

The Role of Family in Social Harmony and Sustainable Development: A Study in Islamic Perspective

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ABSTRACT

Islam does not limit our life to prayer, fasting, Hajj, Zakat, Jihad, Da'wah and preaching, but it guides us to follow the path of the Holy Prophet (PBUH) which is a model for all humanity. The bright and ideal aspect of his life is that he not only preached prayers and fasting but also conveyed the message of human rights, He worked and conveyed this message to his Companions for maintaining human rights and the importance of kinship. Living in society is an integral part of the comprehensive concept of goodness that Islam has given to humanity. The survival and security of a nation depend on a pure bond like marriage. Islam has made marriage an important part of the formation of human society. Islamic law has protected the rights, identities, and preferences of the people so that the world order is maintained harmoniously. The spirit of Islam is based on the integration of thought and action, ideology, and practice at individual and communal levels.

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1. Introduction

This phrase “Family in Social Harmony and Sustainable Development” can be used to refer to both immediate and extended relatives. On the other hand, it may be argued that the word أسرة ('usrah) is more usually used to simply refer to the close family. Another word that is occasionally used to describe (extended) family is أهل (ahl), which can also be used to describe a group of individuals, kin, or family members. Renowned Linguistic scholar Ibn-e-Manzoor's literary viewpoint about the 'usrah is as follows:

"The family is said to be the one who is financially supported, and some have said that when a person bears their expenses and according to some it refers to those who need it for food and clothing... A person who is responsible for the sustenance of his family falls under the definition of a man, a person who needs food

and clothing.”¹

The family refers to the relatives of the man who are from his father and the wife's blood-relatives, and according to the above discussion, the family refers to those on whom a person spends, and they are not among his slaves. As mentioned in the Qur’ān: “So, we saved him and his family...”²

2. Literature Review:

The trend of sustainable development in the Islamic perspective has recently been introduced. Several research articles have been published, where the research has been done on various dimensions of the Islamic point of view. The role of religious tolerance for sustainable development is discussed in the article “Sustainable Development and Natural Resource Management for Environmental Stability” by Aqsa Tasgheer, Tehreem Fatima. This article is published in International Research Journal on Islamic Studies, Vol.4, No.1.

Nigar Sajjad Zaheer has written an article titled “Sirah Based Society and Sustainable Development” in the research journal “Al-Tafsir”, No:28, 2016. In addition, several articles have been written from the point of view of sustainable development, but none of them have focused on the family’s role in the sustainable development nor has it discussed the strategy of sustainable development for social harmony. The distinction of this article over all other articles is that the discussion rounds around the topic “Role of the Family in the Sustainable Development and the Social Harmony”.

There are some other lexical meanings of Family as follows:

In Oxford Advance learner Dictionary & Universal Declaration of Human Rights the word family is defined as:

“The family is a natural and basic unit of society, deserving of extensive protection and assistance.”³

Abu Hayyan defined in Al Bahr ul Muheet:

“Marriage is the cause of union and love, and polytheism is the cause of strife and strife, as Allāh says, and He has placed love

1 Ibn Manzoor, Jamal al-Din Asmai Muhammad ibn e Mukarram Abu al-Fadl, Al-Afriqi al-Masri, Lisan al-Arab, Bazil Mada Awl, Beirut, The Third Edition, 1997, 11/785

2 Aldr al-Mukhtar Sharh Tanveer al-Absar in Al-Hanafī jurisprudence with the footnote of Ibn Abidin, Dar al-Fikr, Beirut, second edition, 1386 AH, 5/452, Surah Shura: 170

3 Oxford Advance learner Dictionary & Universal Declaration of Human Rights

and mercy between you, so faith is a necessary condition for marriage".¹

As per Islamic teachings, a family is formed by a man and a woman's marriage contract it include children and includes the husband's parents and blood relatives. One of the characteristics of Islamic law is the protection of lineage.

3. Family in the viewpoint of the Qur'ān

Islam highlights the proper configuration of the family unit, which is formed by the husband and wife's relatives, the same wife is the mother of the children in paradise, husband, and wife, when they become fathers and mothers, all the responsibilities of the children fall on their shoulders, for which the Creator has already arranged instructions for them.

As Allāh Almighty mentioned in the Holy Qur'ān:

﴿وَقُلْنَا يَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ﴾

And We said, "O Adam, dwell, you and your wife, in Paradise and eat there from in [ease and] abundance from wherever you will. But do not approach this tree, lest you be among the wrongdoers."²

This suggests that Paradise was the ideal location for this kind of test before man was sent to Earth. God wanted to make it clear to man that Paradise is the only place that is appropriate for a person of man's station and that if man strays from the road of obedience to God due to Satan's allures, he will continue to be denied of it in the Next Life, just as he was previously denied of it.

The Qur'ān and sunnah stressed on the importance of family by using different words for the family. Few terms associated with family are as under:

﴿إِذْ قَالَ يُوسُفُ لِأَبِيهِ يَا أَبَتِ إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَالشَّمْسَ وَالْقَمَرَ رَأَيْتُهُمْ لِي سَاجِدِينَ﴾

[Of these stories mention] when Joseph said to his father, "O my father, indeed I have seen [in a dream] eleven stars and the sun and the moon; I saw them prostrating to me."³

1 Abu Hayyan Muhammad ibn Yusuf ibn Ali ibn Yusuf ibn Hayyan Athir-ud-Din Al-Andalusi, Al Bahr ul Muheet, Beirut, 1420 AH, P 14

2 Surah Al Baqarah, 2:35

3 Surah Yusuf, 12:4

﴿فَلَمَّا دَخَلُوا عَلَيْهِ قَالُوا يَا أَيُّهَا الْعَزِيزُ مَسَّنَا وَأَهْلَانَا الضُّرُّ وَجِئْنَا بِبِضْعَةٍ مُزْجَنَةٍ فَأَوْفِ لَنَا الْكَيْلَ وَتَصَدَّقْ عَلَيْنَا إِنَّ اللَّهَ يَجْزِي الْمُتَصَدِّقِينَ﴾

So when they entered upon Joseph, they said:

"O 'Azeez, adversity has touched us and our family, and we have come with goods poor in quality, but give us full measure and be charitable to us. Indeed, Allāh rewards the charitable."¹

And in Surah Sād it is mentioned as follows:

"And We granted him his family and a like [number] with them as mercy from Us and a reminder for those of understanding".²

In the Surah Yusuf Allāh Almighty described the family without any specific term. In the other Ayat in Holy Qur'ān two terms are used for family:

﴿وَإِذْ أَسْرَأْتَنِي إِلَىٰ بَعْضِ أَزْوَاجِهِ حَدِيثًا﴾

"And [remember] when the Prophet confided to one of his wives a statement"³.

The word أسرة ('usrah) is more usually used to simply refer to the close family.

﴿إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا﴾

Allah intends only to remove from you the impurity [of sin], O people of the [Prophet's] household, and to purify you with [extensive] purification.⁴

The word أهل (ahl) is occasionally used to describe (extended) family. There are different aspects of family mentioned in the Qur'ān and Sunnah which could impact positively on sustainable development of the society and the social harmony. The details are as follows:

3.1 Cohesion of Family System:

Families having healthy family ties find it easier to resolve disputes, work as a cohesive one, and have fun together. Healthy family connections are built on mutual respect, quality time spent together, open communication, and teamwork.

1 Ibid, 12:88

2 Surah Sad, 38:43

3 Surah Al-Tahrim, 66: 3

4 Surah Al-Ahzaab, 33:33

For man, the creation of a couple is a source of contentment and peace of mind. Almighty Allāh says:

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

"And of His signs is that He created for you from yourselves mates that you may find tranquility in them; and He placed between you affection and mercy. Indeed, in that are signs for a people who give thought."¹

That is, in accordance with the Creator's perfect wisdom, He formed men in two sexes that are like one another in terms of humanity and have a same basic shape, but differ from one another in terms of bodily structures, mental and psychological traits, and feelings and wants. Since then, the two have grown to be in such beautiful harmony that they complement one another perfectly. The demands placed on one's body and mind exactly match those placed on the other's body and mind.

3.2 Oneness of Human Being:

It has been taught that the essence of all human beings is one, and that they should coexist and look after one another:

﴿يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَىٰكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ﴾

"O mankind, indeed, We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allāh is the most righteous of you. Indeed, Allāh is Knowing and Acquainted."²

All people are Adam's descendants, and Adam was created from dust, as narrated by Hazrat Abu Hurairah that The Prophet (Peace Be Upon Him) stated:

﴿إِنَّ اللَّهَ قَدْ أَذْهَبَ عَنْكُمْ عُبِّيَّةَ الْجَاهِلِيَّةِ وَفَحَّرَهَا بِالْأَنْبَاءِ إِنَّمَا هُوَ مُؤْمِنٌ تَقِيٌّ وَفَاجِرٌ شَقِيٌّ النَّاسُ كُلُّهُمْ بَنُو آدَمَ وَآدَمُ خَلِقٌ مِنْ تُرَابٍ﴾

"Verily, Allāh has removed from you the pride of the time of ignorance with its boasting of ancestors. Verily, one is only a righteous believer or a miserable sinner. All the people are the

1 Surah Ar Rum,30:21

2 Surah Hujrat, 49:13

children of Adam, and Adam was created from dust."¹

3.3 Rights of Spouse:

In Islam the rights of spouses are determined, the relationship between parents and children is formed, the rights of relatives around the house are confirmed, the rights of neighbors are defined. In addition, an external protection has been given as it is said in the Holy Qur'an.

﴿الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ، فَالصَّالِحَاتُ قَنَاطٌ حَافِظَاتٌ لِّلْغَيْبِ بِمَا حَفِظَ اللَّهُ، وَالَّتِي تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ وَأَهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَأَضْرِبُوهُنَّ فَإِنْ أَطَعْتَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا إِنَّ اللَّهَ كَانَ عَلِيمًا كَبِيرًا﴾

*"Men are in charge of women by [right of] what Allāh has given one over the other and what they spend [for maintenance] from their wealth. So righteous women are devoutly obedient, guarding in [the husband's] absence what Allāh would have them guard. But those [wives] from whom you fear arrogance - [first] advise them; [then if they persist], forsake them in bed; and [finally], strike them. But if they obey you [once more], seek no means against them. Indeed, Allāh is ever Exalted and Grand."*²

Allāh has made one of them superior to the other, and they spend from their possessions, men are the protectors and maintainers of women (to support them). Thus, righteous women are obedient and protect men's rights in their absence while under Allāh's protection. If you are afraid of a woman's rebellion, admonish her, separate her from her in bed, and beat her. Then, if they obey you, don't try to harm them. Allāh is Exalted and Mighty.

3.4 Unity of Family:

The family unit cannot play a positive Constrictive role in society on its own. The Holy Qur'an and the Seerah of the Prophet (peace be upon him) determined the rights and duties, the system of inheritance law, and incentives for the stability of the family institution. A feeling of belonging and intimacy with others is the foundation of a happy, well-functioning society and, on a smaller level, a person's pleasure. The family is, in fact, the fundamental unit from which everything develops.

The family's foundation is a building constructed on the bonds of marriage. It is important to know from the translation of Holy Qur'an the hikmah behind the nikah:

1 Tirmidhi, Jami at Tirmidhi, Hadith on Adam: All people are the children of Adam, 3955. Status of Hadith: Hasan Sahih.

2 Surah Al Nisa, 4:34

﴿وَمَنْ لَمْ يَسْتَطِعْ مِنْكُمْ طَوْلًا أَنْ يَنْكِحَ الْمُحْصَنَاتِ الْمُؤْمِنَاتِ فَمِنْ مِمَّا مَلَكَتْ أَيْمَانُكُمْ مِّن فَتْيَتِكُمْ الْمُؤْمِنَاتِ ۚ وَاللَّهُ أَعْلَمُ بِإِيمَانِكُمْ ۚ بَعْضُكُم مِّن بَعْضٍ ۚ فَاَنْكِحُوهُنَّ بِإِذْنِ أَهْلِهِنَّ وَءَاثُوهُنَّ أَجُورَهُنَّ بِالْمَعْرُوفِ ۚ مُحْصَنَاتٍ غَيْرَ مُسْفَحَاتٍ وَلَا مُتَّخَذَاتِ أَخْدَانٍ ۚ فَإِذَا أُحْصِنَ فَإِنَّ أَتَيْنَ بِفَحْشَةٍ فَعَلْنَهُنَّ نِصْفَ مَا عَلَى الْمُحْصَنَاتِ مِنَ الْعَذَابِ ۚ ذَلِكَ لِمَنْ خَشِيَ الْعَنَتَ مِنْكُمْ ۚ وَأَنْ تَصْبِرُوا خَيْرٌ لَّكُمْ ۚ وَاللَّهُ غَفُورٌ رَّحِيمٌ﴾

"And whoever among you cannot [find] the means to marry free, believing women, then [he may marry] from those whom your right hands possess of believing slave girls. And Allāh is most knowing about your faith. You [believers] are of one another. So marry them with the permission of their people and give them their due compensation according to what is acceptable. [They should be] chaste, neither [of] those who commit unlawful intercourse randomly nor those who take [secret] lovers. But once they are sheltered in marriage, if they should commit adultery, then for them is half the punishment for free [unmarried] women. This [allowance] is for him among you who fears sin, but to be patient is better for you. And Allāh is Forgiving and Merciful." 1

In this Ayah Allāh defines that the difference in people's status is relative. All Muslims are alike. If there is a true distinction, it is based on a person's faith, and faith is not a privilege reserved for the wealthy or so-called upper classes of society. So, it is possible for a slave-girl to be superior in terms of faith and morals to a woman from a society's elite.

After the parents, the relatives are deserving of good treatment. If the relatives are treated well, then the society will be called the cradle of peace and welfare. In this context, It is narrated that the Prophet said:

"من أحب أن يُبْسَطَ عليه في رزقه، وأن يُنْسَأَ له في أثره؛ فَلْيَصِلْ رحمه"

If someone likes to be given ample sustenance and his death is delayed and his age increases, then he should make a merciful reward.²

According to this Hadīth the 'merciful reward' is connected to the family and family members.

The Islamic family system is a social system that protects society from many issues and rescuing society from many evils that other societies are suffering today. There the parents are left in the old home when they are old. Instead of it the Holy Qur'ān to lower to them (Parents) the wing of humility out of mercy and say:

1 Surah Al Nisa, 4:25

2 Al Damiyati, Al Mutbar al Rabe fi Jawab al Amal Al Salih, Maktaba Al Nuhza Al Hadithia, Makkah Al Mukarima, 1986, P 52. Status of Hadith: Sahih.

﴿رَبِّ أَرْحَمُهُمَا كَمَا رَبَّيَانِي صَغِيرًا﴾

"My Lord, have mercy upon them as they brought me up [when I was] small."¹

In this verse and the verse before, the main basic principles on which Islam wishes to build the entire structure of human life are presented. These constitute the manifesto of the Prophet's (peace be upon him) invitation, declared by him at the end of the Makkī stage of his mission and on the eve of the new stage at Al-Madinah, so that all would be aware that the new Islamic society and state would be built on such and such ideological, moral, cultural, economic, and legal principles.

3.5 Encouragement to pray for family:

Children born because of good wishes and prayers will inevitably strengthen the family and social values. The Holy Qur'an says:

﴿وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا﴾

"And those who say, "Our Lord, grant us from among our wives and offspring comfort to our eyes and make us an example for the righteous."²

The children who will be born because of such good wishes and prayers will strengthen the social and family values. The objective is to strive to make the children righteous and happy, while also continuing to pray for their goodness and happiness, so that the beauty of appearance and inwardness, as well as the virtues of morality, may be established in them.

3.6 Need of Brainstorming for Children:

Brainstorming is an excellent method for pooling ideas so that children can be provided with a wealth of information and assistance in navigating society.

Afzal Hussain discussed in his book 'Art of Education and Training':

"Unleashing the natural abilities of children, putting their physical tendencies in the right direction, and gradually enabling them mentally, physically, practically, and morally to become grateful servants of Allāh, dealing with the universe accordingly. As well as the individual family and collective responsibilities that

1 Surah al Isra,17:24

2 Surah Al Furqan 25:74

*are imposed on them by their creator and owner to earn the rightful position”.*¹

In Islamic society, the true value is found in the purpose for which this basic unit of the family is established, as well as the characteristic of humanity's continuity. This is the fundamental responsibility and duty that the family institution has held for centuries. The fulfilment of this life duty was fostered in Islamic society in an atmosphere of shame, reverence, purity, and sanctity.

Dr. Ahmad Al-Assal discussed ‘The Family System of Islam’ and described:

*“In Islam, the system of mutual aid is an important part of life and together they cater to the needs of the poor and the disabled”.*²

Through marriage, relationships between different families and tribes are established because marriage between person from different promotes friendship between them. It is also said that marriage instills a sense of accountability and encourages people to strive for a better life. Social life is formed by the treatment, behavior, and attitude of other human beings.

Narrated 'Aishah: that the Messenger of Allāh (ﷺ) said:

“عَنْ عَائِشَةَ قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَيْرُكُمْ خَيْرُكُمْ لِأَهْلِهِ وَأَنَا خَيْرُكُمْ لِأَهْلِي”

*The best of you is the best to his wives, and I am the best of you to my wives, and when your companion dies, leave him alone.*³ *The rights of wife has been described, that the male have to become the best for his wife.*

As, Dr. Khalid Alvi described in his book, that the Prophet established a series of mutual rights and duties, which can be followed to combat social ills such as individualism, mistrust, anxiety and anarchy.⁴

The Aswa-e-Hasana contains clear instructions for all the elements of the family, such as parents, spouses, children, blood relatives, and slaves.

3.7 The basic unit of the family:

The basic unit of the family alone can fulfil the responsibility of mankind's survival, and we can say that in the context of Islamic teachings, racial purity and the sanctity of relationships are no more protected than Islamic family wisdom. To be sure, the

1 Afzal Hussain, Art of Education and Training, Center of Jamaat-e-Islami India, Delhi, 1963, p 35

2 Ahmad Al-Assal, Doctor, The Family System of Islam, University of Sciences and Technology, Islamabad, Sun, p. 442

3 Tirmidhi, Jami at Tirmidhi, Chapters On Virtues, 3895. Status of Hadith: Hasan Sahih.

4 Khalid Alvi, Doctor, Insan e Kamil, Faisal Nasharan, Lahore 1995, p 515

harmony of religious and natural laws allows all these wisdoms to grow and reach their full potential.

A good social culture necessitates responsible individuals, which are founded of marriage. The importance of the family is that it fosters the continuity of humanity in the shadow of legal and moral protection, while also being related to the well-being and survival of civilization.

The stronger, clearer, and more disciplined the institutions of a society, the stronger the society will be. These are how the needs are met. The individual, the equipment, the organization, and the process comprise the structure. The institutions operate within their own jurisdictions.

In Islamic society, sociology points to the wisdom of continuity, the importance and spirituality of children, the Messenger of Allāh said:

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : " إِنَّمَا الدُّنْيَا مَتَاعٌ ، وَلَيْسَ مِنْ مَتَاعِ الدُّنْيَا شَيْءٌ أَفْضَلُ مِنَ الْمَرْأَةِ الصَّالِحَةِ ."

"This world is but provisions, and there is no provision in this world better than a righteous wife.¹"

In this Hadith the level of righteous wife is described that the best provision in this world is righteous wife. As a result, a woman should understand her position, and she should acknowledge how Islam has elevated her from ignorance to light-ness.

3.8 Awareness of Islamic Teachings:

It is as if the characteristic of piety keeps this institution ready to perform its duties in all good and bad situations, which has a positive effect on the collective environment from a sociological point of view and achieves what is desired, which is the primary objective of Islamic teachings. The moral role of the family as a basic unit is also important because it is an institution based on ethnic and blood relations, in which the new generation grows up and receives training.

The couple was obliged to fulfill the responsibilities of parenting, non-discrimination between sons and daughters and equal treatment of both as parents and special attention was paid to treating daughters with kindness. Mālik reported Allāh's Messenger (ﷺ) as saying:

عَنْ أَنَسِ بْنِ مَالِكٍ ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " مَنْ عَالَ جَارِيَتَيْنِ حَتَّى تَتَلَعَا جَاءَ يَوْمَ الْقِيَامَةِ أَنَا وَهُوَ " . وَضَمَّ أَصَابِعَهُ .

1 Ibn e Majah, Sunan Ibn e Majah, The Chapters on Marriage, The best of women, 1855. Status of Hadith: Sahih.

"He, who brought up two girls properly till they grew up, he and I would come (together) (very closely) on the Day of Resurrection, and he interlaced his fingers (for explaining the point of nearness between him and that person).¹"

The family is also important as a training ground. In this context, Islamic values, sermons, and advice, as well as physical and mental training, have a profound effect on children.

The Prophet (peace and be upon him) also attached great importance to the small things regarding the moral training of children, which may seem small but, in the future, we will see their profound and lasting effects on human personality and character. He (Peace Be Upon Him) used to greet the children. It is narrated that the Holy Prophet said to Anas:

"O my son! When you enter your home, greet your family, it will be a blessing for you and your family. Narrated Abu Dhār: that the Messenger of Allāh said: Whoever lifts the curtain so that his sight enters the house before he was given permission, and he seeks the nakedness of its inhabitants, then he has done something punishable which was not lawful for him to do. If it were that when he gazed into it, he was facing a man who lanced his eyes, there would be nothing wrong with him doing so. But if a man passes by a door that has no cover over it, and it is not closed and he looks, then there is no sin on him, the sin is only on the inhabitants of the house".²

3.9 Moral Values of Family:

The family should provide moral, psychological, and practical support in case of external and internal pressures so that they do not become unbalanced and adopt negative attitudes. Islam values of self-sacrifice and compassion to be cultivated. For a person to live with socially dignified attitudes, this cognition becomes part of the individual's personality only through family training.

Living together, sharing each other's joys and sorrows gives people peace of mind, in today's modern era of so-called modern family distances from each other, due to inattentive behavior weakened this institution.

Homes where there is a lack of harmony and happiness in spouses, children and other relationships, the home environment is devoid of activity, excitement, mutual

1 Muslim, Sahih Muslim, The Book Of Virtue, Enjoining Good Manners, And Joining Of The Ties Of Kinship, Husn E Salook, Sila Rehmi Aur Adab, 6695. Status of Hadith: Sahih.

2 Tirmadi, Sunan Tirmadi, Chapters On Seeking Permission, Aadaab O Ikhlāq Ka Bayan, 2707. Status of Hadith: Hasan.

respect, and love. In a family where a man has a dictatorial attitude and considers it a serious crime to disagree with his opinion and his decisions, and to punish such a criminal, whether he is his wife or daughter, this tendency is against Islamic principles. It is against Islamic teachings and is detrimental to family stability.

The house is inhabited by a woman's tail, when the woman has found a way to escape from the responsibilities of the house, not only the husband, the children, her whole family has been destroyed, but also human relationships have been sacrificed. By declaring women oppressed, the women's liberation movement has shown women how to avoid family accountability. These factors have led to the demise of child-rearing and training institutions. The old collection and family system is coming to an end.

Due to non-Islamic culture, not only many rituals and superstitions have entered the family affairs of Muslims which are against the principles of Islamic marriage and its spirit, but also the Islamic concept of family has been completely eradicated.¹

That is why each of the spouses is influenced by the other's moral character

Religion and piety should be kept in mind in choosing a spouse. Instead of moral character and good reputation, wealth has become the standard that causes problems and houses are falling apart.²

4. Conclusion:

After a humble research and presenting the Islamic Point of view on the Role of Family in Social Harmony and the Sustainable Development, the research concludes on following findings:

- Many of man's psychological, social, and moral problems in marriage can be solved.
- Publicizing marriage in accordance with Qur'ān and Sunnah teachings can result in a significant reduction in drug use, the publication of subpar digests, disobedience to parents, harassment of neighbors, the proliferation of pornographic films, and crime rates.
- Family is very important in all societies. It is the most important and fundamental unit resulting from the marriage of a man and a woman.

1 Maududi, Marriage Rights, Islamic Publications, Lahore, 1986, p 12 - 13

2 Roaznama Jang, August13, 2001

- The development of a society and harmony in the society depends on the family. the stronger and more stable the family unit is, the stronger and more stable the society and the state will be.
- The importance of the family can be gauged from this unit.
- The survival and protection of the family is one of the main goals of Sharī'ah, and a whole new set of Islamic teachings, known as Munākaḥat or the family system of Islam, was introduced for this purpose.
- The family system is basically a set of mutual rights and responsibilities have been established, which can be used to combat social ills such as individualism, mistrust, anxiety, and chaos. It is imperative that the status of the family be maintained as a collective unit so that the initial center of collective training can work effectively for a wider collective awareness and well-being.

5. Recommendations:

The researcher in the light of above-mentioned discussion, recommends that:

- The family plays an active role in sustainable development because it protects from external threats as well as from internal threats, including training on the right lines, teaching self-knowledge of Islamic values, as well as protecting the modern media and the invasion of Western civilization. Therefore, the family institution should be made safe.
- The family is insecure due to the hatred of materialism, protection from the common family system, timely marriage for the fulfillment of desires, freedom from the shackles of social customs and traditions and deviation from the burning education of rights and duties. Therefore, social institutions should be activated to solve the problems arising from the negative attitudes of humans so that the society can be saved from destruction.
- The reasons for which the Qur'ān has bestowed this honor on parents are permanent, but in the eyes of Muslim parents, the passage of time has obscured the prophetic mission and as a result, the training of children among Muslims as well. The whole system of education and priorities has changed. Muslims are also doing what their ideologues are doing to keep

their children ahead in the race of the world. The training system within families has been weakened which is necessary to be continued for worldly and hereafter success.

- The deadliest role in family discord is played by the media, which in every broadcast, be it drama, film, or advertisement, does not have a program that is not conducive to family values. There are court marriages, illegitimate friendships, increasing divorce rates, and the breakdown of families due to the deadly effects of the media which need to be refined in the light of Islam. Therefore, measures should be taken to protect the family institution from a combination of uncivilized negative influences.