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The Light

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Announcements

The Holy Prophet Muhammad (peace be upon him) was born in this Muslim month. Muslims all over the world are celebrating and rejoicing. But sadly, this is where our celebrations end with lighting buildings and making pious speeches. We make no effort to emulate his love, kindness, compassion and respect for all. Merely lighting buildings will not change the state of the ummah.

The Call of the Messiah

by **Hazrat Mirza Ghulam Ahmad**

The Promised Messiah and Mahdi



(Editor's note: Serialisation of the English translation of *Sirr-ul-Khilafah*, which is at Ahmadiyya/English-books/sirr-ul-khilafah-secret-caliphate.)

Secrets of Caliphate - IX

One must not forget that all the Companions and the Holy Prophet— the Pride of Humanity, worked in complete harmony like the limbs of a living body. Some of them were like eyes, some like ears, some like hands and still others like feet. Thus, the Companions of Allah's Apostle (peace and blessings of Allah be upon him) did all they could to serve Islam in conformity with their capabilities. In all that they did, they sought the pleasure of Allah - the Creator of the Universe and the Sustainer of the worlds. He who says that the Three Great Companions were *Kafirs*, hypocrites and usurpers thus tars all others also with the same brush because each one of them swore allegiance to Hazrat Abu Bakr, then to Hazrat Umar and then to Hazrat Usman. They all joined the Holy Wars in pursuance of the Divine Command. They preached Islam and conquered the territories of the unbelievers. Thus, in my view, there is none more devoid of sense than a person who maintains that all the Muslims became apostates. Such a person impliedly believes that all the Divine promises in the Holy Quran are false. Holy is our God, as He alone is the Protector of the Millat. The divisionists often indulge in such recriminations. In their campaign of vilification, they have transgressed all bounds, and their eyes are shut against truth. There can be no alliance between us and the vilifiers. Mutual love cannot arise when they and we are poles asunder. Allah knows that I am of the righteous people.

Alas, for these people! Rancour has blinded their eyes. They cannot refrain from fabricating

false charges. Their attitude astonishes me. I am at a loss to understand the type of faith they hold. They feel no compunction in calling the Three Great Companions repudiators, hypocrites and apostates. They never care to think that the Holy Quran has come to us through these Three Companions. Thus, the slanderers, as a result of their false belief, cannot avoid the erratic view that the Holy Quran, which we have today, has no genuineness and is far from being authentic and that it is not the Word of God but is a version of the fabricators, who were treacherous.

According to these slanderers, not one among the entire community of the Companions was honest. This being so, the following questions arise: 'How did they get guidance in religious matters? What Book from God they had, which they relied on and which elevated them.' This leads to the conclusion that the critics had gone astray and had no religion or scripture. Thus, those who charge the Three Companions with betrayal, infidelity, misguidance and impiety must also say in so many words that the Holy Quran is wrong and that it has been subjected to human interference. Things have been added to it, as well as things have been taken away from it, and it has lost its pristine purity. They cannot get away from believing all this. When those who supervised the collection of the verses and got the Holy Quran in the form of a Book were unbelievers, the fruit of their labours must also be far from original textual purity. The wrong-headedness of the vilifiers points to one and only one conclusion that the actual Holy Quran has vanished. These slanderers must proclaim their repudiation of the elect of God and say that they had lost faith in all prophets of God. This will mean that after the departure of the Holy Prophet (peace and blessings of God be upon him), only a microscopic minority adhered to the true Shariat, and they were inclined to be secretive or, God forbid, they adopted a worldly behaviour or pursued this course with ulterior motives. This will imply an insurmountable crisis for Islam and a great calamity for the Apostolic Message of the Best of Mankind (peace and blessings of God be upon him).

But all this is incredible because God will never break His promises nor let His Faith fall into the hands of the dishonest people conspiring against His Messenger and Message.

We call all people to witness that such beliefs as cast aspersions on the Great Companions are alien to us. In our eyes, they are akin to *kufir*, and they bring one close to apostasy. The temper of the righteous revolts against these false beliefs. Is it even thinkable that the Companions committed an act of *kufir* when they dedicated all they had to the service of Islam? They laid down their lives for the Holy Prophet (peace and blessings of Allah be upon him) and joined the Holy Wars. They grew grey in their devotion to Islam. How did a vicious notion like the one propagated against them come into existence? The Companions were blessed with the right faith, and the fountain-head of their faith was always active. How could the springs of their belief run dry? Thus, woe betide the people who turn a blind eye to the Day of Reckoning, do not cherish fear of God, and hastily make the pious and righteous folk a target of their vituperations.

Curiously enough, the critics admit that Hazrat Abu Bakr established peace when the enemies were rampant. He identified himself with the Holy Prophet (peace and blessings of Allah be upon him) as his close Companion when the Apostle of Allah was alone. When the Holy Messenger (peace be upon him) came out into the open, Hazrat Abu Bakr followed him in all fidelity. Hazrat Abu Bakr bore the brunt of hostilities in the Holy Prophet's company. He stood by the Apostle of Allah with unflagging zeal and faced the social ostracism of his kith and kin. He participated in every war and made short work of the enemies of God and His Prophet. In short, he completely surrendered himself to the Holy Prophet (peace and blessings of God be upon him). He assumed the office of Caliph at a critical juncture because all the hypocrites had turned renegades. Many impostors had arisen. He warred with them and killed them. He went on crusading till peace reigned supreme, affairs were put on an even keel, and the mischief makers were routed. [\(Back to Contents\)](#)

The Prophet Muhammad (s) stood against violence, gender inequality, racism

by Amir Suhail Wani

(From: <https://www.awazthevoice.in/culture-news/prophet-muhammad-stood-against-violence-gender-inequality-racism-31501.html>)

Prophet Muhammad is renowned for his teachings, which resonate in contemporary times. His message, delivered in the 7th century CE, provides enduring guidance on addressing critical social issues such as violence, gender inequality, and racism, demonstrating its relevance to today's global challenges.

One of the most striking aspects of Prophet Muhammad's teachings is his approach to violence. His life was a testament to peace, mercy, and compassion. Even in the face of personal and communal adversity, the Prophet exemplified patience and non-violence.

The Quran, Islam's holy book, frequently promotes peaceful resolutions. For example, the verse, "And if they incline to peace, then incline to it [also]" (Quran 8:61), underscores the importance of seeking peace even in conflict. The Prophet's responses to injustice—favouring dialogue over retaliation—serve as a model for modern peacebuilding efforts. His instructions on humane conduct in warfare, including the protection of non-combatants, provide a framework for contemporary conflict resolution.

The teachings of Prophet Muhammad also revolutionised views on gender equality. In 7th-century Arabia, his advocacy for women's rights was ground-breaking. The Quran asserts, "And for women are rights over men similar to those of men over women" (Quran 2:228), highlighting the principle of mutual rights and respect. The Prophet's actions reinforced these teachings, such as encouraging the education of his wife, Aisha (r), who became a renowned scholar and teacher. His respect for Khadijah (r), a successful business-

woman, and his reforms improving women's inheritance rights demonstrated a progressive stance on women's societal role.

These teachings have profound implications for addressing gender issues today. They provide a foundation for advocating gender justice in areas such as wage equality, workplace discrimination, and gender-based violence. The Prophet's emphasis on fairness and respect for women's rights inspires global movements to achieve gender equity.

Addressing racism is another crucial aspect of Prophet Muhammad's legacy. His message was clear in rejecting racial superiority and promoting human unity. During his Farewell Sermon, he declared, "All humanity is from Adam and Eve. An Arab has no superiority over a non-Arab, nor does a non-Arab have any superiority over an Arab; a white has no superiority over a black, nor does a black have any superiority over a white; none have superiority over another except by piety and good action" (Hadith from Al-Jaami).

This declaration, advocating equality and rejecting racial discrimination, remains highly relevant in today's context of combating systemic racism and promoting social justice. It provides a moral imperative for addressing racial inequalities and fostering inclusivity in various aspects of life, including politics, education, and employment.

Prophet Muhammad's teachings also address specific issues affecting women, such as health, education, and protection from harm. His advocacy for women's education and active participation in society was ahead of its time. The Prophet's support for women's rights within the family and community—such as the right to education and healthcare—aligns with current efforts to tackle domestic violence and promote healthy, respectful relationships. His encouragement of women's education and respect for their opinions in decision-making processes are particularly relevant for achieving gender equity today.

Beyond specific issues, the ethical frame-

work of Prophet Muhammad's teachings emphasises justice, compassion, and integrity. His life was marked by a commitment to fairness and alleviating suffering, and his principles of social responsibility and charitable giving remain highly pertinent. The concept of *Zakat* (charitable giving) and *Sadaqah* (voluntary charity) highlight the importance of supporting the less fortunate and fostering social solidarity. These principles are crucial in addressing ongoing economic disparities and social inequalities.

Prophet Muhammad's teachings offer profound guidance for modern challenges. His life exemplifies peace, justice, and respect for everyone regardless of gender, race, or social status. Drawing on his ethical principles and reformative actions inspires addressing contemporary issues with compassion and integrity. His legacy serves as a beacon for creating a more just and equitable world, demonstrating his message's timeless relevance in addressing today's society's complexities. ([Back to Contents](#))

A Secular State

By Lord Shahid Aziz

Muslims are generally against the creation of a secular state because they wrongly consider that it will be an atheistic state. The correct definition of a secular state is that it is a system of governance which, like justice, is blind to an individual's characteristic, including religion.

Muslims also believe that the Holy Prophet (s) was an ideal human and that to create a just society humanity, especially Muslims, need to follow the example or the Sunnah of the Holy Prophet Muhammad.

The first Muslim state was created when the Holy Prophet Muhammad (s) migrated to Yathrib or Medina, as it came to be known later. When he arrived, it was a multi-religious and multi-cultural society. There was, therefore, a need to system of governance which suited all inhabitants of the area.

The Holy Prophet (s) drafted a 'constitution' for the inhabitants of the city. It starts by stating that:-

(1) This is a prescript of Muhammad, the Prophet and Messenger of God (to operate) between the faithful and the followers of Islam ("Muslims") from among the Quraish and the people of Madina and those who may be under them, may join them and take part in wars in their company.

(2) They shall constitute a separate political unit (Ummat) as distinguished from all the other people (of the world).

Here the Holy Prophet (s) defines the ummah, not in terms of religion but on the basis residence – all inhabitants of Madina were an *ummah* regardless of their religion. Is this not secularism? Thus, The Holy Prophet (s) should be called the founder of not only Islam but also secularism! The constitution continues.

(44) And they (i.e., Jews and Muslims) shall have each other's help in the event of any force invading Yathrib.

(45) (a) And if they (i.e., the Jews) are invited to any peace, they also shall offer peace and shall be a party to it; and if they invite the believers to some such affairs, it shall be their (Muslims) duty as well to reciprocate the dealings, excepting that anyone makes a religious war.

(b) On every group shall rest the responsibility of (repulsing) the enemy from the place which faces its part of the city.

(46) And the Jews of the tribe of al-Aws, clients as well as original members, shall have the same rights as the people of this code: and shall behave sincerely and faithfully towards the latter, not perpetrating any breach of covenant. As one shall sow so shall he reap. And God is with him who will most sincerely and faithfully carry out the provisions of this code.

Further instances from the rule of Hazrat Umar (r) further reinforces the idea that a truly

Islamic state is blind to an individual's faith. Once the Muslim Empire was established under Hazrat Umar (r), governors and military commanders asked for instructions on how run the civil government when a large majority of the functionaries were non-Muslims. Hazrat Umar (r) instructed that they should check whether a person did his duty honestly and if he did then leave him in place. If the person was found to be dishonest then he was to be replaced. There was no mention of religion in his instructions.

From the clauses of the constitution drawn up by the Holy Prophet and the enactment of its clauses by the early Caliphs, we can see that a truly Islamic state would regard all its citizens as equal and entitled to equal rights and protection. Sadly, we do not see the so called scholars of Islam making demands that the Holy Prophet's definition of ummah should be adopted and enforced. [\(Back to Contents\)](#)

A Basic Introduction to Our Beliefs.

By Jalal Ud Dean

This discussion concerns Hazrat Mirza Ghulam Ahmad (HMGA), who lived from 1835 CE to 1908 CE and was the promised Reformer of the 14th Islamic Century (*Hijri*)¹. The 14th *Hijri* covered the period 1883AD- 1979AD. We are now in the 15th *Hijri*².

The expression Mirza³ is not just a name

¹ The Islamic calendaring system commenced in year 622AD. This is recorded as the mass migration of Muslims from Mecca to Abyssinia (now called Ethiopia) in 622AD. Whereas, Prophet Muhammad (*pbuh*) and his close ally Hazrat Abu Bakr Siddique went to Medina to continue the spread of Islam. Therefore, 622AD is equivalent to 1AH (meaning 1 year After *Hijri*). The Islamic calendar system is composed of 12 months, based on the lunar cycle and has a total of 354 days. As fundamental practice, most Islamic records are often also referred to as year with number AH, which calculates to that number plus 622 to get the equivalent in the wider used Gregorian calendar system. Gregorian calendar has 365 days.

² Commenced on 21st November 1980. The Islamic lunar calendar has 354 days.

³ Mirza is a name of Persian origin. It is used as a surname or prefix to identify patriarchal lineage.

but also a noble title, meaning a prince in Persian.

A Reformer (or *Mujaddid* in Arabic) is an Islamic religious maintenance person who comes once a *Hijri* to correct distortions of beliefs and practices within Islam. This distortion in beliefs and practices is expected over many years and generations.

The *Mujaddid* must limit himself to the originality of the Holy Quran only: he must not introduce anything new that is not in the Holy Quran. Hazrat Mirza Ghulam Ahmad was neither a Messenger (*Rasul*) nor a Prophet (*Nabi*).

The purpose of a *Mujaddid* is to clarify and explain the correct teachings from the Holy Quran and Sunnah with references from the *Hadith* so that there is no confusion, and all people understand the same message about Islam and Almighty God, ever since the originality of the Holy Quran.

A *Mujaddid* is not allowed and cannot introduce anything new that has not already been established in the Holy Quran.

The final constitutional law in Islam is the Holy Quran. It also needs to be noted that for all matters in daily living, the constitutionality of all Muslims is ruled by their Holy Quran: a Divinely revealed scripture of 114 Chapters and 6236 revealed verses¹.

Hazrat Mirza Ghulam Ahmad did not choose his name for his followers but chose the original name² of the Prophet Muhammad (*pbuh*).

When Prophet Muhammad (*pbuh*) was

It is derived from a historical title of root Persian origin (*Amirzāde*), denoting the person as the high rank of a royal prince, high nobleman, or an esteemed scholar.

¹ All 114 Chapters and 6236 revealed verses were delivered to Prophet Muhammad (*pbuh*) via the stewardship of Archangel Gabriel, throughout the Islamic Prophetical era 610AD-632AD in Arabia.

² He was Divinely inspired by the angels to choose that birth-name of Prophet Muhammad (*pbuh*).

born³, his father had already died⁴. His widowed mother, Amina, had a vision⁵ about the future greatness of her baby, and she was informed of this in her vision. Her late husband, Abdullah, who had already died, appeared in that vision and told her that their baby will be a son who will be a great person and will also be known all over the world. He further informed her that their son should be named Ahmad. Accordingly, Amina gave her baby the name of Ahmad. He was their only child.

Therefore, the Ahmadiyya Anjuman Isha'at-i-Islam (Lahore) is called Ahmadiyya because of Prophet Muhammad's (*pbuh*) first name (birth name) - Ahmad. It is a simple coincidence that both religious leaders had the name Ahmad⁶.

It is necessary to correctly understand the meaning of the name Ghulam Ahmad, as there was some degree of divine guidance in naming the person Ghulam Ahmad.

Ghulam is an Arabic word meaning a servant, an assistant, or a helper. It is used to describe young servants in paradise.

Mirza is a princely title. Therefore, the personal name of Hazrat Mirza Ghulam Ahmad means the "princely servant of Ahmad (Prophet Muhammad (*pbuh*))".

History tells us that throughout the world, Prophets and Reformers came, especially when the fundamental belief in one Almighty God was under the heaviest attack by idolaters. These attacks were always by those who believed in many gods or worshipped statues,

³ This was in 570AD in Mecca.

⁴ His father died also in 570AD in Arabia, whilst on the returning business journey from Damascus, in Syria.

⁵ This is called *Kashf* in Arabic. *Kashf* is not dreaming. In dreaming, the person has to be sound asleep with eyes closed. Whereas in *Kashf*, the recipient is already awoken by an angel; and sees future visions in a state of full wakefulness. The duration of *Kashf* is very short and permanently remembered by that person.

⁶ This point was clarified by Hazrat Mirza Ghulam Ahmad himself.

idols and other manufactured objects. The same pattern happened even before Prophet Muhammad (*pbuh*). India was no exception to this.

In 1835, Hazrat Mirza Ghulam Ahmad was born, son of Mirza Ghulam Murtaza¹ from the noble family of Mirza Ata Muhammad. Mirza Ata Muhammad was a Mughal Barlas from Samarqand². This is an important point as it links Hazrat Mirza Ghulam Ahmad to his Persian ancestors.

Prophet Jesus Christ (*as*) descended from King David, Hazrat Mirza Ghulam Ahmad had also descended from noble Persian families in Uzbekistan.

During this time, the majority of non-Muslim religious groups in India were very strong and vehemently opposed Islam.

The following question troubles some. Why was it necessary that Hazrat Mirza Ghulam Ahmad be born in India and not some other Middle East Arab country or some Western country?

The answer lies in briefly discussing the history of India before the partition of India into Pakistan and India on August 14, 1947.

What prophecies and signs were given for the arrival of the 14th Hijri's Mujaddid? The prophecy was that the "Second Coming of Prophet Jesus Christ (*as*)" will be in the form of the *Mahdi*, and certain events will happen as warnings.

It was in 1889 CE that Hazrat Mirza Ghulam Ahmad founded the Ahmadiyya Movement as the *Mujaddid* of the 14th Islamic Hijri.

1 Murtaza is an Arabic expression and means "the one pleasing God."

2 Samarqand is the capital of Uzbekistan. Uzbekistan was under the Persian Empire around 700BC. The country was conquered by Alexander the Great in 329BC. Hence it was basically a Persian speaking community, until it was conquered by the communist influences and became part of the USSR in 1924. The USSR regime remained in Uzbekistan till 1991, when Uzbekistan became independent from USSR.

Hazrat Mirza Ghulam Ahmad received his first Commission of Command (*Wahy-e-Willaya*³) from Almighty God when he was told: "You are the *Mujaddid* of this Century!" The message was delivered through the medium of an angel.

Then, there was a saintly revelation (*Wahy-e-Willaya*) from Almighty God in Arabic. The translation means: "Allah taught you the Quran and made known its true meanings to you, so that you may warn of bad consequences a people who fell in errors because of generations of neglect and lack of admonition, and so that manifest becomes the path of those culprits who do not want to accept the true path even after receiving the guidance. Tell them: Allah has commissioned me and I am the first of those who submit." After that, Hazrat Mirza Ghulam Ahmad received many revelations through angels (*Wahy-e-Willaya*) that clearly indicated events yet to happen.

Hazrat Mirza Ghulam Ahmad was a *Mujaddid* and not a Prophet.

It is common knowledge that after the death of Prophet Muhammad (*pbuh*), there will not be any Prophet of any description whatsoever. This fact has been sealed off in the Holy Quran at 33:40: "Muhammad is not the father of any of your men, but he is the Messenger of Allah and the Seal of the prophets. And Allah is ever Knower of all things.", further sealed off when Prophet Muhammad (*pbuh*) delivered his last and final farewell⁴ in CE632, just a few weeks before he died in Medina. All Prophets

3 This is taken to mean protective communications from Almighty God to an Islamic Reformer.

4 The last sermon of Prophet Muhammad (*pbuh*) was delivered on 9th Dhul-Hijjah 632AD (which is also 10AH) in the Uranah Valley of Mount Arafat in Mecca. In his last sermon, Prophet Muhammad (*pbuh*) personally announced that he is the last and the final Prophet (Nabi and Rasul) and there will not be another Prophet thereafter. The following is an extract from that last sermon "....O People, no prophet or apostle will come after me, and no new faith will be born. Reason well, therefore, O People, and understand my words which I convey to you. I leave behind me two things, the Qur'an and my Sunnah and if you follow these you will never go astray..." Thereafter, Prophet Muhammad (*pbuh*) returned from Mecca to Medina. A few weeks later Prophet Muhammad (*pbuh*) passed away in his home in Medina. He was buried in Medina.

were regular humans since we are humans.

Hazrat Mirza Ghulam Ahmad explained in his books and lectures that Islam was a religion of tolerance and reasoning. Further, he established the superiority of Islam over the other faiths and philosophies of life.

It is for all correct-thinking Muslims to guide and assist other Muslims; the Holy Quran has sanctioned that correct advice should be given to those who need to be guided. This is given 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.”* ([Back to Contents](#))

Sir Syed Ahmad Khan

by Muhammad Umar Hashmi

(Note: An article written for a competition about the life of Sir Syed Ahmad Khan, an education reformer in India and founder of the Aligarh Muslim University. We reproduce it here to show a need to reform Muslims in all aspects of life at the time of the Promised Messiah. And people were implementing reforms in many areas. However, they were not commissioned by Allah to undertake a reform of the incorrect Muslim religious ideas. Now, he is regarded as a great social and educational reformer. During his life, he was declared a *kafir* – a heretic, and Muslims were forbidden even to say *assalamu alaikum* to him. He favoured conciliation rather than confrontation with the British. His Urdu partial tafsir of the Holy Quran is similar to the explanation Hazrat Maulana Muhammad Ali gave in the Biyan al Quran. He also advised Muslims to avoid confrontation with the Promised Messiah and urged them to leave him to get on with his work. He regarded Hazrat Mirza Ghulam Ahmad as a pious and righteous servant of Allah.

The fundamental difference was that Sir Syed was a “naturalist”. He believed that having created the universe, Allah no longer interferes with its operation. Jesus is dead because science says that a human cannot live for thou-

sands of years. Prayer only satisfies oneself because Allah does not interfere in granting prayers. The Promised Messiah’s stand was different. He said that Jesus was dead because Allah had told him that the Holy Quran says Jesus had died. Allah does listen to prayers and grants them.)

“Sir Syed was an ardent reformer, and he wanted to reconcile modern scientific thought with religion by rationalistic interpretations and not by attacking basic belief. He was anxious to push new education. He was in no way communally separatist. Repeatedly, he emphasised that religious differences should have no political and national significance”. - Jawaharlal Nehru, the founder and prime minister of India.

Sir Syed Ahmad Khan’s personality was that he was a great visionary, statesman, social reformer, jurist, educator, author, politician and many more. He proved his versatility in every sphere of his expertise. Sir Syed was a person who thought beyond his time. Some people may say differently about him, but he was the one who strived his entire life for a single purpose, i.e. the emancipation of the Muslims socially and educationally in the whole of the Indian subcontinent. Allama Iqbal mentioned that **“the real greatness of Sir Syed consists in the fact that he was the first Indian Muslim who felt the need for a fresh orientation of Islam and worked for it. His sensitive nature was the first to react to the modern age”**. Sir Syed’s passion and perseverance for the social upliftment of his community make him the most significant Muslim social reformer of all time. During his educational career, he became acquainted with Arabic, Persian, mathematics, science, medicine, and literature, to name a few. Sir Syed Ahmad Khan was also an excellent critic who convinced others with his holistic, vivid, straightforward thinking.

This ability was fuel for reviving the Urdu language as a whole. In the issue of Tahzibul Akhlaq dated 1 Muharram 1289 (March 11, 1872), he wrote:

Nothing could be worse or more defective

than the art and practice of poetry in vogue in our time. There are no themes except love and romance; even those do not convey better human emotions. Instead, the theme [of love] points to those evil emotions opposed to authentic culture and morals.

These are Sir Syed's thoughts referring to how poetry became entangled in the toils of a few petty ideas: that is, romantic themes, care-free drinking of wine, creating illusory colours, etc. His write-up also exemplifies the delicate balance in Sir Syed's personality, which says to adopt modern education (have a conscience) and remain a human being who is decent, civilised, respectful, sensitive and surrounded by the evils of contemporary societies. The outrageous thing is that poets express that idea in metaphors to speak of some actual matter. It was clear that Sir Syed disapproved of imagery, i.e., metaphor usage. He wanted Urdu poets to write natural poetry. He suggested poets emulate English poetry, which is much richer in variety. This shows his broad-minded approach. Sir Syed wanted to enlarge the scope of Urdu poetry. Syed Ahmad Khan collected a group of writers to popularise a style marked by clarity, simplicity, intellectual honesty, and modernity of speech. It was a vigorous prose. Through his journals, he also helped the evolution of new criticism, which had thrown up pioneers like Mohammad Husain Azad and Hali.

Sir Syed promoted the adoption of Urdu as the lingua franca of Indian Muslims and mentored a rising generation of Muslim politicians and intellectuals. It was only because of Sir Syed that Urdu has achieved the capability to strike out from the realm of love and loving and to express ideas from the realms of governance, politics, ethics and morals, history, and, in fact, from all other fields. It can do so with force, effectuality, concision or amplitude, simplicity and clarity, as has not yet fallen to the fortune of its mentor, Persian. This development was particularly significant as Urdu is the identity of the Muslims of the Indian sub-continent. Reviving that identity means strengthening the character of the entire community.

The history of social and educational reforms in the Indian sub-continent cannot be completed without Sir Syed Ahmad Khan. He was one of the great thinkers, philosophers and revolutionaries who had dedicated his life to his nation, especially his community. Sir Syed said: "After the Rebellion of 1857¹, I was grieved neither on account of the plunder of my house nor on account of the loss of property that I had suffered. What saddened my heart was the misery and destruction of people. When Shakespeare² offered me the *Taluqa* of Jehanabad, which originally belonged to a distinguished Syed family and yielded an annual rental of more than a hundred thousand Rupees, as a reward for my services, my heart was deeply hurt. I asked myself how I could accept this *jagir* and become the *Taluqdar* while all the people were distressed. I refused to accept it."

This refers to the atrocities committed by the British on the Muslims of Delhi, as they were considered the cause of the 1857 revolt. Sir Syed also witnessed the death of some of his close relatives during this era, but he proved his strength and penned 'Asbab-e-Baghawat-e-Hind' (The Cause of Indian Revolt), published in 1859. This was a daring critique of British policies that he blamed for causing the Indian mutiny. He also published pamphlets highlighting the weaknesses and errors of the British administration that had led to dissatisfaction and a countrywide explosion.

Sir Syed tried to motivate the Indian Muslims to seek modern education. He foresaw the imperative need for Muslims to acquire proficiency in the English language and modern sciences if the community were to maintain its social and political identity. He also observed that education can only improve the worsening economic condition of Muslims in India. He even tried modernising the Madarasas and updating their syllabus per the hour's need.³ In the history of India's transition from medievalism to modernism, Sir Syed stands out prominently as a dynamic force pitted against con-

¹ In India and Pakistan this is called the 1857 War of Independence but Sir Syed here refers to it as a 'rebellion'. Does this make him an agent of the British?

² A reference to English.

³ He was declared a kafir for instituting these reforms.

servatism, superstitions, inertia and ignorance. He contributed many of the essential elements to the development of modern India. He paved the way for the growth of a healthy scientific attitude of mind, which is sine qua non for advancement, both material and intellectual.

Sir Syed always hailed the cause of modern education and the development of scientific temper in an individual. Still, he considered education to be complete when it is done with character-building. He regarded proper knowledge of Islam and the Quran as equally important. He wanted to preserve and transmit to the younger generation the rich legacy of the past. During his stay in England, he once said, "I wish that youth of India should follow the example of young men and women of England who are religiously engaged in the hard work of industrial development of their country". Sir Syed thought the conservative Muslim attitude was the greatest obstacle to the material, social and intellectual progress of the Muslims. Therefore, He felt the need to re-examine the foundations of the Islamic faith. He claimed that the door of *ijtihad* (free inquiry) regarding the legal injunctions of Islam should be reopened and claimed the right to re-interpret the Qur'an and the traditions in the light of modern experiences.

Although Sir Syed did sterling work in the modernisation of the Indian Muslim community, he remained highly conservative in some areas of life; for example, he advocated the purdah system (seclusion of women). Sir Syed's most outstanding achievement was his Aligarh Movement, an educational venture. He established schools at Muradabad in 1859 and Ghazipur in 1863. He also founded a scientific society in 1864. When Sir Syed was posted at Aligarh in 1867, he started the Mohammedan Anglo-Oriental School in the city. Sir Syed wanted MAO College to act as a bridge between the old and the new systems. His famous quote is: "A true Muslim is one with the holy Quran in one hand and science in the other".

Let us take an instance of Sir Syed's life to know the character he wanted in the Muslim community. In 1875, Maulavi Mushtaq Husain (1841-1917), who, as Intisar Jang Vaqar-ul Mulk, became a high official in Hyderabad and a prominent Indian Muslim active in the affairs of the MAO College and was a Tahsildar in a

district whose Collector routinely objected to his taking a short recess for afternoon prayers. Mushtaq Husain sought Syed Ahmad's advice.

Syed Ahmad replied: "*Namaz* is obligatory upon us from God. Given the infamy of our actions, we may discharge it poorly or well. But if someone says, do not do the *namaz*, we will not stand it for a moment. Such talk is impossible even to be heard. In my belief, not doing *namaz* is just a sin which can be expected to be pardoned by God. But not to do *namaz* or postpone it because of someone's behest is a sin that will never be pardoned. In the beginning, you ought to have adopted a course of conduct that wouldn't let things come to such a pass. And if then you didn't do it, why is there this abject begging and limp entreaty now? It was absurd and contemptible to plead, 'Please at least grant me leave, my honourable sir!' 'You may suitably dock my pay if you please!' The action was to hurl your resignation at him and to have said plainly, 'I will obey the command of my magnificent Lord, God the Omnipotent, and not yours.' So what would have been the consequence? You wouldn't have had a job? You would have starved to death? That would have been a perfect consummation. Peace be upon you."

It must be remembered that a *Tahsildar* may have been a minor functionary in the general scheme of things. Still, his job was highly regarded and universally prized in colonial India. Quitting such a job, and that too on the 'meagre' issue of afternoon prayers, would generally have been considered to be caused by stupidity. For Syed Ahmad to have given such advice and for Mushtaq Husain to have accepted it were both acts of high moral courage and proved, if such proof were at all needed, that Syed Ahmad gave to the Indian Muslim a sense of worth and self-respect otherwise rare at that time. Sir Syed persevered for a new hope for regaining some of the moral ground lost since 1857.

He wanted the Muslim world to know their worth, responsibilities, behaviour, and etiquette that we inherited from our forefathers. He tried to imbibe a sense of self-esteem among all of us, which was why he started reviving the Urdu language. He wanted us to be proud of our identity and not escape it. That was the kind of human being he wanted to

make out of all the Muslims during that era. Undoubtedly, such a renaissance would have empowered us in every arena. This vision of Sir Syed is still preserved mainly in the hostels of Aligarh Muslim University. That is the charm of its founder, the brilliance of his personality that its sparkling has not been reduced. His ideologies are very clearly seen in the objectives framed for the Aligarh Movement, which are as follows:

1. To protect Islam against the onslaught of Orientalists.
2. Remove bitter enmity and establish friendly relations with the British.
3. To interpret the teachings of Islam and bring them in harmony with modern science and philosophy so that educated Muslims, while holding onto their religion, might take a rational and enlightened view of life and meet the demands of a new age.
4. To persuade Muslims to learn the English language and Western sciences to secure a substantial share in the country's administration.
5. To maintain Urdu, with English as an associate language, and to develop it through translations and original writings.

These objectives indicate his attitude towards the importance of character building and modern education and how they could empower the community. His interest in religion was also active and lifelong. He began a sympathetic interpretation of the Bible, wrote an essay on the life of Muhammad (PBUH) and wrote several volumes of a modernist commentary on the Quran. In these works, he sought to synchronise the Islamic faith with his time's scientific and politically progressive ideas.

Sir Syed suggested that Muslims remain passive in national politics. In the end, he knew the educational backwardness of his community would lead them astray, so he focused all his attention on the educational upliftment of the Muslims in the Indian sub-continent. His thoughts were "emancipatory", "democratic", and "progressive" in nature. He held that the Western form of democracy and nationalism would not work in India. He was one of the first thinkers who laid the foundation of the secular nature of Indian governance present today. He once said, "We (Hindus and Muslims)

eat the same crop, drink water from the same rivers and breathe the same air. The fact is, Hindus and Muslims are the two eyes of the beautiful bride that is Hindustan. Weakness in one of them will spoil the bride's beauty".

Sir Syed considered education the prime mover in modernisation, progress, and development. At the same time, it emphasises keeping the community's distinctive cultural identity and base intact. Holistic in his approach, he gave equal importance to character-building and scholastic instruction. The movement also aimed at introducing social reforms among Indian Muslims. Sir Syed condemned polygamy and the social ban on widow remarriage.

Empowerment comes with knowledge, awareness, character and social identity. Sir Syed knew that in a country with such variety, there should be a sense of unity in the community to bring out meaningful changes in governance and implement significant changes from the grassroots. Sir Syed once said: "Do not show the face of Islam to others; instead, show your face as the follower of true Islam representing character, knowledge, tolerance and piety." He tried to make the community aware of the glorious past and feel proud of the great civilisation with such a rich collection of culture and tradition. Referring to the community, he once said that we should not tarnish the image of our able elders by remaining ignorant and illiterate. Sir Syed's famous speech while Lord Lytton laid the foundation of MAO College on January 18, 1877, is the soul of the Aligarh Movement. Sir Syed said: "From the seed which we sow today, there may spring up a mighty tree, whose branches, like those of the banyan of the soil, shall in their turn strike firm roots into the earth, and themselves send forth new and vigorous saplings". This institution, which calls itself a citadel of learning and imparts knowledge without discrimination based on caste, creed, or religion, proves Sir Syed's words. In Tahzeebul-Akhlaq Sir Syed presented the two things on which the educational vision should be based:

- 1 Adoption of modern education.
- 2 Moral Education.

Sir Syed breathed his last on Sunday, March 27, 1898. Maulana Altaf Hussain Haali- writer of Sir Syed's biography, Hayaat-e-Javed, says:

"After Sir Syed's death, it was not only by words but also by actions that the people proved their love and respect for his high ideals. Almost at once, some people began to press for the foundation of Muslim University. The movement spread all over India and abroad. People started raising money for Sir Syed's finest memorial ... Even in England, students raised money for the Muslim University. People were surprised to see the interest of Englishmen and their efforts to collect money to fulfil Sir Syed's dream of making MAO College a Muslim University. An old saying is that a good friend is like a leafy tree. When a tree is in full bloom, one has the pleasure of its shade and the enjoyment of its fruits, and when it withers, its wood is put to many uses. Sir Syed was such a friend to the Muslims. When he was alive, he laboured for them with his body, his words, his pen and his money. When he died, he left the memory of his love and work imprinted on their hearts so they might come together and build on the foundations he had laid."

Today, Sir Syed is not with us; his ideologies are with us. We need to revitalise his thinking because we are now sickened by even worse problems. Citing the condition of the Muslim world from the famous Sachar Committee Report will give us glimpses of the same problems Sir Syed faced, which he solved in a very able manner in his lifetime.

- 1 The sense of insecurity and the crisis of identity makes Muslims perceive day-to-day problems as community specific.
- 2 However, significant regional differences regarding the relative importance of identity, security and equity were evident across states.
- 3 Concerning school education, the condition of Muslims is one of grave concern. The data indicates that while the overall levels of education in India, measured through various indicators,

are still below universally acceptable standards, the educational status of the Muslim community is a matter of great concern. Both the Mean Years of Schooling and attendance levels of Muslims are low in absolute.

- 4 Muslim parents are not opposed to modern or mainstream education and to sending their children to affordable Government schools. They do not necessarily prefer to send children to Madarsas, but there are wide variations in the trends.

These instances highlight that we are not yet out of our 'misconceptions' and 'stereotypes'. Striving for the empowerment of Muslims in today's era, we must strive for education and preserving our culture. It is a matter of great sorrow that we don't have Sir Syed Ahmad Khan in the twenty-first century, where the entire Islamic civilisation is struggling for its identity. A couplet by Allama Iqbal very aptly describes Sir Syed:

'Muftalaayay dard koi azu ho roti hai aankh

Kis qadar hamdard saaray jism ki hoti hai aankh"

(The eye weeps for the suffering of any part of the body, How sympathetic it is to the entire organism)

To the Muslim community, Sir Syed Ahmad Khan was and is like the eye which weeps for the suffering of any part of the body. The sufferings of the community worried him. He took an oath to reform, educate and empower the Muslim community and was successful to a great extent in implementing it despite strong opposition from innumerable sources. Indeed, Sir Syed's dream will be strengthened by opening five regional centres of AMU across the country. We must live the dream of Sir Syed Ahmad Khan. (Back to Contents)

Ahmadiyya Anjuman Isha'at Islam Lahore
Established in 1913 as the Working Muslim Mission..

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Dutch

Kenmerken van de Ahmadiyyat deel 7: Eenheid onder de moslims

Door Imtiaz Hoeseni

(Uit
het
boek
Juiste
opvatt-
ing
van de
Ahma-
diyya
door
Maula
na
Muha-



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

De Islam die in die mate verdraagzaamheid en tolerantie onderwijst dat hij, ondanks vele essentiële meningsverschillen, de Goddelijke oorsprong van andere godsdiensten accepteert, kan onder zijn volgelingen geen gevoelens kweken van intolerantie en kleingeestigheid voor elkaar. Hij kan hen niet onderwijzen dat zij elkaar om onbelangrijke meningsverschillen voor kafir (ongelovige) moeten uitmaken. De Koran geeft echter duidelijk aan, dat eenieder die een andere moslimbroeder begroet met assalamoe alaikoem (vrede zij met u), niet voor kafir mag worden uitgemaakt:

“...zeg niet tegen iemand die jullie met vrede begroet, je bent geen gelovige...” (De Koran, 4:94)

Dit betekent dat we niet het recht hebben om zijn of haar gedrag te wantrouwen of te onderzoeken, of op de details van zijn

geloofsopvattingen in te gaan met het doel hem van ketterij te beschuldigen. Een persoon die ons met assalamoe alaikoem begroet, beschouwt zichzelf in feite als een lid van de islamitische broederschap en hij die zichzelf rekent tot deze broederschap, kan niet door iemand anders daaruit gezet worden. Dit is wat het gebruik was van de Heilige Profeet. Abd Allah ibn Oebai, een grote huichelaar en een bittere tegenstander van de Islam die de moslims nooit bijstond in hun veldtochten tegen de ongelovigen en altijd de vijand ophitste tegen de Islam, werd door de Heilige Profeet als moslim geaccepteerd, om de simpele reden dat Abd Allah naar buiten toe van zichzelf zei een lid van de islamitische broederschap te zijn. De Heilige Profeet verrichte na zijn dood de begrafenisdienst voor hem en bad voor hem. In een van de verslagen heeft de Heilige Profeet gezegd “Verklaar de mensen van jullie qibla niet tot kafirs.” (An-Nihaja van Ibn Asier, vol. 4, p. 187).

Dit betekent dat zo lang een persoon zichzelf rekent tot de Ahl Qibla (Volk van de Qibla), niemand enig recht heeft hem als ketter te bestempelen. Het oogmerk van deze lering en de herhaaldelijke nadruk op dit punt was om de eenheid onder de moslims in stand te houden, want eenheid is de basis voor de kracht van een natie. Een natie die van binnenuit verscheurd is, kan geen enkele vooruitgang boeken, noch kan zij haar tegenstanders het hoofd bieden. De eerste voorwaarde van eenheid in de Islam is daarom dat zijn volgelingen elkaar als broeders moeten beschouwen. De Heilige Profeet heeft ook verschillende gelijkenissen gegeven om de moslims dit punt duidelijk te maken. Hij heeft eens gezegd dat de moslims als een organisme zijn; indien enig deel van dit organisme beschadigd raakt, dan wordt het hele systeem aangetast (Sahih Moeslim, Kitāb al-Birr, nr. 66, 67). Bij een andere gelegenheid heeft hij gezegd dat een moslim zich moet onthouden het leven, bezit en eer van zijn moslimbroeder aan te tasten (Sahih Boechari, Kitāb al-Harām). Ook heeft hij eens de moslims vergeleken met een sterke muur, waarvan elk deel bijdraagt aan de sterkte ervan, en wanneer een deel

wordt verzwakt, dan zal het de andere delen laten neerstorten (Tirmizi, Kitāb Sjaḥqat ala-l-Moeslim, p. 351).

Het doel van al deze raadgevingen was om de eenheid onder de moslims intact te houden. Het enige gevolg van takfir (elkaar als ketters bestempelen) is vernietiging. Door te zeggen dat verschil van mening onder mijn volgelingen een zegen is, werd aan de moslims feitelijk onderwezen om meningsverschillen onder elkaar te tolereren; maar zij grepen elk meningsverschil aan als een excuus voor takfir en pleegden zo een aanslag op de eigenste wortel van hun eenheid en kracht. De Heilige Profeet heeft het inderdaad juist gezegd dat hun vijanden niet in staat zullen zijn hen te vernietigen, tenzij zij zichzelf vernietigen. En dit is nu juist wat de moslims zichzelf hebben aangedaan. Om onbelangrijke meningsverschillen hebben zij elkaar tot kafir verklaard en de eenheid van de Islam zo aan diggelen geslagen. Het was in 1891 dat de Stichter van de Ahmadiyya Beweging zijn stem verhief tegen dit gebruik van takfir:

“Laat het duidelijk zijn dat Jezus Christus kwam voor dit werk en wel op een tijdstip, toen de joden in vele sekten verdeeld waren, net als de moslims ... Daarom heeft de Heilige Profeet zijn volk ingelicht dat hun toestand in de latere tijden hetzelfde zal zijn en dat er vele sekten onder hen zullen opkomen... En net als bij de joden zal de ene groep de andere als kafir beschouwen. En indien er negenennegentig redenen zullen zijn voor islam, dan zal slechts één reden voor koefr als voldoende geacht worden anderen tot kafir te verklaren. Vanwege wederzijdse takfir, zullen er dus diepe haat, afgunst en vijandschap mee gaan spelen en vanwege verschillen van mening zullen er rancune, wrok en beestachtige neigingen onder de moslims heersen. En het islamitische karakter, dat een volmaakte eenheid vereist zoals in een afzonderlijk lichaam en dat vol van

wederzijdse liefde en mededogen is, zal helemaal van hen worden weggenomen. De een zal de ander als zo'n vreemde achten, dat hij niet zal aarzelen de ander voor kafir uit te maken.” (Izala Auhām, 3 september 1891, p. 589-590).

Door gevolg te geven aan zulke aansporingen van de Stichter tot eenheid, heeft de Lahore Ahmadiyya Beweging bijzondere nadruk gelegd op het punt dat de volgelingen van de kalima moslims zijn en dat eenieder die zijn geloof in de eenheid van God en het profeetschap van Mohammed verklaart, niet uit het domein van de Islam kan worden gezet. Een dergelijke leerstelling begint nu meer invloed te winnen onder de moslims. Islam. [\(Back to Contents\)](#)

The boxer Muhammad Ali in Suriname.



Ahmadiyya Anjuman Isha'at Islam Lahore

Opgericht in 1913 als de Woking Muslim Mission..

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French

STATUT DES FEMMES SELON LE SAINT CORAN PARTIE 01

*Traduit par ABOU TIENE
Cote d'Ivoire*

**Le Saint Coran est venu
pour « libérer
» les femmes PAS pour les
« subordonnées (ra-
baissées) » - Une réponse aux critiques**



CONTEXTE:

Il y a quelque temps, quelqu'un m'a envoyé onze références coraniques prônant *prétendument* la *subordination* des femmes. Avant de traiter les allégations en *tant que telles*, j'ai décidé de présenter brièvement le **vaste thème** que parcourt le Saint Coran en ce qui concerne le traitement des femmes dans la **partie 1** de ma réfutation, puis j'ai traité en détail les allégations spécifiques dans la **partie 2**.

PARTIE 1

« L'amour, la compassion, la gentillesse et la justice » constituent le thème central qui parcourt tout le Saint Coran en ce qui concerne le traitement des femmes. »

Relations hommes / femmes

J'ai souvent du mal à sonder l'esprit du critique qui ne trouve rien d'autre que de la vulgarité dans les relations hommes / femmes du Saint Coran. Au contraire, le Saint Coran élucide magnifiquement ces relations dans un langage et une manière inégalés pour sa sublimité et sa sagesse. Nulle part où pourrais-je trouver des cas d'inégalité injuste et fondée sur le sexe, soit vérifiés ou prescrits dans le Saint Coran - comme on le prétend souvent - **même dans le cadre de situations de conflit graves**. En fait, j'ai trouvé le contraire vrai. J'ai appris que les émotions d'amour et de compassion données par Dieu sont les ingrédients de base d'une relation sûre et heureuse.

'Et parmi Ses signes, Il a créé pour vous des épouses afin que vous puissiez y trouver le calme, et il a mis entre vous l'amour et la compassion. Ce sont certainement des signes pour un peuple qui réfléchit' - (30:21)

Les conseillers aux mariages et les philos-

ophes bénéficieront beaucoup du pragmatisme exprimé dans ce verset. À tel point que je doute qu'il y ait un seul couple marié dans le monde, qui pense que l'amour sans compassion est suffisant pour maintenir le mariage dans un état joyeux et paisible

Avouons-le, il n'y a pas de partenaire parfait. L'humanité a en effet ses imperfections et ses défauts. Par conséquent, le Tout-Sage a tenu compte de ces moments inévitables *pas si romantiques* dans la relation en enseignant à l'humanité à avoir de la **compassion** lorsque le besoin s'en fait sentir, à ne pas être impatient pour perdre son sang-froid et recourir aux abus.

Les besoins sexuels doivent être traités avec confidentialité et respect

Lorsqu'il traite de questions de nature plus intime entre mari et femme, le Saint Coran, en utilisant une métaphore subtile, décrit leurs besoins sexuels avec des mots difficiles à surpasser dans sa beauté et son élégance :

'Ils (vos femmes) sont un *vêtement* (*vêtement* ou *couverture*) pour vous et vous êtes un *vêtement* (*vêtement* ou *couverture*) pour elles' - (2: 187)

L'intimité étroite entre mari et femme s'exprime magnifiquement ici comme un *vêtement* qui sert de moyen de protection, de confort et même d'embellissement l'un pour l'autre; situations, où souvent la faiblesse de l'un est compensée par la force de l'autre avec un profond sentiment de confiance, de respect et d'amour l'un envers l'autre dans l'intimité de l'union conjugale. Ce sens du respect couplé à l'**amour** et à la **compassion** pour nos proches forme la base d'un foyer paisible et stable selon le Saint Coran.

Traitement des femmes dans les situations de conflit:

La plupart des cas d'abus se produisent dans *des situations de conflit*. C'est un fait incontesté dans toutes les sociétés. Ainsi, le verset suivant est très important car il traite de la façon dont un homme doit traiter une femme *dans une situation de conflit* :

O vous qui croyez, il est pas permis pour vous de prendre des femmes en héritage contre leur gré. Vous ne devriez pas non plus les mettre dans la gêne (les mettre dans un état de difficultés financières) en prenant une part de ce que vous leur avez donné (dotes convenues, allocations, etc.), à moins qu'elles se sont rendus coupables d'indécence manifeste. Et traitez-les gentiment. Alors si vous les détestez, il se peut que vous n'aimiez pas une chose alors qu'Allah a placé un grand bien en elle - (04:19)

Juste ce verset devrait suffire à faire taire les critiques qui insistent sur le fait que l'islam est cruel envers les femmes; car on peut voir que, même dans les situations où l'épouse peut être coupable d'**une indécence manifeste**, (généralement dans les cas où il y'a adultère), l'accent est néanmoins mis sur un **traitement aimable sans haine**. Au contraire, les efforts de réparation de la part de l'homme se limitent à récupérer une partie de la dot ou des cadeaux ou à retenir les allocations ou l'entretien. Par conséquent, il est d'une importance capitale de noter que le **traitement aimable** et NON la **violence** est à l'ordre du jour, dans la résolution des situations de conflit selon le Saint Coran, point!

Mariage de filles esclaves ou de femmes captives de guerre

Le verset suivant établit les règles des relations avec les *esclaves* et les *captifs de guerre*, généralement appelés dans l'idiome arabe comme *ceux que votre main droite possède*, ce qui signifie qu'ils sont *légalement* ou *contractuellement* confiés à vos soins.

'Et quiconque ne peut pas se permettre d'épouser des femmes croyantes libres (qu'il se marie) avec les jeunes filles croyantes que possède votre main droite. Et Allah connaît mieux votre foi - vous êtes issu l'un de l'autre. Alors, épousez-les avec la permission de leurs maîtres et donnez-leur leurs dot avec justesse, si elles sont chastes, ne forniquent pas et n'ont pas des amants' - 4:25

L'esclavage, un produit de l'Arabie préislamique

L'esclavage était un produit de l'Arabie préislamique. L'islam est venu pour le supprimer; mais comme on ne pouvait pas simplement le *souhaiter* comme le racisme post-apartheid en Afrique du Sud et les préjugés et injustices raciaux persistants qui prévalent encore dans les sociétés américaines / britanniques / européennes du 21^e siècle, les dispositions relatives aux droits des *esclaves*, en particulier des *filles esclaves* qui n'avaient aucun droit du tout, devaient être fait. Cela incluait leurs droits à un mariage convenable, avec les garanties et les dots normales, etc., similaires à celles des femmes *libres*.

Ainsi, avec l'introduction de l'islam

en Arabie du 7^e siècle, tout homme qui souhaitait épouser une *esclave* ou une *prisonnière de guerre* était lié par la même loi coranique régissant un mariage normal, c'est-à-dire qu'il lui était interdit de la traiter comme une *esclave sexuelle, concubine, maîtresse* ou *prostituée*, en toutes circonstances, ou la forcer, elle ou toute autre femme, à se marier *contre sa volonté*.

Jusqu'à aujourd'hui, rien n'a changé, sauf que l'*esclavage* n'est plus, mais les mêmes dispositions pour les *prisonniers de guerre* continuent quand de telles situations malheureuses se présentent.

Conclusion et sommation

L'amour, la compassion, la gentillesse et la justice sont le vaste thème qu'aborde le Saint Coran concernant le traitement du *sex* de la *plus juste des manières, même dans les situations de conflit*.

C'est dans ce contexte que toutes les allégations sans fondement de *subjugation du sexe féminin* et du soi-disant *patriarcat* en Islam devraient être examinées. Résumer:

L'amour et la *compassion* constituent la base du mariage dans l'islam - (30:21). En ajoutant de la compassion, le Saint Coran a prévu les *jours de repos paisibles* inévitables dans la relation.

Les femmes ne devraient pas être forcées de se marier contre leur gré. Dans une situation de conflit, la femme coupable doit être traitée avec **gentillesse et sans haine** et NON soumise à aucune forme de violence ou de violence physique - (4:19).

Les femmes ont le droit de demander le divorce ou l'annulation du mariage - (2: 229)

Les mêmes droits conjugaux relatifs aux femmes *libres* s'appliquent également aux filles esclaves et aux prisonnières de guerre, c'est-à-dire qu'elles ne doivent PAS être *abusées sexuellement ni* prises comme *concubines, maîtresses* ou *prostituées* par quiconque, y compris leurs maîtres. Au lieu de cela, elles peuvent être mariées et recevoir leurs dots et jouir des mêmes droits que toute femme libre. (4:25)

L'obligation légale de *gagne-pain (travailler)* et de *mainteneur* du foyer tombe sur le mâle pas la femme qui conserve son indépendance financière. (4:34) ([Back to Contents](#))

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Italian

Ego islamico (tratto da saggio)



By Luca del Negro

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

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, (*subihat 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, in fine, con: “Chi dunque conosce se stesso, conosce il suo Signore!” (*Man 'arafa nafsahu 'arafa rabbahu*).

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* egocentrista 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)

♦ (...ed 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 non formeranno tre ma uno. [2;1=>#3=1 oppure 2 in 3=1])

<<Non aveste modo di nascondervi alle vostre orecchie, ai vostri occhi ed 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 ed ormai siete finiti in perdizione.>>(SACRO DIVINO CORANO Sura 41:22, 23)



SINCE "the faithful is 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 he 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 the divine Majesty, (subuhāt al-jalāl) while its extreme point is the amazement in the Glory, (Kibriyā) of Allah (...)" the center of reference and return to the imperfect human condition is the phrase of the Caliph Abu Bakr as-Siddiq: "The impotence to reach understanding is understanding", (al-'ajz 'an dark al-idrak idrak) translated, finally, with: "So whoever knows himself, knows his Lord!" (Man 'arafa nafsahu 'arafa rabbahu). Man, therefore, according to the Holy and Divine Quran, is the only being to have accepted the burden of the "deposit of trust", (amana) rejected by the Heavens and the Earth and, this must be placed in relation to what is said in a holy tradition (Hadith Qudsi): "The Heavens and the Earth do not contain ME but, the heart of My faithful servant contains ME; Me".

It is not a question of the egocentric philosophical self but, as established, it is "the part of me" that must be understood with the statement that: "Apart from God, no one is allowed to say I (ana)".

Values and purposes 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 itself but, in a more complete form as it is crossed by the divine Light.

s (It is not possible to see what is not possible. Seeing to see, possible for possible be-

cause it is possible to see)

s (...and time is indivisible from space. Space without barriers. All that remains to us!)

s (...the movements of the clouds unite and become matter)

s (...no research takes you far from the intention of will; observation is will, not the intention of research)

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

s (...the demonstration of the algebraic irrational on a plane, is evident in two and one that will not form three but one. $[2;1=>\#3=1 \text{ or } 2 \text{ in } 3=1]$)

<<You had no way of hiding yourselves from your ears, your eyes and your skin, so that they would not see you and not 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 you have now ended up in perdition.>> (HOLY DIVINE QURAN Sura 41:22, 23)

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María en el Islam

Por el Prof. Ubaldo Pino



María en el Islam ("Mari-am" en árabe), es la madre de Jesús (la paz sea con él) y es considerada la mujer más casta. Es la única mujer mencionada por nombre propio en Corán, el libro sagrado del Islam; su nombre es mencionado muchas más veces que en el que en el Nuevo Testamento.

El Corán nos habla de María no sólo como la madre de Jesús, sino como la mujer más virtuosa y justa; incluso podemos encontrar un capítulo del Corán que lleva su nombre (el capítulo 19 o surah (capítulo) de Mariam).

De acuerdo con el Corán, el profeta Jesús (que la paz sea con él) nació milagrosamente por decreto de Dios y sin un padre biológico. Su madre es considerada como una mujer casta y virtuosa y es una figura muy respetada en el Islam. El Corán afirma que Jesús fue el resultado de un nacimiento virginal, pero ni su madre ni el mismo Jesús son considerados seres divinos.

En el Corán a ninguna otra mujer se le da más atención que a la virgen Maria. El capítulo (surah) décimo noveno del Corán lleva su nombre y es, hasta cierto punto, sobre su vida. De los 114 capítulos que consta el Corán, María es una de las ocho personas que tienen un capítulo con su nombre. En el islam generalmente se conoce a la virgen María como Mariam, Umm Issa (María, la Madre de Jesús).

Para los musulmanes, María es un símbolo de la piedad y la sumisión a Allah. María es

una de las mujeres de gran prestigio en el islam, hay varios versículos del Corán que la elogian y que confirman que ella era una mujer muy casta y piadosa.

He aquí algunas citas directas del Corán con respecto a María

Se menciona en el Libro (la historia de María): "Y recuerda a María en la Escritura, cuando dejó a su familia para retirarse a un lugar de Oriente. Y tendió un velo para ocultarse de ellos. Le enviamos Nuestro Espíritu y éste se le presentó como un mortal acabado. Dijo ella: «Me refugio de ti en el Compasivo. Si es que temes a Allah...» Dijo él: «Yo soy sólo el enviado de tu Señor para regalarte un muchacho puro». Dijo ella: «¿Cómo puedo tener un muchacho si no me ha tocado mortal, ni soy una ramera?» «Así será», dijo. «Tu Señor dice: 'Es cosa fácil para Mí. Para hacer de él signo para la gente y muestra de Nuestra misericordia'. Es cosa decidida» (Corán19:16-21, el capítulo de María).

Y cuando los ángeles dijeron: «¡María! Allah te ha escogido y purificado. Te ha escogido entre todas las mujeres del universo. ¡María! ¡Ten devoción a tu Señor, prostérnate e inclínate con los que se inclinan!» (Corán3:42-43).

Infundimos en ella de Nuestro Espíritu e hicimos de ella y de su hijo signo para todo el mundo.(21:91).

Y a María, hija de Imran, que conservó su virginidad y en la que infundimos de Nuestro Espíritu. Tuvo por auténticas las palabras y Escritura de su Señor y fue de las devotas (Corán66:12).

Dice Dios también en el Corán:



(El Mesías hijo de María es solo un Mensajero, como los otros Mensajeros que le precedieron. Su madre fue una creyente devota. Ambos necesitaban alimentos [como el resto de los seres humanos]. Observa cómo les aclaré las evidencias, y cómo [a pesar de eso] rechazan la verdad.). (5: 75).

Por un momento, pensemos en cómo comenzó esta historia. Una dama extraordinaria con una visión sentó las bases de este increíble legado. Y a pesar de que su visión no se llevó a cabo exactamente como ella la había imaginado, confió en el plan de Dios y lo glorificó. Era devota y comprometida con el logro de sus metas, y también tenía fe en que su religión no le fallaría. Su esperanza de tener un hijo justo se transformó en dar a luz a la mujer más honorable de la historia, que daría a luz a un hijo justo sin padre, que posteriormente se convertiría en profeta y tendría una influencia eterna en el mundo.

¿Te imaginas el honor? ¿Puedes imaginar la belleza y la sabiduría del plan de Allah? ¿Podemos poner nuestra confianza en Allah de que cuando no recibimos lo que queremos, hay una mayor sabiduría y un mayor plan que se extiende más allá de nuestro entendimiento e imaginación?

La inspiración de esta historia proviene de los versículos 35 y 36 de la Sura Al-Imran:

إِذْ قَالَتِ امْرَأَتُ عِمْرَانَ رَبِّ إِنِّي نَذَرْتُ لَكَ مَا فِي بَطْنِي مُحَرَّرًا فَتَقَبَّلْ مِنِّي ۖ إِنَّكَ أَنْتَ السَّمِيعُ

الْعَلِيمُ

"Recuerda" cuando la esposa de 'Imrân dijo: "¡Mi Señor! Dedico lo que está en mi vientre enteramente a Tu servicio, así que acéptalo de mí. Tú 'solo' eres verdaderamente el que todo lo oye, el que todo lo sabe".

فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ إِنِّي وَضَعْتُهَا أُنْثَىٰ
وَاللَّهُ أَعْلَمُ بِمَا وَضَعْتَ وَلَئِيسَ الذَّكَرُ كَالْأُنْثَىٰ وَإِنِّي
سَمَّيْتُهَا مَرْيَمَ وَإِنِّي أُعِيذُهَا بِكَ وَذُرِّيَّتَهَا مِنَ الشَّيْطَانِ
الرَّجِيمِ

Cuando dio a luz, dijo: "¡Mi Señor! He dado a luz a una niña", y Allah sabía perfectamente lo que había dado a luz, "y el macho no es como la hembra. Le he puesto por nombre María, y pido Tu protección para ella y su descendencia de Satanás, el maldito.

Lecciones que aprender de esta historia:

1) Tenemos que permanecer persistentes en nuestras oraciones. Es posible que no se les responda de inmediato o de la manera que queremos. Allah tiene un plan mucho más grande y satisfactorio para nosotros

2) Confía en el Planificador de todos los planes. Él sabe lo que está haciendo y quiere lo mejor para nosotros.

Oh Allah, concédenos, por tu gracia, descendencia justa. Bendícenos a nosotros y a nuestra descendencia con una educación agradable, como tú has bendecido a Maryam (la paz sea con ella). Confía a nosotros y a nuestra descendencia de la manera en que habías confiado a Maryam (la paz sea con ella) a las mejores personas y a la mejor compañía. [\(Back to Contents\)](#)

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