

IS_{HALL} LOVE ALL_{MANKIND.}



The Light

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A multilingual journal of Islam.

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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- Mon to Thursday**
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19:30 - English - Reflections on the Holy Quran
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An Announcement

Imam Amir Aziz informs us that, in addition to individual visitors and tourists, groups from schools and other institutions are regularly visiting the Berlin Mosque to learn about Islam.

The teachings of Islam presented to visitors are based on the Holy Quran and Hadith, as interpreted by the Promised Messiah, Hazrat Mirza Ghulam Ahmad and Hazrat Maulana Muhammad Ali. **This shows the fulfilment of the hadith prophecy that in the later ages, the Sun (of Islam) shall rise from the West.**

The Call of the Messiah

by **Hazrat Mirza Ghulam Ahmad**

The Promised Messiah and Mahdi



(Editor's note: We conclude 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 – 14

(The Last Part)

In addition to the signs mentioned above, there are many others that I am omitting for now to avoid making this narrative unnecessarily long. For those who fear God, the signs already provided are more than enough. The signs that distinguish any divine messenger are the same as those of the prophets; therefore, there is nothing new in my denial. Every prophet of God has been scoffed at and ridiculed in his time. Even though their opponents witnessed many divine signs and instances of special divine assistance, they never ceased demanding more signs. It is the part of a wise and good person to avoid the ways of the unbelievers and follow the example of the believers. As for those who turn away, they will not harm God in the least, and God does not care for them.

The Conclusion

It should be borne in mind that there are many traditions concerning the Messiah and the Mahdi, many of which are mutually conflicting or contradictory. Nothing is known regarding their authenticity, and we possess no

authority to verify them. The common element among these traditions—that a person called the Messiah, the Hakam, and the Mahdi is to appear—is supported by reliable evidence and has never been disputed. However, in the details, the reports are so contradictory that attempting to reconcile them has puzzled collectors, confounded scholars, and overtaxed theologians' intellects. Consequently, they have remained content merely to collect these traditions without examining the weight of the evidence supporting various versions. As a result, they have found themselves in a whirlpool of confusion. Some believe the Mahdi will be from the family of Abbas, others from the house of Fatima. Some say he will be a descendant of Hussain, and others that he will be a descendant of the Holy Prophet (peace and blessings be on him). Some think he will be an ordinary follower of Islam, while others declare that the Mahdi is none other than the Messiah himself. These, and many more, are the traditions that have come down to us.

Similarly, there are numerous differences of opinion regarding the coming of the Messiah. The Holy Quran bears witness that Jesus is dead; nevertheless, the contrary opinion is held that he will descend from the heavens where he remains alive. A few learned men have held that Jesus is truly dead, as stated in the Quran, and this view cannot be refuted except by one who is obstinately bent on opposing the truth. Those who believe in the death of Jesus think his second coming will be the appearance of a counterpart. This is the opinion held by the Mu'tazilites and leading members of the Sufi school. Among those who believe Jesus will descend from the sky, some say he will descend near the minaret in Damascus, some among the ranks of Islam, and others when the Anti-Christ appears. Some name Mecca or Jerusalem as the place of his descent, while others name various other locations.

The traditions further tell us that all these differences of opinion will be decided by the Messiah himself, who will be the Hakam (arbitrator) appointed by God. Those who accept him as such and are satisfied with his findings will be reckoned as true Muslims, while those who

refuse will say, "Sufficient for us is the opinion of our forefathers." People wonder how a commissioned messenger could come from God and claim the claimant is an impostor, even though these same people were awaiting his advent at the start of the century. Now that the expected one has appeared, bringing honour and providing the necessary means to silence their enemies, did they fail to recognise the time, or was his coming untimely? Indeed, the day appointed by God has arrived, and the hour of decision is at hand. Fortunate are those who accept me with thanksgiving. Do they wish to overthrow him whom God is resolved to exalt and persist in fruitless controversies? God has already decreed that His Messenger shall be victorious. Will they then dare to oppose God? There is no longer any mystery about this matter, but their hearts have hardened, and they are groping like blind people.

O people! Why do you reject the signs of God which you have seen with your own eyes? Is there no one righteous among you? You scoffed at God's messenger and would have killed him with your swords had God not put the fear of the authorities in your hearts. Had the current government not been present, you would certainly have attacked the messenger of God. Now the truth has been revealed, and your excuses have proven hollow. You have never seriously pondered. So, I leave the matter in God's hands, who decides everything. (Contents)

What Was Mithraism?

By Jalal ud Dean

Mithra is neither mentioned in the Jewish Torah nor the Bible. Mithra is neither mentioned nor depicted in the Holy Qur'an. Historically, Mithraism, which had commenced in Persia around 1200BC -1100BC and spread widely eastwards to India, westwards to all regions surrounding the Mediterranean Seas and northwards to all areas surrounding the Black Sea, the Caspian Sea, the Aral Sea and the Adriatic Sea, and so became a common cult.

The specific cult of Roman Mithraism, which became prominent in the Roman Em-

pire, emerged in the 1st century AD and spread along military and trade routes.

In a nutshell, Mithra's mother, Anahita, was impregnated directly by someone (unknown), who landed on Earth from an alien spacecraft. Hence, Mithra was referred to as "Son of God."

Mithra was born in a natural rock cave on 25 December (the exact year is not recorded). That naturally hollowed cave was also an animal shelter in Winter.

Upon Mithra's birth, the mother and child were visited by three Persian historians who were tracking an unnamed comet in outer space. However, scientists and astronomers of the current era have carefully calculated backwards (every 76 years), and they are firmly of the opinion that the comet was very likely Halley's Comet before it was named as such.

Halley's comet moves in a "retrograde" direction, meaning it orbits the Sun in the opposite direction compared to most planets, essentially moving "clockwise" when viewed from above the solar system's north pole; this is considered the uncommon direction for its orbit.

Those Persian historians brought costly gifts of gold, frankincense, and myrrh. The date of 25th December BC was a special Persian festival to commemorate the Winter Solstice, which attracted large crowds each year. Winter Solstice is after the 3rd week of December, when the night is longest and the day is shortest. Historically, in the Northern Hemisphere, the Winter Solstice can fall between 21st and 25th December. This is because of the Earth's vertical tilt at 23.5 ° at the North Pole.

Legend says that Mithra lived and had twelve common associates (mainly farmers, housebuilders, fishermen, etc.) as his regular followers. They wore regular mixed clothes. In addition, Mithra had twelve very close associates, his secret disciples, each representing one of the twelve signs of the astrological Zodiac. These secret disciples were always dressed in white, from peaked hood to feet, and were of-

ten mistaken for angels.

There was a last supper of his common associates, the night before the event of the Spring Equinox. Mithra had disagreements with some other people, who were also in close association with him. There was some conspiracy, and they beat him up. They suspected that Mithra died at 33, and he was placed in a naturally hollowed rock tomb.

They further suspected that Mithra then arose from the dead after 3 days, was immediately elevated to Heaven, and seated next to the God who fathered him. In fact, Mithra was not dead, but he had gone into a swoon from the beatings he received due to the conspiracy of his common associates. His very close associates, who were always dressed in white, went over to the rock tomb. There, they burnt certain herbs for over 3 days inside the rock tomb. Smoke was seen emerging from the tomb entrance, guarded by the secret disciples of Mithra.

The herbal treatment worked, and Mithra was revived after 3 days of exposure to the herbs' fumes. His close associates (who were dressed in white) helped Mithra out of the rock tomb. Mithra was then taken to a mountain as part of his escape plan, and he walked up it, with very low clouds around the peak. Mithra walked to the mountain peak, walking through the low clouds, over the peak. Then Mithra crossed over to the Indo-Iranian region, to the land of his ancestors.

After Mithraism spread throughout the Roman Empire, it quickly became the official State religion of the Roman government. Many Roman senators were followers of Mithraism, which helped spread it further into Europe and England. The Roman Empire reached its greatest extent in 117AD, under the Roman Emperor Trajan.

When Emperor Trajan died, much of the territory he had conquered in Mesopotamia was quickly lost, but from then on, Rome's frontiers became relatively stable. More stable boundaries led to a new focus on foreign policy.

Mithra is expressly mentioned in the Hindu scripture, the Rig Veda (Rig Veda 3.59.1), together with Varuna (a Hindu god, as Ruler of the sky and the seas), as part of the Indo-Iranian historical reporting.

Much of the existing Mithraism infrastructure was destroyed throughout the conquered territory stretching from Greece to India when the massive army of Alexander the Great conquered the Persian Empire in 334BC.

Mithraism was also the state religion of Persia. Over 480 underground Mithra temples throughout the regions where Mithraism spread, in the Indo-Iranian region, the former Roman Empire, and England and Wales. There are, somewhat surprisingly, very close similarities with some aspects of Christianity.

In history, the Persian Empire was the largest empire of its time, facilitating the spread of Mithraism from Asian countries to surrounding regions. By 117AD, the Roman Empire had spread to all the peripheral areas surrounding the Mediterranean. Accordingly, as the Romans spread their State religion, Mithraism, those countries were compelled by the atrocities of the Roman Empire and forced to adopt it.

Finally, Mithraism lost popularity to Christianity after the Roman Emperor Constantine adopted it in the early 4th century.

The Holy Qur'an contains many revealed verses that oppose the beliefs and practises of idolatry. Consequently, after the commencement of Islam by Prophet Muhammad (*pbuh*) during the era 610AD - 632AD, one of the most stubborn communities was the Mithras, who formed alliances with the other idolaters.

Mithraism is no longer the dominant religion in the countries and regions described above.

[\(Contents\)](#)

Essay on the Tasks and Approach of Contemporary Muslims to Deliver the Good News of Islam

By Gavin Bushe

Almighty Allah has made it a precondition and primary criterion for religious messengers, great and humble alike, that He will not hold anyone responsible on the Day of Requital until a warner has been sent to them. The Holy Prophet Muhammad (Peace be upon him) is this universal messenger.

His Message has already been delivered to his nation on the final sermon at Arafat in the 7th Century AD. Allah says in the Holy Quran that He made the Messenger kind so that people would accept the Message from him. His approach was successful for most people in Arabia during his time.

Later, Muslims fell into fighting and conquest. However, the Prophet's example during his 13 years in Mecca is unparalleled in its wisdom and approach. At that time, the Prophet (Peace be upon him) had no power and relied on his example and his wisdom to convey what he hoped would be an acceptable and successful warning. He was a faithful steward of his people at the time and returned evil with good at every encounter. He was fighting the greater jihad (Jihad al Akbar) and not the lesser jihad (Jihad of the Sword). Later, the Promised Messiah and Imam Mahdi appeared in Qadian in the person of Mirza Ghulam Ahmad. He declared that only writing and preaching would thenceforth be the way of propagating the essential guidance and warning. Islam was to be defended by reason, intellect and scholarship and not by the sword because it was being attacked by these arms and not the sword.

By now, the world is saturated with pen jihadis of all stripes. Social media is a ripe place to discover messages from advocates of countless understandings and persuasions. Considering that so much is at stake according to the

True Message of the entire Holy Quran, it is of utmost importance that people know the whole of the actual message from Allah.

One has to conclude that the Ahmadiyya Movement is duty-bound to deliver the successful message far and wide, being the successor to the Mahdi.

In conveying our message, we are bound by our Bai'at pledges for life. This is our purpose on Earth. Other people are producing food and technology and keeping the lights on. It would be almost unfair to expect ordinary Muslims to convey an unrenewed message. In any case, it is the duty of Muslims to notify non-Muslims of the Message of Islam according to the Holy Quran.

"Do not think 'O Prophet' that Allah is unaware of what the wrongdoers do. He only delays them until a Day when 'their' eyes will stare in horror." – [14:42]

"But if they turn away, We have not sent you 'O Prophet' as a keeper over them. Your duty is only to deliver 'the message'. And indeed, when We let someone taste a mercy from Us, they become prideful 'because' of it. But when afflicted with evil because of what their hands have done, then one becomes totally ungrateful." – [42:48]

"The Messenger's duty is only to deliver 'the message'. And Allah 'fully' knows what you reveal and what you conceal." – [5:99]

Clearly, all successors to the Prophet are made a watcher over humanity.

"And thus, We have made you a just/moderate community that you will be witnesses over the people and the Messenger will be a witness over you..." – [2:143]

In these verses, it is clear that talk is cheap. Talking cannot convey Islam effectively. Nevertheless, a message must be conveyed. But, how?

I would recommend promoting the religion as a personal and social health benefit and

leading by good example. From my personal experience, no one will accept a message from a needy or dependent person. It must be the example of a successful person who becomes an exemplar in any capacity for people to emulate. The only way to become successful, according to the Holy Quran, is to practice the religion that leads to success. This is because seeing is believing.

I think no better example of Islam was given than by the Holy Prophet Muhammad (s) himself during the Meccan period. By 2026 AD, the Muslim nations are in ruins across the world due to war and scattered into refugee enclaves in the Western hemisphere. The example of civilisation we have seen recently has persuaded very few people of Islam's benefits. We must take it upon ourselves to integrate into society and prove by demonstration that Islam is the true religion.

Whatever interpretation of Islam you believe is the answer, then be that authentic answer yourself. Our Bai'at pledge is our best guidance at this time. ([Contents](#))

"Allah's Will is Allah's!"

By Lucaa del Negro

The risk of having a Westernised version of Islam, even if that interpretation were misguided towards a Kantian transcendental schematism, at least as regards the essential theoretical aspect of peace and coexistence among peoples through the instrument of law, is high and the (presumed) forced emphasis on a similarity or approximation to this thinking must be avoided, especially if it is hoped to respond to the dramatic events linked to the contemporary Muslim world; every ideal introduced by Western thought as a corollary to Islam is presumably driven and aimed towards a peaceful order as a political-existentialist utility of the regime, as Sartre's forms of atheistic humanism have well explained.



As regards the German philosopher's project, which is closely related to the "golden rule" and considers reciprocity to be the authentic and living synthesis of the words "freedom" and "equality" as fundamental to "human rights", it remains an abstract and sterile ethical concept (Islam is essentially an orthopraxy, if one really wants to force the analysis: i.e. a series of actions and behaviours that are obligatory because they are judged to be "correct") demonstrating that it is totally irreconcilable with Islamic doctrine, as has been rightly demonstrated on several occasions by the wisest and most astute class of Muslim thinkers, who, on 19 September 1981, at the UNESCO headquarters in Paris, presented their own version of the Rights, in an alternative and perhaps complementary document to the one presented in the original version by the then American First Lady, Mrs Anna Eleanor Roosevelt, in 1948.

Is there, therefore, a humanitarian and dominant matrix towards this nature that excludes or sets aside, so to speak, God, as well as "this God" – "the One and only possible and certain God" – from the undisputed hegemonic control of civil coexistence and the proliferation of races, according to the reformist and progressive thinking of Western governments? Is there an ongoing, albeit not openly manifested, shift towards these apparently agnostic positions on the part of states that, while openly followers of Islam, do not apply the Koranic law (Sharia) with determination and in its entirety, while seeking adaptation through Sharia edicts (fatawa) or reforms, if you will? Why seek to understand, and above all, how, if not by passively intercepting what we might consider the boundary between faith and legitimate rational inquiry, without committing the error of those theologians who, by divulging the obscure and secret points of interpretation of the Holy Text even to those who are unable to understand them, give rise to heresy? The answers to these questions are already available in some ways, and, specifically for the last question, this is thanks to a doctor, judge, and philosopher who, towards the end of the 12th century, published some fundamental and critical works in Islamic and liberal Spain.

works for which, due to their writing style characterised by extreme intelligence and lucidity of analysis for that time, he had to endure harsh trials and end his life in exile in almost miserable conditions.

Averroes (Ibn Rushd) and his works and translations in the service of reason could not withstand the weight of an application of religion as aversion to free thought, as some, and, as far as Islam is concerned, the Caliphs, thought they had to interpret and impose on the people in this manner of application; They could not withstand the powerful dominance of Christianity, which was awakening from the dark ages of the Middle Ages and seeking new motivation from the recently concluded Crusades. 'The Incoherence of Incoherence' (Tahafut al-tahafut), one of the few works saved from among the many he produced on logic and metaphysics, superlative works destroyed by censorship, defended Aristotelian philosophy against the criticisms that claimed Aristotle's thought and philosophy in general to be in contradiction with Islam.

Averroes' basic thesis was precisely the opposite: he argued that truth can be attained through both revealed religion and speculative philosophy. His enormous vision, or rather universal vision, confirmed by the many translations into Latin and his commentaries on the works of Aristotle, which enabled Europe to rediscover this fundamental Greek philosopher who had been forgotten until then, made him known for his ideas to those illustrious thinkers whom we now consider almost the fathers of a particular cultural expression in which we find ourselves today. This great Muslim philosopher influenced the Christian philosopher Thomas Aquinas and Jewish philosophy from Maimonides to Spinoza. Dante Alighieri himself, in *Inferno* (IV, 144), defines him as "he who made the great commentary". Averroes is convinced that the truths acquired through philosophy are not in contrast with the infallible revelation of the Koran: there is only one truth; for this reason, there is no greater truth in philosophy than in religion, or vice versa. Philosophy – in his reflections – must also be recognised as legitimate by be-

lievers, as it does not contradict but rather confirms revelation. Indeed, Averroes explained, God's science is different and superior to that of men, in that God, knowing himself, also knows all things, since he is their first cause and on whom all things depend. This, however, does not mean that He knows or must know individual and accidental things, since knowing individual things in their accidentality is only an imperfect way of knowing. God's perfect knowledge concerns, instead, what is necessary and immutable: with His knowledge of the world, God is at the same time the cause of the world and, since the object of His knowledge is the necessary, the world that depends on it is an essential order. The consequence is that divine providence does not concern individual things and accidental events, which would not fall within the necessary order of the whole, thus explaining the existence of evil in the world and the margin of freedom granted to man. (However, as part of the necessary order of the world, human action is also predestined, in accordance with the teachings of the Holy and Divine Qur'an).

This rationality of thought, this enlightenment, opens, so to speak, a breach in the ostentatious barrier erected centuries ago and which today is dangerously faltering: these ideas offer a vast and possible new or renewed vision that allows us to have no longer the difficulties that rulers had in the past in maintaining and ensuring the coexistence of Faith among Faiths and of the State among States; terms such as "peace", "humanity", "democracy", "socialism" and "submission" (being Muslim), for example, are renewed despite their etymology and almost in a Vedic literary context. Admittedly, upon closer examination, but without conceding that the obstacle, the barrier between what is inherent in our human nature and what belongs to God as the source of Teaching, what is simply a "benefit" for humanity, to compensate for human nature's inclination towards evil, from an exclusively Islamic point of view (Holy and Divine Qur'an Sura 103:1;2;3), can it support a further question, whether it refers to a series of sins of which we are the "beneficiaries"? Are all of us "earthlings" without distinction, or rather, postpon-

ing further reasoning on the subject, as far as “heaven” and “hell” are concerned, could we all certainly be beneficiaries and therefore exclusively treated in a single and identical conditional manner?

Does “all” mean understanding excesses? Do “all” nevertheless not correctly believe in the Teachings of God (Allah) himself? Is this (thought) “humanity” therefore inscribed in the genetic information of living beings? Does it almost dissolve the bond with the Word of God and thus found Western and reformed modern societies?

Consequently, directly and indirectly, what is the factor responsible for the value and quality of life itself, a coefficient in open opposition or presumed opposition to the paternalistic and univocal concept of the Islamic believer, who, in the constant association between “good and evil” with the Word of God, is nevertheless attracted by the better social organisation of Western populations in which God (Allah) does not seem to be revered? The answers are, here too, simple, and the endless procession of faithful constantly emigrating to these organised “shores of well-being” make comments even more straightforward but dangerously simplistic. For this reason, in order not to confuse what is simple, serious reasoning is needed, infused with an aristocratic conception of truth that all of us, as modern citizens, live with every day, abandoning stupid stereotypes and the hyper-superficial intellectual consciousness (secular-paroxysmal) that we receive in an osmotic process dictated by the abnormal masses of journalistic information, including false (fake) information. Expressing understanding and willingness to the extreme is a narcissistic form of goodness that pollutes people’s character: with these words, modern Western science in the interesting and cold discipline of psychology welcomes the characteristics that denote a series of attitudes of the individual who, to adapt to these theories, always assumes extreme, almost extremist behaviour, with movements indicating the human being as a particular species of automaton, “an expression of the molecular combination of which it is composed”.

In apparent contrast but with perfect psychological insight, the word of God describes us as “prone to evil”: specifically, resistant to faith (Holy and Divine Koran Sura 11:17), rebellious (Holy and Divine Koran Sura 18:54), ungrateful for His goodness, blind to His signs; fickle, inconsistent, unable to endure adversity, and so on. These stern warnings, in today’s vision obtained through necessary and constant scientific progress and beyond, take on the meaning of renewed truth, overturning the theories recently obtained by science but without eliminating their essence, as if to imply that the necessary process we have accomplished so far is and will always be incomplete if God is not involved, as a solid and unshakeable, supreme and immutable reference point. To clarify this point, it means denoting “do-goodism” as a psychosis, as human science has highlighted, but one that is necessary when and because there is no correlation with “The Good” par excellence (without rhetoric!), namely God himself.

Doing good is therefore not enough and becomes a disease if there is no destiny, no sign, no warning, no admonition that leads or, instead, brings us back to God himself. The opposite but closely related concept is “evil”, something that has nothing to do with God’s Will. Period. (Sin and the expiation of sin is an exclusively earthly practice; a necessity assumed to return to God, to goodness). This “philological approach”, which is little accepted and little conceded in the Islamic world where Faith has the necessary upper hand, should not and must not be a cause for denigration, because obscurantism in the modern age leads to the affirmation of the opposite and, therefore, favours detachment rather than renewing awareness of the truth. Daily work, as described above, must take place like the divine Sign, and it must be absolutely possible for this to happen. Action, “movement”, is indispensable: it is required. Those who do not perform the acts and almost wait for them to happen are destined to the fate of any other human being burdened with a grave, sinful responsibility, without distinction. Therefore, the statement “if God willed it” (it is God’s Will) does not mean that He has decided for us: we

wanted to determine for ourselves so that we could find in God the answer and the only reason.

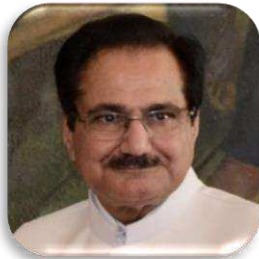
In conclusion, this is the formula that places us without distinction in the dock as responsible parties, because this is our destiny. These words emphasise the generous criticism to which we are subjected and from which there is no escape, just as this writing is not to be understood as a way out. Our “solitary journey” is the result of our choices and experiences, which, in the stark awareness of human imperfection and based on mistakes made and successes achieved, faces the unknown and approaches, to be precise, the inevitable end of earthly bodily existence, leaving aside for now, after leaving aside Heaven and hell, even “The Last Judgement”. (<https://autorenegro.org/>) PLEASE, DONATE AND SUPPORT HERE: <https://gofund.me/3d7e2c50> ([Contents](#))

The Change Needed

By Lord Shahid
Aziz

Summary

This article highlights the crucial need for individual moral reform within the Muslim community, arguing that genuine faith lies in ethical conduct rather than mere ritual observance. Drawing on the Holy Quran and the teachings of Prophet Muhammad (s), it stresses that God does not change the condition of a people until they change their own condition (Quran 13:11). The article calls for embracing the *true Jihad*—the struggle for self-perfection—and abandoning hypocrisy, superficiality, and judgment of others. It highlights Islam’s historical role as a progressive force for ethical and social reform, particularly regarding equality and divorce. It concludes that the contemporary crisis of disunity can only be overcome through non-judgmental tolerance and active, unified brotherhood, echoing the Holy Prophet’s (s) analogy of the believers as one body.



The Call for Individual and Collective Moral Reform in Islam

The first verse from the Holy Quran that inspires this message is Chapter 13, Verse 11:

“For him, are angels guarding the consequences of his deeds before him and behind him who guard him by Allah’s command, surely, *Allah changes not the condition of a people until they change their own condition*. And when Allah intends evil to a people, there is no averting it. And besides Him, they have no protector.”

The central message emphasised is that any improvement in the collective condition of a people must be preceded by a change in their own individual state.

The Spirit of Faith and Moral Character

Another guiding principle is found in Chapter 49, Verse 10: “Believers are brothers. So make peace between your brothers and keep your duty to Allah that mercy may be shown to you.”

In every age of decline, God has sent prophets. But, after the Holy Prophet Muhammad, prophets can no longer come. Now, reformers are sent by Allah to remind people that the spirit of faith is not found solely in rituals, but in the moral character of the followers.

In the current global situation, a disturbing trend is evident. Outward displays of piety often coexist with moral failings, harsh judgments, and intolerance in the same person. The Holy Quran warns against this hypocrisy. The necessary change begins with the individual. This is why reciting the Holy Quran repeatedly is essential—it serves as a constant reminder that “Allah does not change the condition of a people until they change their own condition,” and that this change starts at the personal level.

The Holy Prophet Muhammad himself de-

clared that the essence of his mission was: “I have been sent only to perfect, excellent moral conduct in humanity.” This perfection cannot be done from the outside. No one else can force an individual to change. Someone addicted to intoxicants can only leave them after they decide a change in their habits is needed. In all spheres of life, reform is only possible when the individual chooses to reform themselves. But the first step is to realise that change is genuinely required.

The True Jihad: Self-Reform

The perfection of conduct is what the Lahore Ahmadiyya movement continually stressed as the *true* Jihad—the struggle to reform one’s own self and to present Islam’s inherent beauty to the world. This is a much more difficult task than resorting to violence through armed Jihad. It is easier to commit a dastardly deed, such as kill someone for not agreeing with you, than to truly change one’s conduct and engage in the *true* Jihad.

This internal struggle is the call to honesty in business, truthfulness in speech, and purity in thought, rejecting the superficiality that plagues our times. Superficiality is evident when people spend money to show off, disregarding a genuine purpose. The moral dilemma of buying a new item to show off versus giving that money to a homeless person highlights this failing. To ignore a homeless person solely for the sake of one’s own appearance suggests a moral depravity in humanity.

Islam as a Force for Ethical Advancement

When Hazrat Maulana Muhammad Ali wrote his extensive works on Islam and comparative religion, he aimed to restore focus on Islam’s practical, moral, and rational teachings, proving that Islam is a force for ethical advancement in the modern world. At that time, some argued that Islam was a backward religion keeping Muslims behind other nations. The reality was that it was the Muslims’ own attitude, not Islam, that was the reason for Muslims falling behind other nations.

Islam provided progressive teachings centuries before the West adopted them.

Some examples are:

1. **Divorce:** Islam was the only religion that allowed divorce 1,500 years ago. It even established the concept of no-fault divorce, which allows one person to end a relationship without assigning fault to either party. British law adopted this only a few years ago.
2. **Racial Equality:** In his final pilgrimage sermon, the Holy Prophet Muhammad declared that no human, “whether white or black,” has superiority over another based on race, as superiority lies only in *Taqwa* (righteousness). The Holy Prophet Muhammad (s) declared this 14 centuries before the West passed the Race Relations Acts.
3. **Women’s right to property.** Until the 1970s, in the UK, a woman was not entitled to enter into business contracts or own property. She had to have her husband’s permission to open a bank account or take out a loan. In Islam, women had the right to own property from the beginning.

The West is still learning from Islam to improve their society and social structure. It is, therefore, clear that it was not the religion of Islam that was holding Muslims back but the attitudes of some Muslim religious leaders, necessitating the mission of reform.

The Crisis of Disunity and the Call to Brotherhood

One of the most significant consequences of a lack of moral character is the inevitable breakdown of unity. The single most persistent crisis facing Muslims today is disunity. This disunity is painfully visible in conflicts where Muslims fail to come to the aid of their brothers and sisters, highlighting that fine speeches do not alleviate suffering; what is needed is active help.

The first step toward unity is non-judgmental tolerance and abandoning the

practice of declaring other Muslims as *Kafirs* (non-believers). The Lahore Ahmadiyya Movement asserts that no Muslim has the right to declare another who professes the Kalima Shahadah as a *kafir* (non-Muslim). Tolerance means accepting differences without necessarily agreeing with them. We are responsible for our own beliefs and actions, not for those of others. Therefore, we should focus on our own character and let others live their lives in peace, leaving it to Allah to judge them.

The next step is mutual love and concern. The Holy Prophet said, “None of you truly believes until he loves for his brother what he loves for himself.” This requires active harmony, as the Holy Prophet described the faithful in their mutual love, mercy, and compassion as “like one body,” in which suffering in one member causes the whole body to respond with sleeplessness and fever.

In times of global suffering, we must move beyond passive sympathy to active, unified efforts to alleviate poverty, persecution, and conflict everywhere. The proper response is not to retreat, escalate conflict, or undertake acts of terrorism. It is to embody the teachings of the Quran and the instructions of the Holy Prophet Muhammad and behave as a beacon of peace and righteousness.

The core mission entails the propagation of the true, peaceful, and rational Islam to the entire world, utilising the pen and peaceful argument to win hearts and minds. We must become reformers of character and bridges of brotherhood, committing to a personal and collective revival rooted in the profound morality of the Holy Quran, so that we may truly become one body, living in peace and establishing peace. ([Contents](#))

Resolutions

By Ms Jannat Yasin

33:5 Call them by (the names of) their fathers; this is more equitable to Allah; but if you do not know their fathers, then they are your brethren in faith and your friends. And there is no blame on you in that about which you make

a mistake, but (you are answerable for) what your hearts intend. And Allah is ever Forgiving, Merciful.

6:141 And He it is who produces gardens, trellised and un-trellised, and palms and seed-produce of which the fruits are of various sorts, and olives and pomegranates like and unlike. Eat of its fruit when it bears fruit and pay due for it on the day of its reaping, and do not be extravagant. Surely, He does not love the extravagant.

“Verily, Allah has recorded good and bad deeds, and Allah made them clear. Whoever intends to perform a good deed but does not do it, then Allah will record it as a complete good deed. If they intend to do it and so do, then Allah the Exalted will record it as ten good deeds up to seven hundred times as much or even more. If they intend to do a bad deed and do not do it, then Allah will record for them one complete good deed. If they do it, then Allah will record for them a single bad deed.” (Recorded by Bukhari and Muslim).

“The most beloved of deeds to Allah are those that are most consistent, even if it is small”. (Narrated by Bukhari and Muslim).

Humans set units of measurement. For example, at one time, a yard was the distance between the King’s chin and his forefinger and so on. This applied to all measures. Science needed something more definite, and different countries decided to use different scientific measures, but eventually everyone moved to a standard.

Time is slightly different in that followers of each religion chose an event to measure time by. Christians say they picked the birth of Jesus and measured the Earth’s rotation around the Sun, making adjustments. Muslims chose the date of the Holy Prophet’s migration, or Hijra, as the basis for measuring time. The only significance of the calendar is that it allows us to determine when something happened or is going to happen; nothing more.

In the West, people make New Year’s reso-

lutions. Some Muslim scholars object to it. They think that it has something to do with Christianity; it does not. The problem is that people make resolutions and forget about them.

Making resolutions is a part of every Muslim's daily life. Every salaah is a time to make a resolution. Starting with wudhu, when you wash yourself physically to prepare for spiritual cleanliness, you resolve to be a better human than you were at your last prayer. Then the next prayer is a chance for you to check whether you kept that resolution. Ramadan is a time for you to check whether you were a better Muslim throughout the previous year.

In 33:5, we are told that if we break a resolution by mistake, Allah is forgiving and merciful because it is the intention that matters. Verse 6:141 hits the nail on the head when it warns humans against extravagance. Human extravagance is causing global warming and the weather changes we are seeing, with overconsumption supporting corporations that pollute the environment. This is just one example of humans making resolutions and breaking them.

The Hadith also tells us that the mere intention to do something good is recorded as a good deed. If the person actually does it, a reward of 700 times is recorded. A bad deed is recorded against us only when we do something wrong. But remember that there is a reward for being consistent as well, and that is the crucial point people forget. Don't make resolutions to do big, important things which you may not be able to keep. Make resolutions to improve in your capacity, but keep improving.

You will find that self-reflection and accountability go a long way in becoming more intentional with your endeavours. Think about what you want to achieve, what steps you have taken to get closer to your goal and what you

have done to give back. Self-reflection prevents one from falling into a cycle of repetitiveness and stagnation. Where one can pinpoint their virtues and vices, it becomes easier to understand, for example, why someone may struggle to achieve their resolutions and end up rolling over into the next year.

Gratitude is paramount. Without gratitude, accomplishments are forgotten the moment the dopamine rush subsides, leaving a feeling of unfulfillment. Attribute your good deeds to the Lord and say alhamdulillah that you are in a position to help someone. Do not gloat over your good deeds. Charity should be practised in a way that the left hand does not know what the right hand has given. Similarly, privacy should be maintained in the goals and resolutions you set for yourself. Do not overshare with others what you have set yourself to accomplish. By oversharing, your focus shifts to relishing the validation you get from talking about your goals, rather than working towards them. It ties in with the concept of delayed gratification. Do not fall into the trap of placing more value on the image or idea of achieving something than on actually achieving it; when one does, procrastination eats away at time, good deeds, and accomplishments. Productivity is not just about worldly gains. The most productive deed is that which earns the pleasure of Allah—even a small, consistent act, like a sincere dua, seeking knowledge, or helping your family, is a monumental success, so do not undermine such acts.

Consistency ensures that your New Year's resolutions are not left unfulfilled. Do not fear starting small or imperfect; as long as you are consistent, you are actively getting closer to your goal. Ideas left in the boardroom never materialise; the mind is your boardroom, so take actionable steps and see all your resolutions materialise.

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Dutch/ Nederlands

Circumcisie van vrouwen in de islam bekeken vanuit historische, culturele en religieuze context

By Prof Dr Robbert Bipat

Achtergrond



Circumcisie (besnijdenis) van vrouwen duidt op de praktijk waarbij de vrouwelijke genitaliën om niet-medische redenen worden aangepast of verwond. De procedure varieert sterk in ernst en methode, van gedeeltelijke of volledige verwijdering van de uitwendige vrouwelijke geslachtsorganen tot andere vormen van verwonding. De oorsprong van vrouwelijke besnijdenis is complex en veelzijdig, en gaat eeuwen terug naar een tijdperk vóór de komst van de islam. Historisch bewijs suggereert dat de praktijk ontstond in verschillende oude samenlevingen, waaronder die in Afrika, het Arabisch Schiereiland en delen van de Middellandse Zee. Antropologische studies bevestigen dat de praktijk werd uitgeoefend in het Oude Egypte, evenals onder bepaalde etnische groepen in Sub-Sahara Afrika en de Hoorn van Afrika. Deze vroege praktijken waren diepgeworteld in sociaal-culturele overtuigingen over zuiverheid, vrouwelijkheid en sociale identiteit en niet wegens religieuze doctrine.

De gewoonte verspreidde zich via migratie, handel en culturele uitwisseling, en raakte verankerd in grote delen van Noord-Afrika, het Midden-Oosten en Zuidoost-Azië. Het hardnekkige voortbestaan van deze praktijk kan worden gekoppeld aan ideeën over huwelijksgeschiktheid, familie-eer en overgangsrituelen, waarbij lokale tradities voorrang kregen boven religieuze voorschriften, maar vooral ook de ondergeschiktheid van vrouwen werd benadrukt. Daarnaast werd het mogelijk gemaakt door migratie, handel en interculturele uitwisselingen die deze gebruiken verspreidden over Oost- en West-

Afrika, het Midden-Oosten en tot aan Zuidoost-Azië. Tegen de tijd dat de islam ontstond, was besnijdenis van vrouwen al structureel gevestigd in de regio's waar het nieuwe geloof zich zou verspreiden. Het is dus niet de islam die het introduceerde.

Daarnaast moet worden opgemerkt dat deze vorm van besnijdenis niet met een enkele religie of cultuur werd geassocieerd. In plaats daarvan werd het overgenomen en aangepast door diverse groepen volgens hun lokale gebruiken en sociale normen. Het voortbestaan van de praktijk tot in het islamitische tijdperk benadrukt het belang van het onderscheiden van culturele tradities en religieuze voorschriften bij het analyseren van de hedendaagse manifestaties. Vrouwelijke besnijdenis wordt in diverse regio's beoefend, waarbij de prevalentiecijfers en methoden sterk verschillen. De hoogste percentages zijn te vinden in delen van Oost-Afrika (met name Somalië, Eritrea, Ethiopië en Soedan), West-Afrika, Egypte en bepaalde gemeenschappen op het Arabisch Schiereiland en Zuidoost-Azië. In elke locatie wordt de praktijk gevormd door een complex samenspel van traditie, sociale samenhang en ideeën over de rol van vrouwen en vrouwelijke deugd.

Islamitische bronnen ondersteunen circumcisie van vrouwen niet

Een grondige analyse van islamitische grondteksten toont een afwezigheid van expliciete voorschriften voor besnijdenis van vrouwen in de Koran. Dit Boek, de belangrijkste religieuze bron van de islam, benoemt in geen enkel vers deze praktijk. Deze stilte is belangrijk, gezien de gedetailleerde richtlijnen van de Koran over rituele zuiverheid, lichamelijke integriteit en sociaal gedrag. Als zodanig moeten alle claims over de religieuze verplichting van vrouwelijke besnijdenis gebaseerd zijn op bronnen buiten de Koran.

De aandacht richt zich dus op de Hadith—de uitspraken en bevelen van de Heilige Profeet Mohammed (vrede zij met hem) zoals vastgelegd door zijn metgezellen. Binnen het enorme corpus van Hadith verwijzen enkele naar de praktijk van vrouwelijke besnijdenis.

Deze vertellingen kunnen echter worden onderworpen aan aanzienlijke wetenschappelijke controle wat betreft hun authenticiteit, overdrachtsketen (isnad) en contextuele betekenis.

De meest geciteerde Hadith in deze context wordt toegeschreven aan um Atiyyah, die naar verluidt vrouwelijke besnijdenis in Medina beoefende. Er wordt gezegd dat de Profeet matiging heeft geadviseerd: "Snijd niet zwaar, want dat is beter voor de vrouw en wenselijker voor de echtgenoot." Deze vertelling komt voor in sommige verzamelingen, maar wordt door vooraanstaande Hadith geleerden als zwak (da'if) geclassificeerd vanwege tekortkomingen in de overdrachtsketen. Andere Hadiths verwijzen naar algemene opvattingen over reinheid en besnijdenis, maar geen enkele vestigt vrouwelijke besnijdenis als een religieuze vereiste.

Deze uitspraken moeten absoluut niet worden gezien als een goedkeuring door de Profeet (vrede zij met hem). Het is meer zijn manier geweest om diepgewortelde tradities op een zachte manier de wereld uit te helpen. Als dat met de harde hand werd gedaan zou hij op onnodig veel weerstand stuiten. Vergelijk het met de manier waarop hij slavernij naar meer humanere vormen bracht en mensen stimuleerde om slaven vrij te kopen. Helaas verschillen Islamitische juristen en geleerden historisch gezien in hun interpretaties van deze Hadith. Sommigen beschouwen vrouwelijke besnijdenis als een toegestane culturele praktijk, terwijl anderen de religieuze geldigheid ervan volledig afwijzen.

De Lahore Ahmadiyya-beweging

De Lahore Ahmadiyya Beweging die de ware Islam propageert, biedt een kritisch perspectief op vrouwelijke besnijdenis. De beweging, die aan het begin van de 20ste eeuw in Zuid-Azië opkwam, onderscheidt zich door haar toewijding aan rationeel onderzoek en pleitbezorging voor menselijke waardigheid. Geleerden en leiders binnen de Lahore Ahmadiyya hebben consequent gepleit tegen

de religieuze noodzaak van vrouwelijke besnijdenis, en benadrukken dat de Koran geen melding maakt van deze praktijk en dat de relevante Hadith ofwel zwak zijn of contextueel verkeerd geïnterpreteerd zijn.

Gebaseerd op principes van lichamelijke integriteit en de ethische leer van de islam, benadrukt de Lahore Ahmadiyya het onderscheid tussen culturele gebruiken en authentieke religieuze verplichtingen. Bovendien geeft de Koran in hoofdstuk 2 vers 195 aan dat de integriteit van het lichaam niet onnodig mag worden beschadigd.

"En geef uit langs Allah's weg, en breng jezelf niet eigenhandig tot het verderf en doe goed (aan anderen). Waarlijk houdt Allah van degoeddoeners"

De beweging moedigt moslims dan aan om deze schadelijke praktijken die geen stevige religieuze onderbouwing hebben, los te laten en zich in plaats daarvan te richten op de kernwaarden van mededogen, rechtvaardigheid en respect voor individuele autonomie. Dit standpunt weerspiegelt de bredere trend om de verwarring van culturele traditie met religieuze voorschriften bloot te leggen en het onderscheid tussen deze twee te verduidelijken.

Conclusie

Het voortbestaan van vrouwelijke besnijdenis in islamitische samenlevingen wordt het beste begrepen door een genuanceerde bril die rekening houdt met eeuwen van culturele evolutie, lokale gebruiken en de diversiteit aan interpretatie. Historisch en antropologisch bewijs onthult de oorsprong ervan buiten de islam, terwijl tekstuele analyse het ontbreken van een duidelijk religieus gebod boekdelen spreekt. De Lahore Ahmadiyya benadrukken dan ook het belang van kritische betrokkenheid en ethische onderscheidingsvermogen in religieuze praktijk. (Back to Contents)

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French

Aide divine à l'avancement spirituel et critères pour juger de la pertinence d'un

Hadith

par **ABOU TIENE**

Cote d'Ivoire



Comme les hauts stades de l'avancement de l'homme décrits dans les versets, ne peuvent être atteints par les propres efforts d'un homme, le Saint Coran nous invite à prier Dieu et à nous étendre sur son chemin. Ainsi, il dit: "Prie moi et j'accepterai ta prière" et encore: " « Et quand Mes serviteurs t'interrogent sur Moi... alors Je suis tout proche : Je répond à l'appel de celui qui Me prie quand il Me prie. Qu'ils répondent à Mon appel, et qu'ils croient en Moi, afin qu'ils soient bien guidés » "(2: 186) Et à une autre occasion, la Parole de Dieu dit: " Et quant à ceux qui luttent pour notre cause, nous les guideront certes sur nos sentiers (29:69) Et encore: "Outre les prières et les efforts dans la voie de Dieu, vous devriez aussi vivre en compagnie des véridiques et des justes, car c'est aussi nécessaire pour que vous puissiez voir Dieu. "

Ce sont les Commandements que doit suivre chaque homme qui veut connaître la vraie nature de l'Islam, car, comme je l'ai déjà dit, la vraie signification de l'Islam est de se poser devant Dieu comme la brebis à égorger; perdre tous ses désirs, ses passions et ses intentions et être complètement perdu dans la Volonté et le Plaisir de Dieu, se soumettre à la mort. L'aimer si entièrement que d'obéir à tous ses commandements par amour et non par un autre motif. Développer des yeux qui voient Dieu, des oreilles qui entendent Dieu, un cœur qui est entièrement incliné vers Lui et une langue qui ne bouge pas pour prononcer une parole avant d'être ému par Lui.

C'est au stade où finissent tous les travaux du voyageur spirituel, et où toutes les passions et les désirs de l'homme subissent la mort. Alors la miséricorde de Dieu avec sa parole vivante et ses lumières brillantes lui accorde une nouvelle vie.

Alors il est honoré de la douce Parole de Dieu, et cette Lumière subtile - que la raison ne peut découvrir ni voir elle-même s'approche du cœur de l'homme, comme Il dit: «Nous sommes

plus proches de lui que sa vie. Avec une telle proximité Dieu Tout-Puissant honore un homme mortel. Puis vient le temps où tous les aveuglements et les ténèbres sont enlevés. Et, l'homme voit son Dieu et entend sa voix, et se trouve complètement enveloppé dans son manteau de lumière. Alors la nature de la religion est atteinte, et voyant son Dieu, l'homme rejette les vêtements sales de la vie mondaine et porte les robes magnifiques de la lumière divine. Les promesses du paradis et de voir Dieu ne sont pas simplement des promesses prospectives pour lui, mais il goûte réellement les délices du paradis dans cette vie même et voit Dieu et Lui parle, réalisant ainsi même ici toutes ces promesses. Le Dieu Tout-Puissant dit: "Ceux qui disent: «Notre Seigneur est Allah», et qui se tiennent dans le droit chemin, les Anges descendent sur eux(«N'ayez pas peur et ne soyez pas affligés; mais ayez la bonne nouvelle du Paradis qui vous était promis. .'"(41:30)

Il faut garder à l'esprit que ce sont des faits soutenus par le témoignage le plus fort. Dans la sphère de l'Islam, il y a eu des milliers de justes qui ont réellement goûté les fruits du paradis spirituel dans cette vie. En fait, l'Islam est la religion bénie dont les vrais disciples ont été faits par le Dieu Tout-Puissant, héritiers de tous les justes serviteurs de Dieu qui sont passés devant eux et les bénédictions célestes accordées aux Musulmans leur ont été accordées diversement. Il a accepté la prière qu'il a Lui-même enseignée dans le Saint Coran en ces termes: "O Seigneur! Montre-nous le droit chemin, le chemin des justes que tu as favorisés et honorés de toutes les manières et qui ont reçu de Toi toutes sortes de bénédictions, (qui ont reçu l'honneur d'avoir entendu Ta parole, d'avoir leurs prières acceptées par Vous et d'avoir reçu la victoire, l'assistance et les conseils; Et éloigne-nous du chemin de ceux que ta colère a emportés et ni des égarés et qui ont choisi le mauvais chemin.

C'est la prière qui est adressée au Dieu Tout-Puissant par chaque Musulman cinq fois par jour dans ses prières. Il montre clairement qu'une personne qui passe ses jours dans l'aveuglement de Dieu; il vit et meurt en enfer, et seul celui qui obéit vraiment à Dieu parvient au vrai salut, qui reconnaît Dieu a une foi parfaite en Son existence, car seul un tel homme a le pouvoir d'abandonner le péché et d'aimer Dieu de tout son cœur. La religion, donc, dans laquelle il n'y a pas d'aspiration à une certaine révélation divine, qui est l'une des plus hautes bénédictions divines, ne vient pas de Dieu, et ce prophète n'est pas vrai

qui n'a pas enseigné aux gens le chemin de certaines révélations divines et la parfaite connaissance Divine. Car, le but le plus élevé de la vie de l'homme et le seul moyen de le libérer de l'esclavage du péché, c'est d'acquérir une certaine connaissance de l'existence de Dieu et de ses représailles. Mais la certitude concernant l'Être Divin qui est le plus caché de toutes choses est impossible à connaître pour nous et c'est Lui seul qui en a la connaissance.

On entend la voix "JE SUIS", et à moins qu'un homme ne soit témoin des signes clairs et manifestes de Son existence. Une telle certitude ne peut jamais être obtenue à partir de la source de la raison, car les déductions de la raison ne nous conduisent pas à dire qu'il devrait y avoir un Dieu, car c'est à la seule conclusion concernant l'existence d'un Créateur qu'un homme peut atteindre une profonde réflexion sur l'ordre consommé et l'habileté parfaite affichée dans l'univers. Mais on peut facilement voir qu'une telle conclusion n'est qu'une inférence suggérée par certains faits, tandis que l'affirmation que Dieu existe réellement exige une preuve solide et concluante sur laquelle il ne devrait pas y avoir le moindre doute. La nécessité de l'existence d'une chose et de son existence actuelle sont deux choses bien différentes. Bref, au milieu de la grande agitation religieuse de nos jours, le chercheur de la vérité ne doit pas oublier la grande vérité que seule cette religion vient de Dieu, qui peut montrer Dieu avec une certitude parfaite.

Critères pour juger de la pertinence d'un Hadith

S'il y a un hadith contenant une prophétie que les Muhaddithin (savants des hadiths) ont considéré comme faible, mais à un moment antérieur à eux, la prophétie contenue dans ce hadith a été accompli, alors ce hadith doit être jugé comme authentique. Et ceux qui l'ont jugé faible et ne l'ont pas accepté, pensant que c'était une fabrication, seront considéré comme étant en erreur. Ils existent des centaines de hadith contenant une prophétie. La plupart d'entre eux ont été fabriqué par le muhaddithin. Mais, lorsqu'une de ces conditions est remplie et que vous essayez d'éviter le sujet en disant que vous ne pouvez pas l'accepter car il était faible, ou que le narrateur par lequel ce hadith a été communiqué n'était pas un homme juste, alors une telle attitude de votre part serait due à votre manque de foi parce que vous rejetteriez un Hadith dont la fiabilité a

été établie par Allah par l'accomplissement de la prophétie.

Maintenant, supposons qu'il y ait mille hadith de ce genre, jugé faible et non acceptable par le muhaddithin. Et, en outre, supposons que les prophéties contenues dans celles-ci ont parfaitement été accompli, les rejetteriez-vous? Et aussi rejetteriez-vous les mille arguments à l'appui de la vérité de l'islam que l'accomplissement des prophéties représentaient-elles? Si vous faites quelque chose de ce genre, vous deviendrez ainsi ennemis de l'islam. Allah dit: Le Connaisseur de l'Inconnaissable, alors il rend ses secrets à personne, à l'exception d'un messenger qu'il choisit. .. (76: 26-27).

Par conséquent, à qui doit être attribué une véritable prophétie sinon à un véritable prophète? N'est-ce pas exact de dire dans de telles circonstances que le muhaddith a commis une erreur dans la mesure où il avait rejeté un faux hadith qui, en fait, était assez fiable ? Ou serait-il plus approprié pour nous de dire en soutenant qu'un hadith est faible alors qu'il témoigne des événements réels que Allah lui-même avait été coupable d'une erreur? Pour vous, le principe directeur dans n'importe quel cas devrait être que vous devriez suivre même un faible hadith, pourvu qu'il ne soit pas contraire au Saint Coran et la Sunnah, ou contrairement à d'autres hadith sont en accord avec le livre sacré. Cependant, un grand soin est nécessaire sur ce point, car il existe un grand nombre de Ahadith fabriqué qui ont causé une grande perturbation de l'islam. Tous les conflits, Les sectes prennent comme base de leur autorité ce ou ces hadith, selon ses besoins. Aussi, même une question aussi claire et bien établie que celle des prières obligatoires prescrites a donné lieu à des différences de vues extrêmes. Par exemple après la récitation de Al-Fatihah, Certains disent "Ameen" à haute voix, audibles aux autres. Bien que d'autres adhèrent à la vision que celle-ci devrait se faire en silence dans son esprit, tandis que d'autres croient que cette récitation gâche leur prière et est donc interdite. Certains serrent les mains sur la poitrine, tandis que d'autre les tiennent au nombril. La véritable cause de toutes ces différences peuvent être attribuées à ces hadith eux-mêmes, comme le dit le Qur'an: Mais ils se sont divisés en sectes, chaque parti se réjouissant de ce qui était avec lui (23-53).

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Italian

“La Volontà di Dio è di Dio!”**By Luca del Negro**

Il rischio di disporre di una versione occidentalista dell'Islam, quand'anche fosse fuorviata quella stessa offerta di lettura verso uno schematismo trascendentale kantiano per quel che riguarda almeno l'aspetto teorico essenziale della pace e della convivenza dei Popoli attraverso lo strumento del diritto, è alto e deve essere scongiurato il (presunto) forzoso accento da una similitudine o avvicinamento a tale pensiero, specialmente se auspicio per una risposta agli accadimenti drammatici legati al mondo musulmano contemporaneo; ogni ideale introdotto dal pensiero occidentale a corollario dell'Islam, è presumibilmente movimentato e finalizzato verso un ordinamento di pace in quanto utilità politico-esistenzialista di regime, come bene hanno spiegato le forme di umanismo ateo sartriane.



Per quanto concerne il progetto del filosofo tedesco, progetto che è in stretta relazione alla “regola d’oro” e che considera la reciprocità come sintesi autentica e viva delle parole “libertà” e “uguaglianza” quali fondamentali dei “diritti dell’Uomo”, esso rimane un concetto astratto e sterilmente etico (l’Islam è essenzialmente un ortoprassi se proprio si vuole forzare l’analisi: serie cioè di azioni e comportamenti obbligatori perché giudicati “corretti”) in dimostrazione dell’essere totalmente inconciliabile con la dottrina islamica, come dimostrato giustamente più volte dalla classe più saggia e arguta dei pensatori maomettani, i quali, hanno presentato nel 1981 e precisamente il 19 settembre presso la sede dell’UNESCO a Parigi, una propria versione dei Diritti, in un alternativo e forse complementare documento a quello esposto nella originale versione dalla allora First Lady americana, la signora Anna Eleanor Roosevelt nel 1948.

Esiste quindi una matrice umanitaria e dominante verso questa natura che escluda o accantoni, per così malamente dire, Dio, così come “questo Dio” - “Unico e possibile e certo Dio” - dall’indiscusso controllo egemonico della con-

vivenza anche civile e dalla proliferazione delle razze, secondo il pensiero riformatore e progressista dei governi occidentali?

È in corso un avvicinamento, non apertamente manifestato, verso queste posizioni apparentemente agnostiche da parte degli Stati che pur dichiaratamente seguaci dell’Islam, non applicano con determinazione e integralmente la Legge coranica (Sharia) nel mentre cercano un adattamento per mezzo di editti (fatawa) sciaraitici o riforme che dir si voglia?

Perché voler comprendere e soprattutto come, se non intercettando passivamente quello che potremmo considerare il confine tra Fede e lecita ricerca razionale, senza commettere l’errore di quei teologi, i quali, divulgando i punti oscuri e segreti dell’interpretazione del Testo Sacro anche a quanti non sono in grado di comprenderli, fanno nascere le eresie?

Le risposte a queste domande sono in qualche modo già disponibili e, questo, specificatamente per l’ultimo quesito, è grazie a un medico, giudice e filosofo, il quale, verso la fine del XII secolo pubblicava nella Spagna islamica e liberale alcune opere fondamentali e di importanza eccezionale, opere che per le quali, nella loro scrittura contraddistinta da estrema intelligenza e lucidità di analisi per quel tempo espressa, dovette egli subire pesanti processi e finire la propria vita in esilio quasi miseramente.

Averroè (Ibn Rushd) e le sue opere e traduzioni al servizio della ragione, non poterono reggere il peso di una applicazione della religione quale avversione al libero pensiero, come taluni e, per quanto riguarda l’Islam, i Califfi, pensarono di dover interpretare e imporre al popolo in questa modalità di applicazione; non poterono reggere il potente predominio del Cristianesimo, il quale, si stava risvegliando dai secoli bui del medioevo cercando nuove motivazioni dalle guerre crociate appena concluse. “L’incoerenza dell’incoerenza” (Tahafut al-tahafut) una delle poche opere salvate tra le tante e da lui prodotte di logica e metafisica, lavori superlativi distrutti dalla censura, prendeva le difese della filosofia aristotelica contro le critiche espresse che sostenevano il pensiero di Aristotele e la filosofia in generale come fosse in contraddizione con l’Islam. La tesi di base di Averroè era esattamente opposta: egli sosteneva che la verità può essere raggiunta sia attraverso la religione rivelata, sia attraverso la filosofia speculativa. La sua enorme

visione e oggi meglio dire universale visione, confermata dalle tante traduzioni in latino e dai suoi commenti sulle opere di Aristotele che hanno fatto sì che l'Europa potesse recuperare questo fondamentale filosofo greco andato fino ad allora dimenticato, lo aveva fatto conoscere per le sue idee da quei illustri pensatori che oggi consideriamo quasi padri di una certa espressione culturale e in cui oggi ci ritroviamo; il filosofo cristiano Tommaso d'Aquino e la filosofia ebraica da Maimonide fino a Spinoza, per esempio, furono influenzati da questo grande filosofo mussulmano. Dante Alighieri stesso, nell'*Inferno* (IV, 144) lo definisce come colui "che 'l gran comento feo".

Averroè è convinto che le verità acquisite per via filosofica non siano in contrasto con la Rivelazione del Corano che è infallibile: la verità è una; per questo assunto, non c'è maggior verità nella filosofia rispetto alla religione o viceversa. La filosofia – nelle sue riflessioni – deve essere riconosciuta come legittima anche dal credente, in quanto, non contrasta ma bensì conferma la rivelazione.

Invero, spiegava Averroè, la scienza di Dio è diversa e superiore a quella degli uomini, in quanto Dio conoscendo se stesso, conosce anche le cose tutte, dal momento che ne è la causa prima e da cui tutte dipendono. Ciò, però, non significa che Egli conosca o debba conoscere le cose individuali e accidentali, in quanto conoscere le cose individuali nella loro accidentalità è solo un modo imperfetto di conoscere. La conoscenza perfetta di Dio riguarda, invece, ciò che è necessario e immutabile: con la sua conoscenza del mondo, Dio è al tempo stesso causa del mondo e, poiché l'oggetto di essa è il necessario, il mondo che dipende da essa è un ordine necessario. La conseguenza è che la provvidenza divina non riguarda le cose individuali e gli eventi accidentali, i quali, non rientrerebbero nell'ordine necessario del tutto, spiegando così l'esistenza del male nel mondo e il margine di libertà concesso all'uomo.

(In quanto inserito nell'ordine necessario del mondo, tuttavia, anche l'agire umano è predestinato, in conformità a quanto insegna il Sacro e Divino Corano).

Questa razionalità di pensiero, questa illuminazione, apre, per così dire, una breccia nella ostentata barriera eretta secoli or sono e che oggi vacilla pericolosamente: queste idee offrono una

vasta e possibile nuova o rinnovata visione che permette di non avere più quelle difficoltà avute nel passato dai governanti per il mantenimento e la coesistenza della Fede tra le Fedi e dello Stato tra gli Stati; termini quali "pace", "umanità", "democrazia", "socialismo" e "sottomissione" (l'essere mussulmano) per esempio, si rinnovano a dispetto del loro etimo e quasi in un contesto letterario vedico.

AmMESSO a onor di approfondito esame ma, senza concessione che l'ostacolo, la barriera tra quanto è insito nella nostra umana specialità e quanto appartiene a Dio quale fonte di Insegnamento, ciò che semplicemente è "beneficio", per l'umanità, con il fine di supplire alla natura umana incline al male, dal punto di vista esclusivo islamico (Sacro e Divino Corano Sura 103:1;2;3), può sostenere un ulteriore interrogativo, sia esso riferito a una serie di peccati di cui siamo "beneficiari"? Tutti e indistintamente tutti noi "terrestri" lo siamo oppure, meglio, rimandando per il seguito dei ragionamenti da farsi, per quanto concerne "paradiso" e "inferno", certamente tutti potremmo essere beneficiari e quindi esclusivamente tratti in un'unica e identica condizionata maniera?

"Tutti" significa comprendere gli eccessi? "Tutti" ciononostante non credano propriamente agli Insegnamenti di Dio (Allah) stesso?

È, quindi, questa (pensata) "umanità" inscritta nell'informazione genetica degli esseri viventi? Scioglie essa quasi il legame con la Parola di Dio e così fonda le occidentali e riformate società moderne?

Di conseguenza, diretta e indiretta, quale è il fattore responsabile del valore e della qualità della vita stessa, coefficiente in aperta opposizione o presunta opposizione al paternale e univoco concetto del credente islamico, il quale nell'associazione costante tra "bene e male" con la Parola di Dio viene comunque attratto dalla migliore organizzazione sociale propria delle popolazioni occidentali in cui Dio (Allah) non sembra essere riverito?

Le risposte sono, anche qui, semplici e, l'interminabile processione di fedeli in emigrazione costante verso questi organizzati "lidi del benessere", rendono ancora più semplici ma pericolosamente semplicistici i commenti; per questo, per non confondere ciò che è semplice, si necessitano seri ragionamenti che devono essere

infusi in una concezione aristocratica della verità che tutti noi, cittadini moderni, viviamo giornalmente, abbandonando gli stupidi stereotipi e la iper-superficiale coscienza intellettuale (laico-parossistica) che in un processo osmotico dettato dalle abnormi masse di informazioni giornalistiche riceviamo, considerando anche quelle false (fake).

L'esprimere comprensione e disponibilità a oltranza è una forma narcisistica della bontà che inquina il carattere delle persone; con queste parole la scienza moderna occidentale nella disciplina interessante e fredda della psicologia, accoglie le caratteristiche che denotano una serie di atteggiamenti dell'individuo, il quale, per l'adattamento di queste teorie, assume sempre un comportamento estremo, estremista quasi, con movimenti indicanti l'essere umano come un particolare specie di automa, "un'espressione della combinazione molecolare di cui è composto".

In apparente contrapposizione ma con un perfetto abbozzo psicologico, la parola di Dio ci delinea come "tendenziali al male": di preciso, refrattari alla Fede (Sacro e Divino Corano Sura 11:17), contestatori (Sacro e Divino Corano Sura 18:54), ingrati verso la Sua bontà, ciechi di fronte ai Suoi segni; volubili, incostanti, incapaci di sopportare le avversità eccetera.

Questi severi ammonimenti, nella odierna visione ottenuta attraverso il necessario e costante progresso scientifico e non solo, assumono il significato di rinnovata verità, ribaltando le teorie recentemente ottenute dalla scienza ma senza eliminarne l'essenza, come per far intendere che il doveroso processo da noi fino a qui compiuto, è e sarà sempre incompleto se non vi è Dio come parte in causa, saldo e inossidabile riferimento massimo e immutabile. Significa, per meglio chiarire questo particolare, denotare il "buonismo" quale psicosi, sì come umana scienza ha evidenziato ma, forma dovuta quando e perché non vi è correlazione con chi è "Il bene" per antonomasia (senza retorica!) e cioè Dio stesso.

Fare del bene non è quindi sufficiente e diviene malattia se non vi è un destino, un segnale, un avvertenza, un monito che conduca o

meglio, riconduca a Dio stesso. Il concetto opposto ma vicino, è "il male", qualcosa che non ha a che fare con la Volontà di Dio. Punto. (Il peccato e l'espiazione del peccato è una pratica esclusiva terrena; necessità assunta per il rientrare a Dio, al bene).

Questa "impostazione filologica" poco ammessa e poco concessa in ambito islamico dove la Fede ha il necessario sopravvento, non dovrebbe e non deve essere motivo di denigrazione, perché l'oscurantismo nell'epoca moderna porta all'affermazione del contrario e, quindi, favorisce un distacco piuttosto che rinnovare la consapevolezza della Verità. L'opera quotidiana, per quanto appena descritto, deve avvenire nella natura del Segno divino e, deve essere assolutamente possibile che questo avvenga. L'azione, "il movimento", è indispensabile: è richiesto. Chi non compie gli atti e ne aspetta quasi l'accadimento è destinato alla sorte di qualsiasi altro essere umano caricato di una grave peccaminosa responsabilità, senza distinguere. Pertanto, l'affermazione "se Dio ha voluto" (è la Volontà di Dio) non significa che Egli ha deciso per noi: noi abbiamo voluto dover decidere perché noi stessi potessimo trovare in Dio la risposta e la ragione unica.

In conclusione, questa è la formula che ci pone senza differenziazioni alcune sul banco degli imputati in qualità di responsabili, perché questo è il nostro destino: in queste parole vi è l'accento che riassume la critica generosa alla quale siamo costretti e alla quale non c'è via d'uscita così come questo scritto non è da intendersi via. Il nostro "cammino solitario", è frutto delle nostre scelte e delle nostre esperienze, le quali, nella scarsa consapevolezza della umana imperfezione e sulla base degli errori commessi e dei successi annoverati, affronta l'ignoto e si avvicina, per essere precisi, alla certa fine dell'esistenza corporea terrena, tralasciando per ora, dopo aver tralasciato paradiso e inferno, anche "Il Giudizio ultimo".

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Spanish

X El Desapego del Mundo, la Transitoriedad de la Vida y la Generosidad en el Islam

Por Ubaldo Pino

En el Islam, la vida terrenal no es un fin en sí misma, sino una prueba temporal en la que el ser humano es sometido a diversas circunstancias para manifestar su fe, su paciencia y su devoción a Dios. El Sagrado Corán y los nobles Hadices del Profeta Muhammad ﷺ (la paz y las bendiciones de Allah sean con él) ofrecen enseñanzas profundas y constantes acerca de la fugacidad de este mundo, la necesidad de desapegarse de sus tentaciones y el imperativo moral de la generosidad como expresión de fe viva y de esperanza en la recompensa eterna.



La transitoriedad de la vida mundanal

El Corán describe reiteradamente esta vida como algo efímero, engañoso y de escaso valor comparado con la vida eterna. Allah, glorificado sea, dice:

“Y la vida mundanal no es sino un disfrute engañoso.” (Corán, 3:185)

Esta aleya subraya que los placeres, riquezas y logros mundanos, aunque puedan parecer atractivos, carecen de permanencia y pueden alejar al ser humano de su verdadero propósito: adorar a Dios y prepararse para el Más Allá. La vida terrenal es, en palabras del Corán, como “el agua que hacemos descender del cielo, con la que se mezclan las plantas de la tierra de las que se alimentan los hombres y el ganado, hasta que la tierra toma su ornato y se embellece, y sus habitantes piensan que tienen poder sobre ella. Pero Nuestra orden llega de noche o



de día, y la convertimos en mies segada, como si ayer no hubiera florecido.” (Corán, 10:24)

Esta metáfora poderosa muestra cómo lo que hoy parece sólido y floreciente puede desaparecer en un instante. La vida mundanal, con sus riquezas y sus glorias, es tan inestable como una cosecha que el viento arrasa en un momento inesperado.

El Profeta Muhammad ﷺ solía recordar esta realidad con frecuencia. En un Hadiz narrado por Abu Sa'íd al-Judri y registrado en el Sahih al-Bukhari, el Mensajero de Allah ﷺ dijo:

“¡Qué asombroso es el asunto del creyente! Todo lo que le sucede es bueno, y esto sólo ocurre en el creyente: si le sobreviene una alegría, agradece y eso es bueno para él; y si le sobreviene una adversidad, tiene paciencia y eso también es bueno para él.”

Esta actitud de gratitud en la prosperidad y paciencia en la adversidad sólo es posible cuando el corazón no se aferra a los bienes mundanos como si fueran eternos. El creyente sabe que todo pertenece a Allah y que Él da y quita según Su sabiduría.

El desapego del mundo: una actitud del corazón

El desapego del mundo no implica necesariamente renunciar a los bienes materiales

o aislarse de la sociedad, sino más bien no permitir que el amor por lo mundanal ocupe el lugar del amor a Allah en el corazón. El Profeta ﷺ dijo:

“No es pobre quien tiene poco, sino quien tiene mucho y aun así desea más.”

(Hadiz auténtico, registrado en el Musnad de Ahmad)

Este Hadiz revela que la verdadera pobreza espiritual reside en la codicia y en la insatisfacción constante, no en la falta de posesiones. Por el contrario, el rico en el Islam es aquel cuyo corazón está satisfecho con lo que Allah le ha otorgado, y que no se deja dominar por la avaricia ni por la ansiedad por acumular.

En otro Hadiz, el Mensajero de Allah ﷺ advirtió:

“El amor por el dinar y el dirham arruina a los hombres.”

(Registrado en el Sunan de Ibn Mayah, calificado como hasan por al-Albani)

Esta advertencia no condena el dinero en sí, sino el apego excesivo a él, que nubla la visión espiritual y aleja del camino de Allah. El Corán también señala:

“Sabed que la vida mundanal es juego, diversión, adorno, jactancia entre vosotros y competencia en riquezas e hijos. Es como la lluvia cuya vegetación complace a los incrédulos; luego se seca y la ves amarillenta, y luego se convierte en paja. Y en la Otra Vida hay un castigo severo y también perdón de Allah y Su beneplácito. La vida mundanal no es sino disfrute de la ilusión.” (Corán, 57:20)

Aquí, Allah compara la vida terrenal con una vegetación efímera que, aunque atraiga a los ojos, no tiene raíces profundas ni duración. El creyente sabio no se deja engañar por este espejismo, sino que invierte en obras que perduren más allá de la muerte.



La generosidad: fruto del desapego y semilla del Más Allá

Si el mundo es transitorio y el corazón no debe apegarse a él, entonces el creyente se ve naturalmente inclinado a compartir sus bienes con los necesitados. La generosidad no es sólo un acto de caridad, sino una manifestación de fe, una prueba de que el siervo confía más en la recompensa de Allah que en la acumulación de riquezas.

Allah dice en el Corán:

“Los que gastan sus riquezas de noche y de día, en secreto y en público, tendrán su recompensa junto a su Señor. No tendrán temor ni se afligirán.” (Corán, 2:274)

Y también:

“No consideres como una dádiva lo que das, pues ciertamente Allah sabe lo que guardas y lo que manifiestas. Quien da con generosidad y con corazón contento, su recompensa está con Allah.” (Corán, 2:272 –

sentido general)

El Profeta Muhammad ﷺ fue el más generoso de los hombres, y su generosidad aumentaba aún más en el mes de Ramadán. Aisha (que Allah esté complacido con ella) narró:

“El Mensajero de Allah ﷺ era el más generoso de las personas, y su generosidad era mayor en Ramadán, cuando se encontraba con Yibril (el ángel Gabriel). Y cada noche de Ramadán, Yibril venía a él para repasar con él el Corán, y el Mensajero de Allah era en ese tiempo más generoso que el viento enviada (al-basim), es decir, más generoso que el viento que sopla con abundancia.” (Sahih al-Bukhari)

La generosidad en el Islam no se limita a dar dinero; incluye una sonrisa, una palabra amable, ayudar a quien carga con un peso, o incluso apartar una molestia del camino. El Profeta ﷺ dijo:

“Cada acto de bondad es una caridad.” (Sahih Muslim)

Y también:

“Protegeos del Fuego aunque sea con la mitad de una dátil (si no tenéis más).” (Sahih al-Bukhari)

Esto muestra la urgencia y la importancia de la generosidad, incluso en las menores formas. No se trata de la cantidad, sino de la intención y del esfuerzo por desapegarse de



lo mundanal.

Conclusión: una vida orientada al Más Allá

La enseñanza islámica sobre el desapego del mundo no busca generar desprecio por la creación de Allah, sino equilibrio. El

Corán reconoce que Allah ha adornado la tierra para los seres humanos y les ha permitido disfrutar de Sus bendiciones, pero siempre dentro de los límites de la gratitud, la justicia y la conciencia de que todo es prestado.

“¡Oh, creyentes! Que ni vuestras riquezas ni vuestros hijos os distraigan de la remembranza de Allah. Quien haga eso, éstos son los perdedores.” (Corán, 63:9)

El verdadero éxito no radica en lo que uno acumula en esta vida, sino en lo que deja como legado espiritual y en el grado de cercanía a Allah que ha alcanzado. Por eso, los primeros musulmanes vivían con extrema sencillez, generosidad y anhelo por el Más Allá. Umar ibn al-Jattab (que Allah esté complacido con él), al ver a un hombre dormido en la mezquita, le preguntó: “¿Quién eres?” Él respondió: “Soy uno de los habitantes del Paraíso.” Umar no lo creyó al principio, pero luego observó su comportamiento durante días y vio que no se preocupaba por este mundo, sino que pasaba su tiempo en oración, ayuno y recuerdo de Allah. Entonces, Umar lloró y dijo: “¡Él ha dicho la verdad! Él es de los habitantes del Paraíso.”



Que Allah nos conceda desapegarnos de lo efímero, aferrarnos a lo eterno, y que nuestras manos sean siempre abiertas en generosidad y nuestros corazones firmes en la fe. Amín.

Referencias: Sagrado Corán; Sahih al-Bukhari; Sahih Muslim; Sunan Ibn Mayah; Musnad Ahmad; y otras fuentes auténticas de la Sunnah.

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El Mensaje del Mesías Prometido sobre Esta Vida y el Más Allá

Hazrat Mirza Ghulam Ahmad (1835-1908), el Mesías Prometido y Mahdi, enseñó una visión profundamente equilibrada e integrada de la existencia humana, borrando la división percibida entre la búsqueda espiritual y la vida mundana. Su mensaje ofrece un mapa completo en el que esta vida y el Más Allá no son dos viajes separados, sino un camino continuo y con un propósito.

Este Mundo: Un Campo de Preparación

Declaró que la vida presente no es una ilusión sin sentido ni una prisión de la que escapar, sino un "campo de siembra" sagrado para el Más Allá. Toda acción, relación y prueba es una oportunidad para cultivar cualidades divinas: justicia, compasión, hon-

estidad y adoración. Se rechaza descuidar los deberes mundanos bajo la apariencia de piedad; uno debe ganarse la vida lícitamente, servir a la familia y contribuir a la sociedad, todo como actos de adoración realizados "en el temor de Dios y para el agrado de Dios". Así, un verdadero creyente participa activamente en el mundo, pero no está esclavizado por él.

El Puente al Más Allá: El Estado del Alma

Una enseñanza fundamental es que el Más Allá no es un cambio repentino del destino, sino la cosecha de lo que se siembra ahora. La condición del alma al morir —sus amores, hábitos y orientación espiritual— se convierte en su realidad permanente en la próxima vida. "Como vives, así morirás, y como mueres, así serás resucitado", enseñó. La tumba no es una sala de espera, sino el comienzo de la revelación de ese estado interior. El Cielo y el Infierno no son meramente ubicaciones físicas, sino resultados naturales y manifestaciones de la proximidad o el alejamiento del alma de Dios.

La Clave: Relación con lo Divino

El núcleo de esta vida integrada es una relación viva y amorosa con Al-lah. A través de la oración sincera, la reflexión y la adhesión al Corán, se alcanza el "agua de la vida" en este mismo mundo: un estado de certeza

interior y plenitud espiritual que la muerte no puede extinguir. Esta conexión transforma el miedo a la muerte en una esperanzada anticipación. Las aspiraciones materiales, cuando se desvinculan de este propósito, se convierten en una distracción hueca que envenena el alma para la próxima vida.

Una Existencia Unificada

En resumen, el mensaje del Mesías Prometido es de un espiritualismo responsable. Él llama a una vida en la que se bebe de la fuente de la fe en este mundo, que luego se convierte en un manantial eterno en el Próximo. Vivir correctamente para Dios aquí es, simultáneamente, construir el paraíso allá. La meta última es encontrarse con Dios en esta vida a través de la experiencia espiritual, de modo que la transición al Más Allá no sea más que un viaje sin interrupciones hacia Su presencia eterna.

"Este mundo es el terreno de siembra para el próximo. Quien no siembra aquí, no cosecha allá".

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