بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

I Shall Love All Mankind.

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Announcement

We see and hear from across the world how Muslims are being humiliated for their faith. Some face daily torment, just for their faith. The problem is that when Muslims protest, others point out that the treatment religious minorities receive in Muslim countries is much worse. Charges of blasphemy are fabricated against non-Muslims, and even when the courts release the accused, mobs try to kill the innocent. Let everyone remember that fabricating a lie to accuse someone of blasphemy is itself blasphemy for the Holy Prophet Muhammad's (s) claim to prophethood was based on his being truthful and honest!

The Call of the Messiah



Hazrat Mirza Ghulam Ahmad:

The Mujaddid of the Fourteenth Century, the Promised Messiah and Mahdi

Understanding The Promised Messiah

By Lord Shahid Aziz

One of the most important principles for understanding any writing is that a word must be understood in context. A word may have a general or literal meaning. But the subject under discussion, the person to whom it refers, and the circumstances in which it is used determine its meaning in a particular statement. This applies to the Holy Quran, the Hadith, and religious topics, as well as non-religious ones.

This principle matters especially when discussing religious terminology. Words such as *rabb*, *rasul*, *nabi*, *imam*, *wali*, and *mawla* do not automatically have a single fixed technical meaning every time they appear.

A striking Qur'anic example occurs in the story of Joseph. In Qur'an 12:41, one of Joseph's fellow prisoners speaks about returning to his *rabb*, meaning his master. In 12:42, Joseph tells him to mention him to his *rabb*, again referring to the human ruler or master. Then, in 12:50, Joseph tells the king's messenger to "return to thy lord" (*rabbika*). Shortly afterwards in the same verse Joseph says: "Surely my Lord" (*rabbī*) knows their plan. Here *rabbī* refers to Allāh.

The same passage therefore provides a remarkable illustration of contextual meaning. The word *rabb* can refer to a human master or ruler, while in another context it refers to Allāh. In Qur'an *12:50,* rasul refers to the human messenger the king sent. Therefore, the word itself does not automatically carry the specialised theological meaning of a Divine messenger or prophet.

This is not an argument that words have no definite meanings. They do have meanings. The point is that context must establish a word's precise application.

The Qur'an provides other examples. The word *malik* means king. The Qur'an uses it for Allāh in 20:114, where Allāh is described as *al-Malik al-Haqq*, "the True King", and in 23:116. Yet *malik* also refers to an ordinary human king. In the story of Joseph in Qur'an 12:43 and 12:54, the same word is applied to both Allāh and a human ruler, but with different implications.

Similarly, the Qur'an calls Allāh *al-Wali*, the Protector, in Qur'an 42:9. At the same time, the related words *wali* and *awliya* also appear in the Qur'an in contexts involving human relationships, protectors, allies, and guardians. Again, the context determines the particular sense in which the word is being used.

The Hadith provides an especially interesting example concerning the word *rabb*. In Sahih Muslim 2249b, the Holy Prophet Muhammad (s) is reported to have instructed a servant not to say *rabbī* ("my lord") when referring to his human master, but to say *sayyidī* ("my chief" or "my master"). Another version, Sahih Muslim 2249c, explains the distinction by saying that Allāh is the Lord. Another version, Sahih Muslim 2249d, gives examples such as "feed your lord" and "help your lord", instructing people instead to use terms like *sayyidī* and *mawlāya* ("my master" or "my patron").

These reports matter because they show that Prophetic teaching itself addressed word use, its referents, and its appropriateness in specific contexts. A human master could possess authority over a servant, but that did not make him the Lord in the Divine sense. One had to recognise the context and intended meaning.

There is another important distinction: *being called something is not necessarily the same as claiming to be that thing in its literal or technical sense.*

Islamic history offers many examples of people receiving descriptive or honorific titles.

Hazrat Ali, for example, is described by the honorific *Asadullah*, "Lion of Allāh", because of his courage and bravery. No one understands this to mean that Hazrat Ali was literally a lion. It is a figurative description of a human being possessing qualities associated with a lion.

The distinction is therefore:

Being called something is not necessarily the same as claiming to be that thing.

If a courageous person is called a "lion", this does not mean that he claims to be an animal. If a human ruler is called a *rubb*, this does not mean that he possesses the absolute sovereignty of Allāh. A title, epithet, metaphor or descriptive expression must be understood according to the intention and context in which it is used.

This distinction becomes particularly important in discussions concerning the words *nabi* and *rasul*. These words have ordinary linguistic meanings as well as specialised meanings when discussing the institution of prophethood. Therefore, when such a word is applied to a person, it is necessary to establish how it is being used. *The meaning must accord with Islamic principles*. If it violates these fundamental principles, then it is wrong.

The correct method is to ask several questions. Who used the word? To whom was it applied? What was the subject under discussion? What does the surrounding passage say? Is the word being used literally, descriptively, metaphorically or technically? Most importantly, did the person himself explain what he meant by the terminology?

This is especially important when examining statements attributed to Hazrat Mirza Ghulam Ahmad. A responsible study cannot simply locate the word *nabi* or *rasul* in one passage and then assume that the technical theological meaning of prophethood was intended. His statements about the finality of prophethood, together with his explanations of terminology, must be considered as a whole.

The same principle applies when studying the Qur'an itself. A dictionary meaning is an essential starting point, but it is not always the end of the matter. Words acquire their precise meaning through sentences, subjects and contexts.

The Qur'an therefore teaches us, through its own usage, to read carefully. Qur'an 12:41, 12:42 and 12:50 provide particularly clear illustrations. In this passage, *rabb* refers to a human master or ruler as well as Allāh, while *rasul* refers to a human messenger sent by the king.

Understanding this principle helps prevent a common error in religious discussion: taking a word out of context and letting it carry an entire theological argument.

Words are important. But words must be understood in the context in which they are used. We must also ensure that the meaning we give a word does not violate fundamental Islamic doctrine.

The Promised Messiah's writings were understood by everyone, including those who were not Ahmadis, using these principles until he declared that the Holy Prophet Jesus had passed away and that he would not return to lead Muslims to victory. Let us not forget these principles when reading the Promised Messiah's books. Otherwise, we will not understand him correctly.

References

The Holy Qur'an: 12:41–42, 12:50; 12:54; 20:114; 23:116; 42:9.

Hadith: *Sahih Muslim*, Book 40, "The Book Concerning the Use of Correct Words", Hadith 2249a–d (also numbered 5591–5594 in the older USC-MSA numbering).

Note: Qur'anic terminology in this article should be studied with reference to Hazrat Maulana Muhammad Ali's English translation, as revised/edited by Dr Zahid Aziz. (Contents)

Prophet Muhammad's (s) Message Transcends Religion: Siddaramaiah

(From: https://starofmysore.com/prophet-muhammads-message-transcends-religion-siddaramaiah/

September 29, 2026: Mysuru: Former Chief Minister Siddaramaiah observed that Prophet Muhammad was not confined to Islam alone but worked to cleanse society of its impurities for the transformation of humanity.

He was speaking at the 'Prophet Muhammad's Light of Revolution — Public Seerath Conference 'organised by Jamaat-e-Islami Hind at Jaganmohan Palace auditorium in the city on Sunday. Siddaramaiah said humanity means loving one another and not spreading hatred.

"As Kuvempu reminded us, we are born as world citizens, but social corruption reduces us to lesser beings. If our land is to become a garden of peace for all communities, we must strive to live as universal human beings," he said and lamented that vested interests had created divisions in society despite every religion teaching that all human beings are equal.

"Prophet Muhammad lived as a noble human being, teaching that everyone is equal and that love, not hatred, must prevail. Prophets never spoke falsehoods. Those who live by their word earn respect in society and are remembered as saints, prophets and spiritual guides," he said.

Economic self-reliance essential

Siddaramaiah stressed that in a society marked by inequality, true equality could be achieved only through economic self-reliance.

"For this, education is mandatory. Under the Constitution framed by Dr B.R. Ambedkar, we must live in harmony. Just as fundamental rights are important, fulfilling fundamental duties is equally vital," he said.

Narasimharaja MLA Tanveer Sait said the life of Prophet Muhammad was an ideal for everyone and that he worked for world peace and the welfare of humanity. "We must think of social reform along the path he showed," Sait said.

Cautioning against blind reliance on technology, Sait said artificial intelligence may provide answers to many things, but youngsters were increasingly spending their time on mobile phones without verifying truth from falsehood.

"To build a bright life, we need good conduct. Education is not anyone's property. Read, listen and gain knowledge. As the Prophet taught, we must correct our shortcomings," he said. Sait said peace in society depended on respecting all religions.

"A person who does not respect another faith cannot bring respect to his own. While peace must prevail, we are witnessing irresponsible statements of distrust and hatred in matters of religion," he said.

Dr Sri Siddalinga Shivacharya Swamiji of Vatalu Sri Suryasimhasana Mutt, T. Narasipur, said there should be no divisions among Indians based on their religious identities.

"Allah and Ishwara are one. What must prevail between us is mutual love and trust, not discord. Religious harmony should be achieved, and everyone should be loved," he said.

The conference was presided over by Dr Belagami Muhammad Saad, President of Jamaat-e-Islami Hind.

Sir Khazi Hazrath of Mysuru, Moulana Mohammed Usman Shariff, Pastor Francis D. Almeida of Mysuru, Karnataka Exhibition Authority Chairman Ayub Khan, KPCC Spokesperson M. Lakshmana, Mysore Chamber of Commerce and Industry President Dr K.B. Lingaraju, Mysuru Rural Congress Committee President Beerihundi Basavanna, City Secretary M. Shivanna, Jamaat-e-Islami Hind State Secretary Muhammad Kunji, Khalid Ahmed and others were present. (Contents)

California recognises Eid as a state holiday. What does that mean?

(From: https://laist.com/news/california-recognizes-eid-as-a-state-holiday-what-does-that-mean)



Eid celebrations at the Islamic Society of Orange County. (Courtesy ISOC)

California is now the second state to recognise the two main Muslim holidays as state holidays.

Eid ul Fitr is the festival marking the end of the holy month of Ramadan, and Eid ul Adha is the festival honouring Abraham or Ibrahim's willingness to sacrifice his son as a mark of his devotion to God. They join a state holiday list that also includes Lunar New Year and Diwali.

Gov. Gavin Newsom signed the change into law Monday. Washington first recognised the holidays in 2025. (Contents)

Oldest Quran manuscripts to be analysed for the first time

(From: https://idw-online.de/de/news878162)

A total of 929 Quran manuscripts dating from the 7th to the 11th centuries A.D. were discovered in 1973 in the Great Mosque of Sanaa (Yemen). Researchers from the University of Hamburg and the Staatsbibliothek zu Berlin can now examine the manuscripts for insights into their origins and production as part of a long-term project funded by the Deutsche Forschungsgemeinschaft (DFG, German Research Foundation). Artificial intelligence is also being used in this research.

Due to the current political situation in Yemen, the original manuscripts—which are among the oldest Qur'an manuscripts in existence—are currently inaccessible. However, the approximately 24,000 microfilm images, as well as 5,000 colour slides and black-and-white photographs, created in the 1990s were acquired in 2019 by the Department of Oriental Studies at the Staatsbibliothek zu Berlin and have since been digitised. This means that, for the first time, it is now possible to analyse this valuable manuscript discovery in its entirety.

To this end, researchers in Islamic Studies at the Asia-Africa Institute of the Faculty of Humanities at the University of Hamburg and the Staatsbibliothek zu Berlin have secured funding from the DFG for a twelve-year research project: "From the Particular View to the Overall Picture: Using Computer Vision, AI, Paleography, and Philology to Reconstruct the Biography of the Great Mosque of Sanaa Manuscript Collection as an Ensemble" (BiSaME) will run from 2026 to 2029 during its first phase and will receive funding of 934,301 euros for this period.

The project is led by Dr Alba Fedeli of the Staatsbibliothek zu Berlin, who previously conducted research at the University of Hamburg for many years, and Prof. Dr Thomas Eich from the Department of Islamic Studies at the University of Hamburg. "This long-term project aims to examine the collection in its entirety by analysing the history of the manuscripts. Among other things, we are reconstructing their origins and production and examining their use as religious texts by the community. We are also exploring the debates that have influenced their public reception over the past 50 years, particularly as a result of media coverage," says Prof. Dr Thomas Eich.

The project aims to unlock the potential of the images in the manuscripts and thereby reconstruct the history of the collection. By utilising technology from the fields of computer vision and artificial intelligence in conjunction with the latest research on Qur'anic manuscripts, the project will systematically examine one of the most widely discussed manuscript collections in the Middle East, which has often been the subject of speculation and controversy, according to Eich and Fedeli.

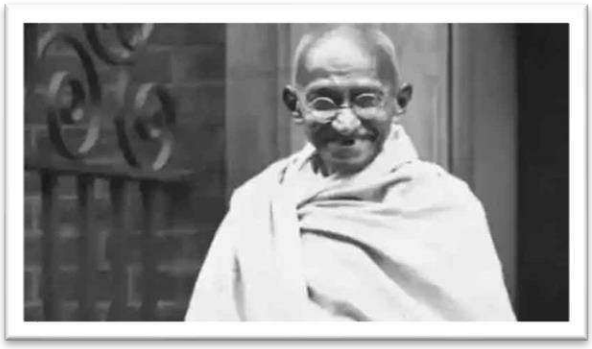
"The project aims not only to advance scientific knowledge but also to promote appreciation of and access to this collection by addressing a research gap that has thus far been filled by media narratives. It will thus raise awareness of the collection's significance both within academic research and beyond," says Dr Alba Fedeli.

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Mahatma Gandhi's Perspective

on Islam, the Quran, the Prophet Muhammad (s) and Umar's (r) Rule.[1]

by V A Mohamad Ashrof



(From:https://countercurrents.org/2026/09/what-was-mahatma-gandhis-perspective-on-islam-the-quran-the-prophet-muhammad-and-umars-rule/)

A sentence widely attributed to Mahatma Gandhi holds that India, to improve, should be ruled by "a Dictator as honest and upright as Omar." The line circulates extensively in Muslim publications, sermons and social media, but it cannot be traced to a dated source. This paper treats the unverified sentence as a point of departure and asks what Gandhi actually wrote about Islam, the Quran, the Prophet Muhammad and the second caliph, Umar ibn al-Khattab. Using a three-tier model of evidence (the exact quotation, the authenticated passage that plausibly generated it, and the wider interpretive claim), it draws on Harijan, Young India and The Collected Works of Mahatma Gandhi. It shows that Gandhi's authenticated statements are richer than the viral paraphrase, though they do not support its constitutional implication. The paper also gives a fair hearing to the strongest objections, from B. R. Ambedkar and from Hindu nationalist critics, and to the methodological limits of quotation verification.

A sentence travels through Muslim publications, sermons and social media with remarkable persistence: "If India has to improve, it should be ruled by a Dictator as honest and upright as Omar (the second Caliph of Muslims)." The sentence is attributed to Mahatma Gandhi, and it is attractive precisely because of what it seems to concede. Here, apparently, is the father of the Indian nation, a Hindu of unimpeachable credentials, holding up the second caliph of Islam as the standard against which Indian governance itself should be measured. It is the kind of quotation that settles arguments at dinner tables and in comment threads. It is also, on the present state of the documentary record, unverified.

This paper takes that unverified sentence as its starting point rather than its conclusion, and asks a more disciplined question: what did Gandhi actually write, publish and archive about Islam, about the Quran, about the Prophet Muhammad, and about Umar ibn al-Khattab, the second caliph? The answer, assembled from Gandhi's own periodicals and from The Collected Works of Mahatma Gandhi, turns out to be considerably richer than the viral sentence, even though it does not contain that sentence in those words. Gandhi did invoke Umar. He did call Muhammad a prophet. He did describe the Quran as an inspired book and Islam as an inspired religion. He did read the Quran more than once and said his own faith obliged him to do so. None of this required the disputed "dictator" formulation to be true. If anything, the authenticated record makes a stronger and more interesting case than the paraphrase that has displaced it in popular memory.

The stakes of getting this right are not merely antiquarian. In an era in which interfaith goodwill is frequently manufactured from decontextualised quotations, assembled, forwarded and reposted with little regard for provenance, the temptation on all sides is to reach for whichever version of a revered figure's words serves the argument at hand. Muslim apologists cite the "honest dictator" line as proof that even Gandhi recognised the superiority of Islamic governance. Hindu nationalist

[1] The author has failed to add the prayers after the names of the Holy Prophet Muhammad and his companions. These are generally abbreviated to (s) and (r). They are added to the heading but the references in the text are too numerous. - Editor

polemicists cite Gandhi's Khilafat-era sympathies as proof of chronic minority appeasement. Both readings, this paper will argue, outrun the evidence in different directions. The corrective is not scepticism for its own sake but a disciplined return to primary sources: Harijan, Young India and the hundred volumes of the Collected Works, read in their historical context and set alongside a fair hearing of the strongest objections that can be raised against Gandhi's engagement with Islam, from the Hindu nationalist right, from B. R. Ambedkar's Khilafat critique, and from within Islamic theology itself.

This is also, self-consciously, a paper written in the spirit of inter-religiousness rather than as apologetics for any single confessional position. Gandhi's own working method, which was to approach another scripture "with the eye of" its believers rather than as a hostile outsider, while reserving his sharpest criticism for the faults of his own tradition, supplies something close to a methodological template for what follows. The paper does not attempt to adjudicate whether Gandhi's pluralist theology of revelation is doctrinally correct by the standards of classical Sunni orthodoxy. Instead, it seeks to establish, as precisely as the documentary record allows, what Gandhi said, why he said it, what it cannot be made to say, and what an Islamic humanist reading can responsibly draw from it. Such a reading is attentive to secondary causation, to the double movement between text and context, to liberationist solidarity with the poor, and to feminist correctives against reading any golden age uncritically.

Method: Three Tiers of Evidence

Quotation-attribution problems of this kind are best handled by separating the evidence into distinct tiers rather than treating "true" and "false" as the only available verdicts.

The first tier is the exact quotation: the precise words "If India has to improve, it should be ruled by a Dictator as honest and upright as Omar." A search of the hundred volumes of The Collected Works of Mahatma Gandhi, cross-checked against the Gandhi Heritage Portal's digitised archive, does not locate this sentence. Absence of evidence is not, by itself, proof that Gandhi never said or wrote such a thing in some undocumented context. Gandhi gave thousands of interviews and wrote for decades in multiple languages, and not every utterance survives in the Collected Works. But a claim of this specificity, repeated for decades in exactly this wording, ought to be traceable to a dated issue of Harijan, Young India or Navajivan if it is genuine, and no such citation accompanies the popular circulation of the line. The responsible verdict at this tier is: unverified, and probably a later paraphrase rather than a verbatim quotation.

The second tier is the authenticated passage that most plausibly gave rise to the paraphrase. Here the evidence is unambiguous. In an article titled "Congress Ministries," published in Harijan on 17 July 1937 and reproduced in The Collected Works of Mahatma Gandhi, volume LXV, pages 406 to 408, Gandhi explicitly invokes Abu Bakr and Umar, alongside the Prophet Muhammad, as examples of leaders who held "the riches of the world at their feet" yet lived lives of rigorous austerity (Gandhi, "Congress Ministries", p.407). This passage is dated, sourced, archived and stable across editions of the Collected Works. It is the documentary bedrock on which the rest of this paper's argument about Umar rests.

The third tier is the underlying idea: the broader claim that Gandhi held a considered, positive and theologically serious view of Islam, the Quran and Muhammad, independent of the Umar passage. Here too the documentary record is substantial. Gandhi's 1924 reflection on Muhammad's biography in Young India, his 1924 characterisation of Islam as a religion of peace, his 1939 statement that he had read the Quran more than once, and his 1940 declaration that he regarded Islam as an inspired religion, the Quran as an inspired book and Muhammad as a prophet together constitute an evidentiary pattern that is independent of, and considerably wider than, the single disputed sentence about dictatorship. This paper organises its argument along these three tiers throughout, distinguishing the unverified from the authenticated, and the authenticated passage from the larger interpretive claims that can

responsibly be built upon it.

A final methodological note concerns translation and transliteration. Gandhi's own English renders the caliph's name as "Omar" and the first caliph's name as "Aboobaker." This paper follows British English convention and modern transliteration practice by using "Umar" and "Abu Bakr" in its own analytical prose, while preserving Gandhi's spellings inside direct quotations, exactly as the Collected Works print them.

"There Is No Division of Opinion": The 1937 Harijan Passage

The context of the "Congress Ministries" article is essential to understanding what Gandhi was and was not saying. By July 1937, the Indian National Congress had, for the first time, formed provincial ministries under the Government of India Act of 1935. Congressmen who had spent years in prison, in homespun cotton and in voluntary poverty as a mark of solidarity with the nationalist movement were, almost overnight, ministers of government, with official cars, official residences and official salaries. Gandhi's anxiety, expressed repeatedly through 1937 and after, was that political office would corrode the ethic of simplicity that had given the freedom movement its moral authority. "Congress Ministries" is one instalment in that sustained campaign of admonition.

Gandhi opens the relevant passage by anticipating an objection. Congressmen, he writes, might imagine that simplicity and austerity are their own political invention, a virtue peculiar to the nationalist movement. He rejects this and reaches for historical counter-examples "Lest Congressmen should think that they have a monopoly of simplicity … let me cite the examples of Aboobaker and Omar." The choice of examples is deliberate rather than incidental. Gandhi considers, and sets aside, Hindu precedents. Rama and Krishna, he suggests, belong to a "prehistoric" register that makes them unsuitable as historical exemplars in a strict evidentiary sense. Pratap and Shivaji are historically attested, but their conduct once in possession of political power remains a matter of genuine dispute among historians and partisans. He then makes the crucial comparative claim: "There is no division of opinion about the Prophet, Aboobaker and Omar" (Gandhi, "Congress Ministries", p.407).

This is a remarkable sentence for a Hindu political leader addressing a predominantly Hindu political party to have written, and it deserves close attention. Gandhi is not praising the Prophet Muhammad, Abu Bakr and Umar because they are Muslim figures whose approval he seeks for reasons of communal diplomacy. He is praising them because, in his judgement, the historical record of their personal conduct under conditions of immense power is uncontested even among critics, a claim he could not, in his own estimation, make with equal confidence about the Hindu figures available to him. The comparison is therefore not merely rhetorical colour. It is an argument about the superior evidentiary reliability, for his immediate purpose, of the early Islamic exemplars.

Having established Muhammad, Abu Bakr and Umar as his chosen standard, Gandhi specifies what it is about them that qualifies them for this role. They "had the riches of the world at their feet" and yet lived what Gandhi calls a "rigorous life" (Gandhi, "Congress Ministries", p.407). Umar receives the most detailed treatment. Gandhi records that Umar would not permit his provincial governors, men administering, by the 630s, territories stretching from Egypt to Persia, to indulge in luxury, and that he expected them to wear coarse cloth and eat coarse flour, the diet of ordinary subjects rather than of conquerors. This is not a generalised compliment. It is a specific claim about administrative practice: that Umar treated personal austerity among his governors as a condition of legitimate rule and enforced it as a matter of policy rather than leaving it to individual conscience.

Gandhi's argument then moves from historical illustration to contemporary application. If Congress ministers retain the simplicity that the movement had cultivated since the non-cooperation campaigns of 1920, he argues, they

will save the public exchequer considerable sums, give the poor genuine grounds for hope, and potentially reshape the ethical culture of the civil service itself. He immediately forestalls a possible misreading: simplicity, he insists, is not to be confused with shoddiness or with the absence of dignity. "There is a beauty and an art in simplicity," he writes. Neatness and cleanliness do not require wealth, whereas "pomp and pageantry" can themselves become a form of vulgarity.

It is worth stating precisely what this passage does not do, because the disputed "dictator" quotation depends on an inference the passage does not license. Gandhi does not propose dictatorship as a form of government. He does not propose the caliphate, or any feature of seventh-century Islamic statecraft, as an institutional model for a modern parliamentary democracy. He is not comparing forms of government. He is comparing the personal ethics of office-holders under two very different institutional arrangements, the early caliphate and the newly self-governing Indian provinces, and extracting from the comparison a single, transferable principle: that political power, whatever its institutional form, corrupts when it is allowed to translate into personal luxury, and that a ruler's legitimacy is inseparable from his willingness to live at or near the material standard of those he governs. That principle is fully compatible with republican, parliamentary or any other institutional arrangement, and it says nothing whatsoever about the merits of dictatorship as such. The popular quotation collapses an argument about the ethics of office-holding into a claim about the constitutional form of the state. It is that collapse, and not the admiration for Umar, which is genuine, that the documentary record fails to support.

"I Wanted to Know the Best of the Life": Gandhi on Muhammad (s)

Gandhi's engagement with the Prophet Muhammad's biography considerably predates the 1937 passage on Umar, and it supplies the deeper theological register within which the later comparison should be read. In Young India of 23 September 1924, in an essay reproduced in The Collected Works of Mahatma Gandhi, volume XXIX, page 133, Gandhi describes reading a biography of Muhammad and records his conclusions in terms that go well beyond polite interfaith courtesy.

Gandhi's stated aim was diagnostic: he wanted to understand how a single individual could come to exercise such extraordinary and lasting influence over "the lives of millions of men." His conclusion was that this influence could not adequately be explained by the sword alone. That conclusion was offered against the background of a long European and Orientalist historiographical tradition, running from medieval polemic through Enlightenment scepticism, that had frequently attributed Islam's early expansion to coercion. Gandhi's counter-argument locates the explanation instead in character: "simplicity," "self-effacement," "absolute trust in God and his own mission," "fidelity to promises, "intense devotion to his friends and followers," "brotherhood", and "courage." It is these qualities, in Gandhi's reading, rather than force of arms, that allowed Muhammad's community to overcome what he calls the "vast pile of opposition" it initially faced.

The significance of this passage for the present paper is twofold. First, it demonstrates that Gandhi's later invocation of Muhammad alongside Abu Bakr and Umar in 1937 was not an improvised rhetorical flourish but drew on more than a decade of prior engagement with Islamic biography and history. Second, it shows the specific moral vocabulary through which Gandhi consistently interpreted Islamic leadership: simplicity, trust, fidelity, courage and self-effacement rather than conquest, dominion or theological triumphalism. This is the same vocabulary that reappears, applied now to Umar's administrative practice, in the Harijan passage of 1937. The continuity across thirteen years indicates a settled interpretive framework rather than an isolated compliment.

It is also worth noting what the 1924 passage does not claim. Gandhi does not present himself as an authority on the technical apparatus of sira and hadith scholarship, nor does he adjudicate between competing classical and

modern biographies of Muhammad. His reading is avowedly that of an interested outsider seeking moral instruction rather than that of a specialist historian of early Islam. This has a bearing on how much interpretive weight the passage can bear. It is testimony to Gandhi's sincere admiration and to the moral lens through which he approached Islamic history, but it is not itself a piece of original historical scholarship on the Prophet's life and should not be cited as though it were.

"Islam to Be a Religion of Peace"

A further data point, chronologically close to the 1924 essay on Muhammad, strengthens the pattern. In Young India of 10 July 1924, Gandhi writes: "I do regard Islam to be a religion of peace in the same sense as Christianity, Buddhism and Hinduism are." The comparative structure of the sentence matters as much as its content. Gandhi is not making a special exception for Islam, granting it peaceable status as a diplomatic concession to India's Muslim population. He is placing Islam inside a set of four traditions that he judges, on the same criteria, to share a fundamentally peaceable character. This is consistent with the pluralist theology of revelation that becomes fully explicit in his later statements, discussed in the following section, and it forecloses one common misreading of Gandhi's Islam-related statements: that they were purely instrumental, calculated for the political requirements of Hindu-Muslim unity during the Khilafat and non-cooperation campaigns of the early 1920s.

That the statement was made in 1924, after the collapse of the Khilafat movement following Turkey's own abolition of the caliphate in that year, and after the communal disturbances that followed the suspension of the non-cooperation movement, is itself significant. Had Gandhi's praise of Islam been solely a function of the political alliance-building needs of the Khilafat period, one might expect it to recede once that specific political project had collapsed. Instead, as the following sections show, Gandhi's positive theological statements about Islam continue through 1937, 1939 and 1940, well after the Khilafat movement itself had become a closed chapter of Indian political history. The durability of the pattern across changing political circumstances is evidence against a purely instrumental reading, though it does not, on its own, settle the question of Gandhi's motives, which the fair-hearing sections below examine more critically.

"An Inspired Book": Gandhi's Theology of the Quran

The strongest and theologically most consequential of Gandhi's statements on Islam appears in Harijan, 13 July 1940. Gandhi writes: "I certainly regard Islam as one of the inspired religions and, therefore, the Holy Koran as an inspired book and Muhammad as one of the prophets." He does not isolate Islam for this treatment. In the same breath, he extends the same status to Hinduism, Christianity and Zoroastrianism. He adds that many other religions and prophets have existed whose names have since been forgotten by historical memory.

The theological weight of this sentence should not be understated. There is a substantial difference between the sociological observation that "Muslims believe the Quran to be God's revelation" and the first-person theological claim "I regard the Quran as an inspired book." The first is a description of someone else's belief, compatible with any degree of personal scepticism about its truth. The second is Gandhi's own confessional statement, offered in his own voice, as a Hindu, about the status of a scripture that is not his own. Gandhi is not merely tolerating Muslim belief; he is making a first-person truth-claim about the Quran's religious authority.

This 1940 statement should be read alongside a companion passage from Harijan of 28 October 1939, page 317, in which Gandhi writes: "I have more than once read the Koran. My religion enables me, obliges me, to imbibe all that is good in all the great religions of the earth." The logical structure here reverses the more familiar liberal-tolerationist sequence. Gandhi does not read the Quran merely in order to understand his Muslim neighbours better, as

an exercise in intercommunal diplomacy. He reads it because his own understanding of Hindu dharma places an obligation on him to absorb whatever genuine spiritual good exists in every great religious tradition. The Quran, on this account, becomes a potential source of spiritual instruction for a practising Hindu without requiring that Hindu to renounce his own religious identity. This is a strikingly different structure from either exclusivist confessionalism, which denies revelatory status to scriptures outside one's own tradition, or a flattening secular relativism, which denies revelatory status to any scripture at all.

Gandhi's account of revelation was, however, considerably more careful than a naive doctrine of verbal inerrancy applied indiscriminately to every scripture on earth. In a 1937 interview on comparative religion, Gandhi explained that he could not accept the proposition that any one religious tradition was absolutely and exclusively true while all others were simply false. He explicitly listed Christianity, Islam and Zoroastrianism as being, in his judgement, as genuinely religious and as true as his own Hinduism. At the same time, he was careful to add that he did not regard every individual sentence of the Bible, the Vedas or the Quran as mechanically or verbally inspired in isolation. Rather, it was the total, the ethical and spiritual thrust, of a scripture that he considered inspired, while individual verses remained open to reasoned interpretation and, where necessary, critical judgement. Gandhi applied the identical interpretive discipline to his own most cherished text, the Bhagavad Gita, insisting that scripture could not simply override the exercise of conscience and reason.

Gandhi's insistence that religious truth could be genuinely present in more than one tradition without collapsing into indifferent relativism is perhaps best illustrated by his explicit refusal of the "total" fallacy in the opposite direction as well. He did not conclude, as a strict relativist might, that because several scriptures were each inspired, no scripture could meaningfully be preferred, criticised or acted upon by its own community. His formula was rather that each tradition retained the primary responsibility for interpreting, reforming and living by its own scripture, while other traditions retained a secondary, respectful and non-coercive interest in learning from it. This double commitment, to genuine plural inspiration and to communal interpretive primacy, is what allowed Gandhi to describe the Quran as inspired while explicitly declining to instruct Muslims on how the Quran ought to be interpreted. He did not extend that restraint to his own community's scripture, where he considered such instruction not merely permissible but obligatory.

This combination, genuine reverence for revelation paired with a refusal to suspend reason before any single verse, gives Gandhi's theology of the Quran an internal structure worth making explicit, because it bears a family resemblance, though not an identity, to positions independently developed within the Islamic exegetical tradition itself. The distinction between the overall ethical thrust of a scripture and the interpretation of its individual verses maps loosely onto long-standing Islamic hermeneutical debates over muhkam and mutashabih (verses of clear, settled meaning as against verses requiring interpretive effort), and onto modern reformist hermeneutics that distinguish the Quran's universal ethical objectives from the historically specific legal instruments through which those objectives were first implemented. Gandhi arrived at a structurally similar distinction from an entirely independent, Hindu philosophical starting point, which is itself a datum of some interest for comparative theology. It should not be overstated into a claim that Gandhi was doing exegesis in the technical sense practised by classical Muslim scholars.

Reading Scripture "With the Eye of" the Believer

Gandhi's theology of revelation was accompanied by an explicit methodological

commitment about how a member of one religious tradition ought to approach the scripture of another. He stated the principle in terms that bear directly on the present paper's own working method. It was not his business, he wrote, to criticise the scriptures of other faiths or to catalogue their supposed defects. His privilege, rather, was to recognise and to practise whatever truth he found within them. He named the Quran and the life of Muhammad specifically as objects of this reverential approach. Where he encountered passages in the Quran or episodes in Muhammad's biography that he found difficult to understand, his stated practice was to consult devout Muslim friends and to attempt to view the material "with the eye of" a believing Muslim, rather than relying solely on hostile external commentary.

This produces a striking asymmetry in Gandhi's public writing, and the asymmetry is deliberate rather than accidental. Gandhi reserved his most severe and sustained criticism for defects within Hinduism, untouchability foremost among them, on the explicit ground that reforming one's own tradition from within was a duty that fell to the believer alone. Outsiders approaching another community's faith purely to enumerate its supposed defects were, by contrast, engaged in a lesser and more dangerous exercise, one that too easily shaded into communal polemic. This principle, sometimes glossed by later commentators as an expression of Gandhi's broader doctrine of sarva-dharma-samabhava, or equal regard for all religions, functions in practice as an early and explicitly formulated statement of the principle now more familiar in academic religious studies as "insider" hermeneutics: that a tradition's scripture is properly understood in dialogue with its own interpretive community rather than solely through the categories imposed by outsiders.

The Historical Umar: What Gandhi Was Actually Pointing To

Because Gandhi's admiration for Umar functions in his argument as historical exemplum rather than abstract theology, it is worth setting out, briefly and independently of Gandhi's own account, what the wider historical record says about Umar ibn al-Khattab's caliphate, so that Gandhi's specific claims can be checked against it rather than taken purely on trust.

Umar ruled as the second caliph from 634 to 644 CE, a decade during which the nascent Muslim polity expanded with extraordinary speed into the Byzantine territories of Syria and Egypt and into the Sassanid Persian empire, which it effectively dismantled. Historians of the period, among them Philip Hitti, Hugh Kennedy and Wilferd Madelung, describe Umar's caliphate as the period in which the loose confederation of the Hijaz was first converted into a functioning imperial administration. Umar is credited with instituting a formal census of Muslim territories, establishing the diwan (a register determining stipends owed to Muslims from the public treasury), founding the garrison cities of Basra and Kufa as forward administrative and military bases, and inaugurating the hijri calendar as a shared dating system for the expanding polity (Kennedy; "Reforms of Umar's Era"). These are precisely the kind of large-scale, precocious administrative innovations that later Muslim political theory would treat as paradigmatic of good governance.

The specific claim Gandhi makes, that Umar imposed austerity on his provincial governors as a matter of enforced policy rather than mere personal example, is well attested in the classical Islamic historiographical tradition, notably in the annals of al-Tabari, and is a commonplace of both pre-modern and modern scholarly treatments of Umar's reign. Accounts converge on Umar's practice of appointing governors who met stringent standards of personal integrity, auditing their personal wealth upon appointment and periodically thereafter, and removing officials found to have improperly enriched themselves at public expense (Kennedy). Modern scholarship, while divided on many particulars of the early caliphate's institutional

history, treats this reputation for personal austerity and administrative accountability as one of the more securely attested features of Umar's rule, sufficiently so that it recurs across sources with quite different theological and political starting points.

A Fair Hearing: The Ambedkarite and Hindu Nationalist Critique

No paper that presents Gandhi's statements on Islam without qualification can claim to meet a serious academic standard, because Gandhi's engagement with Muslim political sentiment in the very years surrounding the 1937 passage was, and remains, one of the most contested episodes in modern Indian historiography. The strongest and most sustained critique comes not from Hindu nationalist polemic alone but from B. R. Ambedkar, whose 1945 treatise Pakistan or the Partition of India remains the single most influential critical assessment of Gandhi's Muslim policy from outside the Hindu nationalist tradition strictly defined.

Ambedkar's central charge concerns the Khilafat movement of 1919 to 1924, which Gandhi took up, in Ambedkar's words, "with a tenacity and faith which must have surprised many Mahomedans themselves" (qtd. in "Khilafat Movement Part-VI"). The Khilafat agitation sought to pressure the British government to preserve the Ottoman caliphate and the territorial integrity of the defeated Ottoman Empire after the First World War, an issue that, on the face of it, had little direct bearing on Indian self-government. Ambedkar's argument is that Gandhi's enthusiastic espousal of this essentially Pan-Islamic cause, and his folding of it into the non-cooperation movement, reflected a strategic miscalculation: an attempt to purchase Muslim political solidarity for the nationalist cause by embracing a cause that was, in substance, religious and international rather than Indian and constitutional. When the Khilafat movement collapsed after Turkey itself abolished the caliphate in 1924, Ambedkar contends, it left behind not the durable Hindu-Muslim unity Gandhi had hoped for but a legacy of heightened communal mobilisation. That legacy included the severe communal violence of the Moplah rebellion in Malabar in 1921, in which, Ambedkar and later commentators note, Gandhi's public response was widely judged by Hindu critics to have been inadequate to the scale of Hindu suffering involved (Ambedkar; "Pakistan or the Partition of India by Dr B.R. Ambedkar").

Ambedkar extends this critique into a broader structural charge against Congress under Gandhi's leadership: that it habitually practised a "strategy of appeasement" toward Muslim political demands, was reluctant to assign proportionate blame to Muslim participants in communal violence, and thereby set a template, catalogued at length in the chapter of Pakistan or the Partition of India that Ambedkar titles "Communal Aggression," in which, he writes, Muslim political demands tended to escalate precisely because Hindu objections were met with further concession rather than principled resistance (Ambedkar, p.239-61). A separate strand of Ambedkar's critique, developed most sharply in his writing around the Poona Pact of 1932, charges that Gandhi's overriding preoccupation with Hindu-Muslim unity as the central axis of Indian politics rendered the specific claims of the Dalit community comparatively invisible. On this view, Ambedkar's own demand for separate electorates was reduced to a bargaining chip within a larger communal negotiation that Gandhi, through his fast unto death, ultimately forced Ambedkar to abandon. A frequently quoted formulation attributed to Ambedkar's broader assessment of Gandhian politics holds that "Gandhi's nationalism is a nationalism of the privileged; it silences the subaltern" (qtd. in "B.R. Ambedkar's Critical Perspective").

A Fair Hearing: Historiographical Caution on Quotation Culture

A more methodological objection deserves brief but serious treatment: the concern, raised by historians and archivists working with the

Gandhi corpus, that the sheer scale of the Collected Works makes exhaustive verification of any negative claim inherently difficult. The corpus runs to a hundred volumes, spanning more than half a century of writing in English, Gujarati and Hindi, much of it produced under the pressure of daily journalism. Popular quotation culture routinely exploits this difficulty by circulating plausible-sounding paraphrases that acquire the authority of verbatim quotation through sheer repetition. The Gandhi Heritage Portal, which hosts the digitised Collected Works specifically to allow such claims to be checked against the primary record, exists in large part as an institutional response to this problem.

This caution cuts in more than one direction, and a rigorous paper should apply it evenly rather than selectively. It cuts against the uncritical circulation of the "honest dictator" quotation, for the reasons already given. But it equally cuts against overconfident negative claims. This paper's own conclusion that the exact sentence is unverified rests on a search of the digitised and indexed Collected Works, and it cannot claim to be a literally exhaustive survey of every recorded interview, private letter or contemporaneous newspaper report of an oral remark Gandhi may have made and which was never incorporated into his own periodicals. The responsible formulation, adopted throughout this paper, is accordingly a qualified one, "not located in the documentary record here consulted," rather than the stronger and less defensible claim that Gandhi definitively never uttered any words to this effect in any context whatsoever.

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(Contents)

Believers Do Not Have to Pay Taxes.

By Maulana Mansoor Bakhsh



(Editor's note: As the author, who is the Lahore Ahmadiyya Missionary in Guyana, points out in this article, it is a misunderstanding of the teachings of the Holy Quran to avoid paying taxes levied by governments. According to the Holy Quran, a Muslim must obey the law of the land. However, if the law dictates that a Muslim violates Islamic principles, e.g. worship idols, etc., he must refuse to obey. As the author points out, Muslims do not refuse to take advantage of the facilities offered, such as free education and medical assistance. They cannot then refuse to pay for these facilities. Further, Muslims, men and women alike, must engage with all members of the community, regardless of religion. During Ramadan, Muslims are asked to check that all their neighbours have food in the house before breaking their fast. The hadith does not say to check all "Muslim" neighbours but only neighbours! Remember the Constitution of Medina, signed by the Holy Prophet Muhammad (s), which stated that all inhabitants are one nation. – Lord Shahid Aziz)

Few claims reveal a greater misunderstanding of Islamic law than the assertion that those who believe in Shariah are somehow exempt from paying taxes. This allegation is not merely inaccurate; it is a gross misrepresentation of the very principles upon which Shariah is built. Far from encouraging tax evasion, Islamic law demands honesty, responsibility, fulfilment of obligations, and respect for society's rights.

1. Shariah Commands the Fulfilment of Obligations

The Qur'an states: "O you who believe, fulfil your obligations." (5:1)

A person who chooses to live in a country, enjoys its legal protections, conducts business under its laws, and benefits from its public services enters into a social and legal covenant. Paying lawful taxes is part of that covenant.

To claim that Shariah permits a Muslim to enjoy those benefits while avoiding the corresponding obligations is the exact opposite of what the Qur'an teaches.

2. Shariah Does Not Sanction Taking Without Giving

Every taxpayer helps fund roads, schools, hospitals, police protection, courts, sanitation, and other public services.

Someone who uses these services but refuses to support them is effectively saying, "Let everyone else pay while I enjoy the benefits."

That is not justice. That is freeloading.

Islam condemns such selfishness and repeatedly commands fairness in dealings with others. The alternative is to say that such a person lives off other citizens' charity!

3. The Qur'an Requires Obedience to Lawful Authority

Allah says: "O you who believe, obey Allah and obey the Messenger and those in authority among you."(4:59)

Governments do not collect taxes merely for amusement; they do so to fund the institutions upon which society depends. As long as a law does not require disobedience to God, Muslims are obligated to comply with it.

One cannot sincerely appeal to Shariah while disregarding a direct Qur'anic command simply because taxation is inconvenient.

4. Tax Evasion Is Usually an Exercise in Dishonesty

Let us be candid. Tax evasion rarely consists of noble civil disobedience. It ordinarily involves hidden income, false declarations,

manipulated records, or deliberate deception.

The Prophet Muhammad ﷺ said: "Their conditions bind the Muslims."

He also warned: "Every treacherous person will have a banner raised for him on the Day of Resurrection according to the extent of his treachery."

It is therefore astonishing that anyone would attempt to defend tax evasion in the name of a legal system that places such emphasis on honesty and trustworthiness.

5. Zakat Is Not a Replacement for Taxes

Another flawed argument is that because Muslims pay Zakat, they should not have to pay taxes.

This argument fails immediately.

Zakat is a religious duty owed to God. Taxes are civic obligations owed to society. Paying one does not cancel the other, just as giving charity does not exempt a person from paying debts or honouring contracts.

The comparison is a category error.

6. Shariah Is Built Upon Justice, Not Privilege

Justice is one of the supreme objectives of Islamic law. Tax evasion undermines justice by shifting responsibility from the dishonest onto the honest.



Those who pay their taxes end up subsidising those who do not.

No serious understanding of Shariah can reconcile such behaviour with the Qur'anic demand for fairness and equity.

Conclusion

The claim that believers in Shariah do not have to pay taxes is a nasty falsehood. It is not merely far from the truth; it is the very opposite of the truth.

Shariah requires Muslims to honour agreements, obey lawful authority, act honestly, and fulfil their responsibilities to society. A Muslim who enjoys the protection, infrastructure, opportunities, and services provided by a country while deliberately refusing to contribute towards their maintenance is not acting in accordance with Shariah. He is violating some of its most fundamental principles.

Therefore, it is both barbaric and intellectually dishonest to portray Shariah as a system that encourages tax evasion. This portrayal is not a criticism of Islamic law; it distorts it. The authentic Islamic position is straightforward: if you accept society's benefits, justice demands that you shoulder your share of its responsibilities. (Contents)

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Geloof, wetenschap en klimaatverantwoordelijkheid: naar een rechtvaardige omgang met Allahs schepping

Een Lahore Ahmadiyya-perspectief op onze verantwoordelijkheid voor mens en schepping



Robbert Bipat

Een vraag die ons allen raakt

Klimaatverandering wordt vaak voorgesteld als een technisch vraagstuk van temperaturen, emissies en modellen. In werkelijkheid raakt zij ook aan de manier waarop wij onze plaats in de wereld begrijpen. De wetenschap laat ondubbelzinnig zien dat menselijke activiteiten de aarde hebben opgewarmd. De schade door hitte, droogte, overstromingen en stormen wordt echter niet alleen bepaald door het weer, maar ook door armoede, ruimtelijke ordening, bestuur en de veerkracht van gemeenschappen. Klimaatverandering is daarom meer dan een natuurkundig proces. Zij stelt ons voor vragen over verantwoordelijkheid, rechtvaardigheid, zorg voor de schepping en onze verplichtingen tegenover toekomstige generaties.

Vanuit islamitisch perspectief is deze vraag onlosmakelijk verbonden met de verhouding tussen Allah, mens en schepping. De Koran presenteert de natuur als een geordend geheel van tekenen waarin Allahs wijsheid zichtbaar wordt. De mens ontvangt vrijheid, kennis en middelen, maar daarmee ook verantwoordelijkheid en rekenschap. In de Lahore Ahmadiyya-benadering staat de Koran als hoogste bron centraal en worden geloof en rede niet tegenover elkaar geplaatst. Betrouwbare wetenschap helpt de mens juist om de door Allah ingestelde wetten in de natuur beter te begrijpen en zijn morele verantwoordelijkheid bewuster te dragen.

Wat de wetenschap ons vertelt

Volgens het IPCC lag de mondiale oppervlaktetemperatuur in 2011–2020 gemiddeld ongeveer 1,1°C hoger dan in 1850–1900. Vrijwel de gehele langetermijnopwarming is toe te schrijven aan menselijke invloed, vooral aan de uitstoot van broeikasgassen. Natuurlijke variatie kan een afzonderlijk jaar warmer of koeler maken, maar verklaart de aanhoudende trend niet. De Wereld Meteorologische Organisatie meldde dat 2015–2025 de elf warmste jaren uit de meetreeks waren en dat ook de warmte-inhoud van de oceanen een recordniveau bereikte. Dat één kalenderjaar tijdelijk meer dan 1,5°C boven het pre-industriële niveau kan uitkomen, betekent overigens niet automatisch dat het langetermijndoel van Parijs definitief is overschreden; klimaatdoelen worden beoordeeld aan de hand van gemiddelden over langere perioden.

Dezelfde ontwikkeling is zichtbaar in de stijgende zeespiegel. Tussen 1901 en 2018 nam het mondiale gemiddelde met ongeveer twintig centimeter toe, terwijl het tempo in recente decennia duidelijk versnelde. Zelfs bij krachtige emissiereducties zal de zeespiegel nog lange tijd blijven stijgen, doordat oceanen traag reageren en landijs verder smelt. Minder uitstoot blijft echter van groot belang: zij beperkt de snelheid en uiteindelijke omvang van die stijging en geeft kustgemeenschappen meer tijd om zich aan te passen.

Bij extreme weersgebeurtenissen is precisie noodzakelijk. Voor hittegolven is de menselijke invloed bijzonder overtuigend aangetoond; ook zware neerslag is in veel regio's intenser geworden. Bij droogte verschilt het beeld per gebied en per gehanteerde definitie, terwijl langetermijntrends in de totale frequentie van tropische cyclonen, tornado's en hagel onzekerder zijn. Klimaatwetenschap vraagt daarom meestal niet of één gebeurtenis volledig door klimaatverandering is veroorzaakt, maar in welke mate zij door de opwarming waarschijnlijker, heviger of schadelijker is geworden. Die nuance verzwakt de conclusie niet, maar maakt haar juist wetenschappelijk betrouwbaarder.

Deze houding past bij de rationele leeswijze die de Lahore Ahmadiyya-beweging benadrukt. Natuurwetten hoeven niet te worden ontkend om Allahs handelen te erkennen; zij zijn juist uitdrukking van de orde die Allah in de schepping heeft gelegd. Klimaatonderzoek is daarom geen bedreiging voor het geloof, maar een vorm van zorgvuldig waarnemen. Wanneer herhaalde metingen een duidelijk patroon tonen, behoort een gelovige die kennis niet uit gemakzucht terzijde te schuiven. De Koran roept immers voortdurend op tot nadenken over de hemel, de aarde en de gevolgen van menselijk handelen.

Dit samenspel van openbaring, rede en wetenschappelijk onderzoek vormt ook een centraal uitgangspunt in mijn in augustus 2026 verschenen boek *Science, Islam and the Ordered Development of Life*. Daarin benadruk ik dat openbaring richting geeft bij vragen naar betekenis, doel en verantwoordelijkheid, terwijl rede en wetenschap ons helpen de geordende ontwikkeling en werking van het leven te doorgronden. Beide benaderingen vullen elkaar aan: de Koran moedigt onderzoek en nadenken aan, maar verlangt ook dat verworven kennis zorgvuldig en verantwoordelijk wordt toegepast. Voor klimaatverandering betekent dit dat wetenschappelijke inzichten niet alleen moeten worden erkend, maar ook moeten leiden tot bescherming van mens, samenleving en schepping. De noodzaak daarvan wordt vooral zichtbaar wanneer een fysiek klimaatgevaar uitgroeit tot een maatschappelijke ramp.

Van klimaatgevaar naar ramp

Een weersgevaar wordt pas een ramp wanneer het samenvalt met blootstelling en kwetsbaarheid. Extreme regen hoeft in een goed voorbereide stad met betrouwbare drainage, waarschuwingen en veilige woningen niet dezelfde gevolgen te hebben als in een gebied waar mensen noodgedwongen in overstromingszones wonen. Rampenrisico ontstaat dus uit de wisselwerking tussen het fysieke gevaar, de aanwezigheid van mensen en infrastructuur, hun gevoeligheid voor schade en de capaciteit om zich voor te bereiden, te reageren en te herstellen.

Daarom zijn natuurrampen nooit uitsluitend 'natuurlijk'. Bestuur, ongelijkheid, landgebruik, infrastructuur en sociale bescherming bepalen mede wie wordt getroffen en wie zich kan herstellen. Het IPCC schat dat 3,3 tot 3,6 miljard mensen in zeer klimaatkwetsbare omstandigheden leven. In 2010–2020 lag de sterfte door overstromingen, droogtes en stormen in zeer kwetsbare regio's vijftienmaal hoger dan in regio's met een zeer lage kwetsbaarheid. Het gaat dus niet alleen om sterkere gevaren, maar ook om de maatschappelijke omstandigheden waarin zij toeslaan.

Rentmeesterschap als ethisch beginsel

In deze context krijgt rentmeesterschap een uitgesproken islamitische betekenis. De Koran beschrijft de mens als een opvolger of beheerder op aarde (2:30; 6:165). In de Lahore Ahmadiyya-uitleg betekent dit niet dat de mens een onbeperkt eigendomsrecht over de schepping bezit, maar dat hij zijn vermogens en hulpbronnen als een toevertrouwd goed beheert en daarover rekenschap aflegt. De aarde

mag daarom niet worden behandeld als een onuitputtelijke voorraad voor één generatie. Bodem, water, biodiversiteit en klimaat moeten zorgvuldig worden beheerd; veroorzaakte schade vraagt om herstel.

De Koran tekent de schepping bovendien als een werkelijkheid waarin maat en evenwicht zijn aangebracht (55:7–9). De opdracht om die balans niet te schenden heeft een duidelijke ecologische strekking. Ook het verbod op buitensporigheid — "wees niet buitensporig" (7:31) — raakt moderne patronen van overconsumptie en verspilling. De Lahore Ahmadiyya-traditie legt sterk de nadruk op de innerlijke en morele werking van religie: geloof moet het karakter hervormen en zichtbaar worden in matigheid, dienstbaarheid en verantwoordelijk handelen. Zorg voor het milieu is dan niet een bijkomstige mode, maar een praktische uitdrukking van taqwā, het bewuste besef dat de mens tegenover Allah verantwoordelijk is.

Menselijke verantwoordelijkheid

De verantwoordelijkheid voor klimaatverandering rust niet op één schouder. In 2019 kwam ongeveer vier vijfde van de mondiale broeikasgasuitstoot uit energie, industrie, vervoer en gebouwen; landbouw, bosbouw en ander landgebruik leverden eveneens een grote bijdrage. Wie verantwoordelijkheid wil verdelen, moet daarom niet alleen kijken naar directe uitstoot, maar ook naar wie van koolstofintensieve ontwikkeling heeft geprofiteerd, wie over kennis en handelingsmacht beschikt en wie verantwoordelijk is voor infrastructuur, publieke veiligheid en natuurlijke hulpbronnen.

Individuen kunnen hun woningenergie, vervoer, voeding, consumptie en investeringen veranderen en via burgerschap invloed uitoefenen. Hun speelruimte wordt echter begrensd door inkomen, beschikbare infrastructuur en betaalbare alternatieven. Bedrijven bepalen productontwerp, materiaalgebruik, ketens en investeringen. Overheden geven richting via energiebeleid, belastingen, openbaar vervoer, bouwnormen, natuurbeheer en sociale bescherming. Op internationaal niveau zijn financiering, technologieoverdracht en gezamenlijke afspraken onmisbaar. Persoonlijke keuzes doen ertoe, maar worden pas werkelijk krachtig wanneer beleid en infrastructuur duurzame keuzes haalbaar en normaal maken.

De Koran verbindt individuele moraal voortdurend met maatschappelijke ordening. Goede bedoelingen zijn onvoldoende wanneer economische systemen verspilling belonen of kwetsbare mensen onbeschermd laten. De plicht om het goede te bevorderen en het schadelijke tegen te gaan (3:104) vraagt daarom zowel persoonlijke soberheid als collectieve actie. Kenmerkend voor de Lahore Ahmadiyya-beweging is dat zulke hervorming plaatsvindt door kennis, overtuiging, voorbeeld en vreedzame middelen, niet door dwang. Klimaatbeleid behoort dan ook redelijk, rechtvaardig en menswaardig te zijn en mensen daadwerkelijk in staat te stellen het goede te doen.

Klimaatrechtvaardigheid

Deze gelaagde verantwoordelijkheid leidt rechtstreeks naar klimaatrechtvaardigheid. De historische bijdrage aan de opwarming is zeer ongelijk verdeeld. Voor fossiele en industriële CO_2-uitstoot tussen 1850 en 2019 schrijft het IPCC ongeveer 57 procent toe aan ontwikkelde landen, terwijl de minst ontwikkelde landen slechts een zeer klein aandeel hadden. Ook binnen landen bestaan grote verschillen: huishoudens met de hoogste uitstoot veroorzaken een onevenredig groot deel van de consumptiegerelateerde emissies.

De verdeling van de gevolgen is eveneens ongelijk. Gemeenschappen die weinig hebben bijgedragen aan de opwarming beschikken vaak over de minste middelen om woningen,

landbouw, gezondheidszorg en infrastructuur aan te passen. UNEP schat dat de jaarlijkse adaptatiebehoefte van ontwikkelingslanden in 2035 honderden miljarden dollars zal bedragen, terwijl de internationale publieke financiering daar ver bij achterblijft. Rechtvaardig klimaatbeleid vraagt daarom niet alleen om een eerlijke verdeling van kosten en baten, maar ook om daadwerkelijke inspraak, erkenning van lokale kennis en rechten, steun bij onvermijdelijke verliezen en bescherming van werknemers en regio's tijdens de overgang naar een andere economie.

Er bestaat geen eenvoudige verdeelsleutel die al deze belangen oplost. Een verdedigbare benadering houdt tegelijk rekening met historische bijdrage, huidige uitstoot, financiële draagkracht, ontwikkelingsbehoeften en kwetsbaarheid. Daarmee krijgt het beginsel van gemeenschappelijke maar gedifferentieerde verantwoordelijkheden concrete betekenis: de opgave is gezamenlijk, maar niet iedereen draagt dezelfde schuld, beschikt over dezelfde middelen of loopt hetzelfde risico.

Ook zakāt en liefdadigheid drukken een bredere islamitische overtuiging uit: bezit is geen absoluut privérecht, maar brengt een sociale verplichting met zich mee. Toegepast op klimaatverandering betekent dit dat rijkdom, technologie en aanpassingsvermogen niet uitsluitend ten goede mogen komen aan degenen die er al over beschikken. Wie meer aan de schade heeft bijgedragen en over meer middelen beschikt, draagt een zwaardere plicht om kwetsbare gemeenschappen te helpen. Zo sluit het internationale beginsel van gedeelde maar verschillende verantwoordelijkheden nauw aan bij Koranische rechtvaardigheid: gelijkwaardigheid vereist niet altijd een gelijke, maar wel een billijke verdeling van lasten.

Bescherming van ecosystemen

Klimaatrechtvaardigheid kan niet worden losgemaakt van de bescherming van ecosystemen. Bossen, wetlands, mangroven, zeegras, rivieren en vruchtbare bodems zijn geen decor van het menselijk bestaan. Zij zuiveren water, ondersteunen voedselproductie, slaan koolstof op, temperen hitte, beschermen kusten en dragen culturele betekenis. Tegelijk hebben soorten en ecosystemen een waarde die niet volledig in economische termen kan worden uitgedrukt. Het IPCC en IPBES waarschuwen dat klimaatverandering en biodiversiteitsverlies elkaar versterken en dat sommige verliezen onomkeerbaar dreigen te worden.

Herstel en duurzaam beheer van natuur kunnen zowel klimaatmitigatie als aanpassing ondersteunen. Toch mogen natuurgebaseerde oplossingen niet worden geromantiseerd. Koolstof in bossen kan door brand of droogte weer vrijkomen, monoculturen kunnen biodiversiteit en waterbeschikbaarheid schaden en grootschalige biomassa kan concurreren met voedselproductie en landrechten. Natuurherstel is daarom geen vervanging voor diepe emissiereductie. Het is een noodzakelijke aanvulling die alleen duurzaam is wanneer lokale gemeenschappen meebeslissen, biodiversiteit wordt beschermd en effecten langdurig worden gevolgd.

De Koran waarschuwt dat verderf op land en zee zichtbaar wordt door wat mensenhanden hebben verricht (30:41). Maulana Muhammad Ali leest zulke verzen binnen een moreel stelsel van oorzaak en gevolg: verkeerde menselijke daden brengen reële gevolgen voort, zodat mensen tot inzicht en correctie kunnen komen. Klimaatverandering kan niet eenvoudig met één vers worden gelijkgesteld, maar de waarschuwing is treffend. Wanneer menselijk handelen aantoonbaar systemen ontregelt waarvan het leven afhankelijk is, wordt herstel een vorm van berouw in daden: niet alleen spijt betuigen, maar gedrag en structuren veranderen.

Verantwoordelijkheid tegenover toekomstige generaties

Onze verantwoordelijkheid reikt verder dan de mensen die nu leven. Huidige besluiten leggen niet alleen toekomstige emissies vast, maar ook infrastructuur, schulden, ecosystemen en de keuzeruimte van komende generaties. Uitsterven, het verlies van unieke ecosystemen en een belangrijk deel van de zeespiegelstijging zijn niet eenvoudig terug te draaien. Juist omdat toekomstige mensen de gevolgen ondervinden zonder aan onze besluiten te kunnen deelnemen, verdient onomkeerbare schade extra gewicht.

Het voorzorgsbeginsel vraagt daarbij niet om paniek of om maximaal beleid bij iedere denkbare dreiging. Het vraagt dat ernstige of onomkeerbare schade niet wordt genegeerd enkel omdat volledige zekerheid ontbreekt. Verstandig beleid is proportioneel, kosteneffectief en aanpasbaar wanneer kennis verandert. Het geeft voorrang aan maatregelen die onder verschillende scenario's zinvol blijven, grote verliezen voorkomen en geen nieuwe langdurige kwetsbaarheid scheppen.

De islamitische gedachte van een doorgaande morele verantwoordelijkheid omvat ook hen die nog niet geboren zijn. Wie vandaag hulpbronnen uitput of langdurige schade vastlegt, beperkt zonder hun instemming de mogelijkheden van toekomstige mensen. De Lahore Ahmadiyya-visie op religie als een kracht tot duurzame zedelijke vooruitgang verzet zich tegen zo'n kortetermijndenken. Ware vooruitgang is niet alleen groei van bezit of techniek, maar ontwikkeling die het leven beschermt, menselijke waardigheid versterkt en de weg naar verdere geestelijke en maatschappelijke ontplooiing openhoudt.

Van overtuiging naar handelen

Een geloofwaardige reactie vraagt om meer dan één maatregel. Individuen kunnen verspilling beperken, bewuster omgaan met energie, vervoer en voeding, zich voorbereiden op lokale risico's en betrouwbare informatie en rechtvaardig beleid ondersteunen. Organisaties kunnen zowel hun uitstoot als hun blootstelling aan hitte, droogte, overstroming en uitval van toeleveringsketens in kaart brengen. Overheden moeten deze inspanningen mogelijk maken met schone energie, betrouwbaar openbaar vervoer, klimaatbestendige gebouwen en infrastructuur, vroegtijdige waarschuwingen, ruimtelijke ordening en sociale vangnetten.

Voor moslims begint dit handelen met een eenvoudige levenshouding: vermijd isrāf, ga zorgvuldig om met water en energie, eet en consumeer met mate, bescherm bomen en dieren en ondersteun degenen die door klimaatschade worden getroffen. De plicht eindigt echter niet in het privéleven. Moskeeën, jamaats en islamitische organisaties kunnen kennis verspreiden, hun gebouwen en activiteiten verduurzamen, noodhulp en aanpassing ondersteunen en het publieke gesprek voeren in een geest van waarheid, redelijkheid en mededogen. Een Lahore Ahmadiyya-benadering neemt daarbij de wetenschap serieus, vermijdt overdreven of onbewezen beweringen en zoekt hervorming door onderwijs, voorbeeld en samenwerking.

De sterkste wetenschappelijke onderbouwing bestaat voor een samenhangend pakket van snelle en volgehouden emissiereductie, aanpassing aan onvermijdelijke veranderingen, beperking van rampenrisico's, bescherming en herstel van ecosystemen, en eerlijke financiering en technologieoverdracht. Deze onderdelen mogen niet tegen elkaar worden uitgespeeld. Mitigatie zonder rechtvaardigheid verliest maatschappelijk draagvlak; adaptatie zonder emissiereductie stuit uiteindelijk op fysieke grenzen; natuurherstel zonder bescherming van rechten kan nieuwe schade veroorzaken.

Volgens UNEP wijzen volledig uitgevoerde nationale klimaatbeloften nog steeds naar ongeveer 2,3–2,5°C opwarming in deze eeuw,

terwijl het huidige beleid rond 2,8°C uitkomt. Dat vooruitzicht is ernstig, maar het maakt handelen niet zinloos. Iedere vermeden fractie van een graad vermindert risico's, schade en de druk op menselijke en natuurlijke systemen. De keuze is daarom niet tussen volledige redding en volledige mislukking, maar tussen meer of minder verlies, meer of minder rechtvaardigheid en meer of minder ruimte voor herstel.

Conclusie

De wetenschappelijke kern is helder: menselijke activiteiten warmen de aarde op, verhogen de zeespiegel en veranderen de kans op en intensiteit van verschillende extreme gebeurtenissen. De islamitische kern is even duidelijk: kennis schept verantwoordelijkheid. De mens is geen absolute eigenaar van de aarde, maar een beheerder die de door Allah aangebrachte maat niet mag verstoren, verspilling moet vermijden en verderf en ontwrichting moet tegengaan. Rechtvaardigheid verlangt bovendien dat degenen met de meeste macht en middelen de zwaarste verantwoordelijkheid dragen en kwetsbare mensen niet aan hun lot overlaten.

In de Lahore Ahmadiyya-visie liggen openbaring, rede en de studie van de natuur in elkaars verlengde. De Koran geeft morele richting; de wetenschap verduidelijkt de feitelijke toestand en de gevolgen van onze keuzes. De meest evenwichtige weg vraagt daarom niet om een keuze tussen geloof en wetenschap, economie en natuur, of persoonlijke verandering en institutioneel beleid. Zij vraagt om een vreedzame en rationele hervorming van mens en samenleving, geleid door matigheid, dienstbaarheid en rechtvaardigheid. Klimaatverandering confronteert ons zo met een eenvoudige maar veeleisende waarheid: de wereld die wij hebben ontvangen, is niet alleen bezit. Zij is een amānah — een toevertrouwde verantwoordelijkheid.

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French

Un Message de Paix

par ABOU TIENE

Cote d'Ivoire Tiéné



Un extrait de « Un Message de Paix » par Hazrat Mirza Ghulam Ahmad, fondateur du Mouvement Ahmadiyya en Islam

La religion qui n'enseigne pas une large sympathie n'est pas une religion, et l'homme qui ne possède pas une âme sympathisante ne mérite pas d'être appelé un homme. Notre Dieu n'a refusé Sa bonté à aucun peuple. Les facultés et les pouvoirs qu'Il a accordés aux anciens peuples de l'Inde ont également été accordés aux Arabes, aux Perses, aux Syriens, aux Chinois, aux Japonais, aux Européens, aux Africains et aux Américains. Pour tous, la terre de Dieu sert de plancher, et pour tous, Son soleil, Sa lune et Ses étoiles apportent la lumière et remplissent d'autres fonctions. Tous tirent profit de l'air, de l'eau, du feu, de la terre et des autres choses créées par Dieu, et tous consomment les produits de la terre : ses céréales, ses herbes, ses fleurs et ses fruits. Ces voies généreuses de Dieu nous enseignent que nous devrions, nous aussi, faire du bien à toute l'humanité, ne pas avoir l'esprit étriqué et ne pas limiter notre sympathie.

Dieu de tous les mondes

Le Saint Coran s'ouvre sur le verset même qui enseigne cette doctrine universelle :

« Louange à Allah, Seigneur de tous les mondes. » (Sourate 1:1)

Les « mondes » incluent tous les différents peuples, les différentes époques et les différents pays. Ouvrir le Saint Coran avec ce verset, qui incarne une telle largeur de vue, est une réponse à ces nations qui limitent, chacune à elle-même, la bonté et la providence universelles de Dieu, et considèrent les autres peuples comme s'ils n'étaient pas une création de Dieu, ou comme si, ayant été créés une fois, ils avaient depuis été complètement abandonnés et oubliés par Lui. C'est pour réfuter de telles doctrines erronées que Dieu Tout-Puissant a ouvert le Saint Coran avec le verset : *« Louange à Allah, Seigneur de tous les mondes. »*

Des prophètes suscités dans toutes les nations

En de nombreux endroits du Livre Saint, Il a clairement déclaré comme une erreur la croyance selon laquelle des prophètes n'auraient été suscités qu'au sein d'une seule nation ou envoyés qu'à un seul pays. Au contraire, Dieu n'a négligé aucun peuple ni aucun pays. Dans le Saint Coran, il est expliqué par divers exemples que, tout comme Dieu Tout-Puissant a pourvu aux besoins physiques des habitants de chaque pays, Il a également pourvu à la subsistance spirituelle de chaque terre et de chaque nation. À un endroit, par exemple, le Saint Coran dit :

« Et il n'est pas de peuple qui n'ait eu un avertisseur. » (Sourate 35:24)

L'Islam est une religion sainte et paisible qui n'a jamais attaqué le guide d'aucune communauté, et le Coran est un livre honorable qui a posé les bases de la paix entre les nations en acceptant les prophètes de toutes les nations. Concernant les prophètes du monde, le Coran dit :

Dites : « Nous croyons en Allah et en ce qui nous a été révélé, et en ce qui a été révélé à Abraham, Ismaël, Isaac, Jacob et les tribus, et en ce qui a été donné à Moïse et à Jésus, et en ce qui a été donné aux prophètes de la part de leur Seigneur ; nous ne faisons aucune distinction entre l'un d'eux, et c'est à Lui que nous nous soumettons. » (Sourate 2:136)

Le Saint Coran ne restreint pas la providence universelle de Dieu à une race particulière. Il accepte tous les prophètes de la maison d'Israël, tels que Jacob, Isaac, Moïse, David et Jésus, et ne qualifie aucun prophète, qu'il appartienne à la Perse, à l'Inde ou à tout autre pays, de menteur ou d'imposteur. D'un autre côté, il déclare clairement qu'il y a eu des prophètes parmi tous les peuples et dans toutes les terres, posant ainsi les bases de la paix parmi l'humanité.

Qualités d'Or

Extrait de « L'Arche de Noé » par Hazrat Mirza Ghulam Ahmad

Soyez bons et miséricordieux envers l'humanité, car tous sont Ses créatures. Ne les opprimez pas avec votre langue, avec vos mains ou de toute autre manière. Travaillez toujours pour le bien de l'humanité. Ne vous affirmez jamais indûment avec orgueil sur les autres, même sur ceux qui sont sous votre autorité. N'utilisez jamais un langage injurieux envers quiconque, même s'il vous insulte. Soyez humbles d'esprit, doux, bienveillants et

pardonnants, sympathiques envers tous et souhaitez-leur du bien afin d'être acceptés.

Il y en a beaucoup qui prétendent être bons, doux et pardonnants, mais qui sont des loups à l'intérieur. Il y en a beaucoup à l'extérieur qui semblent purs, mais qui sont des serpents dans leur cœur ; vous ne pouvez pas être acceptés en la présence du Seigneur à moins d'être purs, tant à l'extérieur qu'à l'intérieur.

Si vous êtes puissants, faites preuve de miséricorde et ne montrez pas de mépris envers les moins fortunés ; si vous êtes sages et versés dans le savoir, servez les ignorants avec des paroles de sagesse. Ne cherchez jamais à faire honte à leur ignorance en essayant d'étaler votre propre savoir. Si vous êtes riches, au lieu de les traiter avec un orgueil égoïste et méprisant, vous devriez servir les pauvres.

Méfiez-vous des voies de la destruction. Craignez le Seigneur, soyez pieux et n'adorez pas la création de Dieu. Tournez-vous entièrement et exclusivement vers Lui afin de perdre tout intérêt pour les superficialités et la transitoire de ce monde. Devenez entièrement Sien, vivant uniquement pour Son plaisir, pour Son amour, en haïssant tout ce qui est impur et pécheur, car, en vérité, Il est le Saint.

Résumé des Croyances de Hazrat Mirza Ghulam Ahmad

- « L'essence et le cœur de notre religion est : *Il n'y a de divinité qu'Allah et Muhammad est le Messager d'Allah...* » (Izala Auham, 1891, p. 137)
- « Notre religion est le même Islam. Elle n'est pas nouvelle. Ce sont les mêmes prières, le même jeûne, le même pèlerinage et la même Zakat. Mais il y a cette différence que ces devoirs avaient [jusqu'à présent] pris des formes extérieures seulement, sans véritable esprit en eux ; nous voulons leur insuffler l'esprit de sincérité. Nous voulons que ces devoirs soient accomplis de manière à produire des résultats qui manquent pour le moment... » (Ruhani Khaza'in, n° 2, vol. ix, p. 312)
- « Notre Kalima (confession de foi) est : *Il n'y a de divinité qu'Allah, et Muhammad est le Messager d'Allah.* Je crois en Allah, aux anges, aux messagers, aux Livres révélés, au paradis, à l'enfer et au Jour de la Résurrection. J'accepte le Saint Coran comme le Livre d'Allah, et Muhammad (sur qui soient la paix et les bénédictions d'Allah) comme le vrai Prophète. Je ne revendique aucune prophétie. Et je ne prétends pas (à Dieu ne plaise) qu'il y ait un ajout ou un retrait au Saint Coran tel qu'il nous a été transmis par le Saint Prophète Muhammad (paix et bénédictions d'Allah sur lui). Et je témoigne qu'il est le dernier des Prophètes et le plus grand de tous les prophètes et un intercesseur pour les pécheurs... » (Anwar al-Islam, 1894, p. 34)

Aucune revendication de prophétie

- « Des opposants ignorants prétendent contre moi que cette personne prétend être un prophète ou un apôtre. Je ne fais aucune revendication de ce genre... » – (Pamphlet *Ayk Ghalati Ka Izala*, 1901)
- « Notre Saint Prophète étant le *Khatam an-Nabiyyin* (le sceau des prophètes) est un obstacle à la venue de tout autre prophète... » (Izala Auham, 1891, p. 575)
- « Lorsque Dieu parle très fréquemment à quelqu'un et lui révèle Sa connaissance des choses cachées, cela est une prophétie (*nubuwwat*), mais ce n'est pas une vraie prophétie... » (Malfuzat Ahmadiyya, vol. x, p. 421)
- « Je crois et reconnais que, selon la véritable signification de la prophétie, aucun prophète ne peut venir après le Saint Prophète Muhammad, qu'il soit nouveau ou ancien. Mais dans un sens métaphorique, Dieu peut appeler tout saint inspiré un prophète ou un messager. » (Siraj Munir, publié en 1897, pages 2-3)
- « Dieu m'a appelé *nabi* (prophète) à titre de métaphore, et non à titre de réalité. » (Al-Istifta, Supplément à Haqiqat al-Wahy, 1907, p. 64)

Nous condamnons fermement tous les actes d'agression et de terreur, y compris toutes les violations des droits humains fondamentaux, en particulier ceux perpétrés au nom de la Religion ou de l'État!

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Italian

LA DISEDUCAZIONE!



By Lucaa del Negro

La nausea verso l'abuso dell'informato, erudito e ignorante conformista, molto spesso ateo e agnostico (non necessariamente così schierato ma diventa tale quando elude l'Umanesimo!) altrimenti lacchè, fideista anche inconsapevole adottato all'uso dell'anglicismo che predomina una cultura globale divenuta oppressiva e che si è imposta e si impone -mira- addirittura fuori dall'Umanità e dall'Umanesimo, evidentemente diviene irrinunciabile: Mosè Maimonide, Erasmo da Rotterdam e Avicenna (Ebraismo, Cristianesimo e Islam, "figli di Abramo") sono e rimangono figure irriducibili, atemporali.

I nuovi ingegneri specializzati nel campo dell'allineamento (spesso chiamati AI Alignment Researchers o AI Safety Engineers) affrontano il problema attraverso concetti e acronimi specifici nel tentativo di progettare e addestrare i sistemi di IA in modo che i loro obiettivi, comportamenti e decisioni siano perfettamente in linea con i valori, l'etica e gli intenti degli esseri umani. La fase già definita come addestramento, in (questa) realtà non si è mai compiuta, non è stato possibile come presumibilmente Dario Amodei, co-fondatore e CEO di Anthropic (la rinomata società di intelligenza artificiale che sviluppa i modelli Claude) all'inizio del 2026 ha scritto nell'importantissimo e lungo saggio-documento intitolato proprio "The Adolescence of Technology" (L'adolescenza della tecnologia).Il fare evolutivo, in estrema sintesi, è il comune linguaggio che ci ha permesso di odorarci e conoscerci, amarci e riprodurci, curarci, odiarci e ucciderci. Fino ad oggi.

Dov'è Dio -Allah- nel "nuovo linguaggio" di questi uomini ricchissimi?

Il male che un tempo era riconducibile alla mercificazione, all'arricchimento personale, come viene indicato se l'Insegnamento coranico che dona e ridona IL senso alla vita terrena è escluso a priori dalle macchine?

Chi sono questi nuovi vati, questi "giovinastri" che oggi temono le macchine che essi stanno costruendo nel mentre intere popolazioni sono ridotte (genocidio) come bestie agonizzanti?

The Miseducation

The nausea towards the abuse of the informed, erudite and ignorant conformist, very often atheist and agnostic (not necessarily so aligned but becomes so when he eludes Humanism!) otherwise lackey, even an unconscious fideist adopted to the use of Anglicism that predominates a global culture that has become oppressive and that has imposed itself and imposes itself - it aims - even outside of Humanity and Humanism, evidently becomes indispensable: Moses Maimonides, Erasmus of Rotterdam and Avicenna (Judaism, Christianity and Islam, 'Abrahamic figures') are and remain uncompromising, timeless humans' thinkers. The new engineers specialising in the field of alignment (often referred to as AI Alignment Researchers or AI Safety Engineers) tackle the problem using specific concepts and acronyms in an attempt to design and train AI systems so that their objectives, behaviours and decisions are perfectly aligned with human values, ethics and intentions. The phase already defined as 'training' has, in (this) reality, never actually taken place; it has not been possible, as Dario Amodei – co-founder and CEO of Anthropic (the renowned artificial intelligence company that develops the Claude models) – presumably wrote in early 2026 in the highly significant and lengthy essay-document entitled 'The Adolescence of Technology' (The Adolescence of Technology). In a nutshell, the process of evolution is the common language that has enabled us to sense and recognise one another, to love and reproduce, to care for one another, and to hate and kill one another until now.

Where is God – Allah – in the 'new language' of these extremely wealthy men? How is the evil that was once attributed to commodification and personal enrichment to be understood if the Qur'anic teaching – which gives and restores THE meaning to earthly life – is excluded a priori by machines?

Who are these new prophets, these 'young upstarts', who today fear the machines they are building, whilst entire populations are being reduced (genocide) to the status of dying beasts? (Contents)

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

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Spanish

LOS «MILAGROS MATEMÁTICOS» EN EL SAGRADO CORÁN

Una lectura crítica desde el tafsir clásico, los hadices y Mirza Ghulam Ahmad

Por Ubaldo Pino

1. Introducción: número, revelación e interpretación

El Sagrado Corán recurre con frecuencia al número, la proporción y la medida. Sus referencias al cómputo del tiempo, a los ciclos celestes y a cantidades determinadas han estimulado una amplia tradición exegética. En tiempos recientes, algunos autores han ido más lejos: sostienen que ciertas frecuencias de letras, palabras o versículos constituyen «milagros matemáticos» que demostrarían el origen divino del texto. El interés de estas hipótesis es legítimo; su estatuto probatorio exige, sin embargo, distinguir el dato textual, la interpretación religiosa y la demostración aritmética reproducible.

El propio Corán ofrece un horizonte de reflexión sobre el orden: «El sol y la luna [siguen] un cálculo» (55:5, traducción propia aproximada de biḥusbān); también habla de la creación «según una medida» (54:49). Estos enunciados permiten una teología de la regularidad cósmica, pero no equivalen por sí solos a un código secreto de frecuencias alfabéticas. La exégesis (tafsir) clásica es indispensable para determinar qué decían estos pasajes antes de las hipótesis computacionales contemporáneas [1].

2. El número diecinueve: el texto y su tafsir

La referencia más conocida figura en la sura al-Muddaththir: «Sobre ella hay diecinueve» (74:30). El versículo inmediato precisa que los guardianes del Fuego son ángeles y que su número ha sido dispuesto como prueba para los incrédulos, ocasión de certeza para unos y de aumento de fe para otros (74:31). Al-Ṭabarī, Ibn Kathīr y al-Qurṭubī explican «diecinueve» en relación con los custodios de Saqar, no con un algoritmo de letras repartidas por toda la Escritura [2–4].

Esa diferencia no elimina la posibilidad de estudiar estadísticamente el texto, pero impide presentar el supuesto «código 19» como significado explícito de los comentaristas clásicos. Conviene distinguir el dato indiscutible —el número aparece en 74:30— de una hipótesis moderna: que números de suras, letras o nombres divinos estarían organizados sistemáticamente en múltiplos de diecinueve.

Hay un hecho sencillo y comprobable: el Corán consta convencionalmente de 114 suras y 114 = 19 × 6. También suele indicarse que la basmala, en una grafía árabe habitual sin signos vocálicos, reúne diecinueve letras. Este último recuento depende de especificar exactamente las grafías y la convención ortográfica utilizadas; tampoco la divisibilidad de 114 prueba por sí misma una intención codificadora. Para sostener un milagro sería preciso demostrar criterios previos y no seleccionar solo las coincidencias favorables.

3. El problema metodológico de los recuentos

La hipótesis contemporánea del 19 fue popularizada por Rashad Khalifa. El estudio académico de Yousry Sidrak (2016) documenta la notoriedad y la controversia de estas afirmaciones y propone examinar sus cálculos junto con los problemas de historia textual [5]. Entre los puntos decisivos están la escritura coránica utilizada (rasm ʿuthmānī o normalización moderna), las letras ortográficas omitidas o añadidas, la presencia de la basmala, la segmentación de palabras y los distintos sistemas de numeración de aleyas. La estadística no es independiente de las reglas con las que se constituye el conjunto de datos.

Una cuenta defendible debe identificar edición, lectura (qirāʾa), grafía, criterio de tokenización, tratamiento de variantes y código o tabla para replicar el resultado. Debe mostrar asimismo recuentos que no satisfacen el patrón propuesto. De otro modo, es posible obtener múltiplos aparentemente extraordinarios mediante decisiones tomadas después de conocer los números. Además, hallar regularidades no basta para calcular su improbabilidad: hacen falta una hipótesis nula y una corrección por el número de pruebas realizadas.

El caso extremo evidencia el peligro: una teoría que exija descartar versículos recibidos por la tradición para salvar sus cifras deja de emplear el texto como prueba y comienza a modificarlo para

adecuarlo a la tesis. La interpretación cuantitativa no debe imponerse a la transmisión coránica.

4. Trescientos años y nueve más: aritmética y comentario

Un ejemplo más antiguo y de mayor interés exegético se encuentra en la narración de los Compañeros de la Caverna: «Permanecieron en su caverna trescientos años, y añadieron nueve» (18:25). Ibn Kathīr observa que 300 años solares equivalen aproximadamente a 309 años lunares, y entiende la formulación como una referencia a ambas formas de cómputo [6]. La proporción astronómica es coherente: 300 × 365,2422 / 354,367 ≈ 309,21 años lunares. La aproximación no implica exactitud hasta el día, pero da contexto a la cifra de nueve años añadidos.

Al-Ṭabarī registra, además, una discusión hermenéutica: algunos transmisores atribuían esos años a un dicho de la Gente del Libro, en vez de entenderlos como una afirmación directa; él defiende la lectura de la cifra como información divina sobre la estancia en la caverna [7]. La discusión muestra que los comentaristas se ocupaban de gramática, narración y cronología, no únicamente de la belleza del resultado matemático.

Este caso permite hablar de correspondencia numérica relevante dentro de una tradición interpretativa documentada; no permite, sin más, concluir que poseemos una prueba matemática concluyente de inspiración sobrenatural. La diferencia entre plausibilidad interpretativa y demostración es fundamental.

5. Los hadices: transmisión, lecturas y cautela

Dos hadices transmitidos en Ṣaḥīḥ al-Bukhārī contribuyen a situar el debate. Según el n.º 4991, Ibn ʿAbbās relata que el Profeta habló de una revelación recitada en «siete aḥruf» [8]. Su interpretación técnica ha sido debatida por especialistas y no deben confundirse mecánicamente los siete aḥruf con las siete lecturas canónicas posteriores. Para cualquier conteo de letras resulta crucial precisar qué forma textual se examina.

El hadiz n.º 4704 identifica la Fātiḥa con «las siete [aleyas] repetidas» (al-sabʿ al-mathānī) [9]. Aquí el siete posee un fundamento profético y exegético identificable. Pero tampoco esta tradición establece un método universal de numerología ni certifica los modernos inventarios de palabras. Las recopilaciones de al-Bukhārī tienen especial autoridad en el islam suní; su aceptación no puede presentarse indiscriminadamente como idéntica en todas las escuelas shiíes, que emplean también sus propias colecciones y criterios.

Una consecuencia metodológica es ineludible: los números confirmados por el texto o por un hadiz reconocido deben clasificarse por separado de los que un investigador deriva de algoritmos modernos. Confundir esas categorías hace perder precisión tanto al estudio científico como al respeto de la tradición islámica.

6. Hazrat Mirza Ghulam Ahmad: lo que realmente escribió

Hazrat Mirza Ghulam Ahmad (1835–1908), fundador del movimiento ahmadía, expuso una defensa de la singularidad coránica. Su obra Barāhīn-e-Aḥmadiyya, parte V, capítulo primero, concibe el milagro como aquello cuya semejanza no puede producir el adversario, y presenta el Corán como extraordinario por su elocuencia, composición, argumentos y profecías [10]. En este pasaje verificable, el énfasis no está en una clave aritmética del número diecinueve ni en tablas de frecuencias.

Por rigor histórico, no se le deben atribuir las tesis numéricas de Rashad Khalifa, desarrolladas décadas después de la muerte de Ahmad. Tampoco sería exacto denominarlo simplemente «de Lahore»: nació y desarrolló su misión en Qadian y murió en Lahore. La rama conocida como Movimiento Ahmadía de Lahore se configuró tras la división del movimiento en 1914, posterior a su fallecimiento [11]. Esto importa porque los escritos originales del fundador y las interpretaciones posteriores de distintas ramas son fuentes históricas diferentes.

En la obra Iʿjāz-e-Aḥmadī (1902), Hazrat Ghulam Ahmad vuelve a situar el desafío de la inimitabilidad en el ámbito de la composición árabe y la profecía, según la descripción editorial de la obra [12]. El vínculo legítimo con nuestro tema es, por tanto, su concepción general del iʿjāz (carácter inimitable del Corán), no una supuesta formulación temprana de la teoría del 19.

7. ¿Milagro matemático o estructura susceptible de investigación?

Existe una vía de investigación compatible con la honestidad intelectual y el respeto por el Corán. En primer lugar, identificar los números expresos de la revelación y su contexto; en segundo lugar, conocer cómo los leyeron los comentaristas y los transmisores del hadiz; en tercer lugar, someter las

afirmaciones modernas a procedimientos de verificación reproducibles. Tales procedimientos no agotan el significado religioso, pero sí delimitan lo que puede afirmarse con propiedad en nombre de las matemáticas.

No resulta metodológicamente justificable concluir que cualquier cifra múltiplo de diecinueve constituye un milagro, ni descartar de entrada la exploración de patrones literarios y cuantitativos. El dato verificable debe permanecer abierto a la crítica, a la revisión y a la refutación. En términos coránicos, el mandato de reflexionar sobre los signos no exige suspender el discernimiento: lo exige con mayor profundidad.

Conclusión

Los llamados «milagros matemáticos» del Sagrado Corán abarcan fenómenos distintos: números textualmente explícitos, aproximaciones cronológicas interpretadas por comentaristas clásicos y propuestas estadísticas modernas que aún requieren validación independiente. El diecinueve de 74:30 pertenece sin duda al primer grupo; el paralelo entre 300 años solares y 309 lunares cuenta con antecedentes exegéticos; los códigos alfabéticos globales siguen siendo hipótesis controvertidas. Hazrat Mirza Ghulam Ahmad ofrece una teoría de la inimitabilidad que debe estudiarse desde sus propios textos, sin anacronismos. La búsqueda seria no necesita fabricar pruebas: puede reconocer belleza y significado sin convertir las coincidencias en certezas demostradas.

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