



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.

Broadcast Venues

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

Our websites

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

Announcements

With deep sadness, we announce that Mrs Samina Malik and Mr Ebrahim Mohamed have returned to their Maker.



Mrs Malik was a very devoted and hard-working member of the Jamaat. She supervised translations of the Holy Quran in different languages, oversaw repairs to the Berlin Mosque, and was involved in the two cases in South Africa. Ebrahim, President and imam of the South African jamaat, took over its leadership at a critical time. He led it with dedication and wisdom for many years, playing a key role in the South Africa cases.



The Call of the Messiah

by Hazrat Mirza Ghulam Ahmad

The Promised Messiah and Mahdi



(Editor's note: Serialisation of the English translation of *Sirr-ul-Khilafah*, which is at Ahmadiyya/English-books/sirr-ul-khilafah-secret-caliphate. This is the last instalment in which the Promised Messiah explains the superiority of Hazrat Ali (R))

Secrets of Caliphate – X Last Instalment

The chain of interested narrators has obscured many realities. Many facts have been subverted in the process of communication. Many concoctions got currency, and many matters were denuded of their real essence. No one now knows what the actual matter was. If the early Companions and the scions of the Holy Prophet (peace and blessings of Allah be upon him) were to come to life, they would be astonished upon hearing the accounts fabricated about them. The long yarns spun by the satanic people would unnerve them. They would be struck dumb to find how the false narrators have made mountains of molehills. The reporters invented such falsehoods as deceived the unwary folk. Many mischiefs were bred in the succeeding generations. These mischiefs erupted and blew like a whirlwind.

Many ridiculous things got currency and were accepted as if truthful people had told them. Thus, one should exercise intelligence and wisdom and not act in haste. If a critic ponders over what has been vouchsafed to me, he cannot help accepting that I am not one of the shirkers. It is for the reader to accept or reject. But those who are dyed deep in the hatred of *Shaikhain* and are overcome by sheer malice against them may not believe what I say. They will resist my statement until the Word of God has come. They will reject even the obvious facts. Let them wait for some time. God will

expose what they harbour in their minds.

O people! Refrain from entertaining doubts about the Companions, and do not rush into the abyss of ruin and destruction. The Companions passed away long, long ago. You do not know the mysteries of their time. You cannot even conjecture what happened in the remote past and how the enlightened Companions became estranged among themselves. Thus, there is no benefit in pursuing a figment of imagination. Fear God if you are pious. The Companions of the Holy Prophet and his scions were spiritual people. They had surrendered themselves to God. They lived in pious retirement and isolation from the world. Thus, do not give a moment's credence to the fiction they disputed for mundane gains and battled against one another in open warfare.

If Hazrat Abu Bakr had been a usurper in the eyes of Hazrat Ali, he would not have agreed to owe allegiance to him. He would have followed the example of Hazrat Ibrahim (peace be upon him) and migrated. Hazrat Ali was the soul of sincerity and fidelity. He did not show any resentment. Hazrat Ali (God be pleased with him) was the symbol of love and a treasurehouse of magnanimity. He was *Hujjatullah* — 'the divine argument for the people.' He was the best exemplar of his time. God had illumined his soul so that he might disseminate light and radiance in the world. A split occurred on his elevation to *khilafat*. But the truth was on his side. Those who warred against him were rebellious and intransigent people. He lived through a troubled period. But he was the recipient of divine blessings. He persevered righteously in the face of the mischief-mongers.

Hazrat Ali (God be pleased with him) was pious and immaculate. He was one of those who God loves. He was the Elect of God and an eminently noble soul of his time. He was the 'Lion of Allah' and derived the greatest pleasure from generous acts. His gallantry and valour were peerless. He was indomitable and

invincible on the battlefield and did not budge an inch, even in the face of an army. He passed his life in sublime humility. He had reached the highest peak of piety and virtue among human beings. He was foremost in charming away the sorrows of the stricken people. He used to search for indigent people and orphans and treat them generously. He was all help to the neighbours. In battles, he performed numerous feats of rare bravery. He displayed unique skills in handling the sword and bayonet. But he was sweet in his talk. He was a superb orator. His illuminating talk penetrated the hearts and minds of the listeners and thus burnished the rusty minds. He who studied his statements felt illumined by his luminous arguments. He was a great elocutionist. He who came up against him was subdued and overwhelmed by his forensic eloquence. He was a paragon of virtue. The one who denies his superiority is a shameless creature. He looked after the helpless and commanded that the indigent or those not indigent should be fed. He had drunk deep at the fountain of the Holy Quran. He was gifted with a deep understanding of the mysteries of the Holy Quran.

I saw him in waking vision. He vouchsafed me the commentary of the Holy Quran and told me that it was his commentary, and he was entrusting the same to me as its trustee. He then prayed that it might prove a blessing to me. I extended my hands and got the commentary. I then thanked the august donor and the Omnipotent God. He was dowered with high moral excellence. He was firm and resolute. He was highly considerate and had a humble temperament. He possessed radiant qualities. He always meant what he said and said what he meant. God— the Lord of East and West— knows I cherish deep love for Hazrat Ali—the ‘Lion of God’ and his great sons. I am against a person who is against them. [End of book]
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The Promised Messiah said:

O people! Refrain from entertaining doubts about the Companions (r) [of the Holy Prophet Muhammad (s)]

Possible Scientific Evidence of Hazrat Ibraheem’s Visit to Makkah

By Rodielon Putol

(From: <https://www.earth.com/news/115000-year-old-human-footprints-found-alathar-lake-arabian-peninsula/>)



115,000-year-old human footprints found in a location where they should not be

Imagine strolling along the same path where our ancestors once walked, then accidentally discovering human footprints that had been left behind roughly 115,000 years ago.

This is precisely what happened to a group of archaeologists when they found the oldest-known human footprints on the Arabian Peninsula.

Discovered among the tracks of prehistoric animals, these imprints mark a significant discovery in the study of human migration and life before the Ice Age.

Early human footprints on the Arabian Peninsula

In 2017, the fossilised tracks were spotted in a special lakebed region of northern Saudi Arabia. The tracks consisted of seven discrete footprints.

“Here, we report hominin and non-hominin mammal footprints and fossils from the Alathar lacustrine deposit in the western Neufud Desert, Saudi Arabia,” noted the researchers.

“We argue that the footprints, dated to the

last interglacial and therefore contemporaneous with an early *H. sapiens* out-of-Africa dispersal, most likely represent the earliest evidence of our species in the Arabian Peninsula.”

Understanding the “out-of-Africa” theory — the basics

The connection between early humans, Africa, and Arabia is rooted in the migration patterns that shaped human history. Most scientists believe that modern humans, *Homo sapiens*, first evolved in Africa about 200,000 years ago.

From there, they began to spread out across the globe. Arabia played a key role as a “gateway” for these early humans.

Situated between Africa and Asia, the Arabian Peninsula acted as a land bridge, allowing humans to migrate from Africa into other parts of the world.

Over time, Arabia’s varied landscapes, from deserts to coastal areas, offered resources that helped early humans survive and settle in the region.

As early humans moved through Arabia, they didn’t just pass through; they made it their home. Evidence shows that humans adapted to the harsh desert environment, developed tools, and built communities.

However, as we discuss here, theories about the exact timeline of *H. sapiens* arrival in Arabia continue to change.

Human footprints in similar states

The lakebed, named “the trace” in Arabic, seems to have been a busy spot over 100,000 years ago. The scientists noted that the footprints – which were found in similar states of preservation – were likely generated within a very short time frame.

“An experimental study of modern human footprints in mud flats found that fine details were lost within two days and prints were

rendered unrecognisable within four, and similar observations have been made for other non-hominin mammal tracks,” explained the researchers.

Mud, it seems, is nature’s perfect canvas to capture history, even though the impressions may be lost rather rapidly from the soft surface.

During the Burgess Shale event, for example, organisms were preserved intact because they were caught in a mudslide.

The tracks of our ancestors

As complex as the past is, several theories have been proposed about the upright primates of that era. Mounting evidence indicates that the tracks were left by members of our own species, *Homo sapiens*.

“Seven hominin footprints were confidently identified and, given the fossil and archaeological evidence for the spread of *H. sapiens* into the Levant and Arabia during the era 130,000 to 80,000 years ago, and absence of *Homo neanderthalensis* from the Levant at that time, we argue that *H. sapiens* was responsible for the tracks at Alathar,” stated the researchers.

Furthermore, the experts noted that the sizes of the Alathar footprints are more consistent with those of early *H. sapiens* than *H. neanderthalensis*.

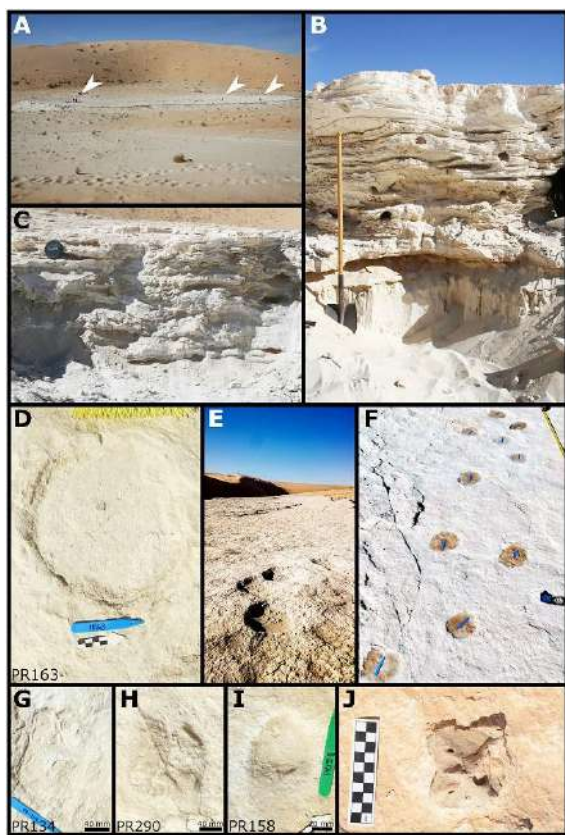
Brief visits to the lake

The scientists did not find marks from tools or knives on the animal bones that were uncovered in the area. In other words, there was no evidence of hunting.

Does this mean the humans just dropped by for a drink?

The Alathar paleolake sediments, footprints, and fossils. (A) Plan view of the Alathar paleolake deposits with researchers indicated by white arrowheads. (B) First stratigraphic

section (units FS1 to FS3). (C) Second stratigraphic section (units SS1 to SS3) overlying the first but located toward the center of the paleolake. (D and E) Example of an elephant track and trackway, *Proboscipeda* isp. (F) Camelid trackway, *Lamaichnum* isp. (G) Camelid forefoot (H) Camelid hindfoot. (I) Equid track, *Hippipeda* isp. (J) Bovid axis vertebra eroding out of the paleolake sediment. Photo credit: Gilbert Price, The University of Queensland and Richard Clark-Wilson, Royal Holloway, University of London



“The lack of archaeological evidence suggests that the Alathar Lake was only briefly visited by people,” the researchers noted. The visit, it seemed, was primarily “tied to the need for potable water.”

Last steps before the Ice age

The fossilised footprints raise the obvious question of who made them, but they also spark another intriguing question: why weren't the tracks covered by those of another group?

One theory is that they may have been the last ones who migrated through a temperate climate before being obliterated by the Ice Age. Their silent footsteps, captured in the mud, are a reminder of a history we may never fully understand.

Footprints of ancient humans and animals

The footprints discovered at Alathar Lake not only reveal the presence of early humans but also offer a snapshot of the ecosystem that existed 115,000 years ago.

Surrounding the human footprints, scientists identified tracks from animals such as elephants, camels, and antelopes. The research paints a vivid picture of a lush environment that was vastly different from the arid desert seen today.

These prehistoric creatures likely gathered around the lake to drink water, much like the humans whose tracks were immortalised in the mud.

Dynamic environment with shared resources

By analysing the spatial arrangement and depth of the footprints, researchers can infer details about the behavior and interactions of both humans and animals during this period.

For instance, the proximity of human and animal tracks suggests a dynamic environment where resources like water attracted a variety of species, enabling brief yet crucial encounters.

These findings help scientists piece together not just human history but also the broader ecological tapestry of the region before the harsh climatic shifts of the Ice Age began to arrive.

The research was published in the journal *Science Advances*.

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A Personal History of the Guyana Jamaat

By **Mohamed Haroun**

A bit of background of myself

I was born on 8th August 1933 at Rose Hall, Canjie, Berbice, Guyana. My grandfather and his mother came to Guyana from India.

He had a general store in Canjie, selling groceries, clothing materials, bicycles, tyres, pots and pans, and a bookshop. He imported books from India. People from Trinidad and the West Indies, as well as from Suriname, came to buy these books. I used to put his name on the books with a rubber stamp – M. I. Bookhie – Bookseller.

There were books printed in red ink called Ratras, which Hindus bought to work out the best times for doing business and when to set their weddings. There were also Islamic books, including the Holy Quran. A little green book printed by Ahmadiyya Anjuman caught my eye. It had all the questions and answers about Jesus. I loved that book! He was also getting The Islamic Review. It had a green cover, and the paper was very thick – like blotting paper. He imported head coverings from Madras.

I went to St. Patricks Anglican School. It was a 5-minute walk from my home. You could hear the bell ring at 9 a.m. every day to begin classes. In 1948, I passed my school leaving exam. I went to Berbice High School for two terms. Then, I went to Berbice Educational Institute in New Amsterdam. I used to see Sheikh Haroon (an Ahmadi) on his bike going to work. I had typhoid fever, which prevented me from taking my junior Cambridge Exam.

Then my dad took me to Mr. Austin to learn TV and Radio repairs, but he did not teach me and another boy anything. Then my *Poophah*¹ got me a job in the Sug as estate, Mr Sony Baj

Haroun and Akela at the farewell function of the UK jamaat when they left for the US.



Khan – he was married to my father's sister, who took the pledge at the hand of Dr Saeed Ahmed Khan in 1975. I was there with him. Before that, I travelled all over Guyana to propagate Islam with Hoosein Ganie, M.B. Yasin and Majeed Ali's brother - Ishmael. In 1953, I ended up in George Town.

In December 1953, my relatives and I went to George Town on a royal visit - Princess Margaret (the British Queen's Sister) was invited to Guyana. After the royal visit, I stayed behind with one of my *Mamoo*², who needed help to run his business in Stabroek Market. My eldest Mamoo also wanted me to "run" his new pharmacy in Albertain, George Town, the following year. They discussed the matter, and I ended up running the pharmacy.

At the time, I used to attend the same Sunni Masjid as Hoosein Ganie and Majeed Ali. Every Friday, Majeed would ask the imam to explain the *Khutbah*³ in English. The Imam would reply that speaking English from the *Mimbar*⁴ is haram⁵. Majeed Ali rightly pointed out that, unlike Arabic, a revealed language, neither was Urdu. Numerous times after this happened, the Imam, Moulvi Nasir Ahmad, told Majeed that he was a troublemaker and should not go back there. So Majeed Ali, Hossein Ganie and M.B Yasin, who attended another masjid in Queenstown, decided to form their own Jamaat. That was how it all started.

¹ Father's sister's husband

² Mother's brother

³ Sermon

⁴ pulpit

⁵ Unlawful in Islam

They formed the Ahmadiyya Anjuman. We used to meet at the sea wall three or four times a week to discuss what to do. Majeed Ali, M.B. Yasin, and a few others I didn't know put together their own money and rented a building in Lousia Row to serve as a mosque. An Imam came from Kilty to lead the prayers on Fridays. Moulvi Rasheed became the Imam later.

Majeed usually came to pick me up 3-4 times a week. I married Akela in 1955. She used to be annoyed when I would go out and leave her alone. I had to explain our purpose to her gradually; eventually, she understood and got involved with the ladies' section.

We used to put big boards with slogans of Islam and the name Guyana Ahmadiyya Anjuman at the bottom. Muslims would refuse to have it in their yard, but we put them up in properties belonging to Hindus and Christians. That had a massive impact on publicising the Anjuman. Gradually, we start a magazine - The Muslim Times. Its editor was Hoosein Ganie.

We started a radio programme called "Back to the Quran" as time passed. We had a song group led by a guy named Alli. He was a good singer. In those days, people could not go to the masjid in a short-sleeve shirt or without wearing a hat. As for women, they were not allowed near the mosque. A bold sign at the Queens-town Mosque said: **Women Are Not Allowed.**

One by one, all these barriers were broken down gradually. I remember that on the last Friday of Ramadan, my grandmother used to go to the masjid in the village (Canje) to listen to the *khutbah*, but she was not allowed to go in or even enter the gallery. She had to stand outside all the time and quietly leave when the *khutbah* finished. When we went to weddings, we had to carry the invitation to show when challenged to prove we were indeed invited. While there, we distributed our literature to the guests there. In many cases, there were arguments over the articles. But it was good because the Anjuman became more popular.

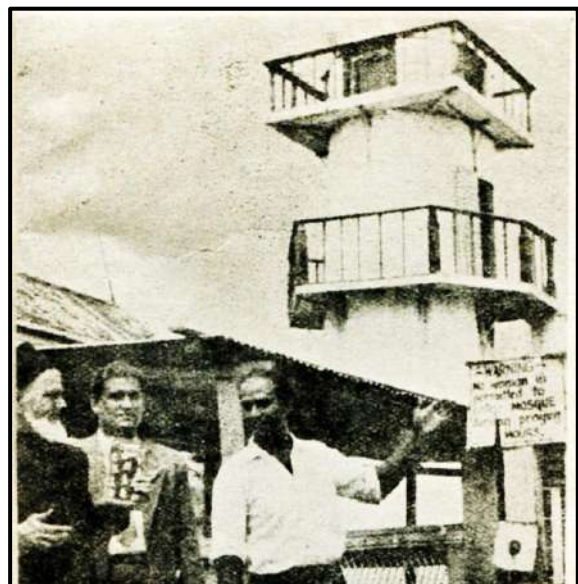
At one wedding that I attended, a prominent member of the Sunni Jamaat was there eating from a plate with the name Ahmadiyya Anjuman written on the back. He was saying terrible things about the Anjuman. So, I asked him: "Do you know that the plate of food you

are holding belongs to the Ahmadiyya Anjuman?" I said: "Lift it and read the name on the back." He dropped the plate on the floor with food, started cussing, and left the wedding to go home. So bitter was the opposition.

There were many such incidents, but we were not disheartened. We just carried on regardless because we were on the right track. After our meetings, we often ended up eating fried chicken at Mr Kalamadeen's shop. He was a terrific supporter. He is Rahanna's¹ father.

The advertising boards we put up had slogans like "Mankind is a single Nation", "Mohammad the LAST Prophet", and "There will be no prophet after me", written in florescent paint, which could also be seen at night.

All our literature and magazines were for free distribution. When I came to the U.K. in 1960, I visited the Woking Mosque and met Moulana S.M. Tufail. He was very interested to learn what was going on in Guyana. From then, I kept in touch with him until 1974, when we formed the present Jamaat, which holds the convention today. Despite all the opposition, this Anjuman still survives and is progressing, doing their best under challenging circumstances. ([Back to Contents](#))



Hazrat Maulana Abdul Haq Vidyarthi (left)
Outside a Sunni Mosque in George Town, Guyana
The notice being pointed to says
Women are strictly forbidden to enter the mosque.

¹ A member of the UK jamaat.

Alcohol and Freedom

By Lord Shahid Aziz

(The khutba delivered on 10th January 2025)

Today, we are going to look at the Islamic prohibition on alcohol in the light of recent developments and also what the manufacturers of such dangerous drugs do to make them popular.

2:219 They ask you about intoxicants and games of chance. Say: There is a great sin and (some) advantage for people, and their sin is more significant than their advantage. And they ask you as to what they should spend. Say: What you can spare. Thus does Allah make clear to you the messages that you may ponder

5:90 O you who believe in intoxicants and games of chance and (sacrificing to) stones set up and (dividing by) arrows are only an uncleanness, the devil's work; shun it that you may succeed.

5:91 The devil desires only to create enmity and hatred among you through intoxicants and games of chance and to keep you back from the remembrance of Allah and prayer. Will you then keep back?

33:70 O you who believe, keep your duty to Allah and speak straight words:

33:70 O you who believe, keep your duty to Allah and speak straight words:

America's top doctor has called for risk warnings on alcoholic beverages, similar to the labels on cigarettes, following new research that links the drinks to seven types of cancer.

The advisory from US Surgeon General Vivek Murthy says the "majority of Americans are unaware of this risk" that leads to about 100,000 cases of cancer and 20,000 deaths annually in the US.

It would require an act of Congress to

change the existing warning labels, which have not been updated since 1988.

Mr Murthy has also called for reassessing recommended limits for alcohol consumption and boosting education efforts regarding alcoholic drinks and cancer.

The Surgeon General, who is the leading spokesperson on matters of public health in the federal government, said that alcohol was the third most common preventable cause of cancer after tobacco and obesity.

"The direct link between alcohol consumption and cancer risk is well-established for at least seven types of cancer ...regardless of the type of alcohol (e.g., beer, wine, and spirits) that is consumed," Mr Murthy said in a statement.

Let's roll back to 1968 when I started at university. At that time, similar claims were being made for tobacco. I found researchers at the university being paid by tobacco companies to research to prove that smoking was beneficial for people. The other argument used was that every human should be free to decide what is good for them, and Islam restricts human freedom. So, we cannot ban smoking.

This argument about human freedom makes me laugh. Why do most countries in the West have an age limit for getting married? What about polygamy being a criminal offence in the West? What about being forced to wear seat belts and driving at 30 mph in towns? Aren't all these restrictions on human freedom? Why is it OK for the Western governments to make laws restricting human freedom but wrong for Islam to do it? You'll be told that these laws were made for our benefit. Islam also banned the use of all intoxicants; I would say all things which are habit-forming and bad for our health for our benefit. Why has the West put restrictions on drinking and driving? Why can't people under 18 drink? Again, we'll be told exactly what the Holy Quran says: the harm this causes is greater than any benefit.

Such double standards show that the West

is not honest in its criticism of Islam. But to understand the reason, we have to take a step back. Islam tells humans to bear true witness. The West tells us that we should use double-meaning words and complicated constructions to make people think we are saying one thing while we mean another.

Look at the congressional or British parliamentary hearings when business leaders are asked questions, and you see this. Go back 50 years and look at the debate about smoking restrictions, and we have the same arguments against banning alcohol as we do today.

I end this khutba by pointing out the news that the USA's top official entrusted with looking after public health made a public statement about putting warning messages on bottles of alcohol. It gets a brief mention, and then the news disappears.

What would have happened if someone in a lowly position had said *halal* meat causes cancer? There would have been immediate demands for it to be banned, but the news about alcohol is brushed under the rug.

I leave you with this question. How much truth do we get from the media anywhere in the World? ([Back to Contents](#))

The Birth of Jesus According to Holy Qur'an By Jalal ud Dean

Introduction:

The Holy Qur'an was revealed from 610AD-632AD, which finally comprised all of 114 Chapters and 6,236 verses. All of those verses were revealed as authorship by Almighty God, but revealed to Prophet Muhammad (*pbuh*), through the stewardship of Archangel Gabriel. It must be remembered at all times that the Holy Qur'an is the last and the final of all revealed scriptures, which were delivered by past numerous prophets¹ to humanity, commencing with Prophet Ad-

am (*as*) and finally to Prophet Muhammad² (*pbuh*). The Holy Qur'an is the consolidated whole of final Divine messages, from Almighty God to all of humanity on Earth and it holds the Divine seal of absolute pure Truth.

Similarities Between Mithraism and Christianity:

The Jewish scriptures mention 49 names as major male Prophets (and 7 names as female Prophets). The Bible mentions 73 names as Prophets (both major and minor), spreading across both Old Testament and New Testament. The Holy Qur'an mentions by name only 25 Prophets³. Each of these 25 Prophets represents case studies for humanity, on their service tenure to Almighty God, whilst humans reside on Earth in expected compliance.

There are some very close similarities between pre-Christianity Mithraism⁴ and Jesus

also comprise 313 (both *Nabi* and *Rasul*) before him, commencing with Prophet Adam (*as*).

² Prophet Muhammad (*pbuh*) is the last and final and the seal of all prophets: That means total closure of prophets coming to serve on Earth: No new prophet and none of the 124000 prophets will return, as stipulated at **HQ33:40** "*Muhammad is not the father of any of your men, but he is the Messenger of Allah and the Seal of the prophets. And Allah is ever Knower of all things.*"

³ The 25 Prophets of Islam as stated in the Holy Qur'an are: Adam, Idris, Noah, Hud, Saleh, Lot, Abraham, Ishmael, Isaac, Jacob, Joseph, Shuaib, Job, Ezekiel, Moses, Aaron, David, Solomon, Elias, Elisha, Jonah, Zachariah, John (*the Baptist*), Jesus and Muhammad (*Peace be upon them all*).

⁴ Mithraism was the official State religion of the Roman Government. It was practised throughout the Roman Empire for around 3-2 centuries BC. Mithraism originated as an Indo-Iranian religion. The Hindu scripture called Rig Veda also mentions Mithra (RV 1.35; RV 8.25.8). From historical records available, Mithra was born of a virgin named Anahita, amongst rocks, in a cave, on 25th December. Sometime after his birth, he was visited by 3 philosophers from India who brought him gifts of gold, frankincense and myrrh. Mithra was considered a great traveling teacher and master. He had twelve companions (of inner circle) and each represented the signs of the Zodiac. Mithra promised his followers immortality. Mithra performed miracles and those miracles were unknown to humanity. The ancient festival of full moon after the vernal equinox was celebrated amongst those pagans. Mithra was supposedly killed by his own people driven by conspiracy and they placed the unconscious Mithra in a tomb hewn from a mountain of rock, and after three days Mithra was supposedly resurrected back to life again (which was really resuscitation). His followers celebrated this event each year at the time of Mithra's supposed resurrection. Mithra, called as the "Good Shepherd," was identified with both the Lamb and the Lion, and he was considered to be the "Way Forward for humanity" and the "Redeemer," and the "Saviour." His followers celebrated Sunday as his sacred day (also known as the "Worship Day,") and they celebrated a special Eucharist of bread and wine. After his supposed resurrection, which was really resuscitation, Mithra walked up a mountain, which had very low clouds covering the peak, and Mithra walked over to the other side of the

¹ According to Hadith of *Musnad Ahmad ibn Hanbal*, Hadith No 21257, Prophet Muhammad (*pbuh*) responded to questions, that there were over 124000 prophets (*Nabi*), which

Christ (*as*). Notwithstanding the comparatives being taken, it must be noted that Mithra was not a prophet of any description and not stated in the Holy Qur'an. Mithra existed 300BC-200BC, born on 25th December out of a virgin mother, Anahita, who was a fertility goddess¹. It is also reported that Mithra did not have an earthly human father but regarded as a son of a god. The date of birth of Mithra coincides with Winter solstice, which is after the 3rd week of December, when the nights are longest and the days are shortest. In Northern Hemisphere, Winter solstice can vary between 21st to 25th December over the years. This is because of the tilt of Earth at 23.5-deg from the two polar vertical axis, and when the Sun shines directly over the Tropic of Cancer. History reveals, when Mithra was born in a rock cave, three Indo-Iranian philosophers came over and presented gifts for Mithra. In addition, Mithra had 12 very close followers. Mithra was reported to have been killed by some of his followers, at the age of 33 and Mithra's body was laid inside a rock-tomb. Further, Mithra is reported to have risen from the dead 3 days later. There is need to compare with the final revealed scripture, the Holy Qur'an and what is stated in the Holy Qur'an about the birth of Jesus (*as*).

According to the Holy Qur'an, Joseph (father of Jesus (*as*)) and his second wife² Mary, was on a journey, passing through a certain part of the desert. There is no mention in the Holy Qur'an of Bethlehem. The Holy Qur'an as the final revealed scripture, reports that Jesus (*as*) was born in an eastern desert environment, amongst a cluster of date palms, when the dates were ripe and in season. Ripening of dates in Middle East is August to September. The following quotations from the Holy Qur'an conclude without the slightest shred of challengeable doubt that Jesus (*as*) was not born in a stable³. HQ19:21-26⁴ states "He said:

mountain, through the clouds and disappeared. Mithra followers mistakenly believe that Mithra ascended into Heaven and that he will return to Earth at some time in the future.

¹ Others claim that Mithra was not born *per se* out of his virgin mother's womb but emerged out of a rock.

² Joseph was previously married to Salome and had six children from her. After Salome died, Joseph then got married to Mary, who was the teenage daughter of Joachim and Anne. Joseph had four sons (Judas, Justus, James, and Simon) and two daughters (Assia and Lydia) by his previous marriage to Salome.

³ As narrated in the four Gospels in the New Testament of the Bible.

⁴ This is known as Surah Mariam (Mother of Jesus (*as*)) and this Chapter 19 is dedicated to Mary and Jesus (*as*).

So (it will be). Your Lord says: It is easy to Me; and that We may make him a sign to people and a mercy from Us. And it is a matter decreed. Then she conceived him⁵, and withdrew with him to a remote place⁶. And the pains of childbirth drove her to the trunk of a palm-tree. She said: Oh, I wish I had died before this and had been a thing quite forgotten! So a voice came to her from beneath her⁷: Do not grieve, surely your Lord has provided a stream beneath you. And shake towards you the trunk of the palm-tree, it will drop on you fresh ripe dates. So, eat and drink and be comforted. Then if you see any mortal, say: Surely I have vowed a fast to the Beneficent, so I will not speak to anyone today."

Summer in Middle East is June-August. That is when there is lot of heat, clear skies and the herdsmen are out in the fields controlling their flocks of sheep. It is also now necessary, to revert to Mithra and revisit the history about Mithraism.

Mithraism originated in Iran (previously Persia) and spread eastwards of Iran to India. It is often referred to as Indo-Iranian religion. The greatest spread of Mithraism was to westwards from Iran and India. Mithraism spread right across to Middle East, to south of the Mediterranean Sea to Tunisia (previously Carthage). The spread to north of the Mediterranean Sea included Greece, Italy and all countries in that region as far as Europe and England.

After Mithraism took hold of Italy, it became popular amongst Roman soldiers and later became the official State Religion of the Roman Empire, upon orders of the Roman Emperor Constantine (b.272AD-d.337AD). As part of the Roman military's progressive advancements, when the Romans reached England, they built Mithra temples in England, some of which remain as material proof to those historical monuments, even to this day⁸. It is again necessary to examine the role of Mithraism, which led to the crucifixion of Jesus (*as*).

⁵ There is a minimum of 9 months gap between events, as would be for normal pregnancy of a woman. Obviously, Mary and Joseph were on a journey after her conception.

⁶ This indicates out of a town or a city boundary, such as Jerusalem or Bethlehem.

⁷ This was an angel-inspired advice as the voice.

⁸ Mithra temples were always built as underground caverns. Some of the very old churches in England were actually built directly above these underground Mithra temple caverns. In some locations, excavation works in reconstruction of older buildings revealed underground Mithra temples.

Accordingly, when Jesus (*as*) was arrested, charged and put to trial, Jesus (*as*) was tried by the Roman Governor¹, under the Roman religious laws of Mithraism and not the Bible: The Bible did not exist then. The first Bible as a whole book was commercially printed in 1454AD.

The Old Testament was first put together in 6BC² in scrolls format but in the ancient Hebrew's Aramaic language. The very original hand-written version of the New Testament was edited by St Paul in 62AD³. Since then the New Testament has been edited over and then re-edited several times.

There is also an error in the modern date and calendaring system, now known as the Gregorian calendar. That calendar is historically 15 years short, because it was reversed in its compilation, commencing in 1582 and moving backwards to purported dates of birth of Jesus (*as*). Because the age of Jesus (*as*) was already stated in the Bible as 33⁴ when he was crucified, the reversal of dates from 1582AD and matching with the Julian calendar⁵ in parallel, left a serious logistical problem of how to retain the age of Jesus (*as*) at 33.

Hence, 15 years was simply wiped off historical events! The original goal of the Gregorian calendar was to change the date of Easter⁶. In 1582AD, when Pope Gregory XIII introduced his Gregorian calendar, Europe had already adhered to the Julian calendar, first implemented by Julius Caesar in 46BC.

¹ Pontius Pilate.

² Previously, scrolls and books were not in existence and not used for religious texts. The religious knowledge was memorized and conveyed from one generation to the next, which led to distortions of facts in later generations.

³ The first New Testament of the Bible was a collated mixture parts of Hebrew, Aramaic, Latin and Greek.

⁴ The Holy Qur'an and Hadith state that the minimum age of maturity for prophets is 40 (HQ46:15). Hence by adding the missing 15 years to 33, the very likely age of Jesus (*as*) at his crucifixion would have been 48.

⁵ Julian calendar system commenced in 46BC by Julius Caesar, in which each year commenced with day 1 and comprised of 365 days, whereas every 4th year was leap year with 366 days. This generated some problems for Christianity when setting dates for annual religious events, such as, in particular Easter.

⁶ In 325AD the Council of Nicaea established that Easter would be held on the first Sunday after the first full moon occurring on or after the vernal equinox. (Vernal equinox is when the Sun is directly above the Equator and days and nights are of equal lengths of 12 hours each. It also marks the commencement season of spring in Northern Hemisphere). From that point forward to this date, the Easter date depended on the ecclesiastical approximation of 21st March for the vernal equinox.

The first recorded date of Christmas being celebrated on 25th December was in 336AD, during the time of the Roman Emperor Constantine (he was the first Christian Roman Emperor). A few years later, Pope Julius I officially declared that the birth of Jesus (*as*) would be celebrated on the 25th December every year, regardless of mismatched inconsistency.

Celebration of the birth of Jesus (*as*) on 25th December, leading to Christmas on 25th December and various Christmas nativity scenes for commercial advantage, are so deeply and so widely entrenched in peoples' minds, that changing those details for correction is perhaps, not possible now.

It is for all correct thinking Muslims to guide and assist other Muslims; the Holy Qur'an has sanctioned that correct advice shall be given to those who need to be guided. This is given in the Holy Qur'an at HQ3:104, as *"And from among you there should be a party who invite to good and enjoin the right and forbid the wrong. And these are they who are successful."*

Conclusions

Revealed scriptures previous to the Holy Qur'an have mentioned names of prominent past Prophets, as those names made direct link between those Prophets' service and history towards communities on Earth, and as build up towards the last and final revealed scripture of the Holy Qur'an.

Christianity evolved out of Judaism and the Hebrews, at a critical time, when Mithraism had become the official State Religion of the Government of Rome and the spread of the Roman Empire. There were obvious problems encountered in establishment of a religion, which was conceptually different from the official State Religion of the Roman Empire.

There was that special need to bridge over religious beliefs and practices, which would have the Roman Government, and the Roman Empire satisfied. Those who defied the official State religion were put to death⁷. ([Contents](#))

⁷ Roman citizens were beheaded for instant death, whereas those who were Not-Roman Citizens were

Gaza is our homeland! (2)

By **Lucaa del Negro**
(<https://autorenegro.org/mashaallah-book/>)



The meeting between the scattered citizens-faithful (Islamic) of Western societies and the Muslim brothers who left from the Middle Eastern and Greater Maghreb territories, for example, in the arrest of the emigration of the latter which must take place in order not to abandon a Territory that is also sacred, must for "reasons of territory", be characterized by an exclusively religious mutual support, without interfering in the specific context of the administration of migration and in anticipation of a common platform, where the universality of the political rights of man identified in the Country in which the requests are made, is the central issue to be addressed in close relation to the Word of God (Allah) and to the places of origin as a Territory forming part of the Creation to be protected.

In light of a possible development - read modernization - of those societies generally African and Middle Eastern and not exclusively those, where today totalitarianism is a binding and univocal motive for the purpose of a limited but not caste-based well-being, even if that government of a scope is recognizable as an attempt to establish a model and where the social condition of the workers and the ideological ferments grafted would favor an encounter with the pre-Marxist socialism of Fourier, Saint-Simon and Proudhon*, wanting to find a political-ideological approach typical of Western history, the current active and legally recognized collaborations with the supposed countries of those government characteristics should be able to ensure that particular independence, not very acceptable but, indispensable to avoid bloodshed useful only to the financial and industrial power of those same regimes. (The excessive export of raw materials would devastate every ideological presupposition).

To underline that border that should contain the rampant capitalist excess and without ever forgetting the violent expansion of the Zionists of Israel (!), precisely of its nature of accumulation of capital in every possible and indiscriminate but presumed and deceptive form, a practice that would indirectly support a forced emigration of the inhabitants in the medium and long term and certainly without the possibility of control, that country defined as authoritarian, should ensure a character of dialogue that does not exclude the Islamic religious traits from the social aspect, the only theoretical form available of social equity availa-

ble in those areas not so distant in this context from the aforementioned socialist movements of the West. The proven possibility of feelings of rebellion born in those places often due to elementary oppression of the civil organization by a regime, organization often the source of disorder for its own sake as has already been unfortunately seen and reviewed, disorder that remains a work similar to the devil to mark the highlighted religious trait, must be accepted with the awareness that the reform of the social policy of those individual communities that rise up must be pursued locally and without interventions of support in the territory from which such requests come and the defense to the bitter end from the declared Zionist enemy; therefore, collecting requests for logistical support and/or proposing in these countries theses and notions of politics related to these alleged active requests, are inappropriate and dangerous actions in the form and method of application that would inevitably enter into a mix with Religion with the only result of exacerbating tensions, fragmenting the communities belonging to the Umma.

Exclusively through a common search for the essential and certainly shared Islamic values, where Islam and its precepts are not a search for social models to spread but on the contrary, it is the social model that meets and welcomes the different communities in its arms with the same ancient and unique naturalness that "new territories" and "all territories" have naturally welcomed and will welcome it, Islam, the only Truth, this Truth, (the Islamic sphere) will be able to produce a significant change in the formula of "evolution in tradition". In this order and only through and for this order, the line of argument becomes useful to demonstrate and isolate how provocative and stale the position adopted in its time (and sometimes even today) by the learned men belonging to the Catholic Christian world could have been, who indicated the non-possible applicability in a broad sense of Islam and the consequent abjuration of this religion, since, according to those false theses, it was a supporter of violence and suffocation of individual freedoms, finally pointing out as proof that the application of the revelations of the Koran as a Sacred Text would find confirmation only in chaotic and violent societies and where social injustices are the order of the day, societies governed by a despot, today poison that feeds the serpent that reigns in Israel and that feeds on all of us.

Lucaa del Negro, revised excerpt from:
(<https://autorenegro.org/mashaallah-book/>)
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Dutch/ Nederlands

Kenmerken van de Ahmadiyyat deel 10/10

By Door Imtiaz
Hoeseni

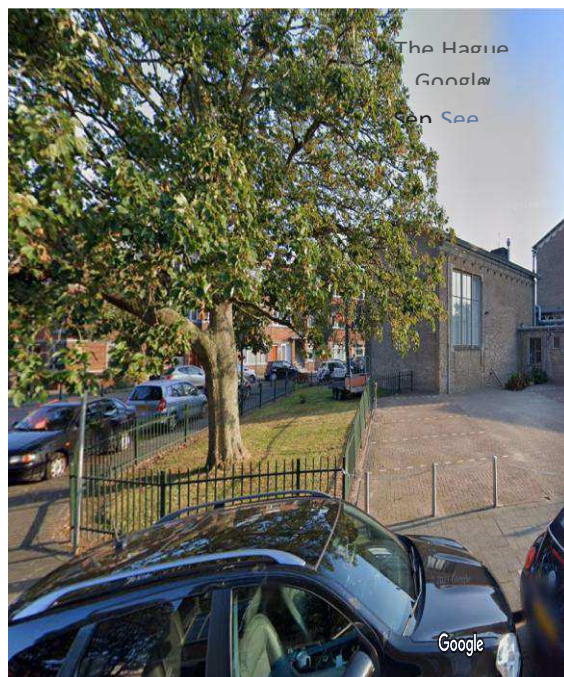
Uit het boek Juiste opvatting van de Ahmadiyya door Maulana Muhammad Ali (vertaald door Reza Ghafoerkhan). Oorspronkelijk uitgegeven in het Oerdoe als hoofdstuk 4 van het boek Tahrik-i Ahmadiyya, december 1931. Uitgegeven in het Engels in The Ahmadiyya Movement, 1966.



Er waren ook enkele andere zaken die de moslims op foute wijze hadden aanvaard, hoewel er geen grond aanwezig was om ze te aanvaarden. Bijvoorbeeld, de moslims begonnen in het algemeen te geloven dat er verzen van de Heilige Koran zijn die door andere Koranische verzen worden opgeheven. Zij hielden zodanig voet bij stuk aangaande dit punt dat iemand die het niet met hen eens was, niet als moslim werd beschouwd. Het ene vers kan alleen door het andere worden opgeheven wanneer het tegenovergesteld is aan het andere. Door een dergelijke zienswijze te accepteren, moet men toegeven dat er tegenstrijdigheden in de Heilige Koran staan, terwijl de Heilige Koran duidelijk aangeeft:

“En indien die van iemand anders dan Allah afkomstig was, zouden zij daarin menig tegenstrijdigheid hebben aangetroffen.” (De Heilige Koran 4:82)

Het aanvaarden van tegenstrijdigheden in de Koran staat gelijk aan het aanvaarden dat het van een andere bron dan Allah afkomstig is. Dit is het waartoe deze verkeerde opvatting de moslims heeft geleid. Maar zij bleven vasthouden aan zo'n foute leerstelling, totdat zij verwijderd werd door de Stichter van de Ahmadiyya Beweging, die duidelijk maakte dat er geen vers in de Heilige Koran staat dat door een



ander vers wordt opgeheven, noch dat de Heilige Koran van zoiets melding maakt. Verzen (2: 106, 16: 101) waaruit een dergelijke conclusie werd getrokken, wijzen slechts op de opheffing van sommige geboden, d.w.z. vroegere *sjaria's*. Het was op deze wijze dat de waardigheid van de Heilige Koran aan de dag werd gelegd en aangetoond.

Afgezien van hetgeen eerder genoemd in reeks van de kenmerken, zijn er ook andere zaken waarover de Ahmadiyyat met andere moslims van mening heeft verschild, maar geen van deze meningsverschillen houden verband met rechtskundige vraagstukken (*fiqh*). Uit het voorgaande blijkt dat over welk punt de Ahmadiyyat ook van mening heeft verschild met andere moslims, dit slechts gebeurde in haar pogingen de oorspronkelijke schoonheid en eenvoud van de Islam terug te brengen en van de Islam een rationele, wetenschappelijke en vooruitstrevende godsdienst te maken, zodat zijn invloed diep in de harten van de mensen zou doordringen en zodat de Islam eens te meer zou rijzen in de wereld. De christelijke geleerden hebben zich zeer veel moeite getroost om aan te tonen dat de Ahmadiyya Beweging het resultaat is

van het contact van de Europese beschaving met de Islam. We zien echter in de geschiedenis van het hedendaagse India [India, Pakistan, Bangladesh] twee aparte bewegingen onder de moslims. De ene opgericht door Sir Sayyid Ahmad Khan van Aligarh en de andere door Mirza Ghulam Ahmad van Qadiān. Het werk dat Sir Sayyid heeft gedaan in het onderwijzen van de moslims is op zijn eigen wijze uniek en niemand kan de talrijke voordelen ervan voor de moslims ontkennen. Maar in zoverre het zijn godsdienstige zienswijzen betreft, die soms als *natoeriyyat* worden gestigmatiseerd, kenmerken zij een duidelijk onderscheid tussen de twee bewegingen. Sir Sayyid en Hazrat Mirza Ghulam Ahmad probeerden beiden de problemen die de Islam heden onder ogen ziet, op een rationele manier op te lossen. Maar de religieuze beweging van Sir Sayyid nam vaak de wending aan van een slaafse imitatie van de Europese gedachte, terwijl de beweging die door Hazrat Mirza in gang werd gezet, de verovering van Europa voor de Islam op het oog had. Het doel van de eerstgenoemde beweging was ook om de Islam te redden van de hevige aanvallen van het Westen, maar werd de Islam in deze poging onderworpen aan moderne trends. Maar de laatstgenoemde Beweging wilde niet alleen de Islam redden, waar wilde hem ook zien als een triomferende godsdienst van de wereld. Dit is niet louter een veronderstelling. Wijlen Allamah Sibli No'e'mani, die een van de grote bewonderaars van Sir Sayyid was, schreef over hem:

“Deze nieuwe gedachte bestaat uit twee soorten. Hetzij treffen wij dezelfde bedorven rommel of vergezochte vraagstukken en argumenten aan, afkomstig van de Asj'arieten, hetzij wordt elke Europese opvatting of gedachte als de enige juiste norm of oordeel beschouwd. Daarna worden de Heilige Koran en de Hadies erbij gesleept om tot overeenstemming te geraken met deze gedachten.”

(Ilm al-Kalām, p. 8)

In de werken van Sir Sayyid wordt de Heilige Koran noodzakelijkerwijze onderworpen aan de Europese ideologie, maar Hazrat Mirza wilde dat Europa neerknielde voor de Heilige Koran. Sir Sayyids beweging mag dan wel gezien worden als het resultaat van de krachtige invloed van de Europese gedachte op de Islam in India, maar dit geldt niet voor de Ahmadiyya Beweging. Integendeel, zij heeft ertoe bijgedragen dat de invloeden van de Europese gedachte uit de geesten van de moslims werden verwijderd. Zij is in feite een wondermiddel tegen het vergif dat de materialistische beschaving aan de wereld van de Islam heeft toegediend. De Stichter voelde een grote hartstocht om de zaak van de Islam op de wereld te zien overheersen. Vóór zijn komst werd de Islam op het Indisch subcontinent van drie kanten aangevallen. De aanval van het atheïsme en materialisme in de vorm van de Europese gedachte, de aanval van de christelijke missionarissen en de aanval van de [destijds] nieuwe hindoe groep, Arya Samaadj. Wat de moslims ook deden voor hun verdediging, het was zeer ondoeltreffend. Sir Sayyid trad naar voren om de moslims te redden van de invloed van het moderne onderwijs, maar raakte zelf in de ban daarvan en wilde daarom een apologetisch compromis ermee sluiten. Ook een of twee andere personen stonden op tegen de hevige aanval van de christelijke zendingsactiviteiten, maar in het algemeen gesproken bleven de moslims passief en werden de christelijke missionarissen feller en gemener in hun aanvallen tegen de islam. En wat betreft de aanval van de Arya Samaadj, leek niemand zich te bekommeren om de verdediging van de Islam.

Het was in deze tijd dat Hazrat Mirza Ghulam Ahmad in het voorste gelid kwam om de zaak van de Islam te ondersteunen. Hij verdedigde de Islam niet alleen, maar ging ook in een mum van tijd in het offensief tegen al deze vijandige krachten. Dit

veranderde de situatie zeer en de indringers werden zelf in het defensief gedrongen. Kortom, in het hart van iedere Ahmadi huist het gevoel om de Islam als de heersende godsdienst op de wereld te zien. Hij is er volledig van overtuigd dat, hoe gering de uiterlijke kansen ook mogen zijn, de Islam zal bloeien en heersen op de wereld. Het is vanwege dit geloof en enthousiasme dat hij bereid is zijn hele wezen op te offeren voor dit doel. Hierin ligt het succes van de Ahmadiyya Beweging in haar prediking van de islam.

De Ahmadiyyat is geen sekte die zich onderscheidt van andere moslimsekten door onbelangrijke verschillen in de *sjaria*. Zij staat veeleer boven al deze onbetekenende meningsverschillen. Zij is een beweging voor de verspreiding van de Islam en hierop zijn al haar inspanningen gericht. Zij heeft haar best gedaan alle misvattingen over de Islam te verwijderen, die een belemmering vormden op de weg van zijn verbreiding en vooruitgang. Om deze reden heeft de Ahmadiyya Beweging soms van mening verschilt met de huidige gedachte van de moslims en het is slechts dit, wat haar van deze andere moslimgroepen doet verschillen. Zulke meningsverschillen zijn in werkelijkheid niet intrinsiek van aard, maar houden slechts met die zaken verband die te maken hebben met de verbreiding en vooruitgang van de islam op de wereld. De Heilige Profeet zelf heeft dit tijdperk beschreven als het "tijdperk van verdorvenheid", wanneer de Islam op een verkeerd spoor zal worden gebracht door zijn volgelingen en zijn vooruitgang tot stilstand zal komen en de mensen deze vervuilde vorm van islam zullen beginnen te verachten. Door misverstanden uit dit tijdperk van verdorvenheid uit de weg te ruimen, heeft de Ahmadiyya Beweging nieuwe perspectieven geopend voor het succes en de glorie van de Islam. De Islam is dus, wederom, in opmars en neemt de aandacht van de hele wereld in beslag. ([Contents](#))

Het geheim achter de Kalifaat (deel 5)

**Vertaald uit SIRR-UL-KHILAFAH door
Hazrat Mirza Ghulam Ahmad.**

**Engelse vertaling van
Mirza Muhammad
Hussain (Secret of
Caliphate)**

**Naar het Nederlands
vertaald door prof. dr.
Robbert Bipat**



Sirr-ul-Khilafah (Het Geheim achter het Kalifaat) is de verhelderende filosofische bijdrage van Hazrat Mirza Sahib aan de gevoelige kwestie van het Kalifaat. In deze serie breng ik u de Nederlandse vertaling van de Engelse versie. Houdt u er ook rekening mee dat elke vertaling een iets andere interpretatie kan inhouden, doch wij doen ons best om de juiste geest erin te houden.

De meerderheid van de huichelaars werd afvallig. De afvalligen werden erg agressief. Velen van hen werden bedriegers en beweerden "profeten" te zijn. Veel dorpelingen werden misleid door hun bedrog en werden hun medeplichtigen. Zozeer zelfs dat Musailma - de bedrieger - in staat was om honderdduizend onwetende en slechte mensen om zich heen te verzamelen. Onheil barstte als vlammen uit. De ontberingen namen toe. Rampen en ellende omringden de moslimnatie. De Ware Gelovigen werden geschokt door een aardbeving van de crises. Soms stond elke Ware Gelovige voor een zware beproeving. Gevaarlijke omstandigheden doken op en brachten de gelovigen ten einde raad. Het leek erop dat de Ware Gelovigen brandden in de kolenslakken die in hun harten in vlammen waren opgegaan. Het leek alsof ze onder een slachtmes lagen. Soms treurden ze om het vertrek van hun geliefde Profeet, die de edelste onder de mensen was. Soms huilden ze onder de verontrustende stress van het onheil dat was uitgegroeid tot een

holocaust. Alle sporen van vrede werden uitgewist. De onruststokers leken de overhand te hebben. Net zoals een stinkende plant zijn vieze geur overal verspreidt, was het onheil in de was en verspreidde het zijn infectie. De moslims werden getroffen door angst en pesterijen. Het was in dit uur van toenemende problemen dat Hazrat Abu.Bakr werd gekozen tot heerser en opvolger van de Heilige Profeet (Allah's vrede zij met hem). Hij werd ook overvallen door angst en verdriet. Toen hij de symptomen van benauwdheid zag die door de huichelaars werden verspreid, stortte hij hevige tranen.

Terwijl hij huilde, bad hij ook tot Allah om de Islam en moslims te redden van het opkomende crescendo van crises. Hazrat Aishah (Allah zij tevreden met haar) zegt dat toen haar vader tot kalief werd gekozen en hem de taken van het Emiraat van de Ware Gelovigen toevertrouwde, hij overal om hem heen een storm van tegenstand zag. Valse profeten, afvalligen en huichelaars kwamen in de openbaarheid om zijn kalifaat te saboteren. De crises en calamiteiten die losbarstten waren enorm desastreus en genoeg om bergen aan gruzelementen te slaan, als ze erop waren neergedaald. Maar Allah sterkte hem met de standvastigheid van de profeten, en goddelijke hulp kwam hem te hulp. De valse profeten werden gedood. De afvalligen werden ook vernietigd en het onheil nam af en verdween. Alle obstakels verkruiden tot stof. Het werd duidelijk dat Allah had besloten om het Khilafat te versterken en te stabiliseren en de moslimgemeenschap te redden van de dreigende ondergang. De staat van angst veranderde in een staat van vrede en rust. Allah zette hun geloof op een stevige basis en versterkte de harten van de ware gelovigen.

De onruststokers aten de vernederde taart op. Allah vervulde Zijn belofte aan de Ware Gelovigen en hielp Zijn dienaar - Siddique Akbar (Allah zij tevreden met hem) en vernietigde de rebellenleiders en hogepriesters van de oppositie. Hij boezemde angst in de harten van de ongelovigen, en zij gingen in opperste ontsteltenis aan de slag. Toen ze terugkwamen, verdwenen ze als as in een zak. Dat was de belofte van de almachtige Allah, Hij alleen is de Meest Waarachtige.

Het is duidelijk hoe Allah gunstige omstandigheden schiep en zo Zijn belofte hield om een stevig fundament te verschaffen voor het Khilafat van Hazrat Abu Bakr. Het is een kwestie van overweging dat de De moslimgemeenschap was in rep en roer toen Hazrat Abu Bakr kalief werd. De islam bevond zich in het heetst van de crisis. Het zag eruit als een uitgebrand ding. Allah heeft de Islam oppermachtig gemaakt en het gered van de Poel van moedeloosheid. Het valse met een smadelijk eisend einde. De afvalligen werden dienovereenkomstig behandeld. Zo overlaadde Allah de zegeningen van vrede over de moslims. Hij verlost hen uit de benarde toestand waarin zij als bijna dode mensen lagen. Toen de ramp door Allah's genade werd afgewend, waren de moslims vol van extreme vreugde. Ze feliciteerden Hazrat Abu Bakr en hieven kreten van hosanna aan. Ze liepen over van intense en immense vreugde. Ze baden tot Allah voor hem. Ze lieten geen middel onbeproefd in hun respect en eerbied voor hem. De liefde voor Hazrat Abu Bakr wortelde diep in hun harten.

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French

INTERDICTION DE CELEBRER LES FETES DES NON MUSULMANS

**Traduit par ABOU
TIENE Cote d'Ivoire**



Les textes du Coran

Verset n°1 :

Allah a dit dans la sourate An Nissa n°4 verset 140 (traduction rapprochée du sens du verset) : « Et il a certes été descendu pour vous dans le Livre que vous entendez que l'on mécroit et que l'on se moque des versets d'Allah¹ alors vous ne devez pas vous asseoir avec les gens qui font cela jusqu'à ce qu'ils entreprennent une autre conversation car alors vous seriez comme eux ».

L'imam Ibn Jarir Tabari (mort en 310 du calendrier hégirien) a dit : « C'est à dire qu'il vous a été révélé que si vous vous asseyez avec ceux qui mécroient dans les versets d'Allah et se moquent d'eux alors que vous entendez cela et que vous ne les quittez pas dans cette situation alors vous êtes comme eux car vous avez désobéi à Allah en restant avec eux alors qu'ils font cela » (Tefsir Tabari vol 7 p 602)

Verset n°2 :

À la fin de la sourate Al Fourqan, Allah a mentionné certaines caractéristiques de Ses serviteurs pieux et parmi elles, Il a dit (traduction rapprochée du sens du verset 72 de la sourate Al Fourqan n°25): « Ceux qui n'assistent pas aux choses fausses ».

D'après Al Hussein Ibn 'Aqil, Dahak (mort en 105 du calendrier hégirien) a dit à propos du verset - Ceux qui n'assistent pas aux choses fausses - : « C'est à dire les fêtes des non musulmans ». (Rapporté par Ibn Abi Hatim dans son Tefsir n°15454)

L'imam Ibn Abi Hatim (mort en 327 du calendrier hégirien) a dit après avoir rapporté le texte précédent : « Il a été rapporté la même chose de Abou Al 'Aliya, de Tawous, de Rabi' Ibn Anas et de Mouthana Ibn Sabah.²

L'imam Ibn Kathir (mort en 774 du calendrier hégirien) a ajouté que cela a également été rapporté de Muhammed Ibn Sirin^{3, 4}

L'imam Dhahabi (mort en 748 du calendrier hégirien) a dit : « Allah a fait les éloges de ceux qui n'assistent pas aux fêtes des non-musulmans lorsqu'il a dit : -Ceux qui n'assistent pas aux choses fausses -. Ainsi, ce verset montre que, à l'opposé, celui qui y assiste est réprouvé et a commis une chose interdite » (Tachabouh Al Khasis Bi Ahl Al Khamis Fi Rad Al Tachabouh Bil Mouchrikin p 35)

Verset n°3 :

Allah a dit dans la sourate Al Hadid n°57 verset 16 (traduction rapprochée du sens du verset) : « Le moment n'est-il pas venu pour les croyants que leurs cœurs s'humilient au rappel d'Allah et devant ce qui est descendu de la vérité et qu'ils ne soient pas comme ceux qui ont reçu le Livre précédemment ? Ceux-ci trouvèrent le temps long et leurs cœurs s'endurcirent, et beaucoup d'entre eux sont désobéissants ».

Cheikh Al Islam Ibn Taymiya (mort en 728 du calendrier hégirien) a dit : « La parole d'Allah - Et qu'ils ne soient pas comme ceux qui ont re-

¹ Quelle plus grande mécréance et quelle plus grande moquerie des versets d'Allah y a-t-il que de dire que 'Issa Ibn Maryam (que la prière d'Allah et Son salut soient sur lui) est le fils d'Allah ?!

² Tefsir Ibn Abi Hatim vol 8 p 2737

³ Tefsir Ibn Kathir vol 3 p 2097

⁴ Tous les savants qui sont mentionnés sont des tabi'ins, ils ont étudié avec des compagnons du Prophète (qu'Allah les agrée tous).

çu le Livre- est une interdiction générale du fait de leur ressembler et il y a également l'interdiction de leur ressembler précisément dans la fait d'avoir le cœur dur ce qui est la conséquence des péchés ». (Iqtida Siral Moustaqim vol 1 p 258)

L'imam Ibn Kathir (mort en 774 du calendrier hégirien) a dit dans son explication de ce verset : « Allah a interdit aux croyants de ressembler aux gens du Livre dans toute chose, qu'il s'agisse des bases¹ ou des des questions secondaires ». (Tefsir Ibn Kathir vol 3 p 1829)

Les textes de la Sounna

Hadith n°1 :

D'après 'Aïcha (qu'Allah l'agrée) : Abou Bakr (qu'Allah l'agrée) est rentré chez moi alors qu'il y avait auprès de moi deux petites filles médinoises qui chantaient des chants sur ce qu'il s'était passé pour les Ansars (1) le jour de Bou'ath (2).

Elles n'étaient pas des chanteuses.

Abou Bakr (qu'Allah l'agrée) a dit: Les instruments du diable dans la maison du Messager d'Allah (que la prière d'Allah et Son salut soient sur lui)? Et cela un jour de A'id ! (3)

Le Prophète (que la prière d'Allah et Son salut soient sur lui) a dit: « Ô Abou Bakr! Certes chaque peuple a un A'id et ceci est notre A'id (4) ». (Rapporté par Boukhari dans son Sahih n°952 et Mouslim dans son Sahih n°892)

(1) Ce sont les gens qui sont originaires de Médine.

(2) C'est une bataille qui avait eu lieu entre les deux tribus de Médine avant l'Islam.

(3) C'est à dire que ceci s'est passé le jour du A'id al fitr ou du A'id al adha.

(4) L'imam Dhahabi (mort en 748 du calendrier hégirien) a dit : « Cette parole du Prophète (que la prière d'Allah et Son salut soient sur lui) montre que chaque peuple a ses jours de fête qui lui sont spécifiques. Ainsi, si les chrétiens ont un jour de fête qui leur est spécifique, si les juifs ont un jour de fête qui leur est spécifique alors un musulman ne doit pas s'associer à eux dans cela de la même manière qu'il ne s'associe pas à eux dans leurs législations religieuses et dans la direction vers laquelle ils se tournent pour prier ».

(Tachabouh Al Khasis Bi Ahl Al Khamis Fi Rad Al Tachabouh Bil Mouchrikin p 27)

Hadith n°2 :

D'après Anas Ibn Malik (qu'Allah l'agrée) : Dans la Jahiliya (1), il y avait deux jours dans l'année durant lesquels les gens s'amusaient et se divertissaient (2). Lorsque le Prophète (que la prière d'Allah et Son salut soient sur lui) est arrivé à Médine, il a dit: « Vous aviez deux jours durant lesquels vous vous divertissiez et certes Allah vous a remplacé (3) ces deux jours par deux jours meilleurs : le jour du fitr (4) et le jour du adha (5) ». (Rapporté par Nasai dans ses Sounan n°1556 et authentifié par Cheikh Albani dans sa correction de Sounan Nasai)

(1) Il s'agit de la période qui a précédé l'Islam et durant laquelle les gens étaient dans une grande ignorance.

(2) Il s'agit du jour du Nayrouz et du jour du Mahrajan. (Voir Charh Sounan Nasai de Cheikh Al Etiopi vol 17 p 153)

(3) Le terme remplacé montre que la chose initiale a été délaissée et changée par la chose nouvelle. Ainsi, le Prophète (que la prière d'Allah et Son salut soient sur lui) ne les a pas laissé pratiquer ces deux jours de fête ni ne les a laissé se divertir à ces occasions comme ils le faisaient précédemment. (Voir Iqtida Siratal Moustaqim de Cheikh Al Islam Ibn Taymi-

¹ C'est à dire des bases de la religion.

ya p 433) L'imam Ibn Hajar (mort en 852 du calendrier hégirien) a dit : « Nous pouvons tirer de ce hadith l'interdiction d'exprimer de la joie lors des fêtes des associés et l'interdiction de leur ressembler ». (Fath Al Bari 2/442)

(4) Il s'agit du jour du A'id après la fin du mois de Ramadan.

(5) Il s'agit du jour du A'id du sacrifice.

Hadith n°3 :

D'après 'Abdallah Ibn 'Amr (qu'Allah les agrée lui et son père), le Prophète (que la prière d'Allah et Son salut soient sur lui) a dit: « Celui qui ressemble à autre que nous ne fait pas partie de nous. Ne ressembliez pas aux juifs et aux chrétiens !¹ » (Rapporté par Tirmidhi dans ses Sounan n°2695 et authentifié par Cheikh Albani dans sa correction de Sounan Tirmidhi)

Hadith n°4 :

D'après 'Abdallah Ibn 'Omar (qu'Allah les agrée lui et son père), le Prophète (que la prière d'Allah et Son salut soient sur lui) a dit: « Celui qui ressemble à un peuple (1) fait partie d'eux (2) ». (Rapporté par Abou Daoud dans ses Sounan n°4031 et authentifié par l'imam Dhahabi dans Siyar A'lam An Noubala 15/509 et par l'imam Ibn Hajar dans Fath Al Bari 10/282)

(1) Ce hadith est général et comprend celui qui ressemble à un peuple dans une chose qui lui est spécifique que ce soit dans leurs croyances, dans leurs adorations, dans leurs vêtements, dans leurs coutumes... (Fath Dhil Jalal Wal

¹ Cheikh Al Islam Ibn Taymiya (mort en 728 du calendrier hégirien) a dit après avoir mentionné que les paroles des imams de l'Islam à propos de l'interdiction de ressembler aux non-musulmans sont particulièrement nombreuses : « Ceci permet d'avoir la certitude que les imams sont en consensus à propos de l'interdiction de se conformer aux non-musulmans et à propos de l'ordre de se différencier d'eux ». (Iqtida Siral Moustaqim vol 1 p 350)

Ikram Bi Charh Boulough Al Maram de Cheikh 'Otheimine vol 15 p 171/172)

(2) C'est à dire que le fait de ressembler à un peuple dans l'apparence conduit vers le fait de faire partie de ce peuple dans le cœur, par la croyance. En effet, il n'y a pas de doute que le fait de ressembler à un peuple entraîne le fait d'aimer ce peuple, de le glorifier et de se rapprocher d'eux et cela peut amener la personne à leur ressembler même dans les adorations qu'ils pratiquent. (Fath Dhil Jalal Wal Ikram Bi Charh Boulough Al Maram de Cheikh 'Otheimine vol 15 p 172)

Ensuite, ce hadith peut désigner le fait de ressembler à des gens pieux ou à l'inverse à des gens qui ne le sont pas et ainsi la personne fera partie d'eux dans le bien ou, à l'inverse, sera comme eux au niveau des péchés. (Mirqatoul Mafatih Charh Mishkat Al Masabih de l'imam 'Ali Al Qari vol 8 p 222, hadith n°4347)

Si les gens à qui la personne ressemble sont des non-musulmans alors le hadith montre clairement l'interdiction de leur ressembler. Cheikh Al Islam Ibn Taymiya (mort en 728 du calendrier hégirien) a dit: « Ce hadith montre, au minimum, l'interdiction de ressembler aux non-musulmans ». (Iqtida Siral Moustaqim vol 1 p 241)

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Ahmadiyya Anjuman Isha'at Islam Lahore

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Italian

Gaza è la nostra Patria!

By Luca del Negro

(<https://autorenegro.org/mashaallah-book/>)

llah-book/



È risaputo che per ogni regione geografica, per ogni singolo territorio, corrispondono determinati e differenti “ambienti”, dove il proliferare della vita è attivo nelle sue diversità; la vita in ogni caso rimane nella sua essenza biologica uguale, identica, la stessa e, il “mistero della vita” è quindi preservato e mantenuto comprensibile per l’agnostico, meglio racchiuso nelle parole di Dio per il fedele e mai da confondersi con il panteismo: il primo risultato è quindi riassumibile con l’asserire che, per ogni differente situazione disponibile, la vita non smette di pulsare in una forma comprensibile, dove Dio è vita e la rappresenta in una ricercata prova di confronto intellettuale.

Il Dio Unico (Unico Dio, Allah) quindi non differisce e non può differire in nessun luogo conosciuto o non ancora conosciuto: il Dio Unico (Unico Dio, Allah) attraversa tutti i modelli, tutte le forme di aggregazione umana esistenti, esistite o da esistere, quasi a favorire il dovere-compito dell’Uomo di unirsi in autonomia nei contesti geologici differenti per scoprirlo. A margine di questo approfondimento, è degno di nota un pensiero nato dalle menti dei filosofi appartenenti alla cosiddetta scuola pitagorica nell’antica Grecia, padri per così dire della qui citata e in seguito denominata geologia all’incirca un millennio prima che le Rivelazione coraniche avessero luogo, laddove, come si avrà modo di leggere, per “divino”, si potrà facilmente intuire in un ampio ragionamento fatto da quei pensatori che questo termine comprende tutte le molte divinità allora venerate, come ad assegnarne nella

“naturale ignoranza”, una originale essenza di pensiero rivolta alla percezione di Dio unico (Unico Dio).

Di seguito il pensiero:

“Il divino è l’anima del mondo e l’etica nasce dall’armonia che è nella giustizia rappresentata da un quadrato che risulta dal prodotto dell’uguale con l’uguale”.

Il favorire un’anima di persone, i mussulmani, di questi congeniti presupposti di pensiero, non sarà solamente attività prosastica o ricerca di “convivenza pacifica” e forzata convivenza pacifica fondata sull’Unico Dio comune riconosciuto dall’Occidente ma, moderna e possibile pratica di proselitismo accettata (*da’wa*), dovere affievolito e spesso malamente deviato nella pratica odierna del mussulmano, il quale favorisce maldestramente con questo fare un presunto odio di parte. In particolare, quello che si deve intendere per “autoregolazione e negoziazione”, è il ritorno ideale e dottrinale alla geo-localizzazione nel richiamo del divino come conseguenza di un’attività politica e moderata verso “la madre” (in arabo “Umm” [أُمّ]). Parola derivante dalla radice araba “m-m-” così come per “Ummah”) Patria, da intendersi ideale società e non luogo fisico circoscritto della comunitaria “Nazione di mussulmani” (precedente definizione alla designazione del quarto Califfo, periodo storico in cui la nascita e l’espansione della Comunità veniva suggellata in origine da un Patto di tolleranza, in arabo “*Ṣaḥīfa*”), società cioè composta e in via di definizione sul modello curato dello stesso Profeta Maometto, [la Pace su di Lui] modello definitosi tale in virtù di un patto.

Lucaa del Negro, revised excerpt from:

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Spanish

Las 73 sectas islámicas en la profecía.

Por el Prof. Ubaldo Pi



Según un hadiz del Profeta Muhammad, la Ummah (comunidad musulmana) se dividirá en setenta y tres sectas hacia el fin de los tiempos. Este hadiz menciona que solo una de estas sectas estará en el Paraíso, y esa será la que siga los principios del Corán y la Sunnah, tal como lo hicieron el Profeta y sus compañeros. Se registró en el Sahih que el Profeta de Allah, la paz y las bendiciones de Allah sean con él, dijo: "Los judíos se dividieron en setenta y una sectas, los cristianos se dividieron en setenta y dos sectas; y ustedes, los musulmanes, se dividirán en setenta y tres sectas, una sola estará en el Paraíso". Le preguntaron: "¿Cuál será la que se salvará?", respondió: "La que siga lo mismo que yo y mis Sahabah seguimos". En otra versión de este dicho se menciona que la respuesta que dio fue: "Al Yama'ah (la que se mantenga unida bajo los principios del Corán y la Sunnah)" (Abu Dawud, At-Tirmidhi, Ibn Mayah y Al Hakim, quien dijo que era Sahih según las condiciones de Bujari. Ibn Tamiah dijo: "Este es un Hadiz Sahih y muy conocido" y Al Albani dijo que era Sahih en su Silsilah As-Sahihah).

Para poder distinguir las diferencias y reconocer esas sectas en toda época se hace necesario establecer algunos parámetros, especialmente porque no todas las divergencias de opinión que surgen entre los musulmanes se consideran como parte de una secta. Esto sucede hoy en día, pues los musulmanes difieren en las formas en las que hacen da'wah, la forma como adquieren el conocimiento de la Shari'ah y del Fiqh, todo esto no entra a formar parte de lo que estamos discutiendo. Al Mu-barkfuri en su comentario de Sunan At-Tirmidhi menciona los parámetros a los que nos referimos, dijo: "Al 'Alqami dijo: 'Nuestro Shaij mencionó que el Imam Abu Mansur 'Abdul Qahir Bin Tahir At-Tamimi en su comentario del hadiz, comentó: Los especialistas entendieron que lo que el Mensajero de Allah, la

paz y las bendiciones de Allah sean con él, quiso decir con esto de las divisiones, no era las diferencias que surgen en aspectos relacionados con el Fiqh, dentro del halal y el haram, sino que condenó con sus palabras a todos aquellos que divergieran de la gente que sigue la verdad en asuntos del Tawhid, sobre el bien y el mal, sobre las condiciones para que se elija a un profeta y se le conceda un mensaje, y en su fidelidad a los sahabah, puesto que las diferencias que hay en estos temas llevó a que unos acusaran a los otros de incredulidad, a diferencia de lo que dijimos al principio respecto a las diferencias de opinión en el Fiqh". Consulta del libro Tuhfah Al Ahwad. El Santo Profeta Muhammad (sa), entre muchas de sus profecías, ha mencionado en un hadiz, una profecía que muchos de nosotros hemos visto cumplida en nuestra vida. Hace casi 1400 años, nuestro amado Maestro (sa) profetizó:

Abdullah bin Amarra relata que el Santo Profeta (sa) dijo: "Seguramente le sucederán cosas a mi pueblo como les sucedió antes a los israelitas, se parecerán entre sí como un zapato en un par se parece al otro en la medida en que si alguien entre los israelitas ha cometido abiertamente adulterio con su madre, habrá algunos que también lo harán en mi Ummah. Ciertamente, los israelitas fueron divididos en 72 Yama'ats, pero mi pueblo será dividido en 73 Yama'ats, todos ellos estarán en el fuego menos uno'. —preguntaron los compañeros. '¿Quiénes son ellos, oh Mensajero de Allah!', dijo el Santo Profeta (sa). "Ellos son los que serán como yo y mis compañeros".

En este hadiz (dicho) del Santo Profeta (sa) hay bastantes cosas que deben notarse. En primer lugar, menciona la semejanza de la Ummah musulmana con los israelitas (es decir, los judíos). En otro hadiz se menciona esta semejanza en las palabras de que, así como entre los judíos se levantaba un profeta en cada siglo, entre los musulmanes se levantará un reformador, y así como entre los judíos, al final de la cadena de profetas, un Mesías fue resucitado, un Mesías será resucitado entre los musulmanes. Entre los judíos, había 12 tribus, cada una dividida en seis Yama'ats, haciendo un total de 72 Yama'ats en el momento en que el Mesías Jesús (as) fue enviado a los israelitas. Después de la aparición del Mesías entre el

pueblo judío, la lista de sectas aumentó considerablemente. Por lo tanto, al hablar de 73 divisiones entre los musulmanes y teniendo en cuenta las semejanzas de la Ummah musulmana con el pueblo judío mencionadas en las dos tradiciones anteriores, parece que estos dos hadices se relacionan con el tiempo del Mesías Prometido (as).

Autenticidad del hadiz

Aparte de Tirmidhi, Ibne Maya da tres narraciones independientes del mismo hadiz. Hablando de la autenticidad de este hadiz, Abu Mansur Abd al-Kahir ibn-Tahir Al-Baghdadi dice: Hay muchas cadenas de transmisión [testimonios independientes] para la tradición que trata de la división de la comunidad. Varios de los siguientes compañeros lo han transmitido como proveniente del Profeta (sa):

Anas ibn-Malik, Abu-Hurairah, Abu-l-Darda, Yabir, Abu-Sa'id al-Khidri, Ubai ibn-Ka'b, Abd-Allah ibn-Amr ibn-al-'As, abu-Imamah, Wathilah ibn-al-Aska' y otros. También se transmite que los piadosos califas mencionaron que la comunidad se dividiría después de ellos, que una sola secta se salvaría a sí misma, y el resto de ellos serían entregados al error en este mundo, y a la destrucción en el otro.

Por lo tanto, queda bastante claro que no hay duda sobre la autenticidad de este hadiz y grandes eruditos del Islam como al-Baghdadi consideraron que este hadiz era genuino. Al hablar de los tipos de divisiones que ocurrirán entre la Ummah musulmana, Abu-Mansur al-Baghdadi dice: Todos los hombres inteligentes de los autores del tratado han sabido que el Profeta (sa), al hablar de las divisiones que debían ser condenadas y cuyos miembros estaban destinados al fuego del infierno, no se refería a las diversas escuelas jurídicas, que, aunque no estaban de acuerdo en cuanto a los institutos derivados de la ley, estaban de acuerdo en cuanto a los fundamentos de la religión. Y en verdad, el Profeta (sa), al mencionar las sectas condenadas, tenía en mente solo a aquellos que tenían opiniones erróneas y que difieren de la única secta que se salvará, en asuntos tales como la ética y la unidad, las promesas y amenazas (con respecto a la vida futura), la predestinación y el libre albedrío, la

determinación del bien y el mal, la guía correcta y el error. la voluntad y el deseo de Dios, la visión profética y la comprensión, los atributos de Allah, Sus nombres y cualidades, cualquier pregunta sobre lo que está ordenado y lo que está permitido, la profecía y sus condiciones, y preguntas similares.

Cumplimiento literal de la profecía: Existencia de 73 Yama'ats.

Habiendo dicho eso, tenemos que entender que debería haber una manera de separar una Yama'at de 72 . Por lo tanto, debería haber algún método por el cual se formen dos grupos de Yama'ats entre la Ummah musulmana y en un conjunto habrá solo un Yama'at (al cual el Santo Profeta (sa) se refirió como semejante a él y a sus compañeros), mientras que el otro conjunto contendrá 72 sectas que se parecerán a los judíos. Para ir más lejos tenemos que establecer aquí tres cosas. En primer lugar, que hubo en un tiempo 73 sectas de musulmanes. En segundo lugar, que formaron dos grupos, uno que contenía una Yama'at y el otro que contenía 72 sectas. En tercer lugar, el conjunto que contenía una Yama'at consistía en los seguidores de un pretendiente al Mesías. La tercera condición tiene que cumplirse porque, como he establecido anteriormente, nos estamos refiriendo al tiempo del Mesías Prometido (as), solo los seguidores de un Mesías pueden formar una Yama'at que se asemeje al Santo Profeta (sa) y sus compañeros. Para establecer que se cumplieron las tres condiciones antes mencionadas, presentaré aquí mi traducción de una parte de un editorial publicado en urdu en el diario pakistaní Nawai Waqt.

Una de las cosas especialmente importantes de esta decisión ha sido que el consenso de la Ummah ha sido sustancialmente correcto. A lo largo de la historia del Islam, nunca se ha alcanzado un consenso tan abrumador sobre ningún tema importante. Aparte de los grandes eruditos religiosos, los poseedores de la Shar'a, todos los líderes políticos y los líderes políticos de cada grupo han coincidido en este consenso. Aparte de estos, todos los sufíes karam, aarifeen Billah, los líderes de Tassawaf y las prácticas tenían total acuerdo. Excluyendo a los qadianíes, todas las demás 72 sectas que se consideran musulmanas, estuvieron de acuerdo y están contentas

con la solución de este asunto. Entre los líderes de la nación y a'maideen, no parece haber ningún grupo que no tenga una actitud alegre hacia esta decisión. La nación debería tomar nota de esto.

Y ese no fue el único periódico que testificó que el número era 72, seguido de otro testimonio de un periódico inglés publicado desde el Reino Unido. Mediante una enmienda constitucional, la Asamblea Nacional ha despojado a medio millón de miembros de la comunidad ahmadí de su condición religiosa de musulmanes. La excomunión de un número tan grande de musulmanes por parte de una institución política es un acontecimiento único en los 1400 años de historia del Islam. El peso de tomar la medida recayó en la Asamblea Nacional porque el islam rechaza el sacerdocio y los musulmanes, aunque divididos en 72 sectas, no tienen iglesia ni papa. Los edictos religiosos dictados por muftís o eruditos religiosos no son vinculantes para ningún individuo o cuerpo de musulmanes. Claramente, según estos periódicos, existían 73 secciones en el Islam, una Jama'at-e-Ahmediyya y el resto de las 72. El resto de las 72 sectas fueron unánimes y felices, y formaron un partido (un conjunto) excluyendo a una (el otro conjunto) del Islam. A pesar de que todos tenían fatwas que se declaraban unos a otros como kafirs, cuando se trataba de la cuestión de los musulmanes áhmadis, todos estaban unidos, por lo que no queda duda sobre la identidad de 72 y uno de ellos, lo que hace un total de 73. Ya he establecido que los judíos tenían 72 sectas en el tiempo del Mesías, por lo que este hadiz estaría reflejando el tiempo del Mesías entre la Ummah musulmana, que todos los musulmanes hoy en día creen que es también el tiempo de la aparición del Mahdi.

Opiniones de algunos santos musulmanes

Ahora me gustaría presentar algunas citas de los escritos y declaraciones de algunos santos musulmanes que reflexionan sobre las prácticas y el nombre de la Jama'at de los seguidores del Mahdi y el Mesías. Hadhrat Ali (ra) dijo: Mahdi Maoud será coloreado con la gloria de Muhammadiyya y tendrá la riqueza de Ahmediyya.

Hadhrat Muhammad bin Faris Misri escribió: Nuestro erudito será profeta y de entre aquellos que claman hacia la verdad, tendrá la posición de mensajero y nuestro A'arif estará en el período de Ahmadi, será de entre los oolulazm (aquellos que tienen una fuerte determinación) y recibirá la grandeza.

Hadhrat Mujaddid Alif Thani escribió: Alrededor de mil y tantos años después de la triste muerte del Santo Profeta (sa), el Haqiqate (la verdad) Muhammadiyya ascenderá de su estación y se unirá con el lugar del Haqiqate (la Verdad) Ka'aba. En ese momento, Haqeeqate Muhammadi (Verdad de Muhammadi) se llamará Haqeeqate Ahmadi (Verdad Ahmadi).

Hadhrat Imam Ali Al-Qari escribió: Así, entre setenta y tres sectas, todas ellas estarán en el fuego y la firqah najiyya (secta merecedora del paraíso) será la que tendrá la gloria de Muhammadiyya y seguirá las sagradas Tareeqatul (prácticas de) Ahmadiyya. Hadhrat Abdur Raheem Grohri escribió: Hadhrat Mahdi Maoud tiene la apariencia de Muhammadi y descenderá como un líder, tendrá un lunar cerca de uno de sus ojos. Él restablecerá din-e Ahmadi (las prácticas Ahmadi), nuestro sahib será brillante como el sol y amado por todos. Será erudito, sabio, rey de la sabiduría y un santo eterno. ¡Oh mir Muhammad Sahah! El Mahdi será decorado con el turbante de la profecía. Todos los santos musulmanes y sufíes mencionados anteriormente entendieron que en la época del Mahdi, Tareeqatul Ahmadiyya será restablecida y por lo tanto los seguidores del verdadero Mahdi estarán practicando la Gloria Ahmadiyya del Islam o se llamarán Ahmadiyya firqah.

Semejanza de los 72 con los judíos en sus creencias

De acuerdo con el hadiz que mencioné al principio, aparte de ser 72 en número, este conjunto se parecerá a los judíos en su comportamiento como un zapato en un par se parece al otro. No voy a entrar en detalles sobre el comportamiento de 72 sectas, sin embargo, sólo me gustaría mencionar una semejanza de estas sectas con los judíos de la época del Mesías (Jesús (as)).

Los judíos de ese tiempo creían que un

profeta israelita anterior, Elías (Ilyas (as)) había ascendido al cielo en su carro de fuego y antes del advenimiento del Mesías, descendería de los cielos en su carro y prepararía el terreno para el advenimiento del Mesías, y luego el Mesías aparecería. Así que cuando Jesús (as) reclamó el Mesianismo, lo rechazaron diciendo que no vimos a Elías (Ilyas (as)) descender de los cielos. Cuando Jesús (as), afirmó que Juan el Bautista (Yahya (as)) es el Elías Prometido (Ilyas (as)), los judíos insistieron en que él debería haber descendido de los cielos si hubiera sido Elías (Ilyas (as)) y por eso rechazaron tanto a Jesús (as) como a Juan (Yahya (as)). Estas 72 sectas del Islam, en la época del Mesías Prometido (as) sin excepción alguna, sostenían la creencia de que Jesús (as) ascendió al cielo con su cuerpo y su alma y que sería el mismo Jesús (as) quien regresaría como el Mesías para la Ummah musulmana. Insisten en verlo descender, desde los cielos con las manos en las alas de dos ángulos, sobre un minarete blanco. Al igual que los musulmanes de la actualidad, los judíos de la época de Jesús (as) estaban esperando que aparecieran dos figuras, un Mesías sacerdotal (equivalente al Mahdi islámico) y un Mesías más preocupado, un rey que vendría y liberaría a los israelitas de la esclavitud. Lawrence H. Schiffman en su artículo 'Sectarismo judío en los tiempos del Segundo Templo' dice: Creían que la era venidera ciertamente comenzaría con una gran guerra y castigo, sin embargo, vieron el liderazgo del pueblo en manos de dos figuras mesiánicas. Un Mesías sacerdotal tendría precedencia y restablecería el culto sacrificial de Jerusalén. Junto con él, un Mesías Dividido gobernaría sobre el reino temporal restablecido.

Así, cuando Jesús (as) predicó la paz, la tolerancia y la no violencia, los judíos se burlaron de él y lo rechazaron. Hoy en día, los musulmanes, conscientes de los errores que cometieron los judíos, insisten en la venida de un Mahdi (el guiado) para la reforma religiosa de la Ummah y un Mesías más preocupado. Esperan a un Mesías cuyo único trabajo será liderar a los musulmanes en una guerra santa contra todas las demás potencias del mundo y derramar sangre y matar a Dajjal y así es como, la mayoría de los musulmanes de la actualidad, creen que el Mesías los salvará.

Una Yama'at que se asemeja al Santo Profeta y sus compañeros

Ahora me gustaría analizar la única Yama'at que fue separada por 72 colectivamente y se llama Yama'ate Ahmadiyya para ver si tenían alguna semejanza con el Santo Profeta (sa) y sus compañeros como se profetizó en el hadiz. Creo que la semejanza mencionada en el hadiz debería reflejarse en todos los aspectos de la vida de los seguidores de esta Yama'at. Uno debe verlo claramente en su Taqwa, así como en los eventos reales que rodean sus vidas. Como las diferentes personalidades perciben los caracteres de manera diferente y, por lo tanto, no se puede proporcionar una prueba sólida de la semejanza de un carácter con otro y solo puede ser observado y juzgado por individuos, por lo tanto, no discutiré esto. Sin embargo, me gustaría asegurar a todos los que se asocian con los musulmanes áhmadis que si observan atentamente verán reflejos de Hadhrat Abu Bakr (ra) y Hadhrat Uthman Ghani (ra) entre los hombres y de Hadhrat Khadija (ra) entre las mujeres cuando se trata de sacrificios financieros, verán el carácter de Hadhrat Bilal (ra) en lo que respecta a la firmeza y verán reflejos de Hadhrat Umar (ra) y Hadhrat Ali (ra) cuando se trata de valentía. En lo que concierne a la Taqwa, creo que Allah es el único Juez de la Taqwa, así que dejaré eso también y dejaré que los individuos decidan por sí mismos lo que ven en términos de Taqwa cuando se asocian con los musulmanes áhmadis.

Hay algunos eventos reales que rodearon al Santo Profeta (sa) y sus compañeros que fueron registrados en la historia, así como algunos en el Sagrado Corán, que me gustaría discutir en este artículo y mostrar a los lectores cómo estos eventos se repitieron en la historia del Ahmadíah, con todas y cada una de las semejanzas con los eventos que ocurrieron en la época del Santo Profeta (sa).

Lapidación por creencias

Estoy seguro de que los lectores estarán de acuerdo conmigo en que la persecución del Santo Profeta (sa) y sus compañeros (ra) fue muy severa. Sin embargo, hay un evento de la vida del Santo Profeta (sa) que no escapó a ningún historiador. Incluso los historiadores occidentales no musulmanes, como Sir William

Muir[13] y W. Montgomery Watt[14], que no creían que la persecución fuera tan severa, han registrado este evento y han testificado de la autenticidad del evento. Este es el evento cuando el Santo Profeta (sa) fue a Taif para predicar. El trato brutal de nuestro amado Maestro (sa) por parte de la gente de Taif es descrito por muchos historiadores y biógrafos. Me gustaría citar a Mirza Bashir-ud-din Mahmud Ahmad de su libro 'Vida de Muhammad'. Los informes sobre él ya habían llegado a Taif, y allí estaba ahora, sin brazos para seguirlo, un individuo solitario con un solo compañero, Zaid. La gente del pueblo pensaba que era una molestia a la que había que poner fin, aunque sólo fuera para complacer a sus jefes. Le lanzaron contra los vagabundos de la ciudad y los muchachos de la calle, que lo apedrearon y lo expulsaron de la ciudad. Zaid fue herido y el Profeta (sa) comenzó a sangrar profusamente. Una cosa está muy clara en este evento: nuestro amado Maestro (sa) fue apedreado solo por tener creencias que estaban en contra de las creencias populares de la gente de ese tiempo. Este tipo de trato ha sido recibido por varios musulmanes áhmadi y la semejanza de los musulmanes áhmadi con el Santo Profeta (sa) y su compañero Hadhrat Zaid (ra) en lo que respecta al caso de lapidación por parte de los oponentes, se ha mostrado a todas las generaciones hasta ahora, desde la fundación del Movimiento Ahmadía en el Islam. La primera vez que esta semejanza se manifestó para la humanidad fue en forma de shahada por lapidación de un musulmán áhmadi en Afganistán. El evento es descrito en detalle por el Mesías Prometido (as) en su libro 'Tadhkiratush Shahaditain'. Friedmann, un historiador independiente, también ha registrado este evento con las siguientes palabras: El propio Abdul Latif, que aceptó las reivindicaciones religiosas de Ghulam Ahmad en 1900 después de leer algunos de sus libros, llegó a Qadian en 1902 y permaneció allí durante varios meses. A su regreso a Kabul en enero de 1903 fue arrestado. Se organizó una disputa religiosa entre él y varios teólogos ortodoxos.

Como era de esperar, se decidió que los puntos de vista ahmadíes eran inaceptables, y que quienes los sostenían eran incrédulos. Cuando Abdul Latif se negó repetidamente a renunciar a su fe, fue apedreado hasta la muerte en julio de 1903. Luego, en la India, donde

residía el fundador de esta Yama'at, la semejanza con este evento se manifestó en 1905 cuando el Mesías Prometido (as) visitó Amritsar y esto está registrado por Friedmann así como por Mirza Bashir-ud-Din Mahmud Ahmad a quien citaré de su libro 'Hadhrat Ahmad, El Mesías Prometido'. El carruaje fue llevado hasta la puerta de la marea del apartamento, y el Mesías Prometido (as) procedió a ocuparlo. Cuando se iba a sentar, esto se dio cuenta a la gente, y los que estaban fuera de la sala de conferencias avanzaron hacia él, y uno de ellos lo golpeó con una sustancia gruesa y pesada. Uno de sus discípulos, que estaba cerca, se interpuso de inmediato entre el Mesías prometido (as) y el agresor para protegerse del golpe. Afortunadamente, la puerta del carruaje se abrió y las cosas se pegaron contra ella, y el caballero escapó con solo una herida leve. Tan pronto como el Mesías Prometido tomó asiento, el carruaje se puso en marcha. La turba le lanzó una lluvia de piedras.

En una de estas ocasiones, el jeque Ijaz Ahmad Sahib (sobrino de Sir Muhammad Iqbal Sahib), también se opuso al movimiento. Sin embargo, cuando vio a los opositores arrojar piedras a los musulmanes áhmadiés, decidió confesar su fe en el Islam Ahmadía, diciendo que esta es la forma en que los opositores trataron a nuestro amado Santo Profeta Muhammad (sa).

En nuestro tiempo presente, nuevamente fuimos testigos de esta semejanza con el Santo Profeta (sa) en el reciente evento de Shabqadar, Pakistán, donde tres ahmadíes fueron arrojados con piedras solo por sus creencias. El suceso fue reportado por diversas comisiones de derechos humanos y agencias de noticias

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Aparte de lo anterior, hasta ahora más de 100 musulmanes áhmadi han sido asesinados por opositores sólo por sus creencias en el Mesías y el Mahdi de la época.

Semejanzas en otras formas de persecuciones. A continuación, me gustaría discutir algo de la persecución colectiva que el Santo Profeta (sa) y sus compañeros recibieron a

manos de los opositores y mostrar que el mismo tipo de persecución se extendió hacia los ahmadíes por parte de las 72 sectas del Islam. Una de las medidas a las que recurrió la gente de La Meca para presionar al Santo Profeta (sa) y a sus compañeros para tratar de obligarlos a renunciar a su fe y su predicación, es registrada por Watt como:

Con la formación de una gran alianza se instituyó un boicot a los clanes de Hashim y al-Muttalib. Ninguno de los otros clanes debía tener ningún trato comercial con ellos, y no debía haber matrimonios mixtos.

¿Es esta alianza y boicot diferente del registrado por Munir Report[26] y Friedmann? Friedmann afirma: La convención de todos los partidos musulmanes de Pakistán se celebró en Karachi en enero de 1953. A la convención asistieron los principales 'ulama' musulmanes. Algunos de ellos representaban a organizaciones, como la Jama'at-i Islami, la Jamiyyat al-ulama-i Islam y otras. La convención resolvió recurrir a la "acción directa", exigió la renuncia del primer ministro de Pakistán y declaró un boicot total a los ahmadíes. En 1974 también se anunció e implementó un boicot social total a los musulmanes áhmadi en todo Pakistán. El precio que Hadhrat Bilal (ra) pagó por recitar la Kalimah es conocido por todos los musulmanes. Sir William Muir registra: En lo más profundo de su angustia, los perseguidores no podían arrancarle más que una sola expresión: ¡AHAD! ¡AJÁ! '¡UNO, UNO (solo Dios)!' En tal ocasión, Abu Bakr pasó por allí, y aseguró la libertad de conciencia al esclavo fiel comprando su libertad. Las siguientes son solo algunas de las opiniones y relatos independientes del precio que los musulmanes áhmadis están pagando por recitar el Kalima. Hasta ahora, más de 100 personas de esta Yama'at han sido asesinadas en diferentes partes del mundo en nombre de la religión. Desde 1984, durante la campaña de limpieza de Kalima, esta Yama'at ha tenido la oportunidad de ofrecer sacrificios como los com-

pañeros del Santo Profeta (sa). Entre diferentes períodos durante los mil quinientos años de historia del Islam, se ha afirmado que los musulmanes han obligado a los no creyentes a recitar el Kalima Tayyeba. Sin embargo, no se ha encontrado ningún ejemplo de un evento en el que una persona que recitaba Kalima fuera detenida por la espada. Hubo un tiempo en que los musulmanes se extendieron por todo el mundo para predicar el Kalima Tayyiba y el ayuno y las oraciones, y ahora es el momento en que un ahmadi no puede recitar Kalima incluso si quiere recitarlo con un corazón verdadero y puro. Esto se debe a que se les impide hacerlo. Porque para ellos hacerlo es un delito penado por la ley. A los mecenos no les gustaba llamar musulmanes a Muhammad (sa) y a sus compañeros, sino que los llamaban sabeos. Hoy en día, es ilegal en Pakistán que un musulmán áhmadi afirme ser musulmán y a los musulmanes áhmadis se les dan nombres como Mirzais, Qadianis, etc. Hasta el momento se han registrado 729 casos contra musulmanes áhmadis por llamar a Adhan, predicar y afirmar ser musulmanes.

Es bien sabido que los mecenos hicieron todo lo posible para impedir que el Santo Profeta (sa) y sus compañeros predicaran y practicaran su religión. Se tomaron todas las medidas posibles para detenerlos. Se les prohibió rezar y encontramos su mención incluso en el Corán, que muchos comentaristas han dicho que se refiere a la acción de Abu Jihl. ¿Has visto al que prohíbe? Un siervo (nuestro) cuando reza. Hoy en día se ha declarado ilegal que los musulmanes áhmadis recen, ya que al hacerlo estarían "fingiendo ser musulmanes", lo que para un musulmán áhmadi es un delito penal y está penado por la ley en Pakistán. Hasta el momento se han registrado 19 casos contra musulmanes áhmadis en Pakistán por rezar (decir Salat).

Que Allah nos regale el discernimiento para comprender la profecía de las 73 sectas del Islam!!! ([Back to Contents](#))

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