



## The Light

A multilingual journal of Islam.

ISSN:2754-2661

March  
2022

International Organ of the Centre for the Worldwide Lahore Ahmadiyya Community.

### WE BELIEVE

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

The Holy Quran is complete, and no verses are missing from it.

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

Webcasting on the world's first real-time Islamic service at

[www.virtualmosque.co.uk](http://www.virtualmosque.co.uk)

### Editors

**Managing Editor** Lord Shahid Aziz (U.K.)

**Canada** – Prof Mir Faizal, **Italy** – Mr Abdul Jalil (Guido) Travaglioni, **Ivory Coast** – Mr Abou Tienne, **Suriname** – Prof Robbert Bipat, **Uruguay** – Prof. Ubaldo Pino

### Contents

The Call of the Messiah	2
<a href="#">Adam and Eve</a> – Omar Raja	3
<a href="#">Arctic Islam</a> - Luke Campopiano	6
<a href="#">Bombay Mix</a> – Iain Dixon	11
<a href="#">Eternal life</a> - I Hoeseni & Prof R Bipat	12
<a href="#">French article</a>	14
<a href="#">Dutch Articles</a>	15
<a href="#">Italian Article</a>	17
<a href="#">Spanish Article</a>	17

### Broadcast Venues

- <https://www.facebook.com/LahoreAhmadiyyaCommunity/>
- <https://www.youtube.com/c/WorldwideAhmadiyyaAnjumansLahore/videos>
- <https://mixlr.com/radio-virtual-mosque/showreel>

### Our Websites

- [International H.Q.](#)
- [Research and History](#)
- [The Woking Mosque and Mission](#)
- [The Berlin Mosque and Mission](#)
- [Quran search](#)
- [Blog](#)

### Broadcast Schedule (U.K. time)

- Mon to Thursday**  
1900 - Urdu - تدبر القرآن  
19:30 - English - Reflections on the Holy Quran
  - Friday 13:00 Friday Service**
  - Saturday**
  - 14:00 – Urdu – Pure discussions  
WhatsApp group
- Podcasts of all broadcasts are available on Podbean and Spotify.

### Request for Prayers

Mr Abdul Jalil (Guido) Travaglioni, our dear brother and one of the editors of The Light, is to undergo serious brain surgery on March 28. We request everyone to pray **constantly** for his speedy and complete recovery. Our readers will remember that brother Abdul Jalil had started publishing in Italian, his understanding of the Holy Quran.

## The Call of the Messiah

by **Hazrat Mirza Ghulam Ahmad**

The Promised Messiah and  
*Mahdi*



(Editor's note: "Predominance of Islam" is the English translation of the Promised Messiah's book, *Fath-i Islam*, by the late Mirza Masum Baig. In this, the Promised Messiah discusses his mission. The translation has been edited to bring the English up to date.)

### Sentence of heresy

Many of you will now pass on me the sentence of heresy, and if it could be possible, will even try to put me to death. But this government is not like the government of the nation, which was far ahead in fanaticism and excessive zeal but far behind in comprehension and moral forbearance. It revives and resurrects the spirit of the Jews. Although not blessed with faith, this government is yet many times better than the reign of Herod with which Prophet Jesus, son of Mary, had to deal. It is superior to a great degree even to the Islamic states of today in respect of peace and prosperity, freedom and security, public weal and welfare, law and order, the dispensation of justice and punishment of convicted criminals.

### Providential plan

Just as the Divine wisdom did not raise Jesus, the Messiah, during the rule of the Jews, a similar plan was adopted for this humble servant. This was so that it may be a sign for those who understand. If the deniers of this age treat me with scurrility and scorn, it is certainly no matter for sorrow and pain, for those who had passed before them had treated the Prophets of their time in a much worse way. Jesus, too, was railed at and ridiculed many a time. Once, his brothers, born of the same mother, wanted to put him behind prison bars, having condemned him as a madman; and other people, on several occasions, conspired to kill him, and pelted him with stones, and spat upon his face

with utmost contumely and contempt. Once, they had almost killed him on the cross. But since his bones were not broken, he escaped by the skin of his teeth. And after spending the rest of his life upon this earth, he was taken up and lifted to heaven. The friends and followers of Jesus, who lived in his company day and night, faltered and fell. One betrayed him for thirty pieces of dirty money; another cursed him to his face, and the remaining disciples, who used to profess love and loyalty to him, also turned tail and fled and began to entertain different kinds of doubts about him.

### Resurrection

But, since Jesus was a true and righteous man, the Most High God infused a new life into his mission after his death. The resurrection of Jesus, which has overshadowed Christian thought and imagination, was, in reality, a hint of the resurrection of his religion which was given a new life after it had ceased to function. And, so has the Most High God given me the glad tidings that he would raise me to life after I am dead, adding that those near and close to God are raised to life again after they die. He further said: "I shall manifest the display of My Light and raise you by the show of My Power." Thus, the significance of my resurrection is nothing but the revival of my purpose. But few indeed are the people who understand these subtle secrets.

### The Holy Prophet's practice

For this reason, all the prophets used and employed this oral method. Excepting the word of God, which was specially written down and published, all the other utterances of the prophets were propagated and spread as speeches made on different occasions. Such was generally the practice in vogue with the prophets that like an experienced and efficient lecturer who is fully conscious of the nature and tendency of his audience, they delivered discourses in different gatherings whilst receiving their light and power from the soul. Unlike the speakers of this age, the aim of whose speeches is merely to make a display of their literary attainments or to enslave and

enthral the simple-minded through their sophisticated syllogisms, making them more deserving of the chastisement of hell than themselves, the prophets indulged in plain-speaking. They poured into the hearts of the people what welled up and flowed from their hearts. Their sacred utterances were justly appropriate to the needs and requirements of the time and occasion. They related no fables nor fairytales to amuse their audience. Finding them stricken with different kinds of spiritual diseases, they spoke words of healing and cure or dispelled their doubts and misgivings by incontrovertible arguments. Their words were few indeed but pregnant with supreme knowledge and wisdom. The same practice has, therefore, been followed by this humble servant. The door of discourse and instruction is ever kept open, keeping in view the intellectual capacity and understanding of the visitors, their needs and requirements, and their spiritual maladies and ailments. Indeed, looking upon evil as a target and shooting arrows of necessary advice and warning for its extermination at it. And taking distorted and depraved morals for a limb which has been displaced from its original position, the treatment thereof requires, most essentially, the physical presence of the afflicted person and is not possible under any other condition. [\(Return to Contents\)](#)

## Adam and Eve:

### The Spiritual Narrative for Mankind

*By Omar Raja*

There are a lot of fanciful stories about Adam and Eve and their significance in the history of religion. For example, many Muslims believe that these two were created in heaven but were banished to earth after eating the forbidden fruit and floated down from the heavens! But this idea is not supported by the teachings of the Holy Quran. And then, in the Judeo-Christian tradition, based on the Bible, it is believed that it was Eve who misled Adam in the Garden of Eden and was thus to blame for the 'fall of man,' thereby bringing sin into the world.



Let's turn to the Holy Quran and see what is mentioned about Adam and Eve. First, it is essential to understand that though the Quran does not provide many details about them, it does provide us with certain moral and spiritual lessons from their lives that apply to every human being. For this reason, much of their narrative is presented in an allegorical way. Also, this literary style helps us appreciate some more profound points we might not have otherwise thought about before. For example:

- "Dwelling in the Garden" represents life on earth and experience and a spiritual garden or state where one finds peace with oneself.
- Food represents the comforts and joys of life that God has provided for our benefit.
- The tree of evil represents the devil, something or someone that can potentially cause us to harm or influence our minds negatively. The Quran often uses the term devil to refer to devilish enemies but can refer to our low desires.

I may add that when the Quran speaks of Adam, it is not always talking about the person named Adam, but sometimes is used as a name to refer to all humanity. For example, when God says, He "taught Adam all the names" (2:31), this means God, Who is the Great Knower of all, gives a portion of His knowledge to humanity through time for its benefit.

With this understanding, let us now explore the narrative of Adam and Eve as given in the Quran. It may be conjectured that a time came when humanity had evolved to the point where it was ready to receive Divine guidance and knowledge from God to make even more

remarkable progress in all aspects of life, in both the physical and spiritual sense. This may be the meaning of God saying, "I am going to place a ruler (or successor) in the earth" (2:30). And so along came Adam and Eve, who had a role in leading the world to a better and more advanced civilisation. It should be noted that they were not the first human beings in the world, and Eve was not created out of Adam as is believed by some.

Now while in their married state, God said: "O Adam, dwell you and your wife in the garden, and eat from it a plentiful (food) wherever you wish." (2:35, 7:19). Here the garden represented their home, kingdom or society to which they belonged as part of their earthly existence, while the food referred to all the natural comforts that life had to offer them for their benefit. However, they were warned not to approach a particular tree: "Do not approach this tree or you would be from among the unjust" (2:35, 7:19). What was "this tree" from which they were to keep away? It was not a literal tree, but it represented something or someone that, if gone near to, would bring danger to themselves and their people and therefore take away their happy state of mind.

Interestingly, elsewhere in the Quran, a good word is likened to a good tree and a bad word to an evil tree (14:24-26). So, the tree of evil that Adam and Eve were told not to go near may have referred to someone's poor counsel (i.e., an evil word or whisper). The Quran says: "the devil made an evil suggestion to them." (7:20, 20:120). Consequently, Adam and Eve mistakenly lent their ears to evil counsel and then "slipped" from their peaceful and happy state. As the Quran says, "The devil made them slip from it, and caused them to depart from the state in which they were." (2:36).

How could he have made them "slip"? This particular devil had tricked them into believing he was a true friend to them. "Surely I am a sincere adviser (friend) to you," (7:21) said the devil. Also, great promises were made to them, hence the devil wanting to lead them to the "tree of immortality" (20:120), something that

was just too good to be true. It was all just a grand ploy or deception to bring about Adam and Eve's downfall and take them away from their rightful garden or happy state. We can only conjecture what happened; it may have been that Adam and Eve had allied with a particular tribe or family, and though they seemed friendly on the outside, they were, in reality, conspiring to take away their rule or kingdom. Or perhaps they were rebellious people that did not want to submit to Adam's rule.

It was in this situation that they had both "fallen by deceit" and "tasted of the tree" (7:22). The Quran, placing greater blame on Adam, says he forgot the warning from his Lord to keep away from this danger or "tree" of evil. They realised what had happened. Feeling exposed as if their clothes had been removed, they tried to "cover themselves with leaves of the garden" (7:22, 20:121). This meant they were searching for a way to "cover" or correct their mistake, which affected them and their people. This mistake, of course, had nothing to do with actual clothing but was instead a feeling of knowing they had been tricked and taken advantage of. It was in this sense their clothing had been pulled down from them. Appropriately, the Quran provides a lesson about their story that the best clothing for all men and women is the "clothing that protects against evil" (7:26), i.e., spiritual clothing. Just like we want to cover or beautify ourselves by wearing nice, good clothing, similarly, we should also work to adorn and clothe our minds with thoughts of God and His attributes. Or, like we wish to purify ourselves by practising good hygiene, similarly, our minds should be drawn more so to purifying our hearts by seeking nearness to God and doing good to those around us.

Of course, we are all human and make mistakes now and then, and when we fall, we have to rise again, and with God's help, that is made all the more possible. God, Who had previously warned Adam and Eve against taking a particular so-called "sincere adviser" for a friend, said: "Did I not forbid you that tree, and say to you that the devil is surely your open enemy?" (7:22). This disobedience, though unintention-

al, had caused them to be expelled for a while from their happy state and from the place they regarded as home. But that was not to be the end of it. On equal footing, both Adam and Eve earnestly prayed for forgiveness from their Lord and for a way forward. They said:

“Our Lord, we have wronged ourselves; and if You do not forgive us and have mercy on us, we shall certainly be from among the losers.” (7:23)

Of course, they found God to be Most Forgiving and Merciful, and He assured them that as long as they followed the Divine Guidance, they would have no reason to fear or to grieve. In the spiritual sense, this “not fearing or grieving” (2:38) is described in the Quran in Adam’s story in terms of not feeling hungry, thirsty, unclothed, or exposed to the heat of the sun. Ultimately, with God’s help, they would escape or subdue the devil and find comfort in reclaiming their spiritual garden. For that was the true heaven on earth, even if it meant migrating to a new land for their and their people’s safety, for an unknown time. Hence, God said:

“Go forth — some of you are enemies of others. And there is for you in the earth an abode and a provision for a time. He said: In it shall you live, and in it shall you die, and from it shall you be raised (spiritually)” (7:24-25).

Adam and Eve’s migration or fleeing may have been permanent or temporary, but in either case, God reminds us that the earth is spacious enough for all to make a home in it. Also, just as we originate and live on the earth, we must also be returned to it. Elsewhere God says in the Quran: “And whoever flees in Allah’s way, he will find in the earth many a place of

escape and abundant resources” (4:100).

The great lesson here is that even if we find ourselves expelled from time to time from our Garden of peace and tranquillity, it is up to every one of us to reclaim that Garden of peace (just as Adam and Even did). And rise again by cheerfully following the Divine guidance as that is a path that can lead to a truly happy life. God says:

“Surely a guidance from Me will come to you; then whoever follows My guidance, he will not go astray nor be unhappy.” (20:123).

So God comes to our help by sending down his words of guidance which he did through His prophets, which in turn strengthen our faith in God and helps us subdue the devil, i.e., the negative forces that exist in our minds and our lives. Allegorically, the Quran in a few places speaks of the devil as one who refused to submit to Adam (humanity), which means man is tempted to keep chasing endlessly after things of this world. However, with the newfound strength we receive from God in the form of revelation, which gives us knowledge and understanding of how to lead a good and happy life on earth, we’re able to overcome or resist our devils or reject those that seek to mislead us with their bad suggestions.

The complete account of the real story of Adam and Eve has been presented in allegorical terms. Because allegorically, it can apply to every one of us. It is a picture of human nature. Within us, we have opposite forces pulling us in two directions; one that inspires us to do good and the other to satisfy our wants in life even if it means going down a risky and fiery path that can spell danger for us. But if we use our knowledge to make good decisions, we can control potential fires in our lives like we control a fire in an engine, so it does not consume us. Instead, we use that energy to propel us forward, leading to our spiritual development. Truly the noble lessons learned from the spiritual narrative of Adam and Eve can help with our striving to attain a spiritual and heavenly garden, even on this very earth. [\(Return to Contents\)](#)



*Arctic Islam:***The Midnight Sun, the 'isha Prayer,  
and Islamic Law and Practice**

(From: <https://www.thearcticinstitute.org/arctic-islam-midnight-sun-isha-prayer-islamic-law-practice/>)

*By Luke Campopiano*

“No major religion’s daily ritual observances are tied more closely to the movement of the Sun than Islam’s, so what do they do when the Sun never rises or sets?”)

This question provides an entry point for an analysis of the impact of the Arctic on Islamic law and practice. Universal religions, such as Islam, Christianity, and Buddhism, frequently reach geographic areas far removed from their region of origin, searching for new converts.)

Islam, for example, is prominent throughout Asia and North Africa, having spread far beyond its beginnings on the Arabian Peninsula. An important consequence of this aspect of universal religions is the necessity of adapting to widely divergent cultures and climates. One of the most complicated adaptations is that of Islam to the Arctic.

This article will use the term “the latitudinal problem” to describe the difficulty of reconciling Islamic practice with Arctic conditions. I will explore the latitudinal problem through three periods: medieval, nineteenth century, and modern-day. In the medieval period, Muslim travellers to the northern regions remarked on the starkness of Arctic solar conditions but rarely considered the practical implications for Islamic practice. In the nineteenth century, Islamic reformists clashed with religious authorities on the possibility for *ijtihad* (independent legal reasoning) concerning the *'isha* prayer. Muslims in the Arctic must navigate global problems in the contemporary world, including scepticism of migrants, ethnic division, religious extremism, and securitisation. Still, Arctic Islam retains an important distinctiveness due to the unique challenges posed by the climate and solar condi-

tions. This article will show that far from being a remote region with little importance for Islamic thought and practice, the Arctic instead raises profound questions of religious evolution and legal authority that resonate through the entirety of the Islamic world and beyond.

**Introduction to Islamic practices affected by the Arctic**

All Muslims are required to fulfil the five pillars of Islam. Two of these pillars are affected by the latitudinal location of the practitioner. The first is fasting during the month of Ramadan. According to the Qur’an, Muslims must fast from dawn to sunset during Ramadan. The second relevant pillar of Islam is the five daily prayers: *Fajr*, *Dhuhr*, *Asr*, *Maghrib*, and *'isha*. *Maghrib* and *'isha* are undertaken at sunset and twilight, respectively.)

Both Ramadan fasting and the daily prayers were developed in the Islamic homeland of the Arabian Peninsula. As such, the timing of such activities is based on the solar behaviour of that region. In the Arctic, however, the conditions are quite different. In exceptionally high latitudes, 24-hour days or nights occur, removing any solar context for fasting or daily prayers. In lower latitudes, the timing of prayers will be affected, and the length of Ramadan fasting will be either far more or far less demanding than was initially intended.

Muslims, both religious scholars and lay practitioners, have grappled with the effects of latitude on Islamic practice for several centuries. The first to do so were travellers to the then remote and largely unknown regions.

**Islamic Travellers and Latitudinal Challenges**

In 921, Ibn Fadlan, an envoy sent by the Abbasid Caliph, left Baghdad for the lands of the Volga Bulgars (located near modern-day Kazan, Russia). The leader of the Volga Bulgars had recently converted to Islam and requested assistance from the Caliph in Islamic instruction and the construction of a mosque and fortress. Ibn Fadlan was chosen to be the

religious advisor to the Bulgars.

While Ibn Fadlan's travel narrative is most famous for its description of a Viking funeral, it also contains an early and fascinating account of "Prayer times during the white nights": "Day was breaking. I asked the *muezzin* [a man who calls Muslims to prayer]: 'To which prayer have you called us?' 'The dawn prayer,' he said. 'And the evening prayer?' 'We say it with the sunset prayer.' 'And during the night?' 'The night is as you see. They have been even shorter than now, for already they are beginning to lengthen.'"

Ibn Fadlan further writes that in the land of the Bulgars, "the days are very long and remain so for a certain part of the year and the nights are short. Then the nights lengthen, and the days shorten."

Ibn Fadlan is keenly aware of the difficulty of conforming to Islamic practices in such high latitudes, especially given the novelty of the religion to the Bulgars. Although the Bulgars were new to Islam, their leader was conscious of the political connotations of the mechanics of Islamic practice. The Bulgar king ordered the *muezzin* to repeat certain phrases of the call to prayer twice, which was discouraged by Ibn Fadlan because it was characteristic of a rival Islamic legal school. Thus its use by the Bulgar king "was seen by Ibn Fadlan to be asserting his independence of the Abbasid caliphate," of which Ibn Fadlan was a representative.

Although for Ibn Fadlan, the mechanics of Islamic practice were especially important, the importance of the latitudinal challenge declined into a bit of remarkable trivia about a remote and obscure region for later travellers and geographers. In 943, Al-Mas'udi wrote that "[i]n the land of the Bulgars the nights are extremely short during part of the year. They even say that between nightfall and dawn, a man barely has time to bring his cooking pot to the boil."

In 951, Istakhri wrote that in the city of the Bulgars: "the night there is so short in

summer that a man cannot travel more than a *farsakh* [3 to 4 miles or 5 to 6 kilometres].

In the winter, the day is short and the night long, to the point that the day in winter is like the summer nights."

A work by Marwazi from around 1130 contained similar information.

Two centuries later, Al-Umari wrote that, in Bulgar, "the shortest night lasts 4 ½ hours," while a town "twenty days' march" to the north had a shortest night of 3 ½ hours.

It is likely that the most famous Muslim traveller to comment on the latitudinal problem was Ibn Battuta, who has gained widespread acclaim for his worldwide wandering from North Africa to places as far afield as India, China, and Eastern Europe from 1325 to 1354.

Ibn Battuta wrote of the city of the Bulgars that "I reached it during the month of Ramadan, and when we had prayed the sunset prayer we broke our fast; the call to the night prayer was made during our eating of this meal, and by the time that we had prayed the dawn broke."

While evocative and even faintly humorous, this description is regarded with suspicion by later scholars. Tim Mackintosh-Smith argues that Ibn Battuta's trip to Bulgar is "impossible in the time stated" and "may well be an interpolation by his editor:"

Similarly, Stephen Janicsek writes that "the trip to and from Bulgar which Ibn Battuta claims to have undertaken is the only narrative in the whole record of his wanderings which seems to be, beyond all doubt, a falsification."

Janicsek suggests that Ibn Battuta was familiar with Ibn Fadlan and other writers who had visited the high North and used their accounts to fabricate his visit. Janicsek goes so far as to suggest that "we may assume with certainty that the alternation of long and short days and nights during the summer and winter

at the city of Bulghar was widely known in all the lands of Islam in the Middle Ages.”

Thus, we can be confident that the latitudinal problem was widely known in the medieval Islamic period. However, except for Ibn Fadlan, the importance of Islamic practice in such regions was of minimal significance to Muslim thinkers. They considered the northern ‘seventh clime’ population to be barbarous at best and apocalyptic at worst. The concept of the climes, inherited by Muslim thinkers from Claudius Ptolemy, described “latitudinal bands...indicative of a place’s distance from the sun which, in turn, determined the relative degree of its hotness or coldness.”

These climes produced either civilisation or barbarism because “[a]n excess of either heat or cold was thought to corrupt a person’s humour, and this had a number of corollaries, and unfavourable, effects on appearance, behaviour, habits and ability to think rationally.”

This environmental approach coincided with eschatological descriptions of the tribes of Gog and Magog breaking free from the northern Land of Darkness and bringing the Apocalypse.

While the northern regions were important in a cosmological sense, the practical consequences of their latitude for Islamic practice were largely ignored.

### **Latitudinal Challenges and the Evolution of Islamic Theology**

As was discussed in the previous section, Muslim scholars in the medieval period were largely uninterested in the practical resolution of the latitudinal problem. As Karim Meziane and Nidhal Guessoum put it, “the problem of the disappearance of the celestial landmarks for some of the five daily prayers did not pose itself for Muslims, except for the few adventurous travellers who did venture far enough north to experience those situations. This is why we find that only in modern times did such questions start to be posed by Muslims, that is, only after they found themselves living

in such places.”

For regions north of the Arctic circle, this statement is accurate. However, for more southerly areas, such as the former homeland of the Bulgars in modern-day Kazan, Russia, the impetus for attempted resolution of the latitudinal problem was not the mere presence of Muslims but instead legal incorporation of their religious communities into a modern state.

The history of the Volga Bulgars was characterised by periods of prosperity brought on by far-reaching trade networks and times of devastation by warring groups. The two main opponents of the Bulgars were the Mongol Khanate and various Rus principalities. In 1431, the Volga Bulgars were finally vanquished, but the Khanate of Kazan arose in their place. By 1552, however, Kazan too had fallen to the Russians. From this point on, the Muslims in the region were under the control of a Christian government.

According to Nathan Spannaus, “[a]fter the conquest of the khanate of Kazan in 1552 and the subsequent removal of most forms of Muslim political rule, the ulama became the focal point for the Muslim community.

The ulama was composed of religious and legal leaders tasked with preserving the Muslim social order. Although Kazan was a conquered region, for a time, the Russian government “operated at arm’s length, peripheral to the quotidian existence of the overwhelming majority of Muslims.”

This policy of neglect shifted in the mid-1600s to one of persecution of the Muslim minority and attempted conversion.

Beginning with the rule of Catherine the Great in the 1760s, this policy was again changed to one that “tacitly provided government sanction for Islamic institutions... [and] explicitly asserted the imperial administration’s exclusive right to oversee and regulate those institutions.”

Official state sanction led to a strengthening of the legal and religious scholarship in the region.

At the same time, however, the close links of the ulama to the Russian government provoked criticism of its insufficient independence. In this cultural context, the reformer Abu Nasr Qursawi (1776–1812) operated. Qursawi argued that “misguidance (ḍalala) is widespread, and people should study these matters, rather than relying on parents or teachers whose knowledge might be defective.”

Not surprisingly, this viewpoint was unpopular with the regional ulama, and Qursawi frequently found himself in intellectual conflict and even physical danger.

One significant disagreement between Qursawi and the ulama was over the *'isha* prayer. According to most members of the Russian ulama, the prayer should not be performed during the summer months when the proper solar conditions cannot be met. Qursawi, on the other hand, argued that the prayer must always be performed and “its timing in summer is a question to be answered through *ijtihad*.”

Why was this conflict significant? As Spannaus argues, “[t]he controversy thus hinged upon different visions of who can make this determination: a contemporary scholar individually or the earlier generations of Hanafis collectively. By declaring it a matter for *ijtihad*, Qursawi implies that he, or any qualified scholar, has the authority to determine the time.”

*Ijtihad* is a term that provokes considerable controversy among scholars of Islamic thought. In medieval Islam, *ijtihad* meant mental exertion by a jurist to discover divine legal principles that were not explicit in the Qur’an. Many scholars have argued that by around 900, the “gate of *ijtihad*” had been closed, and no further independent legal reasoning was necessary.

This claim about the early end of *ijtihad* is

further complicated by suggesting that such an occurrence had resulted in Islamic backwardness vis-à-vis the Western world. In the mind of many reformers, “the term *ijtihad* gradually became separated from the field of Islamic law proper” and “*ijtihad* became equivalent to progress and rationalism.”

The example of Qursawi, among many others, shows that the “gate of *ijtihad*” was never closed in the Islamic world.

### Contemporary Islamic Practice

As detailed above, the presence of Islam in the Arctic before modern-day was created by isolated travellers and by mass conversions, such as the Bulgars. Today, however, most Muslim communities in the Arctic are composed almost entirely of migrants and lack the historical rootedness that characterised Bulgar and Kazan. As such, they have much in common with migrant Muslim communities outside of the Arctic, namely “growing multi-ethnicity, fight over the institutional control of communities, diverging ideological interpretations of Islam, and securitisation trends.”

Modern Muslim migration began in Canada in the early twentieth century. Ali Ahmed Abouchadi came to Canada in 1905 from the Beqaa Valley in modern-day Lebanon in the hope of participating in the Klondike Gold Rush. However, by the time he had arrived, the Gold Rush had long since ended. Abouchadi stayed in Canada and became involved in the fur trade.

He learned the Cree language and eventually settled in Lac La Biche, which would become a focal point for Muslim immigration to Canada in the first half of the twentieth century.

By 1969, ten per cent of the population of Lac La Biche was Muslim, likely the largest percentage of any North American town at the time.

Edmonton was another early destination for Muslim immigrants, many of whom came to

Canada to avoid obligatory service in the Ottoman military. In 1938, the Muslim community in Edmonton hired the Ukrainian-Canadian builder, Mike Drewoth, to build the first mosque in Canada. The Al Rashid Mosque, noted for its remarkable architectural similarities to Eastern Orthodox churches, was moved to the living history museum of Fort Edmonton Park in 1992.

Writing on the subject of Muslims in Canada, Katherine Bullock argues that “[w]hile early and small communities were/are remarkable for their openness - often counting one’s ‘Muslimness’ above sectarian considerations - as a critical mass grew, congregations have segregated not only into sectarian-oriented buildings but also ethnically and ideologically.”

In Russia, Muslim migrants to the Arctic have come primarily from the Caucasus and Central Asia. These different groups may bring ethnic and religious conflicts with them to Arctic cities. Marlene Laruelle and Sophie Hohmann note a conflict between Caucasians, who belong to the Shafi’i legal school, and other predominantly Muslim ethnic groups, who belong to the Hanafi legal school. Tajiks are “considered more religious than other Muslims and better-trained in Islamic theology.”

Muslims also face external opposition from nationalist or right-wing groups that oppose migration and a visible Muslim presence such as mosques or women wearing Islamic style clothing.

These issues can collide, for example, when concerns about radicalised members of Islamic communities result in the destruction of mosques or the prevention of new ones from being built.

While contemporary Muslim communities in the Arctic have many issues in common with those of lower latitudes, they also have unique difficulties and benefits. As elaborated throughout this essay, the difference of Arctic solar conditions from Islamic heartland poses a consistent problem. Indeed, even today, “the solution to undoing, or at least mitigating, this

confusion, has been perhaps the foremost faith-related challenge for Norway’s Arctic Islamic communities.”

Beyond legal debates over the proper way to pray or fast during Ramadan is the simple fact that extraordinarily long days and nights generate a sense of “displacement” for those who grew up in Islamic communities at lower latitudes. Fadwa El Guindi speaks of “a unique rhythm that is characteristically Islamic - a rhythm that expresses and shapes the temporal and spatial worlds, interweaving private and public, secular and religious, ordinary and sacred, life and death. The rhythm never leaves the homeland.”

Muslim communities in the Arctic must deal with the double dislocation of living apart from culturally and climatically Islamic regions.

The difficulties of the Arctic environment are not limited to sunlight. Mosques built in the Arctic must be adapted to cold temperatures and permafrost. Pre-prayer ablutions, usually performed outside of the mosque, must be moved inside, and burials must be deeper than is prescribed in traditional Muslim practice.

Despite these difficulties, Muslim communities in the Arctic also see significant upsides to their location. Many Arctic cities, especially in Russia, are less likely to have developed historical roots than more southerly cities. This means that Muslim migrants don’t stand out as much because “everybody is a migrant here.”

Perceptions of the Arctic as pure and clean can also provide economic opportunities. Siberian berries, reindeer meat, and even ice water have been marketed as organic and halal to the broader Muslim market.

Contemporary Muslim Arctic communities are engaging with many of the same issues present in the world. At the same time, their unique problems and resources grant them a remarkably dynamic position in the global Muslim community.

**Conclusion**

The history of Islam in the Arctic has a long and varied history, dating back over a millennium. From Ibn Fadlan to Ibn Battuta to Abu Nasr Qursawi to contemporary Arctic Muslims, Arctic Islam has captured the imagination and minds of the global Muslim community. Far from “Un Islam périphérique,” which is of little global importance, Arctic Islam is instead one of the most challenging, innovative, and dynamic regional components of any universal religion.

Indeed, many of the most fundamental problems in Islamic thought find themselves posed in the practice of Arctic Islam. Is there room for individual legal reasoning? Who gets to decide if there is? Who gets to undertake such reasoning? What are the responsibilities of Muslims living in non-Muslim countries? Arctic Islam generated all of these questions, and their resolution has been integral to influential movements such as Islamic reformism or Salafism. Ultimately, we can generalise beyond Islam and the Arctic region to suggest that peripheral regions, borderlands, and other boundaries by their very nature pose profound core questions. There are exceptions, extremes, places and things that can only be dismissed as obscure for a while, for such peripheries have a pattern of becoming more important than anyone could have imagined. ([Return to Contents](#))

## THE POWER OF BOMBAY MIX!

*By Iain Dixon*

I remember it well. I was sitting on a very low wall, facing a large Asian supermarket - eating my favourite Bombay mix - watching cars ‘push past’ one another to get the best place in the car park outside. With each mouthful of Bombay mix (and tooting car horn!) I noticed something new; big sacks of onions being carried by little ladies wearing Niqab, little children throwing their sweet wrappers on the floor - and men walking out of the store brandishing thin blue bags full of (I think) diced lamb and chicken portions. I thought to

myself, “I wonder if any Muslims are vegetarians?”

That wasn’t the only thought I had. A face suddenly appeared in my mind. It was Abdullah! I had not had contact with my friend Abdullah for about three years. How strange for me to just start thinking now about him. I said to myself, “I wonder what he is doing with his life now?” The next second, my mobile phone began to ring. It was Abdullah! Wow! How amazing was that! We began to talk, and he wanted to meet up with me in an Arabic restaurant. I thought that was a great idea. Previously I had asked him if he wanted to read the Bible with me. He said, “No. I don’t want to disappoint you, but the Bible is not the word of God. It is the words written by shepherds, kings, fishermen and other ordinary people. But the Qur’an is a special book - unmatched in its beauty and eloquence. It is the word of Almighty God.”

“Im Anfang schuf Gott den Himmel und die Erde”, I replied. Abdullah said, “What is that?” I told him it was something very beautiful and unmatched in its eloquence - it was the first verse of the Bible in German translation. He said, “No, that doesn’t crack it for me - nothing can match the Qur’an.”

Abdullah was adamant that he didn’t want to read the Bible. There was nothing good in it, or so he thought.

**FLATBREAD AND HUMMUS**

The meal in the Arabic restaurant was delicious, although Abdullah being Pakistani, preferred something a bit spicier. But I was happy with the vast array of breads, meat, olives and salads - and hummus on a plate with a puddle of olive oil. Tasty! The coffee was very strong - and I anticipated a sleepless night after drinking three full cups!

It was late at night, and the topic of conversation moved to spiritual issues. I said, “The greatest words that can come out of our mouths is ‘Allahu Akbar’.”

Abdullah was shocked! "Why do you say that?" he retorted. I patiently replied, "Allahu Akbar means 'God is great, or 'the greatest. It says that in my Bible."

"It says that in your Bible! No way! Show it to me!" my friend said, quite forcefully. I thought that this was interesting. Previously Abdullah had not been interested in the Bible, but something had changed.

## **GOD IS GREAT**

I showed him Job 36:26 in the Bible where it said ( to Abdullah's great surprise ) that "God is great." I explained it was one of the major themes of the Bible. "Bless the LORD, O my soul, O LORD my God, you are **very great**."- Psalm 104:1. Abdullah told me to write it down on a piece of paper for him, which I did gladly. He then mentioned that I worshipped three gods - something called 'Trinity'.

Feeling a bit left out that I had not been aware that I worshipped three gods (I'm always the last one to find out these things), I suggested we had a look at what the Bible really taught. I suggested that as I was a follower of Jesus, we took a look at what Jesus himself believed. I mentioned that I had been reading the Bible for many years and had never seen the word 'Trinity' in its pages before. Jesus himself prayed to God in heaven and said to him, "This means everlasting life, knowing you the only true God, and the one you sent forth, Jesus Christ."- John 17:3. Abdullah's eyes popped out of his head, and he said: "Write that down for me! I didn't know that was in the Bible!"

## **THE GREAT WISDOM OF SHEPHERDS, KINGS AND FISHERMEN**

We looked at other scriptures such as Deuteronomy 6:4-5, Isaiah 44:6, Jeremiah 10:10 and others. What a beautiful book the Bible turned out to be that night for Abdullah! I couldn't write the scripture verses down for him fast enough. I then explained the significance of Deuteronomy 6:4-5 in more detail:

"Hear O Israel, the LORD our God is one

LORD. And you shall love the LORD your God with all your heart, with all your soul and with all your strength."

I mentioned to my friend Abdullah how powerful this verse of scripture was. If you had a set of weighing scales and put this verse of the Bible on one side and the **entire** universe on the other side - Deuteronomy 6:4-5 would outweigh the totality of the myriads of galaxies put together! This verse alone (as well as others written by shepherds, kings and fishermen) is the antidote to idolatry and the key to living a righteous life in this ungodly world.

## **THE IMPORTANCE OF TIME**

I learnt something special that night with Abdullah - the importance of time. So often, people (including myself) have misunderstandings and distorted views and opinions about others. Oh, if only we would spend time talking **with** people, not merely **about** people - so much more could be achieved. I'm thankful for my friend Abdullah and thankful that his life is filled with a little bit more light than when we first met. I haven't seen him again for quite a long time. Perhaps it's time to open another bag of Bombay mix and sit on a low wall once again. The power of the Bombay mix should never be underestimated. Eating it can lead to amazing conversations - and life-changing moments. ([Return to Contents](#))

## **Eternal Life**

*By Imtiaz Hoeseni and Robbert Bipat*

In ancient history, eternal life or immortality was attributed to the "Gods." Among other things, Greek and Roman mythology describe how these 'powerful figures' roamed the earth and were virtually immortal. However, they had all the properties of biological life in a body of flesh and blood. Notwithstanding that, we can't find a trace of it these days. The people of that time reflected their desire on the qualities of the 'Gods'. Thus, the quest to live forever predates at least this part of human history.

The Holy Qur'an says the following about this:

*And those whom they call on besides Allah created naught, while they are themselves created. They (are they) not living. And they know not when they will be raised (16:20-21)*

The memories of a deceased person can be considered a kind of eternal life for the next of kin. Famous people in particular continue to live in this way. And so have the prophets who have appeared and proclaimed their message for all of us. Furthermore, the entire history of a person, including voice and thoughts, are uploaded to a computer, and are connected to the Internet. However, these interpretations do not satisfy the underlying desire to maintain oneself.

Recently, we saw that at least partially successful scientific attempts have been made to keep the human body in a healthy living state for as long as possible. Those who are lucky can buy a new heart, new kidneys and other organs in the near future, which are designed and manufactured in biological laboratories or even in genetically modified animals. A short while ago, a genetically modified heart, prepared in a pig, was successfully transplanted into a patient with severe heart failure. Unfortunately, he did not live longer than a few months after that. The cause of death is not entirely clear.

In addition, science is investigating the possibilities of having a whole new body that is biologically identical, you can have yourself cloned.

All these possibilities are no longer far-fetched and may be available within a few decades. But will it be possible to continue life in an eternal state like this? What about the intellectual functions? Can we duplicate our brain functions?

Our body consists of organs tissues and cells. cells are the smallest units of life. In order for the body to function optimally, these cells differentiate into different structures and

shapes and ultimately perform different functions. Muscle cells function completely differently than neurons. In the process of differentiation, many of them, such as neurons and skeletal muscle fibers, lose the ability to replicate and are unable to replace damaged or worn cells. Others, such as fibroblasts, can only replicate a limited number of times before completely losing their characteristics. These properties thus limit the ability for long term living of the human body.

### **What does Islam say about eternal life?**

The Qur'an is very clear in that people will leave this earthly life. This can be read in 7:25, 7:24, 77:25-26 and 20:55. So despite the above developments, we must realize that this life on earth is only temporary.

However, we must also realize that there is a continuance of life after (physical) death. In addition, there is a connection between both lives. The Holy Qur'an not only speaks of a life after death, which opens up for man a new world of progress, whereby that of this life sinks into nothingness, but also shows that the foundation of that life is laid in this life on earth. Life after this earthly life is not a mystery on the other side of the grave: it starts in this life. The heavenly life for the good and a life in hell for the bad starts already here on earth, although the limitations of this life do not allow most people to realize it:

*Thou wast indeed heedless of this, but now We have removed from thee thy veil, so thy sight is sharp this day (50:22)*

This verse shows that the life hidden from the human eye here as a result of the physical limitations will become clear at the resurrection; for human perception will then be clearer, because the veil of material limitations will be removed.

The Holy Qur'an speaks clearly of two paradises for the righteous and two punishments for the wicked and equally clear of a heavenly life and a life in hell, which will begin here on

earth:

*And for him who fears to stand before his Lord are two Gardens (55:46)*

*O soul that art at rest, return to thy Lord, well-pleased (with Him), very well-pleasing (for Him). So enter among My servants, and enter My Garden (89:27-30)*

*Nay, would that you knew with certain knowledge! You will certainly see hell (102:5-6)*

*It is the Fire kindled by Allah, which rises over the hearts (104:6-7)*

*And whoever is blind in this (world) will be blind in the Hereafter (17:72)*

*Such is the chastisement. And certainly the chastisement of the Hereafter is greater, did they but know! (68:33)*

The Holy Qur'an teaches us much more about this topic, which will be covered insha' Allah in future issues. [\(Return to Contents\)](#)

### [French Article](#)

## LE PARADIS By Abou Tiéné Cote d'Ivoire



Louange à Allah, Seigneur des mondes, et que la prière et le salut d'Allah soient sur notre Prophète Muhammad (paix et bénédiction d'Allah sur lui), sa famille et l'ensemble de ses compagnons.

Les compagnons du Prophète sâw, les gens de la Sunna et du Hadith, les exégètes, les juristes, les Soufis et les Ermites sont tous unanimes pour affirmer avec certitude l'existence du Paradis. Ils se basent tous sur la preuve apportée par le Coran et la Sunna, avec en plus, la confirmation formelle des Prophètes du premier au dernier, exhortant leurs peuples respectifs au Paradis. Dieu ~ dit: ~ **Lui contestez-vous ce qu'il voit?** ~ (S53, V14).

Le Prophète arriva au Lotus de la finalité et, de là, vit le Paradis "El Ma'wa". Selon le Hadith, rapporté par Anas, vers la fin du récit de

l'ascension du Prophète ~: « *L'Ange Gabriel m'a amené au Lotus du terme, j'ai vu plusieurs couleurs aux tons différents, dont j'ignore jusqu'à leur dénomination. Je suis entré au Paradis, où il y avait des stores de perles, et dont le parterre était pavé de musc* »

Selon Abd Allah, fils de Omar celui-ci rapporte de l'Envoyé de Dieu ~ « *Si quelqu'un parmi vous venait à mourir, sa place lui est présentée matin et soir. S'il est parmi les élus du Paradis, il sera parmi les gens du Paradis. Par contre, s'il est des réprouvés, il sera parmi les gens de l'Enfer. La place du premier est au Paradis et celle du second en Enfer* », à l'exception des Martyrs. A leur sujet Dieu dit: *Ne prends surtout pas ceux qui ont été tués dans la voie de Dieu pour des morts mais plutôt des vivants recevant leur substance auprès de leur Seigneur.* ~ (S3, V169)

Du Hadith rapporté par Anas, le Messager de Dieu ~ a dit: « *Une fois enterré, et ses compagnons venant à le quitter, le mort entend le bruit de leurs chaussures.* » Néanmoins le Croyant mort, questionné par les Anges sur l'homme qui leur fut envoyé, répondra: *"J'atteste qu'il est Son serviteur et Son Messager"*. Ils (les Anges) lui diront: *Regarde ta place en Enfer, Dieu te l'a échangée par un emplacement au Paradis.* L'Envoyé de Dieu ~ ajouta: « *Il verra en même temps l'Enfer et le Paradis* »

El Boukhari rapporte de Asma'a fille d'Abou Bakr (que Dieu les agrée) du Messager de Dieu ~ que lors de la prière de l'éclipse, il a dit: « *Le Paradis s'est rapproché tellement de moi, que si j'avais voulu, je vous en aurais ramené une petite parcelle. L'enfer s'est aussi rapproché de moi, jusqu'à ce que je dise "Ô Mon Dieu! Serais-je parmi eux?"* » Asma'a dit, il ajouta: « *J'ai vu une femme qui se faisait griffer par une chatte, j'ai demandé: "Qu'a-t-elle fait?" On me répondit, qu'elle l'avait enfermée sans aucune nourriture, chez elle jusqu'à ce que mort s'ensuive.* »

Selon Abou Houreira ss, l'Envoyé de Dieu ~ a dit: « *Lorsque Dieu ~ a créé le Paradis et l'Enfer, Il envoya l'Ange Gabriel au Paradis, lui demandant: [Va le voir et regarde ce que j'ai ré-*

*servé aux gens qui y séjourneront.]*

Il s'y rendit et le vit, et vit ce que Dieu avait créé pour ses habitants, il revint et dit: "Par Ta Puissance, tous ceux qui ont entendu cela, espéreront y séjourner." Il ordonna au Paradis de s'entourer de tout ce qui rebute. Puis Il lui ordonna d'y retourner pour le revoir et examiner ce que Dieu avait créé pour ses habitants. Il s'y rendit et vit le Paradis entouré de tout ce qui déplaît, et vit ce que Dieu avait créé pour ses habitants. Il retourna et dit: "Par Ta Puissance, je crains que personne ne puisse y accéder." Ensuite, Il l'envoya visiter l'Enfer, lui disant: *[Va voir l'Enfer et regarde ce que j'ai réservé aux gens qui y séjourneront.]* Il s'y rendit et vit ce que Dieu avait préparé pour ses habitants. Il vit sens dessus dessous. Il revint et dit: "Par Ta Puissance et Ta Magnificence, si on sait ce qu'il y a, personne n'aimera y entrer." Il ordonna à l'Enfer de s'entourer de tout ce qui séduit. Puis Il lui ordonna de retourner, pour le revoir et voir ce que Dieu avait créé pour ses habitants, Il s'y rendit et vit l'Enfer, puis retourna et dit: "Par Ta Puissance, je crains que personne ne soit sauvé." » Rapporté par Mouslim et dans le Mousned et les Sounnan.

Abou Saïd El Khoudri rapporte du Prophète : « *Le Paradis et l'Enfer se sont entretenus. Le Paradis dit: "Ô Créateur! Pourquoi, n'y a-t-il que les complaisants qui y séjourneront?" L'Enfer dit: "Ô Tout-Puissant! Pourquoi, les tyrans et les prétentieux m'habiteront-ils?"*

Dieu répondit: *[(Paradis), Tu es Ma commisération, pour celui que Je choisis. Toi, tu es ma damnation, pour celui que Je punis. Vous serez tous remplis.]*

Selon Jabir fils de Abd Allah: l'ai entendu le Prophète de Dieu dire: « *Je suis entré au Paradis et j'ai vu un palais et une maison. J'ai demandé pour qui est tout cela.*

*On m'a répondu: Pour un Qoreïch. J'ai espéré être celui-là. On m'a annoncé que c'était pour Omar fils d'El khattab. Si ce n'était pas ta circonspection, ô père de Hafsa, je l'aurais habitée. Omar se mit à pleurer et dit: y a-t-il quelqu'un de soupçonneux envers toi, ô Prophète*

*de Dieu?"* Rapporté par Mouslim.

Qu'Allah nous accorde le Paradis et qu'Il nous préserve du châtement de l'enfer. ([Return to Contents](#))

### [Dutch Articles](#)

## Onsterfelijkheid



**Door Imtiaz  
Hoeseni  
en Robbert  
Bipat**



In de vroege geschiedenis werd eeuwig leven of onsterfelijkheid toegeschreven aan de 'Goden'. Onder andere de Griekse en Romeinse mythologie beschrijven hoe deze 'machtige figuren' over aarde rondtrokken en vrijwel onsterfelijk waren. Echter hadden ze alle eigenschappen van biologisch leven in een lichaam van vlees en bloed. We kunnen tegenwoordig geen spoor van de onsterfelijkheid terugvinden. De mensen in die tijd reflecteerden hun wens op de eigenschappen van de 'Goden'. De zoektocht om eeuwig te leven dateert dus minstens van vóór dit deel van de menselijke geschiedenis.

De Heilige Koran zegt hierover het volgende:

*En degenen die zij buiten Allah aanroepen, hebben niets geschapen, terwijl zij zelf geschapen zijn. (Zij zijn) dood, niet levend. En zij weten niet wanneer zij opgewekt zullen worden (16:20-21)*

De herinneringen aan een overleden persoon kan worden beschouwd als een soort eeuwig leven voor de nabestaanden. Met name beroemde personen blijven op deze manier leven. En zo ook de profeten die zijn verschenen en hun boodschap hebben verkondigd voor ons allemaal. De volledige geschiedenis van een persoon, inclusief stem en gedachten, kan worden geüpload naar een computer en worden verbonden met het internet. Deze interpretaties voldoen echter niet aan de onderliggende wens om zichzelf in stand te houden.

Onlangs zagen we dat er op zijn minst gedeeltelijk succesvolle wetenschappelijke pogingen zijn gedaan om het menselijk lichaam zo lang mogelijk in een gezonde levende staat te houden. Degenen die het geluk hebben, kunnen in de nabije toekomst een nieuw hart, nieuwe nieren en andere organen kopen, die zijn ontworpen en vervaardigd in biologische laboratoria of zelfs in genetisch aangepaste dieren. Recent werd een genetisch gemodificeerd hart, geprepareerd in een varken, met succes getransplanteerd bij een patient met een ernstige vorm van hartfalen. Helaas leefde hij daarna niet langer dan een paar maanden. De doodsoorzaak is niet helemaal duidelijk. Daarnaast onderzoekt de wetenschap de mogelijkheden om een heel nieuw lichaam te hebben dat biologisch identiek is, je kunt je laten klonen.

Al deze mogelijkheden zijn niet meer vergezocht en kunnen binnen enkele decennia beschikbaar zijn. Maar zal het mogelijk zijn om het leven in een eeuwig staat als deze voort te zetten? Hoe zit het met de intellectuele functies? Kunnen we onze hersenfuncties dupliceren?

Ons lichaam bestaat uit organen weefsels en cellen. cellen zijn de kleinste eenheden van leven. Om het lichaam optimaal te laten functioneren, differentiëren deze cellen in verschillende structuren en vormen en vervullen ze uiteindelijk verschillende functies. Spiercellen functioneren totaal anders dan neuronen. In het proces van differentiatie verliezen velen van hen, zoals neuronen en skeletspiervezels, het vermogen om te repliceren en zijn ze niet in staat om beschadigde of versleten cellen te vervangen. Andere, zoals fibroblasten, kunnen slechts een beperkt aantal keren repliceren voordat ze hun kenmerken volledig verliezen. Deze eigenschappen beperken dus het langdurige leven van ons lichaam in bijna alle opzichten.

### **Wat zegt de Islam over ontsterfelijkeid**

De Koran is er heel erg duidelijk over dat mensen het aardse leven zullen verlaten. Dit is

terug te lezen in o.a. 7:25, 7:24, 77:25-26 en 20:55. Dus ondanks bovenstaande ontwikkelingen moeten we ons realiseren dat dit leven slechts tijdelijk is.

Echter moeten we ons wel realiseren dat er leven na de (fysieke) dood is. Maar ook dat er een verband is tussen beide levens. De Heilige Koran spreekt niet alleen van een leven na de dood, dat voor de mens een nieuwe wereld van vooruitgang opent, waarbij die van dit leven in het niet verzinkt, maar toont ook aan dat de basis van dat leven in dit aardse leven wordt gelegd. Het leven hiernamaals is geen mysterie aan de andere zijde van het graf: het begint in dit leven. Al hier begint voor de goeden het hemelse leven en voor de slechten een leven in de hel, hoewel de beperkingen van dit leven niet toestaan dat de meeste mensen zich dat realiseren:

*Jij sloeg hier inderdaad geen acht op, maar nu hebben Wij jouw sluier van jou verwijderd, dus jouw zicht is scherp op deze dag (50:22)*

Dit vers toont aan dat, het hiernamaalse leven dat hier ten gevolge van de stoffelijke beperkingen voor het menselijk oog is verborgen is, bij de opstanding duidelijk zal worden; want de menselijke waarneming zal dan helderder zijn, omdat de sluier van stoffelijke beperkingen verwijderd zal zijn.

De Heilige Koran spreekt duidelijk van twee paradijzen voor de rechtschapenen en twee straffen voor de slechten en op even duidelijke wijze van een hemels leven en een leven in de hel, die hier op aarde zal beginnen:

*En voor degene die vreest om voor zijn Heer te staan zij er twee Tuinen (55:46)*

*O ziel in rust, keer terug tot jouw Heer, zeer vergenoegd (met Hem), zeer welbehagend (voor Hem). Dus treed toe tot Mijn Dienaren, en treed Mijn Tuin binnen (89:27-30)*

*Nee wisten jullie het maar met zekere kennis! Zeker zullen jullie de hel zien (102:5-6)*

*Het is het Vuur aangestoken door Allah, dan boven de harten uitstijgt (104:6-7)*

*En wie blind is in deze (wereld) zal blind zijn in het Hiernamaals (17:72)*

*Dat is de straf. En de straf van het Hiernamaals is zeker zwaarder. Wisten zij dit maar! (68:33)*

De Heilige Koran leert ons nog veel meer over het leven hiernamaals en zal insha' Allah de volgende keer worden behandeld. [\(Return to Contents\)](#)

Italian article

## RI-GENESI: I bambini non sono colpevoli



By *Luca del Negro*

Ogni tentativo di analisi, sociale e culturale, ogni approfondimento antropologico eccetera eccetera ed ancora eccetera non ha dato il più pallido risultato, non lo darà (mai) insistendo ad argomentare grazie "ai soliti" personaggi della borghesia bianca ed altolocata attraverso i "salotti mediatici" (televisivi per lo più) diretti dai "soliti" opinionisti che insistono a parlare senza ascoltare "il richiamo disperato" del Popolo che preme. Ed eccoci qui e nuovamente, dinanzi ad un nuovo effetto terrorista e/o di guerra che plasma nella sua crudeltà e bestialità il "libero e sano pensiero", quel fondamento umanista dove edificare la nostra libertà (anche spirituale) di individui, laddove la cronaca del terrore è sempre ciò che fa ribollire il sangue, il pensiero che poi si destabilizza attraverso il veicolo che ci ha rapito.

Eccolo qui, l'ultimo attentato (approfondimenti QUI), presentato con "il solito" carico scenografico che inquieta: Ora... Nella "furia" che comunque mi preme e non smette vertiginosamente di pormi nell'incoerenza per quanto ho poco sopra affermato, alla mercé della situazione barbara ed assassina delle scorse ore... Ora... mi chiedo e, chiedo apertamente: quando e come sarà possibile definire ed urlare al mondo che i dogmi della Fede vanno rispettati, studiati e posti in alto? Quando sarà possibile sradicare i silenzi artatamente confu-

si con il non rispetto, il non cordoglio per l'atto del trucidare innocenti, i silenzi che eccedono la cautela e nel Medio Oriente e nel capitalista Occidente?

I bimbi, tutti i bimbi di questo mondo, ESSENDO INNOCENTI, (l'Islam non prevede "Colpa in origine!) sono mussulmani, sono la magnificenza e la speranza di Dio! Considerato che non ci sarà nessun Profeta dopo Maometto (I.P.s.d.L.) -forzatamente discorrendo di Islam, quell'Islam "protagonista" e non sempre suo malgrado- non c'è nemmeno l'ombra di un martire in Terra oggi; il martirio (QUI un accenno di studio) oggi non esiste e bisogna dirlo a voce alta e senza equivoci, dimostrando il peccato mortale, senza denotare le considerazioni ed i ragionamenti di un "astrattismo", di "un laicismo" che risulta sempre e solo inutile, a tratti dannoso quando sbraita per una soluzione essendo parte in causa pur allo "stadio passivo" in alcune Lande ben conosciute.

P.S. Qualcheduno individua in questo scritto una personale "giustificazione"? NO, non ci siamo; la (presunta?) prova del presupposto ideologico. Abbattiamola insieme; criticatemi! Domandate e fate le Vostre considerazioni; chiariamoci! Il silenzio... no; è terribilmente inutile. [\(Return to Contents\)](#)

### [Spanish Article](#)

## HAZRAT MIRZA GULLAM AHMAD

ALGUNAS PRUEBAS DE SU VERACIDAD Y LOS MOTIVOS QUE ME LLEVARON A LA ACEPTACIÓN DE SU VISIÓN DEL ISLAM.



By *Hno Ocbany León López (Alí)*

--- خدا تعالیٰ نے مجھے بار بار خبر دی ہے کہ وہ مجھے بہت عظمت دے گا اور میری محبت دلوں میں بٹھائے گا۔ اور میرے سلسلہ کو تمام زمین میں پھیلانے گا اور سب فرقوں پر میرے فرقہ کو غالب کرے گا۔ اور میرے فرقہ کے لوگ اس قدر علم اور معرفت میں کمال حاصل کریں گے کہ اپنی سچائی کے نور اور اپنے دلائل اور نشانوں کے زور سے سب کا منہ بند کر دیں گے۔ اور ہر ایک قوم اس چشمہ سے پانی پیئے گی اور یہ سلسلہ زور سے بڑھے گا اور پھولے گا یہاں تک کہ زمین پر محیط ہو گا جاوے گا۔ (روحانی خزائن، جلد ۲۰، تجلیات الہیہ، صفحہ ۴۰۹)

“Dios me ha informado una y otra vez que me concederá gran gloria y que infundirá mi amor en los corazones de la gente. Él extenderá mi movimiento por todo el mundo y hará que mi secta triunfe sobre todas las demás sectas. Los miembros de mi secta serán tan excelentes en conocimiento y perspicacia que confundirán a todo el mundo con la luz de su verdad y a través de sus argumentos y señales. Todas las naciones beberán de esta fuente, y este movimiento se extenderá y florecerá hasta que abarque rápidamente el mundo entero.” (Ruhani Jazain vol. 20, Tayal’liyaat-e-Ilaahia, pág. 409, traducción inglés, pág. 24 (Palabras de Hazrat Mirza Gullam Ahmad fundador del movimiento Ahmadiyya del islam)

"En el nombre de Dios el Clemente el Misericordioso"

Que la paz y las bendiciones de Dios sean con ustedes mis queridas lectoras y lectores siempre ávidos de conocimientos.

En la historia de los mensajeros y profetas de Dios ha sido siempre una constante la manifestación de milagros, signos celestiales y evidencias que dan legitimidad a su misión divina. Muchos de estos enviados de Allah son recordados hoy en día por los milagros que realizaron. Sin dudas cuando hablamos de Moisés lo primero que nos viene a la mente es su cayado milagroso que usó para derrotar a los magos del faraón y con el cual partió el mar rojo para que pasaran los hijos de Israel.

Si escuchamos el nombre de José de Egipto automáticamente lo recordaremos por su interpretación de los sueños del rey, a Salomón no lo olvidamos por su sabiduría y poder y así sucesivamente hasta llegar al profeta Muhammad (La paz y las bendiciones de Dios sean con él) quien durante su fructífera vida realizó muchos milagros siendo sin embargo el sagrado Corán el mayor de ellos y la más fehaciente evidencia de su misión profética.

Hazrat Mirza Gullam Ahmad de Qadian el fundador de nuestra comunidad Ahmadiyya también tuvo una vida enriquecida por las revelaciones de Dios y la realización de milagros y

prodigios celestiales que acrecentaron y dieron firmeza a sus seguidores. En muchos casos estos milagros bastaron para convencer incluso a los más escépticos y feroces oponentes de su mensaje.

Los primeros ahmadies que aceptaron el rol divino de Hazrat Mirza Gullam Ahmad y su papel reformador del islam fueron testigos de innumerables milagros y dejaron constancia de ellos para la posteridad. A continuación citaremos las propias palabras del Mesías prometido:

اب تک کئی ہزار خدا تعالیٰ کے نشان میرے ہاتھ پر ظاہر ہو چکے ہیں۔ زمین نے بھی میرے لئے نشان دکھلائے اور آسمان نے بھی۔ اور دوستوں میں بھی ظاہر ہوئے اور دشمنوں میں بھی جن کے کئی لاکھ انسان گواہ ہیں۔ اور ان نشانوں کو اگر تفصیلاً جدا جدا شمار کیا جائے تو قریباً وہ سارے نشان دس لاکھ تک پہنچتے ہیں۔ فَأَلْحَمْدُ لِلَّهِ عَلَىٰ ذَٰلِكَ (روحانی خزائن جلد ۲۱، براہین احمدیہ حصہ پنجم، صفحہ ۱۴۸ حاشیہ)

Dios Todopoderoso ha manifestado miles de señales en mi mano. Aparecieron señales para mí desde la tierra y desde el cielo; aparecieron entre mis amigos y entre mis enemigos; y cientos de miles de personas las presenciaron. Si cada signo se contara por separado, sumarían alrededor de un millón. فالحمد لله [Alabado sea Al'lah por todo esto]. (Ruhani Jazain, vol. 21, Barahin-e-Ahmadia, vol. 5, pág. 148, nota a pie de página, trad. ingles. Pág. 211 nota a pie de página)

En las propias palabras de Hazrat Mirza Gullam Ahmad los signos que manifestó fueron alrededor del millón y afirma que miles de personas los presenciaron lo que nos explica un poco el porque hoy en día los ahmadies suman millones de fieles.

### Brevemente citaremos algunos:

1- La primera de ellas son las revelaciones de Allah desde edad temprana. Dios todopoderoso y misericordioso se le manifestaba y le albriciaba eventos futuros.

Y este conocimiento de lo desconocido se manifestaba en su propia vida de santidad y servicio a Dios. Su nobleza de carácter en una sociedad donde la práctica del pecado era lam-

entablemente común era algo extraordinario y loable de por sí.

2- En el año 1891 Dios el altísimo se le manifestó nuevamente y le pidió a su siervo Hazrat Mirza Gullam Ahmad que se revelara y anunciara que él era el Mesías prometido y Mahdi esperado por todos. Una afirmación muy osada y que muchos habían realizado en el pasado pero con efectos lamentables para ellos mismos. Sin embargo la proclama del mesías prometido fue sostenida por Allah mismo y la protección divina no se apartó nunca de él.

3- Otro aspecto es el tiempo de su aparición. Hazrat Isa (Jesús) la paz de Dios sea con él apareció 13 siglos después del profeta Moisés la paz de Dios sea con él. De igual manera Hazrat Mirza Gullam Ahmad se manifestó 13 siglos después del profeta Muhammad que la paz y las bendiciones de Dios sean con él cumpliendo así con los hadices que lo vaticinaban de esa manera.

4- Otra señal fue que estaba profetizado que durante la vida del Mesías prometido una plaga mortal castigaría la tierra pero que el mesías prometido y sus seguidores no se contagiaran ni pereceran. Esta plaga efectivamente golpeó la India durante los tiempos de Mirza Gullam Ahmad y ni él ni los ahmadies se contagiaron. Esta señal fue tan clara y evidente que millares aceptaron su mensaje y entraron en su bayiat.

5- Otra señal de los tiempos de la aparición del mesías prometido sería un eclipse de luna y sol durante el sagrado mes de Ramadán. Este eclipse tuvo lugar en vida del Muyaddid Hazrat Mirza Gullam Ahmad, específicamente en el Ramadán del año 1894 y fue otra evidencia a su favor.

6- Sanaciones y curas milagrosas las cuales se cuentan por cientos de ellas y más. Mirza Gullam Ahmad sanó a muchas personas y esto sirvió de testimonio para las personas sinceras que aceptaron su mensaje y proclama pues si bien muchos vieron y creyeron otros rechazaron la verdad.

7- En la vida del mesías prometido muchas veces los alimentos no eran suficientes, otras llegaban personas necesitadas o parientes inesperados. Ante estas situaciones el mesías con sus propias manos y ante la vista atónita de los presentes incrementaba el arroz y los alimentos presentes. Si esto sucediera en nuestros días sin duda sería un gran motivo para aceptar su mensaje.

8- Muchas profecías que predijo se cumplieron en su vida y aún hoy se cumplen. Podemos citar muchas pero existen abundantes trabajos y artículos que las enumeran y que sería tedioso traerlas todas a colación.

Hasta aquí hemos visto algunas de las evidencias y señales que sostienen las afirmaciones de Mirza Gullam Ahmad sobre su proclama de ser el Mesías prometido y Mahdi esperado por la humanidad.

Puede ser que si tan solo leemos estas evidencias de manera superficial y frívola no encontremos nada extraordinario o que nos logre convencer pero sí lo hacemos con el corazón sincero y abierto a la verdad van a experimentar un cambio interior que los conecte con el mesías prometido y estas señales serán sorprendentemente convincentes.

¿Porqué acepté a Hazrat Mirza Gullam Ahmad cómo reformador o Muyaddid? ¿Porqué decidí ser ahmadi?

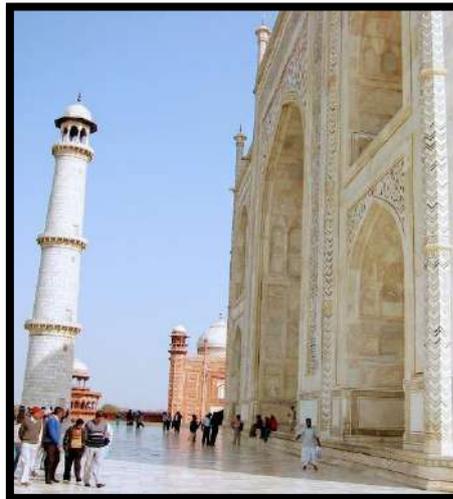
Estas preguntas me las hacen con bastante frecuencia y lejos de incomodar son para mí una oportunidad invaluable para abordar un tema trascendental para la humanidad como lo es la Ahmadiyya.

En mi caso particular no tuve la dicha de conocer a ese gran hombre que fue Mirza Gullam Ahmad y por lo tanto nunca fuí testigo de sus milagros ni me conté entre sus primeros seguidores. Yo nací en el año 1985 casi 100 años después del mesías en una isla bastante lejana de aquella aldea de Qadian donde Mirza Gullam Ahmad fundó el movimiento Ahmadiyya y el Anjuman o Consejo para preservar sus enseñanzas. En mi niñez el islam era práctica-

mente desconocido en la isla de Cuba y ni siquiera en la capital había presencia significativa de cubanos musulmanes. Mis primeras experiencias religiosas tuvieron lugar en la pequeña iglesia evangélica de mi barrio que en aquel entonces eran simplemente casas de culto donde nos reuníamos para rezar y adorar a Dios de la única manera que conocíamos. El tiempo fue pasando y yo fui creciendo y con los años me alejé de la iglesia pues no me sentía identificado con aquella teología y su forma de adorar a Dios nunca tocó mi corazón. Pasé mucho y sufrí mucho pues vivir sin Dios fue terrible para mí, sentía la necesidad del altísimo en mi vida pero no tenía la manera de saciar esa carencia espiritual hasta que conocí el islam. En el islam conocí y estudié las dos ramas más grandes que predominan a nivel mundial las cuales son el sunnismo y el chiismo. Sin embargo fue la Ahmadiyya la que completó esa búsqueda de la verdad y ofreció una verdadera paz a mi alma.

### ¿Pero cómo sucedió?

Después de mis viajes de estudio a Irán y a Iraq regresé a mi país donde sostuve un encuentro con un hermano ahmadi procedente de Guatemala quien paso a paso y con increíble destreza me expuso las enseñanzas de Hazrat Mirza Gullam Ahmad y esto fue como una luz bendita que llenó completamente mis expectativas de lo que yo concebía como islam. Pero lo primordial y lo que me convenció no fueron las incontables profecías o evidencias relacionadas al mesías prometido sino la lógica de su mensaje y la justicia de sus reclamos tan necesarios para el islam. En mis charlas siempre hago analogías entre la Ahmadiyya y el wudhu o purificación ritual islámica y esto se debe a que así como la purificación con agua limpia prepara el cuerpo del creyente para el encuentro con Dios la Ahmadiyya también lim-



pia el islam de innovaciones y malentendidos que empañan su imagen y que son motivos para generar ataques hacia un mensaje tan bello como es el islam y el sagrado Corán. Ahmadiyya no es algo nuevo más bien se trata de retomar el islam del profeta Muhammad (la paz y las bendiciones de Allah sean con él y su familia) En fin y para resumir Ahmadiyya ya estaba en mi corazón e inmensa fue mi alegría al saber que Dios había enviado a Hazrat Mirza Gullam Ahmad a enseñar que islam es amor a la humanidad y sumisión al creador y señor de todos los seres humanos.

El Movimiento Ahmadiyya de Lahore y su Anjuman (consejo) fundado por el mismísimo Mesías son los herederos de las excelentes enseñanzas ahmadies. El Anjuman bajo la dirección eficaz y democrática de su ameer cumple cabalmente y con esfuerzos denodados esta

honrosa misión de llevar el islam hacia los rincones más remotos de la tierra mediante métodos pacíficos. Por supuesto la verdad y su aceptación siempre llevan implícito cierto sacrificio y un cambio en nuestro actuar. Aceptar la verdad muchas veces acarrea perderlo todo, perder familia, amigos y bienes materiales que son muy importantes en

nuestro día a día pero no podemos perder de vista que lo más grande es nuestro servicio a Dios y nuestro deber de servirle que al final se revierte en nuestro propio beneficio. Es muy probable que ya seas ahmadi en tu interior y no lo sepas, busca la verdad y actúa con sinceridad. Esta es tu oportunidad, Ahmadiyya llegó a ti solo tienes que ser fiel a ti misma(o) y hacer tu juramento, firmarlo y de esta forma terminar tu iniciación formal como ahmadi.

[\(Return to Contents\)](#)

### **Ahmadiyya Anjuman Isha'at Islam Lahore**

**Founders of the first Islamic Mission in the UK - established 1913 as the Woking Muslim Mission.**

E-mail: [editor.thelight@LACommunity.uk](mailto:editor.thelight@LACommunity.uk)

Websites: [www.aaiil.org/uk](http://www.aaiil.org/uk) | [www.ahmadiyya.org](http://www.ahmadiyya.org) | [www.virtualmosque.co.uk](http://www.virtualmosque.co.uk)