



The Light

A multilingual journal of Islam.

ISSN:2754-2661

September
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

Editors

Managing Editor Lord Shahid Aziz (U.K.)

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

Contents

The Call of the Messiah	2
Him Alone	3
The Berlin Convention	4
Women and Islamic Studies	6
To Live	9
Spanish Article	10
Dutch Article	12
Italian Article	17

Broadcast Venues

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

Our Websites

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

Broadcast Schedule (U.K. time)

- Mon to Thursday**
1900 - Urdu - تدریس القرآن
19:30 - English - Reflections on the Holy Quran
- Friday** 13:00 Friday Service
- Saturday**
- 14:00 – Urdu – Pure discussions
WhatsApp group

Podcasts of all broadcasts are available on Podbean and Spotify.

Announcements

This issue of The Light has a report on the re-opening of the Berlin Mosque after extensive renovation and repair. In 2024 we will celebrate the centenary of its construction. Please make sure that you attend this historical event.

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.)

An objection

It has also come to our notice that some people, out of ignorance, have made a charge against us. This is about the book *Barahin-i Ahmadiyya*. They say that even though its price and contributions, about three thousand rupees, have been collected, it has not yet been published in full. We wish, in reply, to make it clear to them that the amount received from the people was not only three thousand rupees, but about ten thousand rupees more had been received besides this, which was neither a contribution for nor the price of the book. Instead, the supplicants sent a part of it as a present for prayer and blessings. The remainder was by faithful friends inspired with the spirit of service and love, and the whole amount had been expended on the essential work that arose unavoidably in the way of the Movement from time to time. Since the Providential plan had thrown the book's publication into abeyance, no savings could be made from the expenditure on other branches of work that had also been established under Divine direction. In addition, the Providential wisdom behind this delay was that certain subtleties and truths be wholly unfolded to the author. And also that the opponents, in the meantime, might exhaust all their fire during this period.

An ambitious programme

Now that God's Will has again turned to this direction, wishing that the remaining volumes be completed. Our attention has also been

diverted to the writing of these few lines. Completion of our books is, therefore, our most pressing need. A significant portion of the *Barahin* is yet to be published. When printed, it will be sent to the customers and those who had been given previous parts free of charge. A promise of future supply is also held out, even with other compilations, namely, *Isha'at-ul-Qur'an*; *Siraj-i-Munir*; *Tajdid-i-Din*; *Arba'een fi-alaamat-ul-Muqarrabin*. The writing of a commentary on the Holy Qur'an is also under contemplation. We also have a passionate desire to bring out a monthly magazine to stand against the Christian papers and refute false faiths. There is no obstacle in our continuing execution of all this work except the lack of funds. Adequate arrangements could have been made for the full development of this branch of work, out of the other five. But only if a printing press were in our possession, a copyist permanently at our disposal, and financial aid incoming from time to time to defray necessary expenses on paper, printing and the copyists' salaries.

Request for response

O thou country of India! Is there no noble-hearted man of wealth and will on thy soil to come forward and bear the expenditure of at least this one section of the Movement? Much can be done if only five men of the nation can afford, realising the extreme necessity of the time, to take upon themselves the management of these five branches. O God of Power and Glory! Open their hearts with your grace. Islam has not been smitten with poverty and deprivation; it is merely niggardliness and miserliness. And such people who have not been endowed with abundant financial means can also render their help to this Movement so that they should **take a firm resolve to contribute their amounts regularly every month for the furtherance of this great cause.** Passivity, apathy, mistrust and suspicion cannot do anything to religion. Diffidence and doubt certainly disunite and destroy. Think of the supreme sacrifices of people who gladly gave for the propagation of the Faith in the prophets' time. If a rich man produced his beloved wealth for the sake of his religion, a beggar presented his bowl of crumbs collected from door to door; and they

continued with their suffering and sacrifice until victory and triumph came upon them from the Most High God. It is not easy to be a Muslim, nor is it free from pain, care, and responsibility to be called a *Momin* (a believer). Therefore, O people! If there is in you that spirit of faithfulness and honesty given to the believers, then take not this appeal of mine in a light and indifferent manner and make a sincere and honest move to attain good and righteousness. The Most High God is watching you from heaven to see what reply and response you make to this message.

Present-day apathy of Muslims

O Muslims, the relics of the high-souled and resolute believers, and the children of noble and great ancestors, make no haste in denunciation and doubt and fear the frightful epidemic raging around you. It has already taken a heavy toll. Do you not see what a frantic effort is being made for the extermination of Islam? Is it not incumbent on you that you should also exert yourselves? Islam is not a manufactured thing that can be wiped out and destroyed by human effort. But woe unto them who are after its annihilation! And woe again unto them who, whereas they have everything for the sensual gratification of themselves, their women and their children, have not a single penny in their purse for the service of Islam! O idle and slothful people! It is regrettable that although you do not have the power to propagate Islam and show its light to the world, you do not accept with thankfulness and gratitude this Divine mission founded to display the splendour of our religion. These days, Islam is like that luminous lamp enclosed and shut in a box. Or it may be likened to the sweet spring of water, covered up and concealed under mire and dirt. And it is for this reason that Islam is lying in a state of deterioration and decline, and its fascinating face and beautiful figure cannot be seen. It was, therefore, the imperative duty of the Muslims that, to show its beloved face to the world, they make a vigorous struggle, and to say nothing of wealth, they should have shed, like rainwater, the drops of their life-blood. But they did not. Because of their ignorance, **they erroneously think the existing books are enough for**

the purpose. But they know not that the repulsion and counteraction must also be a new make for the driving back of the new assaults, launched with new weapons. Moreover, at the time of the spread of darkness in every age, when prophets, apostles and reformers appeared upon the stage, were not previous books already in existence?

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

Him alone

By Iain Dixon



Tawheed, the cry of my heart, no partners with God, set Him apart. Just one God, no one else can compare, Him alone bow before, to Him alone swear.

Tawheed, the cry of my heart, no partners with God, alone set apart . . . set apart to adore, not to idols of wood and stone, but Him alone. All praise to the creator, not the creation, all praise to the painter, not the painting.

We are poems written by His heart; each line does He impart, crafted with love by *Tawheed* above. To Him, I call, to Him who is all in all. My help in the struggle, my comfort in battle, just one God.

Author of my life, my friend and King, to you alone I bow, to you alone I sing. *Tawheed*, *Tawheed*, with heart and soul and all within, I offer up the poem of my life, to the one true God my delight ... and to you alone, I recite..

I recite my life, with thanksgiving and praise, and to you alone my voice I raise, *Tawheed* *Tawheed*, the poem of my heart, no partners with God, I set you apart. Just one God, no one else can compare. To you alone I bow before, to you alone I swear.

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

The Berlin Convention

By Imam Amir Aziz

By Allah's blessings, Berlin Mosque has been completely renovated to its original glory, 98 years after construction. It is the first time the Mosque's exterior and interior have been fully renovated. Imam's house has also been fully renovated from the outside. It took us six years to achieve this historic goal. Alongside the renovation of the Mosque, the mission is also prospering. The Mosque is open for five times prayers.

It has become the most active and important centre. During this short period, 56 people took the *shahda* in the Mosque, and hundreds of books were distributed. Mosque has become the centre of learning teachings of Islam and AAAIL.

We organised two days convention to celebrate this historic moment on 12th and 13th August 2022. Hazrat Ameer Dr Abdul Kraim Saeed sahib specially graced the event. Delegates from Pakistan, England, Holland, Portugal, Suriname and Germany participated in the event.

On the 12th of August, Friday, the day started with a Darse Quran by Hazrat Ameer after Morning Prayer. Hazrat Ameer delivered the Friday sermon in English, translated into German and Arabic. The Mosque was packed, and attendees had to sit outside in the garden to listen to the sermon.

After the tea break, the Jalsa started at 16:00 with the recitation of the Holy Quran by brother Reza Ghafoor Khan from Holland.

Sister Galida Badoella from Suriname presented *Manzoom Kalam*¹.

Hazrat Ameer addressed the audience in his opening speech, thanking Allah for providing an opportunity for members of AAAIL to donate

towards the renovation of this historical Mosque. He thanked all members of AAAIL across the world who generously donated to this great cause.

Brother Dr Jawad Ahmad from the U.K. talked about this historic moment representing UK Jammah. He expressed his thoughts about Berlin Mosque and his attachment to this Mosque. He also explained the great devotion of his father (Uncle Nasir Ahmad) to this Mosque, who has rendered excellent services to Berlin Mosque and AAAIL.

Dr Robbert Mohammad Amin sahib represented Holland Jammah and expressed his feelings about the renovation of the Mosque. He also narrated that his Jammah will continue to support Berlin Mosque. Brother Haroon Badole also addressed and congratulated AAAIL, saying it is a great moment in history when the Mosque has been fully renovated to its original glory. He also recited a poem in his very melodious voice.

The youngest speaker, Rehan Hoeseni from Holland, also delivered a speech everyone appreciated.



Ch. Saadat Ahmad sahib from Pakistan also addressed and informed how much expenses were spent on the renovation of the Mosque. He thanked Allah for providing us with the opportunity to complete this uphill task.

Lord Shahid Aziz from the U.K. narrated many historical incidents about the Mosque. He also named previous Imams of the Mosque who did their best to serve the Mosque.

¹ Poetry

Dr Asad Hayat sahib, who was visiting the Mosque first time, also expressed his thoughts about Berlin Mosque. Brother Abdul Aziz sahib from Germany also addressed the gathering. He spoke about the Mosque and his services for it. He has also served the Mosque as Assistant Imam. Mr Muddasir Aziz from Holland presented Central Anjuman's website details and explained its up gradation. The first day's programme ended with a fervent prayer by Hazrat Ameer for the progress of the Berlin Mission and AAAIL worldwide.

2nd Day 13th August

The day began with Darse Quran by Hazrat Ameer after Fajr Prayer.

It was a very special day - the official opening of the Mosque was held at 4 pm. Participants from various religious, political, literary and social strata participated in the event. Hazrat Ameer inaugurated the ceremony with Surah Al Fatiha. The Ribbon cutting followed this. The media gave special attention to the event, and the ceremony was broadcast on the main T.V. channel.



The programme started with the recitation of the Holy Quran by Mr Yasir Aziz, followed by its translation into the German language by Mr Ozkhan. Saleena Aziz, a young girl, performed as Master of the Ceremony in German and English.

The Imam presented mosque history. Later, Hazrat Ameer delivered the keynote address: Islam is the Religion of Peace. His speech was appreciated by everyone present. Dr Gerdien Jonker, a Historian and well-known writer, spoke about the glorious history of the Mosque. The architect Mr Nitschke explained all phases

of the renovation of the Mosque. Mr Zakaria Alokak represented the Arab-German organisation ABZiel and talked about religious harmony as presented by Berlin Mosque. Mr Inshaal Ahmad from the U.K. delivered a wonderful speech in German. He spoke about the Role of Muslim Youth in a multicultural and multireligious Society.

Our special guest, the ambassador of the People's Republic of Bangladesh, Mr Mosharaf congratulated people on this historic achievement. He stressed religious harmony in society as preached by the Berlin Mosque. He also said that his country is secular, where people of all faiths live in absolute peace and harmony. Dr Gardi Nutzal represented Religious Forum Berlin. She addressed in German and congratulated AAAIL on this historic moment.

Mr Arif Naqvi from India, a writer of more than 30 books, a renowned poet, author, and drama writer in literary circles, gave an excellent speech about religious harmony and tolerance in society. His presence was a great honour for us and the gathering.

Mr Amerjeet Sing represented the Sikh community, conveying love and peace to all. Pastor Oliver from the African community also addressed the conference, saying that religious harmony was the need of the time. Mr Sarwar Ghazali, a well-known writer, poet and novelist, also addressed the meeting and congratulated AAAIL on completing this uphill task. It was a great success that people of all faiths and all social circles were present at the moment. The neighbours of the Mosque were specially invited to attend this event and enjoyed it.

The programme ended with Asr prayer and closing Dua by Hazrat Ameer, followed by dinner. [\(Return to Contents\)](#)

Women and Islamic studies**Annemarie Schimmel's pioneering
take on Islam***A Tribute by Stefan Weidner*

(<https://tinyurl.com/2byahrcw>)

(© Qantara.de 2022)

Translated from the German by Ruth Martin)

Stefan Weidner is an author and Islamic studies scholar. This article summarises a speech by the author at the University of Erfurt on 23 April 2022 in celebration of Schimmel's birthday. The full version will be published in August in Bernstein-Regal, a series by Bernstein Verlag.)

This year Annemarie Schimmel, the great German scholar of Islamic studies, would have turned 100. Unique within the German and international academic community of her time, Schimmel's pioneering work was characterised by a love of Islam.

The very fact that Annemarie Schimmel was the first woman to make a name and a career for herself in Islamic studies – not just in Germany but worldwide – conveys some idea of her significance. And yet the 100th anniversary of her birth on 7 April 2022 passed with scarcely a mention. For instance, aren't more important things like the war in Ukraine going on right now?

The first woman in Islamic studies

I admire Annemarie Schimmel for her tenacity. She made her mark in an academic field dominated by hugely conceited men and became more famous than all put together. She talks about all the little humiliations she had to suffer in the process in her autobiography, *Mein west-oestliches Leben* (My West-Eastern Life): the belittling of her presence and her name, for example, by people who called her "Miss", "Schimmelin", "Cemile" and "Jamila".



Even if the last of these means “beautiful”, it still reduced her to her appearance. Would anyone have dared do the same to a talented, ambitious man? “Men are our enemies,” Schimmel quotes a feminist friend as saying.

As a student in Berlin during the war, however, she was very well-connected in the world of German Oriental studies. She gained her doctorate in 1941 – at just 19 (unimaginable today) – and in March 1945, amid the chaos of the war’s end, she submitted her postdoctoral thesis. And yet it was not until 1961 that she was awarded an academic position in Bonn that conferred anything like the status she should have had.

Annemarie Schimmel was the first female Islamic studies scholar to make a name for herself. We can get some idea of the shortage of women in this field from the fact that, of the dozens of Koran translations into European languages, it is only in recent times that any translations by women have been published (one by Angelika Neuwirth and one by Lamya Kaddor and Rabea Mueller). This example exposes the foolish idea that persists in patriarchal cultures – including in the West until very recently – of religion being the preserve of men.

Annemarie Schimmel normalised women studying Islam. The following generation produced many significant female Islamic studies experts; in one way or another, they may all be seen as heirs to Annemarie Schimmel’s legacy.

The International Center for Comparative Theology and Social Issues at the University of Bonn commemorated their famous scholar with a festive event on 7 April 2022. Visitors were invited to follow in her footsteps with a city walk. The walk ended at Schimmel’s grave in the Popenisdorf cemetery. Otherwise, there was little public appreciation for a scholar who made a name for herself, not only in Germany but worldwide as the first woman in Islamic studies

Annemarie Schimmel normalised women studying Islam. The following generation produced many significant female Islamic studies experts; in one way or another, they may all be seen as heirs to Annemarie Schimmel’s legacy.

Enthusiasm for literature

Her translations and books also laid a path for my career as an Islamic studies scholar. Annemarie Schimmel was one of the first – and one of few people in her generation – to take an interest in the contemporary Muslim world, not as dead philological research material or as a political and sociological problem, but with enthusiasm for its contemporary literature. Annemarie Schimmel looked beyond the classics of Middle Eastern literature to study writers of her own and even younger generations.

This was something entirely new, unheard of virtually. The present-day Islamic world was brought into focus not as a political problem to be considered but as a lively culture on par with our own. As early as 1975, she published an anthology of translated, contemporary Arabic poetry. She never regarded her Arab, Turkish, Iranian or Pakistani friends and acquaintances as mere “native informants”, let alone as the objects of anthropological, ethnological, sociological or political research, as many people still do to this day.

Annemarie Schimmel gave up the distance that separated many in her field from the “subjects” of their research – a distance frequently cited as necessary for maintaining “objectivity” – and thus stood head and shoulders above others of her time.

The German Peace Prize debate

Despite all the forward-looking aspects of her work, she stands on the other side of a divide that made a straightforward continuation of her approach difficult for those of us who came later. This divide did not begin with the attacks of September 11 2001. It had already become evident to Annemarie Schimmel before that time in the campaign that was waged against her when the German Book Trade awarded her the 1995 Peace Prize.

She was accused of not having taken a clear enough position on the death fatwa issued by Iran’s Ayatollah Khomeini against the British Indian writer Salman Rushdie, the author of the

novel *The Satanic Verses*. People said she had shown unwarranted sympathy for the outrage felt by many Muslims.

Pioneer in a man's world: in her biography, Islamic scholar Annemarie Schimmel talks about all the little humiliations she had to suffer in the process: the belittling of her presence and her name, for example, by people who called her "Miss", "Schimmelin", "Cemile" and "Jamila". Even if the last of these means "beautiful", it still reduced her to her appearance. "Would anyone have dared do the same to a talented, ambitious man?" asks Stefan Weidner. "I admire Annemarie Schimmel for her tenacity. She made her mark in an academic field dominated by hugely conceited men and became more famous than all put together."

This incident was a herald of the ideological disagreements that shaped German, European and American politics after 9/11. It wasn't enough for Annemarie Schimmel to take a clear stance against Khomeini's fatwa. She was also expected to deny any legitimacy to the outrage felt by devout Muslims to deny there was any cause for it. In other words, she was expected to give her blessing to the West's usual arrogance and ignorance.

And because she refused to do that, people were able to project onto her the new image of the enemy. It is one that still has us in its grip to this day and has contributed in no small part to us overlooking the far more dangerous enemy to the east of Europe.

Loss of innocence

Of course, the conflict over awarding the Peace Prize to Annemarie Schimmel was a symptom rather than the cause of the divide separating her from my generation and younger scholars. Still, for us, it has been almost impossible to breach. So what exactly was it, and what caused it?

Put simply, even within Annemarie Schimmel's lifetime; it became impossible to take an innocent view of Islam, the Islamic world, the Arab world, and the "Orient". But the

perspective and practice of Annemarie Schimmel's brand of Islamic studies were based on precisely this trusting, unbiased view.

A mercilessly objectivist, "scientific" distance, or an equally merciless culture of suspicion, supposition and distrust, is no way to gain a proper understanding and appreciation of the phenomena of foreign cultural history, let alone to admire them. They become dead research material, mere objects under autopsy.

The Edward Said shock

The American-Palestinian intellectual Edward Said, a contemporary and an Ivy League colleague of Annemarie Schimmel's, expressed this distrust (which generally rests on reciprocity) in the strongest and most convincing terms.

Said's book *Orientalism*, the seminal text of postcolonial theory published in 1978, put an end to the epoch of supposed innocence by bringing the necessary illumination and theory to a divide that had its roots in the upheavals of the colonial period.

That said, when Edward Said dismantled "Orientalism", he wasn't only referring to the academic field of Islamic studies – and certainly not to the approach Annemarie Schimmel took to that field. He also graciously spared German orientalism from his critique. Partly because he spoke no German, but partly because the strictly philosophical nature of German oriental studies offered less to attack than the power politics inherent in the approach taken by other, older colonial powers.

Annemarie Schimmel might therefore serve as a good example of Edward Said overshooting his target or simply misfiring. You will find no racist denigration of Islam in her work, nor any research open to political or other abuse. And so, while Annemarie Schimmel should not have felt personally attacked by Edward Said, she was still working in a tradition and a field that, viewed from an anti-imperialist and postcolonial perspective as Edward Said did, had rightly become suspect.

In progressive circles, therefore, Islamic studies lost its focus; it became questionable, fragmented, and atomised. Amid the often opaque ideological conflicts that resulted from this, there was suddenly little room for a vision of Islam like Annemarie Schimmel's, as the furore over the German Peace Prize subsequently revealed.

Romantic view

We may describe this vision with two straightforward key phrases, a loving and enthusiastic – and a romantic and romanticising – view of Islam. It is a vision that undermined the denigration of its subject matter that has always existed in Islamic studies, from the time of Christian anti-Islamic propaganda.

But this vision also undermined a form of intellectual imperialism of which we seldom become conscious, consisting of the uncritical celebration of progressive modernism and denigration of anything that, from the modernists' perspective, smacks of pre-modernity, of being out of step with the times, underdeveloped or regressive. Ever since the Enlightenment, this progressive modernism has gone hand-in-hand with a distaste for religion, mysticism and aesthetics – everything, in other words, that seeks to or could enchant the world; everything to which Annemarie Schimmel devoted her work.

I envy her for having lived and worked almost unquestioningly and naturally in this context. Looking at Annemarie Schimmel's work a century after her birth, this is the gulf that we must try to span, if we want a shared future worth living in. I can think of no better preparation than reading Annemarie Schimmel.

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

To kill your desires for this world for Allah's sake is the greatest *Jihad* a Muslim can conduct. Are you ready for this *jihad*?

To Live

By del Negro Lucaa

(To be alive, to live, is still a behavioural reason worthy of praise in Western thought? The original article appeared on the website "AutoreNegro.org" in Italian)



Praising, in many ways, means making open and visible, sharing what is deserving - an act of quality, dignity, and a vital service to be performed.

The evolution of Western thought - accredited by secularisation - has surpassed the Faith. It cannot be denied, in one way or another, every inhabitant or, better, every resident in the West learns it from awareness and joy (the rediscovery of "the texts"), but also in the pain of never finding peace from them. (Sometimes, both situations co-exist to continue the flow of life). Yet, if for the good faithful, for the pious person, the availability of good words and certain references does not seem to be lacking today. On the West side, caution is often used to escape the commitments God nevertheless indicates (prescribes) without a doubt to the faithful; the question arises spontaneously: is there a clear point that unites, strengthens and solidifies fraternity in the imperfection of the elements with the act of living? **Can we delineate this "attitude" in stopping "clean thought" by thinking of overcoming theology with systematic and relativistic notions, finally proposing scientific study solely as a (Western) solution?**

Let's leave agnosticism, atheism, and naturalism for a while: free human thought can fly even higher without giving up God. (I don't want to hide my deep respect and admiration for the greatest English-speaking writer of all time, consequently for the Anglo-Saxons in general.) Let's take "the thought" of the third act (the first famous scene) of the tragedy "Hamlet": "to be or not to be..."; the work that William Shakespeare wrote between 1600 and 1602 in

London, if I am not mistaken. **In my opinion, the total arrest of Western thought is precisely identified** with the good grace of the illustrious and esteemed treatises by Parmenides of Elea, Plato, Aristotle, Hegel, Avicenna, Nietzsche and Sartre, immense works of thinkers to whom all the humanity owes a lot. (You can find the Western “logic of fear” in the human anxieties uttered in Prince Hamlet’s monologue.)

ADDENDUM:

When Caliph Omar occupied Egypt in 641, he was lapidary in front of the famous library of Alexandria, according to a description reached us between myth and legend, therefore not confirmed: “These books”, he said, “contain what is already in the Koran, and then they are useless, or they say something that is not written in Koran, therefore is dangerous”.¹ The great library of the Ptolemies was thus destroyed. Suppose it is not clear precisely what was the cause of the destruction of the ancient Library of Alexandria in Egypt, whether it was the incident repeated over the centuries, the Arab invasion or the disinterest of the emperors. In that case, the result remains the same: the arts and (human) sciences, Western knowledge, thanks to the Arab world, had an exceptional flowering, to the point that many works of classical Greece on which Western Thought is erected, they have come to us only through (thanks to) the Arabic-Islamic translation. The episode recalled Hegel in the “Lectures on the Philosophy of History”, showing that substantial fanaticism in the Islamic world can take the most unseen and unforeseeable directions on a historical level. For Hegel, in fact, << Islam is the true homeland of mutability >>, an “infinite sea” that << always sways >> and where << nothing is in equilibrium >>. CIT. F. Monteforte (Postponement to “The Process of Islam to Western Civilisation” by G. Piovene. 1957 Mondadori Ed.)

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

[Spanish Article](#)

La Baraka en la Wilaya

By Prof Ubaldo Pino



Muhámmad (s.a.s.), el Profeta del Islam, es la fuente y el centro de la Wilaya (unión íntima con Allah) -entendida ésta como esencia del ser humano-, y esta idea caló hondo entre los musulmanes antes que ninguna otra. La adhesión al Islam significó y significa, principalmente, la adhesión a Muhámmad (s.a.s.), en quien se reconoce al arquetipo sobre el que está moldeado el ser humano; es el Hombre Pleno, el polo en torno al que gira la humanidad y en quien ésta se reúne para encontrarse con Allah.

Así pues, en cierta manera, el Profeta fue concebido, desde el principio, ocupando el centro místico de la existencia, como el prototipo del hombre perfecto tal como era representado en la imaginería de los musulmanes, al ser él el resumen de los profetas que le precedieron y foco que irradia sobre sus seguidores la bendición de su poderosa energía espiritual. Encontramos la formulación de estos pensamientos en textos musulmanes muy tempranos. De su biografía, el pueblo llano retiene sobre todo los aspectos numinosos, adornados con exageraciones que crispan a los ulemas, celosos guardianes de las tradiciones auténticas.

El Corán enseña que el Profeta (s.a.s.) es misericordia para el mundo y que es una antorcha luminosa. Estas dos referencias han servido de base para toda una mística sobre la función cósmica de Muhámmad (s.a.s.). Entramos así en el espacio de la llamada Luz de Muhámmad, primera cosa creada y materia prima del universo. Si bien la meta del devoto es Allah, para conquistarlo debe identificarse antes con Muhámmad (s.a.s.) hasta heredar su secreto, que es el lugar de encuentro entre Allah y el

¹ This is propaganda without evidence. If Muslims actually believed this why did they translated ancient literature into Arabic!

hombre.

Los descendientes del Profeta (s.a.s.) cuentan, por el mero hecho de serlo, con una participación en ese secreto para el que no hay palabras y que los dota de una sensibilidad espiritual extraordinaria y de una vinculación a la esencia de las cosas que les permite obrar prodigios que están fuera del alcance del resto de los mortales. En líneas generales, encontramos los mismos elementos presentes en otras muchas tradiciones espirituales, pero en el Islam pasan a ocupar un lugar central designado por el nombre mismo del nuevo sistema espiritual: Islam, claudicación del ego ante Allah.

Además, de tal actitud resulta el verdadero objetivo al que se aspira, incluido también en la raíz de la palabra, el salam, la paz que consiste en la superación de los conflictos del hombre común y, por tanto, serenidad de espíritu. Cuando ello sucede, se ha alcanzado la iluminación, la victoria, se ha hecho la conquista (fath), quedando abierto el Paraíso ante el hombre.

Uno de los temas recurrentes en los relatos populares en torno a los awliya (místicos íntimos de Allah) es el de la bāraka, termino de significación huidiza pero imprescindible para comprender aspectos esenciales en el universo de la espiritualidad islámica en general. La bāraka es la bendición que exhalan los awliya, una especie de efluvio invisible que fecunda el mundo. Efectivamente, los diccionarios árabes le dan como sinónimos los términos de fecundidad, prosperidad, aumento. Es un plus de existencia, un desbordamiento de intensidad o energía vital.

No sólo la poseen los awliya, sino que emana de determinados lugares, está en el agua, es abundante en determinados momentos y fechas, se destila de ciertos árboles, se conjura con ciertas palabras, etc. Hay todo un saber popular sobre la bāraka, legitimado por la referencia a ella en el Corán. Pero, sin duda, los santos son los máximos administradores de esa energía capaz de sanar, proporcionar fecundidad a las mujeres estériles, precipitar la lluvia en medio de la sequía, exorcizar demonios,

atraer la fortuna, y un sin fin de bondades que el pueblo llano busca junto a los awliya, tanto vivos como muertos.

Al lado de sus beneficios materiales, la bāraka tiene repercusiones espirituales, y el contacto con un wali puede desencadenar la iluminación que buscan los aspirantes. De ahí que en torno a ellos se reúnan discípulos que esperan recibir de él algo más que una instrucción formal, ambicionando en el fondo conquistar su secreto.

Las fiestas populares estacionales que se realizan en torno a los mausoleos de los awliya (los mawsim) tienen un importante alcance social, pero la gente acude a esos lugares para recoger bāraka. Se llama tabarruk al acto de la recepción de la bāraka, y ésta se obtiene besando la tumba del wali, circulando a su alrededor, invocándola junto a su tumba, sacrificando algún animal, participando en las danzas, etc. Algunos autores musulmanes han visto en ello una especie de culto al wali rechazable desde un punto de vista estrictamente islámico, pero sus defensores les recuerdan que en ello no hay ningún acto de idolatría, sino el aprovechamiento de una "energía" cuya existencia está avalada por el Corán. No obstante, sobre todo en la actualidad, las acusaciones suelen prevalecer, y los más suspicaces se apartan de tales prácticas considerándolas, en el mejor de los casos, como simples supersticiones.

A lo largo de la historia, el mundo del Islam fue testigo de la aparición de varios grandes sabios; almas divinamente imbuidas como las Estrellas Polares de la Religión y el Camino; las Lunas Luminosas de la Fe: personas a quienes los musulmanes devotos reverencian durante el milenio como nada menos que los herederos espirituales del Santo Profeta Muhammad (s.a.s.) . Estos seguidores perfectos del Santo Profeta (s.a.s.) habían sido bendecidos con el descenso directo del Conocimiento Divino, las Revelaciones Divinas y las Palabras Divinas sobre sus personas, y sus súplicas casi siempre fueron aceptadas. De hecho, tales seguidores de la Luz de Muhammad en el Camino Espiritual, imbuidos como están con cualidades divinas;

aspiran a cultivar una relación directa con el Creador de uno y vivir reclusos detrás de la cortina de la intimidad divina. Como dice el Corán: “Ciertamente, Mi Amigo Protector es Allah, Quien ha revelado este Libro perfecto y Él toma en (Su) protección a todos los justos.” (7:197)

Un Hadith-e-Qudusi registrado en Sahih Al Bukhari dice lo siguiente: “Mi siervo sigue acercándose a Mí con obras voluntarias hasta que Yo lo amo. Y una vez que lo amo, me convierto en su oído, con el que oye, su vista, con la que ve, su mano, con la que agarra, y su pie, con el que camina. Si me pide, ciertamente le daré, y si busca refugio en Mí, seguramente lo protegeré”.

Aquellos individuos con quienes Allah conversa más directa y frecuentemente que con otros creyentes pertenecen a la clase de Amigos de Allah (Awliya). En la terminología espiritual, tales personas son descritas bajo diferentes rangos y posiciones -Wali, Muhaddith, Mujaddid, etc.- todos los cuales reciben su luz de la Luz Divina y por lo tanto reviven el conocimiento, la sabiduría y las bendiciones de los Profetas y Mensajeros del era anterior La Luz de Allah que emana de estas lámparas espirituales ilumina el camino de los buscadores Divinos en el Islam. [\(Return to Contents\)](#)

[Dutch Articles](#)

“I Stand for Peace”

Visie vanuit de Koran

Door: Riaz Ahmadali

(Bron: Djumu'ah khutba, Vrijdag 15 juli 2022, Surinaamse Islamitische Vereniging)

“Vrede, die duurt tot aan de dageraad.”
(Koran 97:5)

Beste broeders en zusters, Assalaamu ‘alaikum w.r.w.b.

Van 13-15 juli 2022 was Sri Sri Ravi Shankar, de oprichter en voorman van de wereldwijde Art of Living Foundation op bezoek in Suriname. Hij was er voor de derde keer, eerder in 1998 en 2001. In april van dit jaar is hij

tijdens een activiteit van de Verenigde Naties gestart met een ‘I stand for Peace’ campagne. Volgens hem is het tijd dat alle vredelievende mensen zich verenigen met het doel een positieve verandering in de wereld te brengen. Suriname is het eerste land in Zuid-Amerika waar hij zijn ‘I stand for Peace’ campagne is begonnen.

Islam, religie van vrede

We weten allemaal dat de Islam een religie van vrede is. Maar wat houdt ‘vrede’ precies in? Afwezigheid van oorlog? Afwezigheid van onderlinge conflicten met onze naasten? Is dat al voldoende?

Vrede kunnen we op drie manieren beschouwen: vrede met Allah, vrede met onze omgeving, vrede met onszelf.

Hierbij enkele verwijzingen naar de Heilige Koran.

Mekka als plaats van vrede

Ten eerste wordt Mekka een plaats van vrede genoemd:

2:126: “En toen Abraham zei: Mijn Heer, maak dit een veilige stad (andere vertalingen zeggen: een oord van vrede) en voorzie degenen onder haar mensen die geloven in Allah en de Laatste Dag van vruchten.”

3:96-97: “Het eerste huis toegewezen aan de mensen is zeker (het huis) in Bakkah, gezegend en een leidraad voor de naties. Daarin bevinden zich duidelijke tekenen: (Het is) de Plaats van Abraham; en wie er binnengaat is veilig (andere vertalingen: vrede).”

14:35: “En toen Abraham zei: Mijn Heer, maak dit tot een veilige stad (andere vertalingen: oord van vrede), en red mij en mijn zoons van de aanbidding van afgoden.”

Verovering van Mekka in vrede

Koran 48:27: “Voorwaar, Allah vervulde het visioen van Zijn boodschapper naar waarheid.

Voorzeker, u zult de Heilige Moskee (te Makka) in vrede binnengaan met haar geknipt of geschoren zonder vrees. Dus Hij wist wat u onbekend was en Hij heeft u hiervoor een nabijzijnde overwinning toegezegd."

De voorspelling dat de Profeet Mohammed (vzmh) Mekka zou veroveren, wordt in dit vers gedaan. En inderdaad gebeurde het also dat de Profeet met 10.000 man naar Mekka ging en de stad zonder geweld innam. Het is ook deze vredelievende houding van de Profeet geweest, die ervoor heeft gezorgd dat heel Mekka zich kort na de verovering van deze stad tot de Islam had bekeerd, ja zelfs heel Arabië.

Vrede met onze omgeving

Voor wat betreft vrede met onze omgeving, beveelt de Koran ons aan om in vrede te leven met anderen; als iemand met wie we in onmin leven, ons vrede aanbiedt, dienen we dat te accepteren.

4:90: "Dus als zij (de ongelovigen) zich van jullie terugtrekken en jullie niet bestrijden en jullie vrede aanbieden, dan staat Allah jullie geen mogelijkheid toe tegen hen."

8:61-62 "En wanneer zij (de vijand) tot vrede neigen, neig jij daar dan ook toe, en vertrouw op Allah. Hij is immers de Hoorder, de Weter. En wanneer het hun bedoeling is jou te misleiden, dan is Allah waarlijk voldoende voor jou. Hij is het Die jou sterkte met Zijn hulp en met de gelovigen."

En ook als we merken dat er ergens ruzie is, in het onze plicht om te proberen daar vrede te brengen:

49:9-10: "En wanneer twee partijen van de gelovigen ruzie maken, sticht dan vrede tussen hen.

De gelovigen zijn broeders, dus sticht vrede tussen jullie broeders, en voldoe jullie plicht aan Allah opdat jullie genade zullen kennen."

Vredelievend gedrag moeten we onder alle omstandigheden tentoonstellen:

25:63: "En de dienaren van de Barmhartige zijn degenen die de aarde bewandelen in nederigheid, en wanneer de onwetenden hen aanspreken, dan zeggen zij, Vrede!"

Als onwetenden zich anders gedragen, een andere mening hebben of wat dan ook, zelfs dan dienen we dus met respect met hen om te gaan. En bij eventuele discussies ons netjes blijven gedragen. Zoals de Koran zegt in 16:125:

"Roep tot de weg van jouw Heer met wijsheid en uitnemende aansporingen, en argumenteer met hen op de beste manier."

Deze manier van argumenteren en discussiëren is bedoeld om de vrede te bewaren, ook bij verschil van mening. En de Koran zegt ook dat als de Profeet hardvochtig zou zijn geweest, dat zijn volgelingen van hem zouden weglopen. (3:159)

Sri Sri Ravi Shankar roept in zijn 'I stand for Peace' boodschap om continu een 'smile' te hebben en daarmee vrede te verspreiden. Dit is geheel in lijn met een overlevering van de Profeet Mohammed (vzmh) die zei dat zelfs een glimlach kan worden beschouwd als liefdadigheid. De Profeet prees ook een glimlach die gepaard gaat met een daad van liefdadigheid, zoals iemand een glas water geven.

Een belangrijk punt is dat wij iemand die ons de vredesgroet aanbiedt niet als een ongelovige mogen beschouwen:

4:94: "O jullie die geloven, wanneer jullie (ten strijde) trekken langs Allah's weg, stel dan onderzoek in, en zeg niet tegen iemand die jullie met vrede begroet, je bent geen gelovige..."

Vrede ook met andersdenkenden

We moeten weten dat de Koran niet slechts aan rechtschapen moslims, maar ook aan rechtschapen volgelingen van andere godsdiensten het recht toekent op het Paradijs. Dit blijkt onder andere ook uit het volgend vers:

"Waarlijk, degenen die geloven en degenen

die joden zijn, en de christenen en de sabiërs – al wie in Allah en in de jongste dag geloven en goed doen, zij zullen hun beloning bij hun Heer hebben en er is geen vrees voor hen, noch zullen zij treuren.” (2:62)

Verder is het de moslims opgedragen om in alle Profeten van Allah te geloven:

“Wij geloven in Allah en in wat aan ons geopenbaard is, en in wat geopenbaard werd aan Abraham en Ismaël en Izaak en Jakob en de stammen, en (in) dat wat werd gegeven aan Mozes en Jezus, en in dat wat door hun Heer werd gegeven aan de profeten, wij maken geen enkel onderscheid tussen wie ook van hen en aan Hem (God) onderwerpen wij ons.” (2:136)

Ook stelt de Koran dat alle volkeren daden van aanbidding hebben gehad van Allah:

“Voor iedere natie stelden Wij godvruchtige handelingen vast.” (22:34)

De Koran gaat zelfs zover door de andersdenkenden toe te staan volgens hun eigen, (zuivere, oorspronkelijke) openbaringen te handelen:

“O mensen van het Boek, jullie volgen het goede niet, tot jullie je houden aan de Thora en het Evangelie en aan wat jullie is geopenbaard door jullie Heer.” (5:68, zie ook 5:47)

Verder spoort de Koran de moslims aan niet alleen hun eigen gebedshuizen te beschermen, maar ook gebedshuizen van andere godsdiensten (Koran 22:40).

De Koran spreekt voornamelijk van joden en christenen als zijnde ‘volgelingen van het Boek’, maar hiertoe kunnen alle andere volkeren worden gerekend die een geopenbaard geschrift hadden. De Koran stelt immers dat ieder volk een boodschapper heeft gehad (35:24):

“Er is geen volk, of er is een waarschuwer in hun midden verschenen.”

En zoals Maulana Muhammad ‘Ali in zijn

boek ‘De Religie van de Islam’, schrijft, kunnen christenen, de joden, de parsi’s, de boeddhisten en de hindoes allemaal tot Volgelingen van het Boek worden gerekend, aangezien de Koran in 35:24 zegt, dat aan alle volkeren van de wereld openbaring werd geschonken.

Vrede bereiken met Allah

Lailatul Qadr als nacht van vrede

“Vrede, die duurt tot aan de dageraad.”
(Koran 97:5)

Ik zei het eerder al, vrede kunnen we op drie manieren beschouwen: vrede met Allah, vrede met onze omgeving, vrede met onszelf.

Lailatul qadr, de welbekende nacht waarin we allen vergeving zoeken. De nacht waarin we trachten vergeving, en zodoende vrede met Allah te vinden. Als we weten dat we gezondigd hebben, verkeren we in onrust. We zijn niet in vrede. We hebben wroeging, spijt. We zijn bang voor de straf van Allah. En deze nacht geeft ons een gelegenheid om daarin verandering te brengen.

Om vergeving van Allah te krijgen zijn er vier voorwaarden:

1 - erkennen dat we een fout hebben begaan;

2 - berouw tonen;

3 - voornemen niet meer te zondigen;

4 - ook bereid zijn anderen te vergeven; zowel de Bijbel (Marcus 11:25-26) als de Koran (24:22) stellen dit als voorwaarde voor het verkrijgen van vergeving.

En zodoende kunnen we in vrede gaan leven met Allah, door Hem vergeving te vragen en ons voor te nemen niet meer te zondigen. Daardoor kunnen we in rust en vrede ervaren, wetende dat Allah de zonden helemaal vergeeft als we aan de voorwaarden voor het ontvangen van vergeving voldoen:

Koran 39:53: “Zeg: O Mijn dienaren die buitensporig met hun zielen zijn omgegaan, wanhoop niet aan de genade van Allah; waarlijk vergeeft Allah alle zonden helemaal. Hij is werkelijk de Vergevensgezinde, de Barmhartige.”

Vergeving als basis voor een vrede-lievende maatschappij

Het vierde punt van vergeving zoals hierboven genoemd – anderen vergeven – is een belangrijke voorwaarde voor een vredelievende maatschappij. Als we alsmat op wraak uit zijn wanneer iemand ons zelfs maar iets kleins heeft aangedaan in negatieve zin, dan zullen er altijd haatgevoelens in ons blijven leven. Maar door te kunnen vergeven – net zoals we wensen dat Allah ons onze misstappen vergeeft – kunnen we ons loskoppelen van dergelijke negatieve gevoelens. En daarvoor hoef je niet nadrukkelijk naar de ander toe te stappen en zeggen “ik vergeef je”. Het is al voldoende als we in onszelf voornemen om die persoon niet meer kwalijk te nemen en ons zodoende loskoppelen van al de negatieve gevoelens van haat en wrok, die alleen maar onszelf ziek maken.

We dienen voor ogen te houden dat ook in hen, die wellicht verkeerd naar ons toe hebben gehandeld, er veel goeds schuilt. Maar vaak genoeg blijven we ons blindstaren op die paar kleine zaken die mensen verkeerd doen en we vergeten dan dat ze ook heel veel goede punten hebben. De Koran waarschuwt ons hiervoor in 4:19:

“Het kan zijn, dat u een afkeer heeft van iets, terwijl Allah daarin overvloedig goed heeft geplaatst.”

We moeten dus slechte gedachten kunnen loslaten. Oordelen over anderen aan Allah kunnen overlaten. Anderen kunnen vergeven. We moeten ons ervan bewust zijn dat in ruil voor één slecht punt, iemand wel tientallen andere goede punten kan hebben, maar vaak blijven we ons op dat ene slechte richten en dat verstoort onze innerlijke rust en vrede. Dat moeten we dus in onszelf zien te herstellen.

Vrede in en met onszelf

Vrede in onszelf kunnen we bereiken door rechtvaardig te leven. Koran 6:82:

“Degenen die geloven en die hun geloof niet verwarren met onrechtvaardigheid — voor hen is er veiligheid (andere vertalingen zeggen: vrede) en zij volgen de juiste richting.”

Een spreuk zegt ook dat we pas in vrede verkeren als ons denken, praten en doen op één lijn zijn. Gemakkelijk is dat niet. Vaak denken we iets (over iemand) maar praten we anders. We denken slecht over een broeder of zuster, maar als hij of zij voor ons staat, doen we alsof er niets aan de hand is. De vraag is nu: is het nodig om zo over hem/haar te denken? Probeer vrede in jezelf te krijgen door dergelijk oordelend gedrag achterwege te laten. Dit is ook een vorm van huichelarij: verkeerd denken over iemand, maar goed praten als hij bij je staat. En dergelijk gedrag verscheurt ons vanbinnen, het verstoort onze innerlijke vrede.

De Koran zegt dit ook, zoals we lezen in 61:2-3:

“O jullie die geloven, waarom zeggen jullie wat jullie niet doen? Allah vindt het zeer verfoeilijk dat jullie zeggen wat jullie niet doen.”

Samengevat: ons denken, zeggen en doen moeten we op één lijn zien te krijgen om zodoende innerlijke rust en vrede te kunnen ervaren.

Het Paradijs: uiteindelijk doel van vrede voor eenieder

Voor wat betreft ons uiteindelijke doel van vrede kunnen we alvast stellen dat het Paradijs in tientallen verzen in de Koran als een plaats van vrede wordt beschreven. Enkele voorbeelden:

6:126-127: “En dit is de weg van jouw Heer, (een) rechte (weg). Wij hebben de boodschap daadwerkelijk duidelijk gemaakt aan een volk dat zich in acht neemt. Voor hen is er een vredig

verblijf bij hun Heer, en Hij is hun Vriend om wat zij doen.”

10:9-10: “Degenen die geloven en goeddoen, hun Heer geeft hen leiding aan de hand van hun geloof; rivieren zullen onder hen stromen in de Tuinen van gelukzaligheid. Hun roep hierin zal zijn: Glorie aan U, o Allah! en hun groet, Vrede! En als laatste zullen zij roepen: geprezen zij Allah, de Heer van de werelden!”

14:23: “En degenen die geloven en goeddoen worden de Tuinen binnengeleid waardoor rivieren stromen, daar verblijven zij met de toestemming van hun Heer. Hun groet daar is, Vrede!”

39:73: “En degenen die hun plicht aan hun Heer voldoen, worden in groepen naar de Tuin gebracht totdat, wanneer zij daar aankomen, zijn deuren worden geopend en zijn bewakers tegen hen zeggen: Vrede zij met jullie! jullie hebben zuivere levens geleid; dus treed hier binnen om te verblijven.”

Andere verzen: 13:22-24, 36:55-58, 44:51-55, 50:34, 56:26, 56:91, 16:32, 19:61-62, 25:74-76, 33:41-44, etc.

Een hele bekende:

89:27-30: “O ziel in rust (andere vertalingen zeggen: vrede),

Keer terug tot jouw Heer, zeer vergenoegd (met Hem), zeer welbehagend (voor Hem),

Dus treed toe tot Mijn dienaren,

En treed Mijn Tuin binnen!”

Deze verzen worden voornamelijk bij overlijdensgevallen gereciteerd, maar de bedoeling is dat we al in dit leven trachten om rust en vrede in onze ziel te vinden. Waarom is dat belangrijk?

Als we het hebben over vrede in het

Paradijs, is het zo dat we die vrede vanzelf zullen krijgen?

De Koran zegt dat we twee tuinen hebben, en dat wordt uitgelegd als één in deze wereld en één in het Hiernamaals,

55:46: “En voor degene die vreest om voor zijn Heer te staan zijn er twee Tuinen.”

Uitleg van Maulana Muhammad Ali: De beloning van de rechtschapenen wordt hier duidelijk omschreven als twee Tuinen, d.w.z. een Tuin in dit leven en een Tuin in het Hiernamaals. De Tuin van dit leven is de geestelijke vreugde die de rechtschapenen hier vinden in het doen van goede daden. De tuinen, rivieren en vruchten zijn de symbolen voor deze vreugde. (Einde van citaat).

Dit blijkt ook uit Koran 2:25:

“En breng het goede nieuws aan degenen die geloven en goede daden doen, dat er voor hen Tuinen zijn waarin rivieren stromen. Telkens wanneer hen een deel van de vruchten hieruit wordt gegeven, zullen zij zeggen: Dit is wat ons eerder werd gegeven; en hen wordt het gelijke daaraan gegeven.”

De betekenis van dit vers lijkt volgens Maulana Muhammad Ali te zijn dat, wanneer de getrouwen in het toekomstige leven een deel van de vruchten proeven die zijn ontsproten uit hun goede daden, zij deze vruchten zullen vinden lijken op de vruchten die ze geestelijk geproefd hebben in dit leven.

Onze geestelijke tuin, onze tuin in het Paradijs, bouwen we dus reeds in dit leven op. En zoals we hier leven, zoals we ons hier gedragen, zoals we ons hier voelen, zo zal het ook zijn in het Hiernamaals.

Het is immers dezelfde ziel die na dit leven doorgaat naar het volgend leven.

Stel dat je een deur opendoet, erdoor gaat

en sluit, ben je nog steeds hetzelfde. Als je ziek bent, blijf je nog ziek als je een deur openmaakt, erdoor gaat en die weer sluit.

Dat geldt ook voor de ziel die door de poort van de dood gaat... als we ons hier bezighouden met slechte zaken, zal die gemoedstoestand met ons meegaan naar het Hiernamaals. Vandaar dat we elk moment van ons leven moeten trachten in vrede te zijn met onszelf, onze omgeving en met onze Schepper. We weten niet wanneer we de overgang maken, en mocht het zover zijn, zal deze gemoedstoestand van vrede ons vergezellen en mogen we een Paradijselijke gewaarwording tegemoetzien.

We zien dus dat de slogan van Sri Sri Ravi Shankar 'I stand for Peace' ook vanuit de Koran kan worden belicht, en dat al meer dan 1400 jaren terug. Jammer is, dat het vaak genoeg een theorie blijft en dat de Islamitische visie op vrede niet in de praktijk wordt gebracht... dat is dan ons huiswerk voor de komende periode.

Vermeld dient te worden dat ook de Stichter van de Ahmadiyya Beweging, Hazrat Mirza Ghulam Ahmad, een 'Boodschap van Vrede' heeft uitgebracht, en wel in het jaar 1908. De belangrijkste focus hierin was de kloof tussen de hindoes en moslims in India vanwege de onderlinge haat en verschillen. Hierin deed hij een vurige oproep en verklaarde dat de leer van de islam respect en eerbied voor elkaars religieuze waarden en gevoeligheden leert. Bovendien erkent hij de spirituele statussen van Rama, Chanderji en Krishna als goddelijke heiligen, en de Veda's als een van de vele boeken van God.

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

[Italian article](#)

ISLAM ed EUTANASIA

By *Abdul Jalil (Guido)
Travaglioni*



Prima di giudicare una

situazione o un'azione – è il primo livello di norma mentale e comportamentale secondo i principi nel- l'Islam – bisogna identificarla nel corretto contesto e rappresentarla effettivamente com'è nella sua applicazione reale. E ad un secondo livello occorre considerare l'importanza della consapevolezza dei suoi diversi effetti sugli individui, sulla comunità intera, sia nel presente che nel lungo periodo. Ovviamente il termine Eutanasia ha origini in Grecia (eu – buono, tanathos – morte) che significa una morte indolore, ed è oggi associata alla volontà di una persona, clinicamente senza speranza di recupero, di morire in maniera indolore e con dignità. Ci sono dunque dei motivi dichiarati per i quali le persone pensano o ricorrono all'eutanasia. Sono di solito le vittime di malattie incurabili, soprattutto quelle accompagnate da sofferenza fisica e dolore. Ci sono malati che soffrono in modo insopportabile fino al punto da chiedere che si ponga fine alla loro vita. Per loro l'eutanasia è una soluzione di dignità e di rispetto della loro volontà. Questo è il motivo principale per chi chiede di introdurre nella legislazione il diritto all'eutanasia. Insorgono tuttavia alcuni interrogativi su questioni che sono fondamentali. La prima domanda potrebbe essere la seguente: la malattia ha solo un effetto negativo? Sebbene siano oggettivamente verificabili i loro effetti negativi, le malattie sono sempre state, attraverso i secoli, il motivo imprescindibile che ha spinto medici e scienziati a cercare la cura, a sperimentare i farmaci necessari per affrontare la sofferenza del dolore. Se considerassimo applicata la legislazione dell'eutanasia cento anni fa, probabilmente tanti farmaci non sarebbero stati scoperti! Nell'Islam si dà priorità alla ricerca del trattamento medico della malattia. Il Profeta disse: «Cercate la cura, con l'aiuto di Dio, poiché, per ogni malattia, Dio ha dato anche una cura...», e ha aggiunto: «Il vostro corpo ha dei diritti su di voi». In altre parole, in questa prospettiva, la legislazione dell'eutanasia libererebbe i medici dalla "necessità" di cercare la cura adatta di ogni malattia, perché la soluzione scelta sarebbe quella più facile: la morte. Non esisterebbe più il bisogno delle

ricerche scientifiche, e sicuramente questa situazione avrebbe effetti negativi nel lungo periodo sulla civiltà umana. La seconda domanda potrebbe essere questa: cosa desidera il paziente? È vero che la scelta del paziente consapevole è una scelta desiderabile! In una situazione naturale, davanti alla malattia, i pazienti cercano la cura e coltivano la speranza di guarire. Vogliono la fuga dal dolore attraverso la cura, non attraverso la morte. Però, nonostante questa naturale tendenza, esiste ed è lecita anche quella filosofia del diritto che afferma: «Se noi abbiamo un diritto alla vita, abbiamo anche un diritto alla morte. Sta a noi, deve essere riconosciuto a noi il diritto di scegliere il quando e il come della nostra morte». E alla motivazione del diritto si accompagna subito la terza domanda: è un diritto per chi? Possiamo chiaramente rispondere richiamando i casi che la realtà della cronaca suggerisce riguardo alla concreta volontà del paziente. Accade che il paziente, in uno stato di coscienza o in una dichiarazione testamentaria scritta in anticipo, nell'esperienza del dolore scelga liberamente di morire. Esistono poi i casi in cui il paziente è un adulto maggiorenne, che ha però perduto completamente la coscienza di sé a causa della malattia, e i parenti o il medico decidano di praticare l'eutanasia. Così pure nei casi in cui il paziente è un minore o malato mentale: «Colui che quando sono malato mi guarisce» (Corano: 26-80) che non ha consapevolezza dei propri atti. La filosofia del diritto alla morte, a fronte di questi casi documentati, farebbe valere il diritto solo nel caso in cui il paziente esprime in prima persona la volontà di esercitarlo. Negli altri casi si affermerebbe la volontà non del soggetto interessato ma dei parenti o del medico.

L'eutanasia andrebbe dunque valutata e contestualizzata entro le categorie interpretative che abbiamo descritto. Si aggiunga che nella sua pratica può insinuarsi il sospetto di ragioni prevalentemente economiche, dal momento che con la morte del paziente si ridurrebbero i costi del trattamento medico e gli oneri complessivi a carico del sistema sanitario. Con

la crisi della unità familiare e dei valori ad essa legati, può accadere che i parenti non sentano più il dovere morale di sopportare il peso delle cure, soprattutto nei casi dei pazienti anziani. Questi motivi sono completamente estranei alla dottrina e alla prassi nell'Islam. I valori della vicinanza ai membri della famiglia, della cura dei deboli, dei vecchi e dei malati privi d'aiuto sono pienamente affrancati da ogni fine materiale e sono interpretati e vissuti come doveri che richiedono sforzi, tempo, sacrifici. È un imperativo morale prendersi cura del paziente e il diritto a farlo morire, pur nell'insostenibilità del dolore, sarebbe in irrisolvibile contraddizione con il primato di questo principio. Nella considerazione della posizione del medico, va tenuto conto che a livello professionale prima che morale, non c'è dubbio che la sua missione è la cura, il trattamento, la salvezza della vita del paziente, e, nella consapevolezza dei suoi limiti, deve perseguire queste finalità, rispettando in primo luogo quel sottinteso e cogente rapporto di fiducia che è implicito nella relazione diseguale tra medico e malato. Sotto l'ombrello del diritto, sono a volte nascoste o minimizzate le effettive condizioni in cui viene praticata l'eutanasia. Per un utile tentativo di comparazione vale la pena richiamare la riflessione religiosa in ambito musulmano e gli orientamenti culturali diffusi nei Paesi arabi, oltre le norme legali applicate.

I giuristi musulmani giudicano l'eutanasia secondo la classificazione dei diversi casi esistenti. Il caso dell'eutanasia diretta è trattato come un omicidio intenzionale, quando si dà al paziente la dose letale di un farmaco, solitamente da parte del medico o dell'infermiere, che lo somministrano appositamente per dare la morte. Il caso dell'eutanasia indiretta è trattato come un caso di morte non intenzionale, fortemente previsto e largamente attestato, a causa della moltiplicazione delle dosi dei farmaci somministrati al paziente (farmaceutica palliativa), ai fini di attenuare gli effetti del dolore. In questi casi il medico è però pienamente consapevole delle conseguenze mortali prodotte dall'eccesso dei farmaci.

L'eutanasia (diretta e indiretta) è comunque vietata giuridicamente nell'Islam, perché è equiparata ad un omicidio commesso dal medico, anche se fosse praticata su richiesta dello stesso paziente e con l'intento di porre termine alle sofferenze. L'Islam non autorizza che venga tolta la vita ad un altro essere vivente senza un motivo legittimo. Il Corano dice: «Per questo abbiamo prescritto ai Figli di Israele che chiunque uccida un uomo, che non abbia ucciso a sua volta o che non abbia sparso la corruzione sulla terra, sarà come se avesse ucciso l'umanità intera. E chi ne abbia salvato uno, sarà come se avesse salvato tutta l'umanità» E aggiunge: «...Non uccidete nessuno di coloro che Allah ha reso sacri». L'Islam ha spiegato in modo molto dettagliato le condizioni in cui esiste il permesso legittimo per uccidere un essere umano: ad esempio attraverso la pena di morte, o per difendere se stessi, e inoltre per difendere la propria famiglia ed il proprio paese. In ogni caso, i giuristi musulmani, basandosi sulle fonti del diritto islamico e sui metodi del ragionamento giuridico, hanno messo in luce le condizioni precise e i prerequisiti per giudicare definitivamente se una determinata situazione costituisce una ragione lecita, con un'attenzione particolare verso il senso della precauzione.

Fino ad oggi, l'eutanasia (diretta e indiretta) non è considerata una pratica legittima nell'Islam, anche se alcuni ricercatori chiedono ai giuristi musulmani di giustificarla in determinati casi eccezionali. Anche nel caso in cui l'eutanasia si configura nelle forme del suicidio assistito, quando cioè il paziente uccide se stesso con l'aiuto di un altro che gli fornisce metodi, istruzioni e mezzi letali, l'Islam non riconosce alcun diritto alla morte, perché considera la vita umana un valore da rispettare incondizionatamente. Il concetto di "vita senza valore" o non degna di essere vissuta è rifiutato nei precetti coranici, non esiste pertanto alcun diritto al suicidio. Uccidersi o tentare di farlo è un grave peccato. Il Corano dice: «...e non uccidetevi da voi stessi, Allah è misericordioso verso di voi».

Il profeta disse: «Nessuno di voi dovrebbe

desiderare la morte, per un male che gli è accaduto, ma se è veramente costretto a desiderare, deve dire: Dio fammi vivere, finché nella vita c'è un bene per me, o dammi la morte, se nella morte c'è un bene per me». Nei casi di eutanasia passiva è consentito di non tenere in vita il paziente con dei mezzi artificiali e vani, compresi i farmaci che non migliorano la situazione secondo la buona regola della casualità, dal momento che non producono più alcun effetto positivo al paziente. Ci sono tuttavia situazioni dettagliate da un'ampia casistica. Nel caso della sospensione dei farmaci che non offrono alcun risultato si considera possibile che la vita del paziente possa terminare spontaneamente. In questa precisa situazione l'eutanasia passiva non può essere proibita, perché tra i giuristi musulmani ci sono diverse considerazioni riguardo alla cura: secondo la maggioranza i trattamenti medici non costituiscono un obbligo ineludibile, mentre secondo altri curarsi fino a quando risulta utile rappresenta una raccomandazione. Altri infine affermano che curarsi sia obbligatorio, soprattutto quando sia ancora utile. Di conseguenza, quando i trattamenti diventano inutili, il paziente può scegliere liberamente di non curarsi, almeno secondo il parere di un numero considerevole di giuristi. Così pure è considerata lecita e ragionevole la sospensione dei mezzi artificiali, quando il paziente non ha più nessuna attività cerebrale e l'unica cosa che mantiene la circolazione del sangue sono le medicine e le macchine, quando cioè è scientificamente accertato che le funzioni vitali non possano essere restaurate.

In tutte queste circostanze è inutile mantenere diligentemente il paziente in uno stato vegetativo grazie all'uso di macchinari o attraverso l'ibernazione o altri metodi artificiali. I giuristi lo considerano un caso di morte cerebrale e, secondo il parere dei medici onesti e esperti, l'eutanasia passiva non è assimilabile ad un'autorizzazione a togliere la vita. Fino a quando, però, la vita del paziente non termina spontaneamente, devono essergli garantiti tutti i diritti di ogni essere umano, compreso il diritto all'assistenza [6].

Le popolazioni nei Paesi arabi sono molto attaccate in generale ai valori religiosi, e questo fattore vale non soltanto per i praticanti, e non solo per i musulmani, perché sebbene la maggioranza sia di fede musulmana, fanno parte comunque delle comunità arabe i cristiani e gli ebrei, che condividono in un ambito ben preciso il rispetto per le prescrizioni religiose a cui ognuno appartiene, ognuno interessato a seguire il proprio orientamento normativo, soprattutto quando le autorità religiose e i sapienti propongono una riflessione su questioni di interesse pubblico. Nel caso dell'eutanasia, i tre monoteismi sono concordi sull'orientamento generale a non accettare né l'idea né la pratica, ritenuta unanimamente un attacco alla sacralità della vita umana, ad eccezione dei casi dell'eutanasia passiva, e in circostanze assai limitate e circoscritte.

In questa valutazione abbastanza diffusa presso le comunità dei Paesi arabi ha una influenza non trascurabile il fattore sociale, l'affezione verso i valori tradizionali della coesione familiare, laddove ogni familiare eredita e assume la responsabilità morale verso i malati, soprattutto quando sono i genitori. Mariam è una ragazza giordana che ha dedicato la sua vita a curare la sua mamma, che soffre di una malattia senza speranza di un trattamento effettivamente risolutivo. «La malattia della mia mamma ha bloccato il mio matrimonio e la mia vita personale» dice Mariam, la quale tuttavia non accetta neanche di discutere l'idea dell'eutanasia per far cessare la sofferenza della madre, perché è contro «il buonsenso dell'umanità», contro quanto ha imparato e interiorizzato fin dall'infanzia [7]. Mariam rappresenta un esempio tra tanti di persone che considerano il loro ruolo verso i genitori malati una responsabilità sacra e ineludibile, fino alle fine. Questo vive nel cuore dei valori elevati nella società araba.

Con tale normativa l'eutanasia è assimilata ad un caso di omicidio punibile dalla legge. L'art. 13 del diritto penale siriano ad esempio stabilisce: «È punito con l'arresto temporaneo per un periodo da cinque anni fino a dieci anni chi ha ucciso appositamente un uomo, pur motivato dalla compassione sulla base della sua insistente richiesta» [9], che rappresenta chiaramente il caso dell'eutanasia diretta. Invece nella sessione 407 del diritto penale marocchino si prescrive la pena nel caso del suicidio assistito, in generale, senza personalizzarla per i malati disperati: «chi ha aiutato consapevolmente una persona nelle procedure preparate e facilitate per il suo suicidio, o gli ha fornito le armi o il veleno o gli strumenti necessari per il suicidio, ed era completamente consapevole che sarebbero stati usati per questo motivo, sarà punito nel caso del suicidio accaduto con la reclusione per un periodo tra un anno fino a cinque anni».

Possiamo infatti concludere questa nostra breve e sommaria rassegna sull'eutanasia nel dettato islamico e nella prassi legislativa, ribadendo che essa è considerata una negazione della vita umana, che è inestimabile indipendentemente dal suo stato. Il valore di una vita sana è uguale al valore assegnato ad un'altra piena di malattie. Di conseguenza è proibita. [\(Return to Contents\)](#)

It is the duty of every Lahori-Ahmadi to encourage people to take the *baiat* and join the Lahore-Ahmadiyya Movement so that the TRUE TEACHINGS of Islam may become known to the world.

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

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