



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/search?query=Radio+Virtual+Mosque&type=Channel>

Our websites

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

Announcements

Eid ul Fitr

In Swindon, the Eid-ul-Fitr will be celebrated on 31 March 2025. The service will start at 11:00 am, promptly.

We request everyone to say special prayers for peace in the world and the safety of the Palestinians.

The Call of the Messiah

by Hazrat Mirza Ghulam Ahmad

The Promised Messiah and Mahdi



(Editor's note: With this issue, we start the serialisation of the English translation of Najmul-Huda, translated into English by Abdul Hashim Khan Chowdhery and the original translation revised by Sheikh Ghulam Gilani Kamrani. It is at <https://alahmadiyya.org/books-islam-ahmadiyya/english-books/the-star-that-guides-by-hazrat-mirza-ghulam-ahmad-of-qadian/>. Lord Shahid Aziz has revised the translation for The Light.)

The Star that Guides - 4

Three Stages of Islamic Teachings

The fact is that the teaching of the Holy Quran and the instructions of the Holy Prophet are divided into three stages. The first is intended to turn savages into humans and to instil into them notions of human proprieties; the second is to raise them from the stage of natural humanity to that of moral beings; and the third is to elevate them from the moral stage to the stage of spiritual union with God, where they may enjoy His nearness, approbation and love. At this stage, there is extinction and effacement; all signs of separate existence and will are completely obliterated. Only one absorbing sense of Divine Presence, the single transcendent Presence, remains after the creation's dissolution. This is the final stage of progress for every God-seeking individual, whether man or woman. Hereto converge all the different systems of religious exercises. Here ends the journey of the saints. This is the stage referred to in the term "*Istiqlamat*", which occurs in the opening chapter of the Holy Qur'an. At this stage, all the passions and desires ignited in humanity's lower self are finally quenched under Divine Command. When this stage is attained, then the whole citadel is finally conquered. The rabble of passions and desires

cease their din, and the question is asked, "To whom does the Kingdom belong today?" the answer comes, "To the God of Glory and Greatness." But otherwise, this is the case with the stage of morals and good conduct. In that stage, there is no security against the enemy during the unguarded moments of spiritual strife. For those who have not yet passed beyond this stage, there remains to overcome many a stronghold difficult of conquest. They have to live in the constant fear of a sudden overwhelming assault by their lower selves when their appetites have become even more furious by prolonged abstention. Such men can never lead a life entirely free from dust and impurities, nor can they ever be secure from the assaults of their passions. ([Contents](#))

(From: <https://evrimagaci.org/tpg/president-steinmeier-visits-historic-mosque-for-ramadan-iftar-261326>)

Local News, 13 March, 2025

President Steinmeier Visits Historic Mosque For Ramadan Iftar

The visit symbolises unity and inter-faith dialogue during Ramadan celebrations.

German President Frank-Walter Steinmeier visited the historic Lahore Ahmadiyya Mosque located in the Wilmersdorf district of Berlin on March 13, 2025. His visit coincided with the holy month of Ramadan, and he participated in the traditional Iftar meal with community members at the mosque.

This mosque, which celebrated its centennial this year, is not just any mosque; it is the oldest mosque in Germany, established between 1924 and 1928 by the Ahmadiyya movement, also known as the Lahore community, headquartered in Pakistan. The mosque's architectural design was created by German architect Karl-Alfred Herrmann, who drew inspiration from the rich patterns of Eastern ar-

chitectural styles.

Since its founding, the Lahore Ahmadiyya Mosque has served as a welcoming space for Muslims from diverse backgrounds. It has become renowned for fostering interfaith dialogue, hosting various events and activities aimed at bringing together individuals from different beliefs and traditions. The mosque itself has enjoyed protected monument status since 1993, indicating its cultural significance, and has held regular Friday prayers since 2010.

President Steinmeier expressed his happiness at being present during the Iftar and stated, "I am pleased to be here today at this mosque, where people of different beliefs gather for a shared iftar meal." His words highlight the essence of the gathering, reinforcing the idea of unity among various faiths during Ramadan.

Steinmeier emphasised the mosque's role: "The mosque's history reflects the spirit of tolerance and openness." This statement succinctly captures the mosque's commitment to being more than just a place of worship. It functions as a centre for serious dialogue between Muslims and non-Muslims, showcasing how such interactions can lead to greater mutual respect and coexistence.

Reflecting on the historical backdrop during which the mosque was founded, Steinmeier remarked on the period of significant upheaval

after World War I. He pointed out how various religions, including Islam, needed to reevaluate their foundations and seek fresh avenues for communication and greater understandings. This historical perspective adds depth to the mosque's significance as it navigated through contrasting societal challenges.

The architectural elements of the mosque were also highlighted. Steinmeier praised its unique design, which remains one of the outstanding landmarks of Berlin. Consequently, he stated, "The inclusion of all Islamic influences under one roof reflects the spirit of tolerance." This admiration not only recognises the mosque's aesthetic value but also its symbolic function as a space where diverse Islamic traditions coalesce.

Throughout its 100-year history, the Lahore Ahmadiyya Mosque has embraced individuals from all walks of life, serving as more than just sacred ground but also a bastion of intercultural harmony and cohabitation. It was built to bridge communities through shared religious experiences and heartfelt discussions.

Steinmeier's visit and the Iftar meal at the mosque serve as reminders of the significance of such spaces, especially during times of division and misunderstanding. It showcases the importance of open dialogue and community gathering as foundational aspects of society's progress.

The event exemplifies how the mosque

From the left Hazrat Ameer, Mr Amir Aziz and his excellency the President.



continues to uphold its founding principles, which focus on promoting peace, respect, and unity. It stands as a testimony to the Ahmadiyya movement's vision of fostering interfaith relationships and supporting the discourse on tolerance and acceptance, which is particularly pertinent as societies worldwide grapple with increasing polarisation.

President Steinmeier's presence at the Lahore Ahmadiyya



Mosque not only reinforces the mosque's mission but also showcases the role of political figures in supporting cultural and interfaith initiatives. Such acts can inspire others to join similar endeavours, paving the way for more inclusive environments where diversity is celebrated rather than diminished.

With Steinmeier's remarks and commitment to dialogue, the visit solidifies the



mosque's position as not merely historic but also as vibrant and dynamic, continuing to play a significant role within the broader Berlin community and beyond. It encourages people of varying backgrounds to engage with one another, cultivating stronger, lasting relationships rooted firmly in respect and shared human values. ([Contents](#))



News of the President's Visit in the Arabic Media

(From: https://arabic.euronews.com/2025/03/13/german-president-frank-walter-steinmeier-lahore-ahmadiyya-mosque-berlin-ramadan-reli-gious?utm_source=news.google.com&utm_campaign=feeds_news&utm_medium=r eferral)

الرئيس الألماني يزور أقدم مسجد بالبلاد ويشارك في إفطار رمضاني

بقلم: يورونيوز

GMT+1 نشرت في ١٣/٠٣/٢٠٢٥ - ١١:٣٠

شارك هذا المقال

محادثة

في مبادرة تجسد قيم الانفتاح والتعايش الديني، زار الرئيس الألماني فرانك فالتر شتاينماير مساء الأربعاء مسجد "لاهور الأحمديّة" في حي فيلمرسدورف ببرلين، حيث شارك في مأدبة إفطار الشهر رمضان.

ويُعد هذا المسجد، الذي يحتفل هذا العام بمرور مئة عام على تأسيسه، أقدم مسجد في ألمانيا، وقد بُني بين عامي ١٩٢٣ و١٩٢٨ على يد حركة "الأحمديّة" أو ما يُعرف أيضاً بـ "جماعة لاهور"، التي تتخذ من باكستان مقراً لها. وقد صممه المهندس المعماري الألماني كارل ألفريد هيرمان على الطراز المغولي، مستلهماً النماذج المعمارية الشرقية

ومنذ تأسيسه، فتح المسجد أبوابه للمسلمين من جميع الجنسيات، وسرعان ما أصبح منبراً للحوار بين الأديان. إلى جانب إقامة الصلوات والمناسبات الدينية، ويستضيف المسجد محاضرات وفعاليات تجمع مختلف الفئات، وقد أُدرج في قائمة المباني المحمية منذ عام ١٩٩٣. كما تُقام فيه صلاة الجمعة بانتظام منذ عام ٢٠١٠.

وفي كلمته خلال الإفطار، عبّر الرئيس شتاينماير عن سعادته بالمشاركة في هذه المناسبة، قائلاً: "يسرني أن أكون هنا اليوم في هذا المسجد، حيث يجتمع الناس من مختلف المعتقدات والتقاليد الدينية على مائدة إفطار مشتركة".

وأكد الرئيس الألماني أن تاريخ المسجد يعكس روح التسامح والانفتاح، مشيراً إلى أن البناء منذ نشأته، لم يكن مجرد مكان للصلاة، بل كان أيضاً مركزاً للحوار الجاد بين المسلمين وغير المسلمين ([Contents](#))



His Excellency, Frank-Walter Steinmeier, President of Germany with Lord Shahid Aziz



The Berlin Mosque in 1946



The Berlin Mosque 2025

Fasting and Lailat-ul-Qadr in Ramadan

By Jalal ud Dean

Introduction:

This researched article is for both Muslims and Not-Muslims alike. It is indeed prudent to highlight in this researched article that fasting is a compliance test for all Muslims of whatever sects¹ or sub-sectarians, as divisions² within the general broadness of Islam. This applies the World over. Islam's universality is linked and constitutionally bound together as the principal religious law for all Muslims. There were over 2.4 billion Muslims in the World in 2024, making Islam the World's 2nd largest religion. It is globally common knowledge that the Holy Qur'an, which was Divinely revealed to Prophet Muhammad (*pbuh*) more than 1400 years³ ago, has remained forever intact as the original principal law for all Muslims. Accord-

¹ There are 73 sub-sectarian divisions within Islam, which have developed out of the two mainstream Sects.

² The two mainstream Sects are: (1). Sunnis, (2). Shiites. Wahhabi is under umbrella of Sunnis and Sufi is mystical and can be from either Sunnis or Shiites. Sunnis are the largest (at 80-85% - all over the World) followed by Shiites (15-20% and its highest density is in Iran and all countries bordering Iran, and then thinning out to other countries). Out of these mainstream Sects evolve Islamic Schools of Law (e.g. *Hanafi*, *Shafi'i*, *Maliki*, *Hanbali*); and Islamic Movements (e.g. *Al-Ikwan Al-Muslimun* [spreading out of Egypt into the Arab World], *Jamaat-i-Islami*, *Ahmadiyya Anjuman Ishaat-i-Islam (Lahore)*, *Ibadi*, *Ahle-Haqq*) and all others, which comprise the total of 73 sub-sectarians.

³ The Holy Qur'an was first revealed to Prophet Muhammad (*pbuh*) on 10th August 610AD (as equivalent to the Gregorian system), with the first five verses of Chapter 96, as **HQ96:1-5**. The remaining 14 verses (**HQ96: 6-19**) were revealed much later after the revelations of Chapter 74 and then followed by the revelations Chapter 73. The entire Holy Qur'an was revealed from 610AD – 632AD over a span of 23 years. Prophet Muhammad (*pbuh*) died peacefully on 8th June 632AD, (as equivalent to the Gregorian system) soon after the completion of the Holy Qur'an in the same year of 632AD at Medina.

ingly, all Muslims are spiritually linked throughout the world. Prophet Muhammad (*pbuh*), as both the Final Messenger and the Final Prophet of Almighty God, steered his communities of Arabs through some of the most difficult times any human being has endured. The researched work below filters out unsubstantiated myths against Islam and re-establishes the correctness of Islam, as Divinely revealed in the Holy Quran.

Discussions on Fasting and *Lailat-ul-Qadr* in Ramadan:

There are so many Not-Muslim communities in many countries which have often stated that Muslims fasting is Muslims' self-imposed punishment as their penance¹ for Muslims' wrongdoings. On the contrary, some other Not-Muslim communities further state that Muslims' month-long period of fasting is their Lent². Muslim fasting during Ramadan is neither their penance nor their Lent.

Prophet Muhammad (*pbuh*)³ clarified all those misapprehensions by other communities living in the Middle Eastern regions during the Islamic inception era 610AD-632AD.

The foundational truth is that Muslims'

month-long fasting is a self-compliance test for all Muslims of whatever sect⁴ or sub-sectarian division⁵ within Islam. Each person conducts their own test, ensuring fairness and correctness as prescriptively stipulated.

This practice of fasting happens to all Muslims simultaneously throughout the world. Different variations in daylight hours and the global positioning of different countries are explained later in this research article. The universality of Islam is linked and constitutionally bound together by the principal religious law for all Muslims. This principal religious law is the Holy Qur'an⁶, with Ordinances as Divinely revealed between 610AD-632AD.

In all Muslim-majority countries⁷, fasting is regulated to some extent centrally by their governments, which has an official influence on the event. In those other countries which are not Muslim majority⁸, Muslim religious leaders take control of the situation for the sake of global consistency.

There is a guiding need to recollect that specific Ordinance in the Holy Qur'an on fasting, which is at **HQ2:183** as "*O you who believe,*

⁴ *Ibid.*

⁵ *Ibid.*

⁶ The Holy Qur'an constitutes 114 Divinely revealed Chapters and 6236 Divinely revealed verses during the era 610AD-632AD, mainly in mecca and Medina. All revelations were delivered through the stewardship of Archangel Gabriel.

⁷ Some of the Muslim-majority countries which have Muslim populations exceeding 80%: Indonesia, Pakistan, Bangladesh, Egypt, Iran, Turkey, Algeria, Morocco, Iraq, Afghanistan, Uzbekistan, Saudi Arabia, Yemen, Syria, Niger, Mali, Senegal, Tunisia, Guinea, Somalia, Azerbaijan, Tajikistan, Libya, Jordan, Kyrgyzstan, Turkmenistan, Palestine, Kuwait, Mauritania, Oman, Kosovo, Gambia, Bahrain, Comoros, Western Sahara, Djibouti, Maldives, Turkish Republic of Northern Cyprus and Mayotte.

⁸ Some of the Muslim-majority countries with population below 80%: United Arab Emirates, Lebanon, Albania, Brunei, Sudan; Malaysia, Sierra Leone, Burkina Faso, Chad, Nigeria, Eritrea, Ethiopia, and Kazakhstan.

¹ Muslims fasting also should not be taken to mean other synonyms such as atonement, expiation, self-punishment, self-mortification, self-abasement, reparation, amends, penalty, divine punishment, etc.

² In certain denominations of Christianity, Lent begins as a 40-days period commencing from Ash Wednesday before Easter and the followers are to reflect Jesus's meditation time in the desert and then leading up to his crucifixion. Islam is free of myths and legends and all details are factually, and as Divinely revealed in the era 610AD-632AD.

³ Prophet Muhammad (*pbuh*) was both the Final Prophet and the Final Messenger; then prophethood was sealed off upon his death in 632AD; there shall never be another prophet of any description whatsoever. The authority is in the Holy Qur'an at **HQ33:40**, which reads as "*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.*"

fasting is prescribed for you, as it was prescribed for those before you, so that you may guard against evil."

The purpose given there at **HQ2:183** is not starving Muslims from not eating food and not drinking water but guarding Muslims against evil as daylong reminders. Hence, the purpose of fasting, as given at **HQ2:183**, is the Muslim individual's personal gap analysis and self-audit of all Muslims' behaviours over a common compliance test period of one month. Muslims are then at liberty to adjust accordingly, thus removing wrongdoings. This prevents Muslims from all further evil activities.

This is done by exercising one's self-discipline in doing everything correctly and refraining from doing anything incorrect on religious principles.

Fasting is one of the five compulsory obligations and one of the five fundamental pillars of Islam. Fasting is expected compliance of any Muslim of both genders. (The five compulsory obligations¹ as the fundamental pillars of Islam are: (1) Belief in One God [*the Unseen and Imperishable Almighty God*], (2) Prayer five times daily, (3) Charity, (4) Fasting and (5) Pilgrimage (*Hajj*)).

Examining the ever-superlative Holy Qur'an, which stipulates these obligations in their priority rollout order and as introductive rules, is imperative. There are unchallenged basic introductive rules about Almighty God, which have been stated in the Holy Qur'an at HQ2: 1-5, which says, "*I, Allah, am the best Knower. This Book, there is no doubt in it, is a guide to those who keep their duty, who believe in the Unseen and keep up prayer and spend out of what We have given them, and who believe in that which has been revealed to you (Muhammad) and that which was revealed before you*"²,

and of the Hereafter they are sure. These are on a right course from their Lord and these it is that are successful."

It is common knowledge that the Holy Qur'an, which was Divinely revealed to Prophet Muhammad (*pbuh*) more than 1400 years³ ago, has remained intact as the original principal law for all Muslims, and spiritually linked throughout the World. Almighty God authored the Holy Quran, but with all Arabic words, it was delivered to Prophet Muhammad (*pbuh*) through the stewardship of Archangel Gabriel. Prophet Muhammad (*pbuh*), the Final Messenger and the Final Prophet,⁴ lived through his inception period of 570AD-632AD.

There is a guiding need to recollect that specific Ordinance in the Holy Qur'an on fasting, which is at **HQ2:183** as "*O you who believe, fasting is prescribed for you, as it was prescribed*

Muhammad (*pbuh*) was the only prophet who descended from Ishmael the elder of two sons of Prophet Abraham (*as*). Israelite prophets (for example) who fasted are as follows: Moses (*as*) fasted for 40 days when he went up to Mount Sinai to receive the two tablets of the Ten Commandments. Prophet King David (*as*) fasted and broke his fast when his son (from his second wife) died. Jesus Christ (*as*) fasted for 40 days when traveling through the mountain regions of the desert and he was tempted by the devil several times. Although there were in total approximated over 124000 prophets (*Ibid*) in this World since creation, not all of them fasted. Prophet Muhammad's (*pbuh*) statement in Hadith No 21257 in *Musnad Ahmad ibn Hanbal* that there were approximated over 124000 prophets since creation, which includes 313 Messengers, commencing with Prophet Adam (*as*) to Prophet Muhammad (*pbuh*).

³ The Holy Qur'an was first revealed to Prophet Muhammad (*pbuh*) in year 610AD (*Ibid*) as the commencement of the Holy Qur'an. Prophet Muhammad (*pbuh*) died peacefully soon after the completion of the Holy Qur'an in year 632AD.

⁴ Prophet Muhammad (*pbuh*) was the Final Prophet and prophethood sealed upon his death in 632AD; there shall never be another Prophet of any description whatsoever. The authority is in the Holy Qur'an at **HQ33:40**, which reads as "*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.*" Almighty God did not make a mistake in the Holy Qur'an and He did not lie.

¹ Compulsory is only for those matured persons in sound health. The exceptions and exemptions have been explained appropriately, later in this document.

² The Israelite Prophets (descended from Isaac, the second son of Prophet Abraham (*as*)) all fasted as recorded in previous scriptures. Prophet

for those before you¹, so that you may guard against evil."

The decree in the Holy Qur'an requiring Muslims to fast is not burdensome. It is helpfully flexible and allows some individuals who cannot fast to be exempted but with a special alternative clause. This is in the Holy Qur'an at **HQ2:184**.

The first part of the clause in **HQ2:184** of the Holy Qur'an clearly sets the standard of 29-30 days as variable and circumstantial to moon cycles². The second part of **HQ2:184** in the Holy Quran introduces the validated flexibility of those who may not be fast and discretely governed by qualifying mitigations. In HQ2:184, it says, *"For a certain number of days. But whoever among you is sick or on a journey, (he shall fast) a (like) number of other days. And those who find it extremely hard may affect redemption by feeding a poor man. So whoever does good spontaneously, it is better for him, and that you fast is better for you if you know."*

Fasting has been purposefully prescribed as an annual event³ and at specific times so that the universality of Islam gets practised in unison.

Examining the ever-superlative Holy Qur'an, which stipulates these obligations in their priority rollout order and as introductive rules, is imperative. There are unchallenged introductive rules about Almighty God, which have been stated in the Holy Qur'an at HQ2: 1-5, which says, *"I, Allah, am the Best Knower. This Book, in which there is no doubt, is a guide to those who keep their duty, who believe in the*

Unseen and keep up prayer and spend (on good works) out of what We have given them, and who believe in what has been revealed to you and what was revealed before you, and of the Hereafter they are sure. These are on a right course from their Lord and these it is that are successful."

It is perhaps also prudent to mention, at this juncture, the sequential frequency of these obligations, which have been so brilliantly set into priority order by Prophet Muhammad (*pbuh*). The first three of these obligations (**1st** One God [as *Almighty God*]; **2nd** Prayer to Almighty God five times daily; and **3rd** Charity) are activities which are compulsory performances upon all Muslims each day and night of their life, regardless of the physical fitness of all Muslims.

The remaining two obligations (**4th** Fasting and **5th** Pilgrimage) are not daily compulsory obligations but have been set for different times in their life.

Fasting is in the Islamic month of Ramadan⁴, and fasting is practised globally. Pilgrimage (*Hajj*) is an annual event requiring prescribed global congregational gatherings at Meccain Saudi Arabia. People are free to go on pilgrimage other than the annual event.

Fasting has been purposefully prescribed as an annual event⁵ on the Islamic calendar, in the month of Ramadan, and at specific times so that the universality of Islam gets practised in unison. At this juncture, it is deemed necessary for a diversion to explain the Islamic calendar

¹ *Ibid.*

² *Ibid.* All Muslim months are lunar based.

³ All events and festivals in Islam are based on the Islamic *Hijri* calendar and not on the Gregorian calendar. *Hijri* is year numbering system in the Islamic calendar, taken from 622AD as base year, the date of the migration of Prophet Muhammad (*pbuh*) and his close followers from Mecca to Medina. Muslim New Year starts with the month of Muharram and ends with Zul Hajj. All Muslim calendar dates will read the year number with suffix of AH.

⁴ The twelve months in the Islamic calendar are: Muharram, Safar, Rabi al-Awwal, Rabi-ath-Thani, Jumada-al-Ula, Jumada-ath-Thaniya, Rajab, Sha-ba'an, Ramadan, Shawwal, Dhul-al-Qada, Dhul-al-Hijja.

⁵ All events and festivals in Islam are based on the Islamic *Hijri* calendar and not on the Gregorian calendar. *Hijri* is year numbering system in the Islamic calendar, taken from 622AD as base year, the date of the migration of Prophet Muhammad (*pbuh*) and his close followers from Mecca to Medina. Muslim New Year starts with the month of Muharram. Muslim calendar dates will read the year number with suffix of AH.

system, which Muslims follow.

For some countries, depending on their countries' global positioning, the times for sunrise and sunset, the hours of fasting may be some hours earlier or later, considering the rotational tilt of the Earth at 23.5 degrees to the vertical. For example, the geopolitical location of Fiji is 180-deg Meridian and 15-20-deg South, which gives Fiji its standard time of GMT+12 hours.

However, in the past, three calendar systems affected the communities living in and around what is today regarded as the Middle East. All territories covered under the invasions by the Roman Empire were compelled to use the Julian calendar system¹. The Jews were using their calendar system². The Arab Muslims also used their calendar system³. There were times when the three calendar systems overlapped one another, and there were also times when events of communities coincided with one another.

Almighty God loves His creatures of humanity⁴ so much that He has ordered that Muslims and the rest of humanity must have a system of self-compliance for continuous corrections and leading them to the right path. Fasting also includes a system of individual self-gap-analysis, which allows humanity to assess their performance of obligations: what they are doing from what they should be doing.

¹ The Julian calendar system was initiated by Roman Emperor Julius Caesar in 46BC. The months started with March and ended with February (named after Roman gods) of 10 months in 304 days. Later it was increased to 12 months and 365 days. The calendar ran in numerical order of days 1-365. In 1582, Pope Gregory XIII changed the calendar to present format of 365/366 days with leap years.

² The Jewish calendar system is somewhat complex: It uses lunar months but years are solar based years. Current decade in Hebrew calendar system is year 5785+ in the Rosh Hashanah Hebrew calendar.

³ *Ibid.* The Hijri calendar, as developed in 622AD.

⁴ Mankind is the best of all of Almighty God's creations.

The obvious question now arises: What does individual self-gap-analysis do with fasting in Islam? The answer requires an explanatory analogy with business-type functions.

In business and economics, gap analysis is an indicator business tool that helps companies measure actual performances against expected potential performances. In other words, in any major project or business administration, gap analysis is a vital management tool in determining the differences between where the project or business needs to be to continue remaining on expected pre-set targets successfully and where it is functioning in its current position. That difference is the gap.

Of course, the gap must be bridged to help the company not perform below the production possibilities frontier. All companies that have failed to address gap analysis have run into serious complications, such as business winding up or even bankruptcy. It shall always be necessary to have periodic in-house audit functions (Internal Audit) as proactive measures, which will identify weaknesses in the business system and bring about essential bridging of those gaps. Accordingly, the "spiritual business management" of every Muslim goes through similar curves in life, and this requires an individual's spiritual self-gap-analysis of all Muslims, regardless of gender and sub-sectarians' mainstreams. This is where the feature of the self-compliance test comes into play in Ramadan. It is now necessary to focus on the topic and resume this discussion on Fasting and Lailat-ul-Qadr in Ramadan (for Muslims).

The "spiritual business's gap-analysis" tool is the Muslims' prescribed fasting rules in the month of Ramadan. Gap-analysis of Muslims' selves also involves an audit period, during a special selective halting of some daily and some regular functions (i.e. the one month fasting in Ramadan is halting from certain regular lifestyles), which will identify the person of one's weaknesses, such as certain non-compliances, illegal or non-allowed activities, one's poor personal life management resulting in wastages in life; and drifting away from the

five compulsory obligations (principles) of every Muslim, as already stated.

Hence, Muslims' annual fasting becomes a self-compliance test for all Muslims throughout the World, and this self-compliance test shall continue to be so for all Muslims till the ultimate Judgement Day (which is after the end of the World). Therefore, self-compliance is like an investment with opportunities.

The specific time for this self-compliance test is the entire month of Ramadan every year, which requires practical fasting, from a period of darkness just before the early glow of sunrise to just after sunset¹ daily. The month of Ramadan is that self-assessment and testing period for Muslims to go in their lives prescriptively correct, insofar as self-discipline, self-control, honesty, purity, charity, and obedience to Almighty God matter. In a nutshell, if people can pass this testing period for a month, then people must continue with that same trend towards perpetuity for the next 11 months. That continuity for the next 11 months is perhaps the more difficult part. Some people who adjust their regular lifestyles to full self-compliance for a month in Ramadan may need that extra drive and determination to continue doing so prescriptively for the next 11 months. Practising assists to some extent.

Hence, fasting as a self-compliance test reminds Muslims that life is more than worrying and struggling for wealth, having the pride of children, owning all sorts of fabulous properties, motor vehicles, yachts and private aircraft, having all the attractive material luxuries the World offers; and drifting away from the prescribed performances of Muslims. Some Muslim people selfishly take exceptional pride in their family and children. As a counterbal-

ance, the Holy Qur'an reminds Muslims at **HQ63:9**, "*O you who believe, do not let your wealth nor your children divert you from the remembrance of Allah; and whoever does that, these are the losers.*"

The month of Ramadan reminds Muslims further about the purpose of life in this World, and this is stated in the Holy Qur'an at **HQ6:32**, "*And this world's life is but an idle sport and play. And certainly, the abode of the Hereafter is better for those who keep their duty. Do you not then understand?*"

The self-compliance test has the purpose of reminding Muslims that there is an unavoidable event, such as Judgement Day, when all people will be judged for their spiritual performances in this material World. Those who were compliant and non-compliant will be parted into different directions. This is made very clear in the Holy Qur'an at **HQ10:7-10**, "*Those who do not expect the meeting with Us, and are pleased with this World's life and are satisfied with it, and those who are heedless of Our messages — These, their abode is the Fire because of what they earned. Those who believe and do good, their Lord guides them by their faith; rivers will flow beneath them in Gardens of bliss. Their cry therein will be, Glory to You, O Allah! and their greeting, Peace! And the last of their cry will be: Praise be to Allah, the Lord of the worlds!*"

Muslims are further reminded that the self-compliance test reawakens them and that whatever the Muslims want shall be the final outcome based on their performances in this material World. In addition, Muslims are further warned not to drift away from Almighty God and not to ever consider other objects of worship. This warning is given in the Holy Qur'an at **HQ42:19-21**, "*Allah is Benignant to His servants, He gives sustenance to whom He pleases, and He is the Strong, the Mighty. Whoever desires the harvest² of the Hereafter, We give him increase in his harvest; and whoever*

¹ The disc of the sun must have set below the horizon. The hours of fasting are not consistent every year. Depending on the geographical location of each country and the months of the year, there are variations in the hours of sunlight and darkness. Because the Muslim calendar is only 354 days, the month of fasting will always retract from December back towards January. This evens out eventually.

² Harvest does not mean agricultural output, but means the beneficial points of blessings, accrued during this material life and Earth.

desires the harvest of this world, We give him of it, and he has no portion in the Hereafter. Or do they have partners (of Allah) who have prescribed for them any religion that Allah does not sanction? And if it were not for the word of judgment (of respite), the matter would certainly have been decided between them. And surely for the wrongdoers is a painful punishment."

Islam is not only for Muslims around the regions bordering the Equator and the upper and lower peripheral areas of the Tropic of Cancer and the Tropic of Capricorn. The entire globe from Pole to Pole has Muslims. However, as already discussed, daylight hours may fluctuate as one moves closer to the Polar regions. The Holy Qur'an also has special clarifications for married people, but matrimonial affairs must not happen during the deemed fasting hours but outside the scope of deemed fasting hours. Details are explained in the relevant footnotes.

This situation requires the involvement of the Ulema, as these are matters of Islamic jurisprudence: when to deem the commencement of fasting and breaking of the fast, all within a daylight window of 16-22 hours.¹

¹ There are two options in such situations of Polar Regions, where the climatic pattern includes extremely long hours of daylight and alternately extremely long hours of darkness. First option: The Ulema, upon wide consensus of the Muslims, may set the times to commence and break the fast especially when daylight exceeds 16 hours (two-thirds of a day) and this will differ geographically from one country to another, especially with different time zones. In the case of those who cannot - and Almighty God has decreed that fasting is to "guard against evil" and further, Almighty God does not want His people to practise starvation as torture. Again the Ordinance in Holy Qur'an states at **HQ2:185** as "*Allah desires ease for you, and He desires not hardship for you, and (He desires) that you should complete the number and that you should exalt the greatness of Allah for having guided you and that you may give thanks.*" Second option: For extremely long hours which becomes unbearable, those who cannot fast for so long, may seek immediate redemption by feeding a poor man, as the Holy Qur'an states at **HQ2:184** "*And those who find it extremely hard may affect redemption by feeding*

The Ulema will generally base their decision on the Holy Qur'an and the six *Sahih Hadith*.²

The title to this researched article also includes the expression "*Lailat-ul-Qadr*" and it becomes prudent to explain that as history.

The term "*Lailat-ul-Qadr*" or the Grand Night of Majesty has been mentioned in many articles and discussions. The remaining five odd-date nights of last ten days in the month of Ramadan are of special significance, and one of these nights is the Grand Night and aptly called

a poor man." This also lends support regarding married life and matrimonial affairs, especially in those countries, which have seasonally very high proportion of daylight (that is 16 hours or more) and again the Holy Qur'an most mercifully and most graciously clarifies at **HQ2:187** as "*It is made lawful for you to go in to your wives on the night of the fast. They are an apparel for you and you are an apparel for them. Allah knows that you acted unjustly to yourselves, so He turned to you in mercy and removed (the burden) from you. So now be in contact with them and seek what Allah has ordained for you, and eat and drink until the whiteness of the day becomes distinct from the blackness of the night at dawn, then complete the fast till nightfall, and touch them not while you keep to the mosques. These are the limits of Allah, so go not near them. Thus does Allah make clear His messages for men that they may keep their duty.*" It is reiterated that such departures from the norm is only in those Polar Regions, where sometimes daylight exceeds 16 hours continuous and sometimes night darkness exceeds 16 hours continuous. The Ulema must reach consensus, which majority part of those 16 hours are deemed as "daylight" so that people fast and comply to the provisions of the Holy Qur'an at **HQ2:183**; and which residual part of 16 hours' daylight is deemed "outside" the period set exclusively aside for fasting. Hence, on balances of probability, the Ulema must upon wide consensus, determine that window of 2/3rd of the daylight for fasting during extremely long daylight periods, and must also determine the hours for first and last prayers of *Fajr* and *Asr* when night hours will also be similarly stretched to 16 hours. The above options must never be enveloped as standard fix for all countries; but the Ulema must widely communicate it to the people, as the hours so fixed would differ from one country to another, depending on different time zones of Meridian positioning, Latitudes and Longitudes.

² *Ibid.*

“Lailat-ul-Qadr.” It is also referred to as the Night of Majesty.

Considering the name, fully comprehending this special night’s “majestic” aspect is important. The midpoint of these odd dates (25th, 27th and 29th) days of Ramadan is the 27th night. This midpoint date has been universally accepted and practised, regardless of country, language and ethnicity. On one of these odd-number nights, Prophet Muhammad (pbuh) was first visited by Archangel Gabriel (Jibreel) in the cave, where he was in deep prayer meditation.

It was on this night, in the month of Ramadan, that Prophet Muhammad (pbuh) received his very first revelation of 5 verses out of 19 verses, which historically became the glorious commencement of Divine authorship of the Holy Quran - the 19 verses of the whole of Chapter 96 of the Holy Qur’an at **HQ96:1-19**¹.

In addition, this study also shows the commonality of historical ancestral links between the direct Hebrew descent (Jewish) communities of the Twelve Tribes, the offshoot Jewish descent² of Christian communities and those of the widespread Arab communities, from the same patriarch, Prophet Abraham (as) as their common ancestral factor of commencement.

It is for all correct-thinking Muslims to guide and assist other Muslims; the Holy Qur’an has sanctioned that correct advice be given to those who need to be guided. This is given in the Holy Qur’an at **HQ3:104**, *“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

Fasting was imposed upon and practised by all Prophets before the advent of Islam in 610AD to Prophet Muhammad (pbuh).

Fasting is a self-assessment or self-compliance test for all Muslims throughout this World and not a penance for wrongdoings or a specified period of Lent.

Whilst there were approximately 124000 Prophets throughout this World since creation, assigned to different communities, and spoken in their languages, only 25 ordained Prophets are mentioned by name as case studies in the Holy Qur’an. All these Prophets are on record as having been directed to practise fasting for peoples’ self-compliance.

Fasting is the fourth of the five pillars of Islam, and this self-compliance test is only for those who can sustain the fasting rules. Alternate measures are options available for those who cannot sustain fasting. In Islam, fasting is for both genders, teenagers and adults in good health. They must fast during the daylight hours of pre-dawn till after sunset.

Alternate options have been prescribed for those Muslims who, for certain compelling reasons, as stipulated, are exempted from fasting. Still, they must enter into alternate arrangements as compensation for their not fasting. ([Contents](#))

Eid Mubarak!

By Iain Dixon

Asalamu Alaikum, brothers, sisters, and friends!

I wish you every blessing at this great and wonderful time of Eid! May the storehouse and treasure chest of heaven’s kindness and compassion be poured out upon you like a beautiful cascading waterfall filled with droplets of

¹ Those 19 verses become encapsulated as the sum-total of the description and life-cycle of mankind from conception and birth, material life on Earth and material death on Earth, and then to the “great trial of all mankind” on the great Day of Judgement, when Almighty God alone is the Supreme Judge.

² The parents of Prophet Jesus Christ (as) were descendants from the two of the Twelve Tribes of Israel. Joseph was from tribe of Juda and Mary was from the priestly tribe of Levi.

Allah's living waters of grace, love and mercy.

As our days of fasting come to an end, may we enjoy a feast of good things. May this day of Eid be a picture, a parable, an object lesson of the future paradise to come. Just as we have endured days of hardship of fasting, days of depriving ourselves of sleep and certain luxuries, may we remember the toils and trials of this world that many have experienced - and continue to experience. As we move into the freedom and prosperity of Eid, we are reminded there is a paradise to come in Allah's eternal plan. A perpetual Eid. A place of abundance and joy. Tears of pain and suffering will be transformed into tears of joy. We are reminded of Allah's promise in 2 Peter 3:13 of "a new heavens and a new earth where righteousness shall dwell." Or as the Honoured Quran puts it, "The day will come when this earth is substituted for a new earth, and also the heavens."- Surah 14:48. In this glorious future, there will be no wars, no sickness and death, and all will be united in the worship of the true and living God. There will be no more bitter dis-unity, hatred and sectarianism. Isaiah 2:2-4, Revelation 21:4-6, Zechariah 14:10, Zechariah 12:10.

Don't we all long for peace? Don't we all long for righteousness? Don't we all long for all to be made new? May we all be encouraged that Almighty Allah will write the final chapter of humanity's history. As the prophet Daniel so beautifully put it, "In the days of those [earthly kingdoms] the God of heaven shall set up a kingdom that shall never be brought to ruin, and it shall endure forever."- Daniel 2:44

As we celebrate Eid, let us not forget the lessons we have learnt during Ramadan - lessons of service and closeness with our Creator. Let us not forget the value of prayer, repentance, and the lessons learnt of seeking and searching after the heart of the one who deserves our undivided attention. Rather than collapsing into Eid, may it be a day we spring forth into the future with a renewed passion for Allah and strength to serve humanity with a fresh zeal.

Maybe your Ramadan didn't go so well. You

didn't 'hit your targets', slipped up, tripped up - or were simply disobedient to your Maker! But take heart. Remember his mercies. The fact that you feel disappointed with your failings indicates that you still seek to please him. The time to worry is when you don't care anymore. Maybe we could use a portion of our Eid day to remember Allah's greatness and to choose to recommit to our Creator. "Teach me your way, LORD, that I may rely on your faithfulness. Give me an *undivided* heart, that I may fear your name."- Psalm 86:11

This Eid day, may we also remember the ones who have died, the ones who are not able to celebrate with us. May they never be forgotten but instead entrusted into the hands and heart of the Most Merciful. May we remember their struggles, courage, smiles, and deeds of kindness and love that have been made manifest - precious people valued as jewels in the sight of Allah's watching gaze.

Well done for coming through the days of Ramadan! Well done for journeying together during this special month. May Allah's bountiful blessing now be upon you all as you rejoice and enjoy, as you greet and share - and as you love and care.

Be blessed! Be very blessed! Eid Mubarak! ([Contents](#))

'It's not easy, but this is only way forward,' Chief Rabbi tells King at signing of Muslim-Jewish accords

Declaration by Jewish and Muslim leaders that 'lays the foundations for a transformative relationship' between the communities gets royal approval

By *JUSTIN COHEN* February 11, 2025, 4:19 pm

(From: <https://www.jewishnews.co.uk/its-not-easy-but-this-is-only-way-forward-chief-rabbi-tells-king-at-signing-of-muslim-jewish-accords/>)

The Muslim-Jewish Accords are not a pan-

acea, but they represent a crucial first step towards healing the deep wounds of division that have plagued our societies.



Jewish and Muslim leaders from 11 denominations – five Islamic groups alongside the Chief Rabbi and leaders of the Reform, Liberal, S&P Sephardi and Masorti movements – have signed the Drumlanrig Accords, presenting the landmark document to the King at Buckingham Palace.

The ceremony at Spencer House comes after a period in which interfaith relations in the U.K. have been under major strain following the 7 October terror attacks and the subsequent war between Israel and Hamas.

But last month, for the first time in U.K. history, the faith leaders gathered for a two-day retreat at the Duke of Buccleuch's Drumlanrig Castle in Scotland "to shape a future founded on shared values, reconciliation, and social responsibility". It was the culmination of a year of talks initiated by the chief imam of Scotland, Dr Sayed Razawi, that started with one-on-one talks with Chief Rabbi Ephraim Mirvis rabbi, the former told the King.

Hailing an "historic day", the chief rabbi told His Majesty: "It isn't easy for either community, but we're up for it and believe it's the only way". Imam Qari Asim – chair of the Mosques and Imams advisory council – thanked the King for his long-term commit-

ment to interfaith ties. His Majesty, in turn, said that the real proof of the pudding would be in implementing the Accords after today.

To that end, creating a Muslim-Jewish Leadership Council will be explored to oversee joint projects, foster reconciliation during times of tension and develop the potential for shared public statements during crises.

The organisers also set their sights on creating four other committees:

- Educational Collaboration Committee to encourage dialogue in schools and communal spaces and to advocate for increased faith literacy within civil society including addressing misconceptions and tropes about Islam and Judaism.

- Civic Engagement and Joint Charitable Projects Committee to launch initiatives addressing societal inequities such as food insecurity, homelessness and the climate crisis.

- University and Campus Outreach Committee to work together on campuses to demonstrate dialogue, build relationships and counter prejudice.

- Religious Freedoms Committee to look at collaborative solutions to safeguard religious practices.

Organisers said the initiative "is not political. It represents a deep and enduring commitment from the U.K.'s Jewish and Muslim communities to strengthen relationships, promote understanding, and work together for the common good.

"Muslim and Jewish communities around the world share a profound spiritual heritage. Both traditions are rooted in monotheism, the sanctity of life and a commitment to justice. Global tensions, particularly in the Middle East, often strain relationships between these communities, leading to misunderstandings and fractures at a local level. In times of crisis, these fractures can deepen escalating Islamophobia, Antisemitism and societal polarisa-

tion.”

The Jewish signatories were: Chief Rabbi Sir Ephraim Mirvis, Rabbi Josh Levy (Reform Judaism), Rabbi Charley Baginsky (Liberal Judaism), Senior Rabbi Jonathan Wittenberg (Masorti), Senior Rabbi Joseph Dweck (S&P Sephardi) and Senior Rabbi Moshe Rubin (Orthodox), who was represented by Rabbi Elchonen Feldman.

The Muslim signatories were Chief Imam Dr Sayed Razawi (Shia), Senior Imam Qari Asim (Sunni, Barelwi), Imam Sheikh Muhammad Ismail DL (Sunni, Deobandi), Head Imam Dr Sheikh Khalifa Ezzat (Sunni), Naushad Jivraj (President of His Highness the Aga Khan National Council for the U.K., represented by Aliya Nasser), His Excellency Kinana Jamaluddin Bhai Sahib (Ismaili, Bohra).

Imam Razawi said the Accords drew in particular on religious texts to stress the mutual call for reconciliation. He told Jewish News that the aftermath of 7 October exposed a lack of organised structure within which to address frictions – something which he hoped the Accords could rectify. Saying there was a need to “disagree agreeably”, he said: “Both communities felt embattled, and I know from the Muslim community that we felt vulnerable. What we found last year was that existing relationships broke down. As British citizens, we have a responsibility for social cohesion.”

The Chief Rabbi said Jewish-Muslim ties were “on a high, thrilling” before the Hamas attacks but suffered “very deeply” in the aftermath. “It is exactly because we don’t always agree – and sometimes those differences run very deep – that it is important to have a struc-

ture within which we can work constructively together.” Heaping praise on Razawi for his leadership, he said the signatories had “high aspirations” for the next stage but that it would take 10 to 20 years before the success of the Accords could be measured.

The historic nature of the moment was echoed by Rabbi Charley Baginsky, CEO of Liberal Judaism and Co-Lead of Progressive Judaism, who said: “The importance of this moment cannot be overstated. The key message of these Accords is that we must learn how to hold a diversity of voices within our shared religious values, and when we do disagree, to do so agreeably – listening and learning from each other.”

Rabbi Josh Levy, CEO of the Movement for Reform Judaism and Co-Lead of Progressive Judaism, added: “In this period of real challenge for Jewish-Muslim relations, these historic Accords model that we can still be in relationship with each other – even at the most difficult times. Our task now is to make these words real by building deep, long-lasting structures nationally, locally, on campuses, and wherever Jews and Muslims interact in the U.K.”

Imam Asim said: “The future does not have to be plagued with fear, violence and devastation. Faith leaders in the U.K. had a choice: either be bystanders or stand up for the sanctity of life and a commitment to justice. We have agreed this momentous Muslim-Jewish Drumlanrig Accord so that this framework of engagement can be a beacon of hope and peace for coming generations.” Among the observers to the signing today were Board of Deputies president Phil Rosenberg and business leaders Rick Sopher and Shabir Randaree, chair of the Prince’s Trust International,



The Chief Rabbi said Jewish-Muslim ties were “on a high, thrilling” before the Hamas attacks but suffered “very deeply” in the aftermath.

Using his unique convening powers, The King previously brought faith leaders together at the height of tensions last year. ([Contents](#))

The Sun Rises from the West!

In a hadith the Holy Prophet (s) is reported to have said that in the latter days the sun shall rise from the West. Ahmadiis interpret this to mean that the true teachings of Islam shall become known to the people through the developments in the West. We saw an example of this in our Mosque in Berlin when people of all religions were invited, and came to the

Mosque to join us in the breaking of the fast. This included His Excellency, the President.

Can anyone imagine a Muslim President or Prime Minister in a Muslim majority country going to a non-Muslim place of worship to wish its non-Muslim citizens "a happy..." We speak about the Muslim Empire of 1500 years ago but forget that Muslims formed only 5% of the population of that Empire. People embraced Islam because of what they saw of the Muslim character and not because of physical threats. This was the Promised Messiah's Mission - to make the Muslim Community's character a model for humanity. ([Contents](#))

Indian Media Publicises German President's visit to the Lahore Ahmadiyya Mosque.

جرمنی کی سب سے قدیم مسجد میں جرمن صدر اسٹائن مائر کے ساتھ مسلم کمیونٹی کا افطار ڈنر



ہے "انہوں نے کہا کہ یہ مسجد صرف ایک عبادت گاہ نہیں ہے بلکہ مسلمانوں اور غیر مسلموں کے درمیان پیچیدہ مکالمے کا مرکز بھی رہی ہے، جو اس جگہ کی ایک امتیازی خصوصیت بن گئی ہے۔ یہ مسجد برلن شہر کے حوالے سے سیاحوں کی دلچسپی کا بھی مظہر ہے۔ بعد ازاں اسلامی تاریخ داں محترمہ گرڈوین یونگر نے مسجد کی تاریخ اور مسلمانوں کی جرمنی میں آمد کے حوالے سے روشنی ڈالی۔ جس کے بعد مسجد کے پیش امام جناب عامر عزیز نے صدر جرمنی محترم اسٹائن مائر، سینٹ کے ممبران اور تمام شرکاء کا تہہ دل سے شکریہ ادا کیا۔ تمام شرکاء نے مغرب کی اذان کے بعد جرمنی کے صدر کے ساتھ کھجور اور سادے پانی سے روزہ کھولا اور نماز کی ادائیگی کے بعد افطار ڈنر کیا۔ اس موقع پر پاکستانی کمیونٹی کے نمایاں افراد نے شرکت کی۔

بین مذاہب کمیونٹی کے ساتھ افطار کیا اور اپنے خطاب میں کہا کہ "مجھے اس بابرکت مہینے میں آپ کے ساتھ مل کر خوشی ہو رہی ہے۔ آج ہم یہاں بین مذاہب ہے، جہاں آج مختلف عقائد اور مذہبی روایات کے لوگ ایک ساتھ مل کر افطار کر رہے ہیں۔ اس سال یہ مسجد اپنے قیام کے صد سالہ جشن کا بھی اہتمام کر رہی ہے جس کے لیے دوسرے معنی میں کہا جاسکتا ہے کہ جرمنی میں اسلام گزشتہ سو سال سے موجود

رپورٹ: سیمی ظہیر
جرمنی کی سب سے قدیم مسجد برلین مویشے ولرسڈورف کی انتظامیہ اور مسلم کمیونٹی کی جانب سے افطار ڈنر کا اہتمام کیا گیا۔ جس میں مہمان خصوصی کے طور پر جرمن صدر اسٹائن مائر نے شرکت کی اور تمام مسلم کمیونٹی کو رمضان المبارک کی تہنیت پیش کی۔ جرمنی کے صدر نے برلن کے علاقے ولرسڈورف میں جرمنی کی قدیم ترین مسجد میں مسلم اور

Ahmadiyya Anjuman Isha'at Islam Lahore

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Dutch/ Nederlands

Het geheim achter de Kalifaat (deel 7)

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.

Aan mij is toevertrouwd dat de Siddique-De Grote- een persoon was van superieure gestalte en eminentie onder de metgezellen. Als zodanig was hij de onmiddellijke Eerste Kalief, en het is op hem dat het Koranvers met betrekking tot het kalifaat (opvolging) betrekking heeft. Als degenen die er anders over denken en zeggen dat het vers uit de Koran betrekking heeft op iemand anders, moeten ze een overtuigend argument aanvoeren ter ondersteuning van hun mening, als ze gelijk hebben. Als zij nalaten een dergelijk argument naar voren te brengen en het nooit zullen aanvoeren, past het hen niet om vijanden van het rechtvaardige volk te worden. Het is raadzaam om afstand te houden van mensen die conflicten veroorzaken en het is beter om niet betrokken te raken bij hun activiteiten. Hoe spreken zij in hemelsnaam vervloekingen uit tegen een persoon die de uitverkorenen van God was en die door God Zelf stevig op de kaliefenstoel was geplaatst? Ik zal tekenen tonen om de beledigende propaganda van de vijanden van Hazrat Abu Bakr tegen te gaan. Ik zal het bedrog van de frauduleuze critici aan de kaak stellen. Hazrat Abu Bakr (God zij tevreden met hem) redde de Islam van grote rampen en vreselijke wreedheden. Hij legde de pythons neer die vuur spuwden. Hij herstelde vrede en rust en

door de genade van God bracht hij de onruststokers een verpletterende nederlaag toe. Hazrat Abu Bakr had talloze kwaliteiten. Alle moslims zijn hem veel dank verschuldigd. Niemand kan dit ontkennen, behalve de extremisten. Net zoals God hem in staat stelde vrede te stichten en het vuur ontstoken door afvalligen te blussen. Hij stelde hem ook in staat om de eerste kampioen en de eerste toegewijde van de Heilige Koran te worden.

Hij was de eerste die het Heilige Boek beschikbaar stelde. Zo streefde hij naar zijn beste vermogen bij het verzamelen van de verzen van de Heilige Koran. Hij was door de geliefde profeet van God begiftigd met de kennis van de juiste rangschikking. In dienst van en met ondersteuning van de Islam opende hij de stromende fonteinen. Meer dan dat stortte hij tranen. Dit is nu een vaststaand feit. Maar vooroordelen ondermijnen het verstand van de rationele denkers. Als een criticus tot de kern van de waarheid wil komen, moet hij boven zijn vooroordelen uitstijgen en nadenken over dematerie met een zuivere geest. Hij moet het pad van misleiding verlaten, want gerechtigheid is een sleutel tot zegeningen. Het is de liefde voor de gerechtigheid die de geest bevrijdt van somberheid en duisternis. Ja, echte kennis en het juiste onderscheidingsvermogen staan even hoog als de troon van de Almachtige. Kennis gekoppeld aan de liefde voor gerechtigheid is een belangrijke fase in de spirituele evolutie. Wie er dol op is moeilijkheden op te lossen en tot de kern van de waarheid door te dringen, moet rechtvaardig handelen en zich ook nauwgezet onthouden van het fanatisme van de onrechtvaardigen.

Van de bijzondere vroomheden en kwaliteiten is er één die aandacht verdient. Het is zijn keuze als zijn Metgezel door de Heilige Profeet (vrede en zegeningen van God zij met hem) op het moment van migratie. Hij werd de naaste medereiziger van het beste van de mensen. Zijn gezelschap in deze crisis laat zien dat hij nauw vereenzelvd was met de Heilige Profeet (vrede en zegeningen van God zij met hem). Het geheim dat aan dit alles ten grondslag lag, lag in de kennis van God. Siddique de Grote was de dapperste en de meest vrome van alle metgezellen en was dus meer geliefd bij de Heilige Profeet (vrede en zegeningen van God zij met hem) dan alle andere metgezellen. Hij had zichzelf weggecijferd in de liefde van de Heilige

Profeet (vrede en zegeningen van God zij met hem). Vanaf het allereerste begin diende en assisteerde hij de Heilige Profeet (vrede en zegeningen van God zij met hem). God stelde ook Hazrat Abu Bakr - de Waarachtige in staat om de Heilige Profeet bij te staan in de crisis. Daarom kreeg hij de speciale naam Siddique. Hij genoot van de nabijheid van de Heilige Profeet (vrede en zegeningen van God zij met hem). Hij kreeg van God de aanduiding van "de tweede van de twee" (9:40). Zo werd hij gerekend tot het uitverkoren volk. Hij had een enorme en gevarieerde ervaring. Hij was een man met een diep inzicht. Hij had moeilijke omstandigheden doorgemaakt en grote beproevingen doorstaan. Hij wist hoe hij calamiteiten moest aanpakken. Hij had ervaring met hoog en laag. Hij had ervaring op gevaarlijk terrein. Hij had grote klitten rechtgetrokken. Door zijn enorme hoeveelheid ervaring was hij een veteraan met een rijke geest geworden. Hij ging geduldig door vuur en water en legde zich neer bij de wil van God die hem koos als de speciale Metgezel van de Heilige Profeet. Hij (Hazrat Abu Bakr) had een enorme ervaring. Hij behoorde tot een klasse van mensen die gewend zijn diep na te denken over zaken. Hij had grote ontberingen doorgemaakt. Hij had grote expedities gezien. Hij had de ruigheid van het leven doorstaan. Hij had veel onheil neergeslagen. Dit alles had zijn schat aan ervaring en kennis verrijkt en vergroot. Hij volhardde in moeilijke situaties. Hij was tevreden met zijn inspanningen om het goddelijke genoeg te verdienen. Het was voor deze verschillende kwaliteiten dat God hem koos voor een zeer nauwe samenwerking met de Heilige Profeet (vrede en zegeningen van God zij met hem). Zoals in bepaalde Koranverzen naar hem werd verwezen, prees God zijn waarachtigheid en standvastigheid. Het was een belangrijke aanwijzing voor het feit dat hij de nummer één was onder de metgezellen van de Heilige Profeet (vrede en zegeningen van God zij met hem). Adel was diep verankerd in zijn temperament. De kwaliteit van trouw was het kenmerk van zijn

karakter. Dit verklaart waarom de Heilige Profeet (vrede en zegeningen van God zij met hem) zijn geest voor hem opende in de kritieke momenten van gevaar en crisis. God is Wijs. Hij brengt een belangrijke zaak op het juiste moment ter orde. Hij bestudeert de waterstroom vanaf de bron. Het was in overeenstemming met de Allerhoogste Goddelijke Wijsheid dat Zijn keuze viel op de zoon van Abi Qahafah (Hazrat Abu Bakr). Zo kreeg Hazrat Abu Bakr duidelijke en unieke erkenning. Hij was een man van een zeldzaam kaliber. God zei van hem dat hij zeer waarheidsgetrouw was

"Als jullie hem niet helpen, weet dan dat Allah hem heeft geholpen, zelfs toen de ongelovigen hem verdreven terwijl hij een van de twee was toen zij beiden in de grot waren, toen hij tegen zijn metgezel zei: 'Treur niet, want Allah is met ons.' Toen zond Allah Zijn vrede over hem neer en versterkte hem met de legers die jij niet zag, en Hij vernederde het woord van de ongelovigen, en het is het woord van Allah alleen dat oppermachtig is. En Allah is machtig en wijs" (9: 40). Dit vers is ontegenzeggelijk duidelijk. De critici van Abu Bakr zouden er met wijsheid en verbeeldingskracht over moeten nadenken. Ze mogen het niet opzettelijk ontwijken. Ze moeten in alle oprechtheid proberen de betekenis te vatten van wat God van hem heeft gezegd. De critici zouden geen risico's moeten nemen vanwege hun rancuneuze houding ten opzichte van de uitverkorenen van God, Zijn vrome dienaren en hen die geliefd zijn bij de almachtige God. Inderdaad, de vrome mannen nemen de weg van de deugd aan en blijven weg van de gevaarlijke plekken. Ze zoeken de wegen en middelen die hen de toevlucht bij God kunnen bezorgen. Degenen die anders handelen, moeten hun mond houden en zich onthouden van misbruik en roddelen. Onthoud u van het eten van het vlees van een broeder. Draai in gedachten het hierboven geciteerde vers. Klinkt het met de lof van Siddique-De Grote of houdt het hem op als een mikpunt van smaad? ([Back to Contents](#))

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French

LA NUIT DU DESTIN (AL QADR)

par **ABOU TIENE Cote**
d'Ivoire



Chers Musulmans !

La Nuit du Destin est une nuit bénie, où les péchés sont pardonnés et où ceux qui implorent le pardon et la miséricorde d'Allah les reçoivent. C'est une nuit où le soulagement que nous procure le mois du Ramadan atteint son apogée. Louanges à Allah qui nous a bénis par cette nuit meilleure que mille mois réunis. Louanges à Son bien-aimé Prophète Muhammad Mustafa (s.a.s).

Le terme arabe al-qadr peut désigner « la réputation, la valeur, l'appréciation ». Notre Seigneur a consacré une sourate entière à cette nuit bénie qu'est **Laylatu'l-Qadr** et en mentionne la valeur dans la 97ème sourate du Saint Coran, la sourate Al-Qadr en déclarant : « **La nuit du destin vaut mieux que mille mois** ». Il s'agit ainsi d'une nuit ayant la valeur de toute une vie humaine. Il s'agit d'une nuit où les anges, y compris **Jibrail** (a.s) l'Esprit Saint, descendent sur la terre par la grâce de notre Seigneur Tout-Puissant. Il s'agit de la nuit où le Saint Coran a commencé à être révélé. Cette nuit est la nuit du Coran ; cette nuit est la nuit du pardon ; cette nuit est une nuit pour se tourner vers notre Seigneur et l'occasion d'une adoration valant toute une vie.

Au sujet de la vertu de la Nuit du destin, le Prophète (s.a.s) dit : « **Quiconque veille pieusement la Nuit du Destin avec foi et sincérité se verra pardonner ses péchés passés.** ». (Bukhari). Il s'agit de prier, lire le Coran, faire des aumônes et évoquer Allah.

Au début d'un mois béni de Ramadan, le Messager d'Allah déclara : « **Un mois est venu pour vous, dans lequel se trouve une nuit meilleure que mille mois. Quiconque est privé de cette nuit est privé de tout bienfait. Seuls les véritables infortunés sont privés de cette nuit.** » (Bukhari)

Chers Musulmans !

Le Prophète (s.a.s) nous a conseillé de rechercher la nuit du destin dans les nuits impaires des dix derniers jours du mois de Ramadan.

En effet d'après le récit de la mère des croyants 'Aïcha (r.a) notre Prophète (s.a.s) passait les dix derniers jours du mois de Ramadan en s'isolant dans la mosquée. L'année de sa mort il y passa 20 jours (Bukhari). Allah commence la sourate Al-Fajr par le serment suivant : « **Par l'aube et par les dix nuits !** » (Al Fajr 1-2) . Les exégètes disent que « les dix nuits signifient les 10 premières nuits de Dhil-Hijja ou bien les 10 premières nuits de Muharram ou bien encore les 10 dernières nuits de Ramadan ». Le dernier est plus probable car les 10 dernières nuits de Ramadan sont les nuits les plus importantes en Islam.

Il est utile pour le croyant pendant qu'il veille la Nuit du Destin en adoration, d'examiner sa relation au message d'Allah. Le Musulman ne doit pas passer un seul jour sans regarder, lire, apprendre le livre des commandements de notre Créateur. Il est également rapporté que le Prophète (s.a.s) dit à ses compagnons :

« **Donnez à vos yeux leur part d'adoration!** ». Les compagnons demandèrent alors : « **Quelle est la part d'adoration des yeux, ô Messager de Dieu ?** ». Il répondit alors : « **C'est de regarder le Coran, le méditer et tirer des enseignements de ses subtilités.** »

Conformément à ce message prophétique, notre devoir est d'éclairer nos yeux avec le Coran, de méditer ce que nous y lisons et surtout de tirer profit des paroles divines. Qu'Allah nous facilite l'apprentissage et la compréhension du Coran.

Terminons cet article avec la sourate Al-Qadr et les conseils de notre Prophète (s.a.s) à 'Aïcha (r.a). « **Nous l'avons certes, fait descendre (le Coran) pendant la nuit d'Al-Qadr. Et qui te dira ce qu'est la nuit d'Al-Qadr? La nuit d'Al-Qadr est meilleure que mille mois. Durant celle-ci descendent les Anges ainsi que l'Esprit, par permission de leur Seigneur pour tout ordre. Elle est paix et salut jusqu'à l'apparition de l'aube.** » (Al Qadr 1-5)

'Aïcha (r.a) demanda un jour : « Ô Messager d'Allah ! Quelle invocation devrais-je faire en cette nuit si je savais de laquelle il s'agit ? ». Notre Prophète (s.a.s) lui répondit d'invoquer Allah de la façon suivante : ([Back to Contents](#))

« Ô Allah Tu es certes Pardonneur et Tu aimes le pardon, pardonne moi donc ». Invoquons en cette nuit Allah de cette manière et prions pour que la Nuit du Destin apporte bénédiction et abondance pour le bien-être et la paix de notre communauté. Qu'Allah nous accorde les mérites de la nuit d'Al Qadr. Amine ! ([Back to Contents](#))

Le président Steinmeier visite une mosquée historique pour un Iftar de Ramadan

La visite symbolise l'unité et le dialogue interreligieux lors des célébrations du Ramadan.

Le président allemand Frank-Walter Steinmeier a visité la mosquée historique Ahmadiyya de Lahore, située dans le quartier de Wilmersdorf à Berlin, le 13 mars 2025. Sa visite a coïncidé avec le mois sacré du Ramadan, et il a participé au traditionnel repas de l'Iftar avec les membres de la communauté dans la mosquée.

Cette mosquée, qui a célébré son centenaire cette année, n'est pas une mosquée ordinaire : il s'agit de la plus ancienne mosquée d'Allemagne, établie entre 1924 et 1928 par le mouvement Ahmadiyya, également connu sous le nom de communauté de Lahore, dont le siège est au Pakistan. La conception architecturale de la mosquée a été réalisée par l'architecte allemand Karl-Alfred Herrmann, qui s'est inspiré des riches motifs des styles architecturaux orientaux.

Depuis sa fondation, la mosquée Ahmadiyya de Lahore a servi d'espace accueillant pour les musulmans de divers horizons. Elle est devenue célèbre pour promouvoir le dialogue interreligieux, organisant divers événements et activités visant à rassembler des individus de différentes croyances et traditions. La mosquée elle-même jouit du statut de monument protégé depuis 1993, témoignant de son importance culturelle, et accueille des prières du vendredi régulières depuis 2010.

Le président Steinmeier a exprimé sa joie d'être présent lors de l'Iftar et a déclaré : « Je suis heureux d'être ici aujourd'hui dans cette mosquée, où des personnes de différentes croyances se rassemblent pour partager un repas d'Iftar. » Ses mots soulignent l'essence de ce rassemble-

ment, renforçant l'idée d'unité entre les différentes confessions pendant le Ramadan.

Steinmeier a également souligné le rôle de la mosquée : « L'histoire de cette mosquée reflète un esprit de tolérance et d'ouverture. » Cette déclaration résume parfaitement l'engagement de la mosquée à être bien plus qu'un simple lieu de culte. Elle fonctionne comme un centre de dialogue sérieux entre musulmans et non-musulmans, montrant comment de telles interactions peuvent favoriser un respect mutuel et une coexistence harmonieuse.

En évoquant le contexte historique de la fondation de la mosquée, Steinmeier a rappelé la période de bouleversements majeurs qui a suivi la Première Guerre mondiale. Il a souligné comment diverses religions, y compris l'islam, ont dû réévaluer leurs fondements et chercher de nouvelles voies de communication et de compréhension mutuelle. Cette perspective historique ajoute une profondeur à la signification de la mosquée, qui a su naviguer à travers des défis sociétaux contrastés.

Les éléments architecturaux de la mosquée ont également été mis en avant. Steinmeier a salué son design unique, qui reste l'un des monuments les plus remarquables de Berlin. Il a déclaré : « L'intégration de toutes les influences islamiques sous un même toit reflète un esprit de tolérance. » Cette admiration reconnaît non seulement la valeur esthétique de la mosquée, mais aussi sa fonction symbolique en tant qu'espace où diverses traditions islamiques se rejoignent.

Au cours de ses 100 ans d'histoire, la mosquée Ahmadiyya de Lahore a accueilli des individus de tous horizons, servant bien plus qu'un lieu sacré : elle est devenue un bastion d'harmonie interculturelle et de coexistence. Elle a été construite pour rapprocher les communautés à travers des expériences religieuses partagées et des discussions sincères.

La visite de Steinmeier et le repas d'Iftar à la mosquée rappellent l'importance de tels espaces, surtout en période de division et d'incompréhension. Ils mettent en lumière l'importance du dialogue ouvert et des rassemblements communautaires comme fondements essentiels au progrès de la société. ([Back to Contents](#))

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Italian

Il nostro tempo

By Luca del Negro

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

Viviamo un tempo in cui la commistione, il falso e l'indistinguibilità delle fonti, predomina su ogni cosa: questo manierismo o disturbo comportamentale generalizzato, comporta il voler comprendere e quindi cautelare ogni ideologia sotto una solida cappa di cui non sono ben chiari ed equamente disposti i principi; il ragionamento su queste basi è oltremodo sterile e risultato di un processo che gioco forza diviene ciclico e nella domanda e nella risposta (inconcludente fare), snatura ogni possibile esame mediante un uso estenuante e negligente del tempo.

Le tre porzioni in cui è stata frazionata o sezionata la vita terrena, - per questa indicazione di forma possibile - interesse comune di sussistenza obbligata della natura religiosa del singolo, paradigma ora illustrato e ordinato in "Musica", "Alimentazione" e "Finanza" in un parziale aspetto conveniente del carattere islamico in qualità di indicatore evoluto del processo storico umano rappresentante del segno Dio-Creatore, lo si accetta oppure no come tratto da seguire e senza nessuna ripercussione per il convincimento ottenuto, esprimono la realtà del semplice vivere quotidiano o, meglio, il proseguire a vivere nell'attesa della certa fine della vita. Trattasi di prototipo, guida prospettica eretta e inquietante di scenari tragici quali possono essere i peccaminosi frutti delle commistioni tra gli interessi di parte e la precarietà materiale che li ha determinati attraverso scelte maldestramente fatte o non volute fare, a partire da quelle che intercalano tra costume e tradizione (inglobando anche quelle delle ateizzanti - non laiche - politiche sociali) mescolate con i dogmatici caratteri religiosi, in una posizione relativista che si dichiara mezzo autonomo impossibilitato a giungere alla Verità per dimostrarlo agli altri, come è stato possibile dal tempo che è seguito alla morte del Profeta Ultimo Maometto [la Pace su di Lui] e come lo è oggi per ogni individuo islamico del nostro tempo.

«O voi che credete, non divorate vicendevolmente i vostri beni ma, commerciate con mutuo consenso e non uccidetevi da voi stessi. Allah è misericordioso verso di voi.» (SACRO DIVINO CORANO Sura 4:29)



Our time.

We live in a time in which the mixture, the false and the indistinguishability of sources, predominates over everything: this mannerism or generalized behavioral disorder, involves wanting to understand and therefore protect every ideology under a solid cloak whose principles are not very clear and fairly arranged; reasoning on these bases is extremely sterile and the result of a process that necessarily becomes cyclical and in the question and in the answer (inconclusive to do), distorts every possible examination through an exhausting and negligent use of time.

The three portions into which earthly life has been divided or sectioned, - for this indication of possible form - common interest of compulsory subsistence of the religious nature of the individual, paradigm now illustrated and ordered in "Music", "Nutrition" and "Finance" in a partial convenient aspect of the Islamic character as an evolved indicator of the human historical process representing the sign God-Creator, whether accepted or not as a trait to follow and without any repercussions for the conviction obtained, express the reality of simple daily living or, better, continuing to live while waiting for the certain end of life. This is a prototype, a perspective guide erected and disturbing of tragic scenarios such as the sinful fruits of the mixtures between the interests of a party and the material precariousness that determined them through choices made or not wanted to make, starting from those that intersperse between custom and tradition (also incorporating those of atheistic - not secular - social policies) mixed with dogmatic religious characteristics, in a relativist position that declares itself an autonomous means unable to reach the Truth to demonstrate it to others, as has been possible since the time that followed the death of the Last Prophet Muhammad [Peace be upon Him] and as it is today for every Islamic individual of our time.

"Believers! Do not devour one another's possessions wrongfully; rather than that, let there be trading by mutual consent. You shall not kill yourselves. Surely Allah is ever Compassionate to you."

(Holy Divine Quran Surah 4:29)

Lucaa del Negro, revised excerpt from:

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

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Spanish

El Juicio Final

**Por: Prof. Ubaldo
Pino**



La escatología islámica se refiere a la parte de la teología islámica que se centra en la vida después de la muerte y el fin del mundo, con especial énfasis en el Corán en la inevitabilidad de la resurrección, el Juicio Final y la división eterna de los justos y los malvados, que tendrán lugar en el Día de la Resurrección. También conocido como el Día del Juicio, se caracteriza por la aniquilación de toda vida, a la que seguirá la resurrección y el juicio de Dios. En numerosos versículos del Corán se menciona el Juicio Final.

Los hadices describen varios eventos que han de ocurrir antes del Día del Juicio, eventos que son descritos como señales menores y mayores. Durante este período, una terrible corrupción y caos gobernarán la tierra, causados por el Masih ad-Dajjal (figura similar al Anticristo del cristianismo). Luego aparecerá el Profeta Isa (Jesús), quien derrotará al Dajjal y dará inicio a un período de paz, liberando al mundo de la crueldad. Estos eventos serán seguidos por una época de serenidad en que la gente vivirá de acuerdo con los valores religiosos.

La literatura apocalíptica islámica sobre el Armagedón se conoce a menudo como fitna, Al-Malhama Al-Kubra (La gran epopeya) o ghaybah en el Islam chiita. Los justos serán recompensados con los placeres del Yanna (Paraíso), mientras que los injustos serán castigados en el Yahannam (Infierno).

Una encuesta de la Pew Research de 2012 encontró que 50% o más de los encuestados en varios países de mayoría musulmana (Turquía,

Malasia, Afganistán, Pakistán, Irak, Túnez, Líbano, Marruecos) esperaban que el Mahdi regresará durante el transcurso de sus vidas.

El concepto del Juicio Final en el Islam tiene un impacto significativo en la vida de los musulmanes, ya que guía su forma de pensar, actuar y tomar decisiones. Este principio no solo es una enseñanza espiritual, sino también una base moral que influye en la vida diaria. Algunos de los efectos más destacados incluyen:

Responsabilidad personal: Los musulmanes creen que serán juzgados por sus acciones, lo que fomenta la responsabilidad personal y la búsqueda de una vida virtuosa. Se esfuerzan por actuar con justicia, honestidad y compasión hacia los demás.

Motivación para realizar buenas obras: Saber que cada acción será recompensada o castigada en el Día del Juicio impulsa a los musulmanes a realizar buenas obras, como ayudar a quienes lo necesitan, ser generosos y cumplir con los deberes religiosos.

Evitación de acciones indebidas: El temor a las consecuencias negativas en el Juicio Final puede disuadir a los musulmanes de cometer actos inmorales o perjudiciales, promoviendo una conducta ética.

Fortaleza espiritual y paciencia: La fe en el Juicio Final ayuda a los musulmanes a enfrentar pruebas y dificultades, con la esperanza de que serán recompensados por su perseverancia y fe.

Sentido de propósito: Este concepto ofrece una visión clara de la vida como preparación para la eternidad, lo que otorga un sentido de propósito y dirección.

El Juicio Final no solo impacta individualmente, sino que también fomenta valores

como la solidaridad y la convivencia pacífica en las comunidades.

El concepto del Juicio Final tiene paralelismos y diferencias en varias religiones del mundo. Aunque se aborda desde perspectivas teológicas distintas, muchas tradiciones religiosas comparten la idea de un día en el que se juzgará a la humanidad. Aquí hay una comparación entre el Islam y otras religiones principales:

Islam

En el Islam, el Juicio Final es un componente central de la fe. Dios (Alá) juzgará a todas las personas según sus acciones e intenciones. Este juicio determina el destino eterno en el Paraíso (Jannah) o el Infierno (Jahannam). Se enfatiza la balanza de las buenas y malas obras y el registro individual de cada ser humano.

Cristianismo

En el cristianismo, el Juicio Final también es crucial. Se describe en textos bíblicos como el Apocalipsis y otros Evangelios. Cristo jugará un papel central como juez, y los justos serán recompensados con la vida eterna en el cielo, mientras que los pecadores serán enviados al infierno. Un aspecto distintivo es la creencia en la salvación por la gracia a través de la fe en Jesucristo.

Judaísmo

En el judaísmo, no hay un enfoque unificado del Juicio Final, pero algunas tradiciones hablan de un Día de la Resurrección y Juicio, en el que Dios juzgará al mundo. Este concepto está más relacionado con la llegada de la era mesiánica y la restauración del orden divino.

Hinduismo

En el hinduismo, el concepto de juicio no es central. En cambio, existe la creencia en el karma y el ciclo de renacimientos (samsara). Las acciones de una vida afectan el destino en la próxima reencarnación, buscando eventualmente romper el ciclo y alcanzar el moksha (liberación espiritual).

Budismo

Similar al hinduismo, el budismo se centra en el karma y la reencarnación. No hay un juicio divino, sino un énfasis en la acumulación de méritos y la superación del sufrimiento para alcanzar el nirvana.

Similaridades

La idea de consecuencias para las acciones humanas está presente en casi todas las tradiciones, ya sea a través de un juicio, reencarnación o el concepto de karma.

Muchas religiones utilizan la noción de un Juicio Final o equivalente para fomentar la responsabilidad moral y espiritual.

Diferencias

En las religiones abrahámicas (Islam, Cristianismo y Judaísmo), el juicio es realizado por un Dios personal que decide el destino eterno.

En las religiones dhármicas (Hinduismo y Budismo), el énfasis está en las leyes cósmicas como el karma, más que en un juicio personal.

Esta diversidad refleja cómo las culturas y tradiciones han abordado cuestiones sobre el significado de la vida, la moralidad y el destino final. ([Back to Contents](#))

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