



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 is abrogated.

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Announcements

Eid ul Adha Mubarak



The Call of the Messiah

The Achievements

of Hazrat Mirza Ghulam

Ahmad: The Mujaddid of the Four- teenth Century



The death anniversary of Hazrat Mirza Ghulam Ahmad of Qadian (1835–1908) falls in May. For his followers in the Ahmadiyya Anjuman Ishaat-i-Islam, Lahore, this is not a day of mourning but of reflection on the life and achievements of one of the most significant Muslim reformers of the modern era. His original tombstone in Qadian, India, bore a simple inscription: “*Mirza Ghulam Ahmad, Landlord of Qadian, Mujaddid of the 14th century, the Promised Messiah and Mahdi*” That title — Mujaddid, meaning “reformer” or “reviver” — is central to understanding his mission. He did not claim to be a prophet because he did not bring a new law or book, nor did he claim that any prophet, old or new, could come after the Holy Prophet Muhammad. On the contrary, **one of his greatest achievements was to prove, from the Quran and Hadith, that the finality of prophethood is absolute and irrevocable.** This article sets out his key achievements.

The Finality of Prophethood: His Central Theological Achievement

The most fundamental achievement of Hazrat Mirza Ghulam Ahmad was to defend and clarify the Islamic doctrine of *Khatam an-Nabiyin* — the seal of the prophets. Many Muslims in the nineteenth century, influenced by Christian missionaries and Hindu reformers, had begun to entertain vague ideas about the possible return of past prophets or the appearance of new ones. Some Sufi groups spoke of wilayat (sainthood) as if it could supersede or equal prophethood. Christian missionaries argued that Islam needed a new prophet because the world had changed. Hazrat Mirza Ghulam Ahmad took all of these arguments head on.

He demonstrated, through a close reading

of the Quranic verse “Muhammad is not the father of any of your men, but he is the Messenger of Allah and the seal of the prophets” (Quran 33:40), that prophethood ended permanently with the Holy Prophet Muhammad. In his writings, he explained that the word “seal” (*khatam*) means the final one after whom nothing further can come. Just as a seal closes a letter, the Holy Prophet closed the door of prophethood. Therefore, no prophet — whether a new prophet never seen, or an old prophet such as Jesus or Elijah returning physically — can appear after him.

This was a revolutionary point because many traditional Muslims believed that Jesus would physically return as a prophet in the last days. Hazrat Mirza Ghulam Ahmad proved that this belief contradicts the finality of prophethood. If Jesus returned as a prophet, that would mean a prophet coming after the Holy Prophet Muhammad, which is impossible. Therefore, he argued, the “second coming” of Jesus must be metaphorical — a person appearing with the spiritual qualities of Jesus, not Jesus himself. This person was Hazrat Mirza Ghulam Ahmad, but not as a new prophet. Rather, as a Mujaddid and as the likeness of Jesus. By solving this theological puzzle, he defended the finality of prophethood more rigorously than any scholar of his age.

The Lahori Ahmadi movement holds that this achievement alone qualifies him as the Mujaddid of the fourteenth century. He did not open a door to new prophets; he closed a door that had been left ajar by popular superstition.

Proving That No Old Prophet Can Return

Closely connected to the above is his achievement of proving that not only can no new prophet come after the Holy Prophet Muhammad, but no old prophet can return either. The belief that Jesus (peace be upon him) is alive in heaven and will one day descend bodily to earth was widespread among Muslims. Hazrat Mirza Ghulam Ahmad demonstrated that this belief has no firm basis in the Quran and contradicts many clear verses.

He pointed to the Quranic verse in which Jesus is described as “a messenger of Allah and

His word which He conveyed to Mary, and a mercy from Him” (Quran 4:171). He argued that all prophets, including Jesus, are mortal human beings. The Quran says: “We did not give any human being before you, immortality” (Quran 21:34). If Jesus were still alive in heaven, he would be immortal, which contradicts the Quran. Therefore, Jesus must have died a natural death. Hazrat Mirza Ghulam Ahmad located the tomb of Jesus in Kashmir and provided historical, geographical, and scriptural evidence that Jesus travelled to India after surviving the crucifixion, lived to an old age, and died there. Once it is established that Jesus has died, the entire doctrine of a physical second coming collapses.¹

This achievement had two great benefits. First, it removed the only apparent exception to the finality of prophethood. If Jesus is not coming back, then no prophet — old or new — can ever appear after the Holy Prophet Muhammad. Second, it freed Muslims from waiting for a future messiah who would bring violence and conquest. Instead, Hazrat Mirza Ghulam Ahmad taught that the real purpose of the messiah’s coming (in a metaphorical sense) was to bring peace, revive true Islamic teachings, and defend Islam through argument and scripture.

Defending Islam Against Christian and Hindu Polemics

The nineteenth century was a period of intense missionary activity in British India. Christian missionaries openly mocked the Quran and the Holy Prophet Muhammad. They argued that Islam was a religion of the sword, that it had no rational basis, and that it could not satisfy the spiritual needs of the modern world. Hindu reform movements such as the Arya Samaj also attacked Islam, claiming that it was inferior to the ancient Vedic religion. The Muslim scholars of the time were largely unable to respond effectively. Many were trapped in blind imitation (*taqlid*) and could not defend Islam using reason and modern knowledge.

Hazrat Mirza Ghulam Ahmad changed this

completely. He engaged Christian missionaries in public debates in Lahore, Amritsar, and other cities. He wrote powerful books such as *The Heavenly Decree* (Asmani Faislah), *The Victory of Islam* (Fath-i Islam), and *Jesus in India* (Masih Hindustan Mein). In these works, he demonstrated that the Christian scriptures have been corrupted, that the doctrine of the Trinity is irrational, and that the crucifixion of Jesus is not historically certain. He also showed that the Quran contains prophecies that have been fulfilled in his own time, proving that Islam is a living religion and that God continues to speak to His righteous servants.

His most famous public achievement was his lecture at the Conference of Great Religions held in Lahore in December 1896. He was invited to present Islam alongside representatives of Hinduism, Christianity, Buddhism, and other faiths. His lecture, later published as “*The Philosophy of the Teachings of Islam*”, systematically explained the purpose of human life, the nature of the soul, the reality of revelation, and the moral and spiritual teachings of the Quran. The audience, which included many non-Muslims, was deeply impressed. Even newspapers that were hostile to Islam admitted that the presentation was the best of the entire conference. The conference had to extend its time so that people could hear the whole lecture.

Establishing the Primacy of the Quran Over All Other Sources

Another major achievement of Hazrat Mirza Ghulam Ahmad was his insistence on the supremacy of the Quran over all other sources of Islamic knowledge. In his time, many Muslims followed the rulings of the four classical schools of jurisprudence (*madhahib*) as if they were infallible. Some even placed the sayings of Sufi saints above the clear teachings of the Quran. Hazrat Mirza Ghulam Ahmad taught that the Quran is the primary and final authority. The Hadith, while important, must be understood in the light of the Quran. And human opinions — whether of scholars, saints, or mystics — have no authority when they contradict the Book of

¹ Near Islamabad, the capital of Pakistan, there are ruins of an old Buddhist civilisation. It is called Taxila. There is a dried pond in those ruins. A notice board besides this pond, from the Government of Pakistan, Department of tourism says: “It is said that

Jesus and his mother Mary and brother passed through here.” Christians use this as a place of pilgrimage and fill the pond with water and wash the sick in it, hoping the sick will be healed.

Allah.

He also taught that the Quran is not a dead letter. It is a living book that contains answers to every spiritual and moral question. He himself received divine revelations and dreams, but he always tested them against the Quran. He famously said that any revelation that contradicts the Quran is false, regardless of who claims to have received it. This principle protected his followers from the kind of blind devotion that often leads to religious error.

By restoring the Quran to its central position, Hazrat Mirza Ghulam Ahmad gave Muslims a reliable foundation for facing the challenges of the modern world. His followers in the Lahori Ahmadi movement continue this emphasis on the Quran as the only infallible source of guidance.

Reviving the Spirit of Prophetic Argumentation

Hazrat Mirza Ghulam Ahmad did not only write books for scholars. He also engaged the common people. He travelled extensively throughout Punjab, giving public lectures and responding to questions. He challenged his opponents — whether Muslim clerics, Christian missionaries, or Hindu pandits — to open debates on condition that the truth would be manifested through clear, foretold signs from God. He announced that God would give victory to the truth.

A prominent example of this was his interaction with Pandit Lekh Ram, a fierce leader of the Arya Samaj who actively insulted the Holy Prophet Muhammad. Following Lekh Ram's persistent demands for a sign, Hazrat Mirza

Ghulam Ahmad issued a specific prophecy foretelling that Lekh Ram would face a fatal calamity within a period of six years, specifically noting it would occur on a day adjacent to Eid.¹ In March 1897, precisely within the prophesied timeframe, Lekh Ram was assassinated by an unknown assailant.

Hazrat Mirza Ghulam Ahmad recorded the fulfilment of this and other detailed prophecies as clear signs from God confirming his mission. He did not claim to perform miracles by his own power. Rather, he claimed that God Himself supported His servant by fulfilling the promises made in the Quran.

This approach — combining rational argument with visible divine support — revived the prophetic method of argumentation. Prophets of the past had supported their claims with signs and miracles. Hazrat Mirza Ghulam Ahmad argued that in an age of science and reason, God still supports His messengers, but now the signs are of an intellectual and prophetic nature. The fulfilment of prophecies, the rapid spread of his message, and the spiritual transformation of his followers were all signs that God had sent him as a reformer.

His Moral and Spiritual Legacy

Beyond his intellectual achievements, Hazrat Mirza Ghulam Ahmad was a man of intense personal piety. He spent long hours in prayer and meditation. He lived a simple life in Qadian, despite being a landlord with sufficient wealth. He taught his followers that true Islam is not a matter of outward rituals but of inner transformation. He emphasized forgiveness, charity, humility, and patience. He forbade his followers from responding to abuse with violence. He told

¹ In his book *Karamat-us-Sadiqeen* (published in 1893), Hazrat Mirza Ghulam Ahmad recorded a divine Arabic revelation regarding the timing of Lekh Ram's punishment:

"You will recognize the day of joy [Eid] which will be the closest to the day of the festival." In subsequent explanatory announcements, he elaborated on this revelation, writing that God had given him tidings that he would witness a day of Eid, and that the fateful event would happen "close to the Eid, just before or just after."

The Saturday and Eid Connection: He later noted that the day would specifically bring two contrasting realities: a day of celebration (Eid) for the Muslims,

followed immediately by mourning for the Arya Samaj.

How It Was Fulfilled

The prophecy was fulfilled with pinpoint accuracy on March 6, 1897:

The annual Muslim festival of Eid-ul-Fitr fell on Friday, March 5, 1897.

On the very next afternoon—Saturday, March 6 (the day right after Eid)—an unknown assailant stabbed Lekh Ram in Lahore. He succumbed to his wounds and died on Sunday.

them to pray for their enemies rather than curse them.

He also reformed the spiritual practices of Muslims. He rejected the extreme forms of Sufism that involved dancing, music, and the veneration of saints as near-deities. Instead, he taught that the only path to God is through obedience to the Holy Prophet Muhammad and sincere prayer. He encouraged his followers to pray the *Tahajjud* (night prayer) and to call upon Allah directly without any intermediary. He said that every Muslim can experience nearness to God, not just a special class of saints.

Thousands of people took the *baiat* (oath of allegiance) at his hand. They came from all walks of life — peasants, craftsmen, scholars, and even former clerics who had opposed him. What attracted them was not his worldly power (he had none) but his evident sincerity, his deep knowledge of the Quran, and the visible peace and joy that his teachings brought to their lives.

His Tombstone as a Summary of His Mission

Hazrat Mirza Ghulam Ahmad died on May 26, 1908, in Lahore, during a visit from Qadian. His body was taken back to Qadian and buried in the Bahishti Maqbara (Heavenly Cemetery). His original tombstone, as noted earlier, read: "Mirza Ghulam Ahmad, Landlord of Qadian, Mujaddid of the 14th century., the Promised Messiah and Mahdi."

The Lahori Ahmadi movement notes that his grave was not marked with titles like "Prophet" or "Lawgiver." The inscription perfectly reflects his own lifelong understanding of his mission. He was a landlord — a man of this world. He was of Qadian — a small and obscure town. And he was the Mujaddid — the reformer appointed by God for the 14th century of the Islamic calendar. He did not claim a status that would violate the finality of prophethood. He claimed only what the Holy Prophet Muhammad had foretold: that at the beginning of each century, God would send someone to revive the faith.

Conclusion

The achievements of Hazrat Mirza Ghulam

Ahmad are best understood in the context of Islamic renewal. He defended the finality of prophethood at a time when it was under attack from without and within. He proved that no prophet — old or new — can come after the Holy Prophet Muhammad. He demolished the belief in a physical second coming of Jesus, thereby closing the only apparent exception to the seal of prophethood. He defended Islam against Christian and Hindu polemics using reason, scripture, and public debate. He restored the Quran to its central place as the only infallible source of guidance. And he lived a life of such piety and sincerity that thousands were drawn to his message.

On the anniversary of his death in May, the Lahore Ahmadiyya Movement remembers him not with grief but with gratitude. A grateful community thanks God for sending a reformer who revived Islam in the difficult circumstances of colonial India. And they pray that the world will come to understand his true status: not a prophet, not a lawgiver, but the Mujaddid of the fourteenth century — a servant of the Holy Prophet Muhammad and a defender of Islam, especially the doctrine of the finality of prophethood.

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Hazrat Ameer's Eid Message

"Not their flesh, nor their blood, reaches Allāh, but to Him is acceptable observance of duty on your part..." (Al-Hajj: 37)

Dear Sisters and Brothers, Assalamu Alaikum Wa Rahmatullahi Wa Barakaato Hu.

I would like to convey my Eid greetings to brothers and sisters of the global Lahore Ahmaddiya jamaat all around the world.

This Eid is referred to as the "Eid of Sacrifice" as it commemorates the great sacrifice offered by Hazrat Ibrahim (may the blessings of Allah be on him). It reminds us of his willingness to sacrifice the life of his beloved son Hazrat Ismail (may the blessings of Allah be on him) in submission to Allah's command. He was

stopped from doing so prior to the actual sacrifice and his willingness to submit was accepted by Allah. This Eid is a reminder of the lesson associated with this event and an admonition that if the need arises we should not hesitate to make any sacrifice needed in the way of Allah.

The Arabic root word for Qurbani (sacrifice) is qaf, ra, ba (قرب) which also signifies closeness to Allah. This closeness to Allah can only be attained by sacrificing in submission to Allah's will. As is clear from the above verse from Chapter 22, Al-Hajj, it is not the flesh or blood of the animals that reaches Allah, it is the underlying *taqwa* (righteousness or awareness of Allah) of the one offering the sacrifice that is appreciated by Allah.

This Eid, let us all make an effort to sacrifice our *Nafs al-Ammara* or the ego driven self. As Hazrat Mirza Ghulam Ahmad said, as we run the knives over the necks of the sacrificial animal we should also make a decision that we are severing our connection with our *Nafs al-Ammara*. We should make a resolution to overcome the desires and distractions of our animal self or ego and devote our lives to the service of Allah, to ensure that all our worship and sacrifices are for Allah, that we consider our bodies in life and in death a trust from Allah, the Lord of the worlds. We should consider Him as the only object of our worship, the one without any partners, and remove all idols from our hearts and purify them only for the remembrance of Allah, as the Ka'bah has been purified of all idols. As a result, Allah who cannot be contained in the heavens and the earth but lives in the heart of a true believer, can find his way to our hearts and grant us the state of *Nafs al-Mutma'innah* (the soul that is at rest). I pray for a state of complete spiritual peace for all of us.

Professor Dr. Abdul Karim Saeed

Ameer and President

Worldwide Lahore Ahmadiyya Movement

23 May 2026 ([Contents](#))

Earth Day in the light of Climate Change and Environmental Protection: An Islamic Perspective

By: Prof. Dr. Robbert Bipat

Background

On April the 22nd, we globally observe Earth Day. In recognition of this, we evaluate the way we treat our eternal Home, Earth. Climate change represents one of the greatest moral, ecological, and existential challenges facing humanity and destroying the earth in the twenty-first century. Rising global temperatures, loss of biodiversity, pollution of land and water, and increasingly destructive natural disasters have exposed deep flaws in humanity's relationship with the natural world. While climate science provides the empirical framework to understand these crises, ethical and spiritual traditions offer indispensable guidance on how humanity ought to respond. Among these, Islam offers a comprehensive worldview grounded in divine unity (*tawhīd*), moral responsibility, and stewardship of the Earth.

Islamic teachings do not treat the earth as an inert resource to be exploited, but as a living system imbued with purpose, balance, and sacred significance. The Qur'an repeatedly invites human beings to reflect upon the signs (*āyāt*) of Allah in the natural world—mountains, rivers, animals, plants, and the cycles of life. Environmental degradation, therefore, is not merely a technical failure but a moral and spiritual one.

Tawhīd and the Unity of Creation

At the foundation of Islamic theology lies the concept of **tawhīd**, the absolute oneness of Allah. Tawhīd is not limited to affirming Allah's singularity in worship; it extends to recognizing the interconnected unity of all existence under divine order.

The Qur'an declares: *"To Allah belongs whatever is in the heavens and whatever is on the earth."* (Qur'an 2:284)

This verse establishes that humans do not own the Earth in an absolute sense. Instead, all creation exists within Allah's dominion. Nature is neither autonomous nor morally neutral; it is part of a divinely sustained system that reflects Allah's wisdom.

From this perspective, environmental harm is not only a physical disruption but also a violation of divine trust. Polluting rivers, destroying forests, and destabilizing climate systems contradict the recognition that the Earth functions as an integrated whole created with purpose and measure.

Islamic scholars have long emphasized that separating spiritual life from physical reality is a false dichotomy. Caring for the environment, therefore, becomes an extension of faith itself, reflecting obedience to Allah's order in creation.

Humanity as Khalifah (Steward) of the Earth

One of the most frequently cited Qur'anic concepts in Islamic environmental ethics is **khalīfah**, or stewardship. The Qur'an states: *"Indeed, I am placing upon the earth a vicegerent (khalīfah)."* (Qur'an 2:30)

This declaration defines humanity's role not as conqueror but as trustee. A khalīfah acts on behalf of the true owner—Allah—and must manage the Earth responsibly, justly, and with humility.

Islam rejects the notion that humans possess unrestricted rights over nature. Instead, responsibility accompanies authority. Human intelligence, technological capacity, and moral awareness increase accountability rather than privilege.

Climate change, in this light, represents a betrayal of stewardship. The excessive extraction of fossil fuels, overconsumption, wasteful

lifestyles, and indifference to ecological consequences demonstrate a failure to act as ethical guardians. The Qur'an repeatedly warns that power without moral restraint leads to corruption (*fasād*).

Mīzān: Balance and Ecological Harmony

Another central Qur'anic principle relevant to environmental protection is **mīzān**, meaning balance or equilibrium. The Qur'an affirms:

"And the sky He has raised high, and He has set the balance—so that you do not transgress the balance." (Qur'an 55:7)

This verse highlights that balance is a divine law governing the universe. Ecological systems operate on precise interdependencies, and human interference that disregards these limits leads to imbalance and collapse.

Climate change exemplifies such transgression. Excessive carbon emissions, deforestation, and industrial pollution disrupt the delicate atmospheric balance that sustains life. Islamic ethics therefore condemn economic or political systems that prioritize short-term profit over long-term ecological stability.

The concept of mīzān also implies moderation in personal conduct. Overconsumption, excess, and waste—hallmarks of modern consumer culture—are explicitly criticized in the Qur'an:

"Eat and drink, but do not waste. Surely He does not love the wasteful." (Qur'an 7:31)

Thus, Islamic environmental ethics operate at both the systemic and individual levels.

Fasād: Corruption on Land and Sea

The Qur'an explicitly links moral corruption to environmental degradation:

"Corruption has appeared on land and sea because of what people's hands have earned, so

that He may let them taste some of what they have done, that they might return.” (Qur’an 30:41)

This verse is strikingly relevant to modern climate discourse. Environmental disorder is presented not as random misfortune but because of human behavior. The phrase “what people’s hands have earned” emphasizes moral agency and accountability.

Islamic scholars interpret fasād as encompassing social injustice, moral decay, and environmental destruction. Climate change, therefore, is not only a scientific or political issue but a sign of deeper ethical failures—greed, arrogance, and disregard for consequences.

Importantly, the verse introduces redemption: humanity is given the opportunity to “return.” Environmental crises function as warnings that invite reflection and reform rather than despair.

The Natural World as a Community of Creatures

Islam recognizes non-human creation as possessing intrinsic value. The Qur’an states:

“There is no creature on the earth nor a bird flying with its wings but they are communities like you.” (Qur’an 6:38)

This verse challenges anthropocentrism by acknowledging animals and ecosystems as communities with their own rights and purposes. They exist not solely for human exploitation but as part of Allah’s cosmic order.

The Prophet Muhammad (PBUH) reinforced this ethic through numerous sayings and actions. He prohibited needless harm to animals, condemned the destruction of crops even during warfare, and praised acts of kindness toward living beings as spiritually meritorious.

One well-known hadith reports that a woman was punished for imprisoning a cat without food, while another narrates that a man

was forgiven for giving water to a thirsty dog. Such teachings establish compassion toward non-human life as a moral duty.

Environmental Responsibility in Islamic Jurisprudence

Classical Islamic jurisprudence contains principles relevant to environmental protection, even if not explicitly framed in modern ecological terms. Concepts such as **ḥimā** (protected lands), **ḥarām** zones, and public rights over water demonstrate an advanced understanding of environmental governance.

Traditional Muslim societies established protected areas where grazing and deforestation were restricted. Water access was considered a shared right, and monopolization or pollution of water sources was prohibited.

The legal principle of **lā ḍarar wa lā ḍirār** (“no harm shall be inflicted or reciprocated”) forms the basis for modern Islamic arguments against environmental destruction and climate irresponsibility.

Contemporary Muslim scholars increasingly apply these principles to issues such as carbon emissions, deforestation, and environmental justice, arguing that policies causing large-scale ecological harm, violate both Islamic law and ethics.

Climate Change as a Moral and Spiritual Crisis

From an Islamic viewpoint, climate change cannot be reduced to a technical problem requiring only technological solutions. While renewable energy, scientific innovation, and policy reform are necessary, they are insufficient without moral transformation.

Islam teaches that external disorder reflects internal imbalance. Greed (*hirs*), arrogance (*takabbur*), and heedlessness (*ghaflah*) drive unsustainable economic practices. Addressing climate change therefore requires cultivating virtues such as humility, responsibility,

moderation, and empathy.

The Qur'an repeatedly warns against arrogance in relation to nature: *"Do not walk upon the earth exultantly. Surely you will never tear the earth apart, nor will you ever reach the mountains in height."* (Qur'an 17:37)

Such verses remind humanity of its limitations and dependence upon forces beyond its control.

The Lahore Ahmadiyya Movement: An Ethical and Rational Approach

The **Lahore Ahmadiyya Movement in Islam** emphasizes a rational, reformist, and universal understanding of Islam. Distinct from sectarian exclusivism, the Movement stresses moral renewal, intellectual freedom, and harmony between religion and science.

In the context of climate change, the Lahore Ahmadiyya perspective aligns closely with Islamic ethical principles while engaging modern knowledge constructively. The Movement rejects fatalistic interpretations of divine will and instead emphasizes human responsibility and ethical action.

Although the Lahore Ahmadiyya Movement does not issue formal doctrinal proclamations on climate change, its broader teachings provide a clear stance:

Human agency is central – Environmental degradation is the result of human choices, not divine punishment detached from moral causality.

Science and religion are complementary – Climate science is not seen as opposing faith, but as uncovering the laws through which Allah operates.

Universal ethics – Environmental protection is a shared human responsibility transcending religious, national, and cultural boundaries.

Moral reform over apocalypticism – The Movement discourages fear-based eschatology and instead promotes ethical awakening and practical reform.

Scholars associated with the Lahore Ahmadiyya tradition often emphasize that Islam's true mission is moral upliftment. Protecting the environment becomes part of fulfilling Islam's universal message of compassion and justice.

The Lahore Ahmadiyya Movement has historically emphasized social justice and opposition to exploitation. Climate change disproportionately affects poor nations and vulnerable communities despite their minimal contribution to emissions.

From an Islamic ethical perspective, this inequality constitutes injustice (*zulm*). Wealthy nations bear moral responsibility not only to reduce emissions but also to support climate adaptation and mitigation efforts in less-developed regions.

Environmental justice aligns with the Qur'anic emphasis on fairness:

"Allah commands justice and excellence."
(Qur'an 16:90)

The Lahore Ahmadiyya stance reinforces the idea that moral leadership—not economic dominance—should guide global climate efforts.

An Islamic and Lahore Ahmadiyya Vision for the Future

Islam presents a profound and holistic framework for environmental protection rooted in divine unity, moral responsibility, balance, and compassion. Climate change, viewed through the Islamic lens, is not an isolated crisis but a manifestation of humanity's ethical failures.

The Qur'an and Prophetic example call upon humanity to act as responsible stewards, preserve ecological balance, and recognize the

intrinsic value of all creation. Environmental degradation is identified as fasād—corruption resulting from moral negligence—yet the door to reform remains open.

The **Lahore Ahmadiyya Movement** emphasizes that climate change demands not only technological solutions but deep moral transformation. Rational engagement with science, universal ethics, rejection of fatalism, and commitment to justice characterize its approach.

In this view, environmental protection is not a peripheral issue but central to Islam’s mission: the moral elevation of humanity and the establishment of harmony between human civilization and the natural world.

Only by restoring ethical balance within the human soul can balance be restored to the Earth—a message that resonates powerfully in an age of climate crisis. ([Contents](#))

Remember

By Lord Shahid Aziz

(A khutbah delivered on 8th May 2026 in memory of Mr Aziz Ahmad, my father who I still miss)



“O you who believe, keep your duty to Allah, and speak the right word. He will put your deeds into the right state for you and forgive you, your faults. And whoever obeys Allah and His Messenger, he indeed achieves a mighty success. (33:70–71)

Some Fridays pass like ordinary days. And there are some Fridays on which the heart carries memories.

Today we remember a father, my father, — a servant of Allah — who gave years of his life quietly serving others and especially the Lahore Ahmadiyya Jamaat, at times serving voluntarily as its imam. Not for salary. Not for recognition. Not for praise. But because he believed that serving the religion of Allah was itself an



My parents: Mr Aziz Ahmed and Mrs Akhtar Jabeen Aziz.

honour. Many people are remembered because they became famous. But the righteous are remembered because they became useful. Some people leave behind wealth. Some leave buildings behind. Some leave behind titles. But the believer leaves behind prayers, examples, and sacrifice.

Allah says in the Holy Quran: “And that man can have nothing, but what he strives for — And that his striving will soon be seen, then he will be rewarded for it with the fullest reward.” (53:39–41)

Every prayer he led.
Every journey to the mosque.
Every contribution given quietly for the Jamaat.
Every difficulty borne for the sake of Islam.

None of it is lost with Allah. There are acts that people forget, but Allah never forgets.

Allah says: “Surely Allah wastes not the reward of the doers of good.” (9:120)

The death anniversary of a parent softens the heart because it reminds us how temporary this life really is.

There was a time when we heard their footsteps.

There was a time when we sat beside them.
There was a time when we could ask them for advice.

And then suddenly we realise that what remains are memories, prayers, and the deeds they sent forward to Allah.

The Holy Prophet Muhammad (s) said: "When a human being dies, his work for Allah comes to an end except for three things: recurring charity, or knowledge from which people benefit, or a good child who prays for him." Sahih Muslim, Book of Wills

How beautiful it is when a believer leaves behind all three: service, charity, and children who remember him in prayer.

When we first came to the UK we lived in Southampton. When we arrived, there were four other Pakistani Muslim families living there: Bashir Ahmad sahib, Gani Rehman Khan sahib and Nazim Ali Shah sahib. There was also Usmani sahib and his family, but he was a student at the university and left Southampton shortly afterwards. Slowly, others arrived and the community expanded. My parents were the only ones who were educated to degree level. Most couldn't even read or write. So, they would come to my parents to write letters for them, to complete forms, to approach people when they were having difficulties – even to the extent that they needed to be accompanied to the doctor to explain their symptoms.

Their children also needed help. They needed to be taught how to recite the Holy Quran and how to pray. I remember my father teaching the children the basics of Islam. When the first Eid and Ramadaan came, no one in the community knew how to lead Eid prayers and it fell to my father to lead the Eid prayer. Khan sahib removed the furniture from his front room and we prayed there.

No one cared about which sect anyone belonged to. There was a shia family, two Sunni families and we were Lahori Ahmadiis. But we loved and helped each other because we were Muslims and Pakistanis. Each family helping others how they could. My parents were teachers and they would ask their headteacher to 'borrow' the hall for Eid days so that Muslims could pray in comfort. Sometimes, they would hire coaches and take children to the Woking Mosque for Eid prayers.

A few years later we moved to Slough.

Shortly, afterwards the Centre established a Centre in Tooting. It was then moved to Wembley. There were times when either we may not have an imam or the imam would be away for some reason. My father would happily step in for prayers for monthly communal meetings and other functions. As soon as the imam would arrive, he would quietly step back and let the imam carry on.

Today, by the mercy of Allah, my father is still being remembered through the good he planted in this world. And this brings us to the great lesson of sacrifice.

We are approaching Eid al-Adha, the remembrance of Hazrat Ibrahim's sacrifice. The greatness of Ibrahim was not merely that he offered something valuable. It was that he was willing to surrender what was dearest to him for the sake of Allah.

Allah says: "And when his Lord tried Abraham with certain commands, he fulfilled them." (2:124)

Faith is proven through sacrifice.

Sometimes, sacrifice is wealth.

Sometimes, sacrifice is time.

Sometimes sacrifice is comfort.

Sometimes, sacrifice means surrendering pride and ego.

And sometimes the greatest sacrifice is to continue serving Allah quietly for many years without expecting anything from people.

That is the sacrifice of many parents. Quiet sacrifice. There are fathers who wake up tired but still go to the mosque. There are mothers who hide their worries so their children can sleep peacefully. There are believers who continue to give to the Jamaat even when no one knows their struggles.

Allah says: "You cannot attain to righteousness unless you spend out of what you love." (3:92)

Today, this subject of sacrifice is also

connected to the suffering of Gaza.

While many of us prepare for Eid with food and comfort, there are families in Gaza who have lost homes, parents, children, safety, and even the ability to bury their loved ones with dignity. And yet, despite helplessness and grief, our community gathered and sacrificed approximately eight thousand pounds so that families in Gaza may experience some relief and some joy at Eid al-Adha.

This is not merely fundraising.
This is worship.
This is faith becoming action.

Allah says: "And they give food, out of love for Him, to the poor and the orphan and the captive: We only feed you for Allah's pleasure — we desire from you neither reward nor thanks." (76:8–9)

The believer cannot remove all suffering from the world. But the believer refuses to become hard-hearted.

When others become numb, the believer still feels compassion.
When others become selfish, the believer still gives.
When others say, "What difference can I make?" the believer remembers that Allah values sincerity above all else.

Perhaps one meal delivered to a hungry child in Gaza will become a witness for someone on the Day of Judgment. Perhaps one sincere sacrifice will outweigh years of empty words.

The Holy Prophet Muhammad, peace and blessings be upon him, said: "The most beloved of people to Allah is he who is most beneficial to people." (al-Mu'jam al-Awsaṭ of al-Tabarani)

This was also the spirit emphasised in the Lahore Ahmadiyya Movement: that Islam is not merely ritual, but service to humanity.

Hazrat Maulana Muhammad Ali wrote: "Islam requires not only faith in God, but also service of humanity." (The Religion of Islam)

The best way to honour the memory of righteous parents is not only to mourn them. It is to continue their goodness.

They prayed, so pray.
They served — so serve.
They sacrificed, so sacrifice.
They loved the Quran, so live by the Quran.

Because one day we too will leave this world.

And when that day comes, people will not remember how much comfort we possessed. They will remember how much good we left behind.

Allah says: "The wealth and the children are an adornment of the life of this world. And the ever-abiding good works are better with thy Lord in reward and better in hope." (18:46)

May Allah grant my late father immense mercy.
May Allah accept every prayer he led and every sacrifice he made.
May Allah continue the reward of his service to the Jamaat.
May Allah make his grave a garden from the gardens of Paradise.
May Allah bless his family with patience and unity.
May Allah accept the sacrifices given for Gaza and bring relief to the oppressed.
Ameen

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Eid ul Adha Message 2026

By Iain Dixon



Asalamu aleikum dear brothers and sisters, friends, family - and respected elders. May the blessings of Almighty Allah rest upon you, and dwell deep inside you on this great day of Eid ul Adha! Eid Mubarak! THE GREATNESS OF GOD What I love most about Eid day is the constant refrain of 'Allahu Akbar, Allahu Akbar' coming from the lips of the devout - whether in the home, in the car, or in the mosque. God truly is the greatest! This Eid may we all be reminded that Allah is greater than our trials, greater than our fears, greater

than our disappointments - and greater than our failures. May we all raise our gaze towards heaven, and see the one who is enthroned in power and splendour. The one who is greater than all - and the one who sacrificed for all. IT IS NOT ABOUT THE MEAT On the run up to Eid, people are frantically ordering their goats, sheep, and cows for slaughtering. We remember Abraham's willingness to sacrifice his son, and how Allah provides a substitute in his stead. The Qur'an nowhere mentions specifically an animal sacrifice here, this is taken from Hadith literature. Only the Bible paints the full picture. - Genesis 22:1-18. But whether a keen student of the Bible or the Qur'an, we are in full agreement on the righteous life of our father Abraham, and his willingness to sacrifice his most precious possession. To surrender all for the sake of Allah. HOW ABOUT YOU? At this precious time of Eid ul Adha let us ponder powerfully on the value of sacrifice. Let us take up the spiritual 'knife' and cut into our own selfish natures of lust and selfishness. Let us 'slash the veins' of our self-righteousness and hypocrisy. Have you pondered the real meaning of Qurbani? It literally means 'a nearness' or 'a way of approaching'. The act of sacrifice draws us near to God. In addition to looking at our own personal sacrifices we make in our drawing near to Allah, let us remember the struggles others are going through - and the sacrifices they make on a daily basis. Have you considered those wrestling with mental health issues, or indeed families caring for those with such difficulties? The hard work, the drained emotions, the times of sapped energy. Life isn't plain sailing for many! Have you considered the single mum, raising a family all on her own? Perhaps divorced and disconnected from her family - through 'shame' or total misunderstanding. Ditched, dumped, and discarded through no fault of her own. Her Qurbani is keeping going whilst others look on disapprovingly. WILL YOU BE A QURBANI? May we all have a memorable and enjoyable Eid ul Adha full of good food and good things. But remember that Eid should make us better people. May we excel in good manners and good character and be more excellent versions of ourselves than we were twelve months ago! What is your Qurbani this year? Maybe it will be you! Let us remember the words of the prophets and lay

down our own lives for the sake of Allah. "I delight not in the blood of bullocks, or of lambs, or of goats.....make yourselves clean, and put away evil doing from before my eyes."- Isaiah 1:11-16 "Present yourselves as living sacrifices, holy and acceptable to God. This is your reasonable service. And do not become conformed to this world, but be transformed by the renewing of your mind." - Romans 12:1-2 From my heart to yours - Eid Mubarak! (Back to Contents)

The Pioneers of Islam in Britain:

The Lahore Ahmadiyya Movement and the Woking Muslim Mission

When reflecting on the large and diverse British Muslim community today, it is easy to overlook how small and fragile the earliest efforts to establish Islam in Britain once were. Long before the major postwar migrations from South Asia, Africa, and the Middle East, a small but highly organized and intellectually driven movement laid some of the earliest durable foundations of Islamic propagation in the country. Among the most influential of these pioneers was the Lahore Ahmadiyya Movement (Ahmadiyya Anjuman Isha'at-i-Islam Lahore).

The movement's work in Britain centered on the Shah Jahan Mosque in Woking, Surrey. Built in 1889 by Dr. Gottlieb Wilhelm Leitner, the mosque had fallen largely into neglect after his death. Its revival began when Hazrat Khwaja Kamal-ud-Din, an Indian Muslim lawyer and scholar associated with what later became the Lahore Ahmadiyya Movement, arrived in England in 1912. In 1913 he established the Woking Muslim Mission, transforming the mosque from an isolated architectural curiosity into the leading center of Islamic activity in Britain during the first half of the twentieth century.

The Woking Mission adopted a distinctive approach to dawah. Rather than emotional polemics, it emphasized intellectual engagement, publishing, interfaith dialogue, and the presentation of Islam as a rational and universal faith compatible with modern Western society. This

strategy proved remarkably successful in educated British circles.

One of the mission's greatest strengths was its English-language literature. In 1913, Hazrat Khwaja Kamal-ud-Din founded *The Islamic Review*, which became one of the most influential Islamic journals in the English-speaking world. Distributed across Britain and internationally, it introduced many Western readers to Islamic theology, history, and civilization from a Muslim perspective.

The movement's most significant literary achievement was the English translation and commentary of the Holy Quran produced by Hazrat Maulana Muhammad Ali in 1917. Although not technically the first English translation by a Muslim, it was the first to achieve major international circulation and long-term influence in Islamic missionary and educational work. At a time when many English translations reflected orientalist assumptions or missionary hostility, Hazrat Maulana Muhammad Ali's work presented Islam systematically and sympathetically to English-speaking audiences. More than a century later, it remains widely available and continues to be read around the

world.

The Woking Mission also became known for attracting prominent British converts. Among the most famous were Marmaduke Pickthall, the novelist and later translator of the Quran, and Lord Headley, an Irish aristocrat whose conversion in 1913 attracted national press attention. Their public association with Islam challenged prevailing colonial assumptions that the religion belonged only to the peoples of the British Empire overseas.

Beyond intellectual work, the Woking Mosque fostered one of the earliest visibly multicultural Muslim communities in Britain. Its Eid celebrations and public gatherings brought together British converts, Indian students, diplomats, traders, and local visitors. Photographs from the period showing English gentlemen standing alongside Muslims from across the Islamic world became powerful symbols of an emerging British Muslim identity. ([Contents](#))

How Bhopal Begum Funded Northern Europe's first Mosque



(From: http://timesofindia.indiatimes.com/articleshow/131185119.cms?utm_source=contentofinterest&utm_medium=text&utm_campaign=cppst)

Bhopal: As the sun sets on the quiet skyline of Bhopal, gold dust shines bright on the white and pink minarets of Taj-ul-Masjid. In Woking, 30 miles from London, the same glint catches the rising English sun on the green dome of a 137-year-old mosque. The thread between them is a Bhopal queen. With its elegant minarets and intricate fretwork, the Shah Jahan Mosque in Woking isn't just a place of worship; it's a more than a century-old bridge between the British Empire and the Princely State of Bhopal. It is a story of a Hungarian-British polymath, a visionary Indian Queen, and a legal battle that saved a sanctuary from the wrecking ball.

A Scholar's Dream



The story begins with Dr Gottlieb Wilhelm Leitner, his intellect was much ahead of the era he lived in. A British Hungarian Jew and a linguistic prodigy, Leitner was a professor at King's College London by the age of 21. After two decades of being immersed in the culture of undivided India — where he helped found the University of the Punjab — India got under his skin. Leitner returned to England with a grand dream.

He didn't just want to study the East; he wanted to house its soul in England. In Woking, 30 miles from the bustle of London, he established the Oriental Institute. His grand ambition was a multi-faith citadel: a mosque, a synagogue, a temple, and a church, all standing side by side.

The Queen Connection

To build a piece of the Orient in the Surrey countryside required more than just academic passion; it required a fortune. Enter Nawab Shah Jahan Begum, the formidable ruler of Bhopal.

Captivated by Leitner's project, the Begum became its primary patron. While the exact figures are lost to time, local lore suggests she donated between £3,000 and £5,000 — a staggering sum in 1889, considering Leitner had purchased the seven-acre site for a mere £200. Her generosity was so absolute that many believe she didn't just fund a building; she bankrolled the entire dream.



Architect William Isaac Chambers was commissioned to bring the vision to life, blending 19th-century "Orientalism" with the stately dignity of Mughal design. When the gates opened in 1889, it became the first purpose-built mosque in the United Kingdom and all of Northern Europe.

The Fall and the Phoenix

History, however, is rarely a straight line. When Leitner passed away in 1899, the

institute began feeling his absence. The minarets fell silent, the land was sold off by his heir, and by the turn of the century, the mosque sat in a state of melancholy disuse.

By 1912, Leitner's son was on the verge of selling the site to a commercial developer. The first mosque in Britain was nearly destined to become a forgotten footnote.



Lord Headley (left) and Khawaja Kamal ud Din

The rescue came in the form of Khwaja Kamal-ud-Din, an Indian lawyer who saw the building not as real estate, but as a consecrated sanctuary. He took the fight to the British courts, arguing that the mosque held the same sacred status as an English church. He won.

Alongside Lord Headley, a prominent British peer who had embraced Islam, Kamal-ud-Din restored the building to its former glory. On May 28, 1922, during a vibrant Eid ul-Fitr

celebration, he officially named it the Shah Jahan Mosque, ensuring the Begum's legacy was etched into the English landscape forever.

A Living Legacy

Though the Begum herself never saw the dome she funded, the connection remained personal. In 1925, her daughter, Sultan Jahan, travelled from Bhopal to Woking to walk the lawns of the mosque her mother had made possible.

Today, the mosque stands as a Grade I listed building, a status reserved for the most significant historical treasures in Britain. It remains the beating heart of the Woking community, a white-walled symphony of stone that looks as striking today as it did in the 1880s.

"The entire community here knows the Begum's legacy," says Mohammad Habib, the mosque's manager. As the mosque looks toward a future of expansion and development, there is a lingering poetic mystery. "The question is," Habib muses, "whether any of her descendants know she built a mosque here. It would be interesting to hear from them."

For now, the Shah Jahan Mosque remains a silent, beautiful witness to a time when an Indian Queen and a European scholar conspired to build a home for faith in a foreign land.
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Remember: It was the Promised Messiah whose interpretation of Islam presented at Woking succeeded in bringing people to Islam.

Ahmadiyya Anjuman Isha'at Islam Lahore

Established in 1913 as the Woking Muslim Mission.

E-mail: editor.thelight@LACommunity.uk

Websites: www.aaiil.org/uk | www.ahmadiyya.org | www.virtualmosque.co.uk

Dutch/ Nederlands



In Memoriam: Toyabali Ahmadali

Dhr. Toyabali Ahmadali, (21 januari 1931 - 17 mei 2026) is voormalig parlementariër en ex- minister van Sociale zaken in Suriname geweest.

Imaam Hadji Toyab Ahmadali is gedurende vele jaren een markante en gerespecteerde persoonlijkheid geweest binnen zowel de politiek alsook binnen de SIV en de bredere gemeenschap. Met zijn toewijding, wijsheid, persoonlijkheid en inzet voor het geloof en de gemeenschap heeft hij een blijvende indruk achtergelaten op velen. Hij heeft zich met overtuiging ingezet voor de verspreiding van de boodschap van Islam, voor saamhorigheid binnen de gemeenschap en voor de geestelijke begeleiding van jong en oud. Zijn heengaan betekent een groot verlies voor zijn familie, de djamaat en de gehele SIV-gemeenschap.

Toyab Ahmadali heeft gestudeerd aan de Surinaamse Rechtsschool en ging in 1958 naar Nederland waar hij in 1962 afstudeerde aan de Sociale Academie in Amsterdam.

Vervolgens keerde Ahmadali terug naar Suriname waar hij ging werken op het ministerie van Justitie en Politie alwaar hij zich met name bezighield met reclassering en het gevangeniswezen en het bracht tot hoofd van de Dienst Delinquentenzorg.

In 1967 werd hij gekozen in de Staten van Suriname. Eind 1969 werd hij herkozen en kort daarop werd Ahmadali minister van Sociale

Zaken in het kabinet onder leiding van premier J. Sedney (periode 1969-1973). Na de verkiezingen van 1973 en 1977 kwam hij terug in het parlement. In latere jaren (1980-1981) werd hij benoemd tot Adviseur van de Ministerraad en daarna lid van het Adviescollege van de President.

In zijn ministersperiode heeft hij zich ervoor beijverd dat niet alleen de SIV in het kader van de Nederlandse ontwikkelingshulp in aanmerking kwam voor een kindertehuis en een scholencomplex, maar ook SMA en Sanatan Dharm. Dit was een zeer belangrijke beleidsombuiging, geïnitieerd door minister Ahmadali in overleg met de toenmalige vertegenwoordiger van Nederland voor de ontwikkelingshulp aan Suriname, drs. E. Jonkers. Bijzonder, omdat ontwikkelingshulp tot omstreeks 1970 uitsluitend voorbehouden was aan christelijke organisaties, en de schenkingen zoals hierboven vermeld waren de eerste schenkingen uit de hulp die voor niet-christelijke religieuze organisaties waren bestemd.

Minister Ahmadali beijverde zich, in overleg met collega-minister Frank Essed van het ministerie van Opbouw, er ook voor om vanuit de overheid terreinen aan de religieuze organisaties ter beschikking te stellen voor de aanleg van begraafplaatsen. De SIV en de hindoe-gemeente Sanatan Dharm kregen in zijn periode de beschikking over een publieke begraafplaats voor mensen uit hun respectievelijke geloofsgroep. Die van SIV was te Doekhieweg, 1,8 ha, sinds 1972.

Naast zijn politieke carrière heeft Ahmadali een belangrijke rol gespeeld in de moslimgemeenschap in Suriname, met name voor de Surinaamse Islamitische Vereniging. Ook is hij deel van de adviesraad van het taalinstituut Suriname Hindi Parishad (SHP) geweest. Enkele markante hoogtepunten:

- Lid van eerste jongerenbestuur van Imdadia Isha'at Islam, onder de naam Islahul Islam
- Lid van Imdadia Isha'at Islam padvinderij

- Voorzitter Imdadia Isha'at Islam 1973-1986

- Voorzitter schoolbestuur Imdadia ULO school, jaren '70

- Imaam Imdadia Isha'at Islam, 2004-2025

- Leider van SIV Ahmadiyya Akieda comité, 1978

- Voorzitter SIV Raad van Advies, 1978-1985 (bestuursperiode H. Niamut)

- Hadj (grote bedevaart) volbracht, jaren '90, daarna nog diverse keren voor Umrah afgereisd

V.w.b. Leider van Ahmadiyya Akieda comite was hij de trekker van de strijd om het behoud van de Ahmadiyyat binnen de SIV in 1978. De Imdadia moskee was het hoofdkwartier van deze strijd. Terecht mag gezegd worden dat zonder zijn enorme inspanningen in deze, SIV heden waarschijnlijk geen Lahore Ahmadiyya organisatie meer zou zijn. Na overwinning van de verkiezingen in 1978 werd Habieb Niamut SIV voorzitter en Toyab Ahmadali voorzitter van SIV Raad van Advies.

Andere maatschappelijke functies: secretaris OASE club, secretaris van een voetbalvereniging, voortrekkersleider bij een padvinderij, en nog veel meer.

Onderscheidingen:

- Ridder in de Orde van de Nederlandse Leeuw

- Officier in de Orde van de Gele Ster

Het gemis van deze grote persoonlijkheid zal zeker nog lang voelbaar zijn binnen de familie, de SIV gelederen en ver daarbuiten. Tegelijkertijd blijven de mooie herinneringen, zijn adviezen aan velen, zijn voorbeeld en zijn bijdragen voortleven in de harten van allen die hem hebben gekend.

Wij bidden tot de Almachtige dat Hij de

overledene mag omringen met Zijn oneindige genade, zijn tekortkomingen moge vergeven en hem een verheven plaats moge schenken in Zijn Paradijs. Tevens bidden wij dat de Almachtige de nabestaanden veel kracht, geduld (sabr) en standvastigheid schenkt om dit zware verlies te dragen.

Moge de Almachtige zijn goede werken accepteren en zijn nalatenschap tot een blijvende bron van inspiratie maken.

Hij laat een echtgenote, 4 kinderen, 4 schoonkinderen en 8 kleinkinderen achter.

Bronnen:

https://nl.wikipedia.org/wiki/Toyabali_Ahmadali

Gedenkboek Imdadia Isha'at Islam, 70 jaar

Boek: 'De Hoofdmoskee van de SIV', uitgave 2018

Hereniging met geliefden in het paradijs: een Islamitisch perspectief vanuit de Lahore Ahmadiyya-traditie

Door: Fariq Ilahi

Redactie: Robbert Bipat

De belofte van hereniging met geliefden in het hiernamaals vormt een centraal en pastorale troost biedend motief binnen de islamitische eschatologie. Dit artikel onderzoekt de theologische grondslag van deze belofte aan de hand van de Koran, de geschriften van Mirza Ghulam Ahmad, grondlegger van de Ahmadiyya-beweging, en *The Religion of Islam* van Maulana Muhammad Ali, een vooraanstaand vertegenwoordiger van de Lahore Ahmadiyya-beweging. De analyse concentreert zich op koranische passages over de vereniging van families in het paradijs, de spirituele duiding van hemelse beloningen en de sociale dimensie van het hiernamaals zoals die binnen de Lahore-traditie wordt uitgewerkt. Tevens wordt aandacht besteed aan

relevante hadithliteratuur. De conclusie luidt dat hereniging wordt voorgesteld als afhankelijk van geloof en rechtschapenheid, terwijl Allahs barmhartigheid eventuele tekortkomingen van nakomelingen kan compenseren teneinde familiale eenheid te bewerkstelligen.

Inleiding

Het verlangen naar hereniging met diebaren overstijgt culturele en historische contexten en vormt een terugkerend motief in religieuze voorstellingen van het leven na de dood. Binnen de Islam bevat de Koran expliciete passages waaruit blijkt dat rechtvaardigen niet definitief gescheiden blijven van gelovige familieleden. De interpretatie van deze verzen heeft in de islamitische traditie uiteenlopende accenten gekregen. Binnen de Lahore Ahmadiyya-beweging is evenwel een samenhangende en uitgesproken spiritueel georiënteerde benadering ontwikkeld, waarin zowel de leer van Mirza Ghulam Ahmad als de rationalistische en niet-sectarische exegese van Maulana Muhammad Ali een centrale plaats innemen.

Tegen deze achtergrond analyseert dit artikel de leer van hereniging in het paradijs, zoals deze naar voren komt in de primaire bronnen van deze stroming, namelijk Maulana Muhammad Ali's Engelse Koranvertaling met commentaar (1917), zijn handboek *The Religion of Islam* (1936) en Mirza Ghulam Ahmads essay *The Philosophy of the Teachings of Islam* (1896/1990). Daarbij gaat bijzondere aandacht uit naar Koranverzen over het samenzijn van gelovigen, de spirituele interpretatie van het paradijs en de functie van hadiths waarin liefde voor God en Zijn boodschapper wordt gepresenteerd als grondslag voor blijvende vereniging in het hiernamaals.

De Koran over hereniging met geliefden

Dit onderdeel bespreekt eerst de scripturale grondslag van hereniging in het hiernamaals. Om deze interpretatieve lijn te

onderbouwen, dient allereerst te worden vastgesteld op welke wijze de Koran zelf het lot van familieverbanden in het hiernamaals thematiseert. In dit verband zijn met name drie verzen van exegetisch belang.

Soera At-Toer 52:21 formuleert allereerst de belofte dat gelovige ouders met hun nakomelingen zullen worden verenigd: "En zij die geloven en wier nakomelingen hen in het geloof volgen – Wij zullen hun nakomelingen met hen verenigen, en Wij zullen niets aan hun werken tekortdoen" (Ali, 1917, 52:21). In zijn commentaar bij dit vers stelt Ali (1917) dat de rechtschapen gelovige in het hiernamaals niet van zijn gelovige kinderen en nakomelingen gescheiden zal blijven, omdat hun rang tot de zijne kan worden verheven zonder vermindering van diens beloning. Deze interpretatie benadrukt niet alleen de continuïteit van de gezinsband, maar ook de notie van goddelijke barmhartigheid als corrigerend en verenigend beginsel.

Soera Ya Sin 36:56 schetst vervolgens een beeld van echtelijke harmonie: "Zij en hun echtgenoten zullen in de schaduw zijn, op verheven rustbanken achteroverleunend" (Ali, 1917, 36:56). Het gebruik van de term *azwāj* suggereert dat de huwelijksrelatie in het paradijs niet wordt opgeheven, maar in gelouterde en verheven vorm wordt voortgezet.

Soera Ar-Ra'd 13:23 noemt ten slotte expliciet familieleden: "Tuinen van eeuwigheid, die zij zullen binnegaan, en ook de rechtschapenen onder hun vaders, echtgenoten en kinderen..." (Ali, 1917, 13:23). De opsomming van vaders, echtgenoten en kinderen positioneert het paradijs niet als een strikt individuele ervaring, maar als een gemeenschap waarin familiale relaties worden hersteld, gezuiverd en vervolmaakt.

Mirza Ghulam Ahmad over het we-erzien in het hiernamaals

Waar de voorgaande verzen de scripturale basis voor hereniging markeren, biedt Mirza Ghulam Ahmad (1835–1908), grondlegger van de Ahmadiyya-beweging en binnen de Lahore-

traditie erkend als hervormer, een nadere theologische uitwerking van de aard van deze vereniging. In *The Philosophy of the Teachings of Islam* (1896) ontwikkelt hij een uitgesproken spirituele interpretatie van het paradijs. Volgens hem functioneren de lichamelijke beschrijvingen van het paradijs in de Koran primair als symbolische verwijzingen naar innerlijke, geestelijke werkelijkheden. De hemelse gaven ontleen hun oorsprong aan de ziel en haar rechtschapenheid: "Bij de interpretatie van het vers dat wij zojuist hebben aangehaald, heeft onze heer en meester, de Heilige Profeet, gezegd dat de hemel en haar gaven zodanig zijn dat geen oog ze heeft gezien, geen oor ze heeft gehoord en ze niet in het hart van de mens zijn opgekomen; terwijl wij de gaven van deze wereld wél zien en ervan horen... Ze worden in fysieke termen beschreven, maar ons wordt verteld dat hun bron de ziel en haar rechtschapenheid is" (Ghulam Ahmad, 1896/1990, pp. 138-140).

Binnen deze interpretatieve horizon verschijnt de hereniging met geliefden niet als louter lichamelijk samenzijn, maar als de voortzetting van geestelijke verbondenheid op een hoger existentieel niveau. Ghulam Ahmad betoogt dat liefde die in het aardse leven omwille van Allah is gevormd, in het hiernamaals niet verloren gaat, maar wordt gezuiverd van egoïsme en in intensievere vorm blijft voortbestaan. In een van zijn openbaringen, opgenomen in *De Wil van Allah*, luidt de belofte: "Ik zal u verenigen met uw voorouders, uw kinderen en uw vrienden die Mij in oprechtheid hebben liefgehad." Hereniging wordt aldus gefundeerd in een theologie van liefde die de dood transcendeert.

Maulana Muhammad Ali over het sociale leven in het paradijs

Hier wordt de aandacht naar de sociale implicaties van het paradijselijke bestaan verlegd. Waar Ghulam Ahmad dus vooral de spirituele structuur van het paradijs belicht, verschuift het accent bij Maulana Muhammad Ali naar de sociale en relationele implicaties daarvan. In *The Religion of Islam* (1936) wijdt Maulana Muhammad Ali (1874-1951) een

afzonderlijk hoofdstuk aan het paradijs onder de titel "Jannah or Paradise". De structuur van dit hoofdstuk, met subsecties als "Blessings of Paradise", "Women in Paradise" en "Children in Paradise", wijst op een brede benadering van het paradijselijke bestaan. Ali beschouwt het paradijs niet als een verzameling individualistische genietingen, maar als een sociale werkelijkheid waarin de gelovige zijn familie in verfijnde en verheven vorm terugvindt. In deze benadering worden aardse banden niet opgeheven, maar getransformeerd en bestendigd.

Deze sociale dimensie blijkt tevens uit Ali's nadruk op het gezinsleven. De aanwezigheid van echtgenoten, kinderen en ouders in het paradijs wordt door hem geïnterpreteerd als de volmaakte vervulling van het menselijke verlangen naar saamhorigheid. Zijn benadering sluit nauw aan bij de koranische tekst en vertoont inhoudelijke overeenstemming met de spirituele symboliek van Mirza Ghulam Ahmad. Daarmee wordt afstand genomen van sterk materialistische voorstellingen van het paradijs en komt de nadruk te liggen op spirituele vreugde en relationele volheid.

De hadith als bekrachtiging

Dit onderdeel toont aan hoe de hadithliteratuur de voorgaande argumentatie ondersteunt en bekrachtigt. Naast de koranische en theologisch-exegetische argumentatie speelt ook de hadithliteratuur een belangrijke bevestigende rol. De koranische belofte wordt verder bekrachtigd door een bekende overlevering. Anas ibn Malik verhaalt dat een man de Profeet Mohammed vroeg naar het Laatste Uur, waarop deze antwoordde: "Wat heb je ervoor voorbereid?" Toen de man verklaarde weinig te hebben voorbereid behalve zijn liefde voor Allah en Zijn Boodschapper, antwoordde de Profeet: "Je zult zijn met de personen van wie je houdt" (al-Bukhari, Boek 78, Hadith 203; Muslim, Boek 45, Hadith 210). Volgens de overlevering waren de metgezellen buitengewoon verheugd over deze uitspraak. Ali (1936) voert deze hadith aan als ondersteuning voor de opvatting dat oprechte liefde de dood overleeft. Tegelijk stelt hij dat

menselijke genegenheid slechts blijvende betekenis verkrijgt wanneer zij geworteld is in liefde voor Allah en Zijn boodschapper.

Conclusie

Dit slotgedeelte brengt de belangrijkste bevindingen bijeen en formuleert hun theologische betekenis. Uit het voorgaande blijkt dat de besproken bronnen de islamitische leer presenteren als een krachtige bron van troost voor wie rouwt om het verlies van dierbaren. Vanuit het perspectief van de Lahore Ahmadiyya-traditie verschijnt hereniging in het paradijs als het eschatologische gevolg van een geloofsleven waarin menselijke liefde is verankerd in liefde voor Allah. De Koran belooft dat rechtvaardigen met hun gelovige nakomelingen en echtgenoten worden verenigd (52:21; 13:23). Mirza Ghulam Ahmad situeert deze vereniging primair binnen de geestelijke werkelijkheid van het paradijs, terwijl Maulana Muhammad Ali de sociale harmonie benadrukt die het paradijs tot een gemeenschap maakt. De aangehaalde hadith verbindt deze beloften met liefde voor de Profeet en expliciteert daarmee het praktische en spirituele fundament van blijvende vereniging.

In het licht van deze bronnen kan het



aardse afscheid worden opgevat als een tijdelijke onderbreking binnen een ruimer eschatologisch perspectief. De uiteindelijke voltooiing van menselijke relaties wordt in deze traditie gesitueerd in de tuinen van gelukzaligheid, waar scheiding en verlies hun definitieve einde vinden.

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Lahore Ahmadiyya-gemeenschap in Gaza voor Eid ul Adha 2026

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French

LES 10 JOURS DE DHUL-HIJJA ET LE JOUR DE ARAFA

par **ABOU TIENE**

Cote d'Ivoire

Au nom d'Allah, l'Infiniment Miséricordieux, le Très miséricordieux



Que les prières d'Allah et Son Salut soient sur Mohammed, ainsi que sur ses proches, et tous ses compagnons !

Allah dit (traduction du sens des versets) : « Par l'Aube, et par les dix nuits. » [L'Aube, v. 1]

Ibn Kathîr - qu'Allah lui fasse miséricorde - a dit : « Cela fait référence aux 10 (premiers) jours de Dhul-Hijja. » Allah a dit aussi : « ... Et pour invoquer le nom d'Allah aux jours fixés... » [Le Pèlerinage, v. 28]. Ibn 'Abbâs a dit à propos de l'explication de ce verset : « Ce sont les dix jours [de Dhul-Hijja]. » Ibn 'Abbâs a dit aussi : « Le Prophète - Paix et salut d'Allah sur lui - a dit : « Il n'y a pas d'œuvres meilleures que celles faites en ces 10 jours. » Les Compagnons dirent : « Même pas le Jihâd ? » Il dit : « Même pas le Jihâd, sauf un homme qui sortirait risquant sa vie et ses biens et qui ne reviendrait avec rien (câd. qu'il y perdrait sa vie et sa fortune). » Rapporté par Al-Bukhârî.

Ce qui est recommandé de faire pendant ces 10 jours

Il est recommandé de faire des efforts dans les actes d'adoration comme la prière, le rappel d'Allah, les contacts avec la famille, les aumônes, le fait de recommander le bien et d'interdire le mal, selon ses possibilités. Il existe des textes qui donnent des précisions sur des actes à faire en particulier :

Prononcer les formules de rappel : Dire « Allâhu Akbar » (Takbîr), « Lâ Ilâha Illallâh » (Tahlîl), « Al-Hamdu Lilâh » (Tahmîd), car selon le hadith d'Ibn 'Umar - qu'Allah l'agrée - le Prophète (que la prière d'Allah et ses Ses

bénédictions soient sur lui) a dit : « Il n'y a pas de jours plus importants auprès d'Allah exalté soit-Il - et au cours desquels les oeuvres sont plus aimées de Lui, que durant ces 10 jours. Donc, dans cette période, répétez les formules « Allâhu Akbar », « Lâ Ilâha Illa'llâh », « Al-Hamdu Lilâh ». » Rapporté par At-Tabarânî dans Al-Mu'jam ul-Kabîr. Et l'imam Al-Bukhârî - qu'Allah lui fasse miséricorde - a dit : « Ibn 'Umar et Abû Hurayrah - qu'Allah les agrée - allaient au marché pendant les 10 jours et ils répétaient « Allâhu Akbar » et les gens répétaient après eux. » (chacun pour soi, d'une seule voix).

Parmi les morales extraordinaires et les événements émouvants qui ont lieu à l'occasion du Hadj, il y a ce rassemblement immense et béni auquel assistent les pèlerins, le Jour de 'Arafa. Tout ce monde réuni en cet endroit pour répondre à l'appel d'Allah à travers la Talbiya et pour supplier leur Seigneur, les coeurs à l'affût de Sa Miséricorde et emplis de crainte à l'égard de Son Supplice. Ils implorèrent ainsi Sa Faveur immense lors de la plus grande manifestation islamique qui soit. Cet événement en rappel un autre bien plus spectaculaire ; c'est le Jour de la Résurrection où seront rassemblées les premières et les dernières générations en un seul endroit, dans l'attente incessante du Grand Jugement qui décidera du sort des hommes. Chacun saura s'il est destiné à goûter aux délices éternels ou bien à subir les tourments les plus douloureux. Ibn el Qaïyam dit à ce sujet dans sa poésie e-Nuniya :

Par Allah ! Cet événement qui est immense Rappelle le Jour des Comptes qui est bien plus immense

Nul doute en effet que le Jour où les oeuvres des hommes seront exposées au Seigneur est un rendez-vous d'une grande ampleur comme le souligne le verset suivant : (Et ils seront présentés en rangs devant ton Seigneur. S18V48). (Ce jour-là, vous serez présentés devant Allah; rien ne Lui sera caché. S69V18). Ce jour grandiose, Allah Ta'la rassemblera tous les hommes comme nous l'apprend le verset : (Il va vous réunir le Jour de la Résurrection, et cela sans le moindre

doute. S4V87). (Le Jour où Il va vous réunir pour le grand Rassemblement; ce sera le jour de la grande perte. S64V9). (C'est le jour où les hommes seront rassemblés et c'est le jour dont chacun témoigne. S11V103).

Tant les premiers que les derniers hommes, tous seront réunis lors de ce grand rassemblement : (Dis : les premiers et les derniers • seront réunis pour un rendez-vous dont le jour est fixé. S56V4950). Personne ne pourra échapper à ce rendez-vous, que l'on puisse mourir dans l'espace, s'être perdu dans les entrailles de la Terre, ou avoir été dévoré par les rapaces et les fauves ; personne ne manquera à l'appel. Allah Ta'ala dit : (Nous les avons rassemblés sans oublier personne. S18V47). (Où que vous soyez, Allah vous ramènera tous, car Allah est capable de toute chose. S2V148). (Tous ceux qui se trouvent dans les cieux et la terre viendront soumis au Miséricordieux • Qui les a dénombrés et bien comptés • Chacun viendra seul le Jour de la Résurrection. S19V93-95). Ce fameux rassemblement se fera sur une terre devenue complètement différente de la nôtre comme le souligne le verset : (Le jour où la terre sera changée en une autre terre ainsi que les cieux et où les hommes paraîtront devant Allah l'Unique et Dominateur. S14V48).

Le Messager (SAW) nous a fait la description de cette fameuse terre où se tiendra le rassemblement. D'après Sahîh el Bukhârî, et Sahîh Muslim, selon Sahl ibn Sa'd, j'ai entendu dire le Messager d'Allah (SAW) :

« Les hommes seront rassemblés le Jour de la Résurrection sur une terre blanchâtre et vierge comme une galette de pain, et il n'y aura aucun repère pour personne. »

Autrement dit, le sol sera plat ; il n'y aura ni vallée ni montagne et aucun signe d'habitation. Les hommes seront ressuscités entièrement nus ; ils n'auront ni vêtements ni chaussures ; comme ils seront incirconcis. Toujours d'après les deux recueils e-Sahîh d'el Bukhârî et de Muslim, selon ibn 'Abbâs (RA), le Prophète (SAW) a fait savoir : « Vous serez rassemblés le corps nu, les pieds nus, et incirconcis. » Puis, il a récité : (Tout comme Nous avons commencé la

première création, ainsi Nous la répéterons. C'est une promesse qui Nous incombe et Nous l'accomplirons ! S21V104).

El Bukhârî et Muslim rapportent également selon 'Aïsha(R.A), j'ai entendu dire le Prophète (SAW) : « Les hommes seront rassemblés nus, pieds nus, et incirconcis le Jour de la Résurrection.

- Ô Messager d'Allah ! Les hommes et les femmes ne vont-ils pas se voir les uns les autres, s'est-elle écriée ?

- 'Aïsha ! L'événement est bien plus grave pour qu'ils puissent se regarder ainsi les uns les autres !»

Ce jour-là, le soleil se rapprochera des êtres vivants pour se retrouver à un mile au-dessus de leurs têtes. Ce jour-là, il n'y aura point d'ombre si ce n'est l'ombre du Trône du Miséricordieux. Certains hommes seront certes recouverts de son ombre, mais la plupart d'entre eux seront exposés à la chaleur du soleil qui va les accabler, et les jeter encore plus profondément dans le désarroi et la peine. Pour ajouter à ce climat, les peuples seront entassés les uns aux autres, les gens vont se poussés et se marcher sur les pieds, sans compter qu'ils seront pris par la soif. Le soleil torride, la chaleur des corps compressés et alarmés seront ajoutés à leur détresse. Dès lors, la transpiration cumulée des hommes se répandra sur la surface de la terre. Elle atteindra les pieds de certains hommes qui seront éprouvés en fonction du rang et de la place qu'ils occuperont auprès de leur Seigneur ; les uns seront les « heureux » et les autres les « malheureux ». La sueur montera pour atteindre chez certains les hanches, les épaules, et même les oreilles. Les plus malheureux seront submergés par leur sudation qu'Allah nous préserve et nous épargne de cet horrible sort ! Amine.

Selon Abû Huraira (RA), le Messager d'Allah a dit : « Le Jour de la Résurrection, les gens sueront à tel point que leur sueur s'infiltrera dans la terre à une distance de soixante-dix coudées. Elle les envahira jusqu'à parvenir aux oreilles. » Rapporté par el Bukhârî.

Selon el Miqdâd ibn el Aswad (R.A), le

Messenger d'Allah (SAW) a affirmé : « Le soleil se rapprochera de la création, le Jour de la Résurrection et se retrouvera à un mile au-dessus d'eux. Dès lors, les hommes seront trempés dans leur sueur en fonction de leurs actes ; les uns seront trempés jusqu'aux chevilles, d'autres jusqu'aux genoux, d'autres jusqu'aux hanches, et les derniers seront submergés par leur sueur. » (sahih al Muslim). Pour l'expliquer, le Messenger d'Allah (SAW) a montré du doigt sa bouche. Ce jour-là durera cinquante mille ans comme le formule le verset : « Les anges et l'Esprit remontent vers lui en un jour qui vaut cinquante mille ans » (S70V4). Dans Sahîh Muslim, le Prophète (SAW) a dit : « Il sera réservé à quiconque détient de l'or ou de l'argent, et qui ne verse pas son dû, des plaques de feu trempées dans les flammes de la Géhenne ; elles lui seront collées sur les côtés, le dos, et le front. À chaque fois qu'elles se refroidiront, elles seront de nouveau trempées, en un jour qui va durer cinquante mille ans. Puis, il y aura le jugement entre les hommes où chacun verra sa place ; il ira soit au Paradis soit en Enfer. ». Cependant, Allah (Ta'ala) va faciliter cette attente aux croyants, qu'Allah nous fasse don de Sa Grâce ! D'après el Mustadrak d'el Hâkim en effet, selon Abû Huraira (R.A), le Messenger d'Allah (SAW) a dit : « Le Jour de la Résurrection durera pour les croyants comme la durée entre le Dhurh et le 'Asr. ».

Allah (Ta'ala) couvrira les croyants de Son ombre, ce jour terrible où il n'y aura d'autre ombre que la sienne : « Où sont ceux qui s'aiment au nom de Ma Majesté. Aujourd'hui, je les couvre de Mon ombre alors qu'il n'y a aucune ombre en dehors de la mienne » (Sahih Muslim). Ce fameux jour, les hommes accourront vers les prophètes pour leur supplier d'intercéder

auprès d'Allah afin qu'Il entame le Jugement. Cependant, ces derniers vont tous se désister à l'exception de notre Prophète Mohammed (SAW) qui dira : « Cela me revient ! » Puis, il va s'écrouler prosterner sous le Trône du Seigneur de l'Univers. Allah va lui inspirer des éloges et des louanges en Son Honneur que personne n'aura jamais prononcées avant lui. Puis, Allah lui dira : « Relève la tête et implore, il te sera donné ! Intercède, il te sera exaucé ! » Dès lors, Le Tout-Puissant viendra pour trancher entre les hommes. Celui-ci révèle à ce propos : « Quand ton Seigneur viendra ainsi que les anges, rang par rang, • Et quand on amènera alors l'Enfer, ce jour-là, l'homme se rappellera. Mais à quoi lui servira-t-il de se rappeler ? • Il dira : « Hélas ! Si seulement j'avais fait du bien pour ma vie future ! » (S89V22-24).

Médite un peu sur ce jour dont je viens de parler, pense à ta situation future, et remplis dès à présent tes bagages avec la crainte du Seigneur, car tu ne peux avoir de meilleure provision : « Craignez Allah et sachez que vous Lui serez rassemblés » (S2V203). Qu'Allah nous compte parmi Ses pieux serviteurs ! Qu'Il nous préserve de tous les tourments du Jour du Jugement ! Qu'Il nous mette à l'abri par Sa Faveur et Sa Grâce, des frayeurs de ce fameux Jour et qu'Il nous pardonne nos péchés ! Qu'Allah nous accorde les mérites des 10 jours de Dhul-Hijja et du jour de Arafat. Qu'Allah pardonne à tous nos défunts parents.

Que les prières d'Allah et Son Salut soient sur Muhammad (SAW), ainsi que sur ses proches. ([Back to Contents](#))

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Italian

La Mecca e Medina sono l'Islam, nessun rimpianto; mai più lacrime.



By Lucaa del Negro

La scellerata dicotomia che ha scisso l'Islam in "terrorismo" nell'opinione pubblica Occidentale, nonostante trattasi di *forzatura* spinta dai media insistentemente in ricerca di un consenso politico indi di pubblico attraverso la cronaca usata in un vortice che avviluppa causa ed effetto, sembra perdere di intensità, di seguito, lasciando **l'islamofobia** (clicca sul nome per accedere all'articolo dedicato) **in pasto ai movimenti di estrema destra come moneta elettorale**; le poche e mal organizzate proteste della Comunità islamica (*Ummah*) che ha cercato di respingere senza dubbio le atrocità disumane mostrate nel recente passato da quelli che sono stati dipinti come "soldati del Califfato", vedi *Daesh, Isil o Isis*, sono valse ma, a ben considerare i giuochi di strategia geo-politica e finanziaria globale messi in atto da Israele/USA, sembrano -questi attacchi- dopo il fallimento del Califfato, avere in serbo un altro **attacco destabilizzatore ai danni della Ummah, dell'Islam.** Scrivo Islam e sottolineo Islam, perché le ultime notizie che giungono, vedono al centro dell'attenzione -direttamente ed indirettamente- il territorio dell'Arabia Saudita, degli Emirati Arabi e altri ancora che non voglio nemmeno nominare e che forniscono attivo supporto logistico per azioni militari contro la stessa Ummah! Mi voglio ripetere: non sono qui ad

analizzare quanto i Governi e quello Saudita in particolare abbiano fatto, facciano o intendono fare, ma, voglio sottolineare ogni possibile conseguenza sia possibile, ricordando a tutti e nessuno escluso che **Mecca e Medina sono custodite con onore per quanto oggi ogni essere umano può verificare con gli occhi (e con il cuore se islamico) da Re Salmān bin 'Abd al-'Azīz Āl Sa'ūd**, il quale, presenta a noi quanto i suoi predecessori hanno fatto e, Se Dio Vòle, quanto dovranno portare i suoi successori scelti. Questo mio non è, non vuole essere un tentativo di usare i *Luoghi Sacri* come fossero riparo per una critica, un'idea da rappresentarsi oppure una protesta diretta contro i Sauditi, pur non nascondendo la mia preoccupazione per questo Paese e per una certa "cautela" dimostrata (**QUI un approfondimento**) con la nuova realtà che tutti possono verificare, una manovra diabolica iniziata dagli **strateghi internazionali Occidentali che non hanno scrupoli e quasi nessun rispetto per i dogmi e le Sacre scritture islamiche.** La "balcanizzazione" con i circa 95.000 morti (1991-1995 ?) in una sanguinosissima guerra civile ed a tratti di religione ed il conseguente smembramento di un Paese è da scongiurarsi, da allontanare con decisione e fermezza, un diabolico esempio che nessun essere umano deve dimenticare nel mentre c'è la Palestina in agonia! Chi sarà il prossimo?

Lucaa del Negro, revised (ITA+ENG) excerpt from:
Mā shā' Allāh (XXI century schyzoid man)
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Mecca and Medina are Islam, no regrets; no more tears.

By Lucaa del Negro

The wicked dichotomy that has split Islam into “terrorism” in Western public opinion, despite it being a forcing pushed by the media insistently in search of a political consensus and then by the public through the news used in a vortex that envelops cause and effect, seems to lose intensity, subsequently, leaving *Islamophobia* (click on the name to access the dedicated article) **to be fed to far-right movements as electoral currency**; the few and poorly organized protests of the Islamic Community (Ummah) which has tried to reject without doubt the inhuman atrocities displayed in the recent past by what have been portrayed as “soldiers of the Caliphate”, see Daesh, Isil or Isis, have been worth but, upon closer inspection the global geo-political and financial strategy games put in place by israel/us, it seems - these attacks - after the failure of the caliphate, have **another destabilizing attack in store against the Ummah, islam.**



I write Islam and I emphasize Islam, because the latest news that comes in, sees in the center of attention - directly and indirectly - the territory of Saudi Arabia, the United Arab Emirates and others that I do not even want to name and that provide active logistical support for military actions against Ummah itself!

I want to repeat myself: I am not here to analyze what the Governments and

Saudi Arabia in particular have done, do or intend to do, but, I want to underline every possible consequence that is possible, reminding everyone and no one except that Mecca and Medina are guarded with honor to the extent that today every human being can verify with his eyes (and with his heart if Islamic) by King Salman bin ‘Abd al-‘Azīz Āl Sa‘ūd, who presents to us what his predecessors did and, God willing, how much his chosen successors will have to bear.

This of mine is not, is not intended to be an attempt to use the Holy Places as a shelter for criticism, an idea to be represented or a direct protest against the Saudis, while not hiding my concern for this country and for a certain “caution” demonstrated (HERE an in-depth analysis) with the new reality that everyone can verify, a **diabolical maneuver initiated by Western international strategists who have no scruples and almost no respect for Islamic dogmas and Holy Scriptures.** “Balkanization” with approximately 95,000 deaths (1991-1995 ?) in a bloody civil war and at times a religious one and the consequent dismemberment of a country is to be averted, to be decisively and firmly removed, a diabolical example that no human being must forget in the meantime Palestine is in agony! Who will be next?

Revised (ITA+ENG) excerpt from:

Mā shā’ Allāh (XXI century schyzoid man) (<https://autorenegro.org/>)

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Spanish

La Virtud de Amar al Hermano en el Islam

Por Ubaldo Pino

En el nombre de Allah, el Misericordioso, el Compasivo



¡Alabado sea Allah, Señor de los mundos! Que la paz y las bendiciones de Allah sean con nuestro amado Profeta Muhammad, con su familia, sus compañeros y todos aquellos que siguen su guía hasta el Día del Juicio.

¡Oh, creyentes! Hoy nos reunimos para reflexionar sobre uno de los pilares más hermosos de nuestra fe: el amor fraternal, el respeto, la lealtad y la tolerancia entre los hermanos en el Islam.

La Hermandad: Un Mandato Divino

Allah, Glorificado y Exaltado sea, nos dice en Su Libro Sagrado:

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ ۗ وَاتَّقُوا اللَّهَ
"الْعَلَّكُمْ تُرْحَمُونَ"

"Ciertamente los creyentes son hermanos entre sí. ¡Reconciliad, pues, a vuestros hermanos y temed a Allah, para que se os tenga misericordia!" [Corán 49:10] [[2]]

¡Oh, musulmanes! Esta aleya no es una metáfora: los creyentes son hermanos de verdad, unidos por el lazo más fuerte que existe: la fe en Un Solo Dios. Esta hermandad trasciende la sangre, la raza, la lengua y las fronteras [[4]].

El Amor por Causa de Allah

El Profeta ﷺ nos enseñó que el amor verdadero no nace del interés mundano, sino de la búsqueda de la complacencia de Allah:

"Ninguno de ustedes será un verdadero creyente hasta que ame a su hermano como se ama a sí mismo." [Sahih Al-Bujari y Sahih Muslim] [[3]]

Y en otro hadiz hermoso, narrado por Abu Hurairah رضي الله عنه:

"Un hombre salió para visitar a su hermano de fe en otro pueblo. Allah envió un ángel en su camino. El ángel le preguntó: '¿A dónde vas?' Él respondió: 'Voy a visitar a mi hermano'. El ángel dijo: '¿Te debe algo?' Él dijo: 'No, solo lo amo por Allah'. Entonces el ángel le anunció: 'Allah te ama como tú amas a tu hermano por Su causa.'" [Sahih Muslim] [[3]]

¡SubhanAllah! Quien ama a su hermano por Allah, Allah lo ama con un amor divino.

Los Derechos del Hermano Musulmán

El Islam no deja el amor en palabras vacías. El Profeta ﷺ detalló derechos prácticos que fortalecen la hermandad:

"Todo musulmán tiene cinco derechos sobre otro musulmán: devolverle el saludo, visitar al enfermo, acompañar el funeral, aceptar su invitación, y responder cuando estornuda diciendo 'Yarhamuk Allah'." [Sahih Al-Bujari y Sahih Muslim] [[3]]

Y en el hadiz de los Cuarenta de An-Nawawi, el Mensajero de Allah ﷺ dijo:

"El musulmán es hermano del musulmán: no lo oprime, no lo abandona, no le miente y no lo desprecia. [...] Todo musulmán es sagrado para otro musulmán: su sangre, su propiedad y su honor." [Sahih Muslim] [[8]]

¡Hermanos en el Islam! Nuestra lealtad se demuestra protegiendo la vida, el honor y los bienes de nuestro hermano, como protegeríamos los nuestros.

La Tolerancia y el Perdón: Belleza del

Corazón Creyente

La verdadera piedad no está en la apariencia, sino en el corazón. El Profeta ﷺ señaló su pecho tres veces y dijo:

"La piedad está aquí." [Sahih Muslim] [[8]]

Allah nos ordena en el Corán:

وَلَا تَسْتَوِي الْحَسَنَةُ وَلَا السَّيِّئَةُ ۚ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ
"فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ"

"No se equipara obrar el bien y obrar el mal. Si eres maltratado, responde con una buena actitud, y entonces verás que aquel con quien tenías una enemistad se convertirá en tu amigo ferviente." [Corán 41:34]

Y en otra aleya sublime:

رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ
"فِي قُلُوبِنَا غِلًّا لِلَّذِينَ آمَنُوا ۚ رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ"

"¡Señor nuestro, perdónanos a nosotros y a nuestros hermanos que nos precedieron en la fe, y no pongas en nuestros corazones rencor hacia los que creyeron! ¡Señor nuestro, ciertamente Tú eres Compasivo, Misericordioso!"

[Corán 59:10] [[8]]

La Comunidad como un Solo Cuerpo

El Profeta ﷺ nos dio una imagen poderosa de nuestra unidad:

"La parábola de los creyentes con relación a su amor, misericordia y compasión el uno por el otro, es como aquella del cuerpo: si una de sus extremidades sufre, el resto del cuerpo es afligido por el desvelo y la fiebre." [Sahih Muslim] [[9]]

Y también dijo: "El creyente con respecto a otro creyente es como un edificio, una porción fortalece a otra." [Sahih Al-Bujari y Sahih Muslim] [[9]]

Consejos Prácticos para Fortalecer la Hermandad

1. Saluda con el Salam: "As-Salamu Alaykum" es semilla de amor [[9]].

2. Visita al enfermo: Es un acto que atrae la misericordia de Allah [[3]].

3. Perdona las faltas: "Sed siervos de Allah, hermanos" [[8]].

4. Evita la envidia, la calumnia y la sospecha: Son enfermedades que destruyen la comunidad [[8]].

5. Intercambia regalos: "Intercambien regalos y se amarán unos a otros" [[9]].

6. Aconseja con sinceridad: El buen consejo es un derecho del hermano [[3]].

¡Oh, Allah!

- Úne nuestros corazones con el lazo de Tu fe.

- Haz que nos amemos por Tu causa, nos respetemos en Tu presencia y seamos leales en Tu camino.

- Purifica nuestros corazones de toda envidia, rencor y orgullo.

- Concédenos la tolerancia del Profeta ﷺ y la misericordia que desciende sobre los creyentes.

- ¡Señor nuestro! Perdónanos a nosotros y a nuestros hermanos, y no permitas que haya en nuestros corazones nada contra quienes creen.

إِنَّكَ رَءُوفٌ رَحِيمٌ -

وآخر دعوانا أن الحمد لله رب العالمين، والصلاة والسلام على سيدنا محمد وعلى آله وصحبه أجمعين. Que Allah nos guíe a vivir esta hermandad con sinceridad, y que nos reúna en el Paraíso con aquellos a quienes amamos por Su causa. آمين. (Back to Contents)

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