



The Light

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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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Condolences

The Light and members of the Lahore Ahmadiyya Community send their sincere condolences to Dr Robbert Bipat, our editor, his wife and his children on the passing away of his mother-in-law, Ursula Laileonnisa Ishaak-Goedar.

The Call of the Messiah

by **Hazrat Mirza Ghulam Ahmad**

**The Promised Messiah and
Mahdi**



(Editor's note: "Predominance of Islam" is the English translation of the Promised Messiah's book, Fath-i Islam, by the late Mirza Masum Baig. In this, the Promised Messiah discusses his mission. The Editor has made some changes to the translation to bring the English up-to-date.)

The Divine promise

O people of wisdom and understanding! Do not be surprised and astonished that the Most High God has vouchsafed a heavenly light at this time of extreme necessity and darkness and sent a man into the world for the propagation of the message of Islam, the dissemination of the Holy Prophet's luminous light, for the good and guidance of the Muslims and the purification of their inner life. It would have been bewildering if the Most High God, Who is the Protector of the religion of Islam and Who had promised to preserve the teaching of the Qur'an from ever becoming graceless and gloomy, abortive and atrophied, had not redeemed His Holy Word. It would have been puzzling if the clear and distinctly stated prophecy of the Holy Prophet that at the commencement of every century, the Most High God would raise a man who would revive His religion failed even after this dreadful darkness and the internal and external disruption and discord.

To spread translations of the Holy Qur'an or religious books and Traditions of the Holy Prophet as a ritual, . . . to show off, or teach unsuccessful innovations, as practised by most of the present-day religious dignitaries, cannot be called the revival of Religion in the proper and strict sense. This practice, on the contrary, is the renewal of the way of the Devil and an attack on religion. The propagation of the Holy

Qur'an and the authentic Traditions of the Holy Prophet in the world is doubtlessly a noble work, but the execution of this work merely by way of formalism without conforming one's life to the spirit of the Holy Qur'an and the Traditions is only a pretentious service which any learned man can perform and accomplish. It has, however, nothing to do with the Divine mission of *Mujaddadiyyat*, the Revival of Religion. And all these matters are nothing but ostentatious bragging in the sight of God, Who says:

"O you who believe, why you say that which you do not? It is most hateful in the sight of Allah that you say that which you do not" (61: 2, 3); and: "O you who believe, take care of your soul; he who errs cannot harm you when you are in the right way" (5: 105).

How can the blind lead the blind and the one himself infected with leprosy purify and cleanse other people? The task of the revival of religion is that pure phenomenon which, in the first instance, descends with the ardent and active zeal of love on that immaculate heart that has risen to the high stage of pure Divine Communion. Then its influence penetrates sooner or later into other people. The men invested with that office and power of *Mujaddadiyyat* are not mere egotists but are, as a matter of fact, the true representatives and spiritual successors of the Holy Prophet, and the Most High God makes them inherit all the blessings which are bestowed upon prophets and apostles. The words spoken by them proceed spontaneously from a supernatural impulse and not from mere external stimulus or self-acting. The brilliant light of Divine revelation illuminates their hearts, and in every difficulty and embarrassment, they are instructed and taught by the Holy Spirit. Their words and deeds are not vitiated and defiled by the touch of worldliness, for they are perfectly purified and completely detached and weaned.]

Promise redeemed

It is not, therefore, an occasion to be dazzled. But a time for the offering of thousands of thanks and the rejuvenation of faith and belief.

The Most High God, out of His kindness and grace, has redeemed His promise. Without even a moment's delay in fulfilling the prophecy spoken through the mouth of His Prophet. He has not only brought to pass and fulfilled this prophecy but has also opened the door for thousands of prophecies and signs for the future. If you believe and have faith, you should express your deep gratitude. Offer thanksgiving prayer and praise to the Most High God, for you have found the time in expectation of which your forbears of old passed away and yearning to see which innumerable souls departed from this earth. It is now up to you to appreciate and duly esteem its worth and reap the benefit from it, or let this golden opportunity slip through your hands. I will repeat, and I cannot refrain from this declaration. I am the man raised in this age to reclaim people so that faith may again be reinstalled in their minds. I have been sent in the same manner as was sent, after the prophet Moses, that man whose soul was taken up and lifted to heaven in the reign of Herod, after suffering a good deal of trouble and torture. The Lord of the prophets, Moses the second, appeared. Of him, the Holy Qur'an says this.

"Surely We have sent you an Apostle, a witness against you, as We sent an Apostle to Pharaoh". (73: 15)

In the matter of his mission, he was the like of Moses. But superior to him in rank and dignity, he made his appearance for the chastisement of other pharaohs. The promise of being given the like of the Messiah was also vouchsafed to him. And that Promised Messiah, invested with the spirit and power of Jesus, son of Mary, has now similarly descended from heaven. After a lapse of a similar period that had passed from Moses the first to the appearance of Jesus, son of Mary, in the fourteenth century. His descent was spiritual, much in the same way as perfect persons, after their ascension to heaven, descend for the reformation and guidance of the human race. He descended in an age which was, in all respects, similar to the age of Jesus, son of Mary, so that it may be a sign for those who understand. ([Return to Contents](#))

Terrorism Is a Political Phenomenon. To Blame it on Islam is Wrong



By N. C. Asthana

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<https://thewire.in/communalism/terrorism-is-a-political-phenomenon-to-blame-it-on-islam-is-wrong>

Scholars have shown that there is no evidence that Islam has ever preached the use of terror, yet this narrative doesn't stop.

Ever since the victory of the Taliban in Afghanistan, Islamophobia in the world in general and India, in particular, has received a fresh impetus. A common refrain, which you are quite likely to hear even from those who are not self-proclaimed anti-Muslims, is, "All Muslims are not terrorists, but all terrorists are Muslims."

The insinuation implicit in this belief is that there is something such and fundamentally wrong with Islam per se, which predisposes Muslims towards becoming brutal terrorists. In fact, even the brutal beheadings of captives by ISIS terrorists like Jihadi John are, in popular Islamophobic perception, attributed to them being Muslims and not to the individuals' perversity.

Indiscriminate use of a term like 'Islamic terrorism' has created an impression in the minds of a large number of people that terrorists who happen to be Muslims exist because Islam, somehow 'approving' of terrorism, drives them inexorably towards it.

The notion is so widespread that even scholars are not immune from it. An Israeli scholar Shmuel Bar, for example, while admit-

ting that terrorism is not an Islamic phenomenon, still provocatively and misleadingly titled his study 'The Religious Sources of Islamic Terrorism.

This is a dangerous misconception – a vicious myth that is rooted as much in ignorance as in prejudice. Terrorism, as we find it today, did not exist in the early days of Islam when its religious concepts were crystallised for posterity. Hence, there is no question of there being any support for the modern phenomenon of terrorism in the Qur'an or the Hadis, a record of the words, actions, and the silent approval of the Prophet.

Had there been any religious sanction for terrorism as we understand it today, someone was bound to have discovered it sometime in the past. There is no reason to believe that some people found them only in the 20th century and have gone berserk.

People usually fail to spot the fallacy in holding on to such a notion. If it is accepted that there is indeed a thing called 'Islamic terrorism, the only logical solution to the problem of terrorism in the world would be to eliminate Islam per se from the face of the earth. This is because Islamic religious concepts are immutable, and hence the virus of terrorism cannot be isolated from the body of Islam. If the world is, by any chance, unanimous in believing that Islam is the source of terrorism, let them raise an international coalition force and destroy it; however, it is unfair to keep on tormenting Muslims on a mistaken notion.

The fallacy persists even if they use terms like 'Islamist terrorism', 'jihadist terrorism', 'militant Islamism', or 'Wahabi terrorism'. All of them necessarily imply that it is terrorism inspired eventually by Islam, or perhaps an 'aberrant' variety of Islam – the blame on Islam, however, remains the same.

Misconceptions regarding the concept of Jihad

In theological matters, there cannot be any final authority or interpretation. However, we

must have the intellectual honesty to take note of those interpretations that do not conform to the notions emanating from Islamophobia.

The very word 'jihad', for example, is often loosely translated in the West as 'Holy War'. Fact is, as J.M.B. Porter also points out, there is no term in classical Arabic, which means 'Holy War'.

The Western notion of a Holy War comes from the Crusades. The etymology of the word Crusade (from French Croisade, f. Croix meaning 'cross', f. Sp. Cruzado, f. Croisee, literally meaning 'the state of being marked with the Cross') makes it clear that it meant 'War for the Cross'.

Scholars like Bernard Lewis and Richard Ostling also admit that the closest equivalent of 'Holy War' in Arabic would be *Harb Muqaddas*. Incidentally, this word does not figure in the Qur'an or any other classical Arabic text. Jonathan Riley-Smith points out that the concept of Jihad was codified during the Muslim conquests of the eighth century, long before Pope Urban II preached the First Crusade in 1095. Hence, the question of Jihad being any 'Holy War' does not arise.

Jihad, or more correctly, the full expression *Jihad fi sabilillah*, as Sayyid Abul A'la Maudoodi, the well-regarded scholar of Islam says in his famous works '*Jihad fi Sabilillah*' and '*Al-Jihad fil Islam*', means 'to strive, to exert or to take extraordinary pains in the way of Allah'.

Along this line, Majid Khadduri, one of the most respected theologians of Islam, describes four kinds of Jihad:

Jihad of the heart (*jihad bil qalb/nafs*);
 Jihad by the tongue (*jihad bil lisan*);
 Jihad by the hand (*jihad bil yad*); and
 Jihad by the sword (*jihad bis saif*).

An ordinary warrior or combatant fighting for worldly objectives is called *muhaarib*; a *mujahid* fights for loftier objectives. The Prophet himself, after his return from battle, reportedly commented that "We have returned

from the Lesser Jihad (Al-jihad Al-Asghar, meaning battle) to the Greater Jihad (Al-jihad Al-Akbar, that is, struggle for one's soul)."

The usual references in the West to the Surah Anfal verse 8:39, Surah Al-Baqarah verse 2:193 and Surah At-Tauba that have flooded the internet as some sort of Qur'anic support for violence against non-Muslims have been hotly contested by numerous scholars. Muhammad Mushtaq Ahmad, for example, concludes in his study 'The Notions of Dār al-Ḥarb and Dār al-Islām in Islamic Jurisprudence with Special Reference to the Ḥanafī School' that Muslims must not fight against non-Muslims who are not belligerent towards them just for their being non-Muslims.

It has also become fashionable to blame a mysterious thing called radicalisation for the phenomenon of terrorism. People have, in fact, been speaking of terrorism, radicalisation, and fundamentalism in the same breath as if they all happen to be synonymous.

Etymologically, the word 'radical' comes from the Latin *radix-radice* meaning 'root'.

For any religion, holding fast to its original beliefs and practices or observing extreme religiosity might lead to a regressive or backward society by modern standards; it, per se, cannot lead to terrorism. If one insists, she is free to live the way the original proponents of his faith did; it does not follow from it that she would become a terrorist because the original proponents were not terrorists.

Terrorism is not simply the employment of unlawful violence or unconventional means of combat (asymmetric, guerrilla or whatever) to inculcate fear, intended to coerce or intimidate governments or societies. Since most other crimes also involve unlawful violence, terrorism is distinguished from them by its objectives. These objectives might have religious or ideological overtones or undertones, but they are necessarily political in character. Criminals commit crimes for personal gain; terrorists don't. When non-state actors decide to resort to terrorism, it means they believe that nothing

short of unconventional violence (as against permitted forms of protest) will result in the political concessions they seek.

As Lt. Gen. Asad Durrani, a former chief of the I.S.I., described it very astutely in his article 'C.T. Made Easy', "Nothing comes close to a non-remedy to fight the menace of terrorism than our latest gimmick – 'The terrorists have been brainwashed, so let's read to them another narrative'. Anyone who believes that those committed to a cause deeply enough to blow themselves up could be 'reprogrammed' by a mantra, obviously has no idea what 'de-radicalisation entails'."

Michael Scheuer, a former C.I.A. intelligence officer and former head of the agency's Osama bin Laden unit, argues in his book 'Imperial Hubris: Why the West Is Losing the War on Terror', "They hate us for what we do, not who we are." Amongst other reasons, he holds the U.S. foreign policy actions of the invasion and occupation of Iraq and Afghanistan, their unstinted support of Israel against the Palestinians, etc., as fuelling acts of terrorism by some Muslims.

"Terrorism should be seen as a strategic reaction to American power, an idea associated with the 'blowback' thesis... The causal mechanism here is that the projection of military power plants seeds of later terrorist reactions, as 'retaliation for previous American imperial actions'."

Adam Curtis put it boldly in his 'The Power of Nightmares: The Rise of the Politics of Fear': it is the 'politics of fear' which enables the Western governments to perpetuate their oppressive and exploitative policies.

"The attacks on 11 September were not the expression of a confident and growing movement; they were acts of desperation by a small group frustrated by their failure which they blamed on the power of America."

The West has been deliberately denying the political aspects of terrorism in its discourses because overplaying the religious as-

pect helps them in two ways.

First, it obscures the enduring impact of the political injustices committed upon the Muslims, starting from the Sykes-Picot agreement (1916) to the Gulf War (1991) and the invasion of Afghanistan (2001), etc.

Second, it helps them project a condescending attitude towards Islam that the West is prepared to put up with Islam as long as they are 'good Muslims' conforming to Western values but would not tolerate the 'radical Muslims' who espouse a different view of life.

Those who do not tire of referring to the concept of Dar-ul-Islam (Abode of Islam) and Dar-ul-Harb (Abode of War) as a driving force behind terrorism fail to realise that the medieval age of swords-fighting-swords is over. Now there is no such lunatic who would genuinely believe that, even with a few lakhs of AK-47 rifles, they could launch upon a Muslim conquest of the world against unimaginably mighty militaries of the nations of the world, teeming with immensely powerful weapons.

Back in 1955 itself, Majid Khadduri had called this idea an 'obsolete weapon'.

While it is true that ISIS had said that their Caliphate in Greater Syria would be the core of a huge Islamic Caliphate that will include the countries of the Middle East; North Africa; parts of Iran, Pakistan and Afghanistan (collectively called Khurasan in the medieval past); European countries that were conquered from the Muslims in the past (that is, Spain, the Balkans) and other Muslim countries (Turkey, the Caucasus), also knew that it was insane public posturing. In any case, can we blame a faith for what a few crazy people had said and who were bombed out of existence almost as quickly as they had flared?

Attributing the complex phenomenon of terrorism to just a few lines in a nearly 1,400-year-old religious text is not only ridiculously simplistic, it is outright injustice to about 1.9 billion adherents of the faith.

A fair analysis of terrorism must not be misconstrued as sympathising with terrorism in any way. On the contrary, it is the most vital step towards shaping and implementing appropriate policies and actions for dealing effectively with the menace of terrorism.

If the world has floundered in its 'war against terrorism, it is because it has never had an honest-to-god analysis of terrorism. [\(Return to Contents\)](#)

Practices of Domestic Violence in Pakistan: An Islamic Perspective

Zainab Sadiq¹ & Dr. Abu Sufyan Qazi Furqan Ahmad²

ABSTRACT:

Violence against women is an important global phenomenon. In Pakistan, like other developing countries, women particularly become a target of domestic violence. Frequent media reports of violence perpetrated against Pakistani women creates an image of the country as a dangerous place for women to live. Even though Islam is the official religion of the country, its provisions of justice and equality to protect Muslim women from domestic tyranny remain ineffective. The prime reason behind this prevalence of violence in the country is the influence of patriarchal norms over Pakistani society's domestic and socio-legal structure.

Consequently, patriarchal abusive power and control over women's lives result in the prevalence of varied practices and forms of female domestic violence in the country. However, the majority of these victims live in the country's rural areas where lack of education and resources facilitates the rule of oppressive patriarchal norms and values remotely distant from the teachings of Islam. Among the most popular forms of domestic violence practised there, honour killing and Vani/ Swara are on

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the higher scale faced by females. Honour killing is a form of murder committed to restoring the lost dignity of the aggrieved family. Whereas Vani/Sarawa is a kind of forced marriage where a female member of the accused family is given to the victim party to settle the disputes. Considering the Islamic justifications offered by some Muslim scholars in defence of these two types of violence, the present study challenges the misinterpretation of Quranic verses and Hadith to legitimatise these anti-Islamic practices devised to oppress women. This is done by examining the issue of Honour Killing and Vani (Sawara) through their meaning and historical background in the country. Concluding this paper clarifies that Islam condemns the killing of humankind and forbids female victimisation and the assumed notion of Honour killing and Vani.

Introduction:

Violence against Women is an important issue prevalent in Pakistani society, not only in rural areas but also in advanced and developed cities like Karachi. In Pakistan, patriarchal customs are very strong, and control over women is considered an act of nobility; likewise, many restrictive codes of behaviour are imposed on women. The study of literature shows that patriarchal ideology, culture, tribal system, individual characteristics are the factors that play an important part in defining the violence against women. And when a woman goes against these factors, she has to face many kinds of violence like physical, verbal, psychological and emotional, and honour killing is the extreme of this violence. A study conducted in Karachi shows that almost 34% of the women surveyed reported physical abuse. Another study conducted in Pakistan showed that 99% of homemakers and 77% of working women were beaten by their husbands other than physical abuse.

Honour Killing:

Pakistani society is based on customs, traditions and cultures that have been inherited mostly from the various cultures around it. Pakistan is a male-dominated society, and the control of women is thought to be a no-

ble act. Generally, the family system is strongly patriarchal, and most people live with a large extended family. In a traditional setting, the elderly male of the family is considered the head of the family who holds the decision-making power. A woman's original place is believed to be inside the "house" and is deemed secondary to a man. The woman stays at home, carries out local work, and fulfils the role of obedient wife and mother. The person who kills a "Kari"(woman) is considered an honourable man because he has committed the crime to regain the lost honour of the tribe and is labelled as "Be-gairat" if the women of his family are not under his control. Thereby, he is encouraged and pressurised socially to kill the kari woman. Similarly, Honour killing is a kind of gender-based violence against women, which is a leading social problem in Sindh and many other areas of Pakistan.

Meaning of Honour killing:

In the Urdu language, "Karo Kari" means killing in the name of honour or "Honour Killing". In Sindhi, "Karo Karo" means "a black male and a black female", and when a woman is declared as "Kari", male members of her family snatch from her even the right to life. Culturally the killing of a Kari woman is considered justified among some tribes. This cruel custom of violence against women is known as "Honour Killing". The concept of honour in rural society is compelling, especially in tribal Sindhi society, family relations are very close, and the family, community and society are bound in these relations. So, shame for a family is considered a shame for the whole community and tribe. Generally, the social norm of shame is used to control women. It is a well-accepted norm that exists based on society. So, when a man kills a woman who commits any immoral action, sometimes but not always, he declares that he did so because of her immoral sexual conduct; it is considered an honour-related crime. The killing of an adulterous female and her illicit partner is done to erase the shame from the tribe, restore honour, and enforce a social code to control women's lives is "Honour Killing". There can be many reasons for killing a woman, not just for being a kari. The main reason

can be a woman's behaviour that is unacceptable to other family members. And this reason is more than enough to kill her. One such brutal type of "Karo Kari" is the murder of a woman after rape. The reason behind that is that she brought shame to her family. The concept of women as property and honour is rooted in society. So, the community sometimes accepts honour killing by claiming it to be a defensive motive to ensure sexual morality.

Reasons for Honour Killing:

There are many social and cultural reasons for honour killing. Sometimes a tribal chief, who has gained power in traditional culture, supports this practice as a societal tradition. According to Faqir, in reality, it is not the chastity of the women that is restored but the feud that is being settled. It is a trans-cultural issue prevailing in Sindhi Society which has many social and cultural reasons behind it. These are some significant causes because of which honour killing is increasing in Pakistan. Firstly, in Pakistani society, generally, marriages are arranged by the head of the family. The families of bride and groom enter in a verbal contract that they will marry their daughter or sister in the other family in future. Such kind of agreement becomes complicated because of many reasons. For example, the boy like another girl or the girl likes another boy, and they disobey the decision of their elders, so this becomes the case of honour killing. In certain situations, if a woman owns a property and her relatives want to get this property legally or illegally, they kill her to confiscate her property.

Historical background of Karo Kari:

The historical record of Talpur rule in Sindh province indicates the presence of this cruel custom. During the period of "Kalhora", this tradition was common in Kalat state, the tribal belt of Sindh province. The Historians claim that the custom reached the subcontinent in the seventeenth century when Arabs settled in Baluchistan. The Sindhi culture has adopted this tradition from Baluchi culture. Some tribes like Mazaris, Bughties, Maries, Jakhrasi, and Jatoi have adopted this custom and practised it. The concept of Karo Kari arises from the tribal culture, where a woman is considered the property of her male family member who decides her fate and property. If

she is suspected of any immoral conduct, it means she is violating the rights of her husband. Then she is bound to kill because of this disobedience and has no right to question. Therefore, the victims of Karo Kari consider it their fate.

Islam and Honour Killing:

Some scholars and researchers have tried to link the cruel act of honour killing as an Islamic act. They justify and interpret the issue of honour killing in relation to some common sayings of Prophet Muhammad P.B.U.H. The oft-quoted hadith is the one that prescribes that "Who so ever in you see a crime /guilt should stop it with his hands".

From this saying, it is presumed that forbidding an evil act is solely the responsibility of every Muslim and justifies honour killing. Therefore, if a man witnesses any sexual deviation and does not stop it, it is interpreted as comprising the sanctity of Islamic injunctions. Similarly, the Holy Quran does not deal with this type of killing directly. Still, it describes two kinds of killings that are known as Qatl-i-Amd and Qatl-i-Khata. Qatl-i-Amd means having the intention to kill someone. Whereas, Qatl-i-Khata means to kill someone unintentionally. Allah S.W.T. says about Qatl-i-Khata: "O ye who believe! The law of equality is prescribed to you in cases of murder - the free for the free, the slave for the slave, the woman for the woman. But if the brother makes any remission of the slain, then grants any reasonable demand and compensate him with handsome gratitude, this is a concession and a Mercy from your Lord. After this, whoever exceeds the limits shall be in grave penalty" (Al-Quran 2:178). This verse discusses the principle of "Qisas" for Qatl-i-Khata. As far as Qatl-i-Amd is concerned, Allah S.W.T. says: "If a man kills a believer intentionally, his recompense is Hell, to abide therein (forever): And the wrath and the curse of Allah are upon him, and a dreadful penalty is prepared for him" (Al-Quran 4:93).

In another verse, Allah S.W.T. forbids: "Nor take life - which Allah has made sacred - except for just cause. And if anyone is slain wrongfully, we have given his heir authority (to demand *qisas* or to forgive): but neither let him nor exceed bounds in the matter of taking life; for he is helped (by the Law)". (Al-Quran 17:33) These verses describe that if someone inten-

tionally kills a human being, then his abode is hell and killing a human being with intention is sinful in Islam. So, Islam does not allow a person to kill someone else and considers human life as sacred. Likewise, if someone has committed a severe sin like adultery, then only a competent authority or government has a right to punish, and no one can take the law into his hands. That is why Islam deals with serious sins like adultery in a distinguished way.

Islam strictly prohibits sexual relations without a marriage contract. And "Zina" (Adultery) is considered not only a sin but a crime if someone brings the issue to the court. Then the court has sufficient evidence according to Islamic rules; then, the offenders will be punished. Describing the punishment for adultery Quran says: "The woman and the man guilty of adultery flog each of them with a hundred stripes: let not compassion moves you in their case, in a matter prescribed by Allah if you believe in Allah and the last day; and let a party of believers witness their punishment". (Al-Quran 24:2) However, Islamic law does not allow anybody to implement the law by himself and delegates this authority to the government officials only to judgment against a man or a woman accused of adultery. The authority to punishment lies only with the Islamic Court. And it is evident with the consensus of all the Muslim jurists that the order in this commandment "flog each of them with a hundred stripes" is addressed to the competent authority like judges of the Islamic Government and not the common people. A hadith describes that Saad R. asked Prophet Muhammad (P.B.U.H.): Saad asked the Prophet: O prophet of God: can I not rebuke the stranger man committing adultery with my wife before arranging four witnesses? The prophet responded, "Sure, Not at all". Then Saad said: "First of all, I will kill him with my sword." The prophet said; Listen to what your chief says. He is jealous of his honour. I am more jealous than he is, and God is more jealous than I". It is evident from this ahadith that Islam does not allow killing a human being even in such a severe condition. However, if a person wants to prove the guilt, he has to present the witnesses.

In the early era of Islam, some cases were brought to Prophet Muhammad (P.B.U.H.) in which the husbands saw their wives in a state of adultery with some stranger, like the case of Hilal bin Ummaya. Similarly, Owaimar Ajlani, a companion of Prophet Muhammad p.b.u.h, also reported his wife's case. Thereupon Prophet

Muhammad (P.B.U.H.) said: "Verses have been revealed concerning you and your wife; so, go and bring her". The narrator says they both invoked curses, and Owaimar divorced her in Prophet's presence (P.B.U.H.).

The Quran provides the law of "L.I.A.N." if a person blames a chaste woman of adultery. He must present four witnesses to prove his blame; otherwise, he will be considered a liar. And the punishment of forty stripes will be imposed on him, and his evidence will never be accepted for the whole of his life. Allah S.W.T. says: "And those who launch a charge against chaste women, and produce not four witnesses (to support their allegations), - flog them with eighty stripes; and reject their evidence ever after: for such men are wicked transgressors" (Al-Quran 24:4). Verses 6, 7, 8 and 9 of Surah Noor are called verses of *lian*. These verses narrate that if a man finds his wife committing adultery with someone else, but he cannot prove his argument in court, then the punishment of "Qazf" will not be imposed on him. Instead, he will have to reinforce his statement with specific oaths to assure his truthfulness, and the court will issue the separation between the couple. In Islamic terminology, this is known as "*Lian*". This course of action was adopted by Prophet (P.B.U.H.) in the case of Hilal bin Ummayah and his wife. If the woman becomes pregnant, during separation, the child will be ascribed to his mother. In the case of Hilal Bin Ummaya, the child resembled the accused man, so the Prophet (P.B.U.H.) said, "If there were no curses (or the book of God not decided), I would have treated this woman rigorously". The Law of "Qazaf" is introduced for those who blame a chaste woman for committing adultery. And if the person blames his wife, then the Holy Quran describes the law of "*Lian*". These two injunctions were presented by Prophet Muhammad (P.B.U.H.) in honour-related crimes. From these examples, it can be

concluded that Prophet Muhammad (P.B.U.H.) did not allow anyone to charge or punish the persons practising adultery, nor did the companions allow anyone.

The stance of Pakistani Ulema on Honour related crimes:

In Pakistan, the Council of Islamic Ideology, the ruling body for Islamization of the institutions in the country, states that Islam does not permit anyone to take the law in his hands if he catches a person committing an immoral sexual act. Getting emotional is natural in such an instance. However, he is not allowed to punish anyone during this situation. And if a person kills someone in this situation provoked by his emotions, the court will decide to punish him or see his crime in light of general exceptions.

A prominent Religious Scholar and vice President of Wafaq ul Madaris, Hasan Jan (late) considers honour killing morally, logically and religiously illegal. He believes that after polytheism, the second major and heinous crime is the killing of a believer. And allowing someone to kill a person in the name of honour will create anarchy in the society, which is very dangerous for an Islamic state. He discussed that except this allowing honour killing has many demerits, which make it self-prohibited.

Vani and Sawara:

Vani or Swara is an old tradition of handing a female to the grieved party to resolve a conflict between two families or tribes. This inhumane custom is followed in different areas of Pakistan, having other names. Mostly Vani is adopted in the cases like murder or kidnapping of women etc. When the murder and abduction of a female are reported to a jirga, the Jirga indicate the offender and announces punishment. In cases of murder, the punishment of murder is either revenge or money for blood or Vani. The principal sufferer in this tradition is the innocent woman who pays money for a crime she has not committed. Captain says: "Sawara means a female rider. Traditionally, it means a girl given to the aggrieved party for blood compensation".

History and Background of "Vani":

This is an old age tradition. This custom is a way to resolve different disputes, especially

of murder and adultery. The roots of this cruel, inhuman tradition are found more than 400 years ago when two 'Pathan' tribes of Mianwali fought a war. During this war, around 800 people were killed. At that time, Nawab of Tank resolved this bloody dispute. He presented this dispute to the "jirga", who decided to give girls in Q.I.S.A.S. It was thought that the only way to resolve the conflict was to make both tribes one family with this resolution. Over time, this has become an evil custom of society. This cruel custom is practised in neighbouring areas of Sindh, K.P.K. and Baluchistan With different names. In these areas, it is known as "Sawara". This word is derived from the "Persian" language, which means "women travelling alone to the enemy camp". People of these areas use women as a bargaining commodity, so they use them to compensate for homicide or capital offences.

Meaning of Vani and Swara:

The intense form of this custom can be seen in Mianwali, where this is tradition is practised with the name of 'Vani'. It is a Pashto word derived from "Vanay", which means "blood". This horrible custom is a common practice in Pakhtoon families. Like other traditions, this custom is also developed as a gesture of goodwill to end bloody disputes between one and other "Biradris". On the other hand, in "Pakhtoon", a family's girls are given in Vani as compensation for adultery, murder, and abduction. Most of the time, these crimes are committed by the male members of their family or close relative. With the difference of languages and areas, Vani marriages are also known as Khoon Baha. Sakh, Sawara, Sharam, and Sang Chatti. In Punjab, it is known as "Vani"; in Sindh, it is known as "Sang Chati"; in Baluchistan, it is known as "Ijai. These are used as instruments of dispute resolution in different areas.

When compromise is desired between the tribes, then this tradition is followed to avoid further enmity. The offender tribe offers the nearest unmarried girl to the aggrieved tribe. The Power balance between the tribes, the number of murders, and the length of the dispute are the factors taken into consideration while deciding the conditions of Vani. As it is a forced marriage between the enemies, so no wedding ceremony is celebrated. The girl is

made to ride on the back of a donkey, pony or horse and a third party drives that animal to the other side. The receiving family takes over the girl as a punishment to the enemy. But the primary sufferer in such a case is the woman. In tribal society, the woman is owned - a strange position. She is considered a man's property. Sometimes she is handed over in marriage as payment that is called *walwar*. And if it's a Vani case and the affected family cannot pay the money, the hostility is turned into severe punishment. The innocent girl is the principal sufferer in this situation. Mianwali district is a renowned place where this barbaric custom is still in vogue. The victims of this inhumane custom are the young girls, and the infants are also used for blood compensation purposes.

Important Features of a "Jirga" in Tribal life:

It seems suitable to discuss here some salient features of a jirga in a tribal community. In a tribal community, the Jirga is where meetings for discussion and consultation of different disputes are held. These meetings are known as Jirga, and in Pashto, Marakah "Jirga" means a board of elders who are very active and helpful in their consultation. The Jirga system is visible in many societies like "Panchayat" in Punjab. Baluchistan and Sindh provinces also have similar Jirgas in their local community. The Jirgas are popular because of their participatory and democratic nature. It promotes equality, and the common folk get the opportunity to be involved in the Jirga. Jirga holds the importance of a judicial institution of the Pakhtoon Society. It comprises of persons who are mainly the family elders while the religious people also attend Jirga. In a specific area, Jirga has both judicial and executing powers. However, various problems, for example, land disputes, intertribal affairs, blood feuds and money disputes, all come under the consideration of Jirga. A Jirga have different types like Sarkari Jirga, Ulusi Jirga, Loya Jirga and Shakhsi Jirga.

Types of Vani:

There are three different types of Vani. The most common type is the practice of one-sided Sawara. The aggressor party gives a woman as Sawara to the other party. The aggrieved party takes an oath that there will be

no bloodshed in future, and sometimes they give some money or a piece of land as a guarantee. And if there is any betrayal by the aggrieved party, Jirga will condemn them. Another type is two-sided Sawara when both tribes exchange Sawara to end the hostility and bloodshed. The aggressor party gives a piece of land or some money to the aggrieved party. Thirdly, three-sided Sawara is similar to the last two types, as the aggrieved party will receive a woman as Sawara, but in addition, both tribes exchange their Sawaras their relationship strengthen.

Reasons for Vani:

Some of the important reasons a woman or a girl can be a victim of Vani are the following. In case of murder between two tribes, the dispute is settled in the form of girl or girls. Most of the time, the Jirga is the authority to announce the culprit in case of murder. And the head of Jirga orders the aggressor party to give a Sawara. This is known as "Chatti".

If someone is the culprit of rape or sexual assault with the woman of some other tribe, then in most of the cases, both are murdered. And if the guilty man is saved, he submits a request to Jirga to resolve this issue. So, the issue is settled by Vani.

Financial loss in the form of theft or robbery can cause great destruction between the tribes. If a tribe causes financial loss to another, the money, land, or a woman is given to the affected family as Sawara.

Islamic Perspective on Vani/Sawara:

Marriage institution occupies a pivotal position in Islamic the legal system. Muslim Jurists regarded it as one of the five primary objectives of Sharia. The Holy Quran elaborates marriage as "ميثاقاً غليظاً" which means that it is a sacred and sanctified contract. Marriage in Islam is an act of righteousness and an act of worship "*Ibadah*". Marriage in Islam has the importance of a civil contract, so it has the same importance as a civil contract. However, Muslim Jurists regard marriage as an act of worship and as a worldly affair. Allah S.W.T. describes marriage as a source of happiness, peace and tranquillity. The above discussion

shows that the basic objectives of a marriage cannot be achieved through Vani, which is a kind of forced marriage. Allah S.W.T. gives the right to marry with free and full consent says in Holy Quran: “Marry women of your choice, two or three or four (Al-Quran 5:3). But unfortunately, in different Muslim states, this right has been demolished by traditional practices. Some parents think they have the right to decide every matter of their children’s lives, and sometimes they force the children to enter into a marriage contract. Forced marriages in the form of Vani and Sawara are prevalent in our society. Prophet Muhammad (P.B.U.H.) declares marriage as his Sunnah and says: “Marriage is my Sunnah, whosoever turns away from my Sunnah, does not belong to me.”

This hadith discusses the importance of a marriage contract. An essential purpose of marriage is to attain emotional, psychological and spiritual comfort and companionship. This cannot be achieved through forced marriage. Likewise, marriage helps a man lead a life of virtue, and it prevents a man from immoral sexual acts and creates love and satisfaction among a couple. But in Vani, where a woman is considered compensation against a crime that she has not committed, these primary purposes of a marriage contract are impossible to achieve. There is another hadith that clearly shows that a woman should not be married without her consent. Once a woman came to Prophet Muhammad (P.B.U.H.) and said that her father married her to someone, but she disliked that person. The holy Prophet (P.B.U.H.) immediately declared that marriage invalid.

Essential features of a marriage contract in Islam:

There is a significant difference of opinion between Muslim jurists about the essential elements of a marriage contract. According to Imam Shafi, offer and acceptance, contracting parties, two witnesses, and guardian presence are four main elements for a marriage contract. Imam Malik added “*Mehar*” among these essential elements. According to him, the

guardian, *Mehar*, contracting parties and offer and acceptance are all necessary. While “offer and acceptance” is the only main element that Hanafi Jurists accepts.

The above discussion shows that all the jurists have a consensus on one main element that is “offer and acceptance”. This is the most crucial element of the marriage contract is offer from one side and acceptance from the other. And in marriages like Vani, this essential element is not present, so it is an invalid and marriage contract.

Conclusion:

In the light of the above discussion, we can conclude Honour Killing and Vani are cultural and tribal customs rather than religious/Islamic. There is no room for Honour killing and Vani in Islam. Islam considers a human being’s life sacred and does not allow anyone to take this fundamental right. If someone is accused of a major sin like adultery, Islam does not give him authority to punish him. That power to punish lies with the government and Shariah court if they have proper evidence.

Vani is a kind of forced marriage that is against a marriage contract's requirements. So, because of the absence of a fundamental element which is “offer and acceptance” in a marriage contract. Vani is an irregular and invalid marriage.

Recommendations:

1. Government should make proper and effective rules to eradicate the inhumane customs of violence against women like Honour Killing and Vani.
2. True Islamic teachings should be publicised. Electronic and print media can be helpful in this regard.
3. Human Rights Organization and N.G.O.’s should work together with government institutes to implement the legislation to stop the violence against women.
4. Proper measures should be taken against the persons who are violating the rights of women. [\(Return to Contents\)](#)

Italian article

DIVIDI E COMANDA (l'Islam?!)

By *Lucaa del Negro*



L'articolo che propongo, nonostante dalle premesse è indubbio non possa comprendere un tema molto, molto difficile e spinoso e probabilmente (ahino!) ancora centrale, è uno scritto che insiste a chiederVi -stimati lettori- di riflettere e di non dare risposte se non a Voi stessi.

Del resto, dovrete ormai iniziare a conoscere la mia argomentazione, la quale parte dal saluto che potete ritrovare a questo LINK (pagg.13), il mio primo articolo di una serie che -SDV- verrà pubblicata qui.

Lodato e venerato il dogma, esiste in materia un pluralismo di scuole giuridiche (madhab) e teologiche: accertato dalla lettura storiografica, tutte queste "caratterizzazioni" certamente innegabile non chiamarle "divisioni", nascono dalla morte del Profeta Maometto (Pace per lui!) nel 632 del calendario gregoriano prolettico.

Non è questo lo spazio dove iniziare una dissertazione, sia chiaro: dico che in qualche maniera, per poter seguire questo ragionamento -prendiamone atto- in fondo, ora -grazie a Dio- siamo tutti e finché lo siamo esseri viventi, anno 2021.

Con poco dubbio -insisto- affermo che i fattori dominanti e che contraddistinguono le Comunità sociali e civili stabilitesi nel Pianeta, si possono riassumere -generalizzando poco- nel commercio e nel profitto, attività che corrispondono esattamente (o confluiscono se volete) nel Capitalismo, con qualche piccolissima differenza e purtroppo (!) quasi irrilevante, dovessimo poi andare a prendere giudizio con l'importantissima politica che l'Islam (anche scienza perfetta!) non nasconde e che per questo tema è incentrata nell'inter-

esse (riba).

Che cosa voglio dire esattamente?

Oso pensare che tutti, e (quasi) nessuno escluso, con piacere o meno, in buona ma anche in cattiva fede, siamo coinvolti in questo "grande affare" oggi più che mai globale.

Le "regole" di questo "giuoco", per lo più imposte alla Comunità islamica tutta, sono (bisogna onestamente riconoscere questo o no?) state riviste dai "non-fedeli ad Allah".

Le stesse regole che oggi sfuggono alla riba , -sfido chiunque a dimostrare il contrario- sono strettamente correlate a quella Civiltà Occidentale che si è largamente fondata nella tecnica-politica romana per quanto mi appresto a scrivere (Filippo il Macedone? -382 a.C.-386 a.C.) e che comunque Luigi XI di Francia (1423-1483) ha consolidato per gli storici di tutto il mondo, quella cultura dominante e che oggi spinge milioni di giovani verso i centri di potere, che conio la seguente locuzione di guerra: *Divide et impera*, letteralmente «*dividi e comanda*».

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Autore di: Ma sha' Allah (XXI century schyzoid man)

E inoltre: IL POLLO E, LA VOLPE: una storia a parte

Il nuovo saggio in preparazione: MI GRA RE (Astratto d'Umano)

CERCASI TRADUTTORI IN INGLESE, TEDESCO, FRANCESE, ARABO, URDU ([Return to Contents](#))

Spanish Article

LOS GAUCHOS DEL RÍO DE LA PLATA Y EL ISLAM



By *Prof Ubaldo Pinno*

Hoy os presentamos un trabajo fundamental para comprender el Islam en Sur América, particularmente en el Río de la Plata. Es básicamente fundamentado en el trabajo del

Prof. Shamsuddín Elfa. Conocer más sobre los Gauchos – Guerreros espirituales de las pampas- nos permitirá comprender la grandeza del Islam en español !!!

Las primeras corrientes moriscas se asentaron en el Río de la Plata durante los siglos XVI y XVII. Entre otras cosas, acercaron la cultura ecuestre y el origen de la palabra gaucho. Nuestra tesis, fundamentada en una extensa y pormenorizada bibliografía, es que el gaucho tiene su origen en la civilización de Alándalus, la España musulmana (711-1492), cuna de los pueblos iberoamericanos, de la que recibimos legados como el idioma castellano en su versión andaluza, con el seseo (pronunciar un sonido silbante *s* en vez del sonido *ce*) y el yeísmo (que consiste en pronunciar la *ll* como la *y*: sonando igual en "llave" o en "yerba", tan común entre los rioplatenses), ambos de origen morisco.

Con la palabra moriscos se designa comúnmente a los musulmanes del reino nazarí de Granada (rendido por Boabdil a los Reyes Católicos el 2 de enero de 1492) que, tras la rebelión del barrio del Albaicín (1501), fueron obligados a convertirse al cristianismo. Esta denominación igualmente le sería aplicada a los mudéjares (del árabe *mudayyan*: "los que se quedaron", o *Ahl ad-Dayn*: "Gente que permanece, que se domeña"; por extensión, "domesticados", "domeñados"): los "moros sometidos" en los reinos hispanocristianos a partir del siglo XI, quienes disfrutaron de períodos de tolerancia bajo la égida de soberanos como Alfonso X el Sabio (1221-1284) y Pedro I el Justiciero (1334-1369). Éstos desarrollarían un arte que transformó los perfiles de la España cristiana y sería la base fundamental del llamado "arte colonial español" en América.

Tras la fracasada rebelión de 1568 - ahogada en sangre por Felipe II y su hermanastro Juan de Austria-, la nobleza de España, más germánica que española, obsesionada por la "pureza de sangre" y el miedo a una sublevación de los moriscos apoyada por los turcos otomanos, presionó al rey Felipe III para que procediera a la expulsión masiva de los moriscos. La operación se llevó a cabo entre 1609 y 1614. Los moriscos entonces se asentaron en el Norte de África (Marruecos, Argelia

y Túnez). Algunos se quedaron viviendo en España y Portugal, fingiendo ser cristianos nuevos o gitanos, pero permaneciendo fieles a la fe islámica. El resto emigró a América en similares condiciones de clandestinidad.

Los moriscos que vinieron a América llegaron mimetizados con los conquistadores y huyendo del estigma impuesto por el inquisidor. Aquí forjaron culturas ecuestres: la de los gauchos (Argentina, Uruguay y Brasil), huasos (Chile) y llaneros (Colombia y Venezuela), con múltiples influencias en la música, costumbres y estilos, desde el folclore argentino a la escuela tapatía mexicana. Éstas simbolizaron su fe, su tradición y sus tremendas ansias de independencia y libertad. También construyeron iglesias, catedrales y residencias mudéjares que todavía nos asombran, pequeñas Alhambbras que tuvieron como magnífico marco una nueva y pletórica geografía acunada entre los Andes y el Caribe.

El tradicionalista y jurisconsulto argentino Carlos Molina Massey (1884-1964), que ha estudiado el origen del gaucho, se pregunta: "Los ocho siglos de conquista mora habían puesto su sello racial característico en la población íbera: el ochenta por ciento de la población peninsular llegada a nuestras playas traía sangre mora. El gaucho fue por eso como un avatar, como una reencarnación del alma de la morería fundiéndose con el alma aborigen en el gran ambiente libertario de América". La etimología de la palabra "gaucho" Entre el riquísimo y vasto legado andalusí también figura la palabra "gaucho". El jurisconsulto de origen francés y gauchófilo por excelencia Emilio Honorio Daireaux (1843-1916) hace esta reconstrucción: "En la época de las primeras poblaciones en América la dominación de los Árabes en España había terminado por la expulsión o la sumisión; muchos de estos vencidos emigraron. En la pampa encontraron un medio donde podían continuar las tradiciones de la vida pastoril de sus antepasados. Fueron los primeros que se alejaron de las murallas de la ciudad para cuidar los primeros rebaños. Tan cierto es esto que a muchos usos y artefactos allí empleados se les designa con palabras árabes, al pozo, palabra española, se le nombra *jagüel*, desinencia árabe, y a la manera árabe sacan los pastores el agua. Gau-

cho es una palabra árabe desfigurada.

Es fácil encontrar su parentesco con la palabra "chauch" que en árabe significa conductor de ganados. Todavía en Sevilla (en Andalucía), hasta en Valencia, al conductor de ganados se le nombra chauch". Los descubrimientos de Federico Tobal El primer gran teórico sobre los orígenes hispanoárabes del gaucho fue el jurisconsulto, escritor y periodista Federico Tobal (1840-1898). Dice Tobal: "El traje del gaucho no es más que una degeneración del traje del árabe y aún los dos hombres se confunden al primer aspecto. El chiripá, el poncho, la chaqueta, el tirador, el pañuelo en la cabeza y bajo el sombrero, no son más que modificaciones de las piezas del vestido árabe, pero modificaciones ligeras y que no constituyen un traje aparte como el nuestro europeo. (...) Todo en el gaucho es oriental y árabe : su casa, su alimento, su traje, sus pasiones, sus vicios y virtudes y aún sus creencias. (...) Interminable sería agotar esta tesis. Las cosas, los hechos y los accidentes de relación que constatan el origen se ofrecen por doquiera. La semejanza es tan viva que basta la más ligera atención para percibirla.

Ella nos sigue como la sombra sigue al cuerpo y va estampada hasta en la etiqueta (...) Por mayor que sea la indolencia en que haya caído el gaucho, carecerá de árboles o de huerto su hogar, pero no carecerá del pozo que es la cisterna (jagüel o aljibe) para las frecuentes abluciones, alta necesidad de sus costumbres que se nota especialmente entre los pueblos paraguayo y correntino y que no es ciertamente de origen indio". Los reveladores conceptos de Lugones El escritor y político argentino Leopoldo Lugones (1874-1938) es uno de los grandes reivindicadores del alma gaucha, la cultura de la pampa y su legado andalusí. En las citas siguientes resumimos su pensamiento sobre el tema: "Jinete por excelencia, resultaba imposible concebirlo desmontado; y así, los arreos de cabalgar, eran el fundamento de su atavío.

Su manera de enjaezar el caballo, tenía, indudablemente, procedencia morisca. (...) Las riendas y la jáquima o bozal, muy delgados, aligeraban en lo posible el jaez, cuyo objeto no era contener ni dominar servilmente al bruto, sino, apenas, vincularlo con el caballero,

dejándole gran iniciativa (...) Por lo demás, es sabido que el arte de cabalgar y de pelear a la jineta, así como sus arreos, fue introducido en España por los moros, cuyos zenetes o caballeros de la tribu berberisca de Banu Marín, diéronle su nombre específico. Así, jinete, pronunciación castellana de zenete, fue por antonomasia el individuo diestro en el cabalgar. (...) Las anchas cinchas taraceadas con tafiletos de color, son moriscas hoy mismo. (...) Análogos bordados y taraceos solían adornar los guardamontes usados por los gauchos de la región montuosa. Aquel doble delantal de cuero crudo, que atado al arzón delantero de la montura, abríase a ambos lados, protegiendo las piernas y el cuerpo hasta el pecho, no fue sino la adaptación de las adargas moriscas para correr cañas, que tenían los mismos adornos y casi idénticas hechuras: pues eran tiesas en su mitad superior y flexibles por debajo para que pudieran doblarse sobre el anca del animal".

Y así como la tradición y herencia caballeresca fueron musulmanas, la vestimenta del gaucho también lo fue por añadidura. Lo más evidente de ella son las famosas bombachas de campo (el pantalón por excelencia en todas las regiones islámicas, desde Marruecos al Pakistán) y la faja alrededor de la cintura (típica de los moriscos para esconder la gümia o el facón).

Por eso dice con razón Lugones: "Después notaríase que aquella rudimentaria bombacha abierta (el chiripá), facilita la monta del caballo bravío. El calzoncillo adquirió una amplitud análoga; y los flecos y randas que le daban vuelo sobre el pie, fueron la adopción de aquellos delantales de lino ojalado y encajes, con que los caballeros del siglo XVII cubrían las cañas de sus botas de campaña. Mas, para unos y otros, el origen debió ser aquella bombacha de hilo o de algodón, que a guisa de calzoncillos, precisamente, llevaron en todo tiempo los árabes (De ahí procedieron los zaragüelles análogos de Valencia y de Murcia, por su etimología y por su hechura)" análogos de Valencia y de Murcia, por su etimología y por su hechura). (...) La camiseta abofellada, la chaqueta andaluza, el sombrero chambergo o de media copa a manera de capacho, el poncho heredado de los vegueros de Valencia, com-

pletaban aquel conjunto de soltura y flexibilidad". Y al igual que Daireaux, Lugones demuestra el origen árabe de la palabra "gaucho", pero derivándola de uahsh o uahshi, esto es en árabe: montaraz, bravío, arisco, hurraño; asimismo, explica cómo su variación fonética alcanza a términos como huaso, guaso, guácharo, guacho, etc.

La terminología gauchesca que deriva del árabe es vastísima. Basta con nombrar la alpargata (ár.: al-bargat, "la zapatilla"), el aljibe (ár.: al-yubb, "el pozo"), la guitarra (ár.: al-qitar, "la cuerda"), la moharra (ár. mohárrib, "aguza-do": la media luna de hierro con filo que se ponía en la base de las chuzas de las lanzas gauchas), y el gradual: ese argentinismo que identifica a un terreno que se encharca cuando llueve y que deriva del árabe uadi ("río"), término que ha originado una multitud de topónimos en el mundo hispanoamericano (Guadalquivir, Guadalajara, Guadalcanal, Guadiana, etc.).

Los ejemplos sobran. La especialista española Dolores Oliver Pérez, en un artículo, explica el origen de jarre!, arriar, arriero, del árabe harrík, harraka, haraka, harakat, que da la idea de moverse, de movimiento, de viajero. Juegos y destrezas hispanoárabes Los estudios del deportista, hombre de campo y gauchófilo Justo P. Saénz (1892-1970) han demostrado la enorme influencia de la escuela andalusí de caballería sobre la equitación gaucha, la monta a la jineta, el recado y los juegos de destreza: "Conocida es la importancia que la equitación de los bereberes tuvo en España. Suya fue la famosa escuela de "la jineta", que revolucionó desde su adopción en el sur de Europa cuanto al manejo se refería. Cuando la conquista de América, dicha escuela estaba en todo su apogeo y junto con el caballo y su silla, llegó a este continente (...) Don Leopoldo Lugones da como etimología de la palabra recado, el vocablo árabe "rekab" y es ésta una observación que debe tenerse en cuenta. (...) El juego de 'cañas', quedóle a los españoles desde el tiempo de la dominación árabe y ellos lo importaron junto con sus costumbres a sus colonias de América". Los gaúchos del Brasil Con el devenir se fueron sumando los investigadores que acreditaron la estirpe andalusí del gaucho. Manoelito de Ornellas (1903-1969), por ejemplo, un

etnógrafo y estanciero brasileño, escribió a principios de la década de 1950 varias monografías eruditas probando similares carismas en el gaúcho riograndense.

Y es que el gaucho moruno nunca fue una exclusividad rioplatense o de las pampas de Argentina, Uruguay y Brasil, sino de América toda, desde los valles de Chile hasta los praderas de California y México, pasando por los inmensos llanos del Orinoco en Colombia y Venezuela, con todas sus denominaciones afines e idóneas: el huaso, el llanero y el charro. Los huasos de Chile Así, como se puede comprobar la influencia árabe y morisca en los gauchos de las pampas argentinas, uruguayas y brasileñas, también se comprueba "en la vestimenta y atuendo del huaso chileno, en la ornamentación de sus estribos y espuelas pletóricas de arabescos, en su forma de cabalgar "a la jineta", en sus juegos y alegrías, en el romance español conocido de "corrido", al igual que en el Andaluz. Una curiosa "jarcha" de la última estrofa de una muwashshaha (moaxaja) del cancionero árabe popular del siglo IX, que se encuentra en la compilación y restauración realizada por el profesor Sayed Ghazi, en su obra "Diván de Muwashshahas Andaluzas", nos presenta el cuadro plástico coreográfico del hombre y la mujer en la cueca... La importancia de esta jarcha árabe consiste en ser parte de un conjunto de cantos y bailes populares, lo que nos haría suponer el origen árabe-andaluz de la cueca.

Al respecto cabe señalar que la etimología de la palabra cueca nos indicaría la posibilidad de un origen árabe de este baile: cueca, zamacueca y su viable conexión con el término árabe samakuk que origina el español zamacuco : malicioso, hombre rudo, nombre derivado del verbo árabe Kauka, que señala la acción seductora que realiza el gallo para conquistar a la gallina, que, coincidentemente, conllevaría el simbolismo de la cueca... Otra muestra de la impronta de la cultura árabe en la nuestra lo constituye una gran variedad de juegos ecuestres practicados en la colonia, como lo son el correr de la sortija, las cañas, el juego de los patos, las carreras, y muchas derivaciones de éstos, magníficamente descritos en la obra de don Eugenio Pereira Salas, "Juegos y Alegrías Coloniales en Chile". Una historia

inédita pero perceptible Alándalus fue una civilización privilegiada que se fundó gracias al mestizaje de múltiples pueblos y tradiciones.

Desde un primer momento los bereberes y árabes musulmanes recién llegados empezaron a casarse con mujeres hispánicas (hispanorromanas, celtíberas, godas). El resultado es un tipo admirable de cultura que, propiamente debe llamarse andalusí. Cuando esos hispanomusulmanes fueron conquistados por sus vecinos del norte de la Península - transformándose primero en mudéjares y luego en moriscos- y forzados a emigrar, muchos vinieron a América en condiciones de clandestinidad. Allí se produciría un nuevo y generoso mestizaje, esta vez con las mujeres aborígenes, cuya culminación es el biotipo del gaucho, del huaso, del llanero, con sus señas moriscas, pero también con todas sus nuevas adquisiciones y originalidades propias de América.

Lo que queremos puntualizar aquí no es que los jinetes de las pampas o de los llanos fuesen de raza árabe, eso sería un error tan grande como decir que los andalusíes también lo eran (las razas no existen, sí los lenguajes y las culturas), sino que los gauchos, huasos, llaneros o charros eran portadores de una herencia que -muchas veces a pesar de ellos mismos- le marcaba pautas de conducta, de costumbres, de pensamiento.

Todas las citas y fragmentos que hemos venido enumerando hasta ahora nos demuestran fehacientemente, que no fueron los inmigrantes sirios y libaneses -mayormente llegados al Río de la Plata a partir de 1900- los primeros en señalar las señas mudéjares de ese biotipo de las pampas -consecuencia del mestizaje de indias y moriscos, o de la inmigración de moriscos de puro linaje como los maragatos -, sino los argentinos de pura cepa o incluso los extranjeros, en su mayoría europeos, que tuvieron la fortuna de conocer en persona a los últimos gauchos que aún montaban a la jineta y usaban pañuelos como albornoces bajo sus sombreros.

Las limitaciones de este artículo no permiten profundizar ciertos temas vinculados directa o indirectamente con los orígenes hispanomusulmanes de las culturas ecuestres de América. Uno es el caso de los moriscos en el Perú, como "las tapadas de Lima", que men-

ciona el historiador y filólogo español Américo Castro (1885-1972), que dieron lugar a una riquísima cultura de mestizaje, y en México, donde el influjo morisco se proyectó desde Chiapas hasta las septentrionales costas de California. Otro es el profundo monoteísmo entroncado con la más pura tradición musulmana que trasunta el Martín Fierro, la "Biblia Gaucha" del poeta José Hernández, y las mil y una tradiciones mimetizadas en la cultura argentina que deberán ser develadas más tarde o más temprano.

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LE SOUFISME ET L'EDUCATION DE L'ÂME

Abou Tiéné Cote d'Ivoire



Les louanges infinies sont dues à Allah qui nous a créés à partir du néant dans la forme la plus parfaite et nous a placés, nous Ses serviteurs impuissant au firmament des créatures en nous donnant avec Son souffle Sublime la capacité de nous surpasser, en nous envoyant le livre d'orientation guidant sur la voie droite, et les prophètes nous menant sur la voie de la vérité et de la droiture.

Que la paix et la bénédiction soient sur la fierté de l'univers qu'Allah a envoyé comme Maître des Prophètes, Miséricorde pour l'Univers, caractère unique en terme de personnalité, le plus grand guide de droiture, et centre d'intercession le jour du jugement.

Notre religion bénie, est à la fois un système de croyance et un mode de vie qui ordonne tant notre vie extérieure et matérielle que notre vie intérieure et spirituelle.

Aussi pour atteindre l'objectif de l'Islam qui vise à faire de nous des croyants parfaits (Mumin Kamil) il nous faut œuvrer pour vivre complètement notre superbe religion dans la forme et l'esprit, le sens et la substance, de façon apparente et en secret.

Le Soufisme (Tasawwuf) est une voie spirituelle qui fait gagner au croyant la maturité

parfaite. C'est une éducation qui parfait et sauve notre cœur de l'immaturité et de l'insouciance, tout en ordonnant notre monde extérieur sous la lumière du Coran et de la Sunna.

On peut donc affirmer que le soufisme est une institution spirituelle dans laquelle on bâtit la personnalité de l'homme pour lui faire atteindre la perfection et la piété. C'est aussi une science qui enseigne à l'homme, conscient de la réalité de l'âme apaisée (an-nafs al-moutma'inah) et du cœur sain, redouble d'efforts pour passer de la science à la connaissance, de l'imitation à l'accomplissement et de la croyance à l'excellence.

C'est une sensibilité qui permet de bloquer avec le bouclier de la piété (taqwa) toute dépendance ou dévotion à autre que Dieu, et aide le cœur à ressentir la présence permanente de son Créateur et à l'invoquer. Le verset suivant l'exprime clairement cette situation : « ... **Où que vous soyez, Il (Allah) est toujours avec vous...** » (al-Hadîd,4).

Le soufisme est un combat qui administre tous les souffles, les sentiments, les pensées et les actes conformément à l'agrément du Tout-Puissant pour finalement quitter ce monde avec la foi dans le cœur.

Le soufisme est une école de connaissance dont les instituteurs sont les guides parfaits, héritiers du Prophète (saw). Ceux-là sont les hauts représentants parsemés dans le temps, image de la moralité et la guidance prophétique.

La plus importante tâche de ces Guides est d'initier leurs disciples à la connaissance de l'ego et à l'examen de conscience. Puisque la nature humaine fait qu'il puisse s'incliner vers le bien et le mal, cette science veut réduire au minimum son inclinaison égocentrique et optimiser les orientations dans l'accomplissement du bien et des devoirs divins. Cela car l'âme doit reconnaître sa faiblesse et s'effacer devant la Puissance et Grandeur divine.

C'est pour cela qu'on perçoit mieux sa position vis-à-vis de son Créateur en connaissant ses limites et ses déficiences : « qui se connaît

soi-même, connaît son Seigneur ».

Le serviteur doit entreprendre l'éducation de cette force remplie de mystères appelée nafs (âme) sous la direction et les directives de Guides qualifiés. Ainsi, cette âme instigatrice du mal deviendra le moyen le plus fort pour atteindre et progresser vers la Vérité. De même, il est primordial d'embellir le cœur par la sagesse divine en méditant et contemplant sur les manifestations divines.

Abu'l Hasan al-Kharakani une des figures éminentes de l'Islam, dit « *La paix est pour toutes les créatures alors que la guerre est avec soi-même* ». Il montra ainsi que le chemin qui mène à la divinité passe par le combat intérieur et la paix extérieure.

C'est donc l'effort qui transcendera le croyant dans la purification du soi et dans l'épreuve du soi-même. Une lutte acharnée par laquelle le croyant atteindra la perfection dans la servitude pour enfin devenir un centre de miséricorde où toutes les créatures y trouvent l'apaisement et profitent amplement de sa main, de sa langue, de tous ses états.

Pour finir, et sans doute l'aspect le plus important de tous, le soufisme est la détermination à vivre une vie conforme à celle du Saint Prophète (saw), une vie juste, équilibrée, et constante dans l'adoration du début jusqu'à la fin de sa vie. En effet, Lui (saw) est le meilleur des exemples et détient un caractère unique, Il (saw) est un cadeau majestueux offert à l'humanité. Tous les traits et caractères du Messager de Dieu (saw) ont été relevés et transmis jusqu'à nos jours par les Compagnons du Prophète (saw). Tout comme le Saint Coran, une bénédiction énorme qui même une seule de ses lettres n'a été altéré, tous les comportements de notre Prophète bien aimé (saw) sont un trésor inestimable d'un point de vue exemple pour les hommes qui aspirent à tendre vers la perfection.

Notre Seigneur nous dit dans le Saint Coran à son sujet :

« **Quiconque obéit au Prophète obéit certainement à Allah...** » (An-Nisa, 80).

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