

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

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.

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.

“ 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)

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:

يٰۤاَيُّهَا
الَّذِينَ
ءَامَنُوا
مُتَّبِعُوهُ الشَّيْطٰنِ عَمَلٍ مِّنْ رَّجْسٍ وَّالَّذِينَ نَسَبُوا وَاَلْمَيْسِرُ الْخَمْرُ اِنَّمَا
تُفْلِحُونَ لَعَلَّكُمْ فَا

“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

وَالْبَغْضَاءَ الْعَدَاوَةَ بَيْنَكُمْ يُوقِعَ أَنْ الشَّيْطَانُ يُرِيدُ إِنَّمَا
 مُنْتَهُونَ أَنْتُمْ فَهَلْ الصَّلَاةِ وَعَنِ اللَّهِ ذِكْرٍ عَنِ وَيُصَدِّكُمْ وَالْمَيْسِرِ الْحَمْرِ 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

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)

