

# STATUS OF WOMEN IN ISLAM

"Paradise lies  
at the feet of  
the mothers."

Holy Prophet ﷺ



A present  
for the west

Khurshheed Warsi

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## ITTEHAD-E-MILLAT-E-ISLAMIA

By

*Ahuj Syed Khurshid Ali Warsi*

The following review on this book by Rais Amrohawi, the famous poet, a literary critic and journalist was published in the Daily Jang of Karachi on 3rd. February, 1984:-

"Sayyid Khurshid Ali Warsi the author of this book, which is at once instructive, insight-giving and a souvenir worthy of admiration, deserves the same spiritual reward which the holy warriors receive (from God) by sacrificing their lives while fighting against the infidels. It may be said that the anxiety and grief which Sayyid Khurshid Ali's soul feels at the sad events related by him in his book can easily be felt by a reader while going through this book.

The author of this book duly deserves thankfulness of the whole Muslim world at this achievement."

The study of this book offers full information to those who wish to know the aims and objects of the "IDARA-ITTEHAD-I-UMMAH."

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# STATUS OF WOMEN IN ISLAM

*"Paradise lies at the feet  
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The Holy Prophet ﷺ

**A PRESENT FOR THE WEST**

Edited, Compiled and Annotated  
By

**Khursheed Warsi**

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Section *Islam & Women*  
*Status*  
D.D. Class.....

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## EDITOR'S NOTE

The preparation of "Status of Women in Islam" comes at a time when I am about eighty i.e. I have attained the fullest possible maturity and experience. And I am happy about it, since its importance is self-evident.

Today the number of women is ever-increasing since the World War II when millions of men died and the women remained safe and alive at their homes; and the problem of their status has now become a paradox or riddle too difficult to solve.

Ever since the dawn of civilization, this problem has been agitating the minds of every thinker, every reformer and every politician, but to this day it remains undecided and unsolved. I invited a number of writers to present their views on this important issue and compiled them into a book form along with my notes and comments. It may be stated here that a seminar on this issue had been arranged in the University of Karachi under the presidentship of Mr. Justice Saleem and perhaps the report of the seminar guided me towards this publication.

Almost all the contributors are well-known writers and scholars belonging to the group of literati and their views, remarks and observations on the issue are notable as well as remarkable and they may go a long way towards understanding and solving this enigma and I hope that readers would be immensely interested in going through the contents of this book.

Finally I pray to Allah that He may guide both the sexes to work within the framework provided by Allah through the holy Prophet (S.A.W) for the peace and prosperity of mankind. Amen!

••

## DEDICATION

*The book is dedicated to  
Martyr Hakim Mohammed Said,  
the champion of women's cause  
in Pakistan.*



# FOREWORD

By

Dr. Manzoor Uddin Ahmed, Former Vice Chancellor,  
University of Karachi, and Quaid-e-Azam  
Distinguished Professor of Pakistan Studies,  
Columbia University, New York, U.S.A.

The book entitled "Status of Women in Islam", edited, compiled and annotated by Khursheed Warsi, is a welcome addition to contemporary Islamic Literature. The editor has carefully selected articles and excerpts from the writings of Muslim scholars on the status of women. These selected items sharply focus on the gender factor of Muslim Society.

It would not be out of place to mention here that I have always admired Mr. Khursheed Warsi's quest for knowledge and his interest in research, which he shares with his readers in an easy to understand language. In the past I have had the pleasure of introducing one of his widely read books "The Cobweb-Worldwide Designs of Satan".

In his latest book "Status of Women in Islam" there is a touch of innovation for it contains his scholistic annotations after each and every article and excerpts edited therein. I have gone through them and I have no hesitation in endorsing his views, which I have found vivid, exhaustive and in accordance with the teachings of Islam. His annotations have added lustre to the art of marginal noting found in the old classics. He has treated a serious subject with great aplomb, clarity and authority.

I have also gone through the introduction of the book written by Mr. Shoaib Warsi, which I have found most appropriate and I fully agree with his views expressed therein.

I hope this book "Insah-Allah" shall attract wide readership in Pakistan and other Muslim countries, as well as in the west where the women, in spite of so-called full liberty to them, continue to suffer gender discrimination.

I am sure that the Quranic injunctions and the sayings of the Holy Prophet (peace be upon him) if read, understood and properly implemented, shall definitely solve the enigma and restore the status, rights and respect of women all over the world.

---

# INTRODUCTION

By  
Shoaib Warsi

Mr. Khursheed Warsi, a noted Pakistani Research Scholar and a prolific writer, has come up with yet another interesting and informative book titled "Status of Women in Islam". This is a collection of highly readable articles on the subject written by perceptive Muslim scholars, both Pakistani and foreign, and compiled by Khursheed Warsi who has enriched the pages of the book with his scholastic annotations at the end of each article. By adding his annotations Khursheed Warsi has revived the old tradition of marginal notes found in Persian, Arabic and Urdu classics of yore.

Khursheed Warsi does'nt claim to expatiate on the ambiguity which hangs over the rights of Muslim women or to resolve the enigma. He simply presents different opinions alongwith his own viewpoint. The articles and annotations are persuasive enough to solve the enigma in the light of Islamic Shariah. It is a praiseworthy effort and merits wide readership by the Muslims and non-Muslims alike, because the women in the west and the east do not enjoy the rights and respect which Islam confers on the weaker sex.

The orthodox Christianity considers woman as an "evil" "mother of all human ills" and the "door of hell". The Jews believe that only those women will go to heaven who are born Jewess, belonging to Semitic race. The Hindu woman is the worst sufferer who has no identity or status and is required to burn herself at the pier of her dead husband.

In contrast, the Muslim woman enjoys equal respect with man. The Holy Quran says "We have created all human-beings to be equally worthy of respect". (17:70).

Islamic teachings put men and women on par in all articles of faith, in all tenets and belief, and acts of worship, including those acts that deserve awards or punishment from Allah. In short the woman enjoys equal rights with man in relation to:

The rights of the people – Huququl Ibad.

The rights of Allah – Huququl Allah.

Though in many respects, men and women have natural and biological differences. As such they have different roles to play in life. There is division of functions between the two, which is natural. It is ordained by Allah. The Quran has indicated that “men have a degree (of advantage) over women.” Men are the protectors of women (Qawwamoon) and their maintainers, because Allah has given the one more strength than the other and because they support them from their means (Surah Al-Baqra Ayat-228).

In the divisions of functions, Allah has kept women away from prophethood, Imamat (leading prayers) and Khilafat (political office), the domains reserved for men, from Adam (A.S) down to the last Holy Prophet (peace be upon him). Men have been entrusted with jobs that women cannot undertake because of their physical handicap like childbirth, monthly periods and domestic family requirements. It was in this context that the Holy Prophet (peace be upon him) had said, on hearing about the daughter of the King of Iran ascending the throne after her father's death; “The nation whose reins are in the hands of a woman, shall never get “Falah”, that is “prosperity and happiness”. The authenticity of the saying has not been challenged by anyone since the source of its narration is no other than Hazrat Abu Bakr (R.A) the Holy Prophet's (peace be upon him) closest companion and the first Caliph of Islam.

Modern civilization has however affected the

Muslim woman as well. They too have lost their rights like other women. Although Islam allowed women complete freedom to acquire education, go into medical profession and take part in trade and commerce, keeping in view the fulfilment of their domestic obligations and the limitations of the Shariah, but.....the male dominated society has taken measures that insist on women's seclusion from economic autonomy, and acquisition of technology so as to ensure men's control over women's life. It's a sad irony that women who constitute half the world's population, perform two thirds of the world's work, receive only one tenth of its income and own less than one hundredth of its property.

The cause of this discrimination is illiteracy among the women, and illiteracy breeds poverty. Only education can uplift the women's lot. Allah's command to seek education applies both to Muslim men and Muslim women. He commands "At-Talab-ul-Ilm Farizatu Kule Muslameen-o-Kul-e-Muslimat" (seeking knowledge is obligatory for both Muslim men and and Muslim women). The Holy Prophet (peace be upon him) has emphasised the need in the famous saying, "In the pursuit of knowledge go to places as far away as China".

The status of women in Islam is not a contentious issue in the light of Islamic Shariah. The controversy has arisen over the interpretation and implementation of women's function.

Mr. Khursheed Warsi, in his annotations, has highlighted the injunctions of the Holy Quran and the Sunnah on the subject explaining the underlying purpose of the Shariah. He has successfully tried to remove any misgiving that may create controversy over the issue of women's status in Islam.

The learned compiler has dedicated his work to the Late Hakeem Mohammad Saeed, founder of the Humdard Trust, a great social reformer and champion of women's

cause including their education, inducting them into medical profession and trade. A practical man, Hakeem Saeed put into practice his perception of the role of women in Muslim Society by setting up a network of educational institutions from primary to secondary schools managed by women principals. For higher education he setup Hamdard Medical College, Hamdard University, Hamdard College of Eastern Medicine, Bait-ul-Hikmah Research Institute and the Hamdard Institute of the Management Sciences. These institutions too have strong representations of women, both teachers and students. Hundreds and thousands of women have benefited and continue to benefit, from these institutions.

Hakeem Saeed's institutions have greatly contributed in raising the status of women in Pakistan Society. An example of this development is Hakeem Saeed's own daughter Sadia Rashid who is successfully managing the sprawling Hamdard Organization after the martyrdom of her illustrious father.

Khursheed Warsi, the editor, compiler and annotator of the book has done a good job. I am sure it will attract readers to quench their thirst for knowledge about the status of women in Islam irrespective of the fact whether they belong to East or West.

---

Mr. Shoaib Warsi, a graduate from Aligarh Muslim University, is a seasoned Journalist, who has worked for several newspapers and periodicals in the country. He was the Bureau Chief of the Morning News, Dhaka, at Khulna, in former East Pakistan, besides being an Assistant Editor of the weekly "Wave" of Khulna. Back in Karachi, he edited the weekly "Blitz" and later published his own English monthly "The Lifestyle" for many years. Now 78 and still active as a freelance, he has been contributing articles to different Journals of the country.

## A LETTER

### From

Prof. Dr. Hafizur Rehman  
Hamdard University Karachi.

Dear Khursheed Warsi Sahib

Assalam-o-Alaikum

First of all I must thank you for having elected me to write on a highly complicated and live issue with particular reference to Hakim Saeed's policies and views on the status and the role of women and the steps taken by him to safeguard and promote their status.

In this respect I would advise you to study Hakeem Saeed in action when and where you fail to detect him in his writings; since he was that sort of man whose actions reflected his innerself transparently.

In this respect it may be stated that he was thorough in ideas and regular in practice and his actions reflected his thinking and feelings. Besides, he was everready to put his ideas into practice. His institutions such as the University and its affiliated institutions speak of this quality of Hakeem Sahib. As a test case, let us take up his views about a woman's role in a modern society with reference to Hamdard University which he established to put his ideas into action. The University started with the inception of Hamdard Schools. These schools have three tiers of education from Primary to the Secondary stage. Hakeem Sahib appointed women principals for all these three schools. Similarly the University Library staff has host of woman employees. The Hamdard Medical College and the Hamdard College for Eastern Medicine too have several

woman teachers. Besides all this, Bait-al-Hikmah Research Institute and the Hamdard Institute of Management Science have several woman on its staff. All these arrangements are a clear evidence of the fact that Hakim Sahib firmly believed in associating woman in administration as well as in the teaching segment.

His liberal policy relating to the engagement of woman in services has so far proved quite satisfactory, since their performances have in no way been any less than those of men. There is a department of compilation and editing for the clipping of NewsPapers which has been solely manned by women alone. Their efficiency in this context may be tested by demanding any particular clipping.

If you do so, you are sure to get that in no time. Doesn't it speak of their efficiency of the first water. I further believe that the efficiency of any other institution wherein they work might not be different from that of Hamdard Trust just related here. Such experiences have necessitated a revision of our policy and outlook about a woman's efficiency and the desirability of their engagements in office and elsewhere thus far occupied by their counterparts i.e. men. In view of this fact, it is being increasingly and pressingly felt that our outlook and policies towards woman's participation in socio-economic activities of the country including job positions ought to be revised while, of course, keeping in view the fulfilment of their domestic obligations and the limitation of the Shariah. I seriously feel that the following considerations call for an extension of the sphere of woman activities.

Education is ever on increase among women, and the benefits which a male renders to society may equally be delivered by a female too. If they learn a thing, they ought to be allowed to utilize that in full. For example if they are allowed to be trained in medicine, how funny is it to disallow them to practise. Secondly they cannot be ignored



in this respect since they make almost fifty percent of the population. Consequently if we confine them to domesticity only, the society shall lag behind those nations in economic prosperity and progress which allow their women to work on a par with men in the socio-economic activities and projects of the country.

Besides, the latest scientific facilities in the domestic domain has much lightened the burden of a domestic woman. The presence of Gas burners, grinders, pressure cookers, refrigerators and micro-wave etc, has rendered the burden of domestic activities much lighter than before and offered them sufficient leisure. It may be suggested why should the time spared by machines not be utilized by engaging them in economic and other pursuits for the prosperity of the country. Today we see women engaged in schools, colleges, universities and government offices in much greater number than ever before. It is just the blessings of science which has brought the dull, uneducated, lethargic and cowardly women of the past into the limelight of progress and prosperity.

Leaving aside Pakistan, we see a number of women engaged in outdoor affairs, besides their domestic obligations and simultaneously carrying on their dual activities within the frame-work of domesticity and the limits of Shariah. I would say that in this context, the women of Iran and Turkey lead those of the rest of the Muslim countries, and offer a good example for our men and women.

The people of these two countries may have been looking towards Pakistan expecting its people to review the situation arising out of the demands of time and follow the example set by their women.

I may confidently say that whatever policy did the Hakim Sahib adopt, that clearly reflects his views on the economic role of Pakistani women in the modern context of Pakistan.

## EDITOR'S NOTE

I am most thankful to Prof. Hafizur Rehman for having offered his precious views on the employment of women staff, particularly in the fields of medicine, education and trade already permissible for women in Islam.

On yet another request to throw light on the respected Hakim Saeed's policies and the programme about participation of women in the socio-economic activities of Pakistan, Prof. Hafizur Rehman has kindly discussed in detail the policies and practice of Hakeem Sahib and also described his views on this issue in detail for which I am further thankful to him.

Prof. Hafizur Rehman, in his brief yet comprehensive note, has eloquently presented his views on the issue in question. He sees eye to eye with the views and the policies of Hakim Sahib and rightly asserts that the time spared by the modern inventions of science for domestic use, ought to be utilized by our women in engaging themselves in socio-economic pursuits for the welfare of the country, keeping in view the fulfilment of their domestic obligations and the limitations of the Shariah.

I believe that the idea of bringing women in the field of trade and industry had since long been lingering in Hakim Saeed's mind and he got a chance to do so by the establishment of a multi-purpose business organization in the name of 'HAMDARD'. With this view in mind he had trained his endeared daughter Sadia Rashid for this purpose and today we see his dream come true seeing Sadia Rashid successfully managing and running this huge business and

welfare organization as its chair-person.

It is heartening to note that the ideas and the actions of Hakim Sahib, to safe-guard and promote the status of women, always remained within the frame-work of Islam.

••



# PLUS INTERNATIONAL

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3. To bring about unity amongst all the human beings.
4. To eradicate the curse of religious antagonism, materialism, sectarianism, provincialism, and immoralities spreading all over the world and as such to strive against and to do away with all sorts of prejudices and vices.
5. To get rid of contemptuous feelings of jealousy and grudge.
6. To promote progress in science, technology and other walks of life especially in the under developed countries.
7. To work for the welfare and uplift of humanity and as such, take active part in various charitable activities and also to co-operate with various philanthropic organizations, with a view to help destitutes and the disabled, irrespective of caste, colour, creed, religion and nationality.
8. The platform of this Society shall not be used by any particular religion, sect or by any racial, lingual or political organization or any such movement for personal, sectarian, religious or political ends.

Prof. S. M. Mahfuz Ali

## **Status of Women in the Holy Quran**

Before discussing the status of women in the holy Quran, I think it appropriate to examine why Allah created them; whereas this discussion may lead to another point viz. why Allah created this Universe in which we men and women live.

We know that before the human beings were created, a different world existed which was inhabited by angels and Jin who worshipped Him all the time and obeyed His commands there and then. There was none to challenge His authority. Despite all this, Allah did not look satisfied with such a state of affairs, and He decided to create another world of men and women, almost quite different from the existing one to be inhabited by quite a different race known as the human beings. For this purpose He created the first man called Adam.

We see that the creation of Adam alone and his stay in heaven further showed that it was not enough to establish the sort of world He had planned. He soon created Eve to help Adam live a more thorough and peaceful life needed to fulfill his responsibilities as Khalifa of Allah on earth in the near future. The pair had been allowed to stay in heaven for some time; but the world which Allah had designed to create was not the heaven, it was a world being inhabited by men and women and run by the humans in the light of the commands of Allah communicated to them through His messengers from time to time.

According to the Divine scheme it was necessary that Adam (A.S) and the Eve (A.S) ought to shift from that world called heaven. It happened in a strange way. The first prophet, the first human and the first Caliph of Allah Hadrat Adam (A.S) commits a slight disobedience partly

unconsciously, and partly under the spell of Eve's persuasion by eating the fruit of the forbidden tree. I would like to quote a biblical version here as under:

The Bible tells us: Adam and Eve used to live in Heaven, when the Devil (in the form of a snake) misguided Eve, who in turn made Adam eat the fruit from the forbidden tree (Genesis 2-3)<sup>1</sup>. This resulted in the expulsion of man from Heaven.

When Adam and the Eve ate the forbidden fruit, both of them were sent down to the earth. Thus began the genesis of humanity on earth. Here two points are worth noting. Before being turned out from heaven, Adam's (A.S) status had been determined and, defined as superior to those of the angels and any other creation of God on ground of his superiority in knowledge.

It is obvious that Adam was superior to Eve also on ground of knowledge and being the first prophet and the Caliph of Allah and that the human role of Adam (man) was of an executive nature, whereas that of Eve (woman) was something close to domesticity and family affairs.

In this respect two more points deserve to be considered here. Allah taught Adam words of forgiveness to be used by him or for that matter by other sons of Adam whenever he erred. Man has thus been taught to rectify his sins and faults and correct himself. The second notable point is that a man's responsibilities are of executive whereas that of a woman of non-executive nature in the politico-socio-economic context.

I would determine the role of man and that of the woman in the light of my theorising presented above. In support of my above contention, I would like to quote a well-known saying of the holy Prophet (S.A.W):

"The nation, whose reins (of government) are in the hands of a woman, shall never get Falah i.e. prosperity and happiness"<sup>2</sup>

It shall, of course, be appropriate to see what position and status does a woman enjoy in the holy Quran and other religious scriptures and holy books of other religions. Ever since the dawn of civilization, the problem of the place and the role of woman in society always drew the attention of prophets, priests, philosophers, poets and the sages etc to adjudge and assign a role and a position to their women in all ages of human history and civilization. The importance of woman had always been felt and interest shown by all and sundry in the society.

Most of the classical Christian literature blames and treats her as a curse on mankind, and its followers say that for this very reason, the Christ did not marry. According to a biblical reference quoted earlier, a woman and not the man is the cause of the first sin. As such she is the source of all troubles and mishaps that befall a man and consequently she is an inferior being. The saints look down upon her and the classical Christian literature too blames her. They say that anyone who did not marry like Christ shall be closer to God. As a result of this we find numerous institutions of Nunship in the Christian world. Besides, some Christians believe that a woman cannot go to heaven at all. A saint Hieronymus is reported to have said:

“The woman is the doorway to devil, a way to evil and Scorpion’s venom”.

Similar other beliefs did develop in Christianity; but unfortunately the Muslims too got influenced by these ideas when they came in contact with them. The holy Quran clearly suggests that both the Eve and the Adam had been misguided by the Satan. Here I would like to relate the views held by believers of different religions:

The Jews believe that only those shall go to heaven who are a “born-Jew”.

The Hindus believe in the division of man into four groups by virtue of their birth:

- i. The Brahmins born from the head of their god are superior to other Hindus.
- ii. The Khashtris born from the arms of their god are warriors, commanders and rulers.
- iii. The Waish born from god's stomach are the businessmen.
- iv. The Shoodhers born from god's feet, are supposed to serve others, chiefly the Brahmins.

The women have no respectable place in the Hindu society. According to an old tradition called Sati, they have to burn themselves at the pier of her husband. They have no respectable place in the Hindu society.

On the other hand the Islamic society offers quite a respectable status to its women. The following soorah presents a brilliant picture of the status of the two sexes:

"We have created all human beings to be equally worthy of respect."<sup>3</sup>

The statement doesn't indicate any provision of discrimination between one human and the other on ground of caste, creed or sex etc since the word human (Bani Adam) includes both men and women. Hence all injunctions of the holy Quran are equally applicable to both men and women whenever they are addressed as 'humans' or 'people'. The only basis of superiority of one on the other is 'Taqwah' alone.

"Those among you, who love and fear God more (i.e. Muttaqui) are superior to others"<sup>4</sup>

The allocation of different assignments to the two sexes is based on the difference in the nature of their physiques and not on any other discrimination whatsoever. Similarly if a woman has not been ever assigned the status of prophet, can she rightly say that injustice has been done to her, when some of her physical demands are such that

3. Soorah Al Asra (17-70)

4. 49:13



she does not remain fit to offer prayers for a certain fixed period every month? Can there be a prophet who does not even pray for a certain period every month? Again if a man cannot give birth to a child, can he say that injustice has been done to him?

Only a discerning eye can see that the division of labour among men and the women for running the world has been based on their demands of nature, physical fitness and in the best interest of the two. If man is the Prime Minister of the country, a woman too is the Prime Minister of the home in which the family lives. Can there be a more just Being than Allah? He is just and loves justice as well as justness. If we study histories of human civilizations with open eye, we are sure to detect that only that nation earned a name that could adjust balance between the activities of the two. They are the two wheels of a carriage which cannot go if the adjustment is improper or the balance is disturbed.

The next important aspect of the study relates to the following remarks of Allah, the Great:

“Have We created the world for fun?”<sup>6</sup>

Those who take the world or the world affairs as fun or non-serious, they, in fact, commit the worst sin. The holy Quran always invites people to go around the world and look into the histories of nations how they rose and how they fell.<sup>6</sup>

Allah established His first state under the Khilafah of Adam with the collaboration of Eve which continued to grow and develop with the joint efforts of men and women of their time until a full-fledged Khilafah (Caliphate) got established under the leadership of the holy Prophet with, of course, the joint efforts of his Sahabis and his trusted followers. None of his wives ever took charge of any political portfolio nor did they ever talk of their status. They were, of course, great women, great mothers and great wives of their time and of all times to come. Allah honoured them

by assigning three times more respect and honour to mothers than to men as fathers in this world and in the Hereafter.

The women in the holy Quran are entitled to equal rights in the following matters.

The men are capable of integrating themselves, by obeying the Laws of Allah and so are women.

In the holy Quran whenever there is any important announcement, Allah uses the names of both i.e. Al-Momineena wa al Mominat etc.

Great honours have been announced for women such as:

The wives of the holy Prophet (S.A.W) are known as Mothers of the Believers, Hadrat Fatimah (R.A) is called the 'Female of Paradise' etc.

They enjoy equal rights with men in relation to:

i) Rights of the people—Huquq-al-Ibad

ii) Rights of Allah—Huquq-al-Allah

The great revolution of Islam has settled the place of woman, her status and the role in society forever. Islam believes in a dual sex society; whereas the present day secular trend favours unisex society. While accepting the principle of the equality of men and women, Islam doesn't allow the equality of men and women to mean equality of sexes. A trend in America and Europe is growing that since there is no difference between the two sexes in their physical, intellectual and emotional endowment, hence there should be no difference in their roles and functions in society. Allah Himself has said that He has created every thing on Haq (justice or balance). He does not allow the two opposite sex to be assigned the same role lest the balance be disturbed. If we do so, it will tantamount to generating a new type of male chauvinism. The dual-sex society is a more natural answer to the problem of sexual relationship. We are going blindly towards the so-called

modernity in all walks of life. Treating woman on a par with men is no solution to the problem of the status of woman in society. The real solution lies in assigning the real and the natural role to both men and women.

It is a fact that in history a woman is seen involved with untold atrocities perpetuated on her since antiquity to this day. As a result of this they have lost the balance and they fear man, they fear society and they are not ready to hear even that which is of real interest to them. I would like to discuss it in some detail.

### THE UNCHANGING WORLD OF WOMEN

It is a fact that a woman had always been a victim of untold tyranny in most parts of the world and in all ages of history. It is this tyranny which has made her cynical. Besides, her nature is such that she can't think patiently, she can't make sustained efforts for the reform of her society and perhaps, she can't take bold decisions. A free-lance journalist Saiqa Zubaida contributed a brilliant article on the above title published in Bi-monthly journal 'Reflexions' wherein she has complained of excessive victimization of women in all periods of history.

The remark unchanging world of women is both representative and suggestive of the nature of the world of woman and a pointer to her characteristic behaviour or attitude towards change. What I want to suggest is that her present and an all time pathetic position can never give her the status she deserves or craves for.

It is also a fact that she was at her best during the period of the holy Prophet (S.A.W), the four Caliphs and until such time Islam had been in authority to enforce the basic laws of Islamic Shariah. It is also a fact that a woman can never hold a pure executive job in a true Islamic government. I firmly believe that the status of a woman cannot be rightly linked with the acquisition of a position in any government of the day, nor can it be useful to mimic the west. The miserable unchanging world of women may

change into a happy and prosperous world of women by sincerely and patiently following the basic tenets of Islam prescribed for them. I would quote a beautiful verse of Saadi—a renowned Persian poet here:

*"Khilafe payamber kasay rah guzied  
Ke hurgiz ba manzil na khuwahad raseed."*

Whosoever treads against the ways of the holy prophet (S.A.W) shall never reach his destination.

We see that a woman was in her worst condition prior to the Islamic millenium during the period of Jahilliyah, and that she will remain so until such a state of affairs exists now in any part of the world. I may further explain that wherever a unisex society exists on the globe that certainly represents the age of Jahillya.

I shall contend that a woman is a victim of all sorts of tyranny even in this so-called age of enlightenment and even in those countries said to be advanced and democratic. I would like to present a brief survey of her victimization today.

Inspite of increased awareness of their rights and their demands and efforts for emancipation, much of the world continues to victimize them in one way or the other. A part of the report of U. N. about the victimization of woman entitled "Global evidence of violence against women" is submitted here for perusal of the readers.

'Women, half the world's population do two types of works, earn one tenth of the world's income and own one hundredth of the world's property. Despite the fall of repressive regimes, a decade of technology, the spread of market economies and the rise of female premiers and presidents, women are still victim of abuse and violence everywhere in the world. The 1993 human Development Report failed to find a country that treats its women as well as its men. [The Unchanging World of Women – Saiqa Zubaida p. 57 – Reflexions vol. 1. Summer 1996]'

This brief report speaks eloquently of the victimization of women everywhere in the world. How tragic and how pathetic is it that even during the rise of female premiers and presidents, women are still victim of abuse and violence. It is further more horrifying and pathetic to note that this world body i.e. U.N. could not find a single country that "treats its women as well as its men."

In view of this remark of the world body, one may ask as to who else can bring justice to them. I may here, without fear of criticism reaffirm that it is Islam and only Islam that can solve this problem as it had solved before.

I would like to elaborate the issue to present a yet another picture of the victimization of women. In this connexion, a survey of the Third World Women group in the late 1980's on violence upon women is listed hereunder:

"A women is raped in South Africa every 83 second. ———In India and Latin America women were killed by spouses or lovers about the same as in India. ———In many countries including China, India and Pakistan sons are still valued more than daughters. ——— " [The Unchanging World of Women Reflexions vol. 1 summer 96 p. 57]<sup>8</sup>

Women also are the worst sufferers in wars. The report of a journalist and woman rights activists Moni Mohsin gives horrifying details of rape in wars in her paper on 'Rape in War'.

'Since ancient time, woman have been raped by marching soldiers and others. Even in the world today, it is being registered in Kashmir and Bosnia. Rape is used there as a weapon against enemy. According to report more than 5,00,000 rape cases were reported in Bosnia, when rape camps were established.' [The Unchanging World of Women Reflexions vol. 1 summer 1996 p. 58]<sup>9</sup>

The free lance journalist Saiqa Zubaida commenting upon the U.N. report and the western democracies sums up her views as under:

"Even the advanced countries like the U.S. and those in Western Europe where women have made great strides in politics and in many other professions, and in Norway, where women now dominate the political scene, women are still hired last, and fired first, paid less than men and held back from the top jobs."

Religion too is often used as a tool against women in most of the religious countries. Women are kept illiterate and blackmailed in the name of religion.

The brief reports of the U.N. and remarks and opinion of some journalists, critics or scholars no doubt present a clear picture of women in our society, both in the past and the present, in the East as well as in the West, but they have not suggested any convincing remedy.

The cases of violence, rape, divorce and discriminations awfully affect not only the woman but the whole society. It has also become clear that a few women in power, a few organizations and the efforts of few leaders cannot change the fate of a woman. It needs rethinking, reorganizing and readjusting in the modern context after taking guidance from the holy Quran and the Sunnah. As such she has to discover her identity as a woman in the holy Quran only.

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Prof. S. M. Mahfuz Ali worked as Professor of English, Chairman, Research Director of LLM and Senior Vice Principal at Federal Government Urdu College, Karachi and further as adjunct professor of English at S. Z. Islamic Centre University of Karachi. He is editor of Monthly Agahi, Bi-Monthly Reflexions and quarterly Islamics. His more than hundred articles have been published in Dawn, Morning News, Jang, Nawa-e-Waqt, Jasarat and national literary journals on Seerah, Pakistan Movement and literary-cum social problems. I feel happy to include his article for the benefit of the readers.

## EDITOR'S NOTE

This well-written and thought-provoking article of Prof. Syed Mahfuz Ali is of course a leader article in this collection. I fully agree with the views expressed in his article, particularly his theory on the origin of humanity and the Khilafa. He has discussed the matters in its entirety. He has discarded the theory of gender discrimination and upheld the idea that men and women are two sides of the same coin, though different in their look and characteristics.

He has most convincingly proved that the role of the two are different biologically and as such sociologically as well as culturally. The natural and the biological differences demand different roles for them. Prof. Mahfuz Ali has categorically stated that the burden of the Khilafa i.e. political leadership and the state responsibilities had been placed on the shoulders of Hadrat Adam (A.S) and not on Hawwah (A.S) and the honour and superiority over the rest of the creations of Allah had been bestowed upon Adam (A.S) and not upon Hawwah (A.S).

In my opinion there are three permissible spheres of women activities in Islam i.e. educational, medical and the commercial. In these fields, women can display their talents and serve the nation. But as regards the participation of women in state affairs, I think that it is not permissible at all.

The battle of Jamal may be an eye-opener in this respect. In this rift two most conspicuous Islamic personalities had been involved and the point of unity or even reconciliation could not be discovered to fill the gap caused by this event till today. Some of the narrators of Islamic events have related that Hadrat Ayesha (R.A) most frequently wept for being a party in the Jang-e-Jamal and sought Allah's forgiveness in the matter. This event clearly demonstrates that participation of women in state affairs

is dangerous and harmful for any nation and cannot be allowed under any circumstances.

Prof. S. M. Mahfuz Ali has categorically stated in his article that women cannot hold any position in the executive of the country and if and when they did so, the Muslim Ummah had always been in trouble on that account. In this respect he has extensively quoted from the Holy Quran, the traditions and the history of Islam.

According to the injunctions of Islam related by him, the women are most certainly debarred from holding executive jobs since they don't suit them on physical and mental grounds. As stated before Jang-e-Jamal is a good example in this respect. Not only that! Even a single example of woman holding executive position is not traceable in the early period of Islamic history. Here we are reminded of the sayings of the Holy Prophet (PBUH) who said:

"The nations whose reins (of government) are in hands of a woman, shall never get 'Falah' i.e. prosperity and happiness", except in the three fields specified by the holy Prophet (PBUH) viz. education, medicine and trade, while keeping in view the fulfillment of their domestic obligations and the limitations of Shariah.

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**Martyr Muhammad Jawad of Iran**

## **Are Women Equal to Men in All Respects?**

The world is full of different objects and phenomena, each having its own peculiarities which brings elegance and grace to them. There is variety amongst animals, the fauna and flora, and similarly between individuals of the same species. Similarly, human beings are different and have particular characteristics. Whereas differences between species are deep, the differences amongst individuals are superficial. However, two persons are not the same in all respects, so much so that even the fingerprints of two persons are sufficient to distinguish one from another, leave alone other aspects. One notices differences amongst people in their thoughts, capabilities, sentiments, mental and physical abilities, the intensity of instincts, outward appearance, height and weight and other internal and external factors. The effect of these superficial differences is witnessed in the status and ranks these individuals obtain in society. Each according to his capabilities and circumstances shares the burden of the society. It is this variety which fulfills all the requirements of the society and perpetuates the movement of life.

In regard to men and women, there are some deeper observable differences which make the two sexes separate from each other and call for special duties and status for each of them.

Physiology texts state that the structure of a man's body is different from that of a woman in all respects whether it be muscles, blood, bones, heart or brain. Whereas a man's brain weighs 100 grams more than a woman's, his lungs weigh 300 gms more. The average weight of a male is 4000 gms more than that of a female body. Man's bones are heavier than those of an average

woman. Hence differences in physical structure are reflected in the mental capabilities of the two sexes.

As far as the physiological structure is concerned, the male is endowed with stronger nerves, greater physical structure, more weight, height, and brain quantity. This by itself indicates that he is made for hard and difficult jobs. The part of the brain which is related to emotions is more in a female, whereas the portion of the brain dealing with thought and deliberation is greater in a male. As against this, one notes that a female's body is equipped with organs to carry a child and feed it with her milk. This is a special feature bestowed upon her, indicating that a child's feeding is her obligation. Training a child needs strength and richness of feelings so that the child's growing and ever-changing demands are catered to better by a female than by a male. Undoubtedly, a woman, with her special physical features meant to bring up children, has also been equipped by nature with the required emotions and strong feelings of love and affection for the child. This maintains the discipline and order in human life. The very fact that the woman is endowed with great affection and tender sentiments as compared to man goes to prove her special responsibilities towards human society and there is no need for any elaborate arguments in this respect.

In short both men and women are human beings. The good reward paradise and God's grace are for both. Both have similar duties to perform, for instance, the ritual prayer, fasting, zakat, to command to good and to prohibit the evil. The criterion of their personal superiority is based on piety and guarding themselves against evil. Moral virtues such as tolerance, sublimity, truthfulness, help to poor are desirable for both. Both are required to observe chastity and keep their looks cast down. Moral vices, such as obscene acts, backbiting and mockery are not desirable for either of them. Both inherit property. The right to property and usage of property is granted to both men

and women. The father and mother both deserve extreme respect. Both men and women are responsible for their deeds, which shall not go unreckoned. Both are equal in the eyes of Law and are to be punished for crimes committed. Finally, if a woman is at some loss in a particular case from the legal point of view, at another place the Law compensates for this loss and affects a legal balance in her favour.

“The story of woman’s rights and her liberty is one of the live and attractive issues being discussed during the last few years in the Eastern Circles. Islamic countries are also faced with this debate, and different societies have different views in this regard, positive and/or negative.”

These excerpts are reproduced from an article of Martyr Muhammad Jawad of Iran captioned “Islam and Women’s Right,” published in a booklet titled “Status of Women In Islam” by the Islamic Republic of Iran. The two other articles –one by Muhammad Taqi Mesbah and the other by Madam Lois Lamya al Faruqi are also reproduced from the same booklet.

A few abstracts throwing light on the subject under discussion, are reproduced below from a book, entitled “Madinah-ul-Ilm,” compiled by Mrs. Tanvir Shah and approved by the Directorate of Education for the students of Islamiyat in all the English medium schools of Karachi and Hyderabad, Sindh.

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## STATUS OF WOMEN IN ISLAM

In the Holy Quran we find it mentioned again and again that women were created of like nature as men; that the mates were created from among ourselves. Muslims do not believe in the dogma of the so called "Original Sin"; or in statements that a woman was the "door of hell".... "the mother of all human ills", nor can any Muslim, in the face of the Quranic verses say that women have no soul.

The second point we have to remember is that the articles of faith, all the tenets and beliefs and all acts of worship (prayer, fasting, obligatory charity, pilgrimage etc.) are equally applicable to, and binding on men and women.

All the rules about doing good, giving alms, guarding one's modesty, shunning shameful deeds, not going near adultery etc., not committing theft, not ridiculing or calumniating people, not killing children etc., apply to men as well as women. In the matter of Qisas women are on the same footing as men.

In so far as spiritual matters and the reward of the hereafter are concerned, there is absolute equality of the sexes regarding equality in the matter of the punishment in the hereafter.

In Islam women are not debarred from undertaking trade or carrying on business; or from holding or inheriting property. We are told: "To men is allotted what they earn, and to women that they earn." On marriage they are entitled to their dower as a free gift. "From what is left by parents and those nearest related there is share of men and share of women, whether the property be small or large a determinate share". Not only is a women entitled, as a daughter, to share in her parents' property, but, in

certain circumstances, she can also, as sister, inherit a portion of her brother's property.

"Women are not to be regarded as chattels and cannot be inherited and they are not to be treated with harshness in order to take away a part of the dower given to them, men and women are for mutual support, mutual comfort and mutual protection."

But there are certain differences too. Verse 228 of Sura Baqara partly quoted above, goes on to say:..... "But men have a degree (of advantage) over them...." It is pointed out:- "Men are the protectors and maintainers of women, because Allah has given the one more (strength) than the other, and because they support them from their means."

The difference in economic position between the sexes makes the man's rights and liabilities a little greater than that of a woman. But in the terms of law both are equal, and in certain matters the weaker sex is entitled to special care and protection.

Even in his last sermon, the Holy Prophet (Sallallahu alaihi wa Sallam) reminded men that women are as trusts of God for them, and they should be careful about them.

The Holy Prophet (Sallallahu alaihi wa Sallam) himself was extremely polite with his wives.

Amongst the Arabs the condition of women was extremely degrading. She was a mere chattel. The Arabs also carried their aversion to women so far as to destroy, by burying alone, many of their female children. This fearful custom was common amongst the tribes of Quraish and Kurdah. They objected to females offspring and used to bury their infant daughters alive. This was a horrible custom.

In Islamic society women are respected and honoured much. They have dignified position in Islam. They have different stages-mother, daughter, sister and wife. Every stage has its own honour and respect. The honour and

respect which has been given to women can never be expected elsewhere. The women before Islam had no dignity. It is said by the Holy Prophet (Sallallahu alaihi wa Sallam) that, "Paradise lies at the feet of the mothers. In other words, to respect, to obey and to serve the mother is the Key to heaven. Once a companion asked the Holy Prophet (Sallallahu alaihi wa Sallam) "Who deserves more respect" the Prophet (Sallallahu alaihi wa Sallam) answered thrice, your mother; the Holy Prophet (Sallallahu alaihi wa Sallam) has emphasised upon doing service to the parents. Once the Holy Prophet (Sallallahu alaihi wa Sallam) said, "He who found his parents in old age, but did not earn the heaven by serving them, he failed." Special care is to be taken in connection with mother. Once the Rizaai sister of the Holy Prophet (Sallallahu alaihi wa Sallam) Shiema, was brought to him as a captive after the battle of Hunain. He respected her so much that he spread his chadar for her and gave her many gifts when she intended to return to her home.

The Holy Prophet (Sallallahu alaihi wa Sallam) loved his youngest daughter Hazrat Fatimah (may blessing be on her) to such an extent that he used to stand up in order to receive her due to respect and honour. He used to see his daughter regularly after marriage. It shows the respect and honour of the women in Islam.

When the Holy Prophet (Sallallahu alaihi wa Sallam) made a treaty with the Jews in Madinah, and he set up a new society, he declared that a woman's honour is to be protected, and she cannot be forced to do a thing against her will. No Nikah ceremony is valid until and unless a girl agrees to marry someone.

In the Holy Quran whenever there is an important announcement, Allah takes the name of the women as well as of the men e.g. Al-Momineen wa al Mo'minat, etc. The Holy Prophet (Sallallahu alaihi wa Sallam) has laid a great stress on the education of women.

The wives of the Holy Prophet (Sallallahu alaihi wa Sallam) are known as Mothers of the Believers, and Bibi Fatimah (Salam Ullah Alaiha) is called the "Lady of Paradise." The sons of Bibi Fatimah Zahra are the descendants of the Holy Prophet (Sallallahu alaihi wa Sallam) i.e. Hazrat Imam Hasan (AS) and Hazrat Imam Husain (AS).

Allah has given an extra honour to women, that every one on the Day of Judgment will be called by the name of one's mother.

### Editor's Note

Mrs. Tanvir Shah has claimed equal status both for men and women and discarded the Christian dogma of the "Original Sin".

She is quite right that men and women are on a par with each other in all articles of faith, in all tenets and beliefs and acts of worship and in all acts deserving rewards or punishment from Allah.

She has rightly accepted certain differences when she quotes from Surah Baqara:

"But men have a degree (of advantage) over them .... Men are the protectors (Qawwamoon) and maintainers of women, because Allah has given the one more (strength) than the other, and because they support them from their means." (228: Surah Al-Baqara)

She further says that Allah treats both the sexes equally when He makes any pronouncement of importance for the whole mankind.

She is perfectly right when she claims equality with men in business and trade for we are told in the Holy Quran:

"To men is allowed what they earn, and to women what they earn."

I would further say that their entry into education as well as medicine is also permissible. Prof. Mahfuz Ali in his article, has rightly excluded women from entering the executive of the country only; since Allah has forbidden them to hold the office of the Khalifa or prophethood by giving this responsibility to men from Adam (A.S) to the last Holy Prophet (Sallallahu alaihi wa Sallam). The obvious reason for this is that it is a very strenuous job which demands much physical exertions and mental strains which a women naturally cannot bear.

However, the extracts reproduced here from the book titled "Madinah-ul-Ilm", compiled by Mrs. Tanvir Shah offer a thorough study of the subject discussed with reference to the status of women in Islam.

She has discussed the points thoroughly and done justice to them.

A few articles on this subject, written by some of the eminent scholars of different Islamic countries, including Pakistan, are also reproduced below. It is hoped that the reader would find them interesting and thought provoking.

First of all please read one of the best articles on the subject under discussion.

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## **Women or half of the body of society**

### **The Solution Social Problems:**

The greatest difficulty that one encounters while solving social problems is that one is bound to be influenced by factors like local customs, traditions, habits, emotions, blind imitation and so on. Subsequently, one is very likely to deviate from the path of truth, and fail to distinguish between right and wrong.

In problems pertaining to logic and science however, this difficulty does not arise. In science, one first gathers primary premises and through logical inferences, one can arrive at a correct conclusion. In other words, in case differences or misunderstandings do crop up in scientific or philosophical issues, these can be usually attributed to a lack of adequate means and equipment or an absence of logical inferences.

Social problems, on the other hand, concern the benefits and losses, ideals and desires of the various classes in society, and here, most differences and disputes emerge as a result of rights and duties coming very often into conflict, and the reason why some individuals adhere to certain theories, opposing the views of others is because they do not base their motives which are other than truth-seeking, social justice and assuring an orderly functioning of society, on reason.

It is here that often oratory, poetry, and misleading propaganda replace rational thinking. The result is that instead of seeking the help of experts, impartial scientists and scholars and initiating conferences to be attended by leading scholars, unbiased discussions and investigations, resort is often made to hooting, brawls and rows and efforts are directed at misleading and inciting the fickle-minded.

Following this, things are likely to get worse. The enlightened, the genii and pride of humanity, may be forbidden from guiding the people and freedom of expression and of the pen may severely be repressed. The lewd tongues and hireling poisonous pens would not only come to dominate, but would be further encouraged in their selfish endeavours. With such a corrupt order prevailing, one can easily imagine what society's destiny would be.

Thus, one basic condition for making well-grounded judgments in such issues, will be to analyze them from an objective angle which seeks only the truths devoid of all emotions, the thick veils of passion or all influences that habits or customs may exercise. In this way only, can one arrive at truth and proper judgments be made. Moreover, while objectively investigating such issues and for an understanding true to the facts, one must bear in mind the various dimensions which govern man's life, his social interactions and the law of causality. So, before a categorical conclusion, the weak and the strong points of the material, spiritual, individual and social aspects must be weighed carefully. So also, on finding that some factors contravene others, the more important ones should be given priority.

Unfortunately, in the analysis of these issues, there usually is a strong subjective inclination. Consequently, rational and peaceful ways give place to colonialistic and violent ones.

Blind imitation is one factor which has exerted a negative influence upon the solving of social problems. Indeed, too many rights are being trampled and a high degree of deviation can be witnessed as a result of blind, ignorant imitation of the ancestors and aliens' cultures, crippling many societies which come to find themselves in a sad state of helpless strangulation.

So, as said before, for a rational, logical study of these issues and opinions true to scale, one must beware of the

negative influence that such factors may exercise. One should further have an objective mind, free from all subjective ills, whether by westerners or easterners, and a pure insight free from all passion or selfish motive.

### The Logic of Human Nature:

The issue of woman's rights has lately come to shed a lot of ink in our country. This was followed by events of which all of us are more or less aware. However, here is not the place to discuss them. For a well-founded study of the woman's rights, (note that she forms half of the world's population), we should consider her position in nature and society and find out what are the privileges and values granted to her in nature or in religious terms, by Divine Power and Wisdom.

The Holy Quran-the last, perfect Divine Book and man's eternal guide, leading him towards prosperity and salvation both in this world and the hereafter, tells us that social laws must be framed in accordance with human nature:

The nature made by Allah in which He has made men; there is no altering of Allah's creation, that is the right religion, but most people do not know. (30:30).

The logic of the Quran is unique and no scholar or scientist till now has been capable of such a logic, no matter how much we study them. We challenge all those claiming to have found a better logic, to prove the contrary. Indeed, is there any logic as good and decisive? This question will be clearly answered once it is explained why human nature should be the basis of all laws and regulations.

It is a commonly accepted fact of both past and present philosophers, that every living being is endowed with a mechanism through which its survival becomes possible. Experimentation and the subsequent results have proved this beyond all doubt. Obviously there is little need

for proofs or advanced technical reasoning and a brief study of the life of living beings, plants or animals will easily point to this fact.

For instance, it is common knowledge that a living being needs food for its survival. However, every living being or species needs different kinds of food according to its bodily needs. Moreover, nature has equipped every living being with a certain digestive mechanism which speaks for itself, for the purpose it has been created and the food that suits it.

A study of the digestive systems of the herbivorous and carnivorous animals and the existing differences between their teeth, stomachs, bowels and so on, can be a true testimony and a decisive evidence to prove our point. Hence, a scientist, instructing how animals should be fed, must take into account the difference in the digestive mechanism of these animals and upon which, he should subsequently base his instructions. Of course, since animals act through instinct, and not reason, they do not need to be instructed as far as their nourishment goes, though animal husbandmen may need instruction in feeding and breeding the animals.

Again, so as to obtain an optimum use from a living being's potentials, one should study its natural mechanism to better understand its potentials, its strength, its limitations and the way it functions. So, the way to determine the duties or rights of a human being will be to study its natural potentials and qualities. No measure is in fact better than human nature.

### **Woman's Natural Constitution:**

Man, being a spiritual, materialistic and intellectual animal, in addition to his individual characteristics, his social relations must also be considered. Therefore, a comprehensive discussion on the rights of the woman should include studies in physiology, psychology, sociology and other related sciences.

An attempt to explain the basics of each of these may prove too much time consuming. But for a proper understanding of our discussion, a brief explanation of these disciplines is deemed necessary.

That both man and woman are human beings is indisputable. Likewise, they both possess common human characteristics and values. But these cannot be taken as yardsticks in measuring the differences which exist between their rights and duties. Such differences do exist because of their peculiar characteristics on the basis of which they can be distinguished. To begin with, we must consider those differences present in the physical constitution of both the man and the woman. In other words, we must find out what does the concept of womanhood mean and what is its basis.

The most pointing difference between a man and a woman is their sex. They do differ of course in their nervous systems as well as their other systems, but a study of such differences lies within the confine of physiology.

Man differs from the woman to a large extent from a psychological viewpoint. Woman are normally more emotional, while in man, the intellect dominates over the emotions. The difference is directly related to their nervous systems and a critical psychological and physiological examination can prove very fruitful here. From a sociological viewpoint, studies in the emergence of the family units as a strong factor and the role it plays in uniting the married couple must be undertaken.

Though the difference in sex of both the male and the female may seem normal and be regarded as a weak factor in determining their rights and duties, careful examination will prove that this very difference may determine to a high degree, their social status, material rights and duties. To even claim that other differences in their nervous systems, in their psychological set-up and so on are basically rooted in this basic difference will not be an exaggeration.

Between the woman and the man, there exists a reciprocal love and affection. A strong mutual sexual attraction and the pleasure that comes with it help to lay the foundation of their union, enabling nature in this way to arrive at its goal, which is man's survival. Yet the man and the woman do not play equal role in realizing this goal.

For instance, if man has to some extent, a certain degree of freedom in sexual activities, (such as he cannot be forced into sexual intercourse), with the woman, the opposite holds true. Again, man's reproductive role is instantaneous, while the woman has to bear the burden of pregnancy for several months. If we add to it the time she must spend on suckling, nurturing, cherishing and bringing up her child, then we see that her role is much more longer than the man's.

Oddly enough, a certain woman representative in the ex-regime's Senate had stated: "Childbirth is the simplest of things coming naturally to women, the same way as man would make a simple move to meet his needs." But as we all know, pregnancy and childbirth are sacred duties which are arduous, time-consuming and momentous, and should not be compared in any way to ordinary daily activities or discussed so crudely as done by this woman senator.

A pregnant woman has to bear the indispositions and cravings that come with pregnancy and needs rest and medical treatment as does a sick person. As say the doctors, the pregnancy period resembles as illness. All through that period, the woman must see to it that she remains in good physical and mental shape, while at the same time, avoid getting nervous, excited or exhausted. A neglect of these might prove detrimental to both the mother and the foetus.

Childbirth, must also by no means be regarded as something instantaneous. Rather, it is preceded, accompanied and followed by pains, indispositions and possible side-effects. It is further known that after delivery,

the woman needs rest for the first few weeks, so as to regain her normal disposition.

Now, it is fitting to note that the reason as to why the Quran has restricted the woman's role in social affairs is not because it looks upon her as a means to procreating more people. Neither do we intend to argue to the contrary. We rather want to stress the more important reproductive role of the woman. We mean that man's role in the reproduction process cannot be compared to that of the woman, which entails a long period of pregnancy, pains of delivery and the sufferings that follow it.

Thus, we should recognize the woman's natural and innate role and duty in society and consider why has she been endowed with such natural characteristics and what are her natural demands and capabilities.

Since the burden of reproduction is the woman's only, Almighty God has bestowed on her such a power as to enable her to perform this important natural task, while at the same time to derive pleasure in the performance of it. The divine gift is the spiritual force of motherly affection.

No doubt, man would have found it unbearable had he been the one to bear the burden of motherhood. But this is the greatest ambition of a woman possessing a sound morale and a healthy temperament. In fact, there are many barren women who are ready to spend a fat sum so that they can be impregnated through medical treatment.

Usually, man does find it a pleasurable experience to have children, but is he ready to bear the same troubles as does the woman for her child's sake?—Is he ready to wash his young child as affectionately as would do a mother?—Will he sacrifice his rest, comfort and leisures for the child or more important still, does he derive satisfaction in such arduous, exhausting tasks?

If you do come across such a man, then rest assured that he is an exception to the rule. And as we know, while framing social regulations, such exceptions cannot be

considered. Furthermore, the mentalities of the man and the woman about concepts like child bearing differ basically. Can we rightly claim that both sexes manifest an equal, natural inclination towards the duty of child rearing and its like? Here we can say that the difference between the man and the woman in their psychological and physical make-up is very well-defined.

Man is usually more aggressive and quarrelsome, which qualities do not accord with motherly sentiments and care. On the contrary, woman is more convivial and peaceable in her feelings, in particular, motherly affection which can be regarded as the main source of her other emotions, the driving force behind her most willing acceptance of these heavy duties, of which she makes ideals in life.

Here, it must be pointed out that to argue (taking into consideration man's physical and psychological make-up) that man should shoulder equally the duties of motherhood with the woman (which duty is considered a most sacred one for the woman and a determining factor in maintaining the existence of man), would be wrong. Likewise, one cannot argue that the woman should engage in certain tasks which have been designed especially for man by creation and act shoulder to shoulder in cooperation with him. This reality becomes more pointing after a study of man's anatomy, which study would show how the apparatus of creation has constituted and built man so that he can naturally perform certain tasks, which fact will be discussed in the pages to come.

Physiologists and anatomists have also pointed to the difference which exists between the autonomic nervous system of the male and that of the female. For example, man's brain has been found to be anatomically larger than the woman's and is, on the average, one-hundred grams lighter than a man's. So also, the front half of the woman's brain is more than fifty cubic millimeters smaller than the man's. In addition, as far as the brain structural



components of both sexes go, physiologists have proved that the male's brain is anatomically distinguished from the female's, showing signs of superior intelligence and mental growth.

These were some of the most remarkable differences between a normal man and a normal woman. There might be exceptions, as in cases where a woman's brain proves to be larger than a man's. but as already mentioned, such exceptional cases cannot be taken into account while framing regulations and rules for society.

### **The Root of the Family Unit:**

So far, in as much as the scope of this discourse has permitted, we have pinpointed the most striking structural differences between both sexes, whether physical or psychological, the former having a direct relation to the latter. Now we come to a third point, namely the natural attraction of both sexes and the formation of the family. It is an indisputable fact that man, in the course of his life, finds himself in perpetual need of cooperation and assistance from his fellow-creatures, so much so, that he is regarded to be by nature, a social animal. This characteristic has indeed been decisive in the establishment of human societies which have existed since ages. But can one consider this need for cooperation and assistance for survival, for defence against the enemy and for keeping the economy going, as the fundamental factor behind the creation of the family unit?—Or should this assertion be rejected?

Is it the same factor which brings man to cooperate with his fellow-creature that leads both sexes to a union to form a family?—In other words, is the most genuine and natural human union, the result of man's pecuniary needs, his need to defend himself and so forth, or is it above all, the result of the mutual sexual attraction that naturally manifests itself in both sexes and the love for children that are the actual factors behind the establishment of the family?

Has not the same Creator Who has created both the male and the female as to be mutually attracted to each other (a feeling exerting a tremendous influence in the course of our life, dominating all other feelings and one of the most powerful forces in nature) meant this attraction to be the motive force behind the establishment of the social unit called the family?

As mentioned earlier, a similarity characterizing two creatures cannot be taken as the cause behind the occurrence of a phenomenon peculiar to one of them. Further, if cooperation between two persons were to lead to the formation of the family unit, then two persons of the same sex could establish a family considering the principle of similarity and group-cooperation. The necessity would not arise for the union of two members of the opposite sex whereas the foundation of a family unit invariably necessitates such a union, where exists a perpetual appeal between each other.

Therefore, a study of the natural being of the human male and the female, taking into account the sexual instinct, the natural, spiritual peace, tranquillity and pleasure governing family life, and the unique marital relation, there will remain no doubt if any, that the family is basically founded on that very natural, mutual attraction between them.

### **Nature's Guidance in Determining the Woman's Role:**

Humanity and the characteristics in common to both sexes would be meaningless if any human being<sup>1</sup> is denied certain fundamental rights; rights which are natural, genuine and innate. Some of these rights are the right to be independent, the right to think and act freely, the right to property, the right to equal justice, the right to defence of one's legitimate rights and so on.

No person can be deprived of these rights on the basis of his colour, sex, status, nationality or academic level.

One and all should enjoy these rights equally regardless of their being white or black, male or female, ruler or subject, Eastern or Western, city-dweller or villager, educated or uneducated.

Thus, the rules governing ancient civilizations, encouraging social privileges, bestowing the right to ownership, freedom, education and other material and spiritual rights upon an exclusive class, or those civilizations where the woman was considered a merchandise and salvation, a prerogative belonging only to the male sex, both in this world and the hereafter, went against human nature.

Unfortunately, even at present, in some western nations, which are regarded by many as the pioneers of the so-called "caravan of civilization", one can still witness vestiges of these anti human rules. One obvious example is the current discrimination against the black man on the basis of his colour.

However, there are those who by birth, possess superior qualities and peculiar aptitudes and when we come across them, we should not ignore them. The same thing applies to the difference that exists in the biological and physical constitution of the man and the woman. In fact in the legislation of the social rules, this factor should be seriously considered.

For instance, after conception, the woman, as per her physical build-up, becomes ready for suckling. Thus the right to suckle the baby becomes an innate right of hers. No law can deny her this right. If a particular law stated that a father had a full authority to give his child to anyone he pleased for suckling, then this law would definitely be against human nature. Likewise, if a law stated that the woman should go on the battle-fields to fight and defend the country against the enemy, this law would be in contravention with human nature, because man, by birth, is endowed with a stronger physique, is

mentally more strong and therefore, naturally more fit to fight than the woman.

Of course, if it happens that there are not enough men to fight, then the right of defence which belongs to both sexes exacts that the woman too should come forward to fight; but when the number of men suffices for defence, and there is no need for women, it would not be right to ask the latter to fight on the ground that she also has an equal claim to the right of defence.

In such a case, it would be wrong to place the heavy and arduous burden of war and fighting upon the woman's shoulders, because the laws and regulations based on the common human characteristics can be applied only in cases pertaining to those very basic and common human rights and not in cases where the human characteristics differ. This is so because individual characteristics call for particular regulations as per the individual nature.

Therefore, regarding the woman, it is necessary to consider the demands of her natural constitutional connection with social regulations. Nature has gifted her with the unique emotion of motherly affection, which certainly is one of her inborn qualities.

The momentous role that such emotions play in human society and their considerable influence upon the child's upbringing and the human emotions that they encourage in the young child is meant for discussion. Unfortunately, the limited scope of this discourse does not permit us to do so. We content ourselves with just mentioning that many propounders of free sex are now giving up this crazy, corrupt philosophy on realizing that it results in illegitimate offsprings who are denied motherly affection during their growth and the supreme human emotions that it entails.

So, while formulating rules and regulations pertaining to the female sex, one should invariably keep in mind that these should in no way contradict the sacred

duty of motherhood or be incompatible with the innate, divinely gifted emotions of the female.

Moreover, researchers have proved beyond all doubt, that a society based on the family system is the most natural and genuine of societies. Such a society is the outcome of the natural urge that both sexes feel towards each other. Any law contravening this natural order will therefore be inhuman, detrimental to society and repressive to the woman and the whole of mankind.

Another noteworthy point is that, the same as the woman<sup>2</sup> by birth is more emotional than the man, the latter is physically and mentally stronger. It is this very difference between them that makes the evolution of human society and man possible. The wide research of physiologists and psychologists tells us that this superiority is an indisputable reality. History also, all through, has pointed to this truth.

So, certain tasks which accord with man's physiological and mental structures, tasks like fighting which demands a lot of courage, should be reserved for him, whether they bring pleasure or pain. Indeed, this shall benefit mankind as a whole and be in accordance with the natural order.

### **The Woman in Islam:**

Before plunging into this discussion, we must mention a few points:

1. For a realistic understanding of the fundamentals of Islam, a primary careful examination of the Quranic verses, the undistorted narrations of the Holy Prophet of Islam (S.A.W) and the impeccable Imams (A.S) and their life becomes imperative.

One must not analyse the dictates of Islam on the basis of the action of some Muslim at a certain time or place. For instance, if some Muslims abuse the woman's rights, this injustice should not be attributed to Islam.

Likewise, it would be wrong to affirm that Islam had ignored the legitimate rights of the woman on hearing or observing that somewhere or at a certain periods, the Muslims had denied the woman her legitimate rights. When one observes Islamic tenets being negated in some Muslim lands, which prefer rather to copy Western culture, one should not conclude that the governing laws agree with Islam, even if millions of Muslims follow these Westernized ways.

Again, the distortions, carried so often to extremes and the wrong conceptions of the Westerners cannot be attributed to the religion of Jesus Christ (A.S). We know that some Christian sects hold that the woman is not a full human being and that she is a link between animals and mankind or that her soul (excepting that of Virgin Mary) is not eternal, eternal salvation being the prerogative of man alone. These far-fetched conceptions cannot be attributed to Christ's teachings. So also, it would be totally wrong to associate the reigning corruption and prostitution in the Western world with Christianity.

2. Civil and Penal Laws are framed while considering the average normal citizen of society and exceptions have no room here. There are in fact very few constitutional articles which are based on exceptions. Thus, if there are exceptional cases which contravene existing laws, these laws cannot be called invalid. One cannot blame the legislator when such cases do crop up.

3. The religious laws and precepts, do not only preserve the order of society and safeguard its material interests, but also take stock of spiritual and intellectual aspects. It would be wrong to imagine that Islamic injunctions bother themselves only with worldly interests.

In fact, how can one suppose that the Exalted Legislator—Almighty God, Who has given utmost importance to man's eternal salvation and Who has, so splendidly exhibited the spirit of Tawhid (Divine Unity) and Divine worship in all the manifestations of life, has

neglected the spiritual aspect, giving sole importance to what is materialistic.

This however does not imply that in the sacred teachings and precepts of this perfect Divine religion, the material is totally absent. Indeed, how can one believe that God—the Almighty Legislator, Who has established such a perfect balance between body and soul to fulfil the goal of creation and has made this world a farm where man sows the seeds of his eternal life and reaps the fruits in the hereafter according to his deeds and beliefs in this world, could have neglected the material aspects in the religious teachings of this sacred religion.

We should be invariably mindful that God has created man in this earthly world so that he can attain perfection for which he has been ordained in the evolutionary course of his life. His earthly life is the foundation for his eternal life. His beliefs, ways and deeds in this world will directly determine his eternal life, a life of salvation or chastisement as the case may be.

Divine Legislation directs man, in the course of his life, to recognize the straight path in the light of Divine Guidance and instructions so that journeying on that divinely illuminated path, he can reach the ideal destination. Man by instinct, like the animal, fails to recognize and distinguish between good and evil. This explains his need for Divine Legislation as a discussion on prophecy would reveal.

Thus, man's instincts do not help him to differentiate between right and wrong in the earthly world, affecting life in both the worlds. His intellect also fails to satisfy this purpose of creation.

The human brain, limited in its capacity, cannot foresee all things which bring salvation, in particular, salvation in the next world—eternal life. Having not yet entered the next world, the human intellect fails to perceive the means, conditions and causes which bring prosperity

and salvation in that world, or the obstacles on the way to eternal salvation. Due to this, man often fails to distinguish between good and evil in course of his life, preventing him from directing his actions in the way of eternal salvation. That is why he falls in need of Divine revelation by the one Who has command over all lives, affairs and Who knows the ins and outs of the apparatus of creation.

So, both Divine Creation and Divine Legislation have one goal. Each complements the other. It is obvious that the Creator of man Who places him on the Divine Path in nature through guidance and instructions about Divine Creation and Legislation so that he may attain his ideal of progress and well-being. He is One and Only, the All-Knowing and All-Seeing, whether it stands in relation to the material, the spiritual or the world after.

Is there anyone besides God, the One and Only, Who can be All-Knowing and All-Seeing and Who can frame regulations governing man's life in such a comprehensive way which covers all aspects, whether material or spiritual.

Hence, we can state that Mohammad (S.A.W), the Seal of all Prophets, was sent with Divine Revelation which he communicated to mankind so that the latter through Divine Guidance, could attain an ideal state of perfection and well-being in both worlds and that this Revelation does not err in the least.

So, anyone who considers himself a Muslim and who believes Islamic injunctions to be defective and inadequate in meeting society's needs, or that they are relevant only at a certain time or place, is either definitely ignorant of the fundamentals of Islam, or lacks the intellect for its understanding.

4. With the conflicting opinions and thoughts ever since the beginning of man's history and the continuous advance in some fields of knowledge, we know that the ideal, the highest stage of perfection, has till now not been experienced by man. At no period of time, and in no places,



has he been able to grasp all the mysteries and truths of creation. At present, scientists are perplexed by many mysteries and realities of creation which they have not yet come to solve. And no one, in his right mind, can claim that man will not gain new fields of knowledge. Some have foolishly asserted that man of the atom age have solved all the mysteries of creation. Yet, it has been a long time since they have realized how baseless their assertions have been.

One cannot expect to understand all the puzzles of creation. The same as we do not understand the enigmatic being of a human, we certainly cannot expect to understand the complex system of Divine Legislation in regard to the material, the physical, the intellectual and other worldly aspects.

No doubt, new mysteries will become known to man of the future, the same way the unknown of the past few centuries have become the known to contemporary man. And still, there are mysteries yet to be discovered by man and there are others which go beyond his understanding.

5. The fact remains that the invaluable collection of Islamic teachings, comprising beliefs, morals, and individual and social rules is an electuary healing, the pains and ailments of society and ensuring salvation of man in this world and the hereafter. Yet it shouldn't be concluded that Islamic injunctions and principles will all by themselves bring the ideal result under any condition. And hence, statements like, "This injunction of Islam is anachronistic to our contemporary society" must be avoided. The time factor must not be attributed to Islamic dictates and these must not be thought defective.

Careful examination will reveal that if an Islamic dictate seems apparently ineffective (if at all it is), this is due to our neglect to other Islamic dictates, inadequate religious education, moral and spiritual decadence in our present society and not because Islamic laws are defective or are limited to a certain period of time or place.

Concerning the woman's position in Islam, it is to be noted that Islam regards the woman as an independent, perfect member of society and allows no difference between her and the man as far as human virtues go.

Islam maintains that salvation will be attained only through piety, virtue, knowledge and good deeds. As says the Holy Quran:

*"O you men! Surely We have created you of a male and a female, and made you tribes and families that you may know each other, surely the most honourable of you with Allah is the one among you most careful (of his duty)." (49:13)*

And:

*"I will not waste the work of a worker among you, whether male or female, the one of you being from the other." (3:195)*

Therefore, Islam does not differentiate between the virtuous, dutiful man and the woman possessing the same qualities. In Islamic society, the woman has the right to own and sell property, to inheritance, to seek knowledge and even to engage in legitimate trade. In Prophet Mohammad's (S.A.W) time, there was a woman named Zeinab 'Aattaare who sold perfumes and had the Prophet as one of her clients. In Islam, the woman can also take part in social activities in so far as her participation is consistent with chastity and virtue:

*"There is no blame on you for what they do for themselves in a lawful manner." (2:234)*

In early Islam, they used to accompany the Muslim combatants (Mujahedeen) to the war fronts and helped in cooking and nursing the wounded and so forth.

There however do exist certain differences between the rights and duties of both sexes in Islam. For instance, only the men can engage in the administration of justice, governing, and embarking on Jihad (excluding defence). Also, the woman's share in inheritance is half against that

of the man. The right to divorce and polygamy under certain conditions belongs to man alone. The woman must obey her husband in the marital relations and that is why she should not leave her home without prior permission from him. The latter on his part should support his wife and provide her with the necessities of life to the best of his financial capacity. In some cases even, Islam says that, if necessary, the husband must employ a servant for his wife.

In Islam, the duty of house-keeping like laundry, cooking, cleaning and even child-rearing does not necessarily belong to the woman and she can claim a salary from her husband in return for such tasks.

All these are considered legal in Islam. Again, when religious training and Islamic morality is encouraged, the family enjoys peace, pleasure, respect, mutual love, affection and sincerity. Obviously, in those families, educated and trained in accordance with Islamic precepts and values, few cases of dispute are reported.

Now, we should see whether Islam contradicts the natural order when it differentiates between the man and the woman as far as their rights go. As said before, a proper understanding of this question would necessitate a careful examination of the demands of innate dispositions of both sexes in view of their rights and duties. The time factor however does not permit a detailed explanation of this. So we shall be content with giving only a brief account, hoping that in future, an elaborate discussion can be presented.

As common experiences have proved, man is physically and intellectually superior to woman who herself is more emotional. Hence, jobs demanding more of intellect and where emotions are impediments should go to man as per the natural order. This must be so because it is the rulers and judges who must preserve the rights of all classes in society. If emotions are allowed to permeate government and judgment, then the rights of many will be violated by the authorities in power.

So, government and legal judgment should lie where reason dominates over feelings. But one should not conclude that the mere fact of being a man, is the sole criterion for governing and exercising judicial functions. Other conditions which have been explained in Islam must also be satisfied.

We rather mean that considering both sexes, man is naturally born for certain activities. Thus, when Islam makes such a distinction between them, it can in no way be said to be oppressive to the women or debasing to their values and dignity. The same must be said when Islam calls the man to be the bread-earner, or the warrior. Man cannot take this to be derogatory to his status and values. These Islamic dictates aim at enduring cooperation and mutual assistance for society's order and interests, through a proper usage of the divinely bestowed gifts to all human beings, no matter their sex.

Since man is physically and mentally superior, he should indulge in social activities calling for these two qualities, while the woman, being more emotional, should undertake duties like house-keeping and child-rearing so that she can bring up pious and dutiful children.

As mentioned, the Omnipotent Creator, in view of the family being the core of society, has provided us with conditions which would establish its foundation. For instance, the natural sex magnetism, to unite into a lifelong companionship where peace and happiness can be sought.

The family also awakes that innate nature, namely the natural affection that any human being feels towards its offspring. The illuminating religion of Islam considers family life to be of great significance. In Islam, the woman brings mental peace and happiness and the mutual affection between the couples is in accordance with the natural order.

*"And one of His signs is that He created mates for you from yourselves that you may find rest in them, and He put between you love and compassion." (30:21)*

The verse makes clear the harmony that exists between Divine Legislation in the natural order of creation and human nature. Now we should see what laws and regulations should be framed in relation to the demands and requirements of the family institution.

The vital significance of the family society can be understood through meditation on the Quranic verses, which significance has been testified and confirmed by researchers and sociologists.

The family comprising these two main elements, namely man and woman, calls for their mutual cooperation and provides for their needs. In reality, both of them together form one body, enabling the tree of humanity to grow and eventually bear fruit. So, it is through cooperation that the couple can nurture and educate the seed of their fruits.

No doubt, man's natural role in the process of reproduction differs from that of the woman. His is instantaneous while hers is time-consuming and painful. A woman cherishes this fruit inside her body for several months, nurturing it with the juice of her life and after child-birth, she embraces it as she would her own life and soul, suckles it and instinctively, sacrifices rest, comfort and peace for it.

Really, would not we be oppressing the woman, if a part from the heavy duties that womanhood entails, we do impose the arduous, exhausting duties of the man upon her? Does the natural order call the woman to leave her child in nurseries and go struggling for a living? What will the woman do with her breasts full of milk? How should she tolerate being separated from her child since the motherly love and affection can bring insanity to her if such a painful separation does occur? Should not the man be the one to financially support the family to compensate the woman for the heavy ordeal of pregnancy, child-birth, suckling, nurturing and the other duties that come with motherhood? Should the man think selfishly of

satisfying his sexual desires and forget all about the woman's heavy burden and duties? Can it correctly be affirmed that the woman's sexual promiscuity thereby killing all her motherly feelings, benefit her since by so indulging, she frees herself from natural and innate bonds? Can it be claimed that we deny the child motherly affection, a divinely bestowed gift, making of the family a cold and lifeless unit (as so often is the case with western countries, especially America), is a fundamental step towards reforming society and securing women's rights? Can such actions which go against the natural order benefit society?

Answers to these questions can easily be found if one looks at the ever-increasing social miseries, sufferings and the mind-blowing statistics on suicide, murder, theft, and so on in the western world and at the pains of the apparently so-called civilized world as a result of its being deprived of the comfort, mental peace and happiness of family life.

As a famous orientalist says: "The pleasure that a Muslim derives from kissing his child is not imaginable to many westerners, because in the civilized world of today, few men are positive that their children are really their own." He adds: "I do not think that the westerners can bear to see the easterners enjoying this privilege. Perhaps they will take it away from them soon."

Those who are illusioned with the industrialized world of the westerners, and allow themselves to be subject to their poisonous propaganda, still imagine the west to be like paradise, that anything western is worthy of commendation and imitation. These people, upon realizing their wrong conceptions, will regret painfully. But this painful realization, however, comes to them too late, i.e., when the person or the family has already been ruined through continuous deviations.

As a matter of fact, many western scientists and writers are beginning to realize the harm done by such misconceptions of life and values and are now directing

efforts at solving this dilemma. Unfortunately, western societies, in corruption and immorality, have already reached a state of no return.

As states an American writer: "To remove these problems, it is necessary to reform and strengthen the family life and once more, put into practice the useful principles and rules which once governed the happiness of the family members and nations and which have been lost now. Woman should obey and respect their husbands while the latter should love their wives and observe their respective rights."

An English woman writes: "I wish our country were like Muslim countries, where an atmosphere of chastity and purity has embraced even the bonds women. Really, why isn't such an atmosphere encouraged in our society where women, as per their nature, would engage in house-keeping, leaving outdoor jobs to men, whereby safeguarding their own honour"?

Here we recommend those who upon witnessing the western cabarets and other centers of corruption, argue that scientists and inventors like Pasteur, Edison and Einstein are products of such centres of corruption to at least take a glance at the unprejudiced investigations and writings of some western researcher, scientists, writers and publications. By so doing, they might recognize the value of Islamic teachings and not give away the divinely bestowed, invaluable gift that is Islam.

Now, having shown that the social rules should be so formulated as to be in accordance with human nature, it becomes clear that child-rearing and house-keeping are duties which should go to the woman. On the other hand, those duties which accord with man's natural constitution, such as the duty of supporting the family should be reserved to him. Thus, the family unit which guarantees the survival of the human race and nurtures competent, pious individuals will serve its purpose in the best way.

When we regard the duties of both sexes, we see that the greater share of man in property inheritance is quite just and moreover, in reality, the woman does share this property with him. In this connection, can it be said that Islam violates the woman's rights? We leave it to the just to answer this question.

We should further not neglect to mention that man has not been merely created for material and sexual pursuits. Rather, the sexual instinct is one among many endowed in human nature for the attainment of certain goals, though one should not neglect one's sexual instinct for satisfying other instincts by going to extremes.

Nor is it proper to undermine all human virtues and supreme goals of creation so as to satisfy the sexual instinct. Today, many are the sexual perverts, who in their vain attempt to satisfy their sadistic sexual desires, supposedly fight for the emancipation and freedom of the woman. Their only aim is to satisfy their sexual desires while watching the exposed bodies and painted faces of the women and indulge in illegitimate, anti-human sexual relations with them.

But Islam which looks at all matters from all possible angles and recognizes only the truth, distinguishing between good and evil, strictly prohibits unchastity and sexual exploitation of women, regarding this to be detrimental to human virtues and the family.

Islam commands the woman to cover herself from head to toe once she leaves her house and outside the family environment (according to many Islamic jurists, the covering of the face and hands up to the wrists is not necessary). This is so to prevent men other than her husband, or close relatives with whom marriage is prohibited, such as brothers, uncles and so on from seeing her physique. The woman outside the family environment must also not use make-up so as to attract the men and engage in coquetry in any way. As says the Holy Quran:



*"And let them wear their head-coverings over their head bosoms and not display their ornaments." (24:31)*

And:

*"Then be not soft in (your) speech, lest he in whose heart is a disease yearn," (33:32)*

Islam also regards the right to divorce as exclusive to man. To understand why that is so, we must consider the following basic points:

On one hand, the preservation of the family institution is of vital importance while on the other hand, there are factors which do cause disagreement and discord in the family, so that the couple finds life unbearable to live together. Here, it becomes important for the marriage contract to be terminable. The woman, being by nature more emotional and quick to take offence, is likely to misuse the right of divorce had it rested with her. Being hurt for a trivial reason, out of emotions, she can ruin the family by misuse of this right.

The rising rate of divorce in European and American societies are clear testimonies to this fact. As statistics reveals, at least one out of every five marriages in America, ends in divorce and eighty percent of the appeals for divorce come from women, on petty excuses. Therefore, man, a more rational and less emotional animal, has a right claim to the right of divorce.

Yet, in Islam, divorce is regarded as a bitter medicine which should not be applied except in extreme cases, with hard conditions and careful observance of the rights of both parties. In the Quranic verses pertaining to divorce, Allah—the Compassionate strictly addresses men, giving them instructions, advices, admonitions and warning them not to misuse this right:

*"And when you divorce women and they reach their prescribed time, then either retain them in good fellowship or set them free with liberality, and do not retain them for injury, so that you exceed the limits, and whoever does*

*this, he indeed is unjust to his own soul; and do not take Allah's communications for a mockery, and remember the favour of Allah upon you, and that which He has revealed to you of the Book and the Wisdom, admonishing you thereby, and be careful (of your duty to) Allah, and know that Allah is the Knower of all things." (2:231)*

Thus, if one observes an abuse of the right to divorce, one should understand that this is a result of deviation from the teachings of the Quran and not because the Islamic dictates are defective in any way. This deviation is effected by those who keep the people away from Islamic teachings and keep them busy with corruptive entertainments like pornographic films, immoral publications.....

Another right given to man by Islam is the right to polygamy. Now let's see whether this is an extreme idea and against the natural order, or whether it benefits society and accords with nature. The following points will help in giving a better understanding:

1. Man becomes potentially reproductive in early puberty and till late in his life, he is able to fulfil his own role in reproduction, while the woman usually becomes barren after the age of fifty.

Thus, a twenty-year-old male married to fifteen-year-old female will presumably be potentially reproductive for a thirty-five year period. After this period, the man will still be potentially reproductive until the age of ninety. However, the woman won't be so in the second phase of her marital life. There will thus be no ground for rearing the seeds put in man's loins by nature.

2. Man faces no natural obstacle, whether seasonal or non-seasonal in his reproductive functions. But the woman is subject to these natural obstacles which hinder her reproductive role even at a very early age, such as menstruation which occurs monthly and lasts for a few days and all through her menstruation, the woman is not

fit for sexual coitus.

In addition, during pregnancy, when the womb is nurturing the foetus as well as a few weeks after conception, the woman's reproductive organs cannot rear new seeds and that is so also in many cases during the suckling phase.

3. It is harmful for a woman to have sexual intercourse at the time when her womb is not ready for impregnation. Hence, Islam has prohibited sexual intercourse during the menstruation and Lochia period. Obviously, if in such cases, men are not allowed to satisfy their sexual usage in a legitimate way, they may seek illegitimate relations, in particular, those men living in tropical countries and those who are sexually hot-blooded.

4. Girls naturally become ready for marriage several years earlier than boys, and this difference is so pointing that while determining the legal age of marriage, this fact has to be taken into account.

Thus, even if we suppose that both sexes are equal in number (though the number of women mostly exceeds that of the men), still we have to admit that there will invariably be more females to marriageable age than males.

5. Since man is more likely to be exposed to dangers like war, mine accidents, explosions and the like, there are invariably many widowed women and many girls who are ready for marriage but remain unmarried. As in Germany and some other countries where, though many years have passed since the end of World War II, its effects are still being felt, explaining the reason for the high number of those who are in favour of polygamy in those regions.

The above facts and taking notice that the natural goal of the marriage institution is the survival of the human race and the magnification of the human generation, clearly show why Islam allows polygamy for

men. However, it should be noted that in Islam, the prescription for polygamy is subject to the perfect observance of justice among the wives. That is, Islam holds that a man is allowed to practise polygamy on condition that he can treat all his wives on an equal basis. Moreover, Islam has also presented ways which can enable the woman to restrict this right of man as well as his right to divorce.

It is known by all that in countries where the law of polygamy is not officially recognized, actually men do not content themselves with one wife and indulge in illegitimate extra-marital promiscuous relations (single and double adultery), whether temporary or permanent. In a lecture given at a gathering of members from the churches of Germany, Isaac Teeler disclosed this fact. He said: "It is true that apparently the Christians do not marry more than one woman, but we know that how heinously they engage in illegitimate extra marital relations in secret."

Moreover, in such Christian communities, homosexuality is shamefully so common, as in England where presumably this satanic act is considered some what more disgraceful than it is in other western countries. The 'Kenzy' and 'Letindon' reports and others on this issue reveal how the so-called aristocrats indulge in this shameful act which has so often ended in suicide and murder.

It is indeed extremely surprising that in countries where "concubinage"—(practice of living as man and wife when not lawfully married) is not legally prohibited, abnormal sex is the rule. Again, more shocking still, is the fact that in spite of such rampant corruption and sexual deviations in these countries, they are still pessimistic about polygamy, which aims at checking corruption and adultery.

## Editor's Note

Of course, the woman is superior to the man in certain qualities, one of which is her power of resistance against certain disease and ailments. However, she cannot be elected as a head of the Islamic state i.e., Khalifa, for according to a well-known saying of the Holy Prophet (PBUH) "The nation, whose reins (of government) are in the hands of a woman, shall never get "Falah" i.e., prosperity and happiness."

Mohammad Taqi Mesbah has emphasized the use of rational thinking, objective analysis, pure insight and proper study of human nature while discussing a critical social issue as that of the status of women in society.

For understanding what a woman and her status is, it is essential to study her physiology, her psychology, her sociological traits with reference to her role and the place in society. Therefore, a full-fledged discussion on the rights and consequently the place in society shall include studies in physiology, psychology, sociology and other related sciences.

Both men and women possess common human characteristics and value; nonetheless they also differ. It's only by considering the differences that we can determine the concept of womanhood as well as its basis. There are other basis of family union. Taqi Misbah has rightly described love between man and woman as basis of family union.

Taqi Misbah has compared the two with the two wheels of a carriage that run parallel but work together in close conformity with each other. The two are and have parallel existence but are never identical with each other. It is a fact that needs no explanation that while child

rearing is easy and natural for a woman, it is most painful and un-natural to man.

Taqi Mesbah has pointed to yet another most important fact that man and the woman are structurally different from each other. It is on this ground that Islam assigns different functions and responsibilities to men and women.

Taqi Mesbah has rightly allowed a woman to participate in social activities in so far as her participation is consistent with chastity and virtue:

*"There is no blame on you for what they do for themselves in a lawful manner." (2:234)*

Like Prof. Mahfuz Ali, Taqi Mesbah too has categorically mentioned the fields of activities of the two sexes. He rightly says that only men can engage in:

- Administration of justice
- Governing
- Jihad

As a matter of fact it may be stated that the following Ayah offers the best foundation for a healthy society:

*"And one of His signs is that He created mates for you from yourselves that you may find rest in them, and He put between you love and compassion." (30:21)*

It is a concrete fact that the societies particularly the western that have deviated the straight and unerring path of Islam, have the highest rate of divorce and the social evils which are perplexing and agitating the minds of the West.

In the long run I would assert that social laws should be in accordance with human nature or in other words according to Allah's command. The author has given a beautiful example of a famous orientalist which runs as under:

"The pleasure that a Muslim derives from kissing his child is not imaginable to many westerners, because in the civilized world of today, few men are positive that their children are really their own."

Another English woman says:

"I wish our country were like the Muslim countries, where an atmosphere of chastity and purity has embraced even the bonds-women. Really why isn't such an atmosphere encouraged in our society where women, as per their nature, would engage in house-keeping, leaving outdoor jobs to men, whereby safeguarding their own honour."

It is on this account that Islam emphasises light work for women and the hard outdoor life for men.

As I have mentioned earlier, this is one of the best articles on this subject.

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## Women in a Quranic Society

The topic of this was chosen out of the conviction that humanity is suffering today from a number of serious social problems related to women and to the interrelations of the two sexes in society. Although these problems may be more pronounced, more disturbing, more debilitating for some of us than for others, there are probably few if any regions of the contemporary world whose citizens have not felt in some way the repercussions of these problems. Therefore, there is a pressing need for exploring possible solutions. The problem of women is linked, for the present study, with the Quran, and what I have called the "Quranic society," out of strong conviction that the Quran offers the most viable suggestions for contemporary social reform which can be found in any model or any literature.

Many of you may be puzzled by the title of this paper "Women in a Quranic society." You may ask yourselves, "Why didn't she say "Women in Muslim Society" or even "Women in an Islamic Society?" Let me explain why the expressions "Muslim" and "Islamic" were rejected for this paper, and how the use of the rather unusual appellation, "Quranic society," is justified.

There are at least three reasons for my choice of that title. The first of these derives from the concern that many beliefs and practices have been labelled "Muslim" or "Islamic" without warranting those names. There are approximately 40 nations of the world which claim to have a Muslim majority population and therefore to be exemplary of "Muslim" or "Islamic" societies. This of course results in a great deal of confusion as the question is

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asked: Which of these regions represents most faithfully the true "Islamic" society? Among Muslims that question is most frequently answered by the claim that their own national or regional society is the truest to the intentions of Allah *subhanahu wa ta'ala*.

Non-Muslims, on the other hand, and especially the Western anthropologists who travel around the world to investigate the customs and mores of its peoples, tend to treat each variation within the Muslim World as equally valid. This results from their adherence to what I call the "zoo theory" of knowledge. Adherents of that theory regard all Muslims – and of course similar treatment of other non-Western people is discernible – as different species within the human zoo. The "zoo theory" protagonists go to the field, record and snap pictures of every strange or exotic practice they see and hear; and for them, this is Islam or Islamic practice. A trip to another part of the Muslim World with the ubiquitous devices for recording and photographing generates a different body of materials documenting superficial variations in customs. But this, too, is Islam or Islamic practice for the "zoo theory" investigator or ethnographer; There is far too little effort spent on understanding Islam as a whole. As a result, the basic premise of skepticism and relativism is confirmed in the mind of the researcher; and he/she returns home convinced that there is not one Islam, but scores of Islam existent in the world. In like fashion, the researcher reports that there are many definitions or descriptions of the status and role of woman in Muslim Society. Each one of the resultant definitions or descriptions is dubbed as "Muslim" or "Islamic," even if we as Muslims may hold some of these practices to be distortions or perversions of our principles and beliefs by the misguided or uninformed among us.

It was partly to avoid confusion with these variant descriptions and misunderstandings that I have chosen the appellation "Quranic" for the present discussion. In this way, I hope to move beyond the limited relevance and particularism of a "zoo theory" of investigation to a presentation which avoids such

fragmentation and is ideologically in conformance with the true prescriptions of Islam. In regard to matters so determining of our destiny and very existence, we can never be satisfied with mere reportage about certain human animals in the "zoo" who are statistically "Muslim" or whose customs have been labelled as "Islamic." Those designations have sometimes been misapplied. "Quranic," on the other hand, is a term which is unequivocal. It points clearly to the topic of this paper.

Secondly, "Quranic society" was judged to be the most suitable title for it orients us towards discovering those core principles in the Quran itself which form the underlying framework for our societies throughout the Muslim World. It is the society based on Quranic principle which is the goal of all of us, even though we may unknowingly deviate from time to time from those principles. It is the conformance to a Quran-based society for which we must all work if the Muslim people are to enjoy a felicitous future. It is not Indonesian, Pakistan, Saudi Arabian, Egyptian or Nigerian version of that society that we should regard as indisputable norm, but one firmly based on the teachings of the Holy Quran. Only therein can we find a proper definition of woman's role in society. Since it is these teachings which are the subject of my paper, "Women in a Quranic Society" seemed the most proper title.

Thirdly, I wish by this choice of title to emphasize that we should regard the Holy Quran as our guide in all aspects of our lives. It is not only the prime source of knowledge about religious beliefs, obligations, and practices, it is also the guide, whether specific or implied, for every aspect of Islamic civilization. In the centuries of past glory, it determined the political, economic, social and artistic creativity of the Muslim peoples. If we are to succeed as members of an Islamic society in the coming decades and centuries, it must again determine our thinking and our actions in an all inclusive way. *Din* is not limited to the Five Pillars of the *shahadah*, *salat*, *siyam*, *zakat*, and the *hajj*. *Din* in fact defies simple equation with the English term "religion," for the former's

significance penetrates into every nook and cranny of human existence and behaviour.<sup>1</sup> Surely it should be our goal to relate every action to our *Din*. We can only do this by allowing the Holy Quran to inform and reform every realm of our lives.

As a step in this direction, let us consider what the Quran has to teach us about the society towards which we should be striving, and ponder its effect on the position of women. What are the basic characteristics of a Quranic society which particularly affect women?

Five characteristics – which seem basic, crucial and incontrovertible – of Quranic society will be considered. Although they are presented in a series, each one rests upon the others and affects them. The inter-dependence of these five characteristics makes it difficult to speak of any one of them without mention of the others, and of course they do not and cannot exist in isolation from one another.

## **1. Equal status and worth of the sexes**

The first of these characteristics of a Quranic society which affect women is that both sexes are held to be equal in status and worth. In other words, the Quran teaches us that women and men are all creatures of Allah, existing on a level of equal worth and value, although their equal importance does not substantiate a claim for their equivalence or perfect identity. This equality of male and female is documentable in the Quran in passages pertaining to at least four aspects of human existence and interaction.

### **a) Religious Matters**

The first of these Quranic confirmations of male female equality are contained in statements pertaining to such religious matters as the origins of humanity, or to religious obligations and rewards.

1. *Origins of Humanity*. The Quran is devoid of the stories found in the Old Testament which denigrate women. There is no hint that the first women created by God is a creature of lesser worth than the first male, or that she is a kind of appendage formed from one of his ribs. Instead, male and female are created, we read, *min nafsin wahdatin* ("from a single soul or self") to complement each other (Quran 4:1; 7:189). Whereas the *Torah* or Old Testament treats Eve as the temptress of the Garden of Eden, who aids Satan in enticing Adam to disobey God; the Quran deals with the pair with perfect equity. Both are equally guilty of sinning; both are equally punished by God with expulsion from the Garden; and both are equally forgiven when they repent.

2. *Religious Obligations and Rewards*. The Quran is not less clear in commanding equality for men and women in its directives regarding religious obligation and rewards. We read:

إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ  
 وَالْقَانِتِينَ وَالْقَانِتَاتِ وَالصَّادِقِينَ وَالصَّادِقَاتِ وَالصَّابِرِينَ  
 وَالصَّابِرَاتِ وَالْخَاشِعِينَ وَالْخَاشِعَاتِ وَالْمُتَصَدِّقِينَ  
 وَالْمُتَصَدِّقَاتِ وَالصَّائِمِينَ وَالصَّائِمَاتِ وَالْحَافِظِينَ  
 فُرُوجَهُمْ وَالْحَافِظَاتِ وَالذَّاكِرِينَ اللَّهَ كَثِيرًا وَالذَّاكِرَاتِ  
 أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا ☆

Lo! Men who surrender unto Allah, and women who surrender, and men who believe, and women who believe, and men who obey and women who obey, and men who speak the truth and women who speak the truth, and men who persevere (in righteousness) and women who persevere, and men who are humble and women who are humble, and men who give alms and women who give alms, and men who fast and women who fast, and men who guard their

modesty and women who guard (their modesty), and men who remember Allah and women who remember – Allah hath prepared for them forgiveness and a vast reward. (33 : 35)<sup>1</sup>

## b) Ethical Obligations and Rewards

Secondly, the Quran reveals to mankind the desired equality of the two sexes by establishing the same ethical obligations and rewards for women and men.

وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ مِنْ ذَكَرٍ أَوْ أُنْثَىٰ  
وَهُوَ مُؤْمِنٌ قَانِتٌ يُدْخِلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ نَقِيرًا ☆

And whosoever does good works, whether male or female, and he (or she) is a believer, such will enter Paradise and they will not be wronged the dint in a date-stone. (4:124)

مَنْ عَمِلَ صَالِحًا مِمَّنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيٰوةً  
طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ ☆

Whosoever does right, whether male or female, and is a believer, We shall assuredly give him to live a goodly life; and we shall pay them a recompense according to the best of what they do. (16:97)<sup>2</sup>

If Allah *subhanahu wa ta'ala* had not deemed the two sexes of equal status and value, such explicit statements of their equality in ethical obligation and rewards would not have been made in the Quran.

## c) Education

Although the more specific commands for the equal rights of women and men to pursue education can be found in the *hadith*

literature, the Quran does at least imply the pursuit of knowledge by all Muslims regardless of their sex. For example, it repeatedly commands all readers to read, to recite, to think, to contemplate, as well as to learn from the signs (*ayat*) of Allah in nature. In fact, the very first revelation to Prophet Muhammad (S) was concerned with knowledge. In a Quranic society, there can never be a restriction of this knowledge to one sex. It is the duty of every Muslim and every Muslimah to pursue knowledge throughout life, even if it should lead the seeker to China, we are told.<sup>3</sup> The Prophet(S) even commanded that the slave girls be educated,<sup>4</sup> and he asked Shifa' bint 'Abdillah to instruct his wife Hafsa bint 'Umar.<sup>5</sup> Lectures of the Prophet (S) were attended by audiences of both men and women; and by the time of the Prophet's death, there were many women scholars.<sup>6</sup>

#### d) Legal Rights

A fourth evidence in the Quran for the equality of men and women is its specification of legal rights which are guaranteed for every individual from cradle to grave. Unlike the situation in the West, where until the last century it was impossible for a married woman to hold property on her own, to contract with other persons, or to dispose of her property without the consent of her husband,<sup>7</sup> the Quran proclaims the right of every woman to buy and sell, to contract and to earn,<sup>8</sup> and to hold and manage her own money and property. In addition to these rights, the Quran grants women a share in the inheritance of the family (4:7,11), warns against depriving her of that inheritance (4:19), specifies that the dowry (*Mabr*) of her marriage should belong to her alone and never be taken by her husband (2:229:4: 19-21,25) unless offered by the woman as a free gift (4:44).<sup>9</sup>

As with any privilege, these rights of women carry corresponding responsibilities. If she commits a civil offence, the Quran tells us, woman's penalty is no less or no more than that of a man in a similar case (5:41:24:2). If she is wronged or harmed, she is entitled to compensation just like a man.<sup>10</sup>

It is clear that the Quran not only recommends, but is even insistent upon the equality of women and men as an essential characteristics of a Quranic society. The claim of the non-Muslim critics that Islam denigrates woemn is denied emphatically by the Quran. Similarly denied are the arguments of certain Muslims that woemn are religiously, intellectually and ethically inferior to men, as Jewish and Christian literatures had earlier maintained.

## **2. A dual sex rather than unisex society**

Now let us consider the second basic characteristic of the Quranic society which effects the position of women. This is found in the directives for a dual sex rather than a unisex society. While maintaining the validity of the equal worth of men and women, the Quran does not judge this equality to mean equivalence or identity of the sexes.

Probably all of you are familiar with the contemporary move toward unisex clothes and shoes, unisex jewelry and hair styles, unisex actions and entertainments. In fact, it is often difficult in America to decide whether one is looking at a boy or a girl. This results from the current notion in Western society that there is little if any difference between the two sexes in physical, intellectual and emotional endowment; and that, therefore, there should be no difference in their functions and role in society.<sup>11</sup> The dress and the actions are but superficial evidence of this deeper conviction. Accompanied by downgrading of the qualities and roles traditionally associated with the female sex, this current idea has generated a unisex society in which only the male role is respected and pursued. Although meant to bring a larger measure of equality for women, the idea that men and women are not only equal, but equivalent and identical, has actually pushed women into imitating men and even despising their womanhood. Thus it is generating a new type of male chauvinism. Tremendous social pressures have resulted in stripping women of their role-responsibilities formerly performed by them, and they are forced to live a life devoid of personality and individuality.

The society based on the Quran is, in contrast, a dual sex society in which both sexes are assigned their special responsibilities. This assures the healthy functioning of the society for the benefit of all its members. This division of labour imposes on men more economic responsibilities (2:233, 240-241; 4:34), while women are expected to play their role in childbearing and rearing (2:233, 7:189). The Quran, recognizing the importance of this complementary sexual assignment of roles and responsibilities, alleviates the greater economic demands made on male members of the population by allotting them a largess share than women in inheritance. At the same time it grants women the right to maintenance in exchange for her contribution to the physical and emotional well being of the family and to the care she provides in the rearing of children. The unisex ideology generates a competitive relationship between the sex which we find in America and which is disastrous for all members of society; the young; the old; the children; the parents; the single and the married; the male and the female. The dual-sex society, by contrast, is a more natural answer to the question of sexual relationships, a plan encouraging cooperation rather than competition between the sexes. It is a plan which has been found suitable in countless societies through history. Only in very recent times did the idea of sexual non-differentiation or identity achieve prominence, and then primarily in the Western society. Even the medical evidence for mental or emotional difference between the sexes is suppressed in Western research, for it threatens the prevailing trends of thought. How long this socially disastrous movement will continue before it is rejected as bankrupt is not known. But certainly we as Muslims should be aware of its deficiencies and dangerous consequence, and make our societies and young people aware of the disaster caused by it.

Protagonists of the unisex society have condemned the dual-sex human organization as dangerous for the well-being of women. If dual-sex means that one sex is superior to the other, such a



situation could have arisen. But in the true Quranic society, toward which we all aspire to move, this is not possible. As we have seen above, the Quran advocates eloquently the equal status of women and men at the same time as it recognizes their generally relevant differences of nature and function. Thus while acknowledging the religious, ethical, intellectual and legal equality of males and females the Quran never regards the two sexes as identical or equivalent. It justifies this stand in its assignment of variant responsibilities and its provisions regarding inheritance and maintenance which match those responsibilities.

### **3. Interdependence of the members of society**

The third characteristic of the Quranic society which is strongly assertive of women's position is the insistence on the interdependence of the members of society. Contrary to the contemporary trend to emphasize the rights of the individual at the expense of society, we find the Quran repeatedly emphasizing the interdependence of the male and female as well as of all members of society. The wife and husband, for example, are described as "garments" (libas) of each other (2: 187), and as mates living and dwelling in tranquility (33: 21; see also 7:189). Men and women are directed to complement each other, not to compete with each other. They are the protectors of each other (9:71). Each is called upon to fulfil certain assigned responsibilities for the good of both and the larger group.

In order to insure this interdependence which is so necessary for the physical and psychological well-being of both men and women, Allah, in the Holy Quran, stipulated the reciprocal or mutual duties and obligations of the various members of the family – men and women, fathers and mothers, children and elders, and relatives of all degrees (17:23 – 26 ; 4:1, 7 – 12; 2: 177; 8: 41; 16:90; etc). The care of and concern for other members of society is equally a duty of the Muslim.

لَيْسَ الْبِرَّ أَنْ تُوَلُّوْا وُجُوْهُكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ  
 وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللّٰهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ  
 وَالنَّبِيِّينَ وَآتَى الْمَالَ عَلَىٰ حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ  
 وَالْمَسَاكِيْنَ وَابْنَ السَّبِيْلِ وَالسَّائِلِيْنَ وَفِي الرِّقَابِ ...

It is not righteousness that you turn faces to the east and the west, but righteous is he who believes in Allah and the Last Day and the angels and the Scripture and the prophets; and gives his wealth, for love of Him, to kinsfolk and to orphans and the needy and the wayfarer and to those who ask, and to set slaves free..... (2: 177)

The Quran thereby instils in the Muslim a sense of a place within, and responsibility to society. This is not regarded or experienced as a repression of the individual. Instead the Muslim is constantly encouraged in this interdependence by experiencing the benefits it brings. The economic, social and psychological advantages of such close relationships and concerns within the social group provide more than ample compensation for the individual to sublimate his/her individualistic aspirations. The anonymity and lack of social interdependence among its members in contemporary Western society have caused many serious problems. Loneliness, inadequate care for the aged, the generation gap, high suicide rates, and juvenile crime can all be traced back to the ever-worsening breakdown of social interdependence and the denial of the human necessity for mutual care.

#### 4. The extended family

Closely intertwined with interdependence is the fourth basic characteristic of the Quranic society which serves to improve male-female relations. This is the institution of the extended family. In addition to the members of the nucleus that constitutes the family – mother, father and their children – the Islamic family or ‘a’ilab also includes grandparents, uncles, aunts and their offspring. Normally

Muslim families are "residentially extended:" that is, their members live communally with three or more generations of relatives in a single building or compound. Even where this residential version of the extended family is not possible or adhered to, family connections reaching far beyond the nuclear unit are evident in strong psychological, social, economic and even political ties.

The extended family solidarity is prescribed and strengthened by the Holy Quran, where we find repeated references to the rights of kin (17:23-26:4:7-9: 8: 41: 24:22; etc.) and the importance of treating them with kindness (2:83: 16:90; etc.). Inheritance portions, for not only the nuclear family members but those of the extended family as well, are specifically prescribed (2:180-182: 4:33, 176). Dire punishment is threatened for those who ignore these measures for infra-family support (4:7:12). The extended family of Islamic culture is thus not merely a product of social conditions, it is an institution anchored in the word of God Himself and buttressed by Quranic advice and rules.

The extended family is an institution which can provide tremendous benefits for both women and men when it exists in conjunction with the other basic characteristics of a Quranic Society.

1) It guards against the selfishness or eccentricity of any one party, since the individual faces not a single spouse but a whole family of peers, elders and children if he or she goes "off course".

2) It allows for careers for women without detriment to themselves, spouse, children or elders, since there are always other adults in the home to assist the working wife or mother. Career women in an Islamic extended family suffer neither the physical and emotional burden of overwork nor the feeling of guilt for neglecting maternal, marital or familial responsibilities. In fact, without this sort of family institution, it is impossible to imagine any feasible solution for the problems now facing Western society. As more and more women enter the work force, the nuclear family

is unable to sustain the needs of its members. The difficulties in the single parent family are of course magnified a hundred-fold. The strain that such family systems put on the working woman are devastating to the individual as well as to the marriage and family bonds. The dissolutions of families which result and psychological and social ramifications of the high divorce rate in America and other Western nation<sup>12</sup> are the growing concern of doctors, lawyers, psychiatrists and sociologists as well as, of course, of the unfortunate victims of these phenomena.

3) The extended family insures the adequate socialization of children. A mother's or father's advice in a nuclear or single parent family may be difficult to be followed by an unruly or obstinate child, but the combined pressure of the members of a strong extended family is an effective counter to non-conformance or disobedience.

4) The extended family provides for psychological and social diversity in companionship for adults as well as children. Since there is less dependence on the one-to-one relationship, there are less emotional demands on each member of the family. A disagreement or clash between adults, children or between persons of different generations does not reach the damaging proportions it may in the nuclear family. There are always alternative family members on hand to ease the pain and provide therapeutic counseling and companionship. Even the marriage bond is not put to the enormous strains that it suffers in the nuclear family.

5) The extend family or *'a'ilab* guards against the development of the generation gap. This social problem arises when each age group becomes so isolated from other generations that it finds difficulty in achieving successful and meaningful interaction with people of a different age level. In the *'a'ilab*, three or more generations live together and constantly interact with one another. This situation provides beneficial learning and socialization experiences for children and the necessary sense of security and usefulness for the older generation.

6) The *'a'ilah* eliminates the problems of loneliness which plague the isolated and anonymous dwellers in the urban centers of many contemporary societies. The unmarried woman, or the divorced or widowed woman in an Islamic extended family will never suffer the problems that face such women in contemporary American society, for example. In a Quranic society, there is no need for the commercial computer dating establishments, the singles' clubs and bars, or the isolation of senior citizens in retirement villages or old people's homes. The social and psychological needs of the individual, whether male or female, are cared for in the extended family.

As marriage-bonds grow more and more fragile in Western society, women tend to be the chief victims of the change. They are less able to reestablish marriage or other bonds than men, and they are more psychologically damaged by these losses.

7) The extended family provides a more feasible and humane sharing of the care of the elderly. In the nuclear family unit, the care of the elderly parent or parents of one spouse may fall entirely on one individual, usually the mother of the family. She must provide for the extra physical care as well as for the emotional well-being of the elderly. This is a tremendous burden on a woman who probably has children's and husband's needs to attend to as well. If she is a working mother, the burden can be unmanageable; and the elderly are put in an old people's home to await death. With the shared responsibilities and duties that the extended family provides, the burden is significantly lightened.

## **5. A patriarchal family organization**

The fifth basic characteristic of a Quranic society is that it is patriarchal. Contrary to the goals of the Women's Liberation movement, the Quarn calls for a society which assigns the ultimate leadership and decision-making role in the family to men.

Any society is made up of smaller organization of humans – governments, political parties, religious organizations, commercial

enterprises, extended families, etc. Each of these organs needs to be stable, cohesive and maneuverable if it is to be beneficial to its constituents. In order to acquire these characteristics, the organization must assign ultimate responsibility to some individual or some group within its ranks.

Therefore, the citizens may vote, parliament may legislate, and the police may enforce the law; but it is ultimately the head of state that carries the burden of making the crucial decisions for the nation, as well as the onus or approval, i.e., the responsibility, for those decisions. In like manner, the work of a factory is conducted by many individuals, but all of them are not equally capable of making the ultimate decisions for the company. Neither is each employee equally charged with the responsibility for the organization's success or failure.

The family also has need for someone to carry the burden of ultimate responsibility for the whole. The Quran has assigned this role to the most senior male member of the family. It is this patriarchal assignment of power and responsibility which is meant by such expressions as *... وَاللرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ... "wa lil rijali alayhinna darajatun"* (2:228; see supra, pp.40, 41), and *الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ... "al-rijalu qawwamuna 'ala al-nisa'i..."* (4: 34). Contrary to misrepresentations by the Quran's enemies, these passages do not mean the subjugation of women to men in a gender based dictatorship. Such an interpretation shows a blatant disregard of the Quran's repeated calls for the equality of the sexes and for its command to show respect and kindness to women. The passages in question point instead to a means for avoiding internal dissension and indecision for the benefit of all family members. They advocate for a patriarchal society.

In addition, we would draw attention to the use of the word *قَوَّامُونَ qawwamun* in the statement, *الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ... "al-rijalu qawwamuna 'ala al-nisa'i..."* (4:34). Certainly the verb *قَوَّامٌ qawwama*, from which the verbal noun *قَوَّامُونَ qawwamun* is derived, does not imply despotic overlordship. Instead, the term

refers to the one who stands up (from *قامَ qama*, "to stand") for another in a protective and benevolent way. If an autocratic or domineering role for the male half of the society had been meant, there are many other verbal derivatives which would have been more applicable, for example, *مُسَيِّرُونَ musaytirun* and *مُسَمِّنُونَ muhayminun*. Other instances of the Quranic use of the term *قَوَّامُونَ qawwamun* confirm this supportive rather than authoritarian or tyrannical meaning of the term (see 4:127-135:5-8). Ascription of a different significance to the passage in question is, therefore, ideologically inconsistent as well as linguistically unsupportable.

Why should the Quran specify male leadership for the *'a'illab*, i.e., a patriarchal family, rather than a matriarchal organization? The Quran answers that question in the following manner:

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى  
بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ...

Men are in charge of women, because Allah has made the one of them to excel the other, and because they spend of their property (for the support of women).... (4:34)

Physical and economic contributions and responsibility are, therefore, the Quranic reasons for proposing a patriarchal rather than a matriarchal society.

Some Westerners, confronted by the problems of contemporary society, are beginning to ask such questions as: Where can we turn for help? What can we do in the face of the present social disintegration? It is a time of despair and searching as Western society reels under the blows of steadily increasing personal disorientation and societal dissolution.

What can we do as Muslims to help? First of all, we must build true Quranic societies throughout the Muslim World. Without these, we cannot establish equitable and viable accommodation for the interaction of men and women in society. In addition, we cannot hope to establish in the coming generations a respect for and loyalty

to our societies and their accompanying institutions if pseudo-Islamic societies are the only ones we are capable of producing and maintaining. Pseudo-Islamic measures or institutions are actually anti-Islamic; for they posit a model which cannot be respected, and attach to it the label of "Islam." In the minds of many Muslims as well as non-Muslims, this results in a wrongful transfer of the onus of the faulty institution to the religion of Islam itself.

We must educate our fellow Muslims—and especially the youth for they are the leaders of tomorrow—with regard to the importance and viability of their Quranic traditions concerning women, the family and society. Despite the failure of alternative contemporary Western social patterns, some Muslims seem to hanker after the Western brand of sexual equality, its unisex ideas and modes of behaviour, overemphasis on individualism or personal freedom from responsibility, and the unclear family system. We must awake to the dangers, which accompany such social ideas and practices. If the consequences of these ideas and practices are not pointed out and combatted, we are doomed to an unfortunate future as such social experiments are to fail ultimately.

But even this is not an adequate response for us as Muslims. As vicegerents of Allah on earth (2:30), it is our duty to be concerned about the whole world and about all of God's creatures. In the light of the command to propagate the will of Allah in every corner of the earth, we should not neglect to suggest or offer the good that we know to others. It is time for Islam and the Muslims to know to others. It is time for Islam and the Muslims to present their solutions of the problems of contemporary society, not only to the Muslims audience, but to the non-Muslim audience as well. This can and should be done through the living example of true Quranic societies in which the problems of men and women are resolved. It should also be done through informative writings and discussions by our scholars which could be made available to Muslims and non-Muslims alike.

There is no better way to serve the will of Allah and the whole of mankind. There is not better *da'wah* than such offering of a helping hand to the struggling victims of contemporary society.



## NOTES

1. *Allah promises the hypocrites, both men and women, and the disbelievers fire of hell for their abode. It will suffice them. Allah curses them, and theirs is lasting torment. (9:68)*
2. See also 9:67-72
3. This is a hadith of the Prophet'(S). See also Muhammad 'Izzat Darwazah, *Al-Mar'ah fi al-Qur'an wal Sunnah* (Beirut: al-Maktabah al-'Asriyyah, 1980), p.44, 47, 51.
4. Muhammad Fu'ad 'Abd al-Baqi, *al-Lu'lu wal Marjan fi ma ittafaqa fih al-Shaykhani* (Beirut: Dar al-Kitab al-Jadid, 1970), I, pp. 30-31.
5. Hajji Faysal ibn Hajji Uthman, "Women and Nation-Building: Systematic and Contemporary Analysis of the Problem of Women in contemporary Malay Muslim Society (Ph. D. dissertation to be presented to Temple University), p.85
6. Muhammad Khayrat, *Markaz al-mar'ah fi al-'Islam* (Cairo: Dar al-Ma'arif, 1975), p.108.
7. Monrad G. Paulsen, "Women, Legal Rights of," *Encyclopedia Americana* (Danbury, Conn.: American Corp., 1980), Vol. 29, pp. 108-109.
8. ... unto men a fortune from that which they have earned, and unto women a fortune from that which they have earned...(4:32)
9. See Mustafa al-Siba'i, *al-Mar'ah bayn al-fiqh wal qanun* (Aleppo: Al-Maktabah al-'Arabiyyah, 1976), p. 38; Muhammad 'Izzat Darwazah, *Al-Dastur al-Qur'ani fi Shu'um al-Hayat* (Cairo 'Isa al-Badi al-Halabi, n.d.), p.78.
10. *O you who believe! It is not lawful for you to inherit forcibly the women (of your deceased kinsmen) nor (that) you should put constraint upon them that you may take away a part of that which you have given them, unless they be guilty of flagrant lewdness. But consort with them in kindness, for if you hate them it may happen that you hate a thing wherein Allah has placed much good. (4:19)*
11. In describing the Women's Liberation movement in America, Caroline Bird writes that, "They would abolish the notion of intrinsic differences between the nature of males and females commonly cited to validate these conventions [i.e., marriage, the family, male-female relationship, etc.]" ("Women's Liberation," *Encyclopedia Americana*, vol. 29, p. 111a).
12. In 1979 in the United States, in contrast to 2,331,000 marriages there were 1,181,000 divorces according to a 1983 almanac. Each year the percentage of divorces rises significantly.

## EDITOR'S NOTE

Lois Lamya, the learned authoress of the article at the very outset, prefers to offer the explanation for having chosen an unusual title i.e. "Women in a Quranic Society" for her present article. She did so since the holy Quran, according to her, offered the most viable suggestions for contemporary social reforms which any other writings or literature could do. One of the reasons which she relates is that, though, there are more than forty nations of the world with Muslim majority which pretend to be Muslim or Islamic, yet none of them represents the true Islamic character of its society.

Such an act offers a chance to the non-Muslim anthropologists to attribute all un-Islamic activities of these countries to Islam and defame it.

Besides, the so-called Islamic Societies of these Muslim countries give the impression that there is not one Islam, but scores of Islam exist on the earth.

I very much appreciate this attitude of the authoress in this regard.

It is a fact that Islam is basically one and only one, though it admits of variety in its details; but there is not much difference among the Muslim societies in this respect. But if there is such a thing I would say that only that society is Islamic which has preserved and retained the fundamentals of Islam.

It is a fact that we notice drift in the Islamic set up after the period of the four pious Caliphs. The deviations, during the post Caliphate of the four pious caliphs upto the abolition of the caliphate from world stage, have been prominent and outwardly visible.

There comes a third stage starting from the abolition of the Caliphate in 1930 to this day. The variations relating to Islamic thought pattern and society are beyond description.

It is of first necessity that we ought to pay our attention to this huge problem towards which Lois Lamya has directed our attention. She has given a habitation and a name to the heinous activities of the non-Muslim anthropologists by calling it as "zoo theory".

Quranic society is a most suitable title since it orients us towards discovering those fundamentals of Islam which give the underlying ideas of a true Islamic society throughout the Muslim world. These days a true Islamic society does not seem to exist on globe but the concept and the feature of an Islamic state still persist in their entirety in all standard books on Islam past as well as present.

The third reason which she assigns to the choice of the title of her article relates to making the holy Quran as our guide. With reference to Quran as guide, she treats it as the prime source of knowledge about our beliefs, obligations and practices.

It is a fact that so long as the holy Quran was in action in all walks of our life, it was a guide and a strength for the Ummah, but since it has lost its dynamic character, it has ceased to inspire as a guide and a leader.

With reference to the equal status and worth of the two sexes she relates:

“The Quran teaches us that women and men are all creatures of Allah, existing on a level of equal worth and value, although their equal importance does not substantiate a claim for their equivalence or perfect identity.”

Here Lois Lamya is quite clear that claim to equal worth and value is one thing, whereas equivalence or perfect identity is quite another thing. This of course, is the right approach to this problem. As for example both men and women have equal status in the following matters:

- Religious matters
- Ethical obligations and rewards
- Education
- Legal rights

In the above cases and in many more cases she may be of equal status but in the executive jobs of the state she may not be allowed to share any responsibility at all. She acquires and enjoys equal status but not the identical role or status in certain other fields.

The learned authoress of the aforesaid article has argued in favour of the extended family in the sense of a family including “grandparents, uncles, aunts and their offsprings” living together “in a single building or compound.” Although it is true that Islam enjoins close and warm relations between those related by blood (33:50, 24:61) and faith(49:10, 59:10) there is little evidence in the Quran or tradition for any preference for their living together” in a single building or compound,” nor such a

preference is supported by historical evidence regarding the first community of Muslim formed during the Prophet's time. However, her argument in favour of the "residentially extended" family is not incompatible with Islamic teachings.

It is one of the peculiarities of Allah's creation that no two things are similar to each other. Not only that! Even the finger prints of two persons are not the same. How can then men and women be similar to each other.

In the present context of the human societies, they are divided into:

- i) Unisex Society.
- ii) Dual Sex Society.

In advanced countries of America and Europe, the trend of unisex society is rampant; whereas in those societies which believe in the separation of the two genders of humans, such as most of the Muslim countries or some other eastern countries, they have adopted the dual sex society system.

The humans and their species differ from each other physically and consequently culturally, temperamentally and sociologically etc. whereas further difference may be noted in their thoughts, capabilities, sentiments, mental and physical abilities. We see that even difference in two climates makes people altogether different physically, culturally and temperamentally. And the difference is quite vast.

All this analogies have been illustrated to show that men and women who are diametrically opposed to each other in host of manners, can't be and ought not to be treated alike. Men and women can't go together in a unisex society wherein the two self-opposing and opposite genders get dissolved into one.

A woman true to herself can never reconcile her existence in a unisex society. Every part of a woman including the blood and the bodily organs, is different from

that of man. Man is given to hard labour by nature, whereas a woman is suitable for tender jobs.

Today America Europe and the so-called advanced countries of the world are victims of unisex-based societies and cultures.

The authoress has effectively dealt with some of the aspects of this study but failed to point out the harms it could bring to the society if the people insisted on a system based on unisex society. A unisex society destroys the very identity and foundation of her womanhood when she tries to become a man in every respect. Even both of them lose their identity and become good for nothing in the society, thus both the sexes lose their identities.

The structure of an Islamic society is close to the concept of dual sex society. The chief characteristics of this society are as under:-

- It is basically a Patriarchal society having a male member as its head.
- It works on the principle of interdependence of the males and the females.
- It beautifully serves the cause of the aged and the widows.
- It also has an eye on the problems caused by generation gap.

It is indeed a comprehensive and well-written article on such a delicate topic.

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## **Concept of Equality and Gender Discrimination**

Today's subject under discussion is not only a burning topic throughout the world but is a most important and controversial issue in our country. Equality and Gender bias are two terms diametrically opposed to each other. Liberty and equality are said to be "words of passion and power". These ideas inspired French Revolution followed by the 13<sup>th</sup> and 14<sup>th</sup> amendment of the American Constitution which guaranteed that "the state shall not deny to any person within its jurisdiction . the equal protection of laws."

The concept of equality so propounded was not new as 1500 years earlier Islam had given the right of equality to the Universe. Now the concept of equality has attained such notoriety that almost all the written constitutions of various countries guarantee this right equally to every person/citizen irrespective of cast, creed or sex. Such right to equality is a fundamental right, a right attached to a person from his birth, a right inherent in the existence of human beings. It is an inalienable, irrevocable right which may be restricted under law but cannot be curbed, curtailed or abolished. The right to equality demands and means equal protection of law, the right to life with dignity, equal right of freedom of trade, business and education, the right of non-discrimination in every walk of life and above all the right to be treated equally by executive, legislature and judiciary.

All our rights, liabilities and remedies flow from the constitution and law. Constitution is the fundamental document. It is the law of the laws and symbol of

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A seminar, organised by the Centre of Excellence for Women's Studies, was held at Karachi University on 29.4.99.  
A few papers read in this seminar are also reproduced here:

statehood. Constitution is universal in nature, not made for any particular time but for future generations. In our constitution Art 4 has a pivotal position when it declares:

“To enjoy the protection of law and to be treated in accordance with law is the inalienable right of every citizen, wherever he may be, and of every other person for the time being in Pakistan.”

- 2) In particular.....
  - a) no action detrimental to life, liberty, body, reputation or property of any person shall be taken except in accordance with law;
  - b) no person shall be prevented from or be hindered in doing that which is not prohibited by law; and
  - c) no person be compelled to do that which the law does not require him to do.”

With these declarations the Constitution guarantees that no person shall be deprived of life or liberty save in accordance with law. Art 10 provides safeguards as to arrest and detention. Art 14 declares that dignity of man and subject to law, the privacy of home shall be inviolable.

The freedom of movement, assembly, association, speech, trade, business and profession have been guaranteed.

Art 25 guarantees that

- 1) “All citizens are equal before law and are entitled to equal protection of law.
- 2) There shall be no discrimination on the basis of sex alone.
- 3) Nothing in this Article shall prevent the State from making any special provision for the protection of women and children.

All citizens irrespective of race religion, status or sex have the fundamental rights and are to be treated equally without any discrimination.



Although discrimination on the basis of sex is prohibited, clause 3 of Art 25 implies "that while the difference on the basis of sex can be created and maintained, it shall be done only in those cases where it operates favourably as a protective measure for and not against women and children."

The right to equality as interpreted by our Superior Courts means that there would be no discrimination where classifications making the differentia are based on intelligible differentia which distinguishes groups or persons from others left out of the group and the differentia has nexus to the object sought to be achieved. This principle symbolizes that persons or things similarly situated cannot be distinguished or discriminated while making or applying the law. Any law made or action taken in violation of these principles is liable to be struck down. If the law clothes any statutory authority or functionary with unguided and arbitrary power enabling it to administer in a discriminatory manner, such law will violate equality clause. Thus the substantive and procedural law and action taken under it can be challenged for violation of Arts 8 and 25, of the constitution of Pakistan.

Having understood the concept of equality under the constitution let us now examine what is gender bias and how in practice it has violated the equality rights. In simple words it mean discrimination on basis of sex. Our laws and problems arising out of it are offshoots of our social, cultural, moral and religious ethos which impregnate in the fabric of life. Have we ever considered that gender bias starts from home strolling on streets reaches to offices, educational institutions, industries and national life. Our attitude, thinking and actions as regards women is deplorably shocking. The National Report for the fourth UN World Conference for Women in 1995 noted that women "continue to suffer in the face of oppressive patriarchal structures, rigid orthodox norms and stifling

socio-cultural customs and traditions". Gender bias has attracted international attention which is reflected from the Universal Declaration of Human Rights (UNDHR) which pledged to reaffirm faith in fundamental rights, in the dignity and the worth of human person, in the equal rights of men and women."

Special mention should be made to Forward Looking Strategies For the Advancement of Women (FLSAW) which at the UN Conference held at Nairobi pledged gender equality and equity in all spheres, removal of negative stereotypes and attitudes elimination of violence and degradation, recognition of women's invisible economic contribution and spread of awareness about their rights and entitlement. In 1993 Pakistan subscribed to the Vienna Declaration which recognized Women's rights as human rights. In 1996 it ratified the United Nations Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW). The convention contains guarantees of equality and freedom from discrimination by the State and by private sector in all areas of public and private life.

Justice Nasir Zahid Commission of Inquiry for Women in its report (1997) has observed:

"It is therefore unfortunate that Pakistan should have laws and customs that violate this absolute and sacred principle of equality. It is even more unfortunate that many of these derogatory laws and customs are justified in the name of Islam or have been introduced as Islamic laws when clearly they are retrograde customs and traditions, or ill informed interpretations that bear no relation to the divine design."

There are instances of discrimination, inequality, repression, abuse and violation of fundamental right in which women as a class are the victim. Have we considered how to get rid of this scourge. Much has been said but less has been acted upon. The problems have been pinpointed but the solution has not been provided or implemented.

We must ponder and see where we stand and what we need.

We must create awareness about gender issue and gender justice. Such awareness, education and information should be provided to all sections of the people be they at home, in office, profession, industry, school, college, university, executive, legislature and Judiciary.

It is true that there exist provisions in the constitution and several laws in which interest of women is protected but the cultural norms and habitual discrimination accepted as a normal fact of life pushes the decision makers to take a biased view. It is time to change concepts and attitudes. It is time to realize and accept that where an issue of gender justice arises the executive, the Courts and every decision maker must keep the best interests of the women a primary consideration. The best interest principle has been applied and widely accepted by the international community as regards children. This principle has become part of International Law and attained international status. It should be applied while administering domestic laws. The International conventions on women to which Pakistan is a party though most of them have not been enacted, command respect and their principles should be applied while interpreting domestic laws. In *Shahla Zia* PLD 1994 S.C. 693, and environment case I had held that principle of precaution and prudence as envisaged by Rio Declaration though not enacted must be respected and applied for the welfare of the people.

The best interest principle is yet to be recognized and applied. Such an approach is bound to raise the status of women. Lack of awareness and inability to easily have access to justice are two stumbling blocks which impede progress and realization. The best way is to agitate such cases by public interest litigation in the Supreme Court which in the recent past has passed judgments regulating bonded labour particularly women labour discrimination

in jobs and admission in educational institutions. It is a long subject by itself which is not possible to be discussed today.

Another step in this direction can be taken by asking the legislators to make proper laws. But all these can be achieved by well organized awareness, persuasion, and protests through information media. The cultural biases are not easily obliterated. It takes time and patience to achieve it.

### **Editor's Note**

In this address, Justice Saleem Akhtar has approached the issue mainly from legal and also constitutional point of view, though references have also been presented from past history. He has rightly called the right of equality of men and women as constitutional right, Islamic right and the fundamental right. He says:

“All our rights, liabilities and remedies flow from the constitution and law.”

He treats equality and gender bias diametrically opposed to each other. He declares that there shall be no discrimination on the basis of sex alone.

What-ever the respected justice has said may hold good in a number of cases in this regard; but he seems to have avoided a fundamental point relating to the nature and the spheres of activities of the two sexes. Several authors of articles included in this book, have categorically stated that according to the Quranic theory of the origin of humanity (men and women) the two persons enjoy equality of status, but several of them have described their separate roles as well in certain fields and they have quoted extensively from the holy Quran, the Sunnah and the histories proving that despite their equality of status, their positions and spheres of activities cannot be identical propositions. Assignment of the role of Prophet-hood and

the Khilafa to a man clearly restricts the role of the women in the Executive of the country. It is not a matter of equal rights for men and women, we have to see whether we can assign the same functions and the same responsibilities to men and women in all the fields of life. How can we dare to assign executive jobs or role to women in the light of this remark of the holy Prophet (PBUH):

“The nation, whose reins (of government) are in the hands of a woman, shall never get “falah ‘ i.e. prosperity and happiness.”

If these remarks come under the category of Gender bias; I and for that matter every true Muslim shall embrace this “gender bias.” For a Muslim no other remarks even that of the wisest and most justice loving person can be considered in the least that conflict with the remarks and sayings of the holy prophet (PBUH). Even according to the Objective Resolution any law repugnant to the Holy Quran or the Sunnah shall not acquire the status of law. The so called gender bias is not the problem of equality between a man and a woman, it is, in fact the identity of the two opposite genders which is against human nature and which is also against the remarks of the holy Prophet (PBUH) that “that nation can never prosper which gives the reins of government to a woman.” In view of this fact, it may be stated that the concept of gender bias is un-Islamic and also unconstitutional. All discussions and arguments pale into insignificance when they come in conflict with the holy Quran or the sacred Sunnah.

We have, as a matter of fact, plunged ourselves in such scourges and we go on doing so, by opposing the Quran and the Sunnah. We can get rid of this scourge only by following the holy Quran and the Sunnah to its letter and spirit. The learned justice and those who think like him must know that holding an executive office by a woman in an Islamic state is absolutely prohibited.

It is Islam alone that can obliterate unjust laws and solve the gender bias problems.

Syeda Viqur-un-Nisa Hashmi

## **The concept of equality and gender discrimination**

The concept of equality is the earnest desire, a compelling urge and a realistic ideal for which human beings have fought for ages. It has been said that the origin of the concept of equality lies in the social contract which is the basis of the state, while others emphasize the importance of the concept of Natural Law and endeavor to link it to that law.

A serious study of Shair 'ah, Islamic history and social contract theories show that both these views are provided by Allah Almighty in Al-Qur'an. Surah Nisa reads:

O' mankind, Reverence your Lord, who created you from a single person, created of like nature, his mates and from the twain scattered (like seeds countless men and women, fear Allah, through whom you demand your mutual rights.)

These commands of Allah Almighty were exemplified through the Sunnah of Prophet Muhammad (PBUH). His last sermon in Medina given 1400 years ago i.e. much earlier before Magna Cartra, 14<sup>th</sup> amendment of American Constitution, Declaration of Human Rights and the theory of Rule of Law as enunciated by the Western Jurists, classified the principles of the equality of men in these words:

"O' people all mankind is the progeny of Adam"

Thus clearly reflecting the oneness of human origin. The last sermon puts a stop to all sorts of discrimination which had been made on the basis of people's ignorant ideas and whims.

It was this concept of equality that energized the Muslims of the sub-continent of India in their efforts to

achieve their cherished goal of a separate homeland, under the leadership of Quaid-e-Azam Muhammad Ali Jinnah and Pakistan emerged on the map of the globe as an Islamic State which had a clear concept of Equality between human beings and Gender Discrimination on the basis of race, sex, cast and creed.

The Objectives Resolution, which is termed as the grand norm of Pakistan was the preamble to the successive Constitutions of Pakistan of 1956, 1967 and 1973 and in 1985 it was made a substantive part of the Constitution. It clearly declared that the sovereignty of the entire universe belongs to Allah Almighty alone and is to be exercised by the people within the limits prescribed by God. It contemplates the observance of the principles of democracy, freedom, equality and social justice as enunciated by Islam.

And the doctrine of equality before the Law is the anchor-sheet of the Constitution of the Islamic Republic of Pakistan. It evaluates the socio-economic and political status of women by putting a stop to all sorts of discrimination on the basis of sex alone, vide its article 25. The equality of the sexes is being made clear by virtue of its art. 263(a), which reads:

“Words imparting the masculine gender shall be taken to include female.”

Under the rubric of fundamental rights, it vests the women with an equal right to vote along with men, and with the freedom of movement, assembly, trade, business or profession, and provides safeguard against discrimination in services.

Our State Religion and the Constitution, both provide ideal concept of Equality.

The gender biases adopted from the Hindu society have so deeply penetrated in our social set-up that even in five decades we could not liberate ourselves from them. The current legislative system, which includes the

qualification of the legislator and the allocation of seats to the different classes of people, is rotten to the extent of not meeting the basic needs of Islamic or democratic State.

In this seminar, I would focus on the lacunas in our legislative System, particularly with reference to women's rights.

Although keeping in view of the biological weakness, the Constitution permits the State to make any special provisions for the protection of women and children, as "Equality of Citizens" does not mean that all laws must apply to all the subjects or that all subjects must have the same rights and liabilities as held in the case Gul Khan Vs. Govt. of Baluchistan. Reported in PLD 1989 Quetta 8, our legislation framework does not comply.

In our country women constitute more than 50 per centum of the total population of Pakistan but in the previous National Assembly women comprised less than 2% of the total membership of the house (14 out of 217): 2.4% in the Senate (2 out of 83): and 1.5% in the Muslim membership of the Provincial Assemblies (7 out of 460). Currently women comprise about 2.76% of the total membership of National Assembly (16 out of 217), and about 0.21% of the total membership of the Provincial Assemblies (out of 483).

Further, women have no representation in the minority membership of National Assembly which consists of 10 seats, nor in the minority membership of the Provincial Assemblies which consists of 23 seats.

And presently there is no provision in the Constitution for reserved seats for women in the National Assembly as the tenure of the reserved seats for women lapsed 10 years after the holding of 3<sup>rd</sup> general election.

Pakistani women's representation in parliament is the lowest in south-east Asian region. According to data, compiled by the Columbo-based International Centre for



Ethnic Studies, the highest representation of women in parliament is in Bangladesh with 11.2%, followed by Malaysia with 7.8%, India 7.2%, (in the last parliament), Sri Lanka 4.8%, Singapore 3.4% and Pakistan at the bottom rung of the ladder, as discussed above.

Furthermore, in our country women have no representation in the local bodies election at all.

Women representation in United States is pretty sound. In the year 1999, women held 65, or 12.1% of the 535 seats in the 106<sup>th</sup> U.S. Congress – 9, or 9.6% of the 100 seats in the Senate and 56, or 12.9%, of the 435 seats in the House of Representatives. In addition, two women serve as Delegates to the House from Virgin Islands and Washington, D.C.

Progress of women representation in United States is evident from the following:

Level of Office	1979	1989	1999
U.S. Congress	3%	5%	12%
Statewide Elective	11%	14%	28%
State Legislature	10%	17%	22%

Apart from the above, there are ten States of America with the highest percentages. At the threshold of 21<sup>st</sup> century, when the legislation has become a sophisticated science, in our country the intellectual and moral capabilities of the legislators are hardly ever the main consideration.

Owing to the two major defects in our legislative system, the product i.e. the laws are not up to mark. Most of our laws do not give more than 50 per cent of the population their due rights. As for instance, in the Pakistan Citizenship Act, 1951, the constitutionally guaranteed equal status of women has been blatantly overlooked. It discriminates against female Pakistani citizens who are married to non-Pakistani husbands with regard to

acquiring citizenship by descent, for their children. Similarly, a wife of a Pakistani can apply for citizenship but vice versa is not permissible.

The section 17(4) of the Qanoon-e-Shahdat Order 1984, directly discriminates against women. It provides that: "In matters pertaining to financial or future obligations, if reduced to writing, the instrument shall be attested by two men or one man and two women." Presently, even if a female lawyer draws up a document, she is not equal to the male clerk for the attestation of any documents.

Other most critical legislations are Hudood Ordinances, as in awarding hard punishment only the evidence of males is acceptable and women are completely excluded.

The aforesaid laws and many others need to be revised at the earliest, because its victims are not just the women but the country.

The society needs balance for its survival otherwise it will collapse. It is for this Allah Almighty ordains:

"He has set up the balance (of justice) in order that ye may not transgress balance against justice and fall short of the balance."

(Al-Quran, v: 7:9)

Since the principles are there, hopes are up.

### Editor's Note

Syeda Viqar-un-Nisa Hashmi has based her contentions on the social contract and the natural law theories regarding her concept of equality and the gender discrimination. She also refers to the following Ayahs of the Holy Quran:

“O’ mankind, Reverence your Lord, who created you from a single person, created of like nature, his mates and from the twain scattered (like seeds countless men and women, fear Allah, through whom you demand your mutual (rights.)”

She further says that these commands of Allah had been exemplified through the Sunnah.

In her assertions she claims the principles of the equality of men given by Islam in the following Ayah of the Holy Quran.”

“ O’ People all mankind is the progeny of Adam”.

I and for that matter no one else shall contend her assertion. What I wish to point out here is that the two stand on a par with each other in all affairs of life, but it would be not only wrong but also absurd to treat the two as identical. Let us patiently hear that it is we, the humans who may err and not Allah or His holy Prophet.

Here I would like to refer to the arguments of Prof. Mahfuz Ali who very clearly stated that it was Adam (A.S) and not the Eve (A.S) before whom the angels prostrated and it was he alone who had been declared superior to rest of the creatures of Allah. He further argued that it was Hadrat Adam (A.S) and not Hawwah (A.S) to whom the highest responsibility of Allah’s Khilafat had been entrusted.

Not only that! Even the Holy Quran uses the word (Qawwamoon) for the man and not for the woman.

The Khilafah and the Prophet-hood, the highest honour for mankind, have been given by Allah to man and not to woman.

Despite these honours for men, a women has been much honoured in Islam than in any religion of the world. In respect, honour and position with reference to her children, her status is in the ratio of three to one i.e. a mother is three times superior to the children’s father. The

heaven lies under her feet (not under the feet of the father). She heads the family at home where she is like the prime minister.

Next I would like to suggest that it is different to be equal from being identical. The holy Quran has clearly declared the different spheres of activities for men and women. Women are allowed to participate in education, medical and trade activities of the country and promote the welfare and happiness of their country and the mankind. The executive jobs of the government, demanding much physical and mental strain have most certainly been reserved for men and women are advised to keep themselves aloof from them.

The respected authoress has referred to Islam, modern democracies, Pakistan constitution, UN Objective Resolution, the fundamental rights etc asserting that all of them have conferred equal status upon men and women, but the women are not being treated equally anywhere, particularly in Pakistan. They are not getting their due representation in local as well as in national and international bodies. Though they are more than half the world, their representation ranges from 3% to 22%. It's quite low even in the advanced countries of the world.

Such a weak position of women in the world is a clear proof of the naturally weak position of a woman – both physical as well as mental. I would ask them why did the men succeed in grabbling 80 to 90 per cent share?

She has also referred to Islamic history, I boldly say that a woman during the heyday of Islam particularly during the early Islamic Caliphate had been quite happy, contented and peaceful; whereas today in the most advanced countries of the world and the so-called world leader, the women do not enjoy equality of status, peace of mind and the respect and honour given to them by Islam.

She has also referred to balance which of course, is of prime importance for the stability and progress of any

society. She quotes the following impressive Ayahs in this respect:

“He has set up balance (of justice in order that ye may not transgress (due) balance weight with justice and fall short in the balance.”

(Al-Quran V:7:9)

Yes, of course balance is the thing required to maintain equilibrium in life. But we have to see how this balance has been disturbed all over the world and who is responsible for that.

There are sporadic events of women rule in Islamic history before the abolition of Khilafat. A huge bulk of women turned towards the West to obtain equal status for themselves. But even modern history cannot rightly claim any success in this respect.

Prof. Mahfuz Ali has elaborately pointed to the wretched state of affairs of the women of the whole world—whether East or the West.

All this happened since the change that altered the Islamic dual sex – society system to the modern uni-sex society system. It is the woman, that had adopted the western culture and thought, leaving her Islamic character, who has disturbed this balance in pursuit of equality. It is such women who have gone against their human nature by trying to become man and thus become his equal. Men and women are neither structurally identical nor the same since even the fingers of the same hand are not identical.

The Holy Prophet (PBUH) had warned them against the temptation of becoming same as man and identical with them in these words.

“The nation, whose reigns (of government) are in the hands of a woman, shall never get ‘Falah’ i.e. prosperity and happiness.”

Can any one bring any further argument against this saying of the holy Prophet (PBUH),: particularly a Muslim –man or woman.

I would like to quote a verse of Shaikh Saadi quoted by Prof. Mahfuz Ali in his article:

*Khilafe Payamber Kasay Rah Guzied*

*Ki Hargiz Ba Manzil Na Khuwahad Raseed*

Whosoever treads against the ways of the Holy Prophet (PBUH) shall never reach his destination.

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## **Doing gender, doing police work: An examination of the barriers to the integration of women officers**

For most of the women in policing were selected according to separate criteria from men, employed as policewomen, and limited to working with women, children, and typewriters (Milton 1972). In the United States, it was only in 1972 that women officers won the right to (if not the actuality of) an equal opportunity in a policing career. In the past two decades in the U.S. many of the more than 17,000 police agencies have eliminated blatantly discriminatory personnel practices and the representation of women has grown to about 10 percent of sworn personnel (U.S. Department of Justice 1995). Despite this opening of the station house to a growing number of women officers, they still face a variety of barriers to full occupational integration. Many of these obstacles, like those faced by women in other occupation dominated by men, are part of larger organizational and social patterns of gender differentiations that result in exclusion from informal work cultures: resistance to women's presence expressed at the international level; gender-stereotyped jobs and tasks; sexualized workplace where sexual harassment is all too common; and ostensibly gender-neutral organizational policies that in fact work to women's disadvantage. At the same time, women police also encounter resistance that may be associated with the unique aspects of their work—namely the social control functions of policing which as Frances Heidensohn (1992:99) has argued, is a “profoundly gender-linked concept”.

This paper/talk examines: (1) the pervasiveness of gender in all aspects of social life and, how and why this

hinders women's efforts to achieve their full potential in policing and (2) the implications of this understanding for addressing several specific policy issues related to women police. Much of what I will say will not be "news" to seminar participants. Rather, my goal is to put your everyday experiences and frustrations into a framework to advance your understanding of what you may perceive as an individual problem. It is not, and I will try to explain the large obstacles and smaller slights you experience in a conceptual framework so that through the rest of the conference and back in your departments you are able to better address them. The material is drawn from my recent book (co-authored with Nancy Jurik). "Doing Justice, Doing Gender" and Women working in law and Criminal Justice Occupations (Martin and Jurik 1996).

### **Terminology and Conceptual Framework**

Let me begin by explaining what I mean by doing gender, how it occurs in the workplace, and why it is important. Jobs are not gender-neutral, "empty positions" waiting to be filled by the "best qualified" candidate (Acker 1990). Work organizations operate according to ideologies, customs, and practices that produce and reproduce gender inequality. Occupations, organizational hierarchies, supervisory practices, procedures for hiring and advancement, work groups, and work activities: all are infused with gendered practices, images, and consequence.

The term gender refers not simply to a fixed attribute determined by biology or cultural processes. Nor is it simply what one "is". Rather, it is something one enacts or "does" on an ongoing basis by presenting oneself as masculine or feminine in routine daily interactions through language, dress, and demeanor (Acker 1990; West and Zimmerman 1987). In short gender is socially constructed through interaction.

Viewing gender as socially constructed rather as a characteristic of individuals has several implications. It



suggests that gender arises through intersectional and organizational practices and that it is a pervasive organizing and differentiating feature of all social life, woven into all aspects of life both in and outside the workplace. Illustrative of the extent to which cultural and organizational practices, gender occupations, or endow them with masculine or feminine characteristics and associations, is the way that the gender of the work and the name of the job have become compounded and confounded in the term policemen. Indeed when my son – then four years old – first saw a women officer directing traffic he exclaimed, look Daddy a policemen lady.

Because the norms and expectations of appropriate behaviour for police are associated with enacting masculine behaviour, women entering this occupation encounter dilemmas. On the one hand, as police, they are expected to display masculine behavior in interacting with fellow workers as peers; on the other hand, as women, they are expected and pressured to display feminine behaviour including deference to men which is deemed inappropriate for an officer making positions for many years. Thus the question that women face is how to overcome the limits of the glass ceiling that women managers have encountered in other occupations.

### **Promotion of women police officers**

When women get promoted, they encounter not only the difficulties faced by all new supervisors (i.e. adopting an effective supervisory style and thinking like management), but added dilemmas in trying to do gender as supervisors. They often lack mentors to help them and are subjected to more testing of their authority than new male sergeants. Worse yet, as psychological studies have found, people tend to associate the strategies and styles most connected with competence (i.e., direct rather than manipulative; concrete resource mobilization rather than personal) with masculinity. Moreover, while all styles may

be effective if used by a man, masculine styles were found not to be effective when used by a woman (Schein 1975; Harriman 1985). Thus women supervisors face a dilemma; they can manipulate and be unrecognized or be direct and risk ineffectiveness and hostility. Not surprisingly, in a survey of women police eligible for promotion, Wexler and Quinn (1985) found that nearly half the women stated that their greatest concern in being a sergeant was related to the negative reception they expected within the department.

## Turnover

A recent study of men and women's labour market behavior found both an unexpectedly high proportion of women entering male-dominated jobs and a high turnover rate as well (Jacobs 1989). This led the author to conclude that the barriers to women's entry are lower than expected, but that employment in male-dominated occupations is less a permanent achievement for women than a temporary pass through a revolving door.

Findings on gender differences in turnover rates in policing are inconsistent. Women had significantly higher turnover rates than men in the California Highway Patrol, (California Highway Patrol 1976) and the Royal Canadian Mounted Police (<biblio> did. Other studies (IACP, 1977; Sulton and Townsey, 1981) have found similar male and female turnover rates in municipal departments. My research (Martin 1990) found some support for both similarities and differences. In 303 municipal departments, women's turnover rate during 1986 (6.3 percent) was only slightly higher than men's (4.6 percent); in state police agencies, where their representation was substantially lower and resistance to their presence stronger, the gap was much greater (i.e., 8.9 percent for women versus 2.9 percent for men).

Women's higher turnover rates both perpetuate the problems of tokenism and affect on women's promotion

opportunities. If they enter and leave policing faster than men, a smaller proportion accumulates sincerity and experience necessary for promotions. Moreover, rapid turnover creates a self-fulfilling prophecy, serving as a reason not to hire women who appear to lack the proper dedication for the job, while their treatment by co-workers serves to discourage women from remaining in hostile working conditions. How to reduce women's frequent separations (or more effectively select women who will remain and succeed) is an important policy issue.

### **Women and community-based policing**

In the 1980s in the US community-based policing became the watchword for gaining public support by lining the officer to the community and citizens in the co-production of crime control and public safety services (Shalnick and Bayley 1986). Community-based policing requires police organizations to reconceptualize what is real police work, changing the focus from individual.

### **Role of Women police in our culture**

The role of women police in our culture is very essential but it has been much underrated. The issue has suffered much neglect and has been left unattended too long.

The empowerment of women in society as an equal opportunity gender, working alongside men, will establish a basis for a healthier social psyche.

The task is difficult, requiring a major change in attitude and policy restructuring in accordance with the teachings of Islam.

### **Conclusion**

In conclusion, although the most blatant barriers to women in police work have fallen and women are entering policing in increasing numbers, they still encounter an organization that is far from being gender neutral. Rather, their options and opportunities for advancement are

limited by the gender work culture; male colleagues who resent and resist their presence as a threat to their occupational solidarity and self-image as men's men; interactional barriers including sexist language, sexual harassment, performance pressures, paternalism, and gender-related stereotypes; and gender organization policies and practices that disadvantage women by valuing and rewarding characteristics and qualities associated with masculinity. These barriers and handicaps are built into the gendered work structures and patterns governing male/female interaction and continuously force each woman officer to think like a man, work like a dog, and act like a lady (Martin, 1980:219).

### Editor Note

According to Capt. Jamil Ahmed Khan PSP, PPM most of the women in policing were selected according to separate criteria from men.

- They were limited to work with women, children, and the type writers.
- In U.S.A. they are 10% (1995).
- They still face a variety of barriers to full occupational integration.
- Women police also encounter resistance associated with the unique aspects of their work.

If we look on the above remarks we see that the women are only 10% (that too in a very advanced country like America) though they are half or a little more than half of the world population. We also see 'jobs are not gender neutral', we also note that sexual harassment is also there and we also see that they have to encounter resistance that may be associated with the unique aspects of their work which is of a gender-linked nature.

Capt. Jamil Ahmed Khan further says that jobs are not gender-neutral since work organizations operate according to ideologies, customs and practices that produce and reproduce gender inequality.

From the data collected and processed above, it becomes clear that gender bias looks unavoidable, un-practicable and un-natural. Even in an uni-cultural society like America where men and women feel and maintain no distance in their gatherings, only 10% of the women turned up for this job. Now one can easily imagine how effectively is it likely to work in less advanced countries living in a dual – cultural society particularly the Muslim countries.

The problem for women police are so obstinate that it is beside the pale of a woman to overpower them.

There are also problems for them when they get promoted and their long stay is needed where they work; since when they become officers, they have to face the dilemma of doing-gender as supervisors. The office where they work, but don't stay long as desired by the employer, suffers as a result of which the later hesitates to employ them.

It has also been observed as a fact that all styles used by the masculine gender in the performance of their duties had been effective; whereas those used by a feminine gender were not half as effective as those of their opposite gender.

In view of the position of gender bias discussed here, it becomes clear that this gender bias is nature's gift to both of them. Man is not and cannot become a woman; whereas a woman too cannot successfully play the role of man.

Prof. Mahfuz Ali has categorically stated in his article that nature has not created a woman for what a man does or may do and vice versa and that the executive jobs are not meant for her at all.

I may now safely assert that it is not the problem of gender bias, it is, on the other hand, the problem of "GENDER INTERCHANGEABILITY". However, in my opinion, the women police officers, already in services, may be allowed to continue their tenure of service at non-executive posts e.g. in Offices, police training schools, laboratories, finger prints bureau etc., but their further recruitment may be stopped except for the rank of lady searchers whose jobs are most essential for the police department of an Islamic state. By doing so the Government would save lot of money which may be utilized in other useful schemes of the government. However, I think that Capt. Jamil Ahmed Khan is the first police officer of Pakistan who has dealt with the subject of 'Women Police' as a research scholar of the first water.

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## **A PRESENT FOR THE WEST.**

We are reproducing from the next page a few extracts from a widely read book entitled "WOMAN AND HER RIGHTS", written by Allamah Murtaza Mutahheri of Iran, one of the most versatile Islamic scholars and prolific writers of recent times about whom the Head of the Islamic Republic of Iran, Ayatullah Khamainai has said:

**" If we want to give a present to the West, we have got nothing with us except Mutahheri."**

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## Prologue

*In the Name of Allah the Beneficent the Merciful*

The requirements of our time make it essential to reevaluate many vital questions and not to be content with their former appraisal. The system of conjugal rights and family responsibilities is one such question.

For certain reasons, to which we will refer later, it has been presumed that in this age the basic question in this field is that of woman's liberty and the equality of her rights with those of man, all other questions being the by-products of this main question.

However, according to our view, the most fundamental question, or at least one of the most fundamental questions, in respect of family rights, is whether the domestic system is independent of all other social systems and has its own special criteria and logic, or it is just one out of many social systems and the same criteria and philosophy apply to it as are applied to all other social systems.

The basis of the doubt is that, on the one hand, in this system the main parties concerned belong to two opposite sexes, and on the other, it involves the propagation and procreation of the progeny. Nature has made the physical characteristics as well as the reproductive organs of the two parties dissimilar. Domestic society is semi-natural and semi-contractual. It is a middle way between an instinctive society like that of bees or termites, whose rights and duties are pre-determined by nature, with no possibility of breaking any rules, and a contrac-

tual society like a civic society of human beings, which has a natural or instinctive aspect.

As we know, the ancient philosophers regarded family life as an independent branch of practical wisdom, and believed in a separate standard for this part of human life. Plato, in his book, *The Republic*, Aristotle in his book, *The Politics*, and Abu Ali ibn Sina (Avicenna), in his book, *Al-Shifa* have also dealt with this subject from this very angle as well.

It is a controversial question whether the natural and innate rights of man and woman are similar or dissimilar; in other words, whether the rights, accorded by nature to human beings, are mono-sexual or bi-sexual, and whether male or female sexuality in any way, affects, or does not affect, human rights and obligations.

In the Western world, a movement for human rights emerged in the 17th century, in the wake of scientific and philosophical movements. The writers and thinkers of the 17th and the 18th centuries made commendable efforts in giving currency to their ideas regarding the natural, undeniable and inalienable human rights. Jean Jacques Rousseau, Voltaire and Montesquieu, who belong to this category of writers and thinkers, are great benefactors of human society, and it may be said that their services are in no way inferior to those of the great inventors and discoverers.

Their basic idea was that human beings have a series of natural and inborn rights and freedoms which are absolutely inalienable and untransferable and cannot be renounced by anyone under any pretext. All people, including rulers and subjects, white and black, rich and poor, are equal.

The result of this social and intellectual movement first manifested itself in England, then in America and afterwards in France. Revolutions were brought about; systems were changed and charters were signed. Gradually, the movement spread into other countries.

In the 19th century, new economic, social and political



ideas emerged in the field of human rights. New developments led to the appearance of socialism, the participation of workers in industrial profits, and the transfer of government from the society of capitalists to defenders of labour class.

Till the end of the 19th century, all talks and whatever practical steps were taken in human rights sphere, were mostly confined to the rights of the nations as regards the governments and the employees versus the employers. In the 20th century, the question of women's rights was raised and for the first time in 1948, the United Nations' Universal Declaration of Human Rights proclaimed the equality of rights between man and woman in clear terms.

All social movements in the West since the 17th century had revolved around liberty and equality. As the movement for women's rights was the latest in the series, and the history of women's lot in Europe, from this point of view, was extraordinarily bitter, the UN's Declaration of Human Rights talked of nothing but liberty and equality.

The protagonists of this movement maintained that it was complementary to the movement for human rights. They held that without ensuring women's liberty and equality it was meaningless to talk of human liberty and human rights. They further asserted that the main cause of all domestic troubles was that woman was deprived of her liberty and equality with man, and that all domestic problems would be solved once this aspect was taken care of.

What, in this connection, was overlooked was what we have described as 'the fundamental question regarding the system of family rights', that is, whether this system is, or is not, independent of other social systems, and whether it has or has not, different criteria and logic. Attention was concentrated only on the general principles of liberty and equality, and the only point taken into consideration was that of natural and inalienable human rights. It was argued that woman, as a human being, was entitled to all the rights enjoyed by man.

In certain chapters of this book, we have adequately discussed the question as to what are the sources from which natural rights are derived. There, we have shown that the basis of all natural rights, is nature itself. If man has special rights, which a horse, a sheep, a bird and a fish does not have, that is due to his nature and the way he has been created. If all human beings are equal in the matter of natural rights and all must live a free life, that is because that order is a part of their very making. The intellectuals, who support the idea of liberty and equality being an inborn right, have no argument other than this. Hence, in the matter of family rights also, we should be guided by nature itself.

Now, let us see why due attention was not paid to the question which we have described as fundamental. Has it been established in the light of modern scientific knowledge that the difference between man and woman is simply organic, and does not affect their basic physical and spiritual beings or their rights and obligations, and that is why it has been ignored in the modern social philosophy?

In fact, the case is quite contrary. In the light of scientific research and biological and psychological discoveries, it has been proved that significant differences exist between the two sexes. In this book, we have discussed this question and have quoted the views of the biologists and the physiologists in this respect. It is surprising that in spite of all that, this fundamental question was ignored. Perhaps apathy on this vital question is due to the hasty development of the women's liberation movement. That is why, while this movement has redressed certain grievances of women, in certain other respects it has caused calamity to them as well as to the human society as a whole. We shall see, later in this book, that the Western woman, till the end of the 19th century, was denied the most elementary human rights. It was only in the beginning of the 20th century that the people of the West thought of making amends for the past. As this movement came in the wake of other movements

for equality and liberty, they expected every miracle from these two words. They forgot that equality and liberty related to the relations between human beings, as human beings only. No doubt, woman, as a human being, is born free like any other human being and in that capacity she has equal rights. But woman is a human being with certain peculiarities, as man is a human being with certain other peculiarities. The traits of their characters are different and their mentality is distinct. This difference is not the result of any geographical, historical or social factors, but lies in the very making of them. Nature has purposely made them different and any action taken against the intention of nature would produce a disastrous result. As we have taken inspiration from nature, with regard to the liberty and equality of human beings, in the same way we should seek guidance from nature itself to decide whether the rights of man and woman are of the same kind, or of two different kinds, and whether domestic society is, or is not, at least a semi-natural society. It is, at least, a point worth considering whether the bisexuality of animals, including human beings, is accidental or a part of their creative design i.e. whether the sex differences are only superficial and organic or, as Alexis Carell has pointed out, every cell of the human body is stamped with sex, whether man and woman have, or have not, separate missions to perform and whether rights are monosexual or bisexual. The same question may be asked about morals, education, punishments, responsibilities and missions.

During the women's liberation movement attention was not paid to the point that, besides equality and liberty, there existed other questions also. Liberty and equality are no doubt essential, but they are not all in all everything in entirety. Equality of rights is one thing, but the similarity of rights quite another. The equality of man's and woman's rights from the viewpoint of material and moral values is quite different from the uniformity or similarity of their rights. During this movement, intentionally or unintentionally, equality has been used

in the sense of similarity and thus quality has overshadowed quantity. It was stressed that a woman is a human being, but it was forgotten that she is a woman too.

In fact, this indifference was not the outcome of mere haste; there were other factors also, which impelled the exploitation of woman in the name of liberty.

One of them was the excessive greed of the industrialists, who wanted to lure woman from her house to a factory, in order to exploit her economic potentiality. For this purpose, they advocated woman's rights, her economic independence and her liberty and equality of rights with those of man. It was they who secured official recognition to these demands. Will Durant, in chapter IX of his book, "The Pleasures of Philosophy", after mentioning certain humiliating theories about woman advanced by Aristotle, Neitzsche, Schopenhauer and some Jewish scriptures and referring to the fact that during the French Revolution, though there was some talk about woman's liberty, there was practically no change, says that till the end of the 19th century woman hardly had any right to respect, to which man could be legally bound. Then he discusses the cases which led to the change in the situation in the 20th century. He says that the liberty of woman is a by-product of the industrial revolution. He adds that female workers were cheaper and the employers preferred them to strong-headed and costly male workers. A century ago, it was hardly possible for men to get a job, but there were advertisements asking them to send their women-folk and children to the factories. The first step towards the emancipation of women was taken in 1882, when a law was enacted according to which the women of Great Britain acquired an unprecedented privilege of keeping with themselves whatever money they earned.\* This law, described to be in keeping with

\* Dr. Ali Shayagan, in his commentary on the Iranian Civil Code, writes that the independence, in respect of property, which a woman enjoys now and which has been recognized by the Shi'ah law from the very beginning,

Contd.....

high moral values of Christianity, was passed by the mill-owners and the House of Commons, to lure the women of England to the factories. Since that year, an irresistible desire to earn money has forced them to labour in stores and factories, and has relieved them of labour in household chores. (The Pleasures of Philosophy, pages 155 - 159).

With the development of machines and the ever-increasing growth of production it became necessary for the capitalists that, in order to impose their surplus products on the consumers, they should employ all audiovisual, intellectual, emotional, artistic and sexual means. To convert the consumers into consumption factors and to make them as powerless tools in consumption market they utilized the services of women, but not as simple workers participating in the process of production along with men. They, on the other hand, exploited their beauty, charm and sexual attraction and persuaded them to stake their honour and self-respect to be able to pervert the consumers and force their own will on them. Obviously all these things have been done in the name of freedom for women and their equality with men.

Politics also did not lag behind in utilizing this factor. You regularly read such reports in the newspapers and magazines. Woman is exploited and her services are used to fulfil the objects of men under the cloak of liberty and equality.

Obviously the youth of the 20th century could not miss this valuable opportunity. In order to allure her, without shouldering conventional responsibilities, and to prey upon her

(Footnote Contd.....)

did not exist in ancient Greece, Rome, Germany and till recently in most of the other countries. She, like a minor and a lunatic, was interdicted from the disposition of her property. In England, where previously her personality was completely merged with that of her husband, two laws were enacted, one in 1870 and the other in 1882, which removed inhibitions regarding the ownership of property by a married woman.

freely, he, more than anyone else, shed crocodile tears for women's helplessness and the undue discrimination against her. To be able to make a greater contribution to this 'sacred cause', he went to the extent of delaying his own marriage till the age of 40 or even remaining single for ever.

No doubt, the present century has rectified many grievances of woman, but it has also brought many misfortunes to her. Why? Is she doomed for ever and has she no way out of this vicious circle? Is it not possible for her to get rid of all her old and new misfortunes at one and the same time? Are women condemned to one of these two sufferings and must be compelled to choose one of these two ways?

In fact, it is not at all necessary that she should continue to suffer. She suffered in the past, mostly because it was forgotten that she was a human being. She is suffering now because her womanhood, her inborn requirements, her natural rights and demands and her special capabilities have been ignored, intentionally or otherwise.

What is more surprising is that whenever there is a talk of natural and inborn differences between man and woman, some groups have tendency to regard such differences as a mark of imperfection of woman and the perfection of man. Many such presumptions lead them to believe that men have certain privileges, whereas women are deprived of them. They do not seem to know that there is no question of perfection and imperfection. It was not the intention of the Creator to make one of them perfect and privileged and the other defective and deprived.

These kind of people, basing their arguments on their such amazing logical and wise presumptions, assert that, as nature has been unkind to woman, we should not add insult to injury and, as such, it is more human to ignore her womanhood! But, in fact, it is the disregard of woman's natural position which mostly leads to her being deprived of her rights. If men form a front against women they say: "As both of us are equal, our

work, responsibilities, rewards and retributions must be similar. You must share with us in our hard and heavy jobs, take wages according to the amount of the work you perform and must not expect any consideration, respect or protection. Bear your own expenses and share the maintenance of the children with us and make your own arrangements for defending yourselves against all perils. You should spend on us as much as we spend on you”.

If such a situation arises, women may be the losers, because by nature they have a less productive capacity, while their consumption of wealth is more than men's. Their menstrual cycles, hardships of pregnancies, pains of child-birth and the nursing of children place them in a position in which they require men's protection. They are in need of more rights and cannot afford to have less commitments. This position is not peculiar to human beings. It applies to all animals living in pairs. In the case of all such animals the male instinctively protects its female partner.

Due attention to the natural position of man and woman and to their equality and common rights as human beings place woman in such a comfortable position that neither is her person injured nor her personality affected.

To have some idea of the results of ignoring the natural position of man and woman, let us see what those, who have gone the whole hog on this path, say and write.

Some time ago an interesting article appeared in the American magazine 'Coronet'. It is worth reading. It tells the story of a woman who, in the name of equality between man and woman, lost the concessions which she enjoyed previously. Previously, women were not required to lift weights of more than 25 lbs., whereas no such limit existed in the case of men. She says that now the working conditions in the General Motors Factory, in the State of Ohio, where nearly 2500 woman workers toil, have undergone a change. Now she finds herself maintaining a very powerful steam engine or cleaning a 250 lb. metal oven, placed there a few moments earlier by a strongly-

built male worker. She feels completely exhausted and knocked out. She further says that every minute she has to hook a 25 to 50 inch handle, weighing 35 lbs. Her hands are always swollen and aching.

This article later narrates the anxiety and anguish of another woman whose husband is a seaman in the Navy. Recently, the Admiral decided to detail a number of women to work along with men aboard the ships. She writes that one ship, with a crew of 40 women and 480 men, was sent on duty. When the ship returned after her first voyage the worst fears of the wives of the seamen were confirmed. Soon it was known that not only were there many romances aboard the ship, but most of the women had had sexual relations with more than one individual.

The article says that in the State of Florida the widows are very worried since the liberation of women, because a judge of this State has declared the law, visualizing a subsidy of up to 500 dollars to widows to be unconstitutional on the ground that it was discriminative against men.

The article adds that the widows of Florida are the first to suffer. Others too will, in their turn, have a taste of liberation. For many the question is whether the women have lost more than they have gained. But it is no use crying over the spilt milk. The show has begun and the spectators have occupied their chairs. This year the 27th amendment to the constitution is scheduled to be passed and according to it, all privileges arising out of sex will be declared illegal. Thus, the fears expressed by Professor Ruscobound, of the Law College, Harvard, that Women's liberation is the origin of the regrettable consequences of the legal position of woman in America, will come true.

G. Irvin, a senator of North Carolina, after studying the American society, where men and women have equal rights, proposes that all family laws should be amended and men should no more be held responsible for maintaining the family.

According to this magazine, one Mrs. Macdaniel says that,



on account of lifting heavy weights some female workers of her factory suffered from internal hemorrhage. These women want to return to their previous position. They want to be treated as women and not as mere workers. For the supporters of equality it may be a simple matter. They sit in thier luxurious apartments and talk of equality, but they have never been to the factories, where most of the wage-earning women of this country have to work. Mrs. Macdaniel says that she does not want this equality, because she cannot do manly jobs. Men are physically stronger than women. She would prefer to give up the job rather than compete with men. The privileges which the working women of Ohio have lost, are far greater than the benefits they have gained under the protection of the workers' law. The women have lost their personality. It is not known what they have gained after emancipation. The position of a few women might have improved, but not of all.

This was the gist of that article. It is clear from its contents that these women are so fed up with the discomforts which have been imposed upon them in the name of liberty and equality that they have become allergic to these two words. They forget that the words are not to be blamed. Man and woman are two stars with their distinct orbits within which they should move. *"It is not given to the sun to overtake the moon, nor can the night outpace the day. Each in its orbit floats"*. (Surah Yasin, 36:40). Their happiness, as well as the happiness of the whole human society, depends on the condition that they move in their respective orbits. Liberty and equality can be useful only if both the sexes follow their normal and natural courses.

When we say that the question of women's rights at home and in the society should be reevaluated and should not remain limited to previous evaluations, we mean that we should be guided by nature and should take into consideration all the bitter and sweet experiences of the past, especially of the present century. Only then will the movement for women's rights be reasonable in the real sense.

It is admitted by every friend and foe that the Holy Qur'an revived the rights of women. Even the adversaries admit, at least, that the Holy Qur'an at the time of its revelation took a long step towards improving the condition of women and restoring their human rights. The Qur'an revived the rights of woman as a human being and man's partner in humanity and human rights, but did not overlook her womanhood or man's manhood. In other words, the Qur'an did not overlook woman's nature. That is why complete harmony exists between the dictates of nature and the dictates of the Qur'an. The woman in the Qur'an is the same as the woman in nature. These two great divine books, one created and the other compiled, fully conform to each other. The main aim of our book is to highlight and explain this harmony.

# Preface

*In the name of Allah, the Beneficent, the Merciful.*

## THE PROBLEM OF FAMILY RELATIONS

The problem of family relations in our times is not so simple that it may be resolved by arranging opinion polls of young boys and girls, or by holding seminars. It is neither confined to any one country, nor has any country so far claimed to have solved it successfully.

Will Durant, the well-known philosopher and author of "History of Civilization", says: "If we suppose that we are living in 2000 A.D. and want to know what was the biggest event of the first quarter of the 20th century, we shall notice that it was neither the First World War nor the Russian Revolution. It actually was the change in the position of women. History has seldom witnessed such an exciting change in such a short time. The home, which was the basis of our social organization, the conjugal system, which prevented debauchery and gave stability to family life, and the complex moral law which helped us in advancing from barbarism to culture and orderly social behaviour, all have been upset by this revolutionary change".

Even now, when we are living in the third quarter of the 20th century, we, more than ever, hear complaints that the domestic system is collapsing, the basis of matrimony is weakening, the young men are evading marriage, the young women are hating motherhood, the relations between the parents (especially mothers) and the children are deteriorating, modern woman is getting vulgar, love is being replaced with cheap

sensuality, cases of divorce are ever growing, the number of children born of unregistered wedlock or marital ties not formally legalized is on the increase and sincerity, respect and cordiality between husband and wife are becoming rare.

#### SHOULD WE IMITATE THE WEST OR BE INDEPENDENT?

It is regrettable that some of the misinformed people think that the questions related to family relations are similar to the problems of guiding tourists, taxi-driving, bus-driving and laying the network of water-pipes and electricity, which were solved by the Europeans long ago and if we, because of our inefficiency or incompetency, still face any difficulties we should follow their example as soon as possible.

This is a mere illusion. The Europeans are the worse victims of the domestic problems than we are. They are suffering more and their intellectuals are more outspoken. Leaving aside the question of female education, they are in a mess in respect of all other questions. Their family life is far less happy than ours.

#### COMPULSION OF HISTORY

Some people think that the deterioration and corruption of the family system is due to women's liberation which, in turn, is the unavoidable result of industrial life and the progress of science and civilization. It is a question of compulsion of history. We have no alternative but to submit to this corruption and chaos, and to forget all about the domestic happiness which we enjoyed before.

This way of thinking is very superficial and childish. We admit that industrial life has affected family relations and is still affecting it, but the main factors, which have disrupted family life in Europe, are two:

One of them consists of the foolish and cruel customs, usages and laws which were prevalent in Europe till a century ago. It was only at the end of the 19th century and the beginning of the 20th century that women in Europe secured the right of

ownership of property. The other factor is that those who undertook to improve the position of women chose a wrong path: They intended to beautify her eyebrows, but deprived her of her eyesight!

More than the industrial life, the old laws of Europe and the reforms of the modernists are responsible for the present chaos and confusion. Hence, there is no compelling reason for us, the Muslims of the East, to go the way they have gone and fall into the morass into which they have fallen. We should be cautious about western life.

We should look at the western life cautiously. While utilizing and acquiring their sciences, industries, techniques and some commendable and imitable social regulations we should refrain from imitating their customs, usages and laws which have broght so much miseries to them — for exmample amending civil laws and family relations and conforming them to the western laws.

# Social Independence of Woman

## INDEPENDENCE OF CHOOSING DESTINY

One day a girl, who looked very perturbed, came to the Holy Prophet and said: "O Messenger of Allah! My father has done me a great injustice".

"What has your father done?"

"He has a nephew and he has married me to him without taking my consent".

"If so, agree to what he has done and be the wife of your cousin".

"I don't like my cousin. How can I be the wife of a person whom I don't like".

"Then nothing has gone wrong. If you don't like him, go and choose another person whom you like".

"By the way, I like him very much. I don't like any other person. I won't be the wife of anybody else. But, because my father gave me in marriage without taking my consent, I intentionally came over to have a talk with you. I wanted you to say what you have said. I wanted all the women to know that the fathers no longer had a right to decide as they pleased and give their daughters in marriage to whomsoever they liked".

The incident has been narrated by eminent jurists in such books as the *Masalik* (by Shaheed Thani) and the *Jawahirul Kalam*. During the pre-Islamic period the Arabs, like all other people of those days, thought that they had full authority in regard to their daughters and sisters and sometimes even in

regard to their mothers. They did not acknowledge the rights of women to choose their husbands, this choice being the exclusive privilege of the fathers or the brothers and, in their absence, of the paternal uncles, so much so that prospective fathers could give their daughters in marriage even before they were actually born. A man could enter into a contract with another man pledging that if a daughter was born to the former, she would, when grown up, be the wife of the latter.

### MARRIAGE BEFORE BIRTH

One day, during his last pilgrimage, while the Holy Prophet was riding and had a whip in his hand, a man approached him on the way and said:

“I have a complaint to make”.

“Yes, what’s the matter?”

“Years ago, during the pre-Islamic days, Tariq ibn Murq’a and I took part in a battle. During the fighting he came to require a lance and cried: “Is there anybody who will give me a lance and take a reward?” I went to him and asked him what reward he would give. He said that he would bring up for me the first daughter that was born to him. Since then years have passed. Recently, on inquiring, I found out that he has a grown up daughter in his house. I went to him and reminded him of the promise. But he went back on his promise and demanded a fresh dower. Now I have come to you to find out whether he is right, or I am right”.

‘How old is the girl?’

“The girl is grown up. Grey hair has also appeared on her head”.

“If you ask me, neither you nor Tariq is right. Go after your business and leave the girl alone”.

The man was taken aback at this reply and stared at the Prophet for several moments. He wondered what sort of verdict it was. Even if he paid a fresh dower to the girl’s father and he willingly gave his daughter to him, still the deal was not proper.

The Prophet observed his wondering looks and said: "Don't worry. If you do things the way I have told you, neither you nor your friend, Tariq, will be doing anything wrong".

#### EXCHANGE OF DAUGHTERS

During the pre-Islamic days there was a form of marriage in vogue in Arabia under the name of *Shighar* marriage, (exchange of daughters) which was a manifestation of the absolute authority of the fathers over their daughters. A man would give his daughter in marriage to another man in consideration of the latter giving his daughter in marriage to him. In such a form of marriage neither of the wives would get a dower. Islam abolished this custom. It is worth noting that the Holy Prophet allowed full liberty to his daughter Fatimah Zahra (Peace be upon her) in choosing her husband.

He gave in marriage several other daughters also, but he did not deprive them of their freedom. When Ali Ibn Abi Talib, (peace be on him), approached the Holy Prophet, seeking Fatimah's hand, the Prophet said that several other people had already approached him and that he had conveyed their proposals to Fatimah, but she turned her face away, as a mark of disapproval. The Prophet assured Ali that he would convey to her his proposal as well.

The Prophet went to Fatimah and told his beloved daughter what Ali wanted. This time she did not turn her face away, but kept quiet and thus expressed her consent. When the Prophet came out, he was happy. He exclaimed, "Allah is the Greatest!"

#### THE ISLAMIC MOVEMENT FOR WOMEN'S LIBERATION

Islam has done a great service to women. It not only put an end to the absolute control of the fathers, but gave women freedom, a personality and independence of thinking and opinion.

It officially recognized her natural rights. However, there



are two basic differences between the steps taken by Islam and what is happening in the West and is being followed by others.

The first difference concerns the psychology of man and woman. Islam has done and revealed wonders in this respect. We shall further discuss this question in the subsequent chapters.

The second difference is that, while Islam made the women aware of their rights and gave them an identity, a personality, freedom and independence, it did not instigate them to revolt and harbour malice against the male persons.

The Islamic movement for women's liberation was white. It was neither black nor red; neither blue nor violet. It did not put an end to the respect in which the daughters held their fathers and the wives their husbands. It did not upset the basis of the family life and did not make women suspicious of their responsibilities in regard to their fathers and husbands. It did not provide any opportunity to the unmarried men who are always after enticing women. It did not snatch away the wives from their husbands and the daughters from their parents and did not hand them over to the sensual executives and the moneyed magnates. It has done nothing similar to what has caused a hue and cry across the oceans that the sacred family system has broken into pieces. There the paternal protection has vanished. No one knows what to do with all the corruption that is rampant, with the evergrowing cases of infanticide and abortion, with 40 per cent illegitimate children and with those newborn infants whose fathers are not known and whose mothers do not want to have anything to do with them, because they were not born in lawful wedlock. The mothers of such children simply hand them over to some social organizations and then never come back to inquire about them.

No doubt, we in our country are in need of a movement for women's liberation, but what we need is a clean Islamic white movement and not a movement of the European brand with a dark and gloomy taint. We want a movement in which sensual young men should have lesser part and which should

spring directly from the lofty teachings of Islam and be based on the deep and logical study of the Muslim society.

#### THE FATHER'S PERMISSION

The question, which needs examination from the point of view of the authority exercised by fathers over their daughters, is whether the father's consent is essential in the case of a maiden's first marriage.

From the Islamic point of view certain things are indisputable.

The boy and the girl both are economically independent. Every sane adult is entitled to have full control of his or her property, provided he or she is mentally mature, that is, capable of taking care of themselves. A father, a mother, a husband or a brother has no power of supervision or intervention in this respect.

Another point, which is indisputable, relates to marriage. The adult and mature boys have full liberty in this respect and nobody else has any right of intervention. The position of the girl, who has been married once and is now without a husband, is the same. But the case of a maiden, who wants to marry for the first time, is a little different.

It is beyond any doubt that the father cannot force even a maiden to marry any person against her will. We already know what the Holy Prophet told the girl whom her father had given in marriage, without taking her consent. The Prophet said that if she was not happy, she could marry someone else. But there exists a difference of opinion among the jurists as to whether a maiden can contract a marriage without the consent of her father and whether the validity of her marriage is in any way conditional to the consent of her father.

There is one more point about which there is absolutely no dispute. If the father withholds his consent without a sound reason, he loses his right. The jurists are unanimous that in such a case the daughter is free to contract a marriage with anyone of her choice.

But otherwise, as we have pointed out, the jurists differ on the point, whether the validity of the marriage of a maiden depends on the consent of her father. Most of the jurists, especially the later ones, are of the view that it does not. But still there are some who are of the opinion that it does.

This being a disputed point, it is not possible to discuss it from the Islamic point of view. Anyhow it can be discussed from a social point of view.

#### MAN IS AFTER SEX, WOMAN IS AFTER LOVE

The basis of the rule that the maidens must not or, at least, should not marry without the consent of their fathers is not that they are considered to be less mature than the boys. Had it been so, there should have been no difference between a 16 year old girl, who had previously been married, and as such does not require her father's consent, and a 17 year old maiden who requires it according to the view of some jurists. Moreover, had Islam considered girls to be immature it would not have regarded the transactions, involving money and properties, made by them independently, as valid. Apart from the legal arguments, this point has a definite philosophy which cannot be ignored. has a definite philosophy which cannot be ignored.

It is not a question of the immaturity or intellectual inadequacy of woman. It is related to a definite aspect of the psychology of the two sexes i.e. man's instinct of alluring and woman's instinct of credulity in regard to man's faithfulness and truthfulness.

Man is after sex and woman is after love. Man is overpowered by his sexual urge, whereas, woman, according to the psychologists, has a greater capacity of controlling and concealing her desires. It is the melody of love, sincerity and faithfulness which subdues woman and brings her to her knees. That is what we mean by credulity of woman.

As long as the woman is a maiden and has had no experience of men, she can easily be lured by his love songs.

Professor Reeck, the American psychologist, says that the best sentence which a man can say to a woman is 'Darling, I love you'. He says that good luck for a woman means to be able to win the heart of a man and to retain it for the rest of her life.

The Holy Prophet, the divine psychologist, clearly expressed this truth 1,400 years ago. He has said that if man expresses his love to a woman, she never forgets that.

The men who are after enticing a woman fully exploit this womanly feeling. The words, 'I am dying for you' are the best lure for enticing girls who have had no experience of men.

That is why it is essential that a girl, who has had no experience of men, should consult her father and should obtain his consent prior to contracting a marriage. Fathers know the mentality of men better and, leaving aside very exceptional cases, wish their daughters well.

In this case, the law has in no way degraded woman, but has taken a step to protect her interest. To raise an objection against the necessity of obtaining a father's consent in the case of girls is more illogical than to ask why a father's or mother's consent has not been made necessary in the case of boys.

I wonder how the people, who daily come across incidence of the evils of free romance between boys and girls, still advise the girls to revolt against and be indifferent to the advice of their guardians.

In our view this act amounts to a sort of collusion between those who claim to have sympathy with women and those who are after enticing them. The former prepare the ground for the latter and make their job easier.

The girls have an absolute option in the matter of marriage. Only its validity depends upon the consent of the father, provided that he does not withhold it with any bad intention, or because he is not competent to exercise his judgement rightly for any special reason. Can anything be wrong with such a rule, or can it be regarded as against the basic concept of human liberty?

It is just a precaution to safeguard the interests of inexperienced girls and is based on a sort of suspicion about the male nature.

In this respect no objection can be raised against the Islamic law as such. What is objectionable is the custom prevailing among the Muslims. Most of the fathers still think that they have absolute authority and regard it as against her modesty, if a girl expresses her views about the selection of her partner in life, who is to be the father of her future children. They mostly do not pay attention to the intellectual maturity of the girl, which, according to the Islamic law, is an indisputable necessity. Many marriages, which take place before the girls are mature, are legally invalid and void. Mostly no inquiry is made about the maturity of the girl and puberty is considered enough. But we know what the great jurists have written about testing the intellectual maturity of the girls. Some jurists have regarded religious maturity also as a condition of marriage. They hold that only those girls who know the principles of religion with reason and proof are fit for marriage. Unfortunately, most of the guardians and those who preside over the religious ceremony of the marriage do not observe these conditions.

It may be mentioned that in all old marriage deeds the words 'adult, sane and mature' are found along with the names of the bride and the bridegroom.

Anyway, according to the Shi'ite law, a woman who is adult and mature and has once been married does not require her father's consent.

# Islam and Modern Life

## ISLAM AND MODERN LIFE - I

The question of religion and modernity is one of those subjects which do not concern the Muslims alone. Other religions also had to face this question. Many liberal minded people in the world have renounced religion, because they are under the impression that religion and modern life are incompatible. They think that inertia, stagnation and rigidity are the inherent properties of religiousness. In other words, they think that inertia, monotony and the maintenance of status quo are the characteristics of religion.

The late Mr. Nehru, a former Prime Minister of India, had secular ideas and did not have faith in any religion. It appears from his statements that what made him averse to religion was its rigidity and monotony.

Towards the end of his life Nehru felt a vacuum within himself and in the world and believed that it could be filled only by a spiritual force. But still, he was not inclined to accept any religion, because he believed that a state of rigidity and monotony pervaded all religions.

An Indian journalist, named Karanjia, interviewed Nehru towards the end of the latter's life and apparently this was the last interview during which Nehru expressed his views on general world problems. While talking about Gandhi, Karanjia said: "Some liberal and progressive elements believe that Gandhiji, through his emotional solutions and moral and spiritual ways, weakened and dampened your original belief in scientific socialism".

In the course of his reply, Nehru said: "It is necessary and good to take advantage of moral and spiritual ways. I have always agreed with Gandhiji in this respect. I believe that it is more necessary to take advantage of these means, for now, more than ever, we need moral and spiritual answers to the questions resulting from the moral vacuum caused by the modern culture, which is becoming popular."

Then Karanjia put questions about Marxism. Nehru admitted its imperfection and, in his replies, pointed out some of its failures. He again suggested a spiritual solution to the world's problems. At this juncture, Karanjia said: "Mr. Nehru, does not your present concept of moral and spiritual solutions make you different from yesterday's Jawaharlal (Nehru himself during his youth)? What you have said gives an idea that Mr. Nehru, towards the end of his life, has come out in search of God".

Nehru said: "Yes, I have changed. My emphasis on moral and spiritual values and the solutions is not unintentional". He added: "Now the question is how to raise the morality and spiritualism to a higher level. No doubt, for this purpose, religion is there, but unfortunately it has taken the shape of a short-sighted and rigid ritualism and has been reduced to dry formalities. Only its apparent form and external shell have remained and its real spirit and concept have disappeared".

#### ISLAM AND THE REQUIREMENTS OF THE TIME

Of all the religions Islam alone is more concerned with all the aspects of human life. Its teachings are not confined to acts of worship and prayer and to a set of moral counsels. As Islam has dealt with men's relations with God, it has also given the broad lines of men's relations with each other. It has, in various forms, dealt with individual rights and obligations, too. That is why the question whether its teachings are applicable or not to the ever-changing circumstances is more valid in the case of Islam than in that of any other religion.

Incidentally, many non-Muslim intellectuals and writers have studied the social and civil laws of Islam and have commended them as a body of progressive laws. They have paid rich tributes to Islam, as a living and everlasting religion, and have recognized the applicability of its laws to all times and circumstances.

The well-known liberal minded English writer, Bernard Shaw has said: "I have always held the religion of Muhammad (P) in high estimation, because of its wonderful vitality. It is the only religion which appears to me to possess that assimilating capability to the changing phase of existence, which can make itself appeal to every age. I have prophesied about the faith of Muhammad that it would be acceptable to the Europe of tomorrow, and the signs of this are becoming apparent even now. The medieval ecclesiastics, either through ignorance or bigotry, painted Muhammadanism in the darkest colours. They were, in fact, trained both to hate the man, Muhammad, and his religion. To them Muhammad was anti-Christ. I have studied him, the wonderful man, and, in my opinion, far from being anti-Christ, he must be called the Saviour of Humanity. I believe that if a man like him were to assume the leadership of the modern world, he would succeed in solving its problems in a way that would bring it the much needed peace and happiness".

Dr. Shibli Shamā'il is an Arab materialist of Lebanon. He, for the first time, translated Darwin's 'Origin of Species' into Arabic, along with the German scientist Boucher's commentary on it, giving it the name of 'A weapon against religious beliefs'.

Though he is a materialist, he does not feel shy of admiring Islam and its great founder. He appreciates Islam as a living religion, applicable to all times.

This man, in the second volume of his book "Philosophy of Evolution", which he has published in Arabic, has written an article under the caption "The Qur'an and Civilization". He has written this article to refute a non-Muslim who had travelled in the Muslim countries and had expressed the opinion



that Islam was responsible for the decline of the Muslims.

Shibli Shamā'il has tried to prove that actually the cause of the decline of the Muslims is their deviation from the social teachings of Islam. Those Europeans who attack Islam, either do not know it or criticize it with the bad intention of making the people of the East sceptical about their laws and their system with a view to keeping them under the western tutelage.

During our time the question, whether Islam is compatible with the present age, has become a burning question. We meet a cross-section of people, especially those belonging to the educated class and we find that this question is asked more often than other questions.

### OBJECTIONS

Sometimes these people give a philosophical turn to their query and say that everything in this world is subject to change. Nothing is static and stationary, human society being no exception. Then, how can a body of laws remain unchanged through the ages?

If we look at this question from a purely philosophical point of view, the answer is simple. It is the material things of the world which are ever changing; which grow and decline, and which are subject to evolution and decay. As for the universal laws, they do not change. For example, all living things have evolved and continue to evolve according to certain laws which have been set forth by the scientists. The living things themselves are, no doubt, ever changing, but the laws of their evolution and development are not subject to any change. And we are at present talking about the laws. In this respect it makes no difference whether the laws are natural or have been framed and compiled, for it is possible that the laws which have been framed might have nature as their source and be in conformity with the evolutionary process of the individuals as well as the human society as a whole.

Anyhow, the queries in respect of the compatibility and

incompatibility of Islam with the requirements of the time do not have a general and philosophical aspect alone.

The question, which is more often asked, is that when the laws are framed to meet human requirements which are not constant, how can social laws be constant and unalterable?

It is a good question. Incidentally, it is a miraculous characteristic of Islam that it provides constant laws to meet all constant requirements of the individuals and the society, and flexible laws for the temporary and changing requirements. This is its characteristic of which all judicious and knowledgeable Muslims are proud of. We propose to explain it further to an extent appropriate to the present occasion.

### IS THE SOCIAL CHANGE COMPATIBLE WITH TIME?

Before going into this question we should like to bring forward two points:

The first point is that most of the people who talk of progress, development and change in a situation suppose that any social change, especially if its source is in the West, is the consequence of progress and development. This is one of the most erroneous ideas entertained by the present generation.

These people are under the impression that as the means of life change from day to day, and the imperfect ones are replaced by the perfect ones and as science and industry are constantly advancing, all changes in human life are a sort of progress and advancement and should be welcomed as such. Not only that, they think that such changes are inevitable and have to come with the passage of time.

In fact, all changes are not the direct result of the advancement of science and industry, nor are they inevitable. While science is progressing, the selfish and animal nature of man is also not idle. Knowledge and wisdom carry man towards perfection and the selfish and animal human nature pushes him towards corruption and perversion. The animal nature of man always tries to utilize knowledge as a means of attaining its

base desires. With the passage of time, as progress and development takes place, corruption and perversion also grow. We have to march forward with the advancement of time, but at the same time we must fight corruption also. The reformer and the reactionary both fight against time, with the difference that the reformer fights against the perversion of time, and the reactionary fights against its progress. If we regard time and its changes as the criterion of all good and evil, then what is the criterion to judge time itself? If everything should conform to time, then what should time conform to? If man should follow time and its changes with folded hands, then what will happen to the constructive and creative role of the human will? Man is riding the vehicle of time, which is in motion. He must not be negligent of guiding and controlling his vehicle. Otherwise, he will be like a person mounted on horseback, who leaves himself to the will of the horse.

#### ADJUSTMENT OR ABROGATION?

The second point worth mentioning here is that some people have solved the difficult problem of 'Islam and the requirements of time' in a very simple and easy way. They say that Islam is an everlasting religion, and it can be adjusted to every age and every time. But when asked how this adjustment takes place and what its formula is, they at once say that when the circumstances change, the existing laws are repealed and replaced by other laws. They argue that the temporal laws of religion must be flexible and in harmony with the progress of knowledge and science and the expansion of culture and civilization. According to them, such flexibility and adjustability to the requirements of time conform to the spirit of Islam and are not against its teachings.

They hold that, as the requirements of time are always changing, every age demands a new set of laws. They further hold that the civil and social laws of Islam are in conformity with the simple life of the pre-Islamic Arabs, and are mostly

based on their customs and usages. As they are not compatible with the present age, they should be replaced by modern laws.

Such people should be asked: If adjustability means capability of being repealed, which law does not have this type of flexibility? Is there any law which is not compatible with time in this sense?

This interpretation of flexibility and applicability to all times is exactly like saying that books and libraries are the best means of enjoying life, because whenever one wants enjoyment, one can sell them and spend the money so obtained, on the gratification of one's desires.

An Iranian writer says that the teachings of Islam are divided into three parts. The first part consists of basic doctrines, such as Divine Unity, Prophethood, Resurrection etc. The second part is related to the acts of worship such as prayer, fasting, ablution, ritual cleaning, pilgrimage etc. The third part consists of the laws concerning the life of the people.

According to him only the first two parts are an integral part of religion, and something to be preserved for ever. As far as the third part is concerned, it is not an integral part of religion, for religion is not concerned with the daily way of life of the people. The Holy Prophet himself did not prescribe these laws as a part of religion, for they were not related to his mission as Messenger. It was only a chance that, as the Head of the State, he had to give some laws also. Otherwise, religion has nothing to do with the worldly life of the people.

It is hard to believe that a person living in a Muslim country should be so ignorant of the precepts of Islam.

Has not the Qur'an described the aim of the Prophets and the Apostles? Does not the Qur'an expressly say: "*We have sent Our Messengers with clear proof and We have sent down with them the Book and the Balance, so that people may rise with justice*". (Surah al-Hadid, 57 : 25). The Qur'an describes social justice as the main aim of all the Prophets.

If you like, you may not act on the teachings of the Qur'an,

but why do you commit a bigger sin by bringing a calumny against Islam and the Qur'an? Most of our misfortunes are due to the fact that our morals and laws have lost their only source of strength, viz. religion.

It is only during the past half a century that we have come to hear the cry that Islam is good, provided it remains confined to the places of worship, and has nothing to do with the society. This cry has burst forth from across the frontiers of the Muslim countries, and has been propagated throughout the Muslim world.

To make the purpose of this cry clearer, it may be said that the idea behind it is that Islam should stay as a force to withstand the spread of communism, but when it clashes with the interests of the West, it must go. From the viewpoint of the West, the devotional rites of Islam must continue so that the Muslims, whenever need be, could be stirred up against the atheistic and godless system of communism, but the social rules of Islam which provide a philosophy of life to the Muslims must go, for these rules give the Muslims a sense of independence and separate identity, and prevent their being swallowed up by the greedy West.

Unfortunately, the exponents of the thesis that Islam is not concerned with the daily practical life, have ignored certain basic facts.

Firstly, Islam, 1,400 years ago, depreciated the principle of, "We believe in certain things (some of the teachings of Islam) and reject the others", and proclaimed that the rules of Islam are irreversible.

Secondly, we believe that the time has come, when the Muslims should not be misled by such deceptive slogans. The critical sense of the people has now, more or less, been awakened, and gradually they are beginning to differentiate between the manifestations of progress and advancement, which are the outcome of the blooming of the scientific and intellectual forces, and the manifestations of corruption and perversion, though their source be in the West.

The people of the Muslim world have now, more than ever, become conscious of the value of the teachings of Islam, and have realized that they can lead an independent life only by following them. They are not going to give them up, at any cost.

The vigilant Muslims know that the propaganda against Islamic laws is nothing but an imperialistic fraud.

Thirdly, the exponents of this thesis should know that Islam, when powerful, withstands any other system, whether it is atheistic or not. Islam wants to dominate the society as a philosophy of life, and does not want to be confined to the 'masjids' and other places of worship. The Islam which will be restricted to the the places of worship, will vacate the field, not only for the Western ideas, but it will vacate it for the anti-Western ideas and doctrines as well.

The penalty which the West is paying, in certain Muslim countries, is the result of its not realizing this fact.

## ISLAM AND MODERN LIFE - II

Man is not the only living being which leads a social life. Many animals, especially insects, are gregarious. They follow sensible but fixed rules of co-operation, division of labour, production and distribution, and giving and receiving orders.

The bees, and certain kinds of ants and termites enjoy such superb systems, that it will take man, who considers himself to be the prince of creation, years, even centuries, to reach that level.

Their civilization, contrary to the human civilization, has not passed through such periods as the forest age, the stone age and the atomic age. They, from the very beginning, have had the same civilization and the same system as they have today. It is man who started his life from a scratch: Vide Surah al-Nisa, 4 : 28 '*Man was created powerless*', and is marching forward towards infinity.

For the animals, the requirements of life are always the

same. For them, modernity and new fashions have no meaning. The ancient world and the modern world do not exist for them. So far as they are concerned science does not make new discoveries everyday. The latest products of light and heavy industries do not come to their market; why? Because they live by instinct, and not by reason.

But the social life of human beings is always subject to change. Every century, the world is changed. There lies the secret of man's being the prince of creation. Human being is the mature and worthy child of nature. He has reached a stage, where he does not require the direct guidance of that mysterious force which is called instinct.

Nature recognizes that man is mature, and that is why it has left him free. What an animal accomplishes by its instinct and by following inviolable natural laws, human beings should accomplish by one's intellect and knowledge, and by following the viable enacted laws.

Man, being the master of his own destiny, can always deviate from the path of progress, and there lies the secret of his slips, setbacks, lapses and failures.

Just as the way to progress and advancement is open to him, the way to corruption, perversion and failure is also not closed.

Human beings have reached such a stage that, in the words of the Qur'an, they can shoulder that trust which the heavens, the earth and the mountains could not carry. In other words, they can lead a free life and can accept legal, professional and other responsibilities. That is the reason why they are not immune to mistakes, selfishness, ignorance and injustice.

Where the Qur'an refers to this wonderful human capacity, it also immediately describes man as 'unjust' and 'ignorant'.

These two human capacities — the capacity of evolution and the capacity of deviation, are inseparable. Man is not like an animal which, in its social life, goes neither forward nor backward. It turns neither to the right nor to the left. On the other hand, man, in his life, sometimes goes forward and some-

times backward. In human life if there is motion and speed, there is halt and pause also. If there is progress and evolution, there is corruption and perversion, too. If there is justice and virtue, there is injustice and aggression also. If there are manifestations of knowledge and wisdom, there are manifestations of ignorance and base desires, too.

It is possible that the changes which take place and the new phenomena which appear, may be of the latter category.

### THE RIGID AND THE MISINFORMED

It is one of the characteristics of man that he sometimes overacts and sometimes underacts. If he adopts the middle course, he endeavours to differentiate between the changes of the right type and that of the wrong type. He endeavours to push time forward with the help of his knowledge and creative power, and to identify himself with the manifestations of progress and advancement. He also tries to arrest perversion, and not to associate himself with it.

But unfortunately, man does not always adopt this course. He is liable to be afflicted by two dangerous diseases, the disease of rigidity and the disease of ignorance. The first disease results in stagnation and abstention from progress, and the second in perversion and ruin.

The rigid is averse to everything new and cannot reconcile himself with anything, except the old. On the other hand, the misinformed regards everything new to be modern and progressive and considers it to be the requirement of time. To the rigid, every new development means corruption and perversion, whereas to the misinformed, all new developments indiscriminately mean the expansion of culture and knowledge.

The rigid does not distinguish between husk and kernel and between the means and the end. In his opinion the duty of religion is to preserve all that is obsolete and antiquated. He thinks that the Qur'an has come down to arrest the motion of time and to nail down the world conditions as they were.



According to this view, old and outdated customs, such as to begin reading, from the last part of the Qur'an, writing with a reed-pen, using a cardboard inkstand, washing in the tank of the Turkish bath, eating with the hands, burning an oil lamp, and remaining illiterate, are religious rites which must be preserved. In contrast, the misinformed keeps his eyes fixed on the Western world to be able to imitate every new fashion and every new custom. He calls this modernity and the compulsion of time.

Both the rigid and the misinformed suppose that all old customs and usages are a part of religious rites, with the difference that the rigid wants to preserve them, whereas the misformed may conclude that religion is tantamount to stagnation and inertia.

During the past few centuries, the question of contradiction between religion and science has been much debated among the people of the West. The idea of contradiction arose from two developments. Firstly, the Church had accepted some ancient, philosophical and scientific notions as religious beliefs, but the progress of science has proved their falsity. Secondly, science has changed the form and the conditions of life.

The rigid, who are apparently religious, want to make the external form of the material life a part of religion, just as they have unnecessarily given religious colour to some philosophical questions.

The uninformed and the misinformed people are also under the impression that religion has prescribed a particular form of material life, and as science has decreed a change in this form, religion should be abolished.

The rigidity of one group, and the ignorance of the other, have brought into existence the fictitious idea of contradiction between science and religion.

#### A PARABLE OF THE QUR'AN

Islam is a progressive religion and wants its followers to be progressive. The Qur'an has employed a parable to persuade the

Muslims to keep marching forward, under the light of Islam. It says that the followers of Prophet Muhammad (P) are like a seed which is sown in the soil. First, it shoots out in the form of a tender seed leaf, then it grows stronger and stronger till it stands on its own stalk. It grows so rapidly that it causes great surprise to the farmers.

It is an analogy of the society which the Qur'an aims at. What the Qur'an desires is growth. The Qur'an wants to lay the foundation of a society, which should always be growing, developing and expanding.

Will Durant says that no religion has called upon its followers to gain strength as Islam has done. The history of early Islam shows how powerful a force Islam is to rebuild a society and to push it forward.

Islam is opposed to both rigidity and ignorance, and regards both of them as dangerous. The intellectual sterility of the rigid and their clinging to the old customs having no connection with Islam, have provided a pretext to the misinformed to consider Islam to be really opposed to modernity. On the other hand, the following and patronizing of the latest fashions and modes of the West by the misinformed, their belief that the prosperity of the people of the East depends on their complete westernization, both physically and spiritually, their acceptance of the habits, manners and traditions of the West, and the blind adaptation of their own civil and social laws to those of the Western nations, have provided a pretext to the rigid to look at everything new with suspicion and to regard it as a threat to their religion, to their independence and to the social personality of their community.

In the meantime, Islam has to pay the penalty for the mistake of both the parties.

The rigidity of the rigid has left the field open to the misinformed to play havoc, and the ignorance of the misinformed has made the rigid more stubborn in their beliefs.

It is surprising that these so called cultured, but really

ignorant people, think that time is infallible. The fact is that all changes are brought about by man, and man is not infallible at all. Then how can it be presumed that the changes of time must necessarily be free from error.

Just as man has scientific, moral, aesthetic and religious inclinations, and constantly takes new measures for the benefit of humanity, he has certain negative tendencies also. He is selfish, power-hungry and pleasure-seeking. He loves money and exploitation. Just as he is capable of making new discoveries and finding better ways and means of doing things, he is liable to commit mistakes also. But the misguided and misinformed do not understand these things. They simply go on harping on the same tune and repeating that the modern world is like this, and like that.

What is more surprising is that they compare the principles of life to such things as a shoe, a cap and a dress. As these things are sought after when they are new, and thrown away when they get old and worn out, the same, according to them, should be the case with universal truths. To them, good and bad has no sense other than that of new and old. Feudalism is bad only because it has become old and has gone out of fashion. Otherwise, it was quite good when it was first introduced into the world.

Similarly, exploitation of women is bad only because it is disliked by the modern world; otherwise, till recently, these same people had not given her a share of inheritance. They had not recognized her right of ownership, and had not respected her will or views.

According to such people in the present age, being the space age, just as it is no longer possible to ride a donkey and leave aside the aircraft, light an oil lamp and not to use electricity, use a hand-spinning mills, and to write with hand and leave aside gigantic printing machines, it is not possible not to attend dance parties, swimming-costume parties and barbecue dinners, not to take part in merry-making, not to play poker and not to

wear mini-skirts, for all these things are the phenomena of the present century. If they do not indulge in such things, they fear that they will go back to the days of donkey-riding.

They assert that this is the atomic age, the age of science, the age of the artificial moons and the age of ballistic missiles. That is very good! We also thank God that we are living in this age, and wish that we may be able to enjoy the benefits of science and industry to the utmost. But have all the springs, except that of science gone dry in this age? Are all the phenomena of this century an outcome of the modern scientific progress? Does science claim that it has brought nature under its complete control?

Science makes no such claim. The tragedy of our century is that a group of scientists, with good intentions, applies itself to making new discoveries, but another group of selfish and power-hungry opportunists and money-worshippers misuses the fruit of the scientists' labour to achieve its own questionable ends. Science complains constantly that it is misused by stubborn human nature and this is the misfortune of our age.

Science moves forward in the field of physics and discovers the laws of light and reflexion, and an opportunist group uses them for the preparation of blue films of a hostile and destructive nature. Chemistry makes progress and discovers the properties of various substances and their combinations. Then certain individuals exploit this discovery for the preparation of heroin, which is a curse to humanity. Science found its way into the inside of the atom and brought a wonderful source of energy under its control, but before it could be used for the benefit of mankind, the power-hungry people hastened to make the atom bomb, and to drop it on innocent people.

When a reception was arranged in honour of Einstein, the great scientist of the 20th Century, he himself mounted the rostrum and said: "Do you honour the man who has been instrumental in the making of the atom bomb?"

Einstein himself did not exercise his knowledge for its

making. It was others, who harnessed his discoveries for this purpose.

The use of heroin, the atom bomb and the blue films cannot be justified on the ground that they are among the phenomena of the present century.

If the latest type of bombers are used for throwing the most perfect bombs on the people of another country, and the most highly educated people are employed to perform this job, can all this modernity reduce the inherent barbarity of the act?

### ISLAM AND MODERN LIFE - III

The main argument of those, who say that in the matter of family rights we should follow the Western system, is that times have changed, and the requirements of the 20th century demand that we should do so. We propose to make our views on this point clear, because without doing so, the discussion of any other point will remain incomplete, though, owing to the limitation of space, it is not possible to discuss the question from all its philosophical, legal, social and moral angles. For the present purpose, it is enough to make two points clear:

The first point is that the harmony in and conformity to the changes of time is not such a simple question as some misinformed people think. The changes, brought about by time, are sometimes progressive and sometimes retrogressive. We should march forward along with the progressive changes, and should fight the retrogressive tendencies. To distinguish between these two kinds of changes and to determine their nature, we should find out the source of the new developments, and which way they are directed to. We should see what human tendencies have brought them into existence, and which classes of society are behind them. We should see whether they have been motivated by high human tendencies or by low animal propensities, and whether they have come into existence as a result of selfless investigations of scholars and intellectuals,

or have been motivated by the base desires of self-seekers and the corrupt elements of society.

#### THE FLEXIBILITY OF ISLAMIC LAWS

The second point, to be made clear, is that the Muslim thinkers believe that Islam has certain potentialities which have made it applicable to all times. According to these thinkers, Islamic teachings are in harmony with the progress of time, the expansion of culture and the resulting changes. Let us see what is the nature of the potentialities which Islam has. In other words, let us see what devices have been put into the structure of this religion, and whether they have given it the characteristic of being in harmony with all the changing situations, without there being any need of dropping any of its teachings and without any conflict taking place between its teachings and any situation arising out of the expansion of knowledge and civilization.

Although this question has a technical aspect, in order to remove the misunderstanding of those who doubt that Islam has any such characteristic, we briefly deal with it here.

For further discussion of the subject, the readers may refer to *Tanbihul Ummah* by the late Ayatullah Nāini, or to the *Marjaiyyat Wa Imamah* by the great contemporary scholar, Allamah Tabatabai. Both the books are, however in Persian.

There are many points, which form the secret of Islam being in harmony with the expansion of knowledge and civilization, and the applicability of its firm and stable laws to the varying circumstances of life. We mention here only a few of them.

#### EMPHASIS ON SPIRIT AND INDIFFERENCE TO FORM

Islam has not dealt only with the external form of life, which depends upon the degree of the development of human knowledge. Islamic teachings are concerned also with the spirit and the goals of life, and determine the best way to reach

these goals. Science has neither changed the spirit and the goals of life, nor has it suggested any better, shorter and safer route to reach them. It has only provided better means and facilities to traverse the way to those goals.

Islam, by keeping only goals within its domain and leaving the form and means to the domain of science and technology, has avoided any clash with culture and civilization. Not only that, but by encouraging the factors helping the expansion of civilization, namely, knowledge, labour, piety, will, courage and perseverance, it has undertaken the role of the main factor working for the cause of the expansion of civilization.

Islam has set up traffic signposts all along the route of human progress. They, on the one hand, indicate the route and the destination, and, on the other, warn against pitfalls and dangerous spots. All Islamic laws are posts, either of the first kind or of the second.

The means of life in every age depend on the degree of the sum total of human knowledge. As human knowledge expands, more perfect means of life come into existence, and automatically take the place of the imperfect ones.

The external and material forms of these means have no sanctity in Islam, and the Muslims are not bound to preserve them forever.

Islam has not said that such and such tools are to be used for the purpose of tailoring, weaving, cultivation, transport, war or any other jobs. Hence, there can be no question of any conflict between science and Islam, in case any tools or implements become obsolete. Islam has not prescribed any particular design of shoes or dress, nor has it suggested any particular style of construction for buildings. Similarly, it does not insist on any particular methods of production and distribution.

This is one of those aspects of Islam, which have facilitated its applicability to all the developments of time.

## STABLE LAWS FOR STABLE REQUIREMENTS AND VARYING LAWS FOR VARYING REQUIREMENTS

Another characteristic of Islam, which is of great importance, is that it has envisaged stable laws for the stable human requirements and varying laws for the varying requirements. A part of the human requirements, both individual and collective, is of a permanent nature. They do not undergo any change with the change of time. The principles of the systems regulating human instincts and social relations always remain uniform.

We are aware of the theories of the "Relativity of Morals" and the "Relativity of Justice" which have their supporters, and would express our views with regard to them, later.

Another part of the human requirement is of a varying nature and this demands varying laws. Islam has visualized such requirements, and has linked them with certain principles which have subordinate laws for every changed situation.

To elucidate this point, I give a few examples:

Islam has laid down a social principle which has been stated in the Qur'an thus: *Provide force against them (the enemies) to the utmost possible extent* (Surah Anfal, 8 : 60). At the same time, a number of traditions of the Holy Prophet handed down to us, are mentioned in the books of Islamic law under the heading 'Horsemanship and Archery'. The Prophet directed that the Muslims should learn the arts of horsemanship and archery and teach them to their children. These arts were a part of military science in the ancient days. It is quite obvious that the basic order is 'to provide force'. Bow and arrow, sword and lance and mule and horse are not important. What is important is to be militarily powerful against the enemy. To acquire skill in horsemanship and archery is only a form of acquiring military strength, or a way of implementing the basic order. To provide strength is a standing law which has sprung from a permanent need.

However the necessity of acquiring skill in horsemanship and archery is a temporary requirement, which varies with the



change of time. With the changed circumstances, skill in fire-arms etc. has taken the place of skill in archery.

Another example is the social principle concerning the exchange of wealth, mentioned in the Qur'an. Islam has recognized the principle of individual ownership. However, the ownership as recognized by it is different from that found in the capitalist world. A characteristic of the individual ownership in Islam is the principle of exchange.

In this connection, Islam has laid down certain rules. One of them has been enunciated by the Holy Qur'an in these words. *And do not consume each other's wealth in vain.* (Surah alBaqarah, 2 : 188). In other words, in the case of business transactions, money must not pass from one hand to another, except in exchange for some lawful return which has a recognized value. Islam does not admit that ownership is equivalent to absolute authority.

It is specified in the Islamic law that the sale and purchase of certain things is forbidden. Such things include blood and human excreta. The reason is that these things do not have such a value that they should be considered to be a part of human wealth. The underlying principle is the same as contained in the above quoted verse. The invalidity of the sale and the purchase of blood and human excreta is only an instance of the application of that principle. Even where no exchange is involved, money or property belonging to someone else cannot be appropriated and disposed of gratuitously.

The law forbidding the appropriation of another's property gratuitously is a firm principle which is applicable to all time, and has emerged from a permanent social need. But the rule that blood and excreta are not to be regarded as wealth and are not saleable is related to time and the degree of civilization. This rule is subject to modification with the change of conditions, the progress of science and industry and the possibility of the correct and useful utilization of these items.

Another example: Imam Ali (peace be on him) never dyed

his hair, though it had become grey during the last years of his life. One day a man said to him: "Didn't the Prophet order grey hair to be covered with dye?" "Yes, he did", Ali replied. "Then why don't you dye your hair?" the man asked. Ali said "At the time the Prophet gave that instruction the number of the Muslims was small, and there were many aged people who used to take part in the battles. The Prophet ordered them to dye their hair to conceal their real age, for if the enemy could see that he was faced with only a bunch of old men, his morale might have been raised. With the spread of Islam to the whole world, that situation has changed. Now every body is free to dye, or not to dye, his hair".

In the opinion of Imam Ali, the Prophet's instruction was not a basic and permanent law. It was only a way of implementing that law, which says that we should not do anything which might raise the morale of the enemy.

Islam attaches importance to the external appearance, as well as to the inner spirit. But it wants the husk only for the sake of the kernel, and the garb only for the sake of the body.

#### THE QUESTION OF THE CHANGE OF SCRIPT

Recently in Iran, there has been a controversy about the change of script. This question can be considered from two angles from the point of view of the Islamic principles, and in two forms. The first is whether Islam favours any particular alphabet and discriminates against others. Does it regard the present alphabet, known as Arabic, as its own and others such as Latin as alien? Islam which is a universal religion considers all the alphabets of the world as equal.

The second form of the question is how far the change of script will lead to the cultural merger of a Muslim nation with the other peoples, and what effects will it produce on the culture of this nation? After all, during the past 14 centuries, the Islamic and scientific literature produced by Iran has been recorded in the present script. With the change of script, will

not all connections with this literature be severed? Another question is: "Who are the people who propose this change, and who will be the people who are going to implement it?" All these questions are relevant.

#### DEPENDENCE ON OTHERS IS FORBIDDEN NOT THE EUROPEAN HAT

People like me are often faced with such questions, asked contemptuously and sarcastically. "What does Islamic law say about eating food while standing?" "What about eating food with a spoon and a fork?" "Is the wearing of the European hat forbidden?" "Is the use of a foreign language forbidden?"

Answering such questions, we say: Islam has not given any particular instructions in this respect. Islam has not directed its followers to eat food with the hand or with a spoon. It has directed them only to observe cleanliness. Islam has not prescribed any particular design of shoes, cap or dress. From the Islamic point of view, the English, Japanese and Persian (languages) all have just the same status.

However, Islam has said something else also. It has said that to lose one's identity is forbidden. To be over-awed needlessly by others is forbidden. Mimicry is forbidden. To be merged with others is forbidden. To be charmed by others, as a hare is charmed by a snake, is forbidden. To consider an alien dead donkey to be a mule is forbidden. To import their perversion and immorality, in the name of a phenomenon of the 20th century, is forbidden. To believe that the Muslims should be westernized internally and externally, physically and spiritually, is forbidden. To go to a Western country for a few days and on returning, to start pronouncing our own words in their way is forbidden.

#### IMPORTANT AND MORE IMPORTANT

Another aspect of Islam which makes it compatible with the requirements of the time is the conformity of its teachings.

to reason. Islam has proclaimed that its laws are based on considerations of higher interest. At the same time, Islam itself has given out the degree of importance of these interests. This facilitates the work of the experts of the Islamic law in those fields where various interests appear to be in contrast with each other.

In such cases, Islam has allowed the experts of Islamic law to weigh the relative importance of the various interests, and keeping in view the guidance which Islam itself has provided, to determine the more important interests. In Islamic jurisprudence, this rule is called the question as 'important and more important'. There are many instances where this rule of high and higher interests has been applied. Anyhow, for lack of space we skip over them.

#### THE LAWS WHICH HAVE A RIGHT OF VETO

Another aspect of Islam which has given this religion the characteristic of mobility and applicability to varying circumstances, and has kept it as a living and everlasting religion, is that within it there exists a body of laws whose object is to control and modify other laws. They are called by the jurists, 'the governing rules'.

The rule of "No harm" and "No loss", that a law will not apply to those cases in which it may cause hardship or harm the interests of an innocent person, pervades the entire legal system. The object of such rules is to control and modify other laws. In fact Islam has given a veto power to these rules which change other rules.

#### POWERS OF THE RULER

In addition, there is a further series of checks and balances which has given this religion the characteristic of finality. Ayatullah Na'ini and Allama Tabatabai have, in this respect, mostly relied on the powers delegated by Islam to the righteous Islamic Government.

## THE PRINCIPLE OF *IJTIHAD*

The Pakistani poet and philosopher, Iqbal, says that *Ijtihad* (the deducing of laws from their original sources) is the motivating force of Islam. He is right in saying so. But what is more important is that Islam has a special quality of being amenable to *Ijtihad*. No other religion possesses this quality in the same manner. The internal structure of Islam has been so designed that, with the aid of *Ijtihad*, it can always cope with the ever-changing pattern of the requirements of life.

Abu Ali Sina (Avicenna) in his book, *Al-Shifa*, has based the need of *Ijtihad* on this very principle of ever-changing requirements. He says that conditions of life change constantly. New problems frequently crop up, but the fundamentals of Islam are constant and unalterable. Hence, in these circumstances, there should be some people who, with their full knowledge of all the points of law and precepts, may be able to answer all the questions which may arise from time to time, and thus meet the needs of the people.

The constitution of Iran provides that a body consisting of not less than five Mujtahids (eminent scholars of theology, capable of practising *Ijtihad*) should keep a watch on the laws enacted by the State from time to time.

The idea is that such people, as are neither rigid and opposed to the modern developments, nor uninformed, blindly following others, should keep a watch on the legislative activity of the country.

It is worth mentioning that *Ijtihad* in the real sense means specializations and requires a deep insight into the fundamentals of Islam and a thorough knowledge of the principles of Islamic jurisprudence, which naturally cannot be claimed by everyone who might have passed some time in an Islamic academy.

No doubt, it is a lifetime job to specialize in the principles and precepts of Islam, and it requires Divine help besides a taste, a talent and a special aptitude.

Apart from specialization and *Ijtihad*, some people may

acquire knowledge to the extent that their views may be regarded as authoritative. Such people must be pious and God-fearing to the utmost extent possible. The history of Islam mentions those people who, despite their vast knowledge and high morals, were cautious and fearful when they expressed their opinions on points of law.

# Woman in Quran

Now we propose to answer the question whether Islam regards woman equal to man as a human being, or regards her inferior to him.

## THE SPECIAL PHILOSOPHY OF ISLAM IN RESPECT OF FAMILY RIGHTS

With regard to the rights of man and woman, Islam has a special philosophy of its own which differs from what happened 1400 years ago and what is happening now. It does not believe that in all cases man and woman have the same rights and obligations. In certain cases their rights and obligations are different, with the result that in certain cases their position in this respect is similar, and in certain others dissimilar.

This is not because Islam, like some other schools of thought, looks at woman contemptuously or considers her to belong to an inferior sex. Islam differentiates between the two sexes for some other valid reasons.

You might have heard that the followers of the Western systems refer to the Islamic rules of dower, maintenance, divorce, polygamy and the like in a way, as if they were insulting to woman and derogatory to her position. They mislead the people into the belief that these rules are unreasonable and clearly in favour of man.

They say that during the entire period of history, prior to the 20th century, all laws and rules in the world were based

on the presumption that man belonged to a superior sex and that woman was created for his benefit and enjoyment. The rights accorded by Islam also revolve round man's interests, and are no exception to the general rule.

They assert that Islam is the religion of the male sex. It does not recognize woman to be a full human being. That is why it has not accorded her equal rights. Had it recognized her as a full human being, it would not have allowed polygamy; it would not have given man the right of divorce; it would not have considered the evidence of two females equal to that of one male; it would not have fixed the share in inheritance of a female as half of the share of a male; it would not have ordered the naming of a price for woman under the name of dower, and would not have made woman dependent on man for maintenance, instead of making her economically and socially independent. The Islamic teachings in all these cases show that Islam looks at woman contemptuously. Islam claims to be a religion of equality but, at least in the case of family relations, no equality has been observed by it.

They maintain that in the matter of rights, Islam gives a clear preference to man, and that is why it has given all these concessions to him.

If we like we can put their argument into a logical form thus: Had Islam considered woman to be a full human being, it would have accorded her rights similar and equal to those of man; but as it has not done so, it does not consider her to be a full human being.

#### EQUALITY OR SIMILARITY?

This argument is based on the ground that human dignity being common to man and woman, they both must enjoy the same rights. In this connection, the point worth considering is whether on the basis of human dignity they both should have equal rights without any discrimination, or should have the same rights irrespective of their different roles in life. No doubt,



human dignity being common to them, they both should have equal rights. But how about the similarity of their rights?

If, instead of blindly following the Western ideas, we allow ourselves some independent thinking, the first question which comes to mind is whether equality of rights does really mean their similarity also. In fact, they are two different beings. Equality means a condition of being equal in degree and value, whereas similarity means uniformity. It is possible that a father may distribute his wealth among his three children equally, but not uniformly. Suppose his wealth consists of several items such as a commercial store, some agricultural land and some property, which has been leased out. He, taking into consideration their respective tastes and aptitudes, gives the store to one, the agricultural land to another and the leased property to the third. He takes care that what he gives to each of them should be of fair value, and at the same time should suit their aptitude. Thus he distributes his wealth equally, but not uniformly.

Quantity is different from quality, and equality is different from uniformity. Islam does not believe in uniformity between man and woman. But at the same time it does not give preferential treatment to men, in the matter of rights. It has observed the principle of equality between man and woman, but it is opposed to the uniformity of their rights.

Equality is a charming word, for it implies a sense of indiscrimination. A particular sanctity is attached to it. It evokes respect, especially when it is associated with rights.

What a beautiful and sacred construction 'equality of rights' is! Any conscientious person is bound to succumb to its charm.

But we cannot understand how things have got to this extent that others who have once been the standard bearers of science and philosophy want to impose their ideas about the similarity of rights between men and women on us.

This is exactly as if a person sells boiled beets and gives to them the name of pears.

No doubt, Islam has not in all cases accorded similar rights to man and woman. But it has not also prescribed similar duties and similar punishments for the two sexes. Anyway, the total value of the rights accorded to woman is not less than that of the rights accorded to man. We propose to prove this point.

Here the question arises as to what is the reason that in certain cases dissimilar rights have been accorded to man and woman. Would it not have been better, had their rights been similar, as well as equal in all cases? To give full consideration to this point, we propose to discuss it under three headings:

- (i) The Islamic view of the position of woman from the angle of her nature.
- (ii) The effect of the physical disparity between man and woman. Does it make them dissimilar in the matter of rights also?
- (iii) What is the philosophy behind the Islamic rules, which are in some cases different in respect of man and woman? Is this philosophy still valid?

#### THE POSITION OF WOMAN IN THE ISLAMIC SCHEME

The Qur'an is not merely a collection of laws. It is not a body of dry rules and laws with no explanation of their ultimate aims. It contains laws, as well as history, religious exhortations, an explanation of the meaning of Creation, and thousands of other things. At certain places it sets forth a course of action in legal form, and at others it explains the meaning of existence. It unravels the mysteries of the earth, the heavens, the plants, the animals and the human beings. It gives out the secrets of life and death, honour and disgrace, rise and fall, wealth and poverty.

The Qur'an is not a book of philosophy, but it has expounded, in very definite terms, its views on the three basic subjects of philosophy: the world, man and society. It does not teach its followers law alone, and does not indulge in mere exhortation and admonition, but, also by its interpretation of Creation,

gives its followers a special outlook and a peculiar way of thinking. The basis of the Islamic regulations regarding social matters like ownership, government, family rights etc. are its very interpretation of Creation and various things.

One of the subjects explained in the Qur'an is that of the creation of man and woman. The Qur'an has not observed silence in this respect. It has left no opportunity to the philosophical meddlers to invent their own philosophy for the rules concerning man and woman, and to describe them as being based on Islam's contemptuous attitude towards the fair sex. Islam has itself given its views regarding woman.

To know the views of Islam on woman, we should see what the Qur'an says about her innate character. Other religions also have referred to this question, but it is the Qur'an alone which in a number of verses expressly says that woman has been created of the species of man, and both man and woman have the same innate character. While referring to Adam it says: *He (Allah) made all of you from one being, and from that being He made its mate.* (Surah an-Nisa, 4 : 1)

With regard to mankind in general, it says: *He made your mate from among you.* (Surah an-Nisa, Surah Āli Imran and Surah Rum).

Unlike some other religious books, there is no mention in the Qur'an that woman has been created of some inferior material, or that she has any parasitic and leftist aspect. Islam does not support the notion of the people who suppose that the spouse of Adam was created of his left ribs. Islam has no contemptuous view of woman in regard to her nature and innate character.

There is another contemptuous theory which was current in the past, and has left some undesirable traces in the world literature. According to it, woman is the cause of all sins. Her very existence stimulates evil. Woman is a little devil. It is said that woman has had a hand in every sin and every offence committed by man. Men themselves are free from sin; it is the

women who drag them to it. It is also said that the Devil cannot have direct access to men. It is through women that he lures them. He prompts woman with wicked suggestions, and woman in turn prompts man. Adam was thrown out of Paradise because of a woman. The Devil misled Eve, and it was Eve who misled Adam.

The Qur'an has narrated the story of Paradise, but it says nowhere that the Devil or the Serpent misled Eve and Eve misled Adam. It neither blames Eve nor exonerates her.

The Qur'an says: *We said to Adam: 'Take residence in Paradise: both you and your Spouse, and eat the fruits thereof, freely wherever you wish and go not near that tree else you become wrongdoers.* (Surah al-Baqarah, 2:35). It puts the pronouns in the dual form. It also says: *Then the Satan made a suggestion to them (both). Then he led them (both) on with guile. He swore to them (both): I am a sincere adviser to you (both).* Surah al-A'raf, (7 : 20— 21)

Thus the Qur'an vehemently opposed the false notion which was current after the time of its revelation, and the echoes of which still resound in various parts of the world. It absolved woman from the charge that she was the prompter of sin, and herself a little devil.

Another contemptuous theory which has existed concerns woman's spiritual position. It was asserted that woman could not enter Paradise. She could not cover the spiritual and divine stages. She could not reach such a stage of proximity to God as man could. But the Qur'an, in a number of passages, has expressly said that the reward of the Hereafter and the proximity to Allah are not linked with sex. They depend on faith and deeds, and there is no difference between man and woman in this respect. In the Qur'an, side by side with every great and saintly man, a great and saintly woman has been mentioned. It has glorified the wives of Adam and Abraham and the mothers of Moses and Jesus. If it has mentioned the wives of Noah and Lot as unworthy of their husbands, it has not ignored the wife

of the Pharaoh, and has mentioned her as a great woman who was in the hands of a wicked man. The Qur'an in its stories has maintained a sort of balance. Its heroes are both men and women.

While referring to the mother of Moses, the Qur'an says: *We made Our Will known to Musa's mother saying: Put him in a box and throw it into the river. The waves shall cast him on to the bank. . . .* (Surah Taha, 20 : 39).

About the mother of Jesus, it says that she had attained such a high spiritual position that the angels used to talk to her while she was worshipping in the Sanctuary. She used to receive eatables from supernatural sources. Her sublime spiritual position caused bewilderment even to Zachariah, the Prophet of that period.

There have been many eminent and saintly women in the history of Islam. Few men can attain the high position of Khadija, the beloved wife of the Holy Prophet, and no man, except the Holy Prophet and Ali (P) can match with Zahra, the beloved daughter of the Holy Prophet. She holds a position superior to that of even her sons, who are Imams, and to that of the Prophets, other than the last one. Islam does not discriminate between man and woman in the matter of the 'journey towards Allah', but it regards man more suitable for shouldering the responsibility of Prophethood, which can be described as a 'return journey from Allah' to the people.

Another contemptuous theory that exists about woman is related to renunciation and celibacy. Certain religions regard sexual relations as a dirty thing. According to the belief of their followers, only those can attain higher levels of spiritual life who pass their whole life in celibacy. A well-known world religious leader says: "Cut down the tree of marriage with the axe of virginity." Such religious leaders tolerate marriage only as a lesser evil. In other words, they maintain that as most of the people are unable to lead a life of celibacy, and there is an apprehension that they will be unable to control themselves,

and so will become involved in illicit relations with a number of women, it is better that they marry so that they do not come into contact with more than one woman. These gentlemen advocate renunciation and celibacy because they look upon the fair sex with suspicion. They consider love for woman to be a great moral evil.

Islam is severely opposed to this absurdity. It reckons marriage as sacred and celibacy as dirty. To like woman has been described by Islam as a part of a prophetic character. The Holy Prophet has said: "I am interested in three things: perfume, woman and prayer".

Bertrand Russell says: "All religions other than Islam look at sexual relations with a pinch of suspicion. Islam, with an eye to social interest, has regulated and restricted them, but has not regarded them as dirty".

Another contemptuous theory with regard to woman, which has existed, is that woman has been created for the benefit of man.

Islam does not say any such thing. It has stated the purpose of Creation in clear terms. It expressly says that the earth, the heavens, the air, the clouds, the plants and the animals, all have been created for the sake of mankind. It does not say that woman has been created for the sake of man. According to it, both man and woman have been created for the sake of each other. The Qur'an says: *They (women) are raiment (comfort, embellishment and protection) for you, and you (men) are raiment for them.* (Surah al-Baqarah: 2 : 187).

Had the Qur'an stated that woman was a mere appendage of man, and was created for his sake, that view would certainly have been reflected in the Islamic laws, but the Qur'an has expressed no such view. It does not explain Creation that way. It does not consider woman a mere appendage to man. That is why this view is not reflected in Islamic laws.

Another contemptuous theory about woman, which previously existed, is that woman is an inescapable evil. In the

olden days, many people held her in great contempt and looked upon her as a source of misfortune and all sorts of trouble. In contrast, the Qur'an has emphasized that woman is a blessing for man and a source of his comfort and relief.

According to another contemptuous theory, little significance was attached to the role of woman in childbearing. Pre-Islamic Arabs and some other communities regarded woman just as a receptacle for keeping and developing the seed of man. The Qur'an in several of its passages has said, *We have created you from a man and a woman.* The same idea has been deduced from some other verses by the commentators of the Qur'an. Thus Islam has put an end to that wrong way of thinking.

It is clear from the above that Islam holds no contemptuous view of woman.

Now the time has come to see why there is a dissimilarity between the rights of man and woman.

#### SIMILAKITY, NO AND EQUALITY, YES

We have already said that in respect of the family relations and the rights of man and woman, Islam has a special philosophy of its own which is quite different from what was the practice, 1,400 years ago as well as what is practised today.

We have also said that it is not a debatable point whether man and woman are equal or not, as human beings, and whether their family rights should or should not be of equal value. From the Islamic point of view they are both human beings and, as such, enjoy equal rights.

The point which is worth considering is that man and woman, because of the sex difference, are dissimilar in many respects. Their very nature does not want them to be similar. This position demands that they should not be similar in respect of many rights, obligations, duties and retributions. In the West an attempt is being made at present to make their rights and obligations uniform, and to ignore their natural and

innate differences. There lies the difference between the Islamic view and the Western system. In our country, the point at issue between the supporters of Islamic rights and the supporters of the Western system, is the question of uniformity and similarity of rights and not that of equality of rights between man and woman. Equality of rights is only a label which has been wrongly attached to this Western gift.

The present writer, in his writings and speeches, has always refrained from using this false label and has never condescended to give the name of equality to what is actually the theory of similarity of rights. The pre-20th century Europe is a clear example of injustice to woman. Till the beginning of the 20th century the woman of Europe was deprived of human rights, both practically and legally. She had rights neither equal to, nor similar to, those of man. It is during the past decades that, as the result of a hasty movement, more or less similar rights have been granted to her, but she has not yet been able to secure equal rights in conformity with her natural position and physical and spiritual needs. If woman wants equality of rights and domestic happiness, she must discard the idea of similarity of rights. That is the only way of establishing cordiality between man and woman. In that case, man will not only accept her equality of rights, but will also be willing to give her, in some cases, more rights without any question of deceiving her.

Similarly, we do not claim that in a Muslim society woman actually enjoys rights equal to those of man. We have often said that it is essential that the position of woman should be reviewed, and the abundant rights which Islam has granted her and which throughout history have been denied to her, should be restored to her. Anyhow, we must not blindly imitate the Western way of life, which has produced catastrophic results in the West itself. What we claim is that non-similarity of rights between man and woman, within such limits as are required by the disparity between their natures, is more in keeping with justice. It meets the requirement of natural rights better, ensures



domestic happiness better and pushes society forward on the path of progress better.

It may be remembered that we claim that natural justice demands that, in certain cases, there should be a dissimilarity between the rights of man and those of woman. Being related to the philosophy of rights, this question has a hundred percent philosophical aspect. It is also connected with the principle of justice and equity, a cardinal principle of Islamic law and Islamic scholasticism. It is the principle of equity that has brought into existence the doctrine of conformity between reason and Divine law. According to the Islamic or at least the Shiah jurisprudence, if it is proved that equity demands that in a certain case the law should have a particular form, that very form will be the legal form irrespective of any other argument to the contrary, for according to the basic teachings of Islam the law must, in no case, infringe natural justice and basic rights. The Muslim scholars, by expounding the principle of equity, laid the foundation of the philosophy of rights, though following some unhappy historical events they could not continue the good work started by them. It was the Muslims who, for the first time, paid attention to the question of human rights and the principle of equity, and set them forth as original and self-existing principles unaffected by any contractual law. The Muslims were the pioneers in the field of the inherent natural rights.

But it was so destined that they could not continue their work and ultimately, after eight centuries, it was further developed by European intellectuals and philosophers, who appropriated the credit for it. The Europeans brought social, political and economic philosophies into existence, and acquainted the individuals, societies and nations with the value of life and human rights.

In our opinion, apart from historical reasons, there was a psychological and regional reason too, which prevented the Muslim-East from pursuing the question of inherent rights.

It is one of the differences between the spirit of the East and that of the West. The East is enamoured of morals and the West of rights. The man of the East is more sentimental and believes that he should be forgiving, chivalrous and philanthropic. But the man of the West thinks that as a human being he should know and defend his rights and must not allow others to violate them.

Humanity needs morals as well as rights. Humanism is concerned with both rights and morals. Neither of them alone is the criterion of high human qualities.

Islam has had and still has the big distinction of simultaneously paying attention to both the morals and the rights. In Islam sincerity, forgiveness and virtue are sacred moral qualities. At the same time consciousness of one's rights and the preparedness to defend them, are also equally sacred and human.

Nevertheless, the Eastern spirit has been dominant with the Muslims, and consequently, though in the beginning both morals and rights engaged their attention, gradually the field of their activity became confined to morals.

Anyhow, at present we are concerned with the question of rights which may also be a philosophical question and needs to be dealt with at length. It is more closely related to the real meaning of justice and the true nature of rights — justice and rights which existed even when there was still no law in the world, and whose meanings cannot be changed by any law.

Montesquieu says: "Before laws were made by man, just human relations were possible on the basis of the laws which governed the relations among all existing things. It was the existence of these relations which led to the framing of laws. To say that prior to the framing of laws by man no just or unjust order existed to regulate human relations is tantamount to saying that before a circle is actually drawn its radii are not equal".

Herbert Spencer says: "Justice is interwoven with something other than feelings, namely the natural rights of human

beings. We must respect the natural rights so that justice may have a practical existence”.

Most of the European intellectuals are of the view that all declarations of human rights have been derived from natural rights. In other words, the theory of natural rights has assumed the form of the declarations of rights.

As we know, Montesquieu, Spencer etc. have said the same thing about justice as the scholastic philosophers of Islam have said about the rational basis of good and evil and the principle of equity. Among the Muslims there have been scholars who have denied the existence of inherent rights and maintained that justice was contractual. Similarly, among the Europeans also this belief has existed. The English philosopher, Thomas Hobbes denied justice as a reality.

#### DECLARATION OF HUMAN RIGHTS IS A PHILOSOPHY AND NOT A LAW

It is ridiculous to say that as the Universal Declaration of Human Rights, which guarantees equality of rights between man and woman, has been ratified officially by the Parliament of a particular country, men and women of that country are supposed to have equal rights.

After all, it is not within the jurisdiction of the Parliament of any country to ratify or reject the text of the Declaration, for its contents, not being of such contractual nature, do not fall within its legislative authority.

The Universal Declaration deals with the inherent, inalienable and indefeasible rights of the human beings and, as claimed by the Declaration itself, these rights are an integral part of human dignity and have been determined by the powerful hand of nature itself. In other words, these rights have been granted to human beings by the same source which gave them intellect, will and dignity.

If it is so, the nature of the contents of the Declaration is such that a human authority can neither lay them down nor

do away with them. Then how can the question of their ratification by a legislative body arise?

In fact, the Declaration of Human Rights is a philosophy and not a law. As such, it should be ratified by the philosophers and not by the legislators. No Parliament can, by debating and voting, lay down a philosophy. Otherwise, why should a bill enunciating Einstein's theory of relativity or the theory of the existence of life on some other planets not be introduced in some Parliament and passed by that august body? In reality, a natural law cannot be passed or rejected like a contractual law. To pass a natural law will be tantamount to the passing of a law to the effect that the grafting of a pear-tree on an apple-tree will be successful, but on a mulberry-tree it will not be successful.

Whenever any declaration of rights is issued by a group of philosophers, every nation should refer it to its own thinkers and philosophers, and if it is approved by them only then all members of that nation are bound to abide by its provisions as extra legal facts. The legislative authority will also be bound not to enact any law which is inconsistent with them.

But other nations will not be bound to observe them as long as it is not proved, according to their own view, that such a right exists in nature. Further, as this question is not subject to test and trial, it does not require any such equipment or laboratory etc. as may be available to the Europeans only. It is a question of philosophy whose tools are the brain, reason and an argumentative power.

Even if some other nations are compelled to follow the majority of other nations in the matter of logic and philosophy and do not feel that they are competent enough to do any philosophical thinking themselves we Muslims must not follow their example. We have shown in the past that we are highly capable of dealing with logical and philosophical questions. Why should we follow others today?

It is amazing that while the Muslim intellectuals attach so

much importance to the principle of justice and inherent rights and accept as religious law, without any hesitation and without any further argument, all that stands to reason, today things have deteriorated to such extent that we want the members of a legislative body to ratify the acknowledgement of human rights!

#### PHILOSOPHY CANNOT BE PROVED BY FILLING COUPONS

More ridiculous than this is to try to decide the question of human rights by arranging the opinion polls of young boys and girls. Is it sensible to print coupons and ask young boys and girls to fill them, to find out what is the nature of human rights and whether they are of one or two kinds?

Anyhow, we want to study the question of woman's rights in a systematic and philosophical way, and in the light of inherent human rights. We would like to see whether the principles, which demand that all mankind should enjoy inherent and God-given rights, make it necessary or not that man and woman should have the same position in respect of their rights. We request the intellectuals, the thinkers and the lawyers of our country, who may be the only competent authority to express an opinion on such questions and to look into our arguments with a critical eye. We shall be highly obliged if they make authoritative comments in their favour or against them.

To deal with this question, it is necessary first to discuss the basis of human rights. The rights of man and woman will be discussed subsequently. In this context, it will not be out of place to refer briefly to the liberal movements of the past few centuries, which have led to the idea of equality between the rights of man and woman.

#### A BRIEF GLANCE AT THE HISTORY OF WOMEN'S RIGHTS IN EUROPE

The talk of human rights began in the 17th century. The writers and thinkers of the 17th and the 18th centuries, with

great perseverance, gave publicity to their ideas about natural and inalienable rights. Jean-Jacques Rousseau, Voltaire and Montesquieu belong to this group of thinkers and writers. The first practical result of the spread of their ideas was a long-drawn struggle between the rulers and the people of England. In 1688 the English people succeeded in making the King agree to grant them certain political and social rights advanced by them in the Charter, known as the Bill of Rights.

Another outstanding result of the spread of these ideas was the American War of Independence against England. Thirteen English colonies in North America revolted, following the imposition of heavy taxes, and eventually gained their independence. In 1776 a conference was held in Philadelphia which issued the Declaration of Independence. Its preamble said: "We hold these truths to be self-evident that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among them are life, liberty and the pursuit of happiness. That to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed; that whenever any form of government becomes destructive of these ends, it is the right of the people to alter or abolish it, and to institute a new government, laying its foundation on such principles and organizing its powers in such form, as to them shall seem most likely to effect their safety and happiness".

As regards what is known as the Declaration of Human Rights, it was issued after the French Revolution. It contains certain universal principles which are considered to be an integral part of the French Constitution. The Declaration consists of a preamble and 17 clauses. The first clause says that all human beings are born free and remain free throughout their life. They are equal to one another in the matter of rights.

In the 19th century new developments took place and new ideas emerged in the field of human rights in economic, social and political matters. These resulted in the emergence of

socialism, participation of the workers in the profits, and the shifting of the government from the hands of the capitalists to the labour.

Up to the beginning of the 20th century all discussions on human rights were centred upon the rights of the people versus the governments, or the rights of the labouring classes as against the employers and the landlords.

In the 20th century, the question of the rights of woman vis-a-vis those of man cropped up. It was only in the beginning of the 20th century that Britain, which is known as the oldest democracy, recognized the equality of rights between man and woman. Though the United States had, in general terms, recognized human rights in the 18th century in the course of the Declaration of Independence, yet universal suffrage was granted only in 1920. France also extended suffrage to woman only from the 20th century.

Somehow or the other in the 20th century large sections of people throughout the world came to support a deep change in the relations between man and woman, from the viewpoint of rights and obligations. According to them the purpose of social justice could not be achieved by change in the relation between the nations and between the workers and the employers and capitalists so long as the relations of man and woman with regard to their rights were not considered.

That is why the preamble of the Universal Declaration of Human Rights, issued by the United Nations in 1948, says: "Whereas the peoples dignity of individual and equality of rights between man and woman. . ."

The crisis caused by the development of machines in the 19th and the 20th centuries, and the consequent pitiable condition of the workers, especially the female workers, focussed the attention on the plight of woman and that is why attention was paid to the question of their rights. A historian says: "As long as the governments did not pay attention to the plight of the workers and the behaviour of their employers, the capitalists

did whatever they liked. The mill-owners used to employ women and children at very meagre wages and, as their working hours were too long, most of them suffered from various diseases and died at a young age”.

This was the brief history of the Movement for Human Rights in Europe. As we know, all those clauses of the Declaration of Human Rights, which are new to the Europeans, had been visualized by Islam 14 centuries ago, and some Arab and Iranian intellectuals in their books have made a comparative study of the teachings of Islam and the provisions of these declarations. There still exists some difference between certain parts of these declarations and what Islam has taught. This is an interesting subject. For example, Islam accepts equality between the rights of man and woman, but it does not accept similarity or uniformity of their rights.

#### HUMAN DIGNITY AND HUMAN RIGHTS

“Whereas recognition of the inherent dignity and the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world.”

“Whereas disregard and contempt for human rights have resulted in barbarous acts which have outraged the conscience of mankind, and the advent of a world in which human beings shall enjoy freedom of speech and belief, and freedom from fear and wants has been proclaimed as the highest aspiration of the common people”.

“Whereas it is essential, if man is not to be compelled to have recourse, as a last resort, to rebellion against tyranny and oppression, that human rights should be protected by the rule of law.”

“Whereas it is essential to promote the development of friendly relations between nations”.

‘Whereas the people of the United Nations have in the Charter, reaffirmed their faith in fundamental human rights, in



the dignity and worth of the human person and in the equal rights of men and women, and have determined to promote social progress and a better standard of life in larger freedom”.

“Whereas .....

The General Assembly proclaims this Universal Declaration of Human Rights as a common standard of achievements for all peoples and all nations, to the end that every individual and every organ of society, keeping the Declaration constantly in mind, shall strive by teaching and education to promote respect for these rights and freedoms and by progressive measures, national and international, to secure their universal and effective recognition and observance, both among the people of member states themselves and among the peoples of territories under their jurisdiction .....

As we have observed earlier, every word and every sentence of this Declaration is well-calculated. It is a manifestation of the ideas of the world’s liberal-minded philosophers and legists of several centuries.

#### IMPORTANT POINTS OF THE PREAMBLE OF THE DECLARATION OF HUMAN RIGHTS

This Declaration consists of 30 articles, though certain articles are superfluous and some points have been repeated in several articles.

The important points of the preamble are as under:—

- (i) All human beings enjoy inherent dignity and inalienable rights.
- (ii) Human dignity and human rights are universal and indivisible. They pervade all human beings irrespective of race, colour and sex. All human beings are members of a family, and hence none is superior to anyone else.
- (iii) Full recognition of human dignity and inalienable human rights is the foundation of freedom, justice and peace.

The contents of the Declaration imply that the source of all the troubles, wars, acts of tyranny and barbarous acts

committed by the individuals and the people against each other, is the non-recognition of human dignity and human rights. This non-recognition compels some to revolt against some others, and thus endangers peace and security.

- (iv) The highest aspiration, for the materialization of which all must strive, is the emergence of a world in which freedom of belief, security and material welfare may be ensured and freedom from suppression, fear and poverty may be guaranteed. The 30-article Declaration has been framed to achieve this purpose.
- (v) Belief in human dignity and respect for inalienable human rights must be inculcated gradually in the minds of all, through teaching and education.

### RESPECT FOR HUMAN DIGNITY

As the Declaration of Human Rights has been framed on the basis of respect for humanity, liberty and equality with a view to reviving human rights, it should be respected by every conscientious person. We, the people of the East have been believing in human dignity and respect for humanity for a long time. Islam attaches great importance to human dignity and respects human rights, liberty and equality. Those who have really inspired them, deserve our appreciation. Anyhow, it is a philosophical text written by human hands, and not by angels. Hence, every philosopher has a right to analyse it and to point out its weak points.

The Declaration of Human Rights definitely has its weak points, but at present we have no intention to lay our finger on them. Instead; we point out its strong points.

The basis of this Declaration is the inherent human dignity, because of which man is entitled to certain rights which are not enjoyed by other living beings, for they lack that dignity. This is the strong point of the Declaration.

### WESTERN PHILOSOPHY DEPRECIATES MAN

Here we are again faced with an old philosophical question:

What is the nature of the human dignity which distinguishes man from a horse, a cow and a pigeon?

It is here that the contradiction between the basis of the Declaration of Human Rights and the Western evaluation of man becomes evident.

The Western philosophy has since long depreciated man. The source of all that used to be said previously about man and his distinguished position was in the East. Now most of the European systems of philosophy ridicule all that.

Man, from the Western point of view, has come down to the position of a machine. The existence of a soul and the magnanimous origin of man have been denied. The belief that nature has an ultimate goal is considered to be a reactionary idea.

Now nobody in the West can talk of man as the crown of the creation. According to the current European theory, such a belief was only an offshoot of the now obsolete Ptolemaic astronomy, according to which the earth was believed to be the centre of the Universe and all the stars were believed to be revolving round it. Now that theory has gone, and, with its disappearance, no room is left for man to claim that he is the crown of the Universe. According to the Europeans, even in the past it was only because of his selfishness that man made this claim. Now man is a modest creature. He does not consider himself to be superior to other living beings. His life is only physical. After a man dies, his body is decomposed and there the matter ends.

The European does not believe that soul has any independent existence. In this respect he does not consider himself to be in any way different from a plant or an animal. According to him, there is no essential difference between the nature of man's intellectual and spiritual capabilities and other properties of matter such as heat, emanating from coal. All these are various manifestations of energy and matter.

Life for all living beings, including man, means a constant

struggle for existence. This is the basic principle of life. Man has always been striving to be victorious in this struggle, and to save his position he has invented such moral rules as justice, virtue, cooperation, sincerity etc.

From the standpoint of certain powerful Western schools of thought, man is just a machine which is actuated only by the motives of economic gains. Religion, morality, philosophy, science, literature and the arts are all superstructures. Their infrastructure is the mode of production and distribution of wealth which determines all aspects of human life.

Not only that, some western thinkers are of the view that sexual factors are the real motivating force behind all human activities. Morality, philosophy, science, religion and the arts are all modified and rarefied forms of sex.

We wonder how we can talk of human dignity and inalienable rights and how we can make them the basis of all our actions, if we deny that nature has any ultimate aim, if we think that the struggle for existence and the survival of the fittest are the only laws which govern life, if we believe that man is only a machine just like any machine made with human hands, if we maintain that the soul has no existence and all that is attributed to it is mere spiritual exaggeration, if we hold that either the economic or the sexual factors are the motivating force behind all human activities, if we assert that good and evil are only relative conceptions, if we are of the opinion that natural and intuitive inspirations are absurd and if we say that man is a slave of his desires and passions and can submit to force only.

Western views about man are contradictory to his dignity and have lowered his position from every angle — from the angle of the causes which have brought him into existence, from the angle of the purpose for which he has been created, his structure, his motives and his conscience.

Having done all this, the Western countries have proclaimed a high-sounding Declaration about human dignity and position

and inalienable and sacred rights and have called upon mankind to enforce it.

The West, before issuing a high-sounding Declaration about sacred and natural human rights, should have revised its interpretation regarding man.

We admit that all Western philosophers do not hold the same views. Many of them think in this respect on the same lines as we do in the East. We have in view that way of thinking which has gripped most of the people in the West and which is now influencing the people all over the world.

The Declaration of Human Rights should have been issued by those, who consider man to be higher than a robot, who think that his motives are not limited to his personal and animal instincts and who have faith in human conscience. The Declaration of Human Rights should have been issued by the people of the East who believe man to be the vicegerent of God on the earth. The Holy Qur'an says: *Surely I am appointing a vicegerent on the earth.* (Surah al-Baqarah, 2 : 30) Only those who believe that man has a goal and a destination can talk of human rights. *O men! Surely you have to labour and labour toward your Lord, and then you shall meet Him.* (Surah al-Inshiqaq, 84 : 6)

The Declaration of Human Rights befits those systems which believe that man has a natural leaning towards virtue. *By the soul and Him who perfected it and inspired it with knowledge of evil and piety.* (Surah as-Shams, 91 : 7 - 8)

The Declaration of Human Rights should be issued by those who are optimistic about the nature of man. *Surely we have made man in the best proportion.* (Surah at-Teen, 95 : 4)

The Declaration of Human Rights does not befit the Western way of thinking. What befits it is only the practical behaviour of those Western people who kill all human sentiments, play with human characteristics, give preference to money over man, worship machinery, regard wealth as almighty and exploit other human beings. Capitalism has acquired such

an unlimited power that if by chance a millionaire bequeathes his wealth to his dear dog, it is respected more than human beings, and several men serve it as its secretaries and clerks and show utmost respect to it.

Today's most important social question, in the words of the Holy Qur'an, is: Has man forgotten himself? He has not only forgotten himself, but has forgotten his God also. He has confined his attention to the material world and has totally ignored introspection. He thinks that he has lost his soul. This way of thinking is most disastrous, and may completely ruin humanity. Modern civilization can produce everything of the highest grade, but it cannot produce a real man.

Gandhi says that the European deserves to be called the lord of the earth. He possesses all earthly resources and can do things which other nations believe only God can do. But there is only one thing which a European cannot do and that is introspection. That alone is enough to prove the futility of the glitter of the modern civilization.

If Western civilization has plagued the European with liquor and sex, it is because instead of seeking himself he is after forgetting and wasting himself. His practical ability to discover, to invent and to produce war material is due to his self-escape and not due to his exceptional self-control.

His fear of loneliness, his reticence and his pursuit of money have made him unable to listen to his internal voice. His inability to rule himself is his incentive to conquer the world. That is why the European spreads confusion and chaos wherever he goes. If one loses his own soul, it is no use conquering the world. Those who have been taught by the Gospel to be the missionaries of truth, love and peace, roam about in search of gold and slaves. Instead of seeking forgiveness and justice in the Kingdom of God, as the Gospel teaches, they use their religion only to absolve themselves from their sins. Instead of preaching the Divine message, they drop bombs on the innocent people.

That is the reason why the Declaration of Human Rights is being violated by the West. The philosophy which is followed by the people of the West in their practical life makes the failure of the Declaration inevitable.

# Natural Postulates of Family Rights

We have said that man enjoys a sort of innate dignity. The very nature of his creation has bestowed on him a number of inalienable and untransferable rights and freedoms. This is the spirit and basis of the Universal Declaration of Human Rights.

Islam and the philosophies of the East support this spirit. What is inconsistent with the basis of the Declaration, is the way in which the various systems of Western philosophy interpret the origin and nature of man.

It is evident that the only authoritative source of the knowledge of human rights is the great and valuable book of nature itself. Only by referring to the pages of this great book can we find out the rights which are really common to all mankind, and also ascertain the comparative positions of the rights of man and woman.

It is amazing that certain simple-minded people do not recognize this great source. According to them, the only reliable source is the body of those few world-dominating people who had a hand in drafting this Declaration. Though they themselves practically may not adhere much to its contents but others have no right to dispute. But we, in the name of these very human rights, believe that we have a right to differ. In our view, the only authoritative source is nature itself which may be regarded as a divine book.

We seek the indulgence of the readers, because we have to raise certain questions which are somewhat philosophical and



apparently dry. They may even be boring to some readers. We might have avoided such questions, but the subject of the rights of woman is so closely related to them that it is not possible to leave them out altogether.

#### THE RELATIONSHIP BETWEEN NATURAL RIGHTS AND THE AIMS OF NATURE

In our view, natural and inherent rights have arisen from the divine arrangement according to which the creative machinery, keeping in view its aims, is pushing forward all existing things towards that state of perfection, the capability of which is already hidden in their very making.

Every natural capability is the basis of one natural right and, at the same time, a natural authority for the implementation of that right. For example, every human child has a right to learn and to go to school, but a lamb has no such rights. Why is it so?

It is because a child has the capability of learning and growing wiser, which a lamb lacks. The creative machinery has put the authority for this right within the structure of man, but not in that of sheep. Similar is the case with the right of thinking, voting and having free will.

Some people think that the theory of natural rights and the idea that nature has accorded any special rights to human beings are preposterous and selfish claims. In fact, there is no difference in regard to rights between human beings and non-human beings.

But that is not the reality. Natural capabilities are different. Nature has put every species of all that exists in a particular orbit, and it can prosper only if it moves within its natural limits. The Creator has done so purposely, and this arrangement is not the result of any chance.

The basis of the family rights, which is the point under consideration, should be looked for in nature, like that of all other natural rights. If we look at the natural capabilities of

man and woman, we can easily find out whether they should or should not have similar rights and obligations. It should be remembered, as already pointed out, that the controversial point is the similarity of their rights and not the equality of their rights.

### SOCIAL RIGHTS

The position of human beings, in regard to their social rights other than family rights, is not always the same. In certain cases they enjoy similar rights, but in certain others they have dissimilar, but equal rights. In the society elementary rights are common to all. Everybody, for example, has a right to utilize his or her talents, to work and take part in the competition of life, to be a candidate for a social post and to secure it by lawful means, and to show his or her practical and intellectual worth.

But this very equality of all in regard to elementary rights puts them in an unequal position with regard to acquired rights. For example, everybody has a right to work and take part in the competition of life, but, as far as the actual performance of work is concerned, all cannot acquit themselves equally well. Some are more capable and others are less. Similarly, some are more efficient and some are less. Again, some persons are more knowledgeable, more competent, more efficient and more suitable than some others. Naturally their acquired rights cannot be similar. To try to make their acquired rights as similar as their elementary rights will be nothing but sheer injustice.

The reason why all human beings have equal and similar rights is that a study of human affairs proves that nobody has been created a boss or a subordinate. Nobody is born a worker, an artisan, a teacher, an officer, a soldier or a minister. These various positions and grades are a part of acquired rights. Individuals have to acquire them in accordance with their ability, talent, effort and exertion.

Here lies the difference between the social life of human

beings and that of such gregarious animals as bees. The formations of the life of the latter are a hundred per cent natural. Various functions and duties have been distributed among them by nature itself. Some of them have been created chiefs, and others subordinates. Some of them are born as engineers, some as administrative officials and others as simple workers. But the story of the life of human beings is quite different.

That is why some intellectuals have entirely denied the old philosophical theory that man is social by nature, and have presumed that the human society is purely contractual.

#### FAMILY RIGHTS

This much was about non-domestic society. But what about domestic society? Do all the individuals in a domestic society also have a similar position in regard to their acquired rights, or is the case of the domestic society, which consists of wife and husband, parents and children and brothers and sisters different, and is there a special natural law in respect of domestic or family rights?

In this case there exist two presumptions. One of them is that the relations between wife and husband or between parents and children are like all other social relations. Their cooperation with one another is similar to that of a body of individuals, in national and governmental establishments. Such relations do not mean that some individuals inherently have any special position. It is only due to an acquired position that one is a boss and the other is a subordinate; one gives the orders and the other receives them; one has a higher monthly income and the other a lower. To be a husband or a wife or to be a father, a mother or a child also does not mean that everyone of them inherently holds a special position. It is their acquired status that determines their position in relations to each other.

The theory of the similarity of family rights between man and woman (wrongly called equality of rights) is based on this very presumption. According to this theory, man and woman

take part in family life with a similar capacity, similar needs and similar inherent rights. Hence, their family rights also must be organized on the basis of similarity and likeness.

According to another presumption even their natural elementary rights vary. A husband as such has certain rights and obligations and a wife as such has certain other rights and obligations. The same is the case with a father, a mother and a child. In any case, the domestic society is quite different from any other social organization. It is this presumption, on which the theory of dissimilarity of family rights between man and woman is based and which has been accepted by Islam.

Now let us see which one of the above two presumptions is correct and how we can determine its correctness.

#### NATURAL POSTULATES OF FAMILY RIGHTS

To arrive at the right conclusion, the readers may keep in mind the following points already discussed in the preceding chapter:

- (1) Natural rights have emerged from the fact that nature has a definite aim and, keeping that aim in view, it has invested all living beings with certain capabilities, and has bestowed on them certain rights.
- (2) Man as such enjoys certain rights known as human rights, which are not enjoyed by animals.
- (3) To know natural rights and their characteristics, reference should be made to nature itself. Every natural capability is an authority for a natural right.
- (4) All human beings, as members of a civil society, have equal and similar natural rights, but they differ in regard to acquired rights which depend on their work, accomplishments and participation in the competition of life.
- (5) The reason why all human beings in a civil society have equal and similar natural rights is that a study of human nature has made it clear that none of them is born as a boss or a subordinate, as an employer or as an employee, as a ruler or

as a subject or as a commander or a mere soldier. The case of man is different from that of such gregarious animals as bees. Formations of life of human beings are not constituted by nature, nor has nature allotted various jobs and posts to individuals.

(6) The theory of the similarity of the family rights of man and woman is based on the presumption that the domestic society is just like any civil society. All members of a family live with similar capabilities and similar needs. Nature has bestowed on them similar rights. The law of creation has not fixed for them any particular formation, nor has it allotted them different duties and different roles.

As for the theory of non-similarity of family rights, it is based on the presumption that the case of the domestic society is different from that of a civil society. Man and woman do not have similar capabilities and similar needs. The law of creation has placed them in dissimilar positions, and has visualized a distinct role for each of them.

Now let us see which of the two theories is correct, and why.

The issue can be decided easily if we use the criterion already mentioned and take into consideration the capabilities and needs of the two sexes, which form the natural authority for claiming natural rights.

#### IS THE FAMILY LIFE NATURAL OR CONTRACTUAL?

We have mentioned before that there are two views about the social life of man. Some believe that man is social by nature, whereas some others hold that social life is a contractual matter and this life has been chosen by man of his own accord under the influence of compelling factors. But these factors are external and not internal.

Anyhow, as far as the domestic life of human beings is concerned, more than one view does not exist. All agree that the domestic life is purely natural. Man is born domestic by

nature. There can be no two opinions about this.

Even certain animals, like pigeons and some insects, which live in pairs, though they lead no social life at all, have a sort of conjugal life.

Hence, the case of domestic life is different from social life. Nature has taken measures to the effect that man and certain animals tend, by instinct, to lead a domestic life, form a family and have children.

The life of the ancient man, whether it has a matriarchal form or a patriarchal one, was always domestic.

#### THEORY OF FOUR PERIODS

In respect of ownership of property this fact is admitted by all that in the beginning the property was vested in the community and individual ownership was a later development. But that has never been the case with sex. The reason why ownership in the beginning had a socialistic aspect is that life at that time was tribal and the whole tribe formed one family. The members of the tribe, who lived together had joint-family sentiments. That is why the property was vested in the whole tribe. In the primitive society of the early periods there existed no law or custom which could determine the responsibility of man and woman to each other. It was only nature and natural feelings which made them adhere to certain duties and to respect certain rights. Even in these circumstances, they never indulged in unrestricted sexual relations. Those animals also which live in pairs, though they have no social and contractual law, observe the natural law of rights and obligations, and as such their sexual life is not unrestricted.

Mrs. Mehr Angiz Manuchehriyan in the preface of her book, "Comments on the Constitution and Civil law of Iran" says:

From a sociological point of view, the life of man and woman in different parts of the world is passing through one of the following four stages:

- (1) Natural stage
- (2) Stage of the domination of man
- (3) Stage of the protest by women and
- (4) Stage of the equality of rights between man and woman.

She further says that in the first stage man and woman mix with each other without any restriction.

Sociology does not accept this view at all. What sociology recognizes, at the most, is that it is customary among certain primitive tribes that several brothers jointly marry several sisters and all the brothers cohabit with all the sisters. The children belong to all of them, jointly. Another custom is that the boys and the girls, before they are married, have no restrictions. It is marriage alone which places restrictions on them. These are only two known customs. Anyhow, if there is any primitive tribe which goes beyond these limits and allows more unrestricted sex relations its case is exceptional and abnormal.

Will Durant in his book, "History of Civilization", Vol. I, says: "Marriage is an invention of our animal ancestors. Among certain kinds of birds it appears to be a fact that each bird keeps itself confined to its mate. Among gorillas and orang-utans contact between a male and a female continues till the new-born grows up. In many respects this contact resembles the relation between a man and a woman. Whenever a female tries to get close to another male, she is severely rebuked by its mate. The orang-utans of Borneo, live in families consisting of a male, a female and the young. It is usual, with the gorillas, that father and mother sit under the trees and eat fruit while their young ones romp on the trees around them. The history of conjugality is older than the appearance of man. There are few societies where conjugality does not exist. Anyhow, if one tries he may find a few of them"

What we mean to emphasize is that the family feelings are natural and instinctive with human beings, and are not a product of civilization and habit. Many animals also instinctively have such feelings.

That is why, at no time in history have human males and females lived together without any restriction and restraint. Even those who claim the existence of financial communism in the primitive stages do not claim the existence of sexual communism.

The theory of the four periods of relations between man and woman is only a puerile imitation of the four periods of ownership, in which the socialists believe. They hold that in regard to ownership man has passed through four stages: the stages of primitive socialism, feudalism, capitalism and scientific socialism, which is a return to the primitive socialism on a higher level.

It is gratifying that Mrs. Manuchehriyan calls the fourth period of the relations between man and woman the period of equality in rights, and does not call it a return to primitive socialism. Here, she has not followed the example of the socialists, though she maintains that there is much in common between the fourth period and the first period. She says that the fourth period resembles the first period to a great extent, because, in both of them, man and woman live together without either of them exercising any authority or superiority over the other.

We are still unable to understand what she means exactly by saying 'resembles to a great extent'. If she means that during the fourth period all restrictions will gradually disappear and family life will be abrogated, then what she means by equality of rights, of which she is an enthusiastic supporter, is quite different from what the other supporters of equality of rights demand, and the idea may even be disgusting to them.

Now let us turn our attention to the nature of the family rights of man and woman. In this connection, we must keep two points in mind. One is whether or not the nature of woman is different from that of man. In other words, whether the difference between man and woman is confined to their reproductive system, or goes deeper than that.



The second point is that in case there are other differences also, whether these differences are such that they do affect their rights and obligations, or they are of the kind of difference of race and colour, which have no connection with the nature of human rights.

#### WOMAN IN NATURE

As for the first point, we do not think that it is debatable. Everybody who has made some study in this respect knows that the differences between man and woman are not confined to their reproductive systems. The only question is whether or not these differences affect the determination of their rights and obligations.

The European scientists and investigators have thrown ample light on the first point, and their deep biological, psychological and sociological studies have not left the least doubt about it. But what has not attracted enough attention of these scholars is the fact that the differences between man and woman affect their family rights and obligations, and place them in dissimilar positions with regard to each other.

The world famous French physiologist, surgeon and biologist, Alexis Carrel, in his very excellent book, 'Man, the Unknown Being' admits that, according to the law of creation, man and woman have been created differently, and that their differences make their rights and obligations different.

In this book he has included a chapter under the heading, 'Sexual Functions and Genetics'. In it he says: "The testicles and the ovaries have vast functions. They not only produce male and female cells, the union of which brings a new human being into existence, but also secrete into the blood those fluids which give male and female characteristics to our feelings and to the tissues and organs of our body. It is the secretion of the testicles that generates boldness, zeal and recklessness. These are the same characteristics which distinguish a fighting bull from an ox. The ovary also affects the woman's being in the same way.

. . . . . The difference which exists between man and woman, is not related solely to the shape of thier genital organs, or woman's having a uterus and giving birth to children and their special method of education, but is the result of a deeper cause. It emerges from the chemicals which the genital glands secrete into the blood.

It is owing to the disregard of this important point that the supporters of woman's movement think that both the sexes can receive the same kind of education and training and may undertake the same kind of education and training and may undertake the same professions and responsibilities. In fact, woman differs from man in many respects. Every cell of the human body and all the organic systems, especially the muscular system, are stamped with the mark of sex. The physiological laws also, like astronomical laws, are stable and unalterable. Human tendencies can have no effect on them. We have to accept them as they are. The women should try to develop their own talents and should advance in the direction which suits their innate character, without blindly imitating men. It is their duty to make a greater contribution than man, to the development of humanity. They should not take their duties lightly''.

Carrel, after explaining the development of spermatozoon and ovum and the way their union takes place, points out that the existence of female is necessary for procreation, but not the existence of a male. He adds that pregnancy completes the body and the soul of a woman. In the end of the chapter he says: "We should not visualize for young girls the same way of thinking, the same kind of life and the same aspirations and ideals as we normally visualize for young boys. The education and training experts must keep in view the organic and psychological differences and natural functions of man and woman. Attention to this basic point is of the utmost importance for the future of our civilization''.

As you may observe, this great scientist lays stress on

many differences between man and woman and believes that these differences place them in dissimilar positions.

In the following chapter also, we shall quote the views of the scientists on this point, and then we shall come to the conclusion in what respects man and woman have similar capabilities and needs, and hence should have similar rights and obligations, and in what respects they have dissimilar positions and hence should have dissimilar rights and obligations.

That part of the book will be most important for the study and determination of the family rights and obligations of man and woman.

## Disparities Between Man and Woman

This seems to be an odd phrase. It appears that though we are living in the 2nd half of the 20th century, yet there are some people, here and there, who have a medieval way of thinking, and still pursue the outdated idea of disparity between man and woman. Like the people of the medieval ages they are of the view that woman belongs to the inferior sex and that she is not a perfect human being. She is something betwixt and between man and animal. She is not fit to lead an independent life and must live under the supervision and control of man. But we know that all these ideas are outdated and obsolete. Today we know very well that the fake charge of imperfection against woman was concocted by man during the days of his ascendancy over her. Now, the proven fact is that woman belongs to the superior sex and man to the inferior one.

These are the views of some modern Westerners. In actual fact, the wonderful scientific progress of the 20th century has clearly proved the existence of disparities between man and woman. Their existence is not a malicious misrepresentation but a scientific truth, based on observation and experiment. Anyhow, these differences have nothing to do with the superiority or inferiority of either sex. The law of creation has ordained them simply to make the bond of conjugal relations firmer and to lay the foundation of the union between husband and wife deeper and better. Nature wanted to distribute family rights and obligations between them with its own hands. The law of

creation has made the disparities between man and woman similar to the difference between the various organs of a body. If it has given a distinctive position to each one of the eyes, the ears, the hands, the feet and the spinal column, it does not mean that it has been unjust or has made any discrimination against any of them.

#### IS IT PROPORTION OR PERFECTION AND IMPERFECTION?

It is amazing that some people insist that the disparity in the physical and psychological capabilities of man and woman is due to the imperfection of woman and the perfection of man. They hold that, for certain good reasons, woman has been intentionally created imperfect.

The notion of the imperfection of woman has been more popular in the West than in the East. The people of the West have given her a raw deal. Sometimes, misquoting the religion, they say that woman should be ashamed of herself. Sometimes they say: "Woman is the being, having long hair and a deficient brain", "Woman is the partition between animal and man" and so on.

It is still more amazing that some Westerners, having taken a 180 degree turn, have lately begun trying to put forward a thousand and one arguments to prove that by creation, man is inferior and imperfect and that woman is superior and perfect.

If you have read the book, 'Woman, the Superior Sex', by Ashley Montague, you may know how its author, by misrepresenting the facts and adducing incongruous arguments, has tried to prove that woman is more perfect than man. As far as the medical and psychological studies and social statistics are concerned, this book is very valuable, but where the author tries to draw his own conclusions to prove his claim, which is the title of the book, he goes to the utmost extent of absurdity. It is not understood why it is necessary that the Westerners should one day disparage woman so much that the next day, to

make amends for the past, they are compelled to absolve her from all the defects which they had ascribed to her, and instead debit man with them. What is the necessity of regarding the differences between man and woman as the result of the perfection of one sex and the imperfection of the other, so that we may be compelled sometimes to take man's side and sometimes woman's?

The author of this book insists that woman is superior to man and regards the privileges of man as the product of historical and social factors and not the result of natural causes.

In fact, the differences between man and woman are a question of proportion or suitability and not that of perfection or imperfection. The law of creation has decreed that as man and woman have been created to lead a joint life, they should bear a specific proportion of their capabilities despite all differences. This point will be clarified later.

#### A PLATONIC THEORY

The subject of dissimilarity between man and woman is not a new question, which might have cropped up during our time. It is at least 2,400 year old. It was discussed, in its present form, by Plato in his book, "The Republic".

He expressly maintains that men and women have the same capabilities, and women can perform the same jobs and enjoy the same rights as men do.

The germs of all ideas about woman, which have emerged during the 20th century and even of that part of these ideas which appears to be odd and unacceptable to the 20th century people, are found in the views of Plato. That is why the people admire him so much and call him the Father of Philosophy. Plato, in the fifth part of his book, "The Republic", has discussed such questions as communism of women and children, improving the breed, sterilization of some men and women, confining the breeding activity to only those who possess high hereditary qualities, rearing children outside the family atmos-

phere, and confining procreation to certain years of life, during which vitality is at its peak.

Plato believes that, like man, woman should also be given military training and, as man takes part in athletic competitions, woman should do so as well.

Anyhow, there are two points about what Plato has said. One is that he admits that physically and mentally women are weaker than men. In other words, he considers the disparity between man and woman to be quantitative, though he is opposed to the existence of any qualitative disparity in their capabilities. He believes that both man and woman have similar talents. The only thing is that in certain respects woman is weaker than man, but that is no reason why she should have a separate sphere of activity.

As Plato regards woman weaker than man, he thanks God that he was born a man. He says: "I thank God for my having been born a Greek, not a non-Greek, a free man not a slave, and a man not a woman".

The second point is that all that Plato said about the improvement of breed, equal promotion of the talents of both the sexes, and the communism of women and children, is related only to the ruling class, that is the ruling philosophers or philosopher-rulers, because according to him, only this class is worthy of being rulers. As we know, politically he was an opponent of democracy and a supporter of aristocracy. So what he has said, on the above points, relates to the aristocratic class. As for other classes, he has different views.

#### ARISTOTLE VERSUS PLATO

Plato's pupil, Aristotle, is the next thinker of the ancient world, whose views are available to us. He has expressed his views on the disparity between man and woman and has strongly opposed the views of his teacher Plato. He believes that man and woman differ not only quantitatively but qualitatively also. He says that the two sexes have talents of different kinds,

and the functions which have been entrusted to them by the law of creation and the rights which have been bestowed on them by it differ greatly. According to Aristotle, their rules of morality are also different in many respects. It is possible that a moral quality may be excellent in regard to man, but it may not be so in regard to woman and vice versa.

In the ancient world, the views of Plato were replaced by those of Aristotle. The later intellectuals preferred the views of Aristotle to those of Plato.

### THE VIEW OF THE MODERN WORLD

This was about the ancient world. Now let us see what the modern world says. It does not resort to speculation and approximation. It is concerned with observation, test and experiment. Its conclusions are based on facts, figures and objective studies. In the modern world, as the result of deeper medical, psychological and social studies, more and bigger disparities between man and woman, unknown to the ancient world, have been discovered.

The people of the ancient world evaluated man and woman only on the basis that one is rougher, taller and more hairy, having larger limbs and a high-pitched voice, whereas the other is finer, shorter, and cleaner, having a low-pitched voice and smaller limbs. At the most, they took into consideration the difference in their age of puberty, and the difference in their intellect and feelings. They regarded man a symbol of wisdom, and woman a symbol of love and emotions.

But now many other disparities have come to light. It is now known that the world of woman is different from that of man in many respects.

We shall first narrate the differences between man and woman, as far as we have gathered them from the writings of the experts in this field. Then we shall mention their philosophy and shall point out which differences are natural and which are the products of historical, cultural and social factors. Some of



these differences are so obvious that they are undeniable. The knowledge of others can be gained with a brief study and experience.

### DUALITIES

From the physical point of view man, on an average has larger limbs and woman smaller. Man is taller and woman is shorter. Man is coarser and woman is finer. Man's voice is comparatively rough and heavy, and woman's delicate and delightful. The bodily growth of woman is quicker, and that of man is slower. It is said that even the growth of a female foetus is quicker than that of a male foetus. Physically, man is stronger than woman, and his muscles are more developed, but woman has a greater power of resistance than man. Woman reaches the stage of puberty earlier, and loses the capability of reproduction earlier. A girl speaks earlier than a boy. The average brain of man is larger than the average brain of woman, but, in proportion to the whole body, the average brain of woman is larger. The lungs of man can breathe more air than those of woman. The heart of woman beats more rapidly than that of man.

Psychologically, man is more inclined to physical exercise, hunting and active life. The feelings of man are challenging and bellicose, whereas woman has a peaceful disposition. Man is aggressive; woman is comparatively calm and quiet. Woman avoids violence, and that is why the cases of suicide by women are fewer. Even when committing suicide, men tend to be more violent; they resort to shooting or hanging themselves or jump off lofty buildings, whereas women use sleeping pills, opium etc. for this purpose. Woman is more emotional than man and is more easily excited. Man is comparatively cool-minded. Woman is, by nature, much interested in ornaments, cosmetics, make-up and the latest fashions of clothes whereas man is not. Feelings of woman are not stable; she is comparatively fickle-minded. She is more cautious, more religious, more talkative, more fearful and more ceremonious than man. Her feelings are

motherly from childhood. She cannot compete with man in deductive sciences and dry intellectual subjects, but in literature and arts like painting etc. she is not at all behind him. Man has a greater power of concealing his secrets. He can keep the unhappy happenings to himself and that is why he is more often afflicted with the diseases caused by introversion. Woman is more sensitive and soft-hearted than man; she can easily resort to weeping and sometimes even becomes unconscious.

#### A COMPARATIVE VIEW OF EACH OTHER

Man is the slave of his desires; woman is the bonds-maid of love. Man loves the woman whom he likes; woman loves the man who realizes her value and proclaims his love to her. Man wants to own the woman; woman wants to dominate man's heart. Man wants to overpower woman; woman wants to penetrate into his heart. Man wants to capture woman; woman wants to be captured. Woman wants man to be courageous and gallant; man wants woman to be beautiful and charming. Woman wants the protection of man, and looks upon such protection as the most valuable thing she can possess. She can control her desires. Man's sexual urge is active and aggressive, woman's passive and excitable.

#### DISPARITIES BETWEEN MAN AND WOMAN

An American psychologist, Professor Reek has published in a voluminous book the result of his researches into the affairs of man and woman. He says: "The world of man is totally different from that of woman. If woman cannot think or act like man, it is because they belong to two different worlds."

He further says: "According to the Old Testament, man and woman have come into being from the same flesh. That is true, but though they have come into being from the same flesh, they have two different bodies, which are totally unlike each other in composition. They never have the same feelings and never show the same reactions to various incidents and

accidents. They are like two planets moving in two different orbits. They may understand each other and may be complimentary to each other, but they are never unified. That is why they may live with each other, love each other and may not get fed up with the temperament of each other."

Professor Reek compares the spirit of man with that of woman and discovers many of their dissimilarities. He says: "It is boring to man to have to live always with the woman he likes. But nothing is more pleasant to woman than to be near the man she loves.

Man always wants to be the same, but woman wants to get up every morning with a new and fresh look.

The best sentence which a man can address to a woman is: 'My dear, I love you'. The most beautiful sentence, which a woman says to a man of her choice is: 'I am proud of you'.

The man who has had several mistresses in his life becomes an object of attraction for other women, but men do not like the woman in whose life more than one man has existed. When men become old, they feel distressed because they lose the jobs on which they depended. The old woman feels happy, because, from their own point of view, they come to possess all the best things one could desire, a house and a few grand-children.

Good luck from man's point of view means securing a respectable position in the society. But to a woman good luck means to captivate the heart of a man and keep it safe through out her life.

A man always wants to convert the woman of his choice to his own religion and nationality.

For a woman it is as easy to change her religion and nationality for the sake of the man she likes as to change her family name following the marriage."

#### A MASTERPIECE OF CREATION

Irrespective of the question whether or not dissimilarity between man and woman causes the dissimilarity in their

respective rights and responsibilities, dissimilarity itself is one of the most wonderful masterpieces of creation. It is a question which leads one to the recognition of Allah and His Unity. It proves that the system of this world has been most wisely and exquisitely planned. It shows that creation is not a matter of chance. Nature is not a blind force. It is not possible to interpret the world phenomena without recognizing the 'Ultimate Cause'. With a view to preserving the species, the great creative mechanism has brought the reproductive system into existence. Males and females are continuously being produced. As the continuity of the human species depends upon their mutual cooperation, nature has seen to it that the males and females seek coexistence with each other. For that purpose self-interest which is essential to every living being has been converted into sentiments of service, cooperation and tolerance. To make the scheme practical, and to ensure that their bodies and souls fit in each other comfortably, certain physical and spiritual disparities between them have been arranged. These very disparities attract man and woman to each other. If woman had the same physical features, the same temperament and the same habits as man has, it would not have been possible for her to attract man towards her, in the same way as she does now. If man had the same physical and psychological features as woman has, she would not have regarded him as her ideal and would not have done anything to win his heart. Man has been created to dominate the world, and woman has been created to dominate man.

The law of creation has so ordained that both man and woman seek each other and are interested in each other. But their relationship is not of that nature which they have with other possessions; that relationship emerges from selfishness. They want to possess things for their own use, and look on them as the means of their comfort. But, the relationship between man and woman means that each one of them wants the comfort and happiness of the other, and enjoys making sacrifices for the sake of the other.

## A CONNECTION HIGHER THAN PASSION

It is amazing that some individuals cannot differentiate between sexual passion and love. They think that the relation between husband and wife is exclusively based on greed, lust and a sense of exploitation. They hold that this relationship is of the same kind as man has with the things he eats, drinks, wears or rides. These people do not know that in nature, besides those based on self-interest, there exists other relations also. These are the relations from which sacrifice, tolerance and goodwill proceed. These are the relations which demonstrate humanity. Such relations are, to a certain extent, found among animals also, as far as their mates and the young ones are concerned.

These persons think that man always looks at woman, just as a bachelor sometimes looks at a dissolute woman. They believe that only lust can join man and woman together. In fact, the matrimonial union is something higher than physical passion, and its basis is in what has been described by the Qur'an as 'affection and compassion'. The Qur'an says: "*And of His signs is this that He created your mates from yourselves that you might find rest in them, and He put between you affection and compassion*". (Surah ar-Rum, 30 : 21).

What a grave mistake it is to interpret the history of man-woman relationship from the angle of employment and exploitation, or on the basis of a struggle for survival! But still some people do so and advance baseless arguments to support their line of thinking. We are really amazed to see the history of man-woman relationship being explained on the basis of the principle of contradiction, as if man and woman are two divergent social classes which are always in conflict with each other. If it is possible to explain the history of the relations between fathers and children from the angle of employment and exploitation, only then the historical relations of husbands and wives can also be explained from this angle. It is true that man has always been stronger than woman, but the law of creation has so

ordained that instinctively he has not been able to mete out the same unkind treatment to his wife as he has meted out to his slaves, subordinates and occasionally, even to his neighbours.

We do not deny that men have been cruel to women. We are only against the way how this cruelty is explained. Throughout history, men have oppressed women, but they maltreated their children also, despite all the love they have had for them, and despite ignorance, prejudice and custom, and not by way of exploitation. Roots of these kinds of oppressions are those very factors which make man oppress and do injustice to himself; these are: ignorance, bias, traditions and habits, more than selfish cravings.

#### THE DUALITY OF THE FEELINGS OF MAN AND WOMAN WITH REGARD TO EACH OTHER:

Not only are the family relations of man and woman with each other different from their relation to other things, but also their attitude to each other is not similar. In other words, the nature of the relation of man to woman is different from that of woman to man, though they both attract each other, but, unlike the non-living bodies, in this case, the smaller body pulls the larger body to itself. Man has been created as a manifestation of longing, love and pursuit, and woman as a manifestation of attraction and desirability. The feelings of the two are of different but complementary kind. One seeks and the other wishes to be sought after.

Sometime ago, a newspaper published the photograph of a young Russian girl who had committed suicide. This girl left a note in which she said that no man had ever kissed her and so her life had become unbearable.

For a girl it is a matter of great disappointment that no man loves her and nobody has kissed her. But a young boy is not frustrated if no girl has kissed him. He is frustrated only when he is not able to kiss a girl.

Will Durant in the course of his exhaustive discussion,

says that a girl whose only merit is knowledge and high thinking, but who lacks natural charm and semi-conscious cleverness, is not likely to succeed in finding a husband. Sixty per cent of the university educated women remain without a husband.

He says that an eminent woman intellectual complained that nobody was willing to marry her. She used to say: 'Why doesn't anybody love me? I can be better than most of the women. Still, many insignificant women are wanted, but I'm not.'

It may be observed that the sense of frustration of this woman is different from that of any man. She complains as to why nobody loves her.

Man is frustrated only when he cannot find a woman of his choice, or, if he finds her, he cannot win her.

The temperaments of man and woman have been so ordained, that with the definite purpose of making the union between husband and wife firm and deep it may enable both of them to enjoy their life better. In fact, the foundation of the human society and the upbringing of the future generations has been laid on this very union.

A lady psychologist writes: "As a psychologist my biggest interest has been the study of the spirit of men. Some time ago I was given an assignment to investigate the psychological factors of man and woman. I arrived at the following conclusions:

(i) All women are interested in working under the supervision of someone else. They like to work as a subordinate rather than a boss.

(ii) All women want to feel that their existence is effective and is required".

This psychologist expresses her views thus: "I believe that these two spiritual requirements of women proceed from the fact that women are led by emotions and men by reason. It is often observed that women are not only equal to men in intelligence, but sometimes even superior to them. Their only weak point is that they are too emotional. Men's thinking is

always more practical. They judge better; they are better organisers and better directors. The superiority of the spirit of men to that of women is a thing which has been designed by nature itself. Whatever women may do to counter this fact will be of no avail. Women should accept the reality that, as they are too sensitive, they need men's supervision in their lives. The biggest aim of women's life is to 'ensure' her future. Once she achieves it, she says goodbye to many of her activities. She is afraid of taking risks. Fear is the sentiment, to overcome which woman needs man's help. All jobs which require constant thinking are boring to her".

#### A HASTY MOVEMENT

The European movement for the restoration of women's rights was a hasty affair conducted with undue urgency. The reforms being outstanding, scientific consideration was not given to the proposed measures, with the result that they became a conglomeration of good and bad points. No doubt, a series of miseries of women were removed, many rights were granted to them and doors hitherto closed were opened for them by the women's Rights movement, but at the same time the reforms brought, in their wake other misfortunes and miseries, not only to women, but to the whole human society. If undue hurry had not been made, women's rights would have been restored in a better way and there would have been no hue and cry by the intellectuals against their evil effects. Anyhow, it is hoped that better counsels would prevail and future reforms, instead of being emotional, would proceed with knowledge and a sense of understanding. Comments of the intellectuals augur well for the future. It appears that the Westerners are suffering from the after-effects of the same reforms which seem to be exhilarating to their imitators in the East.

#### WILL DURANT'S VIEW

Will Durant, in his book, "Pleasures of Philosophy", has



elaborately discussed the sexual and family questions. We select some of his ideas so that the readers may become acquainted with the course of current thought among the western intellectuals and avoid hasty conclusions.

He says under the heading 'Love'. "The first clear tune of love begins with the coming of puberty. Puberty is a Latin word, meaning the age of hair, that is the age of the appearance of hair on the body of the boys, especially on their chest, which is a matter of pride for them, and on the face, which they regularly shave. The quality and quantity of hair, other things being equal, is related to the power of procreation and genesis. Hair is in its best condition at the peak of virility. This growth of hair, along with the coarseness of voice, is a part of the secondary sex characteristics, appearing in the boy at the time of puberty. As for the girls, at the time of puberty nature makes their bearing and movements so graceful that they attract the attention of onlookers. Their buttocks begin to flatten to facilitate maternity. Their breasts develop and become prominent to suckle a child. Nobody knows exactly what is the cause of the appearance of these secondary sex characteristics. Anyhow, the theory of Professor Starling has lately found many supporters. According to it, the genital cells, at puberty, not only produce spermatozoa and ova, but also secrete a hormone that enters the blood and causes physical, spiritual and other changes. At this age, not only does the body attain a new vigour, but the spirit, conduct and demeanour are also affected in innumerable ways. Romain Rolland says that during the years of life a time comes when many slow physical changes result in further development of a male or a female. The most important of these changes are the appearance of heart-warming boldness and vigour in a male, and the fascinating grace and delicacy in a female. Damoseh says that by nature basically "all men are liars, deceitful, braggarts, hypocrites, cunning and quarrelsome; and all woman are selfish, ostentatious and unfaithful. But there is one thing in the world which is noble and sacred, and that is

the union of these two imperfect beings . . . towards perfection.

The etiquette of mate-seeking in adults consists of an attack by a male to gain a free hand but withdrawal by a female for incitation and deception (of course, there are exceptions). As man, by nature, is war-like and a hunting animal, his action is positive and aggressive. Woman for him is a reward which must be carried off and owned. Mate-seeking is a fight and struggle, and marriage is possession and domination. The existence of substantial chastity in woman serves the interests of procreation, for shy abstinence of a female is helpful to her in choosing her mate. Chastity prevents women from being casual in the choice of her lover, that is the father of her future children. Woman speaks for collective interest and man for individual interest. . . . Woman is more skilful in making courtship, for her desire is not so intense as to make her shut her eyes to reason.

Darwin has observed that in most species a female is not much interested in love-making. Other naturalists, like Lemberzo, Cash and Kraft Ebing are also of the opinion that women are more inclined towards being attractive, receiving the vague and general appreciation of men, and more interested in men paying attention to her real inner desires than in seeking sexual pleasure. Lemberzo, and others say that "the natural basis of woman's love is only a secondary characteristic of her motherhood. All the feelings and sentiments which join woman to man, do not proceed from her physical needs, but derived from her instinct of submission (placing herself under the protection of man). This instinct is meant to meet the requirements of her factual position".

Will Durant in the chapter under the heading, 'Man and Woman', says: "The main function of woman is to serve the cause of the survival of the species, and that of man to serve his wife and children. They may have other functions also, but based on wisdom and expediencies they are subservient to these two basic ones. These are the two basic but semi-unconscious

human objectives, on the realization of which the happiness of humanity depends. Woman, by nature, mostly seeks peace, not war. It appears that in many species the female has no bellicose instinct at all. If it ever resorts to fighting, it does so for the sake of its offspring.

Woman is more patient than man, though man is bolder in facing the risky and critical jobs of life. She has more endurance, and can face the countless minor hardships and irritations of daily life better. Her martial spirit is confined to her appreciation of this spirit in others. She loves soldiers and likes strong and sturdy men. As such she may be influenced by mysterious masochistic tendencies and be victimized by manly strength.

The spirit of appreciating strength and vitality in others sometimes overshadows her economic sense, and occasionally she prefers to marry a brave man. She gladly submits to a man who commands in just and fair ways over others. If women are not so obedient nowadays, as they used to be before, it is because men are now weaker in strength and her own surroundings and is usually limited to her house. She her own surrounding and is usually limited to her house. She is as deep as nature. She is also as limited as her house. Her instinct keeps her attached to old traditions. She is neither mentally nor habitually given to trial. (Some women living in big cities may be an exception). If she resorts to free love, that is not because she wants freedom in that but it is because she has met without disappointments when she is married to a responsible man. If in her youth she sometimes gets enamoured of politics and extends her interest to multifarious human aspects, she usually gives up all such activities after finding a faithful husband, and quickly pulls herself and her husband out of public affairs. She reminds her husband that his sense of intense loyalty should be limited to his home as woman does not require much thinking to know that all reforms begin at home. As she turns a fanciful and vagrant man into a man tied

to his home and children, the survival of mankind depends on her. She is not concerned by nature with laws and governments. Her house and children are the objects of her love. If she is successful in looking after them, she does not care which government comes into power and which government goes out of power. Nature does not care for the laws of the governments. It holds the household and the child dear. If it succeeds in preserving them, it is not interested in the governments, and laughs at those who try to change the basic laws. If today nature appears to be helpless in protecting the household and the child, that is because the woman has since long forgotten the nature. But the failure of the nature is not everlasting. It can always draw upon hundreds of advantages it has in store, whenever there is occasion for it. There are nations and races more numerous than we are, and nature can ensure its absolute and indefinite continuity from among them."

## **EDITOR'S NOTE.**

The extracts, reproduced above from the book entitled "WOMAN AND HER RIGHTS" written by Allamah Murtaza Mutahheri, are self-explanatory and need no comments.

I hope that the logical and scientific presentation of the facts by the learned author in the aforesaid extracts, shall, 'Insha Allah', appeal to all the sensible and unbiassed people of the world irrespective of the fact whether they belong to the East or to the West.

I am also convinced that after the inclusion of the above extracts in this compilation the main objective of producing this book has fully been achieved and now I wind up the whole discussion by quoting a remarkable sentence of the learned author which not only throws light on the status of women in Islam but is also the essence of the entire discussion on this subject. The sentence reads as under :

**"Man has been created to dominate the world and woman has been created to dominate man."**

The domination of woman over man is proved by the sayings of the Holy Prophet (peace be upon him) quoted at the title of this book which reads as under:

**" Paradise lies at the feet of the mothers."**

Since no man is born without a mother, except Hazrat Adam Allahissalam, hence every man on this earth should be under the domination of woman in accordance with the teachings of Islam.

"It may further be noted that not only the mothers but the wives too can dominate over their husbands by loving them for there is nothing in this world that love can't conquer. A western poet says:

**The life you live will soon be past**

**But the things you do for love will last.**

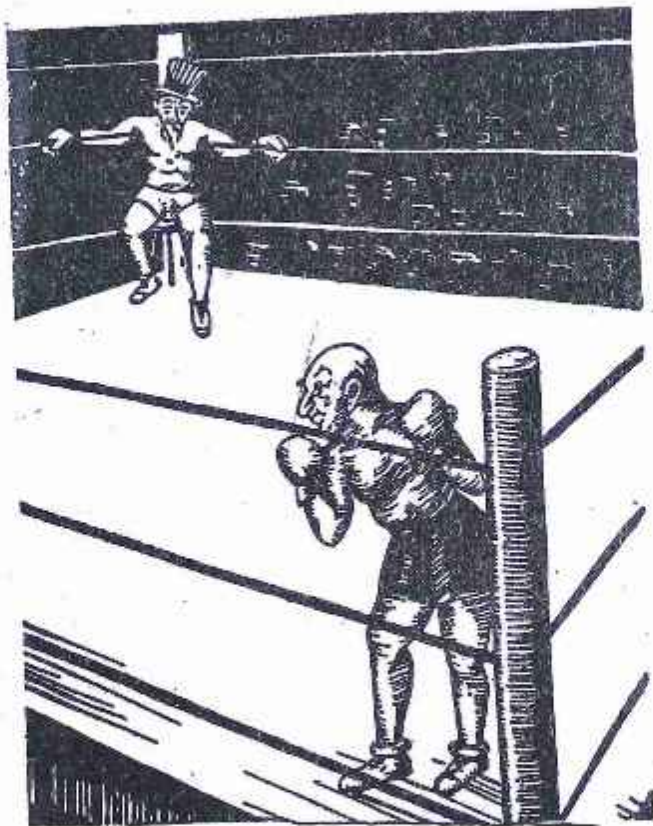
Another English poet has said:

**Love rules the court, the camp, the grove**

**For love is Heaven and Heaven is love.**

In view of these facts, Allamah Murtuza Mutahheri is justified to say that woman was created to dominate man and that is the main factor to determine the status of women in Islam.

AN APPENDIX  
DISINTEGRATION OF  
USA IN OFFING



Uncle Moses: Just a fencing bout ...  
Uncle Sam: Fencing bout hell. This is a fight to a finish.

## DISINTEGRATION OF USA IN OFFING

All the U.S. Presidents, from Trueman to Bill Clinton, have treated the Jews with empathy and catered to every whim of their leaders. The presidents did everything in their power to appease, please and pamper these privileged elite but stopped short of supporting their sinister plan to dismember the United States. Perhaps their (the Presidents) conscience, sense of patriotism and their Christian faith held them back from betraying their own country and religion. Notwithstanding the favours, the Jewish peril has not abated. On the contrary it is assuming more dangerous dimensions day after day. Downsizing America has been on the cards for a very long time, and the Zionist leadership has not given up its efforts to break the United States into smaller units that could be taken care of by the Zionist/Illuminati and dictated terms favourable to the money barons.

### FIRST ATTEMPT TO DIVIDE THE USA

The first attempt to divide the United States had precipitated the American Civil War of 1861-65 between Northern States (known as Union) and Southern (known as Confederate States). Both were financed by the Jews. The Southern states helped by the Jewish financiers wanted to secede on the issue of slavery and their rights. President Abraham Lincoln however smelled a rat and acted resolutely. He eventually managed to unite and save the country from falling apart. Immediately after the Civil War ended, Lincoln was assassinated in 1865 by a fanatic who was a half Jew according to Booth family biographer Stanley Kimmel (The Mad Booths of Meryland).

Otto von Bismarck (a renowned statesman) and Chancellor of Germany at the time, had said "the division of the US into two federations of equal force was decided long before the Civil war by the high financial powers of Europe. These bankers were afraid that the US, if remained as one nation, would attain economical and financial



independence, which would upset their financial domination over the world. The bankers foresaw tremendous booty if they could substitute two feeble democracies indebted to the Jewish financiers instead of one vigorous republic, confident and self-providing. Abraham Lincoln perceived the machinations of the Jewish financiers, the Rothschilds, and decided to eliminate the international bankers by establishing a system of loans, allowing the states to borrow directly from the people without intermediaries by selling state bonds. By so doing he saved the country and the people. According to Bismarck the assassination of Abraham Lincoln was a great disaster for Christendom. Bismarck remarked "I fear the Jewish bankers will soon bring under their control the fabulous wealth of America and will use it to corrupt modern civilization. The Jews will not hesitate to plunge the whole of Christendom into wars and chaos in order that the earth should become the inheritance of Children of Israel."

Since the Jews in recent years acquired a commanding influence over the US Government and captured all the levers of power including the policy making organs, they find themselves in a better position to implement their cherished plan to disintegrate the United States which their elders had visualised for world domination. Today they effectively control the capital and through it, the economy of the country. They monopolies banking and finance, the basic trades and industry besides the press and electronic media. Armament, film and hotel industry is their exclusive preserve. Most of the gambling and prostitution dens are owned by them. Patronising the underworld, the drug Mafia and the Yahoo culture, they have turned the American society upside down. The Jewish influence has eroded all the human and Christian values of life held dear by the simple minded, hardworking, liberal and patriotic Americans.

### THE FRANKLIN PROPHECY

The danger faced by the nation today was foreseen by the founding fathers and the concerned Americans from time

to time. Benjamin Franklin, one of the framers of the American constitution, was the first man to alert the people against the Jewish peril at the Philadelphia Constitution Convention in 1787. His thoughtful words uttered more than two hundred years ago have proved prophetic and his speech has come to be known as "Franklin Prophecy". It reads:

"I fully agree with General Washington, that we must protect this young nation from an insidious influence and impenetration. That menace, gentlemen, is the Jews.

In whatever country Jews have settled in any great number, they have lowered its moral tone; depreciated its commercial integrity; have segregated themselves and have not been assimilated; have sneered at and tried to undermine the Christian religion upon which that nation is founded, by objecting to its restrictions; have built up a state within the state, and when opposed have tried to strangle the country to death financially, as in the case of Spain and Portugal.

For over 1700 years, the Jews have been bewailing their sad fate in that they have been exiled from their homeland, as they call Palestine. But, gentlemen, if the world gives it (Palestine) to them, they would at once find some reason for not returning. Why? Because they are vampires and vampires do not live on vampires. They cannot live only among themselves. They must subsist on Christians and other peoples not of their race.

If you do not exclude them from these United States, in this Constitution, in less than 200 years they will have swarmed here in such great numbers that they will dominate and devour the land and change our form of government, for which we Americans have shed our blood, given our lives, our substance and jeopardized our liberty.

If you do not exclude them, in less than 200 years our descendants will be working in the fields to furnish them substance, while they will be in the counting houses rubbing their hands. I warn you, gentlemen, if you do not exclude Jews for all time, your children will curse you in your graves.

Jews, gentlemen, are Asiatics, let them be born where they will or how many generations they are away from Asia, they will never be otherwise. Their ideas do not conform to an American's. and will not even though they live among us

ten generations. A leopard cannot change its spots. Jews are Asiatics, are a menace to this country if permitted entrance, and should be excluded by this Constitutional Convention"

Alarmed by the dangerous designs of the Jews and with a view to alert the American public against the Jewish conspiracy, an American industrialist Henry Ford I, founder of the Ford Motor Company published a book titled "The International Jew" in 1920, exposing the machinations of the Jews in the light of their "Protocols" - the Magna Charta of the world Jewry. The book caused - quite a furore in America and the Jews violently reacted against Mr. Ford's daring. Later Mr. Ford, in an interview published in the 'New York World' on 17th February, 1921, said, "The only statement I care to make about the Protocols is that they fit in with what is going on ..... They have fitted the world situation upto this time. They fit it now."

To check this evil Henry Ford I had suggested, 'Get hold of 50 of the wealthiest Jewish financiers, the men who are interested in making wars for their own profit. Control them, and you will put an end to it all'. (Cleveland News 20th September 1923).

Henry Klein, a famous Jewish Lawyer of New York, writes in his book titled 'Zionism Rules the World' (1948), - "The United Nations is Zionism. It is the Super Government mentioned many times in the *PROTOCOLS OF THE LEARNED ELDERS OF ZION*, promulgated between 1897 and 1905."

In addition to the United Nations, innumerable organizations and Secret Societies are also working for the promotion of Zionism. Their method of operation is so modern and scientific that many intelligent persons from every walk of life are attracted to join them.

One of those secret organisation is "Freemasonry" which is 100 percent a product of Jewish brain. All the members of this secret society are, consciously or unconsciously, working for the establishment of a Universal Jewish Government.

Jean Izoulet, a permanent member of the 'Jewish Israelite Alliance Universale, 'in' Paris!a Capitalace Des Relgeons,'

a French magazine, published from Paris, writes in 1931.

"The pith of the last century is that 300 wealthy Jews, who are office-bearers of Freemasonry Lodges, are ruling over the entire world."

Recently a distinguished American Senator William Fulbright has said "The great majority of the Senate of the United States is completely in support of Israel, anything Israel wants. Israel controls the Senate".

As regards Israel's hold on the U.S. Congress and the Government, former Congressman Paul Findley writes in his famous book, "They Dare to Speak Out":

"Over the years the pro-Israel lobby has thoroughly penetrated the nation's governmental system and the organization that has made the deepest impact is the American Israel Public Affairs Committee (AIPAC), to whom even the President of the U.S. turns when he has any vexing political problem. It is no overstatement to say that AIPAC has effectively gained control of virtually all of Capitol Hill's actions on the Middle East policy. Almost without exception, House and Senate members do its bidding, because most of them consider AIPAC to be the direct Capitol Hill representative of a political force that can make or break their chances at election time."

In spite of repeated warnings by some highly devoted and patriotic Americans, successive US Governments, all of them subservient to the war-mongering Jewish lobby, have kept the peace loving people of America involved in confrontations, conflicts and wars across the globe. With the ascendancy of the Jews in US politics and their hold on power, the US government's attitude towards other nations of the world has become belligerent, arrogant and chauvinistic. The government is playing a hegemonic role.

The world has taken note of the US Secretary of State \*Madeleine Albright's bluster at the Ohio's "town meeting" called to build public support for a military strike against Iraq. The Secretary declared, "We are the greatest country in the world. What we are doing is serving the role of the indispensable nation, to see what we can do to make the world safer for our children and grand children, and for

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\*Madeleine Albright is a Jewess by birth.

those people around the world who follow the rules. We are the indispensable nation. We stand tall. We see further into the future". Albright's assertions reflect Washington's hegemonic role.

The American people, peace loving by nature, however, do not share such bravado, bombast and boasting. The audience at the "Ohio town meeting" comprising 6000 university students, scholars and other citizens reacted against the government's Iraq policy by raising slogans like "WE DON'T WANT YOUR RACIST WAR". Some questioned America's moral right to bomb Iraq. The US Government doesn't realize that the people of America are always reluctant to get into foreign wars, prefer neutrality and loath shedding of blood, even the enemy's.

### WHO ARE THE ILLUMINATI?

It's a remarkable concurrence of events that while the year 1776 witnessed the Declaration of Independence in America, an Order of Illuminati was formed in Europe the same year, dedicated to a counter ideal of the US: total world domination and the establishment of a "NOVUS ORDO SECLORUM" (New World Order).

### FOUNDATION OF THE ILLUMINATI (1776)

Out of Germany was hatched a diabolical plot which has deceived untold millions, and which at this present time threatens to destroy western civilization.

The order of the Illuminati was founded on May 1, 1776, by Dr. Adam Weishaupt, professor of Canon Law at Ingolstadt University, Bavaria. Weishaupt (born a Jew and a convert to Catholicism) was a former Jesuit priest who broke with that Order to form his own organisation. Weishaupt and his followers considered themselves to be the cream of the intelligentsia the select of the elect and the only people with the mental capacity, the insight and understanding to govern the world and bring it peace. Their avowed purpose and the goal was the establishment of a 'Novus Ordo Seclorum' or New World Order.

The name Illuminati is derived from the word Lucifer, which means the Bearer of the Light or a being of extraordinary brilliance (Isaiah 14.12).

Sir Walter Scott, in the second volume of the Life of Napoleon Buonaparte, points out that the events leading up to the French Revolution were all created by the Money Barons - the Illuminati whose agents then led the mob in implementing the famous Reign of Terror. The initiates who made up the outer rings (of the Order) were told that the great purpose of the Illuminati was "to make of the human race, without any distinction of nation, condition, or profession, one good and happy family".

All initiates were required to take an oath to bind themselves "to perpetual silence and unshakable loyalty and submission to the Order, in the person of my superiors; here making faithful and complete surrender of my private judgment, my own will, and every narrow-minded employment of my own power and am ready to serve it with my fortune, my honor and my blood"... (John Robinson, "Proofs of A Conspiracy," 1797, p. 71).

Only at this stage (when he reached the inner circle) was he finally allowed to see the ultimate aims of the Order. (1) The abolition of all ordered governments; (2) Abolition of private property; (3) Abolition of inheritance; (4) Abolition of patriotism; (5) Abolition of all religions, (6) Abolition of family (i.e. morality, marriage, and the proper education of children); and (7) The creation of a New World Order or World Government.

Naturally, all members were never allowed to see the true goals of the Order. They were assured that the sole purpose for the society was to assure "the happiness of the human race...."

"The Protestant princes and rulers of Germany were pleased with Weishaupt's plan to destroy the Catholic Church, and they sought to join the Order. These men brought with them control of the Masonic Order, into which they initiated Weishaupt and his co-conspirators in 1777."

"On July 16, 1782, at the Congress of Wilhelmsbad, an alliance between Illuminism and Freemasonry was finally sealed. This pact joined together all the leading secret

societies of the day and united not less than three million members all over the world. (F.R.pp. 40-54)".

The question may well be asked "How can it be proved that these secret meetings were held?" and "If they were held how is it possible to prove what matters were discussed at such meetings?" The answer is simple. The devilish plot was made known by 'An Act of God'.

### AN ACT OF GOD

A German author named Zwack put Weishaupt's revised version of the age-old conspiracy into book form and named it "Einige Original Scripten." In 1784 a copy of this document was sent to the Illuminists Weishaupt had delegated to foment the French revolution. The courier was struck dead by lightning as he rode through Ratisbon on his way from Frankfurt to Paris. The Police found the subversive documents on his body and turned them over to the proper government authorities.

After careful study of the plot the Bavarian Government ordered the police to raid Weishaupt's newly organized lodges of the Grand Orient and the homes of some of his most influential associates, including the castle of Baron Bassus-in-Sandersdorf. Additional evidence thus obtained convinced the authorities the documents were a genuine copy of a conspiracy by which the Synagogue of Satan, who controlled the Illuminati AT THE TOP, planned to use wars and revolutions to bring about the establishment of one kind or another of a One World Government, the powers of which they intended to usurp as soon as it was established.

In 1785, the Bavarian Government outlawed the Illuminati and closed the lodges of the Grand Orient. In 1786, they published the details of the conspiracy. The English title is "The Original Writings of The Order and Sect of The Illuminati." Copies of the conspiracy were sent to the heads of church and state. The power of the Illuminati was so great that this warning was ignored, as were the warnings Christ had given, the world " (pp.XI-XII, 'Pawns In the Game')

## ILLUMINATI PLAN FOR WORLD DOMINATION (1871)

Lest anyone be inclined to doubt the connection between the plans drawn up by the Illuminati in the nineteenth century and the chain reaction of wars in the twentieth, I submit the following passage in Mr. Griffin's *Descent Into Slavery?* for scrutiny:

Having consolidated their financial grip on most of the European nations by the middle of the last century, the International Bankers worked feverishly to extend their sphere of influence to the ends of the earth....

In the decades that followed it became apparent that, in order to achieve their goal of world domination, they would have to instigate a series of world wars which would result in the leveling of the old world order in preparation for the construction of the New World Order. This plan was outlined in graphic detail by Albert Pike, the Sovereign Grand Commander of the Ancient and Accepted Scottish Rite of Freemasonry and the top Illuminist in America, in a letter to Giuseppe Mazzini dated August 15, 1871. Pike stated that the first world war was to be fomented in order to destroy Czarist Russia - and to place that vast land under the direct control of Illuminati agents. Russia was then to be used as a "bogy man" to further the aims of the Illuminati worldwide.

World War II was to be fomented through manipulation of the differences that existed between the German Nationalists and the Political Zionists. This was to result in an expansion of Russian influence and the establishment of the state of Israel in Palestine.

The Third War was planned to result from the differences stirred up by Illuminati agents between the Zionists and the Arabs. The conflict was planned to spread worldwide. The Illuminati, said the letter, planned to 'unleash the Nihilists and Atheists' and provoke a formidable social cataclysm which in all its horror will show clearly to the nations the effect of absolute atheism, origin of savagery and of the most bloody of turmoil. Then everywhere, the citizens, obliged to defend themselves



against the world minority of revolutionaries, will exterminate those destroyers of civilization, and the multitude, disillusioned with Christianity, whose deistic spirits will from that moment be without compass [direction], anxious for an ideal, but without knowing where to render its adoration, will receive the true light through the universal manifestation of the pure doctrine of Lucifer, brought finally out in the public view, a manifestation which will follow the destruction of Christianity and atheism, both conquered and exterminated at the same time (DS?, pp-38-9).

To give the reader an indication of Pike's theological and philosophical "principles", I give below an extract from his most well-known work, *Morals and Dogma* (1871), and an extract from his instructions to the 23 Supreme Councils of the world (cited in FR, pp.69-70) on Bastille Day, 1889:

"Force regulated or irregulated, is not only wasted in the void like that of gunpowder burned in the open air, and steam unconfined by science; but striking in the dark, and its blows meeting only the air, they recoil and bruise itself. It is destruction and ruin...not growth and progress...

The blind force of the people is a Force that must be economized, and also managed,...it must be regulated by intellect.

To attack the citadels built up on all sides against the human race by superstitions, despotisms, and prejudices, the force must have a brain and a law. Then its deeds of daring produce permanent results, and there is real progress. Then there are sublime conquests....When all Forces are combined, and guided by the Intellect [the Illuminated ones!], and regulated by the Rule of Right, and Justice, and of combined and systematic movement and effort, the great revolution prepared for by the ages will begin to march...It is because Force is ill regulated, that revolutions prove failures". (*Morals and Dogma*, pp.1-2).

## THE THEOLOGICAL DOGMA OF THE ILLUMINATI

"That which we say to the crowd is: We worship a God, but it is the God one adores without superstitions," To you, Sovereign Grand Instructors General, we say this, that you may repeat it to the Brethren of the 32nd, 31st and 30th degrees: The Masonic religion should be, by all of us initiates of the high degrees, maintained in the purity of the Luciferian doctrine.

Yes, Lucifer is God, and unfortunately Adonay is also God. For the eternal law there is no light without shade, no beauty without ugliness, no white without black, for the absolute can only exist as two Gods: darkness being necessary for light to serve as its foil, as the pedestal is necessary to the statue, and the brake to the locomotive.

The doctrine of Satanism is heresy; and the true and pure philosophic religion is the belief of Lucifer, the equal of Adonay; but Lucifer, God of Light and God of Good is struggling for humanity against Adonay, the God of Darkness and Evil." (*Le Femme et l'enfant dans la Franc-Maçonnerie Universelle*, by A.C.De La Rive, p. 588, and Lady Queen-borough, *Occult Theocracy*, pp. 220-1, FR, pp. 69-70).



"Insignia of the Illuminati, placed on the American one dollar bill by the Roosevelt Administration in the nineteen thirties. This insignia was adopted by Weishaupt at the time he founded the Order of the Illuminati on May 1, 1776. It was that event that is memorialized by the "MDCCLXXVI" at the base of the pyramid and not the date of the signing of the Declaration of Independence, as the uniformed have supposed. This insignia acquired Masonic significance only after the merger of that Order with the Order of the Illuminati at the Congress of Wilhelmsbad, in 1782." (P 4, 'The New World Order & The Throne of the Anti-Christ' edited by Robert O' Driscoll and Margarita Ivanoff-Dubrowsky, published in Canada on 19 February, 1993).

"The significance of the design is as follows: the pyramid represents the conspiracy for destruction of the Catholic (Universal Christian) Church, and establishment of a "One World," or UN dictatorship, the "secret" of the Order; the eye radiating in all directions, is the "all-spying eye" that symbolizes the terroristic, Gestapo-like, espionage agency that Weishaupt set up under the name of "Insinuating Brethren," to guard the "secret" of the Order and to terrorize the populace into acceptance of its rule. This "Ogpu" had its first workout in the Reign of Terror of the French Revolution, which it was instrumental in organizing. It is a source of amazement that the electorate tolerates the continuance of use of this insignia as part of the Great Seal of the U.S."

"ANNUIT COEPTIS" means "our enterprise (conspiracy) has been crowned with success. 'Below, "NOVUS ORDO SECLORUM" explains the nature of the enterprise: and it means "a New Social Order", or "New Deal."

"In fact this seal proclaims to the One Worlders that the entire power of the US government is now controlled by the Illuminati's agentur and is persuaded or forced to adopt policies which further the secret plans of the conspirators to undermine and destroy it together with the remaining governments of the so-called 'Free World.' ALL existing religions, etc., etc., so that the Synagogue of Satan will be able to usurp the powers of the first world government to be established and then impose a Luciferian totalitarian dictatorship upon what remains of the Human Race.\*"

*\*Page XII, 'Pawns In The Game' by William Guy Carr.*

## MODUS OPERANDI FOR WORLD DOMINATION: URBAN RENEWAL & THEATRES OF WAR

In what Mr. Griffin writes below, we see very clearly the Hegelian principles of thesis, antithesis, and synthesis.

The methods used by the International Bankers in their bid to enslave mankind under the shackles of a totalitarian One World Government may be categorized as 'urban renewal' projects which take place in theatres of war.

The basic principle of 'urban renewal' is easy to understand. It involves the leveling of an area that has been condemned by the authorities, and the construction of a new development to take its place.

If a 'developer' is to make a financial killing on an urban renewal project, it is necessary for him to get the authorities to condemn the property in a given area. He then waits until the area deteriorates still further, and the value of the property drops so low that the owners are willing to unload their holdings for a fraction of their real worth just to get them off their hands.

In a local community urban renewal program, the 'leveling' job is carried out by a demolition crew employing bulldozers, wrecking balls, pneumatic hammers and, occasionally, explosives.

From the ruins of the blighted area arises a gleaming new, modern development that is extremely profitable for the backstage manipulators who own a big 'piece of the action.'

On the International level, 'urban renewal' projects involve the destruction of the 'old order' in a variety of countries, to prepare the way for the New World Order.

To make a killing on 'urban renewal' projects internationally, it is necessary for the 'developers' to send in demolition crews at no cost to themselves, and have them level the prime portions of the target areas, so that these may be picked up inexpensively when the countries are defeated and inundated with war debts.

Internationally, these demolition 'jobs' are engineered and brought to fruition by means of war. The programs

are carried out by the use of bombs, shells, high explosives and other modern 'tools'. The international 'developers' then step in to seize control of the blighted areas for a pitance, and launch massive redevelopment projects without having paid a cent for the use of the demolition crews. The profits on such international projects are so astronomical that they boggle the mind!

The highly-financed and immensely-profitable 'urban renewal' projects that have taken place on the international scene since the beginning of this century have been staged in theatres of war. Over the last eighty years 'theatres of war' have existed in Europe, Russia, North and Central Africa, the Middle East, Asia and in the Pacific. (DS? pp.53- 4).

In the discussion above Des Griffin has referred to mass destruction in war zones and the urban renewal thereafter is taken up by the international developers, that is the Illuminati, who are in fact international bankers and financiers. It may be added that the second advantage to the Illuminati, the warmongers, is refurbishment of their armament industry which they monopolise all over the world. By supplying arms to both the warring parties, they make fabulous profits. This economic warfare has turned the Illuminati dream into the present day nightmare. A recent Associated Press of America (APA) news report published in the Gulf News of Dubai, UAE, dated August 12, 1993 said "In a widening stream that keeps assembly lines rolling from Omsk (Russia) to Oklahoma (USA) weapons exporters have shipped or agreed to ship more than \$ 50 billion in heavy armaments to the region (Middle East) in the three years since Iraq invaded Kuwait, new calculations show".

The third and by far the most important advantage the Illuminati conspire to draw from war-mongering, is what the Protocols of the Elders of Zion had set their sight on in protocol No.1, paras 24 and 26, reproduced below:-

## PROTOCOLS

"24. Our State, marching along the path of peaceful conquest, has the right TO REPLACE THE HORRORS OF

WAR BY LESS NOTICEABLE AND MORE SATISFACTORY SENTENCES OF DEATH, necessary to maintain the terror which tends to produce blind submission. Just but merciless severity is the greatest factor of strength in the State: not only for the sake of gain but also in the name of duty, for the sake of victory, we must keep to the programme of violence and make-believe. The doctrine of squaring accounts is precisely as strong as the means of which it makes use. Therefore it is not so much by the means themselves than by the doctrine of severity that we shall triumph and bring all governments into subjection to our super government. It is enough for them to know that we are too merciless for all disobedience to cease."

"26. In all corners of the earth the words "Liberty, Equality, Fraternity" brought to our ranks, thanks to our blind agents, whole legions who bore our banners with enthusiasm. And all the time these words were canker-worms at work boring into the well-being of the goyim, PUTTING AN END EVERYWHERE TO PEACE, QUIET, SOLIDARITY AND DESTROYING ALL THE FOUNDATIONS OF THE GOYA-STATE. As you will see later, this helped us to our triumph: it gave us the possibility, among other things, of getting into our hands the master card - the destruction of the privileges, or in other words of the very existence of the aristocracy of the goyim, that class which was the only defence peoples and countries had against us. On the ruins of the eternal and genealogical aristocracy of the goyim we have set up the aristocracy of our educated class headed by the aristocracy of money. The qualifications for this aristocracy we have established in wealth, which is dependent upon us, and in knowledge, for which our learned elders provide the motive force."

Now I reproduce below a few excerpts from the book "The Talmud Unmasked" written by Rev. I.B. Pranaitis which corroborate in part the above referred Protocols.

In Zohar (1.25a) it says:

"The people of the Earth are idolaters, and it has been written about them: LET THEM BE WIPED OFF THE FACE OF THE EARTH. Destroy the memory of the

Amalekites. They are with us still in this Fourth Captivity, namely the Princes [of Rome]....who are really Amalekites". (P 80)

In Sepher or Israel (177b) it says:

"TAKE THE LIFE OF THE KLIPHOTH AND KILL THEM, and you will please God the same as one who offers incense to Him." (P 82)

And in Lalkut Sinoni (245c.n.772) it says:

"EVERYONE WHO SHEDS THE BLOOD OF THE IMPIOUS IS AS ACCEPTABLE TO GOD AS HE WHO OFFERS A SACRIFICE TO GOD". (P 83)

This is evident that the authors of the Protocols were not only inspired but were, in fact, acting on the teaching of the Talmud. In the light of the above references, it is now conclusively proved that the Protocols that came to surface in 1906 were a blueprint prepared by the Elders of the Zion to conquer the world by dividing mankind into factions and annihilate them one by one to establish the Illuminati's suzerainty and despotic rule of Satanic forces on the basis of the teachings contained in the Talmud.

A comparative study of the Talmud and the Protocols of the Elders of Zion reveals that the majority of precepts contained in the Protocols are in line with the religious edicts of Talmud, the so called commentary on 'Torah'. This identity between the two is a proof, if a proof is required, to confirm that the Protocols are a genuine and authentic document. To claim that this document was fabricated to malign the Jewish/Illuminati holds no water and cannot confuse or misguide the people.

I would like to point out here that the contents of the Talmud, reproduced by Rev. I.B. Pranaitis in his most authentic work 'The Talmud Unmasked', confirm that it is the brain child of the devotees of Satan, later named by Dr. Adam Weishaupt as Illuminati, the present day protagonists of the CONTINUING LUCIFERIAN CONSPIRACY. Their strategy is to wage a relentless economic warfare to enslave the entire mankind and ultimately conquer the world by peaceful means.



## DEBT A MENACE?

"There is a loud cry from many people, especially from social reformers of many kinds, about the rising debt of our Government. May we ask, is this situation of the Government having a debt of 375 billion dollars a disadvantage to the country?

We are sure that there is a wide-spread misunderstanding in this matter. Debt can ruin a business and also a nation. In the case of the U.S. national debt the people as tax payers have to pay the bill in form of appr. 6-1/2 billion dollars of interest every year as long as the debt is in existence.

The same people who scoff at the government's debt fail to see the debt of business enterprises. Business has to pay an annual interest of not less than 150 billion upon its debt. The people pay this 150 billion in the prices of the commodities to business.

There is another debt where both the debtor and creditor are the same person which amounts to about 50 billion dollars of interest are also collected in the prices of commodities and services.

What we want to emphasize is this: Debt ordinarily is not a menace to a business or a nation. It is the Interest the people have to pay for it that makes debt a menace.

A debt without payment of interest loses its dreadfulness and changes from a menace into a benefit for the debtor.

If credit is interest-free, debt of the government would cease to be a menace. The government could then have a debt of many thousand billion dollars without a tax burden to the tax payers. All credit to governments and businesses is then returned as depreciation without interest. This is a moral, justifiable and human economic condition.\*\*

\* Reproduced from an article published in 1956 in the Magazine "The Answer", a Free-Economy Publication, California, USA.

## DISINTEGRATION OF USSR

The present day directors of the New World Order, the international money barons, pick up stooges of their choice in the targeted country and use them to destabilise that country and, if need be, to disintegrate it. Recently they found in Mikhail Gorbachov, General Secretary of the Soviet Communist Party (CPSU) and later Soviet President, such a person who agreed to preach the Illuminati doctrine of market economy, wide ranging economic reforms and economic restructuring. Gorbachov called this openness "Glasnost" and restructuring "Prestroika". He radically changed the style of Soviet system of government. He wrote a book named "prestroika" and was awarded the Nobel Peace Prize in 1990. Transition from years old central planning to open market economy, created confusion and chaos in the country. Gorbachov tried to pacify the people but failed. There was an attempted coup against his Government. The angered states finally decided to come out of the Union and fifteen of them declared independence. A former superpower collapsed like a house of cards. All this happened in the name of freedom, democracy and need for higher standard of living. After the removal of price control, there was shortage of food and consumer goods. The restructuring of commerce, industry and military sectors, fuelled protests. In the resultant chaos the Jewish flagship IMF (International Monetary Fund) entered the beleaguered country with a package of large loan in August 1992, and a month later in September, the USA offered one billion dollar in food aid.

The Jewish conspiracy to disintegrate the Soviet Union was confirmed by the first Prime Minister of Israel David Ben Gurion, who said in an interview published in the American magazine "Life" on 16th January 1962:

"I can visualise the world as it would be in 25 years from now, that is 1987; the cold war would come to an end in 1987; the masses and the classes in the Soviet Union will exert so much pressure for a higher standard of living that the Soviet Union will collapse".

Was Ben Gurion a prophet who could predict the shape of things to come after 25 years? The fact is that it was a

well planned Jewish conspiracy and was discreetly carried out.

There was a great deal of excitement in the US over the dis-integration of Soviet Union. The people were told their enemy No. 1 was vanquished. A new dawn of peace and prosperity had emerged. Terms like the New World Order and the Sole Superpower came into circulation giving the impression that the USA was now set to rule the world unchallenged.

### **CAMPAIGN AGAINST THE MUSLIM COUNTRIES**

Before the euphoria died down, the wily Jewish lobby found another enemy in Islam to keep the Americans emotionally involved. The Jewish owned mass media unleashed a vicious campaign against the Muslim countries and singled out Iraq, Iran and Libya, accusing them of fundamentalist, terrorist and rogue states. Soon after the demise of communism in Russia, the US Government was goaded by the Jewish lobby to invade Iraq with the deadliest weapons of mass destruction. Iraq was considered a threat to the security of Israel. The adventure failed to dislodge Saddam Hussain, the popular Iraqi president. The US again threatened to bomb Iraq in March 1998 for its refusal to allow UN monitors to inspect the sites suspected of producing weapons of mass destruction. This time the US failed to muster world support. Majority of nations including three of the five permanent members of the UN Security Council, among them China, Russia and France, did not support aggression against Iraq. Even the US Arab friends this time refused to allow the US forces the use of their territory against an Arab neighbour.

### **GROWING HOLD OF THE ZIONISTS OVER THE U.S. ADMINISTRATION**

The growing hold of the Zionist lobby over the US administration and increased pampering of Israel has turned America into a bully terrorising smaller countries around the world. The resurgence of the United States and its rise

to that of the sole superpower, is being viewed by much of the world with anxiety and irritation. The German news magazine 'Spiegel' recently wrote, "Never before in modern history has a country dominated the earth so totally as the United States does today. American idols and icons are shaping the world from Kathmandu to Kinshasha, from Cairo to Caracas. Globalisation now wears a "Made in USA" label. Washington seems to have abandoned its self doubts from the Vietnam trauma, and is flexing its muscles obtrusively. The arrogant behaviour of the US administration is not acceptable to the international community, and countries, large and small are reacting by snubbing the US high handed policies".

Consequently there is a spirit of defiance developing in the world to counter the US unprincipled policies. Recently the South African president Nelson Mandela on his visit to Libya ridiculed and rebuffed Washington's attempt to impose its dictatorial views on other states. "How can they have the arrogance to dictate to us where we should go or which countries should be our friends? Qaddafi is my friend. He supported us when we were alone, and when those who tried to prevent my visit here today were our enemies. They have no morals. We cannot accept that a state assumes the role of the world's policeman."

The fifteen nation European Union has been outraged by the US efforts to impose unilateral sanctions on countries that trade with Washington's self declared pariah states. The European officials consider US laws that debar trading with Cuba, Libya and Iran as intolerable forms of American imperialism because they seek to extend the reach of US laws to foreign nations. Europe is also allergic to the dominating role of the US dollar. The European Union's drive to create a single continental currency is also motivated by the desire to develop a counterweight to dollar.

### **THE DEADLIEST ENEMIES OF A NATION**

No country can claim to be invincible on the basis of its military might alone. "Even victors are by victories undone"

as John Dryden the English poet had said long ago. Great empires have disappeared in the black hole of history. There is no threat bigger than that posed by the internal enemy. The great American philosopher William James has said "The deadliest enemies of nations are not their foreign foes; they always dwell within their own borders."

And who are these deadliest enemies dwelling within the US borders. Obviously the Zionist/Illuminati, the money barons, the privileged elite, who rule the US and aspire to rule the world with the help of American people and their resources. BUT AMERICA IS TOO BIG A COUNTRY TO CONTROL INDEFINITELY. IF THE GIANT WAKES UP, IT MIGHT SMASH ALL THE JEWISH PLANS AND PROJECTION. SO THE MONOLITH MUST BE BROKEN INTO SEVERAL SMALL UNITS TO FACILITATE MANAGEMENT.

ONE HAS TO KEEP IN MIND THE JEWISH FAITH EMBODIED IN THEIR RELIGIOUS SCRIPTURE, THE TALMUD, AND THE 'PROTOCOLS OF THE ELDERS OF ZION', A POLITICAL MANIFESTO OF THE ZIONISTS. BOTH THE DOCUMENTS ENJOIN UPON THE JEWS AS AN OBLIGATION TO DESTROY ALL THE GOYIMS (NON-JEWS) STATES AND ALL THE GREAT RELIGIONS IN ORDER TO RULE THE WORLD. They have already dismembered the Soviet Union, fortified Israel and have laid the siege of the oil-rich Muslim countries of the Arab Gulf. Emboldened and confident, they can now turn to USA for the final round.

### SECESSION FEVER AND THE USA?

Work on the demolition project appears to have begun in right earnest. An article in the daily 'Baltimore Sun' captioned "Secession fever and the United States" has set the ball rolling. Jointly written by Thomas H. Nyler, professor emeritus of economics and William H. Willimon, dean of the Chapel at Duke University, the article comments:

"Brilliant though the drafters of the American constitution may have been, they could not have anticipated

the size and diversity of the United States today. We have created an unworkable meganation that defies central management and control. The time has come to begin planning the national downsizing of American States such as Alaska, Hawaii, Oregon and Vermont, should be allowed to secede. Big cities like New York and Los Angeles should have the right to break up or become independent city states". The article concludes:

"If Palestine could be divided into a Jewish state and an Arab state, why can't African, Hispanic and Native American states be carved out of "the United States? Just as a nation or a state has the right to form, so too does it have a right to disband, sub-divide itself or secede from a larger Unit."

Although there is absolutely no sign of secession fever in the United States, the Zionist owned media has begun planting contumacious ideas in public mind to confuse and incite people to break away from the Centre.

### TYRANNY OF USURY

Protocol No.20, Paras 30, 31 & 32

"30. What also indeed is, in substance, a loan especially a foreign loan? A loan is-an issue of government bill of exchange containing a percentage obligation commensurate to the sum of the loan capital. If the loan bears a charge of 5 per cent., then in twenty years the State vainly pays away in interest a sum equal to the borrowed, in forty it is paying a double sum, in sixty- treble, and all the while the debt remains as unpaid debt.

31. From this calculation it is obvious that with any form of taxation per head the State is baling out the last coppers of the poor taxpayers in order to settle accounts with wealthy foreigners, from whom it has borrowed money instead of collecting these coppers for its own needs without the additional interest.

32. So long as loans were internal the goyim only shuffled their money from the pockets of the poor to those of the rich, but when we bought up the necessary person in order to transfer loans into the external sphere all the wealth of States flowed into our cash-boxes and all the goyim began to pay us the tribute of subjects."

A careful analysis of the salient points of the above Protocol, clearly focuses on the net result of the financial devices and practices - "all the wealth of States flowed into our cash-boxes and all the goyim began to pay us the tribute of subjects." However, it may be noted that the above Protocol apparently seeks to promise the ultimate victory of Zionism and the subjugation of the non-Jewish world, but it becomes quite evident that Zionism is used to promote the evil designs of its real authors, the Illuminati as devotees of the Lucifer (Satan), whose real mission is to destroy all established revealed religions - Judaism, Christianity and Islam and establish the Luciferian Creed, the rule of the Devil, all over the world, with the help of their agentur.

### REMEDIES AND SOLUTIONS

Great leaders and reformers from Jesus Christ, who was crucified by the Jews, to the present day, have not only identified the Jewish conspiracy but also suggested solutions to deal with it. The well known Canadian scholar William Guy Carr, inspired by the teachings of the Holy Bible, writes in his book "Pawns in the Game":

"He (Christ) identified the Money Changers (bankers), the Scribes and the Pharisees as the 'Illuminati' of his days. What so many people seem to forget is the fact that Christ came on earth to release us from the bonds of Satan with which we were being bound tighter and tighter as the years rolled by. CHRIST GAVE US THE SOLUTION TO OUR PROBLEM WHEN HE TOLD US WE MUST GO FORTH AND TEACH THE TRUTH REGARDING THIS CONSPIRACY (JOHN 8:31:59) TO ALL PEOPLE OF ALL NATIONS. He promised that if we did this, knowledge of the truth would set us free (Matt 28:19). THE LUCIFERIAN CONSPIRACY HAS DEVELOPED UNTIL IT IS IN ITS SEMI FINAL STAGE (MATT 24:15:34), SIMPLY BECAUSE WE HAVE FAILED TO PUT THE MANDATE CHRIST GAVE US INTO EFFECT"

Solution by Martin Luther (1483-1546), one of the giants of history, an outstanding theologian and founder of the Protestant Church, focussed on the character and

characteristics of the Jews, and suggested:

"The sun never did shine on a more blood-thirsty and revengeful people as they (the Jews) who imagine to be the people of God, and who desire to and think they must murder and crush the heathen .... Their breath stinks for the gold and silver of the heathen, since no people under the sun always have been, still are, and always will remain more avaricious than they, as can be noticed from their cursed usury. They also find comfort in believing that "when Messiah comes, He shall take all the gold and silver in the world and distribute it among the Jews." ... Therefore know, my dear Christians, that next to Devil, you have no more bitter, more poisonous, more vehement an enemy than a real Jew, who earnestly desires to be a Jew."

"A person who does not know the Devil, might wonder why they are so at enmity with the Christians above all others, for which they have no reason, since we only do good to them. They live among us in our homes, under our protection, use land and highways, market and streets. Princes and governments sit by, snore and have their maws open, let the Jews take from their purse and chest, steal and rob whatever they will. That is, they permit themselves and their subjects to be abused and sucked dry and reduced to beggars with their own money, through the usury of the Jews. For the Jews, as foreigners, certainly should have nothing from us, and what they have certainly must be ours. They do not work, do not earn anything from us, neither do we donate or give it to them. Yet they have our money and goods and are lords in our land where they are supposed to be in exile." ..... "Now what are we going to do with these rejected, condemned Jewish people. Let us apply the ordinary wisdom of other nations like France, Spain, Bohemia, etc., who made them give an account of what they had stolen through usury, and divided it evenly, but expelled them from their country. For as heard before, God's wrath is so great overthem, that through soft mercy they only become more wicked, through hard treatment, however only a little better. Therefore, away with them "

(Excerpts from the book "Anti-Zion, compiled by William Grimstad, pages 86 to 89).



## PROPOSAL FOR THE REPEAL OF FEDERAL RESERVE ACT.

On the ongoing economic warfare against the people of America, one of the reputed American authors Des Griffin has exposed how the money barons manipulated to capture American finance and economy. Des Griffin has written in his book "Descent Into Slavery" as under:

"Digging deep into their bag of deceitful practices, the international bankers pulled off their greatest coup to date - the creation of the privately owned Federal Reserve System, which placed control of the finances of the United States securely in the hands of the power crazed money monopolists. Paul Warburg became the Fed's first Chairman. Des Griffin further adds: "Through their front men C. Mandell House, the 'mysterious' son of one of Rothschilds' agents in the South; Jacob Schiff, the top Rothschild front in the United States, and Bernard Barach, Jewish Wall St. speculator, the Money Monopolists selected Wilson and financed his campaign for the presidency of the United States in 1912.....

Through their puppet president, the Illuminati were able to push through Congress a couple of Acts that spelled disaster for the nation. On December 23rd, 1913, when many of the nation's lawmakers had left Washington for their Christmas vacations, they rammed through the nationally destructive and totally unconstitutional 'Federal' Reserve Act which placed our nation's money supply and credit firmly in the hands of those Rothschild controlled International Bankers. The Congressional Record shows that Congressman Charles Lindbergh described the newly created monstrosity as "the invisible government by the money power". Henry Cabot Lodge Sr. stated "the privately owned 'Fed' would submerge the nation in a flood of irredeemable paper currency." The same money power also financed the campaign for the introduction of a graduated income tax. This Act was not designed to make the wealthy pay for the running of the country. Its specific purpose, as Ferdinand Lundberg points out in 'The Rich and the Super Rich' was for it to

become "a siphon inserted into the pocketbooks of the general public" (p 350)

With the passage of these two unconstitutional 'laws' in 1913, the way was cleared for the economic rape of the United States.

It is, therefore, suggested that the Federal Reserve Act may be repealed and according to the advice of William Guy Carr, the issue of money and the control thereof be placed back in the hands of the Government to which it rightfully belongs.

### FAR REACHING MEASURES TO MEET THE ILLUMINATI'S CHALLENGE

William Guy Carr, in his famous book "Pawns in the Game", has suggested some far reaching measures to meet the Illuminati's challenge which are quoted below:

**"A. DEMAND MONETARY REFORMS:** Because selfishness and greed, and the desire for power, are the roots from which all evil grows, it is only logical that constitutional means be instituted to take away the wealth, and curb the powers, of the leaders of all atheistic-materialistic groups who in the first place, usurped it from the governments of the people. This being the truth the tax-payers have a legal right to demand that their elected governments redress the wrongs committed against them; **PUT AN END TO ALL FORMS OF USURY;** and reimburse their treasury departments to the extent of loans floated during the last century to fight wars fomented to further the interests of those who loaned the money and charged interest on these loans. If this advice is followed the proletariat will have restored true democracy.

**B. MONETARY CONTROLS:** The electors must insist that the issue of money, and the control thereof, be placed back in the hands of the government to which it rightfully belongs. By government is meant the top level executive body chosen from the elected representatives because of their qualifications to conduct the affairs of the nation in an efficient and business like manner, basing their decisions on justice and Christian charity.

**C. PUNITIVE ACTION:** The electorate can justifiable demand that heavy penalties be imposed on all those found guilty of corruption and graft because these two evil practices are the principal means used by the agents of all revolutionary organizations to subvert or force, others into doing their will. ALL SUBVERSIVE ORGANISATIONS MUST BE OUTLAWED and all people, proved to be members, must be made liable to punishment provided by the law. Those who advocate the violent overthrow of constitutional government do so in order that, they may usurp wealth and power without having to work for it. Their punishment should therefore consist of performing manual labour and/or public services. Their hours should be extended 25 percent below the rates. The period of their detention should be decided by the way they improve from their negative attitude towards society and religion.

**D. DIPLOMATIC NEGOTIATIONS:** Because the agents of the international conspiracy always work behind the scenes of government, and always use SECRET meetings and diplomacy to further their own plans and ambitions, secret negotiation should not be allowed under any circumstances. If government is to be 'of the people, by the people, for the people', then the people have every right to know every detail of what is going on."

**"N. ACTION:** There is no time to loss: In reading this book you have faced the challenge and your response to the action outlined, undertaken with a strong faith in God, will determine the future of humanity and bring about the overthrow of the forces of evil which plot to destroy our Christian democratic way of life. The task is not beyond our capabilities. We must remember that the devil's important nucleus of evil in this world at the present time is centered in no more than three hundred master-minds.

Almighty God has provided the human race all that we need to live. He provided for our comforts and reasonable pleasures. It is our duty to see that members of the human race share equally in the bounties and blessings provided by Almighty God. There should never be a time when the granaries of the western world are bursting at the seams, while the people of the Far East are dying by the millions

from starvation. We must share freely and generously with others what we have above our own requirements, because it is certain WE CANNOT TAKE ANYTHING WITH US WHEN WE DIE." (pp. 179-182).

### **REACTION OF THE RELIGIOUS ORGANISATIONS**

According to a news item published in the American daily 'News Day' and reproduced by the Urdu daily 'Nawai-Waqt' on 19th May 1996, the devout Christian clergy are incensed by the Jewish plan to rule the world, and they are holding the US government responsible for this growing menace. Among the angered clergy Peter Robertson and his lieutenant Ralph Reed are in the vanguard of the movement. In their fiery rhetoric, they are targeting the Jewish lobby and the US government for corrupting American society. They have blamed the Federal Government for negligence and letting down the Christian majority, leaving them at the mercy of the Jews.

Another religious organisation 'Christian Nationalist Crusade' of Los Angeles, California, led by a dedicated clergy Gerald L.K. Smith, recently published an open letter to the Congress asking Congressmen not to let the Zionists seduce Americans into a third world war over Arab-Israeli dispute in the Middle East. If the Jews succeeded in pressurising the Congress, Gerald Smith wrote, "We will go down in history as the criminals of modern civilization." He warned, "If the United States government allows itself to be tyrannized by the Jewish lobby, it is likely to release a world-wide avalanche of catastrophic anti-semitism, like of which humanity has never known, with no barriers left or right."

### **THE FINAL AND EFFECTIVE SOLUTION**

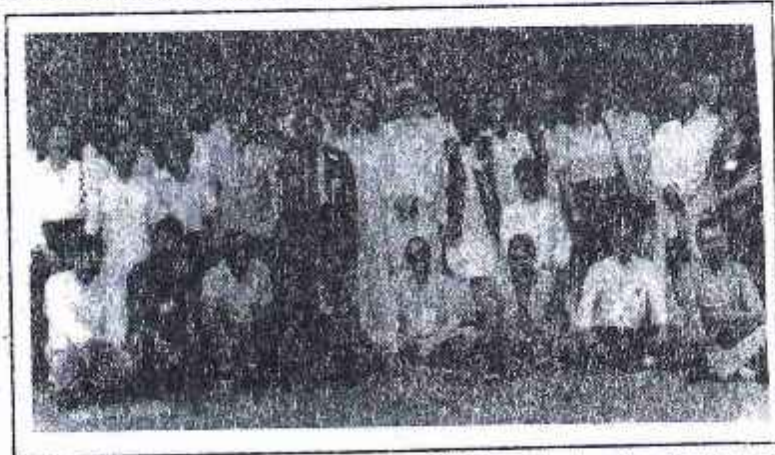
The final and effective solution of the world-wide problem, created by a handful of ambitious and over-zealous Zionist/Illuminati, contemplating a global hegemony for themselves, lies in cooperation, harmony and inter-action of the two great religions - Islam and Christianity.

In this context, I would like to inform our readers that a Muslim-Christian dialogue, for the first time in the history of Pakistan, was held at Multan between 19th and 24th October, 1992, which was inaugurated by the then ambassador of Vatican in Pakistan and conducted by Rev. Dr. Archie de Souza, Professor of Islamology, Christ the King Seminary, Karachi.

This conference was attended by some of the most eminent Muslim and Christian scholars from all over the world, who held very pertinent and useful discussions on unity and interaction between the two great religions of the world, and read their invaluable papers on the subject of "Working together for harmony in God's world".

By the grace of God, this conference turned out to be very successful and laid the foundation of Muslim-Christian unity in Pakistan. But unfortunately it could not get proper coverage in the local press and on the electronic media.

In order to keep the record of this historic event upto date, I reproduce below a group photograph of its participants and a copy of my paper, read in this conference. I hope that it would provide some food for thought to our Christian brethren living abroad, who were deprived of the news of this conference by the foreign press and electronic media, mostly owned or controlled by the Zionist/Illuminati.



*On the right side of the Ambassador of Vatican is standing Professor Dr. M. Ayoub of Temple University, Philadelphia, (in black suit) and on the left side is the writer of this article.*

**COPY OF THE PAPER, READ BY  
KHURSHEED WARSI  
CHAIRMAN, PLUS INTERNATIONAL**

"If we want to promote harmony in God's world, we will have to go out in the God's world to achieve this objective. Here, in this room, we can only discuss and plan our strategies, on scientific lines, to face the evil designs of Satan, the Lucifer, who is disrupting the harmony in the Gods' world since long. One of the delegates of this conference has rightly said - that "Harmony cannot be promoted without conflict."

We will have to find out here the common areas of our co-operation. Besides, we will have to avoid the controversial religious issues, as far as possible, if we really want to work together for promoting harmony between the two great religions of the world, for controversy ever improves opposition.

I have pointed out the areas of cooperation in the manifesto of PLUS\* International already handed over to all the delegates of this conference. The Muslim members of this newly formed organisation have agreed to work together with our Christian brothers for promoting harmony and materialising the resolutions to be passed in this conference as well as the resolutions passed in the conferences held in the past on this subject. Now they are looking forward for the cooperation of their Christian brethren.

It may be pointed out that PLUS International is not against any religion. On the contrary, it is formed to protect all the religions of the world from the evil designs of Lucifer, the Satan, and his devotees. It is, of course, against the Satanic forces, the traitors against the Kingdom of God, who are spreading immoralities, materialism, atheism, disruption and discord and thus they are destroying the harmony in God's world.

I know that our task is not easy but if we really want to promote harmony in God's world we will have to do it.

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\* The word PLUS is an abbreviation of Peace, Love, Unity and Service of mankind irrespective of religion, caste, colour and creed.

Discussion on religious points may be alright but it would be futile if we don't take practical steps in this direction. Frankly speaking it would be waste of time, energy and money if we don't take practical steps in this connection.

In view of the objectives of our organization, I can only say to my Christian brother 'Be a good Christian' and to a Muslim brother 'Be a good Muslim'.

I hope that the delegates of this conference would consider the aforesaid points and take necessary action in this respect."

Now I reproduce here an excerpt from an article, by Clearance Rufin, published in the English daily "Dawn" on 12-4-98, under the caption, "A Pakistani Making History in Britain" about an outstanding personality of modern time, the Right Rev. Michael Nazir Ali, the 106th Bishop of Rochester, England.

Although, he is a Protestant clergyman yet he has strongly supported and corroborated the views of his Catholic counterpart in respect of unity and interaction between Islam and Christianity. He says:

"That interaction between Christianity and Islam has continued and continues today. But can this interaction lead to hermony among the two groups? Yes. When the first Muslims were experiencing persecution from pagans they fled to a Christian country which we now call Ethiopia. It was called Abyssinia at the time. And they were received with great hospitality there. The constitution of Madina gave freedom to people of different religions to live together in harmony and the Prophet himself had a regular dialogue with the Christians of Arabia, in places like Najran. And for centuries in different parts of the world Christians and Muslims have lived peacefully together and there's no reason why they should not do so again, provided people lay aside fanaticism and intolerance."

## CONCLUSION

In accordance with a pre-conceived plan of the Zionist/Illuminati, visualized in the Protocols of the Elders of Zion, both the Communists and Muslims had to be destroyed with the help of the US armed might.

These hurdles removed, downsizing of the US will be a formality. The great country would be cut to size by the Zionists by arraying one state against the other in the name of freedom and democracy. The people will get involved in parochial matters more than national and international issues. Even civil war conditions may be created by the wily Illuminati to achieve their objective. WHAT IS HOLDING BACK THE ZIONISTS FROM PLUNGING INTO THE VENTURE, IS THE MUSLIM RESISTANCE AND CONFRONTATION IN THE MIDDLE EAST. THE BALANCE OF POWER IS, THEREFORE, INEVITABLE FOR THE SURVIVAL OF THE US. HISTORY IS THE BEST GUIDE TO MEET THE CHALLENGE. THE LESSON OF THE AMERICAN CIVIL WAR IS A BECKON LIGHT.

WOULD THE AMERICAN PEOPLE THINK ABOUT IT?

*(The writer is a research scholar, with over a dozen books to his credit, including three remarkable books in English titled, (1) The Cabweb - Worldwide Designs of Satan, (2) Economic Warfare, and (3) The Hidden Enemies of India.)*



OPENION OF REV. FATHER DAVID OF USA  
ABOUT THE BOOK ENTITLED  
"THE COBWEB -WORLD-WIDE DESIGNS  
OF SATAN."

JANUARY 18,1994

Dear Mr.Warsi

Greetings, and we hope that this letter finds you well and in good health. Please know that our prayers are with you as you enter this new year, that it will be a year of health and prosperity, and that you will be especially successful in your writing endeavors. We won't make this letter long, but we wanted to pass something on to you that we believe you will find very encouraging.

Some time ago we sent your books to Father David as he was very interested in the topics you were writing about, and as you know he also has written a great deal of material along similar lines. A short while ago he published a lecture that was circulated within the membership of our communities with comment about some events taking place in the world today in which he referred to your writings. Following are some of the remarks he made and shared with our Family worldwide after reading through your books :

"I have been reading a book called **"THE COBWEB"** which is a real blast at the jews !The author is a Pakistani, and he uses the Jew's own quotations, all the terrible things they've said about what they are going to do to the World and to the Gentiles. It is all right there in their own writing-he gives the quotes and reference, the work! You can't expose the jews much more then by quoting what they have to say!"

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Mr. Asaph  
For The Fa

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## ITTEHAD-E-UMMAT

By

*Alhaj Syed Khursheed Ali Warsi*

*The book fundamentally contains matters concerning methods of correct diagnosis of the disease causing decadence of the Muslim nation as a whole and its treatment according to the principles of the Holy Quran and the Sunnah and also gives a correct prescription for regaining its past glory and greatness.*

*The learned author has given in his book a verified description of a number of important matters like causes of disunity amongst different groups of Muslims and the way to remove them; matters relating to excommunication; bringing about unity amongst different Muslim sects; the sinister designs of the enemies of Islam and means of defence against them; the Quranic conception of a unified nation and belief in universal love.*

*The author hopes that a diligent study of the above topics shall, if God wills, revive the true Islamic spirit of brotherhood now so urgently needed by the Muslim nation.*

*The study of this book offers full information to those who wish to know the aims and objects of the "IDARA-I-ITTEHAD-I-UMMAH.*

*Published by Warsi Publications, 1124, P.I.B. Colony, Karachi.*



