

Mutual Social Relations Of The Family (In The Light Of Quranic Teachings)

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Abstract:

Family system is a basic element in human life. For the better socialization different social connections cannot underestimate. Muslim society builds a better family system in all religions and civilizations. Family system is the name of collective peoples, that life together and they create facilities for each others. From this, social life gets love, brotherhood and piety feelings. Family system is not only a need of society but also a source of social connections. A society only makes progress when family system is based on powerful bases. In this article, I analyze the family system and their social connections in the light of Quranic teachings.

Keywords: social system, basic of social system, the role of men and women, resolving family mutual disputes

Introduction

Allah Ta'ala created the universe and sent man into it so that he could live his life obeying the orders of Allah. As far as human life is concerned, the organization that comes into existence to live life in a better way is called as society. No one can live alone in social life, that is why different people live together and fulfill each other's needs practically. The institution that comes up for the practical fulfillment of social needs is called family because the family institution is the basic unit in human social life. This family system is the practical fulfillment of society and for the best society. The social relations and mutual relations of different families cannot be ignored. Among all the religions and civilizations found on the

earth today, Islam is the only religion that forms a family system of Muslim society.

If the family system is evaluated on the intellectual basis, then the family is considered to be the fortress of love, the psychological fence, the shield of emotional and social life. Family is actually the name of a group of people who live together and create comforts and luxuries for each other. It promotes feelings of love, brotherhood and sympathy in social life in sorrow and suffering. Each other's hands and arms while in moments of happiness open their hearts with mutual feelings and make the atmosphere a colorful spring, that's why it can be said that family is not only a social need but a social

relationship. The family which comes into existence as a result of various social relationships, the sanctity of these relationships, respect and mutual affection has been a basic feature of every era. Society develops only when the family system is built on a strong foundation.

As far as the society is concerned below we first examine it, then we will discuss the family system by explaining its importance in human life.

I. The meaning of society

As far as the meaning of society is concerned, various scholars have explained it

Samaj is a Sanskrit word. Which means society.⁽¹⁾

Society is the name of such a population of human beings which is formed from tribes, castes and nations, the term "Al-Qariyyah" or "Al-Qura" has been used for it in the Holy Quran.

Imam Raghīb Isfahani writes in :
Mufardat al-Qur'an

Al-Quriya is the place where people gather and settle down, so both of them are⁽²⁾ collectively called Quriya.

The literal meaning of society is to live together, but in (sociology) the term society has

its own meaning. In a broad sense the entire human race is defined as society and in a narrow sense, it refers to a group consisting of some people or families.

Sajidur Rahman writes: Society is the name of the organization of human connection which is made by like-minded people. Whether their goals and interests are the same society or society is a collection of people having similar conditions and who cooperate with each other⁽³⁾ due to common interests.

Society is defined in Encyclopedia of Social Sciences in the following words.

“It is a total mixture of human relations in the sense that these relations are produced by actions which are established by means-ends⁽⁴⁾ relations”.

As if society refers to a group of human beings who live together under common interests in the society, create conveniences for each other in civil life and can live under organized principles by adapting this life into collectivity Like-minded people. Arrange such a group of people in which they can gain mutual interest develop social ties and play their role in making the society peaceful and prosperous.

Importance of society in human life:

In human life, society has a Muslim position in terms of its importance because people

¹ اکرم میرانی، پروفیسر، سماج کی سائنس، سرایکی لوک سانجھ، ملتان، ۱۹۸۶، ص ۱۰

1. Akram Mirani, Professor, Social Science, Saraiki Lok Sanjh, Multan, 1986, p. 10

² امام راغب اصفہانی مفردات القرآن ص ۸۴۶

2. Imam Ragib Ishafi mufardat Al-Quran P.824

³ ساجد الرحمن، صاحبزادہ، اسلامی معاشرہ کی تاسیس و تشکیل، طبع ادارہ تحقیقات اسلامی، اسلام آباد، ۱۹۹۷، ص ۱۳۹

3. Sajid Rahman, Sahibzada, Establishment and Formation of Islamic Society, Published by Institute of Islamic Research, Islamabad, 1997, p. 149

⁴ انسائیکلو پیڈیا آف سوشل سائنسز، میکملن کمپنی اینڈ دی فری پریس، نیویارک، ۱۹۶۸، ج ۱۳، ص ۲۳۱

4. Encyclopedia of Social Sciences, Macmillan Company and the Free Press, New York, 1968, vol. 13, p. 231

like to live together, that is why this collective is also called society. No person can fulfill his needs alone. He needs other people for the practical fulfillment of such needs. The concept of society also comes to the fore. Society is actually the name of a group of two people in which one is a man and the other is a woman and social life is incomplete without both of them. Both people benefit from each other and create social life and this benefit is called sexual interest. When two people in social life take sexual advantage from each other, it is called marriage.) is given the name and going forward, the foundations of the family system are also established. The Holy Quran has mentioned the blessings of Paradise for Adam, peace be upon him, regarding the basic needs of society.

Allah says:

إِنَّ لَكَ أَلَّا تَجُوعَ فِيهَا وَلَا تَعْرَىٰ وَأَنَّكَ لَا تَظْمَأُ فِيهَا وَلَا تَصْحَىٰ (5).

“Indeed, your benefit here in Paradise is that you will neither be hungry nor be naked, and certainly here you will neither be thirsty nor be exposed to the sun”.

There are many things in society which are considered necessary for social life. Among them, the first is the facility of food and drink, the second is the facility of clothing (whether made of cotton or linen or anything). Therefore, both things for human life and the third is the facility of married life. The survival of the human race and continuity also depend on this third facility .

Residence 2. Clothing 3. Food 4.

1. Wedding

Accident prevention measures and .
5treatment in case of accident
These are the things that every society always needs and in order to achieve these things in this work life man spends his intellectual and physical abilities . Society also faces death.

Basics of family system

Allah Ta'ala created the first relationship of husband and wife to create splendor in the universe to settle it and to lay the foundation of the family system. So that not only to remove the loneliness of man, but also to get satisfaction from each other, love and mercy. According to the principles of a complete system can also be laid.

Allah says :

وَقُلْنَا يَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ (6)

“And we said: O Adam, peace be upon him! Now you stay in paradise with your wife and eat comfortably wherever you want, just don't go near this tree, because those who wronged you will be punished”.

The Holy Qur'an also points to the wisdom of the relationship between a man and a woman.

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ (7)

“It is also among the signs of Allah that He has created wives for you from among yourselves, so that they may be a source of comfort and satisfaction for you, and that love and compassion may arise between you”.

Allah Ta'ala also explained that the creation of man is actually from one soul and the purpose of making a couple is also the sexual

5 طه، ٢٠: ١١٨-١١٩

5. Taha, 20: 118, 119

6 البقرة، ٣٥: ٢

6. Al-Baqarah, 2:35

7 الروم، ٢١: ٣٠

7. Al-Rom, 30:21

satisfaction of the human soul.

As if it is also necessary that the foundation of the family system and its formation should be in such a way that the husband and wife can find peace with each other and love each other. Therefore, it is known that the relationship of the wife in human life is for satisfaction. has been created, but at the same time, by giving some orders to man, he was also made aware of the reality of this life.

The society is formed by the mutual relations of the family, which includes parents, children, siblings and then all the types of relationships that have been mentioned in detail by the Holy Quran in Surah Al-Nisa. Some are eternal relationships and some are temporary. But as far as the concept of marriage is concerned, it expands the relationships and the family system flourishes and it creates stability in the family system and develops the feelings of love, brotherhood and tolerance for each other. Everyone needs each other's support and love for a happy life. Family members are connected to each other in the form of a chain. The more love, attachment, sincerity and love will increase, the more strength will come in the relationships and they will remain connected. When there is durability in the relationships, then there will be stability in the family system. Love is all things of exchange, the more you keep exchanging them with each other, not only will they expand, but hearts will become soft, relations will be eternal and the life system will also remain stable.

Relationship between husband and wife:

The origin of the family is the relationship between a man and a woman.

Thanks to this fundamental relationship, the caravan of human life moves forward. When there are children these men and women take the form of parents. When children are young then marital relations are formed. And thus families and clans come into being. Blood ties spread and this unity spreads and turns into society. The evolutionary links of human life continue to grow. In Islamic society, the family begins with the marriage of a man and a woman. Marriage comes as the basic unit of the family system, so its importance and social status cannot be denied. It has also been described as a moral and religious necessity and has laid great emphasis on its establishment. The Holy Qur'an has declared it as the Sunnah of the Prophets. Allah Almighty says

وَلَقَدْ أَرْسَلْنَا رُسُلًا مِّن قَبْلِكَ وَجَعَلْنَا لَهُمْ أَزْوَاجًا وَذُرِّيَّةً⁽⁸⁾

“And We certainly sent many messengers before you and We gave them babies and children”.

That's why I named the reform that Islam has introduced for the wife's relationship as Nikah. They have fulfilled all the requirements of legal legitimacy. These are the social requirements that play a fundamental role in the strength and stability of the family.

Regarding the importance of marriage, Allah says:

وَأَنْكِحُوا الْأَيَامَىٰ مِنكُمْ وَالصَّالِحِينَ مِنْ عِبَادِكُمْ وَإِمَائِكُمْ ۚ إِنْ يَكُونُوا فُقَرَاءَ يُعْنِهِمُ اللَّهُ مِنْ فَضْلِهِ ۗ وَاللَّهُ وَاسِعٌ عَلِيمٌ⁽⁹⁾

“And arrange the marriage of your unmarried free persons and your slaves and your concubines with the promise of the able-bodied, that even if they are poor, God will make them rich by His grace and mercy. For God is All-Wise and All-Knowing”.

It is a tragedy of the modern society that young people and families ignore marriage due to poverty, due to which the young generation

⁸ الرعد، ٣٨: ١٣
10. Al-Quran, 13:38

⁹ النور، ٣٢: ٢٣

suffers from moral corruption and becomes sexually immoral. Therefore, in this holy verse, it is said. It was pointed out that do not give up marriage because of poverty, but it is our responsibility to provide sustenance. We should make rich whenever we want with our grace, that is why the Holy Quran has taught trust more than external means.

also said while ﷺ Similarly, the Prophet encouraging young people to get married

يا معشر الشباب من استطاع الباء فليتزوج فانه اغص للبصر واحصن⁽¹⁰⁾

“The Holy Prophet (peace and blessings of Allah be upon him) said, "Anyone among you who has the financial power to get married should get married because it is a deed that lowers the gaze and protects the private parts”. Islam has banned unnatural ways by encouraging marriage. He has provided proper opportunities for sexual relations by stopping all unnatural practices like fornication and monasticism etc. It is mentioned in the hadith that 'Uthman bin Maz'oon asked the Prophet (peace and blessings of Allah be upon him) for permission to perform Tabtal (wasting the sexual power), and the Prophet (peace and blessings of Allah be upon him) said:

اما والله انى لأخشاكم لله واتقاكم له لكنى اصوم وافطر واصلى وارقد واتزوج النساء فمن رغب عن سنتى فليس منى-(11)

“Listen, by God, you are the most fearing of God and cautious in His affairs but I fast and skip pray sleep and marry, then whoever turns away from my ways not from”.

This shows that the best method that Allah has given for the growth of the human race is marriage and on the basis of this relationship families come into existence and then families play their role in the stability of

society. In the eyes of Islam men and women are integral parts of human society. Islam has given a very balanced law regarding men and women. In human rights men and women are given equal status and social life is differentiated according to the physical requirements and capabilities of both. The responsibility of raising children is placed on women and the responsibility of earning a living is placed on men. It is the golden rule of social life which is to preserve the survival of family system and moral values and to protect women from unbearable suffering.

Stability Role of man and woman in family

As far as the stability of the family system is concerned, the responsibility is also imposed on both (husband and wife) because the rights and duties of both have been determined and asked to fulfill them. When the rights of each other If they are fulfilled feelings of love and affection will develop among themselves, the effects of which will affect parents and children as well. With these feelings, the family will be strong, stable and prosperous. The passions of the family will also be promoted.

Explaining the rights, Imam Kasani says:

ان المرأة محبوسة بحبس النكاح حقا للزوج، ممنوعة من الاكتساب بحقه فكان نفع حبسها عائد ايله فكانت كفايتها عليه⁽¹²⁾

“The wife is obliged to pay the rights of the husband due to the marriage, it is forbidden for her to earn a livelihood that destroys the rights of the husband benefits from this prohibition, therefore the financial support of the wife is on the husband. It's necessary”.

10 امام بخارى، الجامع الصحيح، كتاب النكاح، باب من لم يستطع الباء فليصم، حديث نمبر ٥٠٦٦

11 امام بخارى، الجامع الصحيح، كتاب النكاح، باب الترغيب فى النكاح، حديث نمبر ٥٠٦٣

12 كاسانى، بدائع الصنائع، دار الكتب العربى بيروت طبع دوم ١٩٧٤، ج ٤، ص ١٦

14. Kasani, Bada'i al-Sana'i, Dar al-Kitab al-Arabi, Beirut, second edition, 1974, vol. 4, p. 16

Mustafa Ahmad Zarqa writes:

والزواج علاوة على ما يثبت به من حل الاستمتاع
بين الزوجين، ينشئ حقوقاً وواجبات متقابلة بينهما من مالية
واسرية⁽¹³⁾

“In addition to the status of profit,
marriage establishes rights and duties
between the spouses that are reciprocal
between the two, those rights and duties
are related to wealth and family”.

عن عائشة قالت: قال رسول الله ﷺ: خيركم خيركم
لأهله وأنا خيركم لأهلي.⁽¹⁴⁾

Hazrat Aisha (may Allah be pleased with her)
said:” (ﷺ) narrates that the Messenger of Allah
The best of you is the one who is the best for his
family and I am the best for my family”.

In the family structure, the man is made
responsible because he is strong and powerful,
therefore he takes care of his family and fulfills
their needs by facing external difficulties in
social life. This is also explained in the Holy
Quran. It has been said by Allah Ta'ala:

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى
بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ⁽¹⁵⁾

“Men are the rulers and guardians of
women because of the favors that God
has bestowed on some of them and
because of the fact that they have spent
their wealth on women”.

The meaning of Qawam is the guardian
of something, the administrator and the
manager and here it is meant that those

who manage the affairs of women are
.the ones who enforce the rules on them

Maulana Maududi writes while
explaining Qawamit:

“Qawam or Qaim refers to the person
who is responsible for running the
affairs of an individual or institution or
system in a proper state and protecting
and guarding it and providing for its
needs. It is called Dari. It also requires
an Amir and a leader. Allah has chosen
men for this work compared to women
⁽¹⁶⁾ and children”.

Women play a very important role in
making the family a unit and keeping each other
connected. The role of women in repairing the
damage of the family system is certain. If she
wants she can strengthen the family ties with her
wisdom so that they do not break even with the
biggest shock. And this same woman can scatter
these family ties with her ignorance in such a way
that the mutual ties of individuals end and the
family falls apart. No one knows the importance
of human relationships better than women.
Managing relationships understanding the
nuances of relationships fulfilling their
requirements bringing all the family members
together ending mutual differences are among the
important responsibilities of women. As women
are sensitive and soft hearted by nature they cope
with these responsibilities in a better way. A
woman as a daughter, wife and mother fulfills the

¹³ مصطفى احمد زرقا، المدخل الفقهي العام، دمشق، طبع

نهم ١٩٦٨، ج ٢، ص ٥٦٤

¹⁵ Mustafa Ahmed Zarqa, al-Mudhaki al-Fiqhi al-
.Aam, Damascus, Volume 9, 1968, vol. 2, p. 564

¹⁴ امام ترمذى، سنن ترمذى، كتاب المناقب عن رسول

الله ﷺ، باب فض ازواج النبي ﷺ، حديث نمبر ٣٨٩٥

¹⁶ Imam at-Tirmidhi, Sunan at-Tirmidhi, Kitab al-
Manaqib from the Messenger of Allah, hadith
.number 3895

¹⁵ النساء، ٣٤: ٤

¹⁸ Al-Nisa, 4:34

¹⁶ مولانا مودودي، تفهيم القرآن، ترجمان القرآن

لاهور، ج ١، ص ٣٤٩

¹⁹ Maulana Maududi, Tafham Al-Qur'an, Tarman
Al-Qur'an Lahore, Volume 1, p. 349

duty of keeping the family together in a good way.

Parent-child relationship

In the family system the relationship between children and parents is very important because the stability of the family system is created due to the relationship between them. And the parents who are the cause of the children coming into this world therefore their respect and politeness are also considered necessary. The Holy Quran has also described this with clarity.

In the Holy Quran, Allah Ta'ala has given the most important order to treat parents well after worship.

Says Allah Ta'ala

وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ
وَبِالْوَالِدَيْنِ إِحْسَانًا (17)

“And when We took a covenant from the Children of Israel (and said) 'Worship none but Allah and be kind to your parents’”.

In another place Allah says:

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حُسْنًا وَإِنْ جَابِدَاكَ لِتُشْرِكَ
بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا (18)

“And We have commanded man to be kind to his parents; if your parents force you to commit polytheism with Me, of which you have no knowledge, then do not obey them”.

Allah Ta'ala has ordered in some verses to behave well with one's parents immediately after one's worship and abstinence from shirk.

Allah Ta'ala Say's:

وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ
إِحْسَانًا (19)

“And you people, worship Allah alone and do not associate anyone with Him and be kind to your parents”.

From these Qur'anic verses, it is known that Allah Ta'ala has given the second order of good behavior to parents after worship. By this Khandan and its system can be strengthened. When elders in the family are respected and spoken to in a good way then naturally the parents will also pray for their well-being so love in the family and the atmosphere of compassion will be established. This attitude also reflects human civilization because in any society, the respect of people older than oneself means that that society is developing morally and spiritually parent's relationship. So it is also important in the sense that parents are not only big but parents also play a fundamental role in building a family (breeding) and strengthening its system.

Good behavior from parents and the punishment of the Prophets

The greatness of parents can be gauged from the fact that Allah Ta'ala has taught the most good behavior towards parents after worshiping them. It includes not saying fit. But if you examine the social attitudes of the modern age, children do not behave well with their parents while it is clear from the prophets that they ask for the well-being and blessings of their parents in their prayers and supplications. . As Allah Almighty said about Noah:

17 البقرة، ٨٣:٢

21. Al-Baqara, 2:8

18 العنكبوت، ٨:٢٩

22. Al-Ankabut, 29:8

19 النساء، ٣٦:٣

23. Al-Nisa, 4:36

رَبِّ اغْفِرْ لِي وَلِوَالِدَيَّ وَلِمَنْ دَخَلَ بَيْتِي مُؤْمِنًا
وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ. (20)

" Lord! Forgive me and my parents, and whoever enters my house in a state of faith, and all believing men and women".

Mother and every believing woman is mentioned in this prayer. In the same way Allah says about Hazrat Ibrahim:

رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ
الْحِسَابُ. (21)

Lord! "Bless me, my parents and the "believers with forgiveness".

Hazrat Sulaiman is also joining his innocent and prophet father with his mother in prayer as the Lord Almighty says:

رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ
وَعَلَى وَالِدَيَّ. (22)

Lord! Help me to thank You for the " blessings You have bestowed on me and my ".parents

It was found that in the stability of the social system and family system. The education given to respect the parents and be kind to them cannot be denied. But it is sad to say that in the modern era, good behavior from parents is not tolerated, even their existence is not tolerated. away from parents. In the West, therefore, the concept of old-age house has also come, the effects of which are being felt in the Eastern society as well. In old age, parents need children more for their health, food and care. So that all the comforts of education are provided for them. But the material age has made man so busy and

selfish that it has become difficult for the children to find time for their parents. This is actually a sign of the decline of the family system tent because no home is complete or happy without parents and children and in these conditions the family system cannot be stable. One has to understand the fragility of relationships and then adjust one's behavior accordingly.

The role of children in family stability:

While children are the asset of the society, they are also the architects for the foundations of the family system, therefore, special attention has been paid to the education of children in Islam. If children are trained in a good way, then the family and society. Netam can be built on better foundations. If children are not trained properly, then they become victims of moral decline due to which the family's Shiraz is scattered, so special attention is paid to the training of children. It is necessary to pay attention. Western civilization and Western traditions have also influenced Islamic societies to a great extent. In these situations, there is a need to train children by keeping the ethical requirements of Islam in front so that they are fascinated by Western civilization. Instead of being able to play an effective role in their family life, family system and its stability. As far as the rights of children and their education are concerned, Allah Ta'ala has drawn attention to both parents in a very subtle and emotional way:

بُؤَالِدَيْ ذِي خَلْقِكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَجَعَلْ مِنْهَا زَوْجَهَا لِيَسْكُنَ إِلَيْهَا.
فَلَمَّا تَغَشَّهَا حَمَلَتْ حَمْلًا خَفِيًّا فَمَرَّتْ بِهِ. فَلَمَّا أَثْقَلَتْ دَعَا اللَّهُ
رَبُّهَا لِيَنْ أُنثِيَنَّا صَالِحًا لَنُكَوِّنَنَّ مِنَ الشُّكْرَيْنِ. (23)

"It is Allah Who created you (male and female) from one soul and made you a couple from that soul so that one of you (male and

20 نوح، ٢٨: ٤١

26. Noah, 71:28

21 ابراهيم، ٣١: ١٣

27. Ibrahim, 14:41

22 احقاف، ١٥: ٣٦

28. Ahqaf, 46:15

23 الاعراف، ١٨٩: ٧

31. Al-A'raf, 7:189

female) may find peace with the other. Then when the husband approaches his wife, She had a slight pregnancy. So she kept walking carrying him. Then when she became pregnant, both the husband and wife began to pray to the Lord that if You give us righteous and good children, then we are grateful to You”.

Islam not only pays attention to the education of children, but also encourages the equal rights of boys and girls in order to eliminate gender discrimination.

”من كانت له انثى فلم يندھا ولم يهنھا ولم يؤثّر ولده عليها ادخله الله الجنة“،⁽²⁴⁾

“Whoever has a girl and does not bury her alive, does not treat her as a disgrace, and does not prefer a boy over her, then Allah will admit him to Paradise”.

It is known that in Islam, both boys and girls are equal, so the girl child not only has the right to live, but also to be protected and given special attention to her training. Among human civilizations and other religions, Islam is the only one. It is religion that managed to protect the dignity of women but also introduced their social, social, economic and political rights. And avoid its possible effects and become a figure of morality and modesty.

In childhood, if parents teach their children to live with mutual love, affection and mutual respect

²⁴ امام ابو داؤد، سنن ابو داؤد، كتاب النوم، باب في فضل من عالی يتامى، حديث نمبر ۵۱۴۶
Imam Abu Dawud, Sunan Abu Dawud, Kitab Al-Num, Chapter Fi Fazl Min Aali Yatami, Hadith No. 5146
²⁵ الروم، ۳۸:۳۰

and tell children the importance of respecting elders, then children will remember these things all their life. The family is strengthened by the elders, so these elders can train the children of the family better and can make better corrections in case of deterioration. In the modern era, children need to be trained in such a way that they realize the fragility of relationships and the importance of relationships. Children should also be taught to be polite and treat their elders politely and with distinction so that children become polite, realize relationships and play their role in the stability of the family system.

Good Manners with relatives

For a peaceful life in the society, where it is necessary to have family, relatives and dear relatives, there is also education to treat relatives well so that love and affection remain in the relationships and stability in the family system and social life is peaceful and peaceful. Be the cradle of peace. Islam strengthens and integrates the mutual relations of the family through several rules. Allah Almighty says in the Holy Quran

فَاتِ ذَا الْقُرْبَىٰ حَقَّهُ⁽²⁵⁾

"And then you give his right to the relative".

set a great example of good behavior towards ﷺ his beloved Prophet

ليس الواصل بالمكافى ولكن الواصل الذى اذا انقطعت رحمه وصلها⁽²⁶⁾

“The one who gives mercy is not the one who takes revenge, but the one who gives mercy is the one who mends his broken relationships”.

In the stability of relationship and kinship and development, Islam has worked with

Al-Rum, 30:38

²⁶ امام بخارى، الجامع الصحيح، كتاب الادب، باب ليس الواصل بالمكافى، حديث نمبر ۵۹۹
Imam al-Bukhari, Al-Jami al-Sahih, Kitab al-Adab, Chapter lis al-Wasil in al-Makafi, Hadith No. 599

special encouragement and motivation.

Explaining the right of close relatives, he said:

يَسْأَلُونَكَ مَاذَا يُنْفِقُونَ ط قُلْ مَا أَنْفَقْتُمْ مِنْ خَيْرٍ
فَلِلْوَالِدَيْنِ وَ الْأَقْرَبِينَ وَ الْيَتَامَى وَ الْمَسْكِينِ وَ ابْنِ السَّبِيلِ (27)

People ask what should we spend?

Answer:

“Whatever wealth you spend, spend it on your parents, relatives, orphans and the poor and travelers.”

Natural socialism is also supported by Islamic principles. For example, the cornerstone of human society is the relationship between a man and a woman. The Qur'an calls it mercy and grace, and the relationship between relatives is also described in the same way. It is in the hadith that at the time of the creation of mercy, Allah made a promise to it that indicates mutual love. There are words of hadith.

من وصلك وصلته ومن قطعك قطعته. (28)

Whoever joined you, I will join and whoever "broke you, I will break

The family is the first social institution because its foundation is mercy. Then the concept of earthly caliphate reflects the natural tendency and the demands of the environment.

Family conflict resolution

In modern times, differences have become an integral part of human societies, the home and family are no exception. The women's liberation movement in the West has tried to break the family system in which women are being focused on achieving their rights and in the name of these rights, they are being removed from their social and social status. Efforts to do so are failing. However, no religion or society has given the rights that Islam has given to women before. The

social status of women has been strengthened by Islam, which has no precedent in any other society. Milti. In every society, there are conflicts between family members, so due to some reasons, differences are also found among family members, but the Qur'an is not oblivious to these problems. Therefore, there is a solution for this in the Holy Qur'an. It is the Almighty.

وَإِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَابْعَثُوا حَكَمًا مِنْ أَهْلِهِمْ وَحَكَمًا
مِّنْ أَهْلِهِنَّ يُرِيدَا إِصْلَاحًا يُوَفِّقُ اللَّهُ بَيْنَهُمَا إِنْ اللَّهُ كَانَ عَلِيمًا
خَبِيرًا (29)

“And if there is fear of disagreement between the two, then send one command from the man and one from the woman. Then both of them will seek reform, then God will create harmony between them. Verily, God is All-Knowing and All-Knowing”.

In this verse, the difference between man and woman (husband and wife) is pointed out, that is, if there are signs of disagreement and separation between husband and wife, then for the solution of these problems and the solution of the difference and the land of reconciliation between the spouses. For reconciliation, one judge should be appointed from among the relatives of the man and one judge from among the relatives of the woman so that they settle the differences and disputes between them by mutual consent.

27 البقره، ٢:٢١٥

Al-Baqarah, 2:215

28 امام بخارى، بخارى، كتاب الادب، باب من وصل

وصله الله، حديث ٥٩٨٨

Imam Bukhari, Bukhari, Kitab al-Adab, Chapter Min Wasl Wasla Allah, Hadith 5988

29 النساء، ٤:٣٥

Al-Nisa, 4:35

Syed Qutb writes:

“Islam does not leave the family in such a way that the wife becomes disobedient and hates each other, nor does Islam immediately end the relationship so that the family is destroyed and the fault of the husband and wife Small and weak children suffer, but Islam wants the family to remain, develop and advance the society by achieving development. Therefore, Islam gave a directive that in case of disagreement between spouses, two orders should be determined. Be it the family of a wife whom she likes and the family of a husband who wants her and both of them, regardless of their emotional state, resolve the problem and find a way for their mutual agreement. Keep in mind the welfare and compassion of the children. Save the family from destruction and destruction⁽³⁰⁾ with absolute impartiality.

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Rubina Naqash writes

“It is very rare that a family can live without any conflict in the house. Indeed, peace is the best way and returning to the truth is a matter of virtue, but what disturbs the harmony of the house and internal peace and security. What hurts the parents is the fight and conflict of the parents in front of the children. From this, the children are divided into two or more camps and the Shiraz of the house is⁽³¹⁾ dispersed”.

For the stability of the family system, it is necessary to remove the differences

³⁰ سيد قطب في ظلال القرآن، ج ٢، ص ٢٧٢

Syed Qutb. Qur'an, vol. 2, p. 272

³¹ روبينه نقاش، اپنے گھروں کو بربادی سے

بچائیں، دارالابلاغ لاہور، ص ١٦١

Rubina Naqash, Darul Balag Lahore, p. 161

between them and establish an atmosphere of peace and tranquility. Therefore, the Holy Quran guides in this direction.

وَأِنْ امْرَأَةٌ خَافَتْ مِنْ بَعْلِهَا نُشُوزًا أَوْ إِعْرَاضًا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يُصْلِحَا بَيْنَهُمَا صُلْحًا وَالصُّلْحُ خَيْرٌ وَأُحْضِرَتِ الْأَنْفُسُ الشُّحَّ وَإِنْ تُحْسِنُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا⁽³²⁾

And if a woman feels the threat of divorce due to not paying her rights to her husband or avoiding him, then there is no problem for both of them to make peace with each other in some way. He is present and if you behave well and refrain from excess, then God is well aware of your deeds.

The relationship between man and woman refers to rebellion and rebellion, the Qur'an is referring to the turning away of man from woman in this verse. A man's narcissism, i.e. disobedience to his wife and being miserly and miserly, causes many differences. Whenever men and women pay attention to this fact, they will be able to remove the obstacles in the way of their reformation. If they try this, not only will many family differences end, but also many other communal problems and conflicts will also end Today, domestic violence has become a serious problem worldwide. Women in all countries of the world are persecuted by their husbands and other close relatives. They are tortured physically and psychologically as well. In Islam, explicit orders have been given to abuse wives. It is said in a hadith that once the Messenger of Allah: addressed his companions and said

لا تضرّبو اماء الله⁽³³⁾

32 النساء، ١٢٨: ٤

Al-Nisa, 4:128

³³ امام ابو داؤد، سنن ابو داؤد، كتاب النكاح، باب في

ضرب النساء، حديث نمبر ٢١٤٦

Do not kill the servants of Allah (i.e. your " "(women

Once a Companion complained to the Holy Prophet (PBUH) about his wife's bad language.

He tried to explain to them. Then he said:

ولا تضرب ظعنيتك كضربك أميتك⁽³⁴⁾

“Do not beat your wife as you beat your slave girl”.

The Holy Prophet (PBUH) has ordered to respect the delicate nature of women in order to maintain peace and harmony in the domestic atmosphere.

واستو بالنساء خيرا فانهن خلقن من من ضلع وان اعوج شئ في الضلع اعلاه فان ذهبت تقيمه كسرته وان تركته لم يزل اعوج استوصوا بالنساء خيرا⁽³⁵⁾

“Admonish women, for they are born from a rib, and a very crooked rib from above, so if you try to straighten it, you will break it; if you leave it, it will always remain crooked in its state.” So make a bequest of goodness in favor of women.”

The Prophet (PBUH) said while giving the example of a virtuous wife

التي تسره اذا نظر اليها اذا امرها ولا تخالفه في نفسها ولا ماله⁽³⁶⁾

“Whomever he sees, if he is pleased, if he orders him, he should obey (in his presence) and protect his chastity and his wealth”.

For the sake of the survival, protection and development of the Muslim family, these connections and relationships should be acted upon with the fear of God at all times. In these matters, it is the duty of everyone to show their

wisdom, devoutness and religiousness, and to maintain relationships based on love and respect.

Summary

It is a fact that the society is formed by the family and family relations are very important in the stability of the family system. In the modern age, the importance of human relations is getting lost, the blood relations are getting broken and scattered and the continuity in them is getting lost. The true color of the family is revealed by mutual love, desire, mutual sacrifice, adoption, consideration of each other and participation in the happiness and joy of the family. has affected the stability of the family due to which the family system has started to fall apart due to mutual conflicts. Parents, children, siblings and relatives all seem to flow in their own lives and in the tide of time. This is the reason that the threats to the existence of the family system can be easily realized by keeping the social conditions and the family system and their conditions in front.

Family traditions, meeting, sharing in happiness and sadness gives stability to the family and these relationships feel no less than a blessing on the occasions of happiness and sadness. Giving, giving gifts to each other, making feasts, taking care of mood, visiting and condoling, etc. are all part of family ties. Whenever human life suffers, these ties come in handy in every difficult hour of pain and suffering. The beauty of every aspect of life is enhanced by human relationships and through these relationships, relationships

Imam Abu Dawud, Sunan Abu Dawud, Kitab al-Nikah, chapter fi Zarb al-Nisa, hadith number 2146

³⁴ امام ابو داؤد، سنن ابو داؤد، كتاب الطهارة، باب في الاستنثار، حديث نمبر ۱۴۲

Imam Abu Dawud, Sunan Abu Dawud, Kitab al-Taharah, Chapter Fi al-Istanshaar, Hadith No. 142

³⁵ امام بخارى، الجامع الصحيح، كتاب النكاح، باب الوصاة بالنساء، حديث نمبر ۵۱۸۶

Imam al-Bukhari, Al-Jami'i al-Sahih, Kitab al-Nikah, Chapter al-Wisaat al-Nisaa, Hadith No. 5186

³⁶ امام بيهقي، احمد بن حسين، السنن الكبرى، ج ۴، ص ۸۲
Imam Bayhaqi, Ahmad bin Husain, Sunan al-Kubra, vol.7, p.82

between individuals and families are also happy. Peace and contentment can be established in home, society, cities. And love is a flower (principle) that can strengthen family relationships. Good behavior from parents and relatives and Islamic training of children also play a fundamental role in family stability. Today, the need is that society Each person should play their own role in the stability of the family system and

the family system will be stable only if they are not treated well by understanding the fragility of mutual relationships. If the importance of relationships in our society If the feeling is highlighted, it is not far off that the society cannot be made a cradle of love by making the family system stable.