CHAPTER III

A REJECTION OF SALEEM SINAI AND HIS FAMILY TO ISLAMIC SHARIA' AND THE EFFECTS ON THEIR LIFE

In this chapter, the researcher will analyze the form of rejection to Islamic Sharia as seen through *Midnight Children*. I hope to gain profound knowledge about the way clearly by firstly examining the way of Saleem Sinai and his family participate in rejection to Islamic Sharia. After having fundamental background of Saleem Sinai and his family, then through studying their acts more intensively is intended to reveal the effect to the Saleem Sinai and his family life as the part of rejection to Islamic Sharia'. In this analysis process, I use character, characterization and moral lesson theory to support the analysis in order to expose the way of Saleem Sinai and his family violate the Islamic Sharia' and to reveal the effect of the rejection to their life by corroborating with some Islamic perspectives as the reflection of the real life.

3.1 The Attitude of Saleem Sinai and His Family that Reflect the rejection Towards Islamic Values

The story of *Midnight Children* is delivered using a first person point of view because here use "I" as the narrative. This story also use direct and indirect characterization because in this story the writer makes direct statements about a character's personality and reveals information about a character and his personality through that character's thoughts, words, and actions, along with how other characters respond to that character, including

what they think and say about him. The main story tells the story of a child who was born in Independence Day of India on August 15, 1947. His name is Saleem Sinai. The child unexpectedly has magical powers that he could saw past events through his nose. Saleem Sinai story is inseparable from the story of his family who are Muslims but do not do their religious obligations. At that time the story of Saleem family begins with the story of his grandfather named Adam Aziz, he was a young doctor who was educated in European countries. Initially he was a Muslim but because of an events that made his nose hurt while he is worshiping to God, Aziz became angry and vowed never again worship to God in anytime. After that, Saleem family's story continued to experience conflict started from the grandfather, grandmother, father, mother, uncle, aunt until Saleem who was very easy with problems of women and the world

3.1.1 Adam Aziz

Dr Aziz is Saleem Sinai grandfather. He returned to India after he finished his study. Adam Aziz himself has strange face. Adam Aziz has a high body, wavy black hair, red beard and more sensitivity to the surrounding environment that he feels through his big nose. He has the unique thing in his body:

"Keeping out of my voice the natural envy of the ugly man for the strikingly impressive, I record that Doctor Aziz was a tall man. Pressed flat against a wall of his family home, he measured twenty-five bricks (a brick for each year of his life), or just over six foot two. A strong man also. His beard was thick and red-and annoyed his mother, who said only Hajis, men who had made the pilgrimage to Mecca, should grow red beards. His hair, however, was rather darker. His sky-eyes you know about. Ingrid had said, They went mad with the colours when they made your face.' But the central feature of my grandfather's anatomy was neither colour nor height, neither strength of arm nor straightness of back. There it was, reflected in the water, undulating like a

mad plantain in the centre of his face... Aadam Aziz, waiting for Tai, watches his rippling nose. It would have dominated less dramatic faces than his easily; even on him, it is what one sees first and remembers longest. 'A cyranose,' IlseLubin said, and Oskar added, 'A proboscissimus.' Ingrid announced, 'You could cross a river on that nose.' Its bridge was wide. (Rushdie 3) "

Doctor Aziz has the unique nose that has a different size than the normal humans. The nose has elements of patriarchy for doctor Aziz because the nose can be delivered to a future.

My grandfather's nose: nostrils flaring, curvaceous as dancers. Between them swells the nose's triumphal arch, first up and out, then down and under, sweeping in to his upper lip with a superb and at present red-tipped flick (Rushdie 3)".

"On Adam Aziz, the nose assumed a patriarchal aspect. On my mother, it looked noble and a little long-suffering; on my aunt Emerald, snobbish; on my aunt Alia, intellectual; on my uncle Hanif it was the organ of an unsuccessful genius; my uncle Mustapha made it a second-rater's sniffer; the Brass Monkey escaped it completely; but on me-on me, it was something else again. But I mustn't reveal all my secrets at once.

(Tai is getting nearer. He, who revealed the power of the nose, and who is now bringing my grandfather the message which will catapult him into his future," (Rushdie 3)

His nose makes him being a person who has sensitivity to the surrounding environment not only that because his nose Adam Aziz become person who always arrogant he felt the most right, and he felt there is no doctors as powerful as he was given the privilege of passing ability nose. For Adam Aziz and his family, his nose is strange but meaningful.

In Islam value the attitudes of Aziz is not right because its bad attitudes. Adam Aziz as a moeslem should not be arrogant because in al-Quran has been explained that the arrogant is an act that is forbidden by God. Arrogant can lead to the wrath of God and the misery of life. As in the Qur'an surah Al-Luqman (18):

مَرَحًا ٱلْأَرْضِ فِي تَمْشِ وَلَا لِلنَّاسِ خَدَّكَ تُصَعِّرُ وَلَا مَرَحًا ٱلْأَرْضِ فِي تَمْشِ وَلَا لِلنَّاسِ خَدَّكَ تُصَعِّرُ وَلَا اللهَ إِنَّ اللهَ إِنْ اللهَ إِنَّ اللهَ إِنَّ اللهَ إِنْ اللهَ إِنْ اللهَ إِنْ اللهَ إِنْ اللهَ إِنْ اللهَ إِنْ اللهِ اللهَ إِنْ اللهَ إِنْ اللهَ إِنْ اللهَ اللهُ اللهَ إِنْ اللهَ اللهُ إِنْ اللهَ إِنْ اللهِ اللهُ اللّهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ

"And do not turn your cheek [in contempt] toward people and do not walk through the earth exultantly. Indeed, Allah does not like everyone self-deluded and boastful."

3.1.2 Naseem

Naseem is the grandmother of Saleem. She is the wife of Adam Aziz.

Naseem is a person who has a soft skin, beautiful eyes and face.

"So gradually Doctor Aziz came to have a picture of Naseem in his mind, a badly-fitting collage of her severally-inspected parts. This phantasm of a partitioned woman began to haunt him, and not only in his dreams. Glued together by his imagination, she accompanied him on all his rounds, she moved into the front room of his mind, so that waking and sleeping he could feel in his fingertips the softness of her ticklish skin or the perfect tiny wrists or the beauty of the ankles; he could smell her scent of lavender and chambeli; "(Rushdie 9).

The beauty of Naseem bodies, make doctor Aziz could not stop admiring the physical beauty which is owned by Naseem.

"And now Aziz: 'Is it permitted that...' 'Whereupon a word from Ghani; an obedient reply from behind the sheet; a drawstring pulled; and pajamas fall from the celestial rump, which swells wondrously through the hole. Aadam Aziz forces himself into a medical frame of mind... reaches out... feels. And swears to himself, in amazement, that he sees the bottom reddening in a shy, but compliant blush." (Rushdie 10)

Naseem is a woman who likes to wear the purdah. She covered all parts of her body until only look the legs and her eyes.

"My God,what have I married? I know you Europe-returned men. You find terrible women and then you try to make us girls be like them!

Listen.Doctor Sahib, husband or no husband, I am not any... bad word woman" (Rushdie 14)

"What now, wife?' Aziz asks. Naseem buries her face in the pillow. 'What else?' she says in muffled tones. 'You, or what? You want me to walk naked in front of strange men.' (He has told her to come out of purdah.) He says, 'Your shirt covers you from neck to wrist to knee. Your loose pajamas hide you down to and including your ankles. What we have left are your feet and face" (Rushdie 14).

For Naseem, a Muslim wearing the purdah is Sunnah. However she uses the purdah not only because she doing Sunnah of Islam but also wants to cover her face from the disease spots on the face. Therefore, she was always angry and embarrassed if there is someone wants to open the purdah from her face.

When Naseem already had children and grandchildren a change occurred in her. She became a fat woman and big. It makes her get a little difficulty in moving, not like when she was young and early marriage, her body is still good:

"How well you both look, my parents,' Amina cried, thinking that her father was turning into an old man who seemed to be getting shorter with the passing years; while Reverend Mother had grown so wide that armchairs, though soft, groaned beneath her weight..." (Rushdie 70).

Naseem is a devout Muslim. She is woman never left the teachings of Islam, she always keeps his honour as a Muslim woman, as she had been taught by devout Islam. She use purdah and the veil. As explain in the Qur'an surah An- Nur (31);

جُيُوبِنَّ عَلَىٰ فِخُمُرِهِنَّ وَلَيَضَرِبْنَ وَلَا يَعْولَتِهِرِ وَلَا نِينَتَهُنَّ يُبَدِينَ وَلَا الْوَبْعُولَتِهِرِ اللَّا زِينَتَهُنَّ يُبَدِينَ وَلَا الْوَبْعُولَتِهِرِ اللَّا زِينَتَهُنَّ يُبَدِينَ وَلَا الْوَبْعُولَتِهِرِ اللَّا وَينَتَهُنَّ يُبِينَ وَلَا إِلَا زِينَتَهُنَّ يُبِينَ وَلَا إِلَى اللَّهِ اللَّهُ الللَّهُ اللْمُؤْمِنُولُ اللَّهُ اللَّهُ الللللِّهُ اللللِّهُ الللَّهُ اللللِّهُ اللَ

"And tell the believing women to reduce [some] of their vision and guard their private parts and not expose their adornment except that which [necessarily] appears thereof and to wrap [a portion of] their head covers over their chests and not expose their adornment except to their husbands, their fathers, their husbands' fathers, their sons, their husbands' sons, their brothers, their brothers' sons, their sisters' sons, their women, that which their right hands possess, or those male attendants having no physical desire, or children who are not yet aware of the private aspects of women. And let them not stamp their feet to make known what they conceal of their adornment. And turn to Allah in repentance, all of you, O believers, that you might succeed."

3.1.3 Saleem Sinai

When a new born baby Saleem Sinai has a big nose, round face and large. He also has black hair, prominent forehead and blue eyes like those of Kashmir.

"I was not a beautiful baby. Baby-snaps reveal that my large moon-face was too large; too perfectly round. Something lacking in the region of the

chin. Fair skin curved across my features-but birthmarks disfigured it; dark stains spread down my western hairline, a dark patch coloured my eastern ear. And my temples: too prominent: bulbous Byzantine domes "(Rushdie 62).

"Baby Saleem's nose: it was monstrous; and it ran." (Rushdie 62)

"The eyes were too blue: Kashmiri-blue, changeling-blue, blue with the weight of unspilled tears, too blue to blink." (Rushdie 63)

He's not the adorable babies as new born in general. He is different from the other. All people who see baby Saleem can feel strange. Even though baby Saleem is not funny baby, he always smile to all people who see him.

Since childhood Saleem Sinai has a great rarity in his nose. His nose always leaking mucus that continue to flow, until he always called by his friends of the sniffing and snot-nose kids.

"in which my father pulled me into his squashy belly in the cool of the cocktail hour to say, 'Great things! My son: what is not in store for you? Great deeds, a great life!' While I, wriggling between jutting lip and big toe, wetting his shirt with my eternally leaking nose-goo, turned scarlet and squealed, '(Rushdie 77)

"I had already felt within myself the first moving of that shapeless animal which still, on these Padma less nights, champs and scratches in my stomach: cursed by a multitude of hopes and nicknames (I had already acquired Sniffer and Snotnose) (Rushdie 77)

His nose is a distinctive. When Saleem was sick, only the nose that is not diseased while others had been exposed to the disease.

"Typhoid 'attacked me; krait-poison cured me; and my early, overheated growth-rate cooled off. By the time I was nearly nine, Sonny Ibrahim was an inch and a half taller than I. But one piece of Baby Saleem seemed immune to disease and extract-of-snakes. Between my eyes, it mushroomed outwards and downwards, as if all my expansionist forces, driven out of the rest of my body, had decided to concentrate on this single incomparable thrust... between my eyes and above my lips, my nose bloomed like a prize marrow. (Rushdie 78)

Besides that, Saleem also a child with fast development. He is not like baby in general. The fast development make him have crooked legs, because he stood up too early.

"The effects of the events of that day were twofold: I grew up with legs that were irretrievably bowed, because I had got to my feet too early; (Rushdie 75)

Saleem not only defect in the legs, but also on the fingers. Saleem has only nine fingers. The middle finger of his right hand was forced mutilated because of an accident while he was playing with his friends at school called Fat Perce. Saleem and Fat Perce playing chase until Fat Perce ran into a room and closing the door. Saleem tried to block Fat Perce closing the door with his right hand but Fat Prece kept slamming the door and closed it. Automatically Saleem also drew his hand. Shortly one of his friends named Masha Miovic see the third part of the middle finger Saleem lying down with fresh blood running.

"Where are you running, little hero?'But there's no time for her now, mustn't let them get me, into the nearest classroom and try and shut the door, but Fat Perce's foot is in the way and now the two of them are inside too and I dash at the door, I grab it with my right hand, trying to force it open, get out if you can, they are pushing the door shut, but I'm pulling with the strength of my fear, I have it open a few inches, my hand curls around it, and now Fat Perce slams all his weight against the door and it shuts too fast for me to get my hand out of the way and it's shut. A thud. And outside, Masha Miovic arrives and looks down at the floor; and sees the top third of my middle finger lying there like a lump of well-chewed bubble-gum" (Rushdie 120)

"The mutilation of my middle finger was a case in point, because when I was detached from my fingertip and blood" (Rushdie 122)

"Transformation without end: nine-fingered Saleem has been brought to the doorway of the Breach Candy Hospital by a squat blonde nurse whose face is frozen into a smile of terrifying insincerity." (Rushdie 122) Incident that happened to Salem when he was child is very touching. He continued to experience various trials since his birth. Now that Saleem is an adult. The appearance is different from when he was a child, but he still Saleem snot-nosed child

"I was altering physically; too early, soft fuzz was appearing on my chin, and my voice swooped, out of control, up and down the vocal register. I had a strong sense of absurdity: my lengthening limbs were making me clumsy, and I must have cut a clownish figure, as I outgrew shirts and trousers and stuck gawkily and too far out of the ends of my clothes.(Rushdie 129)

osen by God, he considers himself equal to the Prophet Muhammad. Because the special nose Saleem be beside himself. In Islam Saleem attitudes—is a great sin because it identifies with the Prophet. Islam explained last prophet was Muhammad, and Muhammad is the last prophet chosen by God no one else. As explain in Qur'an surah Al-Azhab (40);

"Muhammad is not the father of [any] one of your men, but [he is] the Messenger of Allah and last of the prophets. And ever is Allah, of all things, Knowing "

3.1.4 Amina Sinai (Mumtaz Aziz)

Mumtaz Aziz or Amina Sinai is a girl who has black skin but sweet face.

She is one of daughter from Adam Aziz. She also mother of Saleem Sinai

"I might have elaborated on the great love that had begun to grow between my grandfather and his second daughter, Mumtaz, whose dark skin stood between her and the affections of her mother" (Rushdie 23) "Now comes the scent of a quarrel, because Reverend Mother Naseem is thinking about her daughters, twenty-one-year-old Alia, black Mumtaz" (Rushdie 23)

When she was young Amina Sinai was named Mumtaz Aziz. But after she was married to a successful businessman named Ahmed Sinai she changed her name to Amina Sinai.

Amina Sinai is the daughter of Adam Aziz, who is black but sweet and intelligent. She has a distinctive female highly coveted male. Because of the excess Amina Sinai to be a woman who is easy to fall into the hands of men, she was easy to seduce the man so many men like her. According to Qur'an surah An-nur (31) Islam has taught as a woman should always be of the honour guard and keep the view from the eyes of the man who looked at her.

3.1.5 Ahmed Sinai

Ahmed Sinai is young and rich man. He is a handsome man and has a business that is growing. Ahmed Sinai is father of Saleem Sinai

"In that marshy time without words the emotional life of grave Alia, the eldest, was also developing; and Reverend Mother, locked up in the pantry and kitchen, sealed behind her lips, was incapable-because of her vow-of expressing her distrust of the young merchant in receine and leather cloth who came to visit her daughter. (Aadam Aziz had always insisted that his daughters be permitted to have male friends.) Ahmed Sinai-'(Rushdie 24)

Before he married to the mother of Saleem Sinai, Ahmed Sinai has a felling to aunt of Saleem Sinai, Alia Aziz. While Saleem Sinai mother before she married Ahmed Sinai wasin advance marriage with Nadir Khan.

"Ahmed Sinai and Alia communed without speech; but although everyone expected him to propose, the silence seemed to have got through to him, too, and the question remained unasked. Alia's face acquired a weigh tines at this time, a jowly pessimistic quality which she was never entirely to lose" (Rushdie 24)

Ahmad Sinai who has a handsome face made him an easy man to seduce women, he considers himself to have all that can treat lightly. Islam has taught that women should be maintained and respected as described Qur'an sura An-Nahl (16)

3.2 Personality of Saleem Sinai and His Family that Reflect their rejection towards Islamic Sharia

3.2.1 Adam Aziz

Adam Aziz is well educated. He is a doctor who had graduated from university in Europe.

"He also felt-inexplicably-as though the old place resented his educated, stethoscoped return. Beneath the winter ice, it had been coldly neutral, but now there was no doubt; the years in Germany had returned him to a hostile environment" (Rushdie 2)

He returned to his hometown because he wanted to appreciate the medical science in the communities nearby, but unfortunately his return is not receive good response from local residents.

Adam Aziz has a high egoism, emotion and strict man. He was very angry when he got a test by God.

"Lurching back until he knelt with his head once more upright, he found that the tears which had sprung to his eyes had solidified, too; and at that moment, as he brushed diamonds contemptuously from his lashes, he resolved never again to kiss earth for any god or man. (Rushdie 1)"

Suddenly, when he wanted to pray he hit his nose against a frost-hardened tussock of earth from that his nose was bleeding and bruising. Since that, doctor Aziz decided to never to worship to God in any situation.

When his son Hanif died, Adam Aziz blamed God for the death of his son. He considers God's hands-off to the death of his son Hanif. Adam Aziz never believed that his son died on the will of God.

"... Reverend Mother had said, 'He has become like a child again'; like a child, my grandfather announced that, three weeks after he had heard of the death of a son whom he had believed to be alive and well, he had seen with his own eyes the God in whose death he had tried all his life to believe. And, like a child, he was not believed. Except by one person... 'Yes, listen,' my grandfather said, his voice a weak imitation of his old booming tones, 'Yes, Rani? You are here? And Abdullah? Come, sit, Nadir, this is news-where is Ahmed? Alia will want him here... God, my children; *God*, *whom I fought all my life*" (Rushdie 141)

Adam Aziz is also an unbeliever (*kafir*). Even though he is a Muslim, he always reject to the ordinance of God. He does not believe all of the power of God. He always fought to God.

Adam Aziz does not trust all the will of God. His emotion to God more increase. Adam Aziz could not accept willingly any provision of God. For him God just took everything he has, including his son.

"somewhere in the depths of my grandfather's senility, which inevitably reminded me of the craziness of Professor Schaapsteker upstairs, the bitter idea took root that God, by his off-hand attitude to Hanif's suicide, had proved his own culpability in the affair; Aadam grabbed General Zulfikar by his military lapels and whispered to him: 'Because I never believed, he stole my son!' And Zulfikar: 'No, no, Doctor Sahib, you must not trouble yourself so...'(Rushdie 141)

Adam Aziz hate to God, he condemns those Muslim who pray in mosque. He vowed never visit to Pakistan, because for him Pakistan is the country to God.

"at the end of the forty-day mourning period, he would refuse to go to Pakistan (as Reverend Mother had planned) because that was a country built especially for God; and in the remaining years of his life he often disgraced himself by stumbling into mosques and temples with his old man's stick, mouthing imprecations and lashing out at any worshipper or holy man within range.(Rusdhie 141)

Aziz Adam attitude who always fight to God and unbeliever in God is forbidden by Islam. Al -qur'an surah Az- Zumar verses (62-63) has explained that;

Allah is the Creator of all things, and He is, over all things, Disposer of affairs. To Him belong the keys of the heavens and the earth. And they who disbelieve in the verses of Allah - it is those who are the losers.

The explanation from Surah Az- Zumar is a guideline of life for every Muslim. Faith in God's will is the obligation of covering everything, whether that happens or does not happen, both large and small cases, both visible and hidden, both in heaven and in earth. Everything happens is by the will of Allah no one can change it, good deeds and deeds of God's own creatures.

Doctor Aziz is a person who combustible emotions, but he was also a person who is polite and always puts his professionalism as a doctor. As when he will treat his patient named Naseem. Naseem was the daughter of a

landowner in India called Ghani Sahib. Naseem also that would later become the wife of doctor Aziz and grandmother of Saleem Sinai

"A frantic note had crept into Doctor Aziz's voice. 'Ghani Sahib, tell me how I am to examine her without looking at her?' Ghani smiled on.

'You will kindly specify which portion of my daughter it is necessary to inspect. I will then issue her with my instructions to place the required segment against that hole which you see there. And so, in this fashion the thing may be achieved.'

'But what, in any event, does the lady complain of?'-my grandfather, despairingly. To which Mr Ghani, his eyes rising upwards in their sockets, his smile twisting into a grimace of grief, replied: 'The poor child! She has a terrible, a too dreadful stomachache.'

'In that case,' Doctor Aziz said with some restraint, 'will she show me her stomach, please.' (Rushdie 8)".

Aziz is a wonderful doctor, he was able to treat the whole Naseem disease. She who initially experienced sick in her stomach, day after day Naseem impaired in body but not in the same place. Once cured the disease in his stomach, doctor Aziz back to treating Naseem due to bone pain. She injured in the right leg and fingernails. Once the disease was cured, doctor Aziz back again to treat Naseem pain who called fungal infections of the skin.

"My Naseem must not die for a scratch.') There was the matter of her stiff right knee, which the Doctor was obliged to manipulate through the hole in the sheet... and after a time the illnesses leapt upwards, avoiding certain unmentionable zones, and began to proliferate around her upper half. She suffered from something mysterious which her father called Finger Rot, which made the skin flake off her hands; from weakness of the wrist-bones, for which Adam prescribed calcium tablets; and from attacks of constipation, for which he gave her a course of laxatives, since there was no question of being permitted to administer an enema. She had fevers and she also had subnormal temperatures. At these times his thermometer would be placed under her armpit and he would hum and haw about the relative inefficiency of the method. In the opposite armpit she once developed a slight case of tineachloris and he dusted her with yellow powder; after this treatment-which required him to rub the powder in, gently but firmly, although the soft secret body began to shake and quiver and he heard helpless laughter coming

through the sheet, because NaseemGhani was very ticklish-the itching went away, but Naseem soon I found a new set of complaints. She waxed anaemic in the summer and bronchial in the winter. ('Her tubes are most delicate,' Ghani explained, 'like little flutes.') Far away the Great War moved from crisis to crisis, while in the cobwebbed house Doctor Aziz was also engaged in a total war against his sectioned patient's inexhaustible complaints. And, in all those war years, Naseem never repeated an illness..(Rushdie 9)"

From the Aziz visits always coming to the house of land owner Ghani Sahib to treat her daughter, making meetings between Naseem and Doctor Aziz are frequent. Although doctor Aziz has not been able to see the face and body as a whole but he already can describe Naseem face and her body. His feeling of Naseem is increasingly uncontrolled. Now Doctor Aziz never again performs his obligation as Muslims to God. It is makes him cannot controlled his desire when he had to examine every part of the body Naseem.

"Now, for the first time, Ghani said, 'A lump in the right chest. Is it worrying, Doctor? Look. Look well.' And there, framed in the hole, was a perfectly-formed and lyrically lovely... 'I must touch it,' Aziz said, fighting with his voice. Ghani slapped him on the back. 'Touch, touch!' he cried, 'The hands of the healer! The curing touch, eh, Doctor?' And Aziz reached out a hand... 'Forgive me for asking; but is it the lady's time of the month?'... Little secret smiles appearing on the faces of the lady wrestlers. Ghani, nodding affably: 'Yes.Don't be so embarrassed, old chap. We are family and doctor now.' And Aziz, 'Then don't worry. The lumps will go when the time ends.'... And the next time, 'A pulled muscle in the back of her thigh, Doctor Sahib. Such pain!'And there, in the sheet, weakening the eyes of Aadam Aziz, hung a superbly rounded and impossible buttock... And now Aziz: 'Is it permitted that...' 'Whereupon a word from Ghani; an obedient reply from behind the sheet; a drawstring pulled; and pajamas fall from the celestial rump, which swells wondrously through the hole. Aadam Aziz forces himself into a medical frame of mind... reaches out... feels. And swears to himself, in amazement, that he sees the bottom reddening in a shy, but compliant blush. (Rushdie 10)"

Regardless of the vulnerable of women, doctors Aziz was also a help to the others. While in Amritsar a major war Doctor Aziz, quickly give help to the people whose bodies trampled, injured by a swarm of foreign intruders. "Doctor Aziz, leather bag in hand, is out in the streets, giving help wherever possible. Trampled bodies have been left where they fell. He is bandaging wounds, daubing them liberally with Mercurochrome, which makes them look bloodier than ever, but at least disinfects them" (Rushdie 14).

From the quotation above Adam Aziz character is a figure that is ideal as a man, because he has a body that tall and straight. Besides that, the personality of Adam Aziz is good man. He is a polite person, well education and always maintain professionalism to his work. However, Adam Aziz also has weakness. He is a man of very high emotion. He always supposing what he did right. So when he got in trouble he immediately putting his emotions. Because of Adam Aziz emotional attitude which make him leaves his obligation to God and became a *kafir*.

3.2.2 Naseem

Naseem is a compassionate woman. She is loving and patient wife. She often argues with her husband Adam Aziz about little things. But even though she often frustrated with her husband's speak, she still worry and panic when her husband is experiencing calamity.

"Naseem commences a panic. 'Let me help, let me help, Allah what a man I've married, who goes into gullies to fight with goondas!' She is all over him with water on wads of cotton wool. 'I don't know why can't you be a respectable doctor like ordinary people are just cure important illnesses and all? God you've got blood everywhere! Sit, sit now, let me wash you at least" (Rushdie 14)

Naseem is also a mother of Alya, Mumtaz, emerald, Hanif and Musthapa. She is the mother who is keeping and guiding their children with passion. She wants all her children to feel a better life. Naseem was often disagree with her husband in educating their children, especially for their

daughter. For Naseem education of Islamic values is the most important thing for their children, while according to Adam Aziz, they did not have to learn about Islam but also given the freedom to make friends with any man.

"What will you not do to bring disaster, whatsitsname, on our heads?'-But now Aziz, 'You think it was Nastaliq script? Eh?'-to which his wife, warming up: 'Would you eat pig? Whatsitsname? Would you spit on the Quran?' And, voice rising, the doctor ripostes, 'Or was it some verses of 'The Cow'? You think that?'... Paying no attention, Reverend Mother arrives at her climax: 'Would you marry your daughters to Germans!?' And pauses, fighting for breath, letting my grandfather reveal, 'He was teaching them to hate, wife. He tells them to hate Hindus and Buddhists and Jains and Sikhs and who knows what other vegetarians. Will you have hateful children, woman?' 'Will you have godless ones?' Reverend Mother envisages the legions of the Archangel Gabriel descending at night to carry her heathen brood to hell. She has vivid pictures of hell" (Rushdie 18).

Although her children are grown and have families, as a mother Naseem never forgot her responsibility. She is still paying attention to all their children even when her daughter Mumtaz (Amina Sinai) has big problems with her husband. She is very chatty and did not like the attitude of the Mumtaz husband. She looks annoyed when Mumtaz husband (Ahmed Sinai)is only sleep and not looking for solution to resolve problems in the household.

"There is a time to sleep, whatsitsname, and a time to wake! Listen: Mustapha is making many hundreds of rupees a month, whatsitsname, in the Civil Service. What is your husband? Too good to work?" (Rushdie 70).

Naseem is woman who never gives up. She always tries to make her husband happy. Like when her husband Adam Aziz always demanding Naseem became Kashmir modern woman. Adam Aziz wants Naseem to change her appearance to be more open in the dress, though Naseem really dislike it, but in order to obey her husband, she was trying slowly to change her appearance that make her husband happy.

"When my grandfather got home that night, my grandmother was trying hard to be a modern woman, to please him, and so she did not turn a hair at his appearance" (Rushdie 15).

Naseem is actually the woman who is very caring and loving her family.

Naseem always want to provide the best education for their children,
especially in terms of religion. She did not want her children to be a Muslim
who do not moral. Although Naseem is a very talkative woman in everything,
she always commented on all the problems in the family and always
intervened against all the children family problems.

3.2.3 Saleem Sinai

Actually Saleem Sinai is a Muslim but since he was a child, he has been like things related to Hindu story. Saleem was not interested in the story of the prophet of Islam. For him the story of Hinduism is more interesting than prophet of Muslim although Saleem Sinai was raised from Muslim family.

"He certainly did not. (Note that, despite my Muslim background, I'm enough of a Bombay it to be well up in Hindu stories, and actually I'm very fond of the image of trunk-nosed, flap-eared Ganesh solemnly taking dictation!)"

Saleem is also arrogant. He felt himself the greatest. He felt himself the most important than the history of his birth. He feel his telepathic abilities such as being owned by our prophet Muhammad SAW.

"But Cyrus is the odd one out: unlike Joan, whose voices were heard in a field, but like Musa or Moses, like Muhammad the Penultimate, I heard voices on a hill." (Rushdie 82)

""Muhammad (on whose name be peace, let me add; I don't want to offend anyone) heard a voice saying, 'Recite!' and thought he was going mad; I heard, at first, a headful of gabbling tongues, like an untuned radio; and with lips sealed by maternal command, I was unable to ask for comfort. Muhammad, at forty, sought and received reassurance from wife and friends: 'Verily,' they told him, 'you are the Messenger of God'; I, suffering my punishment at nearlynine, could neither seek Brass Monkey's assistance nor solicit softening words from Mary Pereira. Muted for an evening and a night and a morning, I struggled, alone, to understand what had happened to me " (Rushdie 82)

Saleem considers himself same as with Prophet Muhammad SAW. He is sure that he get more skills that make him like man chosen by God. While Islam has explain that the last Prophet shall we believe is Muhammad SAW nothing else.

From the quotation above can be seen that as a Muslim Saleem attitude is not good to be imitated, because he considered himself above the truth and better than others. In Islamic morality arrogant is not commendable. Allah says in the Qur'an surah Al- Isra' verse 37:

"And do not walk upon the earth exultantly. Indeed, you will never tear the earth [apart], and you will never reach the mountains in height."

Saleem Sinai is a child who has magical abilities. From his sensitive nose, he can see events in the past. He can get acquainted with more than eight hundred children who were born in the midnight with him. Saleem Sinai is always hide in the sink. When he is hiding that is where he uses his magical mind. He can read people's minds. He even could determine what events are going and have occurred.

"Family and ayah assembled in the sitting-room. Amid cut-glass vases and plump cushions, standing on a Persian rug beneath the swirling shadows of ceiling-fans, I smiled into their anxious eyes and prepared my revelation. This was it; the beginning of the repayment of their investment; my first dividend-first, I was sure, of many... my black mother, lip-jutting father, Monkey of a sister and crime-concealing ayah waited in hot confusion. Get it out. Straight, without frills. 'You should be the first to know,' I said, trying to give my speech the cadences of adulthood. And then I told them. 'I heard voices yesterday. Voices are speaking to me inside my head. I think-Ammi, Abboo, I really think-that Archangels have started to talk to me.' (Rushdie 83)

From quotation above, it can be seen that Saleem Sinai is an optimist person. He believe that he get a worship from angels. He felt as selected man to be able to talk to angels.

Saleem also has magical telepathy. He can read the people's mind. He can guess people's events even he could determine what events are going and have occurred.

But I mustn't get ahead of myself. In the beginning, before I broke through to more-than-telepathy, I contented myself with listening; and soon I was able to 'tune' my inner ear to those voices which I could understand; nor was it long before I picked out, from the throng, the voices of my own family; and of Mary Pereira; and of friends, classmates, teachers. In the street, I learned how to identify the mind-stream of passing strangers-the laws of Doppler shift continued to operate in these paranormal realms, and the voices grew and diminished as the strangers passed. (Rushdie 85)

Saleem Sinai is fair and wise. He was fair in attitude in a conference even though he did not like one of the members of the conference. Saleem still appreciate and discuss with all members.

"To be honest: I didn't like Shiva. I disliked the roughness of his tongue, the crudity of his ideas; and I was beginning to suspect him of a string of terrible crimes-although I found it impossible to find any evidence in his thoughts, because he, alone of the children of midnight, could close off from me any part of his thoughts he chose to keep to himself-which, in itself, increased my growing dislike and suspicion of the rat-faced fellow. However, I was nothing if not fair; and it would not have been fair to have kept him apart from the other members of the Conference." (Rushdie 116)

Saleem magical abilities brought him to new experiences. In his magical world he can meet with one of children called Shiva. Shiva is Hindu. He is son of a musician. Shiva really do not like to Saleem who is the son of the rich. For Shiva all the rich oppressing the poor are always the same. That what causes both Saleem and Shiva in the conference always fighting and arguing. From there Saleem and his friends make a conference. The conference occurs when Saleem has called them through his nose and they are assembled.

Saleem was curious person. He is smart boy. He could see the man was telling the truth or lie. Saleem always tries to prove his suspicions. This is evident when his mother Amina Sinai receives a mysterious phone call from someone. Although his mother has been said that the call was a wrong number but Saleem does not believe directly. He kept asking his mother about the mysterious phone call.

"But I couldn't see how; and a tiny seed of suspicion was planted in me, a tiny glimmering of a notion that our mother might have a secret-our Amma! Who always said, 'Keep secrets and they'll go bad inside you; don't tell things and they'll give you stomach-ache!'-a minute spark which my experience in the washing-chest would fan into a forest fire. (Because this time, you see, she gave me proof.)" (Rushdie 81)

However, Saleem is lack of gratitude. He is pleased to have magical ability that makes him able to read the minds of others. But, instead of using his abilities for positives act he uses them for negative act.

"To end this account of the early days of my transformed life, I must add one painful confession: it occurred to me that I could improve my parents' opinion of me by using my new faculty to help out with my school work-in short, I began to cheat in class. That is to say, I tuned in to the inner voices of my school teachers and also of my cleverer classmates, and picked information out of their minds. I found that very few of my masters could set a

test without rehearsing the ideal answers in their minds-and I knew, too, that on those rare occasions when the teacher was preoccupied by other things, his private love-life or financial difficulties, the solutions could always be found in the precocious, prodigious mind of our class genius, Cyrus-the-great." (87)

Saleem uses the abilities to read the minds of teachers and clever friends to know the answer for a test. So, he get the answer from their minds, Saleem direct written in his exam sheet. Academically, Saleem is child who has bad score. At this time, he wants to get high score so that why he uses his abilities.

From the quotation above can be seen that the attitude of Saleem when there is exams are bad *akhlak*. That are not allowed in Islamic Sharia' because it is the act of deceiving others for better results. Saleem might think though he has magical abilities and no one knows and believes in his ability but God says in the Qur'an surah Al—Hujaraat verses 18:

"Indeed, Allah knows the unseen [aspects] of the heavens and the earth.

And Allah is Seeing of what you do."

3.2.4 Amina Sinai (Mumtaz Aziz)

Amina or Mumtaz is gentleness .She is kind and friendly. She became the favourite daughter of his father.

"Mumtaz, whose dark skin stood between her and the affections of her mother, but whose gifts of gentleness, care and fragility endeared her to her father with his inner torments which cried out for her form of unquestioning tenderness; (Rushdie 23).

Amina is also the mother of Saleem Sinai and Jamila Sinai. She was a very good mother. She is very affectionate. She is a patient mother. She never hit her children even though she was angry. The attitude of Amina towards her children is the same as with the attitude of her mother Naseem.

"Amina Sinai, abhorring the idea of beating her children, temperamentally incapable of raising her voice, came close to her wits' end; and the Monkey was sentenced, for day after day, to silence. (Rushdie 76)

Amina Sinai is also the wife of Ahmed Sinai. She is a good wife. She always obey her husband. Even when her husband having problems bankruptcy because of her husband's property frozen by his business associates. She did not hesitate to help the problem of her husband.

'Broke,' Ahmed is saying, 'Frozen, like water.'

'Come on now,' Amina interrupts him; her dedication rising to new heights, she leads him towards her bedroom... 'Janum, you need to lie for some time.' (Rushdie 68)

Actually, Amina has good intentions. She wants to help her husband to save her husband's assets. But, Amina using the wrong way. She gambling at the race-track to get a lot of money and frees her husband assets.

"Schaapsteker money paid for our food bills; but horses fought our war. The streak of luck of my mother at the race-track was so long, a seam so rich, that if it hadn't happened it wouldn't have been credible... for month after month, she put her money on a jockey's nice tidy hair-style or a horse's pretty piebald colouring; and she never left the track without a large envelope stuffed with notes.

'Things are going well,' Ismail Ibrahim told her, 'But Amina sister, God knows what you are up to. Is it decent? Is it legal?' And Amina: 'Don't worry your head. What can't be cured must be endured. I am doing what must be done.' (Rushdie 71)

From the quotation above can be seen that Amina conduct is a reasonable act of a wife who wants to ease the burden on the husband. Amina is a Muslim. Although she was forced do so she must pay attention to the risks of what he was doing. In Islam Sharia', betting or gambling, just like Amina is not allowed and the result is forbidden to be eaten. God says in the Quran surah al—Maidaa verses 90:

"O you who have believed, indeed, intoxicants, gambling, [sacrificing on] stone alters [to other than Allah], and divining arrows are but defilement from the work of Satan, so avoid it that you may be successful."

After Amina regret about her gambling. She is very guilty of gambling she ever did. She should think before acting too quickly.

"And while the world combined aggression and the occult, I lay concealed in a washing-chest which wasn't really big enough for comfort anymore; and Amina Sinai became filled with guilt." (Rushdie 80)

Amina does another action worse and inappropriate performed as a Muslimah who was already married. Amina betray her husband, she secretly in a relationship back with her ex-husband called Nadir Khan. Amina often receives a mysterious phone call from someone. Amina often goes out until late at night and did not permit to her husband

"Once upon a time there was a mother who, in order to become a mother, had agreed to change her name; who set herself the task of falling in love with her husband bit-by-bit, but who could never manage to love one part, the part, curiously enough, which made possible her motherhood; whose feet were hobbled by verrucas and whose shoulders were stooped beneath the accumulating guilts of the world; whose husband's unlovable organ failed to recover from the effects of a freeze; and who, like her husband, finally succumbed to the mysteries of telephones, spending long minutes listening to the words of wrong-number callers... shortly after my tenth birthday (when I had recovered from the fever which has recently returned to plague me after an interval of nearly twenty-one years), Amina Sinai resumed her recent practice of leaving suddenly, and always immediately after a wrong number, on urgent shopping trips. But now, hidden in the boot of the Rover, there travelled with her a stowaway, who lay hidden and protected by stolen cushions, clutching a thin strip of pink plastic in his hand." (Rushdie 109)

Amina and Nadir often met at the cafe pioneer they have sex like dating couples. They held hands. Amina is oblivious to her status, which is still the legal wife of Ahmed Sinai

"It was afternoon; I saw my mother enter the Pioneer Cafe; not daring to follow her, I stayed in the street, pressing my nose against a spider-webbed corner of the grubby window-pane;" (Rushdie 111)

"But now hands enter the frame-first the hands of Nadir-Qasim, their poetic softness somewhat callused these days; hands flickering like candle-flames, creeping forward across reccine, then jerking back; next a woman's hands, black as jet, inching forwards like elegant spiders; hands lifting up, off reccine table top, hands hovering above three fives, beginning the strangest of dances, rising, falling, circling one another, weaving in and out between each other, hands longing for touch, hands outstretching tensing quivering demanding to be-but always at last jerking back, fingertips avoiding fingertips, because what I'm watching here on my dirty glass cinema-screen is.., "(Rushdie 111)

What I saw at the very end: my mother's hands raising a half-empty glass of Lovely Lassi; my mother's lips pressing gently, nostalgically against the mottled glass; my mother's hands handing the glass to her Nadir-Qasim; who also applied, to the opposite side of the glass, his own, poetic mouth. (Rushdie 111)

From the quotation above, can be seen that Amina is not a good wife.

She should be able to maintain the marriage commitment. When she married,

she promises to God to be always together with her legal husband Ahmed Sinai. But, Amina would damage her commitment and her own household. She betrays her husband. In Islamic Sharia' the thing Amina done are forbidden because it can lead to adultery. As a Muslimah, Amina should maintain the honour from another man and obedient to her husband. Amina should be able to limit the interaction did not free association. God also says in Al - Quran surah Al- Israa' verses 32 that explain about adultery just like Amina made against her husband:

"And do not approach unlawful sexual intercourse. Indeed, it is

ever an immorality and is evil as a way"

The surah explains that adultery is an act that strictly forbidden in Islam.

One thing that prohibited should not be approach. If it is broken, will be get punishment. God says that forbids His servants from adultery and prohibition to approach,

Amina Sinai was also a person who cares for others. She has a high social life. She always cannot bear to see the fate of the underprivileged children.

"At last, down an unprepossessing side-street full of drainpipe-sleepers and bicycle-repair shops and tattered men and boys, we stopped. Clusters of children assailed my mother as she descended; she, who could never shoo away a fly, handed out small coins, thus enlarging the crowd enormously." (Rushdie 110)

3.2.5 Ahmed Sinai

Ahmed Sinai is an egoistic person. He always wanted to be noticed. He paid little attention to his family. He considers himself an important person

"Ahmed Sinai never forgave his son for breaking his toe. Even after the splint was removed, a tiny limp remained. My father leaned over my crib and said, 'So, my son: you're starting as you mean to go on. Already you've started bashing your poor old father!' In my opinion, this was only half a joke. Because, withmy birth, everything changed for Ahmed Sinai. His position in the household was undermined by mycoming. Suddenly Amina's assiduity had acquired different goals; she never wheedled money out of him anymore, and the napkin in his lap at the breakfast-table felt sad pangs of nostalgia for the old days. Now it was,'Your son needs so-and-so,' or 'Janum, you must give money for such-and-such.' Bad show, Ahmed Sinai thought. My father was a self-important man" (Rushdie 66)

Ahmed Sinai was also an alcoholic. He likes to spend the days by drinking more than one bottle. Ahmed Sinai often argues with his wife about this. When he was drunk he always talked things that are not clear.

A memory of my father in a cool-season evening, sitting on my bed (I was seven years old) and telling me, in a slightly thickened voice, the story of the fisherman who found the djinn in a bottle washed up on the beach...
'Never believe in a djinn's promises, my son! (Rushdie 66)

From the quotation above can be seen that Ahmed Sinai like drinking too much alcohol until the drink intoxicating poison his brain. He does not care about his health. His favourite to liquor make his attitude was changed.

"Janum, for pity's sake; the boy was only sleeping.' The djinn roared through my father's lips, possessing him completely: 'Look on his face! Whoever got a nose like that from sleeping? (Rushdie 78)

In Islamic Sharia' drinking alcohol is prohibited other than it is not good for health, alcohol can also be deadly for someone's life if it is uses too much.

God says in Al – Qur'an surah Al- Maaida verse 91:

وَٱلْبَغْضَآءَ ٱلْعَدَاوَةَ بَيْنَكُمُ يُوقِعَ أَن ٱلشَّيْطَنُ يُرِيدُ إِنَّمَا الشَّيْطَنُ يُرِيدُ إِنَّمَا اللهِ وَكُرِ عَن وَيَصُدَّكُمْ وَٱلْمَيْسِرِ ٱلْخَمْرِ فِي

"Satan only wants to cause between you animosity and hatred through intoxicants and gambling and to avert you from the remembrance of Allah and from prayer. So will you not desist?"

Ahmed Sinai is also a stubborn person. He always imposes his will. He did not accept or listen to the advice of others. He also did not forgive the mistakes his servant make in his home until the servant had begged to kiss the feet of Ahmed Sinai, but he still does not care.

"The search succeeds. In the bedroll of Musa the old bearer: a silver spittoon. Wrapped in his puny bundle of clothes: gold coins, a silver samovar. Secreted under his charpoy bed: a missing tea-service. And now Musa has thrown himself at Ahmed Sinai's feet; Musa is begging, 'Forgive, sahib! I was mad; I thought you were going to throw me into the street!' but Ahmed Sinai will not listen; the freeze is upon him; 'I feel so weak,' he says, and leaves the room; (Rushdie 73).

Ahmed Sinai was also a grumpy and ungrateful when God gave him descendants. When he had Saleem with the big nose and strange condition, he blamed the father of Amina Sinai. He considers that Saleem has the nose is derived from his grandfather Adam Aziz. Sometimes, Ahmed Sinai insulting his son nose.

"Hey, men! You think that Tenzing could climb up Sniffer's face?'-and about the quarrels between my parents over my nose, for which Ahmed Sinai never tired of blaming Amina's father: 'Never before in my family has there been a nose like it! We have excellent noses; proud noses; royal noses, wife!' Ahmed Sinai had already begun, at that time, to believe in the fictional ancestry he had created for the benefit of William Methwold;djinn-sodden, he saw Mughal blood running in his veins... Forgotten, too, the night when I was eight and a half, and my father, djinns on his breath, came into my bedroom to

rip the sheets off me and demand: 'What are you up to? Pig! Pig from somewhere?' I looked sleepy; innocent; puzzled. He roared on. 'Chhi-chhi!Filthy! God punishes boys who do that! Already he's made your nose as big as poplars. He'll stunt your growth; he'll make your soo-soo shrivel up!' And my mother, arriving night dressed in the startled room'' (Rushdie 78)

Ahmed Sinai may be regarded as the father who cannot be a role model in the family. He not only a drunkard but also a temperamental man. He easily hit someone who considered untrue. This occurs when Saleem Sinai told about his magical ability to all his family that seemed to him like a human being like the choice of the Prophet Muhammad. Ahmed Sinai who feels Saleem says is useless and not true immediately slapped Saleem until itmake Saleem fell down.

"And worse than Amina's shrieking was my father's silence; worse than her fear was the wild anger sitting on his forehead; and worst of all was my father's hand, which stretched out suddenly, thick-fingered, heavy-jointed, strong-as-an-ox,to fetch me a mighty blow on the side of my head, so that I could never hear properly in my left ear after that day; so that I fell sideways across the startled room through the scandalized air and shattered a green table top of opaque glass; so that, having been certain of myself for the first time in my life, I was plunged into a green, glass-cloudy world filled with cutting edges, a world in which I could no longer tell the people who mattered most about the goings-on inside my head; green shards lacerated my hands as I entered that swirling universe in which I was doomed, until it was far too late, to be plagued by constant doubts about what I was for.(Rushdie 83)

3.3 The Effects of Saleem's Family Life before and after Committing the Rejection towards Islamic Sharia in *Midnight's Children*

In this section, the researcher explain the impact Saleem Sinai and his family get actions for not in accordance with Islamic sharia', although they all are Muslims. The analysis based on the flow of the plot. The Researcher also

explain the events experienced by Saleem Sinai and his family that became the background for Saleem Sinai and his family left the command of God and carry out God's prohibition.

3.3.1 Saleem's Family Life before Committing the Rejection towards Islamic Sharia in *Midnight's Children*

3.3.1.a Exposition

At this stage, the researcher explains that the beginning of the Saleem Sinai family's story begins with the story of his grandfather who had just completed his medical studies in Europe and then return to India. Initially grandfather of Saleem Sinai, Adam Aziz is a practicing Muslim to God. Wherever he goes he always carries his prayer rug that he put on the side his arm. But once he had a very sad event. The first incident experienced doctor Aziz in 1915

"One Kashmiri morning in the early spring of 1915, my grandfather Aadam Aziz hit his nose against a frost-hardened tussock of earth while attempting to pray. Three drops of blood plopped out of his left nostril, hardened instantly in the brittle air and lay before his eyes on the prayer-mat, transformed into rubies" (Rushdie 1)

"Unaware of this at first, despite his recently completed medical training, he stood up, rolled the prayer-mat into a thick cheroot, and holding it under his right arm surveyed the valley through clear, diamond-free eyes" (Rushdie 1)

The second event is he to be insulted his friends in Europe for the obedience of faith make him decide to become a Muslim who fight God or *Kafir*

"In the Name of God, the Compassionate, the Merciful...'-the exordium, spoken with hands joined before him like a book, comforted a part of him, made another, larger part feel uneasy-'... Praise be to Allah, Lord of the Creation...'-but now Heidelberg invaded his head; here was Ingrid, briefly

his Ingrid, her face scorning him for this Mecca-turned parroting; here, their friends Oskar and IlseLubin the anarchists, mocking his prayer with their anti-ideologies-'...The Compassionate, the Merciful, King of the Last Judgment!...'-Heidelberg, in which, along with medicine and politics, helearned that India-like radium-had been 'discovered' by the Europeans; even Oskar was filled withadmiration for Vasco da Gama, and this was what finally separated Aadam Aziz from his friends, this beliefof theirs that he was somehow the invention of their ancestors-'...You alone we worship, and to You alone we pray for help...'(Rushdie 2)

"My grandfather bent his forehead towards the earth. Forward he bent, and the earth, prayer-mat-covered, curved up towards him. And now it was the tussock's time. At one and the same time a rebuke from Ilse-Oskar-Ingrid-Heidelberg as well as valley-and-God, it smote him upon the point of the nose." (Rushdie 2)

The rejection of the Islamic Sharia was first pioneered by Saleem Sinai's grandfather, Adam Aziz because since the oath he always oppose to God. He never believed in all what happened to her family because of God. But, since Adam Aziz never worship God his lives and his family gradually changing. Starting from his marriage with his wife Naseem who has a skin disease. Hidden marriage that occurred between Mumtazand Nadir Khan, then Mumtaz divorced by Nadir Khan through a sheet of paper, so make Adam Aziz very angry. Not only that, but also in old age he has a grandson named Saleem Sinai who have a big nose that always slimy and all other strange. Since Saleem's birth, the problems continue to happen into life. Until Aziz becamemore angry to God, because hisson Hanifcommitted suicide. He considers God is not fair to him. Until he condemn Muslims who pray in mosques. In the end of life, Adam Aziz is given exam by God he gets bone disease that is increasingly undermined his body.

"Behind his foolishness and his rages, the cracks continued to spread; the disease munched steadily on his bones, while hatred ate the rest of him away. He did not die, however, until 1964." (Rushdie 141)

"DoctorAadam Aziz (Heidelberg-returned) died five days before the government announced that its massive search for the single hair of the Prophet's head had been successful. When the State's holiest saints assembled to authenticate the hair, my grandfather was unable to tell them the truth" (Rushdie 142)

From the quotation above indicates that the events experienced in the life of Saleem Sinai and his family started from disobedience of grandfather. Adam Aziz does not perform the first pillars of faith that believesto God. *Kafir* is the cruellest acts so that people who violate must accept the risk in accordance with what has been done either in the world or in the hereafter. As already explained Allah in Al – Quran surah Al – Baqaraah verse 217 that:

وَالْمَسْدِجِدِ بِهِ وَكُفْرٌ اللهِ سَبِيْلِ عَنْ وَصَدِّ كَبِيْرٌ فَيْهِ قِبَالٌ قُلْ فِيْهِ قِبَالٍ الْحَرَامِ الشَّهْرِ عَنِ يَسْأَلُونَكَ وَلِا الْقَتْلِ مِنَ أَكْبَرُ وَالْفِتْنَةُ اللهِ عِنْدَ أَكْبَرُ مِنْهُ أَهْلِهِ وَإِخْرَاجُ الْحَرَامِ دِيْنِكُمْ عَنْ يَرُدُوكُمْ حَتَّى يُقَاتِلُونَكُمْ يَزَالُونَ وَلاَ الْقَتْلِ مِنَ أَكْبَرُ وَالْفِتْنَةُ اللهِ عِنْدَ أَكْبَرُ مِنْهُ أَهْلِهِ وَإِخْرَاجُ الْحَرَامِ وَالْمَالُونَ وَلاَ الْقَتْلِ مِنَ أَكْبَرُ وَالْفِتْنَةُ اللهِ عِنْدَ أَكْبَرُ مِنْهُ أَهْلِهِ وَإِخْرَاجُ الْحَرَامِ وَلاَ الْمَتَطَاعُوا إِن وَالاَخِرَةِ الدُّنْيَا فِي أَعْمَالُهُمْ حَبِطَتُ فَأُولَائِكَ كَافِرٌ وَهُو فَيَمُتْ دِيْنِهِ عَنْ مِنْكُمْ يَرْتَدِدْ وَمَنْ اسْتَطَاعُوا إِن وَالاَخِرَةِ الدُّنْيَا فِي أَعْمَالُهُمْ حَبِطَتُ فَأُولَائِكَ كَافِرٌ وَهُو فَيَمُتْ دِيْنِهِ عَنْ مِنْكُمْ يَرْتَدِدْ وَمَنْ اسْتَطَاعُوا إِن

"Fighting therein is great [sin], but averting [people] from the way of Allah and disbelief in Him and [preventing access to] al-Masjid al-Haram and the expulsion of its people therefrom are greater [evil] in the sight of Allah. And fitnah is greater than killing." And they will continue to fight you until they turn you back from your religion if they are able. And whoever of you reverts from his religion [to disbelief] and dies while he is a disbeliever - for those, their deeds have become worthless in this world and the Hereafter, and those are the companions of the Fire, they will abide therein eternally".

3.3.1.b Conflict

The initial problems that arise in the family of Saleem Sinai is the moment of his birth, which coincided with the Independence Day of India August 15, 1947. The birth of Saleem was happiness for his family but also the beginning of the catastrophe that continues to come into his family. He has a strange magical ability from his nose. Saleem feel resigned on his nose and always feel disgusted.

What's in a nose? The usual answer: 'That's simple. A breathing apparatus; olfactory organs; hairs.' But in my case, the answer was simpler still, although, I'm bound to admit, somewhat repellent: what was in my nose was snot. With apologies, I must unfortunately insist on details: nasal congestion obliged me to breathe through my mouth, giving me the air of a gasping goldfish; perennial blockages doomed me to a childhood without perfumes, to days which ignored the odours of musk and chambeli and mango kasaundy and home-made ice-cream: and dirty washing, too. A disability in the world outside washing-chests can be a positive advantage once you're in. But only for the duration of your stay. Purpose-obsessed, I worried about my nose. Dressed in the bitter garments which arrived regularly from my headmistress aunt Alia, I went to school, played French cricket, fought, entered fairy-tales... and worried. (Rushdie 78)

Saleem ability that can feel and see the event in the past from his nose makesSaleem depressed himself. Nobody believed in his ability. In the end, he blames his ability to use things that are not true to make him lose the middle finger of his right hand. Because of his ability, as well he should feel pressured by the attitude of one of his friend in the midnight conference called Shiva.

The ability of the Saleem nose, make him and his family having problems. After that, there is problem again about disclosure of Saleem status that makes his parents confuse and often argue until Saleem is being consigning to the uncle Hanif. It began when Saleem had an accident at school

and he needs a lot of blood. Unexpectedly the blood of Saleem parents is no match with Saleem. It made Ahmed Sinai angry and cast out Saleem.

But when I am on the operating table-'Just sit there, son, I'll give you a local anaesthetic, no, madam, he's in shock, total anaesthesia would be impossible, all right son, just hold your finger up and still, help him nurse, and it'll be over in a jiffy'-while the surgeon is sewing up the stump and performing the miracle of transplanting the roots of the nail, all of a sudden there's a fluster in the background, a million miles away, and 'Have you got a second Mrs Sinai' and I can't hear properly... words float across the in-finite distance... Mrs Sinai, you are sure? and A? A and O? And rhesus negative, both of you? Heterozygous or homozygous? No, there must be some mistake, how can he be... I'm sorry, absolutely clear... positive... and neither A nor... excuse me, Madam, but is he your... not adopted or... The hospital nurse interposes herself between me and miles-away chatter, but it's no good, because now my mother is shrieking, 'But of course you must believe me, doctor; my God, of course he is our son!' Neither A nor O. And the rhesus factor: impossibly negative. And zygosity offers no clues. And present in the blood, rare Kell antibodies. And my mother, crying, crying-crying, crying... 'I don't understand. (Rushdie 121)

From the result of laboratories in the hospital, it makes Mary reveals a big secret. Mary is a Christian baby sitter of Saleem Sinai. She committed a crime in the past. Mary said that Saleem is a child who was exchanged at the time of his birth and it was Mary who has exchanged Saleem. To cover it and penance, Mary would become care take of Saleem forever.

A few months later, when Mary Pereira finally confessed her crime, and revealed the secrets of her eleven-year-long haunting by the ghost of Joseph D'Costa, we learned that, after her return from exile, she was badly shocked by the condition into which the ghost had fallen in her absence. It had begun to decay, so that now bits of it were missing: an ear, several toes on each foot, most of its teeth; and there was a hole in its stomach-larger than an egg. Distressed by this crumbling spectre, she asked it (when she was sure nobody else was within earshot): 'O God, Joe, what you been doing to yourself?' He replied that the responsibility of her crime had been placed squarely on his shoulders until she confessed, and it was playing hell with his system. From that moment it became inevitable that she would confess; but each time she looked at me she found herself prevented from doing so. Still, it was only a matter of time." (Rushdie 129)

In the view of religion, be it Islam or Christianity what Mary done is bad things and forbidden. She can be punished by law. Because the baby swap is same as taking the rights of others. As described in Al – Quran surah An-Nisa' verses (29):

رحيما كانبكم إن الله كمأنفسد والاتقتلوا

"O you who have believed, do not consume one another's wealth unjustly but only [in lawful] business by mutual consent. And do not kill yourselves [or one another]. Indeed, Allah is to you ever Merciful".

In this story, not only conflict within Saleem and his family but also is the emergence conflict of nation the Indian – Pakistan war. The events make Muslims in India have become fragment. The War between India - Pakistan is continuing. In India much bloodshed in occur

"Hidden behind newspaper reports-dastardly indian invasion repelled by our gallant boys-the truth about General Zulfikar became a ghostly, uncertain thing; the paying-off of border guards became, in the papers, innocent soldiers massacred by indian fauj; and who would spread the story of my uncle's vast smuggling activities? What General, what politician did not possess the transistor radios of my uncle's illegality, the air-conditioning units and the imported watches of his sins? General Zulfikar died; cousin Zafar went to prison and was spared marriage to a Kifi princess who obstinately refused to menstruate precisely in order to be spared marriage to him; and the incidents in the Rann of Kutch became the tinder, so to speak, of the larger fire that broke out in August, the fire of the end, in which Saleem finally, and in spite of himself, achieved his elusive purity" (Rushdie 172)

Bombings and massacres continue to occur. It causes Saleem Sinai and his family separated during the war they were looking for their own protection.

"Let me state this quite unequivocally: it is my firm conviction that the hidden purpose of the Indo-Pakistani war of 1965 was nothing more nor less than the elimination of my benighted family from the face of the earth. In order to understand the recent history of our times, it is only necessary to examine the bombing-pattern of that war with an analytical, unprejudiced eye" (Rushdie 172)

"Even ends have beginnings; everything must be told in sequence. (I have Padma, after all, squashing all my attempts to put the cart before the bullock.) By August 8th, 1965, my family history had got itself into a condition from which what-was-achieved-by-bombing-patterns provided a merciful relief. No: let me use the important word: if we were to be purified, something on the scale of what followed was probably necessary" (Rushdie 172)

From the series of event the war conflicts one by ones Saleem Sinai family's start doomed respectively. Saleem must continue the struggle.

3.3.2 Saleem's Family Life after Committing the Rejection towards Islamic Sharia in *Midnight's Children*

3.3.2.a Climax

In this story climax occurs when the September 22, there is big attacks by the aircraft which resulted the family of Saleem Sinai killed one by one in the war. At the time Saleem Sinai of the entry into force of war India

"And Saleem? What did he do in the war? This: waiting to be drafted, I went in search of friendly, obliterating, sleep-giving, Paradise-bringing bombs." (Rushdie 174)

"On the night of September 22nd, air-raids took place over every Pakistani city. (Although All-India Radio...) Aircraft, real or fictional, dropped actual or mythical bombs. It is, accordingly, either a matter of fact or a figment of a diseased imagination that of the only three bombs to hit

Rawalpindi and explode, the first landed on the bungalow in which my grandmother Naseem Aziz and my aunty Pia were hiding under a table; the second tore a wing off the city jail, and spared my cousin Zafar a life of captivity; the third destroyed a large darkling mansion surrounded by a sentriedwall; sentries were at their posts, but could not prevent Emerald Zolfikar from being carried off to a more distant place than Suffolk. She was being visited, that night, by the Nawab of Kif and his mulishly unmaturing daughter; who was also spared the necessity of becoming an adult woman. In Karachi, three bombs were also enough. The Indian planes, reluctant to come down low, bombed from a great height; the vast majority of their missiles fell harmlessly into the sea. One bomb, however, annihilated Major (Retired) AlauddinLatif and all his seven Puffias, thus releasing me from my promise for ever; and there were two last bombs. Meanwhile, at the front, Mutasim the Handsom emerged from his tent to go to the toilet; a noise like a mosquito whizzed (or did not whiz) towards him, and he died with a full bladder under the impact of a sniper's bullet" (Rushdie 174)

The meeting of Saleem and Parvati who is a magician also becomes part of the climax. Parvati also Saleem friend's in the conference of midnight children. From that point this story culminates and Saleem's life began to slowly disintegrate.

"On December 15th, 1971, Tiger Niazi surrendered to Sam Manek-shaw; the Tiger and ninety-three thousand Pakistani troops became prisoners of war. I, meanwhile, became the willing captive of the Indian magicians, because Parvati dragged me into the procession with, 'Now that I've found you I'm not letting you go" (Rushdie193)

The meetings that happen between Saleem and Parvati is not too long.

Because of Parvati and Shiva will also meet. While Saleem who already know that they will meet Saleem choose to go away from Shiva. It is because Saleem feel useless when he met Shiva since childhood they often had fight in midnight children conference. Saleem finally decided to go to his uncle namely Musthapa and live with him.

"Parvati and Shiva, Shiva and Parvati, fated to meet by the divine destiny of their names, were united in the moment of victory. 'A hero, man!'

she hissed proudly behind the shack. They will make him a big officer and all!' And now what was produced from a fold of her ragged attire? What once grew proudly on a hero's head and now nestled against a sorceress's breasts? 'I asked and he gave,' said Parvati-the-witch, and showed me a lock of his hair" (Rushdie 198)

Did I run from that lock of fateful hair? Did Saleem, fearing a reunion with his alter ego, whom he had so-long-ago banned from the councils of the night, flee back into the bosom of that family whose comforts had been denied the war-hero? Was it high-mindedness or guilt? I can no longer say; I set down only what I remember, namely that Parvati-the-witch whispered, 'Maybe he will come when he has time; and then we will be three!' And another, repeated phrase: 'Midnight's children, yaar... that's something, no?' Parvati-the-witch reminded me of things I had tried to put out of my mind; and I walked away from her, to the home of Mustapha Aziz' (Rushdie 198)

3.3.2.b Anti- Climax

When Parvati married to Saleem. Parvati was willing to accept Saleem whoever he. Parvati also decide to converts from her religion. She converts to Islam (*muallaf*)

"I married Parvati-the-witch on February 23rd, 1975, the second anniversary of my outcast's return to the magicians' ghetto" (Rushdie 206).

"Despite the absence of Resham Bibi, the wedding went off well enough. Parvati's formal conversion to Islam (which irritated Picture Singh, but on which I found myself insisting, in another throwback to an earlier life) was performed by a red-bearded Haji who looked ill-at-ease in the presence of so many teasing, provocative members of the ungodly; under the shifting gaze of this fellow who resembled a large and bearded onion she intoned her belief that there was no God but God and that Muhammad was his prophet; she took a name which I chose for her out of the repository of my dreams, becoming Laylah, night, so that she too was caught up in the repetitive cycles of my history, becoming an echo of all the other people who" (Rushdie 211)

Before Saleem married Parvati, Saleem already know that the relationships out of the wedding lock between Shiva and Parvati give them a baby in the Parvati womb. But, Saleem still want to marry Parvati and receive child conceived by Parvati as his own child.

"While these unfortunates were away, the Major visited their homes to steal their most prized possessions: their women fell into his arms. It is possible (I have divided by half the Major's own figures) that at the height of his philandering's there were no less than ten thousand women in love with him. And certainly there were children. The spawn of illicit midnights. Beautiful bouncing infants secure in the cradles of the rich. Strewing bastards across the map of India, the war hero went his way; but (and this, too, is what he told Parvati) (Rushdie 208).

Until the time Parvati gave birth to son who later was named Adaam Sinai by Saleem.

"Come on, captain! Don't behave mad now! It is a son, captain, be happy!', Saleem Sinai continued to acknowledge the birth by tittering hysterically at fate, because the boy, the baby boy, the-boy-my-son Aadam, Aadam Sinai was perfectly formed-except, that is, for his ears. On either side of his head flapped audient protuberances like sails, ears so colossally huge that the triplets afterwards revealed that when his head popped out they had thought, for one bad moment, that it was the head of a tiny elephant.... 'Captain, Saleem captain,' Picture Singh was begging, 'be nice now! Ears are not anything to go crazy for!' He was born in Old Delhi... once upon a time. No, that won't do, there's no getting away from the date: Aadam Sinai arrived at a night-shadowed slum on June 25th, 1975. And the time? The time matters, too." (Rushdie 214)

The weddings between Saleem and Parvati happened because Saleem wanted to cover up Parvati disgrace. He wants to be responsible for the pregnancy of Parvati. Although he is not the biological father of Parvati child. According to Islamic Sharia' Saleem acts is still illegitimate, because Parvati pregnant for committing fornication with Shiva, while adultery itself is prohibited by Islam. As explains in Al- qur'an surah An – Nur (3):

"The fornicator does not marry except a [female] fornicator or polytheist, and none marries her except a fornicator or a polytheist, and that has been made unlawful to the believers"

3.3.2.c The resolution

The re-occurrence of war between India and Pakistan led Parvati being killing. While Adaam and Saleem survived, the war and began to go to the city of Delhi. Adam and Saleem had not had a family again. Saleem came up in the city of Delhi entered the slum place where he met with the former nanny Mary. Since, her crime testimony Mary go away from her home. She opened a business making pickles and she now has a famous pickle shop. Saleem considers Mary as the his only family in the world.

"Journey's end: from the underworld of the blind waitresses, I walked north north north, holding my son in my arms; and came at last to where flies are gobbled by lizards, and vats bubble, and strong-armed women tell bawdy jokes; to this world of sharp-lipped overseers with conical breasts, and the all-pervasive clank of pickle-jars from the bottling-plant... and who, at the end of my road, planted herself in front of me, arms akimbo, hair glistening with perspiration on the forearms? Who, direct as ever, demanded, 'You, mister: what you want?'" (Rushdie 233)

"O my God, O my God, O Jesus sweet Jesus, baba, my son, look who's come here, arre baba, don't you see me, look how thin you got, come, come, let me kiss you, let me give you cake!' Just as I had guessed, the Manager Begum of Braganza Pickles (Private) Ltd, who called herself Mrs Braganza, was of course my erstwhile ayah, the criminal of midnight, Miss Mary Pereira, the only mother I had left in the world." (Rushdie 233)

Since living with Mary, Saleem and his son started a new life in the city of Delhi. Saleem raise his son alone. Until he met Padma at the age of 31 and he is married to Padma the girl who love him.

"Padma fell for me from the first, seeing in me an outlet for her vast reservoir of pent-up solicitude; I cannot answer for the rest of them, but the formidable competence of the Narlikar females is reflected, on this factory floor, in the strong-armed dedication of the vat-stirrers" (Rusdhie 235)

Of all the events that be fall of Saleem Sinai and his family, everything cannot be separated from what they did in the past. So that in future they one by one experience the fate, that Allah has been outline to all human race. Even though fate is pre destined it sometimes does not correspond to reality.

