

IMPACT OF POST MODERN THOUGHTS ON ISLAMIC FAMILY INSTITUTION

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### Introduction

The Qur'an establishes the completeness and comprehensiveness of Islam<sup>1</sup> which is further corroborated by several traditions of the Prophet. It therefore means that the earthly mission of the Prophet was, at that time, coming to an end<sup>2</sup> and that nothing should be added to nor removed from not only the revelation, that is the Qur'an, but equally the tradition of the Apostle and those of his companions to which he had given tacit or quasi approval. It equally means in a subtle language, that any thought, idea or ideology that runs counter to this primary source of Islam can never be part of it. No wonder therefore that most of the issues in modern and post modern thoughts run on a parallel line which can never meet with that of Islam. This

is so because; they are grounded on theories and or worldview that are contrary to that of Islam. Worldview as observed by Sharifah al-Atas is 'the vision of reality and truth, as well as its implication for human life<sup>3</sup>.

Post modern thought paradigm or epistemological basis is founded exclusively on human reason with total denial of revelation or what they called grand narration. Besides, the basic aim or concern of post modern thought in particular and also modern thought in general is to deconstruct or destroy and put in their stead, a new relative values based on individual fancies and cravings such narration or ideas as revelation, norms and values as well as traditions since, as they believe, they are founded on social conditioning of people's mind in a given

society, a conditioning which is according to them, based on superstitions. Hence, postmodernism is considered to be a *neo-jahilliyah*, a tradition based on human whim and caprices, adoration of human fancies and therefore a religion of self *deitification*. This is painted in graphic picture by Muhammad Asad thus:

Islam has never accepted for granted, as the West does, that the human nature-in its general, super-individual sense-is undergoing a process of progressive change and improvement in a similar way as a tree grows; because the basis of that nature, the human soul, is not a biological quantity. The fundamental mistake of the modern European thought, to regard an increase of material knowledge and comfort as identical with a spiritual and moral improvement of mankind, was possible only because of the equally fundamental mistake which consisted in applying biological rules to non-biological facts. While clearly admitting the possibility, and strongly asserting the desirability, of an outward, that is, material, progress of mankind as a collective body, Islam has clearly denies the possibility of a spiritual improvement of humanity as a whole by means of its collective achievements<sup>4</sup>.

This is what Dato' Seri Anwar Ibrahim<sup>5</sup> tagged as the dangerous attitude that has found currency in today's era of post modernity, where a peculiar mindset, as he asserts, of "irrational ideas claiming sublimity with universal truths of mankind has crept into human thought". According to Al-Atas, it was from the 17<sup>th</sup> century forward, the sacred and mystical gave way to a view of the world as a self contained causal nexus shorn of providence. Religion was forced to account for itself and to justify itself both as a social institution and as a collection of fundamental articles of belief about the world and its operation.<sup>6</sup>

### Conceptual Clarifications

Family according to Kate Millet is a social institution that unites individuals in cooperative groups that care for members, regulate sexual relations and oversee the bearing and raising of children. Benokraitis<sup>7</sup>, on the other hand asserts that family is traditionally defined as a group of people who are related to one another by blood, marriage, or adoption and who live together, form an economic unit, and bear and, raise children. To Diana<sup>8</sup>, families are relationships in which people live together with commitment, form an economic unit and care for any young, and consider the group critical to their identity (Lamanna & Riedmann).<sup>9</sup> Emile Durkheim<sup>10</sup> sees marriage or rather family as a microcosmic model of the larger society. Durkheim further believes that division of labour assists to attain greater efficiency in marriage and families and virtually all departments of life. Unfortunately as a result of modern and most particularly post modern thought, such natural boundary and scheme has been condemned as being superstitious. The conflict and feminist theorists consider families as a primary source of social inequality-and sometimes abuse and violence-in society<sup>11</sup>. However, Talcolt Parson<sup>12</sup>, views division of labour as very crucial and considers the husband in an ideal nuclear family as occupying an instrumental position-providing the economic/financial needs of the family, taking vital decisions, and providing leadership such that the wife on the other hand, as he submits, is fulfilling an 'expressive role', running the household, caring for the children and meeting family members emotional needs. Several studies across time and clime as well as race and class have shown that domestic work remains women's basic work. Hence, Arlie Hochschild<sup>13</sup> terms it as a woman's dual workdays, which forms, as he observes, the

second shift-the domestic work that many employed women perform at home after completing their work day on the job<sup>14</sup>.

Family, according to Macionis may be nuclear or extended. Nuclear family, as she says is composed of one or two parents and their children (common as he observes to high income societies); extended family is described by him as comprising parents and children, plus grandparents, aunts, uncles, and cousins who often live close to one another and operates as a family unit. She further asserts that marriage forms the basis of the family and describes it as a bond of lawful relationship which is expected to be lasting-involving economic cooperation, sexual activity, and, usually, childbearing. According to Kendall, extended family is described as a family unit composed of relatives in addition to parents and children, all of whom live in the same compound<sup>15</sup>. It should be noted that Islamic family institution is essentially extended, with her members living in large compound and agglomerations. Kendall further asserts that this form of marriage is good for agrarian society where the larger the family the larger the production holds sways. Nuclear family as she says is a family unit composed of one or two parents and their dependants children that live apart from other relatives. Note the phrase, *one or two parent/s* in the definition. This is another indication of the influence of post modern thought on the family system from which some Muslims are not excluded.

According to Macionis, 'most societies, link marriage and having children, a connection evident in the fact that the word matrimony comes from Latin words meaning 'the state of motherhood', hence the reason why people qualify babies born out of wedlock as bastards or illegitimate. However, in the US as in elsewhere in the West there is what we called families of affinity. This is a

situation whereby people, with or without legal or blood ties, who feel they belong together and wish to define themselves as a family, sometimes, they may be co-workers etc<sup>16</sup>. People living together in the US without marriage are said to be on the increase, single motherhood on the rise, much as there is no time for children as mothers are joining fathers in the labour force. This phenomenon is spreading fast to other nations. While divorce is on the increase, the gay men and lesbian women are struggling for the right to be recognized and be legally married. The medical technology had helped tremendously, opening new vistas of reproduction without necessarily involving heterosexual relations. Over 6 million couples which form 10% of all couples in the US are co-habiting in the country without marriage from 500,000 in 1970. 'Moreover, there is little reason to expect that one relational form-monogamous-marriage-will meet the needs of everyone in a large and diverse population<sup>17</sup>.'

Studies have shown that a father and a mother each make a distinctive contribution to a child's over all social development and growth such that a single parent would not be able to achieve the feat to be made by the two together<sup>18</sup>. In the US, it was reported that growing economic independence of women played an important role in the rising divorce rate after 1965<sup>19</sup>. About 2 million gay couples was reported to have formed committed partnership while about 250, 000 of these couples have children from previous heterosexual relations, although some of them adopt 2moms or dads in spite of the fact that it is outlawed in the United States<sup>20</sup>. The following 3 theoretical paradigm have been adopted by sociologists to explain this phenomenon, these are: structural-functional analysis theory, symbolic-interaction analysis theory and social conflict analysis theory.

While the first one views the family as the most vital unit of social relations, the symbolic-interaction paradigm considers the family as a pseudo institution rather than and more as an enduring interface of individuals. Social-conflict analysis (Family & Inequality) paradigm relates with the structural-functional paradigm in the idea that the family plays a significant role in the smooth running of the society. It is a macro-level approach. The conservatives-conventional traditional family system, that is, the liberals, are of the opinion that people should be left to their choice whereas the radicals are of the position that uniformity causes inequality hence it should be expunged if only in its present form. The structural-functional paradigm claims that families make a vital contribution to the operation of society by (1) regulating sexual activity, (2) overseeing the socialization of the young generation, (3) fostering economic cooperation, and (4) providing emotional support among kith and kin. Based on this perspective, any threat to family stability is defined as social problem.

Studies have shown that about one quarter of first marriages end by the time women are in their 40s in developed countries. In Sub-Saharan Africa as observes Lewin<sup>21</sup>, a woman's husband might go on to another polygamous marriage and support those children instead. According to Lewin, the term marriage refers to legally recognized and or socially approved arrangement between two individuals that carries certain rights and obligations and usually involves sexual activity. He further observes that marriage was once a cultural imperative. If marriage was once a cultural imperative as observed by Lewin, the relevant question begging for answer which is germane and apposite to our discussion is: why has it

ceased to be? Your guess is as good as mine, postmodernism of course. Serial monogamy which is now common in the advance world is described as a pattern of successive marriage in which a person has several spouses over a life time but is legally married to only one partner at a time. Since serial monogamy was unknown before the advent of post modernity not to talk of Islam, one can conveniently conclude without any fear of contradiction that it was another product or bye product of postmodernism.

According to Barbara Ehrenreich<sup>22</sup>, males 'are 10 percent taller, 20 percent heavier and 30 percent stronger than females.' Young men have been observed as performing better in visual-spatial tasks than girls in tests of mathematical ability. However, women do better on tests of verbal ability<sup>23</sup>. The aggressiveness in men has been linked to their high level of sex hormones. However, sociologists are of the opinion that patriarchal attitude is a creation of society rather than nature (God).<sup>24</sup> Kate Millet<sup>25</sup>, in her *Women Leadership and Yoruba* says that sex was actually about power-that, so long as men, assumed women to be primarily sexual object, and women accepted that assumption, men would continue to dominate them.

The confusion about marriage and family in the contemporary society as observed Al-Atas, is the outcome of secularization which to her is a philosophical programme, which emanates from the mind of Western man from early centuries, thereby paving the way to secularization of all departments of social life and its alienation from all that has religious or spiritual inclinations particularly in the public space. However, it has to be realized that human beings are limited to time and space and so do their knowledge. Hence, to run education that is devoid of God or revelation will only lead in one direction, that of breeding clever devils.

### Islamic Family Institution

Khurshid Ahmad sees the family as a divinely-inspired institution that came into existence with the creation of man. The human race is according to him, a product of this institution and not the other way round<sup>26</sup>. It is further described as the primary cell in society, and as such it must be afforded every protection in the national interest. He asserts further that in Islam, family is the institution that provides the most conducive atmosphere for the development and fulfillment of human personality. He posits further:

We refuse to accept the value-neutral approach that willy-nilly fashions the life and perspectives of man in the secular culture of the West today. We think the disintegration of the family in the West, is partly, a result of confusion about the place and the role of the family in society and about the purpose of life itself. About a third of the injunctions in the Qur'an deal with family matters, and with the network of rights and obligations that provides the pattern that Islam wants to foster in society. The Muslim family is essentially an integrated extended family, strengthening the tie of kinship and having, normally 3 or 4 if not more generations within its circle. Islam is a practical religion and is meant for the guidance of human beings made of flesh and bones<sup>27</sup>.

The ideal therefore, as observed by Waddy, is a loving, stable family in which the best of human nature can flower<sup>28</sup>. Kinship as Kate explains is a social bond, typically based on blood, marriage or adoption, what joins

individuals into families<sup>29</sup>. It is defined by Kendall as a social network of people based on common ancestry, marriage, or adoption. Kendall's definition of kinship is closer to Islam than others owing particularly to the term *ancestry* however adoption is out of Islamic purview. The idea of adoption though rampant these days not only among non-Muslims but also among Muslims was unknown to Muslims in the "hey days" of Islamic civilization. For even when Zayd (R.A.) was considered by the companions to be an adopted son of the Prophet, Allah quickly sent down revelation to correct the impression. Hence, kinship in Islam is only through blood and matrimony. Everyone as taught by Islam should bear the name of his/her father such that if the surname is not known he/she should therefore be referred to as a brother or a sister in faith. The fact that Muslims are seriously involved in adoption of children is an indication or rather a pointer to the impacts of postmodernism on Muslims and the Islamic family institution.

The existence of life, particularly that of human beings on the planet earth is not by accident nor is it by a sheer serendipity much as the distinction of man into male and female is not without reason<sup>30</sup>. It is meant to serve certain purpose assigned to each of its (earth) constituent parts by the Master Creator failing which will not only alter the proper functioning of the biodiversity or the ecosystem but equally spell doom for all the inhabitants of the earth including the flora and fauna. Often time, people forget that it is not because of under nourishment or rather malnutrition that cat is not as big as dog. Perhaps, we need to remind ourselves that there is destiny pre-ordained by Allah (God) for everything tailored towards the purpose it is meant to serve. So, everything including man-collectively and individually-is created to serve one purpose or another and it is made in

a way suitable for the purpose it is meant to serve. If these purposes are served and served appropriately, individually and collectively there is bound to be harmony in the cosmos which explains why it is referred to as a universe and not a multi-verse. However, the failure of one or more of these elements to function as expected or as designed by God is going to cause commotion and impede the proper functioning of the eco-system. Man is Allah's vicegerent on earth<sup>31</sup> and so he need to carry out the will of his Master<sup>32</sup>.

Thus, the need to have a correct understanding (*fahm/fiqh*) of the purpose to be served and how best to serve it appropriately; otherwise there is bound to be confusion which is going to be proportionate or commensurate to the level of deviation from the original purpose assigned by God. This is very vital in view of the fact that, it is our idea of life that shapes our attitude towards it. Therefore, our correct idea about it is very paramount as it is going to bring about a correct attitude towards it. However, man shall continue to live a down trodden life here and experience eternal damnation in the next if he fails to do the needful. Of all the creations (creatures) of God, *Jinns* and Men<sup>33</sup> are the only ones endowed with intellect and ability to make choice or discriminate, particularly between good and bad, moral and immoral, right and wrong and between good and evil deeds. Hence, *Jinns* and Men are the creations of highest responsibility. They are responsible for their actions and inactions with respect to the purpose of their creation. This equally account for why they are referred to as the creation of the highest honour<sup>34</sup>, who, despite this honour or favour may be reduced to the lowest of the low if they fail to live in accordance with the *fitra* (nature) with which they were created.

The paper has therefore chosen Islamic family institution rather than Muslim

family system owing to obvious reasons. Whereas Muslim family may mean any family established by any Muslim at any time and clime, which may be closed to or far from the ideals and standards of Islam owing to individual commitment to and understanding of Islam coupled with other peculiar environmental factors; Islamic family institution on the other, particularly as used in this study refers to the eternal standard set by Islam, nay by Allah Himself for all Muslims of all times and climes which forms "what ought to be" as against what is obtainable or the reality on ground. This institution, that is Islamic family system, is meant to guide the Adamic man of Muhammad dispensation of divine traditions. When a system of thought or a way of life is based on an unstable paradigm or epistemological foundation such as that of modern and post modern thought, it is bound to produce a civilization or rather a way of life which is obtuse and unstable. It will thus bring into effect, a situation whereby there would continually be need to review and reform, the epistemological basis that forms its foundation and or bedrock. This is going to be the situation since they are essentially based on human cravings and fancies. This is so of course, because human taste and temperament changes with time and situation they find themselves unless they are properly guided and can be self restraint.

However, law governing the smooth running of human life cannot be made and unmade at will based on his whims and caprices since that would not facilitate stability but cause confusion. Islam unlike post modern thought assigns a lofty goal to human life, a goal that requires certain level of stability, permanence as well as some degree of flexibility. The goal is to serve Allah and humanity through Him hence he (man) is honoured as His *Khaliifah* (viceroy/vicegerent) of Allah on earth, a

position that is meant for the fulfillment of his mission. Of course, there cannot be service without knowledge particularly of the service to be rendered, thus the need for revelation which spells out man's mission as well as ways and means of achieving them so that he/she may not grope or go in darkness with regards to his mission on the surface of the earth. Even though, man is endowed with intellect or rather knowledge which accord him the opportunity to participate in the knowing of things and gives him an edge or a degree over and above all other things, yet his knowledge just like himself is limited to time and space. This is why his reasoning alone could not suffice him to attain the overall success in his sojourn or vicissitudes on the surface of the earth. The concept of "worship" [service] in Islam as observed Asad,<sup>35</sup> is different from that in any other religion. He argues that worship is not restricted to the purely devotional practices, as for example prayers or fasting; it rather, as he says, extends over the whole of man's practical life as well. He then posits that 'if the object of our life as a whole is the worship of God, then we necessarily must regard this life in totality of all its aspects, as one complex moral responsibility'. This is contrary to the position held by post modern thought. Hence, he (Asad) depicts the situation in the West which is the outcome of modern cum post modern thoughts in the following words:

The modern West-as distinct from Christianity-adores life in exactly the same way as the glutton adores his food: he devours it, but has no respect for it, Islam, on the other hand, looks upon the earthly life with calmness and respect. It does not worship life, but regards it as a passing stage on our way to a higher existence. But just because it is a stage, and a necessary stage, too, man has no right to despise or even to underrate the value of his earthly life. Our travel through this world is a

necessary, positive part in God's plan. Human life, therefore, is of a tremendous value; but we must never forget that it is a purely instrumental value. In Islam there is no room for the materialistic optimism of the modern West which says: 'My Kingdom is of this world alone,'...Islam goes the middle way. The Qur'an teaches us to pray: Our Lord, give us the good in this world and good in the Hereafter (Q2: 201)<sup>36</sup>.

In order to achieve the set objectives of modern and post modern thoughts words are depleted, adulterated and reversed from their right original traditional meaning. This tendency has gained ascendancy such that our world has little or no meaning other than those that could be ascribed to it from the point of view of materialism/secularism. This is so, in order to justify the bid to deconstruct, nay, destroy the existing values and traditions. This is particularly true of gender feminism. Hence, metaphysical issues (*al-iman bilghaybi*) which are beyond human comprehension, at least, through physical sciences and empirical studies for which revelation is the guide are completely jettisoned<sup>37</sup>. Thus, as argues by Osman Bakar, it is necessary for each individual to understand the nature and range of his potential gift. He posit further that only then can he/she know his actual relationship with the universe and his Creator and fulfill his trust, the function of vicegerency that he/she had accepted. And only then can he/she realize the true meaning and significance of the Divine ordinances brought by the Holy Prophet (SAW).

Family in Islam otherwise referred to as *al-Usrah* means an impregnable shield<sup>38</sup>, that is, a shield or a barrier which is not penetrable. Hence, family in Islamic parlance is a safe haven for all its members as they care for one another and share their experiences and feelings, and feels safe and secure from

external interference since nobody could enter into it without prior permission. Other meanings ascribed to the term by lexicographers include but not limited to the following: family, folk, house, name, people, stock, belongings, etc.<sup>39</sup> Islamic family institution therefore, provides respite, solace and succor for its members against all sorts of encumbrances of the hustle bustle of life outside home. It is the microcosm unit of a society from where great minds are nurtured. It is equally the warehouse of human resources of a nation hence, the need for nations to maintain, protect and sustain it. This is imperative given the fact that no nation or society has ever prospered with a decadent family structure. Marriage is the basis of family in Islam. It is a sacred cum social contract. It is sacred because it is ordained by God and regulated by law revealed by Him. It is on the other hand, a social contract as it involves a man and a woman both of whom agree to live together as husband and wife not without the consent of their parents or guardians. Man should therefore be on the alert to avoid Satanic misguidance<sup>40</sup> which although in most, if not all the cases, are attractive and have the promise of immediate benefits or enjoyment but a critical assessment of which always reveal dangers associated with them with attendant long lasting effects which transcend the realm of the mundane life. Man has been created in pair of male and female just like every other creature<sup>41</sup> in order that they may live together and find respite, solace, succor and tranquility in each other in their travail through the vicissitude of life<sup>42</sup>. Besides, the need for continuity of life warrants pro-creation which is approved by Islam. This could only be done in Islam via the means of marriage<sup>43</sup>. Until recently, all people of all time and climes across the globe were against and indeed considered as an abomination all such of

perverted forms of sexual relations which have now become widespread even to the extent of receiving legal or constitutional backing in many countries around the world. This is one of the effects of post modern thought which has brought in its wake a situation that had forced many scholars to ask whether animals are wiser than men<sup>44</sup>.

Marriage is valid in Islam only when six conditions are satisfied. These conditions are: *Hijab wal-Qubul*, that is, offer and acceptance based on mutual consent, consent of the *Waliyy* (parents or guardian) of the lady, *Mahr* or dowry, *Aqidu-Nikhai*, that is, solemnization of marriage, at least two witnesses and finally the *Walimah* or reception to mark the marriage. To Islam therefore, as asserts Fazlur Rahman "God is the transcendent anchoring point of attributes such as life, creativity, mercy, and justice (including retribution) and of moral values to which a human society must be subjected if it is to survive and prosper—a ceaseless struggle for the cause of good. This constant struggle as he observes, is the keynote of man's normative existence and constitutes the service (*'ibadah*) to God with which the Qur'an squarely and inexorably charges him<sup>45</sup>."

God [Allah] has also set a fixed pattern (law) or Shari'ah (pathway) within the limit of which every human being including other creatures (the animate and inanimate ones) has to move such that if everybody keeps to his/her respective limit, peace automatically becomes observable in the society<sup>44</sup>. However, when these limits are left unobserved in any society; there is bound to be confusion, fracas and anarchy. All the affairs of man are regulated in order to ensure that peace reign supreme in the society.<sup>46</sup> From the foregoing paragraphs, it is therefore clear that life becomes worthy of living when men realize the purpose of their existence and



strive to actualize it. According to Islam, to live is to serve: to serve Allah and humanity through Him, for whatever purpose a man serves is what makes or mars his life. Service to humanity is what endears one man to another and it is *Ibadah* if they are borne out of good motive. Service to Allah endears a man to Him<sup>47</sup>. In fact, it is services that give our lives meaning. There shall continue to be imbalance and misplacement of priority as long as man fails to recognize the fact that, just as he needs food and water (and or drinks) for his physical development and growth, he equally stands in need of *al-hidayah* (Divine Guidance of God) for his/her spiritual development and growth as well. For injustice, oppression and suppression, adultery and fornication, anarchy and chaos, survival of the fittest, ignorance and superstition, internecine warfare, animism and barbarism shall continue to be the order of the day if he neglects this all-important provision<sup>48</sup>. *Allah says: We have given to you a law (a way of life) so follow it, and do not follow the fancies of those who know not*<sup>49</sup>.

Sayyid Qutb posit that: "they are equipped with nothing but fancies and ignorance when they undertake the task which is no concern of theirs and does not properly belongs to them, their claim to one of the properties of Divinity is a great sin and a great evil"<sup>50</sup>. Adur-Rahman<sup>51</sup>, argues that the link between religion and family could be seen from historical truth that no society has ever survived the breakdown of her homes. He further argues that the divine wisdom behind the establishment of family is to guarantee psychological satisfaction and happiness, which could only be attained as he says, via total submission to the will of Allah. He further asserts that it will be against the teachings of Islam for an individual who is fit for marriage to avoid it because according to him, there may be genuine reasons for some

not to marry, the basic rule is marriage. So, as argued by some scholars, if the basic rule is for everybody to marry as he has observed, there is no way everybody could get married in a situation whereby women outnumber men except polygyny is allowed.

The current attitude of man to life is said to be a replica of the attempt made by Adam who was instructed to use nature in the Garden of Eden as he pleases however, with a very important condition. The condition as observed Bakar,<sup>52</sup> was that he and his spouse should not approach one particular tree because it would cause harm, darkness, wrong, injustice and transgression to his life. He therefore opines that the forbidden tree, from which Adam was restricted as relate to the present state of man, refers to none other than the tree of secular knowledge. To him, the secular knowledge is that knowledge of man about the world and that of his place and role in it which is conceived and acquired as he says, by discountenancing and excluding God, even in the case of some, by denying Him outright. This, no doubt, is what modernism and postmodernism represent.

Adam was taught wholistic or *tawhidic* knowledge that enabled him to see the world from and in God and therefore, to live in a state of bliss. This could be understood as meaning that, in this *Edenic* stage of his life, Adam saw God everywhere. However, owing to Satan's seduction or misguidance as against the instruction handed down by God, he craved to experience viewing the world outside or in exclusion of God<sup>53</sup>. In conclusion as opined Bakar, this particular event that Adam passed through was to become the prototype of secular knowledge in the anal of human thought. Adam was sincerely regretful of this momentous error and turned back in penitence to his Lord who forgave him. The spiritual u-turn enabled Adam to re-affirm and

re-establish his lost *tawhidic* knowledge such that he finds a re-union with his Lord, much as he regains his state of bliss although, this time on the surface of the earth.

### Impacts of post modern thoughts on Islamic Family

Language is said to be the carrier of values and means of its communication and exchange<sup>54</sup>. However, owing to the ascendancy of postmodernism secular vocabulary which is devoid of any moral suasion as distinct from that of Islam has taken the centre stage. No wonder why post modern thought is considered to be a new religion of self adoration or worship as observed Badr<sup>55</sup>. It diverts man's attention away from the reality of his existence as well as his/her moral responsibility towards himself (his soul), his neighbor and the environment such that people are highly professional but devoid of moral rectitude. This situation had led to socio-economic cum political turmoil for the modern godless materialistic societies. Islam has never accepted nor has ever been affected by ethical and epistemological relativism that made man the measure of all things, nor has it ever created the situation for the rise of skepticism, agnosticism and subjectivism, all of which in one way or another describe aspects of the secularizing process which have contributed to the birth of modernism and postmodernism.<sup>56</sup> This is so, in order to justify the bid to deconstruct the existing values and traditions.

Muslims are seriously affected by modern and postmodern thought because they are no longer actors but spectators, no longer producers but consumers, and cultivators of knowledge and its disseminator but sheer imitators. The infection is nothing but human ego which had infected the intellect (*lub*) which is the very essence and quintessence of man, an essence that distinguishes him from

all other creatures particularly animals. It gives him the capacity to participate, unlike every other thing, in the knowing of things or rather the nature of things as well as laws governing them so that he may manipulate them to suit his needs. Modern break with the old traditional way of life which has religious undertone was considered to be superstitious hence the period between the 16<sup>th</sup> and 18<sup>th</sup> century is generally referred to in the European history as the period of enlightenment. To post modernist, there is no ultimate reality as all reality they believe are social contract. Language is according to them, not what it seems to be. It is rather, as they argue, as it is interpreted by the listener or the one who is being communicated. Hence, as they assert, their meanings are relative and capable of several interpretations.

Majority of postmodernist scholars are either Marxists or Communists or those who are influenced by these ideologies. The major concern or focus of post modern thoughts is power relation and the motive of/behind anything at all is the major issue. They do not have clear categorization of issues. They are therefore concerned with the individual perspective or understanding of issues which is devoid of any connection to the established age long view or understanding since as they believe, they are borne out of social conditioning of the mind of people within a given society. To them, such social conditioning is based on superstitions that need to be deconstructed or outright destroyed. To them, there is no grand text which a religious man would consider as being revealed. So, they could therefore be interpreted by individual based on his own fancies and whims and caprices. They do not therefore believe in the ultimate reality or truth thought by religions. To them, a doctrine is seen as a social construct of people for the interest of its benefactors. Everything is

relative and so subject to change. They established that there are plurality rather than unity and uniformity of truth or reality. This idea is therefore chaotic, confusing and run counter to the nature itself because the truth is as seen by an individual but not one based on generally established principle. Post modernity is therefore not a theory but rather a movement and a thought based on a worldview and aiming at liberating and liberalizing human thought and setting it free from the established norms and values whether they are religious or otherwise. Relativism is thus the major term commonly used among all social movements such as homosexuals, women liberation/feminism, multi-culturalism etc.

Sheikh Muhammad Salih Al-Munajjid<sup>57</sup> asserts that the family or rather the home is the nests in which the future generations and leaders are produced and nurtured. He decries the habit of free mixing and its attendant evil as against postmodernism that say: 'if you have any charm or beauty, display it'. The Prophet was reported as saying: Beware of entering upon women, a man from among the Ansaar said, 'O Messenger of Allah, what do you say about the brother-in-laws? He said, 'the brother-in-law is death'<sup>58</sup>. According to al-Nawawi (R.A.) 'What is meant by this hadith is the husband's relatives apart from his father and his sons, because those are *mahrms* for his wife and can be alone with her, so they are not described as death. What is referred to here is his brothers, nephews, uncles and cousins, and others who she would be permitted to marry if she were not married already'<sup>59</sup>. Several problems are associated with home services such as hired driver who live in the same apartment with the family, house maid or help, teachers and so on and so forth. These services as observed by Sheikh al-Munajjid make women to be indolent and lazy. Maids

sometimes teach children bad manners and other corrupt practices. Ibn Abbas reported that, 'the Prophet (SAW) cursed men who imitate women and women who imitate men, and said, 'Expel them from your homes'<sup>60</sup>. The evil of home videos, television, VCR, Computer and internet facilities which help to disseminate post modern thought are equally devastating on the Muslim family. Ideas like feminism are absorbed, responsibilities are neglected and sports are venerated. The evil effects of all these are broken family, lack of empathy and telepathy, severance of tie of kinship, immoral and amoral dressing (tight fitting, bug hug sex inducing dresses), no more privacy, night club all over the places, use of vulgar languages, negligence of prayers and other religious duties, abandonment of Masjid, aversion to the teachings of Islam, abusive use of telephone, smoking and excessive decorations. All these are effects of modern and post-modern thought.

Man should therefore be on the alert to avoid Satanic misguidance<sup>61</sup> which although in most if not all the cases are attractive and have the promise of immediate benefits or enjoyment but a critical assessment of which always reveal dangers associated with them with attendant long lasting effects which transcend the realm of the mundane life. Man has been created in pair of male and female just like every other creature<sup>62</sup> in order that they may live together and find respite, solace, succor and tranquility in each other in their travail through the vicissitude of life<sup>63</sup>. Besides, the need for continuity of life warrants pro-creation which is approved by Islam. This could only be done in Islam via the means of marriage<sup>64</sup>. Marriage is a sacred cum social contract. It is sacred as it is ordained by God. It is social not only because it involves two persons, families, sometimes tribes/races and nations but equally because although, ordained by Allah yet the interpretation,

application and usage is by man. Until recently, all people of all time and climes across the globe were against and indeed considered as an abomination all such of perverted forms of sexual relations which have now become widespread even to the extent of receiving legal or constitutional backing in many countries around the world. This situation had forced many scholars to ask whether animals are wiser than men<sup>65</sup>.

More often than not, women in the West are becoming more and more as a chattel, harried, harassed and sexually exploited in a land that claims to cherish freedom and accord it its right place, civilised and extremely integrated. She has indeed been turn into a chattel to be used and disposed of at will; yet, all of these are by her choice. What an evil refuge? She does not even see this as a problem, hence she is hell bent on deconstruction, nay destruction of the social institutions of marriage and family system as she considers them to be aiding and abetting women abuse from which she needs to be liberated.

To Afaf Lutfi, Aisha Lemu and others as observed Uthman, the claim or the allegation that Islam encourages suppression or oppression of women is spurious. Hence, there is need to facilitate a better understanding of Islam particularly among the Western scholars. Afaf Lutfi further explains how contrary to the famous accusations levelled against Islam by the feminists, women in 18<sup>th</sup> century Egypt were far from being oppressed. She asserts that there were women of substance engaging in lawful trade only to be relegated by Muhammad Ali's modernization programme. According to Edward Said<sup>66</sup>, this is a distortion of facts which is aimed at depicting the Orient as exotic, dangerous, violent, backward, antisocial and so forth in order to establish the superiority/supremacy of the

West over the East.

Al-Ghazali, Zaynab, argues that Islam does not forbid women from active participation in public life so long as their activities do not infringe with the primary duty they owe the society as mothers and nurturers of great minds that are supposed to be vanguard of Islam and the epitome of its teachings and as long as they abide by the limit set by Islam regarding their modesty. Uthman, further observes that the Shari'ah as it obtains in Malaysia regulates and censors a man's right to be polygynious. According to him, a man who intends to go into plural marriage is required to obtain written permission from a Shari'ah court showing proof that he could do justice among the wives and maintain them and all his dependants with justification for the second marriage as being necessary, without causing any harm to the first wife. He applauds this development as a step towards safeguarding women's rights.

Qasim Amin<sup>67</sup>, although considers veil as being obstruction to women development and contribution to society, an idea for which he was considered to have been acculturated. He argues in the same vain as Muhammad Abduh that rather than harem suppressing women it empowers them and weakens their men. It should be noted as earlier observed that Islam does not allow compartmentalization of life into spiritual and profane or rather religious and secular confines. Thus, as held by Zaynab al-Ghazali al-Jubayli, the western forms of feminism does not empower women but rather predisposes them to a spectrum of evil reducing them thereby to mere objects of enjoyment and entertainment in the hands of their fellow men. What is needed or rather the potent to liberate them as she observes is education. If education, one question that is germane and apposite to our discussion and one begging for answer is that, what kind of

education? It has therefore been observed that Islam gives rights to women ones that cannot be found in other systems including equal access to education with their fellow men. These include the right to retain their maiden names, to own properties and not to be owned and dispose of at will like a chattel and not subsume their identity into that of their spouse. Essentially, they are entitled to *mahr* or dowry to be paid to them by their husband before solemnization of marriage, a gift which symbolises the responsibility of their partner to them<sup>68</sup>. To Uthman therefore, Islamic feminists seek to oppose Western values and life style that are corrupt and which have made women second-class citizens serving as sex objects and advertising tools.

It is Observed by Peterson et al, that the impacts of postmodernism on the family life are complex: the spread of Western culture, especially through movies and television which has introduced the notion of romantic love; rapid urbanization; government policy; migration and economic factors have been identified<sup>69</sup>. Surrogate parenting has also created lapses and cultural lag because it has made it possible for homosexuals-lesbians and gays to have access to babies without having to engage in heterosexual intercourse<sup>70</sup>.

Since the objective of post modern thought is to deconstruct or rather destroy all existing traditions (narrations and values) which it considers as a social conditioning of people's mind and therefore relative much as religion which in its estimation forms part of such traditions and or narrations is considered to be the opium of the masses. It is therefore natural that its impacts be felt more so, as it has gained ascendancy at least in the public domain. Uthman<sup>71</sup> observes that the right given to men in Islam to marry more than one wife is considered by feminists to be infringing with women's right. He debunked

this claim making reference to some scholars who observed that what obtains in the West is hypocritical and unrealistic. He extols the benefits in the practice against the background of the feminists' propaganda considering it as a means of protecting societies against certain social evils. He argues that post modern gender feminists are today dominating public discourse on feminism. They insist, as he says, that the definition of gender is socio-religiously and culturally conditioned such that gender role are not natural but are inculcated in people through the process of socialization. Hence, as he observes, they are more assertive and aggressive in their bid for a radical and complete liberation of women from socio-religious barriers which according to them are used to marginalised women and alienate them from all facet of the public life or space<sup>72</sup>. He asserts further that postmodern trends in feminism such as gender feminism represent the total destruction of even nature. To postmodern gender feminists, men are no husbands, lovers, employers, or friends; they are patriarchal yanks. Hence, they reject heterosexuality and support all other perverted sexual practices.

They, (the feminists) as argued by Uthman, insist that if nature stands in the way of eliminating heterosexuality and accepting all sexual orientations, then nature must be fought. In short, as he concludes, postmodern feminism has simply become an euphemism for licentiousness, dissoluteness, cultural drift and wanton conviviality as most of its proponents aim at eliminating the differences between men and women only in sexual infidelity through the revolution that has taken place in the fields of modern technology. Hence, one is afraid, whether it is possible for a Muslim to toe the line of Western feminists and still retain his/her faith and identity as Muslim. Be that as it may, the

following are summarily, some of the impacts of post modern thought on the Islamic family institution:

**Marital infidelity and high rate of divorce:** This way of thinking had pitched women against men and had produced general or common habit that has led to mutual disloyalty among couples hence high rate of divorce even among Muslims in the contemporary times. The issue or the idea of marital rape which is defined as when a husband forces sexual intercourse on his resisting wife<sup>57</sup> is perhaps unknown in Islam. It is true that Islam want couples to mutually agree such that foreplay is recommended before intercourse. However, as a student of Islamic history and civilization, I have not come across any text reporting any case of a Muslim woman suing her husband for marital rape in the early and classical period of Islam as is the case in many societies today. This akin to marital infidelity as it is an unfortunate violation of an instruction or rather a tradition of the Prophet that says: "if a husband calls his wife to his bed (i.e. to have sexual relations) and she refuses and causes him to sleep in anger, Angels will curse her till morning<sup>73</sup>." In another narration, the Prophet was reported to have said to the aunt of Hissin Ibn Mihsan when she mentioned her husband, "make sure that you obey him, because he is your Paradise or Hellfire (i.e. if you obey him you will enter Paradise, but if you disobey him you will enter Hellfire).<sup>74</sup>

**Broken homes and families:** This is a natural effect of marital infidelity and high rate of divorce. The overall impact of this is felt in the society as children from those broken homes constitute nuisance and social misfits.

**Juvenile delinquency:** The aftermath of marital infidelity, divorce and broken home is juvenile delinquency as children suffer abuse and neglect. In some extreme cases,

abandoned babies are common everyday experience. With modern technology, infanticide are committed with impunity since unwanted pregnancies could be easily eliminated thereby given license to sex without responsibility, a situation that has, more often than not, reduced women to ordinary sex object in postmodern Godless society.

**Capriciousness:** In Islam, much as in other religions and traditions, parents are charged with the responsibilities of bringing up their children. However, owing to postmodernism which is particularly rooted in materialism children are left to the care of other care givers who may themselves be bereft of the ideal way of child upbringing particularly in the Islamic sense of it. This is so because, both parents are more concerned about their careers than the welfare of their children. In such situations, children may not be given right attention and proper upbringing such that they could not develop a balanced personality later in life.

**Adultery and fornication:** In fact, postmodern thought does not have such entries as adultery and or fornication in its dictionary rather pre-marital and extra-marital conjugal relation since as it asserts that sexual relations are lawful no matter what form or manner it may take as long as the two parties involve consented to it. Hence, it is only rape that is considered as unwholesome and therefore a crime.

**Perverted sexual conducts:** Postmodern thought had led to revolution in conjugal/sexual relations such that if someone is asked whether he is married or not and he/she answers in the affirmative, the next question these days, is to ask for the gender of his partner or the type of marriage he/she is involved in. This is a bye product of modernism and post modernism.

**Severance of tie of kinship:** Islam attaches great importance to tie of kinship and warns Muslims of the consequences of severing it. Materialism based on postmodernism emphasizes personal comfort and self centeredness such that even children after age 18 consider themselves as independent and therefore have little or no need of their parents. The impacts of this on the society is very great, for he/she who lacks empathy and telepathy for his/her parents and siblings would care less about his neighbours and compatriots.

**Suicide, homicide, incest, patricide/matricide, infanticide:** These are common everyday occurrence in societies where postmodernism has taken root. This is so of course, as most children that were neglected lack balanced training, care, love and affection and thus grow up without proper understanding of the value of life. Also, because postmodern thought has failed to deliver its promise of Peace and Paradise on earth most people realize very late in their lives what they have missed or lost and therefore decide to terminate their life and those of others around them. All of these were alien in Islam and to Muslims as lives could only be taken by Allah Who created them. It is only under certain circumstances that Islam permits not individuals but authorities if there is established evidence that lives may be taken. Such circumstances does not include desperation, rather it include one who kills another person (murderer), a married man and woman who commits Zinah, and an apostate. Unfortunately these days, this crime is spreading fast even among Muslims as a result of the impact of post modern thought on them.

**Drug addiction and violence:** One of the effects of post modern thought which makes man a master of his life and destiny is drug addiction, the bye product of which is temporary insanity, which may as well lead to

a permanent one if not checked. No other institution had suffered from the menace of post modern thought as does the family and such impacts are seriously felt in the society. Hence people everywhere around the world including the West, are beginning to ask whether modern and post modern thought has actually delivered its promise of 2Ps (Peace and Paradise) on earth or not.

Alexis Carrel puts it in a rather subtle way:

Economists would realise that human beings think, feel and suffer, that they should be given other things than work, food and leisure; that they have spiritual as well as physiological needs[;] and also that the causes of economic and financial crises may be moral and intellectual. We should no longer be obliged to accept the barbarous condition of life in great cities, the tyranny of factories and offices, the sacrifice of moral dignity to economic interest, of mind to money, as benefactions conferred upon us by modern civilization. We should reject mechanical inventions that hinder human development. Economics would no longer appear as the ultimate reason for everything. It is obvious that the liberation of man from the materialistic creed would transform most of the aspect of existence. Therefore, modern society will oppose with all its might this progress in our conception<sup>75</sup>.

The fact that some Muslims are agitating for reformation rather than revivalism is a significant pointer to the extent

to which modern and post modern thought has influenced them. Some have even taken religious liberalism to mean just bearing a Muslim name without necessarily practicing the religion. Maryam Jameelah<sup>76</sup> observes that those who consider modern values to be superior perceive the social status of the Muslim woman as inferior based particularly on Islamic teachings regarding guardianship in marriage, polygyny, divorce and purdah or strict segregation of sexes. She decries the attempts made by modern reformist movements in all Muslim countries at condemning what has been the basis of the Muslim society for well over fourteen centuries. She considers tampering with them to be a mischief making of the highest order. She therefore concludes that this apologetic interpretation of Islam by those self appointed modernist reformers has no basis neither in the Qur'an nor in the Hadith; rather it is completely a product of mental slavery to the values system of Western civilization where, as she asserts, adultery and fornication are condoned and preferred to polygyny. It is quite unfortunate, she bemoans, that the Prophet, his noble companions and those of Muslim pious forebears are considered as 'Criminals' under contemporary legislations by means of which Islamic law and teachings have been mutilated in Muslim society courtesy of those modernist reform movements. She explains the complementary roles both men and women are to play in an Islamic/Muslim society and painted a vivid picture of such society where the complementary roles are played accordingly.

One major aspect of post modern thought that had affected or impacted so seriously on Islamic family institution in particular and Islam in general is feminism. Khan Maulana Wahiduddin<sup>77</sup>, asserts that the proponents of feminism argue that the cause of differences existing between men and

women in societies with old traditions are grounded in man-made social structures rather than being natural. He observes that this belief has purged them into destroying the family structure or institution and all that has to do with it. He contends that although, the movement is over two hundred years old and that it has been so established in the advanced countries such that neither law nor tradition now constitutes a barrier on the path of women who wish to step into the shoes of men. Yet, as he says, women still lag far behind men, except in very few instances where they have actually placed themselves on an equal footing with them. He asserts that they can never ever become like men owing to natural law that are too formidable to overstep. Quoting Western scholars and researchers to drive home is point *viva voce*, he established the untold woes this attitude had cause to women, the institution of family and to the whole of the Western societies if not humanity in general. He asserts that, the choice before us in a situation whereby women outnumber men is not between monogamy and polygamy, but rather, between the lawful polygamy [polygyny] of Islam and the illicit polygamy of non-Islamic people. He posit further that although, the verse relating to polygyny was revealed immediately after Battle of Hud where seventy Muslims received their martyrdom, yet as a proof of the Divine origin of the Book, its injunction remained relevant till today. He bemoan the consequences of perverted way of life, wanton conviviality, dissoluteness and cultural drift some people have chosen for themselves under the guise of women liberation; which to him, flows against the current of true natural human life. He therefore concludes that, the problem facing Muslim nation today is not as a result of their adherence to Islam but that of their failure to adopt its teachings. The horrible situation that



arises as a result of feminism decried by Khan was further lamented by Pagila Camil, who says:

....has a roving eyes, male sex is hunting and scanning: boys hang on yelping from honking cars, acting like jerks over strolling girls, men hunching on girders go through primitive book of wolf whistles and animal clucks. Everywhere the beautiful woman is scrutinized and harassed.<sup>78</sup>

The above depicts, in spite of all the hue and cry as well as haggling and quarrelling for women liberation or feminism in Western societies the untold hardship the fair sex is subjected to in those 'advanced societies'. A question that may well be posed, one begging for answer, germane and apposite to the main thrust of this study is that, can people work against their nature and still retain their humanity or rather the nature of their humanity? To retain dignity of womanhood particularly in a situation where women are more than men, there is need to allow the institution of polygyny to take its proper course. This is, in contrast the ideal with the reality obtainable in the context of the present study. Khan explains how some women in the West and all over the world are yearning to toe the path of honour by attempting to go into polygyny rather than promiscuity. After all, it is better to serve in Paradise rather than reigning in hell.

Sommer<sup>79</sup>, explains/(shows) how postmodern feminists are struggling at destroying social norms and values, established institutions like marriage and family as well as accepted practices such as motherhood and all heterosexual relations. They (the feminists) assert that these established practices help to sustain/maintain patriarchal superiority over women. Islamic family institution against these accusation

guarantees the natural equilibrium that is needed by men and women to fulfill the purpose of their existence. One of the medium that had helped so immensely the post modern ideology to spread so rapidly is the revolution in the information and communication technology. It is therefore, not uncommon these days to see Muslims men and women, old and young advertising themselves via internet dating site. The fact that Muslims and the Islamic family system have been seriously affected is eloquently expressed in the following lines by Muhammad Asad:

I saw before me a social order an outlook on life fundamentally different from the European; and from the very beginning there grew in me a sympathy for the calmer-I should like to say; more human-conception of life, as compared with the hasty, mechanized mode of living in Europe. ....But it opened to me a new vista on the possibilities of human society being organized with a minimum of internal conflicts and maximum of real brotherly feeling. The reality however, of the Islamic life at present appeared to be very far from the ideal possibilities given in the religious teachings of Islam. Whatever in Islam had been progress and movement had become, among the Muslims, indolence and stagnation; whatever in Islam there once had been of generosity and readiness for self-sacrifice, was, among the present-day Muslims, perverted into narrow-mindedness and love of an easy life. He continues, "the more I

understood how concrete and how immensely practical are the teachings of Islam, the more eager became my questioning as to why the Muslims had abandoned their full application to real life. It was not any particular teaching that attracted me, but the whole wonderful, inexplicably coherent structure of moral teachings and practical life programme<sup>81</sup>.

Asad therefore examines why the Muslims had abandoned the teaching of Islam. He came up with the following conclusion:

Economic have ceased to be local. Their characters have become world-wide. They ignore, at least in their tendencies, the political boundaries and geographical spaces. They carry with themselves and this possibly is even more important than the purely material side of the problem-the ever-increasing necessity of a transfer not only of goods, but also of thoughts and cultural currents. But while those two forces, the economical and cultural, often go hand in hand, there is a difference in their dynamic rules. The elementary laws of economics require that the exchange of goods between nations be mutual. But on the cultural field this iron rule of exchange is not a necessity at least, not always a visible one; that is to say, the transfer of cultural ideas and cultural influences is not necessarily based on the principle of give and take. It lies in human

nature that nations and civilizations which are politically and economically more virile, exert a strong fascination on the weaker and less active ones and influence them in the intellectual and social spheres without being influenced by themselves. Such is the situation today as regards the relations between the western and Muslim Worlds<sup>82</sup>.

### Solving the puzzle

Man need to realize his position in the overall scheme of life and try to live within it. It is, although absolutely true that man is endowed with intellect which gives him ability to rationalize and make choice, yet it is equally true that man is hasty and egocentric. Hence, since his egocentricism, hastiness and limited knowledge which is always overridden by his passion, he therefore needed something higher and loftier to attain success in his earthly sojourn. This is where divine guidance comes in and this too, account for why a loud new cry is being made that *tawhidic* approach, which means for Muslims, a return to the pristine purity of Islam is the solution to the sum total of all the problems confronting the post modern man. "Never has purely intellectual philosophy or experimental science been able to solve this conflict. This exactly, is the point where religion steps in.

The institution of family especially as thought by Islam guarantee social cohesion and integration and thus ensure social harmony, peace and progress in the society. The duty of society is to arrange the outward life in such a way that the single individual may find as few obstacles as possible, and as much encouragement as possible, in his spiritual endeavors. This is the reason why the

Islamic Law, the Shari'ah, is concerned with human life from its spiritual as well as from its material sides, and both with its individual and its social aspects<sup>83</sup>." Observes Asad:

For us who are not mere interested spectators, but very real actors in the drama,-for us who regard themselves as the followers of the Prophet Muhammad (SAW) the problem begins here. We believe that Islam, unlike other religions, is not only a spiritual attitude of mind adjustable to different cultural settings, but a self-sufficing orbit of culture and a social system of clearly defined features. When a foreign civilization extends its radiations into our midst and causes changes in our own cultural organism, as is the case today, we are bound to make clear to ourselves whether that foreign influence runs in the direction of our own cultural possibilities or against them; whether it acts as an invigorating serum in the body of the Islamic culture, or as a poison.<sup>84</sup>

### Conclusion

We have examined the impact of postmodernism on the Islamic family institution. The impact on the institution is so great such that there is a need for reversion. Such impacts are as a result of colonialism, the lethargy on the part of Muslims which has further led to inferiority complex much as modern conventional education system which is based on post modern thought paradigm. Postmodernism is strongly rooted in materialistic ideology, an ideology that considers as irrelevant anything or idea of

metaphysical value. Hence, it goes to say, that the complete denial of the divine and all that has to do with it, is the genesis of the problem of postmodern man in his Godless society.

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32. Adeyemo, L.K. "Islam: An Introductory Study", in Oyelade, E.O. (ed.) (2006), *Readings in Religion and Philosophy*, Benin: Dept. of Philosophy and Religions, University of Benin p. 65 asserts, 'Since there cannot be a design without a designer, the Heaven and the earth with their perfect harmony could neither have evolved by themselves nor by a 'big bang' as we are made to understand. The truth about the universe uphold by Islam is that, Allah is its Architect,

- Creator and Cherisher. He created them not in vain but as a manifestation of His Power and Majesty for a purpose He assigned to each of its constituent parts. They, no doubt, constitute a significant pointer to His Existence, Essence and Unity
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  34. Qur'an 95:1-4 cf Qur'an 7:27 O ye children of Adam! Let not Satan seduce you, in the same manner as he got your parents out of the Garden, stripping them of their raiment, to expose their shame: for he and his tribe watch you from a position where you cannot see them: We made the evil ones friends (only) to those without Faith.
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