



In-Laws Relationships and Their Saintliness in Islam

Dr. Muhammad Sarwar*
Dr. Ahmad Raza**
Hafiz Muhammad Tanzeem***

Abstract

Our social life revolves around kinship and in-law relationships; thus, every individual is chained in these relations. After marriage, some new relationships are established. These relationships make one family closer to the other. Men should keep a safe distance from women's female relatives after marriage according to Islamic Sharia. Similarly, women should keep a safe distance from men's male relatives, but at present, such sanctity is being violated that is disturbing family life. So, there is a need to propagate awareness on this specific subject. It is need of the hour that our national institutions must address such matters and respond them immediately. The Islamic Ideological Council and Federal Sharia Court should suggest new legislation in this regard as per the given Islamic teachings. Muslim society can have peaceful and noble family relationships to act upon divine commandments regarding sanctity and respect of in-laws. We should not import foreign culture in our societies about disrespect of in-laws through media. This article traces out the respect and sanctity regarding in-law relationships according to Islam.

Keywords: Musahrat, In-laws, Sanctity of Relationships, Sharia, Mother in-law, Stepdaughter.

Introduction:

Every person knows that our social life revolves around relationships and kinship and every individual is chained in these relationships? After marriage some relationships come into existence which is respected too, are called in-laws. This relationship (in-laws) makes two separate families a part of each other. It means it brings one family closer to the other, where Islam commands the sanctity of close relationships. There, It also ordered respect for in-laws so that men should stay away from women's close relatives after marriage. Similarly, women should stay away from men's close relatives, but in modern times, the sanctity of relationships is being violated. To establish a marital relationship, Islam has introduced the law of marriage, and after the establishment of a marital relationship, some relationships become forbidden (Haraam) which are interpreted as in-laws, so Allah says:

“And it is He who, from fluid, created the human being. Then He made relationships through marriage and mating. Your Lord is Omnipotent”.¹

Allah created man from a sperm drop and then made him a man or a woman in a good birth. Then He made him a relative of the lineage and then after some time He established in-laws. The woman is incomplete despite all her pleasures. Together they become a complete unity. They will have daughters and sons too. Someone will be the father-in-law of their children, thus a human society will come into being.

Imam Muhammad ibn Ismail Bukhari narrates about the in-laws' prohibition:

“It is narrated on the authority of Hazrat Abdullah Ibn Abbas that seven relationships are forbidden to you because of blood and seven relationships because of marriage”².

* Assistant Professor University of Veterinary and Animal Sciences Lahore.

** Assistant Professor Imperial College of Business Studies, Lahore.

*** Assistant Professor Islamiat, Govt. Graduate College, Daska.

Out of the seven women, who have been declared forbidden (Haraam) due to intercourse, four of them are (Haraam) forever and it is not permissible to marry them under any circumstances and at any time. These areas follow:

1. The mother-in-law (Mother of the wife).
 2. Wives of sons and grandsons, i.e, daughters-in-law and granddaughters-in-law, no matter how inferior they may be, such as wives of great-grandchildren.
 3. Although the wives of fathers and grandfathers are of higher rank, such as the wives of great-grandfathers, etc.
 4. The daughter of his wife (Who is stepdaughter to him) with whom he has had intercourse.
- The three women of the in-laws who are not forbidden (Haraam) forever are as follow:

1. Wife's sister
2. Wife's paternal uncle.
3. Wife's aunt

It becomes very clear by the above-mentioned reference that the prohibition of in-laws is also mentioned in the tradition (Hadith) of the Holy Prophet (Peace and blessings of Allah be upon Him). This issue is not merely rational.

Marriage is a sacred relationship that must be maintained. These are important issues in Islamic law for what, most of the people do not have correct and enough knowledge. Such incidents are becoming more and more common in Islam, even though the relationship between a man and a woman is a natural process. If a man and a woman while violating the sanctity, establish a marital relationship with a close relationship (Haraam relationship) after marriage, then unfavourable conditions will arise which will not strengthen the relationship. When intimacy is established between a man and a woman, respect and Confidentiality require that men and women be forbidden for their upper and lower relations. Ignorance of the laws of the land, the growing trend of atheism, nudity, and obscenity in Muslim society, and the destruction of the family system. Collective living has become commonplace, especially in modern times Even in villages and cities where there is a single room where husband and wife and children are living together, the incidences of Haraam has increased, although the Prophet (peace and blessings of Allah be upon him) said for the betterment of the ummah:

“Amr ibn Shu'ayb (may Allah have mercy on him) narrated from his father that he said to his grandfather that the Prophet (peace and blessings of Allah be upon him) said: When they leave the prayer, strike them. Also, separate their beds”³.

When children reach this age, they should sleep separately, i.e, siblings sleep in the same bed. At this age, their beds need to be separated so that they cannot sleep together, and so should the father. Young daughters and mothers should not sleep with young sons and children should be separated from their parents.

The issue of the sanctity of in-laws is of utmost importance. It is very important to make people aware of the issue of which relationships become haraam after marriage so that the sanctity of these relationships is maintained and the sanctity of relationships is violated. No, although it is generally permissible to marry all women, Allah has forbidden marriage with a few women, so Allah says (interpretation of the meaning):

Forbidden for you are your mothers, your daughters, your sisters, your paternal aunts, your maternal aunts, your brother's daughters, your sister's daughters, your foster-mothers who

nursed you, your sisters through nursing, your wives' mothers, and your stepdaughters in your guardianship—born of wives you have gone into—but if you have not gone into them, there is no blame on you. And the wives of your genetic sons, and marrying two sisters simultaneously. Except what is past. God is Oft-Forgiving, Most Merciful.⁴

It was customary in some sections of the Arab Jahiliyyah that the father's marriage was inherited by the son and the son did not feel any abomination in making her wife for himself. The Qur'an says that this is blatant obscenity, a very despicable act, and a very bad way, so it is now strictly forbidden. What has happened before, but no Muslim should commit this heinous act in the future.

The philosophy of the prohibition of relationships is that it is forbidden (Haraam) to marry mothers, grandmothers, aunts, and uncles because they are elderly women. In the case of marriage, man will become an animal and the concept of the sanctity of mother and other elderly women will be erased from the world, while in the hearts of daughter and granddaughter, it is necessary to respect fathers and vice versa in the form of love and passion for them. Love is necessary, If marriage with them is declared lawful, then the word of the father will lose its sanctity and the concept of love for the daughter will disappear. Whereas if the sister is younger then she is under the rule of the daughter and if she is older then, she is under the rule of the mother, then the same philosophy would come. If they both become each other's comfort, then the sisterly love between them will be weak.

At first relative, prohibitions are stated. Mother, daughter, sister, uncle, aunt, niece, and nephew; These are the seven relationships whose kinship has such sanctity in it that even if there is a hint of sexual desire in it, it cannot be tolerated by good nature. There is no doubt that this sanctity is the source of the foundation of civilization, the spirit of civilization, and the source of unselfish feelings of mercy for the formation of the family. Allah Almighty wants a son for a mother, a father for a daughter, a brother for a sister, a nephew for an aunt, a niece for an aunt, an uncle for a niece, and an uncle. That this kind of territory in these relationships is in direct contradiction to the pure sense of human dignity and modesty which is the cause of discrimination between human beings and animals.

However, these three things should be clear about it:

One is that the Arabic words used in this commandment do not allow for the distinction between a daughter and a stepdaughter. So real mother and stepmother, real sister and stepsister, mother co-sister, and father co-sister, they will all be the same in this order. In the same way, the sister of the mother and the father, whether she is a stepmother or a real mother or a partner, will have the same rule. The same is true for brothers and sisters. Whether they are single or stepmother, or mother partner, their daughters will be considered accordingly.

The second is that the word mother includes the father's mother and the mother's mother up to the top and the word daughter also includes the granddaughter and granddaughter to the bottom. There will be no difference between them in terms of the order.

The third is that Nana's sister (Grandfather's sister) and grandmother's sister are also aunts and uncles respectively. Therefore, they will also be included in this order equally.

The Qur'an established the law of prohibition between relationships that are regulated by the verse of prohibition so that the people may understand it and apply this law correctly. The calculation is as follows:

“Do not marry women whom your fathers married, except what is already past. That is improper, indecent, and a bad custom”⁵.

Before the advent of Islam, it was customary in some tribes for the sons to inherit the marriage of the father and the sons did not feel any abomination in making them wives. The Qur'an calls it a blatant indecency, an abominable act, and the worst practice, and it is forbidden (Haraam) for any Muslim to commit this heinous act. It will not happen and repentance will be required for it. The Holy Prophet ordered the removal of the neck of the person who married his mother, about which Imam Muhammad Ibn Isa al-Tirmidhi narrates: “ Hazrat Bara Ibn Azib said: I passed by my aunt Abu Barda bin Nayyar and he had a flag. I said, "Where do you intend to go?" He married his wife after the death of his father”⁶.

It is not right to marry the one who married his mother, but the Prophet (peace and blessings of Allah be upon him) ordered murder and confiscation of property so that people would take care of kinship. Strict promises of immorality have come from the relatives until he was ordered to be killed because Mahram should be viewed with respect and meeting a person with Mahram is burning and if he commits adultery with her when he gets it, how much? It would be a shame. Islam has done a great favour to women by providing a very strong moral foundation in the age of extreme misconduct and she has been honoured in terms of woman's most respected position i.e. mother and her every status i.e. sister, wife, and daughter while on the other hand, Europe is Performing the act of destroying the sanctity of relationships. In this verse, it is forbidden to marry women with whom a man's father has had sexual intercourse. This prohibition is to prevent immorality and evil. Very important Islam, keeping in view the true nature of man, has laid down such laws and regulations in this regard so that the sanctity of relationships is not violated and Relationships become respectable and honourable. Nowadays, newspapers are publishing news of immorality with prohibitions. In every society, there are certain criteria for examining the behaviour of individuals. I think, probably the most important question is what is the correct or acceptable way of the marital relationship between a man and a woman? According to divine guidance, the answer to this question is that the acceptable form of the marital relationship between a man and a woman is their open marriage. Therefore, it is stated in the Qur'an:

“And all married women, except those you rightfully possess. This is God’s decree, binding upon you. Permitted for you are those that lie outside these limits, provided you seek them in legal marriage, with gifts from your property, seeking wedlock, not prostitution. If you wish to enjoy them, then give them their dowry—a legal obligation. You commit no error by agreeing to any change to the dowry. God is All-Knowing, Most Wise”.⁷.

The acceptable attitude in Islamic society is chastity and on the contrary, the attitude of obscenity is unacceptable. On the other hand, as far as modern Western society is concerned, they do not consider marriage necessary for sexual relations between a man and a woman, and they do not even care about the sanctity of relationships.

If marriage is performed on a close relative, then there is no mercy, so Imam Abu Dawood narrates:

“The Prophet (peace and blessings of Allah be upon him) forbade a woman to marry a close relative so that there would be no mercy.”⁸.

If marriage is allowed in close relationships, then quarrels in the home will not end, which will not lead to peace in society. If it is done, disconnection will be created.

The principles, that Allah has given to the country, nation, family, home, and the individual must be applied, otherwise, the society will be ruined. If a marital relationship is established with the daughter-in-law, then there will be enmity between the father and the son. Keep in mind the sanctity of the relationship is being violated in the present age due to ignorance of the issues of intimacy. How can people who have a bad family system not have the concept of chastity and lead a good life when customs have become commonplace? Musahrat(In-laws relations) proves that they should be clarified so that the Ummah must be guided towards the religion and it could be Islamic. Islam wants to view human life according to the worship of Allah and the life of the Prophet. If it is performed in the light of the Prophet, then in the eyes of Islam, marriage itself is the best means of spiritual and moral progress in favour of man, and it is necessary to be aware of which relationships are forbidden(Haraam) after marriage.

The Sanctity of Relationships:

To maintain the balance of relationships, we must live according to the teachings of Islam. It is made by Allah Almighty. Allah has made pairs of all things and established a beautiful chain of procreation and progeny.

“O people! Fear your Lord, who created you from a single soul, and created from it its mate, and propagated from them many men and women. And revere God whom you ask about, and the parents. Surely, God is Watchful over you”.⁹

In this verse, it is clearly stated which are the relationships with which marriage is permissible and which are the relations with which marriage or conjugal relationship is not permissible?.

Muhammad bin Ali ,Luluvi narrates:

“It is narrated on the authority of Ibn 'Abbas that a woman was born from a man and her needs were placed in men. A man was created from the earth and his needs were placed in the earth..”¹⁰

From one generation to another generation, there is a constant flow of men and women in the world. Men and women can have sex through marriage and it is very important to respect the sanctity of relationships because of the large number of human beings.

Secrets Between Men and Women:

Regarding the relationship between husband and wife, Allah says:

“They are a garment for you, and you are a garment for them.”¹¹

The purpose of the instructions given in the religion of Islam regarding the mutual affairs of the couple is that the marital relationship should remain strong and lasting, this love relationship should be more mature, and unfavourable conditions should not arise in the delicacy of the relationship between men and woman. There is sensitivity to it. It is necessary to keep it a secret. Only then can we avoid revealing each other's faults and the sanctity of relationships can be preserved. So Allah said:

“And how can you take it back, when you have been intimate with one another, and they have received from you a solid commitment?”¹²

When a woman has sexual intercourse with a man when a part of her body is exposed to a man, then that part should be protected from being unveiled in front of the people closest to

that person, otherwise, father and son If both mother and daughter are without hijab, the sanctity of the relationship will be lost.

Imam Abu Dawud narrates to avoid mixing with women:

"It is narrated on the authority of Abdullah Ibn Umar that the Prophet (peace and blessings of Allah be upon him) forbade a man to walk between two women."¹³

From this, it became clear that mixing between non-mahram men and women is forbidden and even in modern times it is necessary to avoid mixing between men and women. However, it is not permissible to have any kind of sexual intercourse with them.

"Abu Dharr says that the Messenger of Allah, may Allah bless him and grant him peace, said: You will conquer Egypt. When you conquer it, do good to the people there because they are respected and have a kinship."¹⁴

Under this hadith, Mufti Ahmad Yar Khan Naeemi writes:

"Although the Egyptians are hard-hearted in their dealings, and their temperament is hard and their temperament is sharp, but you must bear their hardships, treat them well, and avenge their hardships gently. There are two types of relationship, one is that (Hazrat Maria Copticia (may Allah be pleased with her) came from Egypt from whose womb (Hazrat Syedna) Ibrahim Ibn Rasool (may Allah be pleased with him) was born, the other relationship is that our grandmother Hazrat Hajra (RA) was from Egypt, she is the homeland of our grandmother, so we have a kinship with these people. (He adds) Consider the father-in-law as his parents, let his relatives know him as his beloved, but also respect the people of his town, who are compatriots of his mother-in-law and father-in-law."¹⁵

The relationship between mother-in-law and son-in-law is very pure and sacred in the eyes of Shariah. The status of mother-in-law is also close to that of a real mother. It is forbidden Haraam, so Allah says (interpretation of the meaning)

The mothers of your babies are forbidden to you.¹⁶

The origin of the wife, that is, the mother of the wife, who is called the mother-in-law or the well-wisher, is forbidden (Haraam)for the person who has married the daughter-in-law.

"The Prophet (peace and blessings of Allah be upon him) said about a man who marries a woman and divorces her before he intercourses with her, there is nothing wrong with him marrying her daughter, but it is not permissible to marry her mother "¹⁷.

It is clear from this hadeeth that it is Haraam to marry a mother-in-law if he has married his daughter, and this Haraam is proved by the marriage contract itself. This is the view of most the scholars.

Marriage to the wife of one's real son is Haraam because the daughter-in-law is one of the eternal Mahrams. Marriage can never be permissible with her.

The wives of your sons who are from your cross.¹⁸

Crucifixion refers to a real son, not a verbal son because marriage with the verbal son's wife is permissible if there is no other reason for the prohibition.

If a foster son or divorced son marries a woman or the foster parent dies, then after the 'Iddah,(The determined time mandatory to spend after divorce) the marriage of his wife is valid with the person who adopts the foster child, so Sheikhzada writes:

"Is it not haraam to mention the cross to expel the adherent?¹⁹

"And do not come near adultery. It is immoral, and an evil way".²⁰

The wife of a foster son is not Haraam for the person who adopts him, that is if the foster son

marries a woman and divorces her or the foster parent dies, then after the 'Iddah, he marries his wife and adopts the foster son.

The Wisdom of Prohibition:

Prohibition arises due to the prohibition of intercourse. Then he feels remorse and he wants to return, so when he sees that my father has married my wife, there will be a disconnection between the father and the son, which is strictly forbidden in Islam. Explaining this wisdom of Dr. Wahba Zahili writes:

“To prevent disputes and quarrels that arise between relatives by establishing this kind of relationship with their husbands with their wives or with their husbands with quarrels.”²¹

If a man and a woman are allowed to have sex between relatives after marriage, then there will be fights and quarrels due to which peace in society will not be possible. Therefore, marriage is not permissible in close relationships.

Shah Waliullah Muhaddith Dehlavi writes:

“Prohibition of prohibitions is not complete without the prohibition of making prohibitions an obligatory and habitual habit and a thing that is naturally hated by man.”²².

Prohibitions that are forbidden, usually a person does not have sex with them because those relationships become honourable and respectable. Human nature does not allow the sanctity of relationships that should be respected. Sex should be established, but nowadays many cases are in court proceedings and many cases have been dismissed due to non-compliance.

Regarding the sanctity of close relationships, Shah Waliullah writes:

“If there was a custom among the people that the mother should be attracted to the husband of the daughter and the men should be attracted to the wives of their sons and the daughters of the spouses i.e. marriage should be allowed), then the result would be to break the relationship. If you listen to the stories of the ancient Greeks or study the history of the peoples of your time who have this blessed Sunnah (prohibition). If there is no intercourse, then you will see a horrible environment and cruelty and oppression. Also, friendship is necessary for this relationship and the veil is very difficult. Like daughters or like two sisters.”²³

If it were permissible for a man to marry his sons' wives, that is, his daughter-in-law, then this marriage would not last long. Fights would arise. The market would be hot. People who did not have the law of prohibition had a horrible environment and there was no status of relationships and even today the sanctity of relationships is violated in European society.

The main thing in a marital relationship is that the need for intercourse has created a bond between a man and a woman. Compassion and upbringing on children have created cooperation between husband and wife. Men are less skilled than men and refrain from hard work. They are more skilled in obedience and perfect in obedience and are more modest than men and spend more time at home while men are stronger in terms of opinion. I am more of a woman than a woman in terms of working with passion, removing embarrassment from my family, occupying, arrogance, quarrelling, and honour, so both men and women need each other.

The reason why it is forbidden (Haraam)to marry women is because of the moral and social realities of the mother who raised the child. If there was no wall of eternal sanctity between mother and son, then society would be ruined. If mother-in-law and son-in-law had sex, then

there would be bitterness between mother and daughter. If the sanctity of the father-daughter relationship was not respected, the sanctity of a close relationship would have been ruined if the walls of eternal sanctity between father-in-law and daughter-in-law had not been erected.

The reason for the Haraam marriage of the chapter is that it is forbidden to have mercy on the woman. In the same way, in a man's heart, his devotion increases when the man gets angry and divorces him. Later, the separation of such a charming and kind wife starts to bother him and he is ashamed of this emotional act. If his son had married her, then there would have been animosity between the father and the son, which would have ended in abstinence.

Supreme Court:

"The recent case of the Supreme Court is a witness which was also picked up on electronic media and print media that the person divorced the mother and married the stepdaughter. After the hearing in the Supreme Court, the mother and stepdaughter got into a fight. Intervened and rescued the beach²⁴."

Can a father do that in a religious society?

If such incidents have started in our society, they will have devastating effects on the next generation. Such incidents are hurting the future of the country. In the present case, the case has been raised by the media that a man married a woman and then divorced her and married her daughter. Is it a moment of reflection for the Muslim Ummah?.

A modern-day incident in which a father abused his daughter²⁵."

The steps required to be taken in this case are as follows:

1. Law enforcement should look into it.
1. This person should be hanged in public.
3. Such a horrible punishment should be given that such an incident will never happen again.
4. If the father is the protector of honour, what a place of shame.
5. The father protects the daughter and what kind of love relationship will be established between the father and the daughter from such incidents.
6. Every daughter will be afraid of her father.
7. Such incidents will give rise to doubts in the father-daughter relationship which are poison killers.
8. Those in power do justice.
9. Such incidents can be prevented by the rule of law.
- 10 The police should not delay registering a case.

Such incidents are a matter of concern. They must be stopped. Ignorance of the issues of Haraam Masaharu is that due to sexual intercourse with the daughter, his wife will be Haraam on him. Such incidents are reported on media and social media. Feedback and reasons are also taken from the program, but no significant steps could be taken.

The literature and respect for the in-laws are also found in the blessed words of the Prophet (peace and blessings of Allah be upon him).

Is The Role of the Federal Sharia Court regarding the Prohibition of Intercourse?

A case was filed in the Federal Sharia Court in which the petitioner appealed against his

sentence which was upheld by the state.

1. The father raped his daughter. She told her mother but she hid the incident out of respect for the family. But once the family saw the rape with their own eyes. The father fled the scene and the case registered as FIR against the father was investigated and the girl underwent a medical examination and the accused was arrested. He refused and the accused further appealed in which he made the following allegations.

1. No such incident occurred.

2- No one saw me committing adultery.

3. The police made a fake case against me.

4- A father cannot even think of committing adultery with his daughter.

The father was lying about this whole incident even though he was an adulterer and in Islam where the punishment for adultery is clear, there is a strict promise to commit adultery with Mahrams.

Adultery and all the evil deeds around it are forbidden. Adultery is considered by the Shari'ah to be a grave and grave sin. That is why Allah has punished the adulterer severely in this world and the Hereafter. Explaining the punishment of Allaah, says (interpretation of the meaning):

“The adulteress and the adulterer—whip each one of them a hundred lashes, and let no pity towards them overcome you regarding God’s Law, if you believe in God and the Last Day. And let a group of believers witness their punishment.”²⁶.

Imam Muslim Ibn Hajjaj narrated the hadith:

It is narrated on the authority of Ubadah ibn Samit that the Messenger of Allah, may Allah bless him and grant him peace, said:

“Learn from me, learn from me. Allah Almighty has made a way for women to commit adultery. Send him out of the country for a year, and if he does so, whips him a hundred times, then kill him with stones.”²⁷.

This is a crime that hurts monkeys, even to the point of stoning a monkey who had committed adultery, as stated in Sahih Bukhari that Amr ibn Ma'mun (may Allaah be pleased with him) said:

“Amr ibn Ma'mun narrated that I saw a monkey in the time of Jahiliyyah and many monkeys had gathered around him. Participated²⁸.”

Then a Muslim who is also obligated and will be held accountable and questioned, how is he satisfied that Allah Almighty has blessed him with the honour of Islam and he still reaches the level of animals and cattle.

The Prophet (peace and blessings of Allah be upon him) forbade solitude with a foreign woman because solitude results in adultery.

The Prophet (peace and blessings of Allah be upon him) said:

“No one should be alone with a mahram woman²⁹.”

Don't be alone with a woman who is not permissible for you because solitude leads to adultery.

Punishment of adultery with Mahrams:

In addition to such so-called civilized countries, adultery with Mahrams is spreading rapidly in Muslim societies as well.

Ibn 'Abbas (may Allah be pleased with him) said:

“ The Messenger of Allah (peace and blessings of Allah be upon him) said: Whoever commits Zina with a mahram, then kill him”.³⁰.

Strict promises of immorality have come from the relatives until he was ordered to be killed because it is jealous to look at a Mahram with respect and to meet a man with a Mahram and if he commits adultery with her it will be a shame -

Imam Ahmad Ibn Hanbal narrates:

“Whoever commits adultery with a mahram, then kill him”³¹.

With Muharram, immorality is being prevented, i.e. your stepmothers are also in the place of mothers, so to consider them as property of inheritance and to marry them by force, to inherit their inheritance, all these things are very shameful and reprehensible.

The role of the court regarding the prohibition:

Unfortunately, many incidents have not been reported and if they have been reported, they have not reached the Shariah court. They are hidden for the sake of honour. Some of these incidents are as follows:

1. The father wanted to have sex with the daughter but the girl refused but the father fell from humanity to animalism at that time. He committed adultery with his daughter and due to the adultery, the daughter became pregnant. The police were informed and the pregnancy of the daughter was annulled. After the trial, a sentence of 25 years was given and the appeal was allowed. The convict filed an appeal and the following points were raised:

1. My wife has been accused.
2. The children accused me of being trapped
3. Medical examination did not prove adultery.

The court rejected the father's allegations and said that the father had repeatedly abused him, so the father deserved to be punished for having committed adultery with his daughter, so the appeal was rejected and the sentence of 25 years imprisonment was upheld”.³².

There is a moment of concern. Has the incidence of adultery with Mahrams decreased after this case? And have strict rules been made for this? Or have institutions played their part?

2. When the father-in-law raped the daughter-in-law, an FIR was registered against him and he was arrested, but his family left the house and the case was dismissed due to non-compliance and he was released.³³."

1. The acquittal of the culprit is a matter of concern for the national institutions.
2. If the case was not pursued, it was the responsibility of the state to pursue and bring the case to a logical conclusion so that the culprit would be punished severely so that no one would try to do so again.
3. Such incidents are hidden for the sake of self-esteem in society.

Views of the Supreme Court

"Problems related to Hurmat-i-Musahrat (Forbidden Relations) have become commonplace these days. It has become necessary to stop them. A similar case has been filed in the Supreme Court. A man married a woman and then divorced her and married her daughter." Social media is becoming an adornment that is said to be a unique case of its kind. The petitioner has taken the position that her teenage daughter was married to her husband Waris Shah while daughter Sumaira Waris told the court. "I got married voluntarily and I am happy. The heir divorced my mother and married me," said Justice Qazi Faiz. Addressing Sumaira, he said

that no one had done such a good deed that he got married to his mother's husband. Sumaira told the court that he had not done anything wrong, he was divorced. "We are trying to solve the problem, not only of this world but also of the hereafter," he said.³⁴"

The father is married to the daughter, although she is a stepdaughter, the daughter is. If the situation remains as it is, people will gradually forget the sanctity of relationships and society will be ruined.

2. But marriage with Mahrams is not valid. Was she forced? Or was there any pressure? It is very important to find out the reason why she was threatened with death or else, such incidents will continue to happen.

3. The public prosecutor said that this is a Shariah issue but the Supreme Court should look at it and adjourn the hearing.

4. The Honourable Judge said that you think of the world, you have no idea of the Hereafter. Unfortunately, why has this nation forgotten the Hereafter? It is also violating the sanctity of relationships just to get sexual peace.

5. What kind of training did the father give that even Mahrams were not taken care of and how will people view it from the social point of view and what message will be sent to the western world that Muslims are also violating the sanctity of relationships.

6. Our institutions have to look at who is responsible for such incidents and what is the strategy for the future so that such incidents do not happen within the degree of nudity and obscenity and prohibition.

7. A two-member bench headed by Justice Gulzar Ahmed heard the case in the Supreme Court. On this occasion, Justice Gulzar Ahmed remarked that it is the duty of the judge and the lawyer to hear the case and follow it but such cases do not leave a good impression on society.

8. During the hearing in the Supreme Court, the accused's lawyer Siddique Baloch said that this is a Shariah issue. Only the Federal Shariah Court can decide on this, but the issue before the court is the extradition of Sumaira.

Justice Gulzar Ahmed said that such incidents are not only a source of embarrassment but also a moment of reflection for a man to marry a woman and later his daughter."

The court declared the marriage with the stepdaughter null and void. Such incidents in society are a matter of concern and shameful in which the sanctity of the relationship is being violated that the father is having sex with the stepdaughter.

Statement of Justice Saeed-uz-Zaman Siddiqui:

Justice Saeed-ul-Zaman Siddiqui's statement was taken seriously, and it was ridiculed that it is not Islamic for a father and daughter to sit alone in a room, while it is based on facts. This does not mean that in our society every father is a sexual beast, but there is no denying the fact that when some mentally and sexually ill men are dominated by lust, they do not keep the sanctity of relationships in mind.³⁵"

Justice Sahib's statement is must have seen many cases that such incidents are happening in our country due to nudity and obscenity. Now the situation is such that nudity and obscenity have become common, so be very careful with your daughters.

The Social Effects of Prohibition:

Allah has commanded not to approach adultery as it is a very immoral and degrading act for

a believer and a Muslim to have sexual intercourse with his daughters after marrying a widow or a divorcee.

Adultery is being found in mahram nowadays which is a great curse. There are daily reports in the newspapers that the father-in-law has abused the daughter-in-law or the father has committed adultery with the step-daughter.

Relatives with whom marriage is forbidden in Islamic law, women whose marriage is Haraam, are because of moral and social realities. The mother who raised the child can have sex with her son?

Wouldn't there be rivalry and jealousy between father and son in a home because if there was no wall of eternal sanctity between mother and son, society would be devastated?

If the walls of eternal sanctity are not erected between father-in-law and daughter-in-law, between mother-in-law and son-in-law, the sanctity of intimate relationships will be ruined. She serves him day and night. In this way, her devotion increases in the heart of the man.

The meeting of a person with a Mahram is jealous and if he commits adultery with her, how embarrassing it will be when he meets her.

When an article was published on the issue of incest in Pakistan and the statement of the judge on the sexual abuse of girls by their relatives in their own homes, many testimonies were gathered in one day which is as follows:

Muhammad Ali:

What happens with Mahram relationships is a moment of reflection. Perhaps those who have remained silent so far are mocking the pen.

Its eradication is very important.

Mehtab Ali:

Also, suggest solutions to such problems, these issues are found in all types of educated and uneducated classes whether they are rich or poor, what is the solution, who is the victim of child abuse to call for their protection what is the issue related to social attitudes?

Ajaib Khiyal:

As a psychologist, I have seen many such cases. In one case, a father of seven sisters used to tell his wife to torture him by telling her which of his daughters he would spend the night with and then dragged one of his daughters into the room and all the other daughters and mother were shocked. And this incident belongs to Pakistan. But most importantly, everyone is turning a blind eye to this heinous crime. It is important to admit this crime first.

Shazia Akhtar:

I have seen many such cases in my clinical work and on this issue I have found parents who sexually exploit their children together. Sons and daughters are asking Islamic scholars to look away from this issue instead. Make it the subject of your Friday sermons so that a little effort can be made to improve society.

Lessons should be disseminated on the topics of marriage and the sanctity of mahram relationships so that people become aware.

Ubaid Ullah:

I was a part of a larger study in 2004 that was the largest of its kind in South Asia. In many specific areas of Pakistan, about 3 out of every 50 households were affected. In addition, sexual relations with stepmothers, especially stepsisters, are more common. A Christian lawyer who was my friend also spoke about the cases of several Muslim families. I wondered

if any daughter would dare to stand up against this oppression? Sir, just as we close our eyes like a dove when we see a cat on this issue, so do Muslim lawyers and judges close their eyes. In short, we were prevented from publishing the report saying that it would hurt the bright side of Pakistan.³⁶"

The Role of the State:

Why are the institutions silent? Is the Federal Sharia Court and the Islamic Ideological Council fulfilling their duty? Increasing incidents in society are a matter of concern that the sanctity of relationships is being violated. If the principles of Islam are not followed, Western culture will be Destructive for Muslim society. Whether it is a happy occasion or the gatherings of women and girls of the wedding house, they are found in unveiled clothes between the common mahram and non-mahram. Nowadays, the difference between mahram and non-mahram is disappearing.

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