

WOMAN

FROM JUDAISM TO ISLAM

(3rd Edition)

A PAPER READ BY

AL-HAJ KHWAJA KAMAL-UD-DIN

Founder of the Woking Muslim Mission.

AT THE

Lyceum Club, Piccadilly, London, W.,

on May 20th 1913.

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Alas! life is, after all, a mirage, and the world an illusion or *maya*, as styled by the Hindu philosophers. A seeming happiness not very seldom turns out to be an affliction, and apparent elysium a slough of despond. No cheerful morn arose but had its coming shadows, and no sunny day but followed by chill and breeze; as if pain and pleasure were the twin daughter of Time and Space, and man a helpless plaything in their hands. It is a truism; and no one tasted its bitterness more shockingly than our first parents some six thousand years ago. They were hardly allowed to tread freely on enchanted grounds in the Happy Valley when the cup of misery came to be quaffed off, and they had to drain it to the dregs. By one event all felicity and bliss became misery and tribulation.

EVE'S REASONS TO TASTE THE TREE

What a transport of delight, when the Lord God was pleased to plant a 'garden in the east of Eden,' and placed Adam in it! 'Every tree that was pleasant to the sight and good for food' was made 'out of the ground,' and a 'river went out of Eden' to water the garden and to add to its beauty and charm. Adam was made the lord of the universe and 'every beast of the field and every fowl of the air was brought unto him to be named,' and called so afterwards. But 'Adam was not happy in them there was not found a helpmate for him' 'Bone of my bone and flesh of my flesh,' was the craving of the human soul, and to gratify it 'woman was taken out of man to make them one flesh.' Happy in each others' company they began to bask in the sunshine of palmy days; but alas! halcyon days are numbered and honeymoon consists of few weeks. Besides, woman, people say, has her ill star, which begins to rise when she is left alone. Her inquisitive nature it is also said, is a thorn in the side, which troubles her when without man, chiefly concerning things prohibited or unknown. I know not how far this verdict of man on woman is true, but if it needs some corroborative evidence in its support, I may, with your permission, ladies, refer to our first mother, from whom my better half, I think, has inherited her nature. Eve never thought of the tree of

Knowledge when with Adam. His companionship was sufficiently entertaining to leave any other thing to occupy her mind; but when without Adam, her curiosity could be easily excited by the tempting spirit - and an idle mind is the temple of the arch-fiend. She must possess, Eve thought, what had been prohibited and denied to her. Besides, reason was on her side. Was it wrong to eat of the tree of Knowledge? Did God mean to keep them in ignorance? - to think so would be blasphemy. Was it wrong, then to have her eyes opened to good and evil; and, if it was necessary to shun evil, will she not be better qualified for it when enabled by eating of the tree to distinguish between good and evil? Her being unwise will not add a whit to Divine glory nay, the wiser she becomes the more intense will become her sense of thanks-giving and glorifying God. Has not God given her faculties to acquire knowledge and wisdom? and, if so, they must be cultivated. Eve reasoned on all these questions before she took the fatal step, and could not see any rational explanation of the Divine prohibition - a mystery to her, and to her credit, I may say, a mystery to the whole world since then. A tree to be desired 'to make one wise' would be last thing to be grudged by a beneficent and benevolent God. She 'took of the fruit thereof and did eat;' she became possessed of the knowledge of good and evil, - a happy transformation, to become wise of the unwise and sage of the ignorant. A rare

gift and fortunate acquisition; and unselfish as woman is by nature, Eve could not grudge that to her husband. 'She gave also unto him and he ate the fruit of the tree of Knowledge.' But God was 'a Jealous God,' as he styles Himself in giving the Ten Commandments to Moses. 'Behold the man is become as one of us to know good and evil,' annoyed Him. He was also anxious, lest Adam 'put forth his hand and take also of the tree of life and eat and live for ever.' Therefore the Lord God sent him forth from the garden "to till the ground from whence he was taken." This was the final judgment. Those were not the days of chivalry besides, Adam being alone had no scruples to bring blame against the weak woman to save himself—a nature, perhaps, inherited by most of his sons. "The woman whom thou gavest, to be with me, she gave me of the tree," Adam argued in his defence before God, and it was contemptuously and rightly rejected, as no man has right to aggrandise himself at the cost of a woman. Adam was condemned to eternal perdition. One who was happy was "to be in sorrow" all the days of his life, the lord of the universe, and he fell at the mercy of its insignificant atom even.

FALL THROUGH WOMAN.

For him, 'out of the ground made the Lord God to grow every tree that is pleasant to the sight and good for food,' but 'the ground be-

came cursed' for his sake and could only bring him thorns and thistles. What a precipitate fall, and what an irony of fate: and this all through woman, as the book of Genesis says and how could she be therefore in the good graces of man and his progeny, ladies and gentlemen? With such antecedents she could hardly claim or receive status of equality and fair treatment at the hands of man

THE BOOK OF GENESIS RESPONSIBLE FOR FEMALE DEBASEMENT

I may be excused, ladies and gentlemen, if I have taken some time to narrate to you what you could have read word for word in the opening pages of the Old Testament; and this for one reason: The beginning chapters of the Book of Genesis, in my humble judgment, are chiefly responsible for all that has been said and written ever since by this *unselfish* creature—I mean man. Would you not excuse him, gentle ladies, advised as he stood, in the light he received from the house of Jacob he became somewhat inconsiderate of your rights, and thoughtless in his general dealing with the fair sex? For instance, in matters of marriage—the most eventful turn in one's life, a pivot on which hinges the lifelong misery or happiness—he, under Judaism, leaves no discretion to woman. A chattel or a household utensil, though very embellishing and ornamental, to be disposed of

or inherited, and then accepted or rejected at the sweet will of the heir. "If" (says Deuteronomy. Chapter xxv. 5) "brethren dwell together, and one of them die and have no child, the wife of the dead shall not marry without unto a stranger, her husband's brother shall take her to him to wife." So long as a maiden in the house of her father, woman was to be ruled by one who was the author of her body, sometimes bartered, sometimes given to make up family feuds, and sometimes to bait enemies. Saul bore hatred to David, and regarded him as his enemy; while Michal, his daughter, loved that begotten son of God. "I will give him her that she may be a snare to him," was the only consolation which Saul had in giving his daughter to one he hated from the very core of his heart (1 Samuel xviii, 21).

Beyond her average household duties woman was not suffered to be an auxiliary to man even in ordinary walks of life. She was not wanted beyond the limits of her household sphere, and had to suffer extreme penalties sometimes for her trespass, though done under the crying need of the moment, and actuated by the cravings of human nature. When men strive together one with another," the Judaic law provides, "and the wife of the one draweth near for to deliver her husband out of the hand of him that smitteth him, and putteth forth her hand and taketh him by the

secrets. thou shalt cut off her hand, thine eye shall not pity her."

Women in all ages have been wrongly stigmatised for intellectual deficiency by nature and want of commonsense, and Judaism was no exception. They are also blamed for possessing a nature which, it is alleged, is volatile; and arbitrary as the judgment is, it has done her a great harm; her words in consequence seem to claim less credence, and deserve no serious consideration. Even in this age of culture and enlightenment, when woman has given lie to the received opinion, hardly there lives a language which lacks in proverbs casting reflection on the trustworthy nature of female words; and I am not surprised, therefore, if, some 3,500 years before, her vows and words carried no weight with the Israelites, and were, considered not binding on her unless allowed by her father or husband, as the case was; even if she vowed a vow unto the Lord, and bound herself by a sacred bond it was of 'none effect,' and fortunately for her, Jehovah was also lenient enough to forgive her (Number xxx. 3.7).

LAW OF INHERITANCE.

The Jewish law of inheritance, however, showed more consideration to woman than any other system of law obtaining in other nations,

and upheld even now in many a so-called civilised nation. No doubt she was not accepted as heir to her father in the presence of her brother, but on the death of Zelophehad, the son of Hopher, who died without male issue, his daughters claimed inheritance against the demands of his brethren. Moses brought their cause before the Lord, and Jehovah was pleased to give the law in these words: "And thou shalt speak unto the children of Israil, saying, if a man die and have no son, then ye shall cause his inheritance to pass unto his daughters' (Numbers xxvii 8 and 9). It may be said to the credit of Judaism that it was an improvement upon almost all the systems of law then current and now obtaining in many a quarter which favour collateral succession even in remote degrees and exclude females absolutely.

POLLUTION AND WOMEN.

There is, however, another important question on which opinions diverge. Will you, my fair audience, allow me to inform you that 'fair sex' or 'better half,' as his glib tongue calls you now, man has all through been hypocrite to you when left to his discretion. In his heated moments, and that only to complete his own pleasure in female company, he has an inexhaustible store of honeyed words to lavish upon, and on every step fairness and chivalry grace his movements; but once freed from the spell of the moment

he becomes as hard and cold as stone. Almost all his great religions have contributed to the degradation of your sex; he has treated you in sacred matters, pardon me to say, as 'an unclean thing'. In Japan, in olden times, he did not allow you to pray or take any part in religious exercises. In China you were not suffered to go in the temples. In India, under certain Shastras, 'you have no business with the sacred texts, and you are as impure as falsehood. If you touch a consecrated image its godship is destroyed, the image is defiled and must be thrown away. And as (2 Chronicles chap viii) 'Solomon brought up the daughter of Pharaoh out of the city of David unto the house that he had built for her, he said, My wife shall not dwell in the house of David, King of Israel, because the places are holy whereunto the ark of the Lord hath come,' it is argued that Judaism, also regarded woman to be unclean. But I demur with this view. I find some women in the Bible as recipient of Divine revelation; Virgin Mary and the mother of Moses, for instance. Another barren woman was given good tidings of being blessed with son by the angel of God. These Divine visitations exculpate woman from the charge of pollution. As to Solomon's not allowing the daughter of Pharaoh to remain in the holy place, her extraction was responsible for it. Judaism does not permit proselytisation, and she was not of the house of Jacob.

WOMAN IN CHRISTIANITY.

It is a matter of great regret that the short ministry of Jesus Christ did not leave Him time enough to improve the existing condition of women under Judaism, though his general treatment of the female class was much more favourable. Beside, He did not come 'to destroy the law and the prophets,' as He said in His Sermon on the Mount, 'but to fulfil them.' and consequently, He could not add to, or subtract from, the law in the hands of the Israelites. St. Paul, though absolves us of the law, but 'of the woman came the beginning of sin, and through her we all die,' is the corner stone of his religion, and his followers, who lost the garden of Eden through woman and incurred eternal perdition, may be excused if they are less tolerant in the use of hard names on woman. They had sustained an irreparable loss, and hence their vociferous anger. 'Adam was not deceived, but the woman being deceived was in the transgression,' was the verdict of the Apostle of the Gentiles, and the holy words, coming from such an authority, found echoes and re-echoes from time to time in the whole mediæval Church, and wo-

man was blessed with pious aspersions* every now and then.

ISLAMIC VIEW OF WOMAN.

What a pity. Woman, 'the dearest of friends, counterpart of man, susceptible to all healthy and salutary influences, the fountain of love and affection mixed with guidance and teaching for the young world' Woman, at whose loving knees I first learnt the name of my Creator; in her snug lap, I, then a helpless baby, learnt the first fundamental formula of Islam' La elaha-el-Allah, Mohamad-der Rasul-el-Allah. Woman, the most exquisite and finished product of Nature, whose one kiss

*I may here make mention of a few things out of the big inventory of the holy legacy left by the canonising hands to the coming generations 'The organ of the devil,' 'the foundation of the arms of the devil,' 'a scorpion ever ready to sting,' 'the gate of the devil, and the road of iniquity,' 'the poison of an asp, the malice of dragon,' 'the instrument which the devil uses to gain possession of our souls,' are the blessings which St. Bernard, St. Antony, St. Bonaventure, St. Jerome, St. Gregory the Great and St. Cyprian have to confer on their better halves, and the following was exclaimed by Tertullian :—

“ Do you not know that you are each an Eve ; the sentence of God on this sex of your lives in this age ; the guilt must of necessity live too ; you are the devil's gateway ; you are the unsealer of that tree ; you are the first deserter of the Divine Law . . . you destroyed so easily God's image—Man”

accompanied with pure and faithful heart brings a treasure of happiness to man, and seals the two hearts into one. Woman, a safeguard against sin, as the Book of Islam says, a rocky fortress against Satan, a lighthouse of virtue and continence, who can only save man from shipwreck while tossing among the stormy waves of passion, and in the words of Princess Karadje, one whose pure love transforms the brute into an angel, had the misfortune of being painted in the blackest dye under misguided beliefs. And this I say not in poetical vein, but I do believe so, and I have been taught to do so by Lord Mohammad, the only vindicator of female rights (may the choicest blessings of God be upon his soul!) who, in order to enjoin upon me to pay my respect to my mother, says :-

“Paradise lies at the feet of thy mother;”
 who as to my treatment to my wife says:-

“Among my followers, the best of men are they who are best and kindest to their women; who to educate woman says:-

“To acquire knowledge is an equal duty of man and woman;”

who gave woman the status which she never possessed before and said:-

“Woman is sovereign in the house of her husband;” and who made my better half my only delight when he said:-

“The world is full of objects of joy and delight, and the best source of delight is a pious and chaste woman.”

QURANIC VERSION OF THE FALL OF MAN.

This was the condition of woman in Judaism, as well as in the mediaeval Church, when Islam came, and allow me to remark, ladies and gentlemen, that these holy judgments, of the Middle Ages Divines seem to me quite justified and consistent with the doctrine on which St Paul constructed the superstructure of his religion. They are logical sequence of what one reads in the episode of our fall in the Book of Genesis, and one who believes in its version must endorse the opinions of the holy fathers. Therefore the Quran, the Holy Book of Islam, which in my opinion could not be a perfect code of civilisation without restoring woman to her proper dignity, had first of all to decide the question of woman's responsibility in Adam's fall. "Adam was not deceived but woman being deceived was in the transgression." as St. Paul says, was not the version of the Book of Islam as to our fall: the holy text relating to the event runs thus:—

Wa qulna ya Adam-us-kun anta wa zojakal jannata, wa kula minha ragadan haisu shetuma, wa la taqraba haz-hish shujrata fatakoona Minuzzalimeen. Wa azzala-hum-mush-shetauno--anha fa akhraj--huma mimma kana feehe. (QURAN II, 31, 34.)

(TRANSLATION.)

And we said, O Adam, dwell thou and thy wife in the garden, and eat ye plentiful therefrom wherever ye list, but to this tree — the tree of discord and dissension (the word used in the text is “Shajar,” which means tree as well as discord and dissension)— come not nigh, lest ye become of the transgressors: but Satan made them slip from it, and caused their banishment from the place in which they were.

What a truism, which we experience daily in life. Every husband and wife in their house are Adam and Eve in the garden in the east of Eden if they live in harmony and concord, but no sooner they taste the apple of dissension and discord, than, to quote the word of Alquran, it causes their banishment from the place in which they were.

ADAM AND EVE EQUALLY BLAMABLE

But my object in citing the Quranic text was to draw your attention to the laconic phrase “Wa Azallahumush-Shetan,” and Satan made them both slip from it. It clears the whole ground, and brings man on the same footing with woman in matter of transgression. It does not say in the words of St. Paul “Adam was

not deceived but the woman being deceived was in transgression." But they both together at one and the same time were led astray, both were at the same time in the transgression; no more respective position of the tempter and the tempted, both tempted simultaneously; both to be blamed or excused equally and in my opinion, if woman is still believed by man, even among advanced nations, as intellectually and morally inferior, the whole blame should lie at man's door. Adam, in the Quran, has always appeared to me more chivalrous and nobler than the one I read of in the Bible. To tell you the truth I feel ashamed to trace my lineage from one who did not hesitate to save himself at the expense of his wife. But the final word of God in the book of Islam was my consolation "The woman whom thou gavest to be with me, she gave me of the tree and I did eat," was not the reply of Adam in the Quran. How noble, brave and chivalrous, and at the same time penitent and respectful, he is in his confession before God, which is as follows:-

"Rubbana zallumna unfussina wa in lum taghfir lana wa tarhamna lena koonan-na minal khasireen."

(TRANSLATION)

"Our Lord we (not the women) have done wrong to ourselves, and if thou wilt not forgive us and take mercy on us, we are surely the loser."

Man and woman, no more respectively the tempted and the tempter, as I said before, both the sufferer, both in the same boat. Thus, equality established, and the elated being—I mean man—under the confession of his father, lost all his boasted innocence and pretended negative virtue.

WOMAN IN ISLAM.

But Islam had to make a gigantic effort to restore woman to her real position, which she had lost from time immemorial. No nation could boast a cleaner record in this respect, but one has only to imagine the extreme degradation to which the weak sex was reduced among the Arabs before the advent of the Great Prophet. Most degraded conception of womankind was rooted in the Arab people. She had no voice in any matter. In the house of her husband, as under the Romans, she was only a part of his property. The widow, on his death, also descended to the son as a lawful part of his inheritance. An exception was however, made in the case of the natural mother of the heir, the wives often received the most brutal treatment at the hand of their husbands. The guardians assailed the honour of their defenceless female wards, and tampered with their property. To bury female children was an ordinary occurrence. The time at my disposal, I am afraid, does not allow me so give, ladies and gentlemen, even a short account of the debasement to which woman

reduced in the Arabs of pre-Islamic days. I would do better, I think, if I read translations of some of the Quranic verses, which were meant to introduce reforms, leaving it to you to see the object and nature of reform. They go thus:

“And marry not woman (says the Book of God) whom your fathers have married, for this is a shame, and hateful and evil way
 . Forbidden to you are your mothers and your daughters and your sisters and your aunts, both on the father’s and mother’s side and your brother’s daughters, and your sister’s daughters and your mother who gave you suck, and your foster-sisters and your wives’ mothers, and your daughters-in-law. . . . Ye murder not your children; and when the female child had been burned alive, shall be asked for what crime she was put to death. Give to the orphans their property, and substitute no worthless things of your own for their valuable ones,

In order to raise the position of woman, which had reached its lowest ebb in all the nations of the world before Islam, the Book of Islam also devoted one chapter to the subject, and to honour woman named the chapter after her; as

the title of the 4th chapter in the Quran is 'Woman.' The beginning verse of the chapter is the keynote of the reform introduced by the Quran, which goes thus:-

"O men, fear your Lord, who hath created you from one soul, and of his kind created his wife, and from these hath spread abroad as many men and women. And fear ye God in whose name ye ask mutual favour, and reverence the womb that bear ye.

Verily, is God watching you."

This verse positively commands kind treatment of woman-kind. Man and woman proceed from the same origin, same in nature, therefore it is ordered that man, finding woman weak and frail, should not slight her or make light of her position in any way. The injunction is very broad in its significance and comprehensive in its application. Whatever may be the position of man—a sovereign or a loafer—he must show proper regard for all the female relations—wife, mother, sister, daughter, and so on. No disrespect and disregard of their rights and claims is suffered in Islam. *Wa aashruhunna bilmaarroof-live and associate with them (woman) kindly*—is another injunction in the word of God. *Wa lehunna mislul-la-zee, elehinna*—"and if you men have certain rights on them (woman) they have similar rights on

you in all fairness," again, says the Quran to establish equality of rights between man and woman. That woman and man are equally indispensable to each other's happiness, has been taught in another verse, which, to illustrate the truth, uses a simile of an exquisite beauty;—
 'Hunna لباسun lakum wa untum لباسun lahunna

They, your wives, are a garment for you, as you are a garment for them. What a beautiful and apposite metaphor! Garments hide one's nakedness and such physical defects as are to be concealed, so do husband and wife secure each other's chastity. Our clothes give comfort to the body, and husband and wife find comfort in each other's company. The garment is the grace, the beauty, the embellishment of the body so, too, are wives to their husbands, as the husbands to them. That love and kindness should be the only rule of life and no enforcement of the authority by man, and no subservience on the part of woman, but affection and tenderness and benevolence should regulate their mutual dealings and feelings, has been brought home to us in the following verse:—

Wa min aayatehee in khalaaqa lakum
 min an fusekum azwajun letaskano ileha
 wa jaala benakum muaddatun wa ruhmuah.

(TRANSLATION)

And one of His signs is that He has created wives for you of your own species that ye may be comforted with them, and has put love and tenderness between you.

This is the ideal of wifehood in Islam, and I have not found elsewhere a higher ideal of the mutual relations of man and woman based upon love, affection, and equality.

There is, however, a verse in the Quran which has excited much ignorant criticism. But before I come to it, allow me to say one word in procreation of human species, nature has assigned different functions to man and woman, and in the fulfilment of what has been allotted to her, woman sometimes becomes incapacitated even to attend ordinary calls of life, and gradually loses strength. Besides, beauty, her exclusive acquisition, and Amazonian strength are not in my humble judgment two concomitant things. Mr. Sandow may claim many as disciple here among the fair sex, but the charms of the face, delicate symmetry of limbs, comeliness of countenance, and gracefulness of gait were not designed to face hardships of life, which require great strength and sinews of iron. Man, therefore, has been given by nature strength and power in greater proportion, which consequently enable him to have a decided advantage over his fair sister in power of

endurance, in dash and girt, and in possession of certain stern morals and some other what are called manly qualities. It is to this superiority of man over woman that Alquran makes reference when it says:-

*Ur rijalu qawamoona elan nisa bima
fazatullahu badahum . la bad,*

“Men are superior to women on account of the qualities with which God has gifted the one above the other.”

But that this superiority of one cannot be a hindrance in the way of other's advancement—man or woman, as the case may be the book of God says:-

“Do not covet the preference which God has given some of you over others. The man and the woman shall have reward for what they do, and ask God for His Grace.”
(QURAN IV. 36.)

No sex should envy the other for what is peculiar to it. Each shall have reward for his or her action. Let them vie with each other in asking God's grace. The door is open to both. Women have similar right as men in the verdict of Alquran, than which, the greater vindicator of female right, cannot be found in the whole range of literature.

SPIRITUAL PROGRESS OPEN TO WOMAN.

According to the teachings of Islam, the capabilities for spiritual or any other kind of progress are equally unbounded individual man and woman. A religion which establishes equality of woman with man in almost all respects could hardly be expected to be so inconsistent as to teach that woman did not possess soul, yet it is one of those calumnies which have been hurled down over our heads by the ignorance and misrepresentation of the Missionary propaganda against Islam. There is not one word or one line in the whole Islamic literature which warrants it. Of course, some fifty years before the advent of Islam, this very question was in a way at issue. It was at the Council of Macon that a Bishop raised the question whether woman really was a human being. After hot discussion, the majority concluded that she belonged to man's race; "some fathers of the Church, however, were careful to emphasise that womanhood only belongs to this earthly existence, and that on the day of resurrection all women will appear in the shape of sexless beings."

It was to destroy these false notions obtaining everywhere in those days that Alquran emphasised on woman's personal right to enter into the Kingdom of God. "Enter into Paradise, ye and your wives delighted," says the blessed book.

Again, I read in it: "But who so doth the things that are right, whether male or female and is believer, whether male or female, they shall enter into paradise "

Again: "Whoso doth that which is right, whether male or female, him or her will we quicken to happy life."

There is, however, a very clear verse which guarantees equally to men and women all kinds of moral and spiritual progress; it goes thus:—

"Truly the men who resign themselves to God and the women who resign themselves; the believing men and the believing women; the devout men and the devout women; the men of truth and the women of truth; the patient men and the patient women; the humble men and the humble women who give alms, and the men who fast and the women who fast, and the chaste men and the chaste women, and the men and women who oft remember God; For them God hath prepared forgiveness and a rich recompense." (QURAN 33, 35.)

Ponder over these verses, ladies and gentlemen, and you will find that the Book of Islam in one and the same breath believes equally in the capability of man and woman to lead the highest moral and spiritual life. Perhaps these adverse writers on Islam possess a very hazy notion of Soul and its progress, otherwise they should have known that the

chief attributes of an advanced soul are the same that have been mentioned in this verse and equally opened to man and woman. Keeping fast and saying prayers with faith in God are the requisites to enable one to work miracles according to the sayings of Christ. The verse, however, mentions these three essentials of spirituality, but also adds to them some other moral excellencies—namely, resignation to God, belief in Him, devotion, truthfulness, patience, humility, charity, and chastity. A religion which produced women like A'eshah, Fatima, Kafia, Lulddidi and many other who received direct revelation from God and held communication with Him not in the current meaningless sense of the word here, but to whom God spoke just as he did to Daniel, Joshua and many other Israelite patriarchs, has been branded under ignorance for disbelief in woman's soul.

In questions of marriage, which I am afraid I shall not be able to deal for shortness of time, excepting this cursory remark that Islam gave full liberty to woman reaching the age of majority; no guardian can marry any girl without first obtaining her consent to the proposed alliance. But it was in matter of inheritance and the female individual right of property that the teachings of Islam not only make improvement

on the conditions already existing, but they leave the present civilisation far behind. All the codes of law, ancient and modern, have ignored woman, and hardly grant her such individual right of property which the Book of Islam provides.

“Men ought to have a part of what their parents and kindreds leave, and women a part of what their parents and kindreds leave; let them have a stated share,” is the injunction of the Quran, and woman in Islam not only inherits her body, but also property, of her physical author. But the Western civilization is so jealous of female identity that no sooner a maiden becomes a wife she not only loses her property, but her very name. But she had practically no name before, being called after the name of her father. Talented women in the West felt the hardness of the system and had to adopt pseudo-names to establish their identity. Mrs. Dewes appeared as George Eliot, and the adopted child of the poet, Charles Mackay, as Marie Corelli. But in Islam woman need not do so—her own identity is unassailable. A Muslim wife retains her distinct individuality, and she never assumes her husband’s name; and in it lies the secret of her individuality. Coverture has no place in the marriage regulations of Islam. Dwelling on the doctrines of coverture, Prof. Holland observes; “The effect of marriage was to produce a unity between husband and wife,

rendering each of them incapable of suing the other and constituting a sort of partnership between them, in which the husband has very extensive power over the partnership property, while the wife has not only no power of alienating it, but is also incapable of making a will or of entering into any contract on her own account. The common law of England exhibits these disabilities of the wife in their strongest form." Hepworth observes on the same subject as follows: "Our common law gives up the wife so thoroughly unto her husband's power that a woman who comes to the altar young, confiding, beautiful and rich, may be compelled by brutal treatment, for which the law gives her no redress, to quit it after a dozen years, an outraged woman, with a ruined fortune and a wasted frame." The legal position of woman in England has, however, been improved by recent legislative enactments in matter of real property, but the polity of England has to make strides to reach that perfect code of Islam which keeps the property of woman in integrity with full right of enjoyment and alienation. She is an independent co-sharer and a true partner of man. She can enter into any contract she likes, creating rights and obligations in her own name, and her husband has no right of interference. The doctrine of coverture has no doubt given one advantage to woman here. She is protected against certain prosecutions, but it makes her

position just the worse, as it makes her property of her husband. Like the slaves of the Romans and the negroes in America, no one prosecutes her for the harm done by them, the owner is responsible, and so the husband here.

I am sorry that the time at my disposal does not permit me to enter more fully even into the questions I have dealt with, and there remain still other important questions like Islamic veil, the so-called seclusion, marriage, divorce, and many other relevant points, which may be discussed on some other occasion.

But, in conclusion, I have to say one word to my suffragette friends. "Thy desire shall be to thy husband, and he shall rule over thee," is the Divine verdict passed on you according to your own Scripture. Why to waste, then, all your energies? "Neither was the man created for the woman, but the woman for the man," I read in the First Corinthians. Why this revolt and rebellion against your master? "Let the woman learn in silence, with all subjection, for I suffer not," says St. Paul, "a woman to usurp authority over the man, but to be in silence." Why this agitation and ventilation of militant spirit? Go and sit quiet in silence and subjection, if you have faith in the Word of God. A nation that took, unfortunately for you, some of Biblical texts as the basis of its legislation cannot realise your situation. Do you wish your men to disbelieve in the Holy

Writs? No, madam, it is blasphemy. Be content with your fate, which has been assigned to you in the Gospel. But if you are dissatisfied with the present conditions and have no more patience, my Sacred Scripture has good tidings for you, which says: "Women have similar rights as men, the same is due from them (women) as to them."

BOOKS THAT EVERY MUSLIM SHOULD READ.

Rs. A. P.

1.	Spirit of Islam by the Late Rt. Hon. Syed Ameer Ali	30	0	0
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3.	All the Calif. By Al-Haj Muham- mad Soleman	5	0	0
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5.	An Easter Present By Shaikh Khalid Yusaf	0	1	0
6.	Reply to Rev. W. Goldsacks'.. "Muhammad and the Bible"	0	8	0
7.	Golden Deeds of Islam. By Maulvi Yaqub Khan Sahib	1	0	0
8.	Muslim Verses. By Prof. H. Leon, Rt. Hon: Lord Headley and Khwaja Kamal-ud-Din	0	8	0
9.	Islam and Socialism. By Khwaja Nazir Ahmad Bar-at-Law	0	4	0
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13.	What do we believe By Lord Headley	0	1	0
14.	Strength of Islam By Lord Headley	0	1	0
15.	Morning prayer. By Lord Headley	0	1	0
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17.	Future of Turkey	2	0	0
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19.	Muhammad the Prophet By Maulvi Muhammad Ali	3	0	0
20.	Muhammad and Christ. By Maulvi Muhammad Ali	1	2	0
21.	Islam, the Religion of Humani By Maulvi Muhammad Ali	0	2	0
22.	Friday Sermons. By Muhammad Marmaduke Pickthall	0	8	0
23.	Islam and Progress By Muhammad Marmaduke Pickthall	0	7	0
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38.	The pearls of Islamic faith	1	4	0

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