



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

Podcasts of all broadcasts are available on Podbean and Spotify.

In the top picture Hazrat Ameer is awarding Lala the Lifetime Achievement Award. The second picture shows the board with all the names are listed.

Broadcast Venues

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إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

We all come from Allah and to Him shall we return.



YEAR	HONOREE	COUNTRY
2001	IMAN FAKHROD-DIN	PAKISTAN
2001	QAZI ABDUL AHAD	PAKISTAN
2001	FAIZ UR RAHMAN	PAKISTAN
2001	SABIR ALI KHAN	PAKISTAN
2002	AKBAR ABDULLAH	PAKISTAN
2002	CHUGHY MUHAMMAD HAYAT	U.S.A
2003	SYED NASIR AHMAD	PAKISTAN
2003	MUHAMMAD YAGUB	PAKISTAN
2003	UMAR ZAMAN	PAKISTAN
2003	ABDUL HAYY SALEM AHMAD	PAKISTAN
2003	CHANDNEY SALEM AHMAD	U.K
2004	PROFESSOR FATEH-UR-RAHMAN AHMAD	PAKISTAN
2014	Dr. IMAN YOUSAF	INDONESIA

Mr Umar Zaman, affectionately known as Lala Zman, went to his Maker after serving the Anjuman for 60 years. He supervised the guesthouse with exemplary dedication. May Allah grant a high station in the Hereafter.

The Call of the Messiah

by Hazrat Mirza Ghulam Ahmad

The Promised Messiah and Mahdi



(Editor's note: We are serialising the Promised Messiah's book: Towards the New Order, at <https://alahmadiyya.org/books-islam-ahmad-iyya/english-books/towards-new-order-exhortation/>.)

Towards the New Order - 3

Maulvis and Missionaries Responsible for False Notions of Jihad

It is, however, confirmed that the Muslim clergy (maulvi) and the Christian missionaries are equally to blame for this unjust charge against Islam. The ignorant Maulvis, while pretending to support Islam, have, by their repeated inculcations, engrafted the false doctrine of Jihad¹ upon the minds of the unenlightened public who were misled by the Maulvis' religious decrees on the one side and the objections of the Christian missionaries, whom they took for learned men, on the other. The doctrine of Jihad, thus being supported by the evidence of the two opposing witnesses, the masses could not question its validity. Had the missionaries taken a different course and, with genuine honesty, declared that the *fatwas* of the Maulvis were based on ignorance of the early Islamic history and that the circumstances which then rendered an appeal to arms necessary for Muslims did not exist any more, the idea of Jihad would long since have been eradicated from the face of the earth. But they never looked to the consequences, and a misdirected zeal for their religion cast a veil over their judgements in grasping the truth.

It must also be stated here that permission for self-defence and murdering the enemies of Islam was not given to the Muslims until the Arabs had, on account of their severe oppression

and outrages and the shedding of innocent blood, rendered themselves culpable and liable to be punished with death. But clemency was even then shown to such of them as embraced Islam. The unity of religion established a relationship of brotherhood, and all past wrongs were forgotten. Here, some opponents of Islam have stumbled, and from this, they conclude that the new religion was forced upon the unbelievers. The case is just the reverse of what the objectors have thought. There is no compulsion here: it was a favour to those who had rendered themselves liable to death. It is absurd to take this conditional mitigation of just punishment for compulsion. They deserved to be murdered, not because they did not believe in the Holy Prophet's (s) mission, but because they had murdered many an innocent soul. The extreme penalty of the law was upon them, but the mercy of the gracious God gave them another chance to avert this merited capital punishment. He knew the Islamic truths had been brought home to them during the long years of opposition, and they understood idol worship's futility. Therefore, His mercy offered them an opportunity, even after the sentence was justly pronounced against them, to implore His pardon and the forgiveness of their sins. This clearly shows that it was not the object of Islam to put any unbeliever merely as such to death, but that it was willing to forgive even when the criminal was found deserving of the death penalty.

Other Difficulties

Islam had to grapple with other difficulties. Religious prejudice was so strong at the time that if a member of any tribe adopted the faith of Islam, he was either put to death or threatened with it, and persecution was so severe that life seemed a burden to him. Islam had, therefore, to face the difficulty of establishing freedom of conscience and religious practices, and for this noble object, it had to undertake wars.

The early wars of Islam fall in either of the above categories. Islam never took the sword

¹ Jihad means to strive, including armed defence against oppression, if required. Here the

distorted meaning - to wage war to forcibly convert people to Islam, is under discussion.

for its propagation or any other purpose. Attempts were made to blot out its very existence; therefore, it had to struggle for its life. It did not take up arms of its own accord but was compelled to do so. It had to defend itself and repel the dangerous foe. Later on, when its true principles were forgotten, the doctrine was read in a different light, and ignorance looked with pride upon a hateful course of life. But the fault can in no way be attributed to Islam. The source from which it flows is pure and undefiled. That this doctrine has been identified with Islamic teachings by shallow-minded zealots who do not care for human life, even so much as man should care for the life of a sparrow, cannot be questioned. But the innocent blood spilt in the past does not satisfy them. They have a bloody Mahdi in store for the world yet. They would like to exhibit the ugliest picture of Islam before all nations so that all people may know that Islam has always had to resort to force and the sword for its propagation and that it has not so much as a particle of truth in it to achieve its conquest over hearts. It seems as if the holders of these views are not satisfied with the humiliation and decadence Islam has already suffered but must bring it lower and subject it to more disgrace. These men are a reproach to Islam. But God now wills that Islam should no longer be branded with reproaches and remain hidden behind a cloud. It is already so distressing to find that its opponents, who have not taken the trouble to investigate matters for themselves, have it impressed upon their minds that Islam has, from its very beginning, been employing the sword to add to its numbers.

Uprooting the Evil

It is high time that all these base charges should be removed from the face of Islam. If the Maulvis unite to root out the evil from the midst of the Muslims, they shall have done a lasting good and conferred a blessing upon their co-religionists. Such an exposition of the doctrine of Islam will further reveal the excellence and beauty of the religion to the general public, and the aversion its opponents have conceived on

account of misconceptions will be turned into admiration. The clouds of dust being cleared, they shall then be able to get their light from that source of light. It is evident that no one approaches a bloody murderer. Everyone fears him, women and children tremble at his sight, and he looks like a madman. An opponent of an alien religion cannot even pass a night with him lest he should choose to be a warrior ready at the cost of his life. Such events occur daily among the ignorant frontier people¹, and a single bloody deed is deemed sufficient to entitle the murderer to a life in paradise and its manifold blessings. It is a shame for Muslims that alien races cannot safely live as their neighbours. They cannot trust them for a moment and hardly expect any good in times of need. They do not deem themselves safe among them and shrink at the hidden belief of such Muslims.

An instance of this occurred recently here at Qadian. On the 20th of November last, a European came here. Several of my followers had assembled at that time, and the conversation was on a religious subject. The traveller stood apart from the assembly and was addressed in polite words. It appeared that he was apprehensive. He stated that he had seen many Muslims who had committed atrocious deeds of murder against Christians. He mentioned several specific instances in which such cruelty had been shown. It was then explained to him that the Ahmadiyya sect of Islam abhorred such doctrines and hated their adherents. It had set before itself the noble object of uprooting this evil. Upon this, he felt satisfied and stayed here for a night.

A Great Injury

There is a lesson in this story for the pro-jihad Maulvis. The growth of such a horrible doctrine among Muslims has done lasting injury to the cause of Islam and created hatred for it in the hearts of other nations. They have no confidence in their sympathy so long as the dangerous doctrine of Jihad finds favour with them. They cannot form a favourable opinion except for those who do not lead strictly religious lives

¹ The author is referring to the inhabitants of the Frontier Province of India of his time

(now in Pakistan).

and are not very conscientious about their religious beliefs. For all these misunderstandings, none but the Muslims themselves are responsible. The blame for depriving a whole world of the recognition of Islamic truths lies at the doors of the Maulvis, who taught doctrines repulsive to the nature of man. How could a religion be from God, whose teachings needed the flash of the sword to get an entrance into the human heart? Such considerations were enough to keep people from accepting the truth. The true religion is that which, because of its inherent beauty and power and its convincing arguments, is more powerful than the sharpest sword, not that which depends upon steel for its existence.

Evils that Call for a Reformer:

Such are the evils that call for a reformer. We look at Islam's internal state, and we are sadly disappointed. It is a ghastly picture. The sun has undergone an eclipse, the larger part being already darkened. The social relations of the Muslims are deplorable. Traditions that act like poison upon their moral conditions and break the Divine Laws have been fabricated. The most sacred rights which Divine law has given to man are those relating to life, property and honour. We are commanded not to kill man, commit an outrage upon his honour, or seize his property dishonestly. But some so-called Muslims have broken all these commandments. They take away the life of an innocent person and never shudder at the inhuman deed. Empty-headed Maulvis have circulated fatwas to the effect that it is lawful to seduce or seize the women of unbelievers or heretics and to steal or misappropriate their properties.

How dangerous is the condition of the religion that is full of so many evils and whose false leaders, instead of acting in obedience to the dictates of their conscience, follow their sensual desires and palm off their erroneous views as holy doctrines taught by God and His Prophet? These are wolves in sheep's clothing, and they deceive the people. They act like poison and say they are an antidote. They are an enemy to society and an enemy to Islam. Their hearts are void of grace and sympathy, but they conceal

themselves. They put on the mask of preachers but have in view the indulgence of their carnal desires. They come into the mosques like saints, but their character is black with diabolic deeds. These infamous characters are not limited to any particular country, town, or sect but may be found in every Muslim country. They pretend to be the religious leaders of the people and exponents of the doctrines of the religion. They call themselves Maulvis and assume saintly airs so that they may pass for godly men. Their deeds, however, reveal their true character. They do not like that true righteousness and genuine sympathy be spread in the world, for they consider that a loss to themselves. ([Return to Contents](#))

Prayer

Key to the Moral Development and Progress of a Nation

By Hazrat Maulana Muhammad Ali

Translated by Dr Muhammad Ahmad

Edited by Lord Shahid Aziz



(Note: Friday Sermon Nov. 27, 1925)

Successful indeed are the believers.
Who are humble in their prayers,
And who shun what is vain,
And who act for the sake of purity,
And who restrain their sexual passions—
Except in the presence of their mates or those
whom their right hands possess, for such surely
are not blame-able
But whoever seeks to go beyond that, such are
transgressors —
And those who are keepers of their trusts and
their covenant,
And those who keep a guard on their prayers.
These are the heirs,
Who inherit paradise. Therein they will abide.
And certainly, We create man of an extract of
clay,
Then We make him a small life germ in a firm

resting-place,

Then We make the life-germ a clot; then We make the clot a lump of flesh; then We make (in) the lump of flesh bones; then We clothe the bones with flesh; then We cause it to grow into another creation. So blessed be Allah, the Best of creators! (23:1-14)

Prayers and Success

While this section contains many highly exalted subjects, I will comment only on the first verse at this time. I recited the whole passage in Arabic because, for those who understand Arabic, this has a distinct impact on their heart that cannot occur due to a translation, commentary, or sermon. Words of the Holy Quran, however, also affect the heart. The words in this verse are: Successful indeed are the believers 23:1

The believers acquired success, their wishes for the world and religion were fulfilled, and they made all kinds of progress. And what is their distinctive characteristic? They are the ones: Who are humble in their prayers,

Prayers and Humility

This is a highly exalted claim. Prayer and humility in prayers have been pointed out as the means, in fact, the essential factor for success. The gist of this Quranic concept is reflected in the call of prayer: Come towards prayer; come towards success!

Many things form the basis of this success. What are these excellences and empowerments acquired through prayer? Some of these elements are awareness of the value of time, sacrifice, and the impetus to obey the Messenger of Allah. Humility and meekness associated with much success are also generated through prayer. A sense of community and social justice is also a lesson learned through worship. All of this character development occurs if prayers are said with humility only.

What is meant by humility in prayers? When the outward condition and postures of the supplicant conform with his inner feelings,

this conformity is an expression of true humility. While standing for prayers with hands folded, the supplicant should have an inner sense that he is in the presence of the Almighty. Then we flex our bodies forward in salutation showing our willingness to bow before His decrees, who is Best of Judges. And lastly, we prostrate ourselves by placing our heads on the ground, symbolising honour and dignity. This action expresses humility in its highest form. It means we have lost our entity in complete submission to Divine Will. The feeling of Omnipotence of Allah, the Most-High, and servitude to Him should dominate the supplicant's heart. A Hadith Holy Prophet succinctly describes this condition. Undoubtedly, Hadith sometimes has mixed words of narrators, each reporting what he heard. Sometimes, however, the words of Hadith indicate they are directly from the fountainhead of prophethood. One such Hadith states that the person who prays to his Lord: (*fa innama yunaji Rabbahu*) is having confidential interaction (*munajat*) with his Lord (Bu. 8:38).

The Word *munajat* is from the same root as *Najat* (salvation) or *Najwa*, which means elevated ground. *Munajat* means having confidential communication with someone and carries the meaning of salvation. Whether standing in front of God in the confines of a mosque or a dark corner of your house, in both circumstances, your condition should be as if you are having a personal and confidential conversation with the Lord. When you go out to meet an important person, you ask to speak to them in privacy, even if you can do so for a few minutes. You pour out your inner feelings if you are given such an opportunity. You speak to them about the difficulties you are facing. You seek their help in getting rid of these difficulties, so when you come for prayer, think of it as an opportunity to speak to your Friend and Helper. We are facing some difficulties that You present before Him. Who is there without any difficulties? You want to get out of them. Allah the Most-High is the Possessor of all power to save you from these hardships. Pour out your feelings of helplessness in facing these challenges with humility before Him and seeking His assistance.

When seeking the help of an important

person, you ask for their guidance towards the path of progress and help in the matter. In prayer, you are given such an opportunity of a private audience with your Patron. Why do you not ask Him to guide you on the path of progress? Such confidential intercourse with the Lord is called *Munajat*. This is the real spirit of prayer. Remember, well, until you pour out your heart before God, a genuine feeling of prayer is not created.

Al-Fatihah

Consider verses of *Al-Fatihah* that are a part of every obligatory prayer. Allah the Most-High is addressed in the very beginning, and His exalted status is recognised in words, “praise be to Allah, the Lord of the worlds, the Beneficent, the Merciful, Master of the day of Requital.” In being informed of God’s glory, humankind recognises its position and responsibility. When this feeling overwhelms the heart, they cry out! “Thee, do we serve, and Thee, do we beseech for help. Guide us on the right path. The path of those upon whom Thou hast bestowed favours, not those upon whom wrath is brought down, nor those who go astray.”

How comprehensive is this supplication? The prayer taught to us by the Messenger of Allah does not have its equal among prayers and books of other religions, no matter how hard we search. There is nothing comparable to it in the Quran itself. Our condition is such that prayer has been reduced to a customary ritual. The other day a friend remarked: our prayer has been reduced to the habit of an addict that has lost its true spirit; why not just give up this custom? This is true, but it is a body into which we can breathe life whenever we desire. Discarding it is giving up the hope of reformation among Muslims. It is, therefore, a duty of Muslims under all circumstances.

Condition of Muslims

The condition of Muslims today is that they do not realise what they are saying during the prayer, nor are their hearts affected by the presence of the Most Exalted Being. Upon observing this behaviour, there is a movement among the

Turks to render prayer in the Turkish language. Remember, whether prayer is in Turkish or Arabic until it reaches the state of confidential intercourse, it does not matter. The condition of Arabs who understand the language may be worse off than Turks because of the lack of this perception. The meaning of the prayer should be understood to create such a feeling in the heart. This is a relatively simple matter. Even an unlettered person can easily be taught the meaning of *Al-Fatihah* and a few other short chapters of the Holy Quran.

Praying in one’s language

Another matter of great importance is that an individual in his language can state his needs before the One who can truly address them. That is why obligatory prayers have a portion common to all and a portion that is specific to the individual. This second portion also follows the tradition of the Holy Prophet.

The Holy Prophet and his companions prayed in this manner while standing (*qiyam*), getting up from bending forwards (*ruku*), getting up from prostration (*sajdah*), and while sitting or in prostration. Thus, besides the *Al-Fatihah*, *Tasbih*, and reciting a portion of the Holy Quran, it is also essential for the one praying to supplicate in their language. This state of confidential intercourse arises when the heart cries out with passion, and the perception of the supplicant is that they are standing in front of God and beseeching Him, or at least if they are not seeing God, God is seeing them. Prayer uplifts the morals of the one praying and holds the secret of national progress.

Many sects in Islam differ from each other in some matters. Only those movements have been able to breathe life into the nation that paid attention to the institution of prayer. People have understood *Wahabism* as folding hands on the chest while standing for prayer, calling out Amen loudly, or raising hands when saying *Allah-hu- Akbar*. In some circumstances, this movement has undoubtedly deteriorated to this state from its original. In its original form, it was a great movement that liberated man from the slavery of man and brought him directly before

His Patron. They created the humility in prayer that is the actual source of success.

The hallmark of the Ahmadiyya Movement

If the Ahmadiyya movement can be successful, it won't be due to its debates or proving the death of Jesus the Messiah. It will be through the strength created in the community through prayer. Establishing the death of the Messiah has not been the distinctive feature of the Ahmadiyya movement. The real source of distinction has been generating this humility in prayers. People who visited Qadian during the Hazrat Mirza Ghulam Ahmad time cannot forget the scene they witnessed in prayers. It was an astonishing state of humility that seemed to be dominant. It is a result of this influence that you can accomplish such an excellent task today. If you cannot maintain this state in your prayers, you and the coming generations will bear its loss. Bring the passion back to your supplications and observe the feeling it generates in your heart. You should have total respect and honour for prayer in your heart. Remember Allah the Most-High, besides ordaining humility in prayers,¹ has also advised guarding prayers².

I have to say this for the benefit of my friends. They lack the attention that should be given to attending congregational prayers in the mosque. Come to your mosques. This will bring spiritual life to your homes. Some people live next to the mosque but do not come for prayer when the *Adhan* is called out. God knows this is very painful to me. My heart cries out! Oh God, the call goes out from your house inviting these people to success, and they do not respond! You move their hearts in this direction that they run to pray when they hear your call. Those who live at a distance should, for God's sake, also make an effort to come to the mosque. There is abundant lighting today, and the roads are also good. This was not so in the time of the Holy Prophet's companions. People used to come to the mosque by walking long distances on nights and in foul weather to get there. God does not

force you to give up your occupations but to give precedence to His commandments over your work and comfort. Set aside lethargy and unawareness and pay more attention to your prayers. [\(Return to Contents\)](#)

The Important Role of Parents in the Life of a Child

By Ebrahim Mohamed

Youth Day June 16th 2023



"I, Allah, am the Best Knower. These are the verses of the Book of Wisdom — A guidance and a mercy for the doers of good, Who keep up prayer and pay the poor-rate and are certain of the Hereafter. These are on guidance from their Lord, and these are they who are successful. And of men is he who takes instead frivolous discourse to lead astray from Allah's path without knowledge and to make it a mockery. For such is an abasing chastisement. ... And, certainly, We gave Luqman wisdom, saying: Give thanks to Allah. And whoever is thankful, is thankful for his own soul; and whoever denies, then surely Allah is Self-Sufficient, Praised." (The Holy Quran, 31:1-6, 12)

These verses are from *Surah Luqman* (Chapter 31), verses 1 to 6, and verse 12 — the last one is where the respected Luqman is introduced.

Luqman, as you most probably know, was an Ethiopian sage; some say he was a prophet whose wise teachings to his son have been encapsulated in the Holy Quran in this *Surah* [Chapter] dedicated to him to serve as a legacy of guidance, light and learning for the youth present and future.

Now I am not opposed to celebrating Father's Day, Mother's Day, or Youth Day; because of the importance these people play in creating a morally upright and civilised society so

¹ Who are humble in their prayers, (23:2)

² And those who keep a guard on their prayers. (23:9)

crucial in the overall nation-building process.

What I am opposed to is the practice of setting aside such days for very superficial, commercial reasons. Nay! We should consider and do something about many more serious things.

For example, we are living in times where the values of the home where Almighty Allah should reside Supreme and where parents should be respected and honoured are being eroded and diminished, not necessarily as one would generally expect by delinquent youth; but instead, nowadays, by authoritative bodies such as governments, the Church and even educational institutions — yes, by the very people supposed to take care of and ensure that the rights and values of the family unit are upheld and protected.

Parents worldwide are perplexed by the fact that their rights as parents are steadily being taken away from them and placed in the hands of cold, authoritarian, misguided, ungodly, cult-like officials, many of whom even have no clue what raising a child is.

This is where Muslims must step in and firmly oppose such ungodly trends and stand firm by their Islamic values. Instead of postulating for recognition and positions of power and privilege in society, Muslim leaders and scholars should instead earn respect by spending their time arranging and organising the investment in the establishment of Islamic institutions and schools at the grassroots level instead of relying on institutions run by a state institution that has abandoned all humane God-inspired family and social values; that has opened the floodgates for a demonic system that is calling for the normalisation of immoral and sheer evil practices and customs to find its way into our school system.

It is, therefore, time that our youth are mobilised and motivated to organise themselves — duly supported by religious leaders, academia and honest and fair-minded politicians — and made to speak out and protest against such a culture being forced upon them. It is no longer just a fight of the parents. The Muslim youth

should empower themselves with Quranic knowledge that deals with such matters as faith in God Almighty alone; the importance of the family unit; respect for the parents; firm understanding and belief that Almighty Allah has created us male and female and **nothing** else and that He has provided us with a pure code of life on how to conduct ourselves towards each other in a moral and decent manner. It has become essential for parents to set an example and make the youth conscientious about the social dangers and traps they are being led into via subtle indoctrination and peer pressure. I know it is tough for both parents and youth, but it is time we become vocal and declare our pride in being proud Muslims and nothing else.

We have the best guidance in the Holy Quran and Sunna [Practices of the Prophet Muhammad (s)] that provide us with the best social rules to be proud of; for example, just starting with the basics such as physical cleanliness. We have the *astinja*, i.e., we make sure we clean ourselves properly, using water if available when using the toilet; this is part of our faith; we have the *ghusl*, i.e., washing our bodies to ensure we are clean at all times; we have the ablution where we wash certain parts of the body five times a day before we go to pray. These are basic teachings called *tahaarah*. We teach our youth at grassroots levels in the *madrassa* [Islamic education] that you will not come across in any Sunday school curriculum. This makes us a unique community. Therefore, as Muslims, we should ask ourselves, if those who want to exercise authority over our minds and bodies do not even know how to clean themselves properly when they use the toilets, how can they even begin to think of teaching us proper social etiquette and morality and tell us what is good and what is bad for our children?

When the pandemic hit us, they all shouted we must do what Muslims have been doing for over 1400 years: prioritising a hygienic lifestyle. But that is only the start and merely laying the foundation for the development of the true character of our youth. Islam further teaches a pure ethical and moral code of life that goes hand in hand with physical purity. We cannot have one without the other. Islam teaches us not

to undervalue its importance by taking it for granted. Many in the West are now converting to Islam purely because of these fundamental teachings that they do not come across entrenched in their faiths. As we can see daily, their morals are compromised to please people. If they want to drag us into it, we should say with great pride that we are indeed proud to be Muslim. This should be the clarion call of all Muslims, especially the most vulnerable youth.

This brings me now to the Quranic narrative of Luqman Hakim [Luqman, the wise]. Now, let's look for simple but profound guidance regarding not only father and son relationships but all child-parent relationships. We can start by looking at the wisdom expressed in this Chapter dedicated to the wisdom of Luqman. His teachings are subtle yet deeply sincere and profound and undoubtedly very effective, especially in these trying times when parents face unmatched challenges in raising their youth.

Let us see what Almighty Allah tells us about Luqman and his advice to the youth:

“And certainly We gave Luqman wisdom, saying: Give thanks to Allah. And whoever is thankful, is thankful for his own soul; and whoever denies, then surely Allah is Self-Sufficient, Praised. And when Luqman said to his son, while he admonished him: O my son, ascribe no partner to Allah. Surely ascribing partners (to Him) is a grievous iniquity.” (The Holy Quran, 31:12–13)

Muslims are taught to give thanks to Almighty Allah every day. In our daily prayers, we repeatedly say: “All praise and thanks are due to Allah alone, the Lord of all the worlds.” [The Holy Quran, 1:1]

Thus, the first lesson Luqman teaches the youth here is the same lesson we will see repeated repeatedly throughout the Holy Quran. And that is to teach the child from a young age to have faith in Almighty Allah alone and NOT to set up any partners with Allah. In other words, Almighty Allah comes first, then the parents - not the king, the clerics, the teachers, the sportsmen and women, the actors and

musicians that our youth tend to idolise, who depend on Allah for their existence and livelihood. Parents should learn from this and expand on it by teaching the young that Almighty Allah is Caring, Forgiving and Loving. Teach them to become aware of a Higher Superpower they can rely on and draw support from in times of despair and hopelessness – emotions we all experienced in our youth and adulthood.

Parents should draw their attention to the heavens and the earth and teach them that all these things did not come about by themselves. When the child develops consciousness, make them understand that Allah exists. To do this is far more important than just sending the child to a formal *madrassa* and leaving it to the teacher, who will subject them to a regimented learning routine.

No, the learning and development process starts with the mother and the father. A child needs to bond with a loving parent, ideally the mother, as nature provides when taught the love of a Higher Being such as Almighty Allah. This is the most effective way of teaching them about Almighty Allah, that will always stay with them. Parents should speak to them about Almighty Allah at the dinner tables before eating, at bedtimes before they go to sleep, and occasionally during the day. You do not have to be highly educated to do this. Ask them, where do you think the food comes from? Who created the plants, vegetables, and fruits we enjoy? Etc....

In this simple way, when they reach the age of formal schooling, this consciousness of an Almighty God should have been fully entrenched in their psyche already. This is such a basic, yet perhaps the most crucial part of a child's development that I find so much neglected in modern societies where nowadays, the child is first taught to use a cellphone. Then we wonder why our youth are so misguided and confused when faced by the onslaughts of other cultures, especially the Western cultures glamorised in the news and on social media. The cause of much of modern youth's sickness lies at the parents' feet. But they are NOT entirely to be blamed. Unfortunately, society has forced upon mothers

and fathers a situation of survival where true parenthood is compromised, and the child is often forced to be left at the wolves' door, metaphorically speaking. Parents make the time to make their child aware of the existence of a Loving God Who looks over all of us and teaches them simple rules of hygiene and etiquette that are **not** rocket science and does not take up much time. They will lay a foundation for a vibrant moral-based society to evolve. Therefore, parents should make sure to spend at least an hour or even half an hour every day — repeating these lessons: “And We have enjoined on man concerning his parents — his mother bears him with faintings upon faintings, and his weaning takes two years — saying: Give thanks to Me, and thy parents. To Me is the eventual coming.” (The Holy Quran, 31:14)

As the child matures, his attention is drawn to the parents, especially the mother who went through the pangs of childbirth and breastfed them when they were very young. We should ask ourselves repeatedly, whether our mothers did not do this when we were helpless infants, where would we be today? Where would societies or nations be today? This role of a mother in the upbringing of a child is so vital that our Holy Prophet Muhammad (s) said: ‘Heaven lies beneath the feet of your mother’, meaning if you show respect, honour and serve your mother, it will open the gates of heaven for you. So, if you are lucky to have living parents, show them that due respect. If they are no longer with you, pray for them and give in charity on their behalf. Remember the good things they taught you and pass them on to your children and others in your community.

“And if they [i.e., the parents] strive with thee to make thee associate with Me that of which thou hast no knowledge, obey them not, and keep kindly company with them in this world, and follow the way of him who turns to Me; then to Me is your return, then I shall inform you of what you did.” (The Holy Quran, 31:15)

This guidance is now given to mature youth, who have the intellectual capacity to distinguish between right and wrong based on the

guidance and upbringing they have been exposed to thus far. Suppose a parent or parents try to indoctrinate them to associate others with Almighty Allah. Allah Almighty commands the child not to obey the parent but continue to keep kindly company with them. There are nowadays many instances where a Muslim man marries a Christian woman who does not want to adopt Islam as her faith. She might have a child with him and, contrary to his wishes, strives to raise the child as a Christian whose doctrine is based on associating a human - Jesus, with Almighty Allah. If the child reaches the age of discretion, reasoning and maturity and finds such teaching repugnant to their faith, they are allowed to disobey the parent trying to force such a belief on them. But remember, even in such cases, there should be no hostilities between parent and child.

“O my son, even if it be the weight of a grain of mustard-seed, even though it be in a rock, or the heaven or in the earth, Allah will bring it forth. Surely Allah is Knower of subtilities, Aware.” (The Holy Quran, 31:16)

From a very early age, it is essential to be taught that nothing is hidden from Almighty Allah, Who sees everything we do. This teaches the person not to have evil thoughts, hidden agendas or intentions to cause mischief or harm to others. Create in them an awareness that one's evil thoughts and plans will eventually be manifested with dire consequences. This is the divine law that operates throughout the universe. We see a lot of situations these days where what has been hidden over generations has been exposed. Some may escape the scandals associated with it in this life, but there will be no place to hide in the next life. Therefore, best to make amends here and seek Allah's forgiveness if you are affected while you still can.

“O my son, keep up prayer and enjoin good and forbid evil, and patiently bear that which befalls thee. Surely this is an affair of great resolution.” (The Holy Quran, 31:17)

This is the best recipe for success a parent can give a child entering adolescence and going towards adulthood. We know too well that as a

parent, you might wish to hold your child's hand forever as they go through life, but there will come a time that you will realise that you have to let go, for this is how the child develops and learns how to stand their ground and becomes independent and self-reliant. They should know that when they reach that stage in their life, to create a bond with a Higher Power that will listen to them when they call on Him for protection and guidance. This is what prayer does. It gives you the confidence and strength to face any challenge in life. Make them aware that a life dedicated to doing good and opposing evil will always be an uphill road with many challenges; and that if they do not have the patience and resilience to deal with it, they will find it more difficult. But it is the only road to success. Therefore, patience is another moral armour the Holy Quran strongly inculcates.

"And turn not thy face away from people in contempt, nor go about in the land exultingly. Surely Allah loves not any self-conceited boaster. And pursue the right course in thy going about and lower thy voice. Surely the most hateful of voices is the braying of asses." (The Holy Quran, 31:18-19)

As young adults enter society on a broader scale, they need further guidance found in Luqman's advice to his son. All our young people should know that to be successful in life, we need to develop social skills. Skills that attract and **not** dispel or push people away, especially in the workplace or in leadership positions, should be taught never to be condescending or demeaning towards others. Make them aware that we are social beings dependent on others and therefore need to live in harmony with others; and that the worst characteristic and behaviour for a person to have in such situations is to be a loud-mouthed, arrogant, conceited, egotistical boaster. This will cause them to lose the support of their team or co-workers. Nay! Teach them to be an honest and trustworthy team player. All the institutions in the world will tell you this will make you attractive and successful in your career, whatever it might be. And don't let anyone tell you otherwise.

In conclusion, remember the wise words of

warning we read in verse 6 of this *Surah* that says: "And of men is he who takes instead frivolous discourse to lead astray from Allah's path without knowledge, and to make it a mockery. For such is an abasing chastisement." (The Holy Quran, 31:6)

Make the youth aware of these influences out there. Encourage them to acquire knowledge of their Faith and all other relevant aspects of life so that they can stand their ground and stand up for and defend the **truth** and not be misled by those who wish to lead them astray from the path to success that the Almighty has laid down for us to tread.

So how wonderful are the lessons of Luqman Hakim, preserved forever in the Holy Quran for the development of our youth; we can analyse and unpack it more, but we have run over time and can leave it open for further discussion on another day. [\(Return to Contents\)](#)

Unforgettable Poetry

Lucaa del negro

...to use a different language
instead of my native,
it is for revealing that words,
sometimes, are ink over paper and,
when feelings come out with power,
we must accept that behind and inside of itself
there is a world of knowledge where they
are almost useless.



There are no gates when we share the
same life under Allah the Merciful;
there are no languages that could hinder
the meaning of life and,
all will be simple.

Roses are not only flowers; roses are one
part of an excellence;
when we cut them,
it is just a short demonstration of the
beauty we can not afford to.
Now.

May you always be protected and available
to all the People as you are;
today.

autorenegro.org/mashaallah-book/
[TWITTER: @MshAllh theBook](#)
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Dutch Article

Kenmerken van de Ahmadiyyat deel 2:

**De islam wordt niet door
het zwaard verspreid**

Door: Imtiaz Hoesenie

Redactie: prof. dr. Robbert Bipat



Uit het boek Juiste opvatting van de Ahmadiyya door Maulana Muhammad Ali (oorspronkelijk vertaald door Reza Ghafoer-khan).

Uitgegeven in het Oerdoe als hoofdstuk 4 van het boek Tahrik-i-Ahmadiyya, 1931.

Uitgegeven in het Engels in The Ahmadiyya Movement, 1966.

Dus richt jouw aangezicht oprecht tot religie, de natuur die door Allah is gemaakt, waarin Hij de mensen heeft geschapen. Allah's schepping is niet te veranderen. Dat is de juiste religie (de Heilige Koran, 30:30)

Met natuurlijke godsdienst wordt dus bedoeld dat de beginselen van dien aard zijn dat ze ingebed liggen in de menselijke natuur, en waardoor die automatisch daartoe wordt aangetrokken. Zozeer zelfs dat volgens een overlevering van de Heilige Profeet elk kind in de Islam wordt geboren, ongeacht of het nu in het huis van een jood, een christen, of een polytheïst wordt geboren. Het is duidelijk dat er geen enkele dwang nodig is om datgene te accepteren wat in harmonie is met de menselijke natuur. Uiteindelijk horen natuur en religie onlosmakelijk bij elkaar en kunnen niet in strijd zijn met elkaar.

Het volgende beginsel dat de Islam daarom neerlegt, is: "Er is geen dwang in de godsdienst" (de Heilige Koran, 2:256). Wanneer we de verslagen over de geschiedenis van de tijd van de Heilige Profeet naslaan, dan zien we dat geen enkele historicus op ook maar één enkel voorval heeft gewezen waarbij een persoon door de Heilige Profeet gedwongen werd de Islam te aanvaarden, of dat hij een oorlog begon tegen een volk met als doel de Islam onder hen te verspreiden. Toch hebben de Europese schrijvers een dusdanig beeld van de Islam en zijn stichter geschapen, alsof De Heilige Koran mensen heeft aangezet om met het punt van het zwaard tot de

Islam te bekeren. Het voornaamste doel van een dergelijke propaganda was slechts om onder de Europeanen haat te stichten tegen de Islam en elke sympathie voor de religie weg te nemen. De westerse overheersing in de wereld droeg er ook toe bij dat deze verkeerde opvatting zich wijd en zijd onder de volken van de wereld verspreidde. In India hielpen de Arya Samadjisten de christelijke missionarissen een handje in het propageren van dergelijke laster tegen de Islam.

Aan de andere kant had ook het concept van de komst van een *Mahdi* onder de moslims dergelijke misverstanden versterkt. Shia, Soenni, Ahl Hadies en anderen raakten met betrekking tot de komst van zo'n *Mahdi* tot de overtuiging dat hij de Islam door middel van het zwaard zou verspreiden. Het gevolg hiervan was dat er van de kant van de moslims weinig pogingen werden ondernomen om dit misverstand te verwijderen, waardoor de reeds bestaande haat tegen de Islam werd versterkt en daardoor enorme obstakels werden gecreëerd op de weg van haar vooruitgang.

De Ahmadiyya Beweging wendt al haar middelen aan om de Islam te zuiveren van dergelijke beschuldigingen. De verwijdering van deze fundamentele fout is zelfs een karakteristiek kenmerk in al haar literatuur geworden. In die mate zelfs dat de aanspraak van de Stichter de *Mahdi* te zijn, bedoeld was om het verkeerde denkbeeld over de Islam in de gedachten van zowel moslims als niet-moslims uit te roeien. Dit betekent met andere woorden dat de Islam geen enkel zwaard dan ook nodig heeft voor haar verspreiding. De Islam verwierpt de gedachte van een *Mahdi* die het zwaard zal hanteren voor de verbreiding van de religie. Hoe kan datgene wat niet wettig was voor de Heilige Profeet en niet door hem in praktijk werd gebracht – namelijk de verbreiding van de godsdienst door geweld – voor iemand anders wel toegestaan zijn?

Ahmadiyyat en het doden van afvalligen

De Islam gelooft niet in gedwongen bekering, evenmin in het iemand via het punt van het zwaard binnen de Islam houden. Er heerst onder de moslims een algemene misvatting dat degenen die de Islam verlaten, onmiddellijk ter dood moeten worden gebracht. Dit betekent dat wanneer een moslim in een moslimstaat

overgaat tot een andere godsdienst, hij dat alleen maar kan doen op risico van zijn eigen leven, hetgeen inhoudt dat er een zwaard hangt boven het hoofd van iedere moslim om hem in de schoot van de Islam te houden. De Ahmadiyyat heeft duidelijk gemaakt dat het niet wettig is om een persoon via dwang tot de Islam te bekeren, noch hem moslim te laten blijven onder bedreiging van het zwaard.

Het standvastige beginsel van de Koran: "Er is geen dwang in de godsdienst", is onder beide omstandigheden gelijkelijk van kracht. Dat wil zeggen, wanneer een persoon vanuit ongeloof over wil gaan tot de Islam, of vanuit de Islam over wil gaan tot ongeloof, dan kan in geen van beide gevallen dwang en bedreiging tegen hem gebruikt worden. De fout die onze rechtsgeleerden begingen is gebaseerd op de volgende misvatting. De Heilige Profeet veroordeelde iemand tot de dood nadat hij een moslim had gedood. Kort daarvoor had deze persoon de Islam opgegeven. De geleerden hebben niet begrepen dat de straf bedoeld was voor de moord en niet de afvalligheid, en hebben ook geen enkele poging gedaan om het geval diepgaand te onderzoeken. Op een soortgelijke manier kwam een persoon die de Islam verliet en zich in oorlogstijd aansloot bij de vijandige strijdkrachten, in aanmerking voor de doodstraf. De voornaamste reden voor een dergelijke actie tegen hem was duidelijk niet op basis van afvalligheid, maar eerder zijn verraad en dat hij overliep naar het kamp van de vijand. Er wordt in de Heilige Koran gewezen op gevallen van louter afvalligheid of dat iemand van godsdienst verandert, maar nooit wordt de doodstraf voor hen aanbevolen. Integendeel, het was niet altijd noodzakelijk om een oorlog tegen zulke personen te beginnen. In de Heilige Koran, hoofdstuk 4 (De Vrouwen), vers 89-90 bijvoorbeeld wordt gewag gemaakt van afvalligen die niet tegen de moslims streden en het werd de moslims dan ook bevolen om niet tegen hen te strijden. En in hoofdstuk 3 (De familie van Amram), vers 72 worden de plannen van de joden van Medina ontmaskerd, waarbij zij de moslims wilden ontmoedigen door de Islam in de ochtend te aanvaarden en die in de avond te verzaken. Als de afvalligen ter dood waren gebracht, dan zou de uitvoering van zo'n plan onmogelijk zijn geweest.

In hoofdstuk 5, vers 54 wordt gezegd dat wanneer iemand de Islam opgeeft, de godsdienst van God niet zal verzwakken. Wanneer een

persoon de Islam de rug toekeert, dan zal Allah in plaats daarvan een groep tot de Islam brengen. De Koranische geboden en de geschiedenisverslagen maken het punt duidelijk, dat louter afvalligheid niet strafbaar was met de dood. In deze tijd is het de Ahmadiyyat geweest die dit vraagstuk heeft opgehelderd en zo de schandvlek van het schone gezicht van de Islam heeft verwijderd, dat het zich alleen in stand zou kunnen houden en verspreiden via het zwaard, of dat het geen geestelijke kracht bezit om zichzelf staande te houden.

Ahmadiyyat en djihaad

Het feit dat de Ahmadiyya Beweging nadruk legt op het punt dat het zwaard niets te maken heeft met de verbreiding van de Islam, heeft vele mensen tot de overtuiging geleid dat de Ahmadiyyat de Islamitische lering van de djihaad heeft afgeschaft. Deze beschuldiging heeft absoluut geen grond. Iedere Ahmadi gelooft in elke zin en teken van de Heilige Koran. Als de leerstelling van de djihaad deel uitmaakt van de Heilige Koran, en iedere Ahmadi gelooft dat geen van zijn geboden ooit kunnen worden opgeheven, dan volgt hieruit dat de leerstelling van de djihaad net zo geldig is voor hen als voor andere moslims. Men veronderstelde dat de djihaad de verspreiding van de Islam met het zwaard betekent en met dit denkbeeld ging de Ahmadiyyat vanzelfsprekend niet akkoord. Zij maakte duidelijk dat de betekenis van djihaad het zich inspannen voor een zaak is en dat het zwaard niet nodig is voor een dergelijke inspanning. De boodschap van de Heilige Koran tot de wereld brengen wordt door de Heilige Koran ook tot djihaad verklaard:

En strijd tegen hen daarmee (de Koran) een machtige strijd (De Heilige Koran, 25:52).

Erkend wordt dat dit hoofdstuk van de Heilige Koran van Mekkaanse oorsprong is, toen het de moslims niet was toegestaan te strijden en toch werd het prediken van de Heilige Koran de grootste djihaad genoemd. Inderdaad was de djihaad met het zwaard alleen voor de verdediging van de Islam bedoeld, of voor de verdediging van de moslimnatie, waarbij de belangrijkste voorwaarde was dat de vijand de moslims als eerste moest aanvallen met het zwaard. Het was toen dat het voor de moslims verplicht werd zichzelf met het zwaard te verdedigen. Maar in tegenstelling hiertoe werd

het zinloos doden van niet-moslims door de onnozele mensen als de echte djihaad beschouwd. Dit is absoluut in strijd met de leringen van de Islam. De stichter van de Ahmadiyya Beweging Mirza Ghulam Ahmad heeft licht op dit punt geworpen en heeft uitgelegd dat er een djihaad bestaat die de mens altijd voor de Islam kan uitvoeren en dat is het zichzelf geestelijk inspannen op de weg van Allah en zijn best doen de boodschap van de Islam aan anderen te prediken. Daarnaast is er een djihaad met het zwaard waartoe men onder bijzondere omstandigheden kan overgaan voor de verdediging van de natie of de Islam. Bijvoorbeeld, wanneer de andere natie het initiatief neemt tot aanval en deze situatie wordt op beide plaatsen in de Heilige Koran vermeld waar er aan de moslims toestemming wordt gegeven te strijden:

Toestemming (om te strijden) wordt gegeven aan degenen tegen wie oorlog wordt gevoerd, omdat zij onderdrukt worden (De Heilige Koran, 22:39)

En

Strijd op de weg van Allah tegen degenen die tegen jullie strijden (De Heilige Koran, 2:190)

Het was deze vorm van djihaad waarover Hazrat Mirza Ghulam Ahmad had geschreven:

“Er bestaat geen twijfel over dat de voorwaarden voor een djihaad niet aangetroffen worden in dit tijdperk en in dit land” (Tohfa Golarwiyah, 1 september 1902, p. 30).

Dit klopt, omdat er geen groep is die op dit moment in oorlog is met de moslims in India. Toen Mahatma Gandhi de Indiërs het pad van geweldloosheid toonde, werd hij zelfs door enkele oelama gevolgd, maar toen de Stichter zei dat de voorwaarden voor een djihaad met het zwaard niet aanwezig waren, gingen zij ernstig tegen hem tekeer. En vandaag de dag geloven de meeste weldenkende moslims dat er voorwaarden voor zijn voor een djihaad met wapens. Op grond van het Koranisch gebod, wordt de djihaad naar de mening van een Ahmadi nooit afgeschaft, niet de djihaad in de algemene betekenis, noch in de specifieke betekenis, die uitgeoefend wordt in de vorm van *qitāl* (strijd).

Over djihaad en vrijheid van godsdienst kunt u meer lezen in het boek *“Islam, Vrede en*

Tolerantie” (<https://www.moslim.org/publicaties/islam--vrede-en-tolerantie>) geschreven door dr. Zahid Aziz onder de titel *“Islam, Peace and Tolerance* (<https://www.ahmadiyya.org/islam/islam-pt.htm>). Dit is een voorbeeld van hoe de Lahore Ahmadiyya Beweging misvattingen over de Islam uit de wereld probeert te helpen.

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[Spanish Article](#)

SOBRE GURU NANAK

Fundamentos de diálogo interreligioso

*By Prof Ubaldo Pinno
(Uruguay)*



La palabra árabe muslim, femenino muslima, significa «el sometido o entregado a la voluntad de Dios». Así, todo aquel que ha aceptado la sumisión a Dios, puede ser llamado musulmán. Por eso profetas anteriores a Mahoma, como Abraham, Moisés y Jesús, así como la Virgen María y otros, son considerados musulmanes por haber aceptado la sumisión a la Voluntad Divina.

El Islam se extendió por el noroeste de la India cuando los turcos conquistaron la región a principios del siglo 11. Muchos musulmanes se asentaron allí y algunos locales se convirtieron a su fe. En el siglo 16, los musulmanes eran una parte importante de la sociedad de Punjab. Había dos grupos principales: los sunitas ortodoxos, que seguían la ley islámica (shariat) y eran liderados por los ulemas (mullas y qazis), y los sufíes, que eran místicos del Islam con una visión diferente de las creencias y prácticas religiosas. Guru Nanak, el fundador del sijismo, tuvo un contacto cercano con el Islam durante su vida. Vivió 10 años en Sultanpur y viajó por varios lugares donde conoció a musulmanes. Él comparó el Islam con otras religiones de la India en esa época.

Una de las grandes afirmaciones de Hazrat Mirza Ghulam Ahmad fue que Allah le había mostrado que Guru Nanak era musulim. Ahmad

declaró: En una ocasión vi a Baba Nanak en un sueño en el que se declaraba musulmán. También vi a un hindú bebiendo de su fuente y le dije al hindú: El agua de esta fuente no es clara, bebe de nuestra fuente. Esto fue hace treinta años y relacioné mi sueño con varios hindúes y estaba seguro de que la confirmación de esto estaría disponible a su debido tiempo. En consecuencia, después de algunos años, este sueño se cumplió muy claramente. Trescientos años después de la muerte de Baba Nanak, encontramos acceso a su túnica que demuestra claramente que era musulmán. Esta túnica, que es una especie de cubierta exterior, se conserva con gran reverencia como una reliquia en Dera Baba Nanak [Distrito Gurdaspur] bajo la custodia de sus descendientes" (Nuzul-ul-Masih, Páginas 203-204, Ruhani Khazain, Volumen 18, Página 581-582, realizamos la cita a pesar de que estas ediciones son bastante cuestionadas, pero en este caso por inferencia pueden ser aceptados por todos los investigadores.)

Mirza Gulam Ahmad, declaró: "La declaración de Baba Nanak en mi sueño de que era muslim significaba que en algún momento su ser musulmán se haría público. Es con este propósito que escribí mi libro 'Satt Bachan'. Mi dicho al hindú: "El agua de esta fuente no es clara, bebe de nuestra fuente"; significaba que llegará un momento en que la verdad del Islam se manifestará a los hindúes y los sijs y la fuente de Bava, que los sijs han enturbiado tontamente, se aclarará a través de mí". (Nuzulul-Masih, Página 205, Ruhani Khazain, Volumen 18, Página 583)

Y: "Debe recordarse que he visto a Bava Nanak en mis visiones dos veces y que confesó que había obtenido iluminación de la misma Luz [del Islam]. Considero que pronunciar tonterías y falsedades es como devorar carroña; sólo afirmo lo que he visto. Es por eso que tengo a Baba Nanak honra porque sé que bebió de la misma fuente de la que bebemos; y Dios sabe que hablo por el conocimiento que Él me ha otorgado". (Anuncio del 18 de abril de 1897, Majumu'a Ishtiharat, Volumen 2, páginas 396-397)

Hay muchas pruebas, las principales son

que fue al Hayy y su capa estaba llena de versos coránicos, junto con el libro que siempre llevaba consigo. Hay muchas más pruebas, por ejemplo, que se casó dos veces y se casó dos veces y se casó con una chica musulmana cuyo padre era un erudito, ahora todos sabemos que un padre erudito no regalaría a su hija a un no musulmán. En su famoso tratado Sat Bachan, escrito entre septiembre de 1895 y noviembre de 1895, afirma: "Hace treinta años, se me dio conocimiento de las circunstancias de Baba Nanak".

Este conocimiento que había sido otorgado a Hazrat Mirza Ghulam Ahmad por Allah el Todopoderoso unos 30 años antes de que escribiera Sat Bachan entre septiembre de 1895 y noviembre de 1895, indicaba que Hazrat Baba Nanak profesaba y practicaba la fe del Islam y que no habría pensado siquiera en una nueva religión como el Sikhismo. Quizás de la misma forma en que nunca en que por ejemplo, el Profeta Jesús pensó en un "Cristianismo" ...

Ni siquiera los adversarios de Hazrat Mirza Ghulam Ahmad negarían que Hazrat Baba Guru Nanak ha sido tradicionalmente considerado como el fundador de la religión Sikh. Sin embargo, sobre la base de este conocimiento divino que se le confirió, Hazrat Mirza Ghulam Ahmad anunció que Hazrat Baba Nanak, sobre quien sea la paz, era un musulmán practicante y que la evidencia de que era musulmán se convertiría a su debido tiempo en un asunto de conocimiento público.

Esta visión, emitida sobre la base de la revelación divina, se cumplió cuando se descubrió la capa de Baba Nanak, el famoso 'Chola Saheb' y se encontró que el credo del Islam, así como varios versículos del Sagrado Corán habían sido inscritos en él. La verdad de este conocimiento otorgado a Hazrat Mirza Ghulam Ahmad en 1865 se demostró una vez más cuando se descubrió que el libro de oraciones del venerado santo, el 'Pothi de Baba Saheb' conservado como una reliquia en el Sikh Gurdawara en Guru Har Sahib, era una copia del Glorioso Corán. Ya sea que los oponentes de Hazrat Mirza Ghulam Ahmad quieran admitirlo o no, el hecho es que la lealtad de Hazrat Baba Guru Nanak al Islam y su estrecha asociación con las instituciones

islámicas es universalmente aceptada por los historiadores del mundo.

El Janam Sakhi de la tradición Sikh afirma: "Nanak dijo: Oh Rukn-ud-Din, escucha de mí la verdadera respuesta: el dicho del Señor está escrito en el Libro. Se irá al infierno aquel que no repite el Kalima, que no guarda los treinta ayunos, y no dice las cinco oraciones, que come lo que no es lícito para él. Estos recibirán el castigo y el fuego del pozo sin fondo será su morada (Janam Sakhi Bhai Bala, p. 193) "El Corán está dividido en treinta secciones, proclama tú, este Corán en los cuatro rincones de este mundo. Declarar la gloria de un nombre sólo porque ningún otro es un asociado conmigo. Nanak proclama la palabra de Dios que vino a él, se te ha concedido el rango de jeque, por lo que debes abolir la adoración de dioses y diosas y el antiguo ídolo hindú: los templos". (Janam Sakhi Bhai Bala, p. 194)

Algunos Shaloks (versos) dicen: He repetido un Kalima, no hay otro... Aquellos que repiten el Kalima y no están desprovistos de la fe, no serán quemados en llamas. Repite la Santa Kalima del Profeta, te limpiará de todos los pecados. Al repetir el Kalima, se evita el castigo de este mundo, así como el siguiente. ¿Quién repite el Kalima, cómo será castigado? el mérito de repetir el Kalima es que una persona es limpiada de sus pecados. Guru Nanak también llevaba una alfombra de oración con él y tenía dos amigos principales, uno musulmán y otro hindú, pero cada vez que uno quería unirse a su comunidad los llevaba al musulmán. Se quedó principalmente cerca de los musulmanes y practicó lo que los musulmanes practican.

El janam sakhi también dice: Oh Rukn-ud-Din, escucha de mí la verdadera respuesta: el dicho del Señor está escrito en el Libro. Se irá al infierno aquel que no repite el Kalima, que no guarda los treinta ayunos, y no dice las cinco oraciones, que come lo que no es lícito para él. Estos recibirán el castigo y el fuego del pozo sin fondo será su morada. También se informa que Baba Nanak mantuvo ayunos durante todo un año en La Meca y se llevó los dedos a los oídos y realizó el llamado a la oración.

La aceptación del islam se realiza a través de una simple declaración verbal, conocida como la Kalima Tayyiba (la declaración pura), la Kalima Shahadah (la declaración del testimonio) o simplemente la Shahadah (el testimonio). La Declaración de Fe es uno de los cinco pilares del islam, que son las acciones básicas y obligatorias que todos los musulmanes deben seguir e implementar en sus vidas. Los cinco pilares son La Kalima Shahadah (la Declaración de Fe), Salat (la oración diaria), Zakat (la distribución justa de la riqueza), Saum (el ayuno en el mes sagrado de Ramadán) y el Hayj (el peregrinaje).

Una persona que se da cuenta de la veracidad del islam y desea seguirlo puede entrar en el islam a través de esta declaración verbal, sin importar su nivel de estudio de la religión. Al ser una declaración ante Dios, no es necesario que sea atestiguada o aprobada por otros, aunque algunas organizaciones y países islámicos proporcionan certificados de conversión para los nuevos musulmanes.

Nada es más importante que la firme lealtad a Dios. Los logros terrenales tienen poca importancia. Ser rey, con fuertes y ejércitos, era inútil si uno se olvidaba de Dios. Guru Nanak dice que no olvidaría a Dios incluso si se colocaran gobernantes chupadores de sangre sobre su cabeza. Por el contrario, para Guru Nanak, el Nombre Divino era su gobierno y ejército.

Guru Nanak pone entre paréntesis el Islam con las tradiciones brahmínicas y ascéticas. Él dice que el qazi no sabía el tiempo de la creación porque no estaba dado en el Corán; El Brahman no conocía el tiempo de la creación porque no estaba allí en las Escrituras que leyó; y el yogui no sabía la hora, la fecha, el día, la estación o el mes. Guru Nanak pone entre paréntesis el mulla, el pandit y el yogui para subrayar que todos tienen que abandonar este mundo. El yogui y el mulla se equiparan, al igual que los Vedas y el Corán. Esto implica que en muchos sentidos la tradición islámica se toma tan en serio como las tradiciones brahmínicas y ascéticas. Sin embargo, ninguno de ellos es realmente apreciado.

Guru Nanak pone gran énfasis en la ética. Hay muchas declaraciones sobre la vida ética

como indispensable para el logro de la liberación. Además, hay algunas declaraciones dirigidas directamente a los musulmanes: "Si la tela manchada de sangre se considera impura, ¿cómo puede la mente del que chupa sangre humana permanecer pura?" "Un musulmán debe hacer de la compasión su mezquita, de la sinceridad su alfombra de oración, de la honestidad su Corán, de la modestia de su circuncisión y de la noble conducta su ayuno. Un verdadero musulmán debe hacer de las buenas obras su Kaba, la verdad su guía, las buenas acciones su kalima y namaz, y lo que agrada a Dios su rosario".

La esencia del Islam es la creencia en un solo Dios. La gente de la tierra conocía el Islam a través de los sufíes, sus versos y su literatura. Estos también tuvieron un tremendo impacto en el sijismo. El mayor impacto fue la introducción del monoteísmo como la filosofía básica del sijismo establecida en el primer verso de Adigranth. El verso es idéntico a la primera sura del Corán, es decir, Surah Fateha, que dice lo siguiente: Alabado sea Allah, el Sustentador de los mundos, el Más Misericordioso, el Misericordioso.

Del mismo modo, mulamantra en Adigranth pronuncia: Él es el Ser Supremo de la manifestación eterna; Creador, Realidad Inmanente; Sin miedo; Sin rencor, forma atemporal; Sin encarnación; Autoexistente; Realizado por gracia del Santo Preceptor.

Por lo tanto, hay sorprendentes similitudes entre Surah Fateha del Corán y mulmantra de Adigranth. Ambos deletrean al Dios como Todopoderoso, el Creador y Sustentador y también buscan Su gracia para alcanzar la salvación. Tanto el Islam como el Sikhismo creían en la unidad del Ser Supremo, es decir, un solo Dios. El Corán explica; Dime, Él es Dios, El Único, Dios, el Eterno, Absoluto; Él no engendró, ni es engendrado, y no hay nadie como Él.

Del mismo modo, el Adigranth explica Ek Oankar, Nirguna, Nirankar Brahm. Además, el Adigranth explica el Día del Juicio como el concepto islámico de Qayamat. Ambos creen en la igualdad, rechazan la adoración de ídolos y se

oponen al sistema de castas. Ambos rechazan el ritualismo y conciben que cualquier oración sin pureza de corazón no tiene significado / dice el Corán; Vanos eran adoraciones sin corazón ni alma. En la misma línea mulamantra en Adigranth dice; La purificación ritual, aunque millones de veces, puede no purificar la mente.

Tanto el Sagrado Corán como Adigranth establecen que la salvación radica en obedecer los mandamientos de Dios. El Corán dice; Y se les ha ordenado no más que esto adorar a Dios ofreciendo devoción sincera. Ser verdadero (en la fe) estableciendo la oración regular Y practicar la caridad regular. Y esta es la religión correcta y recta. El Adigranth se despliega; Entonces, ¿cómo llegar a ser fiel al Creador? ¿Cómo demoler el mundo de la ilusión? Por medio de la obediencia de Su Hukamnama- Voluntad. La Voluntad del Uno y Único, del mismo Dios para todos...[\(Return to Contents\)](#)

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HISTOIRE INCROYABLE DE SOUSSION ET DE SACRIFICE 1/2

By **ABOU TIENE (Cote d'Ivoire)**



La personnalité du prophète Abraham (A.S) est très importante dans la structure religieuse de l'Islam. L'Islam doit beaucoup aux prières du prophète Abraham, et il atteint son apogée spirituel en lui rendant hommage sous la forme du Hajj. On peut rencontrer nombre de versets dans le Coran dans lesquels le saint prophète Ibrahim est hautement loué et est considéré comme un modèle de vertu : « *Abraham était un modèle de vertu, obéissant à Allah et droit ... et reconnaissant pour la faveur d'Allah. Allah l'a choisi et l'a guidé sur le droit chemin* » ... « *Nous vous avons révélé (O Muhammad) de suivre la foi d'Abraham, le juste ...* » (16 : 120-123).

Hazrat Mirza Ghulam Ahmad, le fondateur du Mouvement islamique Ahmadiyya, a mis un accent particulier sur cet aspect de l'Islam et a essayé de ranimer l'injonction coranique pour

persuader les adeptes d'autres religions de croire au moins en un seul Dieu. « *O gens du livre, venez à une parole équitable entre nous et vous, que nous ne servions qu'Allah et que nous n'allons rien associer avec lui* » (3: 63). Et c'est ce que le prophète Jésus (A.S) a également exhorté à ses disciples. Jésus lui dit: « *Tu aimeras le Seigneur ton Dieu de tout ton cœur, de toute ton âme et de toute ta pensée. C'est le grand commandement.* » (Mathieu 22 : 37,38. Luc 20 : 27). Même pendant la vie du Saint Prophète, il a eu des discussions avec des chrétiens dans le but de créer une meilleure compréhension et une relation plus étroite. Ce dialogue s'est tenu avec une délégation chrétienne de 60 prêtres de la ville de Najran en Syrie. Dans le dialogue, toutes les questions importantes au sujet de Jésus, telles que sa naissance, sa prétendue prétention à la divinité et sa mort ont été discutées. De même, le fondateur du mouvement Ahmadiyya a tenu de longues et profondes discussions avec les chrétiens hindous et a même offert d'abandonner la consommation de viande de vache à condition de cesser de calomnier le saint prophète Mahomet. Les érudits ahmadis comme Maulana Abdul Haque Vidyarthi, un érudit de sanskrit et un adepte des religions comparées, ont déduit des Védas et d'autres écritures hindoues que Brahma est d'Abraham ou de l'Arabe Ibrahim. Il a également fait une recherche et a confirmé que le prophète Dhul Kifl mentionné dans le Coran fait très probablement référence à Kapilvastu, (21 : 85) qui est le lieu de naissance du prophète Bouddha au Népal. C'est un fait historique que c'est le fondateur du Mouvement Ahmadiyya qui a encouragé un pandu hindou bien connu, Shaugan Chander, à tenir une conférence inter-religieuse à Lahore en 1896. Le document du Messie promis à la conférence a été publié plus tard sous la forme du livre : *Islami Usool ki Philosophy*. Sa première traduction en anglais fut l'œuvre de Hazrat Maulana Muhammad Ali comme *L'enseignement de l'Islam*. Il est temps de redoubler d'efforts pour la compréhension et l'harmonie religieuses. Non seulement les adeptes des autres religions seront-ils conscients des vrais enseignements de l'Islam, mais ils aideront aussi à nier les idées fausses créées par les activités extrémistes des éléments mécontents parmi les musulmans.

L'histoire nous dit que le prophète Abraham, dans ses longs et pénibles voyages de Canaan à Makka, a traversé des déserts et des montagnes escarpées couvrant près de 1300 miles. Cette grande migration dans l'obéissance à l'ordre d'Allah n'était pas de trouver une ville meilleure et florissante - mais une ville qui est encore aujourd'hui entourée de désert aride et de montagnes rocheuses. Le Prophète Abraham avec sa femme et son fils a été commandé par Allah pour élever le fondement d'une maison de Dieu qui dans les siècles à venir était témoin de l'accomplissement des prophéties faites à travers les langues de Moïse et de Jésus. Cette ville inaperçue était destinée à devenir le centre des enseignements universels de l'Islam et devait devenir le symbole de la puissance divine qui a résisté à plusieurs tentatives pour la détruire. Cette première maison de Dieu, après des siècles, a retrouvé sa gloire, et Dieu a prouvé qu'il peut transformer une maison boueuse en centre spirituel glorieux qui jouit aujourd'hui du respect et de l'honneur de millions de peuples à travers le monde. Cette maison de Dieu est un monument vivant qui confirme la vérité de tous les prophètes - d'Adam au Saint Prophète Muhammad S.A.W - qui a délivré le message de l'unité de Dieu et des conseils pour atteindre la noblesse et la soumission. Prophète Abraham et sa famille ont joué un rôle merveilleux dans le fonctionnement de ce plan Divin et il ne peut y avoir de récompense plus durable pour eux que l'institution du Hajj quand chaque langue et cœur d'un musulman récitent des salutations et des bénédictions pour eux. Quand Hazrat Ibrahim laisse sa femme et son fils sur le commandement d'Allah dans le désert, la femme s'est-elle plainte? Non, elle vivait plutôt dans ces milieux inhospitaliers en faisant preuve de courage et de patience. Encore une fois, quand le fils arrive en âge et est capable d'aider son père et d'être son soutien, il voit dans un rêve qu'il devrait sacrifier son fils. Quand ce rêve se répète et qu'il demande conseil à son fils, le fils hésite-t-il dans sa résolution de suivre la demande de son père? Il est difficile de voir n'importe quel fils, acceptant un tel acte sur lui-même, à moins qu'il ait la foi complète dans la noblesse, la loyauté et la piété de son père et sa propre foi personnelle en relation avec Allah. C'est seulement dans ce

contexte que nous pouvons apprécier Ismaël répondant: "O mon père, fais comme il t'a été commandé: s'il plait à Allah, tu me trouveras patient." Ma propre compréhension de cette réponse, est que la soumission d'Ismaël (A.S) a été reçue d'une plus grande acceptation par Allah et Il l'a non seulement remplacé par un bélier mais l'a également enjoint d'être une partie des rituels du Hajj.

Encore une fois, nous devrions voir l'acte de sacrifice par rapport à nos propres enfants. Comme un enfant, Ismaël, par sa dévotion à Allah, a préparé le terrain pour l'abolition du sacrifice humain qui prévalait parmi les peuples de l'époque. Il est donc déchirant de lire que, quand les jeunes de quinze ans, agissent comme des kamikazes pour se tuer et tuer les gens au nom de l'Islam. C'est, en fait, un défi absolu de l'Islam et la moquerie de l'esprit d'Eid-ul-Adha. Le remplacement d'un bélier dans le cas d'Ismaël a été conçu spécifiquement pour abolir de tels actes cruels de paganisme. Aller de l'avant avec le sujet du sacrifice: Nous voyons des exemples de sacrifice du jour commun et les résultats qu'il montre. Par exemple, les étudiants qui travaillent fort et sacrifient des activités de loisirs et ne perdent pas de temps sur les jeux et la télévision, etc., voient les résultats de leur travail acharné. Plus récemment, les Jeux olympiques ont été montrés à Rio, et les histoires de tous les athlètes étaient pleines de sacrifices pour les 4 dernières années et comment ils ont manqué à leurs familles et se sont séparés des autres activités mondaines pour se concentrer sur leur sport préféré. Voir comment ils ont été récompensés succès et jubilation pour tous à voir. Il y a donc des exemples pour nous tous que nous pouvons accomplir n'importe quoi dans la vie si nous y mettons notre esprit et travaillons dur pour y parvenir. Ensuite, il y a des sacrifices ordinaires que nous faisons tous les jours dans nos choix, où nous pouvons sacrifier une chose ou une autre pour nous faire plaisir, ce qui aide à consolider nos relations et nous permet de vivre plus harmonieusement. Toutes les religions ont leurs souvenirs annuels. Par exemple, dans ce pays, nous voyons des scènes de la Nativité jouées dans les écoles et les églises partout - rappelant aux gens la naissance de Jésus et l'histoire selon

la religion chrétienne. C'est le cas des autres religions. Le Docteur Basharat Ahmad, écrivain et érudit bien connu du Coran, a écrit un bel article expliquant la philosophie de ce sacrifice en le visualisant dans une perspective plus large. Il a notamment expliqué l'importance symbolique du sacrifice d'un animal vis-à-vis de l'amour de Dieu et du sacrifice dans la soumission à sa volonté. "Il y a deux choses essentielles pour l'amour d'Allah, l'une est la croyance en l'unité d'Allah et l'autre est le sacrifice. L'amour des choses et des relations mondaines est généralement déterminé par l'importance de ces choses; plus une chose a de la valeur à notre avis, elle remplacera l'amour que nous avons pour elle. Par exemple, l'amour de la richesse est très commun mais si votre vie est en danger alors vous le sacrifierez facilement pour sauver votre vie. De même, au cas où l'honneur serait en jeu, on sacrifierait la vie pour le devoir et l'honneur. Ainsi, l'amour suprême est que l'on doit sacrifier, ce qui est le plus cher à une personne que de gagner cet amour. Le véritable amour exige que l'objet de l'amour soit un, et que vous en soyez tellement amoureux que vous êtes prêt à tout sacrifier pour atteindre cet objectif. À moins que l'intensité de l'amour pour l'objectif soit si écrasante, cela ne peut pas être considéré comme un amour total. En d'autres termes, l'amour pour un objectif exige la négation de tout autre amour. C'est pourquoi l'amour parfait exige le sacrifice de tous les autres amours. Il en va de même lorsque nous disons que nous aimons Allah et que rien d'autre qu'Allah: laa i-laa-ha mal-calma signifie que nous devons absolument nier tout autre amour et être prêts à obéir à ses commandements. Mais nous devons sacrifier tout objectif mondain. C'est pourquoi quand un musulman croit en l'unité d'Allah, et fait un serment: laa i-laa- ha illall-laah. Cela signifie qu'en prononçant ce serment, il s'engage à aimer un et un seul Allah et nie l'amour de tous les autres objectifs. Cette négation de la part d'un croyant est encore intensifiée par une entreprise ultérieure: mal-la- laal - c'est-à-dire, rien d'autre qu'Allah. Ainsi, la première partie de la Kalimah est la démonstration de l'amour pour Allah à la négation totale de tous les autres amours. Par conséquent, la formule islamique, Laa i-laa- ha mal-lala-laah est une expression d'amour

parfait pour Allah à l'exclusion de tous les autres intérêts mondains. En d'autres termes, nous prêtons serment que si un quelconque intérêt mondain vient à notre rencontre, nous sommes prêts à le sacrifier et à croire en Allah au-dessus des affaires du monde. C'est pourquoi nous trouvons tous les prophètes démontrant invariablement une telle perfection dans l'amour pour Allah et Ses créatures qu'ils ont été considérés comme des exemples parfaits. [\(Return to Contents\)](#)

Avant-propos l'édition originale L'Islam - La religion de l'humanité par Lord Headley¹

C'est avec un très vif plaisir que j'ai lu l'excellent résumé des enseignements islamiques de Maulana Muhammad Ali, et je suis fort impressionné par l'habileté dont il a fait preuve en condensant, en l'espace de quelques pages, toutes les idées essentielles de notre religion: la simplicité et la sincérité de l'oeuvre ne peuvent faire autrement que de plaire à tous ceux qui cherchent consciencieusement la vérité. Il existe un net besoin d'un tel exposé concis de l'Islam, car, malgré le progrès de l'éducation et du raisonnement rationnel sur les sujets religieux, il reste encore dans ce pays une somme lamentable d'ignorance au sujet de la religion musulmane.

En grande partie cela est dû aux déformations de ceux qui sont vraiment au courant, mais qui trompent délibérément l'esprit occidental au sujet de notre foi. Une des erreurs résultant de cette pratique condamnable de l'information déformée veut que les musulmans adorent Mahomet, que la polygamie fasse partie de la religion islamique, et que les femmes

n'aient pas d'âme. Aussi étonnant et incroyable que cela paraisse, je suis certain qu'en Angleterre un nombre considérable de personnes respectables et par ailleurs passablement instruites, croient vraiment que nous adorons Mahomet, que nous sommes forcés de prendre un grand nombre d'épouses, et que nos compagnes n'ont pas d'âme et ne pourront entrer au paradis! Toutes ces idées sont complètement erronées. Nous adorons Allah, le seul et unique Dieu. "C'est Toi seul que nous adorons, et à Toi seul que nous demandons assistance," fait partie de la prière islamique, et nous ne faisons aucune distinction entre les prophètes choisis par le Tout-Puissant à divers moments de l'histoire du monde. Il n'y a qu'un seul Dieu, et Mahomet est le Prophète, le dernier Prophète de Dieu. La polygamie était répandue dans toute l'Arabie avant la venue de Mahomet, qui a simplement établi des règles et imposé des restrictions quant au nombre d'épouses qu'un homme pourrait avoir. Il a aussi complètement mis fin à l'infanticide féminin tel qu'on le pratiquait en Arabie avant son temps. À l'heure actuelle, très peu de musulmans ont plus d'une épouse, et la situation de la femme est bien meilleure dans le monde musulman que dans les pays chrétiens.

J'espère qu'on fera en sorte que ce petit ouvrage soit largement distribué, car je suis convaincu qu'une lecture attentive de ses pages apportera la connaissance et le réconfort à ceux qui ne sont peut-être pas encore au fait du véritable esprit de l'Islam, et peut-être encore victimes des erreurs occasionnées soit par le manque d'informations exactes, soit pour avoir écouté ceux qui devraient faire mieux que de donner une fausse image d'une religion sœur.

HEADLEY

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Lord Headley était associé de près à La Mission musulmane de Woking en Angleterre, fondée par Khwaja Kamal-ud-Din et dirigée par des membres de la Société Ahmadiyya pour la propagation de l'Islam, de Lahore.