

THE MUSLIM FAMILY BETWEEN MYTHS AND SOCIAL IMPACT, SEEN THROUGH THE EYES OF A NON – MUSLIM

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Abstract

This study is part of an extensive analysis of the social impact caused by the characteristics of the Muslim family in the Romanian and European society. Between the religious and the social demands, Muslim family manages all the harder to enroll in the course imposed by tradition. A great importance has the knowledge and the understanding of the intra and interfamilial behaviors, this one needs first to detect and to avoid the myths related to the Muslim family. Addressing and clarifying this issue lies in the center of the present study. He represents a necessity without which Muslim family life, the role of the woman and the man in this family can not be understood fully, given that their religion and their way of life tend to cover an area of increasingly greater psychosocial space both at European level and worldwide.

Key words: Muslim family, myths, social impact, European psychosocial space, reintegration.

Introduction

The fact that the Muslim religion is dominated by a strong expansionist character has never been a secret and much less it is not a secret in present, when this trend is openly expressed.

The faith in Islam is presented both as a dynamic tool of the Muslim¹ religion and as a basis, foundation of the Muslim spirit. It must be given that the Islam dominates the Muslim religion until near confusion. This is no way an exaggerated opinion, as some Muslims might support, but evidence, which logical it mustn't be demonstrated. His power consists in the ignorance of the tribal society and in the conservative form of organization: THE CLOSED CIRCLE.

This symbol is fundamentally and separates the world in two: on one sight is the Islamic population, located inside the circle and on the other sight is the rest of the population, the non-Islamic one, located outside the circle.

In terms of social psychological, the core of the closed circle is represented by the Muslim family, The family group is one of the strongest channel through which is transmitted intergenerational the Islam.

Under theoretical facts, the Islam is presented as a beautiful religion, rich, interesting, and especially tolerant. This Islam religion is soaked in her nature by the force of the Arab cultural imperialism which has between others the major interest to annihilate the women's personality under the mask of the familial worthiness.

But, the Muslim family, like another ordinary social family, assumes for the existing and the function of the married couple two parts, each other with its status and role. The two elements of the married couple behave major differences comparative with what exist outside the closed circle. These differences, beyond the interest derived from the need for knowledge of the non-Muslims, terrible intrigue, because they often transcend the most elementary rules of hygiene, good sense and respect. Even the family affection is hard to understand. And here I make the bracket suitable for the ethnocentric approach.

It is obvious that on the Muslim woman's shoulders stand all the pride and shame of the world located in the closed circle. Towards her it acts so much coercion and punishment that femininity acquires hideous, grotesque meanings.

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¹ The Islam itself.

Increasingly often, the ancestral need for freedom and affection is pushing these women outside the marking killer - circle line.

But not only is the woman the one who makes the unusual prohibitions and the need for normal but the man, too. We are surprised to find out that the Muslim men has reached the conclusion that he is no longer accepting the carnage forcibly imposed by Islam on his body. At the same time, he is the one who is directing, supervising and applying crushing sanctions against the women. However, his human nature and social influence have come to intertwine into a force once impossible through which it defeats the power of Islamic dogma and here it is now, how in growing number he leaves the fear circle.

Paper Content

Beyond the closed circle area the Muslim citizens are living their lives in other dimensions, sometimes confused and overwhelmed by an immense freedom. This freedom embraces them as a divine gift to which many of their fellows not even dream of. However, the free life outside the circle is foreign to them too and incomplete in the same time because the Islamic precepts will never entirely leave them.

In good faith or not, some stereotypes regarding to the Islam practitioners has wanted to be demolished.

Faith in God has been used over the years to justify both extreme and extremist acts in a number of nations where collective consciousness and in some cases national consciousness have been based on religious concepts. Is the case of Muslim peoples too, whose full-time guide proved to be the Islam. As it was mentioned earlier, the Islam is a beautiful religion dominated by positive energy. This is from theoretical point of view. In fact, the Islam is used by expansionary interest groups, from a justifying position: in the name of Islam are committed murder and unimaginable atrocities and it is especially defended by a timeless law. Sure those things don't presents easy, so it is necessary for the beginning to bring at issue some of the so-called myths about Islam to easily see then how this element of a impressive dynamic is returned even against their own followers.

1. The Islam was spread by the force of the arms

Initially, those who have set out to the spreading of the Islam formed a small group. This small group preached Islamic religion to the east in countries like India and China and to the West, where they focused among others Morocco and Spain. The people of these territories could not be bound by a group of believers to renounce at their religion and forcefully to adopt another. If these people were even partially converted to Islam they did it willingly. Also here must be mentioned that on the occasion the Mongol invaders on the occasion of a little part of the Islamic territory conquering, they haven't prejudiced the religion, they haven't intended destroying or impairing it, but furthermore they have adopted it.

At the time when Islam had spread in some areas, this action was marked by the construction of churches and synagogues for non-Muslim s under the dominion, that the religious life of another faith should not be disturbed. This care and also respect for other religions prompted the non-Muslim s to convert to Islam.

That been said, it can be deduced that the Islam was not spread by the sword, so using jihad bis saif, but by respect.

2. The fight on the way to God, for His sake, take the form of Islamic jihad

In Arabic, jihad means struggle. This fight requires action of exertion, of struggle. Islam uses this word to explain the battle that gives the followers on the way to God. Jihad exists in several forms, some below and others located at a higher, deeper level. The main forms of jihad are: jihad al-nafs (fighting your own self), jihad bil-yl-san (fighting by word) bil yad jihad (fighting through

action), jihad bis saif (fighting with sword). Jihad al-nafs is considered to be higher than jihad bis saif.

The heroes' cult supports a full report to faith in God and what it refers to Him. So, those who die during a pilgrimage to Mecca, or for any reason when they are on their way to a mosque, they come to be considered martyrs.

The fact that a person dies while fighting the war and becomes a martyr is considered a false in the Islamic religion.

In conclusion, Jihad means to fight for God's sake. Under these circumstances, how can you convict an Islamist formation that solves everything through jihad, meaning that it is fighting for the sake of God, no matter what methods and with what results? So this is how it is seen the situation from the point of view of the followers of this religion, or rather how it is intended to be viewed things from certain groups. On the one hand we have fanatics who seek to justify any transgression in the name of God, and on the other side it must be said that there are not neglected the forces which are training causing fanatical movements under the umbrella of Islam.

3. The Muslim s commit atrocities during the war

And this is considered a myth by the supporters of the Muslim religion. They argue strongly that any Muslim military during war Muslim, wherever it is, is expressly bound to respect ten rules which absolutely prohibit murder of children, women and elderly men, mutilation of corpses, acts of betraying, movable and property of the enemy, the slaughtering of the animals outside the food need and other immoral acts.

Therefore, through the existence of these mandatory rules, is considered that the Muslim s are true good people even during the war. By trying to demolish this myth, the non-Muslim s, the entire public opinion is put in front of a model of gentleness, of kindness and exceptional humanity together, describe the Muslim warrior.

The question is: Which one is the myth and which one is reality between the two hypotheses?

4. The Muslim s are terrorists

It is true that Islamic terrorism is presented as a concept extremely generous in size. On one hand, we are dealing with some very effective stereotypes cultivated through mass communication. The public image of Islamic terrorism cover the entire Muslim breath and beyond. The view that if you have joined at Islam you instantly became member in international terrorism cult and you obey unconditionally the remaining commandments of Allah, is very strongly cultivated by the media. In parallel with this image, they return on the table every time it must defend the Islam even the teachings left from Mahomed or contained in the Qur'an and which are not promoting anything but love for Allah and man. But the issue is whether there is really an obstacle between Islamist religion promptings and actions of Muslim s Islamist terrorism.

How much faith in Islam succeeds to come between collective consciousness and geopolitical interests?

5. Women in Islamic religion have no rights

It makes case that, while in some Muslim countries are really serious force on laws against women, in countries dominated by Islamic religion women have the right to freedom of movement (to leave alone from house, if this can be a right and not normal state), education, marriage and divorce. But practice looks different and the question is why particularly women, after ascertaining that they complied with the teachings of the Qur'an, they feel betrayed by Allah, abandoned by him and get to ask increasingly stronger: Now, after I have subjected listened when I need you, where are you, Allah?

As I mentioned earlier in this paper, an increasingly number of Muslims in groups or individually, are able to leave the countries where the oppression in the name of religion reached the limit of endurance.

A serious problem is the Muslim immigration in Europe. In larger groups or individual as well as families they arrived in developed and tolerant countries under social and political terms, where in time by the succession of generations, were stabilized.

Living and working in the new conditions, the Muslims came in contact with social and cultural values of Europeans. These values in their turn have influenced their lifestyle at individual and familial level.

Occidental lifestyle triggered a progressive impact on psychological matrix of the Muslim family. The effects of this impact are increasing from day to day, with negative behavioral symptoms, deviant within the group. This are reflected in the growth and diversification of intra-family problems.

The increase of the divorce rate is a rapid growing phenomenon directly proportional to the number of new immigrant of Muslim families, but also of the Europeanized ones. New immigrant families are coming from a culture where the partners have equal rights to marriage decision, more exactly they do not choose each other freely, because the woman is chosen to accept the husband imposed by parents. The impact with the freedom of decision on occidental society, determine firstly the renouncing of the married woman at the partner previously imposed, this being now in a society that no longer requires constraints under marital aspect. She can choose her wanted her husband, she can live in concubinage, she can remain alone, but above all these she has a chance to break away from a relationship imposed. This does not mean that only Muslim woman renounces at the married couple, but also Muslim man. One of the reasons is that he chooses to make everything from scratch, to renounce at the family obligations that came from home. However, it is noteworthy that divorce proceedings are brought in measure as the majority of women.

The stabilized Muslim families in Europe are subject of the divorce, because even if they live by the occidental rules, the dogmas of Islam are perpetuating within families in such a way as children reached the age of marriage are suffering the rigors of these dogmas. This happens often under pressure from origin families also living in Europe or when the young do not know enough rights.

Also about these Europeanized families it must be said that they get to fall apart from common, non-religious causes without any connection with the Islam or Muslim tradition. The causes may be common namely an emotional economic, sexual level, etc..

The mixed marriages between Muslim women and non-Muslim men represent sometimes the proper framework of the birth disagreements in the marital couples. Of course, we can mention here a variety of causes, but it is clear that overrides the cultural-religious ones.

The intra-familial problems often take forms of *marital abuse* or *spouse abuse*. Here you find, firstly the sexual abuse in the couple, the Muslim man being the ordinary one with the woman-object, subjected at his wishes at any time. Do not forget that in the Muslim families is almost a rule that the young wife must sexually serve her husband as well as his father and his brothers, too. In terms of respect and affection that Muslim women are founding outside the closed circle, it is natural for women to claim their rights. It results nearly normal physical and verbal aggression, economic constraints, freedom of movement and expression, etc.

The difference of culture between country of origin and the adoption one of Muslims, creates serious problems of adaptation. Thus, while children of Muslim families in poor countries are used as aids for maintaining their parents, younger brothers and sisters, children of occidental families have special care, that goes from personal development to vocational training all passing through institutionalization, being subjected to education. The fact that Muslims give birth and then treating them according to the custom of the country they had left her for a better life leads to a kind of

abandonment, *parental neglect*. Here it must be said that these parents often do not understand the reason they are accused of parental neglect. Underlying these problems is, of course, the lack of education.

The expectations that have the Muslim immigrants in Europe are not on the same wavelength with social offer from countries where they choose to live and work. Moreover, we are talking about a big discrepancy. Obviously they are not prepared to accommodate the requirements of the new society they enter. Sure that those already established in occidental society have advantages not only morally and therefore they handle easier. But it can not be said that they do not encounter obstacles. The past is perpetuated in their consciousness and it demands his tribute.

On one hand, the lack of education, is hard transmitted from ancestors, on the other hand, the lack of good intentions and limited capacity to adapt to the society, is leading to *deviant social behaviors*. From social deviance to the reduced ability or inability integration path appears shaped closed circular trajectory, because these two dimensions are interdependent. In this way, some Muslim s who managed to escape from the closed circle are reaching to another circle, where education, individual freedom, justice and the quality of human relationships dictate the social rules.

The deviant behavior of these individuals frequently conflict with the law and get in the *delinquency*. Europeanized Muslim s, individually or together with their families reach to fully contribute to increasing crime rates. And we do not call cases where the Muslim families, compelled by individuals or terrorist groups end up committing large-scale atrocities. It would be a too simplistic approach and such a subject requires a special approach.

The increasing number of *acts of prostitution* appears as a growing plague of Muslim traditional family values, values which at least theoretically promotes fidelity between spouses and unconditional obedience of parents.

A freedom that Muslim man or woman does not know how to receive and put to good use in his own and beneficial sense, puts the individual in a position to choose wrong. This is one of the causes of joining the crime of prostitution.

At the same time we are witnessing at some kind of revenge from the Muslim women from sexual oppression that their religion did not grow, but the reality of the Muslim community practice it diligently. Once they have escaped from the influence of unhealthy family practices (I mentioned about this in the first part of this paper) they feel the need for compensation. This compensation sometimes takes negative forms under moral and social aspect, among them being the practice prostitution, too. *The revenge or compensation* (it substitutes the meaning of the two terms here two terms) comes as a response to poverty in their home country through prostitution and aiming the solving of the financial problems.

Not the least it must be said that prostitution as other delinquent behaviors are simply accepted as a model of behavior in the absence of alternatives. The cause in this case is clearly the lack of education.

An example worth for noting here is that the girls ran away from Muslim families from poor countries and whose new address is not known by parents, relatives, reach in countries like the Netherlands or Belgium where social system and the law on immigrants advantages them. Over there they get involved in casual relationships or concubinage with strangers of their culture. They make known to the families left behind these relationships, knowing that it is almost impossible for relatives to found and punish them. The reason is the revenge on a mother who have mutilated their body in childhood (cutting the labia sometimes with a shard of glass and sewing them to preserve their virginity until marriage, or family would be dishonored) and on a father who has built the respect of the community with the cost of physical and psychological sacrificing of their daughters.

Very suggestive in the book, "The handcuffed Virgin", the author Ayaan Hirsi Ali, a somali born Muslim, describes the physical horrors which was subjected of her mother and grandmother, female genital mutilation. Running away from an arranged marriage, her settle in the Netherlands

and the stages followed to integrate into the new society. She gets politician in the Dutch Parliament, makes a movie with Theo Van Gogh on the condition of the Muslim women. Because of this movie, Van Gogh, because it shows to the world realities which musn't be known by the public, is assassinated in broad daylight in Amsterdam by Islamists. Under these conditions, Ayaan Hirsi Ali who has ran away from homeland because of Islam, is running away from the Netherlands this time also because of the Islam and reach in the U.S., where observes the same thing: here the Islam begins to spread.

These issues and many others that I have not mentioned here can be easily observed. They are a warning to the Muslim community. Deviant acts presented at Muslim families tend to crack the main stronghold of the Muslim community, because the family is the safe nucleus of this community, the keeper of virtue and moral force.

The Muslim conversion of the Europe

One of the non-violent methods by which Muslim s want to evangelize the world is based on *increasing the birth rate* among this population. This measure fits like a glove to fill the gap left by the declining of the birthrates not only in Europe and in the USA. To maintain a people on a normal demographic line, each family is required to give birth to two children and a quarter. In civilized countries they are opting more frequently for a child, and because earlier this future birth parents were taught to count the costs that would be required for the growth, care, and education of future child. The Muslim family, mostly poor and uneducated do not call for such an analysis, being guided of commandments blindly inherited from the Prophet.

The low birth rate among indigenous Europeans combined with an unprecedented wave of Muslim immigrants with large families could see Europe becoming dominated by Islam in the space of a few generations. (*Telegraph.co.uk, sept, 2010*).

So, it is expected that in a few decades, Europe will be majority Muslim.

Another method which aims the musulmanize of the Europe is based on *converting of the non-Muslim to the Islam*.

Those who defend the religion shout loudly that does not seek the Muslim conversion the imposing of the Islam religion with the sword or terrorist acts, but by the great jihad (struggle with his own soul, with his own conscience), which on first examination by translation means peace. If we look at the Qur'an, we find that the root, jhd, appears in 35 verses 22 times with a general sense, 3 times with spiritual connotation and in the 10 cases remaining, with clear reference to warlike action. Even Allah ordered, 'Kill those who fight you, wherever you find them and expelled them from where they expelled you ...,'² „ Believers³ are to you a clear⁴ enemy”. „ Fight them or convert them to Islam” 'Kill them (Christian, Hebrew) wherever you meet⁵.”

To note that there are about 1.3 billion Muslims worldwide. They live in the regionalised Islamic territories as specified in *The Cambridge History of Islam*: central territories (Arabia, Egypt, Syria, Anatolia, Persia, Central Asia) and remote territories (Europe, Africa, Southeast Asia). Starting from the fact that these people understand Islam as a submission to their God Allah, there are born absolutely legitimate questions about how they can transform their bodies into weapons to exterminate innocent people. Of course, we seek answers to question in their culture and civilization dominated by religion.

² Coran-Sura 2; 191; 192.

³ The reference is made to the Christian faithful, Hebrew, generally non-Islamists.

⁴ Coran, Sura 4; 104.

⁵ *Ibidem*, Sura 2; 187.

The international social-political perception

The combination of the terrorist attacks and suicide terrorism of the entire Muslim world lead to the identification of this world with terror. In fact, the Islamic world should be dissociated of the terrorist attacks of extremists.

But this is very difficult, especially after the WTC 11 September 2001. The strong bond created by Islam and terrorist have drove the Jihad on the highest level of international terror. Even if in support of this dissociation is to ban the Koran call, "Do not kill yourself"⁶ public opinion can not compromising the facts and evidence.

Above of peace and love of God, in the social and international politics we are dealing with distinct features of Muslim life. These are represented very strong with a kind of fanaticism that it often exceeding the one of the Japanese kamikaze (just one example among others possible) by a fear of God that they are taught to love for fear of punishment and a fatality which never proved correspondence with reality.

The effects of these characteristics are materialized in the degrading habits, vacancy, delinquent behavior, negligence to the quality of life and more. A large gap in the lives of Muslim s refers to dignity, sanctity and respect for man. Underlying these privations is the degrading sexuality that we have mentioned in this paper.

„ The Muslim s, individually may show splendid qualities - but the influence of the religion paralyzes the social development of her followers. There is no other more retrograde force in the world⁷.”

Therefore, the Islam is expected to grow mainly through the Muslim conversion of the Europe and beyond, as mentioned above. Regarding to this, it raises a number of questions and all converge to formula: "How?"

Of all the questions, one is distancing and namely:

How many individuals who will be born in Muslim families in developed countries, in a not subject Islamic society will embrace Islam instead other religion and more, instead of freedom and an uncensored life by the rules imposed by the Prophet?

Important is that more and more Muslim people get to know a civilized lifestyle. And they prefer it from the love of Allah, the one that has been imposed to them and who do not respond when they need him.

From a sociological point of view, is aimed on one hand in what proportion the Muslim s already Europeanized have adapted to the social rules of non-Muslim occidental society, and on the other hand what will select the future immigrants and newborns in Muslim families: *the religion or the laicism?*

Conclusions

The Muslim family continues to surprise with the force which it defends its traditional values, no matter how hard it is to do and how much it sacrifice. The conformity in obedient form represents the matrix on which the set of values and rules within Islamic culture has been formed.

It is true that through the eyes of a non-Muslim European, most of the habits and customs which govern Muslim family life seem to be real punishments and is not normal to be judged these issues from a different culture. Such an approach can be considered an effect of the ethnocentrism. But on the other hand, is a fact that Muslim s want to convert Europe and beyond, so it is inevitable the observing, studying and accepting or not accepting the values that shape social behavior.

While they seek to integrate, we, outside the closed circle, seek to know and to understand them, this being a condition which is emerging for possible future coexistence. For the future, those who see these lines unrealistic, inaccurate or even an affront (who knows?) are challenged to openness, honesty and explanations. It is a way to get to know and accept each other.

⁶ *Ibidem*, Sura 4; 29.

⁷ Winston Churchill on Islam and Why He Was Right, <http://www.articlesbase.com/politics-articles/winston-churchill-on-islam-and-why-he-was-right-293496.html>.

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