



International Organ of the Centre for the Worldwide Lahore Ahmadiyya Community.

WE BELIEVE

The Holy Prophet Muhammad (s) is the Last Prophet. After him, no prophet, old or new, can ever come.

The Holy Quran is complete, and no verses are missing from it.

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

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Broadcast Schedule (U.K. time)

- Mon to Thursday**
1900 - Urdu - تدبر القرآن
19:30 - English - Reflections on the Holy Quran
- Friday** 13:00 Friday Service
- Saturday**
- 14:00 - Urdu - Pure discussions
WhatsApp group

Podcasts of all broadcasts are available on Podbean and Spotify.

Broadcast Venues

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

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- [International H.Q.](#)
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Announcements

The Berlin Mosque Centenary Issue



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 - X

When Hazrat Abu Bakr breathed his last, he was buried next to the grave of the sovereign of Prophets and the lord of the holy persons. He lived very closely with the Beloved of God (peace be upon him). After surviving him for some time, he joined his company after death. It is a matter of great surprise that in the eyes of the denigrators, God allowed the "usurpers and the traitors" to be close to the grave of the Holy Prophet (peace be upon him) and did not let His Apostle get rid of them even after death. How is it that those who are branded "usurpers" by the denigrators remain with the Holy Prophet (peace be upon him) in life as well as after death? Our God is Holy and is above and beyond what the fabricators talk of His Prophet. God, with His grace and blessing, kept the righteous Companions close to the lord of the pious. It is a sign of great significance and is a food for thought for those who shoot their tongues at the Great Companions.

Thus, a person endowed with common sense should not abandon certainty for superstition. He should not venture into insolence against the lord of the pious. He should know that the grave of the Holy Prophet is one magnificent garden among the heavenly gardens. It is illuminated with the divine grace and radiance. It is worthy of reverence and adoration of all. Thus, it is a matter of extreme caution, and one should not allow oneself to be deflected into a devious path. The sacred grave of the Holy Prophet (peace be upon him) is worthy of the greatest respect and honour. It is a sacrilege to say it lies between the "usurpers and

defectors." Hazrat Ali Murtaza (God be pleased with him) and Hazrat Imam Hussain (God be pleased with him) did not need the spurious respect of one prey to a fallacy. Thus, a denigrator should hold his tongue and strive to join the rank and file of the God-fearing folk. When he cannot reconcile to the idea of being flanked by unbelievers and mischief-makers after death, how dare he attribute this to the Holy Prophet by holding an abhorrent notion about his Great Companions. It is blasphemy to ignore the prophetic status and ascribe things to the Holy Prophet when those very things are not acceptable to the critic himself. Only a man bereft of sense can behave in that manner. A critic who talks ill of Hazrat Abu Bakr (God be pleased with him) is virtually guilty of irreverence to Hazrat Ali (God be pleased with him) because of his utterance, which implies a detraction from his piety. A reprehensible conduct like this is repugnant to the spirit of piety and is, on the contrary, a distinctive quality of the hardened hypocrites.

When we asked the divisionists which of the men of mature age first accepted Islam and parted company with the unbelievers, they have perforce to admit that it was Hazrat Abu Bakr. Again, when we ask them to tell us who migrated with the Holy Prophet (peace and blessings of God be upon him) and turned his back on his nearest and dearest and went where the Holy Prophet (peace be upon him) led him, they involuntarily exclaim that it was Hazrat Abu Bakr. When faced with the question about the person who was the First Successor, they have to acknowledge that it was Hazrat Abu Bakr. They also hold that Hazrat Abu Bakr gathered together the Quranic verses as a Book for distribution to the cities. They also know he was buried next to the Holy Prophet's grave. Strangely, all excellences fell to the lot of those whom the denigrators regard as disbelievers.

Moreover, the superiorities of Islam manifested themselves in their lives. Is it possible for a true believer to think that the foundation stone was laid by one whom these castigators curse and abuse? Every category of nearness to the Holy Prophet (peace be upon him) was vouchsafed to Hazrat Abu Bakr. Still, he is the

target of vilification, while according to the confession of the critics, no one else got the glory which Hazrat Abu Bakr got. The denigrators are themselves “guilty” of holding such beliefs as indicate that God’s sole attention was toward Hazrat Abu Bakr. A notion of odious comparison is reprehensible.

In truth, Hazrat Abu Bakr Siddique and Hazrat Umar Farooq were eminent Companions. They never usurped anyone’s rights. They were imbued with the true spirit of piety. They established justice. They always subjected all overt and covert affairs to a sifting scrutiny. They had no worldly longings. They devoted their whole soul to the service of Allah. I do not find anyone equal to *Shaikhain*¹ in benevolence and generosity and in complete subordination to the Great Prophet (peace and blessings of Allah be upon him). They followed in the footsteps of their spiritual lord. They had annihilated themselves in the love of the Holy Prophet (peace be upon him). They were matchless in readily undergoing sufferings and privations to please the Holy Prophet (peace be upon him). They used to encounter the enemy caravans and armies of the unbelievers to frustrate their nefarious designs, like lions. They persevered in their endeavours until Islam became supreme, the enemy armies were defeated, and idolatry was done away with, heralding the sunrise of Ummah and its Faith. Allah rewarded them richly by conferring upon them nearness to the Holy Prophet (peace be upon him) even after death. By their unique devotion to the person of the Holy Prophet and his Holy Mission, they laid the Muslims under a heavy debt of gratitude. Allah is All-knowing.

Nothing is hidden from Him. He showers His blessings on him who does not stop sacrificing his all in His way. God does not let devotion go unrewarded, even if the whole world may turn against the recipient. The seeker of God is never at a disadvantage. He does not experience destitution. Allah does not abandon the truthful people. It is a rare good fortune that these two Great Companions were buried alongside the Holy Prophet’s sacred grave.

¹ Hazrat Abu Bakr (r) and Hazrat Umar (r)

Even Moses and Jesus would have envied this great honour if they had been alive. But such exaltations do not come by merely longing for them. No one can get them by force. Unless one is destined to earn these honours, no one can get them through any endeavour. Only those chosen by God and enveloped in the Divine mercy get these honours. ([Back to Contents](#))

Berlin Mosque Participation in the Centenary Celebration

By Prof Dr Robbert Bipat

Participation in international events of the Lahore Ahmadiyya Movement always brings a high degree of spiritual brotherhood among the participants. That was also the case when we gathered in Berlin from September 19th to 22nd this year. At the 100th anniversary of the Mosque, we all experienced the efforts of the founders of not only the Mosqu but also the vision that was part of the strategy of the establishers of our movement. Hazrat Mirza Ghulam Ahmad could only have been guided by Divine revelation to make the statement that Islam should be propagated in its pristine form in the West. Maulana Muhammad Ali undoubtedly sacrificed time and resources to establish the Berlin mission in a troubled time before WWII. They were so convinced of the cause that it never appeared to them that it would be mission impossible.

As Head of the Suriname delegation, I feel very humble to see that this majestic building in one of the better suburban areas of Berlin has risen and still stands after 100 years. We are proud to be part of this organisation, which is going against the mainstream and propagates our beautiful religion, Islam, as standing for Peace, Respect, and Inclusiveness. In all the storms we experience on this pathway, we must remember the Founder of our movement. Hazrat Mirza Ghulam Ahmad repeatedly said that the road of true believers will be full of challenges and trials. However, overcoming these without torn clothes and losing belief will take a lot of effort.

Our message to our brethren is that we must continue this path full of challenges. Hazrat Mirza Ghulam Ahmad and Maulana Muhammad Ali have written numerous books and booklets that they left with us to follow the path of true Islam meticulously. Let us not deviate from this path to please others. Every pilot acknowledges that even a fraction of a degree of deviation in the course will land them way beyond the original destination. Let us remember this and look after each other to prevent any diversion.

As the Suriname delegation, we again want to congratulate the Berlin Mission, especially Imam Amir Aziz, and the whole Lahore Ahmadiyya Movement for achieving this milestone. We also share some pictures of the Suriname delegation. ([Back to Contents](#))

Jubilee as an Encounter. (Non-ecumenical note)

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



The three days of peace, concord and serenity recorded in Berlin on the occasion of the centenary of the oldest Mosque in Germany, which the faithful of this Community built in 1924, were a magnificent

demonstration that inter-religious dialogue is a reality, one that 'evil' would like to stifle; this note, which I'm glad you can also read in English (forgive my academic English and the extensive use of automatisms used) suggests a point that I would like to share and which I hope will make -Inch'Allah- you reflect on what Islam risks dispersing when it has to forcibly ask for permission and constantly emphasise its extraneousness to gratuitous violence by demonstrating its adherence to 'Abrahamic terminologies' which - if I am not mistaken - are foreign to the Last Revealed Religion, which has understood them, but which has indeed outgrown them and evolved.

'Jubilee' is the name of a particular year: it seems to derive from the instrument used to indicate its beginning; it is the *yobel*, the ram's horn, whose sound announces the Day of Atonement (Yom Kippur). We find an early idea of it in the Bible: it was to be summoned every 50 years, since it was the 'extra' year, to be experienced every seven weeks of years (cf. Lev 25:8-13). Although difficult to achieve, it was proposed as the occasion to re-establish the right relationship with God, between people and creation. It involved the forgiveness of debts, the restitution of alienated land, and the resting of land.

'Ecumenism' is a movement founded based on bringing together all Christian believers with those of the different churches (such as Orthodox, Protestants, Catholics, etc.) who share a common faith in the Trinity (God the Father, God Jesus Christ and God the Holy Spir-



it).

The word derives from the Greek word *oikouméne*, which initially indicated the inhabited part of the Earth; the choice suggests a direction in the search for ever closer cooperation and communion between the various Christian churches inhabiting the world.

These definitions ('Jubilee' and 'Ecumenism') are, in principle, welcome. But in my opinion, they do not fully capture the Islamic soul because they presuppose or rather cannot consider *Khuṭba fī ḥajjat al-wadā'* of 2 February 632, equivalent to the 5 Dhū l-Qa'da of the 10th Hegira, that the last Prophet Muhammad - peace be upon Him- made.

It is for this reason that -without controversy- the report of the three beautiful days I am proposing is intended to depart from any affinity with the above terms, where the encounter between *bona fide* humans is the only noteworthy of (my) notice, one that I tried to externalise in a very brief public speech in which I expressed my admiration for the renewed architecture of the man-made *Briener Strasse* Mosque, but, remembering that these are bricks, where human life - Allah's greatest gift- broken by violence is worth much, much more in terms of its defence and preservation. [\(Back to Contents\)](#)

LINK TO LIVE SPEECH FROM Berlin ->
<https://youtu.be/qGX5DTy5mLk>

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TRANSLATORS WANTED!!!!



Imams and Caretakers of The Berlin Mosque



**Hazrat Maulana Sadr-ud-Din
the Founder of the Berlin Muslim Mission
and the builder of the beautiful
Mosque in Berlin in 1924.**

1. Hazrat Maulana Sadr-ud-Din, Founder and Imam 1922
2. Maulana Abdul Majid, Asstt. Imam - 1921
3. Maulana Fazal Karim Durrani, Imam - 1925
4. Dr S. Muhammad Abdullah, Imam - 1928-1939
5. Dr. Mirza Aziz-ur-Rahman, Asstt. Imam 1933-1937
6. Dr. Nazir-ul-Islam, Asstt. Imam 1934-1938
7. Mrs. Amina Mosler, Caretaker 1937-1963
8. Mr Muhammad Aman Hobohm, Imam 1949-1954
9. Mr Abdul Aziz Khan, Acting Imam 1959
10. Maulana Muhammad Yahya Butt, Imam - Nov 1959 - 1989
11. Ch. Saeed Ahmad, Imam 1989 - 2004
12. Mr. Riaz Ahmad, Imam 2004-2005
13. Mr. Muhammad Ali 2005-1011
14. Yasir Aziz, Caretaker 2011
15. Mr S. M. Khalid Iqbal, acting Imam for short intervals 2011- 2013
16. Mr. Ahmed Saadat, Acting Imam 2011-2015
17. Mr Amir Aziz [\(Back to Contents\)](#)

A short history of The Berlin Mosque

By Mr Nasir Ahmad

In February 1920, Pro. Abdul Jabbar Kheri met a German Muslim, Dr Khalid Banning, and seriously pondered the prospects of establishing an Islamic centre in Berlin. Meanwhile, he got some letters written to the *Imam* of the Woking Muslim Mission, Surrey, England, by a German lady, strongly suggesting the opening of a mission in Berlin on the pattern of the Woking Muslim Mission based at the Shah Jehan Mosque, Woking, England. At that time, Maulana Mustafa Khan was the *Imam* of the Mosque at Woking. Pro. Sattar Kheri sent this plan to Woking, and from there, it reached Lahore. The Ahmadiyya Anjuman Isha'at-i Islam, Lahore, carefully considered the scope and feasibility of the plan and accepted it. Hazrat Maulana Muhammad Ali (1875-1951), the then Head of the Lahore Ahmadiyya Anjuman, the well-known Muslim scholar and translator of the Holy Quran into English, appealed for donations during the Annual Conference in December 1921 for the opening of Islamic centres in both America and Germany.

MAULANA SADR-UD-DIN AND MAULVI ABDUL MAJID IN BERLIN

In March 1922, the *Anjuman* decided to send Hazrat Maulana Sadr-ud-Din (1909-1984) and Maulvi Abdul Majid to Germany. Maulvi Abdul Majid (1897-1977) left for Germany on 7 June 1922. For the initial eight or nine months, he worked single-handedly. During this period, Hazrat Khwaja Kamal-udDin (1870-1932) (Founder of the Woking Muslim Mission, England, and the monthly *Islamic Review*) visited Berlin in July/August 1922 to assess the situation for the setting up of an Islamic Centre. He sent a detailed report to the Central Anjuman in Lahore, which also contained a proposal for the mosque's construction. The following is an extract from his report:

"Compared to England, there is far greater

educational taste and liking here . . . Educational institutions of this country are well-known throughout the world for their high standard of knowledge and research. Keeping in view the advanced knowledge in economics, philosophy of ethics, philosophy of civilisation and culture, and various other fields, we have to establish that the teachings of Islam not only provide basic guidance about these fields of knowledge but are much more sublime."

Meanwhile, Maulana Sadr-ud-Din and Maulvi Abdul Majid carried on their Islamic activities from Gotesbacht Street, 5/111 Garbortenberg, Berlin. They also met the Muslim ambassadors and delegates in Berlin to seek their support. The Ambassador of Turkey strongly encouraged the Maulana and assured him of all possible help for constructing the Mosque. He continued to support him until the completion of the Mosque. The missionary work continued from the temporary office in Garbortenberg.

In May 1923, *Tarawih* prayers were offered at this place during Ramadan. The *Eid al-Fitr* prayer was offered at the mosque in Winsted, then a ninety-minute journey from Berlin by rail. This mosque was built by the German Government for prisoners of war. It could accommodate as many as 3000 people. The *Imam* of this mosque, Hafiz Shukari Amandi, a Turk, strongly favoured the construction of the proposed mosque in Berlin. Most of the people who offered prayers were from Bokhara and Turkey.

PURCHASE OF LAND AND DESIGN OF THE MOSQUE

In July 1923, a two-acre parcel of land in a posh area belonging to the local Municipal Committee was purchased. Its importance can be judged from the fact that the construction of a church was first proposed on this land. However, the proposal could not materialise, and the land was subsequently purchased to construct the Mosque. The site was surrounded on three sides by roads, with lush, green gardens on the fourth.

Hazrat Maulana Sadr-ud-Din started to think about the construction plan for the Mission House and the Mosque. The plan made steady progress, keeping in view the Mogul architecture of the “Taj Mahal” at Agra and the “Badshahi Mosque” in Lahore. It appears that the design of the arches on the inside and the Arabic inscription, “*La ghaaliba ill-Allah*” (To Allah alone belongs the empire and power), are borrowed from one of the audience halls at Alhambra, Spain. The Mosque building plan was completed in September 1923 and was sent to Lahore so that Hazrat Maulana Muhammad Ali could bless it with his formal approval.

Earlier, in October of the same year, Maulana Sadr-ud-Din delivered a comprehensive and thought-provoking lecture on “The Philosophy of Islam” at a convention held at Darum Straat presided over by a renowned German philosopher, Count Newling.

In November 1924, preparations for the stone-laying ceremony of the Mosque were in progress. The Ambassador of Turkey was to be the chief guest. At the instigation of the Kheri Brothers, an unknown Egyptian student created mischief through a handbill that said that Maulana Sadr-ud-Din was a spy of the British Government. As a result, the Turkish Ambassador refused to preside over the ceremony. The ceremony was therefore postponed, but construction work continued.

A meeting was held at the temporary Mission House to counter the malicious insinuation. It was resolved to send a delegation to His Excellency Sami Pasha, the Turkish Ambassador. Dr Abdul Hassan Mansur, a scholar of Turkish, Russian and English, was deputed to visit the Ambassador and apprise him of the facts underlying the false propaganda. This he did and was able to dispel the Ambassador's reservations. Dr Nasibuk of the Turkish Club also played an important role in clearing the

baseless doubts.

The efforts for the propagation of Islam through the Berlin Muslim Mission, coupled with the construction of a beautiful mosque in Berlin, went a long way in highlighting the services rendered to Islam by the Lahore Ahmadiyya Movement. The *Muslim Outlook* of Lahore, in its issue of 4 February 1925, published a lengthy editorial note in appreciation of the services. Excerpts are reproduced below:

“... this *Anjuman*, which is working fervently on a larger scale, is the Ahmadiyya Anjuman *Isha'at-i Islam*, Lahore, which is associated with the Ahmadiyya Sect ... the marvellous English rendering of the Holy Quran done and published by the President of the Ahmadiyya Anjuman *Isha'at-i Islam* (Maulana Muhammad Ali) has gone so far as to open the doors of Islam to many of the non-Muslim critics and atheists. Muslims firmly believe that Islam was never spread by the sword, nor will it ever be done so ... Islamic centres at Working and Berlin established by this organisation, and their workers are working in the West selflessly ... They

do not promote sectarianism and present the very Islam that the Holy Quran has epitomised. This *Anjuman* is doing great service for the cause of Islam ... which many other associations and institutions would not have even thought of so far.”

The construction work of the Mosque was in progress. Maulana Sadr-ud-Din received invitations from different organisations to deliver lectures on various aspects of Islam. In February and March 1925, meetings were held in which, besides the Maulana, the new German Muslim, Dr Griffelt, and Dr Zakir Hussain of Jami'ah Milliyyah, Aligarh, took an active part. Detailed reports of these lectures, with photographs of the Berlin Mosque, were published in the local newspapers.



The Peace Demonstration

INAUGURATION OF THE BERLIN MOSQUE

The opening ceremony of the Berlin Mosque was held on 26 April 1925. The event started with a Quranic recitation by Khwaja Abdul Hamid, a student at Berlin University. Maulana Sadrud-Din delivered a brief speech in German. The Russian Muslim scholar Luferbe Qasmi highlighted the Ahmadiyya Movement in Turkish. Dr Idris Bokhari then stressed the importance of the “Islamic Brotherhood” in Turkish. Another learned brother from Iran, Hassan Bey, who spoke in Persian, condemned sectarianism as a curse and stressed the necessity of strengthening bonds of mutual tolerance and brotherhood. Professor Abdul Hakim of Hyderabad Deccan read out a beautiful poem. An Iranian prince explained Islamic teachings in German. In the end, Maulana paid tribute to the honesty and integrity of the German architects and contractors. The historic event came to an end with prayers. The Turkish Ambassador and his staff had taken a keen interest and actively participated in organising the ceremony.

An outstanding personality of Turkey, the Honourable Amir Shakib Arsalan (1869-1946), a leading Lebanon intellectual and Muslim leader on returning home, made a vigorous public speech introducing the Berlin Muslim Mission and lauded its efforts directed towards the propagation of Islam. On the front page of the daily *Tawhid-i Afkaar* of Istanbul, Turkey, details of the activities of the Mission, along with photographs of the Mosque and an introduction of the Ahmadiyya Anjuman Isha’at-i Islam, Lahore, were published.

Towards the end of May 1925, the Maulana left Berlin for his homeland. On his way, he met Hakim Muhammad Ajmal Khan (1863-1927), an outstanding physician specialising in traditional Unani medicine, Muslim nationalist politician and political leader in Paris. He apprised him of the activities of the Mission and the Mosque and sought his help in raising funds for them. Maulana Sadr-ud-Din received a rousing welcome upon arriving at the Lahore railway station.

The excitement of the German Muslim converts on the construction of the Mosque was inspiring. In a dream, an old German Muslim lady, Gardowas, saw that the Mosque had been completed and light was being diffused from it in all directions. She particularly appealed to the womenfolk to participate in this sacred task.

The daily *Shafaq-i Surkh* of Tehran also carried an editorial note on the efforts made by the Lahore Ahmadiyya Movement in Lahore for the preaching of Islam:

“The centre of the ‘Ahmadiyya Anjuman Isha’at-i Islam’ is in Lahore (India), and for the propagation of Islam, its branches are spread over India, Burma and other Eastern countries . . . Those associated with the Anjuman and its supporters are mostly religious people of the Ahmadiyya ideology. It is the result of their high spirit and enthusiasm that a mosque at Woking (near London) has become a vibrant centre for preaching Islam.... Under the auspices of the same Anjuman, a mosque was built in Berlin, which is considered the best worship place in Berlin. Five million lira has been spent on its construction so far.”

The main structure was nearing completion, but still some work remained to be done on the minarets, the dome, and other ornamental works to enhance the beauty of the Mosque. At this stage, Maulana Sadr-ud-Din sent the following telegram to the Community in Lahore on 27 December 1924 on the occasion of the Annual Gathering of the Lahore Ahmadiyya Community: “Our Community should be proud of this remarkable achievement. I congratulate you all – the old and the young, the rich and the poor – for it is due to your concerted efforts, sacrifices and fervent prayers that such a milestone has been accomplished about which some had doubts and, at times, insurmountable difficulties created dismay and hopelessness. But, by the grace of Almighty Allah, the major task of the plan has been accomplished today. All of us should be grateful to Allah for blessing our humble efforts in His cause.”

The initial estimate of the construction of the Mosque was fifty to sixty thousand rupees, but afterwards, due to unforeseen circumstances, the cost rose to one hundred thousand rupees.

So, in early 1924, when the minarets of the Mosque had not yet been completed, a message from the Central Anjuman in Lahore was sent to Maulana Sadr-ud-Din to postpone the work on the minarets for the time being. Meanwhile, vigorous efforts were made to raise funds for the Mosque. Special appeals by Hazrat Maulana Muhammad Ali were sent to the members of the Jamaat throughout India.

In his speech on the first day of the Conference in December 1924, which was for ladies, Hazrat Maulana Muhammad Ali expressed great concern that the work on the minarets had to be suspended due to a shortage of funds. In his passionate speech, he addressed the ladies: "Many of our sisters in the Jamaat may think that the fact that their husbands or elders take part in religious service also suffices for them. But this is not correct. Just as the husband's good deeds will not be of any use to the wife, his voluntary contributions will not be of any good to the wife. In the Holy Quran, where there is a mention of the alms-giving men, the women who give alms are also mentioned.... Allah has imposed the duty of religious service on women, as well as men. The women of our Jamaat should bear in mind that no matter how much their husbands serve the religion if they do not take any part in it themselves, they are as unfortunate as any other woman who does not help."

As a result of this appeal, all the women present took off their jewellery and offered them for the propagation of Islam, and their menfolk contributed the rest of the required sum of money. The completion of the remaining work on the Berlin Mosque was thus possible.

The names of the ladies and gentlemen who made generous contributions towards the construction of the Berlin Mosque on this occasion are mentioned below as a matter of rec-

ord for future generations to know how zealous their elders were in serving the cause of Islam.

This was not the first time a special appeal was made to generate funds urgently needed to complete the minarets and other construction work. Members of the Community, men and women, contributed with amazing generosity. From the start of the construction of the Mosque and Mission House, the publication of the Quran in German, and other projects for the cause of Islam, appeals were regularly made, and members contributed generously. Different methods were adopted as an incentive to encourage children and women to contribute to the noble cause at home. For example, children were asked to contribute daily by saving some money from their pocket and putting it into a money box. Women would put some handful of flour into a tin daily, and every Friday, a person would come and collect the flour and money obtained by selling it, which was contributed to the Mosque Fund. This was besides the monthly subscription (*chanda*) and other donations.

QUARTERLY MAGAZINE IN GERMAN, *MOSLEMISCHE REVUE*

In January 1924, Maulana Sadr-ud-Din started publishing a quarterly magazine in German called *Moslemische Revue* in the style of *The Islamic Review*, the monthly magazine of the Woking Muslim Mission, England. Most of the articles were contributed by newly converted German Muslim scholars such as Dr Hamid Marcus, Dr Khalid Banning and Dr Arif Griffelt. The magazine also featured translations of articles written by Hazrat Maulana Muhammad Ali and Maulvi Abdul Majid. The periodical soon became popular in Germany, Yugoslavia, Hungary, Albania and other neighbouring countries. Its articles, translated into Croatian and other local languages, carried the message of Islam to a broad section of people in the region. After reading its articles, more than half of the German Muslim converts had entered the fold of Islam. Due to financial difficulties, however, publication was suspended for two years. Still, through the efforts of Dr S.

Muhammad Abdullah, it was re-started in 1929 and was published until 1939, when the Second World War began, and its further publication had to be stopped.

TRANSLATION OF THE HOLY QURAN INTO GERMAN

In 1926, the Central Ahmadiyya Association in Lahore agreed to translate the Holy Quran into German. Keeping in view the importance of the project and the huge expenses to be incurred, Hazrat Maulana Muhammad Ali published the following appeal in the Urdu weekly, *Paigham-i Sulh*:

“I am fully conscious of the fact that there are already a great many burdens on this small Community. But I also believe Divine assistance is only granted when some difficult task is undertaken. So I am happy that through the earnest encouragement of a respected Bro. Malik Ghulam Muhammad of Qasur (Punjab), a concerted move to translate the Holy Quran into German, has begun. The establishment of a mission in Germany, the publication of a quarterly magazine, and the construction of a mosque at the cost of around a hundred thousand rupees have all been possible due to His special grace and blessings. When our Community started this work, Allah, Most High, opened the doors of His help in many ways. So far, all that has been done is incomplete until we provide those people with the Holy Quran in their language.”

Dr Abul Hassan Mansoor, PhD, of Berlin University, was selected to render the translation and commentary in English by Maulana Sadr-ud-Din into German. He was the editor of a magazine, *Deutsch Moslemische Girschaft*, published in Berlin. He arrived in Lahore in March 1928, and the translation of the Holy Quran into German was completed in February 1934 under the supervision of Maulana Sadr-ud-Din. While translation work was being done, Syed Mustafa Ahmad, an ardent member of the *Jamaat*, donated four hundred rupees every month for two years for the translation work. In total, he donated ten thousand rupees. Some financial difficulties were encountered

during the last stages of the work. However, Maulana

Sadr-ud-Din's appeal and the generous contributions of certain members of the *Jamaat* enabled the Maulana to get the translation published in Berlin.

Members of the *Jamaat* contributed generously towards the German translation of the Holy Quran. Several people outside the *Jamaat* also supported this important religious publication financially. A donation of Rs.500 by the Princess of the State of Manavar, India, is worthy of mention.

DAMAGES DURING WORLD WAR II

The contact between Berlin and the Central Anjuman at Lahore was severed until the end of the War. The vicious air attacks launched by the Allied and American forces on Berlin resulted in most of the city being destroyed. The Mission House, the dome and the minarets of the Mosque were severely damaged. Mrs Amina Mosler's residence was destroyed, but she and her son stayed in Berlin and obtained help from different quarters in clearing the rubble from the area of the Mosque after the fighting ceased. For a few months, Berlin was entirely under the control of Russian troops.

On Mrs Amina Mosler's call for help cleaning and doing the necessary repairs to the Mission House and the Mosque, the Russian representative sent twenty men for the job. Soon, however, this part of Berlin came under the control of the British army. The determination, courage and sincerity with which Mrs Mosler selflessly worked for the Mosque throughout this period are reflected in this report by *Reuters*, which was published on 12 August 1945 in the daily *Dawn* of Karachi:

“Berlin, August 12. *Reuters'* correspondent writes from Berlin: The Berlin Mosque, which was built by Indian Muslim missionaries in 1927, has survived the war, but it has suffered substantial damage, and the dome has also received several blows.



Literature Produced by our members in Ohio.

"The Mosque is situated in the part of Berlin which is under the occupation of the British Government. The minaret from which the *mu-ezzin* calls the faithful to prayer is absolutely safe.

"Six sincere and dedicated women have managed to repair the Mosque after five weeks of effort and hard work so that the Mosque is now fit for the offering of prayers. Amina Mosler, a middle-aged German Muslim lady who has been looking after the Mosque during this time, said: 'The Mosque suffered little damage from the bombing, and until the end of April when fighting in the marketplaces and streets of Berlin started, it was in a quite satisfactory condition. Then, the men of the S.S. dug a trench in the garden of the Mosque, and the Russian soldiers kept launching attacks from the graveyard of Wilmersdorfen. Many of the bombs hit the Mosque. When the fighting ceased, the corpses of fourteen men of the S.S lay in the Mosque.'

Mrs Amina Mosler described how she was repairing the Mosque for five weeks: 'The greatest constraint we faced was the lack of capital because the Russian officials froze our bank account, and we have not succeeded in drawing any money from the bank so far. **During the War, there were six thousand members in our Jama'at. Most of them went away and only a few hundred remain now.** We gather in the Mosque on Saturday evenings and on Sundays because Friday is a working day, and also, due to transport problems, the people cannot get together on Fridays. Until the Mosque was repaired, we made arrange-

ments for prayers in a room of our house. When the fighting around the Mosque stopped, we put a huge red flag on the Mosque and wrote in bold letters that the Mosque was the property of British India, so we did not have to face any trouble. The printing press, where we used to publish religious literature, was completely destroyed by the bombing.' "

THE BERLIN MOSQUE SURVIVED THE RAVAGES OF THE WORLD WAR II

In August 1945, when the news that the Berlin Mosque was safe was heard for the first time through *Reuters*, the President of the Lahore Ahmadiyya Movement, Hazrat Maulana Muhammad Ali, made a passionate appeal for funds for the repair of the Mosque in the Urdu weekly organ of the Movement, *Paigham-i Sulh*, under the title "Congratulations to the Community". Excerpts from the English translation of the text are given below:

"Berlin has been destroyed – so utterly destroyed that the destruction of London and Warsaw and Stalingrad seem insignificant in comparison. A fire raged from its skies day and night. Hundreds of thousands of tons of bombs were dropped on it in succession for two or three years. At the end of this period... the Allied Forces assailed Berlin and razed its buildings to the ground so that the onlookers said that London was not ruined; it was Berlin that was destroyed. But today, *Reuters'* correspondent reports that in this ravaged city, the Berlin Mosque stands alive.

An impoverished Community erected a House of God in the city of Berlin. This Community desired no publicity because nobody bothered to see what it had constructed. It kept contributing its wealth to build the House of God and praying humbly: 'O our Lord, accept this humble effort on our behalf.' I still remember the spectacle. A handful of women were present at the Annual Conference. An appeal came from our missionary in Berlin that there were no funds left for the minarets. When I appealed to that handful of women, Allah opened their hearts and several thousand Rupees were collected from the few women of a

small Community. So I congratulate my Community today that Allah, the Most High, has shown a clear sign that their sacrifice has been accepted, and today, a *Reuters'* correspondent has announced to the whole world something beyond our power that Allah has saved His House in this devastated city.

The amazing thing is that the report also tells that although the dome and a minaret have suffered some damage, the minaret, which the *muezzin* climbed to call the *Azaan* (the call for prayer), is unscathed. God's Name was raised from there. God has indeed shown a great sign... Allah has shown a tremendous sign in saving His House and has given remarkable evidence of His Power and His Existence as He showed the world in the past the sight of Divine protection for Prophet Abraham. The Holy Qur'an says: 'O fire, be (means of) coolness and peace for Abraham' (21:69). He has once again displayed to the world that whom He wants to save is safeguarded even in a raging fire...

All praise be to Allah. Where are those Muslims, or those who had instigated the Muslims to destroy the Berlin Mosque because the members of the Ahmadiyya Movement built it? O Muslims! Look at your intentions and look at the will of God. You wanted to destroy it because it was constructed by a Community which was imbued with the spirit of serving Islam; God showed, by protecting it in the midst of the blazing fire, that His Hand is with this Community and with the holy Founder who entrusted the Community with this sacred mission. Come, my friends, and prostrate yourselves before God with humility, for having manifested such a great sign of His Power and His Omnipotence for such sinful and useless people as us. It is His mercy; we did nothing to

deserve it, but there are no bounds to His appreciation. He has awarded so much recognition to such a trifling endeavour. Come; let us thank Him for His mercy in displaying a miraculous sign by taking a practical step forward... God has granted so much appreciation to your first effort; now increase the pace of your steps in the way of God ... Bring forth whatever you can so that we can all raise the Name of God in the world...

O, affluent people! If you do not bring forth your wealth at my call, remember that you will regret it one day. Give your riches in the way of God for elevating the Name of God in the world, for conveying the last message of God as sustenance for the world dying of spiritual hunger... And pray for the triumph of the religion of God with so much pain and anguish that your cries may reach the heavens."

The Anjuman could not send an Imam from Pakistan for a few years after World War II. Mrs Amina Mosler, however, continued to look after the Mosque and the Mission House. During the War, the duties of the *Imam* were temporarily performed by Abdul Ghani Usman, a Tartar. The residence of the *Imam* was rented out to a Christian German couple, Mr. & Mrs Herbert Gaedecke, by Dr. Abdullah before he left Berlin in 1939, and the income from it was used to meet the Mosque's expenses. The Ministry appointed Mr. Gaedecke to act as a go-between the Mosque community and the Nazi Regime. He was earmarked as India's future ambassador but did not make it. He died in 1945. The couple looked after the house very well.

Meetings of Yugoslavian Muslim volunteers and other gatherings were held at Mrs Mosler's house. During this period, around eight thousand Turks, Yugoslavians and Tartars were associated with the Berlin Mosque, of which six thousand were Yugoslavs. Friday congregational prayers and weekly gatherings on Sundays also took place regularly. ([Back to Contents](#))



Ahmadiyya Anjuman Isha'at Islam Lahore
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Dutch

Deelname aan de viering van het honderdjarig bestaan van de Berlijnse moskee

Prof Dr Robbert Bipat

Deelname aan internationale evenementen van de Ahmadiyya Beweging in Lahore brengt altijd een hoge mate van spirituele broederschap onder de deelnemers. Dat was ook het geval toen we van 19 tot 22 september van dit jaar met z'n allen bij elkaar kwamen in Berlijn. Bij het 100-jarig bestaan van de moskee hebben we allemaal de inspanningen van de oprichters ervaren, niet alleen van de moskee, maar vooral van de visie die deel uitmaakte van de strategie van de oprichters van onze beweging. Hazrat Mirza Ghulam Ahmad kon zich alleen maar laten leiden door goddelijke inspiratie om de verklaring af te leggen dat de islam in zijn oorspronkelijke vorm in het Westen zou moeten worden gepropageerd. En dan Maulana Muhammad Ali, die zonder enige twijfel tijd en middelen heeft opgeofferd om de Berlijnse missie op te zetten, in een moeilijke tijd vóór de Tweede Wereldoorlog. Ze waren zo overtuigd van de zaak, dat het hun nooit leek dat het een onmogelijke missie zou zijn. Als hoofd van de Surinaamse delegatie voel ik me zeer nederig om te zien dat dit majestueuze gebouw in een van de betere buitenwijken van Berlijn is verzezen en er na 100 jaar nog steeds staat. We zijn er trots op deel uit te maken van deze organisatie, die tegen de algemene opvattingen ingaat en onze prachtige religie Islam propageert als een symbool van Vrede, Respect en Inclusiviteit. In alle stormen die we op dit



pad ervaren, moeten we de stichter van onze beweging herinneren. Hazrat Mirza

Ghulam Ahmad zei herhaaldelijk dat de weg van de ware gelovigen vol uitdagingen en beproevingen zal zijn. Het zal echter veel moeite kosten om deze te overwinnen zonder kleerscheuren en verlies van geloof. Onze boodschap aan onze broeders en zusters is dat we dit pad vol uitdagingen moeten voortzetten. Hazrat Mirza Ghulam Ahmad en Maulana Muhammad Ali hebben talloze boeken en boekjes geschreven die ze ons hebben nagelaten om nauwgezet het pad van de ware islam te volgen. Laten we niet van dit pad afwijken om anderen tevreden te stellen. Elke piloot erkent dat zelfs een fractie van een graad afwijking van de koers hen ver voorbij de oorspronkelijke bestemming zal laten landen. Laten we dit in gedachten houden en op elkaar letten om elke afleiding te voorkomen. Als Surinaamse delegatie willen we de missie in Berlijn met Imam Amir Aziz in het bijzonder, maar ook de hele Ahmadiyya-beweging van Lahore feliciteren met het bereiken van deze mijlpaal. Ook delen we enkele foto's van de Surinaamse delegatie.



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French

STATUT DES FEMMES SELON LE SAINT CORAN PARTIE 02

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



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 2

RÉFUTATION DES ALLÉGATIONS

Lorsque nous examinerons maintenant de plus près les *allégations*, nous verrons immédiatement qu'elles sont en totale contradiction avec le vaste thème coranique sous-jacent de *l'amour, de la compassion, de la gentillesse et de la justice* envers les femmes, comme indiqué ci-dessus. Nous ne pouvons donc pas nous empêcher de conclure que ces écarts et contradictions sont le résultat d'une fausse représentation délibérée du texte sacré, sans doute pour induire les gens en erreur en leur faisant croire que l'islam porte atteinte aux droits des femmes en faveur de son homologue masculin.

Dans un souci de clarté et de référence, j'ai cité l'allégation en premier, exactement telle que je l'ai reçue. J'ai donné la référence coranique en question entre crochets bloqués [], puis j'ai procédé à mon commentaire. Dans la plupart des cas, je donne une version plus complète du verset coranique réel et des versets de soutien pour clarifier le contexte.

ALLÉGATION N° 1:

« Un mari peut avoir des relations sex-

uelles avec sa femme de n'importe quelle manière comme une charrue entre dans un champ. » - [2: 223]

COMMENTAIRE:

Avant de regarder vers **2: 223 en détail**, nous devons examiner le précédent verset **2: 222 d'abord** pour obtenir une meilleure compréhension du contexte:

« Et ils t'interrogent sur les menstruations. Dites que c'est nocif, alors restez à l'écart des femmes pendant les pertes menstruelles et ne vous approchez pas (sexuellement) jusqu'à ce qu'elles soient propres. Mais quand elles se seront purifiées, allez vers elles comme Allah vous l'a ordonné. Certes, Allah aime ceux qui se tournent beaucoup (vers Lui), et Il aime ceux **qui se purifient**. » - (2: 222)

Dans l'islam, l'acte sexuel entre *mari et femme* est basé sur la pureté du *corps* et de l'*âme*. Après avoir mentionné une *restriction temporaire* ici pour des raisons d'hygiène, le Saint Coran, en utilisant une *métaphore subtile*, attire ensuite l'attention sur l'acte de *copulation illimité* et *post-menstruel autorisé* dans les limites de **l'union du mariage sacré**:

« Vos femmes sont une terre fertile pour vous, alors allez dans votre terre fertile quand vous le souhaitez, et envoyez le bien en avance pour vous-mêmes. Et garde ton devoir envers Allah '- (2: 223)

Le sujet délicat de l'intimité sexuelle entre mari et femme est magnifiquement illustré où les attributs reproductifs uniques de la femme sont comparés au *sol cultivé* (terre) où les graines humaines fleurissent. Rien de fâcheux à comparer les attributs reproductifs féminins à la terre fertile car après tout à propos de l'humanité, dit le Saint Coran:

'Et Il a commencé la création de l'homme à partir de la **poussière**' - 32: 7

C'est aussi la femelle PAS le mâle qui per-

met aux *graines humaines* plantées de se développer dans une nouvelle vie telle que nous la connaissons. C'est un *fait de la nature incontestée*, nous ne le savons que trop bien, formulé avec éloquence dans une métaphore que seuls les *esprits vulgaires* trouveront répréhensible.

C'est dans ce contexte que le mâle dans la relation, selon le Saint Coran, est chargé du devoir de prendre soin de sa partenaire féminine comme il le ferait pour un *jardin très précieux*.

Cela montre également que le véritable objet des **relations conjugales** légitimes en Islam n'est pas simplement de satisfaire *des convoitises momentanées* comme nous le trouvons dans une société occidentale *libre pour tous*. Après les restrictions imposées pendant le cycle menstruel, le couple marié a la *liberté illimitée* de s'engager dans une *intimité noble et bénie* avec celui ou celle qu'il aime et de partager ses responsabilités. Elle implique une telle intimité qui assure en fin de compte la procréation et donc la *préservation* de l'espèce humaine; une véritable menace pour de nombreuses sociétés occidentales où le mariage est de plus en plus mal vu par une génération gâtée incapable de supporter les responsabilités qui en découlent.

Ainsi, l'importance de cette noble intimité et le rôle vital qu'elle joue dans la procréation de la race humaine, est encore comparée à un « devoir envers Allah », ce qui signifie qu'elle est spéciale et digne aux yeux de Dieu Tout-Puissant et donc la seule *saleté* qui s'y trouve est celle fantasmée dans les recoins sombres de l'esprit *pervers*.

ALLÉGATION N ° 2 -

"Les maris sont un degré au-dessus de leurs épouses." - [2: 228]

COMMENTAIRE:

Le texte complet se lit comme suit:

« *Et les femmes divorcées devraient se tenir en attente de trois menstruations. Et il ne leur est pas permis de cacher ce qu'Allah a créé dans leur ventre, s'ils croient en Allah et au dernier jour. Et leurs maris ont un meilleur droit de les reprendre entre-temps s'ils souhaitent la réconciliation. Et les femmes ont des droits similaires à ceux qui leur sont opposés et les hommes sont un degré au-dessus d'eux. Et Allah est puissant et sage* »'- (2: 228)

Il est évident que ce verset traite du sujet du *divorce* et que les droits et obligations conjugaux mutuels ainsi que le statut des parties dans le contrat de mariage sont au centre.

L'attention est attirée sur la responsabilité supplémentaire du *subveneur* ou du *mainteneur* ou du *garant du foyer*, est placé sur le mâle dans l'union, ce qui lui donne une longueur d'avance sur la femelle dans la gestion du ménage. Ainsi, le verset 2: 228 formulé par la critique doit être lu conjointement avec la disposition suivante faite dans une partie du verset **4:34** qui stipule:

“ *Les hommes sont les gardiens des femmes en raison des faveurs qu'Allah accorde à ceux-là sur celles-ci (en richesse) et avec ce qu'ils dépensent avec leur richesse* ”

C'est uniquement à ce titre que les hommes seraient *supérieurs aux femmes*. Et la raison en est simple et directe; quelqu'un doit être sous l'autorité du ménage sinon il y aura du chaos surtout lorsque le fardeau augmente avec l'entrée des enfants - juste un autre simple fait de la vie auquel toutes les sociétés sont soumises.

Ainsi, en Islam, l'obligation *légale* du *soutien de famille* / *soutien financier* du ménage est imposée au mari et *non à la femme*, un point important à garder à l'esprit, notamment en cas de divorce. Au contraire, ce que la critique aveugle refuse de voir, c'est que, malgré cette exception nécessaire vitale pour le bon fonctionnement de la maison, elle n'enlève aucun des droits de la femme comme le montre le verset litigieux, à savoir: “ *Et les femmes ont*

des droits similaires à ceux qui leur sont opposés. « Et quels sont donc, pourrait-on se demander, ses droits dans ce contexte? Conformément à la loi islamique, elle jouit du privilège de ne pas être chargé du fardeau du *subvendeur* ou du *soutien financier* du ménage et est libre de travailler, de contracter et de se lancer en affaires et d'utiliser son argent comme elle le souhaite et n'a aucune obligation légale de passer ce sur le ménage. Elle jouit ainsi d'une totale *liberté et indépendance financières*, un net *avantage* sur son mari; un privilège qu'elle n'avait pas avant que l'Islam ne vienne la *libérer*, privilège dont elle ne jouit pas encore aujourd'hui dans certaines sociétés occidentales.

Cette liberté persiste même dans les cas où elle pourrait gagner bien plus que son mari, bien que rien ne l'empêche de contribuer de son plein gré aux dépenses du ménage. Ainsi, nous constatons que le Saint Prophète Muhammad (paix soit sur lui), au début de sa carrière, était employé par sa première femme Khadija, une femme d'affaires très riche.

En droit sud-africain par exemple, sauf indication contraire au moyen d'un accord pré-nuptial, la femme perd son indépendance financière lorsqu'elle se marie, car l'union conjugale crée automatiquement une "*communauté de biens*" où la femme pourrait être tenue légalement responsable de l'entretien si elle gagne beaucoup plus que son mari. Ce n'est pas le cas en Islam!

Cela montre que lire des versets isolément sans tenir dûment compte du contexte et de la connaissance de la loi islamique de base est pour le moins irresponsable et insouciant. Pour conclure, le verset 2:228 dans sa portée plus large, comme expliqué, concerne donc la **libération** féminine et NON la **subordination** féminine.

ALLÉGATION N° 3 -

«Un homme obtient une double part de l'héritage par rapport à celle d'une femme.» - [4:11]

COMMENTAIRE:

Le verset traite du sujet de l'héritage. La partie pertinente du verset se lit ainsi:

« Allah vous enjoint concernant vos enfants: *le fils est l'égal de la portion de deux filles; mais s'il y a plus de deux femmes, les deux tiers de ce que laisse le défunt leur appartient; et s'il y en a une, alors elle a la moitié* » (4:11)

Avant de donner un commentaire significatif, il faut examiner la situation historique du droit des femmes à l'héritage qui prévalait avant l'islam. Ainsi, nous constatons que dans l'Arabie préislamique, toutes les *mères, filles, veuves*, etc. étaient traitées comme une possession qui pouvait être obtenue et jetée à volonté. D'autres mineurs, femmes et même hommes, n'avait pas droit à l'héritage. Seuls les *hommes qui pouvaient manipuler une lance en profitaient*. L'islam a supprimé ces pratiques injustes.

Même la loi juive en vigueur n'a pas amélioré sa position. Ainsi dans l'*Encyclopédie juive*, New York, 1904, nous lisons:

« Il ne pouvait être question à cette époque d'une veuve héritant de son mari, puisqu'elle était considérée comme faisant partie des biens qui revenaient aux héritiers ... Il ne pouvait pas non plus être question de filles héritant de leur père, puisque les filles ont été données en mariage soit par leur père, soit par leurs frères ou d'autres parents après la mort du père, devenant ainsi la propriété de la famille dans laquelle elles se sont mariées. »

Réforme provoquée par l'islam

L'Islam a introduit une nouvelle loi sur l'héritage qui a permis - pour la toute première fois - le droit d'une femme d'hériter et de mettre les veuves et les orphelins à un niveau d'égalité avec ceux qui se sont battus pour la défense de la tribu ou du pays. C'est dans ce contexte que *les chercheurs honnêtes* de vérité devraient juger la loi sur l'héritage des femmes en Islam.

Alors pourquoi un homme hérite-t-il plus d'une femme?

Comme déjà expliqué, le Saint Coran a placé l'obligation légale du soutien de famille sur l'homme et non sur la femme - (4:34). La femelle a ainsi un avantage financier sur le mâle en entrant dans l'union conjugale en Islam. Par conséquent, gardant à l'esprit ses plus grandes responsabilités, le Saint Coran attribue au mâle le double de la part de la femelle. La femme, entrant dans son ménage par le mariage, a automatiquement un droit légitime à sa richesse alors qu'il n'a aucun droit légal sur la sienne.

ALLÉGATION N ° 4 -

« Le témoignage d'une femme compte pour la moitié du témoignage d'un homme. » - [2: 282]

COMMENTAIRE:

Le verset pertinent se lit comme suit:

« O vous qui croyez quand vous contractez une dette pour une durée déterminée, notez-la ... Et appelez à témoigner parmi vos hommes deux témoins; mais s'il n'y a pas deux hommes, alors un homme et deux femmes parmi ceux que vous choisissiez d'être témoins, de sorte que si l'un des deux se trompe, l'un puisse se rappeler l'autre ... » - (2: 282)

Ce verset traite spécifiquement des contrats inconnus de certains témoins disponibles. Les questions financières, en particulier les transactions commerciales et les échanges commerciaux, n'étaient traditionnellement pas le quotidien de la femme arabe à l'époque du 7^e siècle. En fait, l'écriture n'était pas non plus une pratique courante chez les Arabes et le simple manque d'enregistrement précis des obligations financières entre les parties entraînait souvent des différends qui pouvaient se terminer par des guerres tribales et des querelles qui duraient pendant de longues périodes.

Ce verset est venu pour remédier à ces situations volatiles en appelant les parties à noter les termes et conditions du contrat en présence de témoins *compétents* dont les preuves pourraient être invoquées en cas de litige. Étant donné que les femmes, dans cette situation et ce contexte particuliers, manquaient généralement de connaissances et de compréhension de ces transactions commerciales, une femme témoin *suppléante* était requise pour s'assurer que la *fiabilité* du témoignage n'était pas compromise au cas où l'une d'elles se serait *trompée*. L'exigence demandée est donc un impératif *situationnel* fondé sur la *qualité des témoignages* disponibles pour les décideurs, les juges, etc. à un moment donné qui est abordé ici et non pas un cas d'inégalité *forcée* entre les sexes et qui ne *comprend* clairement pas tous, **comme nous montrerons**, comme l'a apparemment avancé le critique.

En fait, le principe juridique fourni par ce verset sert de base solide aux législateurs et aux juristes à utiliser lorsqu'ils traitent d'affaires complexes où les dépositions de témoins compétents sont essentielles. Ainsi, à cette époque où les femmes très instruites abondent - bien que toujours très préjudiciables dans le monde des affaires et du monde politique - nous pourrions très bien constater que dans une affaire impliquant une transaction complexe, les législateurs opteraient pour une seule femme témoin hautement qualifiée. Supposons alors que dans un tel cas, seuls les hommes analphabètes sont disponibles comme témoins, il ne serait pas déraisonnable pour les législateurs d'appeler deux témoins masculins au lieu d'un seul. La déduction logique faite ici est basée sur le fait que c'est la *compétence* des témoins dans un cas particulier qui réduit le risque d'*erreur* et NON le sexe. Cela est encore plus clair ailleurs dans le Saint Coran où des normes éthiques élevées des témoins, quel que soit leur sexe, sont ajoutées. Par exemple:

1. En cas de divorce:

'Conservez-les avec bonté ou renvoyez-les avec bonté, et appelez à témoigner deux justes parmi vous, et rendez un témoignage droit pour Allah' - (65: 2)

Ici, une morale saine et non le sexe sont les critères pour se qualifier comme témoin et « deux justes » peuvent être un homme et une femme, deux hommes ou deux femmes.

2. Témoins d'un testament:

'Appelez à témoigner entre vous ... au moment de faire le testament, deux justes parmi vous ou deux autres parmi d'autres que vous.' - 5: 106

Ici encore, « deux personnes justes » impliquent un homme ou une femme. Il pourrait même s'agir d'une femme ou d'un homme non musulman.

3. Témoignage en cas d'adultère présumé:

Dans le cas d'une accusation d'adultère contre une femme, en l'absence de témoins, son **témoignage non étayé** suffit et un juge est obligé de se prononcer sur cette base.

« Et cela lui évitera le châtiment, si elle témoigne quatre fois, rendant témoignage à Allah, qu'il est de ceux qui mentent ». - 24: 8

« Et la cinquième (fois) que la colère d'Allah soit sur elle, s'il est de ceux qui disent la vérité. » - 24: 9

4. Témoignages sur la vie du Saint Prophète Muhammad (psl)

Le témoignage d'Aisha, l'épouse du Saint

Prophète, est considéré comme l'un des récits **les plus fiables** de la vie du Prophète, par les juristes et les législateurs, par rapport à celui de nombreux compagnons de sexe masculin. Il en va de même pour la fille du Prophète, Fatima.

Conclusion

Le Saint Coran **met l'accent** sur la **compétence** et **l'intégrité morale** en tant que principaux critères à rechercher chez un témoin quel que soit son sexe à un moment donné. Aucun juge sain d'esprit ne démentirait autre chose à l'appui de son jugement. ([Back to Contents](#))



Ahmadiyya Anjuman Isha'at Islam Lahore

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Italian

Il Giubileo come incontro. (Nota non ecumenica)

By **Lucaa del Negro**

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



I tre giorni di pace, concordia e serenità registrati a Berlino in occasione del centenario della più antica moschea della Germania che i fedeli di questa Comunità costruirono nel 1924, sono stati una magnifica dimostrazione che il dialogo interreligioso è una realtà, e che il 'male' vorrebbe soffocare; questa nota che mi fa piacere possiate leggere anche in inglese, suggerisce un punto che vorrei condividere e che spero vi farà -Se Dio Vòle - riflettere su ciò che l'Islam rischia di disperdere quando deve chiedere forzatamente il permesso e sottolineare costantemente la sua estraneità alla violenza gratuita dimostrando la sua adesione a "terminologie abramitiche" che - se non sbaglio - sono del tutto estranee all'Ultima Religione Rivelata che le ha comprese e le ha superate ed evolute.

"Giubileo", è il nome di un anno particolare: sembra derivare dallo strumento utilizzato per indicarne l'inizio; si tratta dello *yobel*, il corno di montone, il cui suono annuncia il Giorno dell'Espiazione (*Yom Kippur*). Ne ritroviamo una prima idea nella Bibbia: doveva essere convocato ogni 50 anni, poiché era l'anno 'in più', da vivere ogni sette settimane di anni (cfr. Lev 25,8-13). Anche se difficile da realizzare, era proposto come l'occasione nella quale ristabilire il corretto rapporto nei confronti di Dio, tra le persone e con la creazione, e comportava la remissione dei debiti, la restituzione dei terreni alienati e il riposo della terra. "Ecumenismo" è un movimento fondato sulla base di riunire tutti i fedeli cristiani con quelli delle diverse chiese (come ortodossi, protestanti, cattolici ecc...) che hanno in comune la

fede nella Trinità (Dio Padre, Dio Gesù Cristo e Dio Spirito Santo).

La parola deriva dal termine greco *oikou-méne*, che indica in origine la parte abitata della Terra; la scelta indica come una sorta di indirizzo nella ricerca di una sempre più stretta collaborazione e comunione tra le varie chiese cristiane che abitano nel mondo.

Queste definizioni ("Giubileo" ed "Ecumenismo") sono di principio ben accette ma secondo il mio pensiero non accerziano nella sua interezza l'anima islamica perché presuppongono o meglio non possono considerare *Khuṭba fī ḥajjāt al-wadā'* del 2 febbraio del 632, equivalente al 5 Dhū l-Qa'da del 10 Egira che l'ultimo Profeta Maometto -la pace su di Lui- fece.

E' per questo che -senza polemica- il report delle tre bellissime giornate che propongo vuole discostarsi da ogni affinità con i termini sopra indicati, dove l'incontro tra umani in buona fede è la sola nota degna di (mia) nota, una che ho cercato di esternare in un brevissimo discorso pubblico in cui ho espresso l'ammirazione alla rinnovata architettura della magnifica Moschea di *Brienner Strasse* ma, ricordando che di mattoni si tratta e, una vita umana spezzata dalla violenza -dono massimo di Allah- vale molto, molto di più in termini di difesa e di sua preservazione. Grazie!

LINK TO LIVE SPEECH FROM Berlin ->
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Spanish

El Corán, la Excelsa Medicina

Por el Prof. Ubaldo Pino



Son unos 350 millones de personas en todo el mundo que sufren los efectos negativos de la depresión. Los antidepresivos son recomendados por los médicos como tratamiento, pero en lugar de la recuperación completa, un gran número de pacientes están expuestos a efectos graves y nocivos de los medicamentos, junto con la recuperación parcial o nula. La espiritualidad a menudo se basa en lidiar con problemas mentales o estrés. Los efectos de la fe se consideran ahora no sólo como una cuestión de fe, sino también de ciencia. "Los milagros de la recuperación espiritual deben considerarse la última tecnología médica", dijo el Dr. C. Callender, Jefe del Departamento de Cirugía de la Universidad Howard.

¡Oh, gente! Les ha llegado el Mensaje de su Señor, que es un motivo de reflexión, cura para toda incertidumbre que hubiera en sus corazones, guía y misericordia para los creyentes. (Yunus 57. Verso)

Leer o escuchar el Corán proporciona beneficios significativos para la salud general junto con el estrés, la salud mental y la memoria. Especialmente el estrés puede allanar el camino para el desarrollo de muchas enfermedades, afectar negativamente el sistema inmunológico y, con el tiempo, se produce un ambiente más favorable y ácido para las enfermedades en nuestro cuerpo. El sistema inmunológico y el sistema nervioso están estrechamente relacionados, el cerebro y el sistema inmunológico interactúan rutinariamente tanto en la enfermedad como en la salud. Es una condición que Allah declare en el Corán que aquellos que están lejos de la vida espiritual vivan con tal estrés, "Quien se aleja de mi recuerdo tiene un sustento angustiado para él..." (Surah Taha 124)

Leer y recitar el Corán tiene varios beneficios que han sido reconocidos tanto en el ámbito espiritual como en el científico. Aquí te comparto algunos de ellos:

Mejora de la salud mental: La recitación del Corán puede tener un efecto calmante en la mente y el corazón. Estudios han demostrado que escuchar la recitación del Corán puede reducir los niveles de estrés y ansiedad.

Fortalecimiento de la memoria: Memorizar y recitar el Corán regularmente puede mejorar la capacidad de memoria y la concentración. Esto se debe a la repetición y el enfoque necesario para memorizar largos

pasajes.

Beneficios cognitivos: La lectura frecuente del Corán puede ayudar a mantener la agudeza mental incluso en la vejez. Algunos estudios sugieren que la recitación del Corán puede ayudar a prevenir el deterioro cognitivo.

Efectos físicos positivos: La recitación del Corán también se ha asociado con la reducción de la presión arterial y la mejora de la función cardiovascular, debido a su efecto relajante y meditativo.

Conexión espiritual: Más allá de los beneficios científicos, leer y recitar el Corán fortalece la conexión espiritual con Allah, proporcionando paz interior y un sentido de propósito.

Estos beneficios muestran cómo la práctica de leer y recitar el Corán puede contribuir al bienestar general de una persona, tanto en el aspecto físico como en el mental y espiritual.

El Corán ofrece una guía integral para la salud y el bienestar, combinando aspectos espirituales y físicos. Aquí te comparto algunos puntos clave sobre cómo el Corán y las enseñanzas islámicas abordan la recuperación de la salud:

Recitación del Corán: Se cree que la recitación del Corán tiene un efecto curativo tanto en la mente como en el cuerpo. Las palabras del Corán pueden proporcionar consuelo y paz, lo que puede ayudar en la recuperación de enfermedades¹.

Dua (súplica): Hacer súplicas a Allah es una práctica común para buscar curación. El Profeta Muhammad (la paz sea con él) enseñó varias súplicas específicas para pedir salud y protección.

Uso de la medicina: Aunque el Corán enfatiza la importancia de la fe y la súplica, también reconoce el valor de la medicina. Se alienta a los musulmanes a buscar tratamiento médico cuando sea necesario, combinando la fe con la ciencia médica.

Moderación y equilibrio: El Corán y las enseñanzas del Profeta Muhammad promueven la moderación en la dieta y el estilo de vida. Mantener un equilibrio en la alimentación y evitar los excesos es fundamental para una buena salud.

Paciencia y aceptación: Enfrentar las enfermedades con paciencia y aceptación es una parte importante del enfoque islámico hacia la salud. Las pruebas y tribulaciones, incluyendo las enfermedades, son vistas como oportunidades para fortalecer la fe y la resistencia.

Estos principios muestran cómo el Corán y las enseñanzas islámicas ofrecen un enfoque holístico para la salud, combinando la espiritualidad con prácticas saludables y el uso de la medicina moderna.

"Aquellos que no buscan la curación del Corán no serán sanados."

Profeta Muhammad (swas) Allah sabe mejor en todo. ([Back to Contents](#))

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