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In the Name of Allah, the Beneficent, the Merciful

The Islamic View

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The “Book of Deeds” in the Hereafter

Friday *Khutba* by Dr Zahid Aziz, for Lahore Ahmadiyya UK,

5 December 2025

وَكُلُّ إِنْسَانٍ لَّزِمْنَهُ طَبْعُهُ فِي عُنُقِهِ ط وَنُخْرِجُ لَهُ يَوْمَ الْقِيَمَةِ كِتَابًا يَلْقَاهُ مَنشُورًا ﴿١٣﴾
اقْرَأْ كِتَابَكَ ط كَفَىٰ بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا ط ﴿١٤﴾

“And We have made every human’s actions to cling to his neck, and We shall bring forth to him on the day of Resurrection a book which he will find wide open.

Read your book. Your own soul is sufficient as a reckoner against you this day”

(ch. 17, *Banī Isrā’īl*, vv. 13–14).

As I have mentioned in recent *khutbas*, the Quran speaks about books of different kinds. Today I will deal with what might be called the book of the Hereafter, which would come into view in the life after death. There is a verse near the beginning of the Holy Quran which requires Muslims to believe in “what has been revealed to you (O Prophet) and what was revealed before you” and it is added that “and of the Hereafter they are sure” (2:4). The revelations to the Holy Prophet and the earlier revelations became actual books that people read in this life. But belief in the life after death also involves a book. This book is a separate one for each human and it contains the record of his or her deeds.

Let me first say, regarding matters relating to the life after death, that although these are expressed in the Quran in physical terms, such as gardens in paradise and fire in hell, these are not physical things, and the concepts which we learn from this world, like place, distance and time, do not apply to them. This is what we learn directly from the Quran and the *Hadith*.

It is stated in the verse I have read that the effect which a person’s actions have on him will be seen in the next life as a book, and everyone will be confronted by his book which will list his or her own actions. Of course, it is not a physical book, consisting of pages with writing on it by means of ink. Each one will be asked to judge his own record. The person’s very self will be enough as a judge of its own self. The book will be “wide open” (*manshūr*). This means that all parts of the book will be open to view, and not in the manner in which we open a book wide and see only two pages, left and right. In fact, the book will be inscribed on that person’s own soul. The actions during this life which were made to cling to a person’s neck could not, of course, be seen in this life as clinging to his neck. But their effect is on his soul. When, after death, only the soul remains, then it will show the effect of those deeds plainly and openly. The person himself is the record of his deeds and he

himself is asked to become the judge because the evidence of the deeds is clear and undeniable.

The word translated as “actions” is *ṭā’ir*, which means “birds”. Actions are described by this word because, once done, they depart from you like birds flying away. They cannot be recalled and undone. Though they are gone, their effect remains clinging to the neck. That expression indicates that you will be held responsible for them.

This meaning is further supported by the next verse:

“Whoever goes aright, goes aright only for the good of his own soul; and whoever goes astray, goes astray only to its detriment. And no bearer of a burden can bear the burden of another. Nor do We punish until We raise a messenger” (17:15).

The person who has followed the right path has done good to his own soul. The effects of his deeds have been beneficial to his soul. For those who go wrong, the effects are the opposite, detrimental. It is these effects which appear in the next life in the form of a book. As the benefit and the harm are personal to an individual, it is added here that no one, because he himself has to bear his burden of responsibility, can bear the burden which another person must bear himself. If a good deed is required of each of us, then a person doing that deed cannot relieve another person of doing it. Similarly, if a person does wrong, its responsibility and punishment cannot fall on another person. It is also added here that God does not punish anyone for not acting on His messages until He has sent that message to them through a messenger.

There is another principle stated in the Quran as follows. It says that the earlier prophets whom the Israelites or Jews accept, and from whom they are descended, truly submitted to God and urged their next generations to do the same. Then it says to their followers who were present in the Holy Prophet Muhammad’s time:

“Those are a people that have passed away; for them is what they earned and for you what you earn; and you will not be asked about what they did” (2:134, 2:141).

The Quran says to their present generations that your forefathers are no longer in this world; what they earned from God because of doing good deeds, it was for them; for you is what you will earn by your deeds. The last words of this verse, “and you will not be asked about what they did,” refer to those generations of the past who had gone wrong in earlier times, before the present generation. These words say to the present generation that you will not be held responsible by God for the misdeeds of your earlier generations, just as you cannot be rewarded for the good deeds of your prophets of long ago.

Later in chapter 17, it is stated:

“On the day when We shall call every people with their leader (*imam*): then whoever is given his book in his right hand, these will read their book; and they will not be dealt with unjustly in the least. And whoever is blind in this (world) he will be blind in the Hereafter, and further away from the path” (17:71–72).

The last part of this quotation shows that physical objects and attributes are not meant. We know it for a fact that physically blind people can be righteous as much as any sighted person can be. So “blind in this world” cannot possibly mean a physically blind person. It means blind to the guidance sent by God. Anyone who is blind to it while living in this world is spiritually blind and will find that he cannot see spiritual light when he or she reaches the next world. Starting at a disadvantage in the next world, that person will get further and further behind the righteous who advance in the next world by the light they find there.

Turning to the first part of this passage, the “right hand” mentioned here cannot mean a person’s actual right hand. The word “right” is symbolic of power and strength, and how you rightfully acquire something. What is meant by being given the book in the right hand is that during his life he acted on the right teachings with all his power and strength and this has given him strength to advance further in the life after death. In another place the Quran says that in the life after death, as regards the believers:

“Their light will gleam before them and on their right hands — they will say: Our Lord, make perfect for us our light, and grant us protection” (66:8).

This light in their right hands is produced by, or it actually is, the book of their deeds, and they wish for that light to become more perfect.

In the above passage (17:71–72), in contrast with the person who is given their book in the right hand, is the blind person.

In another place, the Quran says:

“Then as for him who is given his book in his right hand, he will say: Here, read my book. Surely I knew that I should meet my account. So he will be in a life of bliss, ... And as for him who is given his book in his left hand — he will say: If only my book had not been given to me! And I had not known what my account was!” (69:19–21 and 25–26).

The second person being given his book in his left hand is meant to indicate that he did not follow the correct guidance with power and strength, but weakly and unsteadily, like

a right-handed person using his left hand to write. The result is that he is stumbling in the next life. In another place, the person who is given his book in his right hand is compared to the person “who is given his book behind his back” (84:10). This is because during his life he ignored the true guidance of God and turned his back on it. As a result, in the afterlife his deeds do not take him forward.

In the life after death, there is no physical body of a man or woman, no right hand, no left hand, no back, no eye which can see or is blind. There is only the body consisting of deeds. A person’s behaviour in this life towards God’s guidance carries forward to the next life and either helps his progress there or hinders his progress.

In yet another place in the Quran it is stated that:

“The book of the wicked is in the prison. And what will make you (O reader) know what the prison is? It is a written book” (83:7–9).

And a little later:

“The book of the virtuous is in the highest places. And what will make you know what the highest places are? It is a written book” (83:18–20).

The book of the wicked being in a prison means that those who commit bad deeds become trapped in a prison by those deeds themselves. They cannot free themselves from committing wrongs because of the wrongs they have already committed. It says here that the prison, or their punishment, is itself their book of deeds, meaning that the punishment for bad deeds is not something separate from those deeds; to continue to commit bad deeds is itself the punishment. Of course, if such a person repents and changes his ways, it is a different matter. Similarly, the book of the virtuous being in the highest places means that those who do good deeds, instead of being placed in a dungeon, are made to rise higher by their good deeds. It says here that their high ranks, or their reward, are simply their book of deeds, meaning that the reward for good deeds is not something separate from those deeds; to continue to do good deeds is itself the reward.

As I indicated at the beginning, there is a difficulty in understanding these concepts because they are describing things which are not in our physical world and can only be described by comparing them to what we see and know in this world. So may Allah enable us to prepare books of good deeds for ourselves with our own hands, and prevent us from preparing books of bad deeds — *Ameen*.

Note: The audio form of this talk is available on YouTube at the link:

www.youtube.com/watch?v=bu4srMNW2q0

Observations on the above *Khutba*

by Maulana Abdul Salam, India

The verse,

“Read your book; today your own self is sufficient as an accountant against you”
(Quran, 17:14),

reminds us that every human being carries an inner record of their own life.

Psychological Meaning

The mind silently records everything — guilt, regret, peace, honesty, and intentions. This becomes an inner book from which no one can escape. We may deceive others, but we can never deceive our own conscience. The verse highlights self-awareness, self-accountability, and inner auditing.

Spiritual Meaning

Every thought and action leaves a subtle imprint within us. A time comes when all hidden intentions become visible. The verse is not about fear or punishment, but about awakening, clarity, and transformation.

Central Insight

We are writing our inner book every moment:

Thoughts = Lines

Choices = Pages

One day, we must read what we have written; excuses and blame will have no place.

Guidance for Life

Ask yourself daily: What am I writing in my inner book? Are my thoughts and actions sincere? Will I be at peace reading this tomorrow?

Essence

“Read your book” is not only about the Hereafter — it speaks to the present moment, our continuous inner recording, our conscience, and our spiritual growth.



A point to ponder: “*The book of the wicked is in the prison*” (83:7), and “*The book of the virtuous is in the highest places*” (83:18). Where should we aim to be? Incarcerated in a prison that we cannot get out of, or raised to the highest places where we are free to rise even higher?

Why have We Stagnated?

by the Late Arfaque Malik

(Editor's Note: The late Arfaque Malik of London was a very good and close friend of the Lahore Ahmadiyya Movement, and used to be in frequent personal communication with us. His articles often appeared in our English organs, such as *The Light*. Sadly, he passed away in his forties around the year 1990. His article below was published in the magazine *The Message*, a Muslim magazine of North London, in its October 2009 – March 2010 issue, and a copy was given to us in December 2025 by one of our members in North London.)

You can take the horse to the water, but you cannot make it drink. This statement is good insofar as a living horse is concerned. "Impossible" is the word for the dead horse! The *Ummah* of our day is worse than a dead horse and has no value. It has nothing to contribute to humanity. We proudly highlight from every pulpit and platform the contributions made to science, medicine and philosophy by our forefathers. We are proud of them — and justly so — but the question is: what have **we** as their descendants contributed to the betterment of the world as they had done?

We ceased to be creative when we discontinued to act on the Quranic injunctions to use our **reason** and **intellect**. The whole machinery is jammed. Our "rational faculty" lies buried in the antiques room. Our *imams* in the mosques, who should have been the disseminators of knowledge and torchbearers of an advanced civilization, are the most ignorant creatures on earth. They are **dead** to the spirit of the Holy Quran, but very much **alive** to the infantile issues that have no bearing on Islam, such as keeping their trousers at the correct length above their ankles or growing a regulation-size beard. They have, however, not been able to invent even a measuring ruler in order to measure their own beards!

Knowledge

In scores of places the Holy Quran lays great emphasis on knowledge and rationality. The Holy Prophet (*ṣallallāhu 'alai-hi wa sallam*) is also on record as having said:

"Seeking knowledge is an obligatory duty of every Muslim" (*Sahih Muslim*).

We have forgotten that message. We consider the findings of our past scholars binding. We believe that their interpretations of the Quran are final. It is considered a heresy to attempt to understand the Quran. We are taught that no new interpretations are called for.

Has the Quran now become obsolete? Are its injunctions now null and void? Are the interpretations of our past scholars sufficient? This explains why we have left the Quran and now rely solely on books containing colourful fantasies.

During the first five centuries after the Holy Prophet's time, Muslims were the exponents of science and culture. The Islamic civilization was supreme. Why? Because the Quran gave them the incentive by saying:

Yes to intellect and **No** to obscurantism;

Yes to action and **No** to quietism;

Yes to life and **No** to asceticism.

Muslims became great by following **Quranic** principles. They did not make Islam great. ... Islam made them great! But soon their faith, which was full of **action**, became a habit and ceased to be a programme of life to be pursued consciously. Gradually the creative impulse waned and gave way to indolence, sterility and cultural decay. Those who used to reason and used their intellect gave way to the enemies of common sense.

The main cause of our decay is that we have divorced the Quran from our lives and have become blind followers of past scholars. We are told that whatever there was to be thought and researched has been accomplished by our predecessors. The Quranic injunctions requiring us to employ our intellect have been rendered nugatory by our faith in the infallibility of our past theologians and jurists. The doors of *ijtihad* have been sealed. How unfortunate! Is this not a conspiracy against Islam? *Ijtihad* in Islam means to exert with a view to forming an independent judgement on any given question. It is true that the theoretical possibility is admitted, but in practice it is totally denied. As a result our scholars have committed intellectual suicide.

Our past scholars were certainly great servants of their time. They interpreted the Quran in the light of knowledge available **at that time**. Our time is different. Their understanding was a human understanding. Their interpretation is not and **cannot** be final.

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## Overcoming Rejection

**Talk by Mrs Nazra Ali at the AAHL(UK) London Centre, 7 December  
2025**

President of the *Jamaat*, respected elders, brothers, sisters and children in Islam, *assalamu alaikum*. My topic this afternoon is entitled "Overcoming Rejection."

**Definition:** “Overcoming rejection” is successfully dealing with or controlling the problem or painful feelings associated with being refused or not accepted.

The Holy Prophet Muhammad (pbuh) and his message were rejected by his people. We read in the Holy Quran:

“Or say they: There is madness in him? Nay, he has brought them the Truth, and most of them hate the Truth” (23:70).

In the workplace there is an expression, “If your face fits.” If it doesn’t, then you will receive rebukes, exclusion and rejection. As a *jamaat*, for the opinions and beliefs that we hold we also receive hate emails, death threats and rejection by the larger body of Muslims. If we look at the Quran and the lessons of all the prophets, we will see that all of them were rejected by their family, by their people, and world leaders at their time.

Jesus and his message were rejected by his people. Abraham and his message were rejected by his people. Noah was rejected by his son. The Prophet Lot was rejected by his people. Most scientists were rejected when they came up with ideas that their colleagues or contemporaries did not understand. When Galileo told the Church that the earth was not flat, he was thrown in jail.

So, rejection is nothing new. In fact, it is a part of life. We will all experience it at some point in our lives. This is why it is important to belong to a *jamaat*, a community where you have similar mindsets and goals to work together to achieve something for a common purpose.

### **So, how do we Deal with Rejection?**

This has been the common experience of prophets throughout history: We read in the Quran:

“Alas for the servants! Never does a messenger come to them but they mock him” (36:30).

Our Holy Prophet Muhammad went through ordeals which were more than rejection!

- He was stoned in Taif.
- He was politically isolated by the Quraish.
- There were food embargos against him and his people.
- Attempts were made on his life.
- War was waged against him and his people.
- Wealth, women and position were offered to him to stop his mission.
- Rubbish was thrown on him as he walked to pray.

### **How did he Respond to all of These?**

- When asked if the people of Taif who stoned him till his shoe was filled with blood should be destroyed, he responded: “If you destroy these people today, who will follow Islam tomorrow?”
- When the woman who used to throw rubbish on him as he walked to pray missed her routine, he went to look for her; she consequently accepted Islam.
- During periods of war he used to be firm in his prayer.
- When he was offered the leadership of Arabia in exchange for stopping his mission, he said: “If you place the sun in my right hand and the moon in my left hand, I will never give up my mission.”
- Allah admonished him in the Quran: “If you had been rough, hard-hearted, they would certainly have dispersed from around you” (3:159).

The Quran teaches that rejection is a form of trial and an opportunity for spiritual growth and drawing closer to Allah. The core message of overcoming rejection involves patience (*sabr*), trust in Allah’s plan (*tawakkul*), self-improvement, and turning to prayer (*du’a*).

### **Trusting in the Divine Will (*Qadr*):**

The Quran emphasizes that Allah has a plan and that His timing is perfect. A core teaching is found in the verse:

“It may be that you dislike a thing while it is good for you, and it may be that you love a thing while it is harmful for you; and Allah knows while you do not know” (2:216).

This helps believers accept that a rejection might be Allah’s way of protecting them from a greater misery or guiding them to something better.

### **Patience and Prayer (*Sabr* and *Du’a*)**

Believers are encouraged to seek comfort in patience and prayer. Turning to Allah during times of distress and making *du’a* (supplication) for relief and a better outcome is a central aspect of coping. The Quran states:

“O you who believe, seek assistance through patience and prayer; surely Allah is with the patient” (2:153).

### **Lessons from the Prophets**

The experiences of prophets like Ibrahim and Muhammad (peace be upon them), who faced significant ridicule and rejection, are presented as examples of how to remain

grounded and steadfast. They channelled their pain towards Allah, focusing on the temporary nature of worldly suffering and the eternal reward in the hereafter.

### **Focusing on Self-Improvement**

Rejection can be a humbling experience that serves as an opportunity for introspection. The Quran encourages believers to improve themselves physically, mentally and spiritually for the sake of Allah rather than for the approval of others.

### **Detaching from Worldly Approval**

A key spiritual lesson is to avoid attaching one's heart and self-worth to the opinions and acceptance of people, which are influenced by transient factors. The only true judge is Allah, and His pleasure should be the ultimate goal. Realizing that human value is assigned by Allah, not people, helps overcome the pain of rejection.

### **Hope and Reliance on Allah**

Believers are reminded not to despair of Allah's mercy, as He is sufficient for those who rely on Him. The pain of rejection can be a reminder to turn fully to the Creator, Who is always near and answers the prayers of the distressed.

It is worth mentioning here about the Prophet Joseph that he was rejected by his own brothers. So, if we find ourselves in such situations at the hands of our own siblings, we are not the first and will not be the last. He was also initially rejected by the king of his time but eventually was given the power to govern the kingdom. He overcame the advances of the wife of the king, and became stronger for his convictions. So too did all the prophets.

### **Some Potential Negative Psychological Impacts**

- **Low Self-Esteem:** The initial impact of rejection can damage self-esteem, leading to feelings of inadequacy and self-doubt, which can be long-lasting if not addressed.
- **Anxiety and Fear:** A strong fear of future rejection can develop, leading to social anxiety, reluctance to pursue new opportunities, or a fear of intimacy.
- **Emotional and Social Withdrawal:** Individuals might retreat from social situations or become emotionally closed-off to avoid future pain.
- **Trust Issues:** Rejection can cause deep emotional wounds and make it difficult to trust others, leading to a fear of abandonment.
- **Demotivation:** Feelings of frustration and demotivation can arise, making it harder to pursue future goals or put effort into new opportunities.

Recent research highlights the importance of authenticity and specific cognitive reframing techniques in overcoming rejection.

### **Key Research Findings**

***Authenticity as a Buffer:*** A prominent 2020 study published in *Organizational Behaviour and Human Decision Processes* found that acting as one's true self (authenticity) significantly reduces the emotional impact and perceived threat of social exclusion. When people are authentic, rejection is viewed less as a judgement of self-worth and more as a simple mismatch, which lessens its emotional sting.

***Brain Registers Rejection as Physical Pain:*** Earlier research established that the brain processes social rejection in the same areas (specifically, the dorsal anterior cingulate cortex and anterior insula) that register physical pain. This explains why rejection can feel intensely painful, and highlights the need for effective coping mechanisms.

***Coping Mechanisms and Emotional Regulation:*** More recent studies focus on how individuals can regulate their emotional responses. One 2023 study in a workplace context emphasized evidence-based strategies to handle rejection, such as reframing the experience, viewing it as a learning opportunity, and leveraging support systems to mitigate burnout and stress.

***Perception of Threat:*** Research indicates that authenticity not only helps individuals cope with immediate rejection but also lowers their general perception of social threat, leading to less rumination and overthinking in social situations.

***Self-Compassion:*** A key strategy involves practicing self-compassion and questioning the inner critic that often attributes rejection to personal inadequacy. Exploring other more objective reasons for rejection helps to process feeling more constructively.

### **Some Tools that might help with Overcoming Rejection**

- **Journaling:** Write down your thoughts and feelings to process and release emotions.
- **Mindful and Meditation:** Stay present and focused on the moment.
- **Positive Self-talk:** Replace negative thoughts with affirmations and encouragement.
- **Support Network:** Surround yourself with people who uplift and believe in you.
- **Self-Care:** Take care of your physical and emotional well-being.
- **Reframe Perspective:** View rejection as an opportunity for growth and learning.
- **Goal Setting:** Focus on achievable goals and celebrate small wins.

## Conclusion

Rejection is not the end; it is a bend in the road. It is a chance to pivot, to grow, and to discover new paths. So, take a deep breath, dust yourself off, and keep moving forward.

## Powerful Quotes to Consider

“Rejection is a redirection.” — Steve Harvey

“You don’t have to be great to start, but you have to start to be great.” — Zig Ziglar

“Don’t let rejection define you, let it refine you.” — Unknown



## Golden Qualities

**by Hazrat Mirza Ghulam Ahmad**

“Be kind and merciful to the creatures of God. Let not your tongue speak evil against them or your hands do injury to them. Do not oppress them, but try your best to do good to them. Speak not the word of pride and vanity to anyone though he be your subordinate or servant. Abuse not anyone though he might abuse you. Walk upon earth in humility and meekness and sympathise with your fellow beings that you may be accepted of God. There are many who show meekness outwardly but inwardly they are ravaging wolves. There are many who are smooth in appearance but they have the nature of a serpent. You cannot be accepted of your God until your tongue conforms to your heart.

If you are in a high place, glory not in your greatness and do not look down upon the lowly but have mercy on them. If you are learned, glory not in your learning and do not despise the ignorant with vanity but give them a word of kind advice. If you are rich, glory not in your wealth and behave not proudly towards the poor, but serve and assist them. Shun the paths that lead to destruction. Fear God and be righteous.

Worship not the creatures, but severing all your earthly ties become wholly devoted to God. Let not your delight be in this world. Serve God only, and devote your life to His service. Hate every impurity and evil for God's sake, for your Lord is holy. Let every morning bear witness that you have passed the night with righteousness, and let every evening bear witness that you have passed the day fearing God.”

(*Kishti-i Nūh*, p. 11 of the first edition)



# **Sulardi Notopertomo: An Exemplary Figure of Devotion and Dedication**

**by Basyarat Asgor Ali**



Sulardi Notopertomo. I first met him sometime between 1998 and 1999, when we were both involved in the “rebirth” of the Indonesian Ahmadiyah Youth Movement (AMAI), the organization that represents young members of the Indonesian Ahmadiyah Movement (GAI).

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

Previously, the youth organization of GAI was called AMAL (Ahmadiyah Youth Force Lahore). Founded in 1965, it was led by Burhanuddin Sanityasa and Djohan Effendi.

However, during the leadership of S. Ali Yasir as General Chairman of the Central Executive Board of the Indonesian Muslim Youth Association (PB GAI), between 1994 and 1999, AMAL changed its name to AMAI. This change coincided with the change in the name of the GAI organization, which removed the words “Centrum Lahore” from the Movement’s official name.

During the transition of leadership from S. Ali Yasir to Fathurrahman Ahmadi

Djojosoegito as General Chairman of the Indonesian Youth Movement (GAI), a dual leadership conflict emerged within the younger generation. This dualism peaked early in Fathurrahman Ahmadi Djojosoegito's tenure.

On the one hand, PB GAI refers to the Youth Affairs Agency, which was structurally formed since the 1999 Congress. It was chaired by Purwiyadi, and Sarim Sembiring served as Deputy Chair.

On the other hand, most of the young people of the Ahmadiyah Movement in various regions desire to make AMAI an autonomous body, which can organizationally determine the life interests of its organization without conflicting with the structure of the Great Guidelines.

In mid-2000, this progressive group held its own AMAI Congress in Purwokerto. At this congress, Sulardi was elected General Chairman of the Indonesian Ahmadiyah Youth Movement for the next five years.

It wasn't until 2004, at the end of Fathurrahman Ahmadi's first term, that the voices of these young people were recognized. Consequently, in the following term, Sulardi was re-elected as Chairman of AMAI for the 2004-2009 term.

As the top leader, Sulardi not only acted as a driving force, but also a promoter in the revival of the young Ahmadiyah Movement during his term of office, and afterward.

Under his leadership, the youth of the Ahmadiyah Movement rose to prominence. Cadre formation within the Movement resumed. From the eastern tip of Java to the western tip of the island, young cadres within the Movement re-emerged, enthusiastically united under the leadership of the AMAI Chairman.

Magazines were published, training sessions and courses were held, and even youth gatherings were held in marathon format.

Since the 2000s, the AMAI Jalsah has been held annually, moving from one region to another: first in Yogyakarta, then Wonosobo, then Kediri, then Jakarta, and finally Purwokerto.

He also served as an example and encouraged young people from various regions to get involved and become the vanguard in the success of the online *dawah* agenda of the Ahmadiyah Movement, which, since 2001, was initiated and pioneered by PB GAI through the online site [www.ahmadiyah.org](http://www.ahmadiyah.org).

Sulardi wrote and translated numerous works for the website, as well as for the Jakarta-based youth magazine *AMAI Journal*, and for the magazine *Fathi Islam* published by PB

GAI in Yogyakarta. He was also active in various online discussion forums across various platforms.

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

His basic education was completed at SDN 2 Ketos, located in the hamlet where he lived, and continued at SMP Pancasila 13 Paranggupito, a junior high school located 1.5 kilometres from the house where he lived.

After graduating from junior high school in around 1980, he moved to Yogyakarta, which was almost 100 kilometres away from the village where he lived, to pursue his senior high school education.

By chance, he entered SMA PIRI 2 Yogyakarta, one of the schools under the auspices of the Islamic Education Foundation of the Republic of Indonesia (PIRI), one of the charitable organizations of the Indonesian Ahmadiyah Movement (GAI).

It was at this school that Sulardi began to learn about the teachings of Imamuzzaman Hazrat Mirza Ghulam Ahmad, eventually joining the Indonesian Ahmadiyah Movement (GAI). Sulardi later became a militant cadre, receiving direct guidance from his religious teacher at the time, Mohammad Iskandar.

Mohammad Iskandar is one of GAI's best preachers. He received his preacher training at Idarah Ta'limul Qur'an, a cadre institution of the Ahmadiyya Anjuman Isha'at-i Islam Lahore (AAIIL) in Pakistan, between January 1976 and January 1979.

Sulardi wasn't alone in studying with Mohammad Iskandar. Another of 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. Both of them then took the oath of allegiance at the hands of the teacher, and became close friends who were both active in the Ahmadiyah Youth Movement Lahore (AMAL) Yogyakarta.

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After high school in the 1990s, Sulardi moved further afield — to Jakarta — and not to further his studies, but to work. His parents reportedly couldn't afford to support him in higher education.

As far as I know, he worked his way up from being a junior employee to a manager, then to owning his own company. His field of work was advertising, specifically indoor and outdoor billboards.

He first joined PT Mentari, a reputable advertising company in Jakarta, as a marketing employee. After less than five years, he was appointed Marketing Director.

It was also at this company that Sulardi met the woman who would later become his wife. Her name was Tuti Ariani. She was a young woman from Banten who worked under the same roof as Sulardi at PT Mentari. They married in 1996. From their second marriage, three children were born: Fathi Ramadhani Ariardi, Falah Ahmad Ariardi, and Fasya Aisha Ariardi.

About fifteen years after joining PT Mentari, Sulardi dared to build his own company. In March 2006, he and his wife founded PT Visindo Media Pratama, which operated in the same field they had previously worked. They were incredibly successful. The company grew rapidly, even rivalling the company they had previously worked for.

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Success in the professional world hadn't made Sulardi lose sight of his roots. He hadn't completely forgotten his oath of allegiance either. He joined the Jakarta branch of the Ahmadiyah Movement, headquartered on Jalan Kesehatan, Tanah Abang. He even became one of the driving forces and promoters of the Jakarta branch's various activities, reaching out to members of the movement from surrounding the district, Jabodetabek: Jakarta, Bogor, Depok, Tangerang, and Bekasi.

In this Jakarta branch, he was not only an active member, but was also active as a speaker and a Friday preacher, as well as leading the Islamic study groups and religious studies organized by GAI Jakarta. In addition, Sulardi was also active in organizing and leading young people from the Greater Jakarta area, even building a wider network with other regions in Indonesia.

Finally, in 2000, as mentioned at the beginning of this article, Sulardi was appointed as the General Chair of the Indonesian Ahmadiyah Youth Movement (AMAI) at the national level.

Sulardi also contributed to Dar Al Kutub Al Islamiyah (DKI) Jakarta Publishing. He played a significant role in the marketing and publication of books published by DKI Jakarta, which was then under the leadership of Mansyur Basuki.

He is also recorded as having participated in the publication of the Holy Quran in the

2000s, both the Indonesian and Javanese translations.

He had also been repeatedly entrusted as a delegate from the Jakarta chapter of the Indonesian Muslim Association (GAI) to various conflict mediation forums involving the Ahmadiyya community since 2005, both organized by the government and non-governmental organizations (NGOs). He was a frequent source in media interviews on Ahmadiyya issues.

In 2014, Sulardi was appointed Chairman of the Jakarta Branch of the Indonesian Association of Indonesian Women (GAI), replacing the previous Chairman, Nanang RI Iskandar. That same year, along with four other GAI members, he was a delegate to the Jakarta Branch of the GAI at the Ambassadors for Peace working meeting at the Arya Duta Hotel in Jakarta.

Together with religious figures and spiritual leaders from various regions in Indonesia, the Ambassadors 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 *Jalsa Salana* organized by the Ahmadiyya Anjuman Isha'at-i Islam Lahore (AAIIL) in Pakistan, at the direct invitation of Hazrat Amir Abdul Karim Saeed Pasha.

Good fortune cannot be achieved, but misfortune cannot be avoided. In 2014 political unrest broke out in Jakarta, which directly and indirectly had a significant impact on Sulardi's company's business. His business network, particularly with government agencies, was severely affected. Many cancelled orders, and many others discontinued their partnerships with his company. Long story short, from that year on his company slowly collapsed, eventually going bankrupt. But he didn't give up. He returned to work as an employee at an information technology consulting firm, while also starting several small culinary businesses.

Unfortunately, in early 2016 he was diagnosed with kidney failure. He then had to undergo dialysis twice a month. He also had to undergo repeated hospitalizations and surgeries due to his illness.

After a long time without hearing from him, in mid-November 2025, I received a short message from his wife:

“Mr. Asgor, please pray for me. At 5 a.m. on Tuesday morning (November 18, 2025), Mr Sulardi fainted. He was taken to the emergency room, where there was bleeding in the right side of his brain. He remains unconscious in the ICU.

God willing, the surgery is scheduled for today (Thursday, November 20, 2025) at 10 a.m. We apologize in advance for any mistakes he has made, whether intentional or unintentional. Once again, we ask for your prayers.”

And less than three days after that text message, the sad news arrived. On Sunday, November 23, 2025, Sulardi Notopertomo passed away in the ICU at EMC Hospital in Tangerang.

I grieve, and lose. Truly lose. A brother, a friend, and a figure to whom I owe a lot.

Sulardi’s passion and enthusiasm, as well as his dedication and service to the Ahmadiyah Movement, as well as to Islamic service and preaching, are worthy of being role models for young cadres today and in the future.

Kediri, December 1, 2025

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Photographs of Suraldi *Marhoom*

↓ *Sulardi (fourth from right) at the Ambassadors for Peace working meeting* ↓



↓ Sulardi (standing, fourth from right) with Hazrat Ameer (front centre) and foreign delegates in Lahore ↓



↓ Sulardi (standing, third from right) with Hazrat Ameer (front centre) and others at the Jalsa Salana in Lahore ↓



↓ *Sulardi (second from right) in Lahore* ↓



↓ *Sulardi (first right) with Mohammad Saeed, and others* ↓



↓ *Sulardi (first left)* ↓



↓ *Sulardi, with Amir Aziz (Imam, Berlin Mosque), next to him* ↓



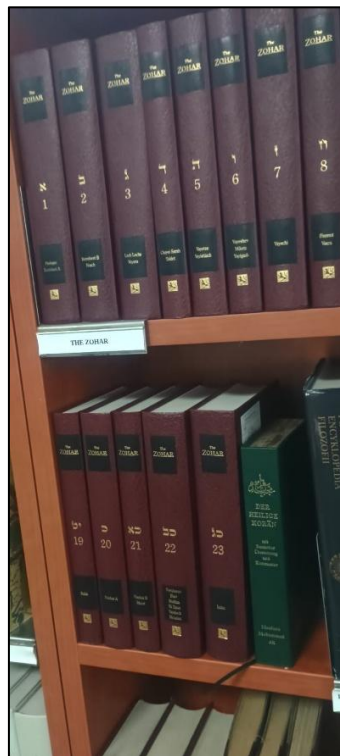
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# News from Berlin

by Amir Aziz, *Imam, Berlin Mosque*

1. A professor from Statin University in Poland, who visited last week, has shared a photograph showing that the German translation of the Holy Quran, which I gifted during his visit, has been placed in the university library. I had presented two copies — one for his personal use, and one for the library.

It is uplifting to reflect that the work carried out at the Lahore Ahmadiyya Building, and translated by the AAIIIL Ohio, USA, has now reached an academic institution in Poland. This is truly by the blessings of Allah and a testament to the great visit and dedication of our revered forefathers.



2. We are pleased to acknowledge receipt of valuable Islamic literature kindly sent by the Ahmadiyya Anjuman Ishaat-i-Islam Lahore (AAIIL), Ohio, USA. The package includes multiple translations of the Holy Quran and other literature. AAIIL Ohio USA didn't charge us; rather, they graciously paid the freight charges as well. We extend our sincere gratitude to AAIIL, Ohio for their generosity, support, and continued commitment to educational outreach. Their contribution is deeply appreciated and will serve a meaningful purpose within our community.

May Allah bless all contributors.

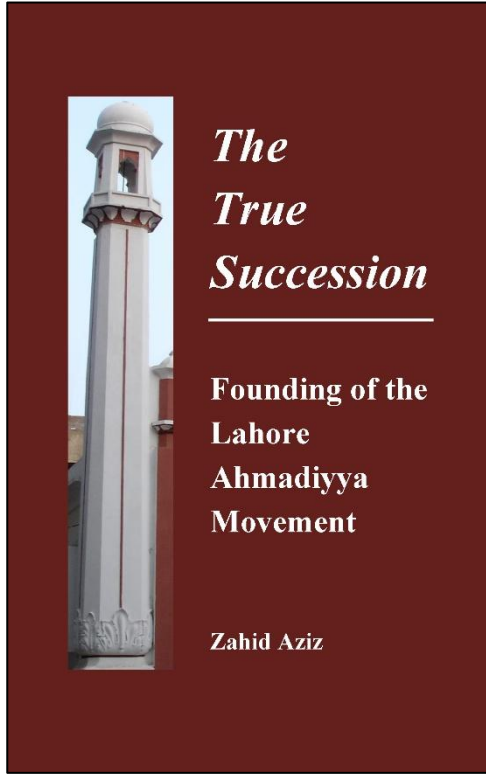
3. A group of army officers, led by a Lieutenant Colonel, visited the mosque. They received an introduction to Islam and its fundamental principles, as well as information about the Ahmadiyya Anjuman Ishaat-i-Islam Lahore (AAIIL) and its presence in Germany and around the world. Their questions were addressed comprehensively. Each officer was presented with a copy of the German translation of the Holy Quran.

The Lieutenant Colonel requested a copy of the German translation of *A Manual of Hadith*, which was presented to him as well.



## Featured Book

*The True Succession: Founding of the Lahore Ahmadiyya Movement*



This book was published in 2014, at the centenary of the Ahmadiyya Anjuman Isha'at Islam, which was founded at Lahore in May 1914. The book shows that this Anjuman, or Association, is a direct continuation of the Ahmadiyya Movement as founded by Hazrat Mirza Ghulam Ahmad (d. 1908) and as led after him by his successor Hazrat Maulana Nur-ud-Din (d. 1914).

The Lahore Ahmadiyya seeks to preserve the beliefs, mission and goals of this Movement as set down by these two guiding lights. The book shows that time has vindicated the Lahore Ahmadiyya standpoint on the teachings of Hazrat Mirza Ghulam Ahmad. Today only that interpretation of his teachings is acceptable.

Read and download the pdf [at this link](#).

Purchase in print from Amazon [at this link](#).

## Contact Information

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For books on Islam and the Ahmadiyya Movement, translations of the Holy Quran in Urdu, English, German, French, Russian, Arabic, Javanese, Indonesian, Dutch, Spanish and Turkish, visit our websites:

[www.ahmadiyya.org](http://www.ahmadiyya.org)

[www.ahmadiyah.org](http://www.ahmadiyah.org)

(in Indonesian)

[www.alahmadiyya.org](http://www.alahmadiyya.org)

[www.aaiil.org](http://www.aaiil.org)

Read a selection of Lahore Ahmadiyya literature on the website archive.org at the link:

<http://bit.ly/4ok2NTj>