

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

IS_{HALL} LOVE ALL M_{ANKIND}.



The Light

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WE BELIEVE

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1900 - Urdu - تدبر القرآن

19:30 - English - Reflections on the Holy Quran

2. Friday 13:00 Friday Service

3. Saturday

4. 14:00 - Urdu - Pure discussions
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An Announcement



The Call of the Messiah

by **Hazrat Mirza Ghulam Ahmad**

The Promised Messiah and Mahdi



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

The Star that Guides – 9

And long have men waited in expectation of the Messiah and been ground under vicissitudes till their eyes have almost burst through looking for him. Then, ye respected leaders of the people! May God have mercy upon you and grant you His light! Raise your eyes once more and ponder well. Does not there stand the promise of God that He will raise the Promised Messiah at the time of the abomination of the Cross, when He will turn to the Muslims with mercy and grace and fulfil His favours upon them, and thus manifest the truth of His word, and do you not see how the Christian Missionaries have increased in their propaganda and how they have changed the aspect of the earth by their unwhole-some presence; and how a long time has now elapsed over their machinations. Where then is gone the promise of the most true Lord! Have you not seen thousands of Muslims turning renegades and forsaking their faith, and is not this the greatest possible calamity to the religion of Muhammad (peace and blessings be upon him)?

And not content with merely disseminating their false doctrines, have not their missionaries, moreover, abused the Holy Prophet (peace and blessings be on him) and libelled his creed and slandered it and carried things to extremes? Are we to think that God granted them this opportunity to our disadvantage and denied us the same? Such unequal treatment will indeed be far from

just. Do you still wait to see Islam altogether wiped out from the face of the earth? No trace of it, or its Founder (peace and blessings on him) left thereon, and then expect the Promised Messiah to appear after Islam has completely disappeared and the religious order of the world has been upset? But you have read in the Holy Book that such a final catastrophe shall never overtake Islam and the signs of power and majesty shall never completely desert it. Before such a crisis comes to pass, the Promised Messiah will appear at the beginning of the century. He will come as the arbiter and judge to remove all the differences among the Muslims and to unite all good people on one common platform. This reformer has been called by three names in the Holy traditions—the *Hakam* (the arbiter), the *Mahdi* (the guided one), and the *Messiah* (the Christ). According to these traditions, the name *Hakam* signifies that the reformer will appear at a time when differences will arise among the Muslims. It will be his part to decide by a verdict which will be right and just. At that time, there will not be one point of doctrine regarding which conflicting opinions will not be held. The *Hakam* (arbiter) will accept the correct opinions and reject the wrong ones. As for the *Mahdi*, the traditions tell us that he will not derive his learning from the “doctors” but will be taught directly by God as was the case with the Holy Prophet Muhammad (peace and blessings be upon him). And regarding the name *Messiah*¹, it has been narrated that he will not make use of arms in

¹ As for the significance of the name of Messiah it should be borne in mind that according to the holy traditions there are to be two Messiahs. One is the False Messiah who is to appear in the latter age and the other the True Messiah who will also appear at the same time. The person who will work by foul methods and will possess all the profanations of the world by unworthy means and will have recourse to subterfuges, deceits and pretexts and will assist the spread of evil by his deceptions is the False Messiah or the Anti-Christ. But the one who will place his sole reliance in all his works upon God and without depending upon intermediate causes will put his trust in prayers, and from the instruments will turn his eyes to their provider till his faith will attain the highest summit of heaven, is the True Messiah, whose object would be to further the cause of truth and to rescue the drowning ones. The name of Messiah is common to both of these persons, one of whom will hail from heaven and the other will arise from the earth.

the propagation of the faith, but that his sole reliance will be upon the Divine grace with which he will be anointed. His weapon will consist of supplications and prayers before God.

It is, therefore, proper that you should render thanks to God that the said personage has appeared in your time and your country. It is he who now speaks these words to you. And these are the days when the grace of God is descending from heaven and signs are being manifested and the banished faith is returning to its home, and gems are being freely scattered from the mine of Divine knowledge. Now is the time when a trembling has fallen upon the unbelievers, and joy has filled the eyes of the God-fearing with tears. Now is the day for the awakening of the sleeping ones and joy for the watchful. This is the time for either acceptance or rejection. The faces of the accepted ones will today shine with joy and be bright, and those of the rejected ones will look dark and gloomy. And whoever will accept the true Messenger will accept anew the Holy Prophet (peace and blessings be on him) and will have found the object of his search. But whoever turns away and rejects the Messenger will virtually be disobeying the Holy Prophet (peace and blessings be on him), regardless of the event. These are not my words but the emphatic declaration of God. My advent has indeed proved a test of true piety and devotion. The recognition of my truth will be granted only to those whose hearts have been changed and made upright. Yet the hearts of the majority of the 'Ulama' of this country are dead. God has withdrawn from them His spiritual light and understanding. The majority of them call me an infidel, and they know not to whom they are giving that name. They turn their faces away from the truth and will not accept it. They see the signs of God and yet would not be guided. They abuse me and strive to compass my discomfiture and concert plans for my destruction. They jeer at my followers and give us bad names. But before long, the unjust shall know their prop-

er destination.

Know then, my worthy readers, that for many years the revelation has been coming to me which I have been commanded to publish to the public, that the true Messiah regarding whom the promise was given to the Muslims that he would come at the time of the predominance of the Cross, is no other than my humble self, who has been raised at the beginning of this century of the Muslim Era, and has been commissioned by God to condemn the partisans of the Cross and to refute their exaggerations by the aptest arguments and to leave to the unbelievers no loophole of escape. The Messiah is to furnish the believers hitherto bankrupt of arguments a fresh supply of evidence, and to bear glad tidings to those who seek the pleasure of God and love the Last of the Prophets. May the blessings of God and His angels and of all good men be showered upon him perpetually.

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Deliver the Message

by Dr. M. Saeed

(Delivered for Darus Salaam, Ahmadiyya Anjuman Ishaat-e-Islam Lahore UK, on 8th August 2025, with slight corrections to English.)

Today's Friday sermon was delivered initially on 3rd November 1989 by Mr Majeed Ali of the UK branch of the Ahmadiyya Anjuman Ishaat-e-Islam Lahore. The alahmadiyya.org Team acquired the handwritten notes of his Friday sermons from Mr. Azhar-ud-Din Ahmad of Woking. These sermons are being typed out and being presented online to publish a compilation of his sermons at a later date. I have the pleasure of sharing this sermon with you, with the additional benefit of preserving the audio recording of this text of Mr Majeed Ali's sermon for the 'Friday sermon archive'.

يَا أَيُّهَا الرُّسُلُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ ۖ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ ۗ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ ۚ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴿٦٧﴾

“O Messenger, deliver what has been revealed to you from your Lord; and if you do not, you have not delivered His message. And Allah will protect you from people. Surely Allah does not guide the disbelieving people” (The Holy Quran, 5:67).

This verse is a part of the chapter revealed to the Holy Prophet Muhammad (pbuh) in Madinah between the fifth and seventh years of the Hijrah [Migration]. The Holy Prophet had been enjoined to convey to others what had been revealed to him. To emphasise this issue, it had been termed as non-performance of his messengerhood if he failed to deliver the message.

It is to be borne in mind that a messenger is sent to a people when they are in utter darkness. Morally, the Arabs were dug deep in the mud of indecency, socially they were worse than beasts, and intellectually they were stranded in the cobwebs of superstition and uncertainties. What was worst was considered by them to be the best.

The task of the messenger of Allah is to drive them out of the abyss and take them to the pinnacle of a highly civilised, decent and virtuous life and to shape the style of their lives in the spiritual mould of his teachings and example.

The Holy Prophet’s clarion call sounded strange and unknown to them. Taking it to be an affront to their centuries-old notions and beliefs, they rose against him, opposing him tooth and nail. Finding him undaunted, they felt no hesitation in removing him from their way. Confrontation with a whole people needs a power of a very high degree. The Holy Prophet was soon surrounded by a small but courageous band of men, women, and children prepared to lay down their lives for the cause of Islam.

A heavy responsibility was placed on the Holy Prophet by Allah, saying, Deliver that which has been revealed to you by your Lord, failing which you will be considered to have not performed your duty. The Holy Prophet

had not requested prophethood; he was selected by God for this purpose and deputed to be a Messenger. He was promised complete protection:

“And Allah will protect you from people” (The Holy Quran, 5:67).

It not only encouraged the Messenger of Allah, but it also deepened in the hearts of his companions the truth of the message received by him. The Holy Prophet was to deliver the message to humanity. His safety ensured the success of his mission. This promise and prophecy, though made in the sixth or seventh year of the *Hijrah*, was virtually operating from the day the Holy Prophet was charged with the heavy and onerous duty of the reformation of humanity. Despite the ruthless and stormy opposition in Makkah, the ever-changing tactics of the opponents, and their concerted efforts to eliminate the Holy Prophet immediately before he migrated to Madinah, the Makkans could not harm his person.

After the *Hijrah*, the wars imposed on him were a final and very effective plan to eliminate the Muslims and their Master [i.e., Prophet Muhammad (pbuh)]. Every attempt proved futile, producing only an adverse effect. From every trial, the Holy Prophet and his companions emerged victorious. Finally, the Holy Prophet’s triumphant entry into Makkah was the last nail in the coffin of his opponents.

In the last words of the verse, there is yet another promise:

“Surely Allah does not guide the disbelieving people” (The Holy Quran, 5:67).

It is also a prophecy, and its fulfilment is as evident as the Holy Prophet’s immunity from the hands of his opponents. They always looked misguided. Their plans, schemes, machinations and tactics ended in complete failure as if misguided and perverted brains engineered all of their schemes.

Admittedly, the Holy Prophet was the most successful of all the religious personalities. He not only delivered the Divine Message, but also

ensured that those to whom the message was delivered fully understood it and were acting upon it. Not only the Holy Prophet, but also his companions were very clearly directed in the following words:

فَاسْتَقِمْ كَمَا أُمِرْتَ وَ مَنِ ثَابَ مَعَكَ وَ لَا تُطْغَوْا إِنَّهُ بِمَا
تَعْمَلُونَ بَصِيرٌ ﴿١١٢﴾

“Continue, then, in the right way as you are commanded, as also (should) those who turn (to Allah) with you. And do not be inordinate (O people). Surely He is Seer of what you do” (The Holy Quran, 11:112).

It is thus incumbent on all of the followers of Islam that they should continue to deliver the message received by them through the Holy Prophet to their contemporaries. They should consider the warning extended to them equally, that if they fail to deliver the message, they will be guilty of not performing their duties properly. If they tread the right path, make it obligatory for themselves to take the Quran to all the four corners of the earth, they will also be the recipients of the blessings and favours promised by Allah to their Master.

We see today millions of Muslims in China. We hear the call of *Allahu Akbar* from the minarets of hundreds of mosques in that country. The seed of Islam in China was sown by only one companion of the Holy Prophet.

Islam was a hated name in Europe and England. It was considered to be the creed of barbarous Bedouins - backward and ignorant people. Today, Islam occupies an honoured position in the hearts of those who happen to know something of this religion. It is all due to one man's efforts: Khwaja Kamal-ud-Din. The love of Islam was imbued in his heart by Hazrat Mirza Ghulam Ahmad. The Khwaja was alone in a country where the sound of *Allahu Akbar* [Allah is the Greatest] was never heard. The call at first sounded strange, then it became familiar, and at last a time came when men like Lord Headley, Sir Abdullah Archibald Hamilton, Sir Umar Hubert Rankin and Habibullah Lovegrove embraced Islam. Today, the Muslim fraternity mentions the names of these distin-

guished personalities with pride and love. They also know that it was Khwaja Kamal-ud-Din who brought them into the fold of Islam. They are required to be told that Khwaja Kamal-ud-Din was a disciple of Hazrat Mirza and had drunk deep at the fountain made to flow by that great reformer of the fourteenth century (*Hijrah*). Khwaja Kamal-ud-Din diverted the flow of that stream to Europe and England. His name stands imprinted on the pages of history alongside that of the reformer [*Mujaddid*] of this century, who had infused in the Khwaja the love of Islam.

When Khwaja Kamal-ud-Din set foot on the soil of this country, he carried Islam in his heart. There was very little literature available at that time. The translation of the Holy Quran into English by Maulana Muhammad Ali was published in 1917. Hazrat Maulana's second most outstanding work, *The Religion of Islam*, was published in 1936. A few pamphlets and booklets were all that the Khwaja brought with him. Today, we have, with the grace of Allah, literature which has virtually overwhelmed the religious world. All that is needed is to take that literature to the doorsteps of our non-Muslim friends who need it.

The Divine order to “deliver that which has been revealed” stares us in the face. Its obedience is success; its disobedience is an unpardonable sin.

We also know that this world will not end until the sun of Islam rises from the West. Rise it will, but we must ensure that its rays fall on us while we are still alive. Whoever carries the message of Islam to his fellow beings will find the hand of Allah working for him.

سَنُرِيهِمْ آيَاتِنَا فِي الْآفَاقِ

“We will soon show them Our signs in farthest regions” (The Holy Quran, 41:53).

It is Allah's promise:

وَ مَنِ أَصْدَقُ مِنَ اللَّهِ حَدِيثًا ﴿٨٤٧﴾

“And who is truer in word than Allah?” (The Holy Quran, 4:87). [\[Return to Contents\]](#)

Women in the Holy Quran

By Jalal ud Dean

Religious Texts Relating to Women in the Holy Quran

The Holy Quran¹, in its absolute Magnificence of its total and compact comprehensiveness, is the final revealed Holy Scripture, both to Muslims and to the rest of the globally placed wider humanity. Hence, the Holy Quran has that magnificently balanced approach for both men and women alike. The approach is in dealing with this topic, both socioeconomically at the macroeconomic level and spiritually at the community level. It is perhaps prudent to state that the revelation period of the Holy Quran was during the glorified era 610AD – 632AD in Arabia. During that period, all Divine revelations were delivered initially from Almighty God to Prophet Muhammad (*pbuh*), but through the stewardship of Archangel Gabriel². They happened mainly in the two cities of Mecca and Medina. The Holy Quran is not only a Divine scripture, but it is indeed a compact handbook on all matters relating to the wider humanity, on earth and as precursors to life after death, on the great Day of Judgement for both men and women. It needs to be noted that the Holy Quran is not only the Final of all revealed scriptures, delivered from Almighty God, but it is also the Seal of all revealed Scriptures, till the end of this World: There will not be any revealed scripture after the Holy Quran. That is the final stand.

The overarching Divine scope and depth of the Holy Quran covers so many features about greater successes, including for the economic

development of both humankind and all their nations. Accordingly, economic growth and development refer to increases in the size of a country's economy over time, affecting both the economy as a whole and individual populations. The Holy Quran is a unique and compact handbook, second to none, for the daily lives of all people, whatever.

The Holy Quran is intrinsically aware of the role of Governments³. The size of an economy at the national level is typically measured by the total production of goods and services in the economy, which is called gross domestic product (GDP). Economic growth and development can be measured in 'nominal' or 'real' terms. Several factors working together contribute to strong economies. Efficiency and resources are among the several contributing factors, integrated within the Holy Quran. Resources include the most important component, which is humankind, as the human resources of any entity whatsoever, in the service of Almighty God.

Humankind, in all countries, is required to develop assistance schemes that further assist

³ The Holy Quran gives recognition of the existence of democratic governances in various countries and the need to take counsel accordingly. Prophet Muhammad (*pbuh*) actually demonstrated what he preached to his followers. Refer to Holy Quran at **HQ4:58-60** "Surely Allah commands you to make over trusts to that worthy of them, and that when you judge between people, you judge with justice. Surely Allah instructs you with what is excellent. Surely Allah is ever Hearing, Seeing. O you who believe, obey Allah and obey the Messenger and those in authority from among you; then if you quarrel about anything, refer it to Allah and the Messenger, if you believe in Allah and the Last Day. This is best and more suitable to (achieve) the end." Have you not seen those who assert that they believe in what has been revealed to you and what was revealed before you? They desire to seek the judgment of the devil, though they have been commanded to deny him. And the devil desires to lead them far astray.

HQ42:38 "... and those who respond to their Lord and keep up prayer, and whose affairs are (decided) by counsel among themselves, and who spend (on good works) out of what We have given them; ..."

¹ The Holy Quran is the last and final of all revealed scriptures. It has 114 Chapters and 6236 revealed verses.

² The very first revelation of the Holy Quran were the first 5 verses to Chapter 96 (in Mecca). The other 14 verses followed after the revelations of Chapter 74 and then Chapter 73 (in Medina). (The named archangels in Islam are *Jibriil*, *Mika'il*, *Israfil*, and *Azrael*). Archangel Gabriel (*Jibriil*) is the most senior in the Realm of Almighty God.

the country and its government and the mixed populations of men and women, to be subtly provided with the basic needs. The assistance schemes will have to be arranged through faith-based and religious organisations. There is a reason. Most communities have regular periods of visiting their places of worship; the messages can be relayed to them at the same venues¹ on a *pro rata* basis.

It is now prudent to descend directly into the topic of Religious Texts Relating to Women in Our Scripture. Before the revelation of Islam in the period 610AD-632AD, the societal image and the placement of women was dismal throughout the World. Girls and women were disposed of as easily as household chattels. Many were sold off as slaves in the slave markets. Generally, and widely throughout the World, in all cultures, women were limited in their roles as mothers, as maintainers of the home and no more. In Islam, men and women are moral equals in Almighty God's sight and are expected to fulfil the same duties of worship, prayer, Faith, almsgiving, fasting, and pilgrimage to Mecca.

Islam has generally improved the status of women compared to earlier cultures, prohibiting female infanticide and recognising women's full personhood. Islamic law emphasises the contractual nature of marriage, requiring that a dowry be paid to the woman personally, rather than to her family, and guaranteeing women's rights of inheritance and for them to own and manage property.

Women are also granted the right to live in the matrimonial home, and receive financial maintenance, during marriage and practise a waiting period, following widowhood and divorce. In Islam, people are seen as persons rather than gender specific, and the inclusivity of

women in all daily affairs of life must become the way forward in balanced fairness.

The Holy Quran has an entire chapter dedicated to women. This is Chapter 4 (*Al-Nisa*), and the chapter deals mainly with the rights of women². From a historical perspective, the revelation of Chapter 4 commenced around 626 AD. This period is one of several times when the Muslims were directly involved in defensive battles against various aggressive and oppressive non-believers. Consequently, many Muslim men were killed and their womenfolk were left defenceless, without any means of sustenance for themselves and their children. Giving cognisance that the Holy Quran has 6236 revealed verses, spread throughout 114 revealed chapters, not all verses have been quoted in this article³, but only a selected few on the position of women. Foremost, the entire spread of humankind is being informed of the equality of men and women, other than gender differences, for procreation. Accordingly, the Holy Quran has the following revealed verse⁴ on both the position and equality of women, as given at **HQ4:1**.

Around 631AD, the Muslims in the Arabian Peninsula were facing significant difficulties in trust and dependability with larger communities of hypocrites. These hypocrites were op-

² Whilst giving recognition that the Holy Quran is the revealed scripture for Muslims in Islam, the compliance standards stated are not restrictive to Muslims only, but recommended to all communities throughout the World. Islam is the final revealed religion, the Holy Quran is the final revealed scripture, and the current sharia is the final sharia delivered by Prophet Muhammad (*pbuh*), who is the last and final Prophet and the last and final Messenger ordained by Almighty God but delivered to him through the stewardship of Archangel Gabriel.

³ Quoting all of those relevant verses in this article, would make this discussion rather large and dragging along.

⁴ **HQ4:1** "O people, keep your duty to your Lord, Who created you from a single being and created its mate of the same (kind), and spread from these two many men and women⁴. And keep your duty to Allah, by Whom you demand one of another (your rights), and (to) the ties of relationship. Surely Allah is ever a Watcher over you."

¹ In the case of Muslims, regardless of the language spoken in different countries, all Muslims must attend every Friday the compulsory *Jumu'ah* service, where the *Imam* will deliver a reading from the Holy Quran and a sermon. The reading and sermon should also scope everyday affairs of mankind, within the contextuality of the Holy Quran.

portunists and sided either with the Muslims or with the idolaters, depending on which side the deal was favourable to the hypocrites. It became imperative to strengthen the Muslims, especially the Muslim girls and Muslim women, to recognise their dedication and support to Islam, as the Muslim girls and Muslim women were mainly vulnerable under those difficult circumstances. Accordingly, the following verses¹ were revealed in 631AD, giving all Muslims, regardless of gender, that the reward awaiting them would be realised with pleasure from Almighty God at **HQ9:71-72**.

As the series of revelations were coming to completion, around 631AD, there was need to stress upon both Muslims and those who were not-Muslims, that the rewards from Almighty God were not the reserved domain of Muslim men and Muslim boys only, but also included Muslim women and Muslim girls, within the scope of their beliefs and practices in correct compliance to Islam. The revelation made clear to them the assured responses from Almighty God that He will reward them in all fairness. This is stated in the Holy Quran² at **HQ16:97**.

During the same period, the need to stress allegiance in the protection of Muslim women and Muslim girls from the aggressive idolaters was becoming critically important. The revelation was also aimed at ensuring that Muslim men, their Muslim wives and Muslim daughters must be retained within the fold of Islam and keep them away from the idolaters' falsehoods. This revelation has been stated in the

Holy Quran³ at **HQ16:72**.

Islam manifests outstanding laws of inheritance, and consequently, from those laws developed the fair treatment of women worldwide to this day. Before the spread of Islam, commencing from the Arabian Peninsula, the position of women in all communities, throughout the World, was relegated to motherhood and as maintainers of the family in the home. Women were often snatched away against their will and ultimately forced into motherhood. If that were not disturbing enough, women were easily and mercilessly dumped against their will to either fend for themselves and their children or get sold off in the slave markets. Divorce was a commonplace event throughout the World. Often, some of the women's possessions were also snatched away from them. Why were women treated so lowly? The primary and common reason is that those women, by the very nature of their physique, were not suited to becoming frontline fighting soldiers⁴. In addition, it was a matter of basic common sense that if women as mothers, were to be taken to the battlefield fighting defensively against their enemies, their infant children would have been left totally without motherly care for their survival. Fighting neighbouring communities was a widespread event throughout the World. Whenever and wherever such fighting erupted, women often fell victim to the circumstances. Islam placed a stop to such degrading treatment of women,

¹ **HQ9:71-72**. "And the believers, men and women, are friends of one another. They enjoin good and forbid evil and keep up prayer and give the due charity, and obey Allah and His Messenger. As for these, Allah will have mercy on them. Surely Allah is Mighty, Wise. Allah has promised to the believers, men and women, Gardens, in which rivers flow, to abide in them, and goodly dwellings in Gardens of perpetual abode. And greatest of all is Allah's goodly pleasure. That is the mighty achievement."

² **HQ16:97** "Whoever does good, whether male or female, and is a believer, We shall certainly make him live a good life, and We shall certainly give them their reward for the best of what they did."

³ **HQ16:72** "And Allah has made wives for you from among yourselves, and has given you sons and daughters from your wives, and has provided you with good things. Will they then believe in falsehood and deny the favour of Allah?"

⁴ In the early stages, men fought in the frontline wielding large heavy swords and heavy shields. That was very difficult for women. Sending women to war for several months and years would have completely ignored the love and care for their children. That was the main reason women did not go to war in the frontlines with men as fighting soldiers. Whereas on the contrary, using modern technology, modern women are deployed in military forces, using modern and scientifically developed weapons systems, which do not require the user peoples' robustness. Times have changed for betterment.

especially if women were not at fault and generally sincere to their married husbands. This has been stated in the Holy Quran¹ at **HQ4:19**.

The position of women takes into consideration the treatment of women, fundamental women's rights over their earnings, and disagreements within the matrimonial household. Disagreements between husbands and wives do happen sometimes. To prevent such disputes from manifesting into serious matters of a barrier between spouses, Islam has taken the proactive approach from the revelation of the following verse, which states that all men are maintainers of women. This educative statement is stated in the Holy Quran at **HQ4:34**.

The Holy Quran, unequalled in Its Magnificence, most subtly informs humanity that women, as their wives, are equal to men in terms of the source material of body and soul and not an iota less than men, except insofar as gender difference for the procreation of humanity. Women are the gifted processing system in the extension of men's families, by giving them sons and daughters. From the historical perception of those early days, some beautiful women were often considered similar to inanimate objects² of worship and frequently referred to as goddesses. This was widely practised before the introduction of Islam. The Holy Quran³ interrogates both Muslim men and Muslim women, and this is stated at **HQ16:72**.

Treatment of women in past, more than a few thousand years, was sad, to say the least. Innocent women were taken against their will

by marauding soldiers. It was not until Islam commenced in the Arabian Peninsula, thanks to Prophet Muhammad (*pbuh*) and the revelation of the Holy Quran delivered to him,⁴ that women were allowed to enjoy personal security and with the tag of belongingness to their families. Islam imposed both practices and respect for women. This has been quoted in the Holy Quran⁵ at **HQ4:19**.

Without the need to impose a hierarchical barrier between Muslim men and Muslim women, the Holy Quran has most respectfully recognised and informed both men and women that men are the maintainers of women. In the same token, the Holy Quran has set certain expectations for women to be fully compliant with the Holy Quran⁶ in the performance of their lives. This is stated in the Holy Quran⁷ at **HQ4:34**.

The Holy Quran refers to the creation of Adam and Eve. They were both made of the same body formula of DNA⁸ and the same spirit. The Holy Quran reminds humanity in most subtle words of the original relationship between men and women and their expectations to procreate and increase the human popula-

⁴ It was always by the stewardship of Archangel Gabriel.

⁵ **HQ4:19** *"O you who believe, it is not lawful for you to take women as heritage against (their) will. Nor should you cause them hardship by taking part of what you have given them, unless they are guilty of manifest indecency. And treat them kindly."*

⁶ Whilst giving recognition to the Holy Quran as the principal law for Muslims, the Hadith also portray the recorded actual experiences in this regard, during the life of Prophet Muhammad (*pbuh*).

⁷ **HQ4:34** *"Men are the maintainers of women, with what Allah has given some of them above others and with what they spend out of their wealth. So, the good women are obedient (to Allah), guarding the unseen as Allah has guarded."*

⁸ Despite significant biological differences that define male and female sexes, men and women share a fundamental biological similarity: they both possess 98.5% identical DNA. Furthermore, both sexes have the same types of hormones, though the levels of each can vary.

¹ **HQ4:19** *"O you who believe, it is not lawful for you to take women as heritage against (their) will. Nor should you cause them hardship by taking part of what you have given them, unless they are guilty of manifest indecency. And treat them kindly."*

² In those early days, idolatry was common religious events and beautiful women were also treated as goddesses. It was common practice in the Indo-Iranian sectors of the World.

³ **HQ16:72** *"And Allah has made wives for you from among yourselves, and has given you sons and daughters from your wives, and has provided you with good things. Will they then believe in falsehood and deny the favour of Allah?"*

tion. The Holy Quran¹ states this at **HQ7:189**.

In furtherance of stressing the equality of fundamental rights between men and women, the Holy Quran makes it abundantly clear that the equality also extends to the afterlife, when all of humanity will be judged on the great Day of Judgement. Regardless of gender, all persons will be fairly rewarded, as stated in the Holy Quran at **HQ4:124**.

Notwithstanding the wide band of variable social status, subsisting in all societies, the Holy Quran both imposes and further recommends what needs to be done to prevent promiscuous behaviour amongst all societies². This is regardless of whether or not they are Muslims. In Islam, Muslims have the liberty to select whom they want to employ. Employees of Muslim employers do not have to be all Muslims. This includes live-in employees, who may be largely dependent on their employers for essential facilities other than their regular wages. The Holy Quran, as the principal law of Muslims, imposes upon parents to marry off their children, once the children have reached marriageable age, provided, of course, a satisfactory match is available. The Holy Quran looks upon the married state of grown-up people as the normal state. Hence, the Holy Quran also enjoins that those grown-up people who are not married should be married³. This aspect is viewed in Islam with seriousness, to the extent that the Holy Quran imposes upon employers to assist their servants in getting married correctly, including helping the servants financially, if those servants do not have the

capacity and means to do so. Further, if, after marriage, those servants seek freedom from their employment, the employer is expected to oblige. All these requirements have been collectively manifested as a compact in the Holy Quran⁴ at **HQ24:32-33**.

The Holy Quran has ensured that there is always succinct clarity when drawing comparatives, insofar as there is a listing of rights and privileges between Muslim men and Muslim women. To diminish any opportunity of misunderstanding, the Holy Quran as the final law of Muslims, has categorically stated examples with positive succinctness. These have been stated in the Holy Quran⁵ as follows, at **HQ33:35**.

The historical perception about women, developed over several thousands of years that women could not fight as soldiers at the battle-front, are inferior to men and must remain as mothers, maintainers of the household and no

¹ **HQ7:189** "He it is Who created you from a single soul, and of the same did He make his mate, that he might find comfort in her. So, when he covers her, she bears a light burden, then moves about with it. Then when it grows heavy, they both call upon Allah, their Lord: If You give us a good one, we shall certainly be grateful."

² This is sometimes characterized by or involving indiscriminate mingling or association, especially having sexual relations with a number of partners on a casual basis. Islam is against such behaviours.

³ Celibacy for both men and women are not permitted in Islam.

⁴ **HQ24:32-33** "And marry off those among you who are single (to spouses), and those who are fit among your male slaves and your female slaves. If they are needy, Allah will make them free from want out of His grace. And Allah is Ample-giving, Knowing. And those who cannot find a match must keep chaste, until Allah makes them free from want out of His grace. And those of your slaves who ask for a contract (to buy their freedom), give them the contract, if you know any good in them, and give them something out of the wealth of Allah which He has given you. And do not compel your slave-girls to prostitution when they desire to keep chaste, in order to seek the frail goods of this World's life. And whoever compels them, then surely after their compulsion Allah is Forgiving, Merciful."

⁵ **HQ33:35** "Surely the men who submit and the women who submit, and the believing men and the believing women, and the obeying men and the obeying women, and the truthful men and the truthful women, and the patient men and the patient women, and the humble men and the humble women, and the charitable men and the charitable women, and the fasting men and the fasting women, and the men who guard their (own) chastity and the women who guard, and the men who remember Allah much and the women who remember — Allah has prepared for them forgiveness and a mighty reward."

more must be dismissed and then replaced with new perception, that given the opportunity, women can do just as much, if given the supportive opportunity to do so.

Modern militaries, throughout the World, have embarked on using specialised warfare weaponry, which both men and women can most effectively use.

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

Conclusions

Apart from the reproductive organs for procreation, there is not an iota of difference between men and women, either materially or spiritually.

Since the period 610AD-632AD, Islam changed for the better; the dismal societal image and the placement of women, throughout the World. Before that, girls and women had no recognition in all societies. They were disposed of as easily as household chattels.

Girls and women have equal position in society, provided, of course, society will allow them the opportunity to perform to their personal capabilities.

Consequently, the United Nations developed several Conventions in 1979, which elevated the equality of women to that of men.

Notwithstanding those Conventions, as matters originating in the United Nations, in truthful essence, the spirited body of all those Conventions is from the Holy Quran.

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These pictures show that our beloved Prophet (s) Muhammad Mustafa's prediction that in the later ages the Sun of Islam shall rise from the West is coming true! Be a part of the jihad of love and friendship to spread Islam as the Holy Prophet (s) tried to do.

Foreign Guests at the 50-year celebrations



Foreign Guests at the 50-year celebrations

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Dutch/ Nederlands

De gunsten, uitmuntendheid en overtreffende verdiensten van de Heilige Koran

Uit: "GRACES, EXCELLENCES AND SURPASSING MERITS OF THE HOLY QURAN"

Door Hazrat Mirza Ghulam Ahmad, Stichter van de Ahmadiyya Beweging

Origineel uitgegeven door: Council for propagation of Islam, Ahmadiyya Anjuman Ishaat-l-Islam (Lahore) UK

Vertaald naar het Nederlands door: Imtiaz Hoeseni en Robbert Bipat

Goddelijke bron van de Heilige Koran

De Heilige Koran stelt op pragmatische wijze de waarheid van de basisprincipes van de Islam die het fundament vormen voor iemands verlossing, vast. Haar leringen zijn gebaseerd op een overtuigende filosofische redenering. Zij bewijst op voortreffelijke manier elk argument dat wordt aangevoerd, zoals het bestaan van de Schepper van het Universum. Daarnaast bevestigt zij ook de Eenheid van Allah en brengt doorslaggevende argumenten naar voren om de hoogste noodzaak van de goddelijke openbaring te rechtvaardigen.

Het is nooit een verlies om de waarheid van onwaarheid te onderscheiden. Dit op zichzelf is een onweerlegbaar bewijs dat de Furqan Majeed het Geopenbaarde Woord van Allah is. Het bevestigt ook Zijn goddelijke realiteit en zijn dominantie. Geen enkel geopenbaard geschrift vóór de Heilige Koran, noch enige wijze of filosoof die zijn talenten aanwendde op zoek naar waarheid, was ooit in staat om door verhelderende redeneringen, valse overtuigingen te benadrukken, of door uitmuntende argumenten twijfels en angsten

uit de menselijke geest te bannen. Deze glorieuze taak is op een unieke manier volbracht door de Heilige Koran.

De Heilige Profeet (vrede en zegeningen van Allah zij met hem) is nooit naar school geweest, zelfs niet voor een halve dag. Hij leerde nooit enige kennis, logisch of praktisch, van een filosoof of logicus, noch kwam hij in contact met een wijze of geleerde. Toch baseerde hij de goddelijke filosofie op rationele argumenten en zette hij dergelijke overtuigingen uiteen als een gegarandeerde blijvende redding, op een zodanige manier dat nergens in de hele geschiedenis van de mensheid een precedent kent. Dit is een prestatie van zo een hoog niveau, dat zonder goddelijke hulp ondenkbaar is. Hier moet het menselijk verstand buigen voor de Heilige Koran, die werd geopenbaard door Allah, Die geen rivaal heeft. Daarom kan menselijke kennis nooit worden vergeleken met goddelijke kennis.

(Baraheen Ahmadiyya, Vol. I)

Waarom is de Heilige Koran superieur aan andere [geopenbaarde] geschriften?

Ongetwijfeld zijn alle [geopenbaarde] geschriften als openbaringen gelijk. Vanuit het oogpunt van de volledigheid van het pleidooi en de uitmuntendheid van de overtuigingen die erin zijn verankerd, zijn sommige echter superieur aan andere. Vanuit dit oogpunt is de Heilige Koran superieur aan alle geschriften, omdat zij krachtig en overtuigend de principes van de ware religie uitlegt, het principe van de Eenheid van Allah uiteenzet, het panorama van de verboden zaken en de variëteiten van afgoderij (Sjirk) ontvouwt, uitstekende remedies voor spirituele kwalen voorschrijft, de valsheid van de valse geloofsbelijdenissen onthult en de waarheid van het ware geloof vaststelt op een manier die in het oog springt door zijn afwezigheid in andere geschriften. (Baraheen Ahmadiyya, Vol. II)

De Heilige Koran laat geen ruimte voor enig Geopenbaard Boek

De Heilige Koran werd geopenbaard in een tijd waarin de mensheid geconfronteerd werd met uitzonderlijke uitdagingen die zij het hoofd moest bieden. Er was overal sprake van morele degradatie. Er heerste chaos in het geloof. Er was een enorme geestelijke achteruitgang die elk onderdeel van het menselijk leven aantastte. Elke bedenkbare chaos en verwarring bereikte een ongekend dieptepunt.

Precies op dat kritieke moment werden de leringen van de Heilige Koran geopenbaard. Zo markeerde het de bekroning en voltooiing van de goddelijke wet voor de leiding van de mensheid. De vorige wetten waren onvolledig, aangezien de wanorde en het onheil nog niet hun hoogtepunt hadden bereikt toen ze werden geopenbaard. De geschriften waren net genoeg om aan de behoeften van de tijd te voldoen. Het opvallende verschil tussen de vroegere geschriften en de Heilige Koran is dus dat de eerste, zelfs als ze immuun waren gebleven, jammerlijk ontoereikend zouden zijn gebleken. Dit benadrukte de noodzaak dat er een compleet en onveranderlijk geschrift als de Heilige Koran zou komen.

De Heilige Koran laat geen ruimte voor enig geschrift om zijn leringen aan te vullen. De mogelijkheid van elk type geschrift is volledig uitgesloten, omdat er geen punt meer kan worden toegevoegd na de hoogste graad van uitmuntendheid en voltooiing die in de Heilige Koran is bereikt. De vervanging ervan is alleen denkbaar als men onterecht aanneemt dat het principe van de Eenheid van Allah, zoals door de Evangelieën en de Veda's bereikt, plaats zal maken voor afgoderij en dat de miljoenen ware gelovigen afgodendienaars en animisten zullen worden. Dit alles is echter puur fictief, aangezien de ten onrechte voorziene

gebeurtenissen nooit zullen plaatsvinden. (Baraheen Ahmadiyya, Vol. II)

De Heilige Koran en de Bijbel

Het is ronduit schandelijk te veronderstellen dat de Heilige Koran is gevormd uit de anekdotes of verhalen, of de filosofie van de evangeliën. Is het niet mogelijk dat het Geopenbaarde Boek van Allah enige gelijkenis vertoont met de oude geschriften? De Veda's van de hindoes hadden enkele waarheden die verborgen waren. De Heilige Koran ontvouwde ze. Betekent dit dat de Heilige Profeet (vrede en zegeningen van Allah zij met hem) de Veda's had bestudeerd? De massaproductie van de evangeliën met behulp van de moderne drukpersen was onbekend in Arabië. De Arabieren waren ronduit analfabeet. Als er een christen in Arabië was, dan had hij slechts een oppervlakkige kennis van zijn geloofsbelijdenis.

Waarom is in vredesnaam beweerd dat de Heilige Profeet (vrede en zegeningen van Allah zij met hem) de thema's uit de Evangelieën had geïmiteerd? Dit is een verwerpelijk idee. De Heilige Profeet (vrede en zegeningen van Allah zij met hem) was ongeletterd. Hij kon zelfs geen Arabisch lezen. Hoe kon hij boeken in het Grieks en Hebreeuws lezen!

De bewijslast om een boek aan te tonen dat bestond in de tijd van de Heilige Profeet (vrede zij met hem) en waarvan hij gebruik heeft gemaakt, ligt bij de tegenstanders. Als er in de Heilige Koran ook maar het geringste spoor van ontlening aan het oude of nieuwe testament was geweest, zouden de christenen van die dagen ophef maken en zeggen dat het was opgetekend nadat het van hen was gehoord. Er moet rekening mee worden gehouden dat alleen de Heilige Koran beweert een wonder te zijn. De inhoud, of het nu verhalen of anekdotes bevat, komt van het Ongeziene. Zij bevat ook profetieën over de toekomst die zich uitstrekt tot de Dag der Opstanding. Zelfs

vanuit het oogpunt van retoriek en welsprekendheid is het een wonder. In de tijd van de Heilige Profeet (vrede zij met hem) was het dus vrij gemakkelijk voor de christenen om aan te wijzen wat was overgenomen uit hun boeken en het plagiaat te noemen. Het zou dan de Islam teniet kunnen doen.

Het is nu echter te laat om beschuldigingen van plagiaat te doen. Het is simpelweg ondenkbaar dat de christenen uit beleefdheid stil bleven, ondanks ze genoeg boeken hadden die naar voren konden worden gebracht als de oorspronkelijke bron van de verhalen die in de Heilige Koran worden verteld, ongeacht of deze echt of onwaar waren. Het hele thema van de Heilige Koran is dus zonder twijfel Wahy – Goddelijke Openbaring - en deze Openbaring is zo bovenmenselijk magnifiek dat geen levend wezen iets dergelijks kan voortbrengen. Het is een zaak om er serieus over na te denken dat iemand die zijn thema uit andere boeken heeft geplagieerd en weet dat het van Allah komt, het nooit kan wagen om in de openbaarheid te treden en anderen uit te dagen om met hem te wedijveren. Het is nog vreemder dat niemand naar voren komt om zijn uitdaging aan te gaan en zich geroepen voelt om hem te ontmaskeren. Het feit is dat de christenen van nature verontwaardigd zijn over de uitdaging van de Heilige Koran. De reden voor hun verontwaardiging is dat de Heilige Koran een vernietigende slag heeft toegebracht aan de christelijke geloofsbelijdenis.

(Chashma Maseehi, blz. 14)

Degenen die de Heilige Koran verheerlijken, zullen worden verheven

Het is absoluut noodzakelijk voor u om de heiligheid van de Heilige Koran niet te schenden, aangezien uw hele leven erin ligt. Degenen die de Heilige Koran eren, zullen in de hemel worden geëerd. Degenen die voorrang geven aan de Heilige Koran boven elke traditie en elke uitspraak, zullen voorrang krijgen in de hemel. Voor de mensheid is er geen ander geschrift op aarde dan de Heilige Koran. Evenzo is er voor de zonen van Adam geen Apostel en Bemiddelaar behalve Muhammad Mustafa (vrede en zegeningen van Allah zij met hem). (KishIti-i-Nuh)

De Heilige Koran is Khatam al-Kutub

De Goddelijke Wet en *Nubuwwat* – Profeetschap - bereikten hun perfectie in de persoon van de Heilige Profeet (vrede en zegeningen van Allah zij met hem). Evenzo is de Heilige Koran de laatste van de geschriften. Er is geen ruimte voor het toevoegen van een punt of komma. Het is echter wel waar dat de zegeningen en gunsten van de Heilige Profeet (vrede en zegeningen van Allah zij met hem) en de vruchten van de leringen van de Heilige Koran en zijn leiding oneindig zijn.

(Paigham-i-Imam, blz. 26)

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Love
Lahore Allah's
Ahmadiyya Creation
Community

French

X_Du fait d'être juste avec l'Islam et les musulmans 2/2

Un cadre coranique sur l'équité entre les sexes

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



(Cet article est l'œuvre du Prof Henry Francis Espiritu Professeur Assistant VII en Philosophie à l'Université des Philippines.)

L'Islam est la religion la moins comprise du monde – incomprise aussi bien par ses adhérents les plus zélés que par ses opposants les plus farouches... L'ignorance du Coran est la cause réelle de cette incompréhension et une connaissance profonde du Coran éloigne l'ignorance tout comme le soleil éloigne l'obscurité de la nuit.

Les Interprétations Actuelles des Préceptes et Principes de l'Islam dans les « Pays Islamiques » Peuvent être Basées sur des Incompréhensions des Sources Coraniques.

Le troisième point que j'aimerais évoquer en réponse à la seconde partie de la question de mon étudiante est la suivante: il y a des interprétations des principes islamiques, qui sont considérés comme normatifs dans un pays « islamique » donné, qui peuvent être issues d'incompréhensions des sources coraniques telles que transmises et envisagées par le Prophète de l'Islam. Ce que je veux dire par là, c'est qu'il y a des versets coraniques interprétés sous l'angle de traditions profondément misogynes, prévalant dans les pays islamiques qui ne représentent en fait qu'une vision très éloignée de la société égalitaire prônée par le Prophète Muhammad.

Parlons du problème du *hijab*, par exemple. Le *hijab/hijib* est un mot arabe qui signifie se couvrir, masquer, ne pas montrer en public ; quand mis en relation avec l'adab islamique

(l'éthique), le hijab signifie la modestie, la pudeur lorsque l'on échange avec le sexe opposé. (Al-Qamus al Arabiyyah al Misriyyah (Dictionnaire Concis de l'Arabe du Caire). Le Caire : Al Maktabah Dar'ul Ilmiyyah, définition, Hijab.)

Actuellement, dans plusieurs pays islamique, l'hijab est considéré à l'unanimité comme étant le voile des femmes les couvrant des pieds à la tête. Cependant, dans le contexte originel du vocabulaire islamique, le hijab fait essentiellement référence à la modestie de celles ayant des échanges avec le sexe opposé ; un commandement qui, selon Maulana Muhammad Ali, un éminent exégète et traducteur du Coran, n'est pas réservé uniquement aux femmes. (Maulana Muhammad Ali, op. cit., pp. 132-133.)

Maulana Muhammad Ali souligne le fait que la prescription du hijab ne fait pas référence en premier lieu à la tradition rigide consistant à se voiler ou à s'isoler (purdah) pas plus qu'elle ne se limite qu'aux seules femmes croyantes ; le hijab est un appel moral à la modestie sexuelle, la pudeur, et la modération s'adressant à tous les musulmans, aussi bien les hommes que les femmes. Le principe égalitaire du hijab, une prescription non sexiste se trouve dans le Coran ; en revanche, c'est l'interprétation et la mise en pratique du principe du hijab au sein des pays musulmans qui est erronée et misogyne.

Maintenant, regardons le passage du Coran prescrivant le hijab et prêtons attention à son but :

Dis aux hommes croyants de baisser leur regard et de maîtriser leurs passions sexuelles. C'est plus pur pour eux. Sûrement Allah est au courant de ce qu'ils font. Et dis aux femmes croyantes de baisser leur regard et de maîtriser leurs passions sexuelles et de ne pas exhiber leurs parures sauf ce qui en paraît. Et qu'elles portent leur coiffure sur leur poitrine. (Surate Nur : 30-31) (Le Saint Coran: Traduction de Maulana Muhammad Ali. Lahore : Ahmadiyya Anjuman Ishaat Islam Lahore (USA), 2002. Tous les textes coraniques trouvés dans cet article sont les

traductions du Saint Coran de Maulana Muhammad Ali.)

Notez que dans ces versets, le commandement du hijab est donné aux hommes et aux femmes. Les versets exhortent « les hommes croyants » autant que les « femmes croyantes » à se montrer modestes et pudiques. Au cours du temps, cependant, l'exhortation à la modestie s'est transformée en une succession de commandements rigides tournés exclusivement sur le code vestimentaire des femmes, ce qui signifie porter un voile épais (voile) qui couvre la femme du visage aux chevilles ! Ce qui est le plus déroutant dans cette interprétation est que le code vestimentaire n'est pas suivi par les « hommes croyants » qui sont pourtant censés respecter le hijab comme mentionné dans les versets ci-dessus. Dans les sociétés dites islamiques, l'interprétation des versets coraniques est mise en application de façon arbitraire et avec une rigidité extrême pour les « femmes croyantes ». Cette situation est un exemple désolant de la manière erronée d'interpréter l'esprit et les intentions égalitaires du Coran et du Prophète de l'Islam.

Le fait que les femmes s'habillent modestement et portent un simple foulard sur la tête qui couvre également leur corps à l'exception de leurs mains et de leur visage, comme doivent le faire aussi les hommes, est en harmonie avec l'esprit de l'Islam. Le Coran impose aux deux de manifester leur modestie dans leur manière d'être avec les autres. Mais forcer les femmes à couvrir leur visage, quitte à ce que cela gêne leurs mouvements, est une coutume étrange qui est en totale contradiction avec ce que le Coran demande concernant le hijab. Un simple voile sur la tête pour la femme et une simple chéchia pour l'homme, les deux portant des vêtements simples, respectent parfaitement l'exhortation coranique du hijab. Mais aller au-delà de cette simple exhortation est déjà un fardeau excessif et injustifié que le Prophète n'a pas imposé aux femmes !

Maulana Muhammad Ali a insisté sur le fait que l'impératif éthique du hijab n'entrave en

aucun cas la vie des femmes. Pour ramener ce fait historique à son contexte, il nous faut une citation directe de Maulana Muhammad Ali. Le Maulana dit :

En ce qui concerne l'isolement des femmes, le Coran n'a jamais empêché les femmes de sortir de leurs maisons quand elles en ont besoin. Au temps du Prophète, les femmes allaient régulièrement dans les mosquées, et récitaient leurs prières avec les hommes, debout dans des rangées séparées. Elles rejoignaient aussi leurs maris dans les travaux des champs ; elles ont même pris part aux batailles et se sont occupées des blessés de guerre, en les retirant du champ de bataille si nécessaire, et aidaient les soldats de diverses manières. Elles pouvaient même se battre contre l'ennemi en cas d'urgence. Aucune tâche ne leur était interdite, et elles pouvaient exercer le métier qu'elles désiraient. Maulana Muhammad Ali, Introduction à l'Etude du Saint Coran, op. cit., p. 132.

Le hijab ne fut donc pas été prescrit pour isoler les femmes des affaires publiques (*pardah*) comme c'est le cas dans certains pays soit disant musulmans. Les femmes, du vivant du Prophète de l'Islam et même au temps des Vertueux Califes étaient très actives dans la

vie publique de la Oummah musulmane (la communauté spirituelle). Un exemple concret pour prouver cela est le fait que la femme bénie du Prophète, Hazrat Aishah Siddiqah enseignait les sciences islamiques aux compagnons, hommes et femmes. Hazrat Aisha Siddiqah était considérée comme la toute première mufti (juriste) de l'Islam dont les directives légales, éthiques et spirituelles furent reprises par les Saints Compagnons pour diriger la Oummah après la disparition du Saint Prophète. (Fatima Mernissi, Les Reines Oubliées de l'Islam, Minneapolis, Minnesota : University of Minnesota Press, 1993 ; pp. 66-69).

Il est important de préciser que les Saints Compagnons, en consultant les règles légales et les opinions théologiques dans les affaires de la communauté islamique de Hazrat Aisha n'ont fait que suivre le commandement du Prophète que l'on trouve dans le hadith sharif : « Apprenez vo-

tre religion d'Aïcha, mon Humeyra (la juste). Ecoutez ses paroles comme une abeille prêtant attention à sa ruche. » .(Abdelhalim Abu Shaka, L'Emancipation de la Femme au Temps du Prophète, Los Angeles : Muslim Women's League, 1990 ; pp. 150-152 ; citation du hadith sharif de l'Imam Bukhari (Fazail-e-Sayyidatina Aisha Siddiqah).)

Comprendre l'Islam Selon le Coran et les Intentions du Prophète : La Base d'une Équité Véritable Entre les Sexes

A ce stade-là, il nous faut dire que l'intention éthique essentielle du Coran est de conférer une équité sociale et des droits égaux pour les hommes et les femmes.

Allah le Tout Puissant a clairement montré Son infaillible intention de traiter les femmes à égalité avec les hommes en mentionnant les hommes et les femmes dans plusieurs versets du Coran. Par exemple, le Coran dit :

Et les croyants, hommes et femmes sont amis les uns avec les autres. Ils enjoignent le bien et interdisent le mal et font leurs prières et donnent l'aumône aux pauvres, et obéissent à Allah et Son Messager. Allah leur accordera une récompense. Sûrement Allah est Puissant, Sage. (Sourate Bara'at:19)

Le verset mentionné ci-dessus explique clairement les règles d'équité entre hommes et femmes en cela qu'Allah le Tout Puissant considère les femmes et les hommes comme les protecteurs (waliyyun) des uns des autres. Les femmes et les hommes sont tous deux censés accomplir des actes pieux comme preuves pour Allah le Tout Puissant de leur essentielle équité et de leur valeur intrinsèque en tant que personnes humaines.

Une autre preuve de l'équité intrinsèque entre hommes et femmes est le fait que les hommes et les femmes ont en eux une autonomie innée à suivre ou pas les commandements d'Allah le Tout Puissant. Les femmes et les hommes ont les mêmes tâches éthiques et les mêmes responsabilités spiritu-

elles ordonnées par la Volonté Divine, et dans l'Au-delà, les deux recevront la juste récompense de leurs actions sans prendre en considération leur différence de sexe. Le Coran l'explique clairement dans les versets suivants :

Quiconque fait le mal, il n'est rétribué qu'en fonction de cela ; et qui conque fait le bien, qu'il soit homme ou femme, croyant ou croyante, entrera dans le Jardin, pour un y recevoir une récompense sans mesure. (Sourate Mu'min :40)

Celui qui fait le bien, homme ou femme, et qui est croyant(e), Nous lui ferons certainement vivre une bonne vie, et Nous lui donnerons certainement sa récompense pour le meilleur de ce qu'il a fait. (Sourate Nahl :97)

Les hommes doivent jouir du bénéfice de ce qu'ils possèdent et les femmes doivent jouir du bénéfice de qu'elles possèdent. (Sourate Nisa :32)

L'éminent traducteur du Saint Coran, Maulana Muhammad Ali, a noté que le Coran manifeste l'équité entre hommes et femmes dans ses pages. Le Saint Coran déclare qu'il n'y a pas de différence entre hommes et femmes et que les deux peuvent atteindre le degré spirituel suprême s'ils effectuent de bonnes actions qui plaisent à Allah.¹¹ Ainsi, le plus grand cadeau que Dieu puisse conférer à l'humanité est Sa Révélation Divine et les femmes sont tout autant les récipients de cette grâce extraordinaire de Dieu à l'humanité. (Voir : Qasas : 7, Ta-Ha : 38, Ahl Imran : 42, Maryam : 16.)

Un Appel pour la Défense des Sociétés et celle des Femmes : Vers une Compréhension Véritablement Islamique de l'Équité entre les Sexes en Accord avec les Intentions Egalitaires du Prophète Muhammad

Maintenant, retournons à la plus importante question : ayant apporté la preuve de l'engagement sans faille du Coran pour une équité absolue entre les hommes et les femmes, pourquoi la Oummah Islamique (la communauté spirituelle) est-elle à la traîne en

matière d'équité entre les sexes ? Pourquoi la situation des femmes dans les pays soi-disant musulmans est si pitoyable ?

Laissez-moi entamer ma réponse en citant un hadith sharif de notre Saint Prophète Muhammad. Le Prophète a dit ceci :

... La culpabilité de l'opresseur n'est pas inférieure à celle de l'opprimé. L'opresseur est sûr d'être sévèrement puni pour son injustice et sa cruauté envers l'opprimé. Mais l'opprimé est responsable de ne pas lutter de toutes ses forces pour faire cesser son oppression... De même, l'ignorance est un grand péché et demander d'être dispensé du respect de la loi pour cause d'ignorance n'est pas acceptable.

Selon la tradition prophétique mentionnée ci-dessus (le hadith sharif), l'ignorance peut être la cause de l'oppression. L'ignorance des réels enseignements de l'Islam, en particulier l'ignorance du Coran dans son contexte historique et textuel, peut conduire à l'oppression et ceux qui ignorent leurs droits comme énoncés dans le Coran sont susceptibles d'être opprimés. Ce point important est un appel aux musulmans pour qu'ils connaissent intimement leur religion et exhorte les non musulmans à comprendre et à étudier de manière sérieuse le contexte historique des pratiques Islamiques décrites dans le Coran.

Il est injuste de blâmer l'Islam à cause de la mauvaise conduite de ses adeptes tout comme il est injuste de blâmer l'ensemble du Christianisme à cause de la cruauté sanguinaire de la papauté médiévale ou à cause de la Contre-Réforme catholique qui conduisit à l'Inquisition espagnole. D'un autre côté, s'il est juste de constater que les médias occidentaux, les différentes cultures des pays musulmans et

les interprétations du Coran façonnent notre vision de l'Islam et des femmes, cette constatation ne devrait pas dispenser les musulmans ni les non-musulmans de prendre leurs responsabilités.

Il est maintenant grand temps pour nous tous de briser les chaînes de l'ignorance et de l'oppression en étudiant de manière sérieuse ce que la source originelle de l'Islam, le Coran lui-même, dit au sujet des femmes. Et il est aussi de notre devoir d'informer les autres que les droits des femmes et des hommes sont égaux, tels qu'explicités dans le Coran. Cela fait cliché de dire que la connaissance est le pouvoir, mais je pense qu'il faut nous en rappeler. Il nous faut aussi nous souvenir que de ne pas corriger les mauvaises interprétations de l'Islam concernant les femmes revient à fuir ses responsabilités et à adopter une attitude lâche. La question de mon étudiante qui m'a incité à rédiger cet article était en fait une étape préliminaire mais vitale du chemin allant dans la bonne direction – le dialogue religieux envers la question des sexes. Oui, les musulmans ou les chrétiens, ou n'importe quelles personnes de bonne volonté, peuvent chérir leur différence dogmatique mais aussi coopérer à l'émancipation des femmes victimes du sexisme et de discrimination. Le problème des droits des femmes peut même être une source de coopération entre les gens, de solidarité internationale, sans que les différences religieuses ne posent problème. Coopérons tous ensemble pour que le combat pour l'émancipation des femmes devienne une réalité.

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Italian

L'Uomo. (Il solo) Uomo

By Luca del Negro



Come siamo giunti a oggi, epoca in cui il pensiero, la cultura e la Legge occidentale governa e pilota per interdipendenza asservita la pressoché arenata Ummah islamica dovendo con ragione e coerenza dare propensione all'incontrastato potere delle merci e alla propellente finanza, strumenti controllati in esclusiva dell'Occidente per quanto fino a qui e oggi è dimostrato?

Quale è l'odierno ruolo di importanza degli Stati islamici, contenitori della Ummah, rispetto ai Paesi occidentali e capitalisti, si pensi alla Turchia, all'Iran, all'Egitto, al Marocco, all'Algeria o alla piccola Tunisia per citarne alcuni includendo i ricchissimi Paesi come gli Emirati Arabi, L'Oman, il Qatar, il Kuwait e altri ancora, senza dimenticare quei Paesi più a Oriente come il Pakistan e l'Indonesia e quelli appena costituiti o da poco indipendenti come Bosnia, Kazakistan e Uzbekistan, Kosovo eccetera?

E come riallineare, considerate le ecatombi senza fine in un pensiero per la Siria, l'Iraq, l'Afghanistan, Il Sudan, lo Yemen, IL GENOCIDIO IN ATTO in Palestina, la Libia e ogni altro Paese che si crede mussulmano – chiedendo qui e ora venia per la non menzione di ogni altro Popolo massacrato dalle armi di distruzione di massa – la fratellanza nel nome di Dio-Allah?

Di quale grado è la marginalità in cui questi Paesi si trovano e, soprattutto, quali sono le tendenze e le prospettive di quelle comunità islamiche che popolano in maniera sempre più ampia Stati che non hanno avuto a intendere di Allah in forma diretta?

In conclusione, quali sono i rapporti tra costoro, i Paesi islamici e gli altri che primeggiano nell'economia finanziaria (politico-

finanziaria) di successo se, andiamo ad acuire l'analisi verso le logiche impositive che contraddistinguono i Paesi *leader*, U.S.A. e/o Nazioni Europee per esempio, dovendo legare la scienza politica a una corsa costante, senza sosta e senza scrupoli etici, in palese disaccordo di fronte ai dogmi della Fede in Dio? E come definire queste logiche, nel frattempo, finché Egli, l'Eterno, dia preciso segnale dell'imminente Giudizio Universale, sommo e assoluto "arresto totale"?

Il criterio denominato "pace a oltranza" come soggetto, considerato esso l'elemento parziale per la salvaguardia della convivenza sociale e incentivo per la comunicazione intersoggettiva, non è compatibile con l'Islam e non lo è, non può esserlo, perché questo ricercato aspetto, quando è materia anche politica, include la possibilità certamente negata alla Ummah dalla sottomissione a Dio e alla Sua Legge, di costruire ma anche modellare la propria identità in nome del progresso o di un progetto sui generis che non comprenda Allah come fondamentale.

Fondamentale e necessario è stabilire, riguardo l'Uomo, l'identità riconosciuta nella dottrina islamica quale essa fonte di regolamento di diritti (in questa particolare descrizione) attraverso il velare e rivelare "Azione divina": l'essere Uomo, il nucleo, il portante, il destinato speciale di un insieme efficace e unico di *indicazioni* profetiche nella definizione di permanenza sulla Terra, ponendo riguardi dopo la morte; Uomo come essere privilegiato (da Dio) che ha facoltà di discernere attraverso il criterio d'azione della *recta ratio* la ricerca del benessere personale e della sua comunità, superando la presunzione di disporre di un'azione di modellamento della perfezione della Natura e valutando attraverso la Fede ogni possibile conseguenza.

Per questa conclusione, per questa affermazione e solo per questo astratto fine, la definizione di codesta scrittura come apologetica (non asservita) è sì accettata e contemplata, ricercata e interessata, ambita e desiderata; con l'aiuto di Dio, le pagine a seguire inclini alla

critica costruttiva, verranno alla luce e si manifesteranno in un'ispirazione vincente per chi già possiede un vantaggio, quello della sottomissione a Dio, fosse anche non del tutto cosciente o incline a esorcizzarsi.

Il fedele mussulmano, dal primo disagio che gli viene sospinto e agitato nonché cucito addosso nell'epoca moderna in cui gli è dato di vivere pressoché ognidove, età corrente in cui con deforme errore l'Islam viene presentato inadeguato e insufficiente, datato e superato perfino da alcuni studi islamici che ritengono falliti i tentativi di secolarizzazione, non considerando infine gli ultimi sviluppi presentati da una platea certamente laica che ne osa un ripensamento critico attraverso la ricerca del benessere in contrasto – secondo questo azzardo – con la Fede stessa, non dovrà temere di proseguire la lettura, ricercando nel contempo un'opportunità.

«Questo Corano lo abbiamo riempito di ogni sorta di esempi per gli uomini, ma l'uomo è il più cavilloso che ci sia.»

(SACRO DIVINO CORANO Sura 18:54)

«Abbiamo creato l'uomo nella migliore dirittura di forme.»

(SACRO DIVINO CORANO Sura 95:4)

«L'uomo è perduto, tranne coloro che credono e fanno il bene e si raccomandano l'un l'altro la verità e si raccomandano l'un l'altro la pazienza.»

(SACRO DIVINO CORANO Sura 103:2, 3)

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ENGLISH

How did we arrive at today, an era in which Western thought, culture and law govern and steer the almost stagnant Islamic Ummah through enslaved interdependence, having to give way, with reason and consistency, to the **unchallenged power of commodities and propulsive finance, instruments controlled exclusively by the West, as has been demonstrated thus far and to this day?**

What is the current role of importance of Islamic states, containers of the Ummah, compared to Western and capitalist countries? Think of Turkey, Iran, Egypt, Morocco, Algeria or small Tunisia, to name a few, including the very rich countries such as the United Arab Emirates, Oman, Qatar, Kuwait and others, not to mention those countries further East such as Pakistan and Indonesia, and those newly formed or recently independent countries such as Bosnia, Kazakhstan, Uzbekistan, Kosovo, etc.?

And how to realign, considering the endless carnage in Syria, Iraq, Afghanistan, Sudan, Yemen, THE GENOCIDE IN PROGRESS in Palestine, Libya and every other country that considers itself Muslim – asking forgiveness here and now for not mentioning every other people massacred by weapons of mass destruction – brotherhood in the name of God->Allah?

How marginalised are these countries and, above all, what are the trends and prospects for those Islamic communities that are increasingly populating states that have not had direct contact with Allah?

In conclusion, what are the relations between them, the Islamic countries and the others that excel in the successful financial (political-financial) economy if, let us sharpen the analysis towards the impositive logic that characterise the leading countries, **the US and/or European nations, for example, having to link political science to a constant, relentless and unscrupulous race, in clear disagreement with the dogmas of faith in Allah?** And how can we define these logics, in the meantime, until **He, the Eternal One, gives a clear sign of the imminent Last**

Judgement, the supreme and absolute “total arrest”?

The criterion known as “peace at all costs” as a subject, considered as a partial element for the preservation of social coexistence and an incentive for inter-subjective communication, is not compatible with Islam and cannot be so, because this sought-after aspect, when it is also a political matter, includes the possibility, certainly denied to the Ummah by submission to God and His Law, of building but also shaping one's identity in the name of progress or a project on genres that does not include Allah as fundamental.

It is fundamental and necessary to establish, with regard to Man, the identity recognised in Islamic doctrine as the source of the regulation of rights (in this particular description) through the veiling and revealing of “Divine Action”: being Man, the core, the bearer, the special destiny of an effective and unique set of prophetic indications in the definition of permanence on Earth, placing consideration after death; Man as a privileged being (by Allah) who has the power to discern, through the criterion of action of recta ratio, the pursuit of personal well-being and that of his community, overcoming the presumption of having the power to shape the perfection of Nature and evaluating every possible consequence through Faith.

For this conclusion, for this statement and only for this abstract purpose, the definition of this writing as apologetic (not subservient) is accepted and contemplated, sought after and desired, coveted and desired; with God's help, the following pages, inclined towards constructive criticism, will come to light and manifest themselves in a winning inspiration for those who already possess an advantage, that of submission to God, even if they are not fully conscious or inclined to exorcise themselves.

The faithful Muslim, from the first discom-

fort that is thrust upon him and stirred up, as well as tailored to him in the modern era in which he is given to live almost everywhere, the current age in which Islam is presented with deformed error as inadequate and insufficient, outdated and surpassed even by some Islamic studies that consider attempts at secularisation to have failed, and finally, not considering the latest developments presented by a certainly secular audience that dares to critically rethink it through the search for well-being in contrast – according to this gamble – with the Faith itself, should not be afraid to continue reading, while seeking an opportunity.

Surah al-Kahf (The Cave) 18 : 54
And We have certainly diversified in this Qur’ān for the people from every [kind of] example; and more than anything else, the human being is the most argumentative

Surah at-Tin (The Fig) 95 : 4

We have certainly created the human being in the best of stature

Surah al-ʿAsr (Time) 103 : 2,3
Indeed, the human being is in loss, except for those who have believed and done righteous deeds and advised each other to truth and advised each other to patience

Lucaa del Negro, revised (ITA+ENG)

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Spanish

Halal: Experiencias desde Occidente

Por Ubaldo Pino



En las bulliciosas ciudades occidentales, donde la diversidad cultural se entrelaza en la cotidianidad, la alimentación se convierte en un terreno clave para la expresión de la identidad y la pertenencia. Para millones de musulmanes, la búsqueda de alimentos Halal no es simplemente una elección dietética, sino un componente esencial de su fe y su modo de vida. Sin embargo, esta práctica ancestral se enfrenta a desafíos singulares en contextos ajenos a sus raíces, donde la falta de información, la escasez de opciones y los prejuicios sociales pueden dificultar la observancia de los preceptos islámicos. Así, la mesa Halal se transforma en un espacio donde convergen tradición, adaptación y resiliencia frente a nuevas realidades. Este ensayo examina en profundidad el significado y las prácticas asociadas a los alimentos Halal, así como los retos y oportunidades que surgen para las comunidades musulmanas en Occidente. A través de un análisis reflexivo y contextual, se abordarán tanto los obstáculos que enfrentan los musulmanes para acceder a productos Halal auténticos como las estrategias emergentes que buscan facilitar la integración cultural sin sacrificar la identidad religiosa. La exploración de este fenómeno permitirá comprender cómo la alimentación Halal no solo preserva valores y creencias, sino que también impulsa el diálogo intercultural y la adaptación en sociedades plurales.

Concepto y requisitos de los alimentos Halal

Definición de Halal en la alimentación

El término “Halal” proviene del árabe y significa “permitido” o “lícito” según la ley islámica, conocida como sharía. En el contexto alimentario, Halal hace referencia a todos aquellos productos y prácticas que cumplen con los preceptos religiosos establecidos para el consumo por parte de los musulmanes. Esto implica no solo la ausencia de ingredientes prohibidos, como el cerdo y sus derivados o el alcohol, sino también la observancia de procedimientos específicos en la obtención y preparación de los alimentos, asegurando así su pureza y adecuación espiritual. La alimentación Halal se convierte en una manifestación tangible de la fe musulmana, ya que cada acto de consumo se asocia con principios éticos y religiosos que buscan garantizar el bienestar físico y espiritual del individuo. Esta perspectiva integral abarca tanto los ingredientes como los métodos de sacrificio animal, que deben realizarse invocando el nombre de Dios y minimizando el sufrimiento del animal. Así, la definición de Halal en la alimentación no se limita únicamente a una lista de productos permitidos o prohibidos, sino que engloba un conjunto de valores relacionados con la higiene, la justicia y el respeto hacia los seres vivos. En consecuencia, para las comunidades musulmanas, consumir alimentos Halal es una forma de mantener la coherencia entre sus creencias religiosas y sus hábitos cotidianos, reforzando su identidad cultural incluso en contextos donde predominan otras tradiciones alimentarias.

Normativas y prácticas para la certificación Halal

La certificación Halal es un proceso riguroso que garantiza que los alimentos cumplen con los requisitos establecidos por la sharía para ser considerados aptos para el consumo musulmán. Este procedimiento involucra tanto controles sobre los ingredientes utilizados como sobre las condiciones higiénicas y éticas en las etapas de producción, almacenamiento y distribución. Las entidades certificadoras evalúan aspectos como la trazabilidad de las materias primas, la limpieza de las instalaciones y la ausencia de contaminación cruzada con sustancias prohibidas, asegurando así un alto estándar de calidad y conformidad religiosa. El proceso de certificación suele incluir auditorías periódicas, capacitación del personal y documentación exhaustiva que respalde cada etapa del ciclo productivo. Gracias a estas normativas y prácticas, los consumidores pueden identificar fácilmente los productos Halal a través de sellos oficiales en los envases, lo que les brinda confianza al momento de elegir alimentos compatibles con sus creencias. Este sistema no solo facilita la integración social y cultural en contextos occidentales diversos, sino que también promueve el respeto por la pluralidad religiosa dentro del ámbito alimentario.

Retos para los musulmanes al buscar alimentos Halal en Occidente

Disponibilidad limitada y etiquetado confuso

Lejos de ser una cuestión meramente logística, la escasez de alimentos Halal en supermercados convencionales y la falta de

claridad en el etiquetado representan obstáculos significativos para quienes buscan cumplir con sus preceptos religiosos. Mientras que en algunas grandes ciudades pueden encontrarse tiendas especializadas, en áreas periféricas o rurales la oferta suele ser casi inexistente, obligando a muchas familias musulmanas a desplazamientos largos o a recurrir a alternativas poco fiables. A esto se suma la ambigüedad de las etiquetas, que en ocasiones omiten información clave sobre ingredientes o procesos de producción, generando incertidumbre y desconfianza. Esta situación no solo dificulta la planificación diaria de las comidas, sino que también puede provocar sentimientos de exclusión al evidenciar la falta de reconocimiento hacia las necesidades culturales y religiosas de una parte significativa de la población.

Desinformación y prejuicios culturales

Lejos de limitarse a la escasez de productos, la desinformación y los prejuicios culturales constituyen barreras menos visibles pero igualmente significativas para quienes buscan mantener una dieta Halal en Occidente. En muchos casos, la falta de conocimiento sobre los principios islámicos alimentarios genera malentendidos tanto en el entorno social como en el ámbito institucional, lo que puede traducirse en actitudes excluyentes o en la oferta de opciones inadecuadas en comedores escolares, hospitales y restaurantes. Por otro lado, los estereotipos asociados a la práctica religiosa pueden provocar que las solicitudes de alimentos Halal sean percibidas como exigencias infundadas o ajenas a la realidad local. Esta situación no solo dificulta el acceso a comidas seguras y compatibles con la fe, sino que también puede afectar el sentido de

pertenencia y autoestima de los musulmanes, quienes se ven obligados a justificar continuamente sus elecciones ante miradas poco comprensivas.

Impacto social y cultural del consumo Halal en Occidente

Integración cultural y preservación de la identidad religiosa

Lejos de ser un simple marcador de diferencia, el consumo de alimentos Halal en sociedades occidentales puede convertirse en un puente que fomenta la integración y el respeto mutuo. A medida que las comunidades musulmanas mantienen sus prácticas alimentarias, no solo preservan su herencia religiosa, sino que también enriquecen el tejido social con nuevas costumbres y sabores. Por ejemplo, la proliferación de restaurantes Halal y la incorporación de productos certificados en supermercados han propiciado espacios de convivencia donde personas de distintas creencias comparten experiencias culinarias. Además, iniciativas interculturales como ferias gastronómicas o talleres sobre cocina Halal han demostrado que la alimentación puede ser una poderosa herramienta para derribar estereotipos y promover el diálogo entre culturas. De este modo, lejos de aislar a quienes siguen estas normas, la visibilidad del consumo Halal contribuye activamente a la construcción de sociedades más inclusivas y abiertas a la diversidad.

Estrategias para mejorar la experiencia Halal en países occidentales

Promoción de certificaciones confiables y educación pública

En el contexto occidental, fomentar la

confianza en los productos Halal requiere más que la simple presencia de sellos certificados en los envases. Es esencial impulsar campañas educativas dirigidas tanto a consumidores musulmanes como al público general, con el fin de aclarar los criterios y la importancia de la certificación Halal. Por ejemplo, talleres en escuelas y centros comunitarios pueden contribuir a desmitificar conceptos erróneos y reducir prejuicios, al tiempo que capacitan a los comerciantes sobre prácticas responsables de etiquetado y manipulación. Además, la colaboración entre autoridades sanitarias, organizaciones musulmanas y empresas alimentarias puede fortalecer los mecanismos de control y transparencia, generando un entorno donde la confianza se construya sobre información clara y verificable. De este modo, se sientan las bases para una convivencia más inclusiva, donde las necesidades alimentarias específicas sean reconocidas y respetadas por toda la sociedad.

Incremento en la oferta y accesibilidad de productos Halal

A medida que crece la demanda de productos Halal en los países occidentales, resulta imprescindible que tanto el sector público como el privado colaboren para diversificar y ampliar la oferta disponible. Algunas cadenas de supermercados han comenzado a incorporar líneas específicas de alimentos Halal, facilitando el acceso a una mayor variedad de productos frescos y procesados para las familias musulmanas. Del mismo modo, la aparición de plataformas digitales especializadas ha permitido conectar a productores certificados con consumidores en zonas donde antes era difícil encontrar opciones adecuadas. Sin embargo, la verdadera transformación ocurre cuando

se fomenta la creación de mercados locales y ferias comunitarias que promueven la producción Halal a pequeña escala, integrando a emprendedores musulmanes en el tejido económico local. Esta sinergia no solo incrementa la accesibilidad, sino que también fortalece los lazos sociales y contribuye al reconocimiento de la diversidad cultural en el entorno cotidiano.

Conclusión

La alimentación Halal, más que una simple elección dietética, constituye un pilar fundamental en la identidad y la vida cotidiana de millones de musulmanes que residen en contextos occidentales. A lo largo de este análisis, se han puesto de relieve las complejidades inherentes a la búsqueda de alimentos Halal, desde la necesidad de comprender sus fundamentos religiosos y normativos, hasta los retos concretos que surgen en sociedades donde la oferta puede ser limitada y el desconocimiento genera obstáculos adicionales. Frente a estos desafíos, la perseverancia de las comunidades musulmanas en mantener sus prácticas alimentarias ha impulsado procesos de integración cultural, fomentando tanto la adaptación como la visibilización de la diversidad. En última instancia, la experiencia Halal en Occidente refleja la capacidad de las sociedades para dialogar, aprender y transformar sus entornos hacia una mayor inclusión. Apostar por la educación, la transparencia y la ampliación de la oferta Halal no solo responde a una necesidad concreta, sino que abre la puerta a una convivencia más respetuosa y enriquecedora. Así, la mesa compartida puede convertirse en un espacio de encuentro, donde la diversidad no es motivo de división, sino una oportunidad para el entendimiento mutuo. ([Back to Contents](#))

More Pictures from Trinidad



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