



The Light

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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.

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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
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Announcements

Once a year at a conference (Jalsa, in Urdu) the Promised Messiah asked members to gather to exchange answers they gave to the critics of Islam and ideas for strengthening and advancing the organisation. Make sure we do this.

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.)

The impregnable fort

But for the performance of this service, I shall not bind you by any definite obligation so that your services may be inspired by your free will and delightful willingness and not performed under the compulsion or constraint of my word. Who is my friend, and who is dear to my heart? The same who recognises me. And who recognises me? Only the one who believes in me - that I have been sent. And who accepts me in the same way as are accepted those who are sent from On High. The world cannot accept me, for I am not of the world. But those whose nature has been endowed with a share of the other world shall receive me. He who forsakes me forsakes Him who has sent me, and he who joins me joins Him from Whom I have come. I have a shining lamp in my hand. The one who draws nigh to me will have a share of this light, and the one who runs away from me, stricken with suspicion and surmise, will be cast into darkness and gloom. I am the impregnable fort of this age. He who gets into my fortress will save his life from thieves, robbers, and ferocious beasts, whilst the man who wants to live beyond my ramparts will be confronted with death on every side, and even his dead body will not be safe from harm and hack. And who gets into me? The one who shuns evil, adopts goodness, keeps clear of crookedness, walks in the way of truth and righteousness, sets himself free from the devil's bondage, and becomes an obedient servant of the Most High God. Everyone who acts this way is with me,

and I am with him. But this can be accomplished only by him whom the Most High God has graciously placed under the salutary shadow of a purifying soul, who plants his foot in the hell of that man's self, and it becomes so cold and heatless as if no fire had ever been in it. Then he progresses from one stage to another until the spirit of God comes to reside in him, and his mind becomes illuminated and aglow with the divine light. His old humanness is then burnt up and consumed. A new, pure nature is conferred upon him, and the Most High God establishes His relation with him uniquely as if becoming a new God. All the benign blessings of the heavenly life are bestowed upon him even on this Earth.

Maulvi Hakim Nur-ud-Din

Here I cannot refrain from mentioning and expressing my gratitude that the Most High God, out of His grace, has not left me alone in this great task. **But those who have formed fraternal relations with me and entered into and joined this movement which God's own hands have established are imbued, in a wonderful way, with the colour of love and loyalty.** It is not because of any effort by me but exclusively due to the special favour and kindness of the Most High God that these noble and truthful souls have been granted to me. First of all, I feel an impulsive urge in my soul to make mention of a spiritual brother of mine whose name, much like the vivid brightness of his sincerity and faith, is Nur Din (the light of religion). He has been rendering valuable services for the cause of Islam, spending his hard-earned wealth liberally; I always view to emulate, desiring that I could do likewise. A picture of the power and glory of God depicting how and in what manner He draws His servants towards Himself comes before my eyes when I reflect upon the ardent zeal and fervour wherewith his mind is enthused for the edification of Islam. He is ever-ready and quick to execute the commands of God and His Apostle with all his strength, wealth, and resources. I state, upon the basis of experience, and not any wishful thinking, that, to say nothing of his property and wealth, he will not hesitate to sacrifice all his honour and even his life in my

way. Indeed, if I had permitted, he would have, sacrificing his all in this way, displayed a complete vindication of the claim our physical fellowship and the constant company has upon him, as he has done in the case of our spiritual association. I reproduce below a few lines from his letters as an example to show that, in the scale of love and loyalty, to what a high degree my dear brother, Maulvi Hakim Nur-ud-Din of Bhera, Physician to the State of Jammu, has risen.

Maulvi Nur-ud-Din's letters

“My most Exalted Master and Spiritual Guide, peace, mercy and the blessings of God be upon you. I earnestly desire that I should always be in your benign presence, deriving spiritual benefit from the *Imam* of this age, for which purpose he has been raised as a *mujaddid*. Permit me to give up and resign from my present post so that I may be in your holy presence day and night. Or, command me that I should, after relinquishing this job, go from place to place, inviting people to the right religion until I yield my life in this undertaking. I have sacrificed myself for your sublime sake; whatever I have is not mine. It is yours.

My most exalted Spiritual Guide! I submit most truthfully that if all my wealth and property be expended for the propagation of Islam, I shall have achieved the great desire of my heart. If the buyers of *Barahin* are troubled over the delay in its publication, I may be permitted to perform this most humble service of remitting their money from my pocket.

My Spiritual Guide and Preceptor! Your humble servant begs that it will be my good fortune if all the expenditure of the publication of *Barahin* is laid to my charge. Later, whatever amount is received on account of its price may be spent on your other needs and necessities. My relationship with you is that of Farooq. I am, therefore, prepared to spend everything on this cause. Kindly pray that my death is like the death of the truthful ones.”

[Hazrat Maulvi Nur-ud-Din has extensive knowledge of Islamic theology, traditions and commentaries on the Holy Qur'an. He has excellent insight into ancient and modern philos-

ophy and science. He is a profound physician with an extensive collection of books from Egypt, Arabia, Syria and Europe. Just as he is a great scholar in these sciences, so is he a man of vast learning and vision in religious discussions and discourses. He is also the author of excellent books. His recent compilation, *Tasdiq-i Barahin-i Ahmadiyya*, has more worth and value in the eyes of truth-seekers than the most precious jewels.]

Maulvi Sahib's sincerity

Hazrat Maulvi Sahib's words reveal his righteousness, integrity, courage of conviction, sincerity, sympathy and devotedness. Similarly, his actions, inspired by the spirit of sincere service, shine forth and exhibit these traits. Impelled by intense feelings of love and loyalty, he desires to sacrifice for the sake of this mission all that he has, even the necessities of life of his children. In the ecstasy of love and devotion, his soul urges him to go beyond his ken. And he is devoting every moment of his life to the service of Islam. But it will be cruel and tormenting to heap on such a devout and devoted man all the uncomfortable load which is beyond his power and strength and requires the combined force of a group to bear it. There is no doubt that the *Maulvi Sahib*, to carry out and perform this service, will gladly give up all his property, saying, like the Prophet Job, “I came alone, and alone I shall go.” But it is an obligation to be shared by the nation, and it is incumbent on one. All that, in this age of deadly danger and wickedness. They should seriously think about their peaceful end when the delicate link between God and His creatures is curtly and violently shaken. And accomplish good deeds necessary for salvation. Such as spending their much-loved wealth and time in the service of Islam and being afraid of the firm and immutable law of God, laid down in His mighty Word, to this effect: “*By no means shall you attain to righteousness until you spend benevolently out of what you love*” (3: 91). That is, you will not achieve genuine righteousness, leading to salvation until you spend generously in the way of God the wealth, property and other things dear to your hearts. [\(Return to Contents\)](#)

The Right Path

Prophethood a Gift, not Acquisition

By Hazrat Maulana Muhammad Ali (rehatula alaihai)



(Friday Sermon Nov. 21, 1930)

Translated by Dr Mohammad Ahmad

Edited by Lord Shahid Aziz M.Sc.

Praise be to Allah, the Lord of the worlds	الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ
The Beneficent, the Merciful	الرَّحْمَنُ الرَّحِيمُ
Master of the day of Requital	مَلِكِ يَوْمِ الدِّينِ
You do we serve, and You do we beseech for help.	إِلَهِكَ نَعْبُدُ وَإِلَيْكَ نَسْتَعِينُ
Guide (<i>ihdina</i>) us on the right path	أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ
The path of those upon whom You bestowed favours,	صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ
Not those upon whom wrath is brought down, nor those who go astray. ¹	غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

Words and verses of the Holy Quran have a profound meaning and perception. After discovering this, one is fully convinced it is the Word of God that cannot be replicated by human endeavour. The chapter Al-Fatihah is so comprehensive that it contains all the principles of religion. No matter what circumstances one may face, it brings a special feeling to the heart. So far, in my Friday sermons on Al-Fatihah, I have omitted commenting on its middle portion. At this time, I want to say something regarding the verses:

Guide (*ihdina*) us on the right path (*Mustaqim*), (1:5)

The path of those upon whom Thou hast bestowed favours, (1:6)

In my previous sermons, I have explained that guidance (*ihdina*) encompasses both the individual and collective yearning for progress.

This is followed by the words:

The path (*Siraat*) of those upon whom Thou hast bestowed favours, (1:6)

The Right Path

The Arabic word *Siraat* means a path, and *Mustaqim* indicates it is not crooked or uneven. A path can have only two defects. One is that it deviates here and there, fails to lead to the intended goal, and the other is uneven. *Mustaqim* means it is free of both these faults. In other words, it has both these characteristics; it does not stray away from the true goal and is straight. This is a defining characteristic. Moreover, it is free of ups and downs. These words teach us the supplication:

O, God! Make us walk on a path; that is not crooked or uneven, nor does it drift away from the fundamental objective so that we may not keep stumbling and falling all the time.

This prayer demands a yearning heart because man only tries to acquire what his heart desires. If that longing for the straight path arises in our hearts when we recite this prayer, we will strive to reach that path. It is God's law that fruit is acquired only by making an effort:

“And that man can have nothing but for what he strives. (53:39)

Until humankind makes an effort, they are not rewarded. Prayer can help successfully reach one's goal only if the action is also excellent. Without striving, prayer is of absolutely no benefit. Therefore, to get this path, striving is essential. What is that Path? It is not the name of a specific route. All the goals and problems one has to reach or confront in life are included. That is why it is specified:

“The path (*Siraat*) of those upon whom Thou hast bestowed favours” (1:6)

After this, what needs to be pondered is who belongs to this group upon whom God bestows favours. From the Holy Quran, we learn that these are righteous individuals. They

¹ Quran 1:1-7

may be prophets, companions of the Holy Prophet, the generation that followed them, or those close to Allah, including the *auliya-Allah* (lit. friends of Allah) and the *mujaddids* (reformers) or anyone else who has such spiritual status. Where can we find the path of these people? It is by knowing what they did and how they spent their lives. We can see the way of those whom Allah bestows favours from their life histories. Therefore it is essential to examine their condition and circumstances. We can find an example in the life of everyone upon whom Allah has bestowed blessings. One can look at it as his path of striving. This example needs to be sought. Unless it is known, one cannot walk on it.

We should look for that path where these people have been walking. Some situations and circumstances of these people are in the Holy Quran, with many excellent lessons for us to follow. There are fine points and thoughts that by putting them into practice, all of one's life can be improved. God willing, I will share a sample of this with you sometime in the future. The most salient example is of Holy Prophet Muhammad in this group upon whom favours are bestowed. His excellent example is detailed in the Holy Quran, Hadith, and biographical works. Then come the noble Companions, the generation that followed the Companions, and the reformers. All are included in this group. It is essential to find out about the moral example of these people. Unless their excellent example is not there before you, and you do not have the yearning to follow it, prayer will not benefit you. Follow their example through your effort.

His example can significantly change our life when there is an intense bond with a specific person. Observe from the history of living nations how national traditions are read everywhere and serve as a source of motivation! It is these traditions that change the thought process of a living nation. The prayer in "guide us on the right path" (1:5) is beseeching: O Allah! Make us walk the path where those individuals walk upon whom You have bestowed favours. In other words, the great works and sacrifices they made in the way of Allah the

Most-High, the wealth and property they sacrificed; may we also be given the grace to follow in their footsteps! It is their examples that provide us with strength and determination. This prayer teaches us to follow them as role models in doing what they did.

Not a Prayer for Prophethood

You should know that a strange interpretation of this verse has been made. Some say that when asking for guidance on the right path, we pray to God to make us prophets! The Holy Quran is not a book where every individual can interpret its verses as he desires. . . . The Holy Quran has this distinction: there is no room for an alternative interpretation in its basic principles. These principles are firmly established. One principle cannot contradict another, just as the roots of a plant cannot oppose each other. As I discussed, the Arabic word *ihdina* (guide us) is composed of two elements. Firstly, a desire to make progress and strive for this purpose; secondly, it is a prayer for the collective success of Muslims and not of one individual. From the first, it is apparent that it is futile for an individual to seek to acquire prophethood in this manner. In other words, Allah the Most-High does not see a need to send a prophet but an individual, through his effort, becomes one anyhow! Even though it is an established principle. Prophethood is not something that can be acquired but a gift from God.

Moreover, the prayer is for all Muslims to be guided on this path. If it was meant for a single individual, the words of the prayer should have been: O God, you make me and all Muslims prophets! The first consequence of such a prayer would be the acquisition of such prophethood through your strength and determination, although God has no doubt ended it. The second consequence would be that the whole nation will claim prophethood. If Allah the Most-High teaches us such a prayer, it is always possible to accept it on behalf of all the supplicants. Even if we assume it is not accepted on everybody's behalf, it is still meaningless to say: O! God make us all prophets. Everybody, man, woman, or child, would become a prop-

het in this way or at least have the yearning in his heart to become one. If the singular tense *ihdini* was used instead of the plural *ihdina*, meaning guide me on this path, one could say it was meant for one person. The problem again would be that everyone would be praying: O Allah! Please make me a prophet!

Sometimes it is said it means O! God make one amongst us a prophet! In that case, the Holy Prophet and his companions would never have supplicated in this manner! Nor would Hazrat Mirza Ghulam Ahmad and his companions have done so. If, per this idea, they had already received prophethood, why would they ask God to send them a prophet if he was already there? Would God not have said upon hearing this meaningless supplication, I have already sent them a prophet; what are they asking for now? What do they want? Is this prophet no longer acceptable? Should He send another one? If the prayer is for every one of them to become a prophet, it is meaningless, and if it is for one individual to become a prophet, it is still useless!

Prophethood cannot be Acquired

The truth is that it cannot be an interpretation of this verse. In this prayer, each of us is asking God to allow all kinds of sacrifices; of our life and property, doing good deeds, and serving humanity. It is a prayer that I can make for everyone. Why would I pray for someone else if it were a prayer for prophethood? I would want myself to be made a prophet first. If God were to give prophethood to someone, who would it be? If He makes everyone a prophet, it is a problem, and if the prayer is for one individual to be made a prophet, it remains a problem. That is why I have said that if a verse is misinterpreted, as a matter of principle, it is liable to cause a defect. Thus, the correct interpretation of this verse is that it is a supplication for guidance on the path of those who did excellent service for humanity. It is a yearning to walk on the path of the righteous, the path of those who sacrificed their lives, wealth, and property in God's way. It should be in the heart of every Muslim. One should always have an exalted goal to reach. If someone

is determined to climb a mountain, he will try. If we pray to serve humanity but do not give proof of it in practice and act contrary to it, it is as if we are mocking it. If the prayer comes out of our hearts, it will influence our deeds. Do not reject with your actions what comes out of your heart; otherwise, your verbal supplication is useless. The Quranic words, "guide us on the right path" (1:5), are to create a longing in the heart that our life, property, and effort should help propagate the Word of God. That is why we pray! [\(Return to Contents\)](#)

THE PROBLEM WITH DAWAH TODAY

By Mr Iain Dixon



I can't exactly remember my first 'proper' conversation with a Muslim on a religious topic, but I think it was with my brother's friend Majid about thirty years ago. My brother had recently chosen to follow Jesus, and Majid had been so impressed by how my brother's lifestyle had changed that he purchased a book about a female Muslim who had converted to Christianity called 'I Dared to Call Him Father. Her conversion experience so struck him that he travelled to London to meet her face to face.

GOOD MANNERS

What struck me about Majid was the gentleness and kindness that he demonstrated in his conversations. He wasn't contentious or argumentative - or sarcastic. He just explained what he believed and why. Oh, if only there were more Majids in this world! Sadly, as I grew older, my interactions with other Muslims that came across my path were less than savoury. I was spat on, ridiculed, laughed at, and tossed aside (in conversation) like a dirty napkin used to clean greasy fingers after a meal! 'Dawah' is the term used for sharing the message of Islam with others and inviting people to embrace Islam for themselves. But I wonder if there is a right and wrong way to do this.

NOT JUST TEA AND SAMOSAS

One experience I had, was being invited

back to a Muslim home for a “cup of tea”. As tea (and food) was placed before me, so was a note saying: “£300 reward if you can find in the Bible where, with his tongue, Jesus says: “I am God, worship me”! I realised that the hospitality was not real friendship. It was an excuse to ‘*Dawah*’ me! If I had been quick thinking, I would have written a note saying: “£600 reward if you can find in the Quran where, with his mouth, Jesus says: “Maryam is the name of my mother, and I will return from heaven at the end of time. I will descend upon this earth and conquer the Dajjal”. It is not there!

Such childish behaviour (and reasoning) doesn’t make Islam attractive. I remember working a ten-day shift at work, and I was exhausted. On my first day off in a long time, I was bombarded by texts and a phone call from a Muslim telling me, “the New Testament was written in Greek, but Jesus didn’t speak Greek - he spoke in Aramaic!” Again, I was too tired to think. But I could have said: “The Quran is written in Arabic, and it has Jesus (his peace be upon us) speaking in Arabic! But didn’t he speak Aramaic?” I sometimes wonder if there is a ‘script’ Muslims follow to try and bring people to Islam but have never stopped to think it through for themselves. Or maybe they need a new script writer.

I AM A PERSON, NOT A PROJECT

I sat in a car next to my friend Ali. But quickly, I realised I was a project, not a person. Next to my phone number in his directory, he had written ‘Tabligh Contact’. And then he ushered me into the presence of his friends, who said: “*Inshaallah*, he will find the truth and come into *Jannah*.” I have to say that I am not sure if I want to be in *Jannah* with people who treat me as a ‘Tabligh project’ instead of treating me as a real person! Perhaps I should be saying to them: “*Inshaallah*, may YOU find the truth and come into *Jannah*!” I sometimes wonder if modern-day *Dawah* functions more like a stick poking at a Tortoise - each ‘prod’ sending the Tortoise into its shell for protection. Wouldn’t you hide away in safety?

THE BIBLE IS NOT GOD’S WORD

I have noticed that ‘invitations to lunch’ by some Muslims are just ambushes! *Dawah* con-

sists of a meal and “a chat” where you are bombarded by questions shot at you faster than bullets from a machine gun! And they are not interested in your answers anyway. I was once told that the Bible is false because shepherds, kings, fishermen and tax collectors wrote it! On the contrary, the Quran is God’s direct, dictated word - with no human intervention.

But who lays down the definition of what we mean by God’s word or book?

You do not weigh a bag of flour with a plastic ruler. And similarly, you do not measure the length of a straight line with a pair of weighing scales! *Dawah* folk often make the mistake of measuring the Bible against the Quran. But they are books written in entirely different styles. But what if you did it the other way around, measuring the Quran against the standard of the Bible? If I were looking for a book from God, I would expect it to be written by shepherds, kings, fishermen and tax collectors. I would value their insights into God’s character and purposes. I would value (and learn from) their mistakes and victories.

Woven into these human testimonies, I would expect the occasional voice from heaven and maybe the Ten Commandments written on tablets of stone by God himself. To me, a book such as this would testify that God is real - and provide wisdom and guidance to live a productive and godly life. Can we find such a book as this? Yes! I read it every day! And if I were looking for a book from God for the whole of humanity, I would expect it at least to be the best-selling book of all time - and be the best seller every year! It is! I read it every day! Many people have tried to criticise the Bible over the years, but the attacks have proved as unsuccessful as trying to sink a battleship with a handful of pebbles.

DAWAH IS USING THE WRONG MEASURING TOOL

Dawah folk don’t need to be trying to tell people which book is better. Instead, they need to become transformed and changed people. Show me the pages of your life before you show me the pages of your book. I am a revert to the way of Jesus - his message was not mere-

ly that there is one God. That was only the tip of the iceberg. He taught about love, compassion and reconciliation. He fought for the rights of others and lifted people struggling with the burden of impurity and wrestling with the crippling power of unrighteousness. Jesus promised a changed life to all those that followed him. I seek to follow in his footsteps.

REACHING OUT AND REACHING UP

There is a lot of islamophobia in the world today. I stand against it all. I have actively written to over 300 imams around England, offering an outstretched hand of friendship instead of hostility. Sadly very few have stretched out their hands to me in return (a few have). Instead, I have received hostility from some, abusive words from others, and much apathy. Despite this, I keep going, keep pressing forward. Each Muslim is a precious pearl in the sight of God. How can I speak abusively of any of them? Jesus has called me to be not only a peace-keeper but also a peacemaker! I reach up to heaven for strength each day to do this. In Psalm 34:14, we are commanded to "Seek peace, and pursue it." The word for 'seek' is the Hebrew word '*bakesh*' which means 'ask' or 'want'. This powerfully teaches us to desire peace and seek opportunities to bring it about. And we are called to 'pursue' peace. Again, the Hebrew word for this is literally to "chase after" or "hunt down". We should all be passionate about making peace in our communities and between our communities.

THE PROBLEM WITH *DAWAH* TODAY

Thank you, Mr *Tabligh* and Mr *Dawah*. Thank you for your zeal and your passion for sharing your beliefs. But just a small word of advice. Learn from *Majid*. Make sure your words are sweetened with the fragrance of heaven and that your actions speak louder than words. Instead of being a woodpecker pecking at people irritatingly, learn from the peacock, which displays its beautiful tail feathers for all who look on. May you learn from the power of the peacock. It shows beauty is more attractive than criticism, and *inshaallah*, may we meet up in *Jannah* one day when we have both surrendered to our Creator and have both learnt to display the perfect character of the one who has called us both to glory and to grace. May

his name be magnified forever. Ameen. ([Return to Contents](#))

COP27 Conference and Islam

By Lord *Shahid Aziz*,
M.Sc.



(Note: Based on a Friday sermon from Swindon on 11th November 2022. It co-incited with the conference in Egypt held to consider global warming, its impact and the help needed by emerging countries severally impacted by it.)

Holy Quran chapter 55, called Al-Rehman (The Beneficent) verses 1to10 says:

"The Beneficent,
"Taught the Quran
"He created man,
"Taught him expression.
"The sun and the moon follow a law,
"And the herbs and the trees adore (Him).
"And the heaven, He raised it high, and He set up the balance,
"That you may not disturb the balance,
"And keep up the balance with equity, nor fall short in the measure.
"And the earth, He has set it for (His) creatures."

The next one is from chapter 4, called Al-Nisa (The Women), verses 119 and 120.

"Allah has cursed the devil. And he said: Certainly I will take from your servants an appointed portion;

"And certainly, I will lead them astray and excite in them vain desires and bid them so that they will slit the ears of the cattle, and bid them so that they will alter Allah's creation. And whoever takes the devil for a friend, forsaking Allah, he indeed suffers a manifest loss.

"He promises them and excites vain desires in them. And the devil promises them only to deceive."

The next verse I want to recite is verse 60 of Al Baqarah (chapter 2 of the Holy Quran).

“Eat and drink of the provisions of Allah, and act not corruptly, making mischief in the land.” (2:60)

And further chapter 30, called Ar-Rum, verse 41

“Corruption has appeared in the land and the sea on account of that which men’s hands have wrought, that He may make them taste a part of that which they have done, so that they may return.”

My Interpretation

I want to point out to you that from the verses I recited from chapter 55, the last one says that Allah created the earth for all His creatures. So this planet is not just for human beings but everything living that Allah has created. Allah says that everything He made – the sun, moon, and herbs- follows the law. He further states that He has created a balance in the universe, and we are not allowed to disturb that balance.

COP27

These days, there is this big conference called COP27 being held in Egypt, where heads of government and states of all the countries of the World have gathered to discuss ways to deal with global warming. Global warming is a polite way of saying the pollution caused on this planet primarily by Western powers - more specifically, the United States. I still remember when huge American cars called gas-guzzlers which did 5 miles to the gallon, emitted large amounts of damaging vapours and gases into the air. Sadly poorer countries cannot claim the moral high ground on this issue. They have also polluted the planet. They did not inflict more significant damage because they did not have the financial resources to do so. We have witnessed how Brazil has allowed the destruction of its forests, hugely contributing to global warming. The trees which absorb harmful gases and replace them with beneficial ones are being cut and sold for financial benefit.

What does God say?

Allah tells us not to disturb the balance

that He has created. Just think about this. One way to look at balance is this. In the atmosphere, God put a fixed amount of oxygen, nitrogen, carbon dioxide and carbon monoxide in the air. Using these gas guzzlers increased poisonous gases, carbon dioxide and Carbon monoxide in the atmosphere. And that pollution has caused global warming. We blame the Western powers and countries for doing this, but the sad thing is that, despite the teaching of the Holy Quran not to disturb the balance created by Allah, we closed our eyes and followed the West without thinking about the consequences.

Other Living Things Obey Allah

God says herbs and trees adore (and follow) Me. The question is, how do herbs and trees follow Allah? Remember, herbs and trees are living things, as much as human beings. They do so by following Allah’s Law that applies to them. But it is only about human beings that the devil said he would take a portion of Allah’s servants and lead them astray. The devil did not make this claim about other animals, let alone plants. And what will those who go astray do? They will alter the creation. What have we done by increasing the amount of carbon dioxide in the air? We have altered Allah’s creation.

Is it Only Air that is Polluted?

Air is not the only thing humans have done to pollute the Earth. We use chemical fertilisers on crops. Much of such fertiliser remains in the soil after crops have been cultivated. It is a significant amount which is left behind in the ground. What happens to that? When it rains, the fertiliser is dissolved in water and becomes liquid. The liquid goes into the earth and poisons rivers and the sea. People saw that in some areas where there was excessive use of chemical fertiliser Salmon and other fish in the river died because the river was polluted. This is not just theory. At one stage, sewerage was directly discharged into the rivers and the sea. A time came when all the fish and plants in the River Thames in London disappeared. The British government had to impose severe restrictions on releasing sewerage into rivers and seas. Even though the Thames recovered after some time, many companies continued discharging sewerage into the sea. They prefer to pay a dividend to their shareholders rather

than invest in technology that will stop the seas from being polluted.

Does Inanimate Creation Follow Allah's Laws

If we look back at the verses, God says that the sun and the moon follow the laws for which they are responsible. The phrase: "He set up with a certain balance" means everything in the universe follows the Law of Balance. We exist only because that balance exists. Once that balance is gone, we put our very existence in danger. I have mentioned only one or two, but there are thousands of examples of this that we need to consider.

Overpopulation is also pollution!

What happens when we have too many people and the Earth overpopulates? The balance of humanity on Earth is disturbed. Let us think about it. Every human being needs space. The more humans we have, the more homes we need. The more humans we have, the more schools we need. The more humans we have, the more hospitals we need. The more humans we have, the more factories we need to provide jobs for them. We need to build all these things, schools, hospitals, factories and offices. But at the same time, the more humans we have, the more food we need. But the land that could have been used to plant and cultivate crops and food for human beings has been used for homes, schools, colleges, offices and factories. So from where are we going to get that land? This Earth only has a fixed amount of habitable land. You can't grow crops on the north or south poles and many other places.

And yes, the devil is inside each human. It incites passion and greed in us. I want two or three cars, a T.V. in each room, new clothes with each change in fashion, and the list goes on. Our vanity, the need to show off, is the passion that the devil has incited in us – this was what he told Allah that he would take a proportion of humans and stir such passions in them that it will put the existence of the whole humanity in doubt. The more humans there are, and the numbers with such desires increase, the closer we get to our destruction. We are fast coming to that point, but many still

cannot see this.

Waste is also Responsible for our Problems

The last verse I recited was: "eat and drink of the provision of Allah and act not corruptly, making mischief in the land". Waste is also making mischief in the land. The Holy Prophet Muhammad (s) was passing by, and he saw a man performing *wudu*. The Holy Prophet (s) thought this man was wasting. The Holy Prophet stopped and told the person not to waste water. The man asked, "O Prophet of Allah, is there waste in water?". And the Prophet replied: "Yes". He then said that even if you are performing *wudu* by the shores of a river. If you use too much water, you will be wasting water. He held up his hands. And he said you should think that you have this much water for *wudu*. But what do we see? When people go to perform prayers, water is flowing away and is wasted. This was drinking water; clean water is being put flowing to waste.

In the next verse I recited, Holy Quran says corruption has appeared in the land and on the sea because of what people have done to them. And people will suffer the results, the consequences of this corruption. People generally take the word "corruption" to be a disturbance, fighting etc. But it applies to everything that disturbs the balance God has created in the universe, on this earth and elsewhere. So, Muslims certainly should turn to that. If you go to Lahore and visit the Lahore Fort, you will see that cool air blows into the king's quarters, even in the middle of summer. How? Because they designed those quarters to be cool in summer without the use of air conditioners and the use of electricity. So early on, we played a role in keeping the environment safe and keeping the balance that God had created. But then we gave that up, and we just started following Western nations in creating corruption on earth. It is disturbing the balance that God created. And we found that we ended up in the same situation.

Once, in India, I came out of the hotel at about nine or ten in the morning. One could not see anything even ten yards away because of pollution. It was dark because of the smoke.

Rather than taking the high road and teaching the West that they shouldn't be corrupting the Earth, People in the East also started indulging in the same practices.

The Good Neighbour Principle

But there is another western concept that I want you to consider. Please ask your government why it does not follow its own rules internationally. It is something called the Good Neighbour principle in law. It says that if I am doing something on my property, I have to ensure that my neighbour on the left, right, or behind me is not poorly impacted by what I am doing. It is based on U.K. case law. That is how it got the name the Good Neighbour principle. It says that you keep in mind the impact of your actions on your neighbours, and if a neighbour or his house is damaged by what you are doing in your house, then you are responsible. You need to make restitution to that neighbour; you need to pay that neighbour a fine or some compensation.

The question I ask the Western governments is this. Are not the Eastern countries Iran, India, Pakistan, Burma, and Ceylon impacted by global warming caused by the West polluting the atmosphere? America, in particular, Western Europe and other countries in the advanced country category.

Under the Good Neighbour principle, a part of Western law, shouldn't you have considered what you were doing and its impact on these countries? Globally speaking, it is not just Canada that is America's neighbour, for example. The advanced countries are neighbours of all countries, whether or not they share a border with them - all countries which have been impacted. When you increase the amount of carbon dioxide in the air over North America, that air does not remain only over North America; it drifts worldwide. It increases pollution in Africa, South America and Australia. The pollution does not just stay over North America or the E.U. Air currents and seawater take it across the world. So under the Good Neighbour principle, which is a principle of Western legal systems, Western countries should pay the countries affected by this substantial damages to cope with global warming.

Pakistan, for example, needs \$300 billion to deal with the effects of recurrent floods and global warming. People still live in tents; land cannot be cultivated because it's waterlogged. Cattle have been washed away or died because of a lack of grass, pasture, etc. Why shouldn't the Pakistani farmer who claims that it is the fault of the United States government demand compensation?

In the U.S., if a company discharges some chemicals onto the land around it and the land becomes dangerous and polluted and poisons people and poisons and cattle, it has to compensate the people impacted. For example, if their health is damaged, the company has to pay compensation for medical treatment and living expenses. Why should the same principles not apply internationally?

The reason is apparent. The impacted countries are poor, weak and disunited. In contrast, the developed world is rich and powerful. ([Return to Contents](#))

[Spanish Article](#)

Psicología e Islam

By Prof Ubaldo Pino



Ibn Ḥazm (d. 456 Después de la Hégira), El famoso erudito andaluz de Islām dijo: "Busqué un objetivo común entre la humanidad, en el que todos aceptaran luchar por la excelencia. No he encontrado otro que no sea vencer la ansiedad."

La búsqueda del equilibrio emocional y la disipación de la ansiedad es de hecho universal y continúa hasta hoy. A pesar del inmenso progreso científico y los avances médicos que se han logrado en los últimos siglos, parece haber una disminución en la salud mental. Las tasas de depresión han aumentado dramáticamente entre 2000 y 2021 en Latinoamérica. Se ha encontrado que el uso de antidepresivos en la población aumentó un 400 por ciento en este período de tiempo. La tasa de suicidios se triplicó en los jóvenes (de 15 a 24 años) entre 1950 y 2000. Para la población de mediana edad, las tasas de suicidio han aumentado un

40 por ciento entre 2000 y 2016.

Quizás sorprendentemente, las tasas de suicidio son mucho más altas en las naciones más ricas que en los países más pobres. Un estudio intercultural que involucró a 132 países y cerca de 140,000 personas encontró que, aunque hubo tasas más altas de felicidad reportada en las regiones más ricas, hubo tasas mucho más bajas de percepción sobre el sentido de la vida en comparación con los países más pobres. Las personas en los países más pobres como Bolivia y Paraguay arrojaron algunas de las tasas más altas sobre la percepción del sentido de la vida, pero también las tasas más bajas de felicidad. Esto sugiere que la felicidad no explica la disparidad en las tasas de suicidio. Un factor clave que podría explicar la variación entre países es la capacidad de la población para alcanzar un sentido y un propósito de vida.

Abstraer el sentido que tiene la vida de este mundo es una de las características centrales de la espiritualidad. Por lo tanto, estos estudios apuntan al tremendo valor que la espiritualidad aporta a la regulación del desequilibrio emocional. Desarrollar la espiritualidad es más importante que los logros financieros. La gente a menudo cree que los estados transitorios de felicidad obtenidos a través del entretenimiento, la riqueza y las posesiones les permitirán escapar de su *hamm* (ansiedad). Ibn Ḥazm comenta al respecto:

*“Cuando te enfocas sólo en los asuntos [de este mundo], estás perdido. Su contemplación conducirá inevitablemente al entendimiento de que todo en esta vida mundana es temporal. Por lo tanto, uno debe reconocer que el verdadero propósito radica en trabajar solo para el más allá [que es eterno]. Esto se debe a que al final de todos tus sueños y aspiraciones en este mundo está la eventualidad del *ḥuzn* [la pena]: o te quitan tus ambiciones o te ves obligado a renunciar a tus objetivos [ambas vías te llevarán a la pena]. No hay escapatoria de estos dos extremos, excepto en el esfuerzo hacia Dios. En este caso, una persona logra la felicidad en esta vida y en la eternidad. Su *hamm* es mucho menor en comparación con el *hamm* del resto. Son respetados por amigos y enemigos por igual y, en cuanto a su eternidad, es el paraíso.”*

Ibn Ḥazm señala que la naturaleza temporal de este mundo conducirá inevitablemen-

te a una persona a una crisis existencial. Buscar significado es nuestra salida del abismo. Es un esfuerzo espiritual que se centra en descubrir lo que hace que valga la pena vivir. Algunas personas tienden a pensar en enfermedades mentales y estados emocionales en términos puramente biológicos. Si bien es cierto que hay componentes biológicos en nuestras emociones y nuestra mente, no son los únicos componentes. La psicología moderna ha reconocido que un aspecto central de la mente humana involucra la espiritualidad. De hecho, el Dr Robert Emmons, un investigador líder en la psicología de la espiritualidad, propuso que la espiritualidad debería considerarse como un tipo separado de inteligencia humana. La inteligencia espiritual es esencialmente la capacidad de una persona para procesar el mundo que la rodea y descubrir su sentido y significado. En la tradición islámica, este proceso implica contemplar las *ayaat* (los signos) de Dios que existen en el mundo y extraer conocimiento para informarnos sobre cómo actuar, pensar y sentir. Por ejemplo, cuando una persona presencia el cambio en los árboles durante la temporada de otoño, lo ve como un *ayah* de Dios. Quizás les recuerde la naturaleza temporal de este mundo, inspirándolos a luchar por objetivos más elevados en la vida. O tal vez los diferentes colores los inspiran a reconocer la belleza de la diversidad de la humanidad. Cuando una persona con alta inteligencia espiritual pasa por la vida, su mente está constantemente abstrayendo el significado positivo y el sentido de los eventos que suceden a su alrededor. Esto alimenta estados espirituales positivos como la inspiración, el optimismo, la gratitud y la perseverancia.

Las personas con niveles más bajos de inteligencia espiritual o abstraerán significados falsos del mundo que los rodea o no reconocerán las *ayaat* (los signos) de Dios por completo. Esto alimentará estados como la ira, los celos, la arrogancia y la vanidad. El Corán nos proporciona un excelente ejemplo de esta realidad a través de la historia del hombre con dos jardines. Después de describir la hermosa naturaleza de estos jardines, el Corán cita las nociones falsas que este hombre extrajo de él debido a su pobre inteligencia espiritual:

Él dijo: ‘No creo que esto termine nunca. Y no creo que se establezca la hora, e incluso si

me devuelven a Mi Señor, encontraré con Él, un lugar aún mejor».

A medida que pasaron los años en el jardín, este hombre no reconoció las ayaat (los signos) de Dios manifestados en el cambio de estaciones y el ciclo continuo de muerte y renacimiento. Esto debería haberlo dirigido a darse cuenta de la naturaleza temporal de su propia vida y la fragilidad de lo que poseía. Además, el ciclo de muerte y renacimiento debería haber sido una ayah (un signo) de la realidad del más allá. El compañero justo de este hombre que tenía un alto nivel de inteligencia espiritual explica lo que debería haberse extraído de estas ayaat (estos signos):

¿Y por qué no dijiste cuando entraste a tu jardín, «Esto es lo que Dios quiere y no hay capacidad sino a través de Dios»?

En los campos de la psicología clínica y la psiquiatría, muchos profesionales también están comenzando a reconocer el papel de la espiritualidad como una parte esencial de la prevención y el tratamiento de las enfermedades mentales. En un artículo en el «Journal of Family Practice», los autores concluyen: «... Cuando sea apropiado, los problemas espirituales deben abordarse en la atención al paciente, ya que pueden tener un impacto positivo en la salud y el comportamiento, y [recomendamos] que se amplíe el modelo médico a uno »biopsicosocial-espiritual«. Una revisión sistemática de múltiples estudios (que representa uno de los niveles más altos de evidencia clínica) mostró que el aumento de los niveles de espiritualidad y religiosidad en la adolescencia se correlacionó con una mejor salud mental. Como podemos ver, la espiritualidad y la búsqueda de sentido de la vida parecen ser muy importantes para proporcionar una atención óptima de salud mental.

Las estaciones y fortalezas espirituales también tienen propiedades protectoras y terapéuticas muy fuertes. Ibn al-Qayyim (d. 751 AH) explica:

El pasado nunca puede cambiarse o corregirse con tristeza [ḥuzn], sino con satisfacción [riḍā], gratitud [ḥamd], paciencia [ṣabr], una creencia firme en el destino [imān bil qadar] y el reconocimiento verbal de que todo ocurre por el Decreto de Dios [qaddarAllāhu

wa mā shā wa fa'l]. Existe una gran cantidad de literatura en el campo de la psicología positiva que correlaciona la autorregulación y la gratitud con una menor incidencia de enfermedades mentales. La autorregulación es la fuerza de voluntad que permite a las personas actuar de acuerdo con sus valores y beneficios a largo plazo a pesar de los costos de energía o placer a corto plazo. Esta construcción parece estar representada en la tradición espiritual islámica como ṣabr. Ibn al-Qayyim menciona que lingüísticamente ṣabr tiene tres connotaciones: (1) restricción, (2) fuerza y (3) construcción. Explica que ṣabr es la fuerza de voluntad que permite a las personas actuar de maneras que les brinden beneficios. (sabr se traduce como paciencia, pero como vemos en el idioma árabe implica más que solo un comportamiento pasivo)

Este concepto de autorregulación es tan significativo que el Dr. Timothy J. Strauman ha propuesto que la depresión clínica es en realidad un trastorno de la autorregulación. Con respecto a la gratitud (shukr), un estudio que correlacionó la gratitud con muchas medidas diferentes de bienestar subjetivo demostró una relación inversa con varios estados desagradables. Mostró la relación negativa más fuerte con la depresión.

La espiritualidad es un componente importante en la curación y protección de la mente. La tradición espiritual islámica contiene una amplia variedad de prácticas y creencias que pueden analizarse para obtener un beneficio terapéutico. En lugar de presentar una descripción completa, hemos optado por centrarnos en una práctica prescrita para la ansiedad y los síntomas depresivos: una duaā (oración) específica diseñada para evitar la ansiedad y la depresión.

El Profeta ﷺ dijo, “*Quienquiera que esté afligido por el dolor o la ansiedad, entonces debe orar con estas palabras: Oh Allah, ciertamente soy tu esclavo, el hijo de tu esclavo y el hijo de tu esclava. Mi frente está en tu mano. Tu juicio sobre mí está asegurado y Tu decreto sobre mí es justo. Te pido por cada nombre con el que te has nombrado, revelado en tu libro, enseñado a cualquiera de tu creación o guardado para ti mismo en el conocimiento de lo invisible que está contigo, que hagas del Corán la fuente de mi corazón, y la luz de mi pecho, el desterrador*

de mi tristeza y el alivio de mi angustia».

Antes de profundizar en el análisis de esta oración, nos gustaría aclarar el uso de términos claves. Cuando nos referimos a estados como la ansiedad y la depresión, no necesariamente nos referimos a ellos en el contexto clínico de los trastornos del estado de ánimo o ansiedad. La ansiedad y la depresión no se consideran indicativos de enfermedad mental a menos que se cumplan ciertos criterios clínicos. De hecho, la ansiedad y los estados de ánimo depresivos a menudo pueden ser respuestas emocionales útiles a circunstancias difíciles de la vida.

También debe aclararse que no estamos proponiendo que la terapia psicoespiritual encontrada en esta oración profética sea un reemplazo de la terapia moderna. No pretendemos minimizar el componente biológico del tratamiento. Este delicado equilibrio fue sorprendentemente entendido por el erudito islámico Ibn al-Qayyim siglos antes del advenimiento de la psiquiatría moderna:

La segunda categoría de enfermedades del corazón se basa en estados emocionales como ansiedad, tristeza, depresión e ira. Este tipo de enfermedad puede tratarse de forma natural mediante el tratamiento de la causa o con medicamentos que van en contra de la causa ... Y esto se debe a que el corazón está dañado por lo que daña al cuerpo y viceversa

A pesar de este descargo de responsabilidad, vale la pena señalar que, dada la neuroplasticidad del cerebro, a menudo un cambio profundo en los pensamientos, actitudes y emociones como resultado de la terapia cognitiva y espiritual puede producir alteraciones neuroquímicas que pueden reducir la necesidad de intervenciones farmacológicas extensas.

Du'aā como Psicoterapia

A diferencia de otras nociones de oración que a menudo se reducen a simples encantamientos o listas de deseos, la du'aā es mucho más profunda. De hecho, muchas de las du'aās más poderosas del Corán ni siquiera contienen una petición a Dios. En cambio, son expresiones humildes de la verdad en respuesta al

juicio y la tribulación. Por ejemplo, cuando el Profeta Ayyūb se vio afectado por una enfermedad severa y la pobreza, gritó:

«Ciertamente, la adversidad me ha tocado y Tú eres El Misericordioso de los misericordiosos».

En la tradición islámica, las du'aās representan un medio para que las personas luchen contra el caos que encuentran en la vida, reconociendo las verdades detrás de esta que dan orden. Es un método por el cual los creyentes encuentran un significado que fortalece sus estructuras de creencias subyacentes como un medio para hacer frente a los eventos que se desarrollan en sus vidas.

La psicología clínica reconoce la importancia terapéutica de alterar las estructuras de creencias de un paciente que padece una enfermedad mental. Uno de los métodos de psicoterapia más utilizados se llama terapia cognitiva conductual (TCC). Es una terapia diseñada para alentar creencias y comportamientos positivos al tiempo que altera los negativos: «es esencialmente un programa colaborativo e individualizado que ayuda a las personas a identificar pensamientos y comportamientos inútiles y aprender o volver a aprender habilidades y hábitos más saludables».

Curiosamente, se ha descubierto que la libertad y el alivio que conlleva entregar la voluntad propia a Dios tienen profundos efectos en nuestra biología cerebral. Algunos trabajos preliminares que se han centrado en investigar los efectos neurofisiológicos de ṣalah (el ritual de la oración) y el Dhikr (el recuerdo de Dios). Al realizar una neuroimagen de los musulmanes que realizan ambas acciones, los investigadores demostraron que estaban asociados con una disminución en la actividad del lóbulo frontal, medida por el flujo sanguíneo cerebral. Se cree que la corteza prefrontal desempeña un papel en el funcionamiento ejecutivo, que incluye la fuerza de voluntad y la toma de decisiones. Los autores sugirieron que el acto de rendirse a Dios que se encuentra en las prácticas islámicas puede ser la base de la disminución de la actividad del lóbulo frontal que se encuentra en este estudio.

Una de las características más fascinantes

de esta investigación fue la comparación de la oración realizada de manera automática sin khushu '(concentración espiritual) versus la oración realizada de manera deliberada con khushu'. La manera automática de realizar la oración tuvo efectos mínimos al alterar el patrón de actividad cerebral y fue comparable a la actividad diaria. Fue solo cuando el individuo realizó la oración de una manera deliberada y centrada, internalizando los sentimientos de rendición y sumisión a Dios, que se observó un profundo cambio neurofisiológico con hipofrontalización (disminución de la actividad en los lóbulos frontales del cerebro), así como aumento de la actividad en los ganglios basales (que involucra el sistema de recompensa del cerebro) y el giro cingulado anterior. Con respecto a esto último, los investigadores comentaron: «El cingulado anterior está involucrado con la regulación emocional, el aprendizaje y la memoria, y juega un papel importante en la reducción de la ansiedad y la irritabilidad, y en la mejora de la conciencia emocional y social».

La tradición islámica ve las dificultades y la adversidad como oportunidades para establecer una dependencia absoluta de Dios, someterse a Él, aprender la verdad y construir la virtud. Es importante para nosotros darnos cuenta de los profundos conocimientos psicológicos que contiene nuestra tradición y extraer esta guía intemporal para que todos se beneficien. La literatura islámica en el campo de la espiritualidad está llena de escritos que se centran en la construcción de una personalidad islámica sana y trascendente. [\(Return to Contents\)](#)

[Dutch Articles](#)

Islam, een strikt monotheïstische religie



Door: Prof. dr. Robbert Bipat

Gaandeweg de historie en evolutie van godsdiensten is het zeer opvallend dat deze een convergerende beweging hebben gemaakt van een meer polytheïstisch karakter naar een strikt monotheïstische godsdienst. De Islam, als allerlaatste laat er geen twijfel over bestaan. "Laaa Ilaaha Illa-llaahoe Mohammadoer-Rasoeloe-llaah", er is geen God behalve Allah, en Mohammed (vzm) is slechts zijn

boodschapper, is zowat het belangrijkste geloofsartikel. Het benadrukt de absolute Eenheid van het Goddelijke wezen en laat er geen twijfel over bestaan dat de laatste profeet geen enkel Goddelijke eigenschap heeft en slechts een mens en boodschapper is geweest.

De ware betekenis van een moslim wordt weergegeven in hoofdstuk 2 vers 112. "Nee, wie zich volledig onderwerpt aan Allah en goedgevoelt (aan anderen), vindt zijn beloning bij zijn Heer, en voor hen is er geen angst noch zullen zij treuren." Een moslim dient zich dus onvoorwaardelijk te onderwerpen aan de Wil van de Almachtige. Dat houdt dan ook in dat hij niets en niemand mag plaatsen naast de Almachtige.

Het plaatsen van personen of voorwerpen naast Allah behoort tot de ergste vorm van zondigen en staat ook wel bekend als sjirk. De betekenis van sjirk wordt vaak onderschat. Vaak is dat het gevolg van onze liefde voor aardse zaken. Geld, macht en lust leiden dan ook frequent tot de praktijk van sjirk. Wees echter ook attent op het toekennen van maar enig bovennatuurlijk of goddelijk eigenschap aan mensen, of zelfs het degraderen van het Goddelijke wezen.

Het geloof dat de profeet Jezus (as) nog leeft en zich aan de rechterhand van de Almachtige bevindt, heeft consequenties waarbij men uit naïviteit niet blijft stilstaan. Ten eerste wordt er een eigenschap van eeuwig leven toegekend aan een mens, hetgeen zowel religieus als biologisch onmogelijk is (zie ook de serie artikelen over onsterfelijkheid in The Light). Er zijn tal van verzen in de Quran die benadrukken dat alle profeten doodeenvoudige mensen waren. Een van de meest opvallende fragmenten is in de verzen 10 en 11 van de Heilige Quran "Hun boodschappers zeiden: Bestaat er twijfel over Allah, de Maker van de hemelen en de aarde? Hij is bereid jullie je fouten te vergeven en jullie uitstel te verlenen voor een vastgestelde termijn. Zij zeiden: Jullie zijn slechts stervelingen als wij; jullie willen ons afkeren van wat onze vaders gewoon waren te aanbidden; dus breng ons duidelijk gezag. Hun boodschappers zeiden tegen hen: Wij zijn slechts stervelingen als jullie, maar Allah schenkt (Zijn) gunsten aan wie van Zijn dienaren het Hem behaagt. En het is niet aan ons om jullie gezag te brengen, behalve met de toestemming van Allah. En laat de gelovigen op Allah vertrouwen." Zowel de volgelingen als de profeten geven beide aan dat alle profeten doodgewone stervelingen waren.

Wat belangrijker is, is dat men kennelijk verzuimt te beseffen dat het toekennen van een fysieke plaats aan de Almachtige (de rechterhand), Zijn Eigenschap van Alomtegenwoordigheid ernstig beperkt! Daarboven gaat men verder door de Alomtegenwoordigheid ook aan onze Heilige Profeet toe te kennen. Hierbij ontbreekt enig besef dat men zich aan de meest ernstige vorm van sjirk schuldig maakt. Het hoofdstuk Al Ichlas wordt helemaal aan flarden geschoten. Helaas maken ook degenen die zichzelf als moslim beschouwen zich schuldig aan deze praktijken. Waar blijft onze volledige onvoorwaardelijke onderwerping aan de Wil van Allah? Hebben zij die dit geloof aanhangen wel het recht om te beweren dat zij zich onvoorwaardelijk onderwerpen? Zijn zij juist niet degenen die zich schuldig maken aan het afschilderen van anderen als ongelovigen? Ik hoop van harte en smeed de Almachtige dat zij ooit eens in de spiegel zullen kijken en beseffen waarmee zij bezig zijn.

De Islam is een strikt monotheïstische religie en laat geen enkel ruimte over aan het aanbidden van zaken naast onze Geliefde Schepper. Laten wij als rechtgeaarde moslims ons onthouden van het toekennen van Goddelijke eigenschappen aan mensen, maar vooral het degraderen van de Eigenschappen van de Almachtige. Het is zeer verleidelijk te blijven doen wat onze voorouders en ouders hebben gedaan, maar houd daarbij hoofdstuk 14 vers 10 zoals hierboven vermeld in gedachten. [\(Return to Contents\)](#)

[Italian article](#)

Title Bit-coin e altre diavolerie.

Lucaa del Negro



(Editor's note: The author had also contributed the English version, but it had to be omitted because of space considerations.)

Le crypto-valute per come sono state definite dai loro guru ("...dimenticatevi della finanza, del mercato, delle valute per come avete fino ad ora riconosciuto...") sono un pericoloso atto di sabotaggio verso le precarie società che ingiustamente ancora soffrono l'imperialismo ex coloniale.

l'Islam, Religione ed Ultima Rivelazione, applicazione del diritto universale alla vita comune (pensiero sociale) non ha incertezze di sorta e, diffondendosi attraverso le Sacre Sure del Corano, chiarisce perfettamente la materia:

"Ciò che concedete in usura, affinché aumenti a detrimento dei beni altrui, non li aumenta affatto presso Allah. Quello che invece date in elemosina bramando il volto di Allah, ecco quel che raddoppierà."

[Sura 30; Versetto 39 come esempio tra gli esempi]

Ci sono ragioni eclatanti e di una ragionevolezza sconcertante per cui la mia povera affermazione a seguire appare forte quanto violenta ed intransigente al di fuori della luce della Sacra Sura riportata: la prima ed unica che ora voglio indicare -per chi non avesse abbastanza Fede- è quella dell'impoverimento, dell'imbarbarimento delle precarie società civili attanagliate dall'epocale richiesta di sotto-proletari e miserabili che stanno spostandosi verso di queste ultime, abbandonando definitivamente la speranza. Indifferenti allo schiavismo quando è la manodopera che viene richiesta, i flussi di danaro gestiti dalla finanza digitale muovono leve dove il lavoro -componente della dignità e libertà dell'individuo- viene tritato da algoritmi, la di cui natura sintetica è disumana per definizione e produce profitto per pochi sulla base di intere ssi diabolici.

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Woking Muslim Mission.

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