

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

I SHALL LOVE ALL MANKIND.



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WE BELIEVE

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

The Holy Quran is complete, with no verses missing.

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

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- Mon to Thursday**  
1900 - Urdu - تدریس القرآن  
19:30 - English - Reflections on the Holy Quran
  - Friday** 13:00 Friday Service
  - Saturday**
  - 14:00 - Urdu - Pure discussions  
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### Eid ul Fitr Mubarak

We wish everyone Eid Mubarak and request them to continue to implement in their lives the lessons of Ramadaan 2026

The Lahore Ahmadiyya Community was fortunate to get an opportunity to serve our brothers and sisters in Gaza by arranging a sumptuous Eid meal for one refugee camp. Please remember in your prayers all those facing hardship especially the lions of Palestine and Iran. **We salute you!**

## The Call of the Messiah

Did Hazrat Mirza Ghulam Ahmad Claim Prophethood?



In Light of the Qur'an, Hadith, and Islamic Scholarship.

### Introduction

The question of whether Hazrat Mirza Ghulam Ahmad (1835–1908) claimed prophethood is often raised. According to the Lahore Ahmadiyya Movement for the Propagation of Islam, Hazrat Mirza Ghulam Ahmad never prophethood but described himself as a mujaddid (reformer) and Promised Messiah, raised to revive Islam and uphold the teachings of the Holy Prophet Muhammad (s).

Although some of his writings use terms such as *nabi* or *rasul*, these are figurative or symbolic, consistent with Qur'anic usage, Hadith, and classical scholarship.

### Affirmation of the Finality of Prophethood

“Our Holy Prophet Muhammad (s) is the Seal of the Prophets, and after him no prophet can come. I believe this with perfect conviction.”<sup>1</sup>

“To call me a prophet in the real sense is not correct. I am not a prophet but a muhaddath (one spoken to by God).”<sup>2</sup>

“Whatever I have received, I have received through following the Holy Prophet Muhammad (s). Without him I am nothing.”<sup>3</sup>

### Linguistic Usage in the Qur'an: Rasul and Rabb

وَأَمَّا الْمَلِكُ فَقَالَ أَتَشْفِينِي بِهِ؟ فَلَمَّا جَاءَ الْمُرْسَلُ قَالَ أَرْجِعْ إِلَىٰ رَبِّكَ وَسْئَلُهُ مَا جَاءَ النَّبِيَّ عَلَيْهِمْ إِنَّ رَبِّي بِكُلِّ شَيْءٍ عَلِيمٌ

“And the king said: Bring him to me. So

when the messenger (rasul) came to him, he said: Go back to thy lord and ask him, what is the case of the women who cut their hands. Surely my Lord knows their device.”<sup>4</sup>

### Divine Revelation to Non-Prophets

#### Mother of Moses (28:7)

وَأَوْحَيْنَا إِلَىٰ أُمِّ مُوسَىٰ أَنْ أَرْضِعِيهِ فَإِذَا خَفْتِ عَلَيْهِ فَأَلْقِيهِ فِي الْيَمِّ وَلَا تَخَافِي وَلَا تَحْزَنِي إِنَّا زَادُوهُ رَبِّكَ وَجَاعَلُوهُ مِنَ الْمُرْسَلِينَ

“And We revealed to the mother of Moses: Suckle him; but when you fear for him, cast him into the river; and be not grieved, nor be distressed, for We shall bring him back to you and make him one of Our messengers.”<sup>5</sup>

#### Disciples of Jesus (5:111)

وَلَمَّا أَلْحَقُوا بِالْحَقِّ بِالْحَوَارِيِّينَ قَالُوا أَوْفُوا بِاللَّهِ وَرَسُولِهِ فَقَالُوا آمَنَّا وَاشْهَدُوا بِأَنَّا مُسْلِمُونَ

“And when I inspired the disciples: Believe in Me and in My messenger. They said: We believe, and bear witness that we submit ourselves to God as Muslims.”<sup>6</sup>

#### Maryam (Mary) (3:45)

إِذْ قَالَتِ الْمَلَأِكَةُ يَا مَرْيَمُ إِنَّ اللَّهَ يُبَشِّرُكِ بِكَلِمَةٍ مِنْهُ اسْمُهُ الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ وَجِيهًا فِي الدُّنْيَا وَالْآخِرَةِ وَمِنَ الْمُقَرَّبِينَ

“Behold! The angels said: O Mary! Allah gives you good tidings of a Word from Him, whose name will be the Messiah, Jesus, son of Mary, illustrious in this world and the Hereafter and among those nearest to God.”<sup>7</sup>

### Hadith

“The scholars are the heirs of the prophets.”<sup>8</sup>

“The Holy Prophet (s) sent messengers (rusul) to the kings.”<sup>9</sup>

“Allah will raise for this community at the head of every century one who will renew its religion.”<sup>10</sup>

“Among the nations before you there were persons who were spoken to (muhaddathun). If there is such a one among my community, it is

Umar:"<sup>11</sup>

### Classical Scholarship on Muhaddathun

Al-Suyuti: "A muhaddath is one to whom something is revealed in the heart through divine inspiration."<sup>12</sup>

Shah Waliullah Dehlawi: Saints may receive ilham without being prophets.<sup>13</sup>

Hazrat Mirza Ghulam Ahmad wrote:

"The revelation granted to me is the revelation granted to saints. It does not make me a prophet."<sup>14</sup>

### Mission as Mujaddid

"I do not claim prophethood. My claim is only that of a reformer appointed by God."<sup>15</sup>

### Conclusion

A combined reading of Qur'ān, Hadith, classical scholarship, and Hazrat Mirza Ghulam Ahmad's writings demonstrates that Hazrat Mirza Ghulam Ahmad did not claim prophethood. His revelations were divine guidance given to saints, and his role was that of a mujaddid and Promised Messiah, fully devoted to the Holy Prophet Muhammad (s).

### Footnotes

1: Hamamat-ul-Bushra, Rūḥānī Khazā'in, Vol. 7, p. 192

2: Ayk Ghalati Ka Izala, Rūḥānī Khazā'in, Vol. 18, p. 210

3: Barahin-e-Ahmadiyya, Part V, Rūḥānī Khazā'in, Vol. 21, p. 22

4: Qur'ān 12:50

5: Qur'ān 28:7

6: Qur'ān 5:111,

7: Qur'ān 3:45

8: Jami' at-Tirmidhi, Hadith 2682

9: Sahih al-Bukhari; Sahih Muslim

10: Sunan Abu Dawud, Book of Malahim, Hadith 4291

11: Sahih al-Bukhari; Sahih Muslim

12: Al-Suyuti, Tarikh al-Khulafa

13: Shah Waliullah Dehlawi, Tafhimat-e-Ilahiyya

14: Haqiqat-ul-Wahi, Rūḥānī Khazā'in, Vol. 22, p. 99

15: Tiryāq-ul-Qulub, Rūḥānī Khazā'in, Vol. 15, p. 432

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## Sacrifice

for your Jamaat in the Time of Need

By Mr Majeed Ali

Delivered by Dr M. Saeed

(Note: Today's Friday sermon was originally delivered on 29<sup>th</sup> December 1989 by Mr Majeed Ali of the UK branch of the Ahmadiyya Anjuman Ishaat-e-Islam Lahore. The alahmadiyya.org Team acquired the handwritten notes of his Friday sermons from Mr Azhar-ud-Din Ahmad of Woking. These sermons are being typed and presented online, with the intention of publishing a compilation of his sermons at a later date. I have the pleasure of sharing this sermon with you with the additional benefit of preserving the audio.)

"Who is it that will offer to Allah a goodly gift so that He will double it for him, and he will have a generous reward. On that day, you will see the believers, men and women, their light gleaming before them and on their right hand. Good news for you this day! — Gardens in which rivers flow, to abide in them! That is the mighty achievement. On the day when the hypocrites, men and women, will say to those who believe: Wait for us, that we may borrow from your light. It will be said: Turn back and seek a light. Then a wall, with a door in it, will be raised between them. Within it shall be mercy, and outside of it punishment. They will cry out to them: Were we not with you? They will say: Indeed, but you caused yourselves to fall into temptation, and you waited and doubted, and vain desires deceived you, till the threatened punishment of Allah came, and the arch-deceiver deceived you about Allah" (The Holy Quran, 57:11-14).

A time comes in the life of a nation when its people are called upon to make sacrifices. If in the hour of need the people respond positively, they win an honoured position in the comity of nations. But if their reply is like that of the Israelites to Moses: "Go therefore you and your Lord, and fight; surely here we sit" (The Holy Quran, 5:24), then they love their cherished goal for a long time to come.

Here, as a punishment, the Israelites were made to wander in the wilderness for forty years. During that long period, the generation that had refused to fight all died, and a new generation sprang up who obeyed their leader and conquered the Holy Land.

Moses was a great prophet who led the Israelites out of the tyranny of the Pharaoh. Their disobedience brought their nation a bad name for all time. God had made a promise that the Israelites would enter the Holy Land, but their cowardice caused the promise to be withheld for forty years.

The Muslims have also been promised the predominance of Islam over all other religions in the Holy Quran: "He it is Who has sent His Messenger with the guidance and the Religion of Truth that He may make it prevail over all religions, though those who set up partners (with Allah) are averse" (The Holy Quran, 61:9).

We have seen this prophecy come through in many countries of the East. The Reformer of this age [Hazrat Mirza Ghulam Ahmad of Qadian] declared that Islam will get "an honoured position in the West, but through me or through my *Jamaat* [Movement], which is a part of my being."

The literature the Reformer produced literally shook the European continent, and Islam entered the hearts of many prominent men through literature as well as by the personal example set by the illustrious pupils of the Reformer. Many of them left their prestigious positions to become the torchbearers of Islam in this country, England, inhabited by a nation heading one of the mightiest empires of the world. They held the banner of Islam aloft.

George Bernard Shaw once prophesied that if the advancement of Islam continued with the same speed as it was then, then the entire Europe would embrace Islam within one hundred years. He uttered these words probably in 1933.

But we find that the advancement of Islam has been checked, and not only by the Christian scholars. On the other hand, their research has given us new weapons. It is our own indifference to the propagation of Islam. It is our own lethargy that is responsible for this retrogression. Let us search our own hearts. Are we Muslims? Yes, we are, but in name only! How many among us have endeavoured to learn Islam? How many among us can claim to have studied the Quran even once in their lives? A man who is without light himself cannot show light to others.

Propagation of Islam needs sacrifices: sacrifice of time, sacrifice of comforts, and sacrifice of

money. Whatever we spend in the way of Allah is a loan; He will repay us many times over. The sacrifices made here will not only pave the way for the successes of Islam in this world; they will also illuminate our future in the Hereafter. The verses recited at the outset mention that light: "On that day you will see the believers, men and women, their light gleaming before them and on their right hand" (The Holy Quran, 57:12).

It must be kept in mind that the light in the next life will be carried from here. The Quran has left nothing unexplained. It says: "And whoever is blind in this (world) he will be blind in the Hereafter, and further away from the path" (The Holy Quran, 17:72).

And when the blind (whom the Quran calls by the name of hypocrites who do not spend in the way of Allah) will say to those who believe, Wait up for us that we may borrow from your light, it will be said, Turn back and seek a light in your past life. It means you were to carry light from behind, your earthly life.

Light in earthly life is to be generated only by a believer who believes in the wisdom of God. In the Quranic terminology, a niggardly person is called a hypocrite. A belief becomes a belief only when followed by good deeds. A believer, when called upon by God to make financial or physical sacrifices, does not hesitate or sit back. He is always at the forefront. A nation of the hesitant or hypocritical has no right to survive. For them, here is the verdict of Allah:

"Look! You are those who are called to spend in Allah's way, but some of you are miserly; and whoever is miserly, is miserly against his own soul. And Allah is Self-Sufficient, and you are needy. And if you turn back, He will bring in your place another people, then they will not be like you" (The Holy Quran, 47:38). ([Contents](#))

## Foundations of Islam

*By Jalal ud Dean (Fiji)*

### Introduction:

Inasmuch as all institutional organizations and material structures have foundations, which become their commencement base, religious Faith groups<sup>1</sup> also have commencement dates as their base. Islam<sup>2</sup> as a revealed

<sup>1</sup> There are roughly 8,300 religions, churches, denominations, religious bodies, faith groups, tribes, cultures, movements, or ultimate concerns as recorded by

the World Data Analytics (2025).

<sup>2</sup> Islam means submission to the will of Almighty God. Refer to the Holy Qur'an at **HQ3:19** "Surely the

religion, had a commencement date and base, in the Islamic lunar month<sup>1</sup> of Ramadan in the year 610AD. This happened in the city of Mecca, in Arabia. All the revelations of the Holy Qur'an were from Almighty God, but delivered in selective phases, by the stewardship of Archangel Gabriel, according to the circumstances on Earth at the time. The delivery of all those selective phases took a total of 23 years, ending with the completion of the Holy Qur'an in the year 632AD in the city of Medina. Prophet Muhammad (pbuh) died in 632AD, also in the city of Medina, in Arabia, a short time after the total completion of all the revelations of the Holy Qur'an. His mission was accomplished. The Holy Qur'an is the Last and the Final of all revealed Scriptures in series from Almighty God; and the religion of Islam is the Last and the Final of all revealed religions. Prophet Muhammad (pbuh) is the Last and the Final and the Seal of all Divinely appointed Messengers and Prophets ever from Almighty God. There will not be any new revealed religion; there will not be any new revealed Scripture; and there will not be any new Messenger or new Prophet ever, after the death of Prophet Muhammad (pbuh) in 632AD.

## Discussions on the Foundations of

*(true) religion with Allah is Islam. And those who were given the Book differed only after knowledge had come to them, out of envy among themselves. And whoever disbelieves in the messages of Allah — Allah indeed is Quick at reckoning."*

<sup>1</sup> The Muslim *Hijri* calendar is based on a year of 12 months: *Muḥarram, Ṣafar, Rabīʿ al-Awwal, Rabīʿ al-Thānī, Jumādā al-Awwal, Jumādā al-Thānī, Rajab, Shaʿbān, Ramaḍān (the month of fasting), Shawwāl, Dhū al-Qaʿdah, and Dhū al-Hijjah (the month of pilgrimage and sacrifice)*. The Islamic *Hijri* calendar has 354 days only, (whereas the regular Gregorian solar calendar has 365 days). The Islamic *Hijri* calendar is a lunar calendar based on the moon cycles around the Earth. The Gregorian solar calendar is based on Earth's cycles around the sun. Therefore, the Earth's cycle around the sun has no effect on Islamic *Hijri* calendar, which is lunar based. It needs to be noted, that in those early days of Islam, technology of the present age did not subsist and the communities had to take recourse to normal and natural functionalities, such as hours of sunshine from sunrise to sunset and the progressive moon phases, to determine the lapses of days and nights in all months. The Islamic *Hijri* calendar has 6 months alternatively of 29 days and 6 months, plus 6 months with alternatively of 30 days. The reason being that 354 divided by 12 averages to 29.5 days. The 0.5 day of one month is added to the next month to the 29.5 of the next months. That

## Islam:

For the esteemed reader, largely because of the finer details, which need to be explored into, these will be progressively scoped below, together with their apt Footnotes. Cognizant of the topic of this subject, including its global practises and applications, the month of Ramadan is both widely observed and known throughout this Earth, in all communities and languages. Almighty God, in His Absolute Supremacy, not only created the Sun and all its 8 planets<sup>2</sup>, each rotating on its own axis, and systematically orbiting around the Sun, within our Milky Way Galaxy<sup>3</sup>, but He also did similar creations inside innumerable other Galaxies<sup>4</sup> throughout the limitless and indeed endless outer open space. After having created our Milky Way Galaxy, Almighty God completely furnished all requirements<sup>5</sup> on this Earth, before He finally created humanity, commencing with Adam<sup>6</sup> and Eve. All matters discussed below, are already stated<sup>7</sup> in detail, throughout in the Holy Qur'an, the Divine handbook of correct guidance for humanity.

After having covered the scopes of precreation and subsequently Earthly creations in the Holy Qur'an, it is prudently essential, to roll back into history and identify the exactness of

gives alternates of 29 days and 30 days. Hence 29 days' x 6 = 174 days. Whereas 30 days' x 6 = 180 days. For 12 months total in Islamic *Hijri* calendar: 174 days + 180 days = 354 days. The Islamic *Hijri* calendar is the only calendar on Earth with such accuracies and without exceptions.

<sup>2</sup> Reading away from Sun in the Universe's center (L/R): *Mercury, Venus, Earth, Mars, Jupiter, Saturn, Uranus and Neptune*. Their orbits' periods, as once fully around the Sun, vary: For example, Mercury takes 88 days. Our Earth takes 12 months. Neptune takes 165 years. That reflects the absolute Greatness of Almighty God.

<sup>3</sup> Called the Milky Way Galaxy because of its spiral milky white appearance when seen from the outer space.

<sup>4</sup> Galaxies are huge collections of cosmic dust, cosmic gas, planets and billions of stars and solar systems, held together by their complex inter-planetary gravity compositions.

<sup>5</sup> They include the landmass, mountains as reinforcements, vegetation, the oceans, marine life, creatures of the sky, land, seas and insects underground.

<sup>6</sup> Adam (*as*) was the 1<sup>st</sup> Prophet on Earth, since after the completion of Earth's creation.

<sup>7</sup> The era of the total revelations to the Holy Qur'an were 610AD-632AD.

those common Faiths<sup>1</sup>, which existed earliest and then downstream throughout the regime of approximated 124000 past Prophets<sup>2</sup>. There is that appropriate need to be reminded, that the Holy Qur'an was not yet revealed then<sup>3</sup>.

It is also prudent, to temporarily leap forward and introduce the succinct parameters of Islam<sup>4</sup>, before delving deeper into this discussion.

Obviously, all past Prophets ordained by Divine revelations, were contracted Servants<sup>5</sup> of Almighty God, and therefore their prophetic messages must have certain identifiable commonality, in conceptually spreading the Word of Almighty God and with exact correctness, in how to worship Him only, throughout thousands of years.

It is further prudent, to disclose that all original references in this researched article are from the Holy Qur'an and the Six-Sahih Hadith<sup>6</sup>.

Muslims<sup>7</sup> believe that Islam is the original Faith that has always existed since humanity; and that it was progressively and cumulatively revealed to the rest of humanity by a number of past approximated 124000 Prophets<sup>8</sup>. However, the final completed revelations of the Faith were made through Prophet Muhammad (pbuh) only, during the era 610AD-632AD.

All of the approximated 124000 past Prophets preached, the undeniable factual baselines about Almighty God, of: His always Existing and not having any point of commencement; Who always is and will never have ending; Who is formless and cannot be materially seen with human eyes; Who does not have any partner or relative<sup>9</sup> of any description whatsoever; Who is

<sup>1</sup> Whilst Adam (*as*) and Eve were historical pioneers of humanity, Almighty God was at all times in communications with them but through the services of the stewardship of Archangel Gabriel. Notwithstanding their pioneering, the main theme was their required worship of Almighty God only, as the One and only God.

<sup>2</sup> From names of Prophet Adam to Prophet Muhammad (*pbuh*), a total of approximated 124000 Prophets (*Nabi*) were ordained by Divine revelations, but directly delivered to them by Archangel Gabriel, as spiritually contracted. Out of approximated 124000 Prophets, only 313 are Messengers (*Rasul*). Out of 313 Messengers, only 25 have been mentioned by name in the Holy Qur'an. Note: that every Messenger (*Rasul*) is also a Prophet, but every Prophet (*Nabi*) is not a Messenger. All of these approximated 124000 Prophets were regular human beings who must eat food, drink water, breath air and need atmospheric pressure to stay alive. The figure of approximated 124000 Prophets is quoted in Hadith No 21257 of *Musnad Ahmad ibn Hanbal*. Prophet Muhammad (*pbuh*) was the Last and Final Prophet and after his death in 632AD, that sealed off all prophets of any description whatsoever being ordained by Divine revelations, to serve humanity on Earth. This is stated in the Holy Qur'an at **HQ33:40** "*Muhammad is not the father of any of your men, but he is the Messenger of Allah and the Seal of the prophets. And Allah is ever Knower of all things.*" Seal means total shutting off arrival of any Prophet of whatsoever description: No new Prophet and no re-entry of any of the past approximated 124000 Prophets will eventuate.

<sup>3</sup> This covers from the earliest and the past periods, since creation till 610AD, when the Holy Qur'an commenced.

<sup>4</sup> The Supremacy of Authority in Islam descends in the following down streams of superlative order sequences: 1<sup>st</sup>: The Holy Qur'an. 2<sup>nd</sup>: The Six-Sahih-Hadith. 3<sup>rd</sup>: The *Sunnah*. 4<sup>th</sup>: The *Shari'ah* law.

<sup>5</sup> *Ibid*.

<sup>6</sup> The Six-Hadith out of many Hadith, are collations of many books, which have incorporations of sworn witnessed events, reportedly by most dependable prominently people, who subsisted during the life of Prophet Muhammad (*pbuh*) (570AD-632AD). The Hadith were not compiled during the life of Prophet Muhammad (*pbuh*) (570AD-632AD), but collated many decades after his death in 632AD. Notwithstanding, that there many Hadith in circulation, the Muslims Ulema have unanimously endorsed the following *Six-Sahih* Hadith as dependably authentic.

The *Six-Sahih* Hadith are:

1. **Sahih Bukhari**, collected by Imam Bukhari (d. 870), includes 7000+ hadith.

2. **Sahih Muslim**, collected by Muslim b. al-Hajjaj (d. 875), includes 9000+ Hadith.

3. **Sunan al-Nasa'i**, collected by al-Nasa'i (d. 915)

4. **Sunan Abu Dawood**, collected by Abu Dawood (d. 888)

5. **Jami al-Tirmidhi**, collected by al-Tirmidhi (d. 892)

6. **Sunan ibn Majah**, collected by Ibn Majah (d. 887).

<sup>7</sup> The word "Muslim" means one who submits to the will of Almighty God. The first principle of Islam is known as the *Shahada* (Testimony of Faith), and is as follows: "*There is no one worthy of worship except Allah (God) and Muhammad is the Final Apostle (Messenger) of God.*" In a broader sense, anyone who willingly submits to the will of God is a Muslim. The Holy Qur'an states at **HQ3:67**: "*Abraham was not a Jew nor a Christian, but he was (an) upright (man), a Muslim; and he was not of those who set up partners (with Allah).*"

<sup>8</sup> *Ibid*.

<sup>9</sup> Almighty God does not have parents (neither spiritually nor materially); He does not have siblings; He

the sole Creator and the Lord of all the Galaxies and their own Universe systems; Who does not materially travel, but He is everywhere all at once; Who records all human activities; and Who will be the sole Judge on the great Day of Judgement.

Whilst countless peoples from all walks of life received these messages, many were mischievously distracted and then misdirected by the devil<sup>1</sup>, to ignore the messages of Almighty God; and then actively participate in worship of other objects, especially in variations of common idolatry and polytheism. Such people become subservient to the devil.

Almighty God delivered His messages about His Supreme Greatness to the whole of humanity. These messages were delivered directly but progressively<sup>2</sup> to past Prophets' memory<sup>3</sup>. These messages were consistently the same; but their deliveries were adjusted to suit the level of civilization and geopolitical locations of those communities<sup>4</sup>.

In the main, people were encouraged to worship only One Almighty God, and Who has no associates or partners of whatsoever

descriptions imaginable.

These incidentally are also the foundational principles of Islam.

Hence all past Prophets came with messages then, which are to this day the same messages, which Muslims<sup>5</sup> believe and practise.

The foundation principles of Muslims existed ever since Almighty God created Earth and all approximated 124000 Prophets believed in One God only: All these are stated in the Holy Qur'an at **HQ2:136**<sup>6</sup>.

Obviously, all Prophets ordained by Divine revelations, were contracted Servants of Almighty God, from His Prophetic Office<sup>7</sup> and therefore their prophetic messages must have certain identifiable commonalities, in conceptually spreading the Word of Almighty God; and consistently with the exact correctness, in how to worship Him only.

It is common knowledge amongst all Muslims, that the first revelation from Almighty God to Prophet Muhammad (*pbuh*) was through the direct delivery by Archangel Gabriel, in the year 610AD. This happened up in the cave *Hira*<sup>8</sup>, in

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does not have a spouse: He does not have an offspring of son or daughter. Refer to Holy Qur'an **HQ6:101** "*Wonderful Originator of the heavens and the earth! How could He have a son when He has no consort? And He created everything, and He is the Knower of all things.*"

<sup>1</sup> After Almighty God created Adam, it became the commencement of disobedience by the devil. The devil refused to accept Adam and to respect Adam: **HQ7:11-18** "*And We indeed created you, then We fashioned you, then We said to the angels: Be submissive to Adam. So, they submitted, but not Iblīs; he was not of those who submitted. He said: What hindered you from submitting when I commanded you? He said: I am better than he; You have created me of fire, while him You did create of dust. He said: Then get forth from this (state), for it is not for you to behave proudly in it. Go forth, therefore, surely you are a degraded one. He said: Grant me respite till the day when they are raised. He said: Surely you are granted respite. He said: As You have judged me to be in error, I will certainly lie in wait for them in Your straight path, then I shall certainly come upon them from in front of them and from behind them, and from their right and from their left; and You will not find most of them thankful.*"

<sup>2</sup> As civilizations improved, the past messages were abrogated with new developments. The Holy Qur'an has been the Last and Final scripture, abrogating appropriately, all previously revealed scriptures.

<sup>3</sup> *Ibid.* (The 25 Prophets of Islam as stated in the

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

<sup>4</sup> All past scriptures were not in Arabic but in the same languages of their Prophets for succinct comprehensiveness.

<sup>5</sup> Muslims are the original believers in One Almighty God only and Muslims have nothing to do with idolatry. Prophet Adam (*as*) was both the first human being ever created and the first Muslim, as follower of Almighty God. Even before the declaration of Islam (610AD-632AD). Subsequently, all past 124000 Messengers and Prophets were all Muslims.

<sup>6</sup> **HQ2:136** "*Say: We believe in Allah and (in) what has been revealed to us, and (in) what was revealed to Abraham, and Ishmael and Isaac and Jacob and the tribes, and (in) what was given to Moses and Jesus, and (in) what was given to the prophets from their Lord, we make no distinction between any of them and to Him we submit.*"

<sup>7</sup> *Ibid.*

<sup>8</sup> The cave *Hira* is not an especially manmade dug out cave; but it was naturally spaced out as the consequences of movements of rocks on a steep side of the mountain *Jabal Al-Noor*, about 4km away from the

the outskirts of Mecca (then<sup>1</sup>). Archangel Gabriel continued to deliver to Prophet Muhammad (*pbuh*) all the revelations from Almighty God and the last revelation was in year 632AD. This was during the end of *Hajj* and a short period before the demise of Prophet Muhammad (*pbuh*). The first revelation comprised of the first 5 verses out of the 19 verses of Chapter 96 (*Al-Alaq* The Clot) and the balance of 14 verses were revealed much later<sup>2</sup>.

It is also common knowledge and a fundamental fact, that Prophet Muhammad (*pbuh*) was not educated at all, to the extreme that he could not read and write his own name<sup>3</sup>. This also lays to rest most vicious claims by some Not-Muslim people, that Prophet Muhammad (*pbuh*) read and copied the contents of the Holy Qur'an from other previously revealed scriptures.

They have no proof.

At the moment of the first revelation, Prophet Muhammad (*pbuh*) was given to deeply understand and appreciate the immaculate Magnificence of Almighty God, the humble

beginnings of humanity (commencing as a blood clot in the mother's womb) and the undeniable value of literacy, denoted by the pen. This composite message was the revelation in the Holy Qur'an as the First revelation to Prophet Muhammad (*pbuh*).

It was the Divine Order to read the Message from Almighty God as the first 5 out of 19 verses to Ch.96: **HQ96:1-5**<sup>4</sup>.

The Holy Qur'an sets the emphasis that there was consistently the same religion in preaching about One God, by all past and prominent ordained Prophets. Almighty God has been selective in appointing His Prophets in delivering those messages, as stated at **HQ42:13**<sup>5</sup>.

Prophet Jesus Christ (*as*) was the last of only the downstream Israelite Prophets and definitely the second last of all Prophets<sup>6</sup> of all times whatsoever. During his service tenure<sup>7</sup>, as a Prophet, the communities that he preached to were, mainly (then) as widely practising in idolatry and polytheism<sup>8</sup>.

Kaába.

<sup>1</sup> The isolated location of that place then, is now very much within the greater boundaries of Mecca.

<sup>2</sup> The balance of revelations of 14 verses (v6-v19), were after the revelations of Chapter 74 and then Chapter 73.

<sup>3</sup> Prophet Muhammad (*pbuh*) had a silver ring embossed with the words "*Muhammad Rasul-Allah*"- which he used to endorse and sign off parchments, after they were read back to him. His revelations were all recorded in print by scribes.

<sup>4</sup> **HQ96:1-5** "*Read in the name of your Lord Who creates — creates man from a clot (of blood) — read and your Lord is most Generous, who taught by the pen, taught man what he did not know.*"

<sup>5</sup> **HQ42:13** "*He has made plain to you the religion which He enjoined upon Noah and which We have revealed to you, and which We enjoined on Abraham and Moses and Jesus — to establish religion and not to be divided in (regard to) it. Hard it is for those who set up partners (with Allah), what you invite them to. Allah chooses for Himself whom He pleases, and guides to Himself those who turn (to Him).*"

<sup>6</sup> Prophet Muhammad (*pbuh*) was the Last and the

Final of all Prophets. *Ibid HQ33:40*. "*Muhammad is not the father of any of your men, but he is the Messenger of Allah and the Seal of the prophets. And Allah is ever Knower of all things.*"

<sup>7</sup> The exact date of birth, his tenure as a Prophet, and his age at his death are not recorded in any scripture. Prophet Jesus Christ (*as*) came as the last Prophet to serve the Hebrew descendants and definitely not for the Romans.

<sup>8</sup> Mithraism, which had commenced in Persia around 400BC-300BC and spread widely eastwards to India, westwards to all regions surrounding the Mediterranean Seas and northwards to all regions surrounding the Black Sea, the Caspian Sea, the Aral Sea and the Adriatic Sea, and so became a common cult. In a legendary nutshell, Mithra's mother Anahita was directly impregnated by somebody (unknown) and Mithra was born inside a natural rock cave on 25<sup>th</sup> December BC (exact year is not recorded). That naturally hollowed cave was also an animal shelter. Upon Mithra's birth, the mother and child were visited by three Persian historians, who were tracking an outer space comet; the comet is not named. Those Persian historians brought with them costly gifts of gold, frankincense and myrrh. The date of 25<sup>th</sup> December BC was a special Persian festival to commemorate Winter Solstice, which attracted large crowds of people annually. Winter Solstice is after the 3<sup>rd</sup> week of December, when the night is longest and

Accordingly, Prophet Jesus Christ (*as*) made this point known to his followers. This is reported in the Holy Qur'an at **HQ61:6**<sup>1</sup>.

Almighty God initiated the name Islam<sup>2</sup> after completion of all the revelations. This is positively stated in the Holy Quran at **HQ3:19**<sup>3</sup>.

The Holy Qur'an also makes similar nexus with Prophet Abraham (*as*) at **HQ22:78**<sup>4</sup>.

After several thousands of years of delivery of the same messages and involving over approximated 124000 of His ordained Prophets<sup>5</sup>, Almighty God reached His Decision that He will name His perfected religion of His choice as

the day is shortest. In Northern Hemisphere, Winter Solstice can vary between 21<sup>st</sup> to 25<sup>th</sup> December. This is because of the tilt of the Earth at 23.5-deg at the North Pole. Legend says that Mithra lived and had twelve common associates (mainly farmers, fisherman, etc.), as his regular followers. They wore regular mixed clothes. In addition, Mithra also had twelve very close associates, as his secret disciples, with each secret disciple representing one of the twelve signs of the astrological Zodiac. These secret disciples were always dressed in white, from hood to feet, and they were often 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 with sticks. They suspected that Mithra died at the age of 33, and he was placed inside a naturally hollowed rock tomb. They further suspected that Mithra then arose from the dead after 3 days and elevated directly into 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 was given by 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, over 3 days, inside the rock tomb. Smoke was seen coming out of the tomb entrance, which was guarded by the secret disciples of Mithra. The herbal treatment worked and Mithra was then revived after 3 days of exposure to fumes from the herbs. 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, and Mithra then walked up the mountain, which had very low clouds around the peak. Mithra walked over to the mountain peak, walking through the low clouds and then Mithra crossed over to the Indo-Iranian region, to the land of his ancestors. After Mithraism penetrated the regions of the Roman Empire, it quickly became the official State religion of the Government of Rome. Many Roman senators were followers of Mithraism and this allowed Mithraism to further penetrate into Europe and England. Mithra has been expressly mentioned in the Hindus' scripture the Rig Veda (Rig Vedas 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 routing taken from Greece to India, when the massive cumulative army of Alexander the Great conquered the Persian

Empire in 334BC. Mithraism was also the State religion of Persia. There have been found over 480 underground Mithra temples throughout the regions of the spread of Mithraism, in Indo-Iranian region, the former Roman Empire and England and Wales. There are rather surprisingly, very close similarities with some aspects of Christianity. In history, the Persian Empire was the biggest Empire of past times, which also facilitated the spread of Mithraism from Asian countries to other surrounding countries. By 117AD, the Roman Empire had spread to all the peripheral regions surrounding the Mediterranean and accordingly, as the Romans were spreading their State religion of Mithraism, all those countries were compelled under the atrocities of the Roman Empire and forced into Mithraism. Consequently, after the commencement of Islam by Prophet Muhammad (*pbuh*) during the era 610AD-632AD, one of the most repulsive and stubborn communities were the Mithras, who formed alliances with the other idolaters. In addition, there are so many revealed verses of the Holy Qur'an, which are against the beliefs and practises of idolatry.

<sup>1</sup> **HQ61:6** "And when Jesus, son of Mary, said: Children of Israel, surely, I am the messenger of Allah to you, verifying what is (already) before me of the Torah and giving the good news of a Messenger who will come after me, his name being Ahmad. But when he came to them with clear arguments, they said: This is clear enchantment."

<sup>2</sup> Islam is derived from the Arabic roots of "Salema." A compact: meaning peace, purity, submission and obedience. In religious sense, Islam means submission to the will of Almighty God and obedience to His law.

<sup>3</sup> **HQ3:19** "Surely the (true) religion with Allah is Islam. And those who were given the Book differed only after knowledge had come to them, out of envy among themselves. And whoever disbelieves in the messages of Allah — Allah indeed is Quick at reckoning."

<sup>4</sup> **HQ22:78** "And strive hard for Allah with due striving. He has chosen you and has not laid upon you any hardship in religion — the faith of your father Abraham. He named you Muslims<sup>4</sup> before and in this, that the Messenger may be a bearer of witness to you, and you may be bearers of witness to the people; so, keep up prayer and give the due charity and hold fast to Allah. He is your Protector; excellent the Protector and excellent the Helper!"

<sup>5</sup> *Ibid.*

Islam<sup>1</sup>.

Almighty God reminds humanity the originality of Islam as a religion and this is material proof in the Holy Qur'an at **HQ5:3**<sup>2</sup>.

Perfection of Islam means that there was no longer the need to keep a constant stream of Prophets<sup>3</sup> to keep reminding humanity of the fundamentals about Almighty God.

Accordingly, Almighty God in His most immaculately Perfect Judgement, decided to seal off the downstream of His Prophets to humanity and deliver a final scripture as the Holy Qur'an, which also became His authored handbook for the perfection of humanity.

Prophet Muhammad (*pbuh*) sealed off as the Last and the Final Prophet<sup>4</sup> and he also sealed off further emergence of any other Prophet. This Authority is in the Holy Qur'an at **HQ33:40**<sup>5</sup>.

There is need to take cognizance of certain communities, which formed aggressive opposition to Prophet Muhammad (*pbuh*). They were in the main as Mithras, idolators, hypocrites, Christians and Jews.

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

### Conclusions on the Foundations of Islam :

<sup>1</sup> *Ibid.*

<sup>2</sup> **HQ5:3** *"This day have I perfected for you your religion and completed My favour to you and chosen for you Islam as a religion."*

<sup>3</sup> This scope covers the entire scope of Messengers and Prophets from Adam (*as*) to Prophet Muhammad (*pbuh*).

<sup>4</sup> *Ibid.*

<sup>5</sup> **HQ33:40** *"Muhammad is not the father of any of your men, but he is the Messenger of Allah and the Seal of the prophets. And Allah is ever Knower of all things."*

<sup>6</sup> *Ibid.*

<sup>7</sup> Most of the earlier Messengers and Prophets received Divine revelations from Almighty God but through the stewardship of Archangel Gabriel. In those

The Holy Qur'an has been proven correct without an iota of doubt. Islam was not created as a new religion, but has been the original religion of Muslims<sup>6</sup>, which all past approximated 124000 Prophets had preached and practised since the creation of humanity.

There were no originally printed books in the beginning<sup>7</sup> and revelations received by past Prophets were first committed to their memory; and then passed down to their communities over generations. This resulted in distortions of messages and subsequent Prophets had to repeat the same messages until they were able to compile them together as books.

Prophet Muhammad (*pbuh*) was the Last and the Final of all ordained Messengers and Prophets as privileged Servants of Almighty God; and he sealed them all off, with Divine revelations<sup>8</sup> of the Holy Qur'an, which he received over a period of 23 years (610AD-632AD). ([Contents](#))

## EID MUBARAK!

*By Iain Dixon*

Asalamu aleikum, and may I wish you all a joyful "Eid Mubarak".

### FURNACE OF FIRE

As we leave Ramadan once again, and enter into Eid, we are reminded that the word 'Ramadan' actually means a sort of 'burning'. There was a feeling of burning as we struggled with managing our hunger and thirst - and wrestled with other desires that sought to dominate us. We were reminded that just as gold purified in a crucible

early days, there was no electricity and also no printing industry of any description. They had to develop scrolls made from barks of trees and reeds. The few who were educated, were able to record the preaching from their Messengers and their Prophets using hieroglyphics.

<sup>8</sup> The sealing off the process of ordaining Prophets, also means that Archangel Gabriel's appearance has also been sealed off and Archangel Gabriel will not appear on Earth any more till end of this world. Prophet Muhammad (*pbuh*) was the Last and Final Prophet. This is stated in the Holy Qur'an at **HQ33:40** *"Muhammad is not the father of any of your men, but he is the Messenger of Allah and the Seal of the prophets. And Allah is ever Knower of all things."* This means no new Prophet will be ordained and none of the past Prophets will revisit humanity ever.

heated by fire removes impurities, so the month of Ramadan was a tool in the hands of the Master Refiner, purging and cleansing us from that which was unclean - and perfecting that which was good and worthwhile. Allah was that Master Refiner - All praise and glory be to him!

The prophet Job (Ayyub) said, "He (Allah) knows the way that I take - when he has tested me, I shall come forth as gold." - Job 23:10

## LEAVING RAMADAN

As we leave Ramadan behind, may we learn once again from the prophet Job, and recognise that hardship can bring purification, and that struggle brings strength.

How did you view Allah over Ramadan? Did you see him as a 'private investigator' following you around seeing how many mistakes you made, and quick to point out your faults - writing a detailed report that will be used in evidence against you? Or did we recognise Allah more like a loving father, seeking to guide, direct and encourage? The prophet Malachi reminds us, "Have we not all one father, has not one God created us?" - Malachi 2:10. We are also reminded that Allah "teaches us what is best for us, and in the way that we should go." - Isaiah 48:17

May we always see Allah as a Creator that corrects, not as a dictator that destroys and downtreads. A faith-inspirer, not a fault-finder.

## REMEMBER THE OTHER MONTHS

A story is told of a beautiful bride. On her wedding day she promised her husband that she would love him, cherish him, adore him, serve him. She promised to keep the house clean, cook amazing food. She promised in the house to bathe, wear beautiful perfume, be romantic - and be the perfect wife.

And then she said, "But only for one month a year! The rest is my time! I will do just as I want, when I want. I don't care about you for the rest of the year!"

May we not just 'leave Ramadan behind' and forget our devotion to that which is good. May we never forget our devotion to the ONE that is good! Our year consists more than just the 30 days of Ramadan! Allah is looking for the loyalty of our hearts every day. Every day Mubarak! EID MUBARAK!

So with warm christian love, I wish you and your families a wonderful Eid, filled with joy and good things. May the sweetness of Eid replace the trials and bitterness of Ramadan, and may laughter and joy wipe away the tears and pain experienced during these last thirty days. If Ramadan is the furnace, may Eid be the tranquil lake of refreshing and coolness. If Ramadan is a picture of the trials and sufferings of this world, may Eid be a picture of the glorious world to come - a Kingdom promised, that shall never end. A place of rest, a place where peace reigns.....nothing broken, nothing missing.

"And God shall wipe away every tear from their eyes: and there shall be no more death, neither sorrow nor crying - neither shall there be any more pain, for the former things are passed away. And he that sat on the throne said, Behold, I make all things new." - Revelation 21:4-5

In that day, the whole of creation will declare "Eid Mubarak!" May I echo that refrain even now with prophetic voice, and say to you all.....

Eid Mubarak! .([Contents](#))

## Ramadan

### The Global Crisis: A Call for Quranic Restraint

*By Lord Shahid Aziz*

As the moon of Ramadan 2026 rises over a world gripped by the tremors of escalating military conflict—most notably the recent exchange of strikes between Israel and Iran—the believer finds themselves at a spiritual and moral crossroads. We are caught between the serene, internal discipline of the fast and the loud, external chaos of geopolitical fire. To navigate this, we must ground ourselves in the unchanging laws of conduct established by Allah, His Messenger, and the reformers of our faith.

The foundation of our conduct begins with the Divine decree. In **Surah Al-Baqarah (2:183)**, Allah establishes the spiritual objective of this month: "O you **who believe!** Fasting is prescribed for you, as it was prescribed for those before you, so that you may guard against evil



(*attain Taqwa*). This *Taqwa* is the spiritual discipline required to stop the cycle of violence. When nations are tempted by the fire of revenge, we must remember the strict limits set by Allah in **Surah Al-Baqarah (2:190)**: *"And fight in the way of Allah against those who fight against you but be not aggressive. Surely Allah loves not the aggressors."* Even when we feel justified in our anger toward an opponent, the Quran demands a standard of justice that transcends national borders. In **Surah Al-Ma'idah (5:8)**, Allah commands: *"O you who believe! Stand out firmly for Allah as witnesses to fair dealing, and let not the hatred of others make you swerve to wrong and depart from justice. Be just: that is next to piety."* Finally, let us remember that the ultimate goal of the believer is not the destruction of the enemy, but the restoration of peace, as commanded in **Surah Al-Anfal (8:61)**: *"But if the enemy incline towards peace, do thou also incline towards peace, and trust in Allah."*

The **Sunnah** of the Holy Prophet Muhammad (pbuh) provides the practical example of these laws. During the **Treaty of Hudaibiyyah**, the Prophet (pbuh) chose a path of diplomatic restraint over immediate military retaliation, even when the terms seemed disadvantageous. This Sunnah proves that the greatest "victory" in Islam is the one that saves lives through diplomatic wisdom rather than military might.

The **Hadith** literature further guides our response to global conflict. In **Sahih Bukhari (Book 78, Hadith 141)**, the Prophet (pbuh) defined true power: *"The strong man is not the one who can wrestle, but the one who can control himself in a fit of anger."* Regarding the duty to stop oppression on all sides, he stated in **Sahih Bukhari (Book 46, Hadith 5)**: *"Help your brother, whether he is an oppressor or he is an oppressed."* When asked how to help an oppressor, he said: *"By restraining him from*

*oppression."* Finally, in **Sahih Bukhari (Book 30, Hadith 13)**, he warned that our fast is incomplete without moral conduct: *"Whoever does not give up false statements and evil deeds... Allah is not in need of his leaving his food and drink."*

The Promised Messiah, Hazrat Mirza Ghulam Ahmad (as), taught that this is the era of the **Jihad of the Pen and Heart**. In his monumental lecture, **The Message of Peace** (Paigham-i-Sulh), he wrote: *"A religion which does not inculcate universal compassion is no religion at all."* He emphasized that we must sympathize with all of God's creatures regardless of their creed. In his work **The British Government and Jihad**, he clarified that the era of religious war by the sword has ended, and that those who seek to use the name of Islam for territorial or nationalistic aggression are acting against the true spirit of the faith.

The elders of our Movement, particularly **Maulana Muhammad Ali**, consistently applied these teachings to modern geopolitics. In his world-renowned **Commentary on the Holy Quran** (specifically his footnotes to **Chapter 2, Verse 190**, and **Chapter 5, Verse 8**), he argued that modern wars are often the result of "nationalistic egoism" rather than Divine law. The elders taught that the Ummah must act as the "Middle Nation"—a voice of reason that calls for international arbitration based on Quranic justice rather than tribal revenge.

Let this Ramadan be our shield against the fires of hatred. As we break our fasts, let us pray for the de-escalation of conflict and for the protection of the innocent on all sides. We pray that Allah grants the leaders of this world the *Taqwa* to restrain their anger and the *Hikmah* (wisdom) to choose peace.

(Contents)

## Ahmadiyya Anjuman Isha'at Islam Lahore

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Dutch/ Nederlands

## **De Positie van de Islam ten opzichte van het Vergaren van (Wetenschappelijke) Kennis: Historische, Religieuze en Filosofische Context**

*By Prof Dr Robbert Bipat*



### **Inleiding: Ramadan en de Eerste Openbaring**

De maand Ramadan neemt binnen de islamitische traditie een bijzondere plaats in, niet alleen als periode van vasten en bezinning, maar vooral als moment waarop de eerste openbaring van de Koran aan de Profeet Mohammed (Vrede zij met hem) plaatsvond. Deze gebeurtenis vond plaats in de grot Hira, nabij Mekka, waar de engel Gabriël hem de eerste verzen van de Koran overbracht. De openbaring begon met het woord "Iqra" – "Lees" of "Reciteer" – wat de centrale rol van kennis en het zoeken daarnaar binnen de islamitische spirituele en intellectuele traditie onderstreept. In deze context wordt kennis niet slechts als een intellectueel streven beschouwd, maar als een plicht en een spirituele zoektocht die nauw verbonden is met het geloof.

### **Islamitische Visie op Kennis: Koran, Hadith en Historische Context**

De Koran en de uitspraken van de Profeet Mohammed (Hadith) vormen de primaire bronnen voor islamitische kennisopvattingen. In de Koran worden gelovigen herhaaldelijk aangemoedigd om na te denken, te reflecteren en te leren. Verscheidene verzen benadrukken het belang van kennis boven onwetendheid, bijvoorbeeld: "Zijn degenen die weten en degenen die niet weten gelijk?" (Koran 39:9). Hieruit blijkt dat kennis binnen de islam niet alleen wordt gewaardeerd, maar wordt

beschouwd als een middel tot spirituele verheffing en maatschappelijke vooruitgang.

De hadithliteratuur biedt eveneens talloze voorbeelden waarin de profeet het belang van kennis benadrukt. Een bekende uitspraak luidt: "Het zoeken naar kennis is een plicht voor elke moslim, man en vrouw." Deze universele oproep tot kennisverwerving is uniek in zijn tijd en benadrukt de inclusiviteit van het islamitische kennisideaal. Historisch gezien heeft deze benadering geleid tot een bloeiperiode van wetenschappen, filosofie en kunst in de islamitische wereld, met name tijdens de middeleeuwen.

### **Wetenschappelijke Kennis in de Islam**

De islamitische beschaving heeft vanaf haar ontstaan een sterke wetenschappelijke traditie ontwikkeld. Tijdens de Gouden Eeuw van de islam (8e tot 14e eeuw) fungeerden steden als Bagdad, Cordoba en Cairo als centra van kennis en innovatie. Wetenschappers als Ibn Sina (Avicenna), Al-Khwarizmi (Al Jabr → Algebra!), Al-Razi en Ibn al-Haytham leverden baanbrekende bijdragen aan respectievelijk de geneeskunde, wiskunde, astronomie, en natuurkunde. Hun werken werden vertaald in het Latijn en vormden de basis voor de Europese Renaissance.

De stimulans tot het vergaren van wetenschappelijke kennis lag besloten in de religieuze en culturele context van de islam (Koran hoofdstuk 3 vers 190: In de schepping van de hemelen en de aarde en de afwisseling van de nacht en de dag schuilen zeker tekens voor mensen met verstand). De Koran spoorde aan tot reflectie op de natuur en het universum als tekenen van Allah. Onderzoek en experiment werden gezien als een vorm van aanbidding, mits ze gericht waren op het welzijn van de mensheid en het dienen van Allah. Dit leidde tot de oprichting van bibliotheken, universiteiten (zoals Al-Qarawiyyin en Al-Azhar) en vertaalhuizen,

waar kennis uit verschillende culturen werd samengebracht en verder ontwikkeld.

### **De Rol van de Profeet Mohammed (Vrede zij met hem)**

Een opmerkelijk aspect van de eerste openbaring is dat de Profeet Mohammed (Vrede zij met hem) compleet analfabeet was. Desondanks werd hij de ontvanger en doorgever van een tekst die uitblinkt in eloquentie en diepte. Dit moet worden beschouwd als een teken van het goddelijke karakter van de openbaring: de kracht en schoonheid van de Koran kunnen niet worden toegeschreven aan menselijke kennis of kunde.

De oproep "Lees!" krijgt hierdoor een nog diepere betekenis. Het gaat niet slechts om het letterlijke lezen, maar om het openstaan voor kennis, inzicht en wijsheid – ongeacht iemands achtergrond of opleidingsniveau. De profeet stelde zich in zijn leven op als een voorvechter van onderwijs en kennisoverdracht, wat onder meer blijkt uit zijn inspanningen om lezen en schrijven te verspreiden onder zijn volgelingen.

### **De Lahore Ahmadiyya Beweging en Kennis**

De Lahore Ahmadiyya benadrukt de rationele en universele aspecten van de islam en streeft naar een harmonieuze verhouding tussen geloof en wetenschap. Binnen de Lahore Ahmadiyya wordt kennis gezien als een essentieel instrument voor zowel persoonlijke als maatschappelijke ontwikkeling. Volgens de oprichter Maulana Muhammad Ali is het vergaren van kennis een religieuze plicht, waarbij geen onderscheid mag worden gemaakt tussen religieuze en wereldse kennis. Hij stelt: "De islam maakt geen onderscheid tussen religieuze en seculiere kennis; alles wat tot het welzijn van de mensheid bijdraagt, is waardevol en wordt aangemoedigd." In hun publicaties, waaronder de beroemde Engelse vertaling van de Koran door Muhammad Ali, wordt herhaaldelijk gewezen op het belang

van studie, reflectie en open dialoog met andere tradities.

De Lahore Ahmadiyya Beweging hanteert een progressieve interpretatie van islamitische bronnen met betrekking tot kennis. Waar sommige stromingen zich vooral richten op religieuze kennis, pleit de Lahore Ahmadiyya voor een brede, integrale benadering. In het tijdschrift "The Islamic Review" benadrukte Khwaja Kamal-ud-Din: "De islamitische beschaving heeft altijd gefloreerd waar de harten en geesten openstonden voor nieuwe inzichten en wetenschappelijke ontdekkingen."

Voor de Lahore Ahmadiyya is het zoeken naar kennis niet slechts een individuele plicht, maar ook een bijdrage aan de vooruitgang van de samenleving als geheel. Ze bepleiten actief onderwijs voor zowel meisjes als jongens, en wijzen elke vorm van anti-intellectualisme af. In hun opvatting is twijfel en kritisch denken geen teken van zwakte, maar een noodzakelijke stap op weg naar waar begrip. Deze visie sluit aan bij het Koranische ideaal van reflectie en onderzoek (tafakkur en tadabbur).

Enkele relevante citaten die deze visie onderbouwen zijn onder andere:

- "Lees in de naam van uw Heer, Die heeft geschapen." (Koran 96:1)
- "Zeg: Zijn zij die weten gelijk aan zij die niet weten?" (Koran 39:9)
- "Het zoeken naar kennis is een plicht voor elke moslim, man en vrouw." (Hadith, overgeleverd door Ibn Majah)
- "De beste onder de mensen is degene die het meest tot nut is voor de mensheid." (Hadith, overgeleverd door al-Tabarani)
- Maulana Muhammad Ali: "Kennis is het licht dat de duisternis verdrijft – het is de sleutel tot vooruitgang en ware aanbidding."

### **Verschillen met Andere Stromingen**

**binnen de Islam**

Hoewel de waardering voor kennis breed gedeeld wordt binnen de islam, zijn er verschillen in nadruk en interpretatie tussen diverse stromingen. Traditionele soennitische en sjiitische scholen leggen vaak de nadruk op religieuze kennis en de studie van fiqh (islamitisch recht) en hadith. In sommige conservatieve kringen bestaat terughoudendheid ten opzichte van moderne wetenschappen, vooral als deze als strijdig met religieuze opvattingen worden gezien.

De Lahore Ahmadiyya Beweging onderscheidt zich door haar open houding ten opzichte van moderne wetenschap en haar afwijzing van een strikte scheiding tussen religieuze en wereldse kennis. De beweging pleit voor een contextuele en rationele benadering van de Koran en hadith, waarbij interpretatie zeker ruimte laat voor nieuwe inzichten. Dit verschilt van meer letterlijke benaderingen, waar soms sprake is van weerstand tegen wetenschappelijke of filosofische vernieuwingen. De Lahore Ahmadiyya benadrukt bovendien interreligieuze dialoog en samenwerking, wat in andere stromingen minder nadruk krijgt.

De visie van de Lahore Ahmadiyya beweging vertaalt zich in concrete initiatieven op het gebied van onderwijs en kennisoverdracht. Zij publiceert boeken en tijdschriften, en organiseert lezingen en studiedagen ter bevordering van intellectuele ontwikkeling. Deze zijn toegankelijk voor iedereen, ongeacht achtergrond, geloof of geslacht, en leggen de nadruk op kritisch denken, wetenschappelijke nieuwsgierigheid en ethisch handelen.

In bredere zin spoort de beweging moslims aan om actief deel te nemen aan de samenleving, bij te dragen aan wetenschap en

techniek, en zich te wapenen tegen onwetendheid en bijgeloof. Zij ziet dit als een religieuze plicht die voortvloeit uit de koranische opdracht tot reflectie en kennisverwerving. Door hun progressieve benadering dragen zij bij aan de emancipatie van vrouwen, de bevordering van sociale rechtvaardigheid en de bestrijding van armoede en uitsluiting.

**Conclusie en Toekomstperspectief**

De positie van de islam ten opzichte van het vergaren van (wetenschappelijke) kennis is diepgeworteld in de religieuze en historische traditie. Zowel de Koran als de Hadith benadrukken het belang van kennis als middel tot spirituele en maatschappelijke vooruitgang. De islamitische beschaving heeft door de eeuwen heen een rijke bijdrage geleverd aan de ontwikkeling van wetenschap, filosofie en kunst.

Binnen deze brede traditie biedt de Lahore Ahmadiyya beweging een specifieke, progressieve interpretatie, waarin kennis centraal staat als brug tussen geloof en rede, traditie en vernieuwing. Door hun nadruk op onderwijs, rationaliteit en openheid onderscheiden zij zich van andere stromingen. Hun inzet voor universeel onderwijs, wetenschappelijke nieuwsgierigheid en ethische verantwoordelijkheid biedt aanknopingspunten voor actuele vraagstukken rond integratie, emancipatie en maatschappelijke participatie.

Voor de toekomst blijft de uitdaging bestaan om het islamitische kennisideaal te verbinden met de eisen en mogelijkheden van de moderne tijd. De oproep tot "Lees!" – die ooit in de grot Hira klonk – blijft daarmee even urgent als inspirerend, voor moslims én voor de bredere samenleving.

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**Ahmadiyya Anjuman Isha'at Islam Lahore**

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French

## LA NUIT DU DESTIN (AL QADR) ET LA PROPRETÉ

par **ABOU TIENE**

*Cote d'Ivoire*



### Chers Musulmans !

La Nuit du Destin est une nuit bénie, où les péchés sont pardonnés et où ceux qui imploront le pardon et la miséricorde d'Allah les reçoivent. C'est une nuit où le soulagement que nous procure le mois du Ramadan atteint son apogée. Louanges à Allah qui nous a bénis par cette nuit meilleure que mille mois réunis. Louanges à Son bien-aimé Prophète Muhammad Mustafa (s.a.s).

Le terme arabe al-qadr peut désigner « la réputation, la valeur, l'appréciation ». Notre Seigneur a consacré une sourate entière à cette nuit bénie qu'est Laylatu'l-Qadr et en mentionne la valeur dans la 97ème sourate du Saint Coran, la sourate Al-Qadr en déclarant : « La nuit du destin vaut mieux que mille mois ». Il s'agit ainsi d'une nuit ayant la valeur de toute une vie humaine. Il s'agit d'une nuit où les anges, y compris Jibrail (a.s) l'Esprit Saint, descendent sur la terre par la grâce de notre Seigneur Tout-Puissant. Il s'agit de la nuit où le Saint Coran a commencé à être révélé. Cette nuit est la nuit du Coran ; cette nuit est la nuit du pardon ; cette nuit est une nuit pour se tourner vers notre Seigneur et l'occasion d'une adoration valant toute une vie.

Au sujet de la vertu de la Nuit du destin, le Prophète (s.a.s) dit : « Quiconque veille pieusement la Nuit du Destin avec foi et sincérité se verra pardonner ses péchés passés. ». (Bukhari). Il s'agit de prier, lire le Coran, faire des aumônes et évoquer Allah.

Au début d'un mois béni de Ramadan, le Messager d'Allah déclara : « Un mois est venu pour vous, dans lequel se trouve une nuit meilleure que mille mois. Quiconque est privé de cette nuit est privé de tout bienfait. Seuls les véritables infortunés sont privés de cette nuit. » (Bukhari)

### Chers Musulmans !

Le Prophète (s.a.s) nous a conseillé de rechercher la nuit du destin dans les nuits impaires

des dix derniers jours du mois de Ramadan.

En effet d'après le récit de la mère des croyants 'Aïcha (r.a) notre Prophète (s.a.s) passait les dix derniers jours du mois de Ramadan en s'isolant dans la mosquée. L'année de sa mort il y passa 20 jours (Bukhari). Allah commence la sourate Al-Fajr par le serment suivant : « Par l'aube et par les dix nuits ! » (Al Fajr 1-2) . Les exégètes disent que « les dix nuits signifient les 10 premières nuits de Dhil-Hijja ou bien les 10 premières nuits de Muharram ou bien encore les 10 dernières nuits de Ramadan ». Le dernier est plus probable car les 10 dernières nuits de Ramadan sont les nuits les plus importantes en Islam.

Il est utile pour le croyant pendant qu'il veille la Nuit du Destin en adoration, d'examiner sa relation au message d'Allah. Le Musulman ne doit pas passer un seul jour sans regarder, lire, apprendre le livre des commandements de notre Créateur. Il est également rapporté que le Prophète (s.a.s) dit à ses compagnons :

« Donnez à vos yeux leur part d'adoration! ». Les compagnons demandèrent alors : « Quelle est la part d'adoration des yeux, ô Messager de Dieu ? ». Il répondit alors : « C'est de regarder le Coran, le méditer et tirer des enseignements de ses subtilités. »

Conformément à ce message prophétique, notre devoir est d'éclairer nos yeux avec le Coran, de méditer ce que nous y lisons et surtout de tirer profit des paroles divines. Qu'Allah nous facilite l'apprentissage et la compréhension du Coran.

Terminons cet article avec la sourate Al-Qadr et les conseils de notre Prophète (s.a.s) à 'Aïcha (r.a). « Nous l'avons certes, fait descendre (le Coran) pendant la nuit d'Al-Qadr. Et qui te dira ce qu'est la nuit d'Al-Qadr? La nuit d'Al-Qadr est meilleure que mille mois. Durant celle-ci descendent les Anges ainsi que l'Esprit, par permission de leur Seigneur pour tout ordre. Elle est paix et salut jusqu'à l'apparition de l'aube. » (Al Qadr 1-5)

'Aïcha (r.a) demanda un jour : « Ô Messager d'Allah ! Quelle invocation devrais-je faire en cette nuit si je savais de laquelle il s'agit ? ». Notre Prophète (s.a.s) lui répondit d'invoquer Allah de la façon suivante :

« Ô Allah Tu es certes Pardonneur et Tu aimes le pardon, pardonne moi donc ». Invoquons en cette nuit Allah de cette manière et prions pour que la Nuit du Destin apporte bénédiction et abondance pour le bien-être et la paix de notre

communauté. Qu'Allah nous accorde les mérites de la nuit d'Al Qadr. Amine !

## La propreté en Islam

L'importance de la propreté en Islam ne fait aucun doute. Bien sûr, ce qui prime pour le musulman et la musulmane, c'est la purification intérieure, celle du cœur et de l'esprit; mais il n'en reste pas moins que le respect de l'hygiène a également un statut particulier: Il suffit pour s'en convaincre de consulter les Hadiths du Prophète Mouhammad (sallâllâhou alayhi wa sallam) qui nous exhortent avec insistance à respecter les pratiques qui relèvent de la nature primordiale de l'être humain (« al fitrah »); en effet, pratiquement tous ces actes ont une valeur hygiénique.

A cela s'ajoutent bien sûr les prescriptions nombreuses portant sur les différentes formes de purifications rituelles, comme le « Woudhoû » et le « Ghoussl. Ces pratiques, malgré leur caractère rituel, ont un rôle purificateur et hygiénique évident, surtout quand on sait que les premiers musulmans, à qui ces commandements étaient d'abord adressés, vivaient dans un environnement désertique, où l'eau était relativement rare...

Le principe de propreté qui se dégage de façon plus ou moins explicite de ces différents enseignements ne se limite pas à la personne humaine; en toute logique, elle porte également sur les habits que l'on porte (il existe à ce sujet un Hadith rapporté par Ibné Oumar (radhia Allâhou anhou) qui dit: « La propreté des vêtements (...) fait partie de la dignité du croyant. » (Réf: « Madjma'ouz Zawâid ») Il est à noter que deux des rapporteurs présents dans la chaîne de transmission de ce Hadith ont fait l'objet de divergence entre les spécialistes quand à la fiabilité de leur narration), les lieux que l'on fréquente et d'une façon plus générale, sur l'environnement au sein duquel on vit.

Il existe à ce sujet une Tradition assez explicite qui est mentionnée dans certains des ouvrages de Allâmah Ibné Taymiyah r.a. et qui relate que le Prophète Mouhammad (sallâllâhou alayhi wa sallam) aurait dit en ce sens:

« Allah est Pur, Il aime la pureté, Il est Propre (« nadhîf »), Il aime la propreté (« nadhâfah »), Il est Bon, Il aime la bonté, Il est Généreux, Il aime la générosité. Nettoyez donc autour de vous (« fanaddhifou »)- Dans une version, il est dit: « Nettoyez donc la cour de vos maisons. »

(Tirmidhi: « Hadith Gharîb » – « Mousnad Bazzâr » – Dans la version du « Mousnad Abi Ya'la », le Hadith se termine par ces mots: « Nettoyez donc vos maisons. »)

Cependant, ce Hadith est considéré comme faible; en effet, Khâlid Ibné Ilyâs, l'un des rapporteur qui est présent dans chacune des différentes versions du Hadith, a fait l'objet de critiques sévères de la part des savants.

Le Prophète Mouhammad (sallâllâhou alayhi wa sallam) avait aussi enseigné à ses Compagnons (radhia Allâhou anhoum), lorsqu'ils leur arrivaient de cracher par terre (comme cela se faisait habituellement à l'époque), de prendre le temps de recouvrir leur crachat de terre et de le dissimuler, et ce, afin qu'il n'atteigne pas le corps ou les vêtements de quelqu'un, ce qui ne manquerait pas de l'indisposer. (D'après le sens d'un Hadith authentique rapporté dans le Mousnad Ahmad. Réf: « Fiqh ous Sounnah »)

Le principe que l'on peut déduire de ce Hadith est que le croyant se doit de se préserver de tout comportement ou attitude en rapport avec l'hygiène qui pourrait nuire ou indisposer quelqu'un d'autre.

Il existe d'autres Hadiths qui confirment ce principe, comme ceux dans lesquels le Prophète Mouhammad (sallâllâhou alayhi wa sallam) recommande aux croyant de bien se purifier, de se parfumer et de se revêtir d'un vêtement autre que celui porté durant le labeur avant de venir à la mosquée pour la prière de Djoum'ah, qui est un jour de grande affluence. De toute évidence, l'un des objectifs principaux, là encore, est de faire tout pour éviter d'incommoder les autres personnes présentes.

A mon humble avis, il serait possible d'étendre la portée de ce principe à tous les lieux fréquentés et publics: Ainsi, dans ces espaces, le croyant se doit de faire très attention et d'éviter tout ce qui pourrait se révéler être un gêne pour ceux qui l'entourent.

Wa Allâhou A'lam ! Et Dieu est Plus Savant !

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Italian

## *La Democrazia Imperiale. (Blasfemia?)*

**By Lucaa del Negro**



Al di là delle congetture, il tempo a noi ora disponibile, consegna non un prammatismo esistenziale di sorta, una qualche lettura estemporanea ma, una preoccupazione che trova origine nel dialogo scritto da Platone (Politico Πολιτικός) più di 350 anni prima di Cristo, laddove già le prime basi della democrazia trovano instabilità! Non c'è nessun accenno critico in questa disanima: è la constatazione che l'incognita a cui il sommo pensatore dava parziale risalto, tale fu e, perfettamente definita ne "la cultura democratica", materia indispensabile per reggere la perfetta ideologia oltre ogni prammatismo, appunto. Perfetta lo è, consolidando la storica disfatta marxista nelle sue forme di applicazione sociale a cui abbiamo tutti noi assistito; inapplicabile lo è altrettanto, considerata l'instabilità delle società umane insediatesi nel Pianeta dopo l'aver -esso-sopraffatto.

Aggiungo: la deriva consumista che ha retto per non poco tempo ogni democrazia -oggi nella fase finale- dopo aver considerato il fenomeno delle "aspettative crescenti", (in integrazione le conflittualità di stabilire e conciliare i "diritti crescenti") non presenta alcun tipo di analisi soddisfacente da parte di chi l'ha proposta, escogitata o dire. L'Occidente, per tanto, è succube; pena! Il pensiero smithsoniano, l'egocentrismo fondamentale spiegato, sarà quindi

ancora una volta salvifico? Il ricorso alle rimembranze costipate nella "proprietà privata" e l'assenza di quella contrapposizione ideologica che paradossalmente e precocemente indebolisce ed appassisce ogni attore immediatamente dopo l'incoronazione di alloro, non è qui disponibile, in quanto altererebbe -fosse considerata questa una prima conclusione- il concetto di produzione istantanea sopra delineato e, soprattutto, non reggerebbe fedelmente la fiorente, vincente e rinnovata vitalità di quella Società che si colloca nella odierna Cina e che probabilmente, una parte di Oriente ed India si apprestano ad assumere. L'obiezione di fondo, l'indicare la potenza orientale cinese quale fucina sì di un'innovazione ma discostante dai principi democratici, è, senza mezzi termini, un ricorso poco lucido ma consenziente a quelle rappresentazioni statiche ed allo stesso tempo sterili dei perduti più che perdenti, viste le rincorse Occidentali al mantenimento di quell'ordine (democratico) di cui non (ri)conoscono più la sostenibilità, dopo aver digerito nel totale fallimento l'epilogo di ogni guerra che si è svolta e si svolge nel nostro mondo, "attività produttiva e redditizia" sempre ai vertici economici di ogni Nazione dicasi democratica. Scansando con precisa stizza ogni defilato silenzio di fronte ad una ragionevolezza nel suo compimento, considerando questo silente fare come circostanza di pensiero predisposto ed associato alla delinquenza, nell'attenuazione dall'attività complice di chi si ostina ad ignorare detta logica, come insediare una proposta di fronte a cotanta materialità? Riponendo ogni pensiero nella sopravvivenza della specie che vive dal

consumo?

Dando credito al presente in un momento di appagamento fatalista? Fino ad oggi probabilmente è stato così; nelle “verifiche di attuazione” è stata un efficace panacea dominatrice di ogni Landa conosciuta e baciata dalle attività economiche ed industriali ma, l’intelligenza artificiale non lo permetterà più. Lo sappiamo questo? La coercizione di pensiero è già disponibile, sebbene per il momento le macchine risultano ancora operanti grazie alla nostra umana conduzione ed attività connessa per il loro controllo diretto; “le responsabilità”, qualora vengano ricercate, sono ancora indicate in un adduzione incentrata all’umano, sebbene già da ora la certezza di un dolo non è (più) possibile definirla tale e specifica, indirizzata in somma ad una o più persone. Sarà questo un caso? E’ davvero considerevole pensare che una Persona ricchissima e forse la più ricca abbia una responsabilità oggettiva di fronte ad un danno recato dalla macchine che ha progettato? Si? No? Per quale scopo: divenire il più ricco dei ricchi? Un attacco improvviso di edonismo schizoide? Se oggi, anno 2018... 2026, questo è pure possibile pensarlo, tra qualche anno questo giudizio non sarà più accettabile e, le “cause perse”, non avranno più locazione: dovremmo urgentemente prenderle in carico e dovremmo riprendere quella originale sapienza generatrice di comodo stallo, la cosiddetta democrazia, la nascente democrazia imperiale immune dalle cure teocratiche. “Tutti hanno paura di Dio!” sarà sempre una questione aperta? [\(Contents\)](#)

Lucaa del Negro, revised (ITA+ENG)  
excerpt from:  
Mā shā’ Allāh (XXI century schyzoid man)

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## Imperial Democracy. (Blasphemy?)

*By Lucaa del Negro*

Beyond conjecture, the time now available to us does not deliver any kind of existential pragmatism or impromptu interpretation, but rather a concern that originates in Plato's dialogue (Politicus Πολιτικός) written more than 350 years before Christ, where **the first foundations of democracy were already unstable!** There is no critical reference in this analysis: it is the observation that the unknown factor to which the great thinker gave partial emphasis was, and is, perfectly defined in “democratic culture”, an indispensable subject for sustaining the perfect ideology beyond any pragmatism.

It is perfect (Democracy), consolidating the historic defeat of Marxism in its forms of social application, which we have all witnessed; it is equally inapplicable, given the instability of human societies that have settled on the planet after having overwhelmed it. I would add that the consumerist drift that has sustained every democracy for quite some time – now in its final phase – after considering the phenomenon of “growing expectations” (in addition to the conflicts of establishing and reconciling “growing rights”) does not present any kind of satisfactory analysis on the part of those who proposed it, or rather, I dare say, devised it.

**The West, therefore, is subjugated; what a shame!**

Will Smithson's thinking, fundamental egocentrism explained, once again be salvific?

The recourse to memories constipated in “private property” and the absence of that ideological opposition which paradoxically and prematurely weakens and withers every actor immediately after their coronation with laurels, is not available here, as it would alter - if this were considered a first conclusion - the concept of instantaneous production outlined above and, above all, it would not faithfully support the flourishing, winning and renewed vitality of that society that is located in today's China and that probably part of the East and India are preparing to take on.

The fundamental objection, pointing to China's power as a hotbed of innovation but one that deviates from democratic principles, is, in no uncertain terms, an ill-advised but consensual recourse to those static and at the same time sterile representations of the lost rather than the losers, **given the West's pursuit of maintaining a (democratic) order whose sustainability it no longer recognises, after having digested the total failure of every war that has taken place and is taking place in our world, “productive and profitable activity” always at the economic summit of every so-called democratic nation.** Avoiding with precise irritation any defiled silence in the face of reasonableness in its fulfilment, considering this silent action as a circumstance of predisposed thinking associated with delinquency, in the attenuation of the complicit activity of those who persist in ignoring this logic, **how can a proposal be put forward in the face of such materiality?**

By placing all our thoughts on the survival of the species that lives off consumption? By giving credit to the present in a moment of fatalistic satisfaction? Until now, this has probably been the case; in “implementation checks”, it has been an effective panacea dominating

every known land kissed by economic and industrial activities, but artificial intelligence will no longer allow this. Do we know this? Thought coercion is already available, although for the moment machines are still operating thanks to our human guidance and activities connected to their direct control; “responsibilities”, if sought, are still indicated in a human-centred adduction, although even now the certainty of intent is no longer possible to define as such and specific, directed in short to one or more persons. Is this a coincidence? **Is it really reasonable to think that a very wealthy person, perhaps the wealthiest person, has objective responsibility for damage caused by the machines they designed?**

**Yes? No?**

For what purpose: to become the richest of the rich? A sudden attack of schizoid hedonism? If today, in 2018... 2026..., it is still possible to think this, in a few years' time this judgement will no longer be acceptable and “lost causes” will no longer have a place: we must urgently take charge of them and we must return to that original wisdom that generates comfortable stalemate, the so-called democracy, the nascent imperial democracy immune to theocratic cures. **Will “Everyone is afraid of God!” always be an open question?**

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

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Spanish

## La Primacía de la Paz ("Salam") en la Cosmovisión Islámica:

### Una Exégesis Teológica y Jurídica

Por **Ubaldo Pino**



#### Resumen

El presente artículo examina la concepción de la paz en el Islam a través de un análisis filológico, teológico y jurídico de las fuentes primarias: el Corán y la Sunna (Hadices). Lejos de ser meramente la ausencia de conflicto bélico, la paz ("as-salam") se presenta como un atributo divino, un estado ontológico del creyente y el principio rector de las relaciones interpersonales e internacionales. Se argumenta que, en la tradición islámica clásica, la paz constituye la norma ("asl"), mientras que la conflicto armado es una excepción regulada estrictamente por principios deontológicos.

#### 1. Introducción: La Paz como Paradigma Ontológico

En el discurso contemporáneo, la relación entre el Islam y la paz ha sido objeto de intensos debates, a menudo oscurecidos por reduccionismos políticos. Sin embargo, un retorno a las fuentes textuales revela que la paz no es un accesorio en la fe musulmana, sino su esencia misma. La tesis central de este estudio es que la paz en el Islam es multidimensional: abarca la paz con Dios ("Islam"), la paz consigo mismo ("Sakinah"), la paz social ("Sulh") y la paz internacional ("Mu'ahadah").

Como señala el islamólogo Louis Massignon, la raíz semítica "S-L-M" constituye el eje vertebral de la revelación coránica, estableciendo un vínculo indisoluble entre sumisión a la Voluntad Divina y la obtención de la paz integral.

#### 2. Fundamento Filológico y Teológico

##### 2.1. La Raíz "S-L-M"

La comprensión erudita de la paz en el Islam comienza con la etimología. Las palabras "Islam" (sumisión), "Muslim" (quien se somete), "Salam" (paz) y "Silm" (tratado de paz) comparten la raíz trilítera "Sīn-Lām-Mīm". Esto implica que la acción de entregarse a Dios es, intrínsecamente, un acto de establecimiento de paz.

El Corán establece esta conexión en la Sura Al-Baqarah:

"¡Oh, quienes creen! Entrad en la paz ("as-silm") todos, y no sigáis las huellas de Satanás, pues es para vosotros un enemigo declarado"" (Corán 2:208).

Aquí, "as-silm" se interpreta por exégetas clásicos como Ibn Kathir no solo como la ausencia de guerra, sino como la entrada total en la religión del Islam, que es sinónimo de seguridad y paz.

##### 2.2. Dios como "As-Salam"

En la teología islámica, los Nombres Divinos ("Asma ul-Husna") definen la naturaleza de la realidad. Uno de los 99 Nombres de Dios es "As-Salam" (La Fuente de la Paz).

"Él es Allah, no hay más divinidad que Él, el Soberano, el Santo, la Paz ("As-Salam"), el que da Seguridad..." (Corán 59:23).

Esto implica que la paz emana de la Divinidad. Por consiguiente, el Paraíso es denominado "Dar as-Salam" (La Morada de la Paz):

"Allah les llama a la Morada de la Paz ("Dar as-Salam") y guía a quien Él quiere a una vía recta" (Corán 10:25).

La escatología islámica, por tanto, culmina en un estado de paz perpetua, libre de miedo y dolor, lo que eleva la paz terrenal a un reflejo imperfecto de la realidad divina.

#### 3. La Ética Social de la Paz

##### 3.1. El Saludo como Pacto de No Agresión

La institucionalización de la paz en la vida cotidiana del musulmán se manifiesta en el saludo ritual: "As-Salamu Alaykum" (La paz sea sobre vosotros). Este no es un mero protocolo, sino una "dua" (súplica) y un pacto de seguridad mutua.

El Profeta Muhammad (la paz y las bendiciones de Dios sean con él) vinculó la difusión de este saludo con la fe y la entrada al Paraíso:

"No entraréis en el Paraíso hasta que no creáis, y no creeréis hasta que no os améis mutuamente. ¿Queréis que os informe de algo que, si lo hacéis, os amaréis? Difundid el saludo de paz ("Salam") entre vosotros" (Sahih Muslim, Libro 1, Hadiz 93).

### 3.2. La Reconciliación ("Sulh") como Deber

El Corán prioriza la reconciliación sobre el litigio o la venganza. En casos de disputa entre creyentes, el mandato es mediación activa:

"Y si dos grupos de creyentes luchan entre sí, reconciliadlos ("fa-aslihu")..." (Corán 49:9).

El término "Islah" (reforma/reconciliación) es considerado una de las mejores obras. El Profeta declaró:

"¿Queréis que os informe de algo mejor en grado que el ayuno, la oración y la caridad? Es la reconciliación entre las personas, pues la discordia es la afeitadora" (Sunan Abi Dawud, Libro 41, Hadiz 4918).

Aquí, la "afeitadora" es una metáfora erudita que sugiere que el conflicto social "afeita" o destruye la religión y la comunidad desde su raíz.

### 3.3. El Perdón sobre la Retribución

Aunque la ley islámica ("Sharia") permite la ley del talión ("Qisas") como medida disuasoria y de justicia retributiva, el Corán eleva el perdón como la virtud superior:

"Y la retribución de una maldición es una maldición igual, pero quien perdona y reconcilia, su recompensa está con Allah" (Corán 42:40).

## 4. Derecho Internacional Islámico y la Regulación del Conflicto

Es imperativo abordar la cuestión del conflicto armado ("Jihad") dentro de su marco jurídico estricto. En la jurisprudencia islámica

clásica ("Fiqh al-Siyar"), la guerra no es un fin en sí mismo, sino un medio lastimoso para restablecer la justicia y la libertad de culto.

### 4.1. La Paz como Norma, la Guerra como Excepción

El principio rector es que la relación natural entre las naciones es la paz, a menos que haya agresión.

"Y si os hacen la paz, no tengáis más remedio que hacerla también" (Corán 4:90).

Más contundente es la orden de aceptar la oferta de paz incluso en medio del conflicto:

"Y si te piden la paz, acéptala y confía en Allah" (Corán 8:61).

El comentarista Al-Qurtubi por ejemplo, señala que este versículo abroga cualquier interpretación que favorezca la perpetuidad de la guerra; si el enemigo ofrece paz, el líder musulmán está obligado a aceptarla.

### 4.2. Deontología del Combate

La tradición profética establece límites éticos estrictos que humanizan el conflicto, prohibiendo lo que hoy se denominarían crímenes de guerra.

"No matéis a un anciano, ni a un niño, ni a una mujer" (Sunan Abi Dawud, Libro 15, Hadiz 2669).

Asimismo, se prohíbe la destrucción de infraestructura vital y naturaleza:

"No cortéis los árboles frutales ni queméis las cosechas" (Muwatta Malik, Libro 21, Hadiz 10).

El valor de la vida humana se sacraliza en el Corán de manera universal, no solo para musulmanes:

"...Quien mate a un alma, será como si hubiera matado a toda la humanidad. Y quien la salve, será como si hubiera salvado a toda la humanidad" (Corán 5:32).

## 5. La Paz Interior (“Tuma'ninah”)

Finalmente, el Islam aborda la paz desde la psicología espiritual. La ansiedad y la discordia interna se consideran síntomas de una desconexión con lo Divino. La verdadera paz (“Sakinah”) desciende sobre los creyentes como un don divino.

"Los que creen y cuyos corazones encuentran tranquilidad en el recuerdo de Allah. ¡Ciertamente en el recuerdo de Allah los corazones encuentran tranquilidad!" (Corán 13:28).

Esta dimensión es crucial, pues un individuo en conflicto consigo mismo difícilmente podrá generar paz en su entorno social. La purificación del alma (“Tazkiyah”) es, por tanto, un prerrequisito para la paz social.

## 6. Hadices y la Ética de la No-Violencia

La Reinterpretación de los "Versículos de la Espada"

Los versículos tradicionalmente asociados a la guerra (como 9:5 o 9:29) fueron reinterpretados por Ghulam Ahmad mediante tres principios hermenéuticos:

**Contextualización histórica:** Estos versículos respondían a situaciones defensivas específicas del siglo VII.

**Abrogación ética:** El espíritu del Corán, centrado en la misericordia (rahmah), prevalece sobre lecturas literales aisladas.

**Jerarquía de valores:** La preservación de la vida humana (hifz al-nafs) es un objetivo superior de la Sharia (maqasid al-sharia).

En *The Philosophy of the Teachings of Islam* (1896), presentado en la Conferencia de Religiones de Lahore, sostuvo que el Islam verdadero "no puede ser propagado por la espada, sino por la fuerza de argumentos racionales y la pureza moral"

Hazrat Mizra Ghulam Ahmad citó numerosas tradiciones proféticas para fundamentar su postura hacia la Paz:

"El musulmán es aquel de cuya lengua y cuya mano los demás musulmanes están a salvo" (Sahih al-Bukhari).

"No entraréis en el Paraíso hasta que no creáis, y no creeréis hasta que no os améis mutuamente" (Sahih Muslim).

Estos hadices, según su lectura, establecen que la fe genuina se manifiesta en la no-agresión y el amor activo hacia el prójimo. En *A Message of Peace*, escribió:

"Mi compatriota: una religión que no inculca la compasión universal no es religión en absoluto. Del mismo modo, un ser humano sin la facultad de la compasión no es humano en absoluto"

La visión de Ghulam Ahmad sobre la paz ha influido en:

**Teología de la no-violencia:** Su obra anticipó debates contemporáneos sobre resistencia pacífica en contextos de opresión.

**Diálogo interreligioso:** Su reconocimiento de la validez espiritual de otras tradiciones prefigura enfoques pluralistas modernos.

**Hermenéutica contextual:** Su método de lectura coránica influye en corrientes reformistas que buscan reconciliar texto sagrado y ética universal.

Como señala el académico Fatih Sancılı, "la interpretación de Ghulam Ahmad del yihad jugó un papel importante en la reinterpretación de las actitudes musulmanas hacia el dominio colonial y en la configuración de un discurso religioso no violento"

Hazrat Mizra Ghulam Ahmad representa una voz distintiva en la historia intelectual del Islam que, partiendo de las fuentes primarias — Corán y Sunna —, construyó una teología de la paz centrada en:

La primacía ética de la compasión (rahmah).

La reinterpretación contextual del yihad.

El compromiso con el diálogo racional y la purificación moral.

Si bien su legado permanece controvertido dentro del espectro musulmán, su énfasis en que "el Islam es una religión de paz en el sentido de que su objetivo último es la paz" que ofrece recursos valiosos para quienes buscan articular una visión islámica de la no-violencia en el siglo XXI.

## 6. Conclusión

El análisis exegético de las fuentes primarias del Islam demuestra que la paz ("Salam") es el eje alrededor del cual gira la cosmovisión islámica. Desde la ontología divina ("As-Salam") hasta la ética interpersonal ("Sulh") y el derecho de gentes ("Siyar"), la preservación de la vida, la dignidad y la seguridad es prioritaria.

Si bien la tradición islámica reconoce la realidad del conflicto humano y legisla sobre la defensa legítima, lo hace bajo la premisa de que la paz es el estado natural deseado por el Creador. Como resume el erudito contemporáneo Sheikh Hamza Yusuf, "el Islam es una religión de paz en el sentido de que su objetivo último es la paz, aunque reconozca que a veces la justicia requiere la fuerza para proteger esa paz".

Ignorar esta profunda arquitectura teológica de la paz conduce a una comprensión fragmentada y errónea del Islam. La recuperación de este discurso es esencial no solo para la apologética, sino para la construcción de una ética global basada en la santidad de la vida y la reconciliación.

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Nota del autor: Este artículo ha sido redactado con fines académicos y de estudio comparado de religiones, respetando la integridad de las fuentes citadas.

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