



Quarterly

# MALAY NEWS LETTER TERANG



**SURAT KHABAR ORANG MELAYU SRI LANKA**

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## MALAYS PAY TRIBUTE TO SAUDARA THALIPH

The Malays of Sri Lanka and those employed abroad join hands in paying a glowing tribute to Saudara Farook Thaliph for his tireless efforts through out the ten years of it's life publish this valuable Malay news-letter without a break, inspite of heavy odds. He had stated that he had for the last 10 years the pioneering privilege to perform as Editor -**Terang** and during the decade earned the proud recognition of the prestigious library of the Institute of Malay Language, Culture and Literature of the Kebangsaan University of Malaysia to be a 'Credible source of information for scholars and research workers interested in the history of the Sri Lanka Malays'.

His dedication towards the cause of giving recognition to our community by means of the written word calls for the greatest admiration. He had been successful in no small way in bringing the Sri Lanka Malay community to the notice of the powers that be in Sri Lanka and the Malay world in general.

It was no mean achievement to manage the publication of the "Terang" for an unbroken period of ten years, with a high standard of journalism, free of personal bias and prejudice, non-partisan and non-controversial being the hall mark of his service to the community. Although his services as editor of "Terang" are no longer available, we are confident that he will continue to contribute to it's pages with out hesitation. Due to his devotion and dedication to the Malay community, the Kandy Malay Association at his request responded with courage to continue with the publication of

this valuable news-letter as a token of gratitude for his services. His relinquishing duties as Editor of this news letter, due to ill-health will be felt by its readers, here and abroad, who will be filled with the pangs of sorrow and grief on hearing of Saudara Farook Thaliph's resignation.

The Kandy Malays, on their part have indicated that what ever odds they meet they will keep the 'TERANG' glowing among the Malay community as it deemed a special privilege bestowed on them to take over this laudable community service.

*-Sdr.Nizam Samath-Kandy-*

## MOTHER OF THE MALAYS

Mrs. Mashmoon Lye born on June 18<sup>th</sup>, 1908 passed away peacefully at the age of 86, on her birthday. The daughter of the late M.K. Saldin, Member of the State Council and wife of late Baba Zahiye Lye, MP

The S.L.M.A. Rupee Fund with 45 years of unbroken services to the less fortunate and deserving was born out of an idea of hers. As a red cross worker, during her rounds in Colombo she had seen for herself the pitiful sight of most families in sore need of assistance by way of food and clothing. She gave serious thought and struck at an idea that if each member of the community who were better -off were to collect a RUPEE a day, we would be able in due course to render assistance to our less fortunate brothers and sisters. Many said on the face of it the idea seemed almost too simple and even childish to be practicable.

Yet, with encouragement from others she decided to establish a Fund to be known as the Rupee Fund, which was inaugurated in



## MARRIAGE PROPOSALS

Malay father from Colombo-9 presently employed in the Middle East holding a responsible position seeks a suitable partner with a religious background for his only daughter aged 23 years English educated religious and non-working. Living accommodation with jewellery and house-hold goods available -Reply to Tuan Faris Cassim, P.O.Box.1620-Code 112 ,Ruwi,Sultanate of Oman

MP.97/03/01

All affiliated sister Associations could forward any article to be published in this Newsletter, in respect of their activities marriage proposals, personalities and any other write-ups.

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## MOTHER OF THE.....

May 1953 by late Alhaj Dr. M.C.M.Kaleel at the former pavilion of the Malay Cricket Club at Rifle Green Colombo, with over 100 persons present.

The late Mrs. Lye was determined to move forward as she best understood the suffering of the less fortunate and her capability to make her idea a reality. The result of 3 yrs of hard work was the recognition of the Rupee Fund as a Government approved Charity. A further recognition came by way of a request by the then Governor General Sir Oliver Gunathilake to hold a meeting of the general committee at the then Queens House. A rare honour indeed.

She said at the 10<sup>th</sup> Anniversary that it was no doubt an uphill task but it was a labour of love. All the hard work and sacrifices made have been worthwhile as it helped to bring happiness and sunshine to the under privileged. In 1964 the Rupee fund had its' own building and the first project was to find employment to the unemployed girls.

A textile weaving centre was setup with the assistance of the Dept. of Cottage Industries.

A Milk Feeding centre was also setup where over 300 under-nourished children gathered every morning for their glass of milk. Her thoughts spread to the talented students who could not proceed to higher studies due to financial reasons she established a higher educational scholarships fund in 1959 to provide scholarships. The community should be ever grateful and remember her for helping these students-every award was a commitment to ensure that the students received their monthly assistance until he/she completed their five year course of study at the university -no easy task when fund raising was extremely difficult in the days gone by, whilst many have successfully passed out and serving the nation as Doctors, Engineers, Architects,

Agriculturists etc. She also organised the annual Sadaka distribution of fitr and cash during the month of Ramazan and many more consistent services have been provided to the needy.

As president of the fund she continued to give her best with a fine team of members to improve the less fortunate. In recognition of her devoted and dedicated service she was made life president of this fund. Being the first



## THE RAJA OF TAMBORA

The Raja of Tambora, Sultan Nissi Nadum Abdul Rassa formerly king of Tambora, and Rincho or Ronso of Tambora was exiled on the Cape by the Dutch East India Company at Batavia (Jakarta) in 1697 - three years after Sheik Yusuf rebelled against company rule in their own countries and both belonged to the Muslim aristocracy that had ruled before the arrival of the Dutch, but Sheik Yusuf was primarily a spiritual leader, a man regarded as a saint in his own lifetime - a man consequently, who had a political influence throughout Indonesia.

The Raja of Tambora, on the third island east of Java, had formerly been part of the Javanese Majaphil-Kingdom-It had, however, fallen under the control of the Sultanates of Maccassar.

The power in the area was such that when the Sultanate of Goa was defeated by the Dutch, Tambora also came under Dutch authority. There was resistance, and the Raja and Ronso was captured and sent to the Cape, not with the privileges of a prisoner of rank, as Sheik Yusuf and Imam Abdulla Bin Quasi Abdu-Salam of Taduri (state prisoner), but as a convict in chains to serve at the public works.

The "crimes" for which he was sentenced were rebellion against the Dutch East India company, conspiracy against the king of Dempo and Complicity in the murder of the queen.

He was not made to serve his sentence in its full severity at the Cape. Simon van Der Stel, who was governor, appears to have treated him considerably possibly because he realised that the Raja's only crime was that he had not been on the winning side and perhaps the facts that Simon van Der Stel's own grandmother was a Javanese woman also gave him sympathetic insights into the Raja's situation could he really be expected to give up his territory without a fight.

The Raja of Tambora's wife Zytia was allowed to join him, and he was housed for a time at the company's stable.

After Simon van Der Stel was replaced as governor by his son, Willem Adriaan van Derstel, the Raja and his family went to live on the governor's estate Vergelegen, at Stellenbosch. Francois Valentyn, the traveller saw him there in 1705, but he tells us little more about him than that he was writing out of the Holy Quran from memory for the governor and that his wife had some sort of authority in running the household.

Throughout his 22 years in exile at the Cape, the Raja, supported by the governor and council of Macassar, made repeated requests to the Batavian government to be returned to Tambora and restored to his throne. But his appeals fell in deaf ears, and he died at the Cape in 1719, without even seeing his native land again.

When he took Sheik Yusuf's daughter, Zytia, as his second wife according to Muslim law is not recorded, but it must have been during the first year or two of his exile.

A year after his death, when she asked to be sent back to Batavia with their five children, because

she was so poor that she could no longer support them, she was 41 and their eldest son Ebrahiem Adnaan was 21. They also had a daughter, Sittina Assia 17 and three other sons -Mugammad Aasik-Mugammad Dayaan-and Mugammad Aasim-aged nine, seven, and four at that time. The widows request was also turned down, and she and her children continued living at the Cape.

The children however had been raised in virtual isolation from the rest of the Muslim community, and with the possible exception of the youngest son, about whom nothing is known -they all converted to Christianity. Ebrahim Adnaan was baptised Abraham De Haan-Sittina Aasia became Maria Dorothea Sultania- and Mugammed Aasik became Isak-Mugammad Dayaan-David.

Maria was unfortunate in marriage, as her first husband a seal engraver of the company named Carel van Der Bosch, of the Hague was executed a few years later for raping a young girl. Neither her first marriage, nor her second, to a quartermaster from Germany, produced any children.

Isak and his descendants seem to have moved into the burgeoning coloured community. His wife was Amelia Carelse, and the sponsors at the baptism of their only daughter were Carel of Bengal and Adriana of the Coast, typically the name of freed slaves.

David married Maria Jordaan, the widow of a Johannes Pretorius- and had two children, but he went to Batavia in 1743 taking his young family with him. Abraham married Helena Valentyn, the daughter of "Free Black" hercules Valentyn and Cecelia Bengal. Two of Abraham and Helena's daughters married young Hollanders, and one son married and had two children by Christina Alesia Everskyk from Amsterdam.

The third daughter married first a Hollander and then a German, having four children by her first husband -and five by her second. One of her daughters by her second husband married Francois Johannes Retief. Although she had married into the family of the Voortrekker leader, she was not related to him by blood, because her marriage to Francois Retief produced only a daughter.

Unlike Sheik Yusuf, therefore, the Raja of Tambora made little if any contribution to the growth of Islam at the Cape.

*Nural Erefaan Rakiep  
Cape Town-S. Africa.*

## MALAYS

Be proud of your language  
Speak Malay in and out of your homes  
And identify yourself with  
350 Millions, who speak Malay  
in South East Asia.



## MORAL & MENTAL EDUCATION OF MUSLIM FAMILY

### Family Relations in Islam

Islam, introducing man as the key factor in determining a society's development, has highlighted the family as the basic core of man's mental and physical training. To this end, Islam has considered relations between parents themselves and those between parents and children of great significance as regards constructing a better society.

Islam, however, outlines some main duties of a man towards his wife as good behaviour, exercising moderation in criticising her, abstaining from immoral deeds outside home, while at the same time meeting his wife's legitimate demands at home, so that she also refrains from getting in the sinful thoughts.

Women in their turn have been recommended to be kind, chaste, and obedient to their husbands making themselves up only for their husbands and taking into consideration their husband's legitimate rights in their absence.

In respect of bilateral duties between parents and their children, the children have been asked to be obedient and thankful and to their parents. Parents in their turn, as the first teachers, have been recommended not to represent themselves as a bad model to their children by acting immorally, since such behaviour make immoral persons out of their children. Parents, however, are bound to do as much as they can to develop their children's moralities and mentalities.

In following this trend, they would finally present humane men or women to the society, who will not be prey to any kind of despicable and debasing acts.

A child's religious experiences are closely related to the attitudes displayed in the home towards religion and religious beliefs.

The child reared in nonreligious home usually obtains his ideas about God and religion from his playmates and associates whose home training has included religious experiences.

What happens to the religious attitude of children and the adolescent depends, in a great measure upon the influence exerted on him by the environment. This means that parents play a vital role in the religious beliefs of children. They are, in fact, duty bound to make their children get acquainted with religious principles in order to shape their lives within the religious patterns. In this regard, the Holy Prophet(S.A.W.) is narrated to be denouncing the parents who disregard religious training of their children.

Religious education, indeed starts from prenatal period and continues after birth. From the early moments of birth religious education of the child begins by saying Azan in his right ear and Aqama in his left as a first step forward to acquaint him with religious instructions. With the growth of the child, the type of education adopted should be commensurate with his age.

### **Moral Education**

Parents shoulder a heavy responsibility with respect to the moral education of their children, which should begin from the early months after birth. Ethics in general means series of principles governing human relations which must be safeguarded specially by parents. Up bringing devoid of ethics is to no avail. It is in the light of moral virtues that a child lays the foundation of his future life.

More often than not the moral and behavioral patterns of people during their life are but the training given to them by their parents from early childhood. Proper moral education by parents constitute the bedrock of the child's prosperity in future.

Family is greatly responsible for the moral growth of children. Parents are duty bound to improve moral virtues in their children by acquainting them with their duties towards others in the society.

There are numerous way of treating children. For instance, in the early years of childhood parents should try to encourage their children for their good deeds and show discontent of their illmanners. In doing this task, certain points should be taken into account.

For instance, if a child's physical activities are restrained, if his movements are interfered with, if his wishes are thwarted or if



insufficient attention is given to him the resulting personality would be one that is not well balanced and integrated.

If is often necessary to criticize a child constructively but he should not be reminded constantly of his shortcomings. With the denial should go constructive suggestions concerning things that he can have or things he can do and things that are good for him. Praise or approval is effective in helping a child to overcome resentment of a real or an imaginary hurt.

### **Sexual Issues of Children**

Parents should strictly control their sexual relationship before their children. Parents should guard against behaviour which may stimulate the sexual potentiality of their children. Islam encourages sexual relations within the framework of Islamic rules, however, it opposes premature sexual relations. To guard against premature sexual stimulation in children, religious leaders have placed strong emphasis on the following instructions:

\* A sister and a brother should no more sleep on the same bed when they reach the age of 6.

\* A girl who has reach the age of 6 should not be kissed by a man even if he is her father.

\*When a boy reaches the age 7, he should not be kissed by a woman.

\*Children should be kept away from sexually inciting scenes.

\*Two boys should not sleep on the same bed. This also applies to two girls.

### **Emotional Developments**

Apart from physical, religious and moral cares, parents should give particular attention to the emotional characteristics of their children. They should prepare the ground for the emotional needs of their children, thus giving meaning to their lives.

During infancy emotional patterns gradually emerge. According to psychological studies, the developmental pattern begins with excitement and disgust. By the behaviour displayed is one of affection and elation which might later change to jealousy.

It is generally accepted that the display of proper emotion add richness to the life. The various emotional states have value for a

child if they are controlled in such a way that they can serve the child rather than destroy him.

The extend to which an adult displays evidence of mastery over his emotions is rooted in this emotional experiences, their stimulation and their treatment from early childhood through adolescence.

The degree of cordiality that exists between a child and his parents may have significant effect upon his later attitudes. A child who is reared in home in which he experiences parental respect and affection accompanied by appropriate championship and a sharing of responsibility usually displays co-operative and friendly attitudes towards associates outside home.

In view of significant role that they play in bringing up their children, parents can, with paying due attention to psychological needs of the their children, help reduce the extent of psycho-physical abnormalities prevailing among children in a society.

As it is noticed, in this short article Islam has not excluded even the smallest details regarding family relations and has thus demonstrated the extent of importance that it attaches to the role of man in constructing better society.

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(from Page 8)

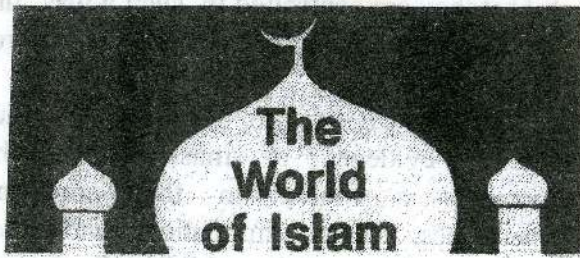
### **Equality of.....**

it was she who gave Adam the fruit of the forbidden tree. The Holy Quran corrects this notion: "But Satan whispered evil to him: he said, 'O Adam! Shall I lead you to the Tree of Eternity and to a kingdom that never decays?' In the result, they both ate of the tree..." (Taha120-121). Thus it is made clear that Satan addressed Adam, not Eve, and they both, not the former at the instance of the latter-ate from the forbidden tree.

As a corollary, it is claimed that women will not enter Paradise. The Holy Quran has dispelled the misconception too, because in the sight of Allah faith and righteousness, not one's gender, will determine this issue. "Whoever works righteousness, man or woman, and has Faith, verily, to him (to her) will We give a new Life, a Life that is good and pure, and We will bestow on such their reward according to the best of their actions."

*Courtesy -Khaleej Times*





## The Joy of giving

The institution of charity is not new to Islam. It has been one of the basic ordinances of the religion of every prophet, because the service of humanity and the amelioration of the condition of the poor for which the institution is intended has always been among the principal aims and objects of religion.

It is, however, true that the same stress has not been laid on this principal in the previous religions and, moreover, the institution of charity, like every other principle of religion, has been brought to perfection, along with the perfection of religion, in Islam.

Charity towards man, in its widest sense, is laid down in the Holy Quran as the second great pillar on which the structure of Islam stands. Spending out of whatever has been given to man, stands for charity in a broad sense, i.e. for acts of benevolence and doing good to humanity in general. For what God has given to man is not only the wealth which he possesses but all the faculties and powers with which he has been gifted.

The most frequently recurring words for charity in the Holy Quran are *infag*, which means spending benevolently, *ihsan*, which mean the doing of good, *Zakat*, which means growth or purification, and *sadaqah*, which is derived from the root *sidq*, meaning truth, and comes to signify a charitable deed. The very words used to denote charitable deeds are an indication of the broadness of its conception.

The Holy Quran not only lays stress on such great deeds of charity as the emancipation of slaves, the feeding of the poor, taking care of orphans and doing good to humanity in general, but gives equal emphasis to smaller acts of benevolence. It is for this reason that the withholding of *ma'um*, which specially indicates small acts of kindness and charity, is stated to be against the spirit of prayer. Little acts of neighbourly help for charity, the thousand little courtesies and kindnesses of daily life, the supply of needs which cost little but mean much, occupy a very important place in the teachings of Islam. And in a similar strain, the speaking of kind word to parents is referred to as *Ishan* and generally the use of kind words is recommended as in itself a

charitable deed in many places in the Quran.

The Quran also speaks of expending charity not only to all men, including believers and non-believers, but also to the dumb creation. One must relieve those really in need, whether they are good or bad, on the right path or not, Muslims or otherwise. It is not for us to judge in these matters. Compulsion, too, in religion is not allowed by a bribe of charity. A very high standard is set for charity. It must be in the way of God, it must expect no reward, it must not be followed by references or reminders to the act of charity. The kindness and the spirit which turns a blind eye to other people's fault or shortcomings is the essence of charity.

True charity remembers not only those in need who ask, but also those who are prevented by some reason from asking. The man of true charity seeks out the latter. There may be various reasons which prevent a man from asking for help: he may be ashamed to ask or his sense of honour may prevent him from asking; he may be so engrossed in some great ideal that he may not think of asking; he may even not know that he is in need, especially when we think of wealth and possessions in a spiritual sense; he may not know that you possess the things that can supply his needs and he may be a dumb and helpless creature.

Charity in the higher sense includes all help from one better endowed to one less well endowed. It is reported from the Holy Prophet that once a person who was travelling by road saw a dog licking wet earth in the agony of its thirst. The traveller was moved by the spectacle and gave water to the dog to drink. This simple service of the man to the thirsty dog pleased God so much that He blessed him with salvation. A helping hand to the aged wanting to cross a road or to a disabled in meeting his day to day need is also an act of charity.

Charity, in the sense of giving away one's wealth, is of two kinds, voluntary and obligatory. Voluntary charity is generally mentioned in the Quran as *infag* or *ihsan* or *sadaqah*, and though the Holy Book is full of injunctions on this subject, and hardly a leaf is turned which does not bring to the mind the grand object of the service of humanity as the goal of man's life, the subject is specially dealt with in the 36<sup>th</sup> and 37<sup>th</sup> sections of the second chapter.

The reward of charity is first spoken of "The parable of those who spend their substance in the way of God is that of a grain of corn: it growth seven ears, and each ear hath a hundred grains. God giveth manifold increase to whom He pleaseth ...." (2:261).



(from Page 6)

## The Joy of giving.....

A charitable deed must be done as a duty which a man owes to man, so that it conveys no idea of the superiority of the giver or the receiver. Love of God should be the motive in all charitable deeds, so that the very doing of them fosters the feeling that all mankind is but a single family.

Charity has a value only if something good and valuable is given which has been honourably earned or acquired by the giver or which is produced in nature and can be referred to as a bounty of God. These may include such things as are of use and value to others though they may be of less use to us or superfluous to us on account of our having acquired something more suitable for our station in life; for example discarded clothes, or an old horse or a used motor car; but if the horse is vicious, or the car engine is far gone that it is dangerous to use, then the gift is worse than useless; it is positively harmful, and the giver is a wrongdoer.

Charitable deeds may be done openly or secretly. If you disclose (act of) charity, even so it is well, but if you conceal them, and make them reach those (really) in need, that is best for you (2:271). Those who should not beg should be the first to receive charity. "(Charity is) for those in need, who, in God's cause, are restricted (from travel), and cannot move about on the land, seeking (for trade or work). The ignorant man thinks, because of their modesty that they are free from want. Thou shalt know them by their (unfailing) mark: they beg not importunately from all and sundry...." (11:273).

Obligatory charity is generally mentioned under the name of *zakat*. The *zakat* is derived from *zaka*, which means it (a plant) grew. The word *zakat* is also used in the sense of purity from sin. *Zakat* is a wealth which is taken from the rich and given to the poor, being so called because it makes the wealth grow, or because the giving away is wealth is a source of purification. The Holy Prophet himself has described *zakat* as wealth "which is taken from the rich and returned to the poor." -KMZ

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If you forget your language, You will lose your race

'Hilang Bahasa Lenyap Bangsa'

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(from Page 2)

## Mother of the.....

Malay woman to merge from the traditional role of house wife to face up the challenges of modern times by her involvement in the welfare of the community. She has travelled widely and had been featured as the mother of the Malays in the Malaysian newspapers.

She was the first woman member of the All Ceylon Malay Association, Colombo Malay Cricket Club, First woman V. President of the All Ceylon Malay Asso., first woman President of the All Ceylon Malay Assin., Rupee Fund the first Malay woman to enter the well known Woking Mosque in Surrey, England. She has devoted over four decades of her life to the progress and up-liftment of the community.

The Fund hold a treat to poor children on the 18<sup>th</sup> of June every year to commemorate her birth and death anniversary. It is very rare for people to die on their birthday- Mashmoon Lye is no more- but the RUPEE FUND her brainchild will certainly grow to new heights.

-Dalrene Burah-  
Colombo- 08-

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## PALESTINE

-Johar Mustafa-Kandy-

Holocaust, pity the victims ,  
Expelled from Europe  
They wandered  
No country offers refuge  
Only Palestine.

Irony of fate,  
Ejected and hounded,  
The Palestine become refugees,  
Palestine is no more,  
Only blood and tears  
Isreal is born over the ashes of Palestine .

The scenario continues,  
The world is a spectator  
Strange is the twist of providence  
The divinely chosen people of mankind,  
Is said to be the children of Isreal.



## Equality of man and woman

**I**SLAM has placed man and woman on a equal footing as far as personal respect, social status and basic rights are concerned. Before the advent of Islam, woman as a class were degraded. They were looked down upon, traded like stock and subjected to untold suffering. Woman was dubbed as the root of sin and the cause of sorrow. Islam corrected this situation and gave woman dignity, grace and honour.

Before Islam, pagans in Arabia used to bury female infants alive. The question before them was whether to keep the infant girl on sufferance, as an object of social hatred and personal disgrace, or to get rid of her burying her alive. Social pressures invariably favoured the latter choice. The Holy Quran describes this heinous practice of female infanticide thus: "when news is brought to one of them, of (the birth of) a female (child), his face darkens, and he is filled with inward grief! With shame does he hide himself from his people because of the bad news he has had! Shall he retain it on (sufferance and) contempt, or bury it in the dust? Ah! What an evil (choice) they decide on." (Al Nahl:58,59)

This practice was so evil that Allah had to give a clear warning: those who committed such a crime would be brought to book on the Day of Judgement. The crime would in no way go unpunished in the Hereafter, when the victim herself shall be called upon by the Allah to speak out as the Holy Quran specifies in the context of the Day of Judgement: "when the female (infant), buried alive, will be questioned -for what crime she was killed". (Al Takweer:8-9)

Unlike in certain other systems of belief, wherein woman is treated as the embodiment of all that is wicked, while man per se is regarded as virtuous and noble, Islam proclaims man and woman to belong to one and the same essence, created of a single soul. The holy Quarn testifies: "O mankind! Fear your Lord, Who created you from a single soul, and of the same created him mate, and from that pair spread countless men and woman over the earth....." (Al Nissa:1)

Islam not only consider man and woman as equal in respect of birth, but it also bestows equal rights and privileges on them. At many places in the Holy Quran, Allah addresses the believers specifically as men and women. For example : " The believers, the men and woman are, protectors, one of another: they enjoin what is just, and forbid what is evil...." (Al Taubah:71).

Elsewhere too, the Holy Quran deals with men and woman as equals thus: "Most surely the

men and the women who have surrendered the themselves to Allah, the believing men and women, the devout men and women, the true men and women, the men and women who are patient and constant the men and women who humble themselves, the men and women who give the charity, the men and women who observe the fast, the men and women who guard their chastity, and the men and woman who engage (themselves) much in Allah's praise: Allah has prepared for them forgiveness and great reward." (Al Ahzab:35)

The Islamic concept of family is governed by precise rules and regulations equally applicable to wife and husband. Modesty and chastity are prescribed for both. Woman in Islam have the right of inheritance and the right to acquire education, own property, run businesses on their own, and to control their direct earnings, dower (mahr) and inherited assets.

In Islam there is no compulsion to give dowry while giving daughters in marriage. On the contrary, it is obligatory for husbands to give a mutually agreed dower to their wives:

" And give the women (on marriage) their dower as a free gift..." (Al Nissa:4)

With regard to marriage, a woman's uncoerced consent is essential. The Holy Quran forbids men to inherit women against their will, or to treat them with harshness. It ordains that men should live with them on a footing of kindness and equality.

The Holy Quarn makes it clear that Allah has ingrained a special kind of love and tenderness between the man and woman : " And among his Signs is this, that He created for you mates from among yourselves, that you may live in tranquillity with them, and He has put love and mercy between your (hearts)." (Al Rum:21)

The basis of elevation of women is laid down by Islam in terms of the faith is true, the way that is straight, and the deeds that are righteous, as ordained by Allah.

In the West lack of legal, political and social rights among women in the 19<sup>th</sup> century give rise to a woman's emancipation movement that was grounded in liberal ideas. One of driving the forces behind this movement was the difficulty faced by educated woman in competing for senior positions. The fact is that the woman's struggle for genuine liberation can find its fulfilment even today in Islam, which alone guarantees spiritual, economic, cultural and social freedom to men as well as women.

Islam has cleared women of the stigma stemming from the Judo-Christian belief that Eve was responsible for the fall of Adam, that

(Cont. Page 5)