



# FAMILY VALUES

A. Z. M. SHAMSUL ALAM

# **FAMILY VALUES**

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**A discussion on  
Mother, Father, Children, Marriage, Sex,  
Modern & Conservative wives.**

**A. Z. M. SHAMSUL ALAM**

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**FAMILY VALUES**

**BY**

A. Z. M. SHAMSUL ALAM

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**DEDICATION**  
To my only daughter  
**FEROZA NADIM**  
and  
**NADIM AHMAD KHAN**

## **Acknowledgment**

This anthology of the articles on "Family Values" would not have been published without the interest, initiative and persuasion of Professor N. M. Habibullah.

Many of the short articles came out of my direct family needs. I would express my views on family issues to my wife Badrun Nahar, my son Javed and my daughter Feroza. I would not always find them receptive to my views.

My wife Badrun Nahar is a Burka-clad conservative lady. She would disagree most with me. In order to impress her and convince my son, I would dictate the notes on what I talked to them and send to the newspapers and periodicals for publication. My wife and son deserve some credit for provoking me to express my views boldly and keep them in writing.

Dr. Anisur Rahman took notes, helped me in organizing my thoughts, checked the writings, corrected the proof and improved the language. Janab Abdul Awwal, Syed Amirul Islam and Abul Kalam Azad typed most of the articles.

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30-10-1995

A. Z. M. Shamsul Alam  
Author

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## **Publisher's Note**

From the early sixties of twentieth century, sexual freedom and consequent disintegration of family occupied the mind and the brain of many youths as well as liberals in Europe and America. Though the materialistic economic creed of socialism had romantic appeal to the progressives and the youth, communism could neither overcome the obstacles on its way nor overwhelm the mind of the financial magnets or the workers of the western economy. But, taste for sexual variety swayed substantial segment of the western society.

Combined influence of Charles Darwin and Sigmund Freud disturbed the mental balance of a vast majority of those who believed that they evolved from monkey or lower animals. Many of them preferred animal ways of sexual gratification and procreation.

Animals act according to their nature and cannot go beyond their instincts. Homosapiens are the only species of creation which have been blessed by the Almighty with free will to transgress the limits of what are their nature and their ultimate good. Human beings use free will to move as they wish and indulge into perversions of various kinds which even animals cannot do. Best of the creation turns into the worst.

Once human nature gets perverted, it cannot easily be straightened even when correct realization dawn on them. We learned from our Prophet (S) that correction of perverted Akhlaq was more difficult than the transfer of mountains from one place to another.

The West has learnt good lessons from the decay of the family values. They are paying heavily in terms of loss of peace and happiness in personal lives. Fantastic rise in divorce, unwed motherhood, single parent family, broken homes, social crimes of their adolescents, rape, murder, bestiality, lesbianism, sodomy, homosexual marriage, syphilis, AIDs, etc. turned the wheels of social transformation backward in the western society. Luckily, the wave of change has started in the West and they are talking of rebuilding the family values before the turn of this century.

Economically backward countries generally imitate the affluent and technologically advanced societies. They are always several generations behind in social change. Should not the Muslims learn from the experience of the West and from the consequent disintegration of their own social values?

This book titled "**Family Values**" would be helpful in appreciating the Muslim and oriental attitude towards family values from the point of view of reason, logic and rationality.

Bangladesh Co-operative Book Society Ltd. is happy to publish this book on "**Family Values**" written by A. Z. M. Shamsul Alam which may satisfy some contemporary quests on social and family values.

**Prof. N. M. Habibullah**

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## **Introduction**

Family is the basic unit of a society. Adam (A) came to this world first. Then, came his wife Hawa (A) and thereafter their children. Together they formed a family. As the number of children and their descendants increased, large families broke into small units. But, the primary components of father, mother and children continued.

Due to the complexities of modern life and craze for more and more material amenities for comfortable living, family, which is the basic unit of human civilization, is at a threat.

In the spider family, as soon as the mother conceives, it kills the male. Hundreds of fertilized ova start growing in the womb of the mother. When the embryos get maturity, the womb bursts. All the spider kids come out and the mother dies.

While in the womb of the mother-spider, the larvae are actually eating the vitalities of the mother's body. She, just cannot survive the full blown delivery of her kids as there are nothing left in her body.

Not to speak of the human parents, even spider-parents make sacrifices for their next generations.

In the Muslim society, adults have dreams and aspirations of happy life. They want to build themselves and do something in their lives. When they are 40 or 50, more specifically, by the time their own children become adult, or even before that, their dream of the personal success evaporates. They start dreaming about the lives of their children or even of the lives of their grandchildren.

Due to the hedonistic western civilization, selfishness over power the impulse of sacrifice of parents for their children.

As the parents care more for their own happiness than that of their own children, the magnetic attraction of the

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## INTRODUCTION

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mother and her influence on the children decreases. The children become independent like the adult animals who care very little for their parents. The parents also become careless about their grown up offsprings. They cannot even recognize one another as parents and children.

Due to the influence of materialistic civilization, values of the Muslim society are at constant assault. The values which had been holding the cousins, nephews, nieces and uncles together are getting weaker. A refrigerator or a colour T. V. is getting greater priority over the pleasure, a maternal uncle would get by bearing the expenses of the son of his widowed sister.

Air conditioner of the room, distemper of the walls and the mosaic of the floor are getting more importance than entertaining distant relations. Bearing the expenses of the gall bladder operation of the uncle or sending brother's son abroad for a career job, are no longer cherished objectives and values.

In the western civilization, a mother finds greater pleasure clinging to the body of her boy-friend or husband than holding her 3 year old son to her breast. The kids since their birth are kept in separate beds and in separate rooms.

An unwed mother walks out of the home to spend the night dancing with a boy-friend leaving her 3 year old son tied to the legs of the cot with a chain so that he cannot move around beyond the chain length and fiddle with the crockeries in the house, break those and injure himself.

Lots of dry food, fruits and dolls are placed within the radius of the chain length. The kid plays with the dolls or toys when he likes, eats foods when he feels hungry, cries when he needs mother's care, falls asleep when he is tired of crying.

Islam cannot approve such cruelty to human babies for the momentary pleasure of the father and mother. Islam recognizes the physical needs of sexual satisfaction of the parents. It is held as 'Ibadat' of highest order when sexual acts are performed within legitimate relationship and when

the primary rituals of sex, such as, 'Wudu', full cover of the body, etc., are adhered to.

In addition, one must remain grateful to Allah for creating such avenues of satisfaction.

The sexual urge of male is many times stronger than female, as we find in the bull, he-goat, cock and drake. In appreciation of the physical needs of human male, Islam provided for more than one marriage for those who need it badly, and who can maintain the discipline of equal treatment to all wives.

Though there is flexibility in this respect, Islam is terribly strict against extending the relationship beyond the marital bond and loyalty. There is a serious misunderstanding of the mutual rights of the male and female and the nature of the relationship in the western people and western educated Muslims.

The last decade of the 20th century is witnessing a new craze of feminism and mass prostitution of women which has already taken place in the West. Eastern women, also are being affected by the virus.

Younger generation of Europe and America are being swept aside by a misdirected sexual revolution. Islam is not against the sexual satisfaction of human beings. If a Muslim feels sexual urge on way to the mosque for prayer, what will he do? Our Prophet (s) advised his followers to come back home, satisfy sexual need and then only to go to the mosque for prayer. Islam is against illegal and perverted sex.

Drawing inspiration from Sigmund Freud, Charles Darwin, German Jew Karl Marx and others, sexual encounters have been made as free as shaking of hands. The old values of sanctity of sex-life between married couple are being cast aside in imitation of animals and beasts who have been freed by Allah from marital discipline, love and responsibility towards own offsprings.

After a certain age, the beasts generally forget their children and parents. In spite of not knowing the blood species, most animals instinctively avoid Electra sex, Oedipus sex and other forms of incest.

Western culture has brought all these in the family and have gone steps further. Homosexuality, lesbianism and bestiality are not found even among the animals.

Nature has its own system of punishing the violators of Fitrat. Gonorrhoea, Syphilis are being followed by AIDS which may not be enough to put a lid on the mad quest of sexual liberation.

In the context of the western concept of liberation of women and feminism, books relating to Muslim views on the rights, role, position and contribution of women are greater need of the time.

The articles compiled in this anthology on “ **Family Values**” were the product of the queries to the author from the western influenced Muslims, more specifically from his family members standing on the crossroad of cultural transition.

Most of the articles included in this compilation have been published in newspapers, viewpapers and periodicals. The more books on women and sex are published in Islamic and Muslim context, stronger will be our defence to face the fierce attack and onslaught of Godless, hedonistic and Satanic creed from the West.

30-10-1995

**A. Z. M. Shamsul Alam**



**PART - I**

**MOTHER, FATHER  
AND  
CHILDREN**

**(Page No. 03–100)**



## The Mother

The greatest contribution of an woman to human society and civilization is the role of mother she plays. Except his daughter, no man has loved any other woman more than his mother, nor any man shed more tears for any other woman at her death.

Happiest days of a human being were the days of his infancy when he (inclusive of she) could jump on the lap of the mother and take shelter in her breast. At infancy, a child sucks the breast of the mother, but all his life he sucks her heart. Allah makes man (inclusive of woman), mother's heart and wisdom make him what he is.

### **Mother's love**

Mother's love does not seek any return or remuneration. It is the most selfless, honest, sweetest and most sublime. A mother seriously takes greater care for a kid, but, her love even for the grown-up and aged son does never decrease. Even the most stupid or worthless kid is not deprived of mother's love.

Parental love is natural and eternal. It moves both ways from parents to the children and the other way as well.

### **Priceless treasure**

A child can oblige his father for even a song and his mother even by a smile. Parental love is unique and the most selfless treasure. Could anyone buy anything so priceless with a price so cheap as a song and so insignificant as a smile ?

Mother and father are most valuable as well as safest instruments which can be handled most faultlessly even by a one year old kid.

Allah is beautiful and He loves beauty. To every son, his mother is a constant and undiminishing source of beauty and pleasure. To a husband, the attraction for the wife may decrease, but to a son, beauty and attraction of his mother go on increasing with her age.

The look of a kid sitting in front of the mother moves on to different directions, but that of a grown-up son fixes on the face of his mother.

### **Mother's beauty**

Mother is no less sacred than an angel, no less beautiful than a queen. No man ever longed so much to see a queen or princess as he does to see his own mother. Mother's love is strong, heart is weak, tears are sacred and her smile is the sweetest.

Most faultless, most perfect and most beautiful master-piece is the face of the mother. Holiest, noblest and most coveted being is the mother. To a

child, mother is the dearest and most sacred object in life.

### **Mother's pardon**

Mother is the most reliable, most dependable and best friend under the sun. If a mother is seriously beaten and assaulted by her gone-astray son, she would not complain to others, but would blame her own luck, even if she is reminded about it.

Not even the severest crime of a child goes unpardoned by his/her mother. A mother can force her son to make a confession of his worst crime with a little cost, such as a few drops of tears, an affectionate kiss or even a smile. But, she covers it up, if necessary, at the cost of her own life. She holds a thing so dear, which she got so cheap.

### **Separate living of parents and children**

In Western countries, adult children do not live with the parents and in-laws. Many of the parents die in lonely houses. Till the last moments of their lives, they are to cook their own food, wash their clothes, buy their own merchandise and lock their doors themselves. When they cannot cook any more, they eat snacks or remain hungry. Most poor parents die unattended. Many times, doors are required to be broken open after the dead body starts decomposing and producing offensive odour.

### **A blind beggar mother**

A blind female beggar in Bangladesh enjoys more love and affection than even many billionaire women in the West. Here, a beggar woman is looked after, taken care of and loved by her son and daughter who give her daily company. Very touch of the son and daughter on her body, everyday, neutralizes half of her afflictions:

### **Parents' Day**

Second Sunday of May and third Sunday of June are observed by the children as the Mother's Day and Father's Day respectively in the U.S.A. They try to call on the parents or ring them. Due to the pathetic neglect to the parents, a date is required to be fixed by the society in which citizens, would remind each other and enquire about their parents, at least on this day. Compared to this, children of the poor people of the poorest country, enquire about their parents almost every day. Western culture and city life are creating strong dent in the culture and ideology of the Muslims.

### **Telepathy**

In the human body, there are 24 pairs of chromosomes which determine the sex, heredity, etc. The chromosomes of the mother and sons (inclusive of daughters) have some kind of uniformity and similarity. It is said that, if the son is injured in an accident, the mother can tell that there is something wrong somewhere in her own universe. She may not be able to tell which of her

sons or daughters have fallen ill, but she feels uneasy and restless. If one is injured in an accident, mother may be able to feel it. Is there any medical or scientific basis to such assertions or phenomena ?

If the son stumbles or is injured in an accident, there are unusual movements of chromosomes in the muscles of mother and she feels pain. The cells in her muscles start vibrating. The ripples and vibrations create some effect on the other. Similar chromosomes in other bodies are affected by the vibrations. These serve as the receiving stations of vibrations from the distant and uniform chromosomes. This kind of reaction in the uniform or similar chromosomes are called telepathy.

Why a person loves his mother ? A person loves his mother because, it is his Fitrat or inherent nature and he cannot but love her. No amount of financial motivation and no force or threat can motivate a person to hate his/her mother. Human beings cannot act against their nature for a long period. They are bound to revert to their 'Fitrat' sooner or later, consciously or unconsciously, unless the Fitrat is perverted permanently.

## Mother as Educator

Mother is the origin and the source of the noble faculties of the kids. The seeds of good qualities and virtues are sown in the mind of a child at mother's knee. Her lap is the best school and she is the best of teachers. Man educates the world, but woman educates man.

Most of the vices, sins and evils in a man's heart may spring from women, but the origin of all that are good in a human being may directly and indirectly be traced to the influence of mother.

A child inherits more from the mother than others, and if we want to have good generations, we should think and plan to have good mothers. But, it is difficult for a mother to cultivate and develop in her children those qualities, she herself does not possess.

### **Orientations from the womb**

The effect of anything a woman sees during pregnancy will have effect on the foetus. The body transparency of the pregnant woman is the highest. She should not be exposed to anything undesirable and unwanted.

If a pregnant woman comes across very ugly human beings, while she is pregnant, that may also have effect on the kid in the womb. Whatever a



pregnant woman sees, listens, or does, and her own reactions to those, may have some impact, positive or negative on the body, mind and soul of the kid.

If a pregnant woman is annoyed very frequently, and she remains in angry mood, the kid may be of angry nature. If she is exposed to shameless activities, this also may have impact on the mind of the kid.

### **No alternative of motherly services**

A mother works in the house as a cook. She prepares food for her children with great love and dedication. If any food is offered by a mother, no son will worry about adulterations, uncleanliness or anything wrong in the food. Cooking by the mother for her child is by itself a guarantee of purity and hygienic standard. If anything goes wrong, it might be due to ignorance, not due to noticeable act.

This is fully admitted, but equally good dishes or even better quality food can be prepared by a trained professional cook or by a chef in a 5-star hotel.

Mother prepares dress for her children. Definitely, she will try to make their dresses most beautiful, elegant, but quality dresses are generally prepared by custom tailors having long experiences and developed professional skills.

Mother works hard in her house. House keeping can be done by a Governess or a Care-taker as well. These types of work, except the services rendered to

the children as a mother or a wife can be obtained professionally with money.

### **Promotion of values**

Birth can be given, even, by the laziest of women. There are mothers in the species of tortoise, snake, tiger and cow and what not. Not to speak of Her Majesty, the Queen, even a maid servant can give birth to a healthy baby, but a cultured and educated woman is required to build up good children.

Production of a baby, however noble and great the function might be, is not as important or difficult as making the baby a worthy human being. Mother gives her children confidence, value and views, ambition and leadership. Better than father, a mother can help the children to grow up properly in health, education, conduct, morality and a host of qualities and values which are required to be successful in this life and world.

### **Best nurse**

Are women as a community, equally gifted intellectually as men are ? Can they work equally hard ? Do they strain their physical and intellectual nerves equally as men do ? Can they produce as much as men ?

It is a surprise that most of the major books on gynaecology have been written not by women, but by men. Even the books on conception, delivery and parturition are mostly written by men who did never conceive a baby, nor ever deliver a still-born

one. But, a mother is the best nurse, better than professional nurses, to an ailing child.

### **Habit formation**

There are certain practices we perform out of habit and there are others which are done out of our conviction. The Bangladeshis eat rice, not because they are convinced, but because they are habituated to it. They do it even knowing that flour is of higher food value. It is difficult to give up anything if one is habituated to it from the childhood. It is desirable that all the good habits are formed from infancy.

It is found that many elderly people are fond of touching and handling the articles not belonging to them, even when they visit other places and houses. It is because their parents or elders allowed them, during their infancy to fondle with everything in the house.

A kid may try to pick up the powder, cream, etc., used by his/her mother from the dressing table. If the mother shows separate powder case and cream or points to his/her own toys, dolls and play-boxes and indicates that what are on the dressing table are of her/his and also shows what belongs to the kid are of him/her, the kid may avoid touching mother's articles.

When a kid wants to touch anything not belonging to him/her, he/she should not be just asked not to touch, but, alternatives, preferably still more interesting alternatives be placed before

him/her which would provide stronger incentive to divert his/her attention.

No father or mother should be unhappy for the trouble given to them by their children. It is the privilege of the parents to undergo such sufferings and pilot them to the destined goal through a chartered route. It is not the parents who will bother and trouble the children but the contrary. The parents should try to endure the children in good grace and calm.

### **Suggestions rather than order**

When a kid grows up and his conduct reflects development or reasoning faculty, he needs not be ordered to do a thing. The parents should call for suggestions and ideas from children. The rationale be explained and his opinion be asked. Even if his views go to the contrary, a son should be told that it would be bad to do what he wants, but he needs not be ordered. Sometimes they rebel, if they get orders contrary to their belief. It takes longer time for the parents to convince a child than to order. No time of the parent is wasted which is invested on one's own children.

### **Education through imitation**

It is imperative on the parents to guide, motivate, train and control the children, whenever it is necessary upto the age of 15. Beyond that age, it is difficult and even impossible. The Muslims commit the blunder of allowing their children to grow as they like. They wake up when they find

that their children have already gone in the wrong directions.

Kids should be taken to the mosque along with the parents. At that stage, they will not be required to be told to say their prayer. They will imitate the parents.

While performing Swalat in the house, a mother should take her kid by her side on the prayer-mat. Saying of prayer should be developed as a matter of habit and culture rather than conviction for the kids. They do not have any conviction, but have the instinct of imitation.

### **Beating children**

Training of Islamic Akhlaq should be earnestly done from the age of 3. If a child is discovered to be going to the wrong direction, beating should be done from the age of seven to ten.

The Prophet (S) of Allah has forbidden to beat the kids on the face ( Bukhari ). It is because, slapping a kid is a kind of insult. Even the kids have a sense of self-respect and honour. No child should be beaten after the age of 14. From that age, technique of training should be through reasoning.

### **Children's motivation**

While motivating our kids not to do bad and always to do good things, we ask them what people will say and how they will react, if we do bad things in front of them. We try to motivate them to do good by telling them that others would appreciate, if they

do right things. We do not motivate them by saying them what Allah will say, if they do bad things or that Allah would appreciate, if they do good things.

### **Respect for the children**

There is a tendency on the part of the older people to ignore the grown-up children and take them lightly. Young has a duty to the old and the old has a duty to the young.

There is no difference, in a sense, in the age of the youth and the old. They are all of the same age. How is it? It is because, all Ruh have been created by Allah at a time. Therefore, all may be viewed to be of the same age and equal in this sense. The difference arises in the entry of Ruh into the mother's womb and coming out from there. So, it may not be fair to ignore the youth. There are gifted kids of exceptional abilities compared to their ages.

The percentage of the outstanding personalities and geniuses are not high in the society. They may not constitute even one in a ten thousand or a million. If we exclude gifted and talented, rare and outstanding, majority are of average or of the mid-level. Number of below average and robot-type people are also few in a society.

The competition among talented and geniuses is not very stiff. They are rare; not only in quality, but even in number as well. Most stiff competition takes place among the mid-level and average group of persons in a society. It is only they who knock each other out.

In the struggle of life, top and talented do not conform to set rules, and at the initial stage may not achieve remarkable success. But, in the post-academic career, they grow very fast. Their average colleagues cannot catch them due to their advance by leaps and bounds.

The dull and stupid, who do not participate in the competition, advance in career in a limited way, unless they are lifted up by the top brasses whose sympathy they may attract by their simplicity and sincerity.

### **Precepts without practices**

Precept without practice does not work on the kids. If the mother advises the son to say prayer very regularly, it will not have impact, if the father is irregular and indifferent to prayer. The advice of the mother to the son not to smoke may not work, if the father is a smoker. A child is not convinced about the rationale, if he finds that either the father or the mother acts to the contrary. While giving any advice to the kids, parents must be very sure that neither of them acts contrary to the advice tendered to the kid.

### **Unique and incomparable**

As a husband and a father, a man is the leader in the family. A woman wants to be known after her husband and also carry the burden of his name. Even an iron lady like Margaret Thatcher is not an exception. But, as mother, a woman is far above man, unique and unparallel. It is under her feet, the Heaven of son lies and not under the feet of the

father who was a necessity for birth, maintenance, protection and guidance for growth and adornment in social life. Mother is a mother, unique and incomparable.

### **Building human beings**

From conception, delivery or parturition to building-up a child, the contribution of the mother is the greatest. Architects and Civil Engineers build buildings. Mechanical Engineers may build machines or ships, but, a mother builds human beings. What woman does as mother, no man can do. She risks her very life for the birth of a child. A man suffers very little, but gets the greatest pleasure in life, while playing his role for the birth of a child. If human beings are more important than anything else, the contribution of women are more and their status is definitely higher.

The children who cannot learn from their parents, learn very little meaningful otherwise. The laps of the mother and father are the best university and the parents are the best teachers in the world. Those children who have parents and do not learn from the best institution are really unfortunate.



## The Father

A child inherits the body, brain and physical properties, largely from his/her father. Unconsciously, in a divine way, a father contributes to the development and growth of physical and mental faculties of his children. Allah uses the father to act as an unconscious artist and structural architect of the body and mind of a child.

The developments of physical properties are more spontaneous and natural, but those of mental faculties are to be consciously and assiduously cultivated in a greater degree. Opposite may also happen as regards character and conduct, if the father is indifferent.

Children are more affected by paternal vices and influenced by maternal virtues. In a subconscious way, a son inherits the vices of the father, but acquires the virtues of the mother.

Every profession needs qualification and fitness. But, no qualification and fitness are required to be parent, except good health of reproductive ability and a wedding certificate. Many parents cannot build-up their kids, because they did not consciously develop in themselves the knowledge and qualities of being good parents of successful children.

### **Certainty of fatherhood**

In the modern and progressive society, mother's concern, worry and consequent sufferings for the children are more, because they are perhaps more certain than the father that they are of their own.

The concerns of their fathers in the Muslim and Asian societies are comparatively more for their children and they love them more than Western fathers. It is because, they are more certain than the parents in the progressive societies that the children are of their own.

### **Father's love**

Love for one's own children or wife is the strongest emotion in the minds of human beings. A terribly cruel man will abstain from doing a wrong he was paid for, if he is threatened that his son could be kidnapped or killed by the persons wronged in retaliation; of course, only if the cruel person believes in the reality of the threat on the life of his child. Even a cruel person would risk his life in order to save the life of his son.

Human beings do many wrongs to build fortune for the happiness of their wives and children. Love for one's own progeny is the strongest deterrent against many wrongful things.

### **Most indestructible bond**

Most ecstatic love and romance may fade away. A man and a woman madly in love and capable of committing suicide at the loss of any of them, may

leave and abandon each other at serious provocation and faithlessness. But, a son and a daughter cannot leave their parents, however, unfaithful and criminal and heinous either the parents or children could be.

If a father disowns his misguided son for his misdeeds and vicious activities against his brothers, and even against his own father, father rushes to see him, if he meets an accident and the father will bear all expenses of treatment according to his maximum means.

The father will forget that he cut-off relationship with a son he disowned. The son also will forget all unjust and unkindest cuts his father inflicted on his innocent son and will do all he could to bring his father out of the difficulties. The parental and filial bonds are the most durable, inseparable, indestructible and the strongest of human bonds in the world.

### **Equality of emotion**

A grown-up and married son after having his own children gets more attached to his father than while he was unmarried and adolescent . On becoming a father himself, a son realizes the real feeling of his own father for him.

The relationship of a father and grandfather is sweeter and more intimate than the relationship of a father and his adolescent son.

### **More loving father**

The love of a poor father for his children is likely to be deeper, because they get concentrated attention. The love and concern of a rich person which would have naturally flowed towards his children change direction and move towards his wealth and position.

### **Mother's heart vs. father's head**

The faculties of affection of mother are stronger than her intellect. A mother will argue in the language of love and feeling than wisdom or reasoning. Her strength springs from the heart rather than the brain.

The children inherit judicial faculties from father. The mother is blind and prodigal in showering her love on the children. But, the judicial faculty of the father works even in loving his children.

The heart of the mother is not larger than the brain of the father, from anatomical point of view. But, in mother's body and environment, heart predominates and in father's kingdom head prevails.

Mother is loved by little kids not for her knowledge or wisdom which they are incapable to understand, but for her affections and feelings, emotions and sentiments.

### **Overflowing love**

The flow of father's love to the son or the daughter may get suspended for a while and may take time and effort to be of a normal flow. Mother's love is always perennial and over-flowing. Its flow is eternal and cannot be stopped by any barrage or dam, however strong or high that might be.

### **Parental love**

Father's love is strong, rich, deep and deathless, while that of mother is tender, soft, simple, absorbing and divine. One may have love from other beings as well. But, the parental love is full of soul, sacrifice, delight, beauty and power. It is stronger than any other happiness.

### **Faultless mother**

In a conflict between the father and the mother at times, father is just and right. The grown-up children may also feel that way. But, they will forsake the father, even if he is wronged and unfairly treated. They will side with and go to the oppressive mother, with the reactions, that, as man, father should have endured more and exercised greater self-control. To the children, mother does not have any rival or substitute.

### **Birth and death**

Birth of an expected baby creates happiness in the heart of the parents, but, the death invariably creates grief and sorrow and brings tears in both eyes. Pain of loss is deeper than pleasure of gain.

### **Unworthy scions**

The Muslim and Eastern societies are generally poorer than Western societies. In the West, every body has to work and earn his own bread or to beg. But, in the Muslim society, one generation works and three generations may live on it.

Loving of children as much and as deep as one can is very good. Negligence and indifference of the parents in developing the spirit of self-reliance in the children leave them dependant on paternal income or even ancestral wealth. This makes them stuck and kills their incentive to grow as rich as father or richer than ancestors.

A father in the Muslim society works like a devil against his scruples and morals almost all his life and builds up wealth and property. The love for hard earned money and wealth is too strong and deep. The father cannot give away his wealth for hospital, education, or, for the amelioration of human sufferings. They want to see their own children to roll on the wealth left in this world by them. The descendants of such Muslims roll on the wealth and sleep on the cosy bed till 11 a.m. and are not required to do anything at least for a generation or even more.

### **Affection of fund**

Many materialistic children do not care much for affection and love of the father. What they need is financial assistance from the father. Their

attention is not the love-full heart of the father, but the money-full bank account.

In the middle ages, many princes used to long for the throne and kingdom of the father. Now-a-days, they look for the money-bag, bank roll and the financial empire of the father.

Less materialistic type of sons will not care for the financial assistance from the parents. They care for and need loving affection.

Father is the most natural bank for a son, from which he begins to withdraw without making any deposit and this may go on till the father-like bank exists.

### **Negative feeling towards father**

There are witnesses to motherhood, but the fatherhood is to be felt in one's senses. Both the father and child feel each other, either in a positive or at times in a negative way, as well.

In the middle ages, many royal princes, having eyes on the throne, would wish early death of the father. Sometimes, they would rise in rebellion and would fight against each other till death. Negative feeling of a son towards father is more common than that of the daughter, who for many reasons is more emotionally attached to the father.

### **Parents and teachers**

Teachers may be classified into two groups. Some are very hard task masters. They are dedicated to their duties and will surely care for the

learning of the students. Will such teachers be liked by the students?

There is another type of teachers who are neither dedicated in the teaching nor good as teachers. But, they love their students. The students love those teachers who love them, not those who teach them well.

The hard task master type of teachers may be great benefactors; they may be appreciated and respected much, but, will be loved less.

Father, by nature wants to act like a good task master- teacher, but mother's nature fits that of a loving teacher. A good teacher and a good father are respected much, but loved less.

Best way to be popular with one's own children is to find out what they like or love to do and to advise them how to do that.

### **Affection vs. inheritance**

An idealistic father is not contented by showering only his loving affection and financial inheritance; he wants to transfer his ideas and thoughts, culture and religion to the children.

Able and successful sons and daughters may advise their father to spend his hard earned wealth on charity, but bless them with love and affection and at the same time spare them of their back-dated religious ideas and principles.



## **Body and soul**

A son or a daughter would be ready to give their body to the mother and father, to feed when he or she is hungry, to worry about when he/she is sick, to treat it when the body is injured. But, they would like to reserve their mind and soul for the boy friends or girl friends.

Conservative fathers would be at peace with their grown-up western educated children, if they could be satisfied with health and body of their sons and daughters and do not care about their mind and soul and the activities generating therefrom. If they want to have control on the mind and soul, on their culture and life-style, faith and ideology, they may be heading for great disappointment.

Body houses the soul, but, it is useless when the soul is gone. Modern and progressive children want their parents to be satisfied with the service of their bodies. During the illness of the son and the daughter, father and mother, even in their old age will attend the ailing son like a faithful Nubian slave or most loyal maid-servant.

The relative importance of body and soul may be compared with that of a quality pet dog and one's own son respectively. Many modern sons would like to buy dogs, cats, fishes, birds, etc. for the parents and wish them to concentrate on their breed, rather than on the conduct and behaviour of the youngsters.

### **Common model**

If a father wants to build up a son in his own image and by his ideas and to develop as his son, he may face disaster unless he keeps correct atmosphere in the house as ordained by Allah. The word 'My' is most popular with one's ownself and most unpopular with others. If a father wants to take pride in a son with a feeling of 'My son', he is heading for frustration. Every individual wants to be his own and not of anybody else's, not even of his own father's.

Many children do not want to grow up in the image and ideal of their father. It is, therefore, necessary to keep a third ideal before both of them and both the father and the son should try to conform to that beautiful and ideal model. To the Muslims, our beloved Prophet (s) is that common and coveted model.

## Father Hate Complex

Like love for the parents, father hate complex is more or less common in many cultures, more specifically in the developing countries. It widely exists among the children of the aristocratic and feudal Muslim families. Why are the parents losing respect of the children? Why are there so much of misunderstanding and maladjustment between the parents and adult children?

Why is the father hate complex more common in the Muslim societies? In the West, parents do not interfere much in the life style and career development of the children. They are allowed to grow as they are, and as the children like. Father would be sorry to see his son not doing well, but, will not be shocked to see his son going to the dogs and perdition, which freedom he enjoys as his basic human right in the West.

A father in the West will make what is right and what is wrong clear to the son. He will explain the causes of success and failure in career to his ward and leave him to pick up the thread as he chooses.

In the developing countries, parents are most concerned about the development and success of the children, their manners and conduct, attitude and career prospects.

If a son does not do well in the examination, not only the parents are worried, but distant relations, friends and acquaintances of the parents are also very much concerned.

The concern and worry of the parents, their friends and relations are not kept secret, but communicated to the scions directly or indirectly. The youngster wonders about the causes of these people being so much worried and comes to the conclusion that his father is the villain who talks about him to outsiders.

The fact remains that the concern and worry of the parents for the career building of the children contribute significantly to the social stability. The parental help, social connections, family heritage and reputation help the children to climb the social ladder very much.

In the developing countries, social strata are more or less stable. If the father, paternal uncles and close relations are holding class-I jobs, the children in the family are less likely to be in class-III jobs. If anybody were to be employed as class-IV employees, it would be a shame and disgrace for both the incumbent and his family.

In the western countries, hierarchical mobility in the social stratification is a natural phenomenon.

In the West, parents want to live beyond death through donations to and contributions in social and humanitarian works. But, in the eastern

culture, particularly in the Muslim culture, the parents want to live beyond death through their own children.

The Muslim parents do not like to leave children to their fate only, but take all precautions to help them grow in right direction. They point out the lapses and failures of the children. They remain always concerned to correct them. No human being likes fault finding attitude and youngsters do not like this at all.

Mother's concern is more for the food, comfort and sentiment of the son. But, father's concern is more for academic performance, career development, financial success, managerial ability to look after the business and properties left behind, their dignity, honour, reputation, etc. Mother's concern is centred around the son's body but, that of the father is more outside the body, and that is a more difficult terrain.

The questions asked by the mother are more pleasant than those raised by the father. When a son running a manufacturing plant returns home, mother's first question is where did he have his lunch and last food ? Has he eaten at all ?

Looking at the face of the son, a mother will start thinking whether he looks hungry and worried.

The immediate questions of the father would be about the machine which remained out of operation for two days, delivery of the goods to the agents,

withdrawal of fund and sending the cheques. Most of the questions would sound like calling for explanations.

Because of the types of responsibility of the father and the mother towards their own children, mother gets more inclined towards the son. Mother is responsible for the upkeep and training of the daughter. Naturally, she has to be tough with the daughter. Here, father plays a safe role and becomes more popular to the daughter than her mother.

Many parents take too much interest in the children. They interfere in the privacy of their children. Some of them do not believe that children can have any privacy. Not only that such parents interfere in the privacy of their children, they also express themselves to their children too much.

'Familiarity breeds contempt.' All the children may not be keen to learn from the parents. The dissatisfaction and annoyance of the parents towards their children for the latter's lack of seriousness, may not work. The result might be worse to the children, if they are not receptive.

The excess of love and affection for the children, worry and concern for them, fault finding and keenness to correct and teach them are the main causes of father hate complex in the Muslim families in the developing countries.

## **The Daughter**

The bond and relationship of the father and his daughter are inseparable. Whatever wrong the daughter does and however angry the father is with her, she continues as daughter. She may go away from the house of the father or the father may turn away the daughter from his house, still, she has the moral and religious right to enter the father's house any moment. She can enter into her father's bedroom without permission and jump on his lap and kiss him.

Does the wife have same type of claim on the husband, if he abandons her by uttering formal word of divorce, even if in anger?

Daughter may be the source of greater happiness than the son, but she might be the cause of more tears. No father ever shed more tears for the son than he did for his daughter under similar circumstances.

A good son may not present a good grand-son, but the chances are more that a good daughter would have good children.

### **Risk of wrong choice**

The parents must be more keen and concerned about the marriage of the daughter than the son. If the parents do not arrange for the marriage of the

daughter, she herself will do it and the possibilities are that she would lend the parents as well into troubles and sorrows.

If a boy makes a wrong choice about his marriage, without father's help or pains, he is a greater success in amending it himself than a daughter. If a daughter makes a wrong choice, the father has to suffer and pay for her mistakes.

If the daughter makes a good selection, the father gets a son in his son-in-law, but, if she makes a wrong choice, he loses both. Nothing is sweeter to a father than the smile of a daughter, happy with her husband.

As a woman, mother is supposed to study and understand the mind of her daughter, but in reality, she is a better success with her son who cannot keep his vices hidden from the mother, if she is keen on knowing.

### **Freedom of choice of husband**

If girls were given freedom to select their own mates, there would have been as high percentage of divorce in Muslim society as in the West. Girls in the western society pick up their husbands after seeing the boys, travelling and dining and even sleeping with them many nights and days. Still, most of the marriages in the West go to rocks.

In the conservative and aristocratic Muslim families, parents select the bridegroom. Of course, there cannot be any marriage without the consent of the girl. The propensity of the girls to make



mistakes in the choice of their life partners is very great as is proved in the West.

A boy or a girl in love could be the worst judge of the lover or beloved. Journey of love is no less risky than a sea voyage. Sailors and lovers are equally unhappy and unsafe.

The girls, particularly young girls are very tender hearted. Their hearts melt faster by praise and love song than those of boys. It is easier for boys to cheat girls and abandon them.

Many boys want to offer their love to beautiful girls, some boys may even do it to the ugliest of girls. A girl's fortune and peace depend on the offer she accepts. If she accepts the wrong offer, she is ruined in the end. If you allow freedom to a kid, he will ruin himself. Similarly, if you allow complete freedom to a girl, she will bring harm to herself.

### **Fruits of patience**

Most girls just ignore the approach and offer of love of dozens of boys with scorn, but rarely a boy can scorn the words of a girl. A girl can easily throw away the letters of love of boys, if it is marked as 'love letter.' Hardly, any boy can throw away letters from girls without reading the language of love. Girls are more like donors of love and boys are at the receiving end.

Patience is the strongest thing to get the heart of a girl. If a boy can hold a girl for long and for days even by force, but without assaulting and

disgracing her, he can win her heart by continuous love therapy.

Most women can more easily be domesticated than man. If a boy marries a girl by force and lives with her for considerable period, she can be trusted to stay with, particularly after the birth of a baby. Even, if she is allowed freedom to leave, in most cases she would not. In a contrary case, if a boy is kidnapped and forced to marry a girl, he may not be loyal to the girl, even after five kids are born to them. He would flee away whenever he gets an opportunity.

### **Unreliable male**

At times, men were found to make greater sacrifices for women and create history by abandoning throne, or remaining bachelor all through their lives after a failed affair. But, in general, loyalty of the young boys towards girls are like the loyalty of the generals to the kings which might shift at convenient time.

Many young boys being defeated or disappointed in getting the hands of the girl do not hesitate to disfigure her by throwing acid or to set thugs to rape and kill their once beloved. The guidance of the parents in selecting right bridegroom is most helpful.

What has been said to caution the girls about their wrong ventures may not be correct in all cases. But, they should not take risk to fall into the category of losers. Masculine love can be as sincere and sacrificing as his other faculties in

which a boy dominates over a girl. The magic of the love of a beautiful girl for a boy might at times be much stronger than the logic of his teacher, tears of his mother and the wisdom of his father, or everything combined together.

### **Romanticism and reality**

Before marriage, the voice of a girl sounds musical to a boy, her steps graceful, her manners dignified, her every gesture lovely, but after marriage everything turns real, earthly and even crude. She ceases to be the loveliest flower, delicate bloom of beauty, no longer fair and spotless, sweet and beautiful.

The sudden shock of reality does not keep a husband poetic in imagination. He turns unsympathetic even during the period of her menstruation. Her physical weakness and words of reluctance to prepare his breakfast and set the clothes ready for factory or office do no longer sound like low song of brook which would never die, as he felt during love song in the lovely corner of a spring park.

One may dream in sinful extra-marital love, but wakes up when married. The course of river terminates in the waves of ocean and pre-marital love terminates in the honey-moon room. The marital love in case of arranged marriage begins in the honey-moon room and is more likely to continue till death.

## Human Rights of the Children

Every child born has a fundamental human right to education and knowledge. He has the right to know about his environment in which he has been born. This may be taught to him through the media of recreation, play, school, books, etc.

In the environment of a new born child, most important factors are his/her mother and father. A child knows his/her mother through his/her physical touch and suckling. Within a year of birth, a kid can recognize his/her father, his smile, his voice and in some cases, even the sound of his foot-step.

A child is brought to this world through the joint venture of his/her father and mother. No child was born without a father except Isa (A). It is the fundamental and basic human right of a child to know his/her father. The children have the natural right to love, affection and care from both father and mother.

The children in some culture are denied the fundamental human rights of being looked after with the time, energy and wealth of mother as well as father.

The western advocates of the human rights in the developing countries shed crocodile tears at the violation of human rights, whereas in their own

countries, innocent children are denied and deprived of their fundamental human rights of knowing the identity of the father.

Not only the mother, but also the father has responsibility towards the children. It is not the singular responsibility of the mother to look after the baby. She is not capable of shouldering all the responsibilities in this respect.

Animal kids are stronger than the human kids at birth. Within a day or two, the offsprings of the animals or of some birds can stand up or move. A calf or a chick can walk on the first day of its birth. But, human baby is comparatively helpless in this respect.

The animals move by instinct and they are not required to develop their character and conduct to a high level. Mother is enough to look after and raise most animals. In the animal kingdom, male animal in most cases cannot recognize its own offspring.

A mother takes tremendous risk on her life in giving birth to a human baby. She could die during the child birth. So far the father is concerned, there is no such risk and painful responsibility. To him, the procreation process is more or less a physical pleasure. The contribution that the mother makes for the child in bringing him to this world cannot be matched by the father in anyway.

Maintenance of children involves financial cost as well. Islam puts financial responsibility squarely

on the father. Whatever the mother does for the child after the birth, is optional and her charity, but these are the duties and obligations of the father.

It is the duty and responsibility of the father to arrange for the maintenance of the baby. If a Muslim mother says that she will not breast-feed the baby, unless its father makes financial payment, she cannot be forced under Islamic law. But, father can be forced to make payment to the mother, even for this service.

If the mother refuses to do anything for the newly born kid without financial payment, she can not be forced under Shariah. On the contrary, fee would be imposed on the father to be paid to the mother for looking after the new born baby.

In the Eastern society, poor mother keeps the little kid attached to her bosom at night. If the child urinates on the 'Shari' (dress) of the mother, she wraps the baby with the dry portion of the 'Shari' and covers herself with the wet portion. This is a very elementary and common contribution of poor mothers.

In the Western society, little kids do not have the fortune and luck to sleep with the mother and clinging to her breast. This right is given to the father or mother's boy-friends. Little kids are made to sleep in separate rooms. If they make the bed wet at night and wake up, they continue to cry and when tired, they fall asleep again without the sweet touch of the mother.

A little kid is not given breast milk lest sucking by it makes mother's breast loose and stooping. The male may also suck the breast of his young wife. If the breast is stooping, it is not likely to have attraction for the male. In order to keep the breast in proper shape for the visual pleasure of the husband or the boy-friend, the kids are deprived of the fundamental human rights of being breast-fed, a right enjoyed even by any other mammal of the animal kingdom.

These people who deprive their children of the breast feeding, talk loud of the violation of the human rights in the developing countries.

There are many reasons for a child's deprivation of the fundamental human rights of knowing his father, having fatherly affection, love and maintenance. One of the reasons is promiscuity prevailing in the western society.

Not only that many unfortunate children fail to know who their fathers were, but, even their mothers are not sure about it, because she had slept with so many males during that period. None of them cared to take responsibility either of her or the baby she conceived.

One of the basic reasons of the promiscuity in the western society is that adolescents and adults are made to find out their own partners in life.

In spite of establishing marital bond after moving with the prospective partners for years,

sharing same bed for hundreds of nights, marriages in the western countries go to rocks so often.

In the Muslim society, it is the responsibility of parents to find out suitable spouses and partners for their grown-up children. Dispassionately, they examine various alternative choices and find out who will match whom.

The vision of the unmarried adults are coloured. Inexperienced in life and about human character, they are swayed by emotions. It is not merely that they are susceptible to make wrong choice of the life partners, they may not even know their own nature and correctly understand their needs.

The choice of partners for the children made by the parents and relations contribute to a stable and happier conjugal relationship. Muslim families, unless affected by western social vices and virus are more stable and contribute to permanent and life long marital relationship.



## Mutual Company of Parents and Children

Love for one's own kid is not merely a human quality. It is also animal faculty. If the eggs of other hens are placed under a particular hen for hatching, the hen is not the real mother. It did not lay the egg, but only rendered the service of hatching.

The hen develops love for the chicks, though it is not the real mother, but it simply hatched. As the chicks grow, hens instinctively starts discriminating its own chicks and the chicks which it merely hatched.

Parental and filial love and affection are basically human phenomena, though, these exist among other animals. But, animals start forgetting their own progeny very fast and at some stage, they fail to recognize their own offsprings. It is the human beings who accumulate resources and leave these for the succeeding generations.

### **Children's need for the company of parents**

If a kid urinates on the dress of the mother in a chill winter night and she does not have an alternative cloth, mother does not slap the child, but draws it close to her bosom and spend the night with the wet Shari. Love of the poor mothers are no less for their kids, it may be deeper and stronger.

In the Muslim society, the mother keeps the baby with her in the same bed. In western culture, baby is kept in a different bed and room, so that his/her cry does not disturb the sleep of the parents. If the baby awakes at night, it is generally not attended, lest it develops a bad habit. Getting tired of weeping, the baby at a stage falls asleep again.

The children of the parents leading lives homely, harmonious and happy, turn out to be good. The problem arises with parents who are more involved outside homes, even if for noble causes, than they are in involved the home with children.

If the parents are more concerned about their needs for money and materials, have less time to give to their children, the unfortunate and innocent children become the victims of immoral and unhealthy influences from outside.

The selfish parents put priority to their economic and monetary needs to live well and ignore the needs of the children, who needs parents' attention, consideration and love more than they need materials, the uses of which they know very little.

The Muslims are supposed to put priority on the needs of their children, rather to that of their own. When a person leaves this world, two noblest things he leaves behind are good (Nek) children and good deeds (Neki) done during their life time. These two would be of help to them in their life after death.

## **Parents' need of the company of adult children**

Most pleasant sight to the parents is the smile of their children particularly of the kids. In the developing countries, parents are more concerned about their children than the parents in the developed countries. The children are also attached to the parents, due to the love and affection they get and sufferings of the parents for them they see in their childhood. But, parents are normally seen by the adolescent sons and daughters as severest task masters and fault finders.

Old parents often call the adult sons and daughters and ask them to sit near them, not for any business talk, but for mere company. Young lovers, newly married couples spend time together. When they remain seated in the same room, they do not always talk with each other. Sometimes, they do each other's independent work, but sitting in the same room. The man may be reading a book, wife may be sewing her clothes. If the wife does the same job moving to a separate room, husband feels irritated and annoyed and discovers her lack of interest in staying with him. Same thing is true with the wife. Staying together itself is a pleasure.

As a couple grow in age, mutual attraction is gradually reduced and it is diverted to their children. They find pleasure if their adult son or daughter sits near them or sleeps on their bed, when they are doing other jobs.

What the parents want is the proximity of the children within their sight. Adult sons and

daughters are naturally busy; their mind remains busy on different thoughts. They are deeply absorbed in their own business. They naturally feel bored when parents call them, without any business. They do not realize that the parents did not call them without business. But, only the nature of business is different. Staying with the old parents is itself a business, no less important than the business of a young man and his wife staying together.

According to the Muslim culture and values, company and pleasure of the parents are more rewarding than many other things, even if materially covetable. Though there is no scientific explanation, it is found that children with whom parents are pleased and the children having very deep concern for the parents attain greater success and material prosperity.

## **Mountains and Parents**

The human beings are definitely more important than mountains as regards their contributions to human society and civilization. Trees grow on the mountains, give fruits, shades and woods, used for multifarious purposes. Bushes and shrubs house insects, provide fuel, keep the land and environment cool. Rivers flow and springs gushes forth from the mountains. Minerals and stones are available from those. Mountains have many more contributions.

The teachings of the Prophets like Musa (A), Isa (A), Muhammad (S) and others moved the heart of their contemporaries. They guided not only the people of their time, but also posterity and cast shadows on the ideas and thoughts of people centuries thereafter.

To meet the human needs, stony rocks and mountains are cut through. Roads are built. Tunnels are constructed inside and through them. Rocks may be blown off by dynamite.

Could the influence of the thoughts and ideas of Musa (A), Isa (A), and Muhammad (S) be completely washed off the minds of their followers ? The disciples will be willing to sacrifice their lives, rather abandon the guidance of their favourite Prophets.

In spite of such big contrast in the influence of the Prophets and mountains, it is always the Prophets who go to the mountains, rather than the mountains coming to the Prophets. It does not reduce the importance of the Prophets.

Parents are the wonderful creations of God. Human beings are by nature arrogant, aggressive and proud. Unlike other animals, they keep their back-bones erect and their heads high.

Perhaps, in order to curtail and contain the pride of man, Allah ordered that the individuals must prostrate and rub their high heads on the ground, not once, but many times in a day. These human beings, who do not relish to surrender and succumb, find pleasure in accepting their defeat, most sincerely at least in one case. The more they are outshone by the success and achievements of their own offsprings and children, the happier they are.

The parents are proud of their own achievements. They are prouder of the achievements of their sons and scions. The children pray for the salvation of their parents in the afterworld, but the parents pray for the success of their children in this world. They dream of the achievements of their descendants. They want their own aspirations to be fulfilled through the glory of their sons, daughters and descendants.

What should be the attitude of the children towards their parents? This varies from culture to

culture. An ideal case was narrated by Mohammad Asad in his historic book entitled, "Road to Mecca".

Mohammad Asad one day called on Abdur Rahman, the father of King Abdul Aziz, the founder of Saudi royal dynasty. While they were together and sharing experiences, a Messenger came to Abdur Rahman from king Abdul Aziz and informed that the king wanted to call on his father. Abdur Rahman permitted that the king could come.

Within a few minutes, king Abdul Aziz was at the door of his father's room and he saluted from outside. The salute of Assalamu Alaikum by a visitor to an inmate of a room indicates his seeking permission to enter into the room. If the visitor is permitted to enter into the room, the inmate will respond to the visitor's salute with "Wa Alikum-us-Salam". In this case, father Abdur Rahman did not say Wa Alaikum-us-Salam, which implied that he wanted his son to wait outside the door, while he talks to his guest Asad.

The king was standing outside the door, as if he was the door-keeper of his father, who was busy with a visitor. He could permit his son to enter into the room and listen to discussion going on with Asad, an Austrian Jew, Leopold Wills by name, who later embraced Islam.

Asad was very much embarrassed. Abdur Rahman was giving him importance over the king, who was definitely a busy person. His nervousness was reflected in his physical gestures. Abdur Rahman asked him to be at ease.

The king from outside observed the uneasiness of Mohmmad Asad. He moved his finger to assure him that it was all right for him to wait outside. To confirm his assurance, king Abdul Aziz winked at Mohammad Asad and assured him that he was not annoyed at the conduct of his father, but accepted it as natural.

Mohammad Asad, still a non-Muslim, was bewildered at the strange relationship of the father and the son in Muslim culture. Father is a father, however unknown and humble he might be; son is a son to his father, however high and majestic the latter could be.

The values of Muslim culture are being affected by the pernicious influences of the West. Sons become too conscious of their human rights and dignity. They look at father as hardly anything more than a procreational equipment. Father does not appear to be anything sacred and special. What he got from the father is only a sperm which comes out of his body in billions every month. Same is the attitude of the father, who considers the son hardly anything more than a by-product of his carnal sexual pleasure.

In Muslim culture, a child is most indebted to his parents. His prayer would not be accepted to Allah, unless he remembers his parents while he offers prayers to Allah. Allah taught us in specific languages in Al-Qur'an for invoking the blessing on the parents.



However wise, intelligent and successful a son is, he is nothing more than a son who has to go to the parents and surrender to their will as Prophets used to go to lifeless mountains. The children are not merely required to go to the parents only once or as many times as he can afford, out of his busy schedule. He has to go to the parents repeatedly, while they are alive. It is his most important business. He is required to visit their graves also, if located near-by.

If the father and son live together, which they should, so long the father is alive, the son must come to the father several times everyday. If he is terribly busy, yet he must pass across. If he does not have time to touch the head and body of his father, he must walk in front of him in order to be visible.

A father loves his son, as he loves the limbs of his own body. The son is the extension of the body of the father. He is not a separate being, outside the life and jurisdiction of his father.

The families in which the fathers and the sons live in Islamic culture and environment, they are at peace. The families in which fathers and sons can drink together, see porno-films together, or talk about sex are also at ease and have less turmoil.

But, the families in which fathers live in modern house, use modern equipment, and wear western dress, but house traditional Islamic values inside the body, particularly in the heart, they face problems with the children, who are more advanced

and fast. They adopt not only western externalities, but also western values.

Eastern fathers are also domineering, too conscious of their position and want to develop in their children their own values. The children, on the other hand, want to inherit paternal wealth, but not paternal values.

American children would deem it a shame and personal disgrace, if they are to live on paternal wealth. A son will prefer to live on his own earnings and ask his father to give his wealth to charities such as for school, college and church, etc. If our children could also be courageous enough to live of their own, and struggle hard to create their own economic assets, their problems in the family would have been less.

Our cultural conflict was acute, because parents create western environment in the home keeping, but their souls are oriental. Their children also want to adopt half of the western values and culture. They are not willing to accept western values of economic self-reliance and building up there own economic empire. But they want to follow their own life style and behaviour pattern which their parents cannot accept or appreciate.

Problems would have been less, if we could have either oriental or western values in our attitude and life style. There can be a man or a woman, but not a half-man or a half-woman. Muslims are at a critical juncture in our history. We cannot forget our own heritage and separate ourselves from our

own religious moorings, on the other hand, we remain indoctrinated and imbued in western values. So long we remain at the cross roads of culture, we shall have turmoil and storm in our family life and relationship.

# Inheritance of Ancestral Ideology

What should the children inherit from their parents ? Wealth, riches, houses, properties, possessions, values, virtues, morals, ideology, character, conduct, reputation, good-will, blessings and what not ? Which of these are more valuable and dependable inheritance for the next generation?

## **Inheritance of wealth**

Wealth and property pull down the unworthy descendants and lead them to dogs. Good-will and reputation push up the worthy ones to reach greater height than what was attained by their parents.

Those who have greedy eyes on the wealth of the parents are crushed under the burden and can hardly rise higher and add to the wealth and fortune left by the parents. Those who can spend what has been left behind by parents for noble causes and salvation of their parents' soul are actively saved and showered with new fortune by Allah. Allah is Ghani and rich. He gives more to those who can give in His way for His pleasure.

The parents should aim at building up and bringing forth the human qualities of the children and flowering of their latent faculties. Mediocre and unworthy ones run after the paternal wealth,

whereas, wealth and fortune run after the able and the self reliant.

### **Abandoning parental ideology**

Those who are unfaithful to the wishes of parents and disown their ideology and values should neither have eyes on nor interest in enjoining what has been left behind. If the children abandon the ideology, principles and interests of the parents, they must not aim at enjoining what has been left behind by their ancestors, if they are self respecting and honourable.

If the children of the Sufi saints are not interested in the ideology of their ancestors, they do not have moral right on the properties left behind or on the income from the shrine.

### **Managerial qualities**

The parents may leave behind properties and wealth, but the managerial qualities to maintain those properties, are to be acquired by the children themselves. The larger are the assets, the greater is the need of management qualities.

If the parents leave a house for their children, they can reside in that house or earn rental income. But, if the parents leave manufacturing plants or big firms, children are required to work in order to make money out of it. Running big businesses may be compared with riding on a tiger or playing with a snake. If a person is not cautious, consequences might be fatal.

The workers in a manufacturing plant will have to be paid whether goods produced are sold or not. Interest on the borrowed capital will go on mounting, even if the prices of the products decline. To save the plant, the owner will have to increase production, improve quality and reduce cost, otherwise he cannot make both ends meet. The accumulated liabilities may lead to liquidation of the plant.

If one has a hen or a goat, feeding these may not be a big problem. If he has a horse or an elephant, he will have to arrange their food. If he is indifferent, loss would be colossal.

### **Family heritage and reputation**

Parents' family heritage and wealth are like stairs before the children. In order to go up, the children will have to climb. If, they are incapable of climbing, stairs would be of little help.

Paternal reputation may also be compared with public transport coming before a passenger. Even having required ticket and travel documents, if a passenger cannot get into a train or a bus or an aeroplane, the transport will leave without him.

### **Receptivity of the beneficiaries**

Various types of students attend same class, listen to lectures delivered by the same teacher. Are all students equally benefited? The benefit depends on the students themselves. They gain according to their capacity of understanding, comprehension,

power of absorption. Their earnestness and seriousness make a lot of difference.

Do the children of the great scholars also become scholars ? They may or may not. If they want to get the benefits of the scholarship and wisdom of the parents, surely they will be benefited. They will be more benefited than other students. The parents will obviously teach their children with greater love, attention, diligence. Above everything else is their earnest prayer for their own children.

### **Evils of wealth**

The children who are interested in the wealth and throne of the parents, will wish early death of the parents, as the vulture wishes the death of sick animals. They will be restive, if the parents do not die fast. If the children care for the ideology and prayers of the parents for them, they will pray to Allah to increase the Hayat of life time or the parents, so that they can get more and more of parental prayers and blessings there of.

### **Parent hate complex**

‘Familiarity brings contempt.’ In many cases, it happens that all the children are not keen to learn from their own parents. The dissatisfaction or annoyance of the parents with their children for their lack of seriousness may not work. The result might be worse, if the children are not receptive.

### **Urge to get benefit from paternal reputation**

If the children are not interested in taking full benefit from the scholarship of a great scholars, then it is immaterial if the parents are scholars or stupid morons. Failure of great scholars is that, in most cases they fail to create an urge in their own children to be like them or learn from them.

The creation of this urge by a scholar among his children himself is difficult. It is the responsibility of other family members, particularly, of the other parent. The near and dear ones are required to inspire the children to inherit the heritage of the father or the mother, if they are not self-motivated. An urge is to be created, if it is not inborn. The relatives may try, but they cannot impose the desire upon the children.

### **Pride in parentage**

Some persons very often are found to take pride in being students of renowned scholars. They feel nostalgic of the days of their being under the guidance of their intellectual Guru. If the children do not feel honoured and grateful to Allah for their parentage, they will inherit very little. This is true not only in case of individuals, but equally true in case of nations.

A community which is not proud of its past history, or heritage, cannot recreate history nor can enrich it. Parenthood may be a help, but, it is not a necessary condition for success in life or greatness. The children of very ordinary people turned out to



be great. All the great or successful men in human history had deep respect for and pride in their parents.

### **Divine bliss**

The love and affection, each child gets from its parents are matchless. Every child gets something from his parents which he cannot get from anywhere else in the universe.

The consciousness of this eternal truth qualifies them for the divine bliss and grace whether they have a faith in divinity or not.

### **Inheritance of position devoid of parental qualities**

Khalifa Harun-ur-Rashid (R) and his wife Jubaida (R) were saintly characters. In spite of the pomp and glory of the royalty, Khalifa Harun-ur-Rashid is held high even by the Muslim saints of the contemporary and successive periods. They are viewed as the persons whose abode would be in the Jannat.

How was the most loving son, Amin-ur-Rashid, of these two saintly royalties ? Did he inherit the saintly qualities of his parents ? Surely, he inherited Khilafat, wealth, power, glory and majesty of his father. In spite of being the eldest son and successor to the Khilafat, he grew up differently and ended differently.

After his ignominious defeat at the hand of Tahir and Harsama, the Generals of his step-

brother Mamunur Rashid, who was a son of Persian slave girl Marajil, Khalifa Amin-ur-Rashid boarded a gondola boat with a view to hide or surrender. But, due to the sudden attack, the boat capsized and he swam to the shore, imprisoned in a block house where without a cloth, he was shivering in cold and had nothing but a pillow to defend himself against the Persian soldiers who killed the royal fugitive mercilessly. Thus was the tragic end of an Abbaside sovereign whose luxuries, extravagances outshined even those of Pharaohs. Saintess Jubaida had to look after the children of Amin-ur-Rashid who met his wretched end at the early age of 28, on 23rd Moharram 198 AH/ 814 AD.

The children who inherit the wealth and fortune of the noble parents, but not their ideology or the values, qualities and virtues, nor blessed with their prayer and pleasure, can hardly achieve peace, happiness and success in life. They may not even retain what they inherit. The real inheritance is not of the material wealth, but that of ideology and values, noble qualities and virtues, which blossom in splendour, spread fragrance all around and cast shadows on the future and posterity.

## Gone Stray Scions

Why is it that some children of the spiritual teachers, divines occasionally tend to be socialists or anti-Islamic ? Is it because they are disenchanting with the values and life style of the parents ? Some persons want to make out that the son of a divine had seen so much of Islam that it no longer attracts him. There are many reasons for the unhappy phenomena.

If a Muslim turns into a Christian, he is assisted in every possible way, financially or otherwise by the Christians. The Muslims who changed their faith to the Christianity are mostly from the destitute class or those who are indifferent to religion.

If a Hindu or a Christian embraces Islam, he is embraced by those who are Muslim by birth. Some Muslims are actually more materialistic than the Christians or Hindus. They love their money so much that they cannot sacrifice a fragment of it for the new converts.

The Muslims hold the newly converts in high esteem and recollect the Sahabis who embraced Islam though many of them fought against Islam before conversion. However, the point is that the new converts to the new faith or ideology or movement has special position. When a son of a

spiritual divine turns different, he has a top leadership position reserved for him in the anti-Islamic organization. This is almost ex-officio.

Now, why does the son of a divine should become an anti-Islamic activist ? Children of spiritual leader are not necessarily spiritually gifted. Spiritualism is not inherent, but is to be acquired. If a son of a divine cannot achieve spiritual heights, he turns towards alien ideological group where assured leadership position gives him an ego satisfaction. He saw his father being adored by the followers. He also gets, as a political leader, cheers and showers of flower petals from the workers.

Though, most of the divines are ascetics, but their children are environmentally otherwise. Some divines get enormous gifts in cash and kind. They push these towards their servants, touts as well as family members, who roll in wealth and amenities. The children lead luxurious lives. The luxury and Qamaliyat are contradictory.

To the wives and daughters of the followers, sons of the divines are almost crown princes. They covet their blessed company. A divine generally remains surrounded by too many followers. Each of the visiting followers of the divine gets very little share of his time exclusively.

The followers compensate this by remaining in the close proximity of the wives, sons and daughters of the divines.

The sons of some divines get ample opportunity of coming in close company with the daughters of the followers. The followers actually covet the blessings from the crown princes or the successors of the divines.

The spiritual Fayeze expected from the sons of the Sufies may turn into physical. The environment makes the sons of some divines pervert and multi-sexual. The sexual lapses do not remain secret for long. The quarrel between Sufi divine and his wife starts over extra-marital lapses of their sons who find the religious and spiritual environment of their father not conducive to their own aspirations.

The modernists view sexual rigidities as mere prejudices and superstitions. The scions of the spiritual leaders may find better opportunities for sexual outlets in anti-Islamic environment.

Luxurious living style in the house, desire for adoration as observed in the paternal life and sexual perversion make the sons of the spiritual divine maladjusts to the paternal spiritual environment and push them towards anti-Islamic camp, where they find their natural home.

Similar circumstances might impel the scions of landlords and industrialists to join and assume the leadership of the left oriented movements. The unworthy sons of the Zaminders and industrialists cannot maintain their Zamindari or expand their industries. But, they cannot also forget the splendour and halo in which they were born and raised. They find their ego satisfaction in the leadership of the trade union movement where they are more acclaimed and adored.

## Children in the Mosque

There is a Hadith that the children should stand in the back rows while saying Fardh (obligatory) prayers in the mosques. The children have little concentration. They stand for prayers by the side of their parent, but, they may leave the prayers, sometimes run in the mosque, look at other kids, if they are near-by, and talk to them. These, naturally, cause disturbance in the prayers of the elders, not being parents or relatives of the kids.

Young kid Husain (R), the grandson of our Prophet (S) would climb on the back of the Prophet (S), when he would prostrate for Sejdah. He would not leave the neck when the Prophet (S) would stand up, but would hang on the back. The Prophet (S) used to hold Husain (R) on his back by his one hand, till he went for Sejdah in the subsequent Rakat. It is, therefore, most desirable that the kids should stand in the back row during congregational prayers.

The mosque of Madina was very small. The Holy Ka'ba was a small building. The mosque built at Khaibar or other places, which retained the sizes originally built, look very small. In such small buildings, if the children are separated from the parents, they are not too far away. But, in modern days, the population increased hundred times in an

urban locality than what was at the time of the Prophet (S). The size of the mosques also expanded.

Now, if the kids are separated from the parents in the large mosques, they remain too far away from the father or the family elders in the mosque.

During the time of the Prophet (S), women were allowed to attend congregational prayers. They would sit in the back rows for obvious reasons. Naturally, it was more convenient that the kids would sit with mothers, rather than with the fathers in the front rows.

If a senior officer or a respectable person takes his son to the mosque and the Musallies want him to go to the front row, he should not go. He should politely decline by saying that the kid should not be taken to the front, and that he would like to sit with his son in the back row. In that case, Musallies may not insist on his going to the front row.

The kids are most sinless and innocent of any evil. They are the best in the eyes of Allah. They should not be treated in the way their feelings are hurt or they feel that they are unwanted or less wanted in the house of Allah.

It is desirable that the kids be allowed to stand not at the back of the mosque, but at one side of the mosque. There should be children section in the mosques. This may be to the left side of the mosque. The parents or elders who would stand in the front rows, may keep their kids in the near about rows in one side of the mosque. It would be convenient for the elders to keep eyes on them.

## **Akhlaq and Character**

Imam Baker (R) compared Imaan with roots of a tree, 'Ibadat with a trunk, Akhlaq with the fruits and Islam with the juice. If a person has Imaan and 'Ibadat, but no Akhlaq, he is like a fruitless tree and there will not be any juice. Such a person is good for fuel in the hell. Akhlaq is developed in the individuals through series of minor actions and 'Amal.

'Akhlaq comes from Khaleq, the Creator, Who created human beings in the best mould and conduct. A human being is a divine machine and most complicated of all machines. It is most unpredictable in its behaviour pattern. It is because of the influence of Iblees, the enemy of man and also because of the freedom Allah gave men to disobey Him and behave as they like.

Akhlaqiyyat is the development of noble attributes in one's character and conduct with a view to develop man as Khalifa of Allah. The relationship of man with his Khaleq is 'Ibadat, and the relationship of man with fellow beings as approved by Allah falls within the area of Akhlaq. Man is required to do 'Ibadat of Allah with his life and property. He has to help the fellow beings with the same.



### **Animal nature of selfishness**

The animals and plants have body and life, but they do not have any soul. In addition to body and life, a human being has a soul which manifests itself in the conscience and adherence to norms, standards, rules, regulations and values, etc.

Eating or enjoying by ourselves is comparable to animal conduct. If we do not call others to share our food, we eat like animals. We must call others and share food. If we spend all of our income for ourselves, we behave like animals. Those who spend only for themselves, they may be viewed as closer to animals though they look like human beings. If we spend part of our income for ourselves and part of it for others, we may be in between.

### **Qurbani for others**

If we look to our own interest only, we are nothing but animals. If we want to save only ourselves from the hell-fire and do not love our neighbour and do not bother if he spoils life by indulging in Fahesha, we may behave like animals. We must be sorry, if we find that a fellow brother is heading towards perdition and hell.

Those people who can subdue their own selfish nature and interest, can make sacrifice and suffer for others, they can attain leadership positions. Selfish and animal natured man cannot be leader of man. We cannot get Allah without Qurbani and sacrifices. If we are only for ourselves, we can never attain greatness.

## **Sacrifice of parents**

Father in the family is the leader, because he makes sacrifices for others. Mother's influence in the family is greater, because she is most sacrificing and she can give her away. Her sufferings, afflictions or contributions for the family are the greatest. In any family, the parents take care to see that the children eat their food first. Among the adults, if some are weak and sick, their needs get priority.

## **Rich and poor**

The poor are in reality the saviour of the rich. In the Arab society of early days of Islam, there was no conflict among the rich and the poor. Hazrat Belal (R) Ibn Rabah used to guard the wealth of Hazrat Usman (R) and pray to Allah to increase the wealth of Hazrat 'Usman (R) who would consider poor Sahabias as his great friends. In their absence, he would not get people to spend in the way of Allah. Some rich may be subjected to tortures of snakes in the hell or branding on all sides with hot metals.

## **Boundaries to human conduct**

Allah sets limits and boundaries to human conduct. If a thing is taken beyond the permissible limit, it becomes bad for him. Eating sweets from a sweetmeat shop on payment is not bad. But, eating sweets from a sweetmeat shop without payment or beyond the knowledge of the owner is bad.

## **Vehicles without brakes**

No transport can ply on the road without brake. The car, jeep, truck and high speed automobiles have clutch in addition to the brake. Like transport, human body and life are unsafe without brakes. There are many physical organs in the human body. Allah has given us limbs and other organs for correct use. How helpless is a person without eyes, ears or legs! But, how much misuse we put to the organs given to us by Allah.

Allah has given us the legs to walk. If our minds try to take us towards something which is not legitimate for us , we must apply the brake and stop proceeding towards it. We must remember the crippled persons who cannot walk.

Allah has given us ears to hear. But, if we hear any shameful expressions or obnoxious songs which might develop animal propensity in us, we must apply the brake and withdraw ourselves from those.

Allah has blessed us with eyes to see. We can see anything legitimate. But, if we come across a half naked man or woman, we must apply the brake on the eye and turn our eyes from him or her. If, we see any obscene scene, we must turn away our eyes.

Allah has blessed all creations with organs of multiplications and procreation. There are right uses of these organs. If someone outsteps towards directions held by Allah as Fahesha or shameful,

**there must be brakes. If brakes are not used, social peace and harmony would be disturbed and there would be transgression and consequent sufferings of both seekers as well as the violators of peace.**

**Deen has been given by Allah so that the people recognize the boundaries of legitimate and legal. Is it possible to put back milk in the udder of a cow or goat once it is brought out ? Such is our conduct and Akhlaq. Once it is lost, it is lost perhaps for ever.**

## **Some Bad Akhlaq and Habits**

Should one find faults with others and speak ill of them? One should not. There is an interesting story about Kabil, son of Hazrat Adam (A). The story may be unfounded. Of the two sons of Hazrat Adam (A)- Habil and Kabil, the latter was evil natured and jealous.

Hazrat Adam (A) asked Kabil to identify the faults of himself as well as of his brother, and put those in two bags. Kabil faithfully carried out the order of his father. Hazrat Adam (A) told Kabil to put the bag-full of his own faults in front of him and to keep the bag-full of the faults of his brother Habil at his back.

The bag full of his own faults was so large that Qabil could not see anything beyond. He, therefore, kept the large bag behind him and small bag containing the faults of his brother Habil in front of him. The result was that Kabil could not see any of his faults, but would always see the faults of his brother Habil.

### **Three fingers towards self and one finger at other's faults**

When we point out that somebody else is guilty for the wrong done, we can point out only one finger at him. Allah made the constitution of the fingers such that one finger points to other person, but three fingers turn to the self indicating that we

are three times more guilty than others and must not speak ill of others, rather discover our own faults.

Should we condemn or criticize somebody, even if we find that he is wrong ? We should better not do that, if not done for his correction or for prevention.

Al-Qur'an is our Holy Book. If some verses in Al-Qur'an are written or printed wrong, do we or should we push away the copy of Al-Qur'an neglectfully as it contains verses printed wrong ? We decide not to read that copy ; we close it and kiss it, take it to our forehead and keep it on the shelf with honour and respect due to the true copy of Al-Qur'an.

We should look at the fellow Muslims in the same way. We should better close our eyes to the defects of the fellow beings. We may not have any business dealing with any of them, but, we must not speak ill of them or show disrespect towards them and should extend all courtesy, Ikram and dignity due to the descendant of Hazart Adam (A).

### **Criticism**

There should be less criticism of each other by the family members. There should be more of Sabar or patience. If some persons are unreasonable or selfish, they should be taken as a blessings from Allah to test the Imaan of others. The criticism should always be avoided, if not done in a spirit of Jihad or Nahi anil Munkar.

The criticism is the nature of Iblees and not of Adam (A). We must endow ourselves with the qualities of Adam (A), our primo-genitor, than those of Iblees.

We must be tolerant to the inadequacies of the persons around and below us. Allah could make my subordinate or a servant my master. We must be tolerant towards our servants and be grateful to Allah.

### **Gibat**

Gibat is as pleasant and delicious as 'Ghee' plus 'Bhat', which means rice boiled in butter. If rice is cooked with Ghee or butter, it is called Pilao and is more delicious than plain rice. During friendly discussion or gossip, it mostly happens that within a few minutes, the record of Gibat is switched on.

Allah is the Rabbul Izzat, or the Owner of the honour. He who dishonours a fellow Muslim through Gibat and other means, encroaches upon the property of Allah.

Gibat is one of the worst habits of human beings. It destroys all virtues and good works. It virtually destroys everything. If a person indulges in Gibat, his good works of whole life even, are turned useless and meaningless.

### **Selfishness**

A brother as well as his sister were selfish. The mother served two fishes for them on the dining table. The brother hurried to pick up the big one.

Sister looked at the big fish, but failed to lay her hand that fast on it. She said to her brother, "If I were you, I would have taken the small one and have left the big one for you." The brother said, "I knew it. So, I have taken the big one. Why now bother?"

### **False vanity**

A poor scion of an aristocratic family was very conscious of his social dignity and royal lineage, He was so poor that he could hardly afford a good breakfast. One morning, his wife served him left-over cold water rice and mashed brinjal. When he went out in the morning, a friend asked him what he ate for the breakfast. Maintaining an air of natural dignity, he said, "Cold Pilao and brinjal Kabab."

Use of good cloth and eating good food are of course not pride or vanity.

### **Demonstration urge**

A little school going girl may like and relish Khichuri or fried rice very much at home. But, she may not like to take it to school as her tiffin. She would prefer to take biscuits, potato chips, pastries, etc.

If a girl is given a few foreign chocolates, she may not like to eat all those at home, but would like to save a few and take to school, even if she is required to share with someone in the school. She would like to wear the good dress, when she goes to



school. She does this, not for her real satisfaction, but to get the satisfaction by impressing others.

### **Greed**

During transition period from one stage to another, generally values deteriorate. During transition from poverty to riches, greed dominates the mentality, and morals of the individuals over dedication and sacrifices. The role of the community leaders during this period is to guard against lapses and deteriorations.

Those who are overpowered by greed for money, power and authority can contribute little than those who can overcome the greed. When greed increases, dedication decreases.

### **Expenditure for improving Akhlaq**

If anything goes wrong with our ears, nose, eyes and teeth, we go to specialist physicians to set the impaired organs right. We are ready to invest money for our purpose.

Do we attach same importance to our character and Akhlaq? Are we ready to spend money for setting our habits right? If we do not, it means that we do not attach equal importance to our character and habits. Tableeg provides an opportunity to spend money for improving Akhlaq.

When a person with sick eyes go to an eye specialist, he treats the eyes, but does not tell the patient not to look at bad things.

While treating the thieves, a doctor does not impose the condition that they must not steal. If they had done, the society would have been better place to live in.

### **Wastage**

A Muslim was making Wudhu. He washed his hands four times. A rich Musalli was waiting for his turn to make ablution. He found fault with the cautious Musalli and said that it was Israf or wastage to use water four times for washing each organ. But, he could not think that it was also Israf or wastage to construct fabulously rich house and fritter scarce resources of a poor country.

### **Extravagance**

One of the reasons of the backwardness of the Muslims is that they are more consumption oriented than the Americans, Europeans, Japanese and even Indian Hindus. Those who eat more and have more sex can hardly achieve great things in life.

Why do the Muslims save less? They lead more pompous lives and are deviated from the Sunnah of their Prophet (S) and the Sahabies.

### **Need of simple living**

Consumption orientation among many Muslims reflects lack of seriousness about the goal of the nation. If we do not exercise self-control and waste our resources, we shall ruin our future.

If one plucks most of the flowers, he cannot enjoy the beauty of the flowers in the garden. Food wastage in many rich Muslim countries is deplorable and immoral.

Our Prophet (S) used to eat very little and spend most of his resources for spreading his mission. We have abandoned the Sunnah of our Prophet (S). We eat more and respond to the call of nature more. Hazrat 'Umar (R) used to eat very little and observe extreme asceticism in all walks of life. He was truly on the Sunnah of our Prophet (S).

Hazrat 'Usman (R) used to lead very simple life. His house was very simple and did not have a well to get drinking water. His family members would collect water from the community well, though he was the richest man in Arabia and ruled over a larger state than those of the Pharaohs and Persian Emperors.

## **Western Culture and Our Children**

One of the grievous problems afflicting the parents living in this critical period of history in any society is to find their children not accepting the things valued by them. Of all things, human beings love their offspring most. They covet nothing more ardently than the welfare of their children.

Nobody can make greater sacrifices for human beings than the parents. Still, parents sadly observe that the children are disobedient not in matters which affect the interest of the parents, but, in matters which affect the vital interests of the children.

The parents can sacrifice everything, even their lives for their children. But, in reality, they find that persons for whom they make least sacrifice, obey them most. Should their own children for whom they do most, obey them least ? Why does it happen ? One reason is the blind imitations of the western culture.

### **Inconvenient tight dress**

Often extremely tight dresses exposing the contours of the body are worn by persons with perverted taste. Young boys take it as a fashion. Once a large number of individuals were crossing river Buriganga in a boat. The city of Dhaka is located on its bank. While on the boat, the boatman

generally wants the passengers, to remain seated. But, the smart young boys keep on standing. They are required to sit at least when the boat starts terrible movement.

A boy among the passengers, dressed in a disco-pant, tightest of the variety, could not naturally sit. Suddenly, due to high waves caused by gusty wind, the boat started moving. The young boy with too tight trousers found it very difficult to sit and tried his best to come near sitting position.

During a violent movement of the boat, the disco clad boy fell down into the river, but could be lifted up by others with considerable difficulty. He was the only person who fell down into the river. When asked why he was the only person out of so many on the boat to fall into river, he attributed his malady to his disco-pant.

### **Wrong imitation of the western culture**

An elephant once ate a number of water-melons and one or two got stuck at its throat. The elephant was brought to a surgeon. He heard about the problem. He took good care to caress the elephant and showered his affection on it. The elephants are very sensitive animals. They can realize human affection.

The surgeon picked up a stone and continued hitting the throat of the elephant very mildly. The stuck water-melon got down the throat and the elephant was relieved.

Once thereafter, a patient came with throat pain. The doctor was away on leave. The patient was undergoing terrific pain. The attendant of the doctor felt sympathetic at the sufferings of the patient. He asked the patient to lie down on the patient-bed. He collected a hammer and started hitting the patient's throat even against his wishes. But, the medical attendant was too convinced about the treatment he applied, and unfortunately, the patient died.

### **Drinking**

Some people try to rationalize drinking wine by saying that they do not get drunk and drink a little and maintain self-control. Reduced quantity does not improve the content. None would be honoured, if he says that "I drink only a tea spoonful of stool every morning and not a full cup of stool or a plate of it." One spoon of Haram commodity is enough to destroy Imaan, as one drop of urine spoils a bucket of milk.

Wine is wine and must be disliked. Whatever might be the brand, bottle, colour and content, wine is to be despised and abhorred. Stool is stool, whether it is black, yellow or white. One cannot touch or eat stool, because it is red and its smell is less offensive.

We must not discuss the taste, price, brand-names of wine unless these are required to unite us against it and raise hatred for it.

Allah has ordained us not to go near adultery and drinking. If we say that we shall go near it, but

would not indulge into it, even then we shall violate the specific order of Allah and commit sin.

Wine contains too much of calories. If one takes three thousand calories through other food, the excess of the carbohydrates are deposited in the blood and contributes to the aggravation of diabetes and heart attack.

### **Sleeping**

In the countries located to the east of Ka'ba, we should sleep keeping head towards the north. This is very hygienic. There is a big magnet in the north pole. If we keep our head to the north, the circulation of blood in the body is better, because of the magnetic attraction of the pole towards the body.

### **Need for brushing teeth**

Why should we do Meswak and brush our teeth five or more times a day ? We should brush our teeth many times a day, because our Prophet (S) did it and enjoined us to do it. Why did our Prophet (S) enjoined it as a duty on us ? What was the rationale behind it ?

Brushing the teeth is imperative in the interest of keeping the mouth clean and in order to save us and others from the bad breath coming out from unclean mouth.

Let us take an example. After taking every meal, we are required to wash the plate with soap and hot water or in some other way. A person does not take his second meal without washing his own plate, on

which he took his supper night before. If the food was fluid, part of it may get stuck in the plate.

Do we come across a person who takes food from a plate without washing it for days together in spite of the fact that he has taken liquid or fluid food ? The dirty plate will be a breeding ground for multifarious bacteria. It will also give intolerably bad smell.

Similarly, when we take food, something gets stuck in the teeth or elsewhere. After the decomposition, bacteria start growing. The rate of growth of bacteria is many thousand times more when a person is asleep. That is why, after a person wakes up from sleep, he himself feels bad breath from his mouth. In the interest of cleanliness and purity, it is desirable that we clean our teeth more than five times a day.

### **Majority conduct**

If most boys do something, it need not necessarily be good. Murder is bad. Everybody knows it. Still, many individuals commit murder every year. Some people may do something, even a million individuals may do a thing, it does not mean that it will be good. Good is good whether anybody admits it or not. The persons with good conduct are most likely to be in minority and must not be ashamed of it.



## **Beware of Doggish Nature**

If the parents are indifferent to their kids, some of them may develop traits seen in the birds and pet animals. Of course, keeping birds in the house has a wholesome effect on the minds of the kids. The parents should be watchful that their kids do not develop the evil aspects seen in the nature of birds such as pigeons, peacock, cock and crow. Birds are very docile creatures. These do not perhaps influence human nature.

### **Human character and nature of birds**

The pigeons are very noisy and these are used to instinctively show off. If the pigeons are happy, these will make sound to announce their happiness and presence.

The peacocks are extremely proud birds. They are proud of their feathers. There are human beings who are proud like peacocks, some are noisy, showy and beat their own drums like the pigeons and hens.

Oysters with pearls inside remain quiet. A hen after laying an egg will let the world know about its achievement.

The cocks are jealous of each other. They will indulge in useless and ruinous fight till death, not

on any issue of food or anything else, but just because of their jealousy.

The crows are greedy and always are on the look-out for stealing. They are very fast in finding out what they need. Some people combine in themselves all the evil qualities of these birds.

### **Nature of dog**

Animal nature is selfish. It understands its needs better. In the animal kingdom, there is little regard for age or infirmity or ailments. Animals do not generally like to share food or fortune with others.

Why does Islam disapprove keeping dog in the house ? Dog has also been created by Allah. It is very loyal to its lords. It serves its master faithfully, but, it is unfaithful and hostile to its fellow dogs. It lacks balance in its nature. The dog has many other limitations.

The dog is a very selfish animal. A dog in the manger does not like to share its food with others, even if it has excess or surplus. It wants to have even what it does not need and cannot eat.

A dog will prefer to abstain from eating rather than allowing any other dog to eat the excess food. The nature of a dog is absolutely contradictory to the hospitable nature of man.

If food is placed before five dogs, the weak one comes last. After needs of the stronger ones are satisfied, and they leave the manger, the weaker

ones will gradually step in. If a young or a weak bitch steps forward first, it has to pay the price in terms of attack from the strong. But, they are considerate to pregnant bitches.

Dog is a very timid animal. It will bark not only at unknown persons and other animals, but also at falling leaves from the trees. It has an aggressive domineering nature. It is aggressive towards its weaker adversaries.

A cow or a goat will not be frightened to see a stick in the hand of a person. The timid nature of the dog is reflected from the fact that it may take to its heels whenever it will observe a person with stick in the hand.

Dog is a very inward looking animal. Whenever it is frightened, it will run towards the house of its master. If a camel or a cow is out of its house to a long distance, it may return to the house of its master or may not. It may walk on and will try to find out its own food. Its master has to go out and search for a lost camel or a cow.

But, a pet domestic dog is very uncertain of itself and will not usually get lost. It is not sure of its food and shelter. It will try its best to find out its master's house. It cannot think of being self-reliant which is the very nature of man.

A dog is a shameless animal, more shameless than any other animal. Compared to goat, it has a long tail. A she-goat will try to cover its private parts with her shorter tail. In spite of a long tail, a

**bitch would try to uncover and expose her private parts.**

**A goat bends while urinating. A dog raises leg in order to pass urine and shows its sex organ. Most animals try to cover the female organs with their tails, but the bitches by nature show up their female organs, particularly when they are out of house and running.**

**A dog is the most shameless animal during sexual activity. Elephants may not indulge into sexual activity within the vision of others. It will be very aggressive and will come to attack human beings, if an elephant finds that some human beings are watching its sexual activity.**

**Even during sexual activity, elephants will get separated, if they discover that some other animals or human beings have come across. Contrary to elephant, the dog and the bitch will lock together for considerable period, creating an obnoxious sexual scene, which is unusual among other living beings. Families keeping pet dogs are most likely to have shameless children of doggish nature.**

**The cat hides its excreta. Our Prophet (S) would like goats and cats, but had a dislike for a faithful animal like dog, because of its inherent character, and its shameful impact on the sub-conscious mind of children.**

**Proximity to dogs and tender care for that loyal animal may generate doggish nature. There are germs of too many diseases in the saliva of a dog.**

The dogs are hostile towards their fellow creatures, but they are most faithful and loyal to their masters. In some respects, some human beings get worse than dogs. They become, contrary to the nature of dogs, disloyal to their Creator. Allah, the Creator and Merciful showers His blessings on human beings, and in return wants five times regular prostration or Sejdah, but, that also many Muslims neglect, discard and abhor.

## **Habits are Difficult to Change**

A mediaeval king used to put more emphasis on the training of his officers, but the Prime Minister Jafar Barmeki preferred to recruit young men with good family background, good character and reputation. Prime Minister would hold that Akhlaq is more important than training.

The Royal General would agree with the king Harun-ur-Rashid that training was more important. Supporting his Majesty, the King, the General said that not only the human beings, but even the cats could be trained. The King ordered the Commander-in-Chief to demonstrate it in the Darbar some day according to his convenience.

The General trained a number of cats to work as door keepers and to hold candles. The cats holding candles in the Darbar was a very beautiful sight. Seeing this test, the Prime Minister Barmeki said, " Cat is a cat, it cannot be relied for doing the work of human beings". The king Harun-ur-Rashid was annoyed at the remark.

Next day, the Prime Minister brought a few rats in a bag in the Darbar which was to end through a State Dinner. After the dinner started, at a convenient moment, Prime Minister started releasing the rats one by one. Whichever cat saw a rat, abandoned the duty, dropped the candle and started running after the rats. Whole Darbar got

dark and dinner was spoilt by the running of cats after the rats. The stand of the Prime Minister Jafar Barmeki was vindicated.

Habits do not change very easily. The cats were habituated to eating rats. If some cats are allowed to eat rats, but these do not run after the rats, it would be unusual.

Human beings find it extremely difficult to do a thing it is not used to do. If, due to evil company, they develop bad habits, particularly regarding sex and money, it is almost impossible to overcome such habits and they will repeatedly relapse to past habits and evil desires. The emphasis of Islam on sexual segregations is mostly due to the human failing and weakness relating to sex.

### **Reflections of Akhlaq on the face**

If I always think of the cruelty, injustice and wrong done by others towards me, it will have reflections on my face, which will give an irritant, unhappy, crest-fallen and dissatisfied look. If we think of the sacrifices, piety and good of those who are destined to go to Jannat, our face will reflect light, Noor and serenity.

### **Parents' Akhlaq transmits to children**

It is the children who along with the blood of the parent, inherit their habits and Akhlaq most. If parents, due to the weakness of their character do things which they themselves know to be wrong and against their own conscience, the children may inherit this type of weakness and deficiency. They

**will do things which are unreasonable and cannot be explained by any rationality.**

If the parents find that the children do not listen to the most reasonable and sensible wishes of the parents, they should find out, if they themselves adhere to the most sensible dictates of their conscience and reasoning faculties.

What is most heart-rending to the parents is that the children act against their own interest and welfare. In such cases, the parents should ask, if they had not done anything which their brain and understanding diagnose as something against their own interests.

If a father by his own judgement, is constantly doing wrong and acting against his own moral values and norms, his son or daughter will definitely do things which are against their direct interest.

Besides, the constant prayer of the parents should be to grant them obedient children in the model of Hazart Ismail (A), who enthusiastically volunteered to sacrifice his life to enable his father to fulfil the divine commandments. He implored his father to be steadfast on the true path.

Our misfortune in this age is that, our children do not honour the clearest divine commandment for the obedience of the orders of the parents. In every Munajat, we should pray to Allah to guide our children grow in the ideal of Hazart Ismail (A).



## **Anger**

A person without anger may not fight an evil and die for a noble cause. The great civilizations had been built by people who were courageous, daring and ambitious. Anger in human heart is divine gift. If we analyse the characteristics of the great Mujahaeds in Islam, one factor is common. All of them had anger in their heart. They used anger for noble causes.

Anger should be expressed through Shahadat and Qurbani. The era of formal Jihad with Qetal (killing) in the cause of Allah has almost ceased. Now, the faculty of anger is not used against the enemies of Islam, but against the Muslim themselves. In the absence of opportunity of Jihad and laying down lives, faculty of anger can be used for making sacrifices and for Qurbani.

Anger is used by many to express disapproval and displeasure. This is the most inappropriate use of anger, but most frequently done by seniors against the juniors, by employers against the employees, by parents against the children.

The displeasure and disapproval can be communicated through other faculties and techniques. Some of these are logic, argument, regret, sorrow, suffering, humility, appeal, appreciations, Ikram, etc.

Nobody can win a person by humiliating or insulting him. Anger must not be manifested through humiliation of and insult to others.

Injury and wound may be physical as well as mental. Pain due to injury subsides. Physical wounds are healed. If through any medical instruments, body is asked about the previous injuries and wounds, these can only be located, if there is any obstruction in the physical process, otherwise not. Physical memory is very short. Body does not remember or recollect past injuries or wounds, unless it is still physically handicapped, such as loss of the eye-sight, or impairment of any physical organ such as hand, leg, kidney, etc.

Though body forgets injuries, mind does not. It is not unnatural. Faculty of memory is an attribute of the mind. Injuries and wounds due to the insult and humiliation can hardly be forgotten and healed. If there is crack in the mental horizon, its effect continues longer.

It is better to inflict physical injury on the body of a person than insulting him or humiliating him. Human beings perhaps can afford to lose his physical organ but not his honour and dignity. Unfortunately, we are very indifferent to it.

It is easier to convince a person by argument and logic than anger and loud voice. If we get hurt financially and otherwise by the conduct, commission or omission of a person, we may express our reaction through anger and unhappiness. The other person will never be

convinced that he is wrong. Mental defence mechanism is built up in his mind. But, if we manifest our regret and express sincere sorrow, that might touch his heart and affect his conduct, and influence his future behaviour pattern, unless he is basically bad and evil. Humility also at times is more effective than anger and disapproval.

A person who is failing constantly and continuously may be improved by appreciation, whatever little and positive he achieves, rather than condemning what he did wrong. If a person does wrong and fail to come up to our expectation, we can get more from him by earnest appeal than by severe criticism and serious disapproval.

Both anger and logic are remembered long, but the difference is that, logic is remembered with admiration and anger with hatred.

## **Indifference Towards Criticism**

Maulana Muhammad Ali Jawhar was the greatest leader of the Indian Muslims in the first half of the 20th century till his death in London in 1931.

In the Round-Table Conference on Indian political affairs held in London he made the most fervent appeal to the British Govt. for the freedom of India and declared that he would not return to India, his dear homeland so long as it remains a colony of the British. He actually did not have to return. He died in London and his dead body was brought to Jerusalem, as per his last wishes and was buried there.

Maulana Muhammad Ali was the Editor of the English Weekly "The Comrade". He was a good Muslim and a nationalist. Muhammad Ali Jinnah was steadily coming out to the forefront of Indian political leadership. But, he was out and out an European by culture, though an Ismailia Muslim by faith.

Maulana Muhammad Ali could not ignore the talent of Muhammad Ali Jinnah, but was very critical of him for his life style, attitude, approach to the problems of India. He wrote a series of articles on Muhammad Ali Jinnah criticising the latter's views as well as his person, particularly, because of

latter's opposition towards non-co-operation movement.

Muhammad Ali Jinnah completely ignored the virulent attacks on him from no less a personality than Maulana Muhammad Ali. When he was asked to comment on the cause of his silence to the violent criticism by Maulana Muhammad Ali, Jinnah replied that he simply did not consider political and personal criticism in "The Comrade" worth any reply. The reaction of Muhammad Ali Jinnah was deemed by even his own admirers as arrogant and conceited.

Pandit Jawahar Lal Nehru in his autobiography described Muhammad Ali Jinnah as a person, "prouder than the proudest of the Pharaohs."

There was no doubt that Muhammad Ali Jinnah was a self-confident leader, conscious of his personality and his appreciation of the Indian national problems. He was great. But, Maulana Muhammad Ali was nobler. On his death bed, he was asked as to who would lead the Indian Muslims after his death. He mentioned the name of Muhammad Ali Jinnah and added "if the arrogant person agrees".

Muhammad Ali Jinnah did not appreciate the Non-co-operation Movement of Gandhi nor the Khilafat Movement of Maulana Muhammad Ali, nor the mood and attitude of Indian politically-conscious Muslims and Hindus to the then Indian problems.

Instead of taking advantage of the vacuum created by the death of Maulana Muhammad Ali and his last wish about the Indian Muslim leadership, Muhammad Ali Jinnah left Indian politics and settled in England to practise law. He was, of course, called back by the Indian Muslim leaders in order to assume their leadership.

Indifference and contempt to the criticism and views of others, if unfounded and wrong may befit a great person like Muhammad Ali Jinnah, but for ordinary persons like us, the views and criticisms, if originate from well-wishers, friends and near and dear ones should be responded.

Ignorance of criticism from near and dear ones, even of parents is bad and may hurt their feelings and sentiments. If near and dear ones are critical, they should not be ignored which may be viewed not merely as indifference, but contempt and insults which may hurt the hearts and wound the sentiments of the near and dear ones.

## **Stupid and Evil Company**

It is most desirable to avoid evil as well as stupid company. The evil companions would lead one towards devil, but stupid without any malice would lead towards danger and destruction. Whether done with malice or noble intention, the end is more or less same.

A person can be understood by his taste and the company he keeps. The kids are likely to be influenced by the company they are allowed to keep. The parents are required to be very careful about it. Wicked company is bad and stupid company is no better. This point can be emphasized with a few illustrations, from the animal kingdom.

### **A hunter and his bear**

It is said that a hunter established friendship with a bear. He would love his pet animal very much. The hunter took his bear companion during a journey with him. At one stage, he felt tired and lay down under a road side tree. By indication, he asked the bear to remain on guard, while the hunter slept, as it did on other occasions.

There were swarms of flies in the area. Many flies started hovering on the face of the hunter. The bear kept on driving the flies from the face of the sleeping hunter. He did it for long, but new flies started coming.

After a while, the bear became very annoyed and angry with the flies and wanted to kill some of them instead of driving them. He slapped the flies sitting on the face of the hunter. He slapped so hard, corresponding to his anger, that he virtually smashed the face of the hunter, who died instantaneously.

The bear did not have any malice or ill will, but due to its ignorance and stupidity brought about the death of its loving master and companion.

### **A soldier and his monkey**

There is another version of the story with the same theme. That was the case of a soldier of the mediaeval age and his pet monkey. The soldier slept under the tree keeping his pet monkey to remain on guard. He left his sword by his side. The monkey tried to remove the mosquitoes sitting on the body of the poor soldier.

Being annoyed at the repeated attack of the mosquitoes, the monkey decided not only to remove the mosquitoes, but to kill those. The easiest monkey way of killing the mosquitoes, was the use of the sword. It carefully unsheathed the sword and struck a mosquito sitting on the body of its master. In the process, the monkey actually killed its master. Here is again a case of stupid companion.

One of the prayers of our Prophet (S) to Allah was to save him from the folly of the stupid and from those devoid of understanding.



### **Farmer and snake**

A farmer saw a half-dead snake on a paddy field. He felt deeply moved seeing a dying snake which was heavily mauled by a mongoose. He carried the snake home, applied some ointment on the bleeding parts of body of the snake, gave it milk and banana to eat. After careful nursing for a few days, he got the snake cured.

The farmer thought that as he saved the life of the snake, it will be loyal to him like tamed animals and birds. But, the snake stuck his little kid who pulled its tail and after striking the kid, it fled into the jungle. The kid died due to poisonous effect of the snake bite.

Favour to an evil lizard like snake did not bring any good to the farmer, but ruined his happiness. Some human beings, due to perversion of Akhlaq, develop snake nature and do not always repay service with gratitude, but harm the benefactor. Therefore, it is most expedient to avoid the company of evil natured persons, except for the purpose of improving them.

### **Tortoise and scorpion**

A tortoise and a scorpion developed friendship. They became very close and intimate friends. One day, scorpion said that it wished to go to the other side of the river and enjoy the shade of the big trees over there.

The tortoise said that that was not difficult nor a problem at all. The scorpion could sit on the back

of the tortoise and ride to the other side of the river. The tortoise could easily swim across the river with some degree of caution. The scorpion and the tortoise agreed that they would start the river crossing journey when no river traffic would be there. At a convenient moment, they started.

When the tortoise was almost at the mid-point of the river, the scorpion came forward over the hard back of the tortoise and stuck the soft neck of its carrier friend with its poisonous antenna.

Due to the poisonous bite, the tortoise was feeling terrible pain, but still was trying to swim fast and off-load the scorpion to the other side. But, soon the effect of the poison started and it could swim no more and was being sunk dead.

While the tortoise was dying and could hold the scorpion no more aloft the water, it asked the evil friend what gain it achieved by striking its neck. Now, it would itself also sink into the water and die.

The scorpion said that it was not a question of any gain or loss but of nature. The nature of the scorpion is to bite with poisonous antenna and it follows its nature without thinking about the disastrous and harmful consequence, even to itself.

There are many human beings who have the scorpion and snake like nature. They do harm to their very intimate and most sincere friends and benefactors, even though such behaviour will bring

harm to them, and may even have mortal effect on themselves.

While developing friendship, human beings must be cautious and must not pick up friendship with people who might have scorpion or snake like nature behind its beautiful or handsome exterior, outward manners and conduct.

### **A crow and a duck**

Seasonal and flying ducks move from one country to another. Siberian ducks cross over the Himalayas and reach the sub-continent during winter and fly back during summer. A visiting Siberian duck made friendship with a local crow. They were moving together, flying together and sometime would look for food together. The crow is a clever and evil bird. The duck is docile and simple.

While flying over, the duck and a crow sat on a tree for rest. The crow saw a man sleeping under the tree. As it was an evil bird, it dropped its droppings on the face of the sleeping man who was a hunter. The hunter woke up as the droppings of the crow fell on his nose, eyes and mouth.

On looking above at the top of the tree, hunter saw the duck only, as the crow already flew away and sat on another tree. The hunter thought that the duck dropped its droppings on him. He picked up his bow and threw an arrow at the duck. He had very good marksmanship and hit the duck exactly

on the breast. The duck, struck with an arrow fell down dead.

The duck had to die for no fault of it, but because of that of the evil crow. The human beings who keep company with evil persons suffer for no fault of their own, but because of the bad taste of keeping company with the evil persons.

**PART - II**

**MARRIAGE  
and  
SEX**

**(Page No. 101–198)**



## **Need for Sex**

There are diverse human needs and thirsts of different kinds and forms. A baby after birth is thirsty for drink and hungry for food. He/she feels cold and needs clothes to wrap him/her around. If atmosphere is warm, she needs water bath and cold water to drink. From the age of two, he/she reacts to appreciation and applause.

As a child grows up, his thirst and hunger for other things grow. She likes dolls, balloon, coloured materials. When he is five or six years old, he understands money and what he can get in exchange of it.

By the time a child is about ten years of age, he may feel in mind sexual sensation, becomes conscious of his sex organs and curious about other's sex organs. By around fifteen, the child understands what is power and authority.

### **Hunger and thirst**

Hunger and thirst are the common features and feelings of animals as well as human beings. When human beings or animals feel thirsty, hungry and sexy, they feel uneasy and restless.

The productivity of a person decreases tremendously when he or she is thirsty or hungry. Extreme stage of hunger and thirst turns a

person not only unproductive, but also counter productive, or even destructive.

Hunger for food may turn a group of persons indisciplined and chaotic. In extreme and convenient circumstances, they may opt for loot, robbery and may even jeopardise their safety and security by committing offences.

### **Natural Phenomenon**

Like stool and urine, sperms, semen, ovum, female sexual fluid, etc., are also generated in human body. To release the tension from the body, sexual acts are necessary for discharging the semen and fluid.

As we need a toilet and privacy to remove stool and urine from the body, so also we need sexual act to remove the semen from the body.

Sexual thirst may turn persons so restless and unbalanced that in co-operation with similarly thirsty persons, they may illegally satisfy their sexual urges and commit murder to hide their crimes.

If a person is thirsty either for food or sex, he may first satisfy his urge and then give attention to other needs and responsibilities.

During the holy month of Ramadhan, many hungry persons get angry too fast and flare up too quickly at minor provocations which he normally ignores. If one develops the habit of remaining



hungry and working with empty stomach, he may develop ulcers.

If a person continues to remain sexually thirsty, he will develop irritation and peevishness. Society should create opportunities and conditions for the legitimate satisfaction of physical and sexual hunger and thirst. Young boys and girls should have opportunities to get married as soon as they attain adulthood.

### **Parent's interest in sex life of children**

Are the parents against the sex of their children ? No, never, they are not. If they had been, why are they so eager about the marriages of their grown-up sons and daughters ? In the eastern society, the parents are more keen about their adult son's or daughter's marriage than the latters are.

The parents are interested in the maxium sexual satisfaction of their adult sons and daughters. Due to their age and wisdom, they are aware of the bliss of legitimate sex and are keen to create opportunities for the legitimate sexual satisfaction of their children.

The pleasure of sex is substantially reduced beyond certain age. The thrill and excitement of sexual acts subside and vanish as a person grows old. Sex influences the conduct of man upto certain age. Beyond that, sex is not a pleasure, but a routine necessity for releasing extra store of sperm, semen and female fluid.

## **Bliss of Marital Sex**

The sex is the physical expression of an adult's love towards one's opposite sex without whom the life itself would be incomplete, and who will be a married spouse and partner in life, in one's joys and happiness, woes and sorrows, for today and every tomorrow and unto death and without whose co-operation, a person's contribution to the physical expansion of human society and civilization would be impossible.

There are various techniques of expressing one's love and affections for friends and well-wishers, parents and relations, brothers and sisters, children and grand-children. The manifestation of love in all cases are not uniform. Even, if one wants to express one's love by offering gifts to them, same type of articles are not always presented. It is through sex, husband and wife express their ever-lasting commitment towards each other.

Sex is a divine gift and a God-given way to contribute to the commitment of a man and woman towards each other for stabilizing their relationship in the uneven sea of the emotional storms. Even, if two persons emotionally mal-

adjust, sex brings them closer and hold them together in spite of the emotional outbursts otherwise intolerable to each other.

### **Durable and lasting relationship**

Physical proximity and mental intimacy must go side by side and help the foundation of a lasting and durable relationship in human life. The vibration of two physical entities during sex help creating new vibrant life and is definitely more exciting in terms of output rather than a few minutes' pleasure without any lasting effect on life—personal or social.

Regular and normal sex of married partners are much better than temporarily exciting and suddenly cooling guilty sex. An intimate long run relationship is more challenging, pleasant and even erotic than ever changing relationship with diverse partners.

Sexual pleasure depends on the extent of barriers and obstacles in getting the persons you want to marry and love. If, it is cheap and is available for asking, the excitement of enjoying it diminishes. Hardly anybody gets the pleasure of honey-moon in pick-up sex available in the commodity market.

Men are in some respects more stable emotionally. They are capable of most hurried as

well as lasting relationship. It often happens that a man takes a decision not to marry any other girl except a particular one and can stick to it more than a girl who has to change her decision due to her comparative insecurity—physical and social.

On the other hand, man is more capable of indulging in casual and easy sex without any seriousness or commitment to his girl friend.

Sex and love is definitely a much better than sex and leave. If, one wants to kick away and leave after sex, some may not use human beings. Many modern persons indulge into bestiality, now-a-days introduced in western cultures.

The commitment towards each other is natural and common among many animals and birds. A thing which is not done even by some birds and fishes are being trapped into by the misguided human beings.

A person who did not ever have mangoes to eat, may stretch his hand towards any without realizing whether he would relish it or not. It may be that he might not stand a particular taste. Instead of giving bites everywhere and spoiling a large number, it is desirable to be selective and find out the right type and settle with appropriate one.

It is unusual that a person would find taste in every type of candy. Every type might look

delicious and sweet; but it is desirable to know what type it is and have the right type. If a person goes to sweetmeat shop even, he makes a choice and does not spend his money on anything he can lay his hands on. In having sex, it is more desirable that a person would find out the right type and the right person.

Sex is not a commodity to buy with money. When you buy an article from a stationery shop, you pay the shop-keeper a fixed or determined price. You don't share all your money with him and don't give him the responsibility of your purse.

But, the person you married and have sex, you give her the responsibility of your purse as well, because you cannot pay the price of enjoying other's body and you are required to give what you have and even your entire self.

After marital sex, the woman acquires right not only on your body for a particular purpose, but she acquires the right to use not only your body, but mind and intellect for her maintenance and living. Private organ must not be used as raw material to buy for a fixed sum of money; it has to be purchased with one's whole life.

## **Extra-marital Sex**

Extra-marital sex is the most Fahesha or shameful thing to be done by the children of Adam (A). The word Fahesha is synonymous to illegal and extra-marital sex.

The genital herpes are transmitted through indiscriminate and anonymous sex. It is a common disease in the western countries. About 10% of the total population and about 30% of the adult in the U. S. A. suffer from the genital herpes (skin disease with blisters) which are the rewards of free sex.

It is difficult to ask once a time sex partner about genital herpes and the answers also are not believable. The fear of herpes makes the extra-marital sex very much unsatisfying. Genital herpes, gonorrhoea and syphilis, AIDS are the nature's own system of punishing a sexual libertine. The spread of the sexual diseases in the western society is the product of promiscuity.

### **Nervousness**

A person suffering from illegal sexual thirst cannot mix and talk with the opposite sex freely. They have some kind of unconscious nervousness in this respect. One having no weakness in this respect feels stronger in human relationship.

### **Always frightened**

The persons suffering from extra-marital sexual desires are like thieves afraid of the security guard and the police around. They are to keep watch on the movement of the people likely to approach and knock the door. If the head of an organization and his lady secretary are inside a room even for any non-sexual business, they feel uneasy when someone knocks the door.

Both the persons are in suspense. The fellow knocking the door might smell something foul. The person opening the door might, unconsciously wear a suspicious look, lest he is suspected. Even the head of an organization suffering from sexual weakness is an object of suspect from the lowest employee of the office.

### **Illegal sex**

Could we condemn illegal sex even from non-religious point of view? The illegal sex can be condemned even from the point of view of taste and culture. Illegal sex most often leads to abnormal sex which is bad from health and hygienic point of view.

Illegal sex in many cases turns into oppressive sex and is very closely associated with rape and torture. Even, if we exclude the rape, the brutal aspect of it, illegal sex has other disabilities.

### **Abnormal sex**

Illegal sex makes the partners suffer from guilt complex which is bad from psychological points of view.

Both the partners in the illegal sex are not equally excited or enthusiastic. The partner suffering from greater guilt complex remains comparatively cold. In order to excite the other partner quickly, the more excited partner adopts abominable processes and abnormal practices.

Initially, the less consenting partner in the illegal sex plays passive role in the abnormal sex practices. When they become used to it, they also meekly participate in it from the point of reciprocity.

Once the taste is lowered, hesitancy and shame are reduced, the passive partners in illegal sex also become active participants. The illegality and abnormality are very closely linked up. One leads to the other in the normal process.

### **Perversions**

Sexual perversions are of the greatest threats confronting the young people everywhere in the world. Unless their moral fibres are strengthened, they would succumb to it. Avalance of pornographic literature brings about moral pollution and increases all types of vices like



rape, child abuse, broken homes, etc. Sex stalls are full with perverted literature in many western countries.

Sex perversions are found in only human beings. The animals are never found to indulge into homosexual practices. There is no description of sodomite creatures in animal kingdom.

### **Sex of the well-placed in society**

If a maid-servant has bad sexual habits, she might attract master's son and be a family hazard. But, if his daughter develops pre-marital habits, she may spoil any youngsters within her reach. If the son of a gentleman develops extra-marital habits, he may turn into social nuisance. Therefore, not only in self-interest, but in larger national interest, well-to-do and well established persons in the society should be more cautious in looking after their grown-up, but unmarried children.

If an office peon develops bad habits, his approaches would be restricted to his limits. If the officer is of a bad character, he might be omnivorous.

### **Evil effect of extra-marital sex**

Sexual feeling is an animal instinct. All animals, birds and insects have sexual thirst and indulge into it. Sexual feeling is actually a bondage on the human soul.

Extra-marital sexual thirst paralyses human beings and to a certain extent, it cripples human potentialities. It is like a demon which keeps human potentialities and energy in chain. If one can successfully suppress and liberate from that urge, one feels free from the torture of the demon. He feels like a free and liberated person.

It is desirable that every person should completely crush the desire for extra-marital sex and liberate himself from the chain and shackles of the sexual demon and the monster and be a free man to ever stronger in inter-personal relationship.

If someone lives in a city, does he not abstain from illegal sex and wait till he comes to his village and meets his wife ? Will he satisfy his needs in the city, if he has children or close relations who do not like it ? Similarly, we should have to wait for great satisfaction in Jannat, and sexual pleasure is an iota in this world and a sample or specimen.

## **Sex and Sanctity**

Cohabitation with legally married wife, according to the Sunnah of our Prophet (S) is an Ibadat of high order and is an act of great virtue. If a person can avoid the spirit of Fahesha in his heart, he will start seeing heavenly beauty in the smile and conduct of other fellow beings. Fahesha is unclean and ugly. If there is Fahesha in one's mind, heavenly beauty will not be reflected on his soul. He will see Fahesha and ugliness around and not the image of angels.

Hazrat Khawja Mainuddin Chishti (R) of Ajmeer said that each drop of water from the body of the person taking bath after legitimate cohabitation with wife produce an angel. Similarly, water dropping from the body of an adulterer after his bath may produce minor devils.

If the father and mother unite together in sexual pleasure and miss the obligatory prayers because of sexual tiredness and, if a child is born out of such cohabitation, there is possibility that such a child will be Nafarman, because of the irresponsibility of parents. Allah has not prohibited sexual union but, it must not be done at the cost of an obligatory duty to Allah.

### **Most unclean excreta**

Sex is the most unclean thing performed by human beings. Cough, cold, sweat, blood, urine, stool, etc., are unclean and impure substances. Stool is considered worse than any other human excreta such as urine, sweat, cough or cold.

But, semen and spermatozoa are worst, the most unclean and impure of all human excreta. If we spit, urinate, or respond to the call of nature, we are not required to take bath for performing Swalat. Wudhu is enough for the purpose.

Not only actual sexual contact, but even thought of extra-marital sex is unclean and impure. If something comes out of our body through sex organs in the form of semen or spermatozoa, Wudhu is not enough for cleanliness. We are required to take bath before prayer. It is quite logical and natural that a person must try to keep one's mind as well as body clean and pure so that no impurity can pollute him.

### **Need of ablution before sex**

Why is it imposed in Islam that Wudhu be performed before sexual act ? Wudhu symbolizes purity and preparation. When we want to have good dishes, we do not start anyway. We are to make a special preparation.

Food is served with a great pleasure and gratitude to the Almighty. We start enjoying the blessings of Allah in the form of food. We don't start recklessly from wherever we like; we adopt a system.

If a dog starts eating, it may not follow any system. The animals and the thieves want to grab from anywhere they like. If a thief wants to steal from a refrigerator and eat it up quickly, he does it impatiently.

If a person wants to indulge in sex with someone by force, he has to attack whichever side he gets, but sex with legal partner is one of mutual co-operation.

Man has an inborn hunger for sex, and sexual thirst is stronger than appetite for food. Man does not kill others for immediate satisfaction of hunger for food. For sexual satisfaction, individuals apply force and commit such offences which are unthinkable for a hungry man. There should be some kind of preparation for the satisfaction of the deepest and strongest of the physical needs.

If during a dinner party a person starts eating at random and without any chartered route, he will be deemed as uncultured.

While we sit for the dinner, we follow a sequence of eating the items. The dessert or

sweet might be most delicious, but, hardly anybody eats the sweet or dessert first.

If there are soup, Pilao, Biriani, and cutlet in the menu, one will not start with the cutlet though this item might be most tasty, But. one starts with the soup and following a well thought out sequences, reaches the climax with the sweet or the fruit and end up with tea or coffee.

If one is a coffee or tea addict, he also may not start with the tea. In order to get best or maximum satisfaction, some kind of patience, self-control and advance preparation are required.

In case of sex also, it should not be done impatiently, but gradually and with great self-control.

If the sequence is not followed, the need of the male would be satisfied, but that of the female would be unfulfilled.

Duration of sexual act is longer, if it is done with poise and self control. If ablution is done, there is a cooling effect on the body and unnecessary excitement is subdued and the duration of the sexual act is lengthened enabling total satisfaction of both male and female. It is very scientific to do sex after making Wudhu.

## **Losers in Extra-marital Sex**

Who loses more in extra-marital sex ? Man or woman ? Man can forget it immediately after, but the after-effect lingers on woman. Man does not risk pregnancy, abortions and adverse effects of pills and contraceptives. They are not subjected to cervical cancer, common with women having multiple sex partners.

### **Victims of credulousness.**

A girl may be capable of kissing the leg which might kick her after its need is over. Sex develops love and loyalty in the girls, but the boys may use love and longing as tricks for the sex before marriage.

Once extra-marital sexual desire is over, man wants to forget and abandon. A boy generally does not want to marry the girl he enjoys before marriage, because he considers her organs as pairs of used shoes which have been tried by others as well, and apprehend that those might ill-fit his own feet for regular use.

The girls of young age are tender hearted. In the family, she is rebuked for the lapses and punished even. The mother is particularly strict about her conduct. If a boy tells her twenty times

that he loves her and that he can make any sacrifice for her and even die for her, the girl rejects a few times, but, possibility is that in 95% cases, she will succumb to such overtures and be ultimately cheated.

### **Use of girls on trial basis**

It is appalling to the girls to be used on trial basis by men. Sex is empty and a frivolous nuisance, if it is not with a married partner. If one wants just to reduce the sexual tension, one may use even modern mechanical devices, devoid of human feeling and emotion.

### **Honour and dignity**

If doubts are raised about the purity of a woman for her reckless conduct or very minor lapses, these cannot be overcome by even a world of virtue.

Honour and dignity of women are very fragile and brittle like glass. If they expose themselves to suspicious conduct, it creates numerous ripples in the human lake and it is difficult to kill the rumour at the origin.

The conduct of a gone-stray woman is not better than the water of a troubled fountain which is of little use and standard utility.



### **Disgrace for children**

A pretty woman without purity is like a tree without fruit or even worse. It is good to be used as fuel or one may fell it for furniture. A beautiful woman without sanctity is like a flower without fragrance. Many would be keen to watch her, and use her as a toilet, but neither her husband nor mother nor even her children would enjoy her company or presence in the house.

The moment any neighbour would step into their house, the children would be ashamed of an unchaste mother and feel dishonoured. They would feel uncomfortable even outside home in the company of children of the same age. They will always remain afraid of being ridiculed.

A thing is good, if it turns out to be good at the end. But, in case of extra-marital sex, it does not turn out to be so and in most cases the girls feel left out or abandoned. The feeling of being forlorn and helpless pervade them.

Hardly anybody who begins the free sex life ends up with the feeling that she has done the right thing. Sex without marriage is emotional disaster and a social catastrophe. It is a moral health hazard, unenjoyable and repugnant to the taste, and dignity of the cultured and noble.

# **Selfish Sex Shoppers**

## **Selfishness in sex**

Those who want to have sex, but avoid marriage are basically selfish in nature. They do never want to share everything they have with the sex-partners.

The promiscuous men are more enthusiastic about women's liberation, as it would enable them to fish in a larger pool of liberated women. The women hold the patrons of 'Women's lib' as their well-wishers, but many of them are virtually shoppers in free sexual trade.

Extra-marital sex is one of the pillars on which a pervert and decaying society stands. The amorous community leaders with eyes on the graceful girls expound it as a conditioning device to satisfy their lusts.

## **Monkey philosophies**

There would be psychologists, sociologists and intellectuals in every society who want to get recognition by speaking against traditional values. They invent theories and expound ideas which are pleasant to the perverts and provides a short-cut to the satisfaction of human needs.

Though, these ideas and philosophies are pleasant in the short run, but, very harmful to the society from a long run perspective. Thousands of people are passing each other on the pavements, hardly noticing one another. But, if a monkey or a jackel appears on the road, it will attract every body's attention.

The scholars and intellectuals who find it not so rewarding in getting social recognition behave in a monkey-way and propound theories which are unnatural, but do attract attention.

Abraham Maslow and Carl Rogers spoke of self-actualization by which they meant liberation of the individuals from social and cultural norms and individually unpleasant ties to other members of the society.

Sigmund Freud also tried to exploit a weak human feeling and build up popular theory. If some people like cold dishes or ice cream, it would be most unwise to declare that fire and cooking are of no use and that life would be better without these.

### **Hypocrisy**

Children are the most loving objects in human life. While giving to one's own children, individuals tend to choose the best. The advocates of sexual freedom are very liberal about sex so far it concerns themselves. But, they are generally

found to be arch-conservatives, so far as sexual behaviour of their own children.

Most alcoholics would never give up drinking, but, would prefer to die rather than see their own children adopt their habits. It is more or less equally true so far as it concerns sensible parents.

There is nothing so satisfying than finding that their children adhere to the marriage discipline and enjoy the thrill of legitimate sex.

### **Perversions and deviations**

In the realm of sex, there would be some perverts as there are in every walk of social life. Are all citizens law-abiding and disciplined in socio-political life ? Are not there so many thieves, burglars, dacoits and liars in the society ?

If there is a longing in the mind of some persons in the society to have sexual satisfaction beyond wedlock, it may not be deemed as unusual and this must not be deemed unnatural.

A few thefts and burglaries cannot induce the society to permit nation-wide game of theft.

As there cannot be a society without liars, thieves and law-breakers, there cannot be a society, having no sex perverts or persons desirous of having sex outside marriage, but this should not be viewed as natural.

Break-up of family ties, inability of the parents to support the children, economic independence, intellectual living, loneliness and anonymity, all these contribute to the rise of guilty sex.

If theft is not being treated as a legal crime, most people will develop the habit of stealing. Should a society in the name of liberalism abolish the punishment of theft ?

Even, murder of human beings would increase thousand times, if it is viewed that individuals are free to kill each other, without being penalized by the society.

Immediately after the weakening of a social taboo, new found freedom is taken to an extreme. But, with the passage of time, the stability and equilibrium are attained.

When a rule is relaxed or a law is withdrawn, there is a spree in the doing of the acts which could not be done while the law was there in the statute book.

If the water current in a canal is stopped by a temporary barrier, the on-rush and the speed of the current at that point on removal of barrier is not the normal in the canal. Similarly, if social taboos and disciplines are once relaxed in whatever sphere of social life, there would be a tremendous upsurge in so long forbidden activities.

The societies which kept women confined in the Harem for centuries will experience an upheaval as regards women's liberation when these disciplines are withdrawn or relaxed. But, such violation of social discipline is neither normal nor natural.

The quality of anything in this world cannot be determined by the judgment of the unstable and frivolous people and sex being no exception. The interest in promiscuity is more common among the early youth than among the grown-up adults. Those who can overcome the initial demands of sexual outlet refrain from the extravagances later.

### **Responsible decisions**

On issues confronting a society, decisions are made by the mature and the adults. The syllabi for the school education are not decided by the young kids though it concerns them. What would be good for them sexually should not be left to their decisions, but, should be decided by the parents who had passed through it and know all aspects of the subject better.

While building up a bridge over a river, we would not remain satisfied with the advices of the students of the Department of Architecture in a College, but, we would like to be guided by the advices of those who are experienced in the art of bridge architecture.

While building up bridge for the entire life of our kids, it is not the children whose decisions the society should accept as a general policy, but the wisdom and counsel of those who know, should be relied upon.

The uncertainty and economic insecurity induce people to adopt short-cut. As black-marketing, hoarding and motivated short supply are inseparable from economic decadence, easy and irresponsible sex is also a concomitant social phenomenon of economic recession and crisis. The people become afraid to take responsibility of the burden of family and look for short-cut to sexual pleasure.

Similar is the attitude of the perverts and youth dependant on others. As they cannot and are not capable of earning by their labour, they want to steal in this sphere of life.

Many individuals view that sexual libertinism is a pleasant thing, but, they do it for a short while. Soon, they get tired of it and want to share not only body but, even wealth with some one in a durable relationship. Extra-marital sex gives one what he wants, but what is more important is what a person needs. During excitement of any type, man fails to realize what he actually needs.

## **Sex and Shamelessness**

### **Most private conduct**

For sexual act and responding to the call of nature, animals and insects do not need any privacy. They do it publicly. At times, animal instincts get so much pronounced in human beings that they forget that they belong to a species higher than the animals.

One need not be very much ashamed of going to the toilet for passing urine or responding to the call of nature within the knowledge of another person. But, one needs greater privacy even in case of legitimate sex and must guard his mind, body and cloth against any kind of sexual impurity. If some one does not guard himself against illegal sexual impurity, he is hardly anything better than animals which do not need any legitimacy.

### **Donkey behaviour and responsible conduct**

At times, we the human beings behave like donkeys. Donkey does not know where to pass urine and where to respond to the call of nature. It releases tension whenever it feels like and gets an opportunity.



Donkey eats whatever is edible without caring whether it has right to eat or not. But, human beings cannot behave that way. They must be more judicious. They cannot mate whenever and with whomsoever they like.

### **Love for opposite sex**

Man and woman fall in love with one another and persons madly or deeply in love can sacrifice their every thing, even precious lives for opposite sex.

Man or woman falls in love with another person who releases excreta from the body. Through his or her nose and mouth cough, cold, vomit flow. When a person sleeps, he develops bad breath and offensive odour is created in the mouth.

Human beings fall in love with fellow beings, who might develop measles, boils from which unclean secretions and pus flow.

In many respects, men are like animals and in some respects worse than those. Men are more ferocious and selfish than beasts. Human beings fall in love with such half-animal creatures, but hesitate to fall in love with the Purest, the Holiest, the Sublimest and the Mightiest. How stupid are the human beings in their judgement and assessment, evaluation and understanding !

### **Prostitutes vs Society girls**

Though, due to extreme necessity and easy availability, some people go to the prostitutes, but, prostitutes do not create sexual urge. People go to the prostitutes when sexual urge is created. Illegal sexual urge is created in human mind more by society girls and their type. They are young, pretty and comparatively safer materials. Their sights create illegal sexual urge in male which is satisfied by the prostitutes, who actually frighten and reduce the sexual urge due to the fear of disease. Illegal sex would be less, if society girls observe sanctity and keep themselves on guard and remain in dignified dress.

### **Ultra-modern girls**

In order to satisfy her curiosity, an ultra-modern girl may continuously welcome twenty boys, but a different one may ignore their approaches, the third girl may spit on a boy's face and a conservative may slap him and a fanatic may do something worse.

Natural flexibility and physical elasticity of the female organs are more than male. Men are by nature impatient and reach climax faster leaving the partner dissatisfied. Some discontented look for unembarrassing alternate sources if easily available.

Once a modern girl develops taste for variety and virility, she just becomes insatiable by nature, and turns into devil incarnate. For the boys, beyond the border of saturation is an impossibility, but, for the girl, it may continue to be pleasure or at least indifference.

A girl if turned bad, has by nature, greater potentiality of evil than the boys in matters of lust and sex. The guardians must guard the girls from going wrong. Most Muslim philosophers urged the mother as well as the father to look after their daughters with greater care.

Women are by nature good and men are comparatively bad, but a shameless woman can be worse than worst of man. If a boy in the locality develops fancy for a particular girl and tries to visit her against the wishes of her guardians, he is likely to spoil a girl. But, if the girl is bad as well as shameless, she might spoil most boys in that neighbourhood. She will attract boys towards her as burning lamp attracts insects at night.

### **Quality**

As in every field, in sexual life as well, quality is perhaps more important than quantity. The intimacy and partnership improve the quality of sex when enjoyed in wedlock. Marriage and motherhood are two sides of a beautiful coin. The

beauty of the coin depends on the grace of both sides.

In case of sex with one's own wife, the frankness, spontaneity and joy are much more than exploring unknown or unacquainted contours who hesitatingly submitted to other's desire neither completely nor without any reservation.

The sex with legitimate and right partner is exciting and delicious, but illegitimate sex is even too fickle to reduce the tension built up in human body in the physical process.

As, a man is required to respond to the call of nature at regular intervals, he might require to indulge in sex to remove the excess of sperm, but legitimate sex gives much more than simple release of tension. Women have not been created to be used as sexual toilet for man. Human civilization owes a great deal to the women who should have a higher vision of life.

## **Abstinence from Sex**

What is the need of cleaning Fahesha desire from the mind for the purpose of developing Imaan and converting it into Yaqeen ?

If we want to store pure honey or fresh milk in a glass jar or container, we want to clean it first. If the container contains dirt and rotten things, pure honey, fresh milk or butter will get spoilt and create stronger stench. The jar or the container must be washed and cleaned first, before we put anything fresh and good in it, otherwise, the purpose of storing would not be served.

Similarly, in order to turn our Imaan into Yaqeen, we must try to clean our heart from all the evil desires, and our bad Akhlaq must be improved. If a person cannot change his taste and reduce or remove his eagerness for Fahesha, his Dini 'Amal may not serve desired purpose.

### **Sex and saints**

How can the saints and Dervises refrain themselves from sex and remain indifferent to it while the existence of various animals and human beings remind them about their sexual origin ? All the living beings are the product of the sexual

activities. The saints themselves are the products of the sexual union of their parents.

When a person observes the birds and insects having sex, he feels curious and does not generally get sexually excited and look for the opposite sex for mating. It is held by him or her as a fun of lower species. The lizards, flies, birds, hens and cocks, ducks and drakes have mating in front of human beings. Does any person feel sexual urge in seeing birds and insects indulging in sex ? Hardly anybody cares to notice what is happening. These are held insignificant and not worth notice.

The saints remain absorbed in high thoughts. They do not have any curiosity of the other mortals having sex. They remain in such realm of thought that sexual phenomenon is meaningless to them. When some of them marry, they do it in observing the Sunnah of the Prophet (S) and not because of sexual urge.

Ordinary and worldly persons also forget about sex. When they are over busy and deeply absorbed in some activities which demand total concentration as it happens for the students during examination, politicians during election, the Generals in the battle, they can hardly think of sex.

The sons and daughters cannot think of having sex, if their parents are in critical condition and might expire any moment. Not to think of indulging in sex, there are moments when one cannot even think of sex.

During Hajj, the Muslims lose their consciousness of being male and female and knock each other very hard for kissing the black stone (Hajr-e-Aswad). If such indifference to sex and oblivion to persons of opposite sex can happen to ordinary mortals, it is much easier for saints to remain above the sexual urge and indifferent to sex all their lives.

### **Best way to reduce sexual desire**

Best way to overcome extra-marital and illegal sexual desire is to avoid thinking about Fahesha and ignore it. If some one tries to remove Fahesha thought from his mind, he is actually inviting it and refreshing his mind over it.

If anyone tries to remove illegal sexual desire from his mind, he will actually ignite it; the more he thinks about sex, the more he will increase it even if he wants to uproot it from his heart.

If a man was involved in terrible extra-marital sexual activities and suddenly turned to be good, he should not at all think about past activities, not even repent for his past sins. Thinking about sex will only increase his sexual desire.

If a person thinks of sex, his desire for sexual union will increase and those who think of it too

food feel hungry and suffer. who fast, think less of food. Those who think of the hunger for food is less; it is because those will feel hungry. During the month of Ramaadhan, nature in the body strong. If you think of food, you toilet. Mere remembrance may turn the call of greater and more intensive desire to go to the If you think of urine and stool, you will have

remain free from sexual extravagances. habits and motivations should be developed to other positive and virtuous deeds. Substitute avoid extra-marital sexual thoughts and to develop The process of reducing sexual desire is to

mistakes in committing sexual crimes. work of Prophet (s), but not about the causes or think more of Allah and His Prophet (s) and the process to overcome illegal sexual desire is to of specific cases of sexual sins and lapses. The he should do in a general way and must not think If he wants to make Tawba for his general sins,

period. marital sexual lapses during self-purification to remove it. He should not repent for extra-desire and think less during the period he tries lapses only when he has completely overcome the One should better perform Tawba for sexual



much, will feel restless. Those who decide not to think of sex and ignore it or avoid hearing about it, they may be able to spend months and years and even whole life without any sexual union. If anybody feels sexually excited and there is no legitimate way for sexual gratification, one should read Ayujubillah repeatedly and seek protection from Allah.

### **Instigation of Iblees**

Iblees got our ancestor Adam (A) and Hawa (A) out of Jannat through evil instigations. Iblees wants to keep the descendants of Adam (A) away from Jannat by keeping them indulged into illegal sex. Sexual attraction is instilled in human heart from Iblees. When one feels unfair excitement for sex, he should feel that Iblees is near about.

Iblees always tries to excite and remind people about illegal sex. When the believers stand in prayer, Iblees set his agents and reminds them about illegitimate ways of sexual satisfaction. If we fail to keep Iblees away from us in this respect, it will mean that we have been overpowered by Iblees and should read Ayujubillah more and more.

# **Boundaries of Sexual Conduct**

## **Boundaries of sexual conduct**

Maximum co-operation one may expect in one's struggle in life is from his wife. Will any wife, however modern or ultra-modern she is, would be happy and co-operate more in her husband's endeavour towards success if he indulges in extra-marital affairs ?

No woman would like her husband to have sex with anybody except with her. The extra-marital pursuits damage the marital relationships. Heart-breaks in the broken relationship are at times very painful. They regret such accidental lapses and painfully watch the after-effects on the children.

Allah sets limits and boundaries to human conduct. If a thing is taken beyond the permissible limit, it becomes bad for him. Eating sweets from a sweetmeat shop on payment is not bad. But, eating sweets from a sweetmeat shop without payment or beyond the knowledge of the owner is bad.

Having sex with one's wife as much as she likes is not bad. But having sex beyond marital discipline is awfully bad. If one is not satisfied with one's wife, he can marry again, but having

sex with the second woman without marriage is unpardonable sin.

### **Bondmanship for life**

Sex is not a mere cooling technique of heat generated in human body. It is a bondmanship for life. It is a cementing technique of life-long relationship. Deviation from the right and honourable is destructive and corrosive for anyone having pronounced human sentiments for those who care for more than satisfaction of animal lust.

### **Animals act according to Fitrat**

Certain types of foods are for the cow, cattle and sheep. They do not eat any food which was not for them, even if they are hungry. Will they eat meat, if they do not get grass ? Perhaps they will not.

A lion, a dog and other carnivorous animals also follow their own nature. Meat is their popular food. They will prefer to remain hungry than to eat grass.

If we tame a lion, we may get many things done through it. But, we cannot make it eat three day's old rotten meat. It will prefer to be free to find its own food rather than to eat rotten meat. A tiger will not eat rice or wheat. It will look for blood and meat.

A lion will not kill more than one sheep at a time in a flock of 2000. It will withdraw when its needs are satisfied. But, a corrupt officer or businessmen will continue to accumulate wealth in a corrupt way, even, if the needs of his family are more than satisfied.

### **Human beings can violate Fitrat**

The nature and conduct of man is in some circumstances worse than that of animal. They do not hesitate to go beyond their nature. They will not hesitate to eat what is inconsistent with their nature or Haram for them. They plan and conspire to manufacture and purchase what is not good for them.

• Allah has made man weak, even weaker than many animals. Tiger does not kill other tigers. But, men kill other men, sometime even without any gain to themselves.

### **Peace lies in disciplined conduct**

Can any Muslim attain success and peace except through the Tariqa of our Prophet (s)? One of the major lapses of the individuals are in extra-marital sexual lapses. Did this ever bring success and peace to any Muslim ? Will others cooperate with him in attaining success, if he is ill reputed for such unhygienic and unsocial lapses ?

Will it be appreciated by one's boss in the office ? Who will command more respect and obedience from sub-ordinates or customers ? Will it be one who is known for his drinking and womanising habits or one who is reputed for his strictness and personal purity on these counts ?

Do the parents, younger brothers and sisters of a person like a fellow more for his libertine excesses or indulgences ?

Can a man himself be happy at the end, on final count, if he leads indisciplined life ? There cannot be any success and peace in any Tariqa except the Tariqa of our Prophet (S). It is self-evident truth and a proven fact.

Abbaside Khalifas beautified the city of Bagdad with the stones and treasures collected from all over the known world. Halaqu Khan ravaged the city of Bagdad and razed it to the ground so much that not a single palace except the one he stayed in, could escape his cruel hand.

Not only the palaces, even the mausoleums and built-graves were demolished and nobody in Bagdad can point out where great emperors like Harun-ur-Rashid, Mamun-ur-Rashid lay buried.

The character and piety of human beings are at times more vulnerable to damage than the architectural monument of costly stones.

Piety and character built over the prayer, Jikr, 'Ibadat of fifty years are no less vulnerable to evil influences. This can be demolished in an hour by the objects of sexual gratification.

The persons who can resist temptation to million dollars succumb to Fahesha more easily. As fire and heat melt the wax, faith and Akhlaq are weakened by objects of sex. The more beautiful and handsome these are, the faster and the greater is the damage. The order of Allah to the human beings is not merely for not committing sexual sin, but, He ordered us not to go near Fahesha and illegal sexual activities.

### **Distorted priorities**

There are communities who are worshippers of phallus or sex organs which are symbolized with creativity. The Muslims are not worshippers of the sex organs of Gods, but they are at times worse. Some of them are the worshippers of their own sex organs or those of their opposite sex. Their conduct is greatly influenced by the dictates and demands of their own sex organs or guided by the dictates of the organs of their opposite sex. Many of them do not work for the pleasure of Allah, but they work for the pleasure of their own sex organs.

The loyalty of a wife to her husband is a constituent of her Deen, and the expenses or

maintenances given by her husband are her dues. The obligation or duty of the husband to maintain his loyal wife is part of his divinely ordained Deen.

Similarly, loyalty of every human being to Allah is his Deen and what he gets in this world are his Rijk and dues. His obligations to Allah are in the form of Swalat and Sawm (fasting) or obedience of all orders.

### **Vulnerability to Fahesha**

Twenty one thousand people worked for twenty years to construct the great monument Taj Mahal. It will take only a few seconds to blow it off with dynamite and explosives. A city is built over ages and centuries, but a great conflagration can destroy the city in a few days.

## **Control of Sexual Urge**

Hunger and thirst for food as well as sexual gratification might lead most human beings towards hell. Prophet (S) of Allah said that he would take responsibility for those of his followers who would protect themselves from two boneless meat between the two jaws and two thighs and he assured to take them to Jannat.

### **Not to think of Fahesha**

How to avoid extra-marital sexual urge? One way to remain free from sexual impurity is to avoid thinking about it. If a person even thinks of committing a Fahesha, it will haunt him till he actually does it. If he wants to eliminate it from his heart consciously, it will be rooted more deeply in his heart. If we try to avoid sex, we cannot avoid it. In order to avoid it, we shall have to ignore it and forget about it.

If we repent about the sexual lapses, the thought of sexual urge will come back and it will pollute our mind. If in the past, we had sexual lapses, we should do good things more and more and do more and more good 'Amal.

The thought of sex comes very often even when some persons are in prayer or in the



mosque. We should tell our mind that we cannot do sex when we are in the mosque or in prayer and ask what use then in thinking about it ? If we cannot control our mind, we may indulge in sex later and why should we then think about it now in prayer?

### **Not to discuss Fahesha**

Discussion on sexual matters generate sexual urge and desire. Discussion of sexual matters incites sexual feeling. One must avoid the company of persons where sexual issues are discussed.

### **Sex education**

Many western countries have introduced sex education in their curricula. This has been done so that children get correct perspective for sexual gratification and remain away from perversion. Academic discussions may lead to sexual relations. In a London school, a 29 year old female teacher has been made pregnant by her male student who was only 16.

In a Muslim society, sexual education is not prohibited, rather it is urged in suitable environment. Mother and preferably a grand mother or auntee are expected to talk about sex to a young girl sitting on the prayer mat after prayer. The purpose is to talk in a religious and serene atmosphere.

When a son became adolescent, father preferably is grand father expected to talk about sex to the son. That also after the prayer and in the mosque.

Every human being is the product of the sexual activity of parents. Though it is the origin of man and may be discussed in general, but, the children do never discuss the specific sex encounters of their own parents which lead to their birth. No child, even out of curiosity, will ask his mother or father about the extent and intensity of pleasure she/he received during the sexual activity relating to his birth.

A person must not read sexual books even for knowledge and with innocent motives. These create sexual urge in sub-conscious mind and such urges will appear in dreams.

### **Sacred environment**

Best way to avoid Fahesha is to keep one's heart clean of it. To keep the heart clean of the thought of Fahesha is to live in sacred environment of good persons, within close relations such as parents, brothers, sisters and own children. One must not live alone in a room. Devil gives company to lonely persons.

Two persons should not live together if between them sexual relationship is possible.

Even adult and unmarried brother and sister should not sleep and live together for long.

Not to speak of looking at other person's sexual organs, a person should not look at one's own sexual organs and must not stand naked before a mirror.

### **Privacy and shame**

Animals remain naked all their lives. These have not been blessed with the concept of shame and sanctity and privacy. The animals remain not only naked, but they urinate and respond to the call of nature by instinct anywhere. They do not need any privacy for sexual activity.

The infants at the early stage remain in the animal stage of mental development. They do not feel shy to remain naked, nor they do hesitate to pass urine or to respond to the call of nature in public as animals do.

The feeling of shame and need of privacy gradually develop in the human beings. By the time sexual sensation and feeling are created in the human body, they distinguish themselves from the animals. They also feel sexual urge, but hesitate to indulge in it even in the presence of the mother from whom they hide least in their lives.

Some of the human beings even on being adult develop animal instinct in them and want to behave like animals. Some people deteriorate in moral values and lose their sense of shame. They indulge in shameful extra-marital approaches and activities similar to the life style of the animals and beasts.

Elephants are very shy animals. They are also ashamed to indulge in sex in an environment where they are likely to be seen by others. Some animals, such as elephants have been found to trample under their feet those persons who surreptitiously watched their sexual act, and to their bad luck, animals come to know about it.

### **Murakaba and Jikr of Allah**

The sexual urges can be brought under control through Murakaba, at dead of night. It cannot be done by reading books on sex. For this, one has to concentrate and dive deep into one's own heart.

As a pearl collector dives into the depth of the ocean, an individual has to dive deep into his own heart and pray to Allah for the control of sexual urges.

So long a person retains his individuality and pride and cannot sacrifice his ego, he is not likely to get the Rahmat of Allah for controlling his sexual urges.

### **Need of regulation of instincts**

In front of the office or very important dignitaries, security guards are posted to obstruct and screen out undesirable persons who might cause damage to the dignitary. In front of the chambers of senior officers, peons and guards are posted for security and other reasons. In some cases, entry into the chamber of a senior officer is through the room of the Personal Assistant attached to the officer. At the entry of any office there may be various types of security and screening persons being posted for the purpose.

Allah has created senses and instincts such as anger, sexual urges, passion, greed, ego, etc., in human heart. These are invisible, but their existence can be seen from the actions created in the human body. These senses obstruct the entry of faith into the human soul. In order to get entry into the soul, the spirit of Iman has to be strong and must be stronger than the six senses. If any of these six senses gets upper hand, Iman would be lost.

The six senses may be compared with six types of bacillus swimming in the blood. If they are allowed to multiply, they will get upper hand like the negative type of bacteria in the human body. These senses should be kept under control and in proper place.

Instead of keeping the guards of six senses in control, if they are let loose to gain control over human mind, disaster might happen.

Islamic Shariah needs that boys and girls be married as soon as they become adult which means beginning of the menstruation for the girls and release of spermatozoa from the organs of the boys. It is an obligatory duty of the parents to arrange wedding of their adolescent sons and daughters. Shariah is very strict on it. If the son or daughter attains adulthood and parents do not arrange their wedding, they will be held responsible to Allah for the sexual lapses of their children.

Sexual union should be taken as an 'Ibadat. 'Ibadat cannot be done without Wudhu. During 'Ibadat, the parents must have full concentration and no diversion to other experiences. The parents should train their mind to keep away their memory of their sexual experiences they had in extra-marital union, if any.

If during sexual activities, either the husband or wife recollect the pleasure of experiences of their pre-marital sexual activities, the children born out of such union are likely to have extra-marital inclination. The mental condition of the parents during sexual union have some influence on the mentality of the issues.

## **Perverted Sex**

The U. S. A. has largest number of Universities as well as educational institutions in a single country in the world. They have the largest number of economists, Ph.Ds, Nobel laureates. They have the highest technology. Are the people of the U. S. A. happy with all these ? Is not the number of persons committing suicide in the U. S. A. highest in the world ? Why are all these frustrations ?

The crime rate is of the highest in the U. S. A. They have downgraded themselves to the character of animals. Percentage of unwed mother in the U. S. A. is about 70%. Only the human beings believe in the institution of marriage.

The U. S. Govt. officially recognizes single parent family. In many western countries, marriage takes place after the birth of more than one child. Animals can procreate without marriage. Many of the so-called civilized people are indulging into it without marriages.

### **Boy friend hunting**

In the Muslim family, parents look for the spouses of their children. In the west, the children are to find out their own partners for

marriages. The parents encourage the adult children to have their own boy friends and girl friends.

The parents are very much worried, if their son and daughter cannot bring boy friend or girl friend in the house. If any girl cannot attract the boys, parents arrange for the finishing school to train the girls to attract the boys. They are trained about the techniques of standing, walking, smiling, talking to the potential targets.

If a boy is standing at a distance and watching a girl, the finishing school trains the girl to stand in different positions so as to attract the boy. In one position, she has to raise up her breast. In the next position, she has to turn back and change legs so that her heeps also move.

If the frontal approach does not act, she has to stand in a way so that her profile is seen.

The style of walking in an artistic way where the males are around is taught to the girls in the finishing schools.

Foundation cream, ruse, lipstick in various combinations expose different types of beauty in the girls. Same exposition may not be attractive to all boys. The finishing school teachers help the girls to adopt different style of facial make-up and hair-do.



With all such preparations and allowing the boys and girls to live together, sleep together and have sexual enjoyment from different positions, the marriage in the west do not last long. In the Muslim culture, the boy hardly get the opportunity of talking to the girl selected by the parents before marriage.

Promiscuity is needed in the western society due to the arrangement of marriage through the system of boy friend and girl friend.

### **Perverted sex**

Some jaundice patients develop unusual taste. Some patients in the developing countries like to eat burnt earth from the furnace. Some like to eat coal. Some may even find taste in drinking Kerosine oil. Are the behaviour pattern and taste of the jaundice patients natural ? Surely, they will not find anything wrong in it. If they did, they would not have eaten these unedible substances.

When the taste and nature of individuals get perverted, due to devilish sickness, they act against their Fitrat and nature But, like a jaundice patient, they will never realize, that what they do is wrong.

### **Incest**

Incest among close blood relations is a type of sexual offence not uncommon in western coun-

tries, but unthinkable in the East. Does western people feel happy about that kind of offences ?

In the western countries, some people have sex with their own sisters. At some stage, they do it, but do they feel happy about it ? The inherent instincts of individuals are against it. Even if one gets opportunities of having sex with one's own sister without any fear of being detected, why people don't do it ? They don't do it, because the act by itself is bad and abominable.

"Mother Fucking" and "Mother Fucker" are very common words in western culture. They are so used to these words that they do not shriek on hearing these words. Nobody will look up or back to see the face of the person who can utter such obscene words. This reflects that western people have accepted such acts as natural. Roman king Nero killed his father and married his own mother.

### **Human degradation**

A survey conducted by a social study research group revealed that 18% of the fathers in the U. S. A. had sex with their own daughters. A man compelled his wife to have sex with a dog at gun point and he enjoyed the scene.

A woman abandoned her four year old son to his father and left home with another man. Father would take care of his mother's abandoned child.

Within a few month he developed fancy for the son and started having sex with him even to the extent of terrible pain.

In the western counties, short telephone numbers are advertised on the television for reporting to the police about the cruelty of the parents towards the kids. This four year old kid rang the police number and tearfully complained to the police about the sexual torture by his father. He was not fully aware of the nature of crime, but he complained about pain.

After the police reporting, there was a regular trial in the court. Father was sentenced to 40 years of imprisonment. The child was told about the punishment. Firstly, he did not understand what was jail, nor he could understand the length of forty years.

The judge told the kid that his father would be kept in a different house and when he would come out of that house, the son would be as big as his father. On hearing this, the boy felt very happy and said, "Fine, when I shall become as big as my Dad, he will not be able to give me pain, I shall hit him back". This is the level to which modern civilization and society have gone down.

### **Homosexuality**

Many of the western countries are now legalizing and giving respectibility to homo-

sexuality and marriage between same sex. Homosexuality is an offence against basic human nature. Murder, dacoity, theft, cruelty of various forms are not natural, but deviations from what is right. There might be high way robberies, brutal murders in the city centres, torture of one by the other. These continue to remain as offences. Because of the wide scale prevalence of murder, robbery or other crimes, these are not made officially legal. This continue to be illegal, even if widely practiced.

Wide scale prevalence of homo-sexuality should not mean that it should be made officially legal. Murder and dacoity cannot officially be recognized as legal.

Homosexuality in spite of its prevalence is nothing but unnatural and unbecoming of human beings. Those who have been given conscience and free will can pervert their nature, But, the animal nature is on their 'Fitrat' or basic nature.

No animal indulges into unnatural activity like homosexuality. If they are deprived of mating with opposite sex, they will remain deprived, but will not opt for mating with the same sex. Homosexuality is opposed to human biology and structure.

## **Need of Respectable Distance**

There cannot be any electric light without the meeting of the positive and negative currents at certain point. The electric wires through which positive and negative currents pass are required to be covered with insulated substances. If the wires are not covered and they come together at the point where they are not supposed to meet, there would be short-circuit and accident. There would be fire instead of light.

The continuity of human race is impossible without the mating of male and female. But, this cannot be done with anybody or anywhere. Like live wires, sex organs cannot be left uncovered and exposed, lest social accident takes place. In case of sexual relationship, the circuit should be through wedlock and not otherwise.

However, the sanctity or purity of women cannot be maintained by guards, spies, or police. It is they themselves who can guard their sanctity or honesty. No woman could be kept virtuous unless she decides to be virtuous.

Muslim monarchs introduced Harem in the palace where male entry was made Haram or forbidden. Some kings allowed only eunuchs

inside the Harem. No amount of control is stronger, safer and better than self-control. If a woman decides to be bad, nothing can restrain her.

Independent of spiritual significance, the Parda system in Islam has its own merit. Some kind of segregation of male and female and maintenance of respectable distance is a practical necessity.

When the husband returns home, after a whole day's hard work, he is tired and weary, sweated and haggard looking. A friend visiting them in the evening, is cool showered, clean shaven, leisurely dressed. He is well perfumed and polish faced. Naturally, he looks more handsome and attractive than the husband in the house.

Again, when a husband returns home his wife is not tidy nor well dressed. But, when he visits a friend's house, later's wife come before the guest prettily dressed and with a good make-up.

Consequently, a man feels that the friend's wife is more beautiful than his own wife. Free mixing and get-together create unnecessary and avoidable social complications.

In some countries, Parda or veil is observed. The beautiful girls and women with parts of their bodies uncovered are not visible on the streets, parties, offices, seminars and conferences to

satisfy the visual thirst of the male. The excited and thirsty males are required to go to the society girls, Baijies, and prostitutes in the western and pro-western countries. In the western culture, the aristocratic and rich girls render the services used to be rendered by the prostitutes and Baijes in the middle ages.

In some regions, it is a culture to give silk dress to the boys and youngsters. Even father wants to give silk dress to the boys to make them look attractive and handsome, because it has become a culture. It was also a culture at one time to kill female children.

Co-education at some stage is like setting fire and trying hard to extinguish. A girl is like a petrol pump and a boy is like a burning log. It is dangerous to bring them nearer and allow the devils to play their roles.

## **On Marriage**

Some flowers spread perfume in darkness, some in shade. Similarly, women spread splendor when under the guardianship of men. If a woman is free, many people good or bad, have eyes on her and want to enjoy her. Women without husband or guardian are like water hyacinth which can be swayed by every breeze. Ivy creeper grows luxuriantly around a tree, but when left to itself, it will collapse. So does woman.

### **Mutual reliance**

No human being is self-reliant, but dependant on many. They cannot survive without oxygen in air, hydrogen in water, flora and fauna in nature, primary commodities and secondary goods produced by others. Women rely on men for their needs. The man virtually is a tool at the disposal of woman to get things done for her. If a woman wants a baby, she needs a man. She makes the man work to death to earn, save, and leave money for her baby.

Man also needs woman no less than she needs him. If a husband does not like his wife and can not reconcile, he may leave her, but can he live without another woman ? However good or bad a



woman may be, man lives with woman and cannot spend life without her. If some people live alone, they are either great or abnormal, or something went wrong somewhere.

A loyal and loving wife is the best friend in adversity, best companion in the troubled journey of life, best consoler in sorrows. She is better in most ways, at least better than man, which every father, all children, particularly the male children feel. In the competition for filial love, the man as a father is always a loser to a woman, the mother. As a mother, a woman is unique, distinct, unbeatable and incomparable.

### **Faradh of marriage**

Marriage is Sunnah of our Prophet Muhammad (s). But, knowledge relating to wedding, marital obligation of husband and wife is Faradh. Now-a-days, Sunnah of marriage is performed ignoring the Faradh or the knowledge relating to marriage. The Qadis very meticulously conduct marriage ceremonies without caring whether Faradh relating to marriage have been performed by the boy and the girl.

Wearing turban during Swlat is Sunnah of our Prophet (s). This must not be performed by violating Faradh. Covering the Satar is Faradh. In order to meet the Sunnah of turban, if someone

takes off the Satar dress, and use it as a turban, will that be appropriate and proper ?

### **Mrrriage by force**

Consent of a girl obtained by force for marriage is not legitimate. If the girl is willing to accept such forced marriage as fait accompli, the boy will have to make Tawba and the marriage will have to be repeated. If the girl is minor, the consent of the guardian will have to be obtained for marriage.

### **Wife and boss**

Do never try to win an argument with two persons—one is your wife and the other is your boss. Both are brittle, sensitive and weak, therefore, cannot stand reasoning. But, you will have to endure both, because, providence has placed one in your house and the other in your office. You can escape the wrath of neither.

### **Inconsiderate wife**

A peevish and fretful wife bought two trousers for her frightened husband who was always too keen to please her. She said, "I have bought two trousers for you. I know, you do not like anything I buy for you". The husband saw that one trouser was of very poor quality. He thought, if he did not instantaneously like it, his wife would complain of his not liking the cheap stuff. The obliging husband hurried to pick up the ordinary looking

cheap trouser and said, "By God! I like this colour. It is so beautiful." The wife said, "I knew you would not like anything blue I buy. Because I like blue colour".

### **Mohar**

Mohar is an Arabic word which gives exclusive right to the husband to have relationship with a woman. Moharana is a Persian version of the Arabic word Mohar. It is given by the husband.

Mohar can be pardoned by the wife. It will not be legitimate, if it is obtained by force or under duress. If embarrassing situation is created for the wife and she is made to abandon her claim for Mohar, it shall not be legitimate.

According to Imam Abu Hanifa (R), minimum Mohar should be ten Dirhams. Other Imams held five Dirhams to be the minimum level. No upper limit of Mohar has been set. There must not be any marriage without Mohar.

### **Conditions of marriage**

1 Conditions which can be imposed regarding marriage have been set by Allah. These are : (1) Mohar; (2) Witness; (3) Maintenance; (4) Ejab (proposal) and (5) Qabul (acceptance).

There cannot be any 'Sualun' or seeking in marriage. A job will have to be arranged for bridegroom, share of property will have to be given,

house is to be constructed and such other things cannot be conditions of a valid marriage. The conditions will have to be proposed publicly while the marriage is solemnized by the Qadi, during Ejab and Qabul in the presence of the witnesses as Mohar is mentioned.

### **Dowry**

Dowry is an additional condition. The Qadi or the 'Ulama who conducts the marriage ceremony must ask, if there is any dowry involved. If there is a dowry, he should not agree to conduct the marriage. Dowry is Haram.

### **Jahijun (Utensils)**

The nearest equivalent of dowry is the Arabic Jahijun which is meant to help to prepare for starting the family life. This includes cooking utensils, plates, glass, beds etc. These can be given by parents of a girl of their own wish. If it is demanded by the boy or his relations, it is a Haram as wine or pork.

Maintaining wife, according to Islam, is the responsibility of the husband. Anything demanded outside the Mohar will be Haram. The punishment, for such things would be in the form of Tajir punishment, not Hudud punishment.

## **Dowry and inheritance**

Dowry cannot be demanded even by indication. Dowry demanded after marriage is a kind of dacoity and absolutely Haram. Dowry is an institution of the non-Muslims who do not recognize the inheritance of the daughters. Islam recognizes inheritance. If a father gives his daughter less than her dues and gives his sons more, he is worse than the dacoits and robbers. Dacoits and robbers cheat such people of their property who are not related to him by blood or otherwise or in anyway. Who can be a worse criminal than one who can cheat his own daughter of her rightful dues ?

## **Veil**

With the onslaught of western culture in the Muslim families, many traditional values were subjected to severe strain. One was the institution of veil. It is very popular for many modern women to throw off the veil and move freely.

After the initial excitement came down, many modern educated women discovered that they were not being looked up by man with respect, but were viewed as sex objects. Men cast their thirsty sexual looks on the liberated women.

Some of the modern women re-discovered themselves that they are not mere sex objects for too many people. Many of them want to

rehabilitate themselves as respectable mother, affectionate sister, and loving wife in the family. They want to be such woman under whose feet, the heavens of the children lie.

Unveiling of woman is not actually in the interest of the woman. Unlike man, they are not by nature heterosexual. If we look to the animal world, we find that it is males which run after the females rather than the opposite.

The sexual need and urge of man resemble that of male animal. A female animal does not go to a number of males to satisfy her sexual needs. It is more or less satisfied with one service, but a he-goat, a dog, a bull is never satisfied with one service. They will look and run towards the female sex wherever and whenever they find them.

The basic nature among the male human beings is not much different. Many of them feel sexual sensation though subdued, when they see opposite sex, attractive and beautiful. In order to maintain sanctity and dignity of the mother race against the animal nature of man, institution of veil has been developed among the Muslims.

## **Love Marriages**

A boy who falls in love may conceive a laborious plan to get the heart of the girl, but he cannot hold it for long and troubles develop in the relationship.

### **Malady of second hand system**

Under the western system of matrimony, an youth is required to pick up a partner from those who come in contact with him. In order to find out the suitable partners, the boys and girls like to mix with one another, sleep together, and find out the correct partners.

### **Ill fated matrimony**

What percentage of marriages in the west, in spite of prior and marital knowledge and understanding, where bride and bridegroom are selected by the boy and girl themselves go to rocks ? The percentage varies from country to country and the figures are awfully high.

In some countries, the percentage of broken marriage is so high that they are now terribly afraid to get married, lest separation becomes legally difficult. The causes of prayer for separation to courts from the partners whom one

selected after close study and security are so insignificant that they cannot convince the law courts, but they feel so incompatible that they cannot live together.

There may be many reasons for separation. Even, if the couples are not legally separated, the boy and the girl live at different places as separated partners. In Hinduism, there is no limit to polygamy and in the western culture, there is no limit to extra-marital relationship.

### **Celebration of divorce**

In the west, marriage is easy and they do not make much of ceremony about it, but divorce is celebrated. If a boy and a girl go to the court for marriage, not a question is asked about the reason for marriage, but if a partner goes to court to divorce a spouse, reasons are to be shown. Among the Catholics, marriage is unto death and separation is not possible. That is another extreme.

In the eastern countries, divorce is not so common except among too poor families as well as among the culturally destitutes who have lost their own moorings due to western influence and become cultural parasites in their own society.

### **Hypocrisy in love marriages**

Though westerners claim that, in the west the boys and girls see each other, but it is not the



complete picture. There is such a thick curtain of hypocrisy and role playing that they cannot see each other except the naked body.

When a girl rings a boy to know if he is free in the evening, most boys before marriage would never say that he was not available that evening, even if he had serious business deal with his partner or a prior appointment on a very important issue, and which had been settled two weeks before. The boy will say that he would ring back within half an hour. Within this time, he would move heaven and earth to defer the precious appointment and be available.

Some aggressive boys would not seek half an hour time and immediately announce that he is free, thereafter, try to change his earlier appointment already set.

This, the boy or the girl will do till they are married. Once they are wedded, they would appear in true self and show reasons why they cannot go out to dine together or accompany the other to a club.

A boy rings his girl friend before marriage to know whether she would like to go to a movie that night. She would never say no, even if she is at the height of her menstruation cycle and feel extremely tired. But, she cannot be so considerate to the partners after marriage.

If a boy appreciates blue colour on a canvas and ask the girl about her favourite colour, she would very smartly say that blue was surely her most favourite colour even though she detests it, her favourite colour being deep red.

After marriage, the boy buys a deep blue colour skirt for the girl and she now appears in her true colour and throws away the skirt and declares that she hates blue which is the most favourite colour of the boy.

As regards food, furniture, friends, the boy and the girl try to hide their true choice during their pre-marital days. The curtain is lifted after marriage. One of the main reasons why marriages are broken and homes are unhappy in the west is that the boy and the girl do not only know each other correctly, but they know wrongly. The suppressed emotions, likes, and dislikes explode after marriage.

## **Negotiated Marriage**

Most animals cannot plan their lives and activities. Many of the species are gradually getting extinct. Homosapiens and the children of Adam (A) are expanding in number, but are declining in quality. We may lose our sense of direction, if we do not properly plan our marriage, sexual satisfactdion, conjugal life, birth of children, their education, future, etc.

Confucius said that we do plan our activities in order to undo and discard previous plans. Some unplanned activities turn out to give better results than planned and expected activities. For instance, a child who is conceived without any planning may turn out better than the planned and coveted first child. The question of planning by whom is also relevant. In an industrial enterprise, planning is done not by the workers, but by the management.

In the family affairs who can be more reliable managers than the parents. If the marriage is planned by the parents and close relations, selections of the bride or the bridegroom ultimately turn out to be better.

### **Marriage through negotiation by elders**

In the eastern and Muslim countries, the bride or the bridegroom are still selected by the parents, elders and guardians. The western youths wonder about the rationality of it. It was amusing to them that the bride of the son would be selected by his father or mother. Boy's father is not going to live with the daughter-in-law. How it could be that the girl would be selected by the boy's mother or brother or sister ? This seemed strange and funny to the westerners and Christians.

### **Wider scope of selection**

In case of arranged marriage, the scope of selection is wider. It is not conditioned by the number of girls one can take to bed. It includes the choice of the girl's parents, friends, relations and colleagues and who from other factors seem compatible. The last point is bride and bridegroom seeing each other and talking more or less informally. As the scope of opportunity to select is wider, the possibility of right choice on this account is greater.

As regards mutual liking through negotiated marriage, if other factors are compatible, the physical contact, living together, mutual concern bring the spouses psychologically together after marriage.

The culmination of pre-marital love is the wedding and climax is the honey-moon. Continued and repeated pre-marital sex reduces the attraction and thrill of it. From the honey-moon peak of the relationship of partners of extra-marital affairs downward trend starts, and the quest for new sexual ventures begins. In case of arranged and negotiated marriages, love begins in the honey-moon room and it is cemented by physical contacts and repeated sex. It is definitely better to begin love in the honey-moon room, rather than end there and carry the corpse to bury at the available opportunity.

### **Sayed-Bin-Musaib's priority**

Hazrat Sayed Bin-Musaib (R) was a famous Tabeyeen. He was extremely poor as well as virtuous. He was held very high by the contemporaries. Khalifa Abdul Malek wanted former's daughter for his son Walid, who later became Umayya Khalifa. But, Syed Bin Musaib (R) declined to accept the proposal. He offered his daughter in marriage to another virtuous man who was a widower and was so poor that he could not give his wife the first meal in the house during the honey-moon night and both starved.

Sayed-Bin-Musaib (R) was a contemporary of Abdullah Ibn-Muberak (R), the great Muhaddith.

In the selection of a bridegroom, we put very

low priority on Taqwa. If the boy is western educated, well placed in any service or a good success in business or industry or otherwise well-to-do, we select him for our daughter even, if the boy does not perform prayer at all.

While selecting such a bridegroom, we hope and pray that some day in future, he will become a Musalli. But, if a boy is unemployed or currently incapable of supporting the bride, we would not generally like such a boy in the hope that some day he would be employed or be capable of supporting a family. This only indicates that, we do not give same importance on the performances of Swalat as we put on employment or wealth. Our attitude is such that we put higher priority on the qualification for success in this world than on the next world.

### **Happiness of the Prophet (S) at the selection of bride and bridegroom**

Parents are very cautious in the selection of bride and bridegroom for their sons or daughters. On the day of wedding, fathers of both the bride and bridegroom are happy, mothers are happy, uncles, relatives, neighbours and friends of bridegroom are happy.

If the girl is beautiful, educated and from well known family, everybody has reasons to be happy. Friends of the girl enquire about the educational

qualification of the bridegroom, but do not enquire whether he is capable of reading al-Qur'an. The well wishers of the bridegroom enquire about the particulars of the health, beauty and other qualities in the bride and bridegroom which will make them happy.

How many friends care to know whether Allah and His Prophet (S) are happy at the selection of the bride and bridegroom ? Will there be peace and happiness in their life, if Allah Taala and His Prophet (S) are not happy ?

## **Age and Love**

Ummul Mumenin Bibi Khadiza (R), though very old, got a young husband. Reverse was the case of Bibi Ayesha (R). Non-Muslims are critical about the age differences of the Prophet (S) and his young wife Ayesha (R). Some people feel uneasy about the young age of Bibi Ayesha (R) when she was married to our Prophet (S). She was not taken captive in a war, but was offered by her father in marriage to the Prophet (S).

Hazrat Abu Bakar (R) was once asked about the happiest affair in his life. He replied that his being the father-in-law of the Prophet (S) was the happiest affair in his life.

Did Ayesha (R) ever try to commit suicide for being married to a man of her father's age ? Nawaju Billah! Is there a single incident which reflect that she was not happy for being wife of the Prophet (S)? Does not the sayings and expressions of Bibi Ayesha (R) reflect that she was the happiest of all women among Muslims ?

Her life does not indicate that she had any moment of anguish or sense of loss. Did she ever wish to get married after the death of the Prophet (S)? Does not her sayings indicate that her being



the wife of the Prophet (S) was a factor of greatest honour and pride to her ?

If Ayesha (R) was not unhappy in anyway, why the critics are critical about it, unless they have some sicknesses in their hearts or unwillingness to understand the issue. The non-Muslims feel uncomfortable, due to their entirely different cultural environment.

Ummul Mumenin Ayesha (R) wished to accompany the Prophet (S) in every battle and actually did except once, when she was left behind for some private reasons. The pangs of separation was so unbearable to her that she went to a bush of poisonous snakes. She put her feet on the opening of snake hole and weepingly implored the snakes to bite her. Such was her feeling for the Prophet (S). Her utterances at that moment turned rhythmic and are recited as poems of high ecstasy of love and affections.

There was another very important marriage of uneven age in the early history of Islam. Hazrat Umar (R) got a link-up with the Prophet (S) by offering his daughter Hafsa (R) to the Prophet (S). He was not satisfied with this matrimonial bond and longed to cement it further.

Hazrat Ali (R) was much younger than Hazrat Umar (R) in age. Hazrat Umar (R) once expressed his feeling that how happy he would have been if

he could marry a grand-daughter of the Prophet (S). It is also said that he wanted to marry a daughter of the Prophet (S) as Hazrat Usman (R) and Ali (R) did. As he could not marry a daughter of the Prophet (S), Hazrat Ali (R) fulfilled his desire by offering his daughter Umme Kulsum (R) to Hazrat Umar (R) who was her grand-father's father in law. Such marriage did never evoke raising any of the eye-brow in those days.

Compatible age and complexion are not necessary conditions of love and understanding. How much are the understanding and love of the grandmother with her grand-daughter ? Does a grandson not have better understanding and love with the grandfather than with his own father ? It is true that "blood is thicker than water."

The closer is the blood relation, the deeper is the understanding. Without any reflection of paternal and filial relation of parents and children, a niece may have better understanding with the mother's sister than with her own mother.

Old age is virtually a second childhood. As a person grows old, he starts behaving less rationally and more emotionally than young and mature adults. Platonic love is easier among persons of non-compatible age groups. Their

physical and sexual considerations are not primary.

According to many sociologists, the Arabs are sexually most virile. Next to them, ethnically speaking, are the African black community. The holding capability of the Arabs is enormous. The system of Azal or withdrawl method of birth control was most prevalent among the Arabs.

Whenever we think of age compatibility of husband and wife, sexual adjustment lurks behind in many people's thinking. Affluent Arab tribal chiefs could keep 100-200 women in their household and have relationship with all of them. How was it possible ? The tribal chief could satisfy the sexual needs of one girl after another continuously and without ejaculation. They could discharge only when and where they wanted.

## **Talaq and Divorced Wife**

Talaq or divorce is a very serious affair. It is an encroachment on the sacred matrimonial rights. Matrimony is so sacred a right that it can bring two unknown persons closest to each other. Our Prophet (S) said, "When a person divorces, the Arsh of Allah shakes and trembles". He further said that the Talaq was the most abominable of permissible acts.

### **Appointment of Hakim**

When there is a difference of opinion between the husband and wife, Allah asks us to appoint a Hakim or conciliator to judge between the husband and wife. Without appointing a Hakim or a judge, if a husband arbitrarily and dictatorially takes unilateral decision and divorces his wife, he is working under the influence of the devil, transgresses the limits and cause human sufferings.

### **Intention of Talaq**

Talaq are of two types : Talaq-e-Bidat, Talaq-e-Hasan. Iman Abu Hanifa (R) held certain types of divorces as Bidat, but effective. The validity of divorce will depend greatly on the intention of the divorce. If the intention is for the final

separation, according to Hanafi Majhab, the divorce would be final. According to Hanafi jurists, it is abominable to give three Talaq at a time, but if announced, it would be valid.

### **Qabul and Talaq**

While a person marries, he or she has to say Qabul only once. The relationship is established by utterance of one word and only once. If one word is good to establish a bond, why one word should not be sufficient to break the bond ?

### **Prevention of wretchedness**

After the first and second divorce, a repentant husband can take back his wife. But, after the third divorce, the repentant cannot take his wife back. If there is no restriction and control, the sacred matrimonial relationship will be turned into play-thing. With slightest provocation, an inflammable husband will divorce his wife, make her come to her knees and then take her back. This will turn the position of women into wretchedness. In order to protect the right of the woman, Islam enjoins that divorce will be final at the third time.

### **Drinking poison by mistake**

An ex-husband can marry his former wife, if she is married to someone else and her next

husband dies or subsequently divorces her. This has been criticized by many people saying that due to anger and provocation, a husband might have divorced his wife. Therefore, no restriction should have been imposed. This is not correct. If a person drinks poison, then says that I drank poison by mistake and because of provocation, will his repentance neutralize the effect of the poison ?

### **Murder by mistake**

If a person ploughs a sharp weapon into the heart of another and says, I did it out of anger, will such confession or repentance save the life of the wounded person ? Divorcing a woman after she has delivered a child is no less criminal than ploughing a sharp weapon into another's heart or drinking poison.

### **Pristine and Hindu law**

Pristine and orthodox Christianity does not recognize the right of divorce which is not admitted even under Hindu laws.

### **Talaq under threat**

Again, if a person announces a Talaq on the threat of being killed by a sword, Talaq will be valid. Why is it ? If forced Talaq is not considered

a valid one, the parents, relations or even friends will exercise force on the husband to announce Talaq. The husband will announce it on the plea of threat. If he knows that he will not have to stand by, he will jeopardize the sacred relationship. But, if he knows that he will lose his wife for good, if he announces Talaq, he will resist and might not act under any threat, influence or provocation.

### **Divorced Wife**

Some modern scholars demand the expenses of the ex-wives, even after they are separated through the process of divorce. Islam does not approve it except beyond a degree and certain period.

Different scholars may say different things at different time and century. The standard of personal views and values are not static, but Islamic values are universal and even eternal. The fundamental Islamic values do not change with the change of clime and climate or region and regime.

If a wife is pregnant at the time of divorce, the ex-husband has to maintain the ex-wife till the child is born. If pregnancy is not certain, the ex-husband has to maintain the ex-wife till three

menstrual cycles in order to be sure that the ex-wife is not carrying the child of ex-husband. But, beyond that, they are free from each other.

Many modern people think that the ex-husband has a responsibility towards his ex-wife on humanitarian ground.

Islam recognizes the responsibility of a person over another, if the later does some work for the former. Otherwise, what he does is charity for which he will be rewarded, but it is not obligatory on his part.

The Government officers and employees are doing some works for the Government for which Government has responsibility for them and they are paid salary and allowances, and other facilities are also provided to them. The Government provides more for the employees than it does for other groups of the people. But, if a person is removed from Government service, or an employee, out of his own, resigns from service, Govt.'s responsibility or obligation to provide him with monthly salary or other facilities decreases.

A wife does a few things for the husband and provides services he needs with love and affection; for which husband had been made responsible for the maintenance of the wife and



not vice versa. When husband and wife get separated they are not mutually dependants.

Receiving benefits from ex-husband is like receiving benefits from a different or a distant man. Beneficiaries remain under obligation to render some other kind of services. For women to remain under obligation of another man is by itself abominable, particularly to the ex-husband. It is most undesirable, and it is most likely to bring them closer otherwise, due to earlier familiarity.

If a separated or a divorced woman is remarried, the question of the responsibility of the ex-husband does not arise at all. Before her remarriage, the responsibility of a helpless woman is on her parents, brothers and sisters or close relations. The ex-husband cannot be closer than the parents, brothers or sisters or close relatives.

If a divorced wife does not have parents, or close relatives, she would be the responsibility of the society or the state, rather than of ex-husband with whom she could not live with the fault of either.

Allah is with the patient and tolerant. If the oppressed husband or wife is tolerant, he or she could live with the oppressive husband or wife.

Islam emphasizes on toleration and patience of the partners in marriage. They must tolerate each other at least in the interest of the children, who compensate the suffering of the oppressed when they attain adulthood.

If the ex-wife has children, her ex-husband is bound to bear the expenses of the children, even if the ex-wife is employed or rich. Islam puts the responsibility of maintenance of the children on the father and not on the mother.

If the ex-husband pays enough to the ex-wife for the maintenance of his children, it would be most admirable. In fact, ex-husband has to do it. If the father is to hire a baby seater or nurse for his children, he has to spend money. Who could be better baby seater for a child than his own mother?

## **Polygamy in Islam**

The bases of Islamic Social Order are Al-Quran, Sunnah, Ijma, Qias and Ijtehad. For the social laws and regulations, the Muslims first look to Al-Quran. If the sanctions from Al-Quran are not found, they turn to Al-Hadith and Ijma, etc. In this short article, we shall restrict ourselves to the examination of the Quranic basis of polygamy.

One and only one verse is found in Al-Quran, which is quoted in favour of the permissibility of polygamy. The verse reads as follows; "And if you fear that you cannot do justice to the orphans, then marry such women as seem good to you, two, three, four; but if you fear that you may not do justice to them, marry only one. (Al-Quran 4; 3)"

One may rightly ask, "Does this verse encourage or enjoin polygamy? Does it permit polygamy unconditionally? The answers are clearly in the negative. There are two 'ifs' in the verse, "Then marry women as seem good to you two, three, four"-this clause is preceded and followed by two clear conditional clauses.

The two conditions are :

- (i) Failure to do justice to the orphans.
- (ii) Equal justice to the wives.

The second condition for the recognition of polygamy is very often repeated. Al-Quran permits polygamy, if equal justice to all the wives are possible. It says, "If you fear that you would not be able to deal with them equally then marry one." Now, the main question is whether equal justice is possible or not. The research in the field of psychology reveals that equal love and affection are very very difficult. That may be possible for super human beings. Some jurists had tried to interpret the condition of equal "justice" for "equal effort to do justice". It is said that if equal love is not possible, then at least one should provide economic amenities equally. But marriage is not only for economic amenities. The above exposition of the term 'equal justice by the jurists may not be infallible.'

We cannot say that there could not be any other interpretation. Syed Ahmed Khan held different views from most jurists. He argued that the condition nullified the permission of polygamy. The permission was there on the fulfilment of equal justice. As the development of the science of psychology reveals that equal treatment is too difficult, one may infer that the verse may also be interpreted in the sense of almost negation of polygamy.

The first condition for the permission of polygamy is almost always ignored. We consider that the first conditional clause of the verse of polygamy is no less important than the second.

Why is the other condition of the fear of doing justice to the orphans ? How does the question of orphans come in the verse of polygamy ? How are those two factors connected ? These questions are quite relevant.

For an answer we are to go to the background of the revelation of this verse. All commentators are unanimous that this verse was revealed after the battle of Uhud. Many Muslims embraced Shahadat in that battle. As the result of the battle was undecided, many more battles were impending. The possibilities of getting women as war captives were also there. At that moment, the number of women was larger than the male and that trend was likely to be continued. But, the immediate question was the rehabilitation of the widows and orphans.

The Prophet (S) asked the Muslims to take care of the widows and orphans of deceased fellow Muslims. Maulana Mohamammad Ali pointed that in the first verse of Sura Nisa, Allah is reminding us that all the human beings had been created from "NAFSEEN WAHEDATUN" or one soul and all human beings are related to each other, so

they should take the responsibility of others; In the second verse, Allah reminds the Muslims of their duty to the orphans of the deceased in war or so.

The Prophet (S) enjoined that the dependants of the martyr Muslims would be the responsibility of the surviving Muslims and they should be looked after as their own children. Many Muslims feared that they would not be able to treat the orphans as their own children. The orphans of the deceased could not actually be looked after well by the Muslims as their own children. This is the background of the revelation of the verse permitting polygamy.

It is said that "if they could not do justice to the orphans they might marry the widows, whose children would become their own children and as the number of women was now much greater than the number of men, they were permitted to marry even "two, three, four women".

Maulana Mohammad Ali writes, "the Prophet's example in marrying widows as well as the example of many of his companions, corroborates this statement."

Our Prophet's (S) married life was somewhat unusual. At the age of twenty five, he married Bibi Khadija (R) who was older than him by fifteen

years and had been married twice before. She died at the age of 66 when Prophet (S) was fifty one. The Prophet (S) spent the prime of his youth with an old lady. His later marriages were occasioned by economic, political, and humanitarian considerations. Like other human beings, he craved for a son. It is reported that he wept like any other mortals at the death of his son Ibrahim (R).

All the wives of the Prophet (S) except Bibi Ayesha (R) were widows. It can be further mentioned that the Prophet (S) himself was not subjected to the limitation of this verse.

The Quranic verse which conditionally permits polygamy are misconstrued by the addition of certain extraneous words. The Golden Rule of Interpretation of Jurisprudence is that extraneous words should not be added if the meaning is sufficiently clear. New words can be added, if the meaning is uncertain.

Some commentators added the word "other" in order to change the meaning of the verse. The meaning of the verse is "And if you fear that you cannot act equitably towards orphans, then marry such women as seem good to you, two, three, four"; the commentators added the word "other"

to read the verse as “marry such “other” women as seem good to you”.

It is corroborated by a report in Sahih Muslim in which it is reported that Bibi Ayesha (R) “Understood this verse as meaning that if guardians of orphan girls feared that by marrying them, they would not be able to do justice to them, they should marry “other” women. The report itself is subjected to doubt. Maulana Mohammad Ali is of the opinion that the additional words should not be inserted as the meaning of the verse is clear and in consonance with the context of the revelation of the verse.

From the above analysis, we find that quoted verse of Al-Quran does not permit polygamy as such. It is conditioned by the proposition of treatment to the orphans. A Muslim had been permitted to marry, as it appears, widows upto four with orphans. It is not a general permission to amazingly rich landlord to marry the young graceful daughters of poor tenants, nor to the rich to fill their Harem with virgin daughters and sisters of the under-privileged.

Al-Quran did not create any fundamental right of polygamy. The relevant Quranic verse is only permissive. Under the circumstances of the then



Muslim society, polygamy had been permitted. Whether in any society polygamy will continue or not will depend on the social needs and values. Under the circumstances, as those in the post-war Germany, polygamy might even be imposed on certain people by legislation. If the proportion of male and female is 1 : 7, polygamy becomes a necessity. Whether it is social necessity or not, may be determined by the Ijma of the community. In the modern society, the legislature may be one of the suitable body to perform Ijma.

## **Polygamous Men**

News Week International in their Nov-22, 1993 issue printed a lead article titled "The Unkindest Cut of All". John Wayne Bobbitt, an ex-mariner of Manassas, Virginia had the worst experience in human life. His wife Lorena on the fateful night of June 23, 1993 had cut off his penis with a 12" sharp kitchen steak knife. Though he lost his penis, but he had to face trial on a complaint lodged by his wife for violating the civil rights of his wife. The charge against him was that he would force sex against her will. A jury of nine consisting of six women acquitted him of the charges. But, he is likely to face other charges.

Lorena complained, "He always has an orgasm and does not wait for me to have orgasm. He is selfish. I do not think it is fair. So, I pulled back the sheets and then I did it i. e. she cut off his penis. She compared his sexual act against her wishes as rape. But, the jury consisting of six women reasoned that the woman who have been really raped did not complain that it was over too quickly. Rather they would deem the end of sexual act on her against her wishes as relief from torture.

John Bobbitt was by nature sexy. He wanted to have sex with his wife everyday and could copulate even six times a night. In such cases, it is indeed difficult for a woman to satisfy the sexual need of a man. Being refused by the wife, he could go to other women for sexual satisfaction. This would again strain the marital relationship. Keeping in view such circumstances, Islam kept provision for more than one wife for those who really need it and maintain family peace.

As regards sex, male is more dependant on female than on vice versa. For sexual gratification, generally, the male approaches the female and in exceptional cases female comes to the male. Female will be at comparatively lesser disadvantage without sex than male who will feel more restless and wretched without it.

In the west, women are required to display their body for the pleasure of male. The women get dressed in a way which will satisfy the male taste. Male does not wear dress keeping in view neither the sexual nor the aesthetic taste of women.

Many women wear a type of bra over their breast so that their breasts look high and pointed. Why they do it ? Is it not for the pleasure of man?

Suckling of mother's breast by the kid, it is believed, make's the breast loose. Those who

want to keep their breast high and pointed deprive their kids from breast-feed for the visual satisfaction of her husband or other males.

How is it that the fundamental human rights of most innocent human kids to be breast-fed is denied for the nominal pleasure of a male ?

How ugly and demeaning it is that the parts of the female body even above the knee are displayed to male. This is being done not only by the ordinary persons, but by a Princess who is not dependant to the male for her fortune or honour.

A male does not keep his legs uncovered above the ankle whereas the Princess displays the shape of her thigh to the viewers. It is discourtesy for a man to wear shoes without socks, but it is not discourtesy for the Princess to expose her thighs in public. To many youths, this is the most pleasant sight to see.

Many women prefer to be subjugated and controlled by man. They always try to get married to someone who is higher than them in financial, academic and social position.

Husbands also sometime want to inherit wealth from the father-in-law. They are interested in dowry, but they will never proudly display what they got from their wives. On the other hand, women find special pleasure in displaying the ornaments and jewels received from their

husbands making a show of the wealth, power and position of their husbands:

In October and November, the dogs and bitches get heated particularly in Eastern India. The dogs start approaching bitches. A bitch will not respond to the dog which approaches her first. She will continue avoiding and running till all the available dogs in the neighbourhood get together and run after her. At this stage, dogs will start fighting among themselves. The bitch will observe the scene. The dog which will come out victorious in the struggle and bark away the rest of the dogs, will be acceptable and welcome to the bitch.

Women adopt the sale of their body for sexual purpose as a profession, in many countries of the world. This is being done not in twentieth century, but from time immemorial.

The pleasure and ecstasy of man in sexual pleasure is definitely more than that of female. The need and urge of man for sexual pleasure is stronger than that of female. It is man who can kidnap, rob and even kill female for illegal or sexual pleasure and at time kill the object of sex in order to avoid being detected. Though the urge of man for sexual pleasure is more than female, man generally do not adopt selling their body for sexual pleasure as a profession.

Male prostitutes are less common than female prostitutes. Hardly any male will seek licence to adopt prostitution as a career and profession as the female do and they are housed in areas known as prostitute quarters.

A profession or trade develop, if there is demand for the merchandise. Man is needed by women for sexual satisfaction. The demand of male from the female is not so strong or deep to make male sex organ a marketable commodity for which payment will be made by the females.

Because of lack of demand from the female for male sex beyond legitimate marital bonds, the profession of male prostitution could not grow or thrive.

Though the male are allowed to have more than one wife in Hinduism, Jainism, Sikhs, Buddhism and many other religions, still man remains discontented and unsatisfied sexually and are required to visit female prostitutes for sexual pleasure.

The female in the animal kingdom endure and ignore the sexual diversity of male. Many female in the human society also adjust to the promiscuous nature of man. For the human beings, there must not be any open general licence for promiscuity. Polygamy is one of the social conduit to contain the promiscuity of man who cannot be satisfied with one point sexual service.

**PART - III**

**MODERN AND  
CONSERVATIVE WIVES**

**(Page No. 199 – 288)**





## **The Woman**

Woman dominates her world by heart and man does by head. The power of heart is often stronger than that of head. Every boy loves his mother more than his father. Woman can win more by her entreaties and tears than what man can by arguments and logic.

The imaginations of poets have greater appeal than the wisdom of sages. Poets and women do their reasoning from their hearts, while engineers and physicians do it from their heads. Men adore poets, painters and musicians more than philosophers or engineers and doctors. What is written on the stone can be erased, but if a heart is hurt, it cannot be healed. At times, heart is stronger than the hardest stone.

### **Beauty of woman**

A woman is the most artistic master-piece and crown of God's creation. The most beautiful thing a man could touch is his life partner. Women are great in beauty and purity, goodness and nobility. They are soft and tender, mild and gentle, witty and pretty.

When young and fair, women are graceful and fascinating, interesting and charming. A little girl is a pure fragrance and a lovely gift of nature. Women are poetic in imagination, angel in service and sister-like in affection.

Though beauty is one of the strengths of women, it is as short-lived as ice-cubes or burning candles or a setting sun in the evening sky.

### **Beauty and pride**

Men differ in their attributes and qualities, but women have common features of beauty and pride. Wealth and beauty make a person proud, but purity and virtue make one admirable and respected.

A beautiful woman can forget anything except that she is beautiful and she can never like a man who is indifferent to her beauty and loveliness. Even the wisest man may be unconscious of the elegance and silent grace of a woman.

### **Loving woman**

A woman has a heart to love, she also needs love. Man may have reasons to love woman, but woman longs for the love of man without any reason and for the very reason that she is woman. A beautiful wife, who most earnestly loves her husband, is the best treasure in his life. Men care for loving women more than educated or wise women.

Men want the love of many and even of millions. There is no limit to the love, adoration or admiration a male heart covets, but most women are satisfied with the deep love of one man. She can forget the rest of the world, if she is certain about the love of one person.

Women know the art of moulding the heart of men, but fail to hold it for long. The hand that rocks the cradle has a heart to remove the woes of the father of the kid. With love and tears, she can rule the mind of men. The look of women has stronger appeal and power than the laws of God or of Government.

It is easy to love women, but terribly difficult to understand them. They are the deepest of riddles. The more one tries to understand a woman, the more he will misunderstand her. Therefore, it is better to take her as she is and love her.

### **Women are different from men**

Muslims, Jews and Christians believe that Eve was created out of the body of Adam(A). If woman was created out of man, why do they differ so much? No amount of wisdom is enough to answer this question.

When men feel shattered at the vicissitudes, women give them consolation and courage. Men are like palm trees and give in before tempest, while women are like reeds which bend to breeze, but escape tempest. Women are more flexible than man and can easily adjust to the changing circumstances.

Though women do not earn as much as men, their need for economic amenities is greater. Men find pleasure in earning enough, but they are not keen to enjoy it themselves. They find pleasure in

placing it at the disposal of women for their enjoyment. Though women are used to enjoy the earnings of men, they can more easily and quickly adjust to the changing fortune.

It is not merely that woman relies on and enjoys the earnings of man, the contrary is also true. She can make greater sacrifices for the spouse than man. Very few boys would be willing to leave their own environment, society and family in order to go with their newly married wives. But, a woman immediately after marriage leaves behind everything in order to accompany her husband who, only two days earlier was absolutely unknown.

The success of the career of a woman lie in her service and sacrifice for father, brothers, husband, sons and others. Sacrifice and service are in her true nature. Was Eve(A) created for herself ? She was created for Adam (A).

Why should woman always make sacrifice for man ? It is her nature. Why a cow should always give milk ? Could man not milk a bull, at least occasionally ? Why should man eat chickens always? Could not the poultry birds eat human beings sometimes also ? Do we ask such questions?

A mother makes the greatest sacrifice. She is the best maid-servant, any one can think of for her kids. If Allah would have allowed human beings to prostrate to any entity except Himself, it would have been the mother and none else.

### **Conflicting traits in human character**

Duality in personality is quite common in man as well as woman. The wisest man has his own follies. The most honest man may have elements of dishonesty in his character, however minute these might be. The public servants who cannot be bribed even with a thousand ounce of gold are often found to take away office stationary for private use. A billionaire who donates everything for public cause may be found to pilfer petty goods from friends. Women are often more complex creatures of self-sacrifice and selfishness than men.

Women are as pleasant as music and painting, but they are also as uncertain and unpredictable as sea. A stormy woman is as risky as a stormy ocean. When calm and cool, a particular woman may be the best of human being, but, when she loses temper, she may be the worst. At her best, a woman is shy and bashful, modest and honest, noble and gentle. At her worst, she may be volatile and deceitful, capricious and erring. They could be the cause of salvation as well as destruction.

One needs not be surprised to see that many women draw- wrong inferences from correct premises or draw correct inferences from wrong premises. Percentage of such persons are greater among women than men.

Woman does excite passions, but can also inspire and did motivate the greatest of man's

achievements. All that men did great could be traced to the inspiration of women. Women are lured, tempted and reduced and led astray by men, but the seed of all that is good in men is sown by a woman, his loving mother.

### **Influence of women**

No anti-social act was ever committed by a man who was not conceived and given birth by a woman. All males except orphans in infancy had been looked after and reared by a mother or another woman. Women, whether as a mother, wife or daughter, have the greatest influence on the lives of men. Whether a man would be good or bad depends on which quality of hands lulled the cradle and of what type.

No man under the sun had shed more tears as he did for his mother, beloved wife and daughter. No inhuman criminal was ever hanged for whom his mother at least, did not shed tears, if she was alive. No attachment or love in male heart is stronger than that for his mother, daughter or another woman who might be his beloved or wife.

No man did more crime than what he did under the influence or for the happiness or for the factors relating to women. Is not the influence of woman on man at times found to be greater than even that of God, Who created him, keeps him alive, maintains and sustains him in His constant and infinite mercy ?

## **Women in Public Life**

In the early period of Islam, the Muslim women enjoyed the freedom of movement and participated in many spheres of social life. They co-operated with men in military as well as in civil life. Freedom enabled women to develop their latent faculties. Social institutions and environments enabled them to make full use of their potentialities.

Women excelled in the field of war, literature, oratory, public administration, songs and music, theology, Fiqh, Ilmu Hadith, medicine, mysticism, poetry, etc. As the early Muslim society allowed women their fundamental rights of education and self-development, many women could leave their marks on the pages of history.

Of the hundreds of such illustrious women, we shall briefly mention here only a few of them.

### **Ummul Mumenin Ayesha (R)**

Ummul Mumenin Bibi Ayesha (R.) was a pious lady of profound erudition. 2210 traditions were recorded on her authority. She used to lecture the Sahaba (companions of the Prophet (S.) and Tabeeeen (their companions) on theology and Hadith. Many companions of the Prophet (S.) used

to come to her to learn Islamic laws and tenets. It was nothing wrong on her part to talk and teach menfolk. The women also could learn from male teachers and trainers.

Bibi Ayesha (R.) was reputed to be a great orator. People from far and near would throng to listen to her. About her oratory, Hadrat Muawia (R.) the founder of the Umayyah dynasty, said, "I have never heard an orator more eloquent than Ayesha (R)." Now, the question is: whether Ayesha (R.) would hold her conferences in public place or in her home. Even if she would have addressed the congregation in her house, that would have definitely become a public place, rather than a secluded prison where our women are compelled to live.

### **Bibi Fatima (R.)**

Bibi Fatima (R.), the daughter of our Prophet (S.), was a loving mother and devoted wife. She had no liking for public life, and still had the reputation of being a good orator. She composed many verses.

Fatima Bint Abbas was a great scholar. She used to ascend the pulpit in the mosque and deliver Khutba on different aspects of Islamic way of life. Fatima Bint Sheila Ahmad would also lecture on theology. Fatima Bint Jamaluddin, Fatima Bint Ibrahim Moqaddasi, Fatima Bint Syed Ahmad, Fatima Bint Takiuddin and many others were great scholars on theology.



### **Bibi Zainab (R.)**

Bibi Zainab (R.), the daughter of Hazrat Ali (R.), would lecture on theology. The congregation used to be moved deeply by the religious sermons delivered by Malika Bint Sharif. Sikha Sayyeda won the envious title of "Fakhrunnesa", the pride of women, by virtue of her manifold qualities. She used to come regularly to the mosque to deliver Khutba to the congregation. The theme of her discussion was mainly Fiqh, law and literature, etc.

### **Sukhina Bint Hussain Ibn Ali (R.)**

Sukhina Bint Hazrat Hossain Ibn Ali (R.) was a powerful orator, a reputed poetess, a lady of artistic taste. She would hold musical soiree in her house where the elite had access. Ayesha, daughter of Hadrat Talha (R.), through Asma (R.) was a lady of high reputation. She was contemporary to Bibi Sukhina. Syed Amir Ali writes on the authority of Al-Ispahani, the author of Kitabul Aghani that Sukhina Bint Hussain Ibn Ali (R.) was a poor match to Ayesha Bint Talha (R.) in her public appearances, conferences and musical festivals."

### **Lady Sufi saints**

A number of Sufi saints emerged among the women in the early period of Islam. More reputed ones among them were Rabeya Jilani (R.), Fakhriyyah, [the daughter of Khalifa Hazrat Usman (R.)] Umme Yahya (R.), Khadija (R.) [the aunt of Abdul Qader Jilani (R)], Shairana Hafsa, Tuhfa,

Amana Ramliyah (R.), Nafisa Bint Hasan Ibn Ali (R.), Fatima Nishapuri (R.), etc..

Hasan al Basra (R.) used to visit Rabeya al Basra and get his doubts about mysticism and theology clarified. Hazrat Baizid Bustami (RT) would come to Fatima Nishapuri (RT) for enlightenment. He used to say that she was the only person who could satisfy his inquisitiveness about mysticism.

Women of our time are deprived of the basic rights of self-development. By the adoption of the Zoroastrian Parda system, they are enslaved within the four walls of house. In the name of religion they have been denied the right of education which is compulsory for every man and woman. Most of the parents are unaware about the fact that they would be accountable to Allah for the preferential treatment to the sons regarding education.

## **Early Muslim Women in War**

History records the names of many Muslim heroines who fought against the enemies in the battle fields. Even Bibi Ayesha (R.) took active part in many battles. If the present form of seclusion prevailed in the early Muslim society, the ladies could not have participated in the battles.

### **Bibi Ayesha (R.)**

The major role of women in the battle fields was like that of 'Supply Corps' of modern army. Another sphere of their activities in the battle field was making provision for medical services. In the battle of Uhud, Bibi Ayesha (R.) and Umme Sulaiman (R.) served water to the thirsty soldiers. Imam Bukhari (R.) and Muslim records that Hazrat Anas (R.) could see the lower parts of their legs as they kept running with their trousers raised.

The Muslim women took active part in the war whenever it was needed. After the assassination of Hazrat Usman (R) , Bibi Ayesha (R.) demanded to the new Khalifa, Ali (R.) that the assassigators should be seriously dealt with. As Hazrat Ali (R.) did not take the type of actions she wanted, she declared war against him. The battle took place at a place called 'Wadius Sahaba', the valley of Lion, located near Khoraiba in Iraq.

In this battle, Bibi Ayesha (R.) was the Commander-in-Chief. She conducted the fight riding on a camel. The battle is known as Jang-e-Jamal i.e., the battle of the Camel. In this battle, she demonstrated tremendous courage and valour. She stood firm when her warriors fled in defeat.

### **Umme Atyqah (R.)**

Umme Atyqah (R.) was a brave lady. She accompanied the Prophet (S) in as many as seven battles. Ibn Maja (R.) records that she would normally accept the responsibility of guarding the war camp, nursing the sick and wounded and preparing meals for soldiers. Abu Muslim records on the authority of Ibn Abbas (R.) that the women who could have the responsibility of providing such services would get the share of Mal-al-Ganimah.

### **Rabi Bint Muaz (R.)**

Bukhari (R) mentioned in Kitabut Tib that Rabi (R.), the daughter of Muaz (R.) and other women carried the wounded and martyrs to Medina from battle field of Uhud. During the battle of Qadisiya also, the women carried the wounded Muslim soldiers. In the name of Parda system, the Muslim women did not refrain from rendering various services in the battle fields.

### **Ummiya Gaffary (R.)**

Long before Florence Nightingale, Ummiyah Gaffary (R.) left unbelievable impression on the contemporaries, for her skill, devotion and

dedication in organizing nursing services in the battles fought against the infidels by the Prophet (S) of Islam.

### **Bibi Sufia (R)**

Bibi Sufia (R.) accompanied the Prophet (S) in the battle of Ditch. She was the aunt of the Prophet (S). The Muslim women in that battle were stationed at the rear and were left almost unprotected. Banu Quraisa wanted to attack the women. A Jew approached them near the camp, possibly to study the position of the camp. Safia (R.) asked Hasan Bin Sabit (R.), the most reputed poet of the time, to kill the Jew. As the tender hearted poet failed to do so, she advanced and attacked the Jew with a pole and killed him.

### **Umme Amarah (R.)**

The lady companion Umme Amarah (R.) helped the Prophet (S) in peace and war, in propagating Islam and in fighting the enemies. In the battle of Uhud, some of his companions came to protect him. Umme Amarah (R.) was one of them. She shielded the Prophet (S) when he was attacked by infidels. She was severely injured in the battle of Uhud. Umme Amarah (R.) demonstrated her bravery in many other subsequent battles too.

In the battle of Yamama, fought between Musailama, the false Prophet, and the Muslims, Umme Amarah (R.) sustained twelve injuries on her body.

### **Bibi Asma (A)**

Bibi Asma Zaton Nataqain (R.), the elder sister of Hazrat Ayesha (R.), was married to Hazrat Jubair (R.). She participated in many battles along with her husband. In the battle of Yarmuk, she took quite an active part.

Many illustrious women participated in the battle of Yarmuk. Asura Ansari (R.) alone killed nine Roman soldiers. Khaula Bint Thalba, Kaub bint Malik, Salmah Bint Hashim, Naam Bint Qanas, Afira Bint Afara, Umme Hakim fought valiantly in that battle. Wairiyah, the sister of Muawia (R.) led a contingent of women in the battle of Yarmurk.

In the battle of Ajnadin, the Muslim women under the leadership of Khaula Bint Azdar, Afira Bint Effara, Umme Aban, Salma demonstrated tremendous courage and valour, which earned the admiration of the historians of all ages. Many Muslim women were captured by the enemies. They were most likely to be disgraced. At this juncture Khaula Bint Azdar addressed them passionately, " Sisters, do we agree to surrender to the infidels of Damascus ? Will you disgrace the dignified skirts of the Arabian chivalry and glory ? Let us die rather than submit to such disgrace."

The captives did not have any arms. They decided to fight with tent poles and to die honourably. In the skirmish, they killed thirty

Roman soldiers before the Muslim soldiers came to their rescue.

The Muslim army once camped at Merj-us-Safar. Umme Hakim was married there to Khalid Bin Said. While the wedding dinner was continuing, the Romans attacked the Muslims unprepared. Leaving off the wedding skirt, Umme Hakim plunged herself into the battle and alone killed seven Roman soldiers.

### **Umme Aban (R.)**

During the seize of Damascus, the husband of Umme Aban was killed by Tuma, the Governor of the Damascus. Umme Aban (R.) vowed revenge. She took all the weapons of her husband and she was an expert in archery. A holy man was holding a golden cross at the top of the fortress. Umme Aban knocked the golden cross with her arrow. The golden cross flew with the arrow over the fortress and fell among the Muslims at the rear.

Being infuriated at the insult to the cross, the Christians came out of the fortress and attacked the Muslims with zeal and vigour to recover the cross. Umme Aban herself was protecting the holy cross. The Christian army had to retire in the fortress. An accurate shot of Umme Aban's arrow plunged right into the eye of Tuma, the Governor of the city.

## **Gajala**

Kharijite lady Gajala bewildered the army of Hajjaj Ibn Yusuf, whose forces had been defeated by Gajala and her husband Shuaib. Hajjaj had to adopt clandestine methods to get rid of brave heroine Gajala.

Without the help of Muslim heroines like Hind, Umme Hakim, Khaula and others, the Muslim soldiers could not have won the battle of Yaumat Tawir.

Umme Khair Bint Haris, Zarqa Bint Adi were experts in the art of warfare and oratory. Both of them had been on the side of Hadrat Ali (R.) in the battle of Siffin. They used to inspire the tired and weary soldiers by their spirited and skilful oratory.

We do not allow our women folk to participate with men in many spheres of life. Consequently, we do not find in these days women excelling in war, literature, jurisprudence. The earlier, we give up our fanatical orthodoxy and understand Islam in its true perspective, the better it is for us. A developing nation cannot afford to ignore the pristine Islam of the Prophet (S)'s time and at the same time move ahead.



# **Share of Women in Inherited Property**

## **Status of women**

If Allah wanted anyone to be worshipped except Himself , it would perhaps have been the mother and not anybody else. Heaven lies under the feet of the mother and not under the feet of the father.

Men produce many material objects, but women produce human beings who are far superior to any other objects or beings. Men manufacture goods and material, but women train and build her kids which are much more valuable than anything else.

Allah decided that women would inherit half of what male inherits in most cases. He knows best why He decreed as such in Al-Qur'an. We may unsuccessfully ponder over what Allah decreed. We may understand the rationale only if He wishes.

## **2. Inherited paternal wealth**

The property of the parents are the loving gifts of them to their children. This is not obligatory on the parents that they will have to leave properties for the children. If the parents leave their properties for charitable purposes, it would not be a sin unless the children themselves are handicapped and crippled. If they are handicapped and crippled,

they deserve the parental wealth more than what others deserve.

### **3. What is left by the 'West' for daughters**

In most cases, western parents usually leave very little for the children. They leave most of their properties for the churches, educational institutions, health facilities and humanitarian causes. There, the daughters get much less than what could be made available to the daughters. Here, in Muslim societies question arises, because the sons get more. Does it not involve some element of jealousy of male's getting more ?

### **4. Gift of total property**

If parents like, they may even give all their properties to the daughters or whatever they like. In the West, some people leave more for the pet dogs and cats than for the sons and the daughters. But, Islam wants that their sons and daughters however indifferent, however bad they might be, should not be deprived from paternal as well as maternal properties.

### **5. Doctrine of love**

If any parents like, they can leave at least 1/3 of their properties to anybody they like, before their death and without any question being asked.

### **6. More for daughter's education**

Instead of trying to change Muslim law of inheritance, parents should spend more on the

education of the daughters and make them capable of earning. It is a discrimination to spend more for the education of a son than for the education of a daughter. There is not much criticism about it, but there is criticism about inheritance. The girls should object to their early marriage and insist on expenditure for education, at least equal expenditure on education.

Even those parents who are critical of lesser share of girls, do not spend equal amount for their education, nor do they leave more for their daughters. They are critical, not because of their love for the daughters, but because of the sickness in their heart and hatred for Islam.

### **7. Views of mothers**

If it is left to the discretion of mothers to distribute and apportion her properties among her children, what will she do ? Will she give each of the boys and girls equal share in her property and her husband's property ? Is it done in the west ? Will not most mothers openly or surreptitiously give more to their sons than the daughters, except their clothing, jewellery and household utensils ?

### **8. Partiality of the mother to the son**

Who is more partial to the son ? Is it not that the mother is more partial to the son than the father ? Every male criminal has a mother who always tries to cover the wrongs done by her son to other girls. She does it more than her husband. It is

the mother who wants to give more to the son than the father does. Most daughters are more sympathetic and blind to the wrong doing of father than his son.

### **9. Consideration of father-in-law**

The fathers-in-law appear to be more kind, considerate and sympathetic to the daughters-in-law than the mothers-in-law. Cruelty and hardship towards daughters-in-law are more from the mothers-in-law than from the fathers-in-law.

The gifts and presents for the daughters-in-law from the fathers-in-law are quite considerable. If there is no children of a couple, the mother-in-law is more keen for the divorce or second marriage of the boy than his father.

### **10. Gift of the father to the kids**

The gift of the father to the daughter is generally more than what is for the son. The girls are offered golden ornaments, jewels, better dress, which are generally more costly and colourful.

### **11. Wedding expenditure of children**

For whose wedding parents spend more money? Son's wedding or daughter's wedding ? Normally, during the wedding of the daughter, parents spend much more than during the wedding of the son.

### **12. Gift of the ornaments of the mother**

Most mothers wish to leave more of her ornaments for the daughters than for the

daughters-in-law. It is perhaps natural. Most daughters-in-law may not have as much feeling and consideration for the ornaments of the mother-in-law as a daughter will have for the ornaments of her mother. She keeps these as a sweet memory of the mother.

The daughters-in-law would view these as mere gold and jewels and would take into consideration the monetary value of the ornaments. If she does not like the style and design, she might remake the ornaments from a jewellery house and there might be misunderstanding with the husband on this issue of changing the design of the ornaments of his mother. Because of such apprehension mothers want to leave more of their ornaments for the daughters than for the sons.

### **13. Gift of valuable Sarees by mother**

A mother wants to leave the valuable Sarees, wrappers and costly clothing for the daughter rather than for the daughter-in-law. The daughter-in-law is not likely to have as much feeling and consideration for the old clothings of her mother-in-law. She might feel like giving some of the old clothings to the maid servants even. But, a daughter would not like to part with even the rags of her mother till her death.

### **14. Feeling of maternal uncle**

The feeling of the maternal uncle for the children of a sister is quite pronounced and in most

cases maternal uncle shows greater favour to the children of the sister than the children of the brother. Nepotism and favouritism are more related to the maternal uncle than paternal uncle.

### **15. Mohar**

At the time of wedding, the husband has to give Mohar which is the due of the wife, but boys cannot demand or claim Mohar from the girls. The amount of Mohar will be what is demanded by the girl's guardian. There cannot be any wedding, if the boy refuses to give what is demanded by the girl's guardian and is lesser than what is agreed by the girl's side. Dowry is an un-Islamic custom.

### **16. Maintenance money**

The husband cannot go to the court to claim maintenance money from the wife who is rich and live separately from him. But, a wife can demand maintenance money from the husband, if they are not divorced, but live separately, by consent.

### **17. No maintenance money for husband**

The husband cannot claim maintenance money or compensation from the wife after they are divorced even if it is at the initiative of the wife. On the other hand, a wife can approach the court and the court at times gives verdict in her favour, till she is remarried.

### **18. Greater responsibility towards less educated**

The sons take greater responsibility of the girls, less educated than them, and marry girls less

educated than the boy. A girl may not like to marry a boy less educated than herself.

### **19. Greater responsibility towards the poorer**

A boy may be more inclined than a girl to marry a spouse whose earnings are less. The women would always prefer a husband who earns more than herself, even if he is not that handsome. A girl would not like to marry a healthy and handsome boy whose income and wealth is less than hers unless there are other overriding considerations. Boys are more inclined to marry girls who are lower in calibre, educational qualification and job opportunity, etc.

### **20. Sale of parents property**

The propensity and desire to sell the parental property, land and house, among the girls are more than the boys. The girls generally move out of their parents' house in order to live with their husbands. She is more interested in selling the landed agricultural property and buy a house or acquire new wealth in the city where her husband lives.

The sale of the parental land, property by the daughter of the deceased may take place faster than the sale of the land by the boys. There are occasions when boys may also leave their estate and sell those with a view to live with their mothers-in-law. But such occasions are fewer.

### **21. Fulfilment of parents' obligations**

The parents have some obligations to their relations. After the death of the father and long

thereafter also, relations continue to visit the house of the deceased and enquire about the whereabouts of his descendants.

The relations of the deceased mother also visit the house of departed soul. Which house normally they visit ? In the rural areas, obviously, it is the house of the parents where the sons live. The daughters, after marriage, leave the house of the parents in order to live with their husbands. It is the duty of the sons to attend the relations of the deceased parents.

## **22. Parents' obligation to the society**

There are social obligations of the descendants of the parents to the members of the community and the locality. The community members expect participation by the households of the locality, in the social welfare and humanitarian activities. They, naturally come to the house of the deceased which is not left by the son. The social obligations are fulfilled by the son.

## **23. Fulfilment of obligations to sisters**

There is expectation of every girl that she would be looked after, visited by her own relations. It is her natural expectation that some one from her father's family would inquire about her when she or her children fall sick:

There is the system and sub-conscious expectation of every girl for gifts from her parent's



family. This obligation may be performed by other sisters or brothers.

As the earning members in the family are males, married sisters find it difficult or remain hesitant to make gift to her other sisters, if her husband is not co-operative or sympathetic. Gifts during Eid and other occasions generally come from brothers, rather than sisters.

#### **24. Reliance of old parents on sons**

Parents during their old ages may become dependant and may live with son or with married daughter. Normally, in the eastern societies, old parents live with the son rather with the daughter, unless the son-in-law is very co-operative, respectful and hospitable.

The parents live with the son in their old ages as a matter of right, but stay in the daughter's household as a matter of courtesy and hospitality.

For financial support in the old age of the parents, reliance on the son is more than on the daughter who herself is dependant on somebody. If the daughter wants to financially support the old parents on regular basis, there would be raising of eyebrows by the members of the son-in-laws' family.

#### **25. Son's gift to mother**

As a mother, a woman gets more from a son than what a father gets. A father gets very nominal

gifts from the sons, but most of what can be spared by the son goes to the hand of the mother.

### **26. Head of the family**

The man or the husband is the head of the family and has greater responsibility for the welfare of the family. Whatever a wife earns is hers and the husband does not have any right to it. But a wife has a right to the property and earning of the husband.

The wife does not have any responsibility to maintain and bear the expenses of the children. It is the responsibility of the father to bear the educational and other expenses of the children.

## **Social Values**

The values on which a society is based and organized may be called social values . The ideas, thoughts which motivate a group of people to live together are social values. Sanctity of matrimonial bond and insurance against it's encroachment is a social value. The Holy Prophet (S) of Islam declared that the life and property of every individual were as holy as the Holy Ka'ba.

What could be the bases of values ? Faith in a creed or anything beyond nature may be the basis of values. Religion is a name of a code of life based on faith in the Creator or a system of social values and bonds.

The values may be revealed in the form of Holy books from the Creator. Whether a book is revealed or man-made is a question of faith. It is doubtful how many religious books are truly revealed.

Values may be based on education imparted by the teachers. Where from the teachers get their values ? They may get them from their fellow teachers or from books, read by them or from their own understanding.

There are nature worshippers, and worshippers of animals and other human beings. Faith in the powers of mountain, ocean, etc., can even be the source of religious values.

How do the values help human beings ? Values create a sense of accountability towards ourselves, members of the family, society and to Allah.

Am I doing right ? Am I accountable to anybody, if I do harm to somebody who is in a disadvantaged position and cannot guard against wrong doing of others ?

What is sin ? A bad value which approves or ignores harm done to others may be viewed as sin. Enmity, jealousy, hatred, cruelty, selfishness, etc., are a few examples of bad values.

Why should the social values be based on morality and ethics ? Will the solution of a problem lie in bad people being good or good persons turning bad ? If the solution is in bad persons turning good, the discussion about ethics and morality is relevant. The solution of the problem does not lie in good people being bad, but it lies in bad persons being good.

If a society is not based on moral and ethical values there could be conflict of interest of individuals. Everybody will try to overtake others, because he knows and realizes his own interest better. There would be conflict of interest not only among the individuals, but also among the organizations themselves on the one hand and the Govt. on the other.

At times, leaders of the community feel that they understand the interest of the society better

and impose their understanding on the people as was done by Reza Shah Pahlavi of Iran. He wanted to impose western values on his people who were wedded to Islamic values.

Many issues cropped up in the famous Shah Banu case in India. Does an ex-husband has any liability and responsibility towards his ex-wife with whom he has severed relationship ? If she has the right of maintenance from her ex-husband, will he have right to her body to have sexual enjoyment or any other service from her besides what is towards the children who are the common properties of both ?

A woman may commit adultery, get divorce from her husband and claim maintenance from her ex-husband and thereafter lead a immoral life. Will the right of maintenance from the ex-husband bind her not to have extra-marital relationship with anybody?

If an ex-husband is physically crippled or weak, will he be entitled to maintenance allowance from his well-placed ex-wife ? If the ex-husband has to provide maintenance allowance to the ex-wife even after his subsequent marriage, will the ex-wife be obligated to support her handicapped or disabled ex-husband even after her marriage to somebody else ? Will the wife, serving in any company or firm or the Govt., be made responsible to provide maintenance allowance to the ex-husband whom

she has divorced on the ground of his being blind or crippled after the marriage ?

A person has been employed by a company. Naturally, a company is abler than individual employee who has committed theft and has been fired by the company. Will the company be liable for his maintenance even after his dismissal from the service ?

A manufacturing plant employing about 3 thousand people can be developed in 3 years, but a moral or a emotional or a human problem of three persons may not be solved in 30 years. It is easier to solve the economic problems than the moral or social ones.

Science and technology can help solving the material and physical problems. The metaphysical problems are beyond the reach of the modern materialistic science and technology.

Can we think of a society which could be organized on immorality, selfishness, greed and injustice? There would not be any security of physical property, safety of women and children, sanctity of the sick and weak in a community based on immorality and materialistic values.

## **Background of Parda System**

The fundamental principles of Islam are eternal and universal and do not admit any modifications and change. The change of time, place, circumstances or moods, values and culture of people cannot bring about any adjustment in the Qur'anic injunctions and the fundamental teachings of our beloved Prophet (S). Allah knows the true nature and fitrat of man better. Unless the nature of man gets crooked or wicked, what was given by Allah in Al-Qur'an, will be good for mankind till the end of this life and world.

All the teachings of Al-Qur'an and Prophet (S) are for the good of man and for making this life better and happier. At times, it appears that some of the Qur'anic principles are not compatible with real peace and prosperity of men in this world. This happens because of the wrong understanding of our own interest and nature or due to the wrong understanding and interpretations of the Qur'anic injunctions.

As regards the institution of Parda (veil), we think both the factors made their contributions for the fanatical adherence to self-imposed rigidities of one group and rejection of veil by those who do not understand what their real interest is.

The problem is more complicated for those who do not want to disown Islamic values, but want to

lead modern life. The solution lies in reading the verses of Al-Qur'an and traditions of our Prophet (S) on the subject and conform to the teaching of Al-Qur'an, Sunnah, rather than mortgage our understanding to some people and accept their versions of Islam.

### **Seeing before marriage**

Many of our religious teachers tell us that man and woman cannot see each other unless they are within the prohibited degrees in the relationship i.e. so close that marriage between them could be invalid under all circumstances. Is this real Islam taught to us by our Prophet (S)?

The wedding of most of the conservative Muslims takes place through negotiation. The bride and bridegroom in conservative families do not have the opportunity of even having a glance at each other before marriage. Some of the marriages go to rocks because the husband and wife cannot like each other. We have this system ingrained in our society in the name of Islam. In this connection, we have definite order of the Prophet (S). But, the tyranny of misconceived Parda or Veil system invalidated even the definite and categorical order of our Prophet (S).

Prophet (S) suggested that the bride and the bridegroom see each other before wedding . Jabir Bin Abdullah (R) is quoted in Abu Daud as follows:



Prophet (S) said, "If any of you wish to marry any girl you must see her as best as you can; it will enable you to see whether there is anything in her face which would inspire you to marry her." Similar traditions are quoted elsewhere too. Muslims quotes Abu Huraira (R):

I was seated with the Prophet (S). A man came and said, "I have decided to marry an Ansar girl." The Prophet (S) said, "Did you see her?" He said, "No." Prophet (S) said, "Go and see her. There is something in the eyes of the Ansar."

### **Tirmiji records another tradition**

Mugirah Bin Suabah narrates, "I sought to marry a woman. The Holy Prophet (S) told me, "Have you seen her?" "No" said I. He said, "Then see her, because it is proper that love should be cemented between you."

It appears from the above tradition that the pre-marital seeing was not disapproved by the Prophet (S). He advised young people to see the prospective bride so that love might grow and be cemented among them. If the Harem system prevailed, how it would have been possible for the bride and bridegroom to see each other.

### **Witnessing the game of male by the female**

A delegation of Abyssinians visited Medina in the 7th Hijrah. Among the visitors there was a band of players, who could demonstrate physical feats. It is recorded in Bukhari, Muslim, Nasai, Masnad-i-

Ahmad Bin Hambal, Ibn Hobban, etc. that Prophet (S) showed Bibi Ayesha (R) the physical feats of the Abyssinians taking place inside the mosque of the Prophet (S). This incident was narrated by so many authorities that it was deemed to be an authentic tradition. It was not viewed unlawful for a woman to witness games organized and conducted by male and inside the mosque.

The conservative Muslims who hold the Parda system as inseparable institution of Islam, are pained to see the gradual weakening of this valued institution. The western culture is posing a challenge to the Muslims.

Free association of the male and the female and the consequent moral degeneration shock the orthodox Muslims. Many of them are determined to resist the impact of western culture and values with all powers within their families. But, the socio-economic factors are against the retention of the Parda system in the present form of the segregation of the sexes.

We have segregated the male and female so much that this institution of Veil (though has its merits) is standing as a bottleneck to our progress and prosperity as a developing nation.

### **Female education and Parda/Veil**

Education is the key to the growth and culture, progress and prosperity. Al-Qur'an declares that education is compulsory for both male and female.

Our beloved Prophet (S) emphasized on education much more than any other Messenger of Allah. The education of the women is very much handicapped due to the rigidity of the Parda system.

It is very expensive for the parents of the Parda observing girls to provide them proper education. As the girls in many aristocratic families are somewhat confined within the houses, they cannot get proper education. If the Prophet (S) approved the Parda system of our time, he could not make education compulsory for both male and female.

One of the basic causes of the educational backwardness of the Muslims is the institution of Parda in its present form. It is preventing the Muslim women from observing an obligatory duty of acquiring knowledge which is, as the Prophet (S) himself said, much more sacred than many prayers.

Women folk constitute half of our labour force. The rigidities of the Parda system kept them underemployed or unemployed. It is true that segregation of the sexes have advantages; but the fact remains that the Parda system in its present form stands as a bottleneck to economic and educational advancement of our society.

Islam is the religion of nature. It stands for peace, progress and prosperity of human beings. It cannot prescribe an institution in a form which stands as a bottleneck towards the progress and

prosperity of human beings. The Parda system in its present form does not have its origin in the Islam of the days of the Prophet (S).

### **Zoroastrian origin of the Parda system**

Many of us who are unknowingly fanatic about a particular form and style of Parda do forget that the word Parda is not Qur'anic in origin. Al-Qur'an mentions of Al Hijab i.e. household privacy and decorum, Julbab i.e. outer garments.

Al Hijab and Jilbab are not identical with Parda system. Parda is a Persian word originating from Zoroastrian religion. Parda system existed among the Persians for centuries before the advent of Prophet Muhammad (S).

During the time of our Prophet (S.), present form of Burqa did not exist. The early Muslims usually covered their head, neck and bosoms with a cloak or Chaddar. The covering of the face was uncommon.

Al-Qur'an enjoins the covering of the head, neck and the bosoms, or chest and this is common for both male and female. Zoroastrian Parda system was imposed over the women alone.

The Persian Muslims entered into the fold of Islam with many of their customs and social institutions. They had retained the Zoroastrian dress of Sherwani, the name of Zoroastrian God, -Khuda Parda System, Sab'i-Barat and many other institutions. By adoption, these institutions became integral part of Islam.

The liberal attitude of Islam was helpful in the adoption of an alien institution and culture. The manifold advantages of the institution like Parada, of course, strengthened their cause of adoption into Islam. Socio-economic condition of life favoured such course.

The Persians and also the Byzantines had the custom of veiling head, face and the body of the women. This custom was deeply rooted in their culture. The women of the aristocratic families would deem it a mark of honour to cover their faces when they appeared in public.

The veil in reality was the mark of distinction between the aristocracy and toiling proletariat. The nobility was very much conscious about the chastity of their women folk. They did not like that their women should be disgraced by the inquisitive or lustful gaze of the people belonging to the lower strata of society.

Moreover, the social values of the Persians were such that women of the aristocratic families, going out unveiled were doubted of questionable morality. Unveiling of the face used to be considered a device to attract the attention of the sex starved male.

When the Muslims came to Persia, they could not ignore the long standing customs of the Persians. If the Arab Muslim women would move freely, they were looked down upon by the local nobility. The Arab Muslims also did not like to come

to a level where the Persian nobility could question the chastity of their women. Moreover, the Muslims found that the Parda system had certain advantages for maintaining the dignity and modesty of women.

### **Introduction of Parda in Arabia**

With the death of Hazart Ali (R), the period of puritanism came to an end. The Umayyads due to local demands and circumstances introduced the Byzantine style and customs in their Darbars. The basic values of the people started to weaken as luxurious living was adopted by the administrators. Al Walid I, Hisham, Abdul Malik, Yazid II, Al walid II and many other Umayyads were not orthodox.

Aghani gives a vivid picture of social life during the Umayyad regime. Dancing, music, gambling had been very common. Qiyani or songsters had been imported from Persia and the Byzantine capitals.

In the words of Amir Ali "Large influx into the capital of the servile classes in pursuit of their vocation of dancing and singing naturally demoralised society and gradually led to the segregation of respectable section of female community."

The holy cities of Makka and Medina also could not escape the vicious trend in social life. Club houses were established in Makka.

Baitul Qiyani or the house of amorous activities flourished in many cities. Most of the social vices of

the present day barbarism developed during the later group of Umayyad Sultans. The Qur'anic code of morality was very much neglected. The Sultan Walid II did have the audacity to pierce Al-Qur'an with bow and arrow as he did not like some of the verses. (Aghani, Vol. VI quoted by Hitti).

In such social background, the old amorous habits of the Arabs could not be kept suppressed for long. The assault of the wine addicts on the women became very frequent. Miscreants would outrage the chastity of women, if they appeared in public. The easiest way to preserve the chastity and dignity of women was to confine them within the four walls of the house.

The social circumstances compelled the introduction of the Harem and Parda system of the Persians. Herem system was unknown to the Muslims during the life time of the Prophet (S). Aghani writes that Herem system was not instituted till the time of Walid II (Ref. Kitabul Aghani Vol. IV pp. 76&79);

The debauchery of Walid II was reputed to have created a terror among the good Muslims. He would like to have any girl of beauty and grace, whom he liked. His courtiers and admirers did not also lag behind. The introduction of Herem system became inevitable.

Syed Amir Ali wrote, "His (Walid II) utter disregard for social conventionalities and the daring

and coolness with which he entered into the privacy of the families compelled the adoption of safeguards against outside intrusion which once introduced became sanctified into custom. To the uncultured mind, walls and warden appear to afford more effective protection than nobility of sentiment and purity of heart."

### **Seclusion did not exist in early society**

Though the Harem system of confining women within the walls of the house had been introduced during the reign of libertine Umayyad Sultan Al Walid II, it was not accepted by all sections of the Muslim in all parts of Arabia. The Arab women enjoyed considerable degree of freedom till the accession of Mutawakkil (847 A. D.) "The high bred Arab women could still converse with men without embarrassment and in absolute unconsciousness of the idea of guilt in the then Arab society."

The position of women can be well understood from contemporary writings. Al-Kharati quotes an incident in his Ititalul Kulub about Al Dibbi's return from Makka. Abu Tayeb Muhammad Al Mufazzal al Dibbi was a scholar of great repute.

On his way from Makka, Dibbi went to a house near Madina and sought the permission of inmates to rest a while in their house. He was warmly welcomed into the house with necessary permission. He saw "a maiden fairer than the sun, engaged in a household work. They started talking



while the grandmother of the girl entered and joined conversation. She humorously cautioned the stranger about the witchery of her charming grand daughter".

Stories and incidents like the one narrated above, recorded in the contemporary history, reveal that even the strangers, with permission had easy access to the house. They could talk with the female inmates quite freely. With the introduction of the Harem system, the custom of introducing the ladies to the strangers and friends had been abolished.

## **Women's Participation in Congregational Prayers**

In some Muslim countries, the women are so segregated that they are not allowed to attend and participate even in congregational prayers in the mosque, where no evil is expected. In the name of Parda, we have denied the women the right to say prayer even in the mosque. Is this in conformity with the traditions and teachings of our Prophet (S)?

The narrators of the traditions of the Prophet (S) took keen interest in recording the sayings, incidents and events connected with prayer, faith, Zakat, etc. Traditions connected with prayer are more numerous than those connected with other issues. Examples of many traditions are available indicating that the female would participate in congregational prayers with men. If Harem system or the Parda system was in existence, the women could not participate in congregational prayers.

The general custom was that women were not required to attend congregational Juhur and Asr prayers in the mosque. But, their attendance was not prohibited. If they could free themselves from the household work they could attend Juhur and Asar. Generally, at noon and afternoon, women remain somewhat busy. The exemption did not mean prohibition. In rest of the prayers, women

would participate in congregational prayers led by men.

### **Attendance of women in Fajr prayers**

Bibi Ayesha (R) narrated that women would attend Fajr prayer in the mosque. She says, "The women would come to Fajr prayer covered with wrapper and would return from the mosque after prayer. Hardly anybody would recognize them due to darkness" (Bukhari and Muslim).

### **Magrib and Esha prayer**

Umme Fazl Bint Harris (R) says :

"I heard the Prophet (S) reciting 'Mursalat Arfan' in the Magrib prayer." From this Hadith it may be inferred that she attended Magrib prayer with the Prophet (S). (Bukhari, Muslim, Miskat).

(One day, the Prophet (S) delayed in attending the Esha prayers. Some of the women and children fell asleep. Bibi Ayesha (R) narrates :

"The Prophet (S) was so late that the women and children fell asleep. At this Umar (R) shouted, "Prayer, Prayer." The Prophet (S) came for the prayer and observed, "This night nobody besides you are waiting so long for the Esha prayer on the face of earth" (Bukhari).

In this tradition, we find that the women attended the Esha prayer in fairly large number along with the children. Actually, Esha prayer time was most suitable for women to come to the

mosque as they could free themselves from their daily responsibilities.

Ibn Umar quotes the Prophet (S) 'Allow women to come to the mosque at night'. But this does not mean that they were permitted to attend prayer only at night. We observe that the women could attend Jumua prayer, Eid prayer, solar eclipse prayer, etc., too.

Ibn Abbas (R) narrates, "Once the Prophet (S) stood for prayer, I stood behind him and Ayesha (R) stood behind us" (Nesai). Hazrat Anas (R) stated that his mother Umme Sulaiman (R) and his grandmother said prayer with the Prophet (S) (Bukhari, Tirmidhi). Hazrat Umar (R) reserved a door in the mosque for the entry of women.

### **Jumua prayer**

Attendance in the Jumua prayer was not so strongly enjoined as in Eid prayer. Jumua prayer was optional for ladies. Some persons were exempted from the obligation and the ladies were among them. Jabir Bin Abdullah (R) narrates.

Is it obligatory to attend Jumua prayer on those who believe in Allah and the Last Day. Only the patient, travellers, women, children and slaves were exempted.

Tariq Bin Sahab is quoted in Abu Daud :

Jumua is obligatory for everyone except slave, women, children and patients. The exemption does not imply prohibition. If the travellers, children or

women attend Jum'ah prayer, Allah will definitely be more pleased.

### **Janaza prayer**

The Prophet (S) did not encourage the attendance of women in Janaza prayer. The disapproval of the Prophet (S) was taken by some companions as prohibition, Umme Atia (R) reports:

We had been asked not to attend Janaza prayer, but was not prohibited. It is recorded in Ibn Maja and Nesai that Hazrat Umar (R) admonished a woman who was attending Janaza prayer. On hearing that Prophet (S) said, "O Umar, leave her alone." Though the Prophet (S) possibly did not appreciate, he did not prohibit the public appearance of women to attend Janaza prayer.

### **Talking with man in the mosque**

It was not forbidden for the women to talk to the men in the mosque. In fact, the women could have necessary talk with the men sitting close by. About the Khutaba delivered by the Prophet (S) on the occasion of Salatul Kusuk or solar eclipse prayer Bibi Asma (R) says:

"The Prophet (S) spoke about the terrible punishment in the grave. The companions cried out so loudly that I could not understand what the Prophet (S) said. When they calmed down I said to the man sitting close to me, "May Allah bless you, what the Prophet (S) said last?" Then he replied, "Prophet (S) said, 'It was revealed to me that you

would face the punishment of the grave before the appearance of Dajjal" (Bukhari, Miskat).

Talking to the male was not prohibited. Bibi Ayesha (R) would deliver address in public. Maulana Moudoodi writes, "Bibi Ayesha Siddiqa was not only the teacher of women but also of men; the great Sahabas, Tabeyeens would learn Hadith, commentary of Al-Qur'an and Fiqh from her."

### **Attendance of women in Eid prayer with men**

Eid prayer was and is a ceremonial public prayer. Bukhari and Muslim recorded traditions on the fact that the women would not stay in the house on Eid day. They would come out in public and attend congregational prayer. The Qur'anic verse of Qur'an- "Buyutekunnah" were not interpreted to prevent the women to come out of their houses. If public appearance were prohibited, women could not participate in the congregational Eid prayer.

Ibn Abbas (R) narrated :

"The Prophet (S) would go to say Eid prayer with his daughters and the women (Ibn Maja). From Ibn Abbas (R) Bukhari records another Hadith. He said:

"The Prophet (S) completed 2 Rakats of prayer of Eid-ul-Fitr and did not say any prayer before that or after, then he went to the women. Bilal (R) accompanied him. He advised the women to contribute for noble cause. Immediately they started pouring things, some of them contributed

rings and some others gave necklaces. It is clear from this tradition that women would attend Eid prayer in large number.

A similar Hadith narrated by Jabir Bin Abdullah (R), finds place in Bukhari:

"The Prophet (S) stood for the prayer of Eid-ul-Fitr and then delivered Khutba. After finishing Khutba, he went to the ladies to advise them. Then he was standing leaning on the arms of Bilal (R). Bilal (R) spread his own wrapper and the women were putting the articles of gift on it."

### **Command to attend Eid congregation**

Asim Bin Sulaiman quotes Hafsa Bint Shirin (R) who said:

"We have been commanded to come out on the Eid day and bring out our unmarried girls and we were told to bring out even the women having menstruation. They will stand behind the men, they will pronounce Takbir with men and participate in prayer and seek blessing and purity of the Day."

It is clear from this tradition that Prophet (S) did not only appreciate, but even commanded that the girls, ladies, even those having menstruation should come out for the Eid prayer. If this is the order of the Prophet (S), we wonder how we can confine our women inside the house and do not allow them to come out in public even during the Eid day!

About the order of the Prophet (S) regarding the public appearance of the women on Eid day, we observe the following tradition in Bukhari. Hafsa bint Shirin (R) said:

"We would prevent the young unmarried girls to appear in public. During those days, once I went to a lady who was in the palace of the Banu Khalf (in Basra). The lady said that her brother-in-law accompanied the Prophet (S) in twelve battles, her sister participated in as many as six battles. Her sister said, "We used to look after the wounded and arrange medicine." Once her sister asked the Prophet (S), "Oh the Prophet, if we don't have any wrapper, is it sin for us not to come out ?" Hazrat replied, "Everyone must cover his partner with a wrapper so that they can participate in good work and prayer."

Hafsa (R) narrated :

'After that when Umme Atia (R) came to Basra, I went to her and asked, "Did you hear such thing from the Prophet (S) ?" She said, "I swear by my father". Umme Atia (R) used to say "By my father" when she would like to say something about the Prophet (S), she said, The Prophet (S) said:

"All the virgins of the house and the women having menstruation must come out for the Eid prayer. The women having menstruation will stand on one side of the field and participate in the good deeds and the prayers of the believers ."



Hafsa (R) said :

"I asked Umme Atia (R), "Will the women having menstruation come out ?"

She said, "Yes, do they not attend Arafat and visit such places ? Tirmidhi records a tradition of the same nature from Umme Atia:

The Prophet (S) would come out with virgins, young ladies, housewives to the Eidgah. Those who were not in a condition to attend prayer, they would keep aloof from the congregation and participate in Munajat (seeking mercy). From all these we find that the Prophet (S) enjoined participation of the women in Eid prayers with male.

These and many other traditions indicate that, the women during the time of the Prophet (S) would appear in public maintaining outward decorum or Hijab.

### **Joint congregation in solar eclipse prayer**

A solar eclipse coincided with the death of Ibrahim, the son of the Prophet (S). Most of the Muslims even Jews and Christians inferred that the solar eclipse occurred to mourn the death of Prophet's (S) son. But, the Prophet (S) repudiated this notion and explained that these were only the laws of nature. He called the Muslims for prayer. The Prophet (S) lengthened the prayer so much that some of the ladies attending the prayer got tired. Bibi Asma (R), the daughter of Abu Bakr (R) reported:

"I stood in this prayer such a long time that I was about to faint, then I started pouring water on my head". The Prophet (S) stayed such a long time in Sejda or prostration that Bibi Ayesha (R) said:

'I did never prostrate for such a long time'. After the prayer, the Prophet (S) addressed the men and women present in the congregation.

### **Women perform Hajj with men**

The women enjoyed the right of performing pilgrimage along with men. The institution of Hijab did not create any problem for the women. They would perform all the formalities of Hajj along with men. Hajj is not a private affair. Public appearance was quite natural and nobody during the time of the Prophet (S) could think of preventing women from coming out of the house and perform Hajj.

Ibn Abbas (R) said: A women of the tribe of Khas Am said to the Prophet (S), "Oh the Apostle of Allah, the Hajj has become obligatory on my father. But, he is even unable to climb on anything. Am I entitled to perform Hajj on his behalf ?" The Prophet (S) said, "Yes" (Bukhari, Muslim, Miskat)

Ummul Mumenin Umme Salma (R) reported one tradition about Hajj. She said:

"I reported to the Prophet (S) about my illness. The Prophet (S) said, "You mount on anything and perform Tawaf behind other people" (Bukhari)

· Bibi Ayesha (R) reports:

'We went out with the Prophet (S). Hajj was the only topic of discussion. When we reached a place called 'Surefa', my menstruation started. Hazrat came while I was weeping. Prophet (S) said, "Possibly your menstruation started." I said, "Yes". He said, "It is a common thing which Allah settled for every woman. Whatever is done by the pilgrims do that, but abstain from Tawaf till you attain purity." It appears from the above traditions that women would come out in the public places to perform necessary duties. They were free to come out in case of any need.

### **No strong perfume while moving among men**

The use of strong perfumes by the women when they appeared in public were not liked by the Prophet (S). Certain types of strong perfumes move the heart of the people of the opposite sex. Prophet (S) did not like that the women come out of their houses richly attired. When the women appear in public, well dressed and well perfumed, they may make themselves the object of amorous look and attention.

Bibi Ayesha (R) reports that the Prophet (S) was once in the mosque. A richly dressed lady of Mujaina tribe came to the mosque showing pomp and grandeur. The Prophet (S) did not like it and said, "Please don't allow the richly dressed women to come to the mosque with such pomp and

grandeur" (Ibn Maja). Jainab Bint Abdullah Ibn Maswood (R) said :

"Prophet (S) told us when any of you come to the mosque, don't use perfumes." (Muslim, Muaatta, Miskat). Imam Malik (RT) records a tradition in Muatta that the Prophet (S) said when you come to the mosque at night do not use perfumes. Come wearing ordinary dress. The woman who comes well perfumed, will not have her prayers well performed."

The women during the days of ignorance would come out beautifully dressed. The sinister desire of getting appreciation from the sex thirsty people has been strongly condemned. Al-Qur'an says:

"Do not come out attractively dressed like women of the days of ignorance." Here, public appearance was not condemned. What was condemned was the exhibitionistic attitude of women.

Certain type of strong scent inspires sexual feeling. It is desirable that women should not make public appearance well perfumed. Holy Prophet (S) said :

"The woman who roams among men using strong perfume is of bad nature. Holy Prophet (S) disliked the use of strong scent by women and their roaming among men.

### **Hazrat Umar (R)'s puritanism**

Certain people did not like the idea of women's coming out in public. Among them Bibi Ayesha (R)

and Hazrat Umar (R) are prominent. The jurists also did not appreciate the public appearance of women. They studied the prevailing conditions and the public outrage of women's modesty. But, they did not dare oppose due to the clear traditions of the Prophet (S). They later held the view that the time had changed.

Bibi Ayesha (R) said, "If the Prophet (S) would see how ladies appear in public, he certainly would have opposed it." This does not mean Islam opposes public appearance, but, it merely opposes public appearance in certain dress and forms. In spite of the displeasure of Ayesha (R) Muslim women continued to appear in public. It is recorded in history that women attended public prayer for many years after the Prophet's (S) death.

Bukhari records:

The women did pronounce Takbir in the mosque behind Aban bin Usman and Umar Bin Abdul Aziz (R.).

Though some of the companions objected to public appearances of the women, and tried to cling to the old institution of the Romans and Persians and the idol worshippers of Arabia, because of some of its advantages, the Muslim women continued to come out of their houses with wrappers over their bodies.

The attitude of Hazrat Umar (R) on this question is consistent with extremism in his character. On

many religious points he would go to the extreme. His extremism could not be controlled by anything except the saying of the Prophèt (S) and Qur'anic verses. He did not like that his wife Atika Bint Jaid (R) should come to the mosque to say prayer with other males. His wife was also adamant to go to the mosque. But, Umar (R) did not appreciate it. Whenever she would tell him that she was going to the mosque, he would become grave, but could not dare prevent her as the Prophet (S) clearly said :

"Do not prevent the female slaves of Allah to come to the mosque. If the wife of anyone of you want to come to the mosque, don't prevent her (Bukhari, Muslim). Atika Bint Jaid (R), the wife of Umar (R) would say, "By Allah! I shall continue to go to the mosque, until you prohibit me clearly." But, how could Hazart Umar (R) prevent his wife when Holy Prophet (S) said :

"Don't obstruct your wives to come to the mosque" (Abu Daud). What was not dared by strong and stern Hazrat Umar (R) is being done by the religious leaders of our time.

## **Al-Qur'an and Harem System**

In support of the Harem system and seclusion of women a few verses of Al-Qur'an are often quoted. Al-Qur'an says:

"When you ask of them anything, ask of them from behind the curtains' (Al-Qur'an 33 : 53). From this, it is inferred that men and women should not see each other and the women should always remain behind the curtain. The above quoted Qur'anic verse is only a part of the very verse. The complete verse reads as follows :

"Oh you who believe! do not enter into the dwellings of the Prophet (S) for a meal, without waiting for the proper time (till cooking is over) unless permission is given to you. But, if you are invited to enter, when your dinner is ended, disperse. Linger not for conversation. Lo ! that would cause annoyance to the Prophet, but, he would be shy of asking you to go. Allah does not forbear the truth. And when you ask for anything of them (wives of the Prophet) ask from behind the curtain. This is better for your hearts and their hearts. Because, it does not behove you that you give trouble to the Prophet (S) nor that you should marry his wives after his death; this is grievous in the sight of Allah" (Q 33: 53).

Some commentators feel that these verses were about the wives of the Prophet (S) and would not be

applicable to each and every Muslim. We assume that the provisions are applicable to all Muslim women. Even then, we must see the verses in proper perspective.

Some of the companions of the Prophet (S) would visit his house and would like to stay long. If any one of them was invited to a dinner, one would like to have long talk with the inmates. Though the Prophet (S) would feel uncomfortable, he was shy enough to tell them to leave.

The dwelling of the Prophet (S) was not a large building. His thatched cottage was attached to Masjid-e-Nabubi. Each wife had one room. The size of the room was 6 cubit X 9 cubit.

Prophet (S) did not have separate bed room and drawing room. Entering into Prophet (S)'s house meant entering into his bed room. The visitors to the Prophet (S)'s house were almost innumerable. If all the visitors were to be allowed to go inside the curtained room (Prophet's house did not have any wooden door), it definitely was to be turned into a club house, and the wives of the Prophet (S) would have little privacy.

In fact, the household privacy of the Prophet (S) was so much disturbed that the above Qur'anic verse had to be revealed asking the Muslims to remain outside the door.

It needs only common sense to understand that, if a woman has one room only for her



residence and other purposes, and if an outsider needs anything from any of the inmates, he should not directly enter into the room, but seek the article from behind the door curtain.

Entrance into the room in such case is a great embarrassment to the inmates. The inmates may not even remain properly dressed to receive the guest. It does not however mean that nobody was allowed to go beyond door curtain.

Al-Qur'an says that if they are invited to go inside, they should enter into the house, otherwise they might seek whatever they need remaining outside the door. As we have seen, Al-Qur'an also states that, if somebody is invited to have meals in the house of the Prophet (S), they must enter into the house, of course, not before the appointed time, unless otherwise permitted to do so. Al-Qur'an also enjoins upon the Muslims not to stay long after having the meal.

"When you ask anything from them (wives of the Prophet) ask from behind the door curtain" should be understood in this background. It is incorrect to understand that the women should always remain behind the curtain.

We observe that the wives of the Prophet (S) would come out of the house for necessary business. They would attend congregational prayers in the mosques and prayer grounds. It is known to us that there was no curtain in the mosque of the

Prophet in Medina; women would stand in the back rows.

The following Qur'anic verse is also quoted in favour of segregation of women. Al-Qur'an says :

"And stay in your homes and do not go out displaying your ornaments like the displaying of the days of ignorance". (Al-Qur'an 33: 33) This verse is addressed to the wives of the Prophet (S) who according to Al-Qur'an are not like other women and hence must set highest example of piety. Even then we can extend the denotation to include all the Muslim women.

Qurana Buyutikunna is interpreted as an injunction for house confinement. This is rather misinterpretation of verse without reference to the background.

During the days of ignorance, the women would mix freely with men like so called modern and progressive women of our time. The women would find pleasure in displaying their physical beauty or fineness.

Al-Qur'an enjoins the wives of the Prophet (S) to stay in the house and not to display their beauty etc. It does not mean that the wives of the Prophet (S) and Muslim women should always stay in the house. There are verses in Al-Qur'an enjoining men and women 'to cast down their looks, to use "Jilbab" or over garments" etc. There are authentic

traditions of the Prophet (S) about the public appearances of women.

It is reported from Jabir :

• My maternal aunt was divorced thrice. She intended to get her date trees. A man threatened her against coming out of her house. She came to the Prophet (S) who said, "Yes, take away your date trees." <sup>32</sup>

During Prophet (S)'s time, the women would come out of their houses whenever occasion demanded that. But Prophet (S) did not like that man should stare at the women or vice versa.

Now-a-days, we find that the perverts and teddy characters take their stand at suitable corners and crossings of the road and stare at the women who find pleasure in exhibiting their grace and beauties. This kind of things had been discouraged by the Prophet (S). Abu Umama (R) reported that the Prophet (S) said :

There is no Muslim who casts a first glance at the charm of a woman and then turns his eyes but Allah creates anew on divine service in which he finds relish (Ahmad).<sup>33</sup> Buraidah (R) reported that the Prophet (S) said:

'Oh Ali, do not allow your glance to follow a glance, because the first glance is for you and the other is not for you" (Tirmiji, Abu Daud) <sup>34</sup> Jabir Bin Abdulla (R) reported :

"I asked the Prophet (S) about looking at the stranger woman. He ordered me to take away my glance. (Muslim)." <sup>35</sup>

The above traditions do not justify house confinement of women. If the women would not come out of their houses, there would not be any question of man and woman staring at each other. Al-Qur'an enjoined male and female to cast down their look, rather than stare at each other when they come across.

Among the companions of the Prophet (S), there had been some people who did not like the public appearances of women. Among them Hazrat Umar (R) was very prominent. He had the feeling that the proper role of woman was in the house and they should not mix with the male in public places. He used to demand of the Messenger of Allah to order the women not to appear in public. Once he annoyed Bibi Sauda (R), wife of the Prophet (S), while she went out of her home.

When the verses on Al-Hijab were revealed, Hazrat Umar (R) started vehemently preventing the women from coming out of their houses. On another occasion, when Hazrat Umar (R) saw Bibi Sauda (R) moving in a public place, he asked her not to move around like the women of days of ignorance. Bibi Sauda (R) went to the Prophet (S) and complained about the excesses of Umar (R).

The Prophet said : Allah permitted you to come out when you are in need of it' (Muslim, Baihaqi). <sup>36</sup>

This tradition of the Prophet (S) clarifies the Qur'anic verse "stay in your house."

Maulana Abul Ala Maudoodi, a leading orthodox theologian of the century, writes on the public appearances of women (in his book Islam and Parda), "Firstly your proper place of stay is your house. You have been relieved of the duties outside the house, so that you can stay in the house with dignity and peace, discharge the responsibilities there of.

After that, if you are in need of going out of your house, it is proper for you while you go out, you must keep an eye over your modesty, sobriety. Your dress should not have such splendour and pomp that it will draw others attention to you. You must not have the eagerness to demonstrate beauty and that while you walk, you should not reveal the charm of your face and artistic movement of your body.

Your movement should not have the charm and grace that others attention are attracted to you. You should not wear dazzling ornaments and their sounds should not move the hearts of others.

Don't raise your voice as to make others listen. Of course, if you are in need of talking, you must do it. But, do not speak in sweet and amorous tone. Observing all these principles and restrictions, you are allowed to go out."

## **Al-Hijab And Parda**

There exists a strong tendency among the theologians to identify Qur'anic institution of Al-Hijab with Persian Parda system. These two terms are very often used inter-changeably. Closer observation reveals striking difference in these two institutions. These differ in their origin, connotation, implications and practices.

Al-Hijab is a Qur'anic institution about which there is no choice left for the Muslims. We are to accept the Qur'anic principles and injunctions whether we like those or not. Islam includes many other things which had been adopted from the Arab customs and conventions of the lands where Islam was spread outside Arabia. Whatever had been accepted by adoption, cannot be made obligatory on all Muslims, if they do not like it. Parda is a Zoroastrian institution.

Zoroastrian institution of Parda connotes house confinement of women, complete segregation of sexes, deprivation of women of the wider educational facilities, covering of the entire body including hands, ankles, face depriving the female from the facilities of the medical treatment by male doctors, denying the right of working in the offices or factories, non-participation in most male profession, denying the women's right to talk to male, deliver speeches in public places and so on.

Most of the above ramification of Parada system are inconsistent with the spirit of Al-Hijab. Seclusion of women and segregation of the sexes to some extent are no doubt desirable, but the protagonists of the Parada system carried it to fanatical extreme and made it an inseparable creed of Islam.

Al-Hijab does not imply complete house confinement and segregation of women. Al-Hijab means household privacy and public decorum. This is enjoined on all males and females.

### **Hijab to be observed everywhere and by all**

AL-HIJAB or decorum is to be observed in public as well as in private life. It is to be observed before wife and children, even in loneliness. Remaining naked in a lonely room is treated as against Hijab or decorum.

Tirmidhi records a tradition regarding this. 'The Prophet (S) said, "Beware, do not remain naked. The angels of Allah accompany you."

Decorum is to be observed before wife. Prophet (S) said, "If any of you go to your wife, you must be careful in covering your private parts. Don't ever get naked like an ass." Bibi Ayesha (R) said, "I did never look at the private part of the Prophet."

Al-Qur'an enjoins both male and female to guard their private parts (24:30,31). Unlike Zoroastrian Parada system which is imposed on female alone, Al Qur'an made modesty, sobriety and

decorum equally obligatory for male and female. In fact, the male are addressed first to observe Hijab.

### **Private parts**

No man can lawfully look at the private parts of another man. Similarly woman is not allowed to look at the private parts of another woman. The command of Allah for the observance of Al-Hijab is among the people of identical as well as opposite sexes. Abu Sayeed Khurdri (R) reported :

"No man should look to the private parts of man and no woman to the private parts of a woman, nor a man shall be with another underneath the same cloth, not a woman with a woman underneath the same cloth" (Muslim).

It is indecent even to expose one's thighs before another. Jouhad (R) reported the Prophet (S) said, "Do you know that the thigh is a private part?"<sup>38</sup> (Abu Daud, Timiji). Hazrat Ali (R) reported that the Prophet (S) said to him, "Oh Ali (R) don't keep your thighs exposed and do not look at the thighs of a living or a dead man (Abu Daud, Ibn Maja)."<sup>39</sup>

### **Household privacy**

Islam puts so much importance on house-hold privacy that the Qur'anic verses were revealed to prohibit the entrance of one into others' house without permission. It is part of decency and decorum to seek permission to enter into another's room.



It had been made obligatory even for the wife, and children who are yet to attain puberty seek permission to enter into private room, at least three times a day. Al-Qur'an says, "Oh you who believe! Let your wives and children who have not attained puberty ask permission of you three times before the morning prayer and when you put off your clothes at mid and after the prayer of night fall; these are three times of privacy for you." (Al-Qur'an 24 : 58)

Al-Qur'an further declares, "Oh you who believe, do not enter into the houses until you have asked permission and saluted their inmates. This is better for you that you may be mindful. But if you do not find anyone herein, do not enter there until permission is given to you, and if it is said to you "Go back", then go back; this is proper for you, and Allah is Cognizant of what you do (Al-Qur'an-24: 27,28).<sup>41</sup>

From these verses, it is seen that privacy had been given great importance in Islamic social order. Privacy and decorum must be observed in private houses as well as public places. The observance of household privacy and outward decorum reflect refinement and culture. With the growth of civilization and culture refined values emerge in human relationship. These values found finest expression in the Muslim society of 7th century. Unfortunately, in our time, household privacy and decorum had been interpreted as something to justify the Persain Harem System.

## **Jilbab and Burqah**

The verse quoted in support of Burqah and Niqab is "Oh Prophet, say to your wives, your daughters and the women of the believers that they let down their over garments or Jilbab over their persons (when outside). That is most convenient that they should be known, (as such) not molested and Allah is often forgiving and most merciful."

In the above quoted verse it is clear that Al-Qur'an prescribes some form of over-garment. Burqa is a form of over-garment. Now, the two primary questions are: Why is this prescription of over-garment? What should be the form of the over-garment?

### **The purpose of over-garment**

The purpose of the over-garment is clear from the verse itself. It says that they will be known and they would not be molested. Maulana Akram Khan writes about the background of this verse, "It was observed that if the Muslim women would go outside the house, the mischievous elements would tease them. On being complained about it, they would say that they considered them slave-girls and women of ill-repute. They did not recognize them as Muslim women. The Muslim women had been asked to use long wrapper so that they could be easily recognized and the miscreants could not give the excuse of not recognizing".

Allama Yusuf Ali also held the same view about the background of this verse. He writes, " The object was not to restrict the liberty of women, but to protect them from harm and molestation under the conditions existing in the then Madina."

In the East as well as in the West, a distinctive public dress of some sort or another has always been a symbol of honour or distinction, both among men and women. This can be traced back to the earliest civilization. Assyrian Law in its palmist days (7th century BC) enjoyed the veiling of married women and forbade the veiling of slaves and women of ill-fame (Cambridge Ancient History).

From these, we find that the purpose of Jilbab or over-garment was to avoid being molested and being distinguished from the non-Muslim women. It was prescribed as a distinctive mark of identification of the Muslim women.

### **Design of Jilbab**

Now, the second question is about the form of Jalabib or over-garment. Now-a-days, Jilbab (singular of Jalabib) is identified with Niqab and Burqah. Jilbab means over-garment which is used over the ordinary cloths (Alusi: Ruhul Maani). It may mean a long and loose gown covering the body from neck to feet (Ibn Abbas).

Maulana Moudoodi interpreted it as wrapper (Tafhimul Qur'an). Allama Yusuf Ali interpreted it as "outergarment, a long gown covering the whole

body or a cloak covering the neck and bosom". Maulana Akram Khan translated it as wrapper (commentary on Al-Qur'an).

A tradition narrated by Ayesha (R) would be relevant here. She said, "May Allah have mercy on the women of Ansars when Qur'anic verses relating to the wearing of Jilbab was revealed, they torn off their long clothes and covered themselves with the torn parts and in this state offered their prayers behind the Prophet (S) so silently' as if crows were seated on their heads (Fatuhul Bayan)."

There is no direction or compulsion that Jilbab must be exactly alike our present form of Burqa.

### **What can be left uncovered**

We find further elaboration about the form of Jilbab from the following verse:

"And say to the believing women that they cast down their looks and guard their private parts and do not display their ornaments except what appears thereof and spread their wrapper over the bosoms and do not display their Zinat (physical beauty, ornaments, etc.) except to their husbands, brothers, sons of brothers and sisters. In this verse, important point for our purpose is the meaning of the terms "except what appears thereof". The Muslims are asked to cover their private parts and ornaments" except what appear thereof."

What are the exceptions referred to? The forms of Jilbab should be such that all ornaments should

be covered subject to the exceptions of this verse. The clarification of the phrase is found in the traditions and juristic opinions. Bibi Ayesha (R) narrated, "Asma (bint Abu Bakr) came to the Prophet (S) wearing her cloths. The Prophet (S) turned his face away and said, "When a woman reaches puberty, it is not proper that any part of her body should be seen by man except these parts and he referred to hands and face." (Abu Daud)

Hazrat Ayesha (R) narrated another tradition. She said, "Once Mujina came to her. On seeing her the Prophet (S) turned his face." Ayesha (R) said, "Mujina is a minor girl." The Prophet (S) said, "When a girl comes of age, it is unlawful for her to display any part of her body except her face and two hands."

Ibn Abbas (R) narrated that during the last pilgrimage of the Prophet, one day Fadal, the brother of Ibn Abbas (R) was with the Prophet (S). A woman came, to see the Prophet (S) and said, "Hajj has become obligatory on my father, but he cannot fulfil it because of old age. May I perform the Hajj on his behalf? Prophet said, "Yes".

The woman was very beautiful. Fadal was staring at her. Seeing that Prophet (S) turned his face away." Commenting on this tradition, Ibn Maja said that uncovering of the face was lawful for the Muslim women while appearing in public, otherwise Fadal could not find her beautiful and stare at her.

Ibn Hazm held that hands and faces of women could remain uncovered when they appeared in public (Almuhalla). Qatada and Ibn Abbas (R) held the view that earring, eye-paint, etc., could remain exposed.

According to authorities like Akrama, Dahak, the phrase "what appears thereof" meant hand, feet and face. Maulana Mohammad Ali explains the clause "except what appears thereof" as what is customary and natural to uncover. He thinks that the hands, face and the feet down the ankles are exempted.

Sa'd bin Khaula (R) died in the year of the last pilgrimage leaving his wife Subiya Aslamia (R) pregnant. After the birth of the child, she would dress herself well and prepare for remarriage. Abu Sambil Barkak came her across one day and said, "I see you so beautifully dressed, perhaps you want to remarry. By Allah! you cannot remarry unless four months elapse on the death of your husband."

On hearing Subia Aslamia said that came to the Prophet (S) and asked him about the mother. Prophet (S) said that she could lawfully get married after child birth and ordered her to do that.

From this tradition, it appears that the woman could move out of the house with their faces uncovered during the life time of the Prophet (S). If the face of Subiya (S) were covered she could not be recognized by Abu Sambil.

Imam Abu Hanifa (RT) held the view that it was unlawful for a stranger to see any part of woman's body except hands and face. Imam Abu Yusuf (RT) was of the opinion that face and hands including the wrist could be lawfully seen by any stranger. Imam Ahmad bin Hambal (RT) made the exception of face. Imam Shafie (RT) and Imam Malik (RT) were of the opinion that hand and face could be lawfully kept uncovered before unknown males.

According to Ibn Umar (R) "What appears thereof meant hands, face, rings, etc., because if they do not uncover the hands they could not buy and sell. If they did not uncover their faces, they could not act as witnesses, and get a husband (in early time wedding could take place after proposed bride and bridegroom saw each other) and if feet were not exposed, women could not go out for necessities.

From the above analysis, we observe that the women are enjoined to use some form of Jilbab or outer-garments over their usual dress. The only requirement is that the Jilbab must cover the entire body except hand, feet and face. The outer dress may be a wrapper, a cloak or a gown.

The use of a wrapper or some other form of over garment is essential even for the purpose of maintaining decorum and decency. Without it, the contours of the body are likely to be exposed. Apart from the question of religious sanctity, the elementary principles of decency and decorum

demand that some form of outer-dress should be used. The present form of Burqa or Niqab did not exist at the time of the Prophet (S).

The form of over-garment is not prescribed by Al-Qur'an but by the Prophet (S). It will depend on the stages of civilization. The spirit behind the use of over-germent is unchanged, but the form and shape of the outer-dress is left to the ingenuity of the people.

The Muslims of the middle ages introduced Burqa as an improvement over open wrapper or towel. It is up to the women of refined and changed taste of our time to find out more fashionable outer-dress befitting modern taste.

It is a disgrace that the Muslim women could not develop a more refined and dignified outer-dress than a Burqah. We cannot blame our young girls, if they refuse to be covered by the old-fashioned Burqa of an age which we had left behind. New shape and form of outer-dress should be designed keeping the basic principles unaltered.



## **MODERN AND CONSERVATIVE WIVES**

The West taught the East many lessons. Western culture had its impact on our lives not only at the work places, but also in our bedrooms, and in our most private and intimate relationship. Due to western influences, various types of modern wives constitute distinct classes by themselves. One category of modern wives may be called butterfly wives.

### **Butterfly wife**

A butterfly wife dresses very well, talks well and is impressive in many ways. In the parties and social get-togethers, they create a sense of grief in the minds of the friends of the husbands for not having such rich treasures in their lives. The butterfly wives are very popular and in great demand in the socio-cultural organizations.

Once a butterfly wife met her husband in a party and moved forward to greet him and said, "What a great pleasure to meet you here, honey! I did not know that you too were invited in this party."

Another very popular butterfly wife was heard talking to her friend in a bar lounge of a Posh Club. "I actually failed to discover what my husband does in the evening. I am very poor in the art of surveillance unlike Mrs. Rashid Ahmad, who is very

traditional and conservative. Poor girl! However, that's a different story. And about my husband, last evening, I had a headache and had to be in the home. I found him there. It was a surprise to meet him at that unearthly hour and I was also pleased. He attended me and massaged my forehead."

The most sacred role and onerous responsibility of the most modern wives are the demonstration of the prosperity of their husbands through ornaments, jewellery and costume.

### **Plump wife**

The modern wives are generally less interested in food, lest they get fat. But, there are some modern wives who are less interested in looking slim and smart in the parties. They eat enough and gather much fat. They also fast during Ramadhan, not as a religious ritual, but as a fashion and with the ulterior motive of eating more. Fasting does not reduce the plump modern wives. Because, fasting to them is the change of eating time and more particularly the change of diet which makes fasting very attractive.

### **Husband's career promoting wife**

There are many modern wives who are very helpful for the career of their husbands. They always maintain the best possible private and public relationship with the bosses of their husbands. They are very careful in organizing parties in their houses in honour of the seniors of

their husbands in the office and maintain confidential file or diaries about the taste of the bosses of the husbands. They, not only can prepare too many dishes for the party, but, are also connoisseurs of Chinese cuisine in the capital city. The friends of the husbands really envy such wives and live with a suppressed feeling. "If only my wife were like Mrs. Parvez Hasan, I also would have got double promotion!"

### **Career blocking wife**

The modern wives not only accelerate promotion, some even block the promotion of the husbands. A modern wife indifferent to husband, remains indifferent to his office. She does not care to know about husband's boss. If the husband ever wants to invite the boss for tea in the house, immediate reaction would be, "Don't use me for your career building. I hate such thing. I hate men who use their wives as ladder for climbing." What the poor husband can say after such reaction of a modern wife!

One morning there was a telephone call for Mr. Humayun Khan, the husband of such a modern wife, from his office. The wife received the call. The caller from the other side introduced himself: 'I am Abdul Hamid from the office. I have an urgent message to deliver to Mr. Humayun Khan'. Mrs. Khan felt irritated. She said, 'Mr. Khan is now in the bathroom. Please call when he is through, say,

after an hour”, and then she banged the telephone down.

The husband was actually on the breakfast table. He wanted to know who called. The wife said: Your Personal Assistant Hamid’. The husband is stunned and said, “What did you do? You banged the telephone on my boss and proprietor of the firm, at whose cost this telephone is installed in my house, the rent of which is paid by him. I don’t know how can I overcome this mishap.”

The wife asked, “If Mr. Abdul Hamid is your boss, who is Mr. Abdul Karim?” The husband said, “Abdul Karim is my Personal Assistant.” The wife apologized, “I always confuse Karim and Hamid.” The husband said, “You will always confuse between my Chief Executive and my Personal Assistant, so long you remain indifferent to my career and life.”

### **Negative wife**

The modern wives are very conscious of their sacred human rights. Some of them take nagging as a media of eliciting the interest and holding the attention of the husbands. It works sometimes. But, soon adverse affects start having their effects. Very often the husband returns home with tension and exhaustion. He does not relish nagging behaviour, the moment he enters into home.

If a habitually nagging wife does not have anything to complain, she might say that she has

headache. The husband tired of unreasonable attitude of the wife, changes his tie and office dress and tries to rush out of the home with the tennis racket. If he is not even a good tennis player, he might say, "Darling, you look sick. Please take rest and don't allow anyone to bother you." So saying, he rushes out of the house and goes to Rotary Club for the diversion and peace.

### **Fulfilment of the lives of women**

Women are by nature more conservative and religious than men. Most women, they are butterfly type or conservative, are family oriented. They feel ignored and abandoned, if they are not married and fail to raise a family. They find the fulfilment of their lives in the lives of their husbands and children, for which they are adored.

The life of a barren woman is indeed viewed as wretched in almost all cultures. Queen Victoria, the Empress of an empire wherein the sun would not set, used to herself check everyday the temperature of the hot water in the bathroom supplied for Prince Albert, her proud husband. Was it not too much for an Empress of the mightiest empire of all times ?

Lata Mungeshkar, the greatest Indian songstress, one day appeared on the TV, watched by a modern couple. The amazed husband applauded with the comment, "She is unique and unprecedented."

The wife could not agree. She said, "What a poor girl this songstress Mungeshkar is! She is unmarried and could not raise a family." The world fame of Lata could not, as if, compensate the absence of a husband and children. The women are, as they are.

### **Fault finding wife**

Many modern wives are superior to their husbands in many respects. Some of them are great specialists in finding the fault of their husbands. To her, the poor fellow is incapable of finding out his handkerchief or picking up the appropriate tie from the wardrobe. He will unreasonably shout, even howl to cover his failure to find out the socks or vests from the Alna. It is a real wonder to her as to how such a fellow could run an office, unless all other fellows are like him.

The expertise, the modern wives develop in finding fault of their husbands is without any foreign training. They do not actually need any foreign training in this respect, rather they can train many foreigners.

### **Double track wife**

Unlike their husbands, the modern wives are not single track entities. Those who attain high executive positions in the Government or in any corporation degenerate according to modern wives into what might be compared with elementary single channel computers. These elementary one

channel computers can either receive inputs or produce outputs at a time.

The veteran executives can either talk or listen, but cannot do both together. Even, if a modern husband acquires highest position in any organization, he can talk, if only all others voluntarily submit to listening. His vocal cord does not work, if there is even the slightest side-talk. But, many modern wives, irrespective of their education or social background can talk together and simultaneously listen what is wrong with many other women.

### **Little patience to write**

Western educated wives are mostly modern. They believe in equal rights and responsibilities of men and women. In a family, it is only the wife who conceives and gets pregnant. Women can never force men to be pregnant. They want them to write books on conception, pregnancy, delivery, parturition and other aspects of Gynaecology. After all, they believe in equality of man and woman. As more generous, patient and better half of the species, they undertake the painful part of the process and leave the man the responsibility to write about the pains and troubles of pregnancy and parturition.

### **Pardoning wives**

An old man, named White Hill, was counselling newly married youngsters about peace in the family

life. He stated that his family life was one of complete peace and bliss.

A young man asked, 'Don't you have any quarrel with each other? Did you not ever fight?'

Old man, 'Why not? We have quarrel even now; we fight with each other, if nobody is around.'

Young man, 'Then how could you have complete peace and bliss in the family?'

Old man, 'It is because, I have always the last word on any issue of dispute or fight and my wife graciously agrees with me.'

Young man, 'It is impossible. No modern wife will accept defeat to her husband. Anyway, what kind of last word do you have? Could you throw some light?'

Old man, 'Why not? I say, sorry, honey. I apologize for disagreeing with you. Let us end it here. She is very generous. She accepts my apology, pardons me for disagreeing with her.'

### **Adjusting wife**

Another young man had a severe fight with a modern girl he was engaged to. The friends tried their best to amicably settle the matter. They failed. They took it that the engagement was broken. To their surprise, they learnt that the pair got married. The friends got curious to know what happened.

The young man said, "She asked me to take back the engagement ring I put in her finger. I tried



my best to withdraw the diamond ring. She has put on much weight and ring got stuck. She also did not like to part with it, nor I was willing to leave an engagement ring in her finger. Therefore, we had no alternative but to get married.”

A modern wife used to have fight with her husband everyday or night. This became a way of life with them. But, they would love each other, as well.

One fine morning the wife said, “Let me tell you something which you have forgotten. Today is our thirtieth wedding anniversary.”

Husband said, “It is wonderful. Your memory is very sharp. I congratulate you for remembering it before I did.”

Modern wife, ‘I think, we should do something to celebrate the occasion.’

Husband, ‘Are not we too old to celebrate the wedding by inviting friends? We should better celebrate the weddings of our son and daughter in a warm way.’

Wife, ‘We should at least dine at home well. I would like to slaughter two Turkey hens today.’

Husband, ‘Why do you want to punish innocent birds for the mistake we committed thirty years ago?’

### **Accommodating wife**

A very successful and happy husband was pressed by his colleagues and friends to tell the

magic formula of his peace and happiness in married life. He said, "My formula of peace and happiness in family life is very simple. We divide the issues among ourselves and decide on which my views would prevail and those on which the views of my wife would prevail. Thereafter, during any difference of opinion and dispute we apply the formula."

A curious friend asked, "On what principle or how do you divide the issues between your wife and yourself in which each of you will have final say? We believe in freedom of opinion. Many weddings go to rocks because of the honest exercise of this sacred right."

The happy husband said, "The criterion is very simple. As a husband I take decision on major issues and my wife is very accommodating. She takes decision on minor issues."

Friend, 'How do you distinguish between major and minor issues?'

Happy husband, 'It is very simple. Major issues are major and minor issues are minor. The expenditure pattern for whole year and incurring daily expenditure of our family income is a minor issue. My wife decides what should be bought on new year's day, when should we buy a car and of which brand, what should we eat and where should we go for dinner, where should we spend the vacation. These are all minor issues and decision of

my wife on such matters prevail, even if I disagree with her.'

Friend asked, 'Then, what is left of family life? Anyway, what are the major issues?'

Happy husband, 'The major issues are whether the East-West summit meeting should be held this year, whether the possibilities of World War III has increased or decreased, whether more aid next year should flow to Asia or Latin America, how much should be the US defence budget next year, which party should win next election in the UK or in the USA etc.. All these are major issues of great significance to human race. My decisions are final on such matters and my wife ultimately agrees to what views I finally hold on such major issues.'

### **Conservation wife**

The modern butterfly wives have poor opinion about the traditional conservative wives. Mrs. Rashid Ahmad is a traditional conservative wife. How does Mrs. Humayun Khan view Mrs. Rashid Ahmad, a conservative lady? Talking to Mrs. Parvez Hasan who is left with little time to take care of her husband, after discharging her responsibilities to still greater personalities, Mrs. Humayun 'Khan portrays the conservative lady in these words.

"Mrs. Rashid Ahmiad is really funny. She takes so much care of her husband, as if he is a baby. She prepares seven dishes for the dinner. It is awful. She made her husband plump. The poor

chap can never dine outside, because of the temptation she creates on her dining table!”

“Mrs. Rashid Ahmad believes that the golden way to her husband’s heart is through his stomach. She is the daughter of a teacher of an Alia Madrasa and have all the funny ideas. She works hard in the house like a slave girl and does not find time to change her ‘Shari’ even once a day. We, on the contrary lead a very neat life. I do not go to kitchen. Thai soup is enough for our dinner.”

### **Precious partner**

In the life of man, woman is the most precious partner. A man’s life centres around a woman. To a loving husband, the steps of his wife are like music and her voice a sweet song. Whether a woman is a lady depends on whether the man is a gentleman.

A loyal modern husband is like a miracle in the life of a modern woman. Unlike many creeds, Islam does not hold that woman is by nature an evil. She is the crown and glory of divine creation. A good woman who does not have much beauty try to win by her quality.

A modern woman, beautiful and virtuous, is surely the most precious treasure in the house. If Allah would have allowed anyone else to be worshipped except Him, it is the mother. Heaven of children lies under the feet of the mother, of what type is to ponder.

# **☉☉ List of some books and book-lets of A. Z. M. Shamsul Alam**

- \*1. The Message of Tableeg and Da'wah
- \*2. Islamic Thoughts
- \*3. Multiplex Thoughts
- \*4. English Haraf (English Alphabetical Book)
- \*5. The Mosque
- \*6. Mosque and the Youth
- \*7. Islamic Public School
- \*8. Entrepreneurial Savings
- \*9. Al-Hijra Centenary Celebrations
- \*10. Abdul Quader Jilani (R)
- \*11. Role of Maktabas in Removing Illiteracy
- \*12. Islam and Family Planning
- \*13. A Classic Administrative Policy Letter of Hadhrat Ali (R); (Translation)
- \*14. Family Values
15. Children's Prophet (S)
16. Islam for Children
17. Hadhrat Abu Dharr Ghifari (R)
18. Islamic Ideology
19. Essays on Islam
20. Islamic Economics
21. Islamic State
22. Applied Islam
23. Hadhrat Shah Jalal (R)
24. Nawab Syed Shamsul Huda
25. Major Abdul Ghani
26. Bengali Alphabetical Book Part I
27. Bengali Alphabetical Book Part II
28. Mosque Library
29. Islam and Music
30. Fasting of Ramadhan
31. Planned Family (Translated from English by Altaf Hussain)
32. Hadhrat Abu Bakar (R)

33. Hadhrat 'Umar (R)
34. Hadhrat 'Umar (R) as Administrator
35. Standard of Living of Hadhrat 'Ali (R)
36. Revolutionary Sahabi Abu Dharr Ghifari (R)
37. Hadhrat Abu Hanifa (R)
38. Political Thoughts of Hadhrat Abu Hanifa (R)
39. Some Features of Islamic Economics
40. Consumption Pattern in Islamic Economy
41. Abu Dharr Ghifari's Dislike for Capitalism
42. Private Ownership and Islam
43. Collective Farming and Islam
44. Islam and Labour
45. Rights of Labour in Islamic Society
46. Capital Problem in Islam
47. Characteristics of Islamic Economics
48. Islam and Ownership of Allah
49. Labour and Investment Policy in Islam
50. Conception Control in the light of Al-Qur'an
51. Conception Control in the light of Islam
52. Circumstances of the Propriety of Conception Control
53. Muslim Contribution to the Science of Conception Control
54. Contribution of Bakerganj in Liberation Movement
55. Some Aspects of Islamic State
56. Islamic Punishment of Theft
57. Al Ameen (a children organization)
58. Ikhwan al Muslemeen
59. Women Madrasa
60. Development of Personality
61. Islam in the U. S. A.
62. Apathy of Youth Towards Religion.

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\* Publications with asterisks are in English and the rest are in Bengali.

\*\* A more comprehensive list of publications of **A. Z. M. Shamsul Alam**, running in 29 pages with year, places of publication, page numbers, prices of books and booklets and the titles of articles published in the daily newspapers, views papers and periodicals with specific dates, has been printed in the annexure of author's **Multiplex Thoughts** (pp 908-936) Dhaka, April, 1990.

Family is the basic unit of a society. Adam (A) came to this world first. Then, came his wife Hawa (A) and thereafter their children. Together they formed a family. As the number of children and their descendants increased, large families broke into small units. But, the primary components of father, mother and children continued.

But due to the influence of materialistic civilization, values of the Muslim society are at constant assault. The values which had been holding the cousins, nephews, nieces and uncles together are getting weaker. A refrigerator or a colour T. V. is getting greater priority over the pleasure, a maternal uncle would get by bearing the expenses of the son of his widowed sister.

In the western civilization, a mother finds greater pleasure clinging to the body of her boy-friend or husband than holding her 3 year old son to her breast. The kids since their birth are kept in separate beds and in separate rooms.

The last decade of the 20th century is witnessing a new craze of feminism and mass prostitution of women which has already taken place in the West. Eastern women, also are being affected by the virus.

Now, the West has learnt good lessons from the decay of the family values. They are paying heavily in terms of loss of peace and happiness in personal lives. Fantastic rise in divorce, unwed motherhood, single parent family, broken homes, social crimes of their adolescents, rape, murder, bestiality, lesbianism, sodomy, homosexual marriage, syphilis, AIDs, etc, turned the wheels of social transformation backward in the western society. Luckily, the wave of change has started in the West and they are talking of rebuilding the family values before the turn of this century.

Economically backward countries generally imitate the affluent and technologically advanced societies. They are always several generations behind in social change. Should not the Muslims learn from the experience of the West and from the consequent disintegration of their own social values?

In the context of the western concept of liberation of women and feminism, books relating to Muslim views on the rights, role, position and contribution of women are greater need of the time.

The articles compiled in this anthology on "**Family Values**" were the product of the queries to the author from the western influenced Muslims, more specifically from his family members standing on the crossroad of cultural transition.

Bangladesh Co-operative Book Society Ltd. is happy to publish this book on "**Family Values**" written by A. Z. M. Shamsul Alam which may satisfy some contemporary quests on social and family values.





## About the Author

A. Z. M. Shamsul Alam, the author of "Family Values", is a bureaucrat by profession, but deeply involved in Islamic issues—social, organizational, cultural and intellectual. Thirst for Islamic knowledge has turned him into an Islamic scholar of repute. He has more than sixty published books and book-lets to his credit. Quite a few of his earlier books on Islam received wide acclaim. Some of his books written in Bangeli are best sellers.

Shamsul Alam got his M. A. in Economics from the University of Dhaka and M. A. in Development Economics from Williams College, Massachusetts, the U. S. A. He taught Economics in Dhaka College and Rajshahi University before joining Civil Service of Pakistan in 1963.

He held the post of Secretary in different Ministries of the Government of Bangladesh and retired as Secretary, Bangladesh Election Commission Secretariat. Now, he is re-employed as Rector of Bangladesh Public Administration Training Centre, apex training centre for the govt. officers in the country..

Mr. Shamsul Alam is a widely travelled man. He visited sixty countries in six continents and had the eagerness and opportunities of observing socio-cultural lives in countries developed and developing. The book on family values reflects his reactions and penetrating insights into issues involving the family and society at the crossroad of civilizations.

Educational background, professional career and environment of the author were modern having enough of western influence, but his heart is Islamic which put him in constant conflicts in the socio-cultural, family and professional sphere.

The book titled "Family Values" is not a theoretical work, nor a philosophical treatise, nor an ivory tower exercise, nor intellectual pastime. It was written keeping the general readers as a target group.

Though bureaucrat and scholar, A. Z. M. Shamsul Alam is a concerned citizen and was associated with many non-political Islamic organizations.

During professional career A. Z. M. Shamsul Alam was also Director General, Islamic Foundation Bangladesh and Secretary Ministry of Religious Affairs of the Government of The Peoples Republic of Bangladesh.

Written by a person of wide involvement, varied experience, exposure and scholarship, the book titled **Family Values** might add a few dimensions to the ideas on the subject and will surely be a worth reading work.

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N. M. Habibullah

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