



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, with no verses missing.

The Holy Quran is perfect, and none of its verses are abrogated.

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Broadcast Schedule (UK 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://creators.mixlr.com/recordings>

Our websites

- [International H.Q.](#)
- [Research and History](#)
- [The Woking Mosque and Mission](#)
- [The Berlin Mosque and Mission](#)
- [Quran search](#)
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An Announcement

The international prayer meeting of the AAIIIL concluded safely and successfully with delegates from a number of countries attending and contributing to the proceedings.

On Hazrat Ameer's appeal, the members contributed generously to the Anjuman's funds to support the projects in 2026.

We pray for the success of these projects and wish everyone a happy and successful 2026 CE.

The Call of the Messiah

by Hazrat Mirza Ghulam Ahmad

The Promised Messiah and Mahdi



(Editor's note: We continue serialising the English translation of Najm-ul-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 – 13

The prophecy of the death of Lekh Ram fulfilled

Among the more remarkable signs which came to pass after the occurrence of the eclipses and made a deep impression upon men's hearts is the sign of the death of Pandit Lekh Ram. This man was an ardent foe of Islam who had made it his habit to traduce Islam and to abuse its Holy Prophet (peace and blessings be upon him). It so happened that this man came to learn from some of his brethren that there had arisen in Qadian a man who claimed to be the recipient of Divine revelations and claimed that Islam alone was the true religion, and that whoever opposed it was in error. This information aroused his curiosity, and he resolved to visit Qadian.

At that time, he was nearly 30 years of age or a little less so far as could be judged from his appearance. He came to me and asked me to show him those Divine signs, saying that he would not leave the village until he had seen some of them or until I had confessed my inability. He demanded that some sign should be shown to him before his departure. He was altogether an ignorant man. He began to importune me, and, blind as he was of spiritual vision, pressed his demand with continued persistency as he was a mere body devoid of the life of wisdom. He had decided in his mind that I was an impostor. This view was im-

pressed upon him by his companions, and it obscured his judgment. He came to me on a particular day and urged that he must be shown a sign. He arrogantly looked at me and said that he would not leave the village till I had shown him a sign or confessed my imposture. His words wounded the hearts of the men present in the assembly. I advised him to be patient and to abate his excitement. Then I told him that Divine signs were not of the class of things which one finds scattered about one's feet and might display off-hand. They belong to God and are manifested whenever He thinks fit. It is not, therefore, right to be restive like the wild bull. He should avoid the attitude of opposition. The man who seeks for signs should observe patience, because the signs come from God and their manifestation depends upon the humble supplications of the devotee. He might stay with me for one year. This would be better for him, so that God may manifest to him some signs and grant him certainty of faith and mental satisfaction.

Such, I told Lekh Ram, was my confident hope. If, therefore, he was a sincere seeker, he ought to wait with patience till that time. My admonitions, however, failed to make any impression upon him. He did not desist from vituperations. Then I said to him: "Well, if you cannot wait and have made up your mind to withdraw and not to accept my suggestion, then certainly you are at liberty to depart and await what revelations might come to me in future." He, therefore, withdrew in a rage without uttering a single word.

He now adopted a new role. In every assembly, he began to mention my name with ridicule and scorn, wishing thus to undo my work and to humiliate me in the eyes of the world. For the same purpose, he often took recourse to falsehood and fabrications and managed thus to hasten his doom. He departed more and more from the path of rectitude and invented many a falsehood and spread many a slander and uttered abuse against the Holy Prophet (peace and blessings be on him). He made it his business to decry the Holy Quran. In his writings, he cast off all restraints and abused all great men—the shining orbs of the

spiritual firmament. He made it his style to find fault with the beloved ones of God. Then God decided to burst his bubble, expose to mankind his inner rottenness, and make him the subject of one of His mighty signs.

Accordingly, when the time for the fulfilment of God's word and the manifestation of His sign drew nigh, Lekh Ram addressed to me a letter enquiring where my promised sign was and whether my imposture had not by that time been fully demonstrated. And as is usually the case with mean persons, he addressed me in bitter language and, considering me his adversary, abused me.

Now, the men who had incited Lekh Ram to make the demand for signs were no other than his own co-religionists who lived in this village of Qadian. They related to him many a false report concerning me, which emboldened him and dispelled the awe which had at first fallen upon him. They continuously repeated to him that I was an impostor and a cheat and warned him not to fall prey to my spell. And I am sure it was these men of Qadian who were responsible for his ultimate death, because it was they who egged him on to put himself in opposition to me, and encouraged him with the most solemn assurances. By such action, these men far from proving his friends actually proved to be his worst enemies, for their false assurances served to harden his heart. He believed their tales and began a virulent opposition. As a matter of fact, Lekh Ram was at first disposed to spend some time in my company in the hope of witnessing a sign. But these people interposed and induced him to change his mind, for they feared that the effect of my association might influence Lekh Ram. They assured him that it could serve no useful purpose to live in my society, since they already knew everything about me. Lekh Ram lived in Qadian for nearly a month and fed upon their false reports. These at last fired his mind with an unholy flame and covered it with pitch darkness. He left Qadian with the fire of enmity burning in his heart and began demanding signs. He had in reality no belief in the possibility of a divine sign but pressed for it only to win a name among his co-religionists.

And it happened that when he had left Qadian, I had a dream. I saw that I was standing in an open field and holding a bright, shining spear. I saw Lekh Ram as one dead and lying at my feet. I moved his head from side to side with the spear. At this time, someone called out saying, "He is gone and will not again return to Qadian." And it actually so happened that he never again returned to Qadian till the news came of his death.

This happened as follows: After his departure, he began to press for signs and indulged in vituperations and vilifications. I then turned to God and prayed for some puissant sign. Thereupon, God informed me that Lekh Ram would be killed within the next six years by some dire visitation, and the day of his death would be one contiguous to the 'Id festival. I informed Lekh Ram of this revelation. But it only served to increase his vilifications. He wrote to me saying that he, too, had received the revelation that within the next three years I should be carried away by cholera. He publicised this prophecy and sent me copies of the notice announcing it. He also repeated the prophecy in several assemblies. I then wrote to him to say that the whole matter now rested with God, that if he were true in his prophecy, God would manifest his truth. In contrast, if I had spoken the truth, God, out of His mercy and grace, would demonstrate my veracity, inasmuch as God is always the friend of the righteous and truthful and never helps the liars.

Now the time assigned in Lekh Ram's prophecy passed off in peace and safety, and not the least harm came to me. But when the time came for the fulfilment of my Lord's promise and entered the fifth year, it happened (as the reports of the Arya Samaj show) that a certain stranger came to Lekh Ram and related that he had been a Hindu of the same caste as Lekh Ram, that some people had persuaded him to become a Muslim, but that now he was sorry for the change and had come to him to be taken back into the old religion of his fathers and to renounce Islam. He flattered Lekh Ram, praising him for having proved to be the instrument of rousing many a sleeping one from

the slumber of ignorance. He added that his fame had spread abroad, and that it was acknowledged on all hands that he was a past master in refuting Islam, and that it was for this reason that he had come from such a distance to have the grace of his interview. He further added that men had tried to turn him from his purpose, but without success, that there were a few outstanding questions regarding which he was still in doubt and when, as he hoped, Lekh Ram would solve them for him, and forgive his faults, he would re-enter the old faith of his fathers.

Upon this, Lekh Ram scrutinised the man closely. But God hid from him the secret design of the stranger. Lekh Ram believed his story and took him to be a fellow caste member. He received him warmly and soon became intimate with him. He showed him every mark of sympathy and regard, and carried the news among his people that the newcomer had embraced Islam and now wanted to revert to Hinduism. The stranger, meanwhile, never mentioned the name of his birthplace, so that nobody knew whence he had come. His movements in the city were also secret so that no one knew where he resided.

This went on till the fatal day arrived. On that day, in an unsuspected hour, the stranger came to Lekh Ram in the guise of a friend and waited till all those present had departed, and then made a swift and sudden attack upon Lekh Ram, who was completely off his guard. He plunged a dagger into Lekh Ram's body, which broke his ribs and penetrated his entrails. The day was the day immediately following the 'Id, as was foretold in the Divine revelation. And when he had finished his job, the murderer fled from the house and, like an angel, melted into the air, and no one found any trace of him. God had covered him in the fold of mystery.

Meanwhile, the victim lay mangled in his wound, and while breath remained, he requested that he might be taken to the hospital. He was accordingly carried there, but the doctor was not to be found. There, in his agony, he cried, "O my fate! How unlucky I am that even

the doctor is absent." After some time, the doctor came and rendered what help he could, but it was of no use. The doctor said there was little chance of life, and when midnight passed, Lekh Ram quaffed the cup of death. I have been told that his eyes were full of tears, for he remembered the Divine prophecy and its fulfilment.

His death overwhelmed his people with grief, for in him they lost one of their stoutest protagonists. They made a search from house to house and from town to town looking for the murderer, or to secure information about him. And when they despaired of finding any trace of him, people said it was a Divine mystery; and their grief increased, and difficulties multiplied, and they became like mad men. In the extremity of their grief, they ceased to distinguish between right and wrong, and their pride was humbled because they felt that the argument had been proved against them, and they now owed a heavy debt to the Muslims. They looked upon his death as a public calamity and a national misfortune, and it was rumoured that they had resolved to kill some leading Muslims to avenge his death and to appease their wrath. But God protected the Muslims and frustrated their designs and cast an awe upon their hearts and created a difference among them, so they remained unsuccessful and gradually ceased their prating. And the Lord brings to pass whatever He wishes.

They now adopted another plan. They contacted the authorities to search my house. But in this plan, God also disappointed and shamed them. When all their efforts proved unavailing, and their idols failed to come to their help, they took counsel among themselves and decided to re-establish friendly relations with the Muslims. The wise among them said that it was advisable to be at peace with the Muslims because things had gone against them. They were also afraid of the plague. They accordingly made peace with the Muslims, and in this was a sign from God, the Lord of Power, Who hears the prayer of the weak and never disappoints those who rely on Him, and Who never casts away one who seeks His protection.

All glory is due to Him! A consideration of His signs fills the heart with wonder and the eyes with tears. Who then will be so fortunate as to reap benefit from this narration? This sign, in fact, is one of the miracles attributable to the credit of the Holy Prophet Muhammad (peace and blessings be on him) and is a living evidence of the genuineness of his prophethood. Ye men, ponder on the sign, and may God have mercy upon you. (Contents)

Sulardi Notopertomo

Exemplary Service and Dedication

From Ahmadiyah.org

Sulardi Notopertomo. I first came to know him around 1998-1999, when we both mid-wifed the "rebirth" of the Angkatan Muda Ahmadiyah Indonesia (AMAI - Indonesian Ahmadiyya Youth Movement), the organisation overseeing the youth of the Gerakan Ahmadiyah Indonesia (GAI - Indonesian Ahmadiyya Movement).

At that time, I was in my final year of high school education in Jogjakarta, while Sulardi was already a successful young entrepreneur in Jakarta.

Previously, the GAI youth organisation was called AMAL (Angkatan Muda Ahmadiyah Lahore). Established in 1965, it was pioneered by Burhanuddin Sanityasa and Djohan Effendi.

However, during S. Ali Yasir's tenure as General Chairman of the PB GAI (Central Board), from 1994 to 1999, AMAL changed its name to AMAI. This coincided with the change in the parent organisation's name, GAI, which removed the words "Centrum Lahore" from the movement's official name.

During the transition of the PB GAI General Chairmanship from S. Ali Yasir to Fathurrahman Ahmadi Djojosoegito, a leadership duality occurred within the youth wing. This duality peaked in the early period of Fathurrahman Ahmadi Djojosoegito's leadership.

On one side, the PB GAI referred to the Badan Urusan Pemuda (Youth Affairs Board), which was formally established at the 1999 Congress (*Muktamar*). It was chaired by Purwiyadi with Sarim Sembiring as Vice Chairman.

On the other hand, the majority of Ahmadiyya Movement youth in various regions aspired for AMAI to become an autonomous body, which could, organisationally, determine its own affairs without clashing with the central Pedomas Besar (Guidance Board) structure.

In mid-2000, this progressive group then held a separate AMAI Congress in Purwokerto. In this congress, Sulardi was elected as General Chairman of the Angkatan Muda Ahmadiyah Indonesia for the next five-year term.

It was only in 2004, at the end of Fathurrahman Ahmadi's first leadership period, that the voices of these young people were heard. Consequently, in the following period, Sulardi was re-elected as AMAI Chairman for the 2004-2009 term.

As the top leader, Sulardi acted not only as an engine but also as a promoter in the revival of the Ahmadiyya movement's youth during and after his tenure.

During his leadership era, the youth of the Ahmadiyya Movement rose. Cadre development within the Movement resumed. From the eastern to the western tip of Java, young cadres within this Movement re-emerged, united and spirited under the command of this AMAI Chairman.

A magazine was published. Training and courses were held. Even the youth *Jalsah* (gatherings) were conducted like a marathon.

Since the 2000s, AMAI *Jalsah* have been held year after year, moving from one region to another: first in Jogja, then in Wonosobo, followed by Kediri, then Jakarta, and finally in Purwokerto.

He also exemplified and encouraged young people from various regions to get involved and become the frontline in the success of the Ahmadiyya Movement's online missionary agenda, which since 2001 had been initiated and pioneered by the PB GAI through the website www.ahmadiyah.org.

Sulardi produced many written and translated works for that site, as well as for the magazine published by the youth in Jakarta, namely AMAI Journal, and for the *Fathi Islam* magazine published by the PB GAI in Yogyakarta. Additionally, he was active in various online discussion forums on different platforms.

Sulardi was born on September 25, 1971, in a regency area on the north coast of Java. His father was named Saino, and his mother was Saikem. He was born and grew up in Ngranti Hamlet, Ketos Village, Paranggupito District, Wonogiri Regency.

He completed his elementary education at SDN 2 Ketos, located in the hamlet where he lived, and continued at SMP Pancasila 13 Paranggupito, a junior high school 1.5 km from his home.

After graduating from junior high school around 1980, he moved to Jogjakarta, nearly 100 km from his village, to pursue senior high school.

Coincidentally, he enrolled at SMA PIRI 2 Yogyakarta, one of the schools under the auspices of the Yayasan Perguruan Islam Republik Indonesia (PIRI), a charitable endeavour of the Gerakan Ahmadiyah Indonesia (GAI).

It was at this school that Sulardi began to learn about the teachings of Imam-uz-zaman Hazrat Mirza Ghulam Ahmad, eventually joining the Gerakan Ahmadiyah Indonesia (GAI). Sulardi became a dedicated cadre, receiving direct guidance from his religious teacher at the time, Mohammad Iskandar.

Mohamad Iskandar was one of the best *mubaligh* (missionaries/preachers) GAI

had. He had studied at the Idarah Ta'limul Qur'an, a cadre institution of the Ahmadiyya Anjuman Isha'ati Islam Lahore (AAIIL) in Pakistan, from January 1976 to January 1979.

Sulardi was not alone in studying under Mohammad Iskandar. Another among the many young cadres who studied with him was Sarim Sembiring, an engineering student at Gadjah Mada University. Coincidentally, they both lived in a boarding house not far from SMA PIRI 2 Yogyakarta, in the Pugeran area.

They both later took the oath of allegiance (*bai'at*) at the hand of their teacher and became close friends, both active in the Angkatan Muda Ahmadiyah Lahore (AMAL) Yogyakarta.

After high school, around the early 90s, Sulardi ventured further: to Jakarta. Not to continue his studies, but to work. It is said his parents could not afford to finance his education to a higher level.

To my knowledge, his career progressed from being an employee to a manager, and eventually having his own company. His field of work was advertising, specifically indoor and outdoor billboards.

He first joined as a marketing employee at PT Mentari, a quite reputable advertising company in Jakarta. Before completing five years of work, he was appointed as Marketing Director at this company.

It was also at this company that he met the woman who would become his wife. Her name was Tuti Ariani, a young woman from Banten who worked under the same roof with him at PT Mentari.

They married in 1996. From their marriage, three children were born: Fathi Ramadhani Ariardi, Falah Ahmad Ariardi, and Fasya Aisha Ariardi.

After nearly 15 years with PT Mentari, he mustered the courage to build his own company.

Records show that, since March 2006, together with his wife, he founded PT Visindo Media Pratama, which operates in the same field they had been engaged in. And they were very successful. Their company grew rapidly, even rivalling the company they had previously been part of.

Success in the professional world did not make Sulardi forget his roots. Nor did he forget his oath of allegiance (*bai'at*).

He joined the Gerakan Ahmadiyah Cabang Jakarta (Jakarta Branch), headquartered on Jalan Kesehatan, Tanah Abang. In fact, he became one of the driving engines and promoters of various activities of the Jakarta branch of the Ahmadiyya Movement, which reached members from the four surrounding cities/regencies: Jakarta, Bogor, Depok, Tangerang, and Bekasi (Jabodetabek).

In this Jakarta branch, he was not merely a passive member but also an active speaker, Friday sermon preacher (*khatib*), and leader of study gatherings (*majelis taklim* and *pengajian*) organised by GAI Jakarta.

Furthermore, Sulardi actively organised and led the Movement's youth from the Jabodetabek region, even building broader networks across other areas of Indonesia.

Finally, in 2000, as told at the beginning of this writing, he was installed as the National General Chairman of the Angkatan Muda Ahmadiyah Indonesia (AMAI).

Sulardi also assisted the Darul Kutubil Islamiyah (DKI) Jakarta Publisher. He played a significant role in the marketing and publication of books published by DKI Jakarta, which at that time was under the leadership of Mansyur Basuki.

He is also recorded as having participated in the publication of the Holy Quran in the 2000s, both in Indonesian and Javanese translations.

He was also repeatedly sent as a delegate

of GAI Jakarta in various conflict mediation forums concerning cases affecting the Ahmadiyya community since 2005, organised by both the government and non-governmental organisations (NGOs). He was also often a resource person in various media interviews regarding Ahmadiyya issues.

In 2014, Sulardi was appointed as Chairman of GAI Cabang Jakarta, replacing the previous chairman, Nanang RI Iskandar. In the same year, together with four other GAI members, he became a delegate of GAI Cabang Jakarta in the Ambassador for Peace working meeting at the Arya Duta Hotel Jakarta.

Together with religious figures and spiritual leaders from various regions in Indonesia, the Ambassador for Peace working meeting at that time initiated peace and cooperation across faiths and beliefs.

In December 2015, Sulardi had the honour of attending the *Jalsah Salanah* (Annual Convention) organised by the Ahmadiyya Anjuman Isha'ati Islam Lahore (AAIIL) in Pakistan, by direct invitation from Hazrat Amir Abdul Karim Saeed Pasha.

Fortune cannot be forced, misfortune cannot be refused. In 2014, political upheaval in Jakarta significantly impacted his company's business, directly or indirectly.

Sulardi's company's business network, primarily from government agencies, largely collapsed. Many orders were cancelled, and most others did not renew their cooperation with his company.

In short, since that year, his company slowly crumbled until it finally went bankrupt. But he did not simply surrender. He went back to work as an employee at an information technology consulting services company while starting several small culinary businesses.

Unfortunately, in early 2016, he was diagnosed with kidney failure. From then on, twice a month, he had to undergo dialysis. Repeatedly, he also had to be hospitalised and undergo

operations due to his illness.

After a long time without news, I received a short message from his wife in mid-November 2025.

"Mas Asgor, please pray for him. On Tuesday morning (18/11/2025) at 5 yesterday, Mas Lardi fainted. Taken to the ER, there was bleeding in the right brain. Until now, he has been unconscious in the ICU.

God willing, the plan is for him to undergo surgery today (Thursday, 20/11/2025) at 10. Previously, we apologise for any mistakes on his part, whether intentional or unintentional. Once again, please pray for him...."

And not three days after that short message, the sad news arrived. On Sunday, November 23, 2025, Sulardi Notopertomo passed away in the ICU room at EMC Hospital Tangerang.

I grieve and feel a loss. A true loss. An elder brother, a friend, and a figure to whom I owe much gratitude.

The spirit, enthusiasm, and role of Sulardi in service and dedication to the Ahmadiyya Movement, as well as to Islamic service and missionary work, deserve to serve as an example for young cadres today and in the future.

Kediri, December 1, 2025, Basyarat Asgor Ali ([Contents](#))

Birth of Prophet Jesus Christ (as)

Was in a Desert - Holy Quran.¹

By Jalal ud Dean

Introduction:

The Holy Quran was revealed from 610 AD to 632 AD, comprising all 114 Chapters and 6236 Divinely revealed verses. All of those

¹ The minimum properties of a Middle East oasis are the presence of a reliable freshwater spring source and some desert vegetation (primarily date palms). Dates in Jerusalem typically ripen from August to October, not in December.

verses were revealed as authorship by Almighty God, but were served to Prophet Muhammad (s), through the stewardship of Archangel Gabriel. It must be remembered at all times that the Holy Quran is the Last and Final of all divinely revealed scriptures ever, which were delivered by numerous past Prophets to humanity, commencing with Prophet Adam (as) and finally to Prophet Muhammad (s). The Holy Quran is the consolidated whole of final Divine messages, revealed by Almighty God to all of humanity on Earth, and it holds the Divine Seal of absolute pure Truth. This article focuses on the actual truthfulness of the global event of Christmas².

The Holy Quran states that Prophet Jesus Christ (as) Was Born in a Desert Oasis.

Chapter 19 of the entire Holy Quran³ is the only Chapter that has been dedicated to a woman. She is Mary, the mother of Prophet Jesus Christ (as). Mary was the only child and daughter of Yochim and Ann, and they lived in Nazareth, Galilee. Because Yochim and Ann were childless for several years, they made their commitment to Almighty God that their first child (Mary) would be dedicated⁴ to their synagogue, where she was positioned. Whereas Joseph the Carpenter was originally from Bethlehem, but spent most of his life in Nazareth, where he lived with his first wife, Salome and their six children⁵.

After the death of Salome⁶, and through the arrangement of the Rabbi, Joseph the Carpenter married Mary. In the meantime, a political crisis had developed, when all the Jews were required to return to their place of birth, for district registrations, because of the political situation caused by Herod⁷. Mary and Joseph, the Carpenter, had to return to their places of

² Christmas is called Christmas because the name is a shortened form of the Old English phrase "Cristes maesse," which means "Christ's Mass. This refers to the Christian Mass, or church service, held to celebrate the birth of Jesus Christ. The term "mass" itself comes from the Latin word missa.

³ The Holy Quran, as the Last and the Final revealed scripture, abrogated parts of the previously revealed scriptural books, such as the Suhuf, the Torah and the Injeel. The Injeel was Divinely revealed by Almighty God to Prophet Jesus Christ (as), during his lifetime.

⁴ Mary carried out basic cleaning and all updates of the synagogue, as her parents had promised to Almighty God.

⁵ Ibid.

⁶ Salome died during the childbirth of her 7th child.

⁷ Herod (or Herod the Great) was a Roman Jewish client king of the Herodian Kingdom of Judea.

birth. Joseph the Carpenter and his wife Mary left Nazareth to travel to Bethlehem to comply with a Roman census that required everyone to register in their ancestral hometown.

Later, whilst on a return journey back to Nazareth, Mary gave birth to Prophet Jesus Christ (as), in a desert oasis. This specific fact has been stated in the Holy Quran at **HQ19:21-26**.¹ Both Joseph and Mary then returned and finally settled in Nazareth.

Prophet Jesus Christ (as) was brought up in the town of Nazareth, a small village in the Galilee region. There is a need for cognisance of the entire regional politics of those adjacent countries, which were all under the Roman Empire. The Romans enforced the practice of Mithraism on all communities within their Roman Empire.

Prophet Jesus Christ (as) was the 24th in the list² of 25 names of Messengers and Prophets stated throughout the Holy Quran. As a result, the immediate followers of Prophet Jesus Christ (as) had to flee and take shelter³ in caves.

The original scripture introduced by Prophet Jesus Christ (as) was the Injeel⁴. The ruthlessness of the Romans forced the immediate followers of Prophet Jesus Christ (as) to introduce specific alterations of his factual life story, making Prophet Jesus Christ's (as) life history appear as if Prophet Jesus Christ (as) were actually the same as Mithra. It needs to

be noted that the four Gospels of Matthew, Mark, Luke and John were introduced many decades⁵ after the crucifixion of Prophet Jesus Christ (as).

It is for all correct-thinking Muslims to guide and assist other Muslims; the Holy Quran has sanctioned that correct advice shall be given to those who need to be guided. This is shown in the Holy Quran 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:

Prophet Jesus Christ (as) was not born in the filth of an animal stable, but he was gloriously born in a clean environment of an oasis, as Mary's first child and Joseph's eighth child. Ripe dates and clean water were provided for Mary.

The original Injeel scrolls were destroyed during the Roman Empire, which aimed to establish Mithraism as the state religion across the Empire.

The Holy Quran contains truthful and sublime details about the birth of Prophet Jesus Christ (as), both as a Prophet and as a perfectly normal human being. ([Contents](#))

WHY CHRISTIANS DON'T CONVERT TO ISLAM

By Iain Dixon



(Editor's Note: We continue with Mr Dixon's views on this topic and look forward to our readers' comments.)

In my last article, I explained the reasons why Christians do not convert to Islam and why Allah is seen as a false God⁶. However, not all Christians view Allah as a false God. Although ex-Muslims like Sam Solomon and Nabeel Qureshi in their books 'Not the Same God'

HQ19:21-26 states "He said: 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 him, and withdrew with him to a remote place¹. 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 her: 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."

² The 25 Prophets of Islam as stated in the Holy Quran 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).

³ Throughout the periods of 2nd to 3rd Centuries, the early followers of Prophet Jesus (as) Christ had to take shelter in caves to stay safe and avoid persecutions by the Roman Empire, until 313AD, when Roman Emperor Constantine became Christian and allowed freedom of religious practices by Christians.

⁴ The *Injeel* is the Divinely revealed scripture given to Prophet Jesus Christ (as) according to the Holy Quran, and described as a scripture of guidance and light that confirms the Torah.

⁵ The Bible was written over a long period, with the first New Testament books, the letters of Paul, appearing between 30 and 60 years after the crucifixion, and the Gospels appearing 35 to 65 years later. The entire New Testament was completed around the end of the first century, roughly 65 years after the crucifixion of Prophet Jesus Christ (as).

⁶ Nauzoobilla - Editor

and 'Seeking Allah, Finding Jesus' give compelling reasons for not believing in the God of Islam, there are other Christians who take a more favourable view. The website www.salahallah.com features many videos and articles in which Christians speak respectfully of the Quran and Muhammad, and even see Allah as the true Creator God. Also in the groundbreaking books 'A Deadly Misunderstanding', and 'Allah: A Christian Response', authors Mark Siljander and Miroslav Volf also put forth compelling reasons for not viewing Allah as a false deity. Let the reader weigh up the evidence and decide for themselves.

Christians Do Convert to Islam

Over the years, I have had the privilege of meeting men and women from a Christian background who have shared the stories of their journey into Islam. The three main factors for converting to Islam were personal, logical, and theological reasons. One Catholic priest told me he initially converted to Islam, not for theological reasons, but simply because he was burnt out on religion and was incredibly lonely. Although he saw his pastoral work as incredibly rewarding and a genuine service for God, he was crushed by loneliness. He left the ministry and eventually found love and acceptance in the strong Muslim community. Their humility, hospitality and love for God touched him. And hearing the Azaan (Muslim call to prayer) and the beautiful recitation of the Quran moved him to tears. He gradually embraced Islam.

Marriage

Another personal reason for men I spoke to converting to Islam was that they had to marry a Muslim lady they were romantically involved with. Often, after the marriage, they grew into their faith and practice, but their initial reason was falling in love with their future spouse. One man was told he would be killed if the Muslim father found out he was seeing his daughter as a non-Muslim. They both had to be married as Muslims for his approval.

Logical Reasons

Christians I have met who converted to Islam talk about how logic played a part in their decision. They said they had been struck by

how the Quran had remained the same over the centuries, totally unchanged - word for word, vowel for vowel, dot for dot - every Quran identical in every way. This miraculous preservation is proof that Islam is true. The Christian Bible, in contrast, had multiple versions. Which one was true? The King James Version? The Revised Standard Version? The New International Version? Others said they converted to Islam because the Quran was filled with miraculous scientific knowledge hundreds of years before scientists discovered it! This was seen as proof that the Quran was inspired and came from the Creator himself. This proved Islam was true.

Theological Reasons for Embracing Islam

Christians told me they embraced Islam because, theologically, it made sense. The Christian Trinity was seen as a mathematical stupidity. In contrast, the oneness of Allah made total sense, easy to grasp, easy to understand. One lady I met who embraced Islam was challenged by a Muslim who pointed out in the gospels that, as Jesus was coming out of the waters of baptism, God spoke from heaven. How could Jesus be God if God at the same time was speaking from heaven? That challenge brought her into the fold of Islam. She also told me that nowhere in the Bible did Jesus call himself the Son of God or that he would rise from the dead. Others told me they embraced Islam because they saw explicit references to Muhammad¹ in the Bible. Deuteronomy chapter eighteen, and passages in the gospel of John about the promised 'comforter', are often cited as promises of the coming prophet of Islam. For them, the evidence was overwhelming. Islam was their only choice.

The Beautiful Character of Muhammad

A final overwhelming reason professed Christians were inspired to convert to Islam was because of the beautiful character of Muhammad - his wisdom, justice, his humility, his gentleness, his love for God and his overwhelming love for people. They saw in him the best example for mankind. This reason was

¹ Peace be upon him - editor.

woven into most of the testimonies I heard. The ahadith¹ portrayed his excellent moral qualities. An excellent website, www.sunnah.com, enables a thorough study of ahadith and allows searching by keyword and theme. Ahadith are the sayings and actions of Muhammad, the Prophet of Islam. A book I can thoroughly recommend is *Islam, Peace and*

Tolerance by Zahid Aziz. This offers a balanced view of Islam and Muhammad and is well worth reading alongside any critical works on Islamic theology. In doing so, we learn about aspects of Muhammad's beautiful character.

The Adventure Continues!

What I find interesting in talking to both Christians and Muslims is that they both put forward the same reasons for embracing or not embracing the other person's faith! For example, the trinity makes so much sense, the trinity makes no sense! There are different versions of the Quran; the Quran has not changed! The ahadith portray Muhammad in a bad light, the Ahadith portray Muhammad in a good light! How do we make sense of all of this? In my next article, I would like to draw everything together, share my own viewpoint, and hopefully add some clarity (and charity) to what appears to be a confusing plethora of views. I will also (God willing) touch upon the theme of islamophobia, and what our response should be. Stay tuned! ([Contents](#))

Roman Catholicism and Islam: A Lay Comparison

By Gavin Bushe

I am a convert to Islam who was baptised as a Roman Catholic by my parents as an infant. I believe this was done for cultural reasons. That is because, in 1979, Pope John Paul II had just blessed my country, Ireland, with a visit that was attended by an estimated 1,000,000 people in Dublin's Phoenix Park. By 2018, after the abortion referendum that was passed in Ireland by a landslide victory for Repealing the 8th Amendment of the Irish Consti-

tution (which had banned abortion), Pope Francis II attempted another Papal visit, which 100,000 people received on the second try. Why was there a 90% reduction in the faithful? This convert believes it has to do with flaws in the Trinitarian Catholic doctrine on the issues of sex and wealth.

I know this intimately. That is because, as a boy, I had felt a calling to serve God, and I courted many dwindling religious orders, such as the Franciscans and the Alexians in Dublin. I was advised to explore the world and come back when I was 25 years old. At that time, I was 18. I was saddened to receive that news because my desire for the monastery was very strong. However, another desire also competed in my heart: my desire for marriage. I was unable to reconcile the society of the sexual revolution of the 1960s with monastic celibacy, and I was forced to admit that my desire for marriage outweighed my desire for the cloister. This was nothing new in Roman Catholicism.

Indeed, in my country of Ireland, for centuries, there was a religiously backed taboo on sexual relations, unlike Islam, where the Holy Prophet Muhammad was condemned by the Christians for allegedly being "lustful" because he was polygamous by the standards of the Holy Quran. However, we Muslims believe that Almighty God is the Author of the Holy Quran and He describes Islam there as a perfected religion. So at the age of 18, I walked away from the Alexian Brothers' monastery and got a job in a warehouse. I later entertained myself with secular women and formed informal relationships with them. In Ireland, in the late 1990s, many Irish women were abandoning the Roman Catholic prohibition on contraception and monogamous marriage for life. The post-Catholic women had demanded divorce by law and state and had received the right to divorce their husbands. Also, the post-Catholic Irish women had also demanded the right to work during marriage and better inheritance rights. These are rights that Almighty God, through the Messenger, had awarded women in Islam in the 7th Century AD. The women with whom I formed temporary relationships were not interested in marriage due to their Feminist belief that it represents male oppression of the female. Women in Ireland call the shots on sex relationships, and it was impossible to enter into a Roman Catholic marriage

¹ Plural of Hadith - a saying of the Holy Prophet Muhammad (s).

based on Trinitarian Christianity because the culture had become post-Catholic. Fortunately, I found my calling again after many failed relationships, and I believe Almighty Allah guided me to Islam through my curiosity in comparative religion.

There are strong differences between Roman Catholicism and Islam. The chief difference is that in the Roman faith, priests guard the Biblical interpretation on behalf of the lay church members. The Roman Catholic hierarchy is a feudal organisation of priests, bishops, archbishops, and the pope at the head of the universal church. In Islam, all Muslims are called upon to read the Holy Quran for themselves, with support in their interpretation from trained scholars who often lead the faithful in Islamic societies. Nowhere today is this more obvious than in the Islamic theocracy of Iran.

In Roman Catholicism, it is believed that people are saved through faith and good works. This is also the case in Islam, where Almighty God urges competition among His servants in doing good deeds. The problem for me, as I see it, is that many Roman Catholics outsource their requirement for good works to Roman Catholic charities by financial donations rather than live a religious practice of good deeds such as aiding the needy, the sick, and those suffering in life. Unfortunately, this outsourcing of responsibility has also encroached upon Islamic cultures in 2025. However, in renewed Islam, this quality is central to the Ahmadi Baiat (pledge). Islam makes all Muslims a Khalifa with responsibility for what is within their power to perform.

Roman Catholicism operated with seven sacraments of faith. They are: baptism, Holy Communion, holy confirmation, marriage, confession, holy orders, and holy rites. In Islam, the faithful form a direct relationship with Almighty Allah and confess their sins to Him during their five daily prayers. Islam is based on five pillars. They are: testimony of faith, prayer, obligatory alms, fasting, and pilgrimage. The result is that in Islam, there is no need for a religious hierarchy. No one has the power to

compulsorily make religious laws for people in Islam apart from the Prophet Muhammad himself. Whereas in Roman Catholicism, the clergy, once called, in Catholic France, the 1st Estate before the French Revolution, had exclusive power to do this. The Congregation for the Doctrine of the Faith is the Catholic body responsible for preserving the Church's religious laws and teachings. Historically, in Islam, these responsibilities were given to saints and scholars. However, Islamic history is replete with examples of Muslims challenging Islamic authorities by the light of their personal interpretation of the Holy Quran. And Allah knows best.

Overall, Roman Catholicism is a very feudal religion that historically owned vast swathes of land and had to protect them with armies. Islam, by contrast, is a more modern economy, which, in its Ahmadiyya period, does not seek to conquer land by force but instead utilises preaching to win hearts and minds to the faith through voluntary conversion. In Catholicism, the clergy guard the society for the faithful. In Islam, the Holy Quran guards the society for the faithful. It is noted that many Islamic societies also arose through warfare and conquest during the Medina period of Islam. Roman Catholicism firmly believes in the institution of private property. In Islam, it is an open question as to whether Almighty God favours private or shared property, but historically, Islam has gone with private property.

By and large, the superiority of Islam is witnessed by the fact that in my country, only an estimated 10-15% of the Irish population religiously practised their faith by 2025 AD, while Islam is a vibrant and resilient faith whose members regularly fill the mosques on Fridays. History has declared that Islam is the more resilient of the two faiths. Islam is entirely compatible with modern science and technology, whereas in Catholicism, a duality between science and faith must be suffered by the Catholic believers. It is this fact that gives Islam a stronger case for truth than the Pope's decrees. Additionally, the Promised Messiah has arisen within the fold of Islam, not within the fold of Roman Catholicism. I think this historical fact says a lot about the comparative strength of the two faiths. (Contents)

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Dutch/ Nederlands

Priesterschap in de Islam

***By Prof Dr Robbert
Bipat***

Een Kritische Beschouwing van Argumenten Voor en Tegen de instelling van Priesterschap in de Islam



Achtergrond

Wereldwijd vormt het concept van priesterschap een fundamenteel onderdeel van vele religieuze tradities. Binnen het christendom en het jodendom worden priesters vaak gezien als intermediairs tussen het goddelijke en de gelovigen, bekleed met speciale religieuze autoriteit. In de context van de Islam roept het idee van een formeel priesterschap echter zowel theologische als sociologische vragen op. Een diepgaande, genuanceerde analyse van de argumenten voor en tegen het hebben van een priesterschap in de Islam, met aandacht voor de historische context, theologische perspectieven en de maatschappelijke impact is in deze tijd wel op zijn plaats. Door deze verschillende invalshoeken te belichten, wordt gepoogd een evenwichtig inzicht te verschaffen in deze complexe en actuele discussie.

Definitie van Priesterschap en Relevantie binnen de Islam

Priesterschap kan worden gedefinieerd als een georganiseerde religieuze klasse met erkende autoriteit om rituelen te leiden, religieuze voorschriften te interpreteren en als moreel kompas te fungeren voor de gemeenschap. In veel religies zijn priesters verantwoordelijk voor de religieuze bemiddeling tussen Allah en mensen, het bewaren van religieuze kennis en het handhaven van tradities. In de islamitische traditie bestaat er echter geen centraal georganiseerde clerus (hiërarchische verzameling van geestelijke leiders binnen de gemeenschap) zoals in het christendom. In plaats daarvan kent de Islam religieuze

geleerden (oelema), imams en andere leiders met uiteenlopende rollen en verantwoordelijkheden. De vraag naar de wenselijkheid of noodzakelijkheid van een formeel priesterschap binnen de Islam blijft actueel, vooral tegen de achtergrond van veranderende maatschappelijke verhoudingen en globalisering.

Historische Context: Ontwikkeling van Religieus Leiderschap in de Islam

Om de discussie over priesterschap in de Islam te begrijpen, is het essentieel om de historische ontwikkeling van religieus leiderschap binnen deze traditie te schetsen. In de vroege islamitische gemeenschap, ten tijde van de profeet Mohammed (Vrede zij met hem), was er geen sprake van een formele priesterklasse. Mohammed (Vrede zij met hem) fungeerde als de boodschapper van Allah, maar benadrukte de directe relatie tussen de gelovige en het goddelijke. Religieuze autoriteit werd eerder gedeeld binnen de gemeenschap door mensen met kennis van de openbaring en de leefstijl en gewoonten van de profeet (Koran en Soenna).

Na de dood van de profeet ontstonden er echter verschillende interpretaties over wie het recht had religieus leiderschap te vervullen. Dit leidde tot het ontstaan van diverse stromingen, waaronder de soennitische en sjiitische tradities. In de soennitische traditie ontwikkelde zich een systeem waarbij geleerden (ulema) religieuze kennis overdroegen en gezag genoten gebaseerd op hun expertise. De sjiiten daarentegen kennen een meer hiërarchische structuur met geestelijken zoals ayatollahs en mullahs, die in sommige gevallen een bijna priesterlijke status hebben verworven.

Bovendien hebben lokale tradities, politieke ontwikkelingen en de interactie met andere religieuze gemeenschappen bijgedragen aan de diversiteit van religieus leiderschap binnen de Islam. In sommige regio's, zoals Iran, heeft de clerus een centrale politieke en religieuze rol gekregen, terwijl in andere gebieden de rol van religieuze leiders meer informeel en lokaal is gebleven.

Argumenten voor Priesterschap in de Islam

Theologische Voordelen

Voorstanders van een formeel priesterschap in de Islam wijzen vaak op de potentiële voordelen voor de religieuze eenheid en zuiverheid van de leer. Een georganiseerde clerus zou de interpretatie van heilige teksten kunnen standaardiseren, waardoor verwarring en verdeeldheid over religieuze voorschriften worden beperkt. Deze centralisatie van kennis kan bijdragen aan het behoud van orthodoxie en het voorkomen van ongewenste innovaties (bida'). Daarnaast kan een erkende priesterklasse fungeren als een moreel baken en de gemeenschap ondersteunen in spirituele en ethische kwesties.

Sociale Voordelen

Naast theologische argumenten wordt vaak gesteld dat een formeel priesterschap sociale stabiliteit kan bevorderen. Religieuze leiders kunnen als bemiddelaars optreden bij conflicten, fungeren als rolmodellen en bijdragen aan de sociale cohesie binnen de moslimgemeenschap (oem'ma). Door hun positie kunnen zij sociale normen en waarden uitdragen en naleving van religieuze voorschriften bevorderen. Dit kan vooral waardevol zijn in tijden van maatschappelijke onzekerheid of morele crisis, waarin duidelijk leiderschap gewenst is.

Organisatorische Voordelen

Vanuit organisatorisch perspectief kan een gecentraliseerd priesterschap de efficiëntie van religieuze instellingen vergroten. Een duidelijke hiërarchie en taakverdeling kunnen bijdragen aan de professionalisering van religieuze dienstverlening, bijvoorbeeld op het gebied van onderwijs, liefdadigheid en gemeenschapsopbouw. Door centrale coördinatie kunnen middelen efficiënter worden ingezet en kan de kwaliteit van religieuze begeleiding worden gewaarborgd. Dit zou de islamitische gemeenschap beter kunnen positioneren in een steeds complexere en geglobaliseerde

wereld.

Argumenten tegen Priesterschap in de Islam

Gelijkheidsbeginsel en Directe Relatie tot Allah

Een belangrijk argument tegen het instellen van een priesterschap in de Islam is het gelijkheidsbeginsel dat centraal staat in de islamitische theologie. Volgens de Koran zijn alle gelovigen in wezen gelijk voor Allah, en is er geen behoefte aan menselijke tussenpersonen om de band met het goddelijke te waarborgen. Dit idee wordt ondersteund door de hadith waarin de profeet Mohammed (Vrede zij met hem) stelt: "Er is geen priesterlijk ambt in de Islam zoals in andere religies." Deze nadruk op gelijkheid en directe communicatie met Allah wordt gezien als een fundamenteel kenmerk van de islamitische identiteit.

Decentralisatie van Religieuze Autoriteit

De afwezigheid van een centraal priesterschap heeft geleid tot een decentrale structuur van religieuze autoriteit binnen de Islam. Dit wordt door veel moslims gezien als een voordeel, omdat het ruimte biedt voor pluralisme, lokale tradities en interpretaties. Het voorkomt de concentratie van macht in handen van een kleine elite en stimuleert de actieve participatie van leken in religieuze aangelegenheden. Autoriteitstijl betekent dit dat religieuze kennis en autoriteit breed verspreid zijn, wat de veerkracht en diversiteit van de islamitische gemeenschap versterkt.

Risico's van Machtsconcentratie en Misbruik

Tegenstanders van een formeel priesterschap in de Islam waarschuwen voor de risico's van machtsconcentratie en mogelijk misbruik van religieuze autoriteit. Historische voorbeelden uit andere religies laten zien dat een gecentraliseerde clerus kan leiden tot corruptie, nepotisme en onderdrukking van afwijkende meningen. Binnen de islamitische context bestaat de vrees dat een formeel

priesterschap de dynamiek van de gemeenschap zou verstarren, innovatie zou belemmeren en de kloof tussen leiders en gewone gelovigen zou vergroten. Deze bezwaren zijn mede ingegeven door de negatieve ervaringen met machtsmisbruik in andere religieuze tradities.

Vergelijking met Andere Religies: Christendom en Jodendom

Om de discussie te verrijken, is het zinvol om het islamitische model van religieus leiderschap te vergelijken met dat van het christendom en het jodendom. In het katholicisme bijvoorbeeld vormt de priester een sacramentele schakel tussen God en de gelovigen, met de paus als hoogste religieuze autoriteit. Ook in het jodendom bestaan er priesterlijke functies, zoals de kohaniem (een kaste in de Joodse religie) en de rabbijnen, die een centrale rol spelen in rituelen en interpretatie van de Thora.

Hoewel deze systemen voordelen bieden op het gebied van continuïteit en eenheid, zijn ze ook vatbaar gebleken voor interne conflicten en machtsmisbruik. De Islam onderscheidt zich door de afwezigheid van een sacramenteel priesterschap en het open karakter van religieuze autoriteit. Dit heeft geleid tot een grotere verscheidenheid aan interpretaties, maar ook tot uitdagingen op het gebied van eenheid en consistentie. In sommige islamitische stromingen, zoals het sjiïsme, zijn echter elementen van een gecentraliseerd geestelijk leiderschap terug te vinden, wat aan toont dat er binnen de Islam ruimte is voor verschillende modellen.

Maatschappelijke en Culturele Impact: Invloed op Moslimgemeenschappen

De afwezigheid van een formeel priesterschap heeft belangrijke gevolgen gehad voor de sociale en culturele dynamiek binnen moslimgemeenschappen. Enerzijds heeft dit geleid tot een grote mate van participatie en betrokkenheid van gewone gelovigen bij religieuze activiteiten. Leken kunnen bijvoorbeeld voorgaan in het gebed, de Koran reciteren en

deelnemen aan discussies over ethische kwesties. Dit bevordert een gevoel van eigenaarschap en verantwoordelijkheid voor het religieuze leven.

Anderzijds heeft het ontbreken van een centrale autoriteit soms geleid tot verwarring en verdeeldheid, met name bij complexe theologische vraagstukken of sociale dilemma's. In de moderne tijd, met de opkomst van sociale media en nieuwe communicatiekanalen, is de diversiteit aan stemmen binnen de Islam alleen maar toegenomen. Dit biedt kansen voor vernieuwing, maar brengt ook het risico van radicalisering of verspreiding van foutieve interpretaties met zich mee. In sommige landen, zoals Iran, waar wel een sterke geestelijke hiërarchie bestaat, is de maatschappelijke impact weer heel anders: daar speelt de clerus een dominante rol in politiek, onderwijs en rechtspraak.

De Lahore Ahmadiyya Beweging

De Lahore Ahmadiyya Beweging benadrukt het belang van collectieve actie en eenheid binnen een gemeenschap, en benadrukt dat het uitvoeren één enkele, overeengekomen onderwerp essentieel is om gemeenschappelijke doelstellingen te bereiken. Het benadrukt de rol van consultatie, waarbij elk lid zijn of haar mening mag uiten, maar beslissingen uiteindelijk door meerderheidsconsensus worden genomen om onenigheid te voorkomen en dus waarbij individuele wensen ondergeschikt worden gemaakt om gemeenschappelijke doelen te bereiken. Het principe van gehoorzaamheid aan de meerderheidsbeslissing, zoals voorgeschreven door de stichter van de Ahmadiyya Beweging, Hazrat Mirza Ghulam Ahmad, wordt gepresenteerd als een kernwaarde van de organisatie, waarbij naleving wordt gezien als zowel een gemeenschappelijke als religieuze verplichting.

Alle leden, ongeacht hun status, moeten financieel bijdragen aan het onderhoud van de gemeenschap, waaronder het betalen van een deel van de zakaat en regelmatige

donaties voor religieus werk, wat een gedeelde verantwoordelijkheid weerspiegelt bij het ondersteunen van de verspreiding van het geloof.

Leden moeten gemeenschapswerk boven persoonlijke belangen stellen, toegewezen verantwoordelijkheden met toewijding accepteren en gemeenschappelijke taken zien als heilige taken die collectieve betrokkenheid en doorzettingsvermogen vereisen. Effectief gemeenschapswerk is afhankelijk van het respecteren en vertrouwen van leden, het constructief aanpakken van misverstanden en het ter verantwoording roepen van leiders op een manier die de eenheid en het welzijn van de organisatie behoudt. Alle leden dienen persoonlijke interesse tonen in de zaken van de Beweging alsof het hun eigen zaken zijn, en transparantie en collectief eigendom bevorderen.

Conclusie: Reflectie op de Toekomst van Religieus Leiderschap in de Islam

Het debat over het al dan niet instellen van een priesterschap in de Islam is diepgeworteld in uiteenlopende theologische, historische en maatschappelijke overwegingen. Voorstanders wijzen op de voordelen van eenheid, standaardisatie en leiderschap, terwijl tegenstanders het belang van gelijkheid, decentralisatie en bescherming tegen machtsmisbruik benadrukken. De vergelijking met andere religies laat zien dat elk model zijn eigen voor- en nadelen heeft, en dat de islamitische traditie een unieke positie inneemt door de afwezigheid van een sacramenteel priesterschap en de nadruk op directe communicatie met Allah.

De toekomst van religieus leiderschap in de Islam zal onvermijdelijk worden beïnvloed door maatschappelijke ontwikkelingen, globalisering en technologische innovatie. Het is de uitdaging voor moslimgemeenschappen om een balans te vinden tussen het waarborgen van orthodoxie en het behouden van diversiteit, tussen leiderschap en participatie. Uiteindelijk zal het succes van religieus leiderschap in de Islam afhangen van de mate waarin het erin slaagt om recht te doen aan de kernwaarden van gelijkheid, rechtvaardigheid en spirituele verbondenheid, terwijl het inspelt op de veranderende behoeften van gelovigen in een steeds complexere wereld. De Lahore Ahmadiyya Beweging loopt met haar kernwaarden daarin voor ten opzichte van andere stromingen.

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**Om de eer van
de Heilige
Profeet te
verdedigen,
sluit je aan bij
de Beweging
van de Messias
opdat je verlossing
bereikt.**

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French

INTERDICTION DE CELEBRER LES FETES DES NON MUSULMANS

**par ABOU TIENE Cote
d'Ivoire**



Au nom d'Allah le Bien-
faiteur, le Tout Miséricordieux.

Que la paix et la bé-
nédiction d'Allah soient sur le Prophète Mu-
hammad, sa famille et ses compagnons.

« Dis : O vous les mécréants
Je n'adore pas ce que vous adorez
Et vous n'adorez pas Celui que j'adore
Je ne suis pas adorateur de ce que vous
adorez

Et vous n'êtes pas adoreurs de ce que
j'adore

A vous votre religion, et à moi ma reli-
gion. » Sourate Al Kafiroun

Dans cette sourate, Allah Le Tout Puissant
nous fait clairement comprendre que nous les
Musulmans ne devrions pas nous joindre aux
pratiques des autres religions. L'Islam est venu
pour discerner le vrai du faux. Il s'agit n fait
d'une prophétie afin que ceux qui servent Allah
reçoivent une énorme récompense ; alors que
ceux qui servent les idoles ne recevront aucune
de leurs faux dieux.

Allah a aussi 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'Al-
lah¹ alors vous ne devez pas vous asseoir avec
les gens qui font cela jusqu'à ce qu'ils entre-
prennent 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 situa-
tion 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 (traduc-
tion rapprochée du sens du verset 72 de la
sourate Al Fourqan n°25): « Ceux qui n'assist-
ent 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 ca-
lendrier 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 calen-
drier hégirien) a ajouté que cela a également
été rapporté de Muhammed Ibn Sirin.³ Tous
les savants qui sont mentionnés sont des ta-
bi'ins, ils ont étudié avec des compagnons du
Prophète (qu'Allah les agrée tous).

L'imam Dhahabi (mort en 748 du calendri-
er 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'assist-
ent 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)

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)

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 trouvent le temps long et leurs cœurs s'endurcissent, 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 reçu le Livre- est une interdiction générale du fait de leur ressembler et il y a également l'interdiction de leur ressembler précisément dans le 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 bases ou des questions secondaires ».1C'est à dire des bases de la religion.

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)

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

Il s'agit du jour du Nayrouz et du jour du

¹ (Tefsir Ibn Kathir vol 3 p 1829)

Mahrajan. (Voir Charh Sounan Nasai de Cheikh Al Etiopi vol 17 p 153)

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 Taymiya 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 associateurs et l'interdiction de leur ressembler ». (Fath Al Bari 2/442)

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

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 ressemblez pas aux juifs et aux chrétiens!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)

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 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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Le Mahdi dans la perspective de l'Ahmadiyya de Lahore

Au sein de l'eschatologie islamique, le concept du Mahdi – une figure guidée divinément qui apparaîtra pour établir la justice – occupe une place significative. Nous

1 Rapporté par Tirmidhi dans ses Sounan n°2695 et authentifié par Cheikh Albani dans sa correction de Sounan Tirmidhi)

présentons une interprétation distincte et réformiste de cette croyance, centrée sur un renouveau spirituel et intellectuel.

Un Réformateur pour l'ère moderne

Principalement articulée par ses érudits fondateurs, tels que Maulana Muhammad Ali, affirme que Hazrat Mirza Ghulam Ahmad (d. 1908) fut le Mahdi et le Messie Promis attendus. Son avènement est compris non pas comme un événement politique ou militaire, mais comme l'accomplissement des prophéties concernant un régénérateur spirituel pour les temps derniers.

Cette interprétation démystifie les récits traditionnels. Le Mouvement enseigne que les traditions prophétiques concernant un Mahdi conquérant étaient largement métaphoriques, symbolisant une lutte triomphante de la foi et de la raison. Les « épées » et les « batailles » signifient la puissance de l'argumentation logique, de la perspicacité spirituelle et de la plume savante pour défendre l'islam contre l'assaut de l'athéisme, du matérialisme et de l'orthodoxie dogmatique à l'ère moderne.

Une Mission Spirituelle, Entièrement Accomplie

Par conséquent, la mission principale du Mahdi était de revigorer l'islam de l'intérieur en défendant l'ijtihad (le raisonnement indépendant), en promouvant un retour au Coran et à la Sunna authentique, et en présentant les enseignements islamiques comme profondément rationnels et compatibles avec la connaissance contemporaine. Sa victoire devait être attestée par la diffusion mondiale de la littérature islamique, une défense robuste de l'honneur du Prophète Muhammad (paix soit sur lui), et le réveil spirituel des croyants.

Il est crucial de noter que nous considérons que cette mission a été accomplie

du vivant de Hazrat Mirza Ghulam Ahmad. Il est considéré comme un Mujaddid (Réformateur) et un Muhaddath (quelqu'un à qui Dieu parle) – une figure éminente, inspirée divinement, opérant strictement dans le cadre du credo définitif de la finalité de la prophétie en Muhammad (paix soit sur lui).

L'Accent sur le Renouveau Rationnel

Cette compréhension met un accent suprême sur une approche rationnelle et non littérale de l'eschatologie. Elle transforme le Mahdi d'une figure d'attente apocalyptique en un catalyseur historique pour une renaissance intellectuelle et spirituelle durable. Nous perpétons cet héritage, défendant l'islam comme une foi dynamique et pacifique pour le monde moderne.

En essence, notre point de vue présente le Mahdi comme l'agent d'une profonde réformation interne. Ce guide est venu non pas pour régner sur des territoires, mais pour renouveler les cœurs et les esprits, armant la communauté musulmane pour naviguer dans les défis de l'ère moderne avec foi, raison et confiance.

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**Pour défendre
l'honneur du Saint
Prophète, re-
joignez le Mouve-
ment du Messie af-
in d'atteindre le
salut.**

Italian

Uno studio (primo) ispirato

By Luca del Negro

Dal momento che il fedele è lo specchio del fedele” (*al-Mu'min mir' at al Mu'min*) nel disegno di Dio, il “servitore fedele” (*'abd al-mu'min*) non è altri che colui il cuore è divenuto riflesso dell'Eterno, rispecchiante de l'Infinito.



E, nel mentre, il cugino del Profeta Maometto [la Pace su di Lui] l'Imam Ali ha detto: “La Conoscenza consiste nello svelamento delle Glorie della Maestà divina (*subuhat al-jalal*) laddove il suo punto estremo è lo stupore nella Gloria (*Kibriya*) di Allah (...)” il centro di riferimento e ritorno all'umana imperfetta condizione è la frase del Califfo Abu Bakr as-Siddiq: “L'impotenza a raggiungere la comprensione è la comprensione” (*al-'ajz 'an dark al-idrak idrak*) tradotto, infine, con: “Chi dunque conosce se stesso, conosce il suo Signore!” (*Man 'arafa nafsahu 'arafa rabbahu*)

[Narrazione del Profeta dell'Islam Maometto [La Pace su di Lui] sulla base dello svelamento intuitivo]

L'Uomo dunque, secondo il Sacro e Divino Corano, è l'unico essere ad aver accettato il peso del “deposito di fiducia” (*amana*) rifiutato dai Cieli e dalla Terra e, ciò va posto in relazione con quanto viene detto in una tradizione santa (*Hadith Qudsi*): “I Cieli e la Terra non MI contengono ma, MI contiene il cuore del Mio servitore fedele; Me”.

Non si tratta dell'io egocentrismo filosofico ma, per quanto stabilito, è “la parte di me” che deve intendersi con l'affermazione che: “Al di fuori di Dio, a nessuno è consentito di dire Io (*ana*)”.

Valori e propositi tutt'altro che incerti: riflessioni. Momenti che includono altri momenti e tutti. Connessioni di una parte della Luce che ci viene in soccorso per qualche istante e che si avvicina alla idea di sé, ma, in una forma più completa in quanto attraversata dalla Luce divina.

§ (Non è possibile vedere quello che non è possibile. Vedere per vedere, possibile per possibile perché è possibile vedere)

§ (...e il tempo indivisibile dallo spazio. Spazio senza barriere. Tutto quello che ci resta!)

§ (...i movimenti delle nuvole si uniscono e diventano materia)

§ (...nessuna ricerca porta lontano dalla intenzione di volontà; osservazione è volontà, non è intenzione di ricerca)

§ (...racchiusi dentro il pianeta Terra i vari elementi dei Regni in costante relazione alla persona; tutte le relazioni sono legate con l'Uno – Dio-, dove la connessione è costante attraverso la preghiera ininterrotta. Gli eventi e le combinazioni semplici provocano “movimenti” e cioè vissuto)

§ (...la dimostrazione della irrazionale algebrica su un piano, si evince in due e uno che formeranno sempre uno. [2; 1=> #3=1 oppure 2 in 3=1])

«Non aveste modo di nascondervi alle vostre orecchie, ai vostri occhi e alla vostra pelle, perché non vi vedessero e non testimoniassero contro di voi. Avete pensato che Dio non sapesse molto di quel che andavate facendo e, quel pensiero sul vostro Signore vi ha distrutto e ormai siete finiti in perdizione».

(SACRO DIVINO CORANO Sura 41:22, 23)

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(English)

An inspired (first) study.

Since the faithful are the mirror of the faithful (al-Mu'min mir' at al Mu'min) in God's plan, the "faithful servant" ('abd al-mu'min) is none other than the one whose heart has become a reflection of the Eternal, mirroring the Infinite.

And, meanwhile, the cousin of the Prophet Muhammad [Peace be upon Him], Imam Ali, said: 'Knowledge consists in the unveiling of the Glories of Divine Majesty (subuhāt al-jalāl), where its extreme point is amazement at the Glory (Kibriya) of Allah (...)' The point of reference and return to the imperfect human condition is the phrase of Caliph Abu Bakr as-Siddiq: "The inability to achieve understanding is understanding" (al-'ajz 'an dark al-idrak idrak), translated, finally, as: 'Whoever knows himself knows his Lord!' (Man 'arafa nafsahu 'arafa rabbahu)

[Narration of the Prophet of Islam Muhammad [Peace be upon Him] based on intuitive revelation]

According to the Holy and Divine Qur'an, Man is therefore the only being to have accepted the burden of the "trust" (amana) rejected by the Heavens and the Earth, and this must be seen in relation to what is said in a holy tradition (Hadith Qudsi): 'The Heavens and the Earth cannot contain Me, but the heart of My faithful servant contains Me; Me'.

This is not the egocentric philosophical "I" but, as established, it is "the part of me" that must be understood by the statement that: "Outside of God, no one is allowed to say I (ana)".

Values and intentions that are anything but uncertain: reflections. Moments that include

other moments and everyone. Connections of a part of the Light that comes to our aid for a few moments and that approaches the idea of self, but in a more complete form as it is traversed by divine Light.

§ (It is not possible to see what is not possible. Seeing in order to see, possible because it is possible to see)

§ (...and time indivisible from space. Space without barriers. All we have left!)

§ (...the movements of the clouds come together and become matter)

§ (...no research leads far from the intention of will; observation is will, it is not the intention of research)

§ (...enclosed within the planet Earth are the various elements of the Kingdoms in constant relation to the person; all relationships are linked to the One - God - where the connection is constant through uninterrupted prayer. Simple events and combinations cause "movements", that is, experience)

§ (...the demonstration of irrational algebra on a plane can be seen in two and one, which will always form one. [2; 1=> #3=1 or 2 in 3=1])

«You had no way to hide from your ears, your eyes and your skin, so that they would not see you and testify against you. You thought that God did not know much about what you were doing, and that thought about your Lord destroyed you, and now you are lost.» (Holy Quran Sura 41:22, 23)

Lucaa del Negro, revised (ITA+ENG) excerpt

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Spanish

Salat y misticismo: la visión de Hazrat Mirza Ghulam Ahmad

El salat: obligatoriedad, simbolismo y dimensiones místicas según la perspectiva de Hazrat Mirza Ghulam Ahmad

Por Ubaldo Pino

INTRODUCCIÓN

La presente exposición aborda el salat desde una orientación primordialmente mística, articulando su obligatoriedad y su riqueza simbólica a la luz de las enseñanzas de Mirza Ghulam Ahmad. La tesis sostiene que, en la interpretación ahmadiana, el salat trasciende su condición de deber ritual para constituirse en una vía consciente de transformación espiritual y relación interiorizada con lo divino. Se propondrá que la obligatoriedad no se limita a la observancia exterior, sino que adquiere pleno sentido cuando la praxis ritual se integra con la dimensión esotérica que posibilita una epistemología espiritual renovada. El ensayo desarrolla esta tesis en tres secciones principales: el fundamento doctrinal de la obligatoriedad, el análisis simbólico y místico del salat, y la aplicación espiritual propuesta por Hazrat Mirza Ghulam Ahmad. Cada sección ofrece argumentos, evidencias textuales y reflexión crítica sobre las implicaciones éticas y comunitarias de una praxis mística del salat.

Fundamento doctrinal de la obligatoriedad del salat

Origen y mandamiento ritual

La obligatoriedad del salat encuentra su raíz en las fuentes canónicas que configuran la práctica islámica. El Mandato de la oración se presenta como un imperativo normativo que estructura el tiempo religioso del creyente y consolida la identidad comunitaria. Desde una perspectiva normativa, el salat cumple funciones de disciplina, cohesión social y

reconocimiento de autoridad revelatoria. Se argumenta que la obligatoriedad es imprescindible para la salvaguarda de la tradición y para la transmisión intergeneracional de la experiencia religiosa.

Reinterpretación ahmadiana del deber

Hazrat Mirza Ghulam Ahmad replantea la noción de deber ritual al insistir en la primacía de la intención y la purificación interior. La obligación no se reduce a la ejecución mecánica de fórmulas y posturas. Para Ghulam Ahmad, el cumplimiento legítimo del salat exige que el acto externo refleje una disposición espiritual genuina. De este modo, la obligatoriedad adquiere una doble función: normativa y formativa. Normativa en tanto que establece la práctica comunitaria; formativa en cuanto promueve una moralidad interior y una reorientación del sujeto hacia la búsqueda de proximidad divina. Esta reinterpretación implica que la transgresión del deber no solo afecta la observancia ritual sino que también compromete la potencialidad espiritual del individuo.

Simbolismo y dimensiones místicas del salat

El salat como mapa simbólico de la experiencia espiritual

El salat incorpora una seriación simbólica que remite a etapas de conocimiento y estaciones del alma. Cada elemento ritual —la ablución, la postura de pie, la inclinación, la prosternación y el dhikr— se configura como signo de procesos interiores: purificación, sometimiento, humildad, entrega y rememoración. Desde la óptica mística, estas acciones externalizan y codifican transformaciones psicoespirituales que, cuando son realizadas con atención interior, facilitan una epistemología basada en la vivencia directa. El simbolismo ritual favorece la articulación de una narrativa espiritual que posibilita la ascensión gradual hacia estados más elevados de conciencia.

Imaginario relacional y centro espiritual

El salat establece una relación triádica entre el creyente, la comunidad y la divinidad. Simbólicamente, la orientación hacia la qibla implica la reorientación del sujeto hacia un



centro sagrado que organiza la vida religiosa. Hazrat Mirza Ghulam Ahmad enfatiza que la verdadera qibla se encuentra también en el corazón humano cuando este se ve transformado por la sinceridad. Así, el simbolismo del salat resulta heurístico: enseña que la dirección exterior ha de corresponderse con un asentamiento interior. La mística ahmadiana privilegia la interiorización de los signos para acceder a una experiencia relacional directa con lo divino.

Aplicación espiritual y praxis mística según Hazrat Mirza Ghulam Ahmad

Método de interiorización y técnicas contemplativas

La propuesta práctica de Hazrat Mirza Ghulam Ahmad promueve técnicas de atención y contemplación integradas en la estructura del salat. Se recomienda que el creyente cultive khushu, entendida como concentración reverente, y que emplee la repetición consciente de fórmulas como medio de focalización cognitiva. Estas técnicas derivan en una pedagogía espiritual que incorpora disciplina ascética, meditación dirigida y examen interior. Constituyen un método que convierte la rutina ritual en un laboratorio de transformación moral y cognitiva.

Impacto moral y social de la mística del salat

La interiorización del salat tiene consecuencias éticas y comunitarias relevantes. Una praxis mística auténtica genera compasión, autocontrol y responsabilidad social, al transformar la motivación del acto religioso desde la apariencia hacia la compasión práctica. Hazrat Mirza Ghulam Ahmad sostiene que la reforma espiritual individual se proyecta en la reforma colectiva, por lo que la vivencia mística del salat puede convertirse en palanca de revitalización moral de la comunidad. Este efecto vincula la dimensión contemplativa con la praxis social, evitando que el misticismo se reduzca a evasión individualista.

Contraargumentos y análisis crítico

Riesgo de privatización religiosa

Una crítica recurrente sostiene que la acen-tuación del misticismo puede derivar en una privatización de la religión que erosione las estructuras normativas comunitarias. Este argumento advierte sobre la posibilidad de que la reinterpretación interior del deber conduzca a relativismos prácticos. No obstante, la perspectiva de Hazrat Mirza Ghulam Ahmad articula la interiorización como complemento y no como sustituto de la observancia comunitaria. La exigencia de sinceridad interior se presenta como requisito para la validez plena del acto ritual, no como excusa para su omisión.

Posible elitismo espiritual

Otro reproche identifica en la orientación mística un sesgo elitista que reserva la experiencia plena a quienes disponen de recursos temporales y formativos para cultivar la contemplación. La respuesta crítica reconoce la validez de la pregunta y subraya que la propuesta ahmadiana enfatiza la accesibilidad progresiva: la transformación se concibe como un trayecto gradual apto para la mayoría de los creyentes, siempre que exista voluntad y guía comunitaria.

CONCLUSIÓN

La lectura mística del salat formulada por Hazrat Mirza Ghulam Ahmad reconfigura la obligatoriedad ritual como instancia transformadora que exige congruencia entre exterioridad y experiencia interior. El salat, en este enfoque, funciona como un mapa simbólico y un método contemplativo que permite la emergencia de una identidad espiritual auténtica y socialmente responsable. Las críticas relativas a la privatización y al elitismo invitan a una implementación que preserve la cohesión normativa y garantice la accesibilidad formativa. En suma, la perspectiva ahmadiana ofrece un paradigma en el que el deber y el misticismo se entrelazan para producir una práctica religiosa integral, capaz de articular disciplina, significado y renovación ética.

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