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Preface

Family (word) is one of the words that has a special value and place in every culture and civilization, a place that may have been created due to the unique characteristics of the family. The family includes all members of the society, because each individual is a subset of a family.

The family system is one of the most important systems in the society, which is formed based on the marriage of two opposite sexes (genders) with each other, and its protection and continuity is of special importance. As mentioned, the family is a social unit, and is the center of growth and evolution, healing and treatment, change and transition of challenges and side effects that can cause both prosperity and collapse in the relations of its members.

Men and women in the shadow of marriage and family formation, will not only respond to their material and spiritual needs, but will also contribute to the continuance and multiplicity of the generation as well as they will help in the survival of their society.

The functions of the family will have a double effect on the society in which they live, rather than being beneficial to its members, and therefore the Family institution causes the life and the survival of the society.

The society will continue to live with the family, and in the shadow of a healthy family, that society will become more sublime.

Today, we are witnessing the collapse of this institution in different societies, which affects the fate of human beings. Unfortunately, the

collapse of the family in the Western world is slowly spreading to others and it has become a big threat to this valuable institution. Therefore, the countries that have the original civilization and culture must intelligently protect and care for this institution and should know that the protection of social and cultural identity and safety of their society lies in this matter.

Therefore, due to the importance of the subject, the International Journal of Religious Thoughts has tried to show its interest to this vital and civilizing matter by dedicating two issues to it in a series of religious discussions.

It is hoped that discussing such issues in this Journal and expressing the views of thinkers and experts in this field can play a vital role in removing dust from the skirt of this sacred institution.

Hojjatul Islam Dr. Reza Shakeri

Chief Representative

Al- Mustafa International University in India

Editorial

Another Issue of 'International Journal of Religious Thoughts' is with you. This issue (second part) also 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 (Scopus Title Evaluation) 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 Function of the family

Hojjatul Islam Dr. Reza Shakeri

Chief Representative

Al- Mustafa International University in India

Abstract

Men and women in the shade of marriage and formation of the family lay the plot for achieving perfection of each other side by side so this world and hereafter of a human is accomplished by marriage.

The satisfaction of man and woman as a result of marriage is emerged from here that these two genus are complimentary for each other and they are the cause of efflorescence, vivacity and training of each other and each one of them is incomplete without other.

The present article deals with one of the important functions of the family i.e., calm, tranquility and security.

Keywords: Marriage, family, Islam, Feminism, tranquility.

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ (سوره روم آيه ٢١)

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.

Following the previous discussion regarding family, this part deals with some functions of the family e.g., tranquility and security.

The opening verse of the chapter Rome of the Quran, which is propounded at the beginning of the discussion, after mentioning the sign of God that Allah has created the man and woman from same spirit and natural disposition and the human essence is the same and the man and woman are equally created from same substance and essence without any difference; gives the sharp rejoinder to the babblers, who considered the creation of woman different from man referring to unauthentic traditions and describe her story of creation with contempt in an unspeakable manner.

Yes, of course, woman in a complete reflecting mirror of noble Quran is always mentioned with dignity and there is no difference between man and woman in creation and acquiring the perfectional traits.

According to the verse «ان اكرمكم عندالله اتقيكم» the pivot of the nobility of human being and his existential values is his piety and this matter doesn't relate to man and woman and both genus can climb the ladder of spirituality and insight in the sphere of elevation, perfection and acquiring piety.

Unfortunately, unawareness from these issues and lack of knowledge of the real religious views and thoughts have caused the stigmatization of religion.

In all verses of Quran, wherever any perfectional trait is mentioned that is considered for man and woman both and it sees no difference between men and women in acquiring those traits.

إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْقَائِمِينَ وَالْقَائِمَاتِ وَالصَّادِقِينَ وَالصَّادِقَاتِ وَالصَّابِرِينَ وَالصَّابِرَاتِ وَالْخَاشِعِينَ وَالْخَاشِعَاتِ وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ وَالصَّائِمِينَ وَالصَّائِمَاتِ وَالْحَافِظِينَ فُرُوجَهُمْ وَالْحَافِظَاتِ وَالذَّاكِرِينَ اللَّهَ كَثِيرًا وَالذَّاكِرَاتِ أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا (سوره احزاب آیه ۳۵)

Indeed, the Muslim men and the Muslim women, the faithful men and the faithful women, the obedient men and the obedient women, the truthful men and the truthful women, the patient men and the patient women, the humble men and the humble women, the charitable men and the charitable women, the men who fast and the women who fast, the men who guard their private parts and the women who guard, the men who remember Allah greatly and the women who remember [Allah greatly]—Allah holds in store for them forgiveness and a great reward.

In this holy verse, the good and perfectional traits are equally ascribed to men and woman to explain the status of man and woman and to eliminate the wrong concepts regarding the status of woman. Let's not forget the verses in the Holy Quran regarding key and strategic role of women like Asiyah, the wife of Pharaoh and mother and sister of Moses in accomplishment of the mission of this Arch prophet or let alone the role of that sacred lady Maryam in regard to upbringing of the personality like Jesus.

And let's not forget that the noble Quran mentions the status and eminence of Lady Fatima (s.a.) as 'Kawthar' in Chapter Kawthar and ends the chain of Imamah on her nice personality.

In Addition, it should be mentioned that even though the man and woman have no difference in acquiring knowledge, cognition, piety

and human generosity but on the other hand we should say that man and woman are complimentary for each other and the human puzzle becomes completely meaningful with the role played by both genders together.

Man and woman needs each other and this need is both sided. Certainly, man and woman have a few differences and definitely they are not equal so it shouldn't expect the same thing from man and woman at the level of society and community.

They can achieve perfection by standing side by side and can complete the human puzzle.

Feminism has committed a gross cruelty against women, family and society by extreme approach and the slogan of the equality of men and woman.

Feminists with the slogan of equality between men and women, all roles of men have introduced for women and unfortunately again with setting the men and masculine traits as a criteria, they have committed double injustice and they introduce the ideal woman, who acts like men.

It is very strange that the defenders of women's rights again have acknowledged the men and masculine traits as a criteria in this comparison for defense of women's right and status.

Islam with this belief that the men and women have differences and men and women both of them for the roles and functions defined for them, are complimentary for each other and men and women should not be compared with each other in this regard.

Men and women in the shade of marriage and formation of the family the lay the plot for achieving perfection of each other side by side so this world and hereafter of a human is accomplished by marriage.

According to opening verse which was pointed out in the beginning of the article, the significant function among the functions of the family formation is attaining the satisfaction and tranquility. That is why, He (the most exalted) says:

... «لتسكنوا اليها» ...

The woman and the formation of the family is the cause of the peace, satisfaction and tranquility and such as one of the elder personalities says that if arrangement of a dwelling is the responsibility of a man, woman is responsible for ensuring the satisfaction and tranquility.

In the range of human needs, next to physiological needs or physical and materialistic needs, the most important need is ensuring the security, satisfaction and tranquility for human being.

In another verse He (the most exalted) says: *وَجَعَلَ مِنْهَا زَوْجَهَا لِيَسْكُنَ إِلَيْهَا*

...and created from it its mate that he might dwell in security with her. (Surah A'araf, verse no. 189)

In these two verses, the objective of the marriage is introduced as tranquility. The satisfaction comprises both physical and mental-spiritual tranquility.

The diseases which are caused by avoiding marriage, same as the spiritual imbalance and mental unrest that the bachelors are struggling with that, are undeniable.

The satisfaction of man and woman as a result of marriage is emerged from here that these two genus are complimentary for each other and they are the cause of efflorescence, vivacity and training of each other and each one of them is incomplete without other.

It is natural that such a strong attraction should be present between an entity and the complimentary part of its existence. Although there are also other cases than marriage in Quran, which are counted a cause of satisfaction.

The gloom of the night:

In the holy Quran, the day and night system and the system of the motion of sun and moon to create the day and night are also introduced as a mean of tranquility and security so that Allah (SWT) states in this regard:

فَالِقُ الْإِصْبَاحِ وَ جَعَلَ اللَّيْلَ سَكَنًا وَ الشَّمْسَ وَ الْقَمَرَ حُسْبَانًا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ

[He is] the cleaver of daybreak and has made the night for rest and the sun and moon for calculation. That is the determination of the Exalted in Might, the Knowing. (Surah An'am 96)

The most significant point in this verse is that the night is for taking rest and activity, work and journey in the night are reproached. It is known from this point that the night is counted a mean of rest and tranquillity that the morning is for activity and work. That is why

Imam Raza (a.s.) said: organise marriage ceremony in night as the mate and night both are the means of calm and satisfaction.

The residential houses:

وَاللَّهُ جَعَلَ لَكُمْ مِّنْ بُيُوتِكُمْ سَكَنًا

...And Allah has made for you from your homes a place of rest...

(Surah Nahl, verse no. 80)

The remembrance of God:

Basically, we human being whether individual or social, should be God-centered in our lives, so that we can attain satisfaction. Generally, the satisfaction is attained in the shelter of Allah (SWT) means the people who have made distance from the remembrance of Allah (SWT), usually are anxious and restless. That is why, a believer is anxious and spiritually fearful in the beginning of the way, as Allah (SWT) says:

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَّتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ

The believers are only those who, when Allah is mentioned, their hearts become fearful, and when His verses are recited to them, it increases them in faith; and upon their Lord they rely.

Here, the remembrance of Allah for the believer, who is blessed with the special guidance of Allah by his return to him, causes the calm and tranquility.

He (SWT) says at another place:

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ

Means (the guided people by Allah are) – those who have faith and whose hearts find rest in the remembrance of Allah.’ Behold! The hearts find rest in Allah’s remembrance! (Surah R’ad, verse no. 28)

Its secret is that the main cause of the anxiety of a man is the fear of being futile, unfortunate, afflicted with curse and chastisement of God. If a heart is felt in love with the remembrance of God and also be aware of that the rein of all matters is only in the hands of God, will be free from any kind of anxiety and worry and becomes satisfied. It is noteworthy that only mean of calm and satisfaction is considered the remembrance of Allah (SWT) in this verse and this also carries a notable property.

System

Basically, the people who are not disciplined in their lives are affected with an extreme spiritual vacuum. Many anxious people have to find this anxiety in themselves. Because many of these kind of people due to lacking a thing surrounded themselves, which they see lost due to disorderliness, become depressed.

When we intend to explain the meaning of order that is the absence of anarchy in the society so that its small part is called the house and family-center. In more expressive words, as Human being is social by nature and the human society involved in conflicts between people due to selfishness of men, is affected with anarchy and the disturbance in order. Therefore, there is a need of a tradition and ruling that all people surrender to that and in the shade of its implementation, the order and security in the society could prevail so that the human generation could secure from declination. Hence,

if the order is not dominant in a society, the satisfaction and security has also packed away from that society and that society is considered extinguished, sluggish and languid.

Here, we reach to one of the important functions of the family i.e., calm, tranquility and peace but the other functions like response to the sexual needs, love and emotion and affection to each other and self-actualization is other important functions of the family, which can be discussed in case of possibility another time at suitable place.

The Role of Fātimah Zahra in Forming of an Ideal Family in Islām

(With special Reference to Iqbāl's Poetry)

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Abstract:

Sir Muhammad Iqbāl (1877-1938), the greatest twentieth-century Islāmic poet-philosopher of the East, was an outstanding exponent of Islāmic Renaissance with a distinct conception of man, universe and God, and exploring their unique relationship. He was deeply nourished in Islāmic beliefs and value.

Iqbāl extensively wrote in Urdu, English and Persian on various great personalities of various fields and faiths. However, his deep love, adoration and inner association with Prophet Muhammad (SA), and his *Ahl al-Bayt* (progeny) remained unique and require no introduction. His works are full of praise for Imām Ali, Imām Hasan Imām Husain apart from Prophet Mohammad (SA). In his Persian work, particularly, *Rumūz-i-Bekhūdī* (*The Mysteries of the selflessness*), he had written a *Qasidah* praising The Lady of Paradise,

Fātimah Zahra (AS), the revered daughter of the Prophet of Islām. For him, Fātimah Zahra (AS), emerged as a role model for the entire womanhood with her inherent spiritual and humane qualities.

A brief account of the Role of Fātimah Zahra in Forming of an Ideal Family as a perfect woman in Islām, with special Reference to Iqbāl's thought is given in the following lines.

Fātimah Zahra as a perfect woman in Iqbāl's thought

Fātimah Zahra: A brief Introduction

Allāmah Iqbāl was a devout admirer of *Ahl al-Bayt* (AS) the progeny of Prophet Muhammad (SA). He faithfully and devotedly wrote about the Prophet and *Ahl al-Bayt* stating that without their love, guidance, and inspiration nothing is achievable here and hereafter. So, when writing about the greatness of a personality, like Hazrat Fātimah Zahra (AS), Iqbāl believes that one needs a spiritual insight with which may compare the strengths and weaknesses of that individual. However, if that person is herself the gold standard, then it makes it impossible to adequately describe her greatness. Hazrat Fātimah Zahra (S) was such a personality. Her merits are unmatched by any woman is known in history and Allah Himself testifies in the Qur'ān about her purity and piety.

It is related that Imām Ja'far As-Sādiq (A), the sixth of the *Ithna 'Ashari* Imāms, said: "Fātimah has nine (Arabic) names near (to) Allah, they are: *Fātimah*, *As-Siddiqa* (the honest), *Al-Mubarakah* (the blessed one), *At-Tāhirah* (virtuous), *Az-Zakiyah* (the chaste), *Ar-Radhiyatul-Mardhiah* (who is gratified and shall be satisfied), *Al-*

Muhaddathah (the one to whom angels speak), and *Az-Zahra* (the Splendid.)¹

Fātimah Zahra (SA) possesses numerable qualities. There are several verses in the Qur'ān which revealed in her praise of Prophet's family (*zil-qurbā*) and also many traditions (*Ahādith*) of the Prophet of Islām that explain the high status of her daughter. Some of the following well-known verses of the Qur'ān (with reference to context) clearly highlight the greatness of the *Ahl al-Bayt* including Fātimah Zahra (AS):

1. The verse (*Ayah*) of *Mubāhila*: 3:61, says:

فَمَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنْفُسَنَا
وَأَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَل لَعْنَتَ اللَّهِ عَلَى الْكٰذِبِينَ

And if anyone disputes with you about him, after the knowledge that has come to you, say, "Come, let us call our children and your children, and our women and your women, and ourselves and yourselves, and let us invoke God's curse on the liars."

The above verse revealed to the Prophet with reference to the settlement with the Christian delegation. It was narrated that in the ninth year of *Hijra*, a Christian delegation came to Prophet Muhammad (SA) seeking clarification about the status of Prophet Jesus (AS). They refused to accept the Prophet's position that Jesus (AS) was not the "Son of God." Allah revealed the above verse. The Prophet (SA) took Fatimah (AS) as a witness to represent all the

¹ See Syed H. Akhtar, 'Tribute to Sayyeda Fatima Zahra (AS) on the Auspicious date of her Birth', via *Ismāili Web Amana* Published December 26, 2014.

believing women. He also took 'Ali, Hasan, and Husain to represent men from himself.¹

2. The verse (*Ayah*) of *Tāhara* (purity): 33: 33, says:

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا

God desires to remove all impurity from you, O People of the Household, and to purify you thoroughly.

The circumstances of the revelation of the above verse are documented in the famous *Hadith-i-Kisa* referenced above. Briefly, the Prophet, 'Ali, Fātimah, Hasan, and Husain (peace be upon them) were assembled under the prophet's blanket (*Kisā*) in the house of Fātimah. Allah sent Angel Gabriel with this verse, testifying to the purity of these exalted personalities.²

3. The verse (*Ayah*) of *Muwaddat*: 42: 23, says:

قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ

Say, "I ask of you no wage for it, except affection among the near of kin."

It has been agreed by all the schools of Islām that the individuals referred to here as "relatives" or kin (*Qurbā*, in Arabic), were none other than Fātimah, 'Ali, Hasan, and Husain (peace be upon them). Allah commands showing love and affection to these great individuals.

¹ See article via net by Syed H. Akhtar, Austin, Texas, June, 2009.

² *Ibid.*,

4. Chapter:76 (*Ad-Dahr*) of the Qur'ān, and especially 76:8 that says:

وَيُطْعَمُونَ الطَّعَامَ عَلَىٰ حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا

And they feed, for the love of Him, the poor, and the orphan, and the captive.

The mentioned Chapter (including the above verse) was revealed in praise of Fātimah, 'Ali, Hasan, and Husain (peace be upon them all). They had made a vow to fast for three consecutive days to fulfil a vow. At the time of breaking of fast (*iftar*) each evening a needy person knocked at their door asking for food or something to eat. They gave away what little food they had for themselves to the needy and broke the fast with water only. They endured three days of hunger for the sake of Allah. Allah was so pleased with them that Chapter 76 was revealed to honour them.¹

5. Chapter:108 (*Al-Kawthar*) of the Qur'ān (108:1-3):

إِنَّا أَعْطَيْنَكَ الْكَوْثَرَ

We have given you plenty.

فَصَلِّ لِرَبِّكَ وَأَنْحَرْ

So, pray to your Lord and sacrifice.

إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ

He who hates you is the loser.

¹ *Ibid.*,

Similarly, let us observe some main traditions referring to the merits and status of Fātimah Zahra (AS). The Prophet (S) reported having said, "Fātimah is a part of me, that which annoys her annoys me, and that which harms her harms me."¹ "Fātimah is part of me. He, in fact, tortures me who tortures her."² "Fātimah is the chief of the women of Paradise."³

It is reported that 'Aisha (RA) said: "I have not seen a person more similar to the Prophet's appearance, conduct, guidance, and speech, whether sitting or standing, than Fātimah. When she enters, the Messenger of Allah stands up, kisses and welcomes her, then takes her hand and asks her to sit in his place."⁴ Further, Qandozi reported that Hazrat Aisha(RA) said: "Whenever the Prophet returned from a trip, he would kiss Fātimah's neck and say: 'From her, I do smell the fragrance of Paradise.'"⁵ Similarly, Imām 'Ali (AS) is reported to have heard the Prophet (S) say this to Fātimah (S): "Surely Allah is angered when you are angered, and He is pleased with your pleasure."⁶

¹ See *Sahih Bukhari, Sahih Muslim, and Sahih Tirmidhi*.

² *Sahih Muslim* Vol. IV, Chapter MVII, Merits of Fatimah)

³ *Sahih-Al-Bukhari* Vol. V, chapter 29, The Merits of Fatimah).

⁴ See *Tirmadhi* and Ibn Abdurabbeh in *Eqd al-Farid*: Vol.2, p.3.

⁵ See 'Lady Fatima Zahra, Prophet Muhammad's Daughter', *Ismāili Web, Amaama*.(Pub. Dec. 26, 2014).

⁶ See *Mustadrak al-Hakim*: v.3, p.154., *Tadhkirat al-Bast*: p.175., *Maqal al-Khawarazmi*: v.1, p.54., *Kefayat At-Talib*: p.219., *Kanz al-Ummal*: v.7, p.111., *Sawiq*: p.105).

The Prophet (SA) was also reported to have said to Fātimah while holding her hand: “He, who knows this, knows her, and he who does not know her; she is part of me, she is my heart and my spirit which is in my side, thus he who harms her harms me.”¹ He was also reported to have said, “Fātimah is part of me; whoever annoys her annoys me and whoever harms her harms me.”² The Messenger of Allah (S) said, “The best of the women of Paradise are *four*: Khadija Bint Khowailid, Fātimah Bint Muhammad, Asiyah Bint Muzahim (Pharaoh’s wife), and Mariam Bint Imran mother of Jesus.”³

Abu Muhammad Ordoni, a famous Jordanian scholar, writes in his Book titled *Fātimah the Gracious* about Hazrat Fātimah Zahra(S):

Fātimah (SA) is a female created by Allah to be a sign of His marvellous and unprecedented Might. For, the Almighty Lord created Muhammad (S) as a sign of His Might among the Prophets; and created from him a daughter, Fātimah Zahra, to be a Sign of His ability to create a female possessing all moral excellence and talents. In fact, Allah the Almighty bestowed Fātimah with a vast share of greatness and high level of majesty, which no other woman can ever claim to have reached.⁴

¹ See *Al-Fusul al-Muhammad*: p.150., *Nuzhat Al-Majalis*: v.2, p.228., *Nur al-Absar*: p.45)

² See *Sahih al-Bukhari, Muslim, Tirmadhi, Musnad Ahmad*: v.4, p. 328., *Khasaes An-Nisae*: p.35)

³ These two narrations have been reported in *Musnad Ahmad*, Vol.2, p.293.

⁴ See Abu Muhammad Ordoni, *Fatima the gracious*” via Ismaili Web, *Amaama*.

The scholar further describes that Fātimah Zahra (SA) is one of the prominent people close to Allah, “whose greatness was acknowledged by Heaven before the creation of mankind; and in whose regard verses from the Qur’ān that are (being read) and will be read day and night until the day of resurrection, were revealed.”¹

Fātimah Zahra (SA) is also famous for her *tasbih* (*dhikr Allah*), which generally termed as “*tasbih-i- Fātimah*”). The *Tasbih* (in Arabic: تسبيح) is a form of *dhikr Allah* that involves the repetitive utterances of short sentences or terms glorifying God, in Islām. To keep track of counting either the phalanges of the right hand or Muslim prayer beads called a *misbaha* or *tasbih* is used, a string of 100 beads.

The *Tasbih* of Fātimah is a Divine formula that was first given to Fātimah when she asked her father for a *kaniz* (maid servant) in order to help her with household chores. Her father asked her if she would like a gift instead that was better than a servant and worth more than everything in the world. Upon her ready agreement, he told her to recite at the end of every prayer the Great Exaltation (God is Great), *Allahu Akbar* 34 times, the Statement of Absolute Gratitude, *Alhamdulillah* 33 times and the Invocation of Divine Glory, *Subhān Allah* 33 times, totalling 100. This collective prayer is called the *Tasbih-i- Fātimah*. Each Muslim, around the globe, after every prayer (*Salat* or *Namāz*) used to recite the Qur’ānic terms as selected by Hazrat Fātimah in the praise of Allah.

¹ *Ibid.*,

So far as the love of the Prophet (S) for Fātimah (SA) is concerned, it is stated that the Prophet loved Fātimah not only because she was his daughter, but also, because of her high spiritual status as well as her nearness to Allah. In the history of humankind, the respect and love of the Prophet of Islām with his daughter Fātimah (AS) stands unique, exemplary and extraordinary as no 'father' in the world history stands up in respect of her 'daughter'. This shows the status of woman in Islām as observed by the Prophet (SA). Here lies the status of woman and her empowerment, for which the advocate of feminist-thinkers only talk today.

FĀTIMAH ZAHRA AS A PERFECT WOMAN ROLE MODEL IN IQBĀL'S THOUGHT

For *Allāmah* Iqbāl, Fātimah Zahra's (SA) genius is considered an example and a role model of a Muslim woman's adherence to noble traits and Islāmic ethical values essential for an ideal family. She is a perfect example of how a noble daughter, a wife, and a mother should act while keeping her decency and pure character in her home and society. She also shows us the Muslim women's role in social, educational, economic and other fields within the limits of religion and virtue. Her full life confirms that Islām does not deprive women of acquiring scientific, cultural and literary knowledge. The so-called scholars in modern times fail to understand such a true spirit of Islām with regard to the status of woman in a perfect family.

Iqbāl also followed the position of his spiritual mentor Rūmī regarding elaborating of the conception of Perfect Woman in his

Urdu and Persian writings. Again, here we shall concentrate on his two poems of his famous Persian work *Rumūz-i-Bekhūdī* where he beautifully explained and painted the picture of a Perfect Woman with special reference to *Hazrat Fātimah Zahra (SA)*, the most respected daughter of the Prophet of Islām.

Iqbāl in his first poem of the *Rumūz* mentions that the Great Lady Fātimah (SA) is the Perfect Pattern of Muslim womanhood in the entire Islāmic civilization throughout the centuries and for all the times. In the opening lines of the poem, he writes that Mary is hallowed in only one rank of being the mother of Prophet Jesus Christ whereas Fātimah possesses the *three* top ranks: (1) the daughter of Prophet Muhammad, (2) the life-partner of Imām 'Ali, and (3) the mother of the Imāms (Hasan and Husain):¹

مریم از یک نسبت عیسی عزیز
 از سه نسبت حضرت زهرا عزیز
 نور چشم رحمة للعالمین
 آن امام اولین و آخرین
 بانوی آن تاجدار هَلْ آتی
 مرتضی مشکل گشا شیرخدا
 پادشاه و کلبه ای ایوان او
 یک حُسام و یک زره سامان او

¹ *Diwan-i-Iqbāl Lāhorī*, (Persian) Intisharat-i-Pagah, Tehran, Iran (Ist ed. 1361 Shamsi, p.165, (tr. A.J. Arberry).

در نوای زندگی سوز از حسین
اهل حق حریت آموز از حسین

Maryam is honourable for one reason that she is the mother of Jesus,

Look at Zahra, her honour comes from *three* relationships:

She is the daughter of the Great personality known as

Rahmat al-lil aalamin (mercy to all living things),

Who is the Imām of all (the prophets) in the past and all (the leaders) in the future?

She is the wife of the one who was crowned with *Hal Ata*¹

He is the chosen one, solver of all problems, the lion of God

He was a king but lived in a hut,

All he owned was a sword and a coat of chain²

Husain becomes a passion for the ode of humanity

Husain gives rise of freedom to the truthful people.

¹ Refers to the Qur'ānic verses 1-12 from *Sura Dahr*, Chapter 76. Imām 'Ali's family gave away its meal to a beggar while ready to break its fast. Allah sent those verses in its praise.

² It refers to the story when Imām 'Ali comes to the Prophet asking for Fatimah Zahra's hand in marriage. He asks 'Ali: What do you have? Imām 'Ali replies: A sword and a coat of chain. The Prophet then says that being valiant fighter in Allah's way, he does not need a coat of chain, so he sells that to prepare for the wedding.

According to Iqbāl, Fātimah Zahra (SA) possesses various unique qualities. In one poem of his *Rumūz*, he just mentions the above-cited *three* ones: Hazrat Fātimah Zahra (SA) as *Daughter*, as *Wife* and as *Mother*. Let us briefly examine these dimensions of her life:

1. Hazrat Fātimah Zahra as Daughter in Islamic Ideal Family:

The *first* quality as a daughter, she was the sweet delight and a constant source of the spiritual journey of the Prophet(S) and worked incessantly with all dedication for the mission of Islām and the vision of the Prophet. As a sincere and responsible daughter, she loved and cared for her father and attended to him when he was ill or injured in one of the battles to defend Islām. After the death of her mother, Hazrat Khadija, she attended to the Prophet (S) even more often and consoled him during times of hardship, so much so that he called her “*Ummi Abihā*” which means “*Mother of her Father*.”¹ The Prophet (S) used to stand up to receive her when she visited him. It was clearly against the Arab custom for a father to stand up for his daughter. This shows the high spiritual status accorded to Fātimah by Allah.

It is narrated that Anas bin Malik’s mother said, “Fātimah was like a moon on its full night, or the sun covered by no clouds. She was white (fair) with a touch of rose colour on her face, her hair was

¹ Syed H. Akhtar, ‘Lady Fatima Zahra, Prophet Muhammad’s Daughter’, Ismāili Web, *Amaama*, (Pub. Dec. 26, 2014).

black and she had the beautiful features of the Messenger of Allah.”¹

2. Hazrat Fātimah Zahra as Wife:

The *Second* important quality of forming an ideal Islāmic family of Fātimah Zahra (SA) as a wife that makes her personality a unique one is her active participation and sincere service to her husband, Imām ‘Ali. The first Imām (‘Ali.), married Bibi Fātimah on Friday, 1st Zilhijja, 2 AH, 623 CE.

In every occupation, she extended her every possible help for the domestic, public and religious matters of the Imām. In the entire socio-spiritual journey of Imām ‘Ali, it was Fātimah Zahra (SA)’s personality which played a vital role and became a source of psycho-spiritual inspiration. Iqbāl says:

نوری و هم آتشی فرمانبرش
گم رضایش در رضای شوهرش
آن ادب پرورده ی □ بر و رض
آسیا گردان و لب قرآن سُر

Both angels and *Jinn* are in her obedience,

(Because) she was obedient to the will of her husband²

¹ See *Mustadrak Al-Hakim*.

² Fātimah Zahra, as wife of Imām ‘Ali, always behaved cordially with her husband and never give a moment to dispute in any homely or external matters. It was her cordial and humble nature that created an atmosphere of mutual love and peaceful understanding with her life partner, who also did the same with her.

She was raised with *Sabr* and submission

Her lips would be reading Qur'ān while her hands would be moving the hand-mill.¹

According to Syed Hossein Nasr, their marriage possesses a special spiritual significance for all Muslims because it is seen as the marriage between the greatest saintly figures surrounding Muhammad. Their marriage lasted about ten years and ended when Fātimah died. Her home environment was an example of harmony, peace, tranquillity, and modesty. She helped her husband in his worldly and religious affairs and cooperated with him in achieving his exalted mission.

It is written in *Al-Bihar*, on the authority of *Manāqeb* that Imām 'Ali (AS) said: "By Allah, I never angered Fātimah, or forced her to do something (she did not like, up to the day she died. Nor did she ever anger or disobey me. In fact, when I looked at her, depression and sadness would be removed (from my heart).

Al-Ayyashi in his *Tafsīr* of the Qur'ān reported that Imām Al-Bāqir (AS) said: Fātimah vouched to take care of the household work, make dough, bake bread and clean the house; 'Ali in return vouched to take care of the outside work (such as) gathering firewood and bringing food-stuff."²

¹ *Ibid.*, pp. 166, (tr. A.J. Arberry).

² Cf. Syed H. Akhtar, *op.cit.*,

3. Role of Hazrat Fātimah Zahra as Mother in Ideal Family:

The *third* significant quality of Fātimah Zahra (SA) is moving around the domain of her motherhood. It was her deep love, care, and ethico-religious education and spiritual training that her children (Imām Hasan, Imām Husain, Zainab, and Kulthūm) emerged as the Perfect Persons to love and serve God and His creation. It is the mother's character and conduct that reflects in her children and one can easily examine the children of Fātimah (SA) possessing the same in them.

As mentioned above that it is sufficient to say that Fātimah (AS) nourished two sons, Hasan and Husain, the leaders of the youth of paradise, who were the Purified and Infallible Imāms. They sacrificed their life, family members and all that they possessed in the name of Allah and for the sake of Islām and human values and both were martyred. Hazrat Fātimah (AS) brought up two daughters: Zainab and Umme Kulthūm. The older one was Zainab (AS) who carried on Imām Husain's mission to the court of Yazid bin Mu'āwiyah and ensured its success. Her brilliant speech in the court of Yazid became a source of inspiration of all the women who advocate feminist philosophy and women empowerment in modern times. She made it clear that for *Tawhid*, human rights, justice, equality, freedom and spiritual values a woman could also play a vital role in human society without any discrimination.

For a better truthful and honest family, it is believed that the mother's lap is the first school where the child learns the lessons,

habits, qualities and entire behavioural sciences for its future life and career. What is going wrong on around the world by misguided men and women, it reflects the role of mothers who can make or mar the life and character of their children. Therefore, Fātimah Zahra (SA) taught what the best was for her children in every walk of life and thus she rightfully appeared as the Perfect example of an ideal Mother for the entire Muslim mothers, in particular, and mothering spirit, in general. Iqbāl says:¹

سیرت فرزندها از امّهات
 جوهر □ دق و □ فا از امّهات
 مزرع تسلیم را حا □ ل بتول
 مادران را اُسوه ی کامل بتول

The character of sons are built by their mothers

The true spirit of truthfulness and honesty come from the mothers

Crop/harvest for the farm of approbation/consent is *Batūl*

For mothers, she is a perfect guiding example

Another highest quality of the Perfect Women in an ideal family that Iqbāl finds in the personality of *Hazrat Fātimah (SA)* is her charitable nature. She was such a pious and high character God-loving lady that could sacrifice everything including her children and even herself in the name of Allah. Iqbāl, in this regard, refers to an incident in which Fātimah Zahra (SA) sold her own covering (*Chadar*) to a Jew who helped a needy and poor, without enquiring

¹ *Ibid.*, pp. 166, (tr. A.J. Arberry).

about his faith, or other social status or racial whereabouts. Iqbāl writes:¹

بهر محتاجی دلش آن گونه سوخت
با یهودی چادر خود را فروخت

Her heart was so overwhelmed by the needs of the poor,

That she sold her own *chadar* (covering) to a Jew ²

This generous action of the daughter of the Prophet shows that those who follow the Islāmic spirit and ordained Words of Allah (the Qur'ān) shall act according to Will of God. Such pious persons really serve humanity and please their Creator only.

Lastly, paying the highest homage to the daughter of the Prophet(S) and a Perfect Woman, Hazrat Fātimah Zahra (SA), Iqbāl respectfully acknowledges that had there not been the *Shar'iah* law, the Qur'ān and the Prophet's saying (to worship only One God believing in *Tawhīd*), he would have gone to the grave and fallen prostrating and worshipping her dust. Her deep moral and spiritual love had made her personality unique to which Angel Gabriel felt pleased and fortunate enough to render his services. How highest regards Iqbāl pays to Fātimah Zahra (SA) when he writes:³

گریه های او زبالین بی نیاز
گوهر افشاندی به دامن نماز

¹ *Ibid.*, pp. 165-6, (tr. A.J. Arberry).

² Refers to another story from the life of Fātimah Zahra

³ *Ibid.*, pp.166, (tr. Via net).

اشک او برچید جبریل از زمین
همچون شبنم ریخت بر عرش برین
رشته آیین حق زنجیر پاست
پا □ فرمان جناب م □ طفی است
ورنه گرد تربتش گر دیدمی
سجده ها برخاک او پائیدمی

She wept for the fear of Almighty Allah

She shed tears during her prayers to Him

Gabriel would pick up her tears from the earth

So that he may spread dew-drops in *Jannah*

I am bound by the laws of Islām,

I am beholden to the sayings of the Prophet (PBUH)

Otherwise, I would have gone round and round her gravesite,

And I would have done *sajdah* (prostration) on her grave.

In another poem of the *Rumūz*, Iqbāl, while addressing to ‘the veiled ladies of Islām’ addresses that it is their fine personality from which their children learn their ethical lessons and can vividly make the distinction between what is good and what is evil.

Moreover, it is mother’s lap, the first school, where the children develop their habits, reflective thinking and learn how to behave with other human beings and inculcate in them goodwill and cherished norms for a better family structure.

Finally, Iqbāl stresses that every type of spiritual and humane lesson can rightly be learned through mothers. Thus, he says:¹

ای ردایت پرده نامو □ ما
تاب تو سرمایہ فانو □ ما
طینت پاک تو ما را رحمت است
قوت دین و اسا □ ملت است
کودک ما چون لب از شیر تو شست
لا اله آموختی او را نخست
می تراشد مهر تو اطوار ما
فکر ما گفتار ما کردار ما

O thou, whose mantle is the covering
That guards our honor, whose effulgence is
Our candle's capital, whose nature pure
To us a mercy, our religion's strength,
Foundation of our true Community!
Our children's lips, being suckled at thy breast,
From thou first, learn to lisp *No god but God*.
Thy love it is, that shapes our conducts,
Thy love that moulds our thoughts, our words, our deeds.

¹ *Ibid.*, pp.166, (tr. A.J. Arberry).

Iqbāl is greatly impressed by the life and the teachings of the honourable daughter of the Prophet of Islām. He forcefully stresses that Muslim women must study the life, teachings, character and the deeds of Fātimah Zahra (SA) and follow the footsteps of their Perfect Woman so their branch may be able to bear a new 'Husain' in order that our Garden blossom with Gold Age progressing in every sphere of life's caravan:¹

آب بند نخل جمعیت تویی
حافظ سرمایه ملت تویی
از سر سود و زیان سودا مزن
گام جز بر جاده آبا مزن
هوشیار، از دستبرد روزگار
گیر فرزندان خود را در کنار
فطرت تو جذبه ها دارد بلند
چشم هوش از اسوه زهرا مبند
تا حسینی شاخ تو بار آورد،
موسم پیشین به گلزار آورد

Thine is the hand that keepeth fresh and green
the young tree of our commonwealth, as thou
Guardest inviolate the capital
of our community. Fret not thyself

¹ *Ibid.*, pp.166, (tr. A.J. Arberry).

To calculate the profit and the loss,
Being content to treat the well-worn path
our fathers went before. Be wary of
Time's depredations, and to thy breast
gather thy children close; these meadow-chicks,
Unfledged as yet to fly, have fallen far
From their warm nest. High the cravings are
that wrestle with their soul; be conscious still
And ever of thy model, Fātimah,
So that thy branch may bear a new Husain,
Our garden blossom with the Golden Age.

CONCLUDING REMARKS:

In fact, for formation of an Ideal family, the spiritual and humanistic values were inherent in the Progeny of the Prophet (PBUH). Thus, the personality of Fātimah Zahra (SA) became the centre-figure of the moral and spiritual attraction of the entire womanhood irrespective of any man-made consideration.

It is only due to these unique qualities of Fātimah Zahra (SA) that Iqbāl considers and presents her as the Perfect Woman and the Ideal Pattern of Muslim womanhood, particularly. Therefore, the conception of Perfect Woman emerges as a significant conception in the thought of Iqbāl and it has great relevance in modern times when the certain system of thought and all sections of various religions

debate about the rights of woman, empowerment and her other related issues and roles. Our women of all the sections must realize that their honour and dignity lie in the radiant principles of the pious ladies, like Hazrat Khadija, Hazrat Maryam, Hazrat Asia, Hazrat Zainab and more particularly, Hazrat Fātimah Zahra (SA), and by following their footsteps they can guide, educate and train their present and future generation for the perfect or an ideal Islāmic family in all the critical times.

(Remaining part)

The principles and rights of the family life in Hinduism

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Abstract

The importance of the family and its religious virtue is not only described in Hindu sacred texts and scriptures rather many teachings and guidelines are mentioned to keep it happy and prosperous. The families who follow those teachings and guidelines are always restful, happy and tranquil, the same family is blessed with wealth and money, the mutual love and confidence increases in that family and the peaceful atmosphere is prevailed there.

The clear guidelines and teachings regarding progress and prosperity of the family and conjugal life are not only presented in sacred texts and scriptures rather the very exemplary instructions regarding the factors and causes; which destroy the families, cease the mutual harmony and develop the environment of hatred, enmity and jealousy towards each other, have been mentioned.

In short, A detailed guideline is presented in Hinduism for unity and harmony and prosperity and happiness of family life and all family members are enjoined to maintain love and sympathy, and to manifest the mutual support and co-operation.

This article propounds the structure of some family relations in the light of Hindu scriptures; from those you can easily conclude the status of a family system in Hinduism and its rights and principles.

Keywords: Family, Marriage, Sacred texts, Hindu Scriptures, relationship.

A huge importance and virtue of family life or lineal system has been described from the viewpoint of Hindu scriptures and religious texts. According to those texts, the family is an irrefutable part of life for every human; which endows love, encouragement and security to its every member. It transforms a man spiritually, mentally and physically into a strong, honest and self-sufficient person and forms a good society.

The importance of the family according to religion can also be imagined from this old fact that in the belief of the ancient followers of Hinduism, all the blessings of this world and hereafter were vested in a united, happy and large family.

The happiness of their home and family members were unmatched and unparalleled for them. That is why, the discussion about tranquillity and happiness of the deities in Vedas is also presented in the form of a family members i.e., the chastity of wife, the power of father, his honour as a head of the family and religious leader, obedience of the children and the mutual love and sympathy of all family individuals and happiness and joy and likewise many family blessings are described ascribing it to deities.

Even there is a concept in Hindu religious texts to worship family like a deity. There was no worship for every family higher than

devoting offerings to his ancestors from olden days. They believed that if the ancestors are not worshipped in such a way and offerings are not devoted, their souls are destructed and the family is perished. That is why, a son has been given more importance in Hinduism. The death in this world without a son carries the miserable consequences because a son worships them and devotes offerings to them in such a way that the souls of ancestors reach the eternal life.

(Tamaddun-e-Hind, P. 188-189, Dr. Gustave Le Bon, Translated by: Syed Ali Bilgirami, M.R. Publications, Darya Ganj, New Delhi, 2007)

पुत्रेण लोकान्जयति पौत्रेणानन्त्यमश्नुते ।

अथ पुत्रस्य पौत्रेणा ब्रध्नस्याप्नोति विष्टपम ॥ (मनु. 9-137)

“Through a son he conquers the worlds, through a son’s son he obtains immortality, but through his son’s grandson he gains the world of the sun.”

The importance of the family and its religious virtue is not only described in Hindu sacred texts and scriptures rather many teachings and guidelines are mentioned to keep it happy and prosperous. The families who follow those teachings and guidelines are always restful, happy and tranquil, that family is blessed with wealth and money, the mutual love and confidence increases in that family and the peaceful atmosphere is prevailed there. Therefore, it is mentioned in Vedas:

समानी प्रपा सह वोऽन्नभागः समाने योक्त्रे सह वो युञ्जिम ।

सम्यन्चोडग्निं समर्थत, अरा नाभिमि वाभितः ॥ (अथर्व.3-30-6)

Let what you drink, your share of food be common together, with one common bond I bid you.

Serve Agni, gathered round him like the spokes about the chariot nave.

समान व आकृतिः समाना हृदययानि वः ।

समानस्तु वो मनो, यथा वः सुसहासति ॥ (ऋग. 10-191-4)

One and the same be your resolve, and be your minds of one accord.

United be the thoughts of all that all may happily agree.

सहृदयं सांमनस्यम्, अविद्वेषं कृणोमि वः ।

अन्यो अन्यमभि हर्यत, वत्सं जातामिवाध्न्या ॥ (अथर्व. 3-30-1)

freedom from hate I bring to you, concord and unanimity.

Love one another as the cow loveth the calf that she hath borne.

Some instructions and policies are described for the pleasure, happiness and unity of the family in the above-mentioned Mantras and that is the family members should live with unity and harmony, love to each other, the heart of everyone should be united, everybody should have the mental and heartfelt sympathy, everyone should wish for unity and co-operation, they should possess mutual confidence and trust, all should follow the same goal unitedly, ignoring the difference between high and low position, they should always do effort for happiness, they shouldn't feel hatred and jealousy for each other, should walk together,

should speak together, should eat and drink together and should take decision with harmony.

It is obvious that all of these are those deeds and principles, which create the environment of love and sympathy, awake the cheerful feeling, maintain the spirit of welfare, prosperity, unity and harmony.

In addition, The Vedas have given teachings to strengthen the family system and to maintain the harmony in family environment and that is the family members should adopt the best principles and high traits as a duty and should avoid the indecent traits.

They should adopt the polished and high values and should refrain from uncivilized and bad morals. They should live with jollity to create happy and joyful environment. They should maintain the environment of pleasure, fun and cheerfulness. It is not only useful for a family to live in this way but it is also necessary for one's own health and fitness.

Moreover, the members of the family should be dignified, prestigious, valiant and dauntless, they should be ready to face all problems as wherever there is dauntlessness and courage, the sorrows don't stay there.

One of the important prescriptions of the happiness and development of a family is that all members of the family should be laborious, they should do struggle as much as they could do because every kind of success is achieved only by that and the abundance of wealth, grain, facility and comfort is entered. Thus, it

is mentioned in Vedas at some places in the form of supplication and sometimes in the manner of an earnest request.

ओं विश्वानि देव सवितर्दुरितानि परा सुव ।

यद भद्रं तन्न आ सुव ॥ (ऋग्वेद 5-82-5)

Savitar, God, send far away all sorrows and calamities,
And send us only what is good.

विपृच स्थवि मा पाप्मना पृडक्त ॥ (यजु. 19-11)

United are ye all: with bliss unite me. Parted are ye, keep
me apart from evil.

सूनृतावन्त सुभगा इरावन्तो हसामुदाः ।

अतृष्या अक्षुध्या स्त, गृहा मास्मद् विभीतन ॥ (अथर्व. 7-60-6)

इह रतिरिह रमध्वम, इह धृतिरिह स्वधृतिः स्वाहा । (यजु. 8-51)

Here is delight: enjoy yourselves; here surety, surety of your own.
All-hail!

May he maintain the growth of wealth among us. All-hail!

ओजश्च तेजश्च सहश्च बलं च,

वाक् चेन्द्रियं च श्रीश्च घर्मश्च ॥ (अथर्व. 12-5-7)

The energy and vigour, the power and might the speech and mental
strength, the glory and duty;

स्वतवांश्च प्रधासी च, सान्तपनश्च गृहमेधी च ।

क्रीडी च शाकी चोज्जेषी ॥ (यजु. 17-85)

Self-Powerful, Voracious-One, Kin-to-the-Sun, The House-holder,

Play-Lover, Mighty, Conqueror.

Fierce, Terrible, The Resonant, The Roaring, Victorious.

The clear guidelines and teachings regarding progress and prosperity of the family and conjugal life are not only presented in sacred texts and scriptures rather the very exemplary instructions regarding the factors and causes; which destroy the families, cease the mutual harmony and develop the environment of hatred, enmity and jealousy towards each other, have been mentioned.

The sacred texts make aware that the significant cause of the destruction and disharmony of the family is avarice, selfishness and the greed for money. When a person considers only his own benefit something special and wants to control all the money then as a result jealousy, enmity, hatred, bigotry, sadness and anguish is developed Therefore prefer the family interests upon selfishness and personal interests! Develop the feeling of sacrifice for each other. Anger, jealousy, indecent talk, bad manners and loose character is very harmful for human being, family and society. Thus, don't make them entered into a family and avoid definitively lie and bad behaviour as these are the causes for the destruction of a family, which make away a human from his aim. The sacred texts say instructively:

मा भ्राता भ्रातरं द्विक्षन्मा स्वसारमुत स्वसा ।

सम्यञ्चः सत्रता भूत्वा वाचं वदत भ्रदया ॥ (अथर्व. 3-30-3)

No brother hate his brother, no sister to sister be unkind.
Unanimous, with one intent, speak ye your speech in friendliness.

अत्यागश्चातितर्षश्च विकर्मसु चयाक्रियाः ।

सर्वं भूतेष्वभिद्रोहं सर्वभूतेष्वसत्कृतिं ॥

सर्वं भूतेष्वविश्वासः सर्वं भूतेष्वनार्जवम् ॥ (महाभारत शान्ति पर्व 158/6-7)

from covetousness flows lust, and it is from covetousness that...desire for every kind of improper act...pitilessness for all creatures, malevolence towards all, mistrust in respect of all, insincerity towards all.

पारुष्यमनृतं चैव पैशुन्यं चावि सर्वशः ।

असंबद्धप्रलापश्च वाङ्मयं साच्चतुर्विधम् ॥ (मनु. 12-6)

Abusing (others, speaking) untruth, detracting from the merits of all men, and talking idly, shall be the four kinds of (evil) verbal action.

अग्निदाहादपि विशिष्टं वाक्पारुष्यम् ॥ (चा. सूत्र 75)

cruel words are more painful than burning in fire.

तेन त्यक्तेन भुञ्जीथा, मा गृधः कस्यस्विद घनम् ॥ (यजु. 40-1)

Enveloped by the Lord must be This All—each thing that moves on earth. With that renounced enjoy thyself. Covet no wealth of any man.

न्यत्र पापोरप वेशया घियाः (अथर्व. 9-2-25)

O Kāma, make malignant thoughts inhabit elsewhere.

अभ्रातरो न योषणो व्यन्तः पतिरिपो न जनयो दुरेवाः ।

पापासः सन्तो अनृता असत्या इदं पदमजनता गभीरम् ॥ (ऋग्. 4-5-5)

Like youthful women without brothers, straying, like dames who hate their lords, of evil conduct, they who are full of sin, untrue, unfaithful, they have engendered this abysmal station.

In short, A detailed guideline is presented in Hinduism for unity and harmony and prosperity and happiness of family life and all family members are enjoined to maintain love and sympathy, and to manifest the mutual support and co-operation.

Same as Islam in Hinduism also, the family system or life comprises different relatives and near ones. The set of Two, three or more persons, who live in the same home together is called a family. The family may be small, medium or big as per the numbers of the family members and there may be a lot of relation within that e.g., paternal Grandfather, paternal Grandmother, maternal Grandfather, maternal Grandmother, parents, uncle and aunt, siblings, daughter and son and Husband and wife etc.

We are propounding here a structure of some family relations in the light of Hindu scriptures; from those you can easily conclude the status of a family system in Hinduism and its rights and principles.

Husband and wife

The main objective of the life is to attain the comfort and tranquillity as per ancient Hindu Scriptures. The old hermits presented the system of four Ashrams on the basis of this objective. This (system) aimed to divide the life into four parts and to guide human life towards its goal and objective. The Grihastha Ashram means the family system is considered the most elevated Ashram among the four Ashrams because in this Ashram, A person establishes family

and house after getting married. He fulfills household's duties and responsibilities. He repays the debt of his ancestors by procreation and he repays the debts of deities through performing Yagya etc.

The Marriage is a religious duty according to Hinduism, after that Grihastha Ashram i.e., Family life starts, Husband and wife are the two wheels of the motor of Grihastha Ashram. As much as these wheels will be stronger, the motor of the family life will run better and comfortably. As much as co-ordination, seriousness and soberness, the feeling of sacrifice and harmony in thoughts will be found in the life of Husband and wife, they will get more comfort and happiness. The best way to make happy a family life is to maintain the feeling of unity and harmony between husband and wife. If they want the interest of each other and behave accordingly, their life will be necessarily full of comfort and happiness.

It's the teachings of Vedas that the family life can only be satisfactory in the condition when they will work commonly, so the mates should have the habit of well wishing, mutual love, exchange of thoughts and collective working.

Where the husband or wife only think about their interests, the sadness and affliction, tensions and grievance emerge there. Therefore, it is mentioned as a duty of wife to talk always with her husband in a cool and soft tone. A sweet talk always strengthens the mutual love, bestows seriousness and inner happiness and Harsh talk creates abhorrence, hatred, acrimony and irascibleness. So, the Harsh talk and taunting must be completely avoided. It is also said that a wife herself should be dignified, eligible, follower of

rules and regulations, protector of the family's boundaries, honour and dignity and also the strengthener of the family. It is her duty to make a family disciplined, arrange the food for everyone and protect them. Thus, it is mentioned in Vedas:

इहैव स्तं मा वि योष्ठं विश्वमायुर्व्यश्नुतम् ।

क्रीलन्तौ पुत्रैर्नप्तृभिर्मोदमानौ स्वे गृहे ॥ (ऋग्. 10-85-42)

Be ye not parted; dwell ye here reach the full time of human life. With sons and grandsons sport and play, rejoicing in your own abode.

समञ्जन्तु विश्वेदेवाः समापो हृदयानि नौ ।

सं मातरिश्वा सं घाता समुदेष्ठी दधातु नौ ॥ (ऋग्. 10-85-47)

So may the Universal Gods, so may the Waters join our hearts. May Mātariśvan, Dhātār, and Destri together bind us close.

जाया पत्ये मद्युमतीं वाचं वदतु शान्तिवाम ॥ (अथर्व. 3-30-2)

Let the wife, calm and gentle, speak words sweet as honey to her lord.

यन्त्री राङ् यनत्र्यसि यमनी धवासि धरित्री ।

इषे त्वोर्जेत्वा रय्यै त्वा पोषाय त्वा ॥ (यजु. 14-22)

Controller, brilliant art thou, managing controller, firm sustainer. For strength, for energy thee, for riches thee, for prosperity thee.

Apart from Vedas, the detailed and elaborated principles and rules to make a married life prosperous and the source of satisfaction and tranquillity, are mentioned in Manusmriti also. In this connection, it is said that a wife is a friend of life, partner in happiness and

affliction. It is the duty of husband to keep her wife happy providing all facilities because a wife in the happy state becomes ready to sacrifice everything of her belongings for her husband. She sacrifices her body, heart and money everything and wherever the respect, comfort and happiness of the wives is cared about, the spiritual blessings are descended there. Thus, it is mentioned in Manusmriti:

सन्तष्टो भार्यया भर्ता भर्ता भार्या तथैव च ।

यस्मिन्नेव कुले नित्यं कल्याणं तत्र वै ध्रुवम् ॥ (मनु. 3-60)

In that family, where the husband is pleased with his wife and the wife with her husband, happiness will assuredly be lasting.

यदि हि स्त्री न रोचेत् पुमांसन्न प.मोदयेत् ।

अप्रभोदात्पुनः पुंसः प्रजनं न प्रवर्त्तते ॥ (मनु. 3-61)

For if the wife is not radiant with beauty, she will not attract her husband; but if she has no attractions for him, no children will be born.

स्त्रियां तु रोचमानायां सर्वं तद्रोचते कुलम् ।

तस्यां त्वरोचामानायां सर्वमेव न रोचते ॥ (मनु. 3-62)

If the wife is radiant with beauty, the whole house is bright; but if she is destitute of beauty, all will appear dismal.

पितृभिर्भ्रातृमिश्रैः पतिभिर्देवैस्तथा ।

पूज्या भूषयितव्याश्च बहुकल्याणमीप्सुभिः ॥

यत्र नार्यस्तु पूज्यन्ते रमन्ते तत्र देवताः ।

यत्रैतास्तु न पूज्यन्ते सर्वास्तत्राऽफलाः क्रियाः ॥

शोचन्ति जामयो यत्र विनश्यत्याशु तत्कुलम् ।

न शोचन्ति तु यत्रैता वर्द्धते तद्धि सर्वदा ॥

तस्मादेताः सदा पूज्या भूषणाच्छादनाशनैः ।

भूतिकामैर्नरैर्नित्यं सत्कारेषूत्सवेषु च ॥ (मनु. 3-55, 56, 57, 58)

Women must be honoured and adorned by their fathers, brothers, husbands, and brothers-in-law, who desire (their own) welfare.

Where women are honoured, there the gods are pleased; but where they are not honoured, no sacred rite yields rewards.

Where the female relations live in grief, the family soon wholly perishes; but that family where they are not unhappy ever prospers.

The houses on which female relations, not being duly honoured, pronounce a curse, perish completely, as if destroyed by magic.

The same concept is described in Vedas as follows:

जायेदस्तं माधवन्त्सेदः योनिः तदित्त्वा युक्ता हरयो बहन्तु । (ऋग्. 3-53-4)

A wife, O Maghavan is home and dwelling: so, let thy Bay Steeds yoked convey thee hither.

सुमङ्गली प्रतरणी गृहाणां सुशेवा पत्ये श्वशुराय शंभूः ।

स्योना श्वश्र्वै प्रगृहान् विशेषान् ॥ (अथर्व. 14-2-26)

Bliss-bringer, furthering thy household's welfare, dear gladdening thy husband and his father, enter this home, mild to thy husband's mother.

“न गृहं गृहमित्याहुः गृहिणी गृहमुच्चते”

One's *home* is not a *home*; it is a wife that makes a *home*. Without my wife, my house is desolate.

Children

Children are compulsory to secure the family system and life. That is why, the supplication and ambition for children is found in Hindu Scriptures and sacred texts, especially the son is canted in a pleading manner as the birth of a son is a mean of repaying the ancestors' debt of shradhdh, Yagya and Pind etc. for parents and it is also necessary having a worthy and successful child for the development of generation. Therefore, a son is very important in Hinduism. So, it is mentioned in scriptures:

एतत् तदग्ने अनृणो भवामि, अहतौ पितरौ मया ।

सम्पृच स्थं सं मा भद्रेण पृङ्क्त, (यजु. 19-11)

...Free from my debt, O Agni, I become thereby. My parents are by me unharmed.

पुमांसं पुत्रं जनय, तंपुमाननु जायतामा ।

भवासि पुत्राणां माता, जातानां जनयाश्च यान् ॥ (ऋग्. 3-23-5)

To us be born a son and spreading offspring Agni, be this thy gracious will to us-ward.

क्रीडन्तौ पुत्रैर्नप्तृभिः मोदमानौ स्वगृहे ॥ (अथर्व. 14-1-22)

With sons and grandsons sport and play, rejoicing in your happy home

पुत्रेण लोकात्रजयति पोत्रेणानन्त्यमश्नुते ।

अथ पुत्रस्य पौत्रेणा ब्रध्नस्याप्नोति विष्टपम ॥ (मनु. 9-137)

Through a son he conquers the worlds, through a son's son he obtains immortality, but through his son's grandson he gains the world of the sun.

पुंनाम्नो नरकाद्यस्मात्त्रायते पितरं सुतः । (मनु. 9-138)

Because a son delivers (trayate) his father from the hell called Put, he was therefore called put-tra (a deliverer from Put) by the Self-existent (Svayambhu) himself.

The importance and excellence of son becomes clear from abovementioned mantras but there are many Shlokas and Mantras which has given equal status to both son and daughter, even it is enjoined to treat the girls with special sympathy and behavior. It is mentioned in Manusmriti:

यथैवात्मा तथा पुत्रः पुत्रेण दुहिता समा । (मनु. 9-130)

A son is even (as) oneself, (such) a daughter is equal to a son; how can another (heir) take the estate, while such (an appointed daughter who is even) oneself, lives?

यत्र नार्यस्तु पूज्यन्ते रमन्ते तत्र देवताः । (मनु. 3-56)

Where women are honoured, there the gods are pleased; but where they are not honoured, no sacred rite yields rewards.

पितृ भि भ्रातृमिश्रचेताः पतिमिर्देव रेस्तथा ।

पूज्या भूपयितव्याश्च बहुकल्याण मीप्सुभिः ॥ (मनु. 3-55)

Women must be honoured and adorned by their fathers, brothers, husbands, and brothers-in-law, who desire (their own) welfare.

Not only the importance of children is mentioned in Hindu sacred texts rather it is also made clear that they should possess high traits and characteristics apparently and hiddenly. They must be obedient to their parents and servant of them, must be beautiful, honest, brave, laborious, wealthy, grateful to their parents, doers of good. Vedas say:

अनुव्रतः पितुः पुत्रो, मात्रा भवतु संमनाः । (अथर्व. 3-30-2)

let the son be loyal to his sire.

साधुं पुत्रं हिरण्यम् । (अथर्व. 20-129-5)

Hariknikā, what seekest thou? The excellent, the golden son...

Parents

Parents play a vital role in a family system and life. They enjoy the status of a kind leaders and guardians for other family members. The moral teachings Islam has given about doing good to parents and serving and obeying them, same moral teachings are found in Hindu sacred texts too. It is taught about them that it is the duty of children and youngers to respect them, obey and serve them and always think good for them so that an atmosphere of a well-mannered happy family would be established. Therefore, it is mentioned in scriptures:

तयोर्नित्वं प्रियं कुर्यादा चार्यस्य च सर्वदा ।

तेष्वेव त्रिषुतुष्टेषु तपः सर्वं समाप्यतं ॥ (मनु. 2-228)

Let him always do what is agreeable to those (two) and always (what may please) his teacher; when those three are pleased, he obtains all (those rewards which) austerities (yield).

आचार्यश्च पिता चैव माता भ्राता चपुर्वजः ।

नार्तेनाप्यवमन्तव्या (मनु. 2-225)

The teacher, the father, the mother, and an elder brother must not be treated with disrespect, especially by a Brahmana, though one be grievously offended (by them).

इमं लोकं मातृ भक्त्या पित्र्भक्त्या तु मध्यमम् । (मनु. 2-233)

By honouring his mother, he gains this (nether) world, by honouring his father the middle sphere, but by obedience to his teacher the world of Brahman.

अनुव्रतः पितुः पुत्रे, मात्र भवतु संमनाः । (अथर्व. 3-30-2)

One-minded with his mother let the son be loyal to his sire.

Relatives

The relatives, whether they are near ones or far, have a deep connection with the family system and life and they also play a very effective role in establishment and formation of the family. That is why, Hinduism also like Islam has enjoined to have a good moral behavior with them and treat them with love and sympathy.

Moreover, it has emphasized to respect and care the emotions of each other and for mutual assistance and support. It is written in Atharvaveda:

मा भ्राता भ्रातरं द्विक्खन्-मास्वसारमुत स्वसा ।

सम्यञ्चः सव्रता भूत्वा, वाचं वदत भद्रया ॥ (अथर्व. 3-30-3)

No brother hate his brother, no sister to sister be unkind.

Unanimous, with one intent, speak ye your speech in friendliness.

It is found in Manusmriti:

मातृष्वा मातुलनी श्वश्रुरथ पितृष्वसा ।

संपूज्या गुरुपत्नी वत्समास्ता गुरु भार्यया ॥

पितुर्भगिन्यां मातुश्च ज्वायस्थां चस्वप्तर्यपि ।

मातृ वद्वृत्ति मातिष्ठेन्माता ताम्यो गरीयसी ॥ (मनु. 2-131,133)

A maternal aunt, the wife of a maternal uncle, a mother-in-law, and a paternal aunt must be honoured like the wife of one's teacher; they are equal to the wife of one's teacher.

Towards a sister of one's father and of one's mother, and towards one's own elder sister, one must behave as towards one's mother; (but) the mother is more venerable than they.

It is enjoined in the same chapter no. 2, Shloka number 130 to do respect of the Maternal Uncle, Paternal Uncle, father-in-law, officiating priests and elders. It is emphasized in Atharvaveda to behave good with all family members and demonstrate the harmony and sympathy for them.

स्योना भव श्वशुरेभ्यः, स्योना पतये गृहेभ्यः ।

स्योनास्यै सर्वस्यै विशे, स्योना पुष्टायैषां भव ॥ (अथर्व. 14-2-27)

Be pleasant to the husband's sire, sweet to thy household and thy lord,

To all this clan be gentle, and favour these men's prosperity.

Guardianship, upbringing and heredity

According to Hindu scriptures and sacred texts, it is the duty of parents or elders to keep the family system united and make it happy in such a way that they should give required money to the deserving family members for their expenses. Every person should get his share and as much as possible the family inheritance should be divided in their own lives. They should always struggle for the prosperity of the family so that all family members should survive comfortably and happily and nobody of them should be hungry or thirsty, astounded and troubled. It is found in Vedas:

अक्षुध्या अतृष्या स्त गृहा मास्मद् विभीतन । (अथर्व. 7-60-4)

Be ever free from hunger, free from thirst! Ye Houses, fear us not.

प्रजाभ्यः पुष्टिं विभजन्त आस्ते, रयिमिव पृष्ठं प्रभवन्तमायते । (ऋग्. 2-13-4)

O, elders! The people who give money to their children as per need and worthiness they live in their homes comfortably.

It is written in Manusmriti in this regard:

बुद्धौ च मातापितरौ साध्वी भार्या सुतः शिशुः ।

अप्यकार्यशतं कृत्वा भर्तव्या मनुरब्रवीत ॥ (मनु. 4-251)

Even after committing hundreds on sins, a man should train and fulfill the needs of his parents, chaste wife and children.

It becomes crystal clear from this Shloka of Manusmriti that whether he possesses the money or not, a father should train and upbringing his child. it is the duty of husband that he should bear the

expenses of his chaste wife and it is the responsibility of a son that he should take care of his aged parents.

Same as, in the light of scriptures, it is the duty of the head or guardian of a joint family that he should provide the needs of the all-family members and their wives and children. It is the statement of Narad Muni, if a person dies without child in a joint family or becomes a hermit then other members get the share of his inheritance and they should arrange the provisions for his wife up to her death but this happens in the case when wives possess good character, otherwise not.

And Manu Maharaja has stated:

तस्मादेताः सदा पूज्या भूषणाच्छाद्रनाशनैः । (मनु. 3-29)

The women always must be made happy by food, clothes and jewelry.

Hence, it is cleared from the abovementioned Shlokas that in Hinduism it is also taught to maintain a happy family life and system so that a person should take special care of the needs of life and expenses of the family.

A Review of Relationships and Duties of Couples towards each other

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Abstract

Marriage is an institution wherein two lives become one, the union of two individuals who decide to spend their lives together. Our society is made of families which are the result of these marriages. Islam as well as other religions gives enormous value to prosperity of individuals through well behaved families. Well behaved families are a result of relationships and the duties of individuals who become couples after marriage towards each other. Not only couple relationship but all those relations which come to exist after establishing marriage have some duties and responsibilities towards each other so from that an ideal family could form likes of relation of husband's mother and father, his sisters, his brothers and other relatives.

In this paper, I will provide a review of relationships and duties of couples towards each other in Islam.

Keywords: Marriage, relationship, couple.

INTRODUCTION:

Marriage may be defined differently based on religion, culture and personal interests. It is a mutual bond between a man and a woman. Marriage is a natural institution as well as a sacred union as it roots in the divine plan of creation. It is a process by which two people make their relationship legal, permanent and known to others.

Marriage in Islam:

Islam is a strong advocate of marriage. It is regarded as a religious duty and a social responsibility through which families are established and family is the most important pillar of society. The Holy Quran says in Surah Nisa,

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ عَلَيْكُمْ مِنْهُمَا رِجَالًا كَثِيرًا
وَنِسَاءً ۚ وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ ۚ إِنَّ اللَّهَ كَانَ رَقِيبًا

“O mankind! Be wary of your Lord who created you from a single soul, and created its mate from it, and from the two of them scattered numerous men and women. Be wary of Allah, in whose Name you adjure one another and [of severing ties with] blood relations. Indeed, Allah is watchful over you.” (4:1).

Islam encourages marriage to a high level as it shields one from sins and upholds the family which has a great importance in Islam. Prophet Mohammad (P.b.u.h) says, **“Whoever gets married has safeguarded half of his deen (religion)”**.¹

Almighty Allah increases reward and sustenance for the one who chose to marry. Imam Jafar Sadiq (AS) says, **“Two rak’ahs (units) of a married person’s Salat (Prayer) are better than seventy rak’ahs offered by a bachelor (single)”**.²

1 . Wasa’il-al-Shia, vol14, p5

2 . Wasa’il-al-Shia, vol14, p6

RELATIONSHIPS AND DUTIES OF COUPLES TOWARDS EACH OTHER:

RELATIONSHIPS:

Relationship means an association between two or more people. Here, I am talking about the relationship among couples i.e., the inter-personal relationship. It is a strong and deep connection between a couple which is based on love, affection and trust. It includes some kinds like intimate relationship among the two, marital relationship which forms the backbone of society and at last family relationships which include respecting and taking care of the relations formed after marriage.¹

In Islam, strong relationships among couples have been given high importance. A well-defined path have been provided by the Islam in the Holy Quran for maintaining strong relationship among couples, which results into bringing stability and peace in families as well as in the society .

DUTIES OF COUPLES TOWARDS EACH OTHER IN ISLAM

Islam is a strong advocate of marriage. For a marriage to be successful both the partners need to understand their duties and responsibilities. Knowledge, expertise and readiness are some of the important factors in marriage. A man (husband) should possess enough information about the woman (wife) and same a woman should be well acquainted about the man.

¹ . http://en.m.wikipedia.org/wiki/Interpersonal_relationship

Imam Raza (as) stated that, **“The greatest gain for a man is a faithful woman who, when she sees him becomes happy and protects her property and her own honor in his absence”**.¹

A loyal, pure and a pleasing partner plays the most important role in having an honorable life. Having a suitable partner helps in avoiding sins and encourages each other towards performing the obligatory acts of worship. A pious couple always invite each other towards betterment and goodness. That is why in Islam, men and women who want to marry, are advised to regard piety and good etiquettes of their future partners as essential qualities.

Prophet Mohammad (Pbuh) stated: **“If I were to bestow all the good, all the good of both the worlds upon a Muslim person, I would endow him with a humble heart, a tongue which continuously utters his praises, a body patient enough to withstand all calamities; and I would give him a pious spouse woman who, when she sees him becomes happy and protects her property and her own honor in his absence”**.²

Anyone who finds suitable life partner is very fortunate. Imam Ali (AS) used to say whoever acquires a grateful tongue, a remembering heart, healthy mind and body, homeland, sustenance and a pious partner is very fortunate.³

¹ . Wasa'il-al-Shia, vol14, p23

² . Wasa'il-al-Shia, vol14, p23

³ . Islam and Marriage (The Sermons) by Shaykh Zulfiqar Ahmad, p4

There are numerous duties of couples towards each another. Some of them include:

- A couple should live together in a same house because this will increase and intensity between the two and the continuity of life remains in place.
- Everyone is in search of friendship and kindness, wants to be loved. A human heart strives for it and same is for the couples, the man looks towards his wife for this kindness and love and wife looks towards the husband for the same. It is two-way relationships which unites hearts. The Holy Prophet (Pbuh) stated: **“The best of you among women are those who possess love and affection”**.¹
- Everyone deserves to be respected and so is in case of couples. A wife should always respect her husband and so should a husband. They should praise each other at home as well as outside. They must greet each other and talk politely with love to each other. A wife should be waiting husband to come home from work and the husband should greet her while entering the home.

The Holy Prophet (Pbuh) stated: **“The duty of a woman is to answer the call at the door and welcome her husband”**.²

- A couple must be decent and well-mannered. They should behave pleasantly with each other. With these qualities, they can face every problem and hardship with an ease, The Holy Prophet

¹ . Mustadrak-al-Wasa'il, vol2, p532

² . Mustadrak-al-Wasa'il, vol3, p551

(Pbuh) stated: **“A person with bad disposition and attitude would be in permanent agony”**.¹

- A couple must be wise and understanding. They should know their strong and weak points. They should not put any wrong expectations on each other. A woman should spend more time and effort for the wellbeing of a family and husband. She should stop him for spending lavishly curb his unnecessary expenses. The Holy Prophet (Pbuh) stated: **“Any woman who is not compatible with her husband and persuades him to act beyond his capacity, then her deeds would not be accepted by Almighty Allah. She would taste the wrath of Allah on the Day of Judgment”**.²

- A couple must appreciate each other. They should always encourage each other to do the best. Gratitude and appreciation are exemplary characteristics which increases love and respect. Imam Sadiq (AS) stated:

“The best women among your women are those who show appreciation

when their husbands bring home something and are not discontented

if nothing is brought home”.³

- Nobody in this world is perfect; everyone has flaws in one way or other. A couple should always focus on each other’s good

¹ . Bihar-al-Anwar, vol73, p298

² . Bihar-al-Anwar, vol71, p244

³ . Bihar-al-Anwar. Vol103, p239

qualities and neglect the flaws in them. They should try to look in themselves and try to work on their flaws rather than point fingers towards each other. The Prophet Mohammad (Pbuh) stated: **“There is nothing worse for a human being than to seek faults of other, while ignoring their own flaws “**.¹

- A couple must follow Islamic traditions and ethics. They should use proper hijab to cover themselves in front of other men and women (na mahram). A lady should avoid showing off herself in public and a man should always lower his gaze while seeing a na-mahram .They should look modest and behave politely. Holy Quran stated in chapter 24,

وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَى جُجُوبِهِنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ آبَاءِ بُعُولَتِهِنَّ أَوْ أَبْنَاءِ بُعُولَتِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ نِسَائِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ أَوْ التَّابِعِينَ غَيْرِ أُولِي الْإِرْبَةِ مِنَ الرِّجَالِ أَوِ الطِّفْلِ الَّذِينَ لَمْ يَظْهَرُوا عَلَى عَوْرَاتِ النِّسَاءِ وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ وَتُوبُوا إِلَى اللَّهِ جَمِيعاً أَيُّهَا الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ

“And tell the faithful women to cast down their looks and to guard their private parts, and not to display their charms, beyond what is [acceptably] visible, and let them draw their scarfs over their bosoms, and not display their charms except to their husbands, or their fathers, or their husband’s fathers, or their sons, or their husband’s sons, or their brothers, or their brothers’

¹ . Bihar-al-Anwar, vol73, p385

sons, or their sisters' sons, or their women, or their slave girls, or male dependents lacking [sexual] desire, or children who are not yet conscious of female sexuality. And let them not thump their feet to make known their hidden ornaments. Rally to Allah in repentance, O faithful, so that you may be felicitous." (24:31).

- A couple must be trustworthy, they should trust each other. They should not pay attention to the bad talks about each other as it would create disharmony and discord among the families. It can also result in separation of a couple.
- A couple must keep themselves neat, clean and good looking at home also. A man should dress up for his lady and the lady should do the same for her husband.

The Holy Prophet (Pbuh) stated: **"The best of you women is one who is obedient of her husband, adorns herself for her husband, but does not reveal her adornment to strangers, and the worst of your women is who adorns herself in absence of her husband".¹**

Holy Prophet (Pbuh) also stated: **"You (men) must make yourselves tidy and be prepared for your wives as you would like them (your women) to be prepared for you ".²**

SOME DUTIES OF WOMEN:

- A wife should provide comfort to her husband. She should be her support system. She must give him ease, listen to his talks and sympathize with him. A lady should be cordial, warm and helpful.

¹ . Ibid, p235

² . Ibid, p248

- She should never look at anyone other than her husband. A lady should always be faithful towards her husband, love and respect her the most. The Holy Prophet (Pbuh) stated: **“Any married women, who looks at other men, would be subject to the wrath of Allah”**.¹
- A lady should maintain good relation with her husband’s relatives. She should love and respect them equally as she does to her own relatives. Imam Ali (AS) stated: **“One is never able to do without his relatives, even though he possesses wealth and children”**.²
- A lady must adapt herself in accordance with the situation. If the husband works late night, she should wait for him and greet him when he is back. Give him meals and help him to relax.
- A lady should always have watch over her husband. She should be well aware about atmosphere of his workplace, his friends etc. She should always encourage him to do good and never let him do wrong. The Holy Prophet (Pbuh) stated: **“The jihad of a woman is to take care of her husband well”**³
- A wife must take care of her husband like a mother. She should nurse him whenever he is not well. She must take care of him with more patience, love and affection so that he recovers quickly.

¹ . Bihar-al-Anwar, vol104, p39

² . Bihar-al-Anwar, vol74, p101

³ . Bihar-al-Anwar, vol103, p247

- A woman should keep her husband's secrets. If a husband shares anything with his wife, she should be careful about it. She must not share his talks with others. Imam Ali stated: **"The chest of a wise man is the safe for his secrets"**.¹
- Life is full of ups and downs. Sometimes we are happy and sometimes sad .If something unfortunate happens in the family, a lady must be strong to face all the hardships with an ease. She should provide utmost support to her husband and family. The Holy Prophet (Pbuh) stated: **"The greatest jihad of a woman is to take care of her husband"**.²
- A woman must be a good homemaker. If she works outside, she must have the quality of balancing between the home and her workplace. Home is a place where love, peace, serenity and comfort lies. A woman should work in best possible manner to make home a heaven for herself, her husband and the family.
- She should maintain cleanliness of house. Health and hygiene are important for survival. Nice looking home attracts the family members and it becomes a source of respect for the family. She must be ready to welcome the guests, serve them nicely and make them comfortable. The Holy Prophet (Pbuh) stated: **"Islam is immaculate, so you should make efforts for cleanliness because only the clean ones would enter paradise"**.³

¹ . Bihar-al-Anwar, vol75, p71

² . Bihar-al-Anwar, vol103, p247

³ . Majma-al-Zawaid, vol5, p132

SOME DUTIES OF MEN:

- A man should play the role of a guardian of the family. By his wisdom and good behavior, he must keep his wife and family happy. He should be able to take right decisions. It stated in first half of verse 34, Chapter 4 of The Holy Quran,

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

“Men are the managers of women, because of the advantage Allah has granted some of them over others, and by virtue of their spending out of their wealth.” (4:34).

- He must be caring towards his wife and behave well with her .He should show his love, respect and affection .It is well said that ‘the secret of happy marriage is the expression of your (men) affection to your wife.’ The Holy Prophet (Pbuh) stated: **“The words of a man who tells his wife, I love you truly, should never leave her heart”**.¹

- A man should never complain unnecessarily .He must face the toughest situation with ease .Islam regarded patience and refusing to make complaints as a good behavior and has even allocated reward for it. Imam Ali (a.s.) stated: **“When hardships fall upon a Muslim, he should not make complaints about Allah to other people, but he should take the problems to Allah who possess the keys to all problems”**.²

¹ . Shafi, vol2, p138

² . Bihar-al-Anwar, vol72, p326

- Some men are bad mannered, they always try to point out flaws of others and pick up quarrels. A man should avoid picking up quarrels with his wife for spending smooth life.
- Nobody is perfect in this world. We all make mistakes in one way or the other and so do a women in a relationship. A man should overlook mistakes of his wife, forgive her and correct her in a polite manner. Imam Ali (AS) stated: **“Cope with women under all circumstances and speak to them well (and by doing this so) it may make their actions correct”**.¹
- It is good for men to have watch over their wives but only to the extent where trust remains intact. A man must be understanding and should avoid any sort of suspicion over his wife. The Holy Quran stated,

يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا وَلَا يَغْتَب بَّعْضُكُم بَعْضًا أَيُحِبُّ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ

“O, you who have faith! Avoid much suspicion; indeed, some suspicions are sins. And do not spy on one another or backbite. Will any of you love to eat the flesh of his dead brother? You would hate it. Be wary of Allah; indeed Allah is all-clement, all-merciful.” (49:12)

- A couple is always in need of each other’s cooperation and love, this need of affection and love becomes more when a wife is ill. An

¹ . Bihar-al-Anwar, vol103, p223

ill person needs more attention and care; therefore, a man should be a nurse to his wife when she is unwell. He must take good care of her and be with her all the time.

- The most important thing in a family is its economy and man of the house is responsible for it. A man must have the ability to manage the economy wisely. He is obliged to pay for the expanses of his wife and fulfill all her necessities.
- A man should be helpful to his wife. He must extend his helping hand in household works.
- A man should come soon home from his workplace. He must keep in mind that his wife is waiting for him. She wants to see him back at home, talking to him and enjoying being together.

CONCLUSION:

From the above-mentioned points, it's quite clear if a man and woman who are married follows the way our religion teaches us, their life will be smooth and fruitful, nothing will be able to separate, and they will remain together forever.

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Retrieved all the references from:

<https://www.al-islam.org/principles-marriage-family-ethics-ayatullah-ibrahim-amini>

“Social Networking Sites and Family Relationship: An Islamic perspective”

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Abstract

Social networking sites have become the most popular online destinations in recent years. One of the main concerns over the use of social networking sites; as people spend more and more time communicating online and handling their daily tasks in cyberspace it may be that they spend less time interacting with one another in the physical world. Some sociologists fear that the spread of Internet technology will lead to increase social isolation and atomization. They argue that one effect of increasing use of social networking sites in households is that people are spending “less quality time” with their family. The family from the perspective of the Qur’an is the most basic pillar of the formation of human personality. On the other hand, family benefits from social networking sites such as strengthening family relationship, enhancing intra-group values, knowledge expansion, etc. This paper aims to study the impacts of social networking sites on the family, introducing and recommending ways to prevent and reduce such emerging harms.

Keywords: Social Networking Sites, Family, social isolation, Communication, Cyberspace.

Introduction:

The term family is derived from the Latin word 'familia' denoting a household establishment and refers to a "group of individuals living together during important phases of their lifetime and bound to each other by biological, social and psychological relationship". The group also includes persons engaged in an ongoing socially sanctioned apparently sexual relationship, sufficiently precise and enduring to provide for the procreation and upbringing of children. Marriage, as a sophisticated institution, has an important role in the continuation of family and society. Family is the nucleus of society and the first society in which we learn social etiquette principles and cooperation. Family is the centre of protection of national and moral traditions and in one word, for the protection of individuals. The absence of moral values will be the loss of cooperation and co-existence and finally the decadence of nations and human societies.

Social Networking Sites (SNSs) are the interaction amongst people in which they create, share or exchange information and ideas in virtual communities and networks. Islam appreciates and welcomes all forms of advancement for as long as it does not go against the teachings of Muhammad (peace be upon him) and what Almighty Allah has revealed. But it seems that these SNSs are the cause of the snatching away of the peace of a lot of people. We find wives complaining, husbands complaining. Children complain that they are orphans...orphans of what! Social Networking Sites (SNSs) orphans. As mother is busy with her phone, father is also. And why we say phone because it includes the internet at large so the phone and the mobile has become the device of the age.

Remember, Islam governs how to use it. It's like a knife. So, make sure that we have used it in the correct way, and this is how Almighty Allah will bless us in this world and the next. Islam has indeed given a very great importance to social interaction but within limits and for the right reasons. If we look at the salah we read, the congregational prayer, the Hadith says: “ صلاة الجماعة أفضل من صلاة الفرد بسبع وعشرين درجة ” that Salah in congregation is better than Salah read individually 27 times. The reason is that interaction, we meet the people. The physical meeting is far more important than anything else. We have the example of Jumu'ah that is compulsory upon us as Muslim. We need to know that it is a gathering as the Eid is. Therefore, SNSs do not only impact our relationships with others, they also impact our relationship with ourselves and how we perceive the world around.

The Purpose of the Study:

This research paper aims to study the influence of social networking sites on the individuals, family and society.

Research Objective:

- To reveal the effects of SNSs on the society and relationship of family.

Review of Literature:

Coyne et al. (2011) explored how often new technology is used within romantic relationships to communicate, and the correlation between new technology communication and relationship satisfaction. Their study not only dealt with interpersonal romantic

relationships, but relationships between family members and friends, as well.

According to Brown (2011) although technology can be helpful in beginning relationships, it also can be used as an aid in ending relationships. Because of the natural and virtual distance social media creates, it becomes seemingly easier to accomplish unpleasant interpersonal tasks. This technique of using technology for impersonal interactions using the “techno brush-off,” shows one of the negative effects that social media can have on a relationship.

An individual’s presence is not necessary in the breakup process anymore because social media can act as mediator. This exemplifies the role changes that technology continues to adopt.

Another study looked at how social media affects relationships, and examined the difference between relationships online and offline. Pollet et al. (2011) highlights the two opinions of online relationships: cyber pessimists and cyber optimists. “‘Cyber pessimists’ assert that Internet use has a negative effect on social life ... ‘cyber optimists’ point to findings showing that the Internet has a positive effect on social life”. Cyber optimists also support the idea that the Internet is merely a supplement to traditional communication, not a replacement. With the idea of cyber pessimists and cyber optimists in hand, the authors focused on part of their research on the concept of social media use affecting emotional closeness within each offline network layer. The network layers were support groups, sympathy groups, and outside layers. They found that there was no difference in the network size or

closeness in relationships between people that utilized social media, and those that did not.

Nie and Erbring (2000) concluded that Internet use led to negative outcomes for the individualizer, such as increases in depression and loneliness, and neglect of existing close relationships. Their study-based data from a U.S. nationwide survey of approximately 4000 people, and revealed that heavy Internet use resulted in less time spent with one's family and friends.

Livingstone (2002) found that only 6% of parents were concerned about their children's use of computers and the Internet. Parents were far more concerned about illegal drugs (51%), crime (39%), and educational standards (38%). These data suggest that when viewed in the context of other hazards children face, parents perceive that there are more serious threats to children's well-being than their children's computer and Internet use.

Concept of family in Islamic perspective:

Love is not only a pillar of the family, but also in the consistency and survival, and the balance of other foundations, has a unique role, to the extent possible, it is the spirit of the family. Families are considered to be at the heart of every Muslim community.

The term family is used to designate a special kind of structure whose principles are related to one another through blood ties or marital relationships, and whose relatedness is of such a nature as to entail "mutual expectations" that are prescribed by religion, reinforced by law, and internalized by the individual. As far as their mutual expectations are concerned, it makes no fundamental

difference how or where they reside. The residential confines may be shared by all members included, or they may be separate and independent. The family in Islam is not fully of the nuclear type, it should be “extended” or “polygamous.”

The rights and obligations shared by the family members pertain to lineal identity and maintenance, succession and affection, socialization of the young and security for the aged, and maximization of effort to ensure the family continuity and welfare.

Unlike the doctrine of the Hebrew, and other human traditions, Islam recognizes the value of sex and advocates marriage. It strongly discourages celibacy, even for ascetic reasons. The normal, natural course of behaviour for a Muslim is to establish a conjugal family of procreation. This is the common practice of ordinary men, spiritual leaders and even prophets. To that effect, there are many passages in the Qur’an and the Traditions of the Holy Prophet (PBUH) which go as far as to say that when a Muslim marries, he thereby perfects half his religion; so, let him be God minded with respect to the other half.

Islam favours marriage as a means to emotional and sexual gratification; as a mechanism of tension reduction, legitimate procreation, and social placement; as an approach to interfamily alliance and group solidarity.

Therefore, the family is the most fundamental institution in the human community, which is responsible for the cultivation and construction of individuals and humans, and if individuals cannot consolidate the family and raise their faithful, they cannot build an

ideal society for the future generation. The purpose of consolidation of the family is to learn the principle of moderation among all, the rule of morality and the protection of the rights of all members. If the goal of establishing paternity and forming a family is, in the words of the Qur'an, "the residence and tranquillity of the members," that all behaviours and interactions are in order to achieve this goal (Hasanzadeh, 2013).

Impact of Social Networking Sites on Society:

The growth and development of social networks in today's world is a new era in the field of sociology and human relations seems to have taken place; an era in which the concepts of time and space have changed significantly, and revolutionized Inclusive, in the field of human communication, as well as on family life, relationships between family members. Among the goals of developing and developing of virtual social networks, one can focus on the organization and linking of virtual social groups, on the basis of beliefs, economics, politics and society, the sharing of interests, and the creation of content by members, the development of social partnerships, and the interactions of human beings. Today's SNSs has become the important part of one's life from electronic mails to shopping, education and business tool. It plays a vital role in transforming people's life style, where people can easily connect with each other. Since the emergence of these SNSs like Twitter and Face book as key tools for news, journalists and their organizations have performed a high-wire act. These sites have become a day-to-day routine for the people. It refers to "relatively inexpensive and widely accessible electronic tools that facilitate anyone to publish

and access information, collaborate on a common effort, or build relationship". It has an enormous impact on our society. SNSs render the opportunity for people to reconnect with their old friends, colleagues and mates. It also helps people to make new friends, share content, pictures, audios, videos and thoughts amongst them. But it does not mean that it has no negative effects.

Positive Effects of Social networking sites on Society:

- SNSs help to meet people they may not have met outside its forums.
- It also helps to share ideas beyond the geographical boundaries.
- It unites people on a huge platform for the achievement of specific goals. This brings positive change in the society.
- It provides awareness among society like campaigns, advertisement articles, promotions which helps the society to be up to date with the current information.
- It provides user friendly environment for Peer learning.

Negative Effects of Social networking sites on Society:

- One of the negative effects of SNSs is that it makes people addicted. People spend lots of time using SNSs which can divert the concentration and focus from the particular task.
- It can easily affect the kids or teenagers; the reason is sometimes people shares photos, videos on media that contain violence and negative things which can affect the behaviour of kids or teenagers.

- It also abuses the society by invading on people's privacy.
- Some people use their images or videos in social sites that can encourage others to use it falsely.

The Role of Social Networking Sites in Family Relationship:

The SNSs is the gathering of hundreds of millions of Internet users who, interacting and exchanging information, regardless of frontiers, languages, gender, and culture, are therefore of increasing importance in the humanities. Given the high level of acceptance of these SNSs, new forms of human relationships have emerged in the newest orientation of the users, such that although the hidden identity of users is an attractive concept in the field of social communication, but in recent years, People with real identity seek to revive their traditional past relationships with friends, classmates, and even family members, and create new relationships with their associates, which are virtual, which seems to be the new way, not only It has not undermined traditional social networks, but can add to its continued existence. (Memar, 2012).

In the past, our relationship was more limited to those we were dealing with, and we influenced people who had grown in our culture and with us. We were learning what they were passing through us through socialization, and according to that criterion, our behaviour was determined. "But now the Internet has expanded our horizons, giving us unprecedented opportunities to make contact with others. But the proliferation of Internet growth and spread represents threats and challenges for traditional forms of

human interaction, which increases the extent and popularity of social networks of people. (Giddens, 2010).

This does not mean that their negative individual and social consequences are neglected, but this is important only in the light of the realistic explanation of the strengths and weaknesses, and the opportunities and threats.

Benefits of Social Networking Sites in Family Relationship:

The family is the fundamental pillar of the human community. The first requirement is to have a healthy and dynamic society, the health and stability of the family.

All the scientific and artistic achievements of mankind have emerged in the shadow of safe and secure families. In Islam the Holy Qur'an, as the best version of life and the best human guide, has devoted a large part of the verses to the adjustment of family members, the rights and duties of spouses and children.

Referring to these divine verses, one can lead the man to the best way to consolidate the family. The purpose of consolidation of the family is to learn the principle of moderation among all, the rule of morality and the protection of the rights of all members.

The strengthening of family relationships is one of the latest benefits of SNSs, due to the creation of virtual groups and the online connection of members of different groups. Today, the existence of these networks has made family relationships easier, and users strengthen their emotional and emotional relationships with family members by re-launching relatives and expressing their feelings to family members, while transferring moral concepts to family

members. The moral development of other members also contributes greatly. Family members, through easy use and instant access to these SNSs, can communicate, interact with each other at any time and place, and discuss family and social issues in family groups.

Similarly, SNSs is beneficial to children and adolescents by improving their communication, social connection, and even technical skills. SNSs are spreading quickly and are acquiring a worldwide dimension and they have quickly become a universal method of communication and socialization for teenagers.

This interaction and connection with social network sites has become an indispensable part of teenagers' life style. (Zwart, et.al 2011)

Indeed, this new way of communication creates for the teenager extraordinary opportunities to become more literate and productive because they have the possibility to share their opinions and ideas not only with their closest friends, but also with the rest of the world.

In fact, teenagers improve their social networking technologies continuously by using and sharing the information with other users, even though their parents and teachers remind them not to share personal information in their accounts. In the grand scheme of life, communication is key; social network provides an effective and efficient way for family members to interact. And watch their securities and activities without physical contacts.

Cost of Social Networking Sites:

Despite the large number of benefits to use these SNSs, it has also brought issues such as cyber bullying, “depression,” social isolation, and exposure to inappropriate content among children and adolescents. One of the biggest social problems in the current society is the social network damage that affects the family system, a very complex and multifaceted phenomenon that should be viewed from a variety of psychological, social, economic, legal and communicated.

Nevertheless, addressing the issue of family pathology is one of the most important issues in family education, because without knowing the factors, access to treatments is not possible.

A model for ethics, privacy and security from the Islamic perspectives as shown in chart 1. (Fauzan ,2003)

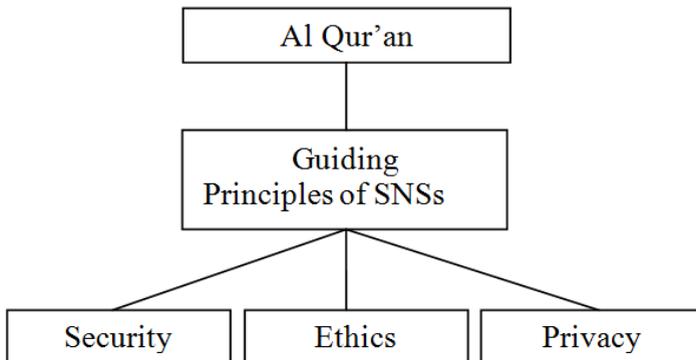


Chart 1

Security on the Internet and computer networks is concern on the unauthorized access and manipulation by intruders. The issue of

privacy within SNSs is often not expected or is undefined. Privacy refers to the right to protect personal information from being misused and right of people not to reveal information (Kadar, 2013).

Privacy issues in the social networks are not the same in other websites because the information can be shared among users. For instance, when a user posts photographs and personal information on the Face book, this information could be shared with millions of people around the world if their privacy setting is open to the public.

Ethics in SNSs based on the Islamic point of views must cover the hardware, software as well as its social-ware and heart-ware. From the Islamic perspective, for security, Muslims should take precautionary steps to avoid any physical or emotional damage. Allah says:

“O believers! Do not enter houses other than your own until you have sought permission and greeted their inmates “(An-Nur: 27)

Islam highlights the importance of privacy in all aspect of life especially on Akhlaq. Both the Qur’an and the Holy Prophet have told Muslims that the best among them is that person who shows the best behaviour towards other people.

Allah says:

“O you who believe! keep your duty to Allah and speak straight, true words.” (Al-Ahzab :70)

Islam prohibits the use of SNSs in ways that may result any harm to any anybody. For examples, using Face book to share useless or

false information, promote illicit photos or music videos, spend so much time online and neglecting other important duties. Harmful actions also include intentional destruction or modification of files and programs leading to serious loss of resources or unnecessary expenditure of human resources such as the time and effort required to recover from the malware effects (Kadar, 2013).

Suggestions and Conclusion:

These days, a new way of life is formed in cyberspace, a way influenced by life, on the platform of information technology. The lives of human beings in this space have developed so much, modern media technologies and new communication tools, have influenced the present and future of people's lives, and their effects are felt in the real world.

In order to prevent, reduce the social harm of the newly emerging cyberspace, and social networks, the following suggestions can be fruitful:

- Familiarizing young people especially girls, with cybercrime damage and educating the right ways of using cyberspace, by families to their children can prevent problems for young people and families. Families should be able to easily access the technology with safety.
- A cohesive community, the parents of which are its main foundations and the main factor in the proximity of family members, is love. Kimia's love is that parents should inject it continuously into the family, which neglects this causes bitter

events among the family members, and disintegrates the intimate family.

- Design a social network site under the supervision of community foundation working in the Family Development Sector. It is included many of the means of communication and new technologies to communicate with the use of all the attractions and interesting factors to ensure using all users within the state to SNSs. It should work on the exploitation the capabilities and energies of these young people in strengthening the pros use of the internet better.

The family is one of the fundamental pillars of the human community and of the various cultures, to the extent that the prosperity of the nations is due to the consolidation of the family. The first requirement is to have a healthy, dynamic and family-friendly environment. All the scientific and artistic achievements of mankind have appeared in the light of safe and healthy families.

Family benefits from SNSs have advantages. One of these benefits is the strengthening of family relationships, therefore, such concepts as re-engaging with relatives and friendship, expressing feelings to family members, consolidating emotional relationships, and transferring moral concepts to family members also covers.

The second advantage is the strengthening of intra-group values that include concepts such as exchange of thoughts.

Another main concern over the use of SNSs is that as people spend more and more time communicating online and handling their daily tasks using SNSs, it may be that they spend less time interacting

with one another in the physical world. It will lead to increased social isolation.

Another effect of increasing use of SNSs in households is that people are spending "less quality time" with their family.

The importance of SNSs to human social development cannot be over reduced but it needs an efficient method to manage the privacy and security to promote ethical use of information technology while interacting to each other. Islam provides clear guideline for the same hence the dire need to aware owns self as well our children about it.

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Foundation of the Family: A comparative study in Islam and western society

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Abstract

Family values play an important role from Islamic point of view. Islam seeks to create durable bases for relationship within the family, which is the building block of a society. When each of these blocks is firmly placed, the social structure of the society rests on a strong foundation.

Where the cohesive bond gets diluted, the society begins to tumble. Western society presents a glaring example of this phenomenon. The growing number of single- parent families in the wake of rampant divorces has created a situation in which uninhibited sex has culminated in the outbreak of AIDs and other sexually transmitted diseases.

An important factor in the breakdown of marriages in the west is the fact that marital relations in Western societies are governed by material considerations, such as wealth, beauty or fame. These are ephemeral values doomed to self-erosion in the course of time.

¹ SUMAIYA AHMED (Ph.D.), on the topic "*Contribution of Bengal (West Bengal) to Islamic Studies Since 1947*"

When that happens, the fragile relationship gets swerved and the marriage ends in divorce.

By contrast, marital ties in the Muslim society are on firmer ground. Families seeking alliance also look for partners with a strong moral character, among other things. Thus, if the married life of a couple becomes a bit bumpy, they still pull on for the sake of their children to whom they owe a religious obligation to bring up properly. So, this paper finds out the significant role of the foundation of the family from the perspective of Islam and western society.

Keywords: *Family, Foundation, Islamic perspective, Muslim Society, Western Society.*

1. Introduction:

While the family is the foundation of civilization and society, the relationship between husband and wife defining their mutual rights and duties is the foundation of family life. This is a very difficult problem; human beings have been trying to unravel this knotty problem since the beginning of humanity and the result is a never-ending the conflict of theories and a mass of irreconcilable views and opinions, and; this confusing state of affairs seems to worsen day by day. In various places and at various times, the mutual duties of husband and wife have been going up and down in cycles like a merry -go-round.¹ People are living in a period of cultural

¹ . Sayyid Saeed Akhtar Rizvi, *Family Life of Islam*, Tanzania: Bilal Muslim Mission of Tanzania, 1988, p. 37.

crisis. It seems as if the very foundations of contemporary society are being threatened from within and without. The family, as a basic and most sensitive institution of culture, is being undermined by powerful and destructive forces.¹ The study was carried out in a comparative study between Islam and western society.

2. The Concept of the Family:

The family is not only a unit in the maintenance of the social order but also a unit of function and survival. As an institution, it primarily operates and continues on the philosophies of 'togetherness', sharing and mutual understanding. Its values have been respected by society over generations. The well-being of a family is largely assured not by public law, but by the laws which are accepted by the society for smooth functioning. In fact, the cohesiveness of the family lies on the happiness and emotional well-being which directly contribute to the mental health too.²

2.1. Islamic Concept:

Islam has a pervasive social character and the family is the core of its society. Islam tends to consider the family as something absolutely good and almost sacred. Besides providing tranquillity and mutual support and understating between husband and wife, the obvious function of a family is to provide a culturally and

¹ . Khurshid Ahmad, *Family Life in Islam*, United Kingdom: The Islamic Foundation, 1979, p.7.

² . Man Singh Das, *Vijay Kumar Gupta, Woman, Marriage and Family*, New Delhi: M.D. Publications Pvt. Ltd., 1995, p.99.

legally acceptable way of satisfying the sexual instinct as well as to raise children as the new generation.

Islam has more essential roles for the family, however, it is within the family system that Muslims acquire their religious training, develop their moral character, establish close social relationships and sustain loyalty both to the family and to society at large. The support system in the family (both financial, social and emotional) is paramount in establishing the peace of mind and security needed for the journey of life. This is particularly important for the socially dependent members, namely the children, the elderly, the single adults (especially females), as well as the sick or handicapped. The family in Islam includes both the nuclear (husband, wife and their children) and extended varieties by caring for all the relatives.¹

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted.

Al- Quran: 49:13

¹ . Abdel-Rahim Omran, *Family Planning in the Legacy of Islam*, New York: Routledge, 2012, p. n. p.

2.2. Western Concept:

The monolithic image of the traditional married nuclear family is progressively vanishing to give rise to a richer variety of families, which are present to a greater or lesser extent in Western countries. Every day there are more young adults who choose to cohabit outside marriage either as a permanent arrangement or as a prelude to a marital union; more women who have children outside marriage; more young people who experience long periods living alone or sharing a house hold with friends before entering a partnership; more homosexual partners who openly claim their rights to be recognized in law as married couples, and so on. There are also noticeable changes in the duration and time at which life events occur. The clearest examples are the progressive postponement of motherhood and fatherhood, the increasing number of childless women and the shortened duration of partnerships as individuals can more easily exit unwanted relationships. These are just some examples of ever more common change in contemporary Western families.¹

3. Background:

3.1. In Islam: The term family is used to designate a special kind of structure whose principles are related to one another through blood ties/or marital relationship, and whose relatedness is of such a nature as to entail "Mutual-expectations" that are prescribed by

¹ . Alan Carling et.all. (ed), *Analyzing Families: Morality and Rationality in Policy and Practice*, New York: Routledge, 2015, p. 21.

Islam, reinforced by Islamic law, and internalized by the individual Muslim practice.

3.1.1. *The Position of the Family:* The social positions which constitute the Muslim family as defined included, in the first degree, those of the self, the spouse, the immediate ascendants and/ or descendants. As far as the mutual expectations of the occupants of these positions are concerned, there is general agreement among the interpreters of Islamic law. For conceptual convenience, these positions may be designated as “*primary*”, that is, the immediate constituents of the family system. These positions are not necessarily always interdependently of the others¹.

However, there may be other positions whose occupants constitute additional categories, such as the agnate, the cognate or ornate, and the collateral. But the juristic views on the precise implications of these positions are not unanimous. The positions may be designated as “*supplementary*”. But primary and supplementary positions make up the complete Muslim family system as it is here treated.

The basic difference between these primary and supplementary categories is that the mutual expectations of the former are, on the whole, unequivocal, unlike those of the latter where the difference of opinion is sometimes considerable. This distinction, however, does not mean that there are no inter-category implications. Members of both categories share certain mutual expectations. Some of these may not be precisely formulated or universally

¹ Ibid, pp. 10-11.

institutionalized, nevertheless, they are-prescribed by Islam in a general way.

Family rights and obligations are not private family affairs of no concern to the rest of the society. It is true that these are generally assigned to the family members who are enjoined to administer them privately. But, if the situation becomes unmanageable, Islam commands society, represented by designated authorities as well as conscientious individuals, to take whatever action is necessary to implement the law, in order to maintain equity and harmony¹.

A person may not discriminate among his/her dependents even if he/she is emotionally more attached to some than to others. He/she is not permitted to make a will in favour of any potential successor at the expense of others would be heirs or without their approval. Nor is he/she permitted to let extra family attachment and interest or intra family estrangement cause him/ her to mistreat his/her family members. Thus he/ she may not make any will to non-heirs in excess of a certain portion of his /her property, i.e., one third, without the consent of eligible heirs, lest his /her disposal of the property infringe upon their rights. Islam recognized that any enduring social structure must rest upon a general will not on enforced consent or on a complex organization. ²

¹ Ibid, p11

² Ibid, pp. 11-12.

3.2. In Western Society:

The history of the western family is that the family type labeled “modern” by family historians is regarded by most people today as the “traditional” family. It is the image people have in mind when they say “*the family today isn’t what it used to be*”. The time frame for those popular images seldom goes back generations, 100 years at most. This coincides with the general time frame of the modern nuclear family, which has been predominant in the West only for most of the past 100 years, if not entirely as a behavioural reality, then certainly as a culture ideal. At the start of this time period the modern nuclear family was more common in the middle and upper classes, in which it originated, but by the mid-twentieth century, it had become nearly universal in Western nations¹.

3.2.1. Pre-industrial Western Society:

Late preindustrial (early modern) societies in western society shared many of the basic social and economic characteristics of other parts of the world at that time and of the developing world today. They were in the main rural societies based on subsistence agriculture, with productive activities customarily carried out in and by households rather than at separate work places specialized for that purpose. They had relatively high fertility and mortality rates, leading to a very young age structure (with more than 44% of the population under age 20).

1. David Popenoe, *Disturbing the Nest: Family Change and Decline in Modern Societies*, U.S.A.: Transaction Publishers, 1988, pp.57-58.

Yet, it is now known that the family systems of preindustrial societies in western society were unique. Why and when these societies broke away from the rest of the world to lead the trend toward the nuclear family are questions that are currently the subjects of scholarly ferment and debate. The main features of this then historically new family form, however, are no longer so much in doubt. They have been reasonably well established by the scholarship of the past few decades¹.

3.2.2. Industrial Western Society

Between the signing of the Declaration of independence in 1776 and the onset of the civil war in 1861, the transformation of America into an urban industrial state produced changes in the family that are still visible today.

The decline of the self- sufficient rural family and the development of specialized industries producing goods that family needed, such as clothing and food had a profound impact. Urbanization and industrialization altered and sharply narrowed the family's functions, redefined the basis for marriage and the conditions under which marriages could be dissolved, and led to new concepts of gender roles, childhood, and the proper means of raising children.

Perhaps the most tangible change that came with industrialization was that the production of material goods shifted from the household to the external business enterprise. Paid work outside the home became distinct from unpaid work done in and around the

¹ Ibid, p. 58.

home. As result, families became less self-sufficient than they had been in colonial times. For most people, making a living now meant contracting out their labour or special skills in return for cash wages.

Even farm families became less self-sufficient, since they now specialized their production around one or another cash crop, purchasing their other material needs with the proceeds. By the end of the seventeenth century, these social changes had profound effects on marriage. With the onset of industrialization, factories created sources of income not previously available for young people. One consequence was that it became more common for young people to break their service contracts - that is, their agreement to stay as a servant or apprentice- before the customary age of twenty- one and to go off on their own seeking employment. In turn, parental control over youth also began to erode, and an increasing number of young women became pregnant before marriage, by that time, young people also had also obtained full discretion to choose their marriage partners¹.

4. Family Pillars:

In any family, there are those persons without whom a family cannot be regarded as complete. A human being is born of a father and a mother; the parents look after the child and bring it up. This child in turn, attains maturity and is joined to a spouse in the golden link of matrimony. Then this couple starts their own family. Thus, it

1 Anthony M. Orum, et.all. *Changing Societies: Essential Sociology for Our Times*, New York: Rowman & Littlefield, 1999, pp. 229-230.

say that the persons who form pillars of the family are father, mother, child, husband and wife¹.

4.1. Perspective in Islam:

4.1.1. Parents: Here is a point to ponder over: we do not find in the Quran and Hadith so much emphasis on looking after the children as is the case with the rights of the parents, why? The shariah has put a new challenge to those who think. Find out how logical this attitude is. The fact is that the parent's heart is the fountainhead of the love for the child; this affection becomes the life-blood of the parents. The Quran has alluded to this instinctive parental love in several places².

The Rights of Parents: Islam places the strongest possible emphasis on both the respect and the obligations that a child owes to his parents. Several Quranic verses contain general injections to be kind to one's parents. Others are much more specific:

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا إِمَّا يَبُلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا
أُفٌّ وَلَا تَنْهَرُهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا

And your Lord has decreed that you not worship except Him, and to parents, good treatment. Whether one or both of them reach old age [while] with you, say not to them [so much as], "uff," and do not repel them but speak to them a noble word.

Al- Quran, 17:23

¹ Sayyid Saeed Akhtar Rizvi, *op.cit.* p. 5.

² Ibid, pp.15-16.

وَإخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا

And lower to them the wing of humility out of mercy and say, "My Lord, have mercy upon them as they brought me up [when I was] small."

Al- Quran, 17: 24

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَى وَهْنٍ وَفِصَالُهُ فِي عَامَتَيْنِ أَنِ اشْكُرْ لِي وَلِوَالِدَيْكَ إِلَيَّ الْمَصِيرُ

And We have enjoined upon man [care] for his parents. His mother carried him, [increasing her] in weakness upon weakness, and his weaning is in two years. Be grateful to Me and to your parents; to Me is the [final] destination.

Al- Quran, 31:14

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حُسْنًا وَإِنْ جَاهَدَاكَ لِتُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ

And We have enjoined upon man goodness to parents. But if they endeavour to make you associate with Me that of which you have no knowledge, do not obey them. To Me is your return, and I will inform you about what you used to do.

Al- Quran, 29: 8

These verses make it clear that we must honour our parents appreciate their sacrifices and efforts for us, and do our best for them. This is required regardless of whether they are Muslims or not, Allah knows the parents to whom He gave us the test we

will find in living with them¹. Disrespect and neglect of parents is a major sin, as reported in the following Ahadith:

“The Prophet (PBUH) said three times, “shall I inform you about the greatest of the major sins? They said, “Yes, o Messenger of Allah.” He said, “To join others in worship with Allah and to be undutiful to parents...” (Bukhari, 3.822)

Abdullah ibn Mas’ood (R) asked the Prophet (PBUH), “what deed is dearest to Allah?” he said, “the prayer at its proper time.” Ibn Mas’ood then asked, “Then what?” he said, “Goodness to parents...” (Bukhari, 1.505)

The Prophet (PBUH) also said,

The greatest of the major sins are to make others partners with Allah and to kill a human being and to be undutiful to parents and (to speak) the false word, “or he said, “to bear false witness (Bukhari 9:9.9.10 and 9.55)

Respect:

Respect and good treatment of parents and elders is one of the main elements of good manners or customary usages (adab, plural, Aadaab) in Islam. A duty of Muslim parents and of the Muslim community is to set consistent standards of respect due to the parents and to train children from earliest childhood to follow some minimum guidelines. A toddler is taught to speak to his parents in ways that are polite and reprimanded or even punished mildly if he deliberately transgresses this. If both parents are present, one

1. Norma Tarazi, *The Child in Islam*, U.S.A.: American Trust Publications, 1995, Pp. 41-42.

reinforces respect, politeness, and behaviour toward the other in the child¹.

4.1.2. *The Relationship between Husband and Wife:*

The Husband and wife are the principles of family formation. Their relationship in marriage is described in the Quran as of two major qualities: love (passion, friendship, companionship) on the one hand. And mercy (understanding, reconciliation, tolerance, forgiveness) on the other within the overall objective of tranquillity. The Quran says:

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 from yourselves mates that you may find tranquillity in them; and He placed between you affection and mercy. Indeed, in that are signs for a people who give thought?

Al-Quran, 30:21

This is a verse frequently quoted to describe on of the purposes of family life. It starts by referring to the unity of origin of husband and wife, which is a confirmation of equality and a basis for harmony between them, it must follow then that both husband and wife will find tranquillity (sakan) in one another.

This key verse concludes by referring to the social relationships within the family which range from love and tenderness to understanding, empathy, and mercy. There can be no better

¹ Ibid, pp. 45-46.

expression of the relationship between two human beings living together in blessed martial bondage. Such a relationship is so highly valued that Allah made it among His signs and it is. This is confirmed further by another verse in which Muslims are reminded in the same manner of the first human family¹.

هُوَ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَجَعَلَ مِنْهَا زَوْجَهَا لِيَسْكُنَ إِلَيْهَا فَلَمَّا تَغَشَّاهَا حَمَلَتْ حَمْلًا خَفِيًّا
فَمَرَّتْ بِهِ فَلَمَّا أَثْقَلَتْ دَعَوَا اللَّهَ رَبَّهُمَا لَئِنْ آتَيْتَنَا صَالِحًا لَنُكُونَنَّ مِنَ الشَّاكِرِينَ

It is He who created you from one soul and created from it its mate that he might dwell in security with her. And when he covers her, she carries a light burden and continues therein. And when it becomes heavy, they both invoke Allah, their Lord, "If You should give us a good [child], we will surely be among the grateful."

Al-Quran, 7:189.

4.1.3. Children as a trust:

Islam makes it clear that children are, at one and the same time, a blessing, a trust and a test from Allah.

وَاعْلَمُوا أَنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَأَنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ

And know that your properties and your children are but a trial and that Allah has with Him a great reward.

Al-Quran, 8:28

إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَاللَّهُ عِنْدَهُ أَجْرٌ عَظِيمٌ

¹ Abdel-Rahim Omran, *op.cit.* p. n.p.

Your wealth and your children are but a trial, and Allah has with Him a great reward.

Al-Quran, 64: 15

The Prophet (PBUH) was asked,

“O Messenger of Allah, what rights can parents demand from their children?” He replied, “They are your paradise and your Hell.” (Mishkat, 4941, transmitted by Ibn Majah)

On another occasion, he said, concerning a poor woman’s care for her daughters:

“The one who is in charge of these girls and treats them well, they will be a shield for him from the Fire.” (Bukhari, 8.24)

That we instinctively love our children and want to protect them and have the best for them, Allah knows. As a rule, children are greatly sought after among Muslims. Many Childless couples experience a great feeling of emptiness, and this is a severe test for them¹.

4.2 Perspective in Western Society: Facing rejection from one’s family of origin after coming out has been consistently linked with a number of negative outcomes, ranging from lowered self-esteem to acts of self-harm or suicide.

Individuals who suffer this rejection also tend to be less able to deal with other social pressures that accompany being a member of a sexual minority in western society. The potential for damage from

¹ Ibid, p. 50.

such negative reactions shapes a great deal of how one chooses to come out, particularly with regard to which family members to confide in.

Sexual minority individuals are more likely to come out to their mothers rather than to their fathers. That being said, fathers tend to discover their child's identity at around the same time as the child would reveal this event to the mother, but fathers tend to discover this independently, rather than the child coming out to them in particular. This difference in disclosure is a reasonable choice, given the literature that surrounds this issue. While parent reactions to a child coming out do not differ by the gender of the parent, the impact of the parental response upon the child does differ by parent gender¹.

4.2.1. *Father Change:* the battle of ideas has to be fought without recourse to a more palliative contribution if the stigmatization of lone parent families by means of idealizing father is to be halted. Fatherhood shows incredible cross-cultural variation and changes over time; it is not something written in stone.

There is one piece of empirical research that fascinates it. Everyone knows that fathers and mothers are said to play with children very differently. If they are videoed, the fathers are seen to be much more active and physical, while the mothers are quieter, more reflective and protective. The picture seems logical and eternal. But if the play of fathers who, for whatever reason, have sole or primary care of

1 Siltan, Nava R, (ed), *Family Dynamics and Romantic Relationships in a Changing Society*, U.S.A: GI Global, 2017, pp. -115-116.

children is videoed, their play resembles that of mothers. Fathers can change. Maybe men can change. One way in which men are changing is that they are becoming more aware of the deal that they have made with society. In this deal, the male child, at around 4 or 5 years old or even earlier, agrees to repudiate all that is soft, vulnerable, playful, maternal and feminine by hardening himself against these traits. In return, he is given special access to all the desire-fulfilling goodies that western capitalism seems able to provide. Increasingly, and especially in mid-life, men are becoming aware that the deal was not altogether a good one from their point of view. Among many experiences that are denied them by this deal is the experience of being a hands-on actively involved father¹.

4.2.2. Wife Abuse: One aspect of the family that may not have changed is the abuse of women. "*Wife-Torture in England*" was the headline of a startling expose on woman battering published in 1878 by British muckraking journalist Frances Power Cobbe. Cobbe attributed the "*thrashings*", "*trampling's*" with hobnailed boots, and other forms of brutal violence many wives experienced to "the notion that a man's wife is his property, in the sense in which a horse is his property... May I not do what I will with my own? Cobbe's claim that wife-beating stems from male privilege that is legally and culturally supported are echoed in contemporary feminist arguments that link violence, whether it occurs in the form of a husband beating his wife or a man sexually forcing his date, to

¹ Christopher Clulow (ed), *Partners Becoming Parents*, London: Jason Aronson, Incorporated, 1997, pp.110-111.

male power and control over women. Sociologists' kerti Yllo and Murray Straus tested this claim in the United States and the rate of wife beating in states using such indicators as the percentage of women in the labour force.

The educational status of women, and percentage female members of the U.S. Congress to assess the status of women, they found that violence against women is greatest in states that fall at the two extremes-those where economic, educational, political, and legal inequality is relatively low or relatively high.

Women in states where their status is low are the victims of the most violence by their husbands, and the rate of violence decline as women's status improves. But wives in the states with the greatest equality also suffer high levels of violence, perhaps because women's equality threatens some men's desire for dominance¹.

4.2.3. Parent Child-Relation: Difficulties between parents and children have always existed, but whereas in the past parents and children were expected to work out these problems in their own way (usually the parent's way), in the contemporary world it has become increasingly common to call upon expert advice. Psychiatrists and psychologists, as well as social workers, help with parent-child problems. All attempt to carry out some form of treatment that will parent-child relationship from the perspectives of both parent and child.

1 . Anthony M. Orum et.all. *op.cit*, p. 235.

Often parent-child treatment is initiated in response to a parental complaint about some unacceptable behaviour of the child. A fairly common feature of the treatment process consists of helping the parent or parents to understand how they are contributing to the production of the behaviour.

Often a psychiatrist serves as a consultant to the agency and may be called upon to offer advice concerning the best way to proceed. A staff psychologist may also conduct an independent evaluation of the child and family. Between the end of World War, I and the beginning of the war on poverty, when social work was heavily dominated by psychoanalytic ideas, problems of parent-child relations tended to be regarded as largely self-contained, that is, as problems of parental personality difficulty giving rise to personality and behaviour difficulty in the child.

The war on poverty, together with the various social movements of the 1960s, generated a new awareness that family relationships and interpersonal relationships, in general, are embedded in and affected by the prevailing economic and social conditions in the society¹.

5. Family Life Cycle:

5.1. Marriage in Islamic Viewpoint:

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

1 Bernice Neugarten, *Social Welfare in Western Society*, U.S.A.: Routledge, 2018, p. n.p.

And marry those among you who are single (i.e., a man who has no wife and the woman who has no husband) and (also marry) the Salihun (pious, fit and capable ones) of your (male) slaves and maid-servants (female slaves). If they be poor, Allah will enrich them out of His Bounty. And Allah is All-Sufficient for His creatures' needs, All-Knowing (about the state of the people).

Al- Quran, 24:32

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً
وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا

O mankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women. And fear Allah, through whom you ask one another, and the wombs. Indeed, Allah is ever, over you, an Observer.

Al- Quran, 4:1

Marriage is an institution which legalizes the sexual relations between man and woman so as to preserve the human species, the growth of descent, promotion of love and union between the parties and the mutual help to earn a livelihood. Marriage, whether considered as a sacrament or as a contract, apart from giving rise to certain mutual rights and obligations, confers the status of husband and wife on the parties, and of legitimacy on the children of the marriage.

The most remarkable feature of Islamic jurisprudence is that the Muslims considered marriage a civil contract even at the beginning of the development of their juristic thought but to the extent in

which the Hindus and Christians call their marriage as sacrament, a permanent union, the Muslim marriage too may be called an ibadat (devotional act). The Muslim conception of marriage differs from the Hindu conception according to which marriage is not a mere civil contract but a sacrament¹.

5.1.2. Marriage: The exclusiveness of Muslim marriage and divorce rules has made this topic interesting for discussions among legal luminaries and among the social scientists.

Some of the characteristics of Muslim marriage are unlike those of the Hindu Marriage. A Muslim marriage or *nikah* as it is called in Arabic, has fixed and rigid rules which had been laid down by the Prophet (PBUH).

In spite of Prophets (PBUH) preaching of equality, selection of a spouse is restricted within one's religious sects, the Sunnis and Shias. At present, there is a problem among Muslim parents due to conservative nature not taking consent of the girl while fixing her marriage. Though Quran and Hadith provide her to choose her husband according to her own wishes. Where the consent of the girl is lacking and where she has been waived her right and parents forcefully caused a greater amount of misery and hardship to the party concerned and this reflects a sordid impression of the Islamic legal system on the society at large.

1 Tanzeem Fatima, *Marriage Contract in Islam*, Aligarh: Deep and Deep Publications, 2007, pp. 31-32.

Marriage is the foundation of social life as it is the effective cause of the human family and social relationship. Mutual consent is the foundation stone of the marriage relationship¹.

5.1.3. Divorce:

Islam with its realistic and practical outlook on all human affairs recognize divorce, but only as a necessary evil, inevitable in certain circumstances. Who can deny the fact that there do arise a certain situation in which it is not humanly possible for the couple to lead a happy and useful life by continuing as husband and wife? Instead of dragging on with a bitter and miserable existence in forced partnership, would it not be more conducive to the welfare of the parties to part with grace and good will²?

According to the Islamic concept matrimonial alliance is a sort of social contract, and it can be dissolved when it ceases to serve its purpose. This does not mean that marriage has no sanctity or solemnity in Islam. The analysis of marriage and divorce laws recognized by Islam clearly shows that the marital tie is to be respected and continued as far as possible.

The mutual adjustment and tolerance are emphasized beyond proportions just for the sake of keeping intact the marital tie. The parties also lose, some social respect for separation. The parties, their well-wishers, and courts are required not to leave any stone

¹ Ibid, p. 33

² Firasat Ali, Urqan Ahmad, *Divorce in Muhammedan Law*, New Delhi: Deep & Deep Publications, 1983, p.9

untuned for the subsistence of martial tie in case of dispute and disagreement between the parties. The dissolution is provided as a last resort in such circumstances. The marriage under such extreme circumstances may be dissolved by the parties. When the dissolution of the marriage tie proceeds from the husband, it is called 'Talaq' and when it takes place at the instance of the wife, it is Khula. When it is by mutual consent, it is called 'Mubarat'. Although the power of divorce is given to man in Islam except in certain cases due to a prudence. The behest of the Quran regarding:

وَإِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَابْعَثُوا حَكَمًا مِنْ أَهْلِهِ وَحَكَمًا مِنْ أَهْلِهَا إِنْ يُرِيدَا إِصْلَاحًا يُوَفِّقِ اللَّهُ بَيْنَهُمَا إِنَّ اللَّهَ كَانَ عَلِيمًا خَبِيرًا

And if you fear dissension between the two, send an arbitrator from his people and an arbitrator from her people. If they both desire reconciliation, Allah will cause it between them. Indeed, Allah is ever Knowing and Acquainted [with all things].

Al- Quran, 4:35

5.2. In Western society viewpoint:

The demography of the family in most developed western countries has changed substantially since the beginning of the 1970s and looks likely to continue to do so.

Revolutionary changes in ideas about birth, marriage, divorce, child-rearing, gender, and death have been so dramatic that they have been termed by some the "Second Demographic Transition".

None of these changes in western family life had been predicted. The most obvious manifestations is that living arrangements have

changed dramatically over the past two generations. The changes in demographic behaviour are a subject of great complexity and heated debate. Traditionalists believe the family is collapsing while modernists welcome the new opportunities and equality for women. These choices for parents and gains for women may be at the expense of their children¹.

5.2.1. Marriage: A key to marriage is the sexual factor. This is scarcely surprising since marriage is a relationship between persons of opposite sex. In Western Society sex apart from marriage is frowned upon, a fact that straightens the significance of sex for marriage. But in much preliterate society sexual intercourse before marriage is sanctioned for both sexes. There is a period of experimentation among adolescents in these societies that eventuates in the pairing off of congenial couples. Sex in these circumstances is not such a crucial motive for marriage as it is in Western society today².

The most striking feature of Western Society, for example, American family today is how late marriage takes place. The median age of first marriage of American men in 1991 was 26.3, up almost four years from the historic low of 22.5 recorded in the mid-1950s. Today's average, in fact, is at about the same level it was at prior to industrialization when young people typically were locked into

1. Julia Brannen, Margaret O'Brien (ed), *Children in Families: Research and Policy*, London: Psychology Press, 1996, p. 66

2. Albert Ellis, Albert Abarbanel (ed), *The Encyclopedia of Sexual Behaviour*, New York: Elsevier, 2013 vol.2, P. 663.

service obligations until the age 20 and did not become truly independent until well into the twenties. For women, the figures today are even more striking. The 1993 median was 24.1 years, the highest average of marriage ever recorded for American women. Although well over 90 percent of American men and women eventually do marry, postponed matrimony has become the norm.

In 1970, just 9 percent of American men 30 to 34 years of age had never married. In 1993 the figure was 30 percent. For women, the comparable increase was from 6 to 19 percent. Delayed marriage is by no means unique to America, and similar patterns can be found throughout advanced industrial nations.

In Denmark, the median age of first marriage in 1990 was 29.2 for men and 26.5 for women, considerably higher than the American averages. There are several possible explanations for these recent shifts. Prolonged schooling and increased participation in higher education, particularly among women, could not be responsible for a marriage pattern that has emerged since that time. A second plausible explanation is that young adults increasingly are reluctant to risk long-term commitments when the projected rate of divorce is so high. Indeed, if the current rates persist, 50 to 60 percent of all first marriages since 1975 will eventually dissolve in divorce. Young adults today are aware of the odds, and understandingly are cautious ¹.

¹ Anthony M. Orum, *op.cit.* p.241.

Perhaps the best explanation for delayed marriage, however, is that people cannot afford to get married. The “real” income of young American workers, which is to say, earnings that have been adjusted for inflation, has declined considerably since the early 1970s.

Stable, high-wage employment in manufacturing, communications, transportation, utilities, and forestry that earlier was available to young people upon completion of high school has been disappearing at a rapid rate. In the late 1960s, employment in these wage sectors accounted for over half of all the jobs held by young workers. By the late 1980s, the share fell to a third the drop off in manufacturing jobs alone was from 44 to 22 percent. And while it is also the case that millions of new jobs were created in the retail trade and service sectors during this period, relatively few of the replacement jobs offer long-term career opportunities or a “family wage”.

In today’s economy, for example, it takes roughly two retail sector jobs to equal the wages of one lost manufacturing job. The reality of the situation, then, is that young workers have experienced a decline of approximately 25 percent in real income since 1970. Many men who would traditionally have worked in high-paying manufacturing jobs but low-paying jobs are putting off marriage because they cannot support a wife and children. Two other factors are also related to the decline in marriage rates; more liberal attitudes regarding cohabitation, and the improving labour market position of women.

Since World War II, women's educational attainment has improved substantially, leading in turn to better occupational placement and higher wages. As a result, women are not as dependent on marriage for economic support as they were in earlier times¹.

5.2.2. Divorce: The steady rise in divorce rates throughout Western Society from the end of the nineteenth century. In the late nineteenth century, the spectacular increase in divorce rates in the United States². The United States has never been higher than in the past decade or so, the upward trend in divorce began as early as the 1840s. After the Civil War, it increased by approximately 3 percent per decade, a pattern that has continued up to about 1960.

The only interruption in this pattern occurred in the aftermath of World War II, the period between 1945 and 1965 that produced the baby boom. After 1965 the trend resumed its earlier course, only to level off during the economic recession of the mid-1980s.

Since the 1960s, however, both the number of divorces and the rate have more than doubled. More marriages now end in divorce than by death. Although similar trends can be observed for countries such as Sweden or Germany, the divorce rate in the United States is considerably higher than in most other nations.

One reason for this higher rate is that Americans are more likely to marry in the first place. Even with the previously noted declines,

¹ Ibid, p. 242.

² Roderick Phillips, *Untying the Knot: A Short History of Divorce*, New York: Cambridge University Press, 1991 , p.224

marriage rates in the United States among the highest in the world. For the 45- to 54-year-old American population in 1990, for example, 95 percent of women and 94 percent of men had been married at least once.

In Sweden, a comparable figure for men would be around 75 percent. The second reason for the high divorce rate in the United States, and probably the more important one, is the relative stronger attitudes held by Americans regarding individualism and self-fulfilment.

Americans expect marriage to be a vehicle not only for economic survival but also for personal happiness, and when their high expectations are not met in marriage, divorce may ensue¹.

Just as with most other types of social change, high divorce statistics can be interpreted with either optimism or pessimism. The pessimistic view is that they reflect declining family values in America, and, in fact, are the strongest single indicator of the disintegration of the institution of the family.

In contrast, the hopeful interpretation is that Americans today put more stress on having successful marriages and that couples simply prefer to divorce in order to find a more congenial mate than to endure an unrewarding marriage. In any event, most U.S. states have now adopted “**no-fault**” laws, which make it much easier to divorce. Simple marital incompatibility, rather than desertion or

¹ Anthony M. Orum, *op.cit.* pp. 242-243.

infidelity, is now a justifiable basis for terminating a marriage in most jurisdictions.

In short, fewer men and women than in earlier years-and especially women, since they initiate three-quarters of all divorce proceedings-are willing today to remain in an unsatisfactory union.

Although people divorce at all stages of the life course, the risks are much higher among couples under thirty who have not been married very long. These unions are sometimes referred to as "starter marriages", and when there are no children involved and not much property to be settled, they do not draw much attention or cause much concern.

Rates of divorce are also higher among those with less formal education and lower incomes, and where husbands are unemployed or take to the road to find work. Poverty breeds instability in life generally, including in marriage. Women who have stable employment also have higher divorce rates, perhaps because they are less economically dependent on marriage¹.

6. Impact:

6.1. Islamic purpose

i. Preservation and Continuation of the Human Race: The survival of the human race and culture, and continuity in the functioning of man's 'Khilafah' depends on the effective operation of the mechanism for procreation and reproduction.

¹ Ibid, 243

Nature has provided for this in that the psychological and physiological differences between the sexes are complementary to each other. All the facts of procreation demand that the process needs a stable structure to come into operation. Man, woman and child are all in need of a permanent and lasting institution in order to fulfil this role. The family is the institution which can take care of the entire process, from the initial phases to its fruition¹. The Quran says:

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً
وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا

O mankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women. And fear Allah, through whom you ask one another, and the wombs. Indeed, Allah is ever, over you, an Observer.

Al Quran, 4:1

نِسَاءُكُمْ حَرْثٌ لَكُمْ فَأْتُوا حَرْثَكُمْ أَنَّى شِئْتُمْ وَقَدِّمُوا لِأَنفُسِكُمْ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّكُمْ مُلَاقُوهُ وَبَشِّرِ
الْمُؤْمِنِينَ

Your wives are a place of sowing of seed for you, so come to your place of cultivation however you wish and put forth [righteousness] for yourselves. And fear Allah and know that you will meet Him. And give good tidings to the believers.

Al Quran, 2:223

¹ Khurshid Ahmad, *op.cit.* P. 18

ii. Protection of Morals: The sexual urge is a natural and creative urge. Although common to all living beings, In the case of men and women there are some unique aspects. In other animals. It is primarily for procreation and is regulated through instinct and the processes of nature. The mating urge is not effective at all times; it is bound by its own seasons and cycles. With man, this is not so.

The urge is always there and lacks any built-in physiological control mechanism. But control and regulation are essential for a healthy existence. Even at a biological level. They become more important at the social and cultural levels. Neither total abstinence nor unceasing promiscuity can lead to a stable and healthy existence.

Islam forbids non-marital sex in all its forms. But it enjoins marriage to enable men and women to fulfil their natural urges. To enjoy this aspect of life in such a way that pleasure and responsibility go hand in hand. Sex through marriage and manage alone provides the control mechanism for the sexual urge.

It also acts as a safety-valve for sexual morality. Through it, fulfilment and sublimation are achieved in a balanced way and equilibrium is attained in inter-sex relations. The Qur'an calls marriage a 'hisn' a 'castle'. i.e. (it is protection) against a life of debauchery¹. It says:

وَمَنْ لَمْ يَسْتَطِعْ مِنْكُمْ طَوْلًا أَنْ يَنْكِحَ الْمُحْصَنَاتِ الْمُؤْمِنَاتِ فَمِنْ مَا مَلَكَتْ أَيْمَانُكُمْ مِنْ فَتَيَاتِكُمُ
الْمُؤْمِنَاتِ وَاللَّهُ أَعْلَمُ بِإِيمَانِكُمْ بَعْضُكُمْ مِنْ بَعْضٍ فَانكِحُوهُنَّ بِإِذْنِ أَهْلِهِنَّ وَآتُوهُنَّ أُجُورَهُنَّ بِالْمَعْرُوفِ

¹ Ibid, p. 19

مُحْصَنَاتٍ غَيْرِ مُسَافِحَاتٍ وَلَا مُتَّخِذَاتِ أَخْدَانٍ فَإِذَا أَحْصَيْتُمْ فَإِنْ أَتَيْتُمْ بِفَاحِشَةٍ فَعَلَيْهِنَّ نِصْفُ مَا عَلَى
 الْمُحْصَنَاتِ مِنَ الْعَذَابِ ذَلِكَ لِمَنْ خَشِيَ الْعَنَتَ مِنْكُمْ وَأَنْ تَصْبِرُوا خَيْرٌ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ

And whoever of you have not the means wherewith to wed free, believing women, they may wed believing girls from among those (captives and slaves) whom your right hands possess, and Allah has full knowledge about your Faith, you are one from another. Wed them with the permission of their own folk (guardians, Auliya' or masters) and give them their Mahr according to what is reasonable; they (the above said captive and slave-girls) should be chaste, not adulterous, nor taking boy-friends. And after they have been taken in wedlock, if they commit illegal sexual intercourse, their punishment is half that for free (unmarried) women. This is for him among you who is afraid of being harmed in his religion or in his body; but it is better for you that you practise self-restraint, and Allah is Oft-Forgiving, Most Merciful.

Al Quran, 4:25

At another place. The same point is stressed with reference to the man:

الْيَوْمَ أُحِلَّ لَكُمْ الطَّيِّبَاتُ وَطَعَامُ الَّذِينَ أُوتُوا الْكِتَابَ حِلٌّ لَكُمْ وَطَعَامُكُمْ حِلٌّ لَهُمْ وَالْمُحْصَنَاتُ مِنَ
 الْمُؤْمِنَاتِ وَالْمُحْصَنَاتُ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ إِذَا آتَيْتُمُوهُنَّ أَجُورَهُنَّ مُحْصِنِينَ غَيْرِ مُسَافِحِينَ
 وَلَا مُتَّخِذِي أَخْدَانٍ وَمَنْ يَكْفُرْ بِالْإِيمَانِ فَقَدْ حَبِطَ عَمَلُهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ

This day [all] good foods have been made lawful, and the food of those who were given the Scripture is lawful for you and your food is lawful for them. And [lawful in marriage are] chaste women from among the believers and chaste women from among those who were given the Scripture before you, when you have given them their due compensation, desiring chastity, not

unlawful sexual intercourse or taking [secret] lovers. And whoever denies the faith - his work has become worthless, and he, in the Hereafter, will be among the losers.

Al Quran, 5:5

iii. Psycho-Emotional Stability, Love and Kindness: Another objective of marriage is to attain psychologically, emotional and spiritual companionship. The relationship in the family, between all its members, and most important of all, between the husband and wife, is not merely a utilitarian relationship. It is a spiritual relationship and sustains and generates love, kindness, mercy, compassion, mutual confidence, self-sacrifice, solace, and succour.

The best in human nature expresses itself in the flowering of these relationships. It is only in the context of the family that what is spiritually potential in men and women becomes real and sets the pace of the blossoming of goodness and virtue within the family and outside it. In marriage companionship, each partner seeks ever-increasing fulfilment.

With children in the family, the values of fellow-feeling, of love and compassion, of sacrifice for others, of tolerance and kindness are translated into reality and implanted in character.

It is the family that provides the most congenial climate for the development and fulfilment of human personality. That is why the Prophet (peace be upon him) has said that home is the best place in

the world. This function of marriage and family is emphasized in the Qur'an in a number of ways¹. It says:

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

And of His signs is that He created for you from yourselves mates that you may find tranquillity in them; and He placed between you affection and mercy. Indeed, in that are signs for a people who give thought?

Al Quran, 30:21

At another place, the relationship between the spouses has been described as that between 'the body and the garment'.

أَجِلَّ لَكُمْ لَيْلَةَ الصَّيَامِ الرَّفَثُ إِلَى نِسَائِكُمْ هُنَّ لِيَامِكُمْ وَأَنْتُمْ لِيَامِنَّ لَهُنَّ عَلِيمٌ اللَّهُ أَنْتُمْ كُنْتُمْ تَخْتَانُونَ أَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ فَالآنَ بَاشِرُوهُنَّ وَابْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ وَكُلُوا وَاشْرَبُوا حَتَّى يَبَيِّنَ لَكُمْ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ثُمَّ أَتُمُوا الصَّيَامَ إِلَى اللَّيْلِ وَلَا تُبَاشِرُوهُنَّ وَأَنْتُمْ عَاكِفُونَ فِي الْمَسَاجِدِ تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرُبُوهَا كَذَلِكَ يُبَيِّنُ اللَّهُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ

It has been made permissible for you the night preceding fasting to go to your wives [for sexual relations]. They are clothing for you and you are clothing for them. Allah knows that you used to deceive yourselves, so He accepted your repentance and forgave you. So now, have relations with them and seek that which Allah has decreed for you. And eat and drink until the white thread of dawn becomes distinct to you from the black thread [of night]. Then complete the fast until the sunset. And do not have relations with them as long as you are staying for worship in the mosques.

¹ Ibid, p. 20

These are the limits [set by] Allah, so do not approach them. Thus does Allah make clear His ordinances to the people that they may become righteous.

Al Quran, 2: 187

This emphasizes their sameness, their oneness, something much more sublime than legal equality. The husband and the wife both are described as each other's raiment, not one as the garment and the other the body. A garment is something nearest to the human body; it is that part of the external world which becomes a part of our being. Such is the closeness of the relationship between the spouses. The Dress is something that covers the body and protects it. The spouses are protectors and guardians of each other. The dress beautifies the wearer. One feels oneself incomplete without it. Husband and wife complement each other; one completes and perfects and beautifies the other. This relationship also protects the morals - without this shield one is exposed to the dangers of illicit carnality. All these aspects have been captured in the single but succinct phrase: 'you are like a garment for each other'.¹

iv. Socialization and Value-Orientation: The function of child-bearing remains incomplete without its more crucial part of child-rearing and upbringing-their education, orientation, character-building, and gradual initiation into religion and culture. It is because of this aspect that family care becomes a full-time job.

¹ Ibid, p. 21

No other institution or even a number of institutions can take care of this function. To be conscious of the duty to the ties of the womb as an all-embracing demand includes obligations towards the wife, the children, and other relations¹.

رَحْمَةً مِنْ رَبِّكَ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ

As mercy from your Lord. Indeed, He is the Hearing, the Knowing.

Al Quran, 44:6

This objective is set forth in the form of prayer in a number of places:

وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا

And those who say, "Our Lord, grant us from among our wives and offspring comfort to our eyes and make us an example for the righteous."

Al Quran, 25:74

The family's role as a basic organ of socialization is referred to by the Prophet in a number of Ahadith (traditional sayings) where he has said that every child is born in the nature of Islam and it is his parents who transform him into a Christian, Jew or Magian²

The Prophet has said:

"And whosoever has cared for his three daughters or three sisters and given them a good education and training, treating them with kindness till

¹ Ibid.

² Ibid, p. 22

God makes them stand on their own feet. by God's grace he has earned for himself a place in Paradise". (Mishkat, Book XIII. p. 71 6).

Although one's first responsibility is to one's children and younger brothers and sisters, this institution of family care covers a number of relations, near and distant. According to the circumstances. Care of one's parents and of the weaker or poorer members of the family has been enjoined again and again by the Qur'an and the Sunnah.¹

v. Social and Economic, Security: The institution of the family is an important part of the Islamic system of socio-economic security. The rights do not relate merely to moral, cultural and ideological aspects; they include the economic and social rights of the family members.

The Prophet has said: "When God endows you with prosperity, spend first on yourself and your family". Maintenance of the family is the legal duty of the husband, even if the wife is rich. Spending on the "relations of the womb" has been specifically enjoined. Poor relatives have a prior claim upon one's zakat and other social contributions. The law of inheritance also reveals the nature of economic obligations within the family structure.

This responsibility extends to a number of relations. One's parents and grandparents and paternal and maternal relations have a claim upon one's wealth and resources. Someone once said to the Prophet, "I have property and my father is in need of it". The Prophet (peace be upon him) replied, "You and your property belong to your

¹ Ibid

father. Your children are among the finest things you acquire, eat of what your children acquire"¹.

There are Ahadith emphasizing the rights of aunts, uncles and other relatives. Orphans in the family are to be absorbed and treated like one's own children. Older members are to be looked after and treated with honour, kindness, and respect, and in the same way, these responsibilities extend to one's grand-children and great-grandchildren. Even the needy relatives of any of the spouses have claims upon the well-to-do members.

one of the functions of marriage and the family is to extend the ties with relatives and to weld them all into a system of socio-economic cohesion and mutual support. This is not merely a system of economic security, although economic inter-dependence and support are its important elements.

Islam established a system of psycho-social security. The members of the family remain integrated within it; the aged do not go to old age homes. Orphans are not thrown into orphanages. The poor and unemployed are not made to survive on public assistance. Instead, all of these problems are, in the first instance, solved within the framework of the family in a way that is more humane and is in keeping with the honour and needs of everyone. It is not economic deprivation alone that is catered for, emotional needs also taken care of².

¹ Ibid, p. 23

² Ibid, pp. 23-24

The social role of the family becomes very clear in the context of the Qur'anic injunction about polygamy. Limited polygamy is permitted in Islam, as Islam is a practical religion and is meant for the guidance of human beings made of flesh and blood. There may be situations wherein forced monogamy may lead to moral or social incongruities with disastrous consequences.

The sexual urge is not uniform in all human beings, nor is their capacity to control themselves. For a number of reasons, a man may be exposed to a situation where the choice before him could be between a second marriage or a drift towards sin. In such situations, polygamy is permitted. Similarly, there may be a more pronounced family or social situations. To take only one social instance, there are periods, particularly after wars, when the number of women in society exceeds that of men. In such a situation, either some women must remain perpetual spinsters and/or live in sin or they may be absorbed into the family system through polygamy.

Islam prefers their absorption into the family. This points to the social function of marriage as a corrective of certain social imbalances. Similarly, there may be orphans in the family or society and the family alone can provide them with the love, care, and dignity they need.

The verse in the Qur'an which gives permission for polygamy was revealed after the war of Uhud wherein about ten percent of the Muslim army was killed, creating a problem of widows and orphans in the society. Although the permission is general, the

historical context provides important clues to the function of the institution¹. The Quran says:

وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَىٰ فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَثْنَىٰ وَثُلَاثَ وَرُبَاعَ ۚ فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ذَٰلِكَ أَدْنَىٰ ۖ أَلَّا تَعْدِلُوا

And if you fear that you will not deal justly with the orphan girls, then marry those that please you of [other] women, two or three or four. But if you fear that you will not be just, then [marry only] one or those your right hand possesses. That is more suitable that you may not incline [to injustice].

Al Quran, 4:3

Marriage has also been encouraged to extend protection for the weak within the family. The Prophet commended the behaviour of a bright young man who married an older widow because he had younger sisters, and, as their mother had died, he wanted to marry a woman who could take care of them and bring them up properly.

The family, in the Islamic scheme of life, provides for economic security as it provides for moral, social and emotional security and also leads to integration and cohesion among the relations. Thus, it establishes a very wide and much more humane system of socio-economic security².

¹ Ibid, pp. 24-25

² Ibid, pp. 25-26

VI. Widening the Family Horizons and Producing Social Cohesion in Society:

Marriage is also a means of widening the area of one's relations and developing affinities between different groups of the various societies-between families, tribes, and nationalities.

Marriage acts as a bridge between different families, tribes all communities and has been instrumental in the absorption of diverse people into a wider affinity. In practice, marriage played this role in the early Islamic period as well as throughout Islamic history and in all parts of the world¹.

VII. The Motivation for Effort and Sacrifice: It has also been indirectly suggested that marriage increases one's sense of responsibility and induces one to make greater efforts towards earning a living and improving one's economic lot. This aspect is referred to by the Quran when it enjoins people to Marry; it says:

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

And marry the unmarried among you and the righteous among your male slaves and female slaves. If they should be poor, Allah will enrich them from His bounty, and Allah is all-Encompassing and all-Knowing.

Al-Quran, 24:32

These are some of the major functions which are performed by the family in Islamic society. It provides for the reproduction and

¹Ibid, P. 26

continuation of the human race. It acts as the protector of the morals of the individual and society, it creates a congenial context for the spiritual and emotional fulfilment of the spouses, as also of all other members of the family and promotes love, compassion and tranquillity in society. It initiates the new generations into the culture, tradition and further evolution of their civilization.

It is the sheet-anchor of a system of socio-economic security. It sharpens the motivation of man and strengthens incentives for effort and social progress. It is the cradle of civilization and a bridge that enables the new generations to move into society. It is the link that joins the past with the present and with the future in such a way that social transition and change take place through a healthy and stable process. Thus, it is, on the one hand. The means adopted for regulating relations between the sexes and providing the mechanism by which the relation of a child to the community is determined and on the other.

It is the basic unit of society integrating its members within and enabling them to play their ideological and cultural role in the world (both now and in the future). This is the all-embracing significance of the institution of the family. If this institution is weakened or destroyed. The future of the entire culture and civilization will be threatened. The key role in the proper development of the family is played by the woman.

In an Islamic society. She is freed from the rigors of running about in search of a living and attending to the demands of employment and work. Instead, she more or less exclusively devotes herself to

the family. Not merely to her own children, but to all the dependent relations in the family. She is responsible for running it in the best possible manner. She looks after its physical, emotional, educational, administrative and other needs. It is a world in itself and involves a network of activities; Intellectual, Physical and organizational. She runs and rules this world with responsibility and authority¹.

6.2. Western society

The rise of technology and increase in worldwide wealth, or at least the appearance of an increase in worldwide wealth, has brought radical changes to numerous facets of life, not least of which is how we receive medical care.

People in the West faced enormous change over the last century with an almost doubling in life expectancy, the effective prevention and treatment of many diseases, and unprecedented access to food, shelter, and clothing. Often these latter three are found beyond just necessity: food that is on demand and consisting of representative culinary tastes from around the world, shelter in homes with comforts our forefathers would scarce imagine, and clothing that is shipped around the world with the click of a button and too often discarded with equal ease.

Historically, the man struggled, toiled and had the shadow of death ever before him. Today in the US, for the first time in human history

¹ Ibid, pp. 26-28

obesity is a sign of poverty, cell phone service, cable TV, and a computer with the obligate Wi-Fi access are heralded as rights in some intellectual and political circles and death is institutionalized, medicalized, and hidden.

Expansion and advancement of technology, industry and wealth have brought luxury. This luxury is now becoming an expectation or even a right. With this change, the West has realized a shift from the old humanist trinity of liberty, equality, and fraternity to pleasure, health and security with pleasure being the chief pursuit.

The pursuit of pleasure is evident in many facets of life but perhaps most vividly in the radical shift in sexual ethics. Consideration of sexual ethics is appropriate in setting the stage for consideration of family-oriented decision making not only in that it further elaborates the goals of pleasure as opposed to the more traditional pursuits, it emphasizes a shift that directly threatens the family. It is by sex that families are formed and all too often it is by aberrant sex that families are destroyed.

Regarding sexual ethics, western culture has moved from venerating the virtuous virgin to validating the vanguard of vulgarity. In only a few short decades, we have witnessed the move from sex within lasting marriage with a positive the shackles of wedlock, to sex with the gender, object, or visual stimulation of choice¹.

¹ Ruiping Fan(ed), *Family-Oriented Informed Consent: East Asian and American Perspectives*, New York: Springer, 2015, p. 220.

- I. Marx and other communists advocated the abolition of the family by pointing out and exaggerating the existence of phenomena such as adultery, prostitution, and illegitimate children, despite the fact¹.
- II. The lesbian, gay, bisexual, and transgender (LGBT) movement has been closely associated with communism ever since the first utopians began touting the practice of homosexuality as a human right. Since the communist movement claims to emancipate people from the bondage of traditional morality, its ideology naturally calls for supposed LGBT rights as a part of its program of “sexual liberation.” Many proponents of sexual liberation who staunchly support homosexuality are communists or share their views. Many studies confirm that homosexuals have significantly higher rates of contracting AIDS, committing suicide, and abusing drugs than the general population².
- III. The type of feminist drive most young and unmarried women have today is far from what gender equality stands for. Gender equality, in a nutshell, means equal opportunities for both genders. If a male child is being educated in the family, the female child should be educated as well; if a man can be president of the country, nothing should stop a woman from being president too. However, gender equality does not entail equality with the male at home, it’s actually about feminism. The fact that women are breadwinners in some families does not imply that providing for the

¹.https://www.theepochtimes.com/chapter-seven-destruction-of-the-family-part-ii_2661712.html

² Ibid

family is not a man's role. Even when a man decides to cook and wash clothes due to some reason this does not make home-keeping his duty. A woman is bound to show appreciation, so is a man whose wife is paying the bills. There would be no need for feminism if the world was still in the subsistent economic age. Harsh economic reality made women start seeking alternative ways to help the families. These women's intentions are noble. Nevertheless, marriages are failing; divorce is becoming a way to seek freedom outside marriage bounds. Feminism should ideally end in the office: the practice of bringing in bossy attitude to home by some women often results in separation or divorce¹.

IV. The first form of fragility concerns marriage because its very basis is being questioned. The number of young people who live together before getting married is continually growing. In particular, the duration of cohabitation is longer and lasts for several years. This is accepted and no longer considered (or is) a moral problem. As a result, the number of children born outside of marriage is rising constantly².

V. The use of contraception, which is fostered by active propaganda among young people through so-called "sex education" courses, has negative effects that are well known today. The information provided in these courses is often limited to instruction on how to use contraceptives. Sex education center on an individual's sexual impulses and the "risk-free" means to satisfy

¹ <https://www.legit.ng> > ✓ Life and Style

² www.vatican.va/.../family/.../rc_pc_family_doc_20030614_family-europe-trujillo_en.

them is poor preparation for the mature, responsible love of adult sexuality that has the nature of a gift and finds its proper place in the family. Sometimes this kind of education tends to distance children from their parents in the name of the young people's "sexual rights"¹

VI. By the time the children grow up, they are affected by the new lifestyle in this modern society, and are influenced in the name of "equality, freedom, and independence." They do not think of the family as an important part of their life anymore. Their parents are just their friends and, as friends, have no more authority over them. If children make mistakes, parents cannot punish them. Moreover, by law, parents cannot strike or hit them².

7. Concluding Remarks:

In light of the present study, it can be concluded that the concept of man and the family which Islam gives is in conflict with the concept of man and the family that is prevalent in the West today.

It does not want to be apologetic at all. It refuses to accept the allegedly value-neutral approach that willy-nilly fashions the life and perspective of the man in the secular culture of the West today.

Think, the disintegration of the family in the West is, in part, a result of confusion about the place and the role of the family in society and about the purpose of life itself. If the objectives and

¹ Ibid.

² <https://www.123helpme.com/view.asp?id=44190>

values of life are not set right, further disintegration of this and other institutions cannot be prevented.

The tragedy of these times is that changes are being imposed upon man under the stress of technological and other external developments and the entire process of change is becoming somewhat non-discretionary and involuntary.

In an age in which freedom is worshipped like a God, man is being deprived of the most important freedom—the freedom to choose his ideas, values, institutions, and patterns of life. One of the greatest tasks that lie ahead is restoration and rehabilitation of this freedom of choice and its judicious and informed use to set the house of humanity in order.

Non-human and moral forces, be they of history or technology, must not be allowed to decide for man. A Man should decide for himself as vicegerent of Allah on the earth. Otherwise, whatever be our achievements in the fields of science and technology, it shall drift towards a new form of slavery and man's forced abdication of his real role in the world. This must all resist, at least all those people who believe in God and in the existence of a moral order in the Universe.¹

¹ Khurshid Ahmad, op.cit. p.36



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