

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

I SHALL LOVE ALL MANKIND.



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WE BELIEVE

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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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An Announcement

Ramadaan Mubarak

Ramadaan Mubarak is a blessed month because in it the Holy Quran was revealed to guide humanity to live together in harmony and help each other. Humanity has much to learn from its guidance. It asks us to put our trust in responsible good people for these people to respect the trust. It is sad that these days wealth and power are what mark achievement rather than service of humanity and humility. Reflect on that as you fast.

The Call of the Messiah

by **Hazrat Mirza Ghulam Ahmad**

The Promised Messiah and *Mahdi*



Ramadan

The month of Ramadan occupies a central place in Islamic devotion as the month of fasting, spiritual reflection, and the revelation of the Holy Qur'an. In the article "Ramadan" by Hazrat Mirza Ghulam Ahmad, published in *The Islamic Guardian* (UK) by the Ahmadiyya Anjuman Isha'at Islam Lahore, Ramadan is presented not merely as abstention from food and drink, but as a period of inner illumination and sincere submission to God.¹ Hazrat Mirza Ghulam Ahmad emphasizes that the real object of fasting is spiritual transformation. The outward act must be accompanied by inward purification and heartfelt prayer.²

The Greatness of Ramadan

The article opens by recalling the Qur'anic verse: "The month of Ramadan is that in which the Qur'an was revealed."³

By invoking this verse, Hazrat Mirza Ghulam Ahmad underscores that Ramadan derives its distinction from its association with divine revelation. It is therefore a month especially suited for reflection upon the Qur'an and for seeking closeness to God.⁴

Fasting and Spiritual Illumination

A central theme in the article is the spiritual effect of fasting. Hazrat Mirza Ghulam Ahmad states: "While prayer purifies the self, fasting illumines the heart."⁵

This statement captures his understanding that fasting functions as a means of disciplining bodily desires and refining spiritual perception. Through voluntary restraint, the believer becomes more receptive to divine guidance and spiritual insight.⁶

Thus, fasting is not simply hunger and thirst; it is a divinely prescribed discipline aimed at awakening the heart.

Sincerity and Supplication

Hazrat Mirza Ghulam Ahmad places particular emphasis on sincerity (ikhlās) during Ramadan. Addressing those who may be unable to fast due to illness, he advises heartfelt supplication: "O Lord, this is Your blessed month of which I am being deprived. I know not whether I will live another year."⁷

He assures believers that prayers offered with truthfulness and genuine longing are accepted by God.⁸ This reflects his broader theological principle that divine reward is connected fundamentally to the sincerity of intention rather than mere outward conformity.

Intention and Divine Reward

The article records a striking statement regarding those unable to fast physically but who sincerely yearn to do so: "If a person is deprived of fasting but in his heart wishes that if only he was well and able to fast, and his heart cries for this, then the angels fast for him... provided that he was not making excuses."⁹

Here, Hazrat Mirza Ghulam Ahmad elevates intention to a decisive spiritual category. The inward state of the believer determines the value of the outward act. Ramadan thus becomes a test of truthfulness before God.

Hardship in the Way of God

Ramadan, in his view, also trains believers to accept hardship in the path of obedience. He writes: "When a person accepts hardship in Allah's way, He turns to that person in mercy."¹⁰

He further illustrates this principle through the example of Abraham: "Ponder on the story of Abraham who (in God's way) was willing to have himself thrown into the fire. God saved him."¹¹

The analogy teaches that willingness to

endure difficulty for God’s sake invites divine mercy and protection. Fasting, though physically demanding, becomes a symbolic act of submission and steadfastness.

Submission and Islam

The article concludes with a concise statement defining the spirit of true submission: “This is submission and Islam — that you do not turn away from what you encounter in Allah’s way.”¹²

Thus, Ramadan is portrayed not merely as ritual observance but as a comprehensive spiritual discipline cultivating obedience, sincerity, perseverance, and nearness to God.

Conclusion

In the article “Ramadan,” Hazrat Mirza Ghulam Ahmad presents fasting as:

- Illumination of the heart
- Purification through prayer
- Sincere supplication
- Acceptance of hardship in God’s way
- Complete submission to divine will

His reflections elevate Ramadan from a physical exercise in abstinence to a profound spiritual training designed to transform the inner life of the believer. [\(Contents\)](#)

Footnotes

Hazrat Mirza Ghulam Ahmad, “Ramadan,” *The Islamic Guardian* (UK) 2, no. 3 (July–September 1981): 3.

Ibid.
Ibid.
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The Sacred Months of Islam:

Qur’anic and Lahore



Ahmadiyya Perspectives on Rajab, Sha’bān, and Ramadan

By *Fariq Mohamed N Ilahi LL. B, MSc.*

Abstract

This paper examines the religious and spiritual significance of the Islamic months **Rajab**, **Sha’bān**, and **Ramadan** according to the **Qur’an**, the **commentaries of Hazrat Maulana Muhammad Ali** (as preserved in the 2010/2024 updated edition of *The Holy Qur’an: English Translation and Commentary*), and the **teachings of Hazrat Mirza Ghulam Ahmad**, founder of the Ahmadiyya Movement in Islam. Through the lens of the **Lahore Ahmadiyya Movement**, which emphasizes Qur’anic rationality and spiritual reform, this study argues that while Rajab and Sha’bān are ethically significant, **only Ramadan** possesses explicit Qur’anic legislation as a month of fasting, revelation, and spiritual transformation. The paper also integrates Hazrat Mirza Ghulam Ahmad’s theology of **inner reformation (tazkiyah)** and **divine communion**, revealing how his thought harmonizes with the Qur’an’s vision of moral purification and social harmony.

1. Introduction

The Islamic lunar year consists of twelve months, of which **four are sacred** according to the Qur’an (9:36). These months—**Dhul-Qa’dah, Dhul-Hijjah, Muharram, and Rajab**—were ordained by Allah to preserve peace and sanctity. While **Rajab** and **Sha’bān** have been culturally linked to spiritual preparation, **Ramadan** stands apart as the divinely commanded month of fasting and revelation.

The **Lahore Ahmadiyya Movement**, drawing upon the reformist vision of **Hazrat Mirza Ghulam Ahmad (1835–1908)** and the scholarly legacy of **Hazrat Maulana Muhammad Ali**

(1874–1951), interprets these months through the Qur’anic principle of **tawhīd (Divine Unity)** and **moral spirituality**, rejecting ritual innovation (*bid’ah*) while affirming sincere devotion and ethical reform.

2. The Qur’an and the Ordained Months of Allah

2.1 Divine Order and Peace

The Qur’an states: “Surely the number of months with Allah is twelve months by Allah’s ordinance since the day when He created the heavens and the earth; of these four are sacred” (Qur’an 9:36).

In Hazrat Maulana Muhammad Ali’s commentary (2010/2024 edition), this verse reflects Islam’s **moral and social order**, emphasizing that the sanctity of these months lies in **peaceful conduct**, not ritual ceremonies. Ali explains:

“The appointment of sacred months was meant to check bloodshed and establish discipline and peace among the tribes” (Ali, 2010/2024, p. 449).

2.2 The Principle of Divine Timing

Another key verse: “They ask you about the new moons. Say: They are times appointed for men and for the pilgrimage” (Qur’an 2:189)—shows that lunar cycles serve practical and spiritual purposes. Ali comments that this verse underscores the organization of communal life and worship through divine order, not superstition (Ali, 2010/2024, p. 81).

The Lahore Ahmadiyya therefore views the Islamic calendar as a moral rhythm for humanity’s relationship with time, community, and God.

3. Rajab: Month of Peace and Reverence

Rajab is one of the four sacred months but is **not associated with any distinct form of worship in the Qur’an**. Hazrat Maulana Muhammad Ali (1936) writes: “The sanctity of

certain months was meant to preserve peace and discipline, not to introduce new religious rites” (p. 422).

The Prophet Muhammad (peace be upon him) neither fasted nor celebrated specific nights in Rajab beyond normal devotion. This absence of commandment affirms that Rajab’s value lies in **its spirit of restraint, reflection, and moral dignity**.

3.1 Hazrat Mirza Ghulam Ahmad’s Interpretation of Sacred Time

Hazrat Mirza Ghulam Ahmad expanded the idea of sacred months beyond formalism. In *Mal-fūzāt* (Vol. 3), he writes:

“Every time becomes sacred when man turns to God. It is not the month but the heart that is purified” (Ahmad, 1905–1908/2019, p. 112).

For Ahmad, Rajab’s sacredness is a **symbol of divine peace**—a time to strengthen **spiritual readiness** rather than to perform ritual acts lacking Qur’anic sanction.

4. Sha’bān: Preparation and Spiritual Readiness

Sha’bān serves as a **bridge** to Ramadan. While not explicitly mentioned in the Qur’an, it is historically viewed as a time for **voluntary fasting and self-discipline**.

4.1 The Mid-Sha’bān Night (Shab-e-Barat)

The belief that the fifteenth night of Sha’bān is a “Night of Forgiveness” (*Shab-e-Barat*) is widespread but lacks Qur’anic evidence. Ali, in his commentary on *Surah 44:3* (“We revealed it on a blessed night”), clarifies that the “blessed night” refers to **Laylat al-Qadr** in Ramadan, not to any night in Sha’bān (Ali, 2010/2024, p. 1147).

The Lahore Ahmadiyya, following this, rejects the **ritualization of mid-Sha’bān**, stating that divine mercy is **continuous**, not restricted to any calendar date. As *The Islamic Review* (1941) explained: “The Qur’an knows no ‘Night of Forgiveness’ in mid-Sha’bān. Worship is

always meritorious, but no divine ordinance fixes that night as special” (p. 58).

4.2 Qur’anic Verses on Divine Forgiveness

“Say: O My servants who have transgressed against their souls! Despair not of the mercy of Allah. Surely Allah forgives all sins” (Qur’an 39:53).

“And those who, when they commit an indecency or wrong themselves, remember Allah and ask forgiveness for their sins... these their reward is forgiveness” (Qur’an 3:135–136).

Both verses highlight that **forgiveness is open to believers at all times**, not tied to specific nights, supporting the Lahore view that **Shab-e-Barat** is devotional but **not divinely ordained**.

5. Ramadan: The Month of Revelation and Spiritual Discipline

5.1 The Qur’anic Foundation

“O you who believe! Fasting is prescribed for you as it was prescribed for those before you, that you may guard against evil” (Qur’an 2:183).

“The month of Ramadan is that in which the Qur’an was revealed, a guidance for mankind...” (Qur’an 2:185).

These verses, which Hazrat Maulana Muhammad Ali translates and explains in depth, establish **Ramadan** as the only month with a direct Qur’anic command for fasting. He writes: “The fasts are a means of self-restraint; they discipline man’s will, purify his heart, and elevate his moral strength” (Ali, 2010/2024, p. 89).

5.2 The Moral Dimensions of Fasting

Ali elaborates in *The Religion of Islam*: “The true object of fasting is not to make a man hungry, but to make him strong against his passions” (Ali, 1936, p. 375).

He connects fasting to **moral self-control, sympathy for the poor, and the cultivation of taqwā**. The Qur’an reinforces this ethical structure:

“Allah desires ease for you and desires not hardship for you” (Qur’an 2:185).

“Eat and drink until the white thread of dawn becomes distinct... then complete the fast till nightfall” (Qur’an 2:187).

This balance of discipline and compassion reflects Islam’s spiritual rationality — a hallmark of the Lahore Ahmadiyya movement.

6. Hazrat Mirza Ghulam Ahmad’s Spiritual Theology of Ramadan

Hazrat Mirza Ghulam Ahmad viewed Ramadan as a **divine workshop for moral purification**. He writes: “The fasts are meant to awaken the heart to sympathy for the hungry and to purify the soul from passions” (*Barāhīn-i-Ahmadiyya*, Vol. 4).

He regarded true fasting as a **state of spiritual absorption**, where the believer rises from **bodily deprivation to divine communion**: “The real fast is that which detaches the heart from all except God” (*Malfūzāt*, Vol. 2, p. 180).

Hazrat Ahmad’s theology transforms fasting into an act of **tazkiyah (purification)** and **tawbah (return to God)** — aligning perfectly with Qur’an 2:183’s goal of attaining *taqwā*.

Furthermore, his interpretation deepens Ali’s rational exposition, grounding moral discipline in **spiritual love (maḥabbat)** and **divine presence**.

7. The Lahore Ahmadiyya Synthesis

The Lahore Ahmadiyya Movement harmonizes Qur’anic, rational, and spiritual insights as follows:

Month	Qur'anic Emphasis	Hazrat Maulana Muhammad Ali's Commentary	Hazrat Hazrat Mirza Ghulam Ahmad's Vision	Lahore Ahmadiyya Position
Rajab	9:36 – One of four sacred months	Moral discipline, peace, no ritual worship	Every time is sacred when one turns to God	Ethical reverence; no fixed rites
Sha'bān	Implied through voluntary devotion	Preparation for Ramadan, no fixed worship	True forgiveness is ongoing, not bound to a night	Rejects Shab-e-Barat as non-Qur'anic
Ramadan	2:183–187 – Fasting ordained	Spiritual training and revelation	Purification and communion with God	Central pillar of faith and reform

8. Determining the Beginning and End of the Lunar Month: The Lahore Ahmadiyya Approach

The determination of the Islamic lunar months, especially for Ramadan and Eid, has long been debated within Muslim scholarship. While classical jurists relied primarily on **visual moon sighting (ru'yat al-hilāl)**, the **Lahore Ahmadiyya Movement**—informed by both Qur'anic reasoning and modern scientific understanding—advocated for the **use of astronomical calculation** to determine the start and end of each lunar month.

8.1 Qur'anic Foundation of Lunar Calculation

The Qur'an declares: "They ask you about the new moons. Say: They are times appointed for mankind and for the pilgrimage" (Qur'an 2:189).

In *The Holy Qur'an with English Translation and Commentary*, Hazrat Maulana Muhammad Ali interprets this verse to mean that **the lunar phases serve as a divine calendar system**, established for human order and predictability, not for religious uncertainty or controversy (Ali, 2010/2024, p. 81). He writes: "The expression 'times appointed' (mawāqit) shows that the lunar phases are a means of calculation and reckoning. Islam is a religion of order, not of confusion" (Ali, 2010/2024, Commentary on 2:189).

This commentary supports the **legitimacy of calculation**, aligning with the Qur'an's emphasis on **rational observation of the heavens**: "He it is Who made the sun a shining brightness and the moon a light, and ordained for it stages that you might know the number of years and the reckoning of time" (Qur'an 10:5).

Hazrat Maulana Muhammad Ali comments that this verse reveals the **purpose of lunar cycles** — to enable "systematic reckoning" rather than reliance on human error or subjective sighting (Ali, 2010/2024, p. 415).

8.2 Prophetic Guidance and Rational Interpretation

The Prophet Muhammad (peace be upon him) said: "Fast when you see it (the new moon) and break the fast when you see it" (Ṣaḥīḥ al-Bukhārī, 1909).

Hazrat Maulana Muhammad Ali, in *The Religion of Islam*, reconciles this hadith with modern understanding by explaining that the Prophet's instruction was based on the **scientific level of his audience** at the time: "In an age when astronomical calculation was unavailable to the people, the Prophet naturally referred them to the visible sign of the moon. The principle is not the sight, but the knowledge that the month has begun" (Ali, 1936, p. 374).

This interpretation harmonizes prophetic tradition with Qur'anic reason, asserting that **the intent (maqsad)** of the hadith is **certainty about the lunar month**, not the specific act of physical sighting.

8.3 The Lahore Ahmadiyya Methodology

The Lahore Ahmadiyya Movement's scholars, including **Dr. Zahid Aziz** and the **Ahmadiyya Anjuman Isha'at Islam Lahore (AAIIL)**, emphasize that Islam encourages **scientific accuracy** in determining time. In contemporary practice, the Movement adopts **global astronomical calculations** for determining Ramadan and Eid, promoting **unity of observance** across the world.

The AAIIL publication *The Moon and the Islamic Calendar* (Aziz, 2019) clarifies: "The Qur'an enjoins the use of the moon's stages for reckoning time. Today, the certainty of these stages can be known with greater precision through astronomical computation — a fulfillment, not a rejection, of the Qur'an's directive."

Hence, the Lahore position asserts:

1. The **Qur'an endorses calculation** as a divine tool (10:5, 2:189).
2. The **Prophet's instruction** to "see" the moon was **contextual**, not absolute.
3. **Scientific certainty** is preferable to **subjective local sighting** when global communication allows unified observance.

8.4 Hazrat Mirza Ghulam Ahmad's Vision of Rational Faith

Hazrat Mirza Ghulam Ahmad repeatedly emphasized that Islam must harmonize revelation and reason. In *Malfūzāt* (Vol. 5), he stated:

"Allah has not made religion contrary to knowledge. Where human understanding grows, faith shines with greater light" (Ahmad, 1906/2019, p. 202).

He argued that superstition must not override reason, and that astronomical knowledge is part of divine wisdom. This epistemological stance underlies the Lahore Ahmadiyya approach to lunar reckoning: scientific certainty is itself a form of divine truth (ḥaqīqah).

8.5 Qur'an and the Principle of Certainty

The Qur'an frequently commands believers to act based on 'ilm (knowledge) and yaqīn (certainty): "And follow not that of which you have no knowledge. Surely the hearing, the sight, and the heart — all of these will be called to account" (Qur'an 17:36).

Hazrat Maulana Muhammad Ali notes that this principle extends to religious practice — that actions of worship must be founded upon clear knowledge, not speculation or imitation (Ali, 2010/2024, Commentary on 17:36). Therefore, lunar calculation, grounded in empirical certainty, aligns with Islam's epistemic ethics.

8.6 The Ethic of Unity

The Lahore Ahmadiyya Movement further emphasizes that unity of observance among Muslims is of greater spiritual value than rigid adherence to local sighting differences. As the Qur'an teaches: "Hold fast by the rope of Allah, all of you together, and be not divided" (Qur'an 3:103).

Hazrat Maulana Muhammad Ali, interpreting this verse, remarks: "Unity in faith and worship is the central aim of Islam. Divergent practices in the same act of devotion diminish the moral harmony Islam seeks to build" (Ali, 2010/2024, p. 147).

Hence, the Movement supports a unified global calendar determined by precise astronomical data, reflecting Islam's universal character and modern progress.

8.7 Summary Table: Comparative Principles

Principle	Traditional Jurists	Lahore Ahmadiyya View
Basis of calculation	Visual sighting (ru'yat)	Astronomical computation
Qur'anic emphasis	Observation of the moon	Knowledge and certainty (10:5; 17:36)
Role of hadith	Literal application	Contextual interpretation
Spiritual aim	Local compliance	Global unity and precision
Hazrat Mirza Ghulam Ahmad's principle	Not addressed	Knowledge as divine truth

8.8 Conclusion

In conclusion, the Lahore Ahmadiyya Movement's approach to calculating lunar months synthesizes Qur'anic rationalism, prophetic guidance, and modern science. It maintains that the essence of worship lies in certainty, unity, and discipline, not in outdated literalism.

As Hazrat Maulana Muhammad Ali writes: "True religion never contradicts reason; Islam is a faith that sanctifies knowledge" (Ali, 1936, p. 12).

And in the words of Hazrat Mirza Ghulam Ahmad: "The day will come when science will testify to every truth of the Qur'an" (*Barāhīn-i-Ahmadiyya*, Vol. 5).

Thus, the determination of the Islamic months—especially Ramadan—becomes not merely a matter of ritual calculation, but a reflection of Islam's eternal harmony between revelation and reason.

Conclusion

The analysis of Rajab, Sha'bān, and Ramadan through the Qur'an, the commentaries of

Hazrat Maulana Muhammad Ali, and the teachings of Hazrat Mirza Ghulam Ahmad demonstrates that the Islamic calendar is not merely a rhythm of time but a moral and spiritual framework for human development.

Rajab emphasizes peace and moral discipline, without introducing new rituals.

Sha'bān functions as a preparatory period, with the Lahore Ahmadiyya rightly stressing continuous forgiveness and rejecting non-Qur'anic innovations.

Ramadan stands as the Qur'anically ordained month of fasting, revelation, and spiritual purification.

The Lahore Ahmadiyya approach is distinctive in its emphasis on rationality, inner reform, and universal unity. By integrating Qur'anic verses, prophetic tradition, and modern science (such as astronomical calculation of lunar months), it promotes a religious practice that is faithful to revelation while grounded in knowledge and certainty.

This study affirms that the true meaning of the sacred months lies not in cultural rituals or speculative traditions, but in the pursuit of taqwā, moral purification, and social harmony. Ramadan thus becomes the culmination of a spiritual journey in which the believer detaches from worldly desires and turns wholly to God, while Rajab and Sha'bān serve as ethical preparation.

The Lahore Ahmadiyya vision shows that Islam, at its core, is a religion of order, knowledge, and universal unity — a message as relevant today as it was at the time of revelation. ([Contents](#))

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Interfaith Paper: “Muslims’ Fasting in Ramadan, As a Self-Compliance Test”

By Jalal ud Dean

Muslims’ fasting in the month of Ramadan is neither penance nor Lent. The month-long fasting is self-compliance test for all Muslims within Islam. This happens simultaneously, throughout the world. The universality of Islam is linked and constitutionally bound together, by the principal religious law for all Muslims, which is the Holy Qur’an, Divinely revealed in 610-632AD. Almighty God authored the Holy Qur’an as His final revealed scripture, in a series of revelations over 23 years, and delivered to Prophet Muhammad (*pbuh*) through Archangel Gabriel. Prophet Muhammad (*pbuh*), who was the Final Prophet, lived through the period 570-632 AD. Muslim religious leaders take control of the situation for sake of global consistency. The specific Ordinance in the Holy Qur’an on fasting, is at **HQ2:183** “*O you who believe, fasting is prescribed for you, as it was prescribed for those before you, so that you may guard against evil.*” The purpose of fasting as given at **HQ2:183** is Muslim individual’s self-gap-analysis and self-audit of all Muslims’ behaviours over a common exemplary self-compliance test-period of one month; preventing Muslims from falling into evil activities, both to oneself and to others, on matters of religious principles. Fasting is 4th of the five obligations for both genders of Muslims, as (1) Belief in One God, (2) Prayer five times daily, (3) Charity, (4) Fasting and (5) Pilgrimage (*Hajj*). The remaining two obligations, (4th Fasting and 5th Pilgrimage), are not daily compulsory obligations, but obligations, which have been set for different times in their life. Stated in the Holy Qur’an at **HQ2: 1-5** is “*I, Allah, am the Best Knower. This Book, in which there is no doubt, is a guide to those who keep their duty, who believe in the Unseen and keep up prayer and spend (on good works) out of what We have given them, and who believe in what has been revealed to you and what was revealed before you, and of the Hereafter, they are sure. These are on a right course from their Lord and these it is that are successful.*” Fasting has been purposefully

prescribed as an annual event on the Islamic calendar, in the month of Ramadan, and at specific times, so that the universality of Islam gets practised in unison. Fasting also includes a system of individual’s self-gap-analysis, which at the same time is for mankind to assess their performance of obligations: what they are actually doing from what they should be doing? Hence Muslims’ annual fasting becomes a self-compliance test for all Muslims throughout the world; and this self-compliance test shall continue to be so for all Muslims till the “Judgement Day” (which is after the end of the World). The month of Ramadan is that self-assessment and testing period for Muslims to go in their lives prescriptively correct, insofar as self-discipline, self-control, honesty, purity, charity and obedience to Almighty God matter. Therefore self-compliance in Ramadan is like a Spiritual investment. In a nutshell, if people can pass this testing period for a month, then people must continue with that same trend for the next 11 months towards perpetuity. That is one of the numerous and multiple Spiritual beauties of the religion of Islam.

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Islamic Celebration

Gratitude Through Discipline

Lord Shahid Aziz

The month of Ramadan is the month in which the Holy Quran was revealed. Allah states:



Ramadan is the month in which the Holy Quran was sent down as a guide for humankind and as clear signs for guidance and judgment between right and wrong. (2:185)

This is the greatest event in human history. The Word of the Creator descended upon the heart of the Prophet, peace be upon him. The darkness of ignorance was pierced by divine light. Guidance came to a humanity that had lost its way. Let us compare and contrast how friends who follow other religions celebrate

important religious events.

How Other Religions Celebrate

Other religious communities have their own sacred events. Christmas marks the birth of Jesus, peace be upon him. Easter commemorates his resurrection. These are observed through special prayers, family gatherings, gift exchanges, feasts, decorations, and joy.

Judaism observes Yom Kippur, the Day of Atonement. It is a fast day. It is a day of penitence and purification. Neither food nor drink is permitted. It is observed annually as a form of repentance before God.

Christianity developed the season of Lent. In the sixth century, the Lenten fast was expanded to forty days. Each day, only one meal was permitted. Ash Wednesday and Good Friday remain days of fasting in the Roman Catholic Church to this day.

Fasting is not unique to Muslims. God Himself states this in the Holy Quran:

O you who believe, fasting is prescribed for you as it was prescribed for those before you, that you may develop God consciousness. (2:183)

The nations before us fasted. The Native Americans of Mexico fasted to appease their gods. The Incas of Peru observed penitential fasts. The Assyrians and Babylonians fasted as penance. The Jews fast on Yom Kippur. The early Christians fasted before receiving Holy Communion and baptism.

The Islamic Way: Gratitude Through Obedience

But Islam alone has preserved both the outward form and the inward spirit of fasting throughout fourteen centuries. And Islam alone celebrates the revelation of sacred scripture not by feasting, but by fasting. Not by decoration, but by discipline. Not by what we take, but by what we give up.

Why?

Maulana Muhammad Ali writes in his translation of the Holy Quran: Fasting in Islam does not mean simply abstaining from food, but from every kind of evil. Abstention from food is only a step to make a person realise—if they can, in obedience to Divine injunctions, abstain from that which is otherwise lawful —how much more necessary it is that he should abstain from the evil, the consequences of which must no doubt be evil.

This is the core issue. Other communities celebrate their sacred events by receiving. Muslims celebrate by giving up. Other communities mark divine blessing by consuming. Muslims mark a divine blessing by restraining.

Which is the greater sign of gratitude?

When a king bestows a gift upon a servant, and the servant responds by hosting a banquet in the king's honour, that is gratitude. But when a king bestows a gift, and the servant responds by setting aside his own desires, by denying himself even that which is lawful, purely out of love for the king—is that not a higher form of gratitude?

The one who feasts says: I have received, and I am thankful. The one who fasts says: I have received, and I am so thankful that I will surrender even my rightful pleasures in acknowledgement of Your gift.

Ramadan Is Not a Trial—It Is a Celebration

This khutbah began with the observation that Ramadan puts Muslims through a strict regime of trials. But this is a misunderstanding. The fast is not a punishment. It is not a burden to be endured. It is the distinctive way Muslims celebrate the greatest blessing ever given to humanity.

Consider the words of the Quran immediately following the verse about fasting:

Allah desires ease for you and desires not

hardship for you. (2:185)

The fast is ease. The fast is mercy. The fast is the pathway to gratitude.

He has granted you this facility so that you should encounter no hardships in completing the reckoning, and that you may exalt Allah for His having guided you and that you may be grateful to Him.

The fast is a facility. It is a facilitation of gratitude. It is the method by which the believer says: *O Lord, I have heard, and I accept it.*

The Night of Power

Consider Laylat al-Qadr. On this night, the revelation of the Quran started. On this night, the angels descend. On this night, peace prevails until the break of dawn.

If any night deserved to be celebrated with fireworks and feasting, it is this night. If any event deserves commemoration with the exchange of gifts and the decoration of homes, it is the arrival of divine revelation.

And yet the Prophet, peace be upon him, did not establish Eid al-Fitr on the Night of Power. He did not command us to feast when Jibril descended. He taught us to pray. To stand in the darkness before dawn. To weep. To supplicate. To seek this night in the last ten days, exhausting ourselves in worship.

This is the Islamic celebration. It is no less than the celebrations of other communities. It is more. Because it requires more of the celebrant. It requires the soul. It requires the body. It requires the surrender of the self.

The Joy of Breaking the Fast

And yet Islam does not deny joy. The Prophet, peace be upon him, said:

The fasting person has two moments of joy: the joy of breaking his fast and the joy of meeting his Lord.

There is joy in the iftar. There is joy in the meal shared with family and friends. There is joy in the special foods and sweets served only at this time of year. There is joy in the Eid that follows, the Festival of Breaking the Fast, when Muslims gather for prayer, exchange gifts, and celebrate the completion of the month.

One writer describes Ramadan as follows: *"It's a time of celebration and joy, to be spent with loved ones." At the end of Ramadan, Eid al-Fitr is celebrated. It's kind of like the Muslim version of Christmas, in the sense that it's a religious holiday where everyone comes together for big meals with family and friends, exchanging presents, and generally having a lovely time.*

And yet even this joy is disciplined. Eid is not the celebration of the revelation—the fasting is the celebration. Eid is the celebration of having completed the celebration. It is the joy of having been granted the strength to be grateful.

The Distinction of This Ummah

The same writer observes: Despite the hardship of fasting for a whole month, most Muslims look forward to Ramadan and are somewhat sad when it's over. There's just something really special about knowing that over a billion of your fellow Muslims around the world are experiencing the same hunger pangs, dry mouth, and dizzy spells that you are, and that we're all in it together.

This is the distinctiveness of this ummah. We do not celebrate by gathering to receive. We celebrate by joining together in giving up. Our unity is not the unity of the banquet hall, but the unity of the fasting camp. Our solidarity is not the solidarity of consumption, but the solidarity of self-denial.

And in this self-denial, we find something that those who feast do not find. We find the taste of what the poor taste every day. We find that hunger softens the heart. We find that thirst evokes thoughts of those who lack water. We find that the discomfort we choose for thirty days is the discomfort others did not choose and cannot escape.

This is why Ramadan is also the month of charity. The Prophet, peace be upon him, was the most generous of people, and he was most generous in Ramadan. The fast teaches us the pain of hunger, and that teaching opens our hands.

The Celebration of Gratitude

So let no one say that Muslims celebrate the Quran with trials. We celebrate the Quran with gratitude. And our gratitude takes the form of obedience.

When a man loves his king, he does not celebrate the king's coronation by hosting a party for himself. He celebrates by obeying the king's commands. He celebrates by aligning his will with the king's will. He celebrates by surrendering his own desires in honour of the one he loves.

This is Ramadan. This is the Islamic celebration. It is not easier than other celebrations. It is harder. It is no more comfortable than other celebrations. It is more demanding. But it is no less joyful. It is more joyful, because the joy is not in the food that enters the stomach, but in the submission that enters the heart.

The Quran was sent down as guidance. Fasting is the acknowledgement of that guidance. Fasting is the believer saying: *O Lord, I have*



received Your book. I have heard Your words. And my response is not merely to praise You with my tongue, but to obey You with my body, my wealth, my time, my desires, my entire existence.

This is the celebration that pleases Allah. This is the gratitude that He deserves. This is the distinctive honour of this ummah.

Conclusion

The nations before us fasted. The Jews fast on Yom Kippur. The Christians fast during Lent. But only the Muslims were given the month of Ramadan. Only this ummah was honoured with the revelation of the Quran. Only this community was taught to mark the arrival of divine speech by the surrender of human desire.

This is not a punishment. This is a privilege. This is not a trial. This is a celebration.

And when Eid arrives, and the moon of Shawwal is sighted, and the Muslims gather in the prayer ground, and the takbir rises to the heavens—*Allahu Akbar, Allahu Akbar, La ilaha illa Allah, Allahu Akbar, Allahu Akbar, wa lillahil hamd*—then we will know that we have celebrated as Allah commanded us to celebrate. Not with feasting alone, but with fasting first. Not with receiving, but with giving up. Not with the food we have eaten, but with the hunger we have offered to our Lord.

This is the celebration of those who understand what it means to be grateful. This is the celebration of those who know the value of the Quran. This is the celebration of this ummah, and no other ummah celebrates in this way.

And that you may exalt Allah for His having guided you and that you may be grateful to Him. (2:185)

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Dutch/ Nederlands

Lichamelijke Voordelen van Islamitisch Vasten

By Prof Dr Robbert Bipat

Achtergrond

Islamitisch vasten, bekend als 'sawm', is een van de vijf fundamenteën binnen de islam en wordt gedaan tijdens de maand Ramadan. Gedurende deze periode onthouden moslims zich van zonsopgang tot zonsondergang van voedsel, drank en andere fysieke behoeften. Het doel van deze praktijk is in de eerste plaats spiritueel. Ongewenst zijn er echter ook gezondheidseffecten die de aandacht van wetenschappers hebben getrokken. De relevantie van islamitisch vasten in de hedendaagse samenleving is groot, gezien de groeiende interesse in allerlei vormen van vasten als strategie voor gezondheid en welzijn. Dit artikel biedt een objectieve analyse van wetenschappelijke studies die de voordelen van het islamitisch vasten onderbouwen, met aandacht voor fysieke, mentale, metabolische en immunologische aspecten.



Definitie van Islamitisch Vasten

Islamitisch vasten wordt gedefinieerd door een complete onthouding van voedsel, drank, en seksuele activiteit vanaf het aanbreken van de dag tot zonsondergang. In tegenstelling tot sommige andere vormen van vasten, zoals "intermittent fasting", kent islamitisch vasten een duidelijk ritme en sociale context. De vastenperiode duurt doorgaans 29 of 30 dagen, afhankelijk van de maanstand. Tijdens de niet-vastende uren wordt het eten hervat, waarbij vaak traditionele en voedzame maaltijden worden genuttigd. De strikte tijdsgebonden structuur en de sociale dimensie onderscheiden islamitisch vasten van andere methoden.

De wetenschappelijke evaluatie van islamitisch vasten is gebaseerd op uiteenlopende methoden, waaronder observatie studies, klinische studies, meta-analyses en longitudinale onderzoeken. Onderzoekers maken gebruik van biometrische gegevens, enquêtes, bloedanalyses en cognitieve testen om effecten te meten. De meeste studies richtten zich op populaties in islamitische landen, maar er zijn ook onderzoeken uitgevoerd onder moslims in Westerse landen, wat de generaliseerbaarheid van de bevindingen vergroot. Kritische factoren die de resultaten beïnvloeden zijn onder andere leeftijd, geslacht, initiële gezondheidstoestand, voedingspatroon en mate van naleving.

Fysieke Gezondheidsvoordelen

Cardiovasculaire Effecten

Een van de meest onderzochte aspecten van islamitisch vasten is het effect op het cardiovasculaire systeem. Verschillende studies tonen aan dat vasten kan leiden tot een verlaging van het totale cholesterol, LDL-cholesterol en triglyceriden, terwijl HDL-cholesterol vaak stabiel blijft of licht stijgt. Deze veranderingen zijn geassocieerd met een verminderd risico op hart- en vaatziekten. Daarnaast zijn er aanwijzingen dat vasten de bloeddruk en ontstekingsmarkers zoals CRP (C-reactive protein) gunstig beïnvloedt.

De mechanismen achter deze effecten zijn divers. Tijdens de vastenuren wordt het lichaam gedwongen vetreserves aan te spreken, wat leidt tot vetverbranding en een verbetering van de lipidenpiegel. Ook de verlaging van oxidatieve stress en het herstel van endotheelcellen spelen een rol. Het is belangrijk te benadrukken dat de effecten vaak tijdelijk zijn en na Ramadan weer verdwijnen, tenzij de gezonde levensstijl wordt voortgezet.

Metabolische Effecten

Islamitisch vasten heeft significante invloed op het metabolisme. Studies wijzen uit dat de insulinegevoeligheid verbetert, wat gunstig is voor de regulatie van de bloedsuikerspiegel en de preventie van type 2 diabetes. De afname van insuline en glucose tijdens vasten stimuleert autophagie, een proces waarbij cellen zichzelf reinigen en beschadigde componenten afbreken. Dit wordt gezien als een beschermende factor tegen metabole aandoeningen en kanker.

Daarnaast zijn er aanwijzingen dat vasten de hormoonbalans beïnvloedt, onder andere door een verlaging van het leptinegehalte en een verhoging van adiponectine, beide hormonen die betrokken zijn bij het energiemetabolisme en de regulatie van eetlust. De timing en samenstelling van de maaltijden buiten de vastenuren spelen hierbij een cruciale rol.

Gewichtsbeheersing

Gewichtsverlies is een veelgenoemd effect van islamitisch vasten. Diverse studies rapporteren een gemiddelde afname van het lichaamsgewicht, variërend van 1 tot 3 kilogram gedurende Ramadan. Dit effect is deels het gevolg van een verminderd calorie-inname en verhoogde vetverbranding. Echter, het gewichtsverlies is niet altijd blijvend, vooral als het eetpatroon na Ramadan weer terugkeert naar het oude niveau.

Naast het gewichtsverlies wordt ook een verbetering van de lichaamssamenstelling beschreven, met een afname van vetmassa en behoud van spiermassa, mits er voldoende eiwitten worden geconsumeerd. De mate van gewichtsverlies is afhankelijk van individuele factoren zoals leeftijd, geslacht, fysieke activiteit en voedingskeuzes.

Mentale en Psychologische Effecten*Cognitieve Functies*

Het effect van islamitisch vasten op cognitieve functies is onderwerp van groeiende belangstelling. Sommige studies suggereren dat vasten leidt tot een verbetering van concentratie, geheugen en mentale alertheid, mogelijk door de verhoogde productie van neurotrofine BDNF (brain-derived neurotrophic factor), die de neuronale plasticiteit ondersteunt. Andere studies vinden echter geen significante verschillen, wat aangeeft dat de resultaten afhankelijk zijn van individuele en omgevingsfactoren.

De afwezigheid van voedsel en drank gedurende de dag kan leiden tot tijdelijke vermoeidheid of vermindering van cognitieve prestaties, vooral in de eerste dagen van Ramadan. Na een periode van aanpassing rapporteren veel deelnemers een gevoel van helderheid en verhoogde motivatie, wat mogelijk samenhangt met de psychosociale en spirituele dimensie van het vasten.

Stress en Welzijn

Islamitisch vasten wordt vaak geassocieerd met een vermindering van stress en een toename van algemeen welzijn. Wetenschappelijke studies tonen aan dat het vasten gepaard gaat met een daling van cortisol, het stresshormoon, en een verbetering van de stemming. De sociale en spirituele aspecten van Ramadan, zoals samenkomen voor de iftar-maaltijd en het versterken van familiebanden, dragen bij aan een positieve psychosociale ervaring.

Daarnaast is er bewijs dat vasten leidt tot een verhoogde veerkracht en zelfcontrole. De discipline die nodig is om de vastenregels te volgen, versterkt het gevoel van autonomie en zelfwaardering. Sommige deelnemers rapporteren een vermindering van angstklachten en depressieve symptomen, hoewel dit niet in alle studies wordt bevestigd.

Immuunsysteem en Ontstekingsreacties



De invloed van islamitisch vasten op het immuunsysteem en ontstekingsreacties is een relatief nieuw onderzoeksgebied. Uit diverse studies blijkt dat vasten een modulatie van het immuunsysteem veroorzaakt, met een daling van pro-inflammatoire cytokines zoals IL-6 en TNF-alpha. Dit kan bijdragen aan een vermindering van chronische ontstekingen, wat gunstig is bij aandoeningen zoals artritis en metabole syndromen.

Bovendien wordt vasten geassocieerd met een toename van antioxidanten en een versterking van cellulaire afweermechanismen. Sommige onderzoeken suggereren dat het risico op infecties niet stijgt tijdens Ramadan, mits de voeding en hydratatie buiten de vastenuren adequaat zijn. De bevindingen zijn echter niet eenduidig, en er is meer onderzoek nodig naar de lange termijn effecten.

Vergelijking met Andere Vastenmethoden

Islamitisch vasten verschilt van andere vastenmethoden, zoals "intermittent fasting" en calorische restrictie, door de strikte tijdsgebonden structuur en sociale dimensie. Waar bij "intermittent fasting" vaak een 16:8 schema wordt gehanteerd, kent islamitisch vasten een langer dagelijks vastenwindow en een korte eetperiode. Studies wijzen uit dat

de metabole en cardiovasculaire effecten van beide methoden vergelijkbaar zijn, maar dat de psychosociale voordelen van islamitisch vasten sterker naar voren komen door de gemeenschapszin.

Bovendien is het effect op gewichtsbeheersing en insulinegevoeligheid bij islamitisch vasten vergelijkbaar met andere vastenstrategieën, hoewel de lange eetpauze soms tot hypoglykemie kan leiden bij kwetsbare groepen. De keuze voor een vastenmethode is afhankelijk van individuele voorkeuren, gezondheidstoestand en culturele context.

Beperkingen en Controverses

Ondanks de positieve bevindingen zijn er belangrijke beperkingen en controverses. Veel studies zijn observaties, waardoor causale relaties moeilijk te bewijzen zijn. De variatie in studieopzet, populatie, duur van het vasten en voedingsgewoonten bemoeilijkt het trekken van algemene conclusies. Daarnaast bestaat er het risico op dehydratie, vooral bij warme klimaten of zware fysieke inspanning. Sommige onderzoeken wijzen op een verhoogde incidentie van hoofdpijn, duizeligheid en gastro-intestinale klachten tijdens Ramadan.

Er is ook discussie over de impact op kwetsbare groepen, zoals diabeten en ouderen. Voor deze groepen kan vasten risico's opleveren, en is medische begeleiding noodzakelijk. De ethische en culturele dimensie van vasten maakt het onderwerp complex, waarbij wetenschappelijke en religieuze perspectieven soms botsen. Verder is er behoefte aan meer gerandomiseerde en gecontroleerde studies om de effecten beter te onderbouwen.

Conclusie

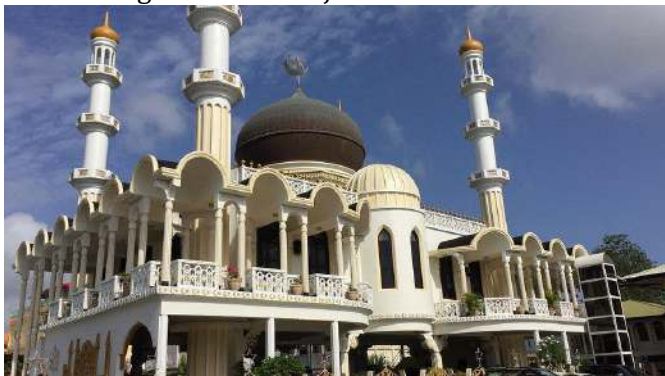
Islamitisch vasten is een eeuwenoude praktijk met een duidelijke spirituele en sociale betekenis, maar ook met een groeiende wetenschappelijke onderbouwing van gezondheidsvoordelen. De meeste studies wijzen op positieve effecten op het cardiovasculaire systeem, metabolisme, gewichtsbeheersing, cognitieve functies en het immuunsysteem. De psychosociale voordelen, zoals stressreductie en versterking van familiebanden, zijn eveneens relevant. Echter, de resultaten zijn afhankelijk van individuele factoren, voedingsgewoonten en naleving van de vastenregels.

De beperkingen onderzoek, zoals de observatievorm, variatie in populaties en het ontbreken van lange termijn studies, vragen om een kritische benadering. Toekomstig onderzoek zou zich moeten richten op gerandomiseerde studies, de impact op kwetsbare groepen en de vergelijking met andere vastenmethoden. Aanbevelingen voor Toekomstig Onderzoek zijn

- Meer gerandomiseerde, gecontroleerde studies om causale verbanden te onderzoeken.
- Analyse van de effecten bij kwetsbare groepen zoals diabeten en ouderen.
- Vergelijkend onderzoek naar verschillende vastenmethoden en hun impact op fysieke en mentale gezondheid.
- Langdurige follow-up studies om de duurzaamheid van gezondheidsvoordelen te bepalen.
- Multidisciplinaire benadering met aandacht voor culturele, sociale en ethische factoren.

Door deze aanbevelingen te volgen kunnen onderzoekers een vollediger beeld krijgen van de effecten van islamitisch vasten en bijdragen aan de ontwikkeling van evidence-based richtlijnen voor gezondheid en welzijn.

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LAC Mosque, Paramaribo, Suriname



Hazrat Maulana Muhammad Ali addressing a crowd.

Ahmadiyya Anjuman Isha'at Islam Lahore

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French

RAMADAN

par **ABOU TIENE**

Cote d'Ivoire



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

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

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

l'adoration en Islam ne permet pas qu'il y ait des divisions sociales au sein des nations. Le jeûne et la prière (salat) rendent les hommes et les femmes égaux devant Allah. Nul n'est dispensé d'accomplir ces actes d'adoration excepté ceux qui ont excuse valable.

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

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

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

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

Si certains médicaments sont utilisés toutes l'année en cas de pathologie grave, le système

immunitaire du corps humain s'y habitue et ne permet plus à l'utilisateur d'en bénéficier de manière suffisante. De même, le jeûne doit être accompli à des temps déterminés ; qui plus est, cela peut affaiblir l'organisme au point de rendre difficile l'accomplissement des prescriptions islamiques. C'est la raison pour laquelle le Saint Prophète Muhammad (que la paix et la bénédiction d'Allah soient sur lui) avait toujours refusé catégoriquement que ses compagnons jeûnent de façon quotidienne.

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

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

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

Ces durant ce mois beni de Ramadan que la nuit la plus importante au monde pour tous les musulmans a été révélée: la nuit du destin ou Al

Qadr, qui selon le Saint Coran est meilleur que mille mois d'adoration.

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

Il est important qu'un musulman connaisse suffisamment les enseignements islamiques pour pouvoir accomplir ses devoirs correctement sans les invalider accidentellement. Pour ce faire, il doit étudier quelques principes islamiques et apprendre les règles qui régissent chacun des principaux devoirs de l'Islam, en particulier ceux qui ont un aspect pratique. Certaines choses peuvent être accomplies dès lors que l'on connaît la position islamique à leur sujet.

Une fois que l'on sait qu'il est interdit de voler, de mentir, de médiser, de faire un faux témoignage et de consommer des substances intoxicantes, on peut s'abstenir immédiatement de commettre ces vices, sans avoir besoin d'en apprendre davantage.

Il va sans dire qu'une étude plus approfondie des principes islamiques permettra de comprendre comment l'Islam envisage chaque aspect de l'activité humaine, mais cela n'est pas indispensable pour mettre en pratique les enseignements de l'Islam relatifs à ces aspects particuliers. En revanche, il ne suffit pas d'apprendre qu'il est de votre devoir de prier, de payer la Zakat, de jeûner ou d'accomplir le pèlerinage. Pour chacun de ces devoirs, vous devez approfondir vos connaissances afin de savoir quand et comment les accomplir.

De plus, vous devez apprendre ce qu'il faut éviter pour ne pas rendre vos efforts vains. Comment un musulman peut-il accomplir une prière valide s'il ignore qu'il doit faire ses ablutions au préalable, se tenir face à la Kaaba à La Mecque, et qu'il doit accomplir cinq prières par jour, chacune ayant un horaire précis ?

Comment jeûner correctement si l'on

ignore que le jeûne est obligatoire durant le mois de Ramadan, et qu'il doit commencer à jeûner à l'aube et terminer au coucher du soleil ?

Le jeûne du mois de Ramadan est l'un des principaux devoirs de l'islam. Tout musulman qui en a les moyens doit jeûner chaque jour du mois de Ramadan, de l'aube au crépuscule. Durant ces heures, il lui est interdit de manger, de boire et d'avoir des relations sexuelles avec son épouse. Allah sait que certaines personnes peuvent traverser des situations où elles ne peuvent accomplir les obligations du jeûne ou lorsque son accomplissement représente une difficulté considérable. C'est pourquoi Il a permis à ceux qui se trouvent dans une telle situation de ne pas jeûner les jours où cela devient trop difficile, en précisant les conditions requises et en leur demandant de compenser en jeûnant plus tard dans l'année un nombre de jours équivalent à celui des jours de Ramadan qu'ils n'ont pas pu jeûner. Ainsi, l'idée de compenser un jeûne manqué pendant le Ramadan est acceptable, alors qu'elle ne l'est pas pour un autre devoir islamique majeur : la prière. Nul ne peut décider de ne pas prier à un moment précis et de la faire plus tard. Ce principe est acceptable pour le jeûne sous certaines conditions.

De plus, la durée de la compensation est similaire à celle de la concession. Si une personne ne jeûne pas deux jours durant le Ramadan pour des raisons valables, elle doit les rattraper en jeûnant deux jours ultérieurement. Il n'y a pas de punition ni d'obligation supplémentaire à accomplir en guise d'expiation.

Les situations qui autorisent ou exigent qu'un musulman ne jeûne pas durant le mois de Ramadan sont la maladie, le voyage et, pour les femmes uniquement, la grossesse, l'allaitement

et les menstruations ou les périodes post-partum. Il existe des conditions spécifiques pour chacune de ces situations.

Lorsque les gens connaissent la possibilité de ne pas jeûner en cas de maladie ou de voyage, ils supposent souvent que la maladie doit être grave et le voyage particulièrement éprouvant pour que la personne malade ou le voyageur puisse bénéficier de cette dispense. C'est une erreur.

Allah a énoncé cette condition dans le Saint Coran en des termes très généraux. Par conséquent, toute situation communément qualifiée de maladie suffit pour qu'une personne puisse bénéficier de cette dispense. La seule obligation qui lui incombe est de compenser, après le Ramadan, le jeûne d'un jour pour chaque jour non jeûné pendant le Rama-



dan. Il n'est pas nécessaire que ces jours de compensation soient consécutifs. Le jeûne compensatoire peut être pris à tout moment de l'année jusqu'au prochain Ramadan.

L'exemption du jeûne en cas de maladie ou de voyage est

une concession dont tous les musulmans peuvent bénéficier. S'ils jeûnent, leur jeûne est valide, bien qu'il soit préférable qu'ils bénéficient de cette concession. Dans le cas d'une femme pendant ses menstruations ou sa période postnatale, le jeûne est obligatoire. Si elle jeûne, son jeûne n'est pas acceptable. En effet, elle se met dans une situation difficile en le faisant. Une compensation par un jeûne d'un nombre de jours similaire est toujours requise dans ces cas.

Quant à une femme enceinte ou qui allaite, elle ne peut pas jeûner si elle craint pour sa santé ou celle de son bébé. Nous aborderons la compensation qu'elle peut offrir dans un instant.



Maintenant, une question importante nourrir un pauvre sans jeûner ?

Il s'agissait d'une compensation pour le non-jeûne, exigé des musulmans aux tout premiers temps de l'Islam, lorsque le jeûne n'était pas obligatoire. Un musulman pouvait alors choisir de ne pas jeûner, mais de nourrir un pauvre à la place. Depuis la deuxième année de l'établissement du Prophète à Médine, le jeûne du mois de Ramadan est devenu obligatoire pour tous les musulmans capables d'accomplir ce devoir. Il ne s'agit plus de choisir entre jeûner et nourrir un pauvre.

Cependant, si une personne se trouve dans une situation qui l'empêche de jeûner pendant le Ramadan et de jeûner par la suite, que peut-elle faire ?

La réponse est que la compensation par l'offrande d'un repas à un pauvre est applicable dans ce cas. Pour chaque jour de Ramadan, elle doit donner à chaque pauvre deux repas du type habituel qu'elle a chez elle. Elle peut, si elle le souhaite, donner au pauvre le coût de ce repas en espèces, selon plusieurs savants éminents. Les personnes auxquelles cet avis reste valable sont :

Une personne très âgée qui ne peut plus supporter la difficulté de jeûner de l'aube au crépuscule ;

Une personne atteinte d'une maladie chronique et ayant peu d'espoir de guérison ;

Une femme enceinte ou allaitante, en particulier celle qui se trouve enceinte cette année, allaite l'année prochaine, est de nouveau enceinte l'année suivante et allaite encore l'année d'après.

Elle se trouve ainsi dans une situation similaire à celle d'une personne atteinte d'une maladie chronique.

Dans tous ces cas, une compensation peut être offerte en nourrissant une personne pauvre pour une journée (deux repas) en remplacement de chaque jour de jeûne manqué. Pour d'autres affections, comme une douleur passagère, un mal de tête, de la fièvre, une grippe, et/ou tout autre trouble temporaire, il est conseillé de se considérer comme « malade », de bénéficier de la dispense, de manquer le ou les jours de jeûne et de les rattraper en jeûnant un autre jour (ou un nombre similaire de jours) après le Ramadan, car la compensation pour « nourrir un pauvre » ne s'appliquera pas.

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Italian

Il potere

By Lucaa del Negro

L'economia, intesa questa come esecuzione di lavoro ed elaborazione dello sviluppo razionale di manifesta politica del fare, oggi pratica inondata dalla finanza, è la nostra corretta forza vitale in terra e, limita il relativismo culturale sostenuto da chi cerca giustificazione per i codici e le norme da applicare universalmente a studio esclusivamente teorico. L'essere umano, dall'antico scambio o baratto e commercio delle merci e fino all'attuale incauta e peccaminosa mercificazione di sé stesso, quell'Uomo attore protagonista di questa pratica generalmente chiamata "lavoro" e nominata e regolamentata almeno undici volte nel Sacro e Divino Corano, detiene attraverso questa attività l'energia vitale, speciale forma di comunicazione paragonabile all'istinto di conservazione animale, origine da cui intraprendere tutte le informazioni per vivere in comunità ed espandersi nelle altre. Inoltre, la particolarità di questa energia, compone l'esclusiva forma di mediazione/contrattazione sociale modellante dei bisogni e delle necessità umane forgiando nel contempo il territorio stesso.

Un breve passaggio concettuale che la storia ci ha consegnato intriso nell'ideologia comunista e socialista, applicazione del pensiero marxista di cui oggi le tracce sono cancellate e confuse, (finanche ipotizzando in maniera maldestra da parte di alcuni mussulmani il dottor Marx¹, autore de "Il Capitale", saggio capolavoro e massima esposizione di queste teorie, fosse egli un dio da contrastare e abbattere, come in Uzbekistan, Tagikistan e Kirghizistan, per esempio, ex Paesi del blocco sovietico popolati prevalentemente da mussulmani, dette popolazioni hanno interpretato usare per la propria indipendenza, ponendo accento in tal



senso), può rappresentare una rilettura certamente dissacrante e assolutamente inferiore al Sacro Testo ma, in qualche maniera incredibilmente vicina alle generali richieste di equità sociale che detto Testo segna, come fossero passaggi evidenti delle caratterizzazioni delle parole coraniche e specialmente di quelle che offrono esortazioni e obblighi destinati all'intero dispositivo economico-commerciale che l'umano costruisce, inducendo cioè certe argomentazioni-tipo per il cosiddetto mondo del lavoro.

In questi termini, quasi a corollario e per questa speciale condizione, ogni essere umano è altresì privilegiato della sua intelligenza; in quanto tale, l'Uomo, è il dominante per eccellenza, si voglia considerare qualsiasi gruppo tassonomico e ogni regno scientificamente classificato.

L'Uomo, per opera del Dio Creatore, nella definizione islamica, si identifica socialmente nel commercio e si assume la responsabilità di istituire "qualche cosa" lo possa rendere cittadino, abitante e autorevole risiedente del luogo in cui possa avvenire questa pratica; il contatto e la ricerca di contatto con il divino, attraverso le varie forme, ne costituisce in fine la assoluta pienezza, completando l'autorevole attività del continuare a vivere fino a che gli sia disponibile un ultimo respiro e il luogo dove poterlo fare.

Questo è il punto: questo è il fulcro in cui il pensiero islamico e il rinnovante primo pensiero islamico deve potersi contestualizzare e proporre per finalmente produrre una politica economica comunitaria, una politica cioè islamica, estensiva nella condivisione delle conoscenze e indicazioni pervenute dalle Rivelazioni coraniche, nonché dal conseguente aumento dell'escatologica energia praticata con equilibrio attraverso lo studio. La Ummah, dopo il necessario "processo interiore" nel rispetto immutato dottrinale, non può che materializzare il mezzo della proposta e incarnare la propria supremazia in materia di diritto economico, quel diritto che tutte le popolazioni in Terra stanno ricercando in varie forme; oggi, invece, in un

¹ Karl Heinrich Marx (Treviri, 5 maggio 1818 - Londra, 14 marzo 1883) è stato un filosofo, economista, storico, sociologo e giornalista tedesco.

unione di facciata inefficace e parziale, albergano solamente limitanti dimostrazioni caratterizzate da forme di semplice e inespressiva protesta anche violenta, quest'ultima sempre costellata da enormi sacche di ignoranza improduttiva.

La separazione e i necessari distinguo da politiche economico-finanziarie capitaliste aggranciate a quegli Stati definiti proprio da Marx "imperialisti", in tutte le forme, va praticata immediatamente; il pericolo e il peccato chiaramente scritto come "Riba"¹, forma di divina sintesi che deve abbracciare nel significato ogni tipo di sviluppo economico e finanziario di questa matrice, è insidioso così come è accertata la miseranda e tormentata fine che, per esempio, moltissimi Stati africani hanno visto abbattersi sulle terre da loro abitate quando ne hanno colto a piene mani quelle logiche di consumo e sfruttamento, anche se loro malgrado.

A giungere a questo stato delle cose, sorpassando il pensiero marxista descrittivo di una tutto sommato esigua parte della popolazione mondiale ricca di un'aspettativa di vita molto favorevole in termini materiali e artigliata questa sulla pelle degli stessi innocenti simili ma sfruttati, pensiero "insufficiente" per il credo islamico, una variegata e non troppo numerosa casta che veste per così dire un "abito multiculturale, multi religioso e in parte laico", s'è vista nella storia intraprendere un solerte e spedito sviluppo. Dall'altro canto, le popolazioni che hanno dovuto accostare e spesso abbandonare la via della religione in favore del mercato e del suo mantenimento rinnegando i dogmi e i principi, sono principalmente quelle che hanno del tutto separato religione e Stato e che ora, assumendosi il compito di alleviare e rifocillare gli oppressi, i diseredati, quelle che sono definite "scorie di sistema", per arginare eventuali e probabili sommosse ed usando un codice capitalista che non fa distinzione tra cose ed esseri, rivitalizzano la religione fornendo capitali e risorse ed esenzioni fiscali non indifferenti. La ricerca intrinseca di uno "svecchiamento" e una

rinnovata e mal sopita voglia di comando in un terreno che è stato fertilizzato con *l'immagine*² di debordiana memoria, non riuscendo a individuare il cosiddetto equilibrio dicasi precario benessere nel continuo e sistematico sfruttamento delle risorse dove l'Uomo senza capitale è nulla e, Dio nella logica conclusione non esiste più se non in una forma ridimensionata nella logica, pone "la separazione" tra Stato e religione in un imbarazzante situazione di stallo, quella che nella cultura popolare così ben accentuata in Occidente si potrebbe definire dei "separati in casa".

(La "civiltà meccanica" come fulcro, paradigma, archetipo di pensiero Occidentale che si stabilisce in un moto all'apparenza dei fatti inarrestabile e senza ostacoli, è in via di degenerazione materialista e consumista, considerate appunto - al momento - "finite le spinte marxiste" che ne tentarono un contrasto, certamente dapprima ideologico. Tutto ciò, **questa "modernità" in somma, sta uccidendo lo spirito e la giustizia, in primo luogo quella divina.** E Non solamente. Il "dinamismo", caratteristica determinante di questa imperante ideologia, ha reso l'impazienza una pseudo virtù, ha reso il riposo "perdita di tempo", il silenzio, la contemplazione e la preghiera "tempi morti". Questi vitali valori apparentemente non negati, sono e rimangono custoditi nell'animo dell'Uomo, nel sentimento mai domo. **La religiosità e prima della religione, per tanto, è immanente nell'Uomo, tale che dimostra tutti gli uomini uguali, ribaltando nuovamente il salvifico fondamentale egocentrismo del pensiero smithsoniano).**

L'Islam non ha nulla a che spartire con questo; il prendere parte a queste deprecabili attività di lucro e commistioni fondate sulla carità spesso ipocrita quando Cristiana di deriva, (le Caritas e le Cooperative di questa natura, sono di questi tempi al centro dell'attenzione anche giudiziaria per quanto riguarda le attività e il giro di danaro gestito!) è

¹ Ribā (in arabo: ربا), traducibile con usura. La ribā è vietata nella giurisprudenza islamica (fiqh) e considerata un peccato grave. Semplicemente, sono vietati guadagni ingiusti nel commercio o di lavoro, generalmente attraverso lo sfruttamento.

Société du Spectacle) è un saggio dello scrittore e filosofo francese Guy Debord, pubblicato per la prima volta nel 1967. L'opera, di chiara ispirazione marxista, descrive la moderna società delle immagini come una mistificazione volta a giustificare i rapporti sociali di produzione vigenti (Wikipedia.org).

² *La società dello spettacolo* (titolo originale: *La*

controproducente per la Ummah stessa che viene usata a periodi alterni ora in un senso, ora nell'altro, basti dare uno sguardo su quanto sta avvenendo da anni nella regione irachena e siriana, per esempio, dove la confinante Repubblica islamica dell'Iran, per il mondo Occidentale capitalista, ieri era nemico da contrastare e oggi amico da usare; possibilmente domani amico e nemico nello stesso tempo, per seguire certe logiche segretate che manovrano oscuri scenari e non a caso soprattutto sulla pelle della grande Ummah da destabilizzare e dividere!

Da una intervista a un giornale virtuale americano (<http://www.theatlantic.com>), recentemente, cambiando scenari ma con gli stessi risvolti, per non agitare sentimenti usati dalle antiche fazioni politiche dell'Islam che distoglierebbero la mente invece di accendere onesta riflessione, è apparsa un'intervista all'ex Segretario di Stato U.S.A. Hillary Rodham Clinton candidata alle presidenziali 2016, nella quale ella rivendica la creazione della guerriglia islamista in funzione anti Assad Presidente della Siria accusando Obama, Presidente americano in carica fino alla fine del 2016! Di averne – in seguito – perso il controllo e la regia a causa della sua posizione troppo attendista. Queste parole costituiscono una evidente prova fondata – ammesso ce ne sia ancora bisogno – che il potere sovvertito e impazzito dei mercati, spazza con la forza chiunque osa competere su quel piano che è esclusivo e caratteristico di quell'egemonia oligarchica che l'ha generato e che non può più essere condivisa dal mondo islamico, il quale, non può o dovrebbe non potere non identificare con satana simili condotte.

Se per un istante la percezione di quel collaborazionismo ha un secondo fine – l'attenzione deve essere massima a questo punto – è senza dubbio molto peggio trattenere indifferenza quando sono le pietre delle Moschee dedicate ad Allah a saltare in aria.

Questa non è una tesi che si rivolge a supporto di argomentazioni pacifiste a oltranza oppure un richiamo verso politiche di sviluppo equo che presentino un'utopica e fallimentare visione democratica, quella democrazia – molto probabilmente per arginare la dialettica in primo luogo – costantemente richiamata dall'Occidente e mai compresa ma soprattutto voluto o potuto applicare avendo in mente il capitale e i suoi interessi in maniera prevalente. (La dialettica, l'orazione, è estensione

applicativa della democrazia, strumento selettivo e selezionatore; così come un'organizzazione delle regole difforme produce risultati alquanto differenti e contrastanti nella sfera partecipativa senza per altro generare opere di denigrazione della stessa, la dialettica offre generalmente campioni senza avallo rappresentativo, ponendo accenti di parafrasimo).

Detto ciò, si tratta di elaborare, proporre, applicare immediatamente nella propria comunità-Stato, indistintamente, una politica economica che sia permeata degli insegnamenti coranici ricevuti, non dimenticando la micro economia familiare, secondo uno modello "padre di famiglia": la via è assolutamente naturale perché essa comprende anche gli aspetti chiamati grossolanamente democratici e, come prospettato, è rigore necessario affinché l'Uomo stesso non venga usato e oppresso riducendone la sua naturalezza; deviando i suoi pensieri verso il buio. Questo è l'insegnamento moderno luminoso e nuovo modello vincente da proporre nella Ummah, dalla Ummah, rileggendo saggiamente trattazioni di materia socialista e comunista e guardando con interesse le riforme Cristiane luterane generatrici di una coscienza civile nel nord Europa anche ammirevole per certi aspetti: costantemente, nel cuore le parole di Allah, il Supremo, il quale indica nel giusto commercio la nostra autonomia in Terra, troveremo il nostro potere.

Lucaa del Negro, revised (ITA+ENG) excerpt from: Mā shā' Allāh (XXI century schyzoid man) (<https://autorenegro.org/>)

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TRANSLATORS WANTED!!!!

Power

By Lucaa del Negro

The economy, understood as the execution of work and the elaboration of the rational development of manifest political action, today a practice inundated by finance, is our true vital force on earth and limits the cultural relativism supported by those who seek justification for codes and norms to be applied universally to exclusively theoretical study. Human beings,



from the ancient exchange or barter and trade of goods to the current reckless and sinful commodification of themselves, those humans who are the protagonists of this practice generally called 'work' and named and regulated at least eleven times in the Holy and Divine Qur'an, hold through this activity the vital energy, a special form of communication comparable to the animal instinct for self-preservation, the origin from which to undertake all the information to live in community and expand into others. Furthermore, the peculiarity of this energy constitutes the exclusive form of social mediation/negotiation that shapes human needs and necessities while at the same time forging the territory itself.

A brief conceptual passage that history has handed down to us steeped in communist and socialist ideology, an application of Marxist thought whose traces have now been erased and confused (even leading some Muslims to clumsily hypothesise that Dr Marx, author of "Das Kapital", a masterpiece essay and the greatest exposition of these theories, was a god to be opposed and overthrown, as in Uzbekistan, Tajikistan and Kyrgyzstan, for example, former Soviet bloc countries populated mainly by Muslims, whose populations have interpreted it as a means to their independence, emphasising this point), may represent a reinterpretation that is certainly irreverent and absolutely inferior to the Holy Text but, in some ways incredibly close to the general demands for social equity that the Text marks, as if they were obvious passages from the characterisations of the Koranic words and especially those that offer exhortations and obligations intended for the entire economic-commercial system that humans construct, i.e. inducing certain standard arguments for the so-called world of work. In these terms, almost as a corollary and because of this special condition, every human being is also privileged with their intelligence; as such, Man is the dominant species par excellence, regardless of any taxonomic group or scientifically classified kingdom.

According to Islamic doctrine, man, through the work of Allah the Creator, identifies himself socially in commerce and assumes the responsibility of establishing "something" that can make him a citizen, inhabitant and authoritative resident of the place where this practice can take place; contact and the search for contact with the divine, through various forms, ultimately constitutes absolute fulfilment, completing the authoritative activity of continuing to live until one's last breath and the place where one can do so.

This is the point: this is the fulcrum where Islamic thought and the renewing early Islamic

thought must be able to contextualise and propose themselves in order to finally produce a community economic policy, that is, an Islamic policy, extensive in the sharing of knowledge and guidance received from the Qur'anic Revelations, as well as from the consequent increase in eschatological energy practised with balance through study. The Ummah, after the necessary "inner process" in accordance with unchanged doctrine, can only materialise the means of the proposal and embody its supremacy in matters of economic law, that law which all peoples on Earth are seeking in various forms; today, however, in an ineffective and partial union of appearances, there are only limiting demonstrations characterised by forms of simple and inexpressive protest, even violent, the latter always punctuated by enormous pockets of unproductive ignorance.

The separation and necessary distinctions from capitalist economic and financial policies linked to those states defined by Marx as "imperialist", in all their forms, must be implemented immediately. the danger and sin clearly written as 'Riba'1, a form of divine synthesis that must embrace in its meaning every type of economic and financial development of this matrix, is insidious, as is the miserable and tormented end that, for example, many African states have seen befall the lands they inhabit when they have embraced the logic of consumption and exploitation, even if against their will.

To arrive at this state of affairs, surpassing Marxist thinking that describes a relatively small portion of the world's population as rich in terms of material expectations and clinging to the skin of their innocent but exploited peers, a theory that is "insufficient" for the Islamic creed, a diverse and not too numerous caste that wears, so to speak, a "multicultural, multi-religious and partly secular garment" has seen itself undertake a diligent and rapid development throughout history. On the other hand, the populations that have had to approach and often abandon the path of religion in favour of the market and its maintenance, renouncing dogmas and principles, are mainly those that have completely separated religion and state and which now, taking on the task of alleviating and refreshing the oppressed, the dispossessed, those who are defined as "the dregs of society", in order to stem any possible and probable uprisings and using a capitalist code that makes no distinction between things and beings, are revitalising religion by providing considerable capital, resources and tax exemptions. The intrinsic search for 'rejuvenation' and a renewed and poorly suppressed desire for control in a field that has been fertilised with the image1

of Debordian memory, failing to identify the so-called precarious balance of well-being in the continuous and systematic exploitation of resources where Man without capital is nothing and, God, in the logical conclusion, no longer exists except in a form reduced in logic, places “the separation” between state and religion in an awkward stalemate, one that in popular culture, so well accentuated in the West, could be defined as “separated under the same roof”. (The “mechanical civilisation” as the fulcrum, paradigm and archetype of Western thought, which is established in a seemingly unstoppable and unhindered motion, is undergoing materialistic and consumerist degeneration, considering that - at the moment - the “Marxist forces” that attempted to oppose it, certainly at first ideologically, are now “finished”. All this, this “modernity” in short, is killing the spirit and justice, first and foremost divine justice. And not only that.

The “dynamism” that characterises this prevailing ideology has turned impatience into a pseudo-virtue, making rest a “waste of time” and silence, contemplation and prayer “dead time”. These vital values, which are apparently not denied, are and remain preserved in the soul of Man, in his indomitable spirit. Religiousness precedes religion and is therefore immanent in Man, demonstrating that all men are equal and once again overturning the fundamental, salvific egocentrism of Smithsonian thought. From an interview with an American online newspaper (<http://www.theatlantic.com>), recently, changing scenarios but with the same implications, so as not to stir up feelings used by the ancient political factions of Islam that would distract the mind instead of sparking honest reflection, an interview appeared with the former U.S. Secretary of State. Hillary Rodham Clinton, candidate for the 2016 presidential elections, in which she claims responsibility for the creation of the Islamist guerrilla movement against Syrian President Assad, accusing Obama, the American president in office until the end of 2016, of subsequently losing control and direction due to his overly wait-and-see position. These words constitute clear and well-founded proof - if any were still needed - that the subverted and frenzied power of the

markets forcibly sweeps away anyone who dares to compete on the exclusive and characteristic level of the oligarchic hegemony that generated it and that can no longer be shared by the Islamic world, which cannot and should not fail to identify such conduct with Satan.

If, for a moment, the perception of that collaborationism has an ulterior motive - and we must be extremely careful at this point - it is undoubtedly much worse to remain indifferent when the stones of the mosques dedicated to Allah are blown up.

This is not an argument in support of extreme pacifism or a call for equitable development policies that present a utopian and failed vision of democracy, that democracy - most likely to stem the dialectic in the first place - constantly invoked by the West and never understood, but above all never wanted or able to be applied, with capital and its interests predominantly in mind.

(Dialectics, oratory, is an extension of democracy, a selective and selecting tool; just as a different set of rules produces quite different and contrasting results in the participatory sphere without, however, generating denigration of the same, dialectics generally offers examples without representative endorsement, placing emphasis on paraphrasing).

That said, it is a matter of developing, proposing and immediately applying, without distinction, an economic policy in one's own community-state that is permeated with the teachings of the Koran, without forgetting the micro-economy of the family, according to a “father of the family” model: this path is absolutely natural because it also includes aspects that are broadly democratic and, as suggested, it is necessary rigour so that Man himself is not used and oppressed, reducing his naturalness and diverting his thoughts towards darkness. This is the enlightened modern teaching and new winning model to be proposed in the Ummah, by the Ummah, wisely rereading treatises on socialist and communist matters and looking with interest at the Lutheran Christian reforms that generated a civil consciousness in northern Europe that is also admirable in certain respects: constantly, with the words of Allah, the Supreme, in our hearts, who points to fair trade as our autonomy on Earth, we will find our power.

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Spanish

Zakat y Dawa:

Compromiso misionero según la perspectiva de Mirza Ghulam Ahmad.

Por Ubaldo Pino

Introducción: Los cimientos coránicos de la misión



El Corán establece con claridad que la propagación del mensaje divino constituye una responsabilidad colectiva de la comunidad creyente: *«¡Oh, creyentes! ¡Sed ayudantes de Al-lah, como dijo Jesús, hijo de María, a los discípulos: "¿Quiénes son mis ayudantes en el camino de Allah?"»* (61:14). Esta llamada a la *Dawa* —la invitación al Islam— se entrelaza intrínsecamente con el sistema económico islámico, cuya columna vertebral es el Zakat. Como enseña el Libro Sagrado: *«Toma de sus bienes una limosna mediante la cual los purifiques y los bendigas»* (9:103). Es en esta intersección entre purificación material y misión espiritual donde Mirza Ghulam Ahmad (1835-1908), fundador del movimiento Ahmadiyya, desarrolló una visión integral que redefine el Zakat no como mero alivio de la pobreza, sino como motor estratégico para la difusión pacífica del Islam.

El Zakat en el Corán y la Sunnah: Más allá de la asistencia inmediata

La aleya fundamental que regula los destinatarios del Zakat señala ocho categorías explícitas: *«Las limosnas son solo para los pobres, los necesitados, los encargados de recogerlas, los que están inclinados hacia el Islam, la liberación de esclavos, los endeudados, por la causa de Allah y el viajero»* (9:60). Es particularmente significativa la mención de *«los que están inclinados hacia el Islam»* (*mu'allafatu qulūbuhum*) y *«por la causa de Allah»* (*fi sabīli Llāh*), categorías que los sabios clásicos —como Ibn Kathir en su *Tafsir*— interpretaron incluyendo a quienes

trabajan en la difusión del mensaje.

El Profeta Muhammad ﷺ reforzó esta dimensión misionera al declarar: *«Transmitid de mí aunque sea un solo versículo»* (Bujari), estableciendo que la enseñanza forma parte esencial del deber religioso. Asimismo, en otro hadiz auténtico afirmó: *«Quien guía a alguien al bien tendrá una recompensa equivalente a la de quien lo practica»* (Muslim), principio que legitima el uso de recursos comunitarios para facilitar la labor educativa y misionera.

La síntesis ahmadía: Zakat como instrumento de transformación integral

Hazrat Mirza Ghulam Ahmad, en su obra *El Mensaje de Paz* (1896), argumentó que en una era de desafíos intelectuales y espirituales, la Dawa requiere estructuras sostenibles:

> «La propagación del Islam no puede depender únicamente del entusiasmo individual; necesita recursos organizados, instituciones estables y una estrategia que combine la palabra persuasiva con la acción benéfica. El Zakat, correctamente administrado, provee este fundamento material sin el cual la misión se debilita».

Su enfoque se fundamenta en una lectura teleológica de la *sharia*: si el propósito último del Zakat es fortalecer la comunidad creyente y promover el bien (*maṣlaḥah*), entonces su aplicación a la Dawa resulta no solo lícita sino necesaria cuando beneficia directamente a personas dentro de las categorías coránicas — como los *mu'allafatu qulūbuhum* que exploran el Islam o los necesitados que reciben educación religiosa junto con asistencia material.

En *La Filosofía de las Enseñanzas del Islam* (1896), Mirza Ghulam Ahmad explica:

> «El Islam no separa lo espiritual de lo material. Cuando alimentamos el cuerpo de un hambriento y simultáneamente iluminamos su corazón con el conocimiento divino, cumplimos la verdadera esencia del Zakat:

purificación integral del ser humano».

Principios operativos para una Dawa ética y efectiva

Siguiendo esta visión, la administración del Zakat para fines misioneros debe observar rigurosos criterios:

1. **Legitimidad canónica**: Todo proyecto debe beneficiar directamente a personas incluidas en las ocho categorías del Corán 9:60. Por ejemplo, fondos destinados a publicaciones islámicas pueden considerarse válidos cuando su distribución llega a **mu'allafatu qulūbuhum** o cuando los impresos son gestionados por personal pobre o necesitado (**fuqarā' wa masākīn**).

2. **Transparencia absoluta**: El Profeta ﷺ advirtió: **«El administrador de los bienes de los musulmanes que, siendo sincero, les administra con honestidad y les da su parte completa, será recompensado»** (Bujari). Por ello, Mirza Ghulam Ahmad insistió en la rendición de cuentas pública, principio plasmado en los estatutos de la Ahmadiyya Muslim Jamaat desde sus inicios.

3. **Integración asistencia-educación**: Los proyectos más efectivos combinan ayuda material con formación espiritual, siguiendo el modelo coránico que une **«purificación»** (**tazkiyah**) y **«bendición»** (**barakah**) en la misma aleya (9:103).

Desafíos contemporáneos y fidelidad al espíritu islámico

En contextos plurales y bajo marcos legales modernos, la aplicación de esta visión requiere prudencia. Mirza Ghulam Ahmad anticipó este reto al escribir en **El Camino de la Paz**:

> «La Dawa debe respetar la libertad de conciencia y adaptarse a las circunstancias sin comprometer los principios. El Zakat jamás debe emplearse para coacción, sino para crear condiciones donde la verdad pueda brillar por sí misma».

Esta postura refleja el mandato coránico: **«No hay coacción en la religión»** (2:256), asegurando que el uso misionero del Zakat preserve siempre la dignidad humana y la autenticidad espiritual.

Conclusión: Hacia una economía moral misionera

La perspectiva de Mirza Ghulam Ahmad sobre Zakat y Dawa ofrece una síntesis audaz pero fiel al espíritu del Islam: el recurso económico sagrado debe servir simultáneamente para aliviar el sufrimiento material y nutrir el hambre espiritual. Como resume el Corán en una aleya que él frecuentemente citaba: **«Nunca alcanzaréis la piedad hasta que no deis de lo que amáis»** (3:92). Cuando los creyentes destinan lo mejor de sus recursos —incluido el Zakat obligatorio— a la misión de iluminar corazones con el mensaje divino, cumplen la más elevada expresión de la caridad islámica: aquella que transforma no solo circunstancias, sino almas.

En esta visión, el Zakat se eleva de obligación ritual a instrumento de civilización: teje redes de solidaridad global, construye puentes interculturales y, sobre todo, honra el mandato profético de ser **«una comunidad moderada, testigo ante la humanidad»** (2:143), llevando la paz (**salam**) que es esencia misma del Islam.

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