

Family Crisis: Causes And Remedies In Postmodernism (A Research Analysis In The Light Of Holy Quran)

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ABSTRACT

Family is the most fundamental part of a civilization. Only an educated family is capable of ensuring a civilized community. On the other hand, a morally depraved and primitive family may produce a corrupted and wicked society. A family is also the first and most fundamental educational and training institution. As a result, Islam has placed a strong emphasis on a family's foundation and moral training. Islam has provided clear regulations for preserving the family, and these norms are founded on revelations that are completely consistent with human nature. In Islam, the family is regarded as the epicenter of passionate affiliation, protection, and mutual collaboration, and it is here that righteous education and Islamic ultimate values are instilled. Unfortunately, in modern and post-modern societies, this unit of society has experienced widespread crises. The crisis is causing a slew of problems and challenges in human civilizations, including psychological issues, social exploitation, and ethical disarray. This is the culmination of postmodern ideas, social media, western culture, and civilization. It is critical to determine the causes behind the difficulty in order to establish a family structure based on mutual cooperation, fraternity, equity, fair dealings, respect, and reverence. This scientific, critical, and descriptive study examines the effects of postmodernist ideas and concerns on the family structure and proposes a remedy based on the Holy Quran.

Key Words: Family, Society, crisis, Post-Modernism, Islam

INTRODUCTION

A family ensures strong cultural values in society since it is the fundamental unit of society. Islam places a strong emphasis on the fundamental upbringing of the family and offers precise guidelines for maintaining the structure of the family, which is entirely in line with the needs of human nature. Islam views the family as the foundation of all forms of protection, love, and collaboration. Unfortunately, this fundamental component of society has seen widespread crises in

contemporary and postmodern civilizations, leading to a host of issues including moral decline and psychological and social exploitation. The advent of contemporary thought, social media, and western civilization and culture throughout this time has had a significant influence on family structures built on the fundamental principles of equality, fairness, and respect for all people.

AREA AND OBJECTIVE OF RESEARCH

The research deals with:

1. Outlining the importance of families in human society.
2. Describing the characteristics and components of postmodernism.
3. How postmodernism has affected the family system.
4. Different types of families.
5. A Quranic approach to resolving family conflict.

RESEARCH METHODOLOGY

The methodology used for the research was a scientific, critical, and descriptive examination.

DISCUSSION

In human society, family is a group of people related either by consanguinity or affinity. According to the Encyclopedia Britannica a family is a group of persons united by the ties of marriage, blood, or adoption, constituting a single household and interacting with each other in their respective social positions, usually those of spouses, parents, children, and siblings. (Family | Definition, Meaning, Members, Types, & Facts | Britannica, n.d.) In Arabic al-‘Āyelah (العائلة) is used for family. In common usage it means family, tribe and community. In Arabic, the term ‘Āyāl al-Rajul (عيال الرجل) is used for the head of the family and a man's family refers to those whom he supports. (Muhammad bin Mukarram Ibn-e- Manzūr, 1997) The Arabic word Usrah (أسرة) is also used to convey the meaning of family. Al-Zubaydī writes that Family refers to a man's relatives who are from his father. (al-Zubaydī, 1994) Ibn 'Ābidayn expands the meaning of family and includes the family of the wife, and according to Sahibain of Abu Hanifa, the family refers to those on whom he spends, and they are not among his slaves. (Ibn-e-'Ābidayn, 1386) The word Ahl (اهل) has been used in Holy Quran for the term family in different verse.

HISTORY AND EVOLUTION OF FAMILY

When Allah Almighty made Adam the first person, He also made Eve the second sex of man. This is how the Quran describes the emergence of a vast number of families on earth when these two genders joined. Allah says in Quran:

(O men! Fear your Lord Who created you from a single being and out of it created its mate; and out of the two spread many men and women. (Al-Qurān, Sūrah al-Nisa 4:1)

The intricacies of this (Out of it formed its companion) are unknown to us, according to Maududi's interpretation on this verse. The consensus among commentators and what is written in the Bible is that Eve was made from an Adamic rib. However, the Qur'an makes no mention of this, and the hadith cited in support of it has a different connotation from what is often believed. As a result, it is preferable to leave the situation alone since Allah has kept it brief and avoid wasting time by learning more about its specific state. (Maududi, 1973)

In any case, it is undeniable that Adam and Eve were the first humans to be born, and that the family has existed ever since. The family is still regarded as the fundamental building block of civilization. Families have a connection to the prophetic lineage as described in the Quran, including the families of Noah, Abraham, Jacob, Moses, and the last Messenger Muhammad (PBUH). According to an Orientalist writer Engels Friedrich the family began with a limited circle in ancient times. It first started within the tribe within which two conflicting relatives and later distant relatives became estranged and even the families connected by marriage began to separate. (Khalid Rehman & Salim Mansur Khalid, 2007) However, the evolution of the family is seen more broadly in Islam. Grandparents, uncles, aunts, cousins, and other relatives are also included in a Muslim family in addition to spouses and kids. A solid relationship of rights and obligations, honesty and love, and the deepest sincere sentiments of self-sacrifice are what Islam's conception of the family is based on. Islam bases every aspect of the family-centered

society's operations on moral principles. Quran says:

O people! We created you all from a male and a female, and made you into nations and tribes so that you may know one another. Verily the noblest of you in the sight of Allah is the most God-fearing of you. Surely Allah is All-Knowing, All-Aware. (Al-Qurān, Sūrah al-Ḥujarāt 13:149)

As was already said, families are essential to human existence. Since humans are inherently socialists and collectivists. A human cannot live alone. He relies on others to meet his monetary and spiritual needs, which is the fundamental cause of this. In addition, Allah Almighty has imbued man naturally with love, affection, self-sacrifice, and benevolence, which encourages cooperation and allows one to feel another's suffering as a fellow human. Almighty says:

“And one of His signs is that He created mates for you from yourselves that you may find rest in them, and He put between you love and compassion.” (Al-Qurān, Sūrah al-Rūm 31:21)

The love that exists between all members of the family and the community is what makes them successful. As a result, family members and other society members have always treated one another with consideration and collaboration, and they have always regarded the protection and oversight of one another as an important aspect of their manner. There was a head for every family, and the tribe was named after the family before it like the well-known Banū Ḥāshim, Banū Umayyah and Banū ‘Abbās among the Arabs. After then, this family system led to the establishment of the state. The family remains the fundamental building block of society and the state, which preserves human culture and values, even now. Islam also places significance on the individual and the family within the context of the tribe, the community established by the coexistence of families, and the country or Ummah built from the tribes or communities. Islam upholds each institution's obligations and rights. Therefore, it is clear how important each unit is in Islamic civilization. Human life begins with the individual and eventually expands, giving rise to a country or Ummah.

The Meaning of Family Crisis

In the framework of family aspects, Dr. Khālid ‘Alvī states that the components of family are male and female, children, parents and other relatives. The issues that come under discussion are woman's status, marriage and divorce, child nurture, parental rights, compassion and family harmony. (‘Alvī, 2005) When these basic family elements and related issues and values are violated, the family becomes a victim of crisis.

The Meaning of Post-Modernism

Postmodernism is actually a reaction to modernism. The term refers to contemporary philosophy, the beliefs and lifestyles of developed societies. The term postmodernism is commonly used in critical theory and refers to the direction of development and evolution in literature, drama, architecture, cinema, design, business and marketing. According to Merriam-Webster's definition of postmodernism: of, relating to, or being a theory that involves a radical reappraisal of modern assumptions about culture, identity, history, or language. (Definition of POSTMODERNISM, n.d.) The Penguin dictionary of Literary Terms and Literary Theory further explains that a general (and sometimes controversial) term used to refer to changes, developments and tendencies which have taken place (and are taking place) in literature, art, music, architecture, philosophy, etc. since the 1940s or 1950s. Postmodernism is different from modernism (q.v.), even a reaction against it. It is no easier to define than many other -isms. Like them, it is amorphous by nature. (Cuddon & Preston, 1998)

It appears from multiple definitions that postmodernism as a theory lacks a clear definition. This is mostly due to postmodernism's status as an anti-theory rather than a theory in the traditional sense. Which is how contemporary ideas and philosophy have responded.

Proponents of postmodernism say that modernism presented ideas such as the supremacy of reason, freedom, democracy, progress, free market and Marxism as universal truths, which was an open

illusion. Therefore, the passage of time has made clear the falsehood of all these self-created realities, so such great metanarratives will no longer work in this era as Lyotard has also explained. (Lyotard, 1984) In the postmodern mindset, interpretation plays a crucial role in creating truth or reality, which people create for themselves based on their unique perspectives on the outside world.

Dr. Ahmad Nadīm writes that Due to its denial of any overarching principles and universal truths, post-modernism is referred to as "post-modern." Any legitimacy in philosophy, science, or religion is denied. Because postmodernism asserts relativism and individuality, it is incompatible with science, philosophy, and religion. (Ahmad Nadīm, 2016)

Basic Postmodernist Theories

There are three fundamental notions on which postmodernism is predicated, despite the fact that it is complicated and encompasses many diverse ideas and concepts. And in one way or another, the remaining ideas are directed towards them.

1. Theory of Relativism

The emergence of postmodernism completely rejects the grand narrative that was established by modernity, which claimed that the status of development based on democracy, freedom, and equality, capitalist economy and industry, etc., is a global truth and reality and that the entire world should abandon the conventional way and accept these global truths. It presented the theory that any truth, reality, or moral value and beauty etc. in the world are relative and do not have any universal reality. Prof. Arshad Sirājuddīn writes that the ability of the human mind to critique its own examples and issues is one of its most crucial functions. The issues and presumptions that made up modern thought were therefore rigorously scrutinized by post-modern philosophers. Reason and science were used by modernists to search for universal ideals. The advocates of modernity thus demonstrated how weak and unoriginal these

attempts at modernity are. Since reality is subjective and authenticity has become redundant, no rational system can control the complicated human condition. Because modernity crossed the boundaries of religion and tradition, it also destroyed modernity itself. Relativism is the outcome of this entire predicament, which has to be addressed yet. (Ashrafi, 2004)

As a result, post-modernism links truths, facts, moral and social values, etc. with human preferences, i.e., the same thing might be true in one context and scenario but untrue in another, proving that there is no such thing as anything that is always true and true everywhere in the world. This is owing to the fact that after decades of inquiry, the human intellect has not been able to come to an agreement on a single reality. As a result, it has had to contend with competing truths throughout history. Admitting that there is no such thing as reality, let truth only be the outcome of our observation, which is the product of our thinking. It is the creation of truth, not the quest for it.

2. Hyper Reality

The theory of unreality of the world is also found in the books of ancient Hindu religion, but post-modernity has presented it in its own way. In his explanation of this idea, Dr. Ahmad Nadīm claims that postmodernism holds that what we are witnessing does not have the character of truth. Its proponents hold the view that we see what we want to see and show ourselves what we want to present at a certain moment and location. They believe that the universe is made up of reflections and phenomena that are illusory and ethereal rather than actual, concrete objects and situations, i.e., according to postmodernism, the world is merely a video game in which we experience the truths of our choice. (Ahmad Nadīm, 2016) It seems as though this world is a stage where everything is stage-dressed to appear as an unreal reality. Hyper reality is the inability of postmodern society with advanced technology to discriminate consciously between reality and fantasy. Ahmad Nadīm goes on to explain that in a practical sense, hyper reality is

related to consumerism on the one hand and to all of the visuals, signs, TV shows, computer games, software, 3-D pictures, and holography that make up global culture on the other. A long automobile, mineral water, Pepsi, McDonald, Bonanza, etc. have a symbolic connotation of social status. Consumerism gives an object a symbolic meaning in order for it to become popular in culture and society and for its symbolic meaning to become more significant than the actual thing. (Ahmad Nadīm, 2016) Its commercial exposure is ascribed to the media which is like a supermarket where everything is commercial and for sale even new human wants are produced through the media. Earlier, things were created keeping in mind the human needs and now things are created by keeping things in front.

3. Deconstruction

Postmodernism is the antithesis of modernism, as was previously said. It appears as though new theories are taking the place of the customs and ideals of the past. New research has shown that outdated ideas are incorrect, and this is a response. Professor Antonio Gramsci writes that everything is political even philosophy and philosophies. In the realm of culture and thought each production exists not only to earn a place for itself but to displace, win out over, others. (Collins, 1989) According to Prof. Gopi Chand Narang deconstruction is actually an idolatrous behavior of a severe nature. According to it, no principle or assumption (belief, philosophy of life, faith, belief, revelation, etc.) is sacred. Its case seems to be that of the person who strongly believes that 'religion does not please the elders. (Narang, 2004)

The propagators of postmodernism therefore hold the stance that they are not willing to accept any historical fact, philosophy, principle, holy book, religion, etc. instead they provide a new explanation and a new theory by reinterpreting it. Such behavior has a negative impact on Islamic and universal principles, from which neither the person nor the societal structure can be shielded. Considering that they contend that old religious and revealed writings are re-constructible.

Implications of Postmodernism on the Family System

The family system could not escape the tremendous consequences of post-modernism on the person, society, and family system. A home built on the union of two people is the basis of a family. This crucial family pillar was first damaged by postmodernism.

The Emergence of Liberated Family

The foundation of the family has been undermined by the current wave of liberalism, particularly in Western cultures. New kinds of families have developed as a result of the girlfriend culture. The deconstruction theory has produced conceptions for several types of families, including as the nuclear family, the single-parent family, domestic partnerships, mixed families, and the family of one's choice.

A family that consists of only parents and children is called a nuclear family. A group of people who are united by ties of partnership and parenthood and consisting of a pair of adults and their socially recognized children. Typically, but not always, the adults in a nuclear family are married. Although such couples are most often a man and a woman, the definition of the nuclear family has expanded with the advent of same-sex marriage. (Nuclear Family | Anthropology | Britannica, n.d.)

A Single Parent Family means a family in which there is no other spouse. One reason for this is death of spouse, second reason is high divorce rate and third reason is artificial insemination. In recent

years, there has been an increase in the number of artificial insemination mothers. Such a family trend is found in most western countries and America. According to the US Census Bureau report in 2017, out of twelve million single-parent families, four million have 80% children under the age of 18 who are being raised only by their mothers. (Bureau, 2017)

Domestic Partnership is a relationship between two persons in which both live a common domestic life but are not married. The term domestic partnership is not commonly used due to certain legal complications. In Australia, New Zealand and a few states in the United States, the terms civil partnership, civil union and registered partnership are used, which include specific duties and rights of partners. Some states have also enacted legislation to recognize same-sex and opposite-sex marriages by defining domestic partnerships. A term similar to this system, cohabitation, is also used, in which there are sexual relations between two people, the duration of which may be different. In America, this trend is becoming common among young people. Two-thirds of married couples say they lived together before marriage. In 1994, there were 3.7 million cohabiting couples in the United States. Celibacy was not common before the 1970s, but after the 1990s, 50 to 60 percent of couples were celibate. (Rhoades et al., 2012)

The Chosen Family is also a distorted form of the Western family. Literally and terminologically, these families are formed based on the choice of homosexual men (Gay) and homosexual women (Lesbians). In Western countries, the term L.G.B.T. is used for the chosen family i.e. same-sex men, same-sex women, bisexuals and eunuchs are part of it. This term refers to a non-biologically related group of people established to provide ongoing social support. (Green, 2000)

Due to their continued ties to their traditions, Muslim societies are typically free from such liberal family structures. However, in recent years, a number of domestic and international NGOs and organizations that support women's rights and are influenced by Western culture have pushed for the

same freedoms for women and family structures in Islamic nations as well. They want to put in place an unnatural, immoral system just like them, which is why there is an increase in the number of broken families in Muslim countries in recent years.

Families Devoid of Moral values

Religion and morality have long connected people to their homes and families. The concept of being responsible to the Almighty and the conviction in retribution and reward have contributed to an improvement in both individual and societal morals. Religion taught man important moral principles including reverence for parents, kindness for children, education of children, politeness toward relatives, and mercy.

Modernism made religion an individual concern of the individual and withdrew it from communal matters, however post-modernism also eliminated religion from individual life under the ritual of deconstruction and granted man unlimited freedom, which in reality resulted in the servitude of wants. Even the fundamental social institution of the family was unsalvageable in this case.

Due to the destruction of the family system and unnatural trends, the natural relationship of love and affection among the family members has also faded. Aged parents are not cared for, rather they are entrusted to old houses (Dârul Amân). Therefore, the post-modern man is living in selfishness and indifference, seeking only his own interest and well-being. (Shujāī, 2009)

Materialistic Family

Postmodernism's core principles are founded only on materialism and a worldly outlook. In post-modern civilizations, where computers and technology turn love and sentiments into clouds of smoke, emotions and feelings are being crushed. Man has lost sight of moral principles in the quest for resources. Life's goal is now only to provide for one's basic needs. Instead than replacing parents and other connections, technological gadgets have taken their place. (Ahmad Nadīm, 2016)

Fam Relat has written that people adopt the life of family based on various reasons, the most important of which is the lack of material and economic resources. People avoid marriage because they cannot afford the expenses and other responsibilities of marriage; or there is a fear that they will face financial difficulties in case of divorce. (Miller et al., 2011) Therefore, the wave of modernity has led man to forget God. Dr. Ahmad Nadīm writes that this situation in Muslim societies is dangerous because the challenge to Islam has never been a human theory. No discovery, observation, rule, law could invalidate the truth of the religion of Islam. But now the situation is alarming because the name of Allah the Almighty and the existence of Mālik-ul-Mulk has been made a formal matter. Materialism has made the self a god... Apart from a few acts of worship, the spirit of religion is disappearing from our lives. (Ahmad Nadīm, 2016)

Electronic media, the internet, and social media are the biggest proponents of postmodernism, and these platforms are also the main cause of the lack of communication among family members. Whereas children and youth once used to learn knowledge and wisdom from their elders and were interested in family matters, today's media invasion and social media have turned those living in the same home into strangers.

Remedies for Family Crisis

The family is the natural and fundamental group unit of society and is entitled to protection by society and the State. (Nations, n.d.) The realization of this is now being highlighted in non-Muslim societies as well, that the crisis of the family is a huge social crisis. In the Pew Research Center survey, 96% of Americans said that the family is of extraordinary importance in life. According to the data of the World Values Survey reports, it is known that in the whole western world, a huge majority has started to realize the importance of family. And the number of people who think so is increasing year by year. (NW et al., 2010) In short, the Western people are now fed up with the chaos of the family institution and want the foundations

of a strong family to be restored, but in view of the way of life, the moral concepts and the social traditions that have become common there now, there is no longer any possibility. But if the solution is still there, then it is with the perfect religion of Islam brought by Muhammad (PBUH). To get rid of the family crisis and to solve the problems, one has to return to the following Quranic principles.

Marriage and Divorce

When a man and a woman are married, the family is created. The number of family members and the stability of the unit are guaranteed through marriage. It not only promotes personal tranquilly but also addresses a number of social issues. Contrarily, divorce upsets the family structure and makes the woman feel uneasy. The West has struggled with this issue greatly as a result of postmodernism's errant nature, and its intellectuals are extremely concerned about the rising divorce rate. Allah Almighty highlighted the need of maintaining the natural and ideal spirit of marriage. Allah says in Quran:

“O people! be careful of (your duty to) your Lord, Who created you from a single being and created its mate of the same (kind) and spread from these two, many men and women; and be careful of (your duty to) Allah, by Whom you demand one of another (your rights), and (to) the ties of relationship; surely Allah ever watches over you.” (Al-Qurān, Sūrah al-Nisā 4:1)

Allah called marriage a sacred relationship based on purity and it is a blessing for man and woman. Allah Almighty says:

“And marry those among you who are single and those who are fit among your male slaves and your female slaves; if they are needy, Allah will make them free from want out of His grace; and Allah is Ample-giving, Knowing.” (Al-Qurān, Sūrah al-Nūr 24:32)

The woman is the essential component of the family; without her, the very idea of a family is impossible. As a result, Islam granted women the same rights as males as well as respect and honor, something they had never experienced in any previous civilization. The Prophet Muhammad

(PBUH) said: “Be aware that your rights over women are the same as women's rights over men.” (Tirmazī, 1997) The natural bond between a husband and wife has been described by Allah Almighty as one that promotes the advancement of humanity as well as its defense and sustenance. There is no dread or fear influencing the family system that evolved when humans were first created. Instead, feelings were produced by combining love and contentment of heart so that the husband and wife would innately adore the kid after delivery. This would ensure that the generations persisted and would forward the cause of life.

Educating the Children

The children are the next most important fundamental component of the family after the man and the woman, and their parents are in charge of their upbringing and education. Through the moral upbringing of children, a just and compassionate society is created. Islam has valued both a son's and a daughter's greatest education and upbringing. It was narrated from Ḥazrat ‘Ayesha that Prophet Muhammad (PBUH) once said: “He who is tempted by raising daughters and endures them, those daughters will be a shield between him and the fire (of hell).” (Tirmazi, 1997)

The Holy Qur'an has strongly ordered the education of children:

“O you who believe! Save yourselves and your families from a fire the fuel of which is men and stones.” (Al-Qurān, Sūrah al-Nūr 66:6)

Basic education may shield kids from the severity of cultural invasion, even though the current industrialized world and the profusion of media have made education and moral training a challenge. The modern communication system is then somehow presented in a very favorable light. Numerous training facilities provide their services online, on television, and through mobile applications, all of which assist and aid in the education of both parents and children.

Parents' Rights

Family elders and parents are a source of kindness and benefits. In the Holy Qur'an, Allah Almighty ordered respect for parental rights as well as love and good deeds for them following worship of Him. He says in Quran:

“And serve Allah and do not associate anything with Him and be good to the parents.” (Al-Qurān, Sūrah al-Nisā 4:36)

Islam places a high value on parental rights and assures them of honor and recompense both here on earth and in the afterlife. On the contrary, postmodernism's materialism and self-centeredness has commercialized these holy bonds. As long as they are financially dependent, children help and support their parents. Children leave them powerless after obtaining economic independence. Therefore, it is the bad luck of this age that old parents are seen fulfilling their needs with trembling hands and young children are raising their own children. In the West and some Muslim countries, this dangerous trend has opened old houses or shelter-houses, where old parents take their last breaths and hiccups. Islam has given a comprehensive practical plan for the care of the elderly. It is narrated in Quran:

“And your Lord has commanded that you shall not serve (any) but Him, and goodness to your parents. If either or both of them reach old age with you, say not to them (so much as) "Ugh" nor chide them, and speak to them a generous word.” (Al-Qurān, Sūrah al-Isrā 17:23)

Family Harmony

The harmony of family members' minds, spirits, and souls is equally crucial. This harmony is crucial between children and parents, siblings, and seniors, and is not just between a husband and wife. The leader of the household must possess both a strong personality and a balanced character in order to do this. If there is a breakdown in the family, children are not seen as an essential element of the family, women and elders are not respected, and if their rights are exploited, then that society will quickly fall victim to criminal negligence and

immoral behavior on the sexual level. It becomes devoid of love, kindness and compassion. Family connections have been significantly impacted by post-modern concepts, resources, and media infiltration. More than it has brought individuals closer spiritually and mentally, the globalized view of the cosmos has kept them apart. In the busiest day and night life, where the family members are unable to meet each other, the individual himself has longed for a visitor. Due to which the distance is increasing and the feelings are fading.

Maxwell, a western scholar, writes that family is essential for social harmony. The foundation of children's individual well-being is the family, where children and adults have opportunities to learn about their role in society. Especially the process of caring for the deprived and needy sections of the society, respect for elders, and compassion for children are learned in the family itself. Social cohesion defines the shared values of a society. Social cohesion is also important for local and national governments because its presence or lack has profound effects on the development of the country and society, so strengthening these relationships is very important for the stability of the country and society. (Maxwell, 1996)

In Islam, the basis of all family relations has been declared to be godliness and piety. Quran says:

“O you people! surely We have created you of a male and a female, and made you tribes and families that you may know each other; surely the most honorable of you with Allah is the one among you most careful (of his duty); surely Allah is Knowing, Aware.” (Al-Qurān, Sūrah al-Ḥujarāt 49:13)

CONCLUSION

It is impossible to overstate the value of families in society. A family's moral integrity determines the good and ill fortune of a community. But this fundamental unit of society, in which liberalism plays the dominant role, has been significantly impacted by modern and post-modern western ideals.

Post-modernism liberated the individual life of man from divine directives, which eventually led to depravity, societal disintegration, and corruption. Modernism eliminated the divine and religious function from the communal life of man. The status of contemporary civilizations, social structures, and notably religion have been impacted by the notions of relativity, structural reality, and deconstruction that post-modernism articulated in opposition to modernism.

All these concepts created the belief that there is no need for a family. Therefore, in the first stage, the practice of sex life without marriage started. It was given names like ‘co-relation’ and ‘cohabitation’. Sexual promiscuity became common and the family institution rapidly disappeared from society. In the second stage, the concept of ‘sexual orientation’ became common. Philosophers associated it with the concept of justice and equality. It was stated that men and women do not always engage in sexual activity. Various types of sexual desires, such as those between men and men and between women and women, have been formed by nature. Additionally, we may create a group of people who identify as sexual minorities. Protection of their rights is a requirement of justice. To say something against homosexuality is to support oppression and pave the way for oppression. In the third phase, sexual relations with machines and products are encouraged. Sex toys and robots designed for this purpose are becoming common in Western societies as well as Eastern societies. It is now a fifty billion dollar industry growing at a rate of thirty percent annually.

A western group, on the other hand, is concerned about the entire scenario and wants to find a means to escape. The answer to all of these issues may be found in an inspired religion, particularly Islam, whose teachings have provided strategies for dealing with all of these family conflicts. The fragmented family of Western civilization can only find refuge in the citadel of Islamic civilization. Today's Muslims have the responsibility of pointing the westernized family and the atheist in the direction of Islam.

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