spiritual purification and love aligns with the Sufi emphasis on inner experience rather than outward ritual. This view challenges the traditional understanding of *wahi* as being restricted to the Prophets. It opens up the possibility of a deeper, more intimate form of divine communication for all seekers of truth.

For Shah Waliullah and other Sufi masters, *wahi* was not just a one-time event but an ongoing process that guided the believer toward spiritual enlightenment. Whether through direct inspiration or subtle divine whispers, *wahi* provided the seeker with the necessary tools to navigate the spiritual path, drawing them closer to Allah.

The concept of *wahi* in Islam, traditionally associated with the Prophets, has a broader and deeper meaning within Sufi thought. Through the writings of Imam Ghazali, Rumi, Ibn Arabi, Al-Qushayri, and others, it is clear

that divine inspiration is not limited to the Prophets but can also be experienced by those who purify their hearts and seek closeness to Allah. For Sufis, *wahi* is a personal, transformative experience that guides the mystic on their spiritual journey, allowing them to receive divine light, love, and guidance.

While the formal revelation received by the Prophets is distinct in its authority and role, the broader concept of *wahi* suggests that all believers, through spiritual purification and devotion, can experience a form of divine communication. This mystical understanding of *wahi* emphasises the inner dimensions of faith and the intimate relationship between the seeker and the Divine, offering a path to deeper spiritual insight for all who are willing to receive it. ([Contents](#))

## Rare replica of 1,000-year-old Quran

### Calligraphy unveiled at Sharjah book fair

**By: SM Ayaz Zakir**

The manuscript is on display at the Safir Ardehal kiosk from Tehran, where visitors can witness the precision and beauty of early Arabic calligraphy.

Visitors at the 44th [Sharjah International Book Fair](#) (SIBF) are getting a rare chance to see a piece of Islamic art history — a facsimile edition of a [Quran manuscript](#) written more than a thousand years ago by the legendary calligrapher Abu al-Hasan Ali Ibn Hilal, widely known as Ibn al-Bawwab.

The beautifully reproduced manuscript is on display at the Safir Ardehal kiosk from Tehran, where visitors can witness the precision and beauty of early Arabic calligraphy.

“This is one of the oldest complete Quran manuscripts written by a known hand,” said Hamed Deshdashti from Safir Ardehal. “It’s a facsimile of the Quran originally written by Ibn al-Bawwab in 391 AH, around the year 1000

CE. The original copy is safely preserved at the Chester Beatty Library in Dublin, Ireland. What makes it special is that Ibn al-Bawwab was not just a calligrapher — he turned Arabic writing into an art of perfect proportion and spiritual beauty.”

### Masterpiece of proportion

Deshdashti explained that [the Quran](#) is written in naskh script, a style Ibn al-Bawwab refined and perfected. Each page has 16 lines of neatly balanced text, with smooth letters, even spacing, and steady strokes. “In this Quran, you can see how every letter breathes within its own space,” he said. “Ibn al-Bawwab believed beauty lies in balance — every curve, every dot follows harmony and rhythm.”

Unlike earlier Quranic scripts, such as Kufic, that were square and angular, Ibn al-Bawwab’s naskh style introduced fluidity and readability. “His lines flow like poetry. That’s why today’s Arabic calligraphy, from printing to design, still follows the same rules he created more than a thousand years ago.”

### Written by one man

Deshdashti added that the Chester Beatty Quran was likely written and decorated entirely by Ibn al-Bawwab himself. He not only copied the verses but also designed the gold decorations and chapter headings. “He was a perfectionist. The writing, the gold leaf, the floral borders — they all appear to come from the same hand,” he said.

The calligrapher used natural ink made from soot and gum arabic, and a reed pen (qalam) cut at a precise angle, allowing him to write and create thin and thick lines in a single stroke. The text was written on vellum — a smooth surface made from animal skin that helped preserve the manuscript for centuries.

“For visitors, this facsimile is more than an old book. It’s a window into history and craftsmanship. What you see here is pure human skill; no machine can reproduce the harmony between ink, line, and faith,” said

Deshdashti.

The original Quran by Ibn al-Bawwab remains one of the greatest treasures of Islamic civilisation, kept under strict conservation at the Chester Beatty Library. “But having its replica here in Sharjah is equally valuable. It reminds us of the brilliance of Muslim artisans and how their art continues to inspire the world,” said Deshdashti. ([Contents](#))

(From <https://www.khaleejtimes.com/uae/1000-year-old-quran-calligraphy-manuscript-sharjah-book-fair?refresh=true>)

## WHY CHRISTIANS DON'T CONVERT TO ISLAM

*By Iain Dixon*

(Editor’s Note: Before we can preach a religion, we need to understand the reason for people not accepting a particular religion or philosophy of life. In this article, the author presents his conclusions after speaking with his Christian friends.



We invite our readers to read, reflect upon it and write a rational reply.)

I asked my Christian friends a simple question: “Why are you not interested in converting to Islam?” I said they could be as candid as possible, and although I was writing an article that may be printed, their names would not be published. For some reason, many Muslims can get very aggressive if their religion is criticised, even though they themselves freely criticise and speak against other faiths and worldviews with impunity. I wanted my friends to have a ‘safe space’ to share their views without fear of consequences. If I could write a book one day about their stories, I would probably entitle it, ‘Why Christ Is Our Only Choice’. Maybe this will be a project for the future.

### Three main reasons that influenced



**their choice**

Talking with about fifteen friends, there seemed to be three main reasons why Christians are not interested in Islam or converting to that faith. The three areas could broadly be summarised as personal, logical, and theological reasons. I also spoke with two former Muslims who converted to Christianity and are now church ministers. One of them was *hafiz* (one who has memorised the entire Quran) and was himself training to be an imam before he turned to Christ. Their reasons for not re-entering Islam were very similar to my fifteen friends not wishing to embrace the religion in the first place. A third ex-Muslim I spoke to, who chose to follow Jesus, is now in hiding. Her family and friends issued death threats because of her choice to follow another path. Her reasons for not choosing Islam are also reflected in 'the three reasons'.

**Personal reasons for not becoming a Muslim**

Included in this was the Christian's own encounter and personal experience of God. My friends constantly reminded me that they felt God was a constant companion in their lives, guiding and leading them, and that they had a vibrant prayer life in which God was praised and exalted. They told me that their humble, heartfelt words were sent to the throne of heaven in prayer, and that they were answered! They said to me that no other religion or religious leader could add to or improve upon the closeness they had with God, and that their lives had been shaped and changed as a result. Darkness had been replaced with light, uncleanness was changed to purity, and despair had been replaced with hope. The constant refrain from the people I spoke to was, "If you are experiencing fullness, how can you add to that?" For my friends, nothing else could compare with what they were living out daily in their Christian walk. God was not only the Creator of the universe, but a friend you could talk to. His presence was close, and his guidance sure.

Another personal reason for not even con-

sidering Islam was the conduct they saw demonstrated by Muslims - including anger, hate, and intolerance of others. They preferred the teachings of Christ, which, although demanding repentance from all that is unholy, also included love, peace and forgiveness—they saw these qualities more consistently manifested in their Christian associates and demonstrated in their own lives. They saw little evidence of this in the Muslim world.

**Logical reasons for not becoming a Muslim**

It is often said that Islam is the fastest-growing religion in the world, and Muslims regularly assert that this is proof that it is true. It was pointed out by my friends, though, that Islam could, possibly, be growing primarily because of procreation rather than from conversion.

My friends pointed out that a good reason for not embracing Islam logically is that rapid growth does not equate to something being 'right'. For example, drug addiction and alcohol addiction are also on the rise. Also, increased levels of domestic violence and broken marriages would not indicate that these actions were 'right', based on the fact that their numbers are going up. Interestingly, the Bible suggests that, actually, if we are looking for a so-called 'true' faith, it would be in the minority, not the majority. This is reflected in the teachings of Jesus (peace from him be upon us) when he said, "Broad and spacious is the road leading to destruction, and many are on it. But narrow and cramped is the road leading to life, and few find it."- Matthew 7:13-14. I was reminded of the verse in Exodus 23:2 that tells us "Not to follow after the crowd." Big is not always beautiful. A growth can never be a criterion for whether it is true or not.

I was also reminded that the 'true' people of God in the scriptures are often referred to as 'a remnant', indicating a small portion rather than a great swell of people. See, for example, Revelation 12:17.

Other logical reasons for not embracing Is-

lam included what was seen as mass inconsistencies and confusion in the Quran. Why did God change his mind suddenly? In the Quran, God clearly says he has no son, yet in the Bible, he sends the angel Gabriel to Mary to declare that Jesus will be called the Son of the Most High. Luke 1:26-32. God speaks from heaven at Jesus' baptism and clearly declares that Jesus is his own Son. Mark 1:11. And Jesus himself claims to be the Son of God. John 3:16, John 10:36. Why does God in the Quran say he is not a father, but in the Bible it is one of his titles given in numerous places by the prophets of God? - Isaiah 63:16, Malachi 2:10 and this is also reflected in the prayers of Jesus in Matthew 6:10, John 17:3, Matthew 26:39. Why did Allah change his mind on these significant issues? And what happened to the sanctuary service? The blood-sacrificial system detailed in the Torah for the forgiveness of sins, picturing and patterning the life and death of the coming saviour, appears to have been deleted from the Quran. Where is Jesus, the lamb of God who takes away the sins of the world? John 1:29. He is in this capacity, strangely absent from the pages of the Quran. My friends asserted that for these reasons, the Allah of the Quran is not the same God revealed in the Bible. Why go in pursuit of a false God?

Another reason given for not following Islam was the Hadith - writings that came 200 years after the death of the Prophet of Islam. How could they be considered reliable? And why do many of them portray Muhammad in a negative light? His marriage to a minor, the famous Al Zutt incident and the killing of apostates are seen as deeply troubling.

Another thing that was seen as problematic and illogical was the existence of different Arabic Qurans with hundreds of differences between the texts, yet portrayed as one consistent, unchanging (and unchanged) word-for-word Quran. The Warsh, Hafs, and Doorie Qurans (and over thirty others) are not mere pronunciation and *tajweed* differences - but have textual differences in both words and grammar. My friends asked: How can this be just one Quran, logically?

### **Theological reasons for not becoming**

#### **a Muslim**

One friend asked me, "Was God lonely in the beginning?" His criticism of Islam was its anti-trinitarian stance. He came from the perspective that the unity of Father, Son, and Holy Spirit makes logical and theological sense. Not three gods (that is blasphemy), but three persons in one being, perfect and complete in unity and fellowship as the Bible portrays. He saw the Islamic 'one God' as being incomplete in himself, unable to express love because he had not practised it already within himself. It was a later invention, not part of his eternal nature. Love needs at least two people to give and take, to express and to be received. The Bible's definition of the one God was complete. The Islamic one God had its failings in this area.

Another friend texted me and said, "Muhammad is dead, Jesus is alive!"

Jesus is coming again, Muhammad is not!" The implications are that Jesus can still be a living companion who encourages and strengthens the believer, and that the very fact that he is coming again shows that his prophetic role and purpose in God's plans have not ended.

Another theological reason for Christians not being interested in converting to Islam was the issue of grace (salvation coming through God's initiative and empowerment), which made more sense than the perceived view that Islam teaches salvation (a place in paradise) as a result of hard work, obedience, and law-keeping. It was asked whether the Islamic method of salvation made it possible to know if you had 'done enough' to please God and earn his love and favour? If divine scales weighing righteous deeds against evil deeds were God's method of reckoning, could any of us pass the test? What if the scales were even? Is it heaven or hell? And what if our good deeds just outweighed unrighteous deeds by 1%? Should God allow you entrance to paradise with a 49% record of unrighteousness? That seems like a lot of uncleanness. A Muslim would not knowingly eat a bowl of rice if he knew it contained

just a few slivers of pork in it. Why then would God compromise his standards of letting us into paradise by allowing any amount of sin and uncleanness into his presence? For the Christian, the Bible's gospel made so much more sense. A loving God pays the price for our rebellion. Jesus takes the punishment for our sin and shame himself and declares us righteous. And then, he begins the work of cleansing our lives, changing and transforming us day by day. We begin to live righteous lives, not to become 'saved', but because we have already been saved! Our righteous living before God in everything we think, do and say, is based on our desiring to honour God. Desiring to live for him because we love and appreciate everything he has done for us.

My Christian friends rejoiced in their confidence in their standing before a loving God, not because of their perfect righteousness, but because of God's incredible righteousness, mercy, and compassion. They noted that their lives were becoming more conformed to the character of God because they recognised "the grace of God that brings salvation teaches us to say 'no' to ungodliness and worldly desires."- Titus 2:11-13. See also 1 Peter 1:15-16. They saw God's transforming power in their lives. And Philippians 2:12-13, Acts 1:8, Ezekiel 36:26-27.

### **Where is Allah's love demonstrated?**

The final overriding reason for Christians not converting to Islam is not seeing any conclusive proof of Allah's love for humanity in the pages of the Quran. The Bible, in contrast, is full of examples of God redeeming and rescuing love—the God of great forgiveness, restoration, and second chances. God does not reveal Himself to us as merely being in a slave/ master relationship. The God of the Bible has not created us as simply being robots. God is a loving father who loves and cherishes each of us as children. My Christian friends would never convert to Islam because they had experienced in God something so precious and unequalled. Christ and the love of God would always be

their only choice.

### **Bringing a balance**

My experience with sitting with and listening to Christians was very insightful. In every case, there was never one good reason given why they would ever embrace Islam. Each one had experienced a precious diamond of faith, without partners, something unrivalled and without parallel.

To bring a balance, in my next article, I would like to talk about why some professed Christians convert to Islam, based on real conversations with several people who would describe themselves as ex-Christians who converted to Islam. I will also include my personal observations made through much reading of 'Christian to Muslim' stories.

It would seem that professed Christians convert to Islam for three main reasons . . . and an overriding fourth! I will keep you in suspense!

And finally, in my third article, God willing, I would like to offer my own thoughts and reflections on the spiritual journeys of these people and how they affect you and me. And also share my story, which is both personal and provocative. And I will also share my thoughts on the Lahore Ahmadiyya Muslim community, which, in my opinion, stands out far above the other Muslims I have encountered. If you look at the rim of an old English two-pound coin, in very tiny writing, you will find the inscription, "Standing on the Shoulders of Giants."

God willing, in my third article, I will explain why I believe the Lahore Ahmadiyya Muslim community uniquely stands on the shoulders of (spiritual) giants, and what we can learn from that.

**Stay tuned!**

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## Islam

### According to Lahore Ahmadiyya

Islam is a religion of peace, justice, and moral guidance, revealed by God through His *Last Prophet*, Muhammad (peace be upon him). He is the final prophet, after whom no prophet—old or new—can come, and his teachings complete the divine guidance for humanity. Its essence lies in the worship of One God, ethical conduct, and service to humanity. The Lahore Ahmadiyya movement emphasises that Islamic teachings must be understood in the light of reason, morality, and spiritual insight, rather than through literalism or rigid tradition.

#### Return of Jesus

A fundamental difference with other Muslim interpretations concerns the death of Jesus (peace be upon him). Unlike other Muslims, who hold that Jesus was raised alive to heaven and will return physically before the Day of Judgment, and guide Muslims to the right path, the Lahore Ahmadiyya view holds that Jesus was a human being who died a natural death in India. The prophecy of his second coming is fulfilled metaphorically in the advent of the Promised Messiah, Hazrat Mirza Ghulam Ahmad, who came to revive the actual teachings of Islam.

*The physical return of Jesus not only negates the Finality of Prophethood but also attributes Divine attributes to him, because Jesus has been alive for thousands of years without the need for food or drink. It also contradicts other clear instructions of the Holy Quran.*

#### Abrogation

The concept of abrogation (*naskh*) is interpreted differently. While some non-Ahmadi scholars believe later verses of the Quran cancel earlier ones, the Lahore Ahmadiyya movement holds that the Quran is entirely harmoni-

ous, and apparent “contradictions” can be resolved through contextual understanding and reason, emphasising mercy and moral purpose in all injunctions.

#### Jihad

Regarding *jihad*, the Lahore Ahmadiyya movement strictly interprets it as a spiritual and moral struggle for self-purification and the promotion of justice, rather than physical warfare. Armed conflict is permitted only in self-defence or to protect the oppressed, not as a tool for forced conversion.

#### Apostacy

On punishment for apostasy, the Lahore Ahmadiyya view rejects the death penalty. Islam’s true spirit calls for freedom of belief and persuasion, grounded in wisdom and dialogue rather than coercion. Faith must be a matter of personal conviction, and divine justice cannot be fulfilled through compulsion.

#### The rights of women

The rights of women are another area of distinction. While many traditional interpretations permit restrictions, the Lahore Ahmadiyya perspective emphasises equality in spiritual and moral responsibilities, education, and social participation. Women are seen as full participants in society, deserving protection, respect, and opportunity to contribute to communal and spiritual life.

Islam, according to the Lahore Ahmadiyya Movement, is a faith of peace, reason, and moral reform. It calls for justice, compassion, and the eradication of extremism, while remaining faithful to the Quran and the teachings of the Prophet Muhammad (peace be upon him). It seeks to harmonise spirituality with rational thought, emphasising moral excellence, human dignity, and service to humanity as the highest expression of faith. ([Contents](#))

## Ahmadiyya Anjuman Isha‘at Islam Lahore

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Dutch/ Nederlands

## Islam en Antisemitisme

By Prof Dr Robbert  
Bipat



**Nederlandse samenvatting van het boek "Islam and Antisemitism" geschreven door Dr. Zahid Aziz**

**Samenvatting en vertaling door prof. dr. Robbert Bipat met uitdrukkelijke toestemming van Dr. Zahid Aziz.**

Het boek "Islam en antisemitisme" van Zahid Aziz behandelt de relatie tussen de Islam en antisemitisme vanuit een religieus en historisch perspectief. Het bespreekt de beschuldigingen van antisemitisme tegen de Islam, die voortkomen uit het politieke en militaire conflict tussen Israël en zijn Islamitische tegenstanders. In dit verband benadrukt het dat deze beschuldigingen vaak ongegrond zijn en dienen om de moslimzaak en de zoektocht naar gerechtigheid in Palestina te ondermijnen. De Islam leert juist om haat tegen Joden te verwerpen, gebaseerd op de nobele principes van de Koran en de leringen van de profeet Mohammed (vrede zij met hem).

Het boek is verdeeld in twee delen:

1. **Het religieuze perspectief:** Dit deel benadrukt dat de leringen van de Koran en de profeet Mohammed (vrede zij met hem) geen haat tegen Joden prediken, maar juist harmonieuze betrekkingen met het Joodse volk willen bevorderen.
2. **Historische hulp van moslims aan Joden:** het tweede deel bevat details uit betrouwbare bronnen over hoe moslims Joden hebben geholpen die werden vervolgd, vanaf de tijd van de Spaanse verdrijving eeuwen geleden tot de Tweede Wereldoorlog.

Het doel van het boek is om aan te tonen dat de Islam geen antisemitisme predikt, maar juist oproept tot vrede en harmonie tussen moslims en Joden

### Deel I: Het Religieuze Perspectief

#### Geloof in de Profeten van Israël

De Islam is onlosmakelijk verbonden met geloof in en respect voor de profeten van Israël, waaronder Noach, Abraham, Isaak, Jakob, Jozef, Mozes, Aäron, David, Salomo, Job, Jona en anderen. Bovendien gebiedt de Koran moslims om alle profeten zonder onderscheid te eren, waarbij hun nobele eigenschappen en leiderschapsrollen die door Allah zijn gegeven, worden benadrukt. Deze profeten worden vaak genoemd in de Koran met verhalen die hun deugden en strijd illustreren, en dienen daarbij als belangrijke voorbeeldfiguren voor moslims.

#### Betekenis van de Namen 'Israël' en 'Jakob'

Zahid Aziz onderzoekt de bijbelse en koranische interpretaties van de namen "Israël" en "Jakob". Terwijl de Bijbel Jakob afschildert als een bedrieger die de rechten van zijn broer Ezau heeft toegeëigend, presenteert de Koran hem als rechtvaardig en geduldig, en spreekt hem vrij van dergelijke beschuldigingen. De naam "Israël" wordt in het Arabisch geïnterpreteerd als "dienaar van God." De moderne staat Israël nam deze naam aan in 1948, hoewel het naar verluidt een terughoudende keuze was.

#### Tegenstrijdigheden in Israëlische Oorlogen

De Koran vertelt over Israëlische oorlogen als voorbeelden van moed en geloof, zoals Mozes die zijn volk naar het Beloofde Land leidt en David die Goliath verslaat, waarbij geduld en vertrouwen in Allah worden benadrukt. Daarentegen bevat de Bijbel bevelen voor totale vernietiging van vijanden en hard oorlogsbeleid, wat in de Koran niet het geval is. Dit dient om het beeld van Israëlische



profeten als nobele leiders te behouden in plaats van meedogenloze veroveraars.

### **De Opkomst en Val van de Israëlieten**

De Koran erkent de zegeningen van Allah voor de Israëlieten, die hen boven andere naties verheffen, maar vermeldt ook hun herhaalde ongehoorzaamheid, afgoderij en afwijzing van profeten, wat tot hun ondergang heeft geleid. Ondanks dit alles, vergaf Allah hen herhaaldelijk en waarschuwde moslims om soortgelijk moreel verval te vermijden. De Koran beschrijft ook metaforisch verharde harten als rotsen, waarvan sommige water kunnen geven, hetgeen symbool staat voor de mogelijkheid van spirituele vernieuwing.

### **De Islamitische Kijk op Joden**

De Koran beschouwt joden als onderdeel van de "Mensen van het Boek" en belooft beloning aan degenen die in Allah geloven en goede daden verrichten, ongeacht hun religie. Zij erkent rechtvaardige individuen onder de joden en beveelt moslims om zelfs degenen die hun verbond breken te vergeven. Het leven van de profeet Mohammed toonde respect en vriendelijkheid jegens joden, waaronder het staan voor joodse begrafenisstoeten en het veroordelen van denigrerende uitspraken tegen hen. De Koran verbiedt dwang in religie, waardoor joden hun geloof vrij kunnen uitoefenen.

### **Afwijzing van Fascisme en Antisemitisme door Britse Moslimleiders**

In 1939 veroordeelde de imam van de Woking Moskee in Engeland expliciet de antisemitische en racistische beleidslijnen van de British Union (een fascistische partij) en nazi-Duitsland, waarbij hij Islamitische principes van gelijkheid, godsdienstvrijheid en broederschap onder alle mensen bevestigde. Hij benadrukte dat de Islam discriminatie op basis van ras of religie verbiedt en dat economische hervormingen schadelijke acties moeten aanpakken, niet hele gemeenschappen.

### **Westerse Ondersteuners van Israël en Religieuze Tegenstellingen**

Het boek categoriseert westerse ondersteuners van Israël in seculieren die religie volledig afwijzen, reguliere christenen die joodse profeten negatief beoordelen, en evangelische christenen die de massale bekering van joden tot het christendom verwachten bij de terugkeer van Jezus. Dit theologische standpunt van deze laatste groep veroorzaakt wantrouwen onder joden, omdat het de uiteindelijke verdwijning van de joodse identiteit impliceert. De auteur vergelijkt deze opvattingen met de gematigde en respectvolle benadering van de Koran ten opzichte van religieuze verschillen, die erkent dat dergelijke verschillen zullen blijven bestaan tot het goddelijke oordeel.

### **Deel II: Moslims die Joden helpen in tijden van vervolging**

#### **Opvang van Spaanse Joden in het Ottomaanse Turkije**

Tijdens de Spaanse Inquisitie en de daaropvolgende verdrijving van Joden in 1492, verwelkomde het Ottomaanse Rijk de vluchtende Sefardische Joden, bood hun onderdak en stelde hen in staat om cultureel en economisch te bloeien. Deze gastvrijheid duurde eeuwen voort, waarbij de Ottomaanse sultans Joodse vestiging aanmoedigden en hun rechten beschermden.

#### **Moslims die Joden redden tijdens de Holocaust**

Zahid Aziz beschrijft talrijke gevallen waarin moslimindividue en -functionarissen Joden redden van nazi-vervolging:

- Turkse diplomaten zoals Behiç Erkin, Selahattin Ülkümen, Necdet Kent en Namık Kemal Yolga gaven burgerschapsdocumenten af of grepen in om deportaties te voorkomen, waardoor duizenden

Joodse levens werden gered. Veel van deze diplomaten zijn erkend door Israëlische instellingen zoals Yad Vashem.

- Albanese moslims beschermden collectief Joden tijdens de nazi-bezetting, weigerden lijsten over te dragen en verstrekten valse documenten, waardoor meer Joden overleefden.
- Arabische individuen in Noord-Afrika, waaronder Tunesië, Algerije en Marokko, riskeerden hun leven om Joden te beschermen tegen deportatie en geweld. Leiders zoals Sultan Mohammed V van Marokko verzetten zich publiekelijk tegen anti-Joodse wetten en stonden erop dat Joodse burgers gelijk werden behandeld.
- In Frankrijk bood de rector van de Grote Moskee van Parijs, Si Kaddour Benghabrit, onderdak en valse moslimidentiteitspapieren aan Joden, waardoor ze de nazi-vervolgung konden ontlopen. Ondanks enige discussie over de omvang van zijn acties, ondersteunen getuigenissen zijn significante rol bij deze gebeurtenissen.
- De Iraanse diplomaat Abdol Hossein Sardari, bekend als de "Iraanse Schindler", gebruikte het argument dat "een etnografische en historische studie", gevalideerd door de Duitse ambassade in Parijs, aantoonde dat de joden in Parijs, die afkomstig waren uit Iran en Centraal-Azië, niet Semitisch van ras waren, maar Iraniërs waren die de nazi's zelf als Ariërs beschouwden. Ze waren alleen Joden vanwege hun naleving van de riten van het Jodendom.

- Iran bood ook onderdak aan duizenden Poolse Joodse vluchtelingen tijdens de Tweede Wereldoorlog, bekend als de "Teheran Kinderen," die ontsnapten aan Sovjetdeportaties en veiligheid vonden in Iran voordat ze elders emigreerden.

### **De rol van de Islam in het behoud van het jodendom**

Het boek eindigt met een historische analyse die aantoont dat de Islam een cruciale rol speelde in het behoud van de Joodse cultuur en religie tijdens periodes waarin het jodendom het risico liep te verdwijnen, met name na de Islamitische veroveringen die Joodse bevolkingsgroepen verenigden onder een tolerant Islamitisch bewind dat religieuze vrijheid en culturele bloei toestond. Deze periode van co-existentie droeg bij aan het voortbestaan en latere herstel van het Joodse leven in verschillende regio's.

### **Conclusie**

De Islam, gebaseerd op Koranische leringen en het voorbeeld van de profeet Mohammed (Vrede zij met hem), wijst antisemitisme af en pleit voor rechtvaardigheid, respect en bescherming van Joden en andere religieuze gemeenschappen. Het boek "Islam en Antisemitisme" benadrukt historisch bewijs van moslims die Joden tijdens periodes van vervolging waaronder de Holocaust, hebben gered, en betwist hedendaagse verhalen die de Islam associëren met antisemitisme. Het boek bekritiseert ook bepaalde westerse christelijke houdingen ten opzichte van Joden en benadrukt de rationele en inclusieve benadering van de Koran ten opzichte van religieuze diversiteit. ([Back to Contents](#))

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French

## Seul l'islam a hissé l'étendard de la liberté religieuse

**Le Messie promis a ravivé ce principe  
aujourd'hui.**

**par ABOU TIENE Cote  
d'Ivoire**



J'atteste qu'il n'y a de serviteur digne d'être servi qu'Allah, et j'atteste que Muhammad (que la paix et la miséricorde de Allah soient sur lui) est le serviteur et le messager d'Allah.

Après cela, je sollicite la protection d'Allah contre le diable maudit.

Au nom d'Allah, le Clément, le Miséricordieux.

Nulle contrainte en religion ; le droit chemin se distingue clairement de l'erreur. Quiconque renie le diable et croit en Allah s'attache à l'anse la plus solide, qui ne se brisera jamais. Et Allah est Celui qui entend et qui sait.

Allah est l'Ami des croyants — Il les fait sortir des ténèbres vers la lumière. Quant aux mécréants, leurs alliés sont les démons qui les font passer de la lumière vers les ténèbres. Ils sont les compagnons du Feu, où ils demeureront éternellement. (2:256-257)

Jusqu'à présent, je n'ai abordé que deux des concepts spirituels de l'islam qui ont vu le jour : l'Unité du Divin et l'Unité de l'Humanité. Ces deux notions ont été évoquées brièvement. Elles soulèvent des questions con-

nexes qui nécessitent un développement approfondi, impossible à traiter dans un simple sermon du vendredi.

## L'islam s'oppose à la contrainte religieuse

Méditez sur les premiers mots du verset que j'ai récité. Ce principe unique, propre à l'Islam, ne se retrouve dans aucune autre religion. Ces mots sont : « Nulle contrainte en religion... » Ces quatre mots expriment un principe fondamental que seuls ceux qui connaissent l'histoire des religions peuvent pleinement apprécier. Ces quatre mots établissent le principe, et les quatre suivants en apportent la preuve : « Le droit chemin se distingue nettement de l'erreur. » Cette clarté, apportée par l'avènement de l'Islam, nous assure que le bien et le mal ont été si clairement définis qu'il n'y a plus de place pour le doute. Les deux ont été clairement exposées. D'où ces mots : « Que celui qui le veut croie, et que celui qui le veut mécroie... » (18:29). Autrement dit, chacun est libre de choisir le droit chemin et de se prémunir contre le mal, tandis que quiconque le désire peut s'égarer et tomber dans l'abîme de la perdition spirituelle.

## La saignée du christianisme

L'histoire des religions révèle que, fondées sur des principes erronés et perpétrées au nom de la religion, des injustices et des persécutions ont été commises contre ses propres frères. Ces exactions ont été si graves que même le sort réservé aux brigands et aux tyrans paraît bien faible en comparaison.

Lorsque le christianisme s'est implanté en Europe il y a environ mille ans, il a eu recours à d'immenses massacres pour éradiquer les autres religions. Aujourd'hui, aucune autre religion n'existe en Europe car elles ont été anéanties par l'épée. Les idées religieuses sont profondément enracinées dans les esprits. Malgré l'excellence des enseignements spirituels, l'humanité hésite à abandonner même une forme très rudimentaire de pensée religieuse. Il ne faut pas croire que le christianisme est

supérieur et que les autres religions ont disparu par irrationalité. N'observe-t-on pas encore aujourd'hui en Inde le culte des idoles et des éléments de la nature ? C'est donc par la force que le christianisme a éliminé toutes les autres religions en Europe. Cette contrainte religieuse ne se limitait pas aux personnes d'autres confessions ; au Moyen Âge, elle s'étendait à des groupes au sein même du christianisme. Un degré particulièrement odieux de contrainte, de persécution et d'injustice était pratiqué pour gérer les divergences religieuses internes. Ceux qui croient à la contrainte religieuse avancent l'argument suivant : de même qu'un médicament peut être administré de force pour guérir, pourquoi serait-il inapproprié d'imposer une religion à quelqu'un si cette religion est la vraie ? Et si, pour le bien de l'au-delà, une souffrance est infligée à un individu, c'est pour son propre bien. C'est sur ce principe que la secte dominante du christianisme a infligé d'épouvantables injustices aux autres sectes. Des personnes ont été soumises à des traitements tyranniques uniquement en raison de leurs divergences religieuses. Elles ont été brûlées vives, assassinées et jetées dans de sombres cachots. Chassés de leurs foyers, leurs corps ont été broyés par des étaux, et d'autres instruments de torture particulièrement dangereux ont été inventés. Tout cela a été fait au nom de la religion. Combien de ces injustices ont également été commises en Inde ? Voyez les Intouchables, humiliés depuis des siècles. Cette humiliation perdure aujourd'hui, et ils ne sont donc pas considérés comme faisant partie de l'humanité !

### **L'islam est venu comme un message de miséricorde.**

Mais l'islam est venu apporter le message vivifiant de la liberté de religion. Il a proclamé : « Nulle contrainte en matière de religion... » Des centaines de milliers d'âmes ont accueilli avec joie la fin de la contrainte religieuse et l'avènement de la liberté de culte. Il ne s'agissait pas d'une simple affirmation ; l'histoire de l'islam se distingue également, en cela, de celle des autres religions. Prenons l'exemple des

rois musulmans. J'admets que les musulmans n'ont pas non plus préservé ce principe autant qu'ils auraient dû. Cependant, force est de constater que partout où les musulmans ont conquis des territoires, d'autres nations, comme les chrétiens, les juifs, les parsis, les hindous, les bouddhistes, etc., sont restées et sont encore présentes aujourd'hui. Leurs coutumes n'ont pas été altérées et leur liberté de culte a été maintenue. La tyrannie musulmane a été maintes fois évoquée, mais les faits témoignent du contraire. Des personnes de toutes confessions sont devenues des sujets, mais ont aussi survécu. Les musulmans n'ont pas massacré tout le monde comme les chrétiens en Europe, ni humilié, à l'instar des hindous, les nations soumises. Au contraire, chacun était libre de pratiquer sa religion dans tous les territoires conquis. Tous étaient défendus et délivrés des mains des tyrans.

### **Le concept erroné du Mahdi sanglant**

Malheureusement, les musulmans ont progressivement perdu de vue cet enseignement de leur religion. Le concept du *Mahdi sanglant* résulte de cette négligence. L'idée que le *Mahdi* viendrait tuer des gens parce qu'ils n'acceptent pas l'islam est tout à fait contraire aux enseignements islamiques. L'islam ne peut certainement pas la tolérer. La religion qui enseigne la non-contrainte ne peut permettre une telle contrainte. Rien dans la vie du Prophète ne soutient ce principe erroné : il n'aurait jamais causé le moindre désagrément à quiconque en raison d'un désaccord religieux. Considérons la vie des nobles Compagnons. Ils avaient des divergences d'opinions, mais rien n'indique qu'ils se soient causés des difficultés mutuellement en raison de différences de croyances. L'exemple le plus significatif à cet égard est celui d'Abou Dahmari . Ce dernier pensait que tous ceux qui accumulaient des richesses étaient voués à l'enfer. Il prononçait des discours sur ce sujet, provoquant l'agitation parmi le peuple. Le calife Uthman de l'époque le considérait comme étant dans l'erreur. Il l'envoya donc dans une autre ville, mais cela ne l'empêcha pas d'exprimer ses opinions, même là-bas. Ainsi, les musulmans de cette époque jouissaient d'une totale liberté d'expression.

L'islam est fier de cette approche tolérante. Pourtant, des personnalités éminentes, qui auraient dû promouvoir ce principe avec fierté, demandent au gouvernement pourquoi il n'a pas pendu un prétendant à la messianité (Hazrat Mirza Ghulam Ahmad) afin de clore définitivement le débat. Certains affirment que sous le règne de Kamal Pacha, la situation aurait été différente. Ces mêmes personnes reconnaissent, d'une part, que sous un gouvernement musulman, Hazrat Mirza Sahib aurait été mis à mort. D'autre part, elles lui reprochent d'avoir fait l'éloge du gouvernement britannique. Il faudrait leur demander : si, sous un gouvernement qui leur garantissait une existence paisible qu'ils n'auraient pas connue sous un gouvernement musulman, auraient-ils dénigré ce gouvernement ? Auraient-ils critiqué ce gouvernement pour leur avoir accordé la liberté de pratiquer leur religion ?

### **Le renouveau de l'islam par le Messie promis**

Pour quel crime les musulmans réclament-ils la mort de Hazrat Mirza Ghulam Ahmad ? Est-ce parce qu'il a révélé des vérités de l'islam qui avaient été occultées ? Prenons, par exemple, le principe de non-contrainte en religion. Qui est responsable de la préservation de ce principe aujourd'hui ? C'est le Messie Promis qui a présenté ce principe au monde avec vigueur et a aboli l'idée que l'islam se soit répandu par l'épée. Or, ces mêmes musulmans affirmaient il y a peu qu'il était essentiel de tuer l'apostat et que l'épée était nécessaire pour maintenir les musulmans dans l'islam. Lors de cette discussion avec Maulvi Zafarullah Khan au sujet de la mise à mort de l'apostat, j'ai eu l'occasion de le rencontrer. Je lui ai demandé de m'expliquer le sens du verset coranique : « Nulle contrainte en religion ». Il a immédiatement répondu que ce verset avait été abrogé. Aujourd'hui encore, ces imams considèrent la mise à mort de l'apostat comme obligatoire et le verset coranique : « Nulle contrainte en religion » comme une abrogation. "Abrogé.

### **Les opposants à Hazrat Mirza Ghulam Ahmad**

Alors, comment appelle-t-on celui qui a ré-

vélé ce principe évident de l'islam ? Était-il fou ou ennemi de l'islam ? Aujourd'hui, lorsqu'un opposant entreprend d'écrire un livre à son sujet, on prétend que l'ahmadisme est dénué de fondement ; qu'il ne progresse que grâce à l'opposition des musulmans. « Laissons faire », disent-ils, « et il disparaîtra de lui-même. » En s'y opposant, ils se font passer pour les plus grands insensés. Ils reconnaissent que la pensée ahmadie gagne du terrain malgré l'opposition, mais ils ignorent que seule la vérité progresse malgré l'opposition. Le mensonge ne progresse jamais face à l'opposition. Si vous en doutez, qu'on vous donne un exemple !

### **Suivre l'exemple des mécréants**

Quiconque s'oppose à la Vérité ne se fonde jamais sur des principes et ses paroles témoignent de confusion. Certains, déjà sous l'influence de ces opposants, sont impressionnés par leurs arguments. Mais bientôt, leur véritable nature est dévoilée. Récemment, un livre a été écrit pour s'opposer à Hazrat Mirza Ghulam Ahmad Sahib. Quel culot ! Il ne donne même pas son nom ! Le livre commence par affirmer que l'Ahmadiyya n'aurait pas dû être combattue et que cette opposition lui a conféré un certain prestige. Puis, l'auteur entreprend la rédaction d'un ouvrage de 250 à 300 pages en guise d'opposition. Ainsi, par son action, il contredit son propre propos initial. D'une part, il qualifie cela de folie, et d'autre part, il s'attache à la cautionner par tous ses arguments. Il admet que l'opposition passée a renforcé l'Ahmadiyya ; par conséquent, son opposition ne manquera pas d'accroître notre force. Voilà donc le début du livre. Vers la fin, il écrit que Hazrat Mirza Sahib (que Dieu le protège) a perdu la raison ! La situation de ces personnes est en effet regrettable. Elles prétendent que le poids ressenti par le Saint Prophète (que la paix et les bénédictions d'Allah soient sur lui) lors de la révélation, provoquant des sueurs par un froid glacial, était dû à une crise d'épilepsie. Demandez-leur si l'Encyclopædia Britannica mentionne un jour un fou à propos duquel on trouve ces mots :

« De toutes les personnalités religieuses, Mahomet fut celui qui connut le plus grand succès. » (Encyclopædia Britannica)

Ils disent cela du Saint Prophète, puis



(qu'Allah nous protège) le traitent d'épileptique. Nos frères musulmans suivent aujourd'hui les traces de ces imprudents. Ils prétendent que celui qui a révélé les vérités magnifiques de l'Islam et fondé un mouvement remarquable a perdu la raison. Demandez-leur d'abord s'ils le croient vraiment fou, et ensuite de quoi ont-ils peur ? Même de son vivant, personne ne le craint autant. Vous avez peur de Hazrat Mirza Sahib, même après sa mort, au point de ne penser à rien d'autre qu'à l'opposition de l'Ahmadiyya ! Il est étrange qu'il ait été handicapé mental et qu'il ait pu former un mouvement aussi organisé et discipliné malgré toute cette opposition. Réfléchissez d'abord à la situation qui existait à l'époque de la venue du Messie Promis. La nation musulmane était victime de divisions sectaires et déterminée à s'entredéchirer, hier comme aujourd'hui. Une délégation égyptienne s'en est récemment lamentée, et hier encore, deux groupes de musulmans se sont affrontés dans une mosquée. Le fondement de cette hostilité résidait dans la force avec laquelle on pouvait réciter « *Amine* » lors de la prière en congrégation. Voilà leur état intérieur ! Selon eux, un individu ayant perdu la raison peut se relever et fonder une organisation solide et disciplinée, invincible et en constante progression. Même ses adversaires les plus virulents reconnaissent l'excellence et l'organisation du mouvement ahmadiyya. Un homme ayant perdu la raison a-t-il accompli la tâche ardue de créer un lien d'unité entre les éléments dispersés d'une nation divisée ? Si d'autres individus animés d'une telle folie naissaient, cela pourrait inverser la tendance négative du monde musulman.

### **Est-ce là l'œuvre d'un homme qui a perdu la raison ?**

Un jour, quelqu'un m'a dit : « Celui qui traite Hazrat Mirza Sahib d'incroyant le devient lui-même. » Selon un hadith, cette forme d'hérésie, le fait de traiter Hazrat Mirza Sahib d'incroyant, a l'effet inverse sur celui qui, par une telle accusation mensongère, sombre dans l'incroyance. Si quelqu'un le traite de fou, comment devrions-nous qualifier un tel individu ? Je lui ai répondu que nous le considérons comme ayant perdu la raison. Il a tant fait pour l'Islam que, grâce à ses efforts, l'appel d' *Allah*

*hu Akbar* (Allah est le Plus Grand) a résonné jusqu'aux recoins les plus sombres du monde. Qualifier un tel homme de fou est véritablement un signe de folie. Il a ouvert les portes du savoir et créé une organisation rigoureuse, empreinte d'ordre et de force d'action. Un homme aussi remarquable a été traité de fou. À nos yeux, il vaut mieux que des centaines de milliers de sages. Que de personnes animées d'une telle passion et d'un tel dévouement !

Musulmans ! Ouvrez vos yeux pour percevoir la Lumière intérieure.

Voilà où en est leur décadence spirituelle ! Ils continuent de critiquer sans réfléchir. Après tout, qui était cet homme ? Comment a-t-il pu inspirer à ses disciples une telle vie, si manifeste ? Si les défauts que vous lui reprochez étaient réels, comment un tel savoir et un système aussi remarquable ont-ils pu être créés par quelqu'un avec tant de faiblesses ? Malheureusement, ces gens ont perdu la capacité de réfléchir. S'il avait lui aussi des défauts, ils étaient négligeables comparés aux œuvres magnifiques qu'il a accomplies. Mais une propagande mensongère est menée contre lui : il aurait prétendu être Dieu, un prophète, insulté les prophètes, aboli *le djihad*, etc. Or, tout cela n'est que pure invention et mensonge. S'il a employé des termes forts à l'égard d'un ennemi acharné, faute de mieux, est-ce une faute si grave qu'elle efface toutes ses excellentes œuvres au service de l'Islam ? Après tout, n'avait-il pas ce droit que Dieu a donné à chacun ?

...« Quiconque agit agressivement contre vous, infligez-lui le mal qu'il vous a infligé... » (2:194)

Oui, aujourd'hui, on ferme les yeux, et traiter de mal celui qui fait le bien est considéré comme une bonne action. Il n'y a qu'un seul remède à cela.

Implore Allah d'ouvrir les yeux de Ses serviteurs. Alors que le monde entier ferme les yeux, c'est là l'arme qui peut nous être utile : implorer Allah. Ô Allah, cet homme appelle au droit chemin ; il fait honneur à l'Islam ; pourquoi ces gens sont-ils ses ennemis ? Accorde-leur la clairvoyance nécessaire pour percevoir la haute spiritualité de cet homme, ainsi que

des cœurs et des esprits emplis d'intelligence et de sagesse. Prie également pour la réussite de l'organisation. Dans tes prières nocturnes, implore Allah de la fortifier et de la faire prospérer afin que Son nom soit glorifié dans le monde. ([Back to Contents](#))

## Islam

### Selon le mouvement Ahmadiyya de Lahore

L'Islam est une religion de paix, de justice et de guidance morale, révélée par Dieu à travers Son dernier Prophète, Muhammad (que la paix soit sur lui). Il est le sceau des prophètes, après lequel aucun prophète – ancien ou nouveau – ne peut venir, et ses enseignements parachèvent la guidance divine pour l'humanité. Son essence réside dans l'adoration d'un Dieu unique, la conduite éthique et le service envers l'humanité. Le mouvement Ahmadiyya de Lahore souligne que les enseignements de l'Islam doivent être compris à la lumière de la raison, de la moralité et de la perspicacité spirituelle, et non par un littéralisme ou des traditions rigides.

### Le retour de Jésus

Une différence fondamentale avec d'autres interprétations musulmanes concerne la mort de Jésus (que la paix soit sur lui). Contrairement aux autres musulmans qui soutiennent que Jésus a été élevé vivant au ciel et reviendra physiquement avant le Jour du Jugement pour guider les musulmans sur le droit chemin, la vision du mouvement Ahmadiyya de Lahore est que Jésus était un être humain qui est mort de sa mort naturelle en Inde, et que la prophétie de sa seconde venue s'est accomplie métaphoriquement dans l'avènement du Messie Promis, Hazrat Mirza Ghulam Ahmad, venu pour revivifier les véritables enseignements de l'Islam.

Un retour physique de Jésus non seulement nie la Finalité de la Prophétie, mais lui attribue également des attributs divins, car Jésus serait resté vivant pendant des milliers d'années sans avoir besoin de nourriture ni de boisson. Cela contredit aussi d'autres instructions claires du Saint Coran.

### L'abrogation

Le concept d'abrogation (naskh) est interprété différemment. Alors que certains érudits non-

ahmadis croient que les versets postérieurs du Coran abrogent les versets antérieurs, le mouvement Ahmadiyya de Lahore soutient que le Coran est entièrement harmonieux, et que les « contradictions » apparentes peuvent être résolues par une compréhension contextuelle et la raison, en soulignant la miséricorde et l'intention morale dans toutes les injonctions.

### Le Jihad

Concernant le jihad, le mouvement Ahmadiyya de Lahore l'interprète strictement comme une lutte spirituelle et morale pour l'auto-purification et la promotion de la justice, plutôt que comme une guerre physique. Le conflit armé n'est permis qu'en légitime défense ou pour protéger les opprimés, et non comme un outil de conversion forcée.

### L'apostasie

Au sujet de la punition pour apostasie, la vision du mouvement Ahmadiyya de Lahore rejette la peine de mort. Le véritable esprit de l'Islam appelle à la liberté de croyance et à la persuasion par la sagesse et le dialogue plutôt que par la coercition. La foi doit être une question de conviction personnelle, et la justice divine ne peut s'accomplir par la contrainte.

### Les droits des femmes

Les droits des femmes sont un autre domaine de distinction. Alors que de nombreuses interprétations traditionnelles permettent des restrictions, la perspective du mouvement Ahmadiyya de Lahore souligne l'égalité dans les responsabilités spirituelles et morales, l'éducation et la participation sociale. Les femmes sont considérées comme des participantes à part entière dans la société, méritant protection, respect et la possibilité de contribuer à la vie communautaire et spirituelle.

L'Islam selon le Mouvement Ahmadiyya de Lahore est une foi de paix, de raison et de réforme morale. Il appelle à la justice, à la compassion et à l'éradication de l'extrémisme, tout en restant fidèle au Coran et aux enseignements du Prophète Muhammad (que la paix soit sur lui). Il cherche à harmoniser la spiritualité avec la pensée rationnelle, en soulignant l'excellence morale, la dignité humaine et le service à l'humanité comme l'expression suprême de la foi.

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Italian

(English)

## Mussulmano 1.1.1 (Errare humanum est, perseverare autem diabolicum)

**By Luca del Negro**

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

## Muslim 1.1.1 (To err is human, but to persist is diabolical)

The cultural repression perpetrated against Islam, which probably began with Averroes, has been as brutal as it is today; the cultural abyss in which the masses of faithful men find themselves today, compensated by inexhaustible hope (in God's grace), has been dug little by little by those same men. This explicit consideration must be preceded by an important consideration: holding and relegating a good thought and what follows from it, that is, confining to oneself and solely to one's own members what is undoubtedly a gift, equating all well-being, even material well-being, is a "crime of conscience" even before it immediately turns into sin. We must want to know and learn to recognise this in every sphere of voluntary submission, where the severe backlash that Islam has never avoided but often used as useless and ineffective protection for its people has been ruinous precisely because it has not been adequately addressed, even though it is provided for in the Holy Book, which foresees and prescribes everything. (Only Allah will decree a time; our "obligation", in the time available, remains unchanged).

Luca del Negro, revised (ITA+ENG) excerpt from:

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social

## Hégira

### El Viaje de la Fe y la Comunidad

*Por Ubaldo Pino*

#### Introducción

¿Cuántas veces una situación de injusticia ha impulsado un cambio que trasciende lo personal para transformar el tejido mismo de una comunidad? La Hégira, lejos de ser solo un desplazamiento geográfico, marca el instante en que el sufrimiento impuesto por la opresión en Meca se convierte en el motor de una resistencia espiritual profunda. Para la comunidad musulmana Ahmadiyya Lahore, este episodio no es únicamente memoria histórica, sino un llamado vivo a desafiar la inseguridad, el egoísmo y las estructuras que sofocan la autenticidad del ser. En un mundo donde la fe parece confrontar diariamente la hostilidad del entorno, la Hégira resuena como una invitación a repensar nuestras propias migraciones internas y colectivas: ¿qué sacrificios estamos dispuestos a hacer por la verdad y la justicia?



Este ensayo propone analizar la Hégira como un acto de resistencia y transformación que trasciende su contexto original, iluminando tanto las luchas de los primeros musulmanes como los desafíos contemporáneos de la fe. A través de la exploración de la opresión en Meca, la migración a Medina y sus ecos en la actualidad, se busca inspirar un compromiso renovado con los valores islámicos de justicia, hospitalidad y solidaridad, reconociendo en la Hégira un arquetipo espiritual capaz de guiar y revitalizar la vida colectiva e individual frente a las adversidades de nuestro tiempo.

#### Meca como símbolo de opresión y revelación

#### La revelación divina frente a la persecución

Lejos de limitarse a una experiencia espiritual privada, la revelación divina durante la hégira se transformó en un motor colectivo capaz de desafiar estructuras sociales profundamente arraigadas. Mientras los primeros musulmanes enfrentaban hostilidad y marginación, la convicción que les otorgaba su fe recién revelada funcionó como escudo y brújula ante la adversidad. Así, la persecución no solo puso a prueba la integridad individual, sino que también forjó un sentido de solidaridad inédita entre quienes compartían el mensaje profético. Ejemplo de ello fue el apoyo mutuo entre familias y tribus dispuestas a arriesgar privilegios o seguridad por una causa mayor. Esta dimensión comunitaria permitió que la revelación trascendiera lo personal para convertirse en catalizadora de resistencia social, generando redes de protección y pertenencia fundamentales para la supervivencia del grupo en medio de las amenazas externas.

#### Contextos actuales de verdad espiritual frente al poder establecido

En la actualidad, los escenarios donde la verdad espiritual desafía al poder establecido adquieren formas inesperadas y complejas. Mientras algunas comunidades buscan reafirmar sus convicciones a través de prácticas tradicionales, otras optan por expresiones innovadoras que ponen en cuestión discursos oficiales o hegemónicos. Por ejemplo, movimientos sociales inspirados en valores espirituales han surgido como respuesta a sistemas políticos percibidos como opresivos, promoviendo alternativas éticas y solidarias que resuenan en contextos urbanos y rurales por igual. Además, la proliferación de plataformas digitales ha permitido que voces antes marginadas encuentren eco, articulando críticas profundas a las estructuras de poder y planteando visiones renovadas de justicia social. Así, el diálogo entre fe y autoridad no solo persiste, sino que se reinventa constantemente, generando espacios de reflexión colectiva donde



se exploran nuevas posibilidades para la convivencia y el cambio.

## **La Hégira como acto de resistencia y fe**

### **La migración estratégica y espiritual de Mahoma**

Lejos de ser una simple huida, la hégira representó un acto calculado y profundamente simbólico que redefinió los cimientos del islam naciente. Mientras las presiones y hostilidades en La Meca amenazaban con extinguir el mensaje de Mahoma, la decisión de trasladarse a Medina respondió tanto a necesidades inmediatas de supervivencia como a una visión a largo plazo sobre la consolidación de una comunidad cohesionada por la fe. Este desplazamiento no solo permitió a los seguidores escapar de la persecución, sino que brindó el escenario propicio para estructurar una sociedad basada en principios éticos y jurídicos inéditos en la región. El recibimiento en Medina abrió paso a alianzas estratégicas y al establecimiento de normas que regularían la convivencia entre diversos grupos religiosos y tribales, sentando así las bases para la expansión futura del islam más allá de la Península Arábiga.

### **Las hégiras interiores: decisiones de fe y transformación personal**

Resulta fascinante observar cómo, más allá de los grandes desplazamientos físicos, existen hégiras silenciosas que se gestan en el ámbito interno de cada individuo. A menudo, estos viajes personales surgen en momentos de crisis o insatisfacción profunda, cuando las certezas previas se desmoronan y emerge la necesidad de redefinir prioridades. Por ejemplo, una persona puede abandonar creencias heredadas para abrazar nuevas convicciones tras experimentar un acontecimiento transformador, como una pérdida significativa o una revelación espiritual. En estas travesías íntimas, la fe se convierte en un faro que guía no solo hacia un cambio de mentalidad, sino también hacia acciones concretas y sostenibles. Así, las hégiras interiores representan procesos complejos donde el individuo aprende a desprenderse del pasado para construir una identidad

renovada, mostrando que el verdadero viaje de fe muchas veces ocurre lejos de miradas externas.

## **Medina como espacio de acogida y construcción**

### **Fundación de la comunidad islámica basada en justicia y pluralismo**

Mientras que la mayoría de las migraciones históricas suelen estar marcadas por el conflicto y la división, la hégira destacó precisamente por su capacidad para sentar las bases de una sociedad inclusiva y cohesionada. A diferencia de otras fundaciones sociales que excluían a los diferentes, la comunidad islámica en Medina surgió con un enfoque consciente hacia la justicia y el reconocimiento de múltiples identidades. El Pacto de Medina es ejemplo elocuente: no solo estableció derechos y deberes para musulmanes, sino que también integró a judíos y otros grupos, creando un marco legal que valoraba la diversidad religiosa y cultural. Esta pluralidad deliberada, lejos de ser una mera táctica política, reflejaba una visión ética en la que el respeto mutuo era indispensable para el bienestar colectivo. Así, el modelo medinense inspiró posteriores sociedades a repensar cómo la equidad y el pluralismo pueden cimentar comunidades duraderas y prósperas.

### **Hospitalidad y pacto social: modelo para migraciones y exilios actuales**

A diferencia de los enfoques modernos que a menudo priorizan la seguridad y el control fronterizo, la hospitalidad practicada durante la hégira implicaba un compromiso activo con el bienestar del recién llegado. Los habitantes de Medina no solo abrieron sus puertas, sino que también compartieron recursos, redes sociales e incluso oportunidades económicas con los emigrados, sentando así las bases de un pacto social inclusivo. Esta disposición a integrar al otro no surgía simplemente de la caridad, sino de una comprensión profunda de la reciprocidad y la construcción colectiva del futuro común. En contextos contemporáneos marcados por desplazamientos masivos y crisis humanitarias, retomar esta visión podría inspirar políticas más empáticas y sostenibles,



capaces de transformar la llegada del forastero en una oportunidad para revitalizar comunidades y redefinir el sentido de pertenencia.

### **Resonancias contemporáneas**

#### **Migración como símbolo de transformación espiritual y ética**

A lo largo de la historia, la migración ha representado mucho más que un simple cambio geográfico; se convierte en una travesía interna que desafía convicciones y valores. En el contexto de la hégira, este desplazamiento no solo implicó abandonar un lugar físico, sino también desprenderse de ataduras sociales y creencias arraigadas para abrazar una nueva identidad colectiva basada en principios éticos renovados. El acto de partir hacia lo desconocido exigió coraje y apertura al cambio, catalizando una transformación profunda tanto a nivel individual como comunitario. Así, la migración adquiere un matiz simbólico: cada paso hacia adelante es, en esencia, una oportunidad para cuestionar viejas costumbres y adoptar una visión más elevada del sentido de pertenencia y responsabilidad moral dentro de la comunidad.

#### **Valores de Medina como inspiración para redes solidarias hoy**

En medio de los desafíos contemporáneos, resulta fundamental mirar hacia el pasado y descubrir cómo ciertos valores pueden iluminar nuestro presente. La experiencia de Medina, marcada por la hospitalidad hacia los forasteros y la construcción de un tejido social inclusivo, ofrece una fuente inagotable de inspiración para las redes solidarias actuales. A diferencia de iniciativas fragmentadas que surgen hoy en día, el modelo medinense se basaba en la cooperación genuina y el compromiso mutuo entre individuos de diferentes orígenes. Esta visión trasciende fronteras religiosas o culturales y nos invita a repensar la manera en que articulamos la ayuda comunitaria. Adoptar

principios como la responsabilidad compartida y la justicia social podría transformar no solo proyectos locales, sino también plataformas digitales de apoyo mutuo, promoviendo una solidaridad más auténtica y sostenible.

#### **La Hégira como arquetipo psicológico: del ego al alma**

Lejos de ser solo un desplazamiento físico, la Hégira encarna una transformación interna profunda que resuena en el ámbito psicológico individual. A través del abandono de las seguridades conocidas y la confrontación con lo incierto, este viaje simboliza el proceso por el cual el ego se ve obligado a soltar sus ataduras para dar paso al crecimiento del alma. En este sentido, la experiencia de dejar atrás viejas identidades y enfrentarse a desafíos desconocidos puede compararse con los momentos críticos de autodescubrimiento que atraviesan las personas en busca de sentido. La travesía de Mahoma y sus seguidores no solo representa una migración geográfica, sino que ilustra cómo toda crisis existencial puede convertirse en oportunidad para trascender limitaciones personales, forjando así un nuevo horizonte espiritual y colectivo.

### **Conclusión**

En definitiva, reflexionar sobre la Hégira es mucho más que recordar un desplazamiento histórico; implica reconocer su vigencia como símbolo de transformación personal y colectiva. Si bien el éxodo encabezado por Mahoma sentó las bases de una comunidad unida por la fe y la esperanza, hoy ese ejemplo inspira a individuos y sociedades a superar obstáculos en busca de propósitos más elevados. Así, cada desafío contemporáneo puede interpretarse como una oportunidad para redefinir valores, fortalecer la solidaridad y construir puentes entre diferencias. Al mirar hacia adelante, la esencia de la Hégira invita a repensar nuestro papel en el mundo: no solo como testigos de cambios inevitables, sino como protagonistas activos en la creación de comunidades más justas y compasivas. ([Back to Contents](#))

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