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Preface

A family is a small community that is first formed with a man and a woman, two people (husband and his wife) who are supposed to participate in each other's spiritual development and material growth, and above all, to compensate for each other's shortcomings at the peak of love and affection, and if something threatened them. And endangered their intellectual and doctrinal ideals, both to defend themselves and to fight for it for the sake of their eternal life, to plan for their own survival, and to perpetuate their generation. The Holy Quran states this basic principle in beautiful words:

"One of the signs of God is that He created for you wives of your own kind to rest in them, and He established friendship and kindness between you. Every mirror in this work is a sign and a lesson for people who think".

Imam Muhammad Baqir (as) quoted the words of his grandfather, the Messenger of God, peace and blessings be upon him, who said:

"There is no building (foundation) in the school of Islam that is more beloved to God than marriage"

The three basic principles that play an important role in family formation are:

- A) Love of marriage
- B) The responsibility of men in the family system
- C) Caring for the continuity of life

Therefore, men and women should work hard to maintain and live a better life so that the foundation of the family is stronger.

A sensible and well-balanced family system is the very foundation of a happy life. Indeed, it is the root of an advancing civilization. Religion comes to take human beings closer to Allah. Therefore, it must create an atmosphere conducive to that ideal; otherwise, it cannot achieve its goal. No religion can be regarded as complete unless it has a well-defined code of family life which expressly shows the exact role and responsibility of each member of the family. The family is a closely-knit unit of human society; and this closeness creates danger of friction and conflict unless every member is told in unambiguous terms what his duties and rights are.

Islam is a comprehensive religion with guidance for every aspect of human life. Therefore, it guides human being for an ideal family life in a perfect and unmatched way. Even though, the basic principles for a successful and happy family life are the same in every religion but the merit of Islam is that it has a complete code of family life at a time, considering the all needs of human being e.g., physical, mental, spiritual, social and economical and both aspects of his existence i.e., body and soul.

Dr. Syed Fayaz Husain

Editor-in-Chief IJRT

Editorial

Another Issue of 'International Journal of Religious Thoughts' is with you. This issue deals with a very important subject of faith for every religion that is foundations of family life. Basically, foundation and family, which is a small society and the basis of a large society, is of great importance that if it is damaged, the whole society will be damaged.

With every succeeding Issue, the response that we are getting in the form of letters, mails and contributions from the learned authors has been encouraging for us. It is an indication in itself as regards the popularity of 'Religious Thoughts' that it has achieved. Our main goals in publishing this journal have been to inform the educated class about the common points of religions regarding the beliefs, morality, mysticism, spirituality, peace and security, so that we can reach an ideal, progressive, and stress-free society.

Another point that may be of interest to our worthy readers is that 'Religious Thoughts' has now been allotted ISSN number and we are trying to get the ISI standard for this journal soon. It is a milestone in our journey, which started with the realization of the need to publish a Journal that presents discussions on Inter-Faith and various positive aspects of religion to Indian and Iranian readers.

The publication is a sincere attempt by Al-Mustafa Islamic Research Society to highlight those different paths and processes of thought exist in the world. We believe that initiating the process of dialogue and expression of different views and thoughts always adds to

sustenance of mutual understanding. In a world, where difference of opinion offers leads to misunderstanding and conflicts, we wish to use the tools of dialogue and interaction for better understanding and human relations. We intend to and have tried to take a deeper look at various existing religions and to develop a spirit of togetherness. Study of culture and religion shows that, peace oriented, convergent and scholarly approaches are welcomed by the right-thinking people in India and Iran both. While thanking the scholars and experts on the subject, we earnestly hope that they will continue to patronize us in this momentous task through their constructive criticism and suggestions.

Dr. Syed Fayaz Husain

Editor-in-Chief IJRT

The ultimate version of the family

Dr. Reza Shakeri

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Abstract

The A family which is the smallest unit of the society is the most effective unit in upbringing the individuals of the society. Quran has highly emphasized on the family topic in many verses. It has named the love and union of men and women with each other as mercy and cordiality and it has put it among the signs of Allah (SWT). Also, according to Islamic Scholars like Martyr Mutahhari, Muhammad Jawad Mughniyah, Sheikh Mahmoud Shaltut etc. the marriage is a very sacred relation in Islam and the objective of the marriage is not limited to satisfy the sexual desires and fulfil the physical needs but there is a union greater than concupiscence which forms a base for the unity of mates. Procreation and endurance of the human generation from the channel of marriage, formation of the family and the union of a male and female is the first social function and task of the family and counted as the most important objectives and mottos of the spouse creation in the human being by the wise and omniscient God. Another point in formation of the family is that this subject is one of the important factors of deliverance from poverty and one of the reasons of richness and access to more facilities and comforts of life. This paper

deals with the importance of the subject of marriage, family formation and upbringing of the children from Quranic point of view and presents a highest exemplar and perfect ideal for the family life which is the life of Imam Ali (a.s.) and Fatima Zahra (s.a.) at the end.

Keywords: Family, affection, mercy, spouses, Quran, Islam.

A family is the smallest unit of the society and at the same time it's considered the biggest and the most effective upbringing units in the societies in such a way that it might be the cause of individual and social changes and the growth of human values among its members. A family is the most important institution in which an individual is brought up.

A psychologically unhealthy family and the financial and social problems of the family due to impact on its members affect the society.

The biological function of the family guarantees the survival of the society and the pedagogical function predisposes the upbringing of the children, who become prepared for the making of the coming society.

The psychological balance, strengthening the will-power, taking care of others, facing the problems, interest in struggle, constructiveness, creativity, connection with Allah and worship, all are the traits that a family plays a vital role in forming and strengthening them.

A famous contemporary sociologist T.B. Bottomore has divided the function of the family into four domains: sexual function, economical function, procreational function and educational function.

The origin and source of the relation and love of the spouses should be sought beyond the sexual attraction, albeit a few psychoanalysts like Freud have tried to limit the all attractions and inclinations of men and women towards opposite genders into sexual desires. But against this concept and idea, some other psychologists and heavenly scriptures and revelational Quranic texts believe in a level and layer of love and affection, which is sometimes named in psychology as “affection” and sometimes “a kind of emotion” and explained in Quranic usage as “cordiality” and “mercy”.

Martyr Mutahhari (May Allah sanctify his soul) also says: it is strange that some people cannot distinguish between lust and affection, they have thought that the thing which bonds spouses to each other is exclusively covetousness and concupiscence, the feeling of utilization and exploitation, that is the same thing which attaches a human being to edibles, drinkables, costumes and animals or vehicles for riding, they don't know that there are also other attachments in nature and creation except egotism and utilitarianism. Those attachments are not resulted from self-centeredness, but arise from direct attachment to someone else. These people thought that a man always looks towards a woman with sexual view that sometimes a single youth looks towards a woman at every place, that is only sexual desires which bond those

two with each other, although there is a union greater than concupiscence which forms a base for the unity of mates.

As earlier mentioned, Quran has named the love and union of men and women with each other as mercy and cordiality and it has put it among the signs of Allah (SWT):

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ

And of His signs is that He created for you mates from your own selves that you may take comfort in them, and He ordained affection and mercy between you. There are indeed signs in that for a people who reflect. (Surah Rome, verse 21)

The term 'Mawaddah' in Arabic means 'the love'

'Mercy' is in the meaning of tender-heartedness and kindness. Ibn Manzur says in 'Lisan-al-Arab': the mercy means pity and kindness and the word 'marhamah' e.g., grace has also the same meaning.

The Divine revelational saying in the Holy chapter 'An-Nisa' counts a few obligations of the family relations and the conjugal relation between man and woman is named as 'solemn covenant':

وَكَيْفَ تَأْخُذُونَهُ وَقَدْ أَفْضَىٰ بَعْضُكُمْ إِلَىٰ بَعْضٍ وَأَخَذْنَ مِنْكُمْ مِيثَاقًا غَلِيظًا

How could you take it back, when you have known each other, and they have taken from you a solemn covenant?

A great scholar Muhammad Jawad Mughniyah starts a discussion under the title of 'marriage, exchange of soul with soul' in the interpretation of Surah An-Nisa from verses no. 19 up to 21. Thus,

he says: "The marriage is the exchange of soul with soul and the marital contract is a covenant of mercy and cordiality rather than a pact of being owner of physical body against money. On this account, Jurists say that the contract of marriage is nearer to worships than the transactions of money and on this ground, the contract of marriage is executed with the name of Allah and on the ground of the book of God and the sunnah of Holy Prophet (PBUH)."

Another very learned scholar sheikh Mahmoud Shaltut says in the interpretation of the verse no. 21 of the same Surah: "if we become aware that the term 'covenant' in Holy Quran is not only used for expressing the monotheistic relation of man with God and also not only for inter-states relations regarding important and serious issues and destiny of the nations, then we can understand the lofty and elevated status of the covenant of marriage in Quranic view as Quran has named the conjugal relation as 'covenant'.

Moreover, if we pay attention that Quran has commended this 'covenant' (in the same verse) with the attribute of 'solemn'. In that condition, we can be aware of the lofty and real status of this covenant among other covenants, which Quran has mentioned as 'covenant' and has not attributed none of them with such attribute.

In this manner, a family center from there it is a ceremony of love and affection, carries in itself the elixir of satisfaction, quality of removing the anxiety and being calmer for both of the mates. Understanding this operational reality of the family is openly admitting this fact also that whenever a family would lack the love

multiplies you. Nothing is like Him, and He is the All-hearing, the All-seeing. (Surah Shoorā, verse no. 11)

Another point in formation of the family is that this subject is one of the important factors of deliverance from poverty and one of the reasons of richness and access to more facilities and comforts of life.

وَأَنْكِحُوا الْأَيَامَىٰ مِنْكُمْ وَالصَّالِحِينَ مِنْ عِبَادِكُمْ وَإِمَائِكُمْ ۚ إِنْ يَكُونُوا فُقَرَاءَ يُغْنِهِمُ اللَّهُ مِنْ فَضْلِهِ ۗ وَاللَّهُ وَاسِعٌ عَلِيمٌ

Marry off those who are single among you, and the upright among your male and female slaves. If they are poor, Allah will enrich them out of His grace, and Allah is all-bounteous, all-knowing. (Surah Noor, verse 32)

As it is clear that the verse intends to highlight the economical function of the family and acknowledges the family formation and marriage effective in the growth of money and guarantees to provide the financial needs of the family with two statements “ فسوف ” and “ ان الله واسع ” .

Similarly, it is narrated from Imam Sadiq (a.s.) that he said: « فالرزق مع » The sustenance is lied in getting married. Apart from the religious analyses and the belief upon divine grace and help, as the poverty and wealthiness, giving blessing and its deprival is his mighty hands; the role of marriage and formation of the family in the growth of wealth may be analyzed rationally in such a way that a single person doesn't have a motive for work, struggle and activeness and doesn't feel an accountability for ensuring

subsistence to someone. He is only responsible for himself who can manage with hunger and adopt ascetism and can survive with a little food just for being alive and doesn't give in to labor, hardship of work and activity. The objective evidences of the life of bachelors also testify this matter.

Ultimately a sterling ideal from a successful family in the Quran is introduced, which is mentioned in Surah Noor. Surah Noor is the only Surah in which the word Surah is used, the word Surah is taken from 'siwaar' that means bracelet, which is used by women for embellishment. Why this word is used in the beginning of this Surah? the exegetes explain the reason in such a way that the family and its system is the embellishment of the society.

The main topics of this surah are about morals, the family rulings and confrontation of the iconoclastics of the family. Attention to the concepts of this Surah discloses a few secrets and beauties of the close relation of this Surah with the subject of the family and then the relation of the family topic with the topics of Mahdism.

Imam Sadiq a.s. has paid a special attention to this Surah and was obligating the learning of this Surah for girls and women and used to say:

حَصَّنُوا أَمْوَالَكُمْ وَفُرُوجَكُمْ بِتِلَاوَةِ سُورَةِ النَّوْرِ وَحَصَّنُوا بِهَا نِسَاءَكُمْ فَإِنَّ مَنْ أَدَمَّنَ قِرَاءَتِهَا فِي كُلِّ يَوْمٍ أَوْ فِي لَيْلَةٍ لَمْ يَزِنْ أَحَدٌ مِنْ أَهْلِ بَيْتِهِ أَبَدًا...

protect your wealth and chastity by recitation of Surah Noor and protect your ladies by that, as someone who regularly recites it

every day or night, nobody of his family members will commit adultery.

In this statement, Imam Sadiq (a.s.) has used the term 'حَصْنُوا' which is taken from the root of 'حصن' which means a fort or castle, as the topics of this Surah are mainly about the fort of the family and the castle of the upbringing; the protector of human being. Then he adds: protect your wealth and chastity by recitation of this Surah it shows that first of all, one of the natural effects of the recitation of this Surah is taking wealth, children and female member of the family under protection from dangers and secondly indicates the deep connection of this surah with the protection of family institution because the pivot of the subjects of this Surah is about the family topics and avoidance of the harms causing danger for the firmness of family.

The term 'بيوت' is used fourteen times in this Surah. The term 'بيت' is used for the night shelter and the word 'بات' and 'بيتوته' means spending night at any place till the morning or spending night till morning with a program of worship and targeted task. Allah, the exalted has named the Holy Ka'bah as 'بيت الله' and 'بيت العتيق' and demanded from all to face towards it while worshipping (especially in the night). Therefore, according to the lexical meaning of the word 'Bayt' it is necessary that we all must have a targeted program for life at home.

In this Surah, the divine houses of Holy Prophet (PBUH) and his progeny have been mentioned; thus, he says:

فِي بُيُوتٍ أُذِنَ لِلَّهِ أَنْ تَرْفَعَ... .

The households of holy prophet (PBUH) became popular with the title of 'Ahlul-bayt' in Surah Ahzab and Allah (SWT) said about them: *إِنَّمَا يَرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا*

Indeed, Allah desires to repel all impurity from you, O People of the Household, and purify you with a thorough purification.

In this Surah (Noor), after the famous verse of *اللَّهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ مِثْلُ نُورِهِ كَمِشْكَاةٍ* means Allah is the Light of the heavens and the earth. The parable of His Light is a niche... has come:

فِي بُيُوتٍ أُذِنَ لِلَّهِ أَنْ تَرْفَعَ وَيُذْكَرَ فِيهَا اسْمُهُ يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ وَالْآصَالِ

In houses Allah has allowed to be raised and wherein His Name is celebrated; He is glorified therein, morning and evening.

This point might be demonstrating a close relation of the verse of monotheism and the verse after that-which is discussing the houses of the friends of Allah SWT-and thus illustrates the deep connection of the principle of the unity of God with the nobility of family and family care.

Carefully looking at the contents of this Surah, we comprehend that mostly verses of that are regarding the damage study of the house and family and the legal and moral solutions of solidarity and non-destruction and collapse of the family system. The subjects of this Surah deal with the punishment of adultery and its accusation, reproach of this great sin, cursing on each other, forbiddance of unlawful sight, obligation of Hijab and chastity, obligation of the

covering of makeup of the ladies in front of non-mahram, emphasis on marriage, taking permission, forbiddance of the compulsion of ladies for unchastity etc. ...

Surah 'Al-Insan' or 'Hal Ata' also; which has mentioned the perfect and complete practical ideals of the life, Imam Ali (a.s.) and Fatima Zahra (s.a.) clearly introduces the Ahlul-bayt (a.s.) as an ideal and model family and they are among the pious people.

إِنَّ الْأَبْرَارَ يَشْرَبُونَ مِنْ كَأْسٍ كَانَ مِزَاجُهَا كَافُورًا

Indeed, the pious will drink from a cup seasoned with Kafur.

And around twelve verses of this Surah also describe the states of pious people in the heaven and indicates that these pious people are those: *وَيُطْعَمُونَ عَلَىٰ حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا*, For the love of Him, they feed the needy, the orphan and the prisoner.

In Surah Aali Imran also it is said especially regarding one of the characteristics of pious people: *لَنْ تَتَّالُوا الْبِرَّ حَتَّىٰ تُنْفِقُوا مِمَّا تُحِبُّونَ*, You will never attain piety until you spend out of what you hold dear...it is said: the complete referent of this verse are the households of Holy Prophet (PBUH), who spend out their food for breaking the fast; which was their all possession. So, which person is deserving to be followed except these people?!

Of course, the family of Imam Ali (a.s.) and Fatima Zahra (s.a.) was the perfect and complete exemplar of successful and ideal life that all spouses of the world whether Muslim or Non-Muslim can follow them in various aspects and fields that how to interact with each other and the method of rearing the children, even in the interaction

within the society where they live and the sacrifice for their fellow humans, which was done by them i.e., Imam Ali (a.s.) and Fatima Zahra (s.a.).

Mutual Rights and Responsibilities of Spouses in Islam

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Abstract:

All praises due to Allah, Lord of the worlds, and Allah's peace and blessings be upon Muhammad (S), his family, his noble companions, and all those who follow them.

Islam is a natural way of life that encourages one to give due attention to their relationship with God and His creation. Islam teaches that it is through the doing of good deeds and seeking the pleasure of God, that souls find true happiness and peace.

According to Islam, the family is a small social unit that makes up the society. This small unit is formed of a woman and a man and is extended by producing children. Members of a family have a close relationship and common goals and interests. The happiness of each member depends on the happiness of the whole family. After marriage, men and women must consider all the members of the family not only their individual selves. This paper explores common rights, responsibilities and exclusive duties of Husbands and Wives in Islam.

Keywords: Islam, spouses, family, mutual rights and responsibilities, rearing and edifying children.

Mutual Rights and Responsibilities

According to Islam, women and men alike possess the lofty status of humanity because they are both equally human. The Quran identifies humans as “viceroys of God” [*khalifat ullah*] and reveres them greatly:

ولقد كرّمنا بني آدم و حملناهم في البرّ والبحر و رزقناهم من الطيّبات و فضّلناهم على كثير ممّن خلقنا
تفضيلاً

“And we have surely honored the children of Adam. We have presented them with transport on land and sea, provided them good and pure sustenance, and we have greatly exalted them over many of our creations.”¹

In general, all extolments in the Quran and Hadith regarding humans encompass both women and men. There is no verse in the Quran that reproaches women for being women. Therefore, according to Islam and the Quran, men and women are equally human, they are not different in worth, and they possess common responsibilities in managing the society.

The relationship between a husband and wife is not like that of neighbors or friends; it is much more extreme—on the verge of unity. The Quran expresses this nicely:

¹ . Surah Isra’ 17:70.

و من آياته أن خلق لكم من أنفسكم أزواجا لتسكنوا إليها و جعل بينكم مودة و رحمة إن في ذلك
لآيات لقوم يتفكرون

“And of His signs is that He has created for you, from yourselves, spouses that you may gain peace through them and He has set among you love and compassion. Surely in this there are signs for thoughtful people.”²

The statement, ‘He has created for you, from yourselves, spouses’, indicates the intensity of the connection and relationship. In another verse regarding husbands and wives it states:

.....هنّ لباس لكم و أنتم لباس لهنّ.....

“They (women) are a garment for you (men) and you are a garment for them.”³

Portrayal of wives and husbands as one another’s clothing reflects their close connection and relationship since clothes are the closest of things to one’s body and are greatly needed in order to protect one from heat and cold, to cover imperfections, and confer tranquility and beauty. Husbands and wives are also such in respect with each other and must necessarily be so.

Islam greatly favors fortification of the structure of family and decent relations between spouses, and thus it has designated specific rights and responsibilities for each. These rights and responsibilities may be summarized within two main categories:

² . Surah Rum 30:21.

³ . Surah Baqarah 2:187.

common and *exclusive*. Both of these categories will be elucidated in the succeeding sections.

The rights and responsibilities that pertain to both husband *and* wife are as follows:

1. Sociability

Wives and husbands must behave properly with one another and observe fine etiquette. The Quran declares:

.....وعاشروهنّ بالمعروف.....

*“And consort with them (your wives) in honor and equity [ma’ruf].”*⁴

The word *ma’ruf*, which has been used in this sentence, is the opposite of *munkar* (meaning wicked) and means behavior that is approved by both reason and religion. Even though this verse is addressed to men, women also hold this obligation. Husbands and wives must be kind, well-mannered, cordial, cheerful, compassionate, helpful, sympathetic, courteous, just, truthful, supportive, trustworthy, loyal, well-wishing, and polite with one other. Various Hadith also emphasize sociability and geniality between spouses. The Prophet of Islam (PBUH) has stated:

عنّ النبيّ (ص)، قال: أكمل المؤمنين إيماناً، أحسنهم خلقاً، و خياركم لنسائه.

⁴ . Surah Nisa’ 4:19.

The most complete persons in faith are those who have the best manners and the good among you are those who are good with their wives.⁵

2. Attracting the Attentions of One's Spouse

Husbands and wives must observe each other's desires, it is customary with most women that whenever they go to a party or a gathering, they wear their best dresses and adorn themselves with the best. However, upon returning home, they take their dresses off and put on an old and shabby dress. These women are not particular about cleanliness at home and do not beautify themselves. They walk around the house with disheveled hair, stained clothes, and torn socks. In fact, the situation must almost be reverse, that is, a woman should adorn herself at home and charm her husband in order to conquer his heart and in order not to leave any gap for other women to fill. Why should she look beautiful for others? Is it proper for a woman to expose her beauty before the eyes of other men and to create problems for the youth?

"The Prophet (PBUH) of Islam stated: ' Any woman, who perfumes herself and leaves the house, is deprived from the blessings of the Almighty Allah until she returns home'." ⁶

"The Prophet (PBUH) also stated: 'The best of your women is one who is obedient towards her husband, adorns herself for her husband but does not reveal her adornment to strangers; and the

⁵ . Bihar al-Anwar, vol. 71, p. 389.

⁶ . Bihar al-Anwar, vol 103, p 247

worst of your women is one who adorns herself in the absence of her husband'.⁷

A man also has these responsibilities toward his wife; he must be neat and clean, perfumed and well dressed, he must style his hair and face regularly, and make himself handsome for his wife. Prophet of Allah (S) stated:

قال: رسول الله (ص): ليتهيأ أحدكم لزوجته كما تنهيأ زوجته له

'Each of you must prepare yourselves for your wives; just as your wives prepare themselves for you.'⁸

The Prophet of Allah (S) has stated:

قال النبي (ص): حق المرأة على زوجها أن يسدَّ جوعاتها، وأن يستر عورتها، ولا يقبح لها وجهها، فإذا فعل ذلك فقد و الله أدّى حقها،.

The rights of a wife regarding her husband are that he must provide her nourishment and clothing and must not appear to her with an ugly appearance. If he does these, by Allah, surely, he has satisfied her rights.⁹

3. Pleasure and Gratification

Even though seeking pleasure and sexual gratification is not the whole aim of marriage, it is one of the chief goals and initial motivators for marriage and has a considerable effect in strengthening the structure of the family and preserving a good

⁷ . Ibid, p 235

⁸ . Mustadrak al-Wasa'il, vol. 14, p. 296.

⁹ . Bihar al-Anwar, vol. 103, p. 254.

relationship between spouses. Hence, gratification is one of the responsibilities of husbands and wives. Husbands and wives must be prepared to give each other sexual pleasure and gratification. Whenever one party is inclined to sexual acts, the other must prepare themselves and not bring excuses. The Prophet of Islam (S) would instruct women as follows:

قال رسول الله (ص) للنساء: لا تطولن صلاتكنّ لمنعنّ أزواجكنّ.

Do not lengthen your *Salat* to forestall your husbands (from sexual pleasure).¹⁰ Husbands and wives must not only think about their own pleasure in lovemaking; rather, they must also consider their partner's pleasure and gratification. This is because regular sexual satisfaction has a significant effect on good relations between spouses and bolsters the constitution of their family. Addressing men, Amir al-Mu'minin ('a) has declared:

عن علي (ع) قال: قال رسول الله (ص) : إذا أتى أحدكم إمراته فلا يعجلها.

Whenever you approach your wives, do not hurry (in love making).¹¹

4. Rearing and Edifying Children

Caring for children, providing for their health, training their bodies and souls, and educating them in knowledge and morality are shared duties of fathers and mothers. This necessitates their cooperation and mutual deliberation and diligence. A father has a

¹⁰. Ibid, vol. 20, p. 164.

¹¹ . Mustadrak al-Wasa'il, vol. 14, p. 221.

greater responsibility in this matter, but the role of a mother is more sensitive and constructive.

Exclusive Duties of Husbands and Wives

a. Men's Obligations

In addition to their common duties, due to their particular genesis, men have specific responsibilities, some of which are enumerated herein:

1. Supervision of the Family

In Islam, the responsibility of guardianship, supervision, and management of the family have been set on the shoulders of men. Allah, the Exalted, has stated in the Holy Quran:

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ فَالصَّالِحَاتُ قَانِتَاتٌ حَافِضَاتٌ لِّلْغَيْبِ بِمَا حَفِظَ اللَّهُ.....

“Men are the protectors and supervisors of women because of the advantage Allah has given some over others and because they support them from their means. Therefore, righteous women are those who are humble and who guard (in their husband's presence and absence) his rights and secrets, which Allah has ordained to be guarded.”¹²

Family affairs must be performed by mutual agreement, consultation, and cooperation of the husband and wife; however, this small society, like any other society, cannot run well without a

¹² . Surah Nisa' 4:34.

prudent and influential supervisor and manager. Most families that lack a manager do not have a desirable situation. Hence, either the wife must take on the responsibility of supervising and safeguarding the family or the husband.

Again, due to the particular genesis of men and women, since most men are generally more rational, as opposed to emotional, than women; are more prepared to manage and supervise the family; and are better equipped to bear hardships, the burden of supervising the family has been set on their shoulders.

Conversely, women are more emotional and passionate than men. Therefore, it is in the best interests of the family that women accept the supervision of men and perform important affairs after consulting with their husbands and, in the event of a disagreement, accept their husbands' judgment.

It must be noted that male supervision does not mean that the man can selfishly manage the family by exploiting his power and do whatever he wants and prohibit other members of the family from expressing their opinions. This is because a prudent manager and supervisor knows very well that no institution, great or small, may be administrated by force and selfishness; especially in view of the fact that the household must be a place of peace, tranquility, and nurturing for the children who are to be the future architects of the society.

In point of fact, the intent of male supervision is that correct planning for administrating the family must be first and foremost and these plans must be made through consultation and an

exchange of views of other members of the family; through procuring their cooperation in managing affairs; through coming to a mutual understanding in decisions and resolving problems; and finally, having the last word in disagreements.

The supervisory duties of men may be summarized in three categories:

1. Providing for the expenses of the family, making plans through consultation, and managing the incomes and expenditures of the family.
2. Safeguarding, protecting, and looking after all members of the family.
3. Overseeing religious, moral, and cultural issues of family members, guiding them towards improvement and spiritual and physical development, and preventing social and ethical cooperation within the family.

2. Providing Financial Support [Nafaqah]

A woman in Islam does not shoulder any financial obligations; it is the man who shoulders this responsibility in the family. It is the duty of the father or the brother, before she is married to look after her lodging, boarding, clothing and financial aspects, and it becomes the duty of her husband or her son, after she is married.

If a Woman works, which she is not forced to – all earnings she makes are absolutely her property. She is not obliged to spend from it on the household, unless she wants to do so with her free will. Irrespective how rich the wife is, the duty to give lodging, boarding,

clothing and look after the financial aspects of the wife remains that of the husband.

Since its advent, Islam has granted married women the independent personality. In Islam, the bride and her family are under no obligation whatsoever to present a gift to the groom. It is the groom who must present the bride with a marriage gift. This gift is considered her property and neither the groom nor the bride's family have any share in or control over it. The bride retains her marriage gifts even if she is later divorced. The husband is not allowed any share in his wife's property except what she offers him with her free consent.

The Quran has stated the Islamic position on this issue quite clearly in the verse (which means): "And give the women [upon marriage] their [bridal] gifts graciously. But if they give up willingly to you anything of it, then take it in satisfaction and ease"¹³

The wife's property and earnings are under her full control and for her use alone since her, and the children's, maintenance is her husband's responsibility. No matter how rich the wife might be, she is not obliged to act as a co-provider for the family unless she herself voluntarily chooses to do so. Spouses do inherit from one another. Moreover, a married woman in Islam retains her independent legal personality and her family name.

¹³ . Qur'an 4:4

3. Honor, Gentleness, and Lenience

A man must be appreciative of his wife and regard her as a blessing from God. He must honor her, be gentle with her, forgive her mistakes, and refrain from strictness and stubbornness.

The Prophet (PBUH) stated: 'The best from amongst the Believing men is he who is best in character and treats his family with patience and good actions.¹⁴

- The Prophet (S) said: 'Seek the advice of your women in respect of their children.¹⁵
- Rasulullah (PBUH) said 'Any Mu'min male should not have dislike (in his heart) towards his wife, for if there is one action of hers that he dislikes, then verily, there could be some other action of hers which pleases him.¹⁶
- Allah says: '...and live with them (your wives) honorably. If you dislike them, it may be that you dislike a thing and Allah brings through it a great deal of good.¹⁷

For one individual to be perfect in all matters is not possible, as we are human beings. It should be realized that there are many matters which are not religiously binding upon a wife, yet, she carries out the wishes of her husband and others in this regard purely for the sake of Allah and love of her husband.

¹⁴ . Sunan Tirmidhi,2537

¹⁵ . Sunan Abu Dawood, 1793

¹⁶ . Saheeh Muslim/ At Targeeb, vol 3, p73

¹⁷ . Qur'an 4:19

- Rasulullah (PBUH) said, 'A man should feed his wife from what he eats, clothe her with what he clothes himself (A husband should care for his wife), he should not hit her on the face and should not swear at her.¹⁸

It is seen from experience, the man who oppresses women and specifically his wife, Allah punishes him for his actions before his death. Therefore, every man should fear Allah with respect to his wife and family. Certain men are such that they pay great attention to wearing good clothes and eating in fine restaurants when spending time outside the house with friends and associates. At the same time, they do not pay attention to the needs of their household, in the same regard of clothes and food. To neglect one's wife and family is sheer oppression! A man only realizes the faithfulness of his wife when he falls of old age or sick and no one pays much attention to him, his wife is still there to support him, clean his clothes and cater for his needs. A wife's mercy can then be seen to beacon and she is content in keeping her husband happy while carrying a smile on her face.

4. Religious and Moral Guidance

Men are obligated to make provision for religious, ethical, and belief related issues of their wives. Either they must help them in this matter themselves, or they must provide the instruments for their learning. A man must be careful of his wife's morality and conduct. He must encourage her to virtuous deeds and praiseworthy behavior and dissuade her from evil deeds and indecent behavior.

¹⁸ . Sunan Abu Dawood/ At Targeeb, vol 3, p73

In short, he must free her from the fires of Hell and invite her to Heaven. This is one of the results and requirements of supervision, which is the responsibility of men. The Quran proclaims:

يا أيها الذين آمنوا قوا أنفسكم وأهليكم نارا وقودها الناس والحجارة.....

*“O people of faith! Save yourselves and your families from the Fire whose fuel is humans and stones.”*¹⁹

b. Women’s Obligations

Women also have heavy responsibilities towards their husbands, some of which have been indicated in various Hadith.

- Rasulullah (PBUH) stated, ‘If I was to give the order of prostration to anyone other than Allah, then I would give the woman the order to prostrate to her husband.’²⁰

The respect of the spouse is a very great quality and necessary for a pleasant conjugal relationship. Within the boundaries of Shari’ah a woman should try to fulfill the needs of her husband. A woman should seek her husband’s permission when leaving the house and should not do so without his knowledge and should keep herself away from situations which can be a cause of staining her character. Some negligent women contribute and fulfill their duties at home but they are not wary of their speech and cause much grievance to their husbands.

¹⁹ . Surah Tahrim 66:6

²⁰ . Jami Tirmidhi/ Mishkat Masaabih, p181

Others within the same category acquire a bit of knowledge pertaining to Deen and use mixed references and statements such as “this is not Wajib or obligatory on me!” to justify their actions which are controversial to their duties in Shari’ah. For example: some women state that it is not Wajib to cook for the husband etc. This causes much distress to the husband and leaves him perplexed. The husband at times strives in always fulfilling extreme desires of their spouse, be it with clothing above and beyond the basic needs, spending money or holidays abroad etc. These are not obligatory (Fardh) on the husband but are done out of sheer love for the spouse.

- Rasulullah (PBUH) said, ‘Allah does not look with Rahmah (mercy) at that woman who is ungrateful to her husband.’²¹

It is mentioned in Saheeh Bukhari: On the occasion of Eid, the Prophet (PBUH) called a gathering for the women. The Prophet (S) stated to them: ‘I have seen that there are a great number of women in the Hell-fire. This is due to the fact they are ungrateful to their husbands.

However much a husband does for his wife, she compares herself to other women and complains of her situation to be less appealing. Certain women are demanding to the extent that the husband has to take interest-based loans to fulfill their desires.

- Rasulullah (PBUH) stated: ‘When a woman troubles her husband in this world, the women of Paradise, who are to be his wives,

²¹. Sunan Nasai/ At Targeeb, vol 3, p78).

address her saying: 'Don't trouble him, may Allah disgrace you... he is merely staying with you for a short time and is soon to leave you to come to us.'²²

The reality is that the pious women in this world will be greater in status than the maidens of Paradise. She will be made the leader of the maidens of Paradise. For this reason, a woman should seek to live her life in this world in accordance with the Islamic teachings and seek to make family life at home pleasant and comforting for her household. A woman should not trouble her husband in any manner; she should not seek to frustrate him emotionally or physically.

- Rasulullah (PBUH) stated: 'When a woman (due to anger) sleeps apart from her husband, the angels continue to curse her until she returns to her husband.'²³
- Rasulullah (PBUH) said: 'The woman who performs her five daily prayers with steadfastness, keeps the fasts of Ramadhan, safeguards her private parts and is obedient to her husband it will be said to her 'enter from whichever gate of Paradise you wish'.²⁴

The above qualities mentioned in the Holy Hadith of the Prophet (PBUH) were the same qualities found in the mothers of the great scholars of Islam. Although these women themselves were not learned in the sciences of Islam, they fulfilled the requirements of the above-mentioned Hadith. These women tending to the care and

²² . (Jami Tirmidhi/ Mishkaat Masabih, p281).

²³ . (Saheeh Bukhari/ At Targeeb, vol 3, p78)

²⁴ . (Musnad Ahmed/ At Targeeb, vol 3, p74)

upbringing of their children also paid great attention to their Islamic education. The children were then favored with becoming great scholars, thinkers and preachers of Islam through whom hundreds of thousands of people benefited.

- Rasulullah (PBUH) said: 'That woman who passes away in the state that her husband is pleased with her, for her this is enough to guarantee Jannah.'²⁵

There is no greater blessing than attaining Paradise in the hereafter; a woman needs only to be attentive to this saying of the Prophet (S). Whenever there is a matter in the house which can be the cause of a dispute, a woman can take the advice of the Prophet (S) and be patient towards her husband to gain a great reward.

In married life, there are certain occasions when, due to living together, spouses will disagree upon matters. If these circumstances are not dealt with patience, they can lead to a breakdown in the relationship. The spouse should not seek to win every argument all the time. In haste, over meager matters women utter such words as: 'Just grant me a divorce, I don't want to stay with you anymore...'

- Rasulullah (PBUH) said: 'The woman who without necessity seeks divorce from her husband, the fragrance of Paradise is prohibited for her (she will be so far from Paradise that she will not even be able to smell the fragrance of Jannah).'²⁶

²⁵ . (Jami Tirmidhi/ Ibn Majah/ Mishkaat Masaabih/ At Targeeb, vol 3, p73)

²⁶ . (Jami Tirmidhi/ Mishkat Masaahib, p283)

The Muslims should have their gaze towards the Hereafter at all times. We should spend our lives in accordance with the Islamic teachings and laws. We should study the lives of the pious predecessors and make them an example for our own lives both within the house and outside.

It should be remembered that the Muslims, men and women, patiently persevered against intense difficulties in the beginning of Islam. Yet, they did not allow these to turn them away from their beliefs and practices. Sumayyah was oppressed and killed by Abu Jahl for her acceptance of Islam. Umme Fakhrah due to her acceptance of Islam was beaten to such an extent by her master that he would become tired! Nahdia and Umme Ubays were oppressed due to their entering Islam.²⁷

The troubles and punishments that these women were afflicted with were for the sake of Islam. It is due to the sacrifices of such women and men that Islam spread. When spouses allow disputes to cause separation between them, the children are most affected and it becomes difficult to safeguard their belief and Islamic upbringing. The female companions put up with such intense oppression and difficulty surely our women should be able to resolve minor differences and misunderstandings for the sake of our future generations in anticipation of a great reward.

May Allah grant all married Muslims love and unite them through such relationships that they will attain His pleasure in this world

²⁷. Usdul Ghaba, vol 7, p353)

and the next by following the perfect ways shown by the Prophet (PBUH). **Ameen!**

والله وحده هو المسؤول والمستعان و هو الهادي إلى سبل الخير والسلام

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Bringing up Children Issues and Solutions in the perspective of Islam

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Abstract

Nature has designed human beings in their best moulds and created all creations in the best form of their couples. He (Allah) right from the origin has framed humanity and humanism, rather all creations according to His best will so that we all human beings can understand the phenomenon of Nature in its true perspective. Love and care of children is an integral part of human nature.

Parental care and guidance are fundamental to child upbringing. The parent's right to respect from their children is dependent upon the children's rights to loving care and guidance of their parents. Parents should teach children Islamic manners and etiquette in accordance with the exemplary characters of the Prophet (PBUH).

In the backdrop of these introductory remarks, the paper discusses the status of parents and parental duty and care towards the upbringing of their children and registers the quotations and excerpts cited in the light of the Holy Qur'an and the sayings of Prophet Muhammad (PBUH). It is in this context the present paper has been drafted.

Keywords: Parents, Children, Bringing up, Islam, Quran, Holy Prophet (PBUH).

Introduction

The key to raising a well-rounded child is to establish a solid support system at home so that the child grows up satisfied with the child's achievements and ambitions. The goal as a parent is to help the child feel competent and confident, and to help the child develop a sense of passion and purpose. A mother's love is incomparable. The mother's love is the source for happiness and peace at time. Children feel attached to the home because of the mother. A good mother will try to bring out the best in each child. Children are easily swayed by their environments. It is becoming extremely difficult to expose our children to ideal Islamic environment given the influences from media, friends and the evil of media entertainments. Technology's impact on the family has begun to fracture its very foundation and tends to cause disintegration of the core values that have been the fabric of Islamic integration.

As long as Muslims and Muslim nations act accordingly to the Qur'an and the Sunnah of our beloved Prophet Muhammad (PBUH), Muslims and Muslim nations will never go astray. The widespread satellite media broadcasts based on freedom of speech, politics, finance and wealth dominance, dress fashions and attractive make up looks are tearing apart humanitarian practice of the peoples of the times of Prophets. Prophets molded people based on God given principles graded according to their times and

maturity of mind to adopt. Muslims understand that Prophethood had ended with the dawn of Prophet Muhammad (PBUH). We must live by the Islam which was originally introduced by our Prophet Muhammad (PBUH) and practice Islam in the ways exemplified by him. Whatsoever our Prophet (PBUH) gives us, we take it, and whatsoever he forbids we abstain from it. Allah will love us and forgive us of our sins.

Children are a trust given in the world to the parents and they are one of the best kinds of blessings bestowed upon the parents; hence the parents will be held accountable towards the fulfillment of the responsibility for this entrust on the Day of Judgment. Parents are essentially responsible for the moral, ethical and the basic Islamic teachings of their children. They want to be the best role model and excellent example to their children. The parents must treat their children equally with justice and mercy. They shall give them proper and adequate Islamic teachings, enabling the children lead the life righteously and get success in both the worlds. The parent child relationship in Islam is reciprocal that is a mutual one.

Parental Duty

When parents fulfill their due responsibility to their children, they will be free of the consequences, on the Day of Judgment and moreover, the parents shall be honored by Allah with His abundant bounties. Allah says: *And those who believed and whose descendants follow them in faith-We shall join with them their descendants, and We*

will not deprive them of anything of their deeds. Every person, for what he earned, is retained”¹

As far as the non-fulfillment of their entrusted responsibility, the consequences are narrated in the following Qura’nic verses: *“O you, who have believed, protect yourselves and your families from a Fire whose fuel is people and stones”²*

Say, indeed, the losers are the ones who will lose themselves and their families on the Day of Resurrection. Unquestionable that is the manifest loss. There will be canopies of fire above them, and [similar] canopies beneath them. With that Allah deters His servants. So, My servants, be wary of Me!”³

The Messenger of Allah (PBUH) said the following regarding the parental duty: *“All of you resemble a herdsman. Just as a herdsman protects his herd. So too should you protect your households and those who serve you from Hell! You should teach them about Islam. If you do not, you will be called to account for it”⁴*

Ayyub bin Musa narrated from his father, from his grandfather, that the Prophet (PBUH) said: *“There is no gift that a father gives his son more virtuous than good manners”⁵*.

¹ Al Qur’an, Surah Tur, 52:21.

² Al Qur’an, Surah Tahirim, 66:6.

³ Al Qur’an, Surah Zumur, 39:15-16.

⁴ Bukhari, Wasaya 9; Muslim, Imara 20.

⁵ Chapters on Righteousness and Maintaining Good Relations with Relatives, Jami at-Tirmidhi.

Parents have been entrusted with the noble responsibility of upbringing their children. Thus the duty of every parent is obvious that they want to train the child in the right way. Training of the children by the parent includes the teaching and guiding. The guidance that the parents offer to their children is vital for the all-round progress of the children in their later life.

Parents-Child Relationship in Islam

The parent children relationship in Islam is reciprocal that is a mutual one. Duties of one side are the rights of the other side. So in parent children relationship the rights of parents are the obligations (duties) of the children and vice versa. Parental care and guidance are fundamental to child upbringing. The parent's right to respect from their children is dependent upon the children's right to loving care and guidance of their parents.

Inculcating in the young minds of the children, a firm faith in the Creator becomes an important one to lead the life in the righteous way. Children must be taught about the existence of God, and the plenty of His blessings, bestowed upon us. For honest and peaceful life, good habits and morality essential hence, the children must be taught about good manners and qualities such as honesty, kindness, truthfulness, sincerity, justice, contentment, steadfastness, gentleness, politeness, consideration for others, helpfulness, cleanliness and tidiness etc. They should be taught to be free from jealousy, lying, laziness, backbiting, greed, extravagance etc. The children must be enriched with this kind of Islamic knowledge

based on Qur'an, Hadith and the biography of the Holy Prophet Muhammad (PBUH).

There are several verses of the Qur'an and many narrations of Hadith, regarding the responsibility of the parents towards the care and upbringing of their children. An excellent model example of parental responsibility advice is available under Surah Luqman in which Luqman (A.S) guides his son on the path to success in this world and the salvation hereafter, with easy and elegant way. The major advices are as following: not to ascribe divine powers to anything other than Allah, to be good and kind to parents, to obey parents unless they command what is wrong, to understand that all our deeds, however minor, are recorded and will be brought to light, to be constant in prayer, to enjoin what is right and forbid what is wrong, to bear what befalls him with patience, to avoid pride, arrogance, and boastfulness, to be modest in manner and speech.⁶

Similarly, Prophet Ibrahim (A.S.) in his dream that he is slaughtering his little son, Isma'il (A.S). Qur'an mentions in that Ibrahim (A.S) consulted with his little boy who just reached the age of running around, about his dream and asked the boy's opinion. Can there be a loftier example of mutual respect and openness in communication.

The above quote makes it clear that even in cases when faith (*Deen*) is directly concerned the individuality, the primary rights of belief, thought, and expression cannot be suspended and recourse to

⁶ Al-Qur'an, *Surah Luqman*, 13-19.

communication and wisdom has to be taken. The following commandment of the Qur'an make this further clear: *"O Prophet, call to the way of your Lord with wisdom and goodly exhortation, and reason with them in the best possible manner. Surely, your Lord knows best who has strayed away from His path, and He also knows well those who are guided to the Right Way"*⁷

*"Noah said: My people! If I base myself on clear evidence from my Lord, and I have also been blessed by His mercy to which you have been blind, how can we force it upon you despite your aversion to it!"*⁸

The instructions in these verses are very important and clear i.e., always keep in mind three things; voluntary acceptance, wisdom and caution.

Let's now move to the life of Prophet (PBUH) on the importance of communication, reasoning and voluntary acceptance in case of the children. Among the pivots of the Prophetic disciplinary course of conduct of child treatment is:

Kindness and leniency towards children

Prophet used to play with children and speak to them about their private matters even if they seem to some people as unimportant. Anas Ibn Malik (R.A) says: *"The Prophet (PBUH) was best of people in manners, and I had a brother called Abu 'Umair and I think he was wean,*

⁷ Al-Qur'an, Surah Nahl, 125.

⁸ Al-Qur'an, Surah Hud, 28.

when he meets him he says to him: *“what happened to Al-Nughair (his friend’s bird)”*⁹

Honor and Self-Respect of a Child

The Prophet (PBUH) was passionate when dealing with children to respect their personalities and selves, and keen to transfer to them the best of understanding in its easiest form and means. Moreover, he would not scold them along the line a child narrates (PBUH). This child is Abdullah ibn ‘Amir who says: *“My mother called me once when the Prophet (PBUH) was in our house, she said: “hey, come here I will give you something”, then the Messenger (PBUH) commented saying: “what did you want to give him”, she replied: “I will give him dates” then the Messenger (PBUH) said: “If you did not give him anything (upon calling him) it would be recorded on you as lie”*¹⁰

So He (PBUH) warns her against lying to the boy or belittle his feelings, even if she calls him to give him something, but she won’t.

Also, when the Prophet (PBUH) sees a child that needs to be disciplined then he will deal with them tenderly and kindly without shouting at them or scolding them. Omar ibn Aby Salamah says: *“I was a little boy sitting on the Prophet’s (PBUH) lap and my hand is all over the plate, then the Messenger of Allah (PBUH) said to me: “O boy, say “Bismillah” eat with your right hand and eat from what’s in front of you”*¹¹

⁹ Agreed upon.

¹⁰ Reported by Abu Dawud 4991 and declared good by Albani.

¹¹ Agreed upon.

The Prophet (PBUH) tried to raise children through his teachings and conduct on real manhood and sense of honor since an early age. He used to give them ascending doses from these attributes through recurrent and dispersed situation, for instance he would settle Abdullah Ibn Abbas and Abdullah Ibn Omar in his gathering with his companions to learn and mature. Abdullah Ibn Omar narrates saying: *"We were at the Prophet's house (PBUH), he got out palm pith, then he said: "Among the trees a tree that is like a Muslim (what is it)" I wanted to say the palm tree, but I was the youngest among them all so I kept quiet. The Prophet (PBUH) said: "It is the palm tree"*¹² He also taught Abdullah ibn 'Abbas when he was riding behind him on his mount great meanings through simple words, he (PBUH) told him: *"O boy, I will teach you some words, Guard Allah (carry out his orders) and he will guard you...etc"* Till the end of the Hadith.¹³

The Prophet (PBUH) went the extra mile when he respected children in a community that doesn't give children much of attention. One of them would sit on his right; another would be admitted before the elders of people etc... Sahl Ibn Sa'd says: *"The Messenger of Allah (PBUH) had something to drink, so he drank and there was a boy on his right and elders on his left so he asks the Boy "Do you give me permission to give them?" the boy replies, "No, by Allah, I wouldn't give my share from you to anyone"*

The Prophet (PBUH) respected both matters, the right of the child of permission, and the right of the elders where he asked the boy to

¹² Agreed upon.

¹³ Reported by Tirmidhi 2516 and authenticated by Albani.

disclaim for them, but when the child insisted not, he did not admonish the kid nor he scolded him, rather he gave him his right.

Equal and Fair treatment

Children are children, they are not adults and need to be encouraged, trained, guided and molded. They may do mistakes and errors. Training of a child is a long process and no parent can expect the positive result so quick in many cases. A good example from Hadith is available in this regard. The daily prayer is the most important action in Islam, and it is the duty of all parents to ensure that the child prays properly and regularly. Even for this most important action, our holy Prophet Muhammad (PBUH) grants extended time limit for the children up to the age of ten, even at the age of seven the advice for the prayer for the children is started. The Hadith is as following: Allah's messenger (PBUH) said: *Teach the boy Salat when he is seven years old...*¹⁴

Parents should treat their children equally and justly. Due to the unequal and unfair treatment of the parents in the matter of grants and favors etc. to their children, the children feels hatred and jealousy to each other and thus love and respect between them disappears. However, Islam directs parents behave equally and justly to their all children.

It was narrated from Nu'man bin Bashir that: *His father gave him a gift of a slave, and he came to the Prophet (PBUH) so that he could witness*

¹⁴ Jami Tirmidhi.

*the gift. He said: "Have you given something to all of your children?" He said: "No" He said: "Then take back (your gift)."*¹⁵

Another Hadith of the Holy Prophet Muhammad (PBUH) proves that Muslims should be conscious to treat their children justly: Nu'man bin Bashir delivered a sermon (Khutbah) and said: *The Messenger of Allah said: "Treat your children fairly, treat your children fairly"*¹⁶

All children within a family have their own rights to be treated fairly. This right was referred to by the Prophet (PBUH) as following: *"Fear Allah and treat your children fairly"*¹⁷

Our Holy Prophet Muhammad (PBUH) has narrated about the importance of prayer of parents for their children, hence the parents shall pray for the betterment of their children, which is stated by the Prophet (PBUH) that the prayer of parents is accepted by Allah. The Hadith is as following: whatever prayer (supplication) is made by parents on behalf of their children; this prayer is accepted by Allah. The Messenger of Allah said: *"Three supplications are answered without doubt; the supplication of the oppressed, the supplication of the traveler, and the supplication of the parent for his son."*¹⁸

Prophet (PBUH) has also narrated that the parents shall not leave the children as poor: The Prophet (PBUH) said: *"No doubt, it is better*

¹⁵ Chapters on Gifts, Sunan Ibn Majjah, Vol.3, Book 14, Hadith 2376.

¹⁶ Sunan Nasa'i.

¹⁷ Bukhari and Muslim.

¹⁸ Tirmidhi and Abu Dawud.

to leave your children rich than to leave them poor, reduced to begging from others”¹⁹

Conclusion

Children are a great blessing and trust from Allah and they can be molded into righteous and successful people in this world, mainly with the fulfillment of parental duty by the parents in the Islamic perspective. Upbringing the entrusted children in a righteous manner become an important obligation on the part of the parents, by which the parents and the children get the salvation and success in the life hereafter. Educating children in such a way that they can be successful both in this life and the hereafter should be the utmost duty of parents. Islam gives fathers and mothers a great deal of responsibility for raising their children. Parents are essentially responsible for the moral, ethical, and the basic and essential teachings of their children. Parents are the first educational institutions for the child, which shapes him or her emotionally, physically, spiritually and intellectually.

It is a human virtue to aspire for bringing up the families in righteousness. In the Holy Quran a Muslim is, therefore, enjoined to pray as: *“....O Lord; Grant unto us wives and offspring who will be the comfort of our eyes and give us (the grace) to lead the righteous” (25:74)“....and be gracious to me in my issue....”²⁰*

¹⁹ Bukhari.

²⁰ Al-Qur'an, Surah Ahqaf, Verse:15.

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The Rights and principles of Family life in Islam and Hinduism

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Abstract

The Family and lineal system of human being is the most concise form of universe, a country and a society. The family system is in fact the fundamental pillar of human life, upon which our life relies. In fact, the family system is the fundamental and basic need of every human because the man is very weak, feeble and poor creature by his body among all creatures of Allah (SWT) in the world.

There are a lot of advantages of family system but the following are especially noteworthy. First of all, family saves from enemies, defends from oppression and aggression and supports in the hard times. The second advantage is that every person is considered responsible to fulfill the requirements of the needy people of his family and to support the helpless individuals. The third advantage is that human's happiness increases in multiple by the family and the sorrow and trouble is felt light.

The structure of the family system and related guidelines are presented in mostly religions of the worldwide nations but when we analyze Islam and Hinduism in this regard, the guidelines based on detailed and excellent instructions and teachings are found for development and prosperity and unity and tranquility of the family in both of the religions. This research paper deals with the same guidelines, teachings and principles in Islam and Hinduism. In the first section of this paper, the views of Islam about family and family system are described and in the second portion, the views of Hinduism are presented.

Keywords: Islam, Hinduism, Family, Quran, traditions, Family system.

The significance and background

The Family and lineal system of human being is the most concise form of universe, a country and a society that means the house and households is the smallest unit of human world. The bigger unit is society then country and the biggest unit is the whole human world but the prosperity and development of the rest aforementioned units is depended only upon this small unit that is, if the individual and family is happy, the society and country also shall be happy and human world also would develop because individual, family, society, country and human world are interconnected. All of these, take advantage of each other and also affect each other. Moreover, Family is the first school of human life, every lesson of life which

gives the children a complete personality and bestows the elders the virtue of patience and farsightedness.

The family relation is just like a strong background which encourages us to live in every condition. The family system is in fact the fundamental pillar of human life, upon which our life relies. There is an invaluable connection of happiness and responsibilities in a family, which connects everyone with each other and this connection supports us in good and bad time. It bestows the respect to elders and love to children thus this family system provides something to the individuals of every age.

In fact, the family system is the fundamental and basic need of every human because the man is very weak, feeble and poor creature by his body among all creatures of Allah (SWT) in the world. The other animals of world in comparison to the new born baby of human sooner stands on their feet, some animals start walking within a few hours and fulfil their need of food themselves. Similarly, some animals take a few days and some a few months but a man takes few hours only in opening his eyes. He starts speaking in the course of months and starts walking in years. He takes fifteen sixteen years to reach at the threshold of the puberty then he needs years and years for maturity of his mind and intellect, balance in emotions and profundity and broadness in thoughts. That is why he needs for a long time his parents, elders, friends, teachers, mentors, good advisors and well-wishers. This is the reason that human needs a family more than others. If he lacks the guardianship of his parents, he feels himself helpless, if he doesn't have siblings he feels loneliness, if he lacks grandfathers and grandmothers, he feels

unusual deficiency. In the absence of Uncle, Aunt, maternal Uncle and Aunt, it seems that he lacks the secure fence of the family. Then in the age of puberty and adolescence until finding a life partner, the life has no fun and calm. When a child is born then extremely natural happiness is achieved. The endeavor and effort of life is meaningless without a child and then he finds him more powerful with the family of in-laws thus human nature wants that a man should be a part of the family.

There are a lot of advantages of family system but the following are especially noteworthy. First of all, family saves from enemies, defends from oppression and aggression and supports in the hard times. The second advantage is that every person is considered responsible to fulfil the requirements of the needy people of his family and to support the helpless individuals. The third advantage is that human's happiness increases in multiple by the family and the sorrow and trouble is felt light. The fourth benefit is that through family a human becomes well educated and trained and he is reformed in the best manner. Thus, if family is upright and good in a society, not loose and the family values and limits are secured, then individuals of such family are reformed well. The individuals of such family could be nurtured in thought and comprehension and could be healthy spiritually and psychologically. After that, when a new baby will be born in such a family, they will feel the same responsibility for him also and they would wish to nurture him possessing the high values inwardly and outwardly. So, try to educate good things. Keep away from vulgar and wrong things and inculcate good traits in them very well. Thus, the formation of the

family could be base for all real reforms in whole country and world. When a man is nourished in such families he would be nurtured with the excellent traits like honesty, responsibility, steadfastness, bravery, love and care, thoughtfulness and awareness, will power, patience and well-wishing etc. And when the individuals of the society would have such qualities, then such society can never face unsuccess and misfortune. It means that managing a family in beautiful and good way is equal to make the society and country beautiful and a well-managed and a beautiful family is like heaven and an ugly and unorganized family is like hell.

In Short, the family is the fundamental need of the country, society and human being, which is given importance in all religions and societies of the world. But this is also a fact that family system is giving up its social form and individual identity. In changing economic and social situations, the joint family is being an outdated story. Today's lifestyle is changed in such a way that a family is being small day by day. In the strait of life and the situation of self-centeredness many things are changed in a way that family and our own relatives are left behind. In family conflicts and disputes there are such cases constantly; in which own relatives are committing crimes against their near-ones and the immoral culture of ignoring the emotions of own special near-ones is being promoted to fulfil a minor in minor avarice.

The thinkers and scholars of whole world are concerned due to this family disruption and ferment. This is the reason that United Nations had announced in 1993 to celebrate 15th May as an

International Family Day. 22 years have been passed celebrating it at international level although the importance of family is being decreased day by day. Even the nuclear family is also being an old phenomenon and 'Live in Relationship' is taking its place. That means until the nature and thoughts are matched, they are together otherwise each partner will leave for his own way. These are the clear indications of the change in the family and social system and the worst consequences of this change are being evident for us.

This is a deliberating and thoughtful issue in this era in regard of the family that how a family could be united, happy, developing and peaceful because one of the dangerous issues; which current human society is facing, is the ruin and destruction of the family. The family system or guideline is weakened today by wrong customs, immoral traditions, self-liked interpretation of religion, dominance of materialism and avarice and meaningless concupiscences and the family has remained a decayed skeleton and its' soul has flown. The ethical values which were present in the family, the pleasant environment of love and affection and the feeling of sacrifice for each other is gradually vanishing and the selfishness and Egoism is taking its place. The family relationship is being affected in such a way that the individual for family and the family for individual has become stranger. The situation is that now the discussion is about the advantage of the family and due to popularity and acceptance of western culture, the motive of liberation from family is developing, the joint family system is declining, now it is spread like straws and the hatreds are so extensive that the issue has reached up to enmity.

When we analyze western world from the perspective of joint family system, we find that no sign of this system is found there. The joint family system is very far even the nuclear family system has also reached to its end. It is another matter that the social evils are not considered evil in the west but the same evils are sometimes considered a big sin in our religion. It is also our ideological deterioration and practical misfortune that the same ways are adopted in our society, which are adopted by western people due to eagerness of modernization, rather than such things are accepted very soon which are considered a sin in Islam. This is the reason that many spiritual vices and sins of ourselves are emerging but the current situation is that in European countries especially England, the mind and heart of the people is exhausting and hating the nuclear families and keeping in mind the social changes and requirements, the importance of the joint family is understood and this is stated that if we don't take the family as our need then very soon only old homes will be seen and the family would be lost somewhere.

Today's new generation also have to understand that the elders of future are the youths of today. In this situation it is crucial need of the time that the significance and importance of the family must be felt and a well plan must be prepared for establishment and formation of the family in a better way because its declination and destruction cannot be stopped without it.

The structure of the family system and related guidelines are presented in mostly religions of the worldwide nations but when we analyze Islam and Hinduism in this regard, the guidelines based

on detailed and excellent instructions and teachings are found for development and prosperity and unity and tranquility of the family in both of the religions. The brief structure of those is following:

The rights and principles of family life in Islam

The family is considered a fundamental unit from Islamic point of view because the infrastructure of a society is formed through it. That is why the existence of the family has been considered a great blessing and favor of the Almighty Allah in Quran and Islamic tradition i.e., Hadith.

وَهُوَ الَّذِي خَلَقَ مِنَ الْمَاءِ بَشَرًا فَجَعَلَهُ نَسَبًا وَصِهْرًا وَكَانَ رَبُّكَ قَدِيرًا (Surah Furqan, verse no. 54)

And it is He who has created from water a human being and made him [a relative by] lineage and marriage. And ever is your Lord competent [concerning creation].

In the light of the interpretation of this holy verse, a human being is basically among three families, one paternal relationship, second maternal relationships and third in-laws. First two aforementioned are from parent's side and the last one is from the side of spouse. Quran has termed the first two as a 'Nasab' and the third as a 'Sehr' with the Arabic letter 'Saad'.

وَاللَّهُ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا وَجَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَبْنَاءً وَبَنَاتٍ وَرَزَقَكُم مِّنَ الطَّيِّبَاتِ أَفَبَالْبَاطِلِ يُؤْمِنُونَ وَيَنْعَمَتِ اللَّهُ هُمْ يَكْفُرُونَ (Surah Nahel 72)

And Allah has made for you from yourselves mates and has made for you from your mates, sons and grandchildren and has provided

for you from the good things. Then in falsehood do they believe and in the favor of Allah they disbelieve?

Besides Quran, the importance and merit of the family has been stated in narrations of the Holy Prophet (PBUH) also. The Holy Prophet (PBUH) says:

تعلموا من انسابكم ما تصلون به ارحامكم فان صلة الرحم محبة في الاهل مثرة في المال منساة في الاثر

(Mishkat-ul-Masabeeh, chapter Al-birr was-silah, Hadith 4715/24)

For indeed keeping the ties of kinship encourages affection among the relatives, increases the wealth, and increases the lifespan."

The same concept is stated in Sahih Bukhari in these words:

عن ابي هريرة قال سمعت رسول الله (ص) يقول: من سره ان يبسط له في رزقه و ان ينسأ له في اثره فليصل رحمه (Sahih Bukhari, 5985)

Abu Hurayra narrates that I heard the Holy prophet (PBUH) saying that He who is desirous that his means of sustenance should be expanded for him or his age may be lengthened, should join the tie of relationship.

The importance of family is elucidated from this point also that the verses of rulings (Ayat-al-Ahkam) are approximately five hundred in Quran, which is less or more than thirteenth part of the total Quranic verses. In these verses of ruling two aspects are more emphasized, first is worship and the second is family life, rather if it is stated it would not be wrong that one third verses of rulings belong to worship and one third are related to family life. This

shows that how much importance is given to the family life by Holy Quran.

It is cleared from abovementioned facts that the family system is a great blessing for human society, in which the full arrangement is made for the security and guardianship of mankind and his physical and mental happiness and spiritual and hearty cheerfulness and satisfaction is fully managed. Due to these fundamental causes, Islam looks at the family as a first stage of the country and society and its first base because when the family has been established at better and right guidelines and its objectives have been achieved, then it becomes a center for peace and tranquility. On the contrary, whenever it has been destructed and its basic values have been ruined then not only its advantage has been affected but the world has faced its dangerous results. That's why Islam has considered not only the first position for the family among human world and society rather described its principles and rulings with detail for the family; Islam likes to be formed e.g. it has given detailed instructions regarding sexual and social class's relations, married life, relationship issues with the clan, its rights and responsibilities and the other relevant issues and obligated its followers to follow these instructions.

Thus, whereas Islam has done other favors on human world as well as it has done also this great favor that meantime it has presented a best family guidelines and declared better rights and responsibilities for different individuals of the family like mother and father, sister and brother, daughter and son, husband and wife, maternal grandsons and granddaughter, grandfather and grandmother etc.

their relationship are established on the base of justice and instructed and enjoined to be united with giving the lesson of mutual love and affection, sympathy and good behavior with each other.

The Family system or life is based on different individuals of blood relatives and in-laws as mentioned before, we are presenting here a research analysis based on the rights and principles of some of those family relations, in the light of this research, it will clear for the readers that what is the importance of family life in Islam and what are the rights and rules for the same.

Husband and Wife

The family system and life revolves around an axis that is the relationship of husband and wife or marital relation, through which the institution of the family emerges. The status of the marital relation in a family system is like spirit and heart that its beauty or ugliness and good or bad relation directly affects the family. That is if the relations between husband and wife are good then the system of the family also remains good and then the children edified in that pleasant environment are also physically and mentally healthy. And if the mutual relations of husband and wife are not good rather there are a few conflicts and clashes, then the family system also scatters and withers and the children edified in such unpleasant environment are also physically and mentally unhealthy. As if, the betterment or worsening and reforming and union and spoiling and disunion of a family system or life totally depends on the pleasant or unpleasant marital relationship.

That's why Islam has stated such unmatched rulings and golden words to make the family relations pleasant and competent, which not only proves that husband and wife are necessitating and necessitated for each other and are like garments rather also clears that this marital relation is in fact the cause of love and affection and the sign of Allah's mercy for both. Thus, Allah, the exalted says in Holy Quran:

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ

And of His signs is that He created for you mates from your own selves that you may take comfort in them, and He ordained affection and mercy between you. There are indeed signs in that for a people who reflect.

هُنَّ لِيَاسٍ لَكُمْ وَانْتُمْ لِيَاسٍ لَهُنَّ

They are a garment for you, and you are a garment for them.

Thus, it is known that wife is the sign of Allah created from the genus of male, the best cause of comfort and tranquility and as per proximity and connection and being faithful to a secret they are adornment and garment for each other as if, both are inseparable. So, the husband and wife should be faithful to their secrets in every family and also cause of improvement in embellishment. If you wish to look at complete and attractive practical image of this philosophy of garment then study the marital life of Holy Prophet (PBUH). His every action and tradition are the eternal interpretation of Holy Quran. He lived a full conjugal life. He never behaved with

his wives like a ruler or owner rather he had a relation and behavior based on love and affection. He always encouraged them with soft words, helped them in their daily works, cared them in the best possible way, trained them with his good moral behavior, and reformed them in very soft tone if anytime needed. The benefactor of humanity did not give these teaching only practically but also passed many verbal statements regarding that. Thus, the merciful messenger says:

خيركم خيركم لاهله و انا خيركم لاهلي

"The best of you is the best to his wives, and I am the best of you to my wives. (Sunan Abu Dawud, chapter Al-nikah, Hadith 2142)

ما اكرم النساء الا كريم و ما اهانهن الا لئيم

Nobody respects the women except a generous man and nobody disrespects them except mean. (Huqooq-al-Nisa fil Islam, Albani, P. 154)

انك لن تنفق نفقة تبتغي بها وجه الله الا اجرت عليها حتى ما تجعل في امرأتك

You will be rewarded for whatever you spend for Allah's sake even if it were a morsel which you put in your wife's mouth. (Sahih Bukhari, Chapter Al-Adab, Hadith 5628)

According to Quran and Islamic traditions, the conjugal relation is the cause of love and mercy and it is not only the mean of sexual satisfaction but there are some fundamental rights and responsibilities of husband and wife, which are extremely necessary to fulfil because those are the basic elements of the formation of

Islamic Family. For Example, it is the duty of husband that he should struggle for earning, bear the expenses of wife and children, arrange the house and its necessary things and it is the duty of wife to manage the housework, make her house better and ideal, secure her husband's dignity and herself, look after the children and edify them with the best education and training. All these aspects are clearly mentioned in Quran and traditions. Allah, the most exalted says:

وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ

The wives have rights similar to the obligations upon them, in accordance with honorable norms. (Surah Baqarah,2:228)

لِيُنْفِقَ ذُو سَعَةٍ مِّن سَعَتِهِ ط وَمَن قُدِرَ عَلَيْهِ رِزْقُهُ فَلْيُنْفِقْ مِمَّا آتَاهُ اللَّهُ

Let the affluent man spend out of his affluence, and let he whose provision has been tightened spend out of what Allah has given him. (Surah At-Talaq, 65: 7)

وَارزُقُوهُمْ فِيهَا وَاكْسُوهُمْ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا

Provide for them out of it and clothe them, and speak to them honorable words.

(Surah An-Nisa, 4:5)

لَا تُضَارَّ وَالِدَةٌ بِوَلَدِهَا وَلَا مَوْلُودٌ لَهُ بِوَالِدِهِ

Neither the mother shall be made to suffer harm on her child's account, nor the father on account of his child... (Surah Baqarah, 2:233)

The abovementioned verses are explained and interpreted in the holy traditions as following. The Prophet of mercy (PBUS) says:

ان لكم على نساءكم حقا و نساءكم عليكم حقا

Indeed, you have a right on your wives and your wives have a right on you. (Sunan Tirmizi, Hadith, 1163)

الرجل راع على اهل بيته و هو مسئول عن رعيته والمرأة راعية على اهل بيت زوجها و ولده و هي مسئولة عنهم

The man is a guardian of his family, the woman is a guardian and is responsible for her husband's house and his offspring; and so, all of you are guardians and are responsible for your subjects." (Sahih Bukhari: 7138)

ان تطعمها اذا طعمت و تكسوها اذا اكتسيت و لا تضرب الوجه و لا تقبح

"That you should give her food when you eat, and clothe her when you clothe yourself, and do not strike her on the face and do not revile her." (Sunan Abu Dawud, Chapter Al-Nikah, Hadith 2142)

Besides fulfilment of conjugal rights and responsibilities, Islam has guided and advised both of them to show high moral and good behavior, keep patience in case of displeasure and conflict and if they dislike anything, they should ignore it. Maybe you dislike something while Allah invests it with a good. Allah (SWT) says:

وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ ۚ فَإِنْ كَرِهْتُمُوهُنَّ فَعَسَىٰ أَنْ تَكْرَهُنَّ شَيْئًا وَيَجْعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا

Consort with them in an honorable manner; and should you dislike them, maybe you dislike something while Allah invests it with an abundant good. (Surah Nisa, 4:19)

The same thing is mentioned in a hadith in such words. The Holy prophet (PBUH) says:

لا يفرک مومن مومنة ان کره منها خلقا رضی منها آخر

A believer must not hate (his wife) believing woman; if he dislikes one of her characteristics, he will be pleased with another. (Sahih Muslim, 1469)

It is enjoined and advised in abovementioned holy verse and tradition that we should talk in a good way with the wives. We should behave well with them. Even if they or anything of them is disliked we should show good manner and avoid to do any type of harm to them rather if they disobey, we should manage it in a good way and shouldn't lack the patience in unfavorable situations too.

Anyway, the philosophy and motto behind the emphasis of good behavior and management in Islam is that a woman plays a key and vital role in formation and training of the family and the activities inside the family get success with the efforts of a woman, the environment of the home and the family is blessed with tranquility and satisfaction due to presence of a woman, she bestows the existence to the home and family, manages it in the best way. A woman plays a vital role in managing the house affairs inside home, enjoys a status of a candle among the family members and is the reason for love and affection and peace and tranquility. If it is said it

would not be improper and wrong that the main factor and real element which shapes a family in its real image is merely a woman.

A woman can secure a family without a man but a man cannot secure a house if the woman is lost. Islam has given the abovementioned instruction and advice considering this key role of a woman. If this is put into practice many problems of the human society will be automatically resolved. Therefore, among the reasons of the feebleness of family foundations, which is the cause of instability in the foundations of the society, is ignoring the significant role of the woman in family and looking towards her with wrong perspective.

Parents

The parents are an important part of the family system or life. So, Islam has given them not only magnificence and honor and bestowed with respect and reverence rather enjoined to treat them with love, softness, humbleness and modesty, good behavior and well-wishing.

Allah says:

وَبِالْوَالِدَيْنِ إِحْسَانًا ۖ إِذَا يَبْلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٍّ وَلَا تَنْهَرُهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا

...And [He has enjoined] kindness to parents. Should any of them or both reach old age at your side, do not say to them, 'Fie!' And do not chide them, but speak to them noble words. (Surah Isra, 23:24)

قُلْ مَا أَنْفَقْتُمْ مِنْ خَيْرٍ فَلِلْوَالِدَيْنِ

Say, 'Let whatever wealth you spend be for the parents... (Surah Baqarah, 2:215)

There are also other verses in Holy Quran in which it is enjoined in different ways to have a good behavior with parents. Similarly, it is taught abundantly in Ahadith. The Holy Prophet of mercy (PBUH) says:

ألا أنبئكم بأكبر الكبائر؟" قلنا: بلى يا رسول الله. قال: "الإشراك بالله، وعقوق الوالدين

O, people! "Shall I not inform you of one of the gravest of the cardinal sins?" We said: "Yes, O Messenger of Allah!" He (PBUH) said, "To join others as partners with Allah in worship and to be undutiful to one's parents."

(Sahih Bukhari, Chapter: Prohibition of Giving False Testimony, Book 17, H. 40)

عَنْ أَبِي أُمَامَةَ، أَنَّ رَجُلًا، قَالَ يَا رَسُولَ اللَّهِ مَا حَقُّ الْوَالِدَيْنِ عَلَيَّ وَلِدِهِمَا قَالَ " هُمَا جَنَّتِكَ وَنَارُكَ "

"O Allah's Messenger (PBUH), what are the rights of parents over their child?" He said: "They are your Paradise and your Hell."

(Sunan Ibn Majah, Etiquette - «كتاب الأدب» » Hadith 3662)

Children

The family and children also have a deep mutual relation. These same children are the families of future and the foundation of family life. So, the family members especially parents play a key role in edifying the children. That is why, Islam extremely guides and advises that they must be reared with good education and manners, excellent traits and high character must be inculcated into

them, they must possess high morals and character and they must be treated with love and affection because children adopt many things from the habits and etiquettes of their elders, basically human personality is shaped in childhood through reforming of parents and other family members, generally children take education and manners from their parents directly or indirectly and become accustomed of many ethical values and high views through imitation and similitude of their parents.

In Short, the education and rearing of children is also an important factor among the elementary factors of a family. It is our foremost duty to work upon it seriously, to reform the children from religious and ethical point of view and to secure them from deviation, ignorance and wickedness. Thus, Allah (SWT) states:

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ

O you who have faith! Save yourselves and your families from a Fire whose fuel will be people and stones... (Surah Tahrir, verse no. 6)

قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ ۗ إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ

Say, 'Are those who know equal to those who do not know?' Only those who possess intellect take admonition. (Surah Zumar, verse no. 9)

Quran has concisely made aware of education and rearing of children but it has been emphasized in the traditions of Holy Prophet (PBUH) with detailed explanation and description. Holy Prophet (PBUH) says:

أَكْرِمُوا أَوْلَادَكُمْ وَأَحْسِنُوا أَدَبَهُمْ

Be kind to your children, and perfect their manners. (Sunan Ibn Majah, Etiquette, Hadith 552)

مَا نَحَلَ وَالِدٌ وَلَدًا مِنْ نَحْلٍ أَفْضَلَ مِنْ أَدَبٍ حَسَنٍ

There is no gift that a father gives his son more virtuous than good manners.

(Jami` at-Tirmidhi, Chapters on Righteousness and maintaining good relations with relatives, Hadith 2016)

مَنْ عَالَ ثَلَاثَ بَنَاتٍ فَأَدَّبَهُنَّ وَزَوَّجَهُنَّ وَأَحْسَنَ إِلَيْهِنَّ فَلَهُ الْجَنَّةُ

If anyone cares for three daughters, disciplines them, marries them, and does good to them, he will go to Paradise. (Sunan Abi Dawud, General Behavior (Kitab Al-Adab) Hadith 5147)

Family Relatives

There are two types of relative from Islamic point of view. The one those relatives who are Mahram and the others who are considered non-mahram. Anyway, the relatives whether they are close or not, according to Islamic teachings good behavior, sympathy and well-wishing should be practiced for them and they must be given support at the time of affliction. But those who are close relatives or who are Mahram have precedence because these are also a part of family and Islam has defined their rights also rather emphasized to do respect and care of blood relations and to fulfil especially his family related moral responsibilities for the purpose of strengthening the family system. Allah (SWT) says:

وَأْتِ ذَا الْقُرْبَىٰ حَقَّهُ

Give the relatives their [due] right... (Surah Bani Israel, Verse no. 26)

وَبِالْوَالِدَيْنِ إِحْسَانًا وَذِي الْقُرْبَىٰ

Do good to your parents, relatives... (Surah Baqarah, verse no. 83)

It is directed and advised to give the rights of relatives in these verses. Moreover, joining the tie of relationship is connected to fear of God and this virtue is considered as a high moral of a good person. Allah SWT says:

وَالَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيَخْشَوْنَ رَبَّهُمْ

And those who join what Allah has commanded to be joined, and fear their Lord.

(Surah Raad, 21)

وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ

Be wary of Allah, in whose Name you adjure one another and [of severing ties with] blood relations. (Surah Nisa, 1)

The holy Quran has mentioned the rights of relatives and good behavior with them a little bit in brief but these are mentioned with more details and explanations in the traditions of Holy Prophet (PBUH) with encouragement at one place and with warning at another. Holy prophet (PBUH) says:

تَعَلَّمُوا مِنْ أُنْسَابِكُمْ مَا تَصِلُونَ بِهِ أَرْحَامَكُمْ فَإِنَّ صَلَّةَ الرَّجْمِ مَحَبَّةٌ فِي الْأَهْلِ مَثْرَاءٌ فِي الْمَالِ مَنْسَأَةٌ فِي الْأَثْرِ

Learn enough about your lineage to facilitate keeping your ties of kinship. For indeed keeping the ties of kinship encourages affection among the relatives, increases the wealth, and increases the lifespan.

(Jami` at-Tirmidhi, Chapters on Righteousness and Maintaining Good Relations with Relatives, Hadith 1979)

الرحم معلقة بالعرش تقول: من وصلني، وصله الله، ومن قطعني، قطعه الله

The bond of relationship is suspending from the Throne (Heaven), and says: 'He who keeps good relations with me, Allah will keep connection with him, but whosoever severs relations with me, Allah will sever connection with him.

(Riyad as-Salihin, The Book of Miscellany, Hadith 323)

Summary

The upshot is that some principles, rules and criterions are mentioned in Islam for the establishment of family life or system. It is necessary to follow these criterions and principles to create a better and an ideal family. Although there are a lot of rights and rules indicated in Islam for a better and standard family life but the followings among them are especially noteworthy:

Sexual and gender relation:

It means that a family is based upon sexual relations. The way a human would adopt in this regard the same family would be formed. So, it is extremely necessary to adopt the valid and traditional way to fulfil the sexual needs and the impermissible and forbidden way must be avoided. The valid and traditional way is

Nikah and the invalid and forbidden way is fornication and adultery.

The main objective of marriage from Islamic point of view is to keep the human's character and conduct modest and chaste. Moreover, the fulfilment of concupiscent needs in a legitimate and civilized manner, child production, the development of human generation, the protection of lineage and generation and mutual love and satisfaction of man and woman are also its special objectives.

The conjugal relationship

As far as the conjugal relationship is the base of family for husband and wife and the mean of sexual satisfaction, it causes also some fundamental rights. That is, there are a few rights and fundamental duties of husband and wife, which must be fulfilled by each of them.

Mutual love and affection

The marital relation is in fact the relation of love and affection and the other family relations are brought up by this relation. Therefore, husband and wife and other family members must possess love and affection for each other. And the way of this love passes from the manifestation of excellent conduct, sympathy and loyalty for each other and consideration of personal rights and boundaries.

Mutual trust and confidence

The way of maintaining the mutual love and affection is to have the trust and confidence upon each other. As the base of love is confidence, if the confidence is maintained, the love shall be strong

and the affection shall be brought up by it. If the confidence is lacked among the family members, the love also will also gradually vanish.

Mutual respect and courtesy

One of the important principles for a happy family life happy is that every member should really respect each other. Be kind with youngers and call elders with titles and courtesy. Everybody should keep this respect in his mind and heart and shouldn't look with insult and humility in any condition.

Mutual co-operation

It is also necessary for the strength and stability of a family life and system that all members should co-operate each other. The different types of co-operation, which is effective in family management and the best way for that is the division of the works, a few works should be done by woman and a few by man and a few other tasks should be performed by other family members. Similarly, everybody should give support to each other in the hard time and grief and consider himself a partner in other's matters. Everybody should do this only for the pleasure of Allah (SWT).

Mutual justice and beneficence

It means that family life or system is based upon justice and beneficence as per Islamic rules of law. That is, the person who benefits you and as much he benefits, you should also benefit him in the same manner. In such a way that they should help each other in the works. If a man is troubled with the social and financial problem then a woman should encourage him, remove his physical and

mental exhaustion, face him smilingly and keep his heart happy. Same as, a man should feel the need of a woman, shouldn't put moral burden upon her, should not taunt her and he should take care of her emotions. Dittoed other family members must regard this.

Guardianship, upbringing and heredity

A human is not free of responsibility from Islamic point of view because he is the part of a family, it's never appropriate for him to be indifferent for other family members rather it's his responsibility to manage the guardianship and upbringing of the members under him, he should fulfil their valid and reasonable needs. That means Islam orders that any of the family members who is in good financial condition and wealthy person he should support other family members, who are in need of him and make them capable to perform their responsibilities in the worldly life because Islam doesn't consider it right that a person would be busy in his own pleasure and luxury and wouldn't feel the troubles and griefs of the rest family members.

It is highly and innumerably emphasized in the Holy Quran and Hadith to join the tie of relationship. There are a lot of ways to join the tie of relationship. One of them is the right of inheritance, sustenance and financial aid. The base of the perfect ruling of sustenance, guardianship and inheritance in Islam is that a human is not responsible only for himself but it's his crucial duty to fulfil the physical and financial needs of his wife, children and family members. Allah (SWT) states:

لِيُنْفِقَ ذُو سَعَةٍ مِّن سَعَتِهِ ^ط وَمَن قُدِرَ عَلَيْهِ رِزْقُهُ فَلْيُنْفِقْ مِمَّا آتَاهُ اللَّهُ ^ج

Let the affluent man spend out of his affluence, and let he whose provision has been tightened spend out of what Allah has given him. (Surah Talaq, verse 7)

لِّلرِّجَالِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ مِمَّا قَلَّ مِنْهُ أَوْ كَثُرَ ^ج
نَصِيبًا مَّفْرُوضًا

Men have a share in the heritage left by parents and near relatives, and women have a share in the heritage left by parents and near relatives, whether it be little or much, a share ordained [by Allah]. (Surah Nisa, verse 7)

The almost conflicts in the family emerge due to money and property. That is why, Islam has defined clearly the right of inheritance of everyone so that the family life wouldn't be affected with conflict and clash rather those relatives who don't have any right or part in inheritance as per Islamic laws, Islam has advised and guided to give them something as a gift at the time of the division of inheritance. As a result, the family system would be set and happy and the more love and affection would take place in their hearts. Because it is human nature that he always remains thankful and grateful to the person, he gets benefits from him.

Allah (SWT) says:

وَإِذَا حَضَرَ الْقِسْمَةَ أُولُو الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينُ فَارْزُقُوهُمْ مِنْهُ وَقُولُوا لَهُمْ قَوْلًا مَّعْرُوفًا

And when the division is attended by relatives, the orphans and the needy, provide for them out of it, and speak to them honorable words. (Surah Nisa, verse 8)

…continued

Influence of Vedic Ideals on the Contemporary Indian Family

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Abstract

It is an undisputed fact that the Vedas are not only a part of Indian culture but also an integral part of the ancient heritage of the entire world. The Vedas contain family-centric injunctions on attaining social stature, domestic happiness and worldly prosperity. They inspire and encourage every individual to lead a householder's life with a supportive and loving partner. The husband and wife are seen as the coparceners of any household and their combined efforts deliver the family to prosperity and growth. The Vedas describe the family structure and values in great detail. The couple that follows the right conduct and path of Dharma amasses great wealth, education and religious piety for their domestic life. They enjoy a robust long life lived in the glow of prosperity and experience tangible and intangible blessings and inner peace. Such a husband and wife also raise superior progeny. The Vedas visualize paradise as a family wherein rights and responsibilities are finely balanced and where affection and justice prevail. The Vedic ideal of family life holds sway in India even in contemporary times.

Keywords: Vedas, Hinduism, Family, marriage, women's position.

Introduction

It is an undisputed fact that the Vedas are not only a part of Indian culture but also an integral part of the ancient heritage of the entire world. Famed for being repositories of knowledge, they are a manifestation of the divine in the arising from the spiritual attainments of the composing seers. All religions have freely acknowledged the significance of the Vedas and have granted a place of pride to the establishment of its ideas. Those who do not accept the Vedas also deem it necessary to denounce Vedic wisdom as they are aware that it is nearly impossible to establish one's beliefs without doing so. The Vedas contain an immense wealth of knowledge regarding conduct and devotion and they do not disappoint whosoever seeks whatever kind of information on life and living.

Definition of Culture

The Yajurveda, while defining culture, says that culture is that building block of society that pervades individuals and the community as it evolves through stages of refinement and enhancement. Many individuals constitute the society and the nation, and civilized and cultured individuals contribute to a cultured community and nation. The word 'Sanskriti' has become a synonym for the English word 'culture' whereas the exact equivalent of 'culture' is the Sanskrit word 'Krishti' which means that just as the field is prepared before sowing, and the land is irrigated and manured prior to crop growing, human beings are instilled with values to prepare the ground of their development.

The person whose heart is relatively free of moral deviations can be said to be acculturated and civilized. This expanded notion of culture has also been termed as 'world culture' i.e. the idea of culture acceptable to the world at large. In the Sanskrit language, the prefix 'Sm' added to 'Kri' with the prefix 'Kitn' formulates the word 'Sanskriti'

Sm+Kri+Kitn= Sanskriti

From this viewpoint, it intimates a superior position or a developed action. However the meanings and connotations of the word are vast and varied. The word also connotes nurturing and development of innate human tendencies and natural powers. In the view of Dr. Ramdhari Singh Dinkar, 'sanskriti' is a word that pervades our lives. It is an intrinsic and innate quality that permeates human life just as a rose is indistinguishable from its fragrance and cream remains miscible in milk. It is not constructed in days or years but is built through centuries and epochs, Matthew Arnold is of the opinion that acquainting oneself with the best that has been thought or known in the world is the mark of culture. The aspiration towards the ideal of "Satyam Shivam Sundaram" i.e. Truth, Goodness and Beauty and the striving for its preservation is the very soul of culture.

Culture and Civilization

Culture is closely associated with civilization. The Hindi word 'Sabhyata' used for the term civilization literally means 'one who is worthy of being in company' or 'one who has the requisite skills

and refinement of being in a distinguished gathering. Such a perspective equates civility with socialization.

Acculturation emphasizes the circumscription and respect for social norms. It includes observing of rules of civilized conduct and behavior as well as social responsibilities. The meaning of culture is closely connected to material and physical aspects of the world and even though we may not have received it as inheritance, we build and construct a civilized self, according to our needs and circumstances. Thus human beings realize the comforts and refinements of their physical world and the appropriate codes of behavior through the process of being civilized. As a consequence, nations that are advanced and developed in physical refinements and manners consider themselves as more civilized than others.

If civilization is outward, culture is a quality that is more inward and intrinsic. Culture is imbibed and received; it cannot be imitated; whereas the art of being civilized may be easily acquired. There is no yardstick to measure culture; however civility may be evaluated by the usefulness of its accoutrements. While civilized behavior and bearing may change with changing fashions, it does not evolve over time as culture does. The civilizing process of every nation is clearly evident. While culture and civilization are not interchangeable yet they are closely connected and cannot be completely severed from each other. No nation can be considered cultured if they are not civilized and it is impossible to conceive of culture without the existence of a civilization. Civilization is associated with material and physical advancement and culture connotes intellectual and emotional development. If culture is the soul, civilization is the

body. The former brings peace and understanding while the latter bestows outward sheen and glamour. Culture exerts a pull towards the core of one's being which being civilized polishes the external perimeter of human existence. One bestows fullness or completeness while the other lends advancement and ascendancy. One is concerned with profound interiority whereas the other is a social process.

The Vedic verses are replete with Indian cultural outlook, civilizational ethos, social morality and humanist values that they propagate to the world. They contain detailed information on politics, finance, spiritual, religious, creative, imaginative and philosophical matters. It is a cultural treatise that leads the reader from darkness unto light, ignorance to knowledge, from death to life and from untruth to true awareness.

The Vedas are known for their injunctions and advice to married couples for a happy domestic life. They are also known as "Couple Culture" texts as they give the message of how to live a life of domestic harmony and social cohesiveness through a simple debate and discussion format. Along with these, they also throw light on polytheism, monotheism, spiritualism, reincarnation, rebirth, renunciation; as all of these concepts are also explicated within the Vedas. There is hardly any idea within Indian philosophy and literature that is not derived from the Vedas.

Vedic Concept of God

There are innumerable hymns in the Vedas concerning God, God's various forms and manifestations, the worship of deities and the

amelioration of God's deities. Hymns and recitations for the Gods ranging from Agni, Vayu, Indra, Pajapati are all contained within the Vedas. The Yajurveda's *Isha Upanishad*, the *Keno Upanishad*, and the *Katho Upanishad* describe the forms of God in their own unique style and idiom. Indeed the existence of man's belief in God is a direct debt to the Vedas.

Criticism of Materialistic Outlook

The 34th Sukta of the 10th Mandala of the Rigveda sends out a strong message to those who ruin their family peace and well being in gambling. They put at stake not only their own prestige and well being but also that of their entire family. The gambler himself says, "I am the object of hate and opposition and cannot obtain the love and affection from where I seek it." Gambling is that vice which ruins a good wife, makes a thief out of a normal man, causes him to be taken away by the law and lowers him in the eyes of his own family. The Vedas convey this message at the end of the Sukta (Rigveda 10.34.13).

Culture of Following Natural Rhythms

The 14th Sukta of the 7th Mandala of the Rigveda advises the married couple to wake at dawn and pay obeisance to the Gods, the holder of all prosperity and wealth required for a blessed domestic life. The hymn contains these sentiments in very simple words and touching lines.

"We call upon the Fire God, who grants us heat and light; Indra God who bestows prosperity and destroys obstacles; Varun God who is the giver of love and friendship; Ashwini God, who reaches

all things to all people; at this hour of dawn to help us and grant their blessings on us” (Rigveda 7.14.1).

Culture of Marital Co-operation

The Vedas contain family-centric injunctions on attaining social stature, domestic happiness and worldly prosperity. They inspire and encourage every individual to lead a householder’s life with a supportive and loving partner. The husband and wife are seen as the coparceners of any household and their combined efforts deliver the family to prosperity and growth. The Vedas describe the family structure and values in great detail. The couple that follows the right conduct and path of Dharma amasses great wealth, education and religious piety for their domestic life. (Rigveda 1.125.1). The married couple are the two wheels of domestic life and together they deliver the domestic boat safely to the banks. Together they enjoy a robust long life lived in the glow of prosperity and experience tangible and intangible blessings and inner peace. Such a husband and wife also raise superior progeny (Rigveda 1.125.6).

Domestic Values in the Vedas

An anonymous Hindi poet has summed up the advice of the Vedas, “Grain that has been aged, ghee that is fresh, a good woman at the helm of the household and little children- these are the four marks of a paradisiacal household”. The Vedas do not conceive of heaven as an alternate place but as one that can be attained within a well-run balanced household within which there is a fine observance of both rights and duties. It has been said, “A woman as beautiful as the morning rays of the sun, you ascend the superior, noble, golden

chariot and make the experience of married life a blissful and blessed one and turn it into *Amrit* (nectar of the gods)” (Rigveda 10.34.14). This sukta of the Vedas contains the roots of Indian matrimonial traditions, ceremonies, observances and exhortations about the bride, wedding ritual and rules of betrothal. Prayers and supplications for a fulfilled marital life request, “May our paths be free of thorns, may our loved ones receive superior blessings, may we walk the path of justice with the help of our gods and may the husband-wife bond be stable and ever steadfast” (Rigveda 10.85.23).

Women’s Position in the Vedas

The woman has been granted a high place within the Vedas. They are blessed so that they may live as queens do. Even though they belonged to a different family women entered the household as an integral part of the marital family with the advice to rule the husband and all in-laws including the mother-in-law and brothers-in-law (Rigveda 10.85.46). The woman who devotes herself to her husband has been called ‘Anvadh’(Rigveda 1.63.3). Only married women could adorn themselves with fancy clothes and jewelry (Rigveda 10.18.7). The Rigveda shuns widows as they become a source of attraction for men. The society viewed women as both good and bad and because of these notions the woman is called (Rigveda 10.85.43).

Social Environment

The social environment is conducive and harmonious only when there is mutual respect, co-operation and inter dialogue among the people (Rigveda 10.191.2). They must all mediate and think together

for the progress and prosperity of the community (Rigveda 10.191.3). There ought to be unity and consensus in the hearts and minds and no opposition to each other, only then we can walk on the path of development (Rigveda 10.191.4). The Vedas convey important messages for cordial relations between brothers, father and son, husband and wife for domestic happiness.

Physical Environment

The only way to cleanse and restore the physical environment is by following the ancient Vedic way of yagna. If contemporary society adopts these techniques and practices, it will enable the physical and mental health of society and conserve our traditions and Vedic way of life.

Culture of Social Harmony

The Rigveda provides direction for social cohesion and world peace. The Vedic way can prove to be a crucial beacon in the endeavor for a harmonious world. The Rigveda appeals to all to build consensus, that minds and hearts be united in understanding and mutual agreement (Rigveda 10.191.2). It asks all to speak in unison, with one vision and with co-operation (Rigveda 10.191.3).

Conclusion

Thus the Vedas prescribe rules for harmonious living within all social units beginning with the husband-wife duo, the family, the extended family, the natural world as well as the larger family of community and nation. Maharshi Dayanand Saraswati's call "back to Vedas" is extremely relevant even today.

Islamic System of Ethical Training to Children: A Viable Solution for Juvenile Delinquency

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Abstract

Juvenile delinquency is one of the burning social issues in the present times. This term is used in the literature for the unapproved social behaviour in the society that comes from youngsters who have not yet achieved the age of maturity as per the legal system of a specific country. This is the universal fact that children are the future of any nation, they are the ones under whose hands lies the future prosperity of this human world.

As a matter of the fact, the issue of delinquency if not addressed positively can prove very dangerous for the planet. A systematic ethical training and inculcation of religious belief system in children is unavoidable requirement of the time because of the fact that religion is a driving force having ability to transform the character of an adherent. This paper is an attempt to highlight the significance of "*tarbiyah*", Islamic method of providing ethical training to

children as an effective solution to growing juvenile crimes throughout the world.

There are numerous causes of delinquency such as broken families, lack of proper family control, negligence of orphan children, situation of residential areas, impact of movies, bad company etc. Islam has given the best solution to all these problems in a very effective manner. Islam not only provides rights to parents, it also gives responsibilities to them to ensure accountability. The Glorious Qurān entrusts believer to save not only himself from hell fire but his family too. So, Islam as a religion has not excused anyone from the responsibility, and everyone has to work for collective wellbeing of the society.

The ethical system provided by the religion of Islam is indeed a viable solution for juvenile delinquency. The method for carrying the said study will be analytical.

Keywords: juvenile, delinquency, *tarbiyah*, accountability, collective wellbeing.

Introduction

The word 'juvenile' has been derived from Latin term 'juveniles' meaning "young"¹ and the word "delinquency" has its origin from

¹ . Kumar, D.A. (2016). Juvenile Delinquency and its Justice System in India; A Critical Study with Special Reference to Juvenile Justice Care and Protection of Children Act 2000; (Doctoral dissertation, Lucknow University, U.P, India). Retrieved from <http://hdl.handle.net/10603/18816>

the Latin word “delinquere” de i.e. , “away” and linquere i.e. , “to leave”, thus meaning to leave or to abandon”. Initially, the word was applied to those parents who have abandoned and neglected their children. Nowadays, it is applicable to all those children who are involved in illegal and harmful activities.² Together juvenile delinquency is used to refer the anti-social behaviour shown by the children who have not yet achieved the maturity. It is a multi-dimensional term and has been defined distinctively in different disciplines as:

Kartono a social scientist said, “juvenile delinquency is a social pathological symptom in adolescents and is caused by a form of social neglect. As a result, they developed a form of deviant behaviour.”³

Santrock, a psychologist said, “juvenile delinquency is a collection of various adolescent behaviours that are socially unacceptable”⁴

Federal Bureau of Investigation (FBI), a law enforcement agency of USA, has defined juvenile as, “A juvenile is anyone under the age of 18 regardless of how each individual state defines a juvenile. A delinquent is an individual who fails to obey the laws and thus

² . Definition, Meaning and Concept of Juvenile Delinquency. (n.d). Retrieved from <http://shodhganga.inflibnet.ac.in/bitstream/106030/145628/06-chapter2.pdf>

³ . Hikmah, R.D. (2016). Juvenile Delinquency. (n.d). Retrieved from <http://rofifahrdh.files.wordpress.com>>1

⁴ . *ibid.*

juvenile delinquency is defined as an individual under the age of 18 who fails to abide by laws.⁵

According to psychoanalytic view, the delinquent is an individual who is governed by the “pleasure principle”. He wants to get immediate pleasure and immediate satisfaction for his needs. So, he becomes a victim to his own impulses. He is neither able to control his impulses nor able to imagine to think the consequences of his actions.⁶

Juvenile is considered as a child who has not completed a specific age as mentioned in the law of any country and doesn't bear resemblance as an adult person and who can be made legally answerable for his criminal activities.⁷

So, the term has separate meanings for different people as per their comprehension. But generally speaking, it refers to a large variety of behaviour of children and adolescents which the society does not approve and for which some kind of admonishment, punishment or preventive and corrective measures are justified in public interest.⁸

⁵ . Blanco, J. (2016). Juvenile Delinquency, Definition and Three Major Theories (lecture). Retrieved from <https://study.com.>academy> on 13Jan2016

⁶ . Dua, P. (n.d). Essays on the Causes of Juvenile Delinquency. (Online paper). Retrieved from www.shareyouressays.com

⁷ . Definition, Meaning and Concept of Juvenile Delinquency. (n.d). Retrieved from <http://shodhganga.inflibnet.ac.in/bitstream/106030/145628/06-chapter2.pdf>

⁸ . Kumar, D.A. (2016). Juvenile Delinquency and its Justice System in India; A Critical Study with Special Reference to Juvenile Justice Care and Protection of

Rapidly growing delinquency is a burning issue in current educational discourses throughout the world. Currently delinquency has become an important aspect of criminology. Juvenile crimes such as theft, drug addiction, gang raping, eve teasing, disobeying, dacoity etc. are increasing very dangerously, hence posing threat to future peace of this planet. For centuries past, the poets and scholars together, insisted that the future of mankind rests in its new generations, and in this belief education and religion have concurred. It is a poetic tenet that "the child is father of the man". It's also a religious instruction to "train up a child in the way he should go and when he is old, he will not depart from it" ⁹. So, it is extremely urgent that we should try to control this nuisance before it can shake the very foundations of humanism. Besides, guiding and counselling programmes, numerous social campaigns, movements and laws have been launched and framed to overcome this social problem, but the world has miserably failed to give any such law or technique which will tackle this global epidemic.

Islam being a complete code of conduct has given humankind an effective tool in the form of *tarbiyah* (Islamic way of raising children) to protect the future of world from this nuisance.

Children Act 2000; (Doctoral dissertation, Lucknow University, U.P, India). Retrieved from <http://hdl.handle.net/10603/18816>

⁹ . Baloch, A.G., Khalid, M.I., Saifee, A.R., & Moosa, Ismail. (2012). Importance of Grooming & Upbringing of Children in the light of the Holy Quran and the Traditions of the Holy Prophet. *British Journal of Humanities and Social Science*, 6(1). DOI: 10.13140/RG.2.2.13181.67045

In this study an endeavour will be made to introduce Islamic way of teaching ethical values to children as a viable solution to delinquency. The religion of Islam gives much more importance to the upbringing and grooming of children because children of today will form a social system tomorrow. Any imperfection in upbringing and grooming of children will have adverse effect on the society in future.

It is most essential that children must be brought upon the most perfect mode to have a better and positive society. Islam explicitly guides us directives to be followed so as to have a better and positive society. The Holy Qurān and the Traditions of the Holy Prophet (PBUH) give us numerous guidelines regarding the upbringing and grooming of the children. The glorious life of Holy Prophet (PBUH) upholds many examples indicating how He (PBUH) used to behave and treat children with kindness and affection. He (PBUH) used to teach children politely how to behave well. The Arabic literature is also full of advice, moral events, incidents and lessons to be learnt by the children while their behaviour building is going on. Islam intends to build up personality and character of a child in such a way that he/she becomes an integral of a society as its noble and civilized individual.¹⁰ The source of the guiding principles of ethical training to children

¹⁰ . Tahir, M. (2015). Development of Child's personality From the Sunnah of the Prophet Muhammad (Peace be Upon Him) and Psychology Perspectives. Conference proceedings of The IRES, Melbourne, Australia. Retrieved from www.worldresearch.org#pdf

in Islam is divine Sharīah in the form of Quran and Hadīth on which the foundation of Islam rests.

Objectives

- To explore the philosophy of tarbīyah in Islam.
- To present Islamic tarbīyah as a tool for the solution of juvenile delinquency.

Methods and Materials

The current study is conducted by reviewing the available literature authored by national and international scholars in the form of books, doctoral theses, online research papers in journals, magazines etc. Available information was properly analysed in the light of Qurān and Hadīth.

Concept of Tarbīyah in Islam

Islamic Upbringing or *Tarbīyah* is the development of all traits of personality i.e. ideological, psychological, physical, and social and organization of behaviour based on the principles and teachings of Islam.¹¹

“*Tarbīyah*” is an Arabic word derived from root word “*ra-ba-wa*” meaning “preparation for enhancement and growth”. In addition to this, it is also used to indicate purification (*tahzyb*) which means to

¹¹ . Noaparast, K.B. (2001). Islamic Education (e-book) Tehran. Alhoda Publishers. Retrieved from <http://gen.lib.rus.ec/book/index.php?md5=D2C70AD6255254C9090C849B7266FFCA>

dismiss bad moral characteristics. In this case, it is meant that moral purification leads to an enhancement in spiritual position.¹²

Tarbīyah has broad meaning pertaining to the upbringing of children. Caring for the spiritual welfare and social acceptance of the child is also included within the ambit of this word.¹³

Linguistically, it means the increase, growth and loftiness. Conventionally, *Tarbīyah* means development and training of people in various aspects. The word is commonly used to describe children upbringing as the parents provide them with physical, educational, moral, social and spiritual needs to help them grow and become useful parties in the society.

Various dimensions of Tarbīyah in Islam

Tarbīyah in Islam not only means to teach child morality but it is multi-dimensional effort which aims at the all-round development of child. It covers all those elements which are necessary requirements for the development of child's full-fledged personality such as social, physical, psychological, cultural, physiological, intellectual and ethical. Upbringing of children differs from culture to culture. Regardless of the varying global and cultural children upbringing strategies, Islamic teachings in relation to upbringing of children are holistic and universal. Islam provides principles at

¹² . Dhokrat, K. (1996). Rights of Children in Islam. (Master's thesis Rand Africans University of South Africa). Retrieved from <https://www.worldcat.org/title/rights-of-children-in-islam/oclc/85928946>

¹³ . The Holy Quran (Koran). (1987). Surat An-Bani-Israel, Verse 31. A. Y. Ali (trans). King Fahd Holy Quran Printing Complex.

different stages for the best *tarbiyah* of children. These principles are backed by solid and rationalistic philosophies that can help the child in the long run to live a stable life. These principles are mostly inter-related with each other. Following are the various dimensions of *tarbiyah* in Islam

Physiological dimension of *Tarbiyah*

It includes the injections of Islamic *tarbiyah* which are directly concerned with the physiological needs of children so as to make sure that there is not any carelessness on behalf of parents or family which can have negative impact on the child. Rights of child in Islam begin from the day of conception. Once the child is conceived it has the right to life. The *Qurān* makes it very clear that it is never permissible to terminate a pregnancy because one fears being unable to support his child financially. Allah says in the holy *Qurān*; “Kill not your children for fear of want: We shall provide sustenance for them as well as for you. Verily the killing of them is a great sin.”¹⁴

When child is still in womb, Islam has protected his right of life and wellbeing by commanding its adherents to be very much concerned about your wives especially during pregnancy. Research has shown that pregnant woman’s thoughts have a physical connection to her unborn child. It’s communicated through neuro hormones to her unborn child. During this period, actions, thoughts and nutrition of mother have direct impact on the spirit, essence, character and

¹⁴ . Mubarakpuri, S.R. (2012). The Sealed Nectar. New Dehli. Islami Kitab Ghar.

health of the foetus. Prophet Muhammad (PBUH) at the occasion of *khutbat-ul-wida* [the last sermon of Prophet (PBUH)] commanded his companions to cloth and feed their wives in kindness and treat your women well for they are your partners and committed helpers.¹⁵

Physical dimension of *Tarbīyah*

There is a very famous quote of Aristotle that, “sound mind lives in a sound body”. Islam also has highlighted the importance of good health. Islamic law has given children the right to good life and ordered the father to guarantee them the resources that can make them live well¹⁶.

There are many traditions of Prophet (PBUH) which encourage spending on the family. Once Prophet (PBUH) while joining together two of his fingers said; “whoever performs his prayers properly, spends on his children in spite of his modest means and does not speak ill of others will be in paradise as close to me as these (two fingers of mine)¹⁷.

In another *Hadith* Prophet Muhammad (PBUH) said; “the money spent on his wife and children entitles the man to reward greater than the reward earned from taking part in Jihad in the cause of Allah or freeing a slave or giving *sadaqah*.”¹⁸

¹⁵ . Asim. M. (2008). Our Children Our Future. UK. Deen Foundation

¹⁶ . Ibid.

¹⁷ . Ibid.

¹⁸ . Rahman, A.R. (1996). Upbringing of Children in Islam (Eng. trans). Karachi. Darul Ishaat

Men are the protectors and maintainers of women because *Allah* has made one of them excel over the other and because they spend out of their possessions (to support them) ..." ¹⁹

Islam provides best principles and physical exercises like sword training, horse racing, wrestling etc. for the maintenance of good health. At the same time, Islam guides us about the table manners and harmful effects of habits like keeping standing while drinking water, by sleeping in soldier position, excessive use of food, by remaining hungry, smoking, boozing etc. ²⁰

From the above references it becomes clear that how Islam is concerned about good health. Consumption of every such food or drug is forbidden which is harmful to one's body. And it is incumbent upon parents that they should take care of their children's health and should remain vigilant about the bad food habits and consumption of injurious things by their children. Every parent will be asked about the upbringing of their children on the Day of Judgment, any negligence on their part will bring wrath of *Allah* on them. Some rituals have been ordered to be implemented within the first seven days of birth in order to prevent physical disorders and promote spiritual health of the new born.

¹⁹ . The Holy Quran (Koran). (1987). Surat Al Nisa, Verse 34, A. Y. Ali (trans). King Fahd Holy Quran Printing Complex.

²⁰ . Rahman, A.R. (1996). Upbringing of Children in Islam (Eng. trans). Karachi. Darul Ishaat

Breast feeding

Breast feeding is one of the best ways of developing bonding between child and mother and plays an important role in the physical development of the neonate. *Allah* has bestowed humans with a natural technique for the development of bond through the prescription of breastfeeding. It is mentioned in the holy *Qurān* that, "The mothers shall give suck to their offspring for two whole years...."²¹

The carrying of the (child) to his weaning is (a period of) thirty months..."²²

Besides, establishing relationship, mother's milk provides infant with immunoglobulin A, which functions as first line of defence against inhaled and ingested pathogens and hence strengthening immune system of the infant.²³

'*Aqīqah* and shaving the head

The ritual of '*aqīqah* (sacrifice of animal in Islam) consists of two acts, i.e., the shaving of the hair from the head of the neonate and the sacrifice of the animal. Scalp hair of the new born that has been grown in the uterus is removed and it's commendable to give silver in *sadqah* to the poor and needy equal to the weight of his/her hair.

²¹ . The Holy Quran (Koran). (1987). Surat Al Baqarah, Verse 233, A.Y. Ali (trans). King Fahd Holy Quran Printing Complex.

²² . The Holy Quran (Koran). (1987). Surat Al Ahqaf, Verse 15, A. Y. Ali (trans). King Fahd Holy Quran Printing Complex.

²³ . Bhatia, K.N., & Bhatia, K. (2005). Objective Biology. Jalander city. S. P.Jain, B.E., S. Dinesh & Co

It's reported in one of the traditions of the Prophet (PBUH) that, "on the birth of Hasan (a.s.) the holy Prophet (PBUH) asked Fatima (s.a.) to have his head shaved off and offer silver equal in weight to the hair as *Ṣadqah*. The hair weighed a dirham or little lesser than a dirham"

Apart from being *Sunnah*, it is a type of charity and also tonsuring the head of the new born is very important as far as hygiene is concerned. After this an animal is then sacrificed as a mark of gratitude. It's then distributed among friends, family and poor. The philosophy behind *'aqīqah* is the source to obtain nearness to *Allah* and to offer ransom for the child. The child intercedes for its parents. The ritual promotes love and compassion among the individuals of society. It also helps to diminish poverty and need.

***Khitañ* (circumcision)**

Khitañ or khatna is the term for male circumcision carried out as an Islamic culture by Muslims. Circumcision is *Sunnah* of the messengers. It distinguishes Muslim from an unbeliever and is obligatory for men. Circumcision is the *Sunnah* of Prophet Ibrahim (as) and Prophet Muhammad (PBUH) was asked to adhere to the practice. *Allah* says, "...Follow the ways of Abraham the true in faith..."²⁴

²⁴ . The Holy Quran (Koran). (1987). Surat Al-Nahl, Verse 123, A. Y. Ali. (trans). King Fahd Holy Quran Printing Complex.

The wisdom behind circumcision besides submission to the injunctions of *Allah* is that it prevents person from cancer of penis and is also a source of cleanliness.²⁵

Social and cultural dimension of *Tarbīyah*

Social upbringing of child is an imperative aspect of Islamic *tarbīyah*. The main agencies which play an important role in the social upbringing of children are family, community and school. There are number of Quranic verses and traditions of Holy Prophet (PBUH) which guides Muslims in this regard.

Islam desires to inculcate various social manners like greetings, solicit permission, attending assemblies, congratulating, visiting sick, condoling etc. to children which promotes the social interactions on the basis of moral teachings of Prophet (PBUH).

Such practices will tend to remove grudge, jealousy, hatred, enmity etc. from the hearts and promotes social integration. Parents must encourage their children to be part of gatherings like congregational prayers, funeral prayers etc. which will train them to communicate with other people.

Prophet (PBUH) enjoined Muslims to bring their children to the *Masjid* so that they can get familiar with their societal trends. In one of the Prophetic traditions, “wahshi bin harb has narrated that the companions of the Prophet (PBUH) asked Prophet (PBUH), we eat but we still feel unfilled. Prophet (PBUH) said; perhaps you dine

²⁵ . Rahman, A.R. (1996). *Upbringing of Children in Islam* (Eng. trans). Karachi. Darul Ishaat

separately, companions replied in affirmative, Prophet (PBUH) again replied, "dine together and praise *Allah*, your meal will get sufficed"²⁶. Prophet (PBUH) walked with children and let them ride a horse or mule without any disgust or contempt.²⁷

Islamic *tarbiyah* teaches us not to accept everything blind folded. It aims to train children to be courageous and bold enough to criticise and put forth their suggestions wherever needed.²⁸

Psychological dimension of *Tarbiyah*

Islam is very much concerned about the psychological development of child's personality. For the all-round development of child's individuality, it is essential that he/she should be psychologically sound. Islamic law enjoined Muslims to be very careful about the positive psychological development of their children. Various guiding principles have been taught to Muslim parents in this direction such as by establishing best relationship with their children, give time to them and listen to their opinion and interests. This will help to develop love and compassionate relationship between parents and children. Giving attention to the children will help to resolve various emotional and behavioural problems in children. Love, affection, tenderness and kind feelings for them are

²⁶ . Rahmani, A.G.H. (2003). *Intikhab i Hadith*. New Delhi. Markazi Maktaba Islami Publishers.

²⁷ . Suwayd, M.N.A.H. (2005). *Moral and Social Upbringing* (trans & edited). Al Falah Foundation. Cairo

²⁸ . Rahman, A.R. (1996). *Upbringing of Children in Islam* (Eng. trans). Karachi. Darul Ishaat

unique sentiments. They play pivotal role in their guidance and training.

Prophet (PBUH) severely admonished those who were not merciful to their children.²⁹ Pampering and behaving harshly with children leads them to lose their confidence. The Prophet (PBUH) dealt very kindly with children. In showing love and compassion to children, Islam does not discriminate between male and female. Guardians must take care during leisure time of children and adolescents and should engage their children in beneficial and gainful activities. Children should not develop the inferiority complex which will play a negative role in their development.

Ethical dimension of *Tarbīyah*

This is the central component of *Tarbīyah* in Islam. The whole process of *Tarbīyah* is revolving round it. There are innumerable verses of *Qurān* and Traditions of Prophet Muhammad (PBUH) which stress on the inculcation of ethical values in life e.g. “Nor come not nigh to adultery: for it is a shameful (deed) and an evil opening the road [to other evils]³⁰ At another place Allah commands, “Nor take life- which Allah has made sacred- except for just cause....³¹ Allah enjoins Muslims to remain away from intoxicants and gambling like, “O ye who believe! Make not

²⁹ . Asim. M. (2008). Our Children Our Future. UK. Deen Foundation

³⁰ . The Holy Quran (Koran). (1987). Surat Al Isra, Verse 32, A.Y. Ali. (trans). King Fahd Holy Quran Printing Complex

³¹ . Ibid. Verse 33.

unlawful the good things which Allah hath made lawful for you, but commit no excess: For Allah loveth not those given to excess.³²

Prophet (PBUH) emphasised on inculcating ethical values to children in these words, "A parent does not grant his child a gift better than instilling moralities in him"³³

It is the religious duty of every parent to teach his/her child the ethical values of honesty, love, truth, cooperation, respect, loyalty, fairness, trustworthiness, etc. from the very beginning. The impression of early guidance remains up to last age. It is quite evident from above verses and traditions that how much emphasis Islam has laid on ethics, which will ultimately lead to the promotion and establishment of a just, peaceful and civilized society.

Causes of delinquency and Islamic solutions

For the prescription of remedial or corrective measures to juvenile delinquency, it becomes necessary to explore the causes responsible for delinquency, so that proper measures should be taken to correct the causal factors. But the determination of the causes of delinquent behaviour is very complicated and it is difficult to verify that a particular factor will always lead juvenile offenses.

Sociologists and psychologists have attempted to analyse the conditions that lead to delinquency, but no single explanation or theory appears adequate to explain all delinquent behaviour.

³² . The Holy Quran (Koran). (1987). Surat Nisa, Verse 90, A. Y. Ali. (trans). King Fahd Holy Quran Printing Complex.

³³ . Suwayd, M.N.A.H. (2005). Moral and Social Upbringing (trans & edited). Al Falah Foundation. Cairo

However, some common threads can be seen in theories of delinquencies, such as poverty and problems of family relationships.³⁴ But there are many other social and biological factors which are possibly contributing to delinquency in children such as bad social surroundings, faulty education system, physical and social concerns of the individual, peer group pressure etc. Religion of Islam which is a divine message has not only addressed those issues but has also provided techniques as remedies to these social problems.

Disputed/broken families

There is a long tradition of research in criminology on the role families play in fostering delinquency. We know that children who grow up in families characterised by lack of warmth and support and whose parents lack behaviour management skills, and whose lives are characterised by conflict or maltreatment are strong candidates for anti-social behaviour throughout their youth and sometimes into adulthood.³⁵

Research shows that most of the delinquents come from broken families, single parented families, disputed families, and families of criminal backgrounds and from the families with psychological problems in parents etc. Delinquency is directly linked with the

³⁴ . Murrell, M. E., & Lester, D. (1981). *Introduction to Juvenile Delinquency*. New York. Macmillan Publishing Co. Inc

³⁵ . Smith, Carolyn. A., & Stern, S.B. (1997). *Delinquency and Antisocial Behaviour: A Review of Family Processes and Intervention Research*. *Social Service Review*. 71(3), 382-420. Retrieved from <http://www.jstor.org/stable/30012625>

institution of family. Islam believes no child is born as criminal or against the true nature which is Islam but it is his parents or society who produce them.³⁶

In Islam family is considered an extremely important institution, and Islamic laws which seek to protect this institution are head and shoulder above the provisions in other legal systems. Islam emphasizes that the parents be treated with kindness. It also lays down the principle of mutual assistance in the blood relation "And those who accept Faith subsequently, and adopt exile, and fight for the Faith in your company, they are of you. But kindred by blood have prior rights against each other in the Book of Allah. Verily Allah is well acquainted with all things.³⁷ The mothers shall give suck to their offspring for two years, if the father desires to complete the term. But he shall the cost of their food and clothing on equitable terms....."³⁸

Thus, a person who is incapacitated from earning livelihood on account of age, disease or unemployment has a rightful claim on the surplus wealth of his more prosperous relatives. These precepts of Islam stem from a recognition of the importance of the institution of

³⁶ . Sahih Muslim, Book,33 Hadith.6423. Retrieved from <http://www.sahhmuslim.com/sps/smm/>

³⁷ . The Holy Quran (Koran). (1987). Surat Al Anfal, Verse 75, A.Y. Ali. (trans). King Fahd Holy Quran Printing Complex.

³⁸ . The Holy Quran (Koran). (1987). Surat Al Baqarah, Verse 233, A.Y. Ali (trans). King Fahd Holy Quran Printing Complex.

the family. For if this institution was to be destroyed, that would spell disaster for the society as a whole.³⁹

In the light of above Qurānic verses one can un-hesitatingly claim that Islam has well-guarded the institution of family by making marriage a legal contract. *Qurān* has clearly defined rights and duties of spouse and their children towards each other. All are individually accountable before *Allah* in case of negligence of their obligations towards each other and towards their fellow humans.

In Islam husband and wife are commanded to stay away from using abusive language, cursing each other and quarrelling etc. especially in presence of children because parental impact on children is undeniable.

Islam permits divorce but it is not pleasing act as is evident from the *Hadīth*, "The most hateful thing to Allah along the lawful matters is divorce"⁴⁰ because it has much negative impact on the life of children.

In case of parental death, long illness or poor economic resources it becomes duty of Islamic government to help such families and children and save them from getting involved in any unethical act. It is worthy to say that Islam addressed objectively all the possible elements which can make a child delinquent. This is really the

³⁹ . Yamani, A. Z. (2002). Social Justice in Islam. *Islamic Studies*. 41(1), 5-34. Retrieved from <http://www.jstor.org/stable/20837162>

⁴⁰ . Sunan Abu Dawood, Vol.2, Book 12, Hadith 2172. Retrieved from <https://abuaminaelias.com>2013/04/15>

beauty of this divine *shari'ah* that how scientifically it described the dynamic function of this social institution.

Poverty

It is also counted among the major causes of delinquency. It is generally believed that children who have poor economic background are more prone to get involved in criminal activities. Poverty leads to social conditions which are conducive to criminality. Any large gap in the distribution of wealth in a society brings home to the poorer classes their property and furnishes an inducement to crime. Unemployment increases poverty, inequality and resentment against society.⁴¹

Poverty compels sometimes both the parents to be outside home for a very long period to earn their daily bread. The children will be uncared for long time period. Such children may consciously or unconsciously join hands with gangsters and become delinquents. This mostly happens in slum areas and areas in which mostly working-class people live.⁴²

Islam has pragmatically addressed this social problem. *Shari'ah* has made rich as well as poor accountable for whatever Allah has

⁴¹ . Kumar, D.A. (2016). Juvenile Delinquency and its Justice System in India; A Critical Study with Special Reference to Juvenile Justice Care and Protection of Children Act 2000; (Doctoral dissertation, Lucknow University, U.P, India). Retrieved from <http://hdl.handle.net/10603/18816>

⁴² . Dua, P. (n.d). Essays on the Causes of Juvenile Delinquency. (Online paper). Retrieved from www.shareyouressays.com

bestowed on him/her. The financial responsibilities of those who can't earn because of any sound reasons like due to any lifelong disease, weakness, old age, accident, disability, orphaned etc. in such conditions it becomes laborious for any person to fulfil his/her basic needs compelling a person to indulge in any unlawful activity.

Islamic law has fantabulous remedy for this in the form of Bait-ul-Māl (public treasury). Islam has made zakat obligatory on wealthy Muslims. The main reason behind this institution is to make sure the financial support of weaker section of the Islamic society so as to protect them from indulging in any unapproved social activity.

The Islamic govt. is accountable before Allah for doing any type of injustice in Islamic state. It is usually observed that relatives and/or guardians of orphaned children are not careful in their training and upbringing. The orphaned children are not brought up at par with the children whose parents are alive. The Islamic *shari'ah* does not want to keep away orphaned children from the beauty of better training and upbringing.

The Holy Prophet (PBUH) said, "The caretaker of orphaned children and I will be in paradise like these two fingers" (of any hand). It means that one who takes care of orphaned children will remain so close to the Prophet (PBUH) in paradise like two fingers or like the fingers of a hand which are close to each other. This is a golden tiding to a person who takes care of an orphaned child and gives him/her good training. A person complained to Prophet (PBUH) that his heart was stern (meaning his behaviour was stern). The Prophet (PBUH) advised him to caress their heads with his hands

(be kind to orphans) and feed the meek.⁴³ This way Islam has given a very practical and objective solution to this social problem.

Bad social surroundings

It is said that some areas are highly vulnerable to delinquent trends. Long ago Burt in his study showed that there are certain areas in London from which the majority of delinquent children come. The delinquents mostly come from areas of poor housing, overcrowding and areas in which cinema houses, hotels, night clubs, liquor, bars are found in a large number.⁴⁴

There are number of Quranic commandments and Prophetic Traditions which forbid Muslims from every such business, rites and celebrations that promotes evils and moral degradation in the society like wine trade, music, cinemas, interest banking, night clubs, free mixing of sexes etc.

It is because such businesses and celebrations have less profits and unlimited harmful effects on society. The demerits of bad social surroundings will be clearer in the following cause which is actually much inter-connected with it.

Peer group pressure

⁴³ . Baloch, A.G., Khalid, M.I., Saifee, A.R., & Moosa, Ismail. (2012). Importance of Grooming & Upbringing of Children in the light of the Holy Quran and the Traditions of the Holy Prophet. *British Journal of Humanities and Social Science*, 6(1). DOI: 10.13140/RG.2.2.13181.67045

⁴⁴ . Dua, P. (n.d). *Essays on the Causes of Juvenile Delinquency*. (Online paper). Retrieved from www.shareyouressays.com

One of the most consistent findings of delinquency related research literature surveys from 1957-1998 reports adolescents whose friends are delinquents tend to report higher levels of delinquency; such friendship networks are likely to generate an environment supportive of delinquency. Socialization and other theories generally interpret this finding in terms of peer influence.⁴⁵ A human being needs to have social relations and dealings with his/her fellow social beings as a member of human society. Children do have their own friends. Care should be taken to watch out his/her relations, which he/she keeps, with which sort of children. It's very necessary, because if a child has bad friends, his/her own character and conduct will also have effect of those bad habits. If a child keeps a company of good friends there will be positive effect on his /her character and conduct.⁴⁶

Islam also acknowledges the importance of friends in one's life and emphasises on the selection of righteous friends so that one may not get astray from the right path.

Prophet Muhammad (PBUH) has warned about serious consequences of choosing bad people as friends. In one of the traditions of the Prophet (PBUH), it is said, "A man follows the

⁴⁵ . Haynie, D.L. (2002). Friendship Networks and Delinquency: The Relative Nature of Peer Delinquency. *Journal of Quantitative Criminology*. 18(2), 99-134. Retrieved from <http://www.jstor.org/stable/23366798>

⁴⁶ . Baloch, A.G., Khalid, M.I., Saifee, A.R., & Moosa, Ismail. (2012). Importance of Grooming & Upbringing of Children in the light of the Holy Quran and the Traditions of the Holy Prophet. *British Journal of Humanities and Social Science*, 6(1). DOI: 10.13140/RG.2.2.13181.67045

religion of his friend's religion; so each one should consider whom he chooses his friend".⁴⁷

In another tradition, "A good friend is like the owner of musk and a bad companion is as a blower of a kiln. The possessor of musk will gift you the musk or you will buy it from him, or you will benefit from its fragrant smell anyway. On the other hand, a kiln operator may burn your clothes; even if he does not, the unpleasant odour is your lot anyway."⁴⁸ One more narration of Prophet (PBUH) is as, "A person will be with him whom he has befriended and he will receive whatever he has earned"⁴⁹

In the same way Qurān guides mankind in a limpid manner regarding choosing ones friends and warns about the consequences of bad friendship in this world and hereafter in this way, "Ah! Woe is me! Would that I had never taken such a one for a friend"⁵⁰ and "He did lead me astray from the message [of Allah] after it had come to me! Ah! The evil one is but a traitor to man!"⁵¹.

In another verse in this way "His companion will say: "Our Lord! I did not make him transgress, but he was {himself} faraway". [34] No world system has given such a law that gives complete

⁴⁷ . Rahmani, A.G.H. (2003). *Intikhab i Hadith*. New Delhi. Markazi Maktaba Islami Publishers.

⁴⁸ . Rahman, A.R. (1996). *Upbringing of Children in Islam* (Eng. trans). Karachi. Darul Ishaat

⁴⁹ . Ibid.

⁵⁰ . The Holy Quran (Koran). (1987). Surat Al Furqan, Verse 28, A.Y. Ali. (trans). King Fahd Holy Quran Printing Complex.

⁵¹ . Ibid. Verse no. 29.

assurance of its legislation as they are manmade. But Islam is the only system in which assurance is guaranteed because upbringing of children is associated with belief system of Muslims here which acts as an invisible guard (īmān) and never allows believer to refrain from his duty.

Adolescence problems and individual concerns

Adolescence is a period of heightened anxiety and stress across many cultural contexts. This period is also associated with adjustment problem, dysphoria, precipitous increase in self-reported negative emotional experiences, clinical depression, high rates of risk-taking substance abuse.⁵² So, it becomes essentially necessary duty of parents, teachers and community in general to take care of these concerns on proper time as prior measure to save adolescents from delinquency.

Qurān has scientifically explained 1400 centuries before various problems and needs that arise in this period as a result of biological and physical maturity. The age of puberty varies in boys and girls. Boys attain puberty only after nocturnal ejaculation begins and in case of girls, when the monthly periods (menstruation) start. During this period, the children feel lot of stress and anxiety due to fluctuating hormonal levels which results in changing biological, psychological needs, interests and mood swings of the children.

⁵² . Walker, E.F. (2002). Adolescent Neuro Development and Psychopathy. *Current Directions in Psychological Sciences*. 11(1), 24-28. Retrieved from <http://www.jstor.org/stable/20182757>

In Islam, it's the responsibility of the parents to support their children socially, psychologically and emotionally during this phase of life. Parents must be concerned about the sexual needs of their children which is the most required feature of this period. If their biological needs are not properly addressed at this period, it can make them indulge in illegal acts. So, it is imperative for parents to educate children in this regard in order to enable them to differentiate between lawful and unlawful activities which will help in building pure society.

Allah (swt) commands believers, "But when the children among you come of age, let them ask for permission, as do those seniors to them [age]: Thus does Allah make clear His signs to you: for Allah is full of knowledge and wisdom".⁵³ Thus, it is crystal clear here that how Islam is concerned about the ethical training of adolescents. Similarly, Quran guides believers with a best possible way of counselling and training children so as to face the challenges of life positively. By referring to the advice that Luqman had given to his son, "o my son! Establish regular prayer, enjoin what is just, and forbid what is wrong: and bear with patient constancy whatever betide thee; for this is firmness [of purpose] in [the conduct of] affairs. And swell not thy cheek [for pride] at men, nor walk in the insolence through the earth; for Allah loveth not any arrogant

⁵³ . The Holy Quran (Koran). (1987). Surat Al Nur, Verse 59, A.Y. Ali. (trans). King Fahd Holy Quran Printing Complex.

boaster".⁵⁴ These golden words serve as the fundamental bases for rearing of children resulting in the development of character and conduct in them and educates how one should bear patiently harsh realities of life.

Quran mentions the ethics of talking in a very lucid manners and guides humans to be very reasonable while having social relations and choosing one's company. These reformations will definitely produce positively desired and calibered future generations.

Faulty education system and moral degradation

Lack of ethical values in the modern secular system of education is also considered responsible for the increasing juvenile delinquency. Much emphasis is on material sciences which are developing materialistic tendencies in the new generation, thus the real purpose of education which is human reformation is getting lost. Contrarily Islam gave primary importance to religious and moral education and secondary importance to other sciences.

The real purpose of Islamic education is that the child should understand the real purpose of life. He should be enabling to distinguish between what is right and wrong. It is necessary to teach children religious beliefs and morality from the very beginning so that it will help to correct the religious beliefs and virtues of morality in children. Once we are firm in our conviction that Allah is omnipresent, and we do some soul-searching, we will refrain

⁵⁴ . Carr, D. (2012). *Educating the Virtues: An Essay on the Philosophical Psychology of Moral Development and Education* (e-book). London. Routledge. DOI: <http://doi.org/10.4324/9780203138694>

from vulgarity, vile habits, sinning, and corrupt and rude customs. This will prompt us to take up virtuous habits and we will experience a natural love for piety.⁵⁵

Thousands of years before philosophers like Plato, and Aristotle expressed the need of moral education in these words, “there must be some moral certainty”.⁵⁶ David Carr highlights the importance of moral education in his book as, “that we do not live in an age of moral certainty”.

In the so-called multi-cultural and pluralist societies which characterise much of the modern world, it has become standard practice to submit traditional moral, religious and social beliefs or values to rigorous scrutiny, a particular attitude of rational scepticism appears to have become the order of the day. It is also sensible to concede, moreover, that there is much about this modern scepticism which is reasonable enough and that we should be foolish to regret the passing of precisely some of the moral certainties of earlier human societies and epochs. The cruel and oppressive fanaticism which, it will be said, has stained the childhood and adolescence of human evolution with the blood of innocents and martyrs are no longer to be tolerated at the coming of age of civilised man. Thus a degree – even a large degree – of healthy scepticism about traditional, moral, religious and social

⁵⁵ . Rahman, A.R. (1996). *Upbringing of Children in Islam* (Eng. trans). Karachi. Darul Ishaat

⁵⁶ . Carr, D. (2012). *Educating the Virtues: An Essay on the Philosophical Psychology of Moral Development and Education* (e-book). London. Routledge. DOI: <http://doi.org/10.4324/9780203138694>

beliefs is the most valuable weapon we have in the fight against the exploitation, injustice and oppression that some of those beliefs have endorsed.⁵⁷

Islam has fully understood the philosophy of humanism that is why education was declared farad (compulsory obligation) preferably religious education. For keeping body functional one needs food but for keeping soul alive one needs to be ethical and God fearing.

Significance of ethical training to children in Islam and its social implication

Inculcating ethical values and religious beliefs in children is the core element of Tarbiyah (Islamic way of upbringing children) in Islam. Educationists like John lock and Rousseau believed that children were born as “blank slates” hence they are like tender plants and will grow the way gardener wishes them to grow. Anything taught to children in this age will left imprint forever. If good moral conduct and honesty are taught from the beginning, its impact remains and is carried into adolescence. The childhood period should be utilized in a best possible manner to shape them for better adulthood. Their thinking pattern should be made on constructive and positive lines to instil good and positive habits in them. Children are stubborn regarding changing of their habits. It is difficult to alter and change those habits which have been instilled in their early ages.⁵⁸

⁵⁷ . Ibid.

⁵⁸ . Baloch, A.G., Khalid, M.I., Saifee, A.R., & Moosa, Ismail. (2012). Importance of Grooming & Upbringing of Children in the light of the Holy Quran and the

Prophet (PBUH) explains the significance of proper Tarbiyah in these words, 'No baby is born but upon fitrah (true nature i.e., Islam). It is his parents who make him a Jew or a Christian or a polytheist. ⁵⁹ In border sense it means criminals are not born but they are produced by parents, society, etc.

In the Qurān, Allah also commands believers for developing ethical values and refraining from unethical values. "The believers are but a single Brotherhood: so, make peace and reconciliation between your two (contending) brothers; and fear Allah, that ye may receive mercy". ⁶⁰ And in the following verse, "O Ye who believe! let not some men among you laugh at others: it may be that the (latter) are better than the (former): Nor let some women laugh at others: it may be that the (latter) are better than the (former): Nor defame nor be sarcastic to each other, nor call each other by (offensive) nicknames: - seeming is a name connoting wickedness, (to be used of one) after he has believed: And those who do not desist are (indeed) doing wrong."⁶¹

In another verse, Allah commands, "O ye who believe! Avoid suspicion as much (as possible): for suspicion in some cases is a sin: And spy not on each other behind their backs. Would any of you

Traditions of the Holy Prophet. *British Journal of Humanities and Social Science*, 6(1). DOI: 10.13140/RG.2.2.13181.67045

⁵⁹ . Sunan Abu Dawood, Vol.2, Book 12, Hadith 2172. Retrieved from <https://abuaminaelias.com>2013/04/15>

⁶⁰ . The Holy Quran (Koran). (1987). Surat Al Hujurat, Verse 10, A. Y. Ali. (trans). King Fahd Holy Quran Printing Complex.

⁶¹ . Ibid., Verse 11.

like to eat the flesh of his dead brother? Nay, ye would abhor it.....but fear Allah: For Allah is oft-returning, most merciful".⁶²

So, the significance of teaching ethical values and religious beliefs to children is beyond human comprehension. Ethical values such as honesty, truth, love, brotherhood, righteousness, good manners, trustworthiness etc. actually prepare an individual to be worthy member of a society.

It is sure that ethically well-mannered person won't indulge in any shameful activity that will have dangerous repercussions on the society. Ethical values are eternal and will always be an essential necessity for societies for maintaining equilibrium in the state in every age. Ethical values regulate the behaviour of a person in a positive way. It will strengthen child's belief on the omnipotence of Allah, in this way his soul remains conscious, keeping him/ her away from any unethical activity such as corruption, dishonesty, rude behaviour, illegal affairs, stealing, harming his fellow beings, illegal killings and from all those acts which are harmful for mankind and unapproved in Islam.

So, it is enough for understanding that how much it is important to provide ethical training to children from very beginning in order to prepare them as best members of society.

In the present world the so-called modern scepticism, western liberalism, secularism has so badly ruined the traditional, moral and religious cultures of societies that moral degradation and

⁶² . Ibid., verse no. 12

delinquency is at its peak which poses a great threat to the future prosperity of the planet. Unlike other world cultures the application of Islamic way of upbringing children is universal in approach for all human beings. In this context it provides a viable solution to the world for tackling rapidly growing social problem like juvenile delinquency, if it is implemented in letter and spirit across different world orders.

Result

From the analysis of sources of Islamic Tarbīyah, it becomes crystal clear that Islam has practically dealt with all those possible causes which can contribute to behavioural disorder among children. It has given real protection to the rights of children. The most important feature of Islamic Tarbīyah is that it is a religious obligation which assures its cent percent implementation without any legal force. The nurturing, upbringing and welfare of orphans, needy, sick, destitute, handicapped and other weaker sections of Islamic society is responsibility of their wealthy relatives, neighbours and of Islamic state.

Above all, Islamic law permits no business, sports, celebration which promotes fāhisha (lewdness) in society such as interest, gambling, alcohol trade, cinemas, music etc.

Conclusion

Tarbīyah (Islamic way of upbringing children) includes the overall development of child's personality i.e. social, physical, moral, psychological, emotional, physiological and intellectual.

Islam (as *Dīn al fiṭrah*) understood needs, problems and inclinations of children as per their *fiṭrah* (inherent nature of a person). Hence provided best way of raising children in their natural settings as useful partners of society. Unlike other world cultures and strategies of child upbringing, Islam lays much emphasis on ethical training of children as a primary concern. All other principles of *Tarbīyah* are revolving round it.

Ethics essentially regulates the overall conduct of a person in terms of his social and religious dealings. *Tarbīyah* based on Islamic teachings is holistic in nature applicable to all, merely on human relationship.

Islam has objectively explored all possible causes which can contribute to behavioural disorder in children and has sanctioned best solution for their eradication. Providing best *Tarbīyah* to children in Islam is a religious obligation and thus forming part of faith. Any sort of negligence in this regard is punishable before Allah.

In this context we can easily say that association of religious beliefs with the upbringing of children in Islam is a guarantee for its performance under any circumstances.

In Islam, relatives, neighbours and Islamic government are responsible for providing helping hand both financially as well as morally to orphaned children and to those families who cannot earn or fulfil the basic necessities of their children due to any legal issue. This is the best way of controlling all the possible reasons responsible for promoting juvenile delinquency or other crimes.

By further research people can explore various other dimensions of Tarbiyah as a way of solution to the current problems in children. As juveniles alone constitute a considerable percentage throughout the world, addressing the issue of juvenile delinquency will help to resolve this global problem.

According to UNICEF report on adolescents 2012, by 2050, 13% (aged 10-19) of the total population of India will be of adolescents [42] which can play an important role in nation building provided their capabilities and approaches are channelized in a proper way.

The Concept of Family and Buddhist Philosophy: A Critical Study

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Abstract

Every living religion has its own concept regarding the family system with some extant similar to others. As far as Buddhism is concerns, most of people generally considered it not having family ties due to the ideal monastic life of its founder Gautama Budhha.

In contrast, it has a complex and multifaceted relationship with the family along with very philosophical family discourses. It is a fact that Buddhism is monastic oriented path-religion that involves the renunciation of familial ties following the ideal way of the Buddha's life, who abandoned his family in order to get the ultimate goal – nirvana. On the same way many Buddhist texts are also categorized by a strong denunciatory or anti-family discourse in which the family is depicted as a primary source of attachment and suffering. But it is interesting to know that like other monastic religions Buddhism also relies on the surrounding community that has been obviously organized on the basis of social ties and family system.

In this way we find that practically Buddhism also accommodates and supports the family system in various ways such as pastoral advice on the conduct of family life, idea of promoting rituals and practices related to the supporting fertility, procreation and the productivity; the exchange of relationships between parents and children or between living families and their deceased ancestors. In fact, Buddhism practically and ritually has often accommodated family relationships within the walls of the philosophy of the monastic way of life.

In actual practice we find that it greatly lies on developing a married, house-holding clergy in some contexts. Historically, throughout central and south Asia, the background of monastic family system has often shaped monastic career in various ways such as monastic sons and daughters and other social relations. This is not far away from the family system.

It is also very interesting to mention here that the in the Buddhist philosophy of Saṅgha system—Bhikshus and Bhikshunis have very cooperative spiritual kinship which has a hierarchy. It shows the spiritual family system. The concept of family may be found in making extensive use of the metaphors of family, lineage, descent, and kinship to structure its own authority or to assert a particular religious identity. All these aspects have been critically studied in this paper.

Keywords: Buddhism, Family, civil law, marriage, divorce, Mahayana.

Introduction

Religion is one of the very reliable and fluent sources for reforming a society because it has extraordinary influence on human life and human behavior is largely influenced by its teachings associated institutions including gender roles, work divisions, family formation, mortality and ageing. In connection to this, Buddha's teachings had played considerable role in bringing changes in the society. It is the world's fourth largest religion and is dominant in several Asian countries. In the present days too it can play very important role in reforming the society and stabilizing the family system because it has a clear set of rules to reform human behaviors as religious institution. Its religious values concerning broader issues of social organization can have both a direct and indirect influence on the reformation of the family system.

Generally speaking, marriage is the formal and legal sense it is joining of a man and a woman which usually occurred in a ceremony called a wedding. Thus marriage is based on the argument that children born through the pleasure of sex must be the responsibility of the partners involved, at least until they have grown up. And marriage ensures that this responsibility is upheld and carried out. In this way a society grows through a network of relationships which are mutually inter-twined and inter-dependent.

Every relationship is a whole-hearted commitment to support and to protect others in a group or community. Considering these points, marriage plays a very important part in this strong web of relationships of giving support and protection.

A good marriage should grow and develop gradually from understanding and not just sheer indulgence. We can say that marriage provides authentic and reliable basis for the development of culture, a delightful association of two individuals.

As far as Buddhism is concerned, unlike Abrahamic religions, marriage is a secular institution, an arrangement between two people or two families and Buddhism does not insist upon monogamy, polygamy, polyandry or any other form of marriage. According the Buddhist perspective, marriage means understanding and respecting each other's privacy.

In fact, although, like Abrahamic religions such as Judaism, Christianity and Islam Buddhism does not have specific concrete scriptural instructions regarding the family system in collective form but it left to individual choice due to the lack of a central religious authority, which can offer scriptural interpretation on issues related to childbearing and fertility. It is the advantage of Buddhism about marriage system Buddhists are expected to follow the civil laws regarding marriage laid out by their respective governments. The Buddha saw faithfulness (anubbata or assava) as an essential component to marriage, he mentioned adultery (aticariya) as against the third Precept and he said nothing about divorce.

Traditionally and generally Buddhists followed the form of marriage prevailed in the society in which they live. Although the Buddha did not advocate any particular form of marriage, but the study of his biography shows that he favored monogamy as it is

also apparent from his family life. His father Suddhodana had two wives and as a prince he could have had several wives also, but he chose to have only one. In addition, he only discussed monogamy in discourse of marriage.

Indeed, in Buddhist philosophy, concept of monastic life has been appreciated. Even Gautama Buddha (6th and 5th century BC) chose to abstain from earthly desires in order to attain spiritual enlightenment free from want, ignorance or hatred. This process led him to go away from his family and thereafter to abstain from further sexual relations and childbearing.

In addition, one of his core teachings, dukkha (the Truth of Suffering), shared among the three Buddhist doctrines, refers to life as generally imperfect and infused with dissatisfaction and discontent. Therefore, here, it needs to avert a doubt and misconception of celibacy.

It is fact that in Buddhism that an individualistic doctrine of salvation because the attainment of Nirvana is brought about through personal efforts. It means in Buddhism, the importance was given to each person to seek spiritual liberation individually. This emphasis on individual responsibility rather than God's will in determining an individual's fate. But it does not mean the tenets of Buddhism oppose marriage life, on the contrary marriage and sexuality are often positively viewed among Buddhists and neither to be seen as sinful. However, sexual activities, representing human desire are stated they can cause a reinforcement of unenlightened tendencies.

It is also worth notice that from very beginning all living things come into being as a result of sex life. Thus, the chain of human generation is continuing with the process of intercourse between a male and a female. Among human beings, the institution of marriage has come about so that society guarantees the perpetuation of the human species and also ensures that the young would be cared for. This is the universal truth which is found almost in every living religion. Buddhism is not exempted from this fact. So, the Buddhist conception of married life should not be confused with the life style of the Buddhist clergy known as Sangha – Bhikkhus and Bhikkhunis. Their way of life is governed by some certain rules of monastery.

In Buddhism, marriage is not a sacrament like in other religions. It is neither holy nor unholy. Marriage has not been described as a religious duty or heavenly ordained. Namely, marriage is basically a personal and social obligation, it is not compulsory. Man and woman must have freedom either to get married or to remain single. This does not mean that Buddhism is against marriage. Moreover, in Buddhism marriage is governed by civil law of its respective country or nation and a Buddhists are expected to observe the prevailing law of the country in which they live. In the Mahayana tradition the same rule conveys an entirely different meaning. In Western countries, following the Christian precedent, many Mahayana monks become registered marriage celebrants so that, if called upon, a marriage ceremony can be performed in the temple. In marriage, each partner develops a complementary role, giving strength and moral courage to one another, each manifesting

a supportive and appreciative recognition of the other's skill in caring and providing for a family. There must be no thought of either man or woman being superior – each is complementary to the other; marriage is a partnership of equality, gentleness, generosity, calm and dedication.

In Buddhism, one can find all the necessary advice which can help one to lead a happy married life. One should not neglect the advice given by the Enlightened Teacher if one really wants to lead a happy married life. In His discourses, the Buddha gave various kinds of advice for married couples and for those who are contemplating marriage. The Buddha has said, “If a man can find a suitable and understanding wife and a woman can find a suitable and understanding husband, both are fortunate indeed.”

The close study of Buddhist teachings about the feelings that man and woman have for each other, shows that Gautama Buddha did not see any object in this world which attracts man's attention more than the figure of a woman and at the same time woman's attraction for figure of a man. It means by nature, woman and man cannot gain happiness of this kind from any other object. One can notice that among all the things which provide pleasure, there is no other object that can please all the five senses at the same time beside the male and female figures.

Pre-married life Guideline

In reality, the mind in childhood has no ability to understand what happiness is. Under the protection and guidance of parents, one passes his/her days in a perpetual round of enjoyment which

undoubtedly gives us pleasure. However, as one enters adolescence, changes take place in the mind and physical body causing to become aware of the existence of the opposite sex and begin to experience a new kind of attraction giving rise to disturbing emotions. At the same time, one finds oneself on the threshold of adulthood, the crucial time in his/her life when look for a suitable life-partner to begin a relationship. In this way love, sex, and marriage then become matters of great importance that will determine the quality of the married life we will have.

In the Anguttara Nikaya contains even some valuable advices of Buddha for unmarried young girls which should be given to them prior to their marriage. They were enjoined to respect their mothers-in-law and fathers-in-law, serve them lovingly as their own parents. They were instructed to honor and respect their husband's relatives and friends with a view of creating a congenial and happy atmosphere in their new homes. Besides, they were also advised to understand their husbands' natures, characters and temperaments and accordingly to be cooperative at all times in their new homes. In addition, they were advised to be polite, kind and watchful of their husbands' earnings and all household expenditures properly. One can see the relevance of the Buddhist guidelines given more than twenty-five centuries ago regarding family system is still valid even today.

In the light of the statements mentioned above misconceptions about Buddhism to be against married life, can be examined whither Buddhism is against married life. One can see Buddha had pointed out all the problems, difficulties and worries that people

would have to face when they take on the responsibility of marriage. In addition, it may be realized that along with care of emotional and sensual aspects, the couple should take care of day-to-day living conditions, family budget and social obligations. Thus, mutual consultations between the husband and wife on all family problems would help to create an atmosphere of trust and understanding in resolving whatever issues that may arise.

It is worth mentioning that unlike Semitic religions, Buddhism did not demand that a couple must belong to the same religion before a marriage or conversion for getting marriage. It does not demand that partners embrace Buddhism. Even, Buddhism does not oppose the existence of other religions even within the same household. Buddhists maintain the freedom of the individual to choose.

The Relation of Husband and Wife and Their Responsibilities

The smooth and peaceful relation between husband and wife is essential to maintain happy married life. Taking this aspect into consideration the following Buddhist teachings are very helpful to maintain decent and healthy relationship with family members and others. There are several good advices in the Sigalovada Sutta for maintenance peace and harmony between husband and wife at the home. Besides, parental responsibilities for children and the children's duties toward parents are also clearly mentioned in the Sutta as useful guidelines for the attainment of a happy home. According to Buddhist teaching, wives are expected to have the following qualities for their husbands:

- love

- Attentiveness
- Family obligations
- Faithfulness
- Child-care
- Thrift
- The provision of meals
- To calm him down when he is upset
- Sweetness in everything

Apart from the instruction mentioned above, in the Sigalovada Sutta, responsibilities and duties of husband towards the wife were mentioned. As a householder a husband should always honor and respect his wife, be faithful to her, give her the requisite authority to manage domestic affairs and provide her befitting ornaments. The provision of befitting ornaments to the wife should be symbolic of the husband's love, care and attention showered on the wife. Here, one can see realizing the psychology of the man in patriarchal society who considered himself superior, Buddha made a remarkable change and uplifted the status of a woman by a simple suggestion that a husband should honor and respect his wife. Like wife, a husband should be faithful to his wife, which means that a husband should fulfill and maintain his marital obligations to his wife thus sustaining the confidence in the marital relationship in every sense of the word.

In the same way, in return, husbands are expected to have the following qualities for their wives:

- Tenderness
- Courtesy
- Sociability
- Security
- Fairness
- Loyalty
- Honesty
- Good companionship
- Moral support

These teachings greatly deal with the way of maintain peace, harmony, balanced respectful relationship. It also sheds light on the important role of both wife and husband in the happy family system. In the same way Buddha appreciated that the peace and harmony of a home rested largely on a woman. On diverse occasions, the Buddha counseled that a wife should not harbor evil thoughts against her husband; not be cruel, harsh or domineering; not be spendthrift but should be economical and live within her means; guard and save her husband's hard-earned earnings and property; always be attentive and chaste in mind and action; be faithful and harbor no thought of any adulterous acts; be refined in speech and polite in action; be kind, industrious and hardworking; be thoughtful and compassionate towards her husband, and her attitude should equate that of a mother's love and concern for the protection of her only son; be modest and respectful; be cool, calm and understanding – serving not only as a wife but also as a friend

and advisor when the need arises. It may be argued that these important fruitful advices given over twenty five centuries ago, still have very significance for present days.

Here one point must be mentioned that in the days of the Buddha, other religious teachers talked the duties and obligations of a wife towards her husband with the emphasis on a particular duty of a wife bearing an off-spring for the husband and rendering faithful service. In those days, even today, someone are very particular about having a son in the family. They believe that a son is necessary to perform their funeral rites. Consequently, in case not having a son from his wife, husband was given the power to have another wife in order to get a son. Buddhism did not support this belief at all.

According to Buddhist teachings the law of Karma, one is responsible for one's own action and its consequences. Whether a son or a daughter is born is determined not by a father or mother but the karma of the child. It means it is wrong for men to blame their wives not bearing a son.

The Relation of Parents and Children and their responsibilities

Without determining responsibilities of parents for their children and duties of children towards their parents, a healthy society cannot be established because from its very beginning the basis of all human society is the intricate relationship between parent and child. In general sense, parents' responsibility is defined to love, care and protect their children even at extreme cost. It may be understood with the help of the self-sacrificing love that the Buddha

taught. Buddhists are taught that parents should care for the child as the earth cares for all the plants and creatures.

It is also responsibilities of parents for the well-being and upbringing of their children so that they can grow up to be a strong, healthy and useful citizen. One must not blame others or society if children go astray. It is parents' duty to guide children on the right path. Without parental love, care and guidance, a child will be handicapped and will find the world a bewildering place to live in. Nevertheless, parental love and care does not mean to fulfill each and every demands of the child. Parents in showering love and care should also be strict in handling the tantrums of a child.

Unfortunately, in present days, parental love is sadly lacking due to the mad rush for material advancement and spending most of their hours in offices and shops, rather than giving time in caring and guiding the children at home. The children were left to the care of relatives or paid servants. Providing the child with all sorts of modern toys is no substitute for a parents' tender love and affections. Parents spend a lot of money on their children but are too busy to care children. In such atmosphere, children go astray. In turn, children leave their parents in Homes for the Aged or Old Age Homes. So parents must seriously follow Gandhi's advice for men to seek freedom from greed rather than freedom from need. If both parents spend their non-working hours at home with their children, there will be greater understanding between parents and children.

In his discourses, the Buddha has given some certain primary duties and functions as essential guidelines for parents to observe in order

to create a healthy peaceful atmosphere in family and society. One of the primary duties is that parents must avoid such deeds, precept, action and practice which can cause to lead the children to evils. Parents who spend much time with their children will subtly transmit their characteristics to their offspring. In fact, for leading children on the right path parents will have to first set the example and lead ideal lives. It is right that it is almost impossible to expect worthy children from unworthy parents. In addition, according to the Buddhist philosophy apart from the Karmic tendencies children inherit from previous births and invariably inherit the defects and virtues of parents too.

According to the Sigalovada Sutta, there are five duties for parents as follow.

Dissuade children from evil,

Persuade them to do good,

Give them good education,

Get them married to suitable individuals,

Handover inheritance to them at the proper time.

Apart from these parental duties towards their children there are other instructions which are expected from parents to follow and transfer to their off-springs. In Buddhist philosophy, the Dhamma out of compassion for the world is one of the fundamental teachings. Parents should follow the “Four Sublime States of Mind” taught by the Buddha in raising their children. These are indicated below:

Metta – loving kindness or goodwill

Karuna – compassion

Mudita – sympathetic joy

Upekkha – equanimity (even-mindedness)

The Buddha has said that the greatest challenge a man faces is to tame the mind. Well practice of these four states of mind will greatly help parents to remain calm throughout the difficult period of child-rearing. They also provide the framework for all situations arising from social contact and bring out human beings from tension, disappointment, difficulties of life, social conflict and disharmonious communities. They help to be awakened of slumbering magnanimity long forgotten, revive hopes and promote human brotherhood.

As the child becomes more mature as an adolescent, parents should practice karuna or Compassion towards him. When a child has reached adulthood and has a career and family of his own, his parents should practice the last great virtue of equanimity (upekkha). When parents practice these four virtues towards their children, the children will respond favorably and a pleasant atmosphere will prevail at home. A home where there is loving kindness, compassion, sympathetic joy and equanimity will be a happy home.

Even in modern age, many parents try to keep their married children under their control. They do not want to give due freedom to them and sometimes they tend to interfere with a young married couple's life. Sometimes, they want them to follow their way of life

strictly. These kind of parental attitudes towards married couple create a lot of misunderstanding between the two generations as well as unhappiness in family.

Polygamy and Divorce

As for as polygamy is concerned in Buddhism, we do not find any clear information that Buddha had not laid down any religious laws although he has given valuable advice on how to lead a respectable married life. Though the Buddha did not mention about number of wives for a man could have, but it has been explicitly mentioned in Buddha's discourses that relations of a married man with another woman causes of his own downfall. In the same line, Buddha's married life supports the monogamy. In spite being prince he himself had single wife in contrast to his father.

According to the Buddhist philosophy, if a woman lacks merit she might have to contend with a co-wife (*sapattī*) and "being a co-wife is painful". "A woman's worst misery is to quarrel with her co-wives".

There is no specific Buddhist ritual or procedure to conduct a marriage. Buddhism recognizes the traditions and cultures practiced by people in different countries. Hence, Buddhist religious ceremonies differ from one country to another.

Divorce

We do not find the concept of divorce in the Buddhist philosophy. But it may be speculated that if a husband and wife really cannot live together, instead of leading a miserable life, they should have the liberty to separate and live peacefully. Because, in Buddhism, if

people follow the advice of Buddha to fulfill their duties towards each other, then, such unfortunate occurrences like divorce or separation will never happen in the first place.

Conclusion

To sum up, Marriage is a partnership of two individuals and this partnership is enriched and enhanced when it is legalized and it allows the personalities involved to grow. Many married life spoiled and family destroyed when one partner tries to terminate another freedom at all or does not fulfill necessary demand or life necessities nor cares privacy. According to Buddhist philosophy, marriage means understanding and respecting each other's belief and privacy.

Religious instructions regarding self-realization are also valid for family system as a deep analysis of the nature of self is important to help human beings to diagnose the origin of problems, worries, miseries and how to control or overcome them.

In this way such kind of instructions is important for maintaining a peaceful life. At the same time, certain good qualities such as patience and understanding which we learned through religion are important assets to help us to lead a peaceful married life. It means one must know how to make use of religion for his betterment and for his happiness in a respectable way. Otherwise, by following certain religious vows and precepts with blind faith, thinking that we are duty-bound to observe them will not develop proper understanding. In this context, one significant aspect of Buddhism is that the Buddha did not impose any religious laws forcefully. The

Buddha was a unique teacher who had formulated a number of disciplinary codes for his disciples and followers to uphold according to our way of life. Those who follow the precepts observe them voluntarily but not as obligatory religious laws.

In so called modern young people consider guidelines of ancient age are not relevant to modern society. Such kind of ideas is not fruitful for a harmonious family and peaceful society. They must be reminded that there are some eternal truths which can never become outdated or useless merely with the passage of time as the relevance of the Buddha's teachings have been mentioned earlier in the same paper. Young married people must also listen to their elders. They should not make hasty conclusions regarding, marriages and divorces. Patience, tolerance and understanding are important disciplines to be observed and practiced by all people in marriage.

Max Muller, a German Buddhist scholar righteously said, "the incarnation of love, love that knows no distinction of caste and creed or color, a love that overflowed even the bounds of humanity, that embraced the whole of sentient beings in its sweep, a love that embodied as the gospel of universal "Maitri" and "Ahimsa"." Similarly, another Buddhist scholar of Netherland, Bhikkhu Dhammapala stated, "what constitutes "Bodhi" is not mere intellectual, enlightenment, but humanity. The consciousness of moral excellence is of the very essence of "Bodhi"." In Buddhism, the "Five Precepts" which are basically training rules, are expected from its followers to adhere to these instructions in their practical life.

Concept of Family in Sikhism

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Abstract

Sikhism, a relatively young religion in the history of the world is premised on the belief that all humans are one family without social divides of caste, creed, or gender inequality. The concept of langar (community meals) and uniform surnames of Singh and Kaur reinforce the ideals of the founding gurus who advocated a life lived at the centre of family and community as the highest ideal of human life rather than an escapist spiritual retreat from the world in the quest of ultimate truth. All of the ten Sikh gurus lived as householders while engaging in the search for the divine and added their own understanding of the meaning of 'family' to the religious corpus of the emerging new order. The later Gurus held up by personal example, the exemplary sacrifice of family as the ultimate sacrifice one could offer for the welfare of the community and nation. This paper will explore the various connotations of 'family' enshrined in the scriptures and practice of Sikhism and their contemporary influences and legacies amongst Sikh families.

Keywords: Family, Sikhism, Guru Nanak, religious brotherhood, Sikh tenets.

Introduction

Sikhism, derived from the principles initiated by Guru Nanak and the ten subsequent Gurus was consolidated into a formal religion by the establishment of the Khalsa by the tenth Guru, Guru Gobind Singh, who also discontinued the tradition of living gurus and instead collated the wisdom of the saints and seers into the Guru Granth Sahib, the scriptural work compiled by the fifth Guru, Guru Arjan Dev. For all purposes, Guru Gobind Singh affirmed the Guru Granth Sahib as his successor. It contains poetic hymns composed by the gurus as well as teachings of Indian saints, such as Ravidas, Ramananda, Kabir and Namdev, and two Muslim Sufi saints Bhagat Bhikan and Sheikh Farid.

Founding Principles of Sikhism

The word 'Sikh' is derived from the Sanskrit word 'siksha' which means teaching or instruction or 'sisya' meaning disciple both of which underscore the idea that the Sikh follower is a learner and disciple of the Guru who symbolizes a teacher who shows the path.

The three principles or tenets of Sikhism are Naam Japna: Recite the name of God and practice the teachings of Gurbani in your daily life. Keerat Karna: Work hard and earn an honest livelihood. Wand Chakna: Share your food/ earnings with others especially the underprivileged. Sikhs are enjoined to give out Daswanth ie 10 per cent of their earnings to those who need it.

Along with the above, since Sikhism is based on the principles of an egalitarian, casteless society, it enjoins its followers to shun caste discriminations and gender inequalities. The concept of langar; a

community cooked meal eaten together with fellow devotees in the place of worship sets the tone for the familial relations advocated in the Sikh religion. Every gurudwara has a community kitchen where any volunteer is welcome to cook, serve and eat the community meal that is served to all the devotees regardless of religion, caste, sect, status or gender. Both men and women equally participate in the Sewa involved in cooking, serving, cleaning up after the meal and no one is barred on any grounds whatsoever. The entire exercise promotes fellow feeling, co-operation, and teamwork, dissolves societal boundaries and elicits the enthusiastic participation of all- even from children and elderly- and sets the tone for viewing the world as an extended family. Another practice that reinforces the vision of a division-less society is the injunction to use common surnames of Singh for men and Kaur for women so that entrenched caste discriminations embedded in the practice of naming are eliminated.

Sikh Beliefs about Family

The family is the first and most important social unit in human life. Numerous religions of the world have extolled the virtues of family living while simultaneously asserting that the people of the world are one big family. Hinduism, the font from which sprang the Sikh religion, also advocates the concept of “Vasudhaiva Kutumbakam” (Maha Upanishad VI.72).

अयं बन्धुरयंनेति गणना लघुचेतसाम्

उदारचरितानां तु वसुधैव कुटुम्बकम् ॥

And Hitopadesha, 1.3.71:

‘ayam nijah paroveti ganana laghuchetasam
udaracharitanam tu vasudhaiva kutumbhakam’

The family is the cradle of human experience and within the Sikh religion there is no provision for an ascetic or celibate life. All the gurus themselves lived the life of married householders and enjoined their followers also to do so as they believed that one must participate in the world and not renounce it in order to understand it. The husband-wife form the core of the family and their oneness ensures domestic happiness and prosperity. “Bride and groom are not they who pose as one whole; bride and groom are they who are two bodies with one soul” (SGGS 788). The Sikh wedding ceremony is called Anand Karaj meaning joyous event and the couple encircle the Guru Granth Sahib four times as four hymns are sung to solemnize the marriage to indicate ascending stages of spiritual union with the divine. The hymns advise the couple to maintain a selfless attitude and to treat the bond of marriage as both a physical and spiritual one.

Guru Nanak travelled the length and breadth of the country and as far as Baghdad, China and Sri Lanka but these journeys were undertaken as Udasis or sacred missions and not as escape from or abandonment of family life. He returned to the family home each time and spent his last years as a common farmer with his wife and children. All the successive Sikh gurus engaged in their spiritual quests as householders (except for Guru Har Rai who became the

youngest guru at the age of 5 but died of small pox before reaching his eighth birthday).

Guru Gobind extended the meaning associated with the word family by sacrificing his entire family for the sake of the community. He exhorted his father, the ninth Guru, Guru Teg Bahadur to sacrifice his life to protect Kashmiri pandits from forcible conversion. The message of religious brotherhood, respect and honor of all religions, earlier set by the foundation stone laying at Amritsar by Sufi saint Sain Mia Mir, at the request of the fifth Guru, Guru Arjan Dev, was furthered by the supreme sacrifice of Guru Tegh Bahadur. The tenth Guru Guru Gobind Singh instilled courage and determination in his children and steeled his own heart to sacrifice four sons, the youngest only six years old, to asset the right to practice one's chosen religion.

Attitudes towards Women

The Sikh tenets advocate a high place for women- To woman we married, of woman are we born, of woman conceived, by woman is the civilization continued. It is by woman that the entire social order is maintained. "So kyon manda aakhiye jit jamme rajan (why call her bad, from whom kings are born? (SGGS 473). There is no place for gender inequality in the tenets of the Sikh faith. There are no scriptural restrictions on women during menstruation and they are not segregated or viewed as polluted or unclean during their cycle.

Attitudes towards the Elderly

The mother of Guru Gobind Singh-Mata Gurjari- set the standard for Sikh grandparents when she held up the spirits and

determination of her two grandsons aged 6 and 8 to not buckle under bribe, torture and even death. She instilled pride and fierce independence in the boys who were bricked alive after spending sleepless nights imprisoned in a cold tower without any quilts in bitterly cold December nights. Mata Gurjari is held up as an exemplary woman and grandmother for all Sikhs.

Elders in Sikh households are venerated and respected and considered the spiritual educators of the younger generations. Their struggles and sacrifices are recounted to children while they themselves narrate incidents from the lives of the ten gurus to youngster to build mental and emotional strength from an early age. The grandparents help the new generation to cope with the pressures generated by the distinct Sikh appearance and the verbal and emotional taunts faced by Sikh boys. They are instrumental in developing acceptance and pride in the Sikh way of life and stabilize the impetuosity and irritability of the adolescents impatient to participate in the modern world by adopting the normative appearance and hairstyles.

The elders urge attendance at gurudwaras, learning of Gurmukhi and tabla/harmonium, kirtan, gatka in order to build a sense of community, to instill Sikh values and to develop a sense of pride in the Sikh heritage.

Contemporary Problems

Intercommunity and inter-religious marriages were earlier not frowned upon but with increasing fundamentalist attitudes, there is a hardening of stances and drawing of boundaries which goes

against the very grain of a faith that was established by drawing up men from five of the most underprivileged and marginalized sections of society. The Panj Pyaaras or the first five baptized into the Sikh religion were asked by the Guru to induct him into the faith. It is regrettable that certain regressive ideas are creeping into a progressive faith that shunned idol worship, casteist divisions and gender disparities.

Sexist attitudes and patriarchal views are hard to break despite five centuries since the teachings of Nanak were first propagated. Patriarchy exerts a strong hold even within Sikh households and it would be incorrect to assert that women in all Sikh families enjoy equal status with men and that gender discrimination does not persist. Despite the injunctions for a simple, honest life without avariciousness problems like dowry and sex selection plague Sikh households too.

The Gurus injunction to place faith in the Granth Sahib is also violated by people erecting unscrupulous and immoral God men as living Gurus only to be shocked and disillusioned by investigations revealing sordid details of their activities. The directive to adopt Singh and Kaur is also not observed and most Sikh persist with caste names that discriminate between high and low castes.

The challenges posed by the unique appearance of the Sikhs especially post 9/11 are growing. The younger generation chafes under the rigors of maintaining long hair and turban tying and would rather prefer the homogeneity of a smooth and suave global physical appearance that does not single them out for taunt and

ridicule. This problem is especially acute for second generation diaspora Sikhs who remain cutoff from mainstream participation and influence and who cannot understand the relevance and need for age old customs. This tendency is being countered by closing of ranks among diaspora Sikhs who are constructing more and more gurudwaras and organizing cultural and religious activities that serve to connect the youth and generate a cultural resurgence.

Conclusion

As is seen with all religions, the basic tenets undergo fossilization as the faith undergoes institutionalization and formalization of its core practices. The outward forms are observed more strictly and made apparent while certain essential injunctions are either ignored or violated. Such role models are detrimental to the youth who seek logical reasoning and secular global attitudes in their own lives. They give more importance to spiritual growth rather than formalized ritual practices and religious observances. The growing menace of loneliness, drug abuse, deviant behaviour and technology addiction among the young can be countered by a renewed recognition and adoption of practices from all religions that emphasize familial relations, community celebrations, peaceful co-existence and mutual inter-faith understanding.

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