

FAMILY LIFE AND ITS PLACE IN MODERN TIMES: AN ISLĀMIC PERSPECTIVE

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ABSTRACT:

The fundamental and foremost institution which sustains our society together being its nucleus with our individual self, according to Islāmic ethical belief system, is the family and it has been among the most important links in human organization throughout history. It signifies the establishment of values and relations which in turn bring into existence a new but civilized nation, if properly guided. Being a constant instrument of continuity it prepares the succeeding generations to serve the human civilization better and discharge its social obligations with devotion and enthusiasm. In its successful endurance, lies the secret of the meaningful survival of the human race. It begins with the affinity between two families or spouses not only with rights and duties but also with fear of God (Taqwā). Since the Western societies are highly individual centric, the essential ingredient of sacrifice for each other/one another is missing in the West which not only frustrates an individual, but also erodes the foundation of the family, where as in Islam, it is ordered by rights and responsibilities which encourages the spiritual and social development of individuals and the community at the same time. As such, this paper not only attempts to explain pros and cons underlying the social system prevalent in the West and how they are against the laws of nature and human nature but are burdened with fatal portents to human civilization. Also, it will explore the ethics pertaining to emotional and social relationship including husband –wife and vice versa, parent –children and vice versa and its relevance in contemporary times especially in the age of machines, we mostly live with. Family being the first institution in the lives of humans and having the inherent characteristics of love, affection and selfless service to individuals, this paper proposes that family needs to be honored, respected and in this way protected.

KEYWORDS: *Sacred Covenant, shared guardianship, Human Survival, Surrogacy, Euthanasia*

INTRODUCTION

According to social psychologists, any study of social change which is the most important fact of life today and a field of great interest in Social psychology involve both persons and groups. As the basic constituent of any society, without whom the society doesn't exist independently, the person is essential. Nonetheless, ambiguous too because an individual can turn inward in a self-centered manner; hence it is essential to add that any resolution of the social problem requires that the individual be endowed with moral values. Further, these are not simply functions of external circumstances; indeed the ideological effort to construct in these terms a "new socialist man" proceeded to destroy the inner person. Hence, there is need for an inner reconstruction that includes one's emotional life as well as intellect and will, and which must be reflected further in the values which guide one's options and the culture which emerges as the complex of values and virtues of one's people.¹ The moral and political confusion of our age must, according to Niebuhr's diagnosis, be partly due to a misunderstanding of human nature, writes Ruurd Veldhuis (1789-1860) in his book *Realism Versus Utopianism*, "because people do not know themselves, they come to cherish unwarranted expectations or to acquiesce too soon in existing situations. By overlooking some aspect of humanity they tend either to overrate or to underestimate man and his possibilities. Both tendencies are equally dangerous."² Further, according to some sociologists, at the end of the 19th century and the beginning of the 20th century, humanity is in great crisis. "Man's alienation from his fellow man and from nature was more apparent than before. He became selfish and dependent on approval, and started feeling insecure, dissatisfied, bored and anxious. More importantly, his disbelief in the Hereafter made him more distracted. The modern age has therefore rightly been called the age of anxiety or of individuality."³

Islāmic teachings, however expand outwards with the family (‘Ā’lah) as the unit of society (Jam‘īyyah), and most important agent of socialization with reference to the individual (Shakhsiyyah). A family is the first social community in the life of any person or group of persons. It is from this that an individual attaches and understands the values of culture, assimilates the first social roles and acquires the experience of social behavior. In it lie the secrets of survival and endurance. Family "a group consisting of parents and their children living together as a unit or a group of people related by blood or marriage,"⁴ is the fundamental and foremost institution which sustains our society together being its nucleus with our individual self, according to Islāmic ethical belief system and it has been among the most important links in human organization throughout history. Indeed, it is unequalled

¹ Hasan Horkuc, *Said Nursi's Ideal for human Society: Moral and Social Reform in Risale-i Nur*, Thesis submitted for the degree of Doctor of Philosophy, Institute for Middle-Eastern and Islāmic Studies, University of Durham, Durham, 2004, p.246

² Ruurd Veldhuis, *Realism Versus Utopianism: Reinhold Niebuhr's Christian Realism and the Relevance of Utopian Thought for Social Ethics*, The Netherlands: Van Gorcum, 1975, p.24.

³ See, Erich Fromm, *The Sane Society*, London: Routledge and Kegan Paul Ltd., 2013, pp.119-209.

⁴ Catherine Soanes et.al, *Compact Oxford English Dictionary*, India: Oxford University Press, 2014, P.359. also see, Hammudah Abdalti, *Islām in focus*, Aligarh: Crescent Publishing Company, 1975, p.114

in importance by any other modern social unit.⁵ It signifies the establishment of values and relations which in turn bring into existence a new generation. Being a constant instrument of continuity it prepares the succeeding generations to serve the human civilization better and discharge its social obligations with devotion and enthusiasm. In its successful endurance, lies the secret of the meaningful survival of the human race. It begins with the affinity between two families or prospective spouses not only with rights (Ḥuqūq) and duties (Wājibāt) but also with fear of God (Taqwā).⁶ Only the Prophets of God (Anbiyā) understood the real objectives of nature and devised the marriage (nikah) as the right form of relationship between man and women for sexual and social purpose as well. It was under the influence of their teachings and guidance that marriage became an institution among all nations of the world.⁷ Everyman born on earth benefits all his life from preceding generations, because of that he has been able to survive, develop and shape as a human being solely because of the institution and traditions evolved by them.⁸ Marriage is the root from which stems human procreation and spread the notion of kinship, including both descendants and ascendants. This also required the regulation of the in-law relationship that soon manifested its crucial significance for the formation of extended family, clan, tribes and nations.⁹ Marriage is a not only a civil contract but a solemn covenant yet the rights and responsibilities consequent upon it are of such importance to the welfare of humanity that a high degree of sanctity is attached to it.¹⁰ It makes an incomplete human being a complete one. It is supposed to take a person out of the hectic lifestyle that one is in and place him in an organized environment giving them a path to follow in life and a shoulder to lean on. Marriage arranges one's life and provides spiritual, physical, emotional and psychological companionship. This companionship generates and sustains love, kindness, compassion, mutual confidence, solace and comfort. It lays a spiritual and legal foundation for raising a family. The teaching of Islām covers all fields of human activity, spiritual and material, individual and social, educational and cultural, economical and political, national and international. Islam's uniqueness lies in the spiritualizing the whole matrix of life. Every activity, whether related to things like prayer and fasting, or to economic transactions, sexual relationships, diplomatic dealings or scientific experimentation's is religious if it is undertaken with God consciousness and accords with the values and principles revealed by God.¹¹ Marriage, as prescribed by God, is the lawful union of a man and woman based on mutual consent. Throughout history Islāmic law has remained central to Muslim identity and practice, for it constitutes the ideal social blueprint for the believer who asks, "What should I do?" It is important to note that

⁵ G.El-Din Attia, *Towards realization of the higher intents of Islāmic Law*, tr. Nancy Roberts, London:IIIT, 2007, p124

⁶ Qur'an 4:1

⁷ Sayyid Abu'l 'Ala Maududi, *Purdah and the status of women in Islām*, ed., al-Ash'ari, New Delhi: Markaza Maktaba Islāmi, 2006 p.124

⁸ Qur'an 25:74

⁹ Zainab alwāni, *Muslim Women and Global Challenges*, Delhi: Institute of Objective Studies, 2012, p.19\

¹⁰ Mowlana Muḥammad 'Ali, *Divorce in Islām*, England: The working Muslim mission and the literary Trust, 1949, p.1

¹¹ Khurshid Ahmad, *family life in Islām*, Leicester: The Islāmic Foundation 1980, p.9

elaborating the law was the work of religious scholars ('Ulamā'), rather than judges, courts, or governments. The law's comprehensive coverage, including regulations ranging from religious rituals to marriage, divorce, and inheritance to setting standards for penal and international law, provided a common code of behavior and connection for all Muslim societies.¹² Lest the relation between the sexes be confined to a mere physical connection, wrote Jamāl al-Dīn 'Atṭiyya, the Maqāṣid al-Sharī'ah Scholar:

“Islāmic law alerts us to the fact that among the objectives of this relationship is for each of the partners to find repose in the other, and for there to be affection and compassion between them. In order to achieve this intent, Islamic law has issued rulings concerning living together as a couple in kindness and harmony, rules of etiquette governing sexual intercourse, as well as other rulings which provide the possibility of a family atmosphere filled with warmth, tenderness and refined human sentiment.¹³

Islāmic law contains details rulings pertaining to emotional and social relationship, including the husband's right over his wife and vice-versa, parent's right over the children and vice-versa with many rights to others. There are three essential elements in every normal marriage, 'the gratification of the sexual impulse, the relation between husband and wife and procreation of children.¹⁴ Let's discuss them one by one:

First, the importance of sex life and its general influence on men's conduct was not fully recognized until very recently. Islam's insistence on sexual purity and the preventive measures it devised to ensure healthy sex life reveals a deep insight into sex psychology and shows its awareness of sex as a vital factor in strengthening or destroying a civilization.¹⁵ Abdullah Yūsūf 'Ali (1872-1953), a modern exegete of Qur'ān, says about the importance of life as governed by sex:

“Among the most wonderful mysteries of our nature is that of sex. The unregenerate male is apt, in the pride of his physical strength, to forget the all important part the female plays in his very existence, and in all the social relationships that arise in our collective human lives. The mother that bore us must ever have our reverence. The wife, through whom we enter parentage, must have our reverence. Sex, which governs much of our physical life, and has so much influence on our emotional and higher nature, deserves not our fear, or our contempt, or our amused indulgence, but our reverence in the highest sense of the term.”¹⁶

¹² John L. Esposito, *What everyone needs to know about Islām*, New York: Oxford University Press, 2002, p.139

¹³ G.El-Din Attia, op.cit., p.126

¹⁴ M.M.Siddiqui, *Women in Islām*, New Delhi: Adam Publishers, 2004, P.32

¹⁵ Ibid., see preface

¹⁶ A.Y,'Ali, *The Holy Qur'an: Text, Translation and commentary*, Saudi Arabia: King Fahd Holy Quran Printing complex, 1405 A.H, p.205, n.506

It is because of that marriage in Islām is regarded first and foremost as a righteous act, an act of responsible devotion. Islam builds the family on solid grounds that are capable of providing reasonable continuity, true sincerity and mature intimacy and views marriage as a strong bond- a challenging commitment in the fullest sense of the word. It is a commitment to life itself, to society and to the meaningful survival of the human race, for mutual fulfillment and self realization, love and peace, compassion and serenity, comfort and hope.¹⁷ Adultery is not only shameful in itself and inconsistent with any self-respect or respect for others, but it opens the road to many evils. It destroys the basis of the family: it works against the interest of children born or to be born; it may cause murders and feuds and loss of reputation and property, and also loosen permanently the bonds of society.¹⁸ It has become common in permissive contemporary societies for both parents and children to doubt whether the children actually belong to the parents, as a result of which relations between them grow tepid while the family as a whole is weakened and fragmented. The dramatic increase in the rates of divorce over the past several decades has changed the fabric of Western societies: it is associated with breaking away from traditional meanings of family and marriage, of gender relations, and of religion. Most of all, divorce is associated, for good and for bad, with modernity. There is of divorce is attributed to diverse facets of modern life: decline in belief, breakdown in family values, unadulterated individualism and pursuit of self-interest, rising expectations about marriage, rising life expectancy, increasing economic independence of women and the empowering effect of feminism. The link between modernity and soaring divorce rates has led many to question the future viability of marriage as a social institution.

Secondly, with reference to husband-wife relationship, for being the key factor in deciding the future stability of all relations considerable attention has been paid by all religions and systems of law to the principles and rules regulating the relation between spouses, as put rightly by Justice Tanzīl al-Rehmān, “*Of all the relationship extant in human affairs, the most important and intimate is that between a husband and wife.*”¹⁹ It ensures peace of mind and enhances emotional and social stability.²⁰ The purpose of relationship between the sexes to natural impulses alone (as in the case with dumb beasts and animals), can be disastrous to the commitment to the marriage as a lifelong union. For that purpose Islam has strictly laid down such laws that aim to confine relations between the sexes within a single, organized framework-marriage.²¹ Lest the relation between the sexes be confined to a mere physical connection, Islāmic law alerts us to the fact that among the objectives and intents (*Maqāṣid*) of this relationship is for each of the partners to find repose in the other, and for there to be affection and compassion

¹⁷ Qur’ān 30:21

¹⁸ A Y Ali, Note- 2215

¹⁹ Tanzil al-Rahman, *Muslim Family Laws Ordinance*. Pakistan: Royal Book Company, 1997, p.1

²⁰ Qur’ān 30:21

²¹ G.El-Din Attia, op.cit., p.125

between them.²² The Qur'ān addresses not only good relations but all those times when the atmosphere is strained between spouses. In case of family jars, says 'Abdullah Yūsūf 'Alī (1872-1953), the most quoted exegete on Qur'ān, four steps are mentioned, to be taken in that order:

- 1) Perhaps verbal advice or admonition may be sufficient;
- 2) If not, sex relations may be suspended;
- 3) If this is not sufficient, some light physical corrections may be administered...;
- 4) If all this fails, a fairly council is recommended.²³

Often that is happening when the relations severe between spouses like temper, nagging, sarcasm, speaking ill at each other in others peoples presence, reverting to past faults which should be forgiven and forgotten, all this is forbidden. And the reason given is characteristic of Islam.²⁴ It should be kept in mind that, in the Qur'ānic teaching, the husband and wife stand in complimentary relation to each other, and never in the relation of the ruler and ruled. If any, Qur'ān permits to terminate the relation of marriage,²⁵ if it becomes absolutely impossible for the husband and the wife to continue that relation but under strict moral grounds. Also, the procedure in case of serious disagreement and conflict between the husband and wife is to appoint two arbiters, one from each family, knowing the mentalities, the faults and the merits of both, should avail every possible opportunity for reconciliation, while giving due consideration to the weaknesses and aberration of human nature. At the last resort, Islām allows divorce as a necessary evil but without humiliating her with unethical ways that often is the case in divorce. Islām is commonly portrayed as condoning wife abuse especially wife beating, which is attributed to the Qur'ānic verse 4:34 that seems to legitimize it, when stretched out of context. The prophet (SAAS) was very clear in opposing any kind of physical measures. When life becomes unbearable for the spouses and before physical cruelty amounts to criminal acts, it is better for the spouses and their children to separate or to get divorced on god terms. The interest and well-being of all parties especially the children should be preserved.²⁶ Given Islam's higher purposes and principles of compassion and love within marriage, the author explains that using the root *da ra ba* of the verb to mean hitting, smacking or any form of abuse is to take the verse out of its

²²G.El-Din Attia , op.cit., p.25

²³ A.Y. 'Alī, note No.547

²⁴ A.Y. 'Alī, note No.548

²⁵Divorce is a taboo, people often talk in this way about this subject, which results not on divorces but obviously in suicide case as the stigma attached to the subject of divorce, see for details, Rishika Menon, Divorce and remarriage: Still a Shame? <https://www.nsoj.in/stories/divorce-and-remarriage-still-a-shame> accessed on 10,05, 2020; Liat Clark, *Suicide is number one cause of death among young women in India*, <https://www.wired.co.uk/article/suicide-women-india> accessed on 11, 10, 2020.

²⁶ Abu Ḥamid Abu Sulayman, *Marital Discord: Recapturing Human Dignity through the Higher Objectives of Islāmic Law*, London:International Institute of Islāmic Thought, 2003, p.27

purpose and misapply it. Neither physical abuse, nor foul language, nor verbal abuses are accepted practices of Islam.²⁷ Almost, one third of the commandments of the Qur'ān dealt with family laws.²⁸

Thirdly, as the proverb, "*Child is the father of man,*" all the prophets of whom we have any detailed knowledge from the revealed sources, except one, had wives and children. The exception is of prophet Jesus, because his ministry barely lasted for three years; his mission was limited; and he was not called upon to deal with the many sided problems that arise in a highly organized society or state. The wisdom behind lies in the continuity of the mission and sincere work but not possible without a progeny who could carry the line.²⁹ Preservation of family lineage (ḥifz al-naṣl) through the truthful attribution of offspring to their origins will serve to lead people's offspring to conduct themselves with kindness and gratitude towards their parents and forebears, just as it will lead parents to treat their offspring with compassion and tenderness in response to an innate disposition. Also to prevent disputes which may arise, either from the jealousies to which human beings are prone or from doubts that may assail parents or children concerning their blood ties to one another.³⁰ The wisdom behind it is that the parents will stop to defend and take care for their offspring in such a way as to ensure their survival and complete well-being by providing them with the proper upbringing and financial support until they retain maturity. Similarly, the parents may be deprived of a sense of devotion and desire to be of assistance and support in the parents old age.³¹ As it is very common now, old people have become marginalized sections of the society due to the technological revolution as their values have been highly challenged as everything is managed by machines. Now, they have lost and are losing command almost in every institution of our society. Qur'an not only remind that the young too will get old one day but emphasizes towards the fact that disloyalty towards parents is bound to alienate an individual from God and they responsible for the support and care of their parents in order to make their life comfortable.³² The care for dying patients is one of the most difficult tasks. But to enable an individual to live and to die with dignity especially in the old age is highly rewarding in Islam, leaving no scope for Euthanasia. As soon as the child opens its eyes to the outside world, it is provided with an atmosphere of love, protection and care within the family. Only the parents can cherish the desire that their child should excel them in all possible ways, for that they use all their sincere efforts to shape them with sharing, caring and sacrificing their

²⁷ Ibid (see forward)

²⁸ For further details about the ethics of disagreement, see, *Sahih al-Bukhari, Kitab al-Nikah, Bab Ma Yakrah Min Zarb al-Nissa Sahih Muslim, Kitab al-Riza', Bab Wasayah al-Nissa, Tirmidhi, Kitab al-Talaq wa al-La'an, Bab Ma Ja' Fi Midrat al-Nisa, Ibn Majah, Kitab al-Nikah, Bab Haq al-Mar'ah 'Ala al-zauj, Abu Daud, Kitab al-Adab, Bab Fi Islah Zat al-Bayn, Nasa'ee, Kitab al-Talaq, Bab Ma Ja' Fi al-Khul'a, Muwatta, Kitab al-Nikah, Bab Ma La Yajma' Baynahu Min aal-Nissa,*

²⁹ Qur'ān 21:89

³⁰ Ibid., p.127

³¹ The metaphor is that of a bird which lowers her wing out of tenderness to her off-spring. There is a double aptness. 1) When the parent was strong and the child was helpless, parental affection was showered on the child: when the child grows up and is strong, and the parent is helpless, can he do less than bestow similar tender care on the parent. A.Y .Ali, op.cit., p.783, n.2205

³² Qur'ān 17:24

time and effort for the proper upliftment of their child. Recently, a mother sold her new born for the amount not exceeding more than forty-two thousand (42000 INR) to pay for her ailing husband in UP's Bareilly district, from the village, Dhakia Khoh, as she had taken loan from a local money lender to pay the expenses incurred on the treatment of her husband.³³ As a result, it in turn pays way for the human progress and survival. Every family wishes for its children to achieve the best in their carriers. But certain eternal values whose roots are to be found in all civilizations must be adhered to. Nowadays, many mothers due to a no. of reasons avoid breastfeeding their children, which results not only in physical weakness of the child but also intellectual and spiritual frailty.³⁴ Other requirement is to provide the right environment that makes a child curious, imaginative and ethical. The home should be made a centre of Islamic values where future leadership is nurtured. The elders in the family should avoid abusive language, violence and other malpractices that will leave negative impression on the personality development of the child. Also, Parents should deal with all their children with equity and justice. Preferential treatment with any child affects them adversely.³⁵ In its condemnation of infanticide, Qur'ān teaches that the child is a gift from God- a trust placed in the care of the child's elders, and should, therefore, be treated with love, understanding and proper care.³⁶ Also it commands the safeguarding of the interest of the child, in the most delicate period of his life, in respect of suckling him, which is specially jeopardized in case the parents are unfortunately separated from each other through divorce.³⁷ Condemning contempt for one's children, forbidding their treatment as a burden, and teaching respect and love for them, is a function which all parents including animals perform basically and naturally under the urge of the parental instinct, but where in the outlook requires to be refined and enlighten in the interest of human well-being, and in the interest of the moral health of human society.³⁸ The Arabs were addicted to female infanticide. In a society perpetually at war, a son was a source of strength where as a daughter was a source of weakness. Even now infanticide is not unknown in other countries for economic reasons. This crime against children's lives is here characterized as one of the greatest of sins.³⁹ This refers to the wonderful mystery of the sex. Children arise out of the union of the sexes. And it is the female sex that brings forth the off-spring, whether male or female. And the father is as necessary as the mother for bringing

³³ Deccan Herald, *Deccan Herald* (newspaper), India: Mysore, 03-Jan-2018, p.14.

³⁴ Qur'ān 2:233

³⁵ Imām Nawawi, *Riyad al-Salihin*, chapter 353, Book- Prohibiting of giving preference to children over one another in giving gifts, India: Dār al-Salām, 1999, vol.2, pp.1308-09

³⁶ Fazlur Rahman, *The Qur'anic Foundations and Structure of Muslim Society*, Pakistan: The World Federation of Islāmic Sciences, 2008, p.168

³⁷ Qur'ān 2:233

³⁸ FR, op.cit., p.170

³⁹ A. Y. 'Ali, n.2214

forth daughters.⁴⁰ As put by the most revered poet-philosopher of the Muslim World, Sir Muḥammad Iqbal (1877-1938):

*Through the existence of women there is color in the picture of creation; From her instrument is the inner burning of life.*⁴¹

Extended family, although not mandatory but being appreciated by Islām is the noblest and the most valuable social institution the world has ever seen, as it last for many generations. In contrast to that by going nuclear or individualistic, Western society has lost all these values and consequences we have before us. Most importantly, there is no generation gap in an extended family which resulted in the continuity between generations without a generation gap with special reference to social norms and values. Also, the individuals in an extended family don't suffer from disorders such as depression and psychological ones.⁴²

CONCLUSION

To put the things very brief, there are homeless people in my country (India) than the entire population of Mauritius. And the gravity of the problem is that if we gather all of India's homeless people and put them and put them all in a new country, its population would be larger than that of many countries. If you talk to these homeless people, and ask them their hometown, almost none of them are from Delhi itself, as they prefer it most. They have work and money but they are without family. Even in the past, family has been a useful element for economic production and for demographic, political reproduction. Its added value for the whole society concerning forming and developing human energies, cultural forms of expression and social behavioral forms is undisputed. It is the only family where people experienced unconditional love, acknowledgement and emotional security. It is our privilege if we don't regard it, our duty to pass on in ever finer shapes the great traditions which have been handed down to us. Institutions like the maternity homes, surrogacy although commercial one banned, the nursery schools and the kindergarten which are increasingly taking over the function of the home, have encouraged a large number of people to believe that as this process goes on to its perfection; the family will soon become unnecessary as a social institution. Those who harbor such notions should not turn a blind eye to evils which are likely to arise from the disappearances of personal and intimately affectionate relation between the spouses, parents, children and relatives. Mechanical instruments involving depersonalization of human relations

⁴⁰ A.Y. 'Ali, n.3525

⁴¹ Sir Muḥammad Iqbal, *Zarb-e Kalim* (The blow struck by Moses), cited in *Kulliyāt-i Iqbal*, Lahore: Shaikh Ghulam 'Ali & Sons, 1973, pp.553-559

⁴² Barbara Huber Rudolf, *Family culture from an inter-religious perspective*, in *marriage, family and society-A dialogue with the Islām*, ed., Helmut Reifeld, Germany: Sankt Augustin, 2006, P.89

are a source of danger to the growth of individual. Finally, by adding responsibilities upon the individual, marriage enhances his status in society and gives him an opportunity for training in bearing the hardships of life. Living with a spouse, a person of different inclinations and backgrounds, trains one in accommodating oneself to new experiences; each party helps the other in the exercise of the virtues of patience and forbearance. The responsibility of rearing children and the need to earn for their living are added meritorious aspect arising from marriage. However, marriage can also represent a test or be afflicted with some harmful situations. The worst of them is failing to seek sustenance from the lawful. Another affliction concerns falling short with regard to the rights of women and being patient with their character and their annoyances. In that there is a great danger because the man is the “shepherd” in the household and is to be questioned about those under his care. More so, marriage will be a source of trial if ones family becomes a distraction from the remembrance of Allah such that he spends his days and nights enjoying his family and fails to make time for his heart to ponder the hereafter and to work for it. Let me conclude with the words of Dr. Mrs. Annie Besant, the renowned English leader of the Theosophical Movement, ‘ it is better for women, happier for women, more respectable for women, to live in polygamy, united to one man only, with the legitimate child in her arms, and surrounded with respect, than to be seduced, cast out in the street-perhaps an illegitimate child outside the pale of law-unsheltered and uncared for, to become a victim of any passerby, night after night, rendered incapable of motherhood, despised by all.⁴³In summing up, this research proposes that being the first institution in the lives of humans and having the inherent characteristics of love, affection and selfless service to individuals, family needs to be honored, respected and in that way protected.

⁴³ Annie Besant, *The Life and teaching of Muhammad*, as cited in, Fazlur Rahman, op.cit., p.185