



Family Disorganization in Pakistan: A Critical Examination of Causes, Underlying Factors, and Remedies Based on Shiā Jurisprudential Insights

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Abstract

The present study aims to provide a critical review of the causes and factors of family disorganization and the remedies based on Shia Jurisprudential insights. Family is a unit on which the foundation of society is built and it expresses the civilization and moral values of the society. Islam has presented the structure of the family system for the survival and protection of the family. In which marriage has been considered the Sunnah of the Prophet (صلى الله عليه وسلم) and divorce has been considered an undesirable act. In short, while encouraging marriage, divorce has been condemned. In family life, on the one hand, Islam elevates the man by giving him the status of ruler and on the other hand, it also imposes the responsibility of the family on him. It reprimands men for not fulfilling their obligations. Husband and wife have been given the status of each other's clothing. Just as clothing protects a person from the severity and harshness of the weather, similarly, husband and wife should also cover up each other's flaws. Unreasonable expectations from each other, personal superiority, immorality, attraction to Non-Mahrams, failure to fulfill obligations, lack of children, suffering from physical and moral diseases, and financial supremacy, etc. are reasons for weakening and ending the marital relationship. The study concludes that social institutions, organizations, educational curricula, religious institutions, etc. can play their role in ending divorce from society and strengthening the marital relationship. The study is significant because it attempts to find appropriate solutions to the above-mentioned problems by discussing them so that the spouses can find solutions to their problems under Islamic principles and make the environment of their home and society peaceful and pleasant.

Keywords

Family, Marriage, Divorce, Society, Shia Jurisprudence, Personal Superiority.



Introduction:

The term 'family' refers to a unit that forms the foundation of any society. Islam has made marriage obligatory for Muslims to foster societal growth and development, aiming to establish a family structure grounded in love, mercy, and mutual respect. For the stability and protection of the marital relationship, both rights and responsibilities are assigned to each partner to ensure a harmonious marital bond. The family structure begins to deteriorate when either or both partners neglect their obligations, leading to conflicts and disagreements that, in turn, can impact the entire family and society.

Islam emphasizes the importance of preserving familial peace, promoting love and compassion between spouses, and discouraging unnecessary conflicts. In cases of severe disagreement, both sides are encouraged to appoint arbitrators to facilitate reconciliation or, if needed, separation in an amicable manner.

Understanding the factors contributing to family discord has become critical given the current societal challenges. This issue is particularly significant for Muslim societies, as family values are closely tied to religious principles. In Islam, adherence to divine commandments and the Sunnah of Prophet Muhammad (صلى الله عليه وسلم) is essential to address and resolve these issues according to established guidelines.

Importance of Family:

A family is a social institution that upholds the cultural, moral, and ethical values of a community. A strong family structure contributes to the cultural integrity and stability of society, as it represents the foundational element of civilization. A family emerges through the union of man and woman, with both bound to fulfil each other's rights, particularly through the marital bond that Islam has mandated for its significance.

This marital bond is emphasized in the Quran and Hadith, highlighting the significance of fulfilling mutual rights and responsibilities to strengthen the family unit. Islam teaches that a harmonious family is one where each member supports one another in faith and moral conduct, laying a strong foundation for a stable and prosperous society.

The Almighty Allah says in this regard;

وَأَنْكِحُوا الْأَيَامَىٰ مِنْكُمْ وَالصَّالِحِينَ مِنْ عِبَادِكُمْ وَإِمَائِكُمْ إِنْ يَكُونُوا فُقَرَاءَ يُغْنِهِمُ اللَّهُ مِنْ فَضْلِهِ وَاللَّهُ وَاسِعٌ عَلِيمٌ هـ

“Give in marriage to the women and men who are single and the righteous among your slaves, if they are needy and poor.

If they are, Allah will make them needless with His grace. Allah is All-Wise and All-Knowing”. (Nasiar Makaram Saharazi , translater Safdar najfi , tafseer e namona, misbah al trust j:8,S:235)

In this verse, Allah has ordered the marriage of unmarried men and women, slaves and maidservants, the word "Ayami".

"Am" is plural which basically means unmarried man and woman. Marriage, which is a very righteous and holy act in the sight of Allah, the Exalted, is evident from these words that marriage is a way to avoid immorality and evil. It is not only those who are poor and do not marry because of the fear of bankruptcy in this verse for those people. There is especially good news and if they perform sacred acts like marriage, Allah will shower His grace on them if they are rare. So, will turn their poverty into happiness?

Therefore, explaining the importance of their formation, the Prophet (صلى الله عليه وسلم) said:

ما بنى بناءً في الإسلام أحب إلى الله تعالى من التزويج

Translation: “No foundation was more favoured than the foundation of marriage near Islam.”

It is clear from Raith Nabi that such a family is based on marriage and will be stable and its roots are strong. It will be like a tree. Marriage is a relationship in which both men and women are bound by covenant. The spirit of love grows between the two. This is the reason why both of them are faithful to each other, otherwise today. In Western countries, it is common to see that a man and a woman are interested in each other only for the sake of wealth. And when none of the two can fulfil one or two of the nine sexes, the attraction between them is also important. This is because their love and attraction have been seen as a sign of sexual desire. But Islam has forbidden love between wives. The passion of the bridegroom is ensured and the marriage is considered as the Sunnah of Bi-Karam.

One more Hadith in this regard;

من كان يحب ان يتبع سنتي فان التزويج واطلبوا الولد. فاني مكاثربكم الامم غدا ...

Translation: “(Whoever does not want to follow my Sunnah) should not know that (marriage is also included in my Sunnah) and (with God) By having children, I will surely be proud of other nations tomorrow because of your abundance”.

According to Raith Mubarak, the purpose of marriage is to satisfy the sexual desire of both men and women, there is also a purpose for the survival of humanity and procreation. People who do not marry and live in loss and lead such a life that can lead to misguidance and procreation and such people do not follow the Sunnah of the Prophet. Islam has presented a complete structure of the family system for the survival and protection of the brothers. According to the rulings related to the family system in the Holy Qur'an, their purpose is to promote values related to the survival and protection of the human race. So that people can become responsible and active members of society in terms of character and morals. According to the religion of Islam, marriage is not just a religious contract, but it is a spiritual, religious and sacred community bond, which is respected and respected more than any other contract.

This is why divorce is not encouraged though it was declared halal in Shari'ah. Imam Jafar Sadiq, in this regard, says, “Get married but do not divorce because the throne of God trembles because of divorce”. (?)Tabrsi ,fazal bin Hassan , Mukaram Al Akhlaq ,Qum ,iran , Manshorat Shareef Razi, 1972

Divorce is such a reprehensible act that to be performed without any reason is equivalent to cruelty in the eyes of the Lord, even though it is halal in the Muhammadan Shari'ah. Marriage was repeatedly encouraged and divorce without any reason was prohibited because the process of marriage establishes mutual relations between two families and a new family is formed. On the other hand, divorce creates hatred and contempt between two families and their family is divided.

Family problems and their remedies:

1. *Qawamiat*:

Men are the head of the family because the responsibility of supporting the wife and children is on the man. Duties include - That is why family members are defined as men and it is said that in the end, he will ask each one about his subjects. As a husband, the scope of a man's responsibilities is wide - he spends most of his time away from home to take care of the needs of his family. And even if it is not necessary from the man's earnings, the responsibility of providing for his wife is imposed on the man from the Shariah point of view.

الرجال قوامون على النساء بما فضل الله بعضهن على بعض وبما أنفقوا من أموالهم فالصالحات قانتات حافظات للغيب بما حفظ الله.

Translation: “Men are rulers and guardians of women based on the virtues that God has given to some over others and on the basis that they have spent their wealth on women. Good women are those who obey their husbands and

guard these things in their absence. There are those whom God wants to protect.”

Ishaq bin Umar narrates in this regard:

عن اسحاق بن عمار انه سأل ابا عبد الله عن حق المرأة على زوجها؛ قال: يشبع بطنها ويكسو جثتها وان جهلت غفر لها.

Translation: “Ishaq bin asked Hazrat Imam Jafar Sadiq about the wife's right over the husband, and he said: a husband should fill his wife's belly, cover her body, and forgive her if she commits an unwise mistake”.

According to tradition, every husband must fulfil all his wife's needs and fulfil the responsibility of her Nafqa (maintenance). If the wife makes any mistake, do not reprimand her. Rather, forgive her because Allah loves those who forgive. The wife must please her husband in all circumstances and not prevent her husband from satisfying without any Shariah justification.

The jurists have explained this way of not stopping from consent; If the wife is completely submissive to the husband and surrenders herself to the husband without any excuse, she will be entitled to *Nan-o-Nafqa* (maintenance). A wife with a permanent marriage also has the right to receive alimony from her husband only when she obeys and obeys him and does everything for her personal and general satisfaction.

Prepare time. The main cause of chaos in the family is ignoring each other's feelings and values and traditions. According to Shari'ah, a married woman must obey her husband and to protect his honor and honor. Almighty Allah says:

فَالصَّالِحَاتُ قَانِتَاتٌ حَافِظَاتٌ لِّلْغَيْبِ بِمَا حَفِظَ اللَّهُ وَاللَّاتِي تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ
وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَاصْرَبُوهُنَّ فَإِن أَطَعْتَكُمْ فَاذْعَبُوا عَلَيْهِنَّ سَبِيلًا إِنَّ اللَّهَ كَانَ عَلِيمًا كَبِيرًا

Translation: “So the women who are virtuous and obedient and protect their rights in the way that Allah has protected them and in their absence.”

Imam Muhammad Baqir narrates the meaning of which is as follows:

‘Good and pure women obey their husbands' orders.’

In her husband's absence, she protects her life and her husband's wealth. From Imam Sadiq in Ka Fai, it is narrated that After Islam, no Muslim man has gained any benefit that is better than a Muslim wife, if looks at her. Happiness is palpable. If you give it an order, it obeys, and if you go somewhere, your property and your honour will be hidden from you. Protects. بِمَا حَفِظَ اللهُ because God Himself protects righteous women.

It is evident from this blessed verse that the obedient wives do not disobey everyone and do not criticize them for no reason. They follow the orders of their husbands willingly and willingly, and they obey and disobey not because they were forced to do so, but because they obey according to the commands of God Almighty. This act of theirs has been described by Allah Ta'ala as *Qanitaat* which means a sincere one. He does not want to establish the order on the bearer.

The husband has the right over his wife. She should always keep herself ready for the sake of her husband's satisfaction until there is a rational, Shariah and legal excuse. Do not stop him at any place. Regarding this, Imam Sadiq says:

عن ابي بصير عن ابي عبد الله قال: اتت امرأة الى رسول الله فقالت: ما حق الزوج على المرأة؛ قال ان تجيبه الى حاجته وان كانت على قتب

“Abu Basir narrated on the authority of Imam Jafar Sadiq, who said: A woman came to the service of the Holy Prophet and said: O Messenger of Allah, what is the right of a husband over his wife? So he (صلى الله عليه وسلم) said: To satisfy

the sexual desire of the husband do obey him even if you are on the animal's back.' (11)

Man has been made *Qawam* by God Almighty, that is, man has a level of superiority over woman and superiority was given for the reason that he should nurture, but being *Qawam* does not mean that he should terrorize his wife without any reason. And should rule because if the man stays outside the house all day and works, the wife spends all the time inside the house in the affairs of the household. The man fulfils the needs of the children, and then the woman trains them, just as she is busy for the sake of the children, she plays her role in the same way. Rather, it would not be wrong to say that both are two wheels of a car. If both go together, then the car of life moves and only then children are trained.

That's why a man should give a woman the respect she deserves. Don't reprimand her for ordinary things, a woman is also a human being, she also has emotions and feelings, and a man as a husband should protect the dignity of his wife. He should not make her feel that he fulfils her bread and sustenance.

2. *Parda Poshi* (Discreetness):

A man and a woman do not separate from each other after joining in marriage, but they are one body and soul. Allah described the husband and wife as each other's clothing. God says:

--- هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ لِبَاسٌ لَهُنَّ ---

‘Women are clothing for you and you (men) are clothing for them’.

On the one hand, clothing protects a person from the severity of the weather and dangerous things, and on the other hand, it does not allow the defects of a person to be visible to others. It is also a sign of beauty. It is understood. It was pointed out in the verse that husband and wife cover each other's faults and are a source of comfort and peace for each other. (14)

Although the husband and wife are covering for each other. They understand the feelings and emotions for each other and there is harmony and supportiveness between them, but when one or both of them neglects their duties, there is a fear of riots between the two. Often this is seen when the husband does not meet the needs of his wife or his financial earnings are not enough to meet the expenses of the house in a good way, then the fights increase in the house daily.

The wife and husband need to avoid each other's faults, but ignore each other's small faults as far as possible. When a man and a woman enter into a marriage relationship, they accept each other's flaws and virtues, because if one is made to admit his faults and mistakes, one leaves one's company. Imam Hasan says, ‘If you seek a flawless friend, you will cry alone.’

In the same way, evil is a matter of life, if a girl or a boy says that he will make such a person as his wife who is flawless and perfect in every way, then it will be just a misunderstanding because there is no human being in the world who is perfect in every way. There must be some defect or mistake in him.

3. Unnecessary Expectations and Desires:

Some wives make unreasonable demands on their husbands which are unable to fulfill. It does not happen, because of the disobedience of the wife, there is a suspicion of conflict between the husband and wife. Some women who belong to rich families or who are working professionals think that it is humiliating for us to have the status of a man because they think that men should have the status of a ruler over us in this way. In view of this thought, such women often do not like marrying a man of lower status than theirs to show their superiority over everyone but those behind him. The work aims to keep everyone in their slavery and to live according to their will and purpose without hindrance. Its end is not positive, but as a result, the path of differentiation between the two is smooth. It happens. Wives do not give any status to such husbands and do not respect them and the husbands suffer from feelings of inferiority

and do not develop any feelings of love or sympathy for their wives in their hearts. Such relationships break very quickly.

In society, the biggest danger to them is the use of the right to public display. When a woman sees other women, whose husbands earn more and who belong to rich families, they are influenced by their lifestyle and clothes and demand the same things from their husbands. But if women in colleges and universities are taught to be modest, and there are orders to wear very simple clothes, then women will be able to dress in simple and cheap clothes. The habit should be matured and after marriage, they should not buy expensive clothes from their spouses. In addition, they imposed a ban on the purchase of big and luxurious houses and big and expensive cars, so that a simple lifestyle could be promoted, which would not make the hearts of low-income people miserable and their wives would not have unnecessary desires.

4. Personal superiority and immorality:

Most of men think that Allah Almighty has given them superiority over women, so women are not capable of intellect, they consider themselves superior to women and to show their superiority, they do not rule over their wives and behave as if their wives are inferior. However, his opinion is not important, but his behaviour towards his wives is very humiliating. The Holy Prophet says while condemning the husband who has bad morals and does not understand his wife:

Saad bin Mu'adh, an elderly companion of the Prophet (RA), when he passed away, the Prophet attended his funeral, took the funeral himself to the grave, and when Saad's mother saw her son He said: O Saad Behesht, congratulations. I said as a prophet! O Mother Saad, don't say that because Saad has faced severe pressure in the grave. When people asked the reason, he (صلى الله عليه وسلم) said! The reason for this is that he used to misbehave with his family members. (15) Similarly, Imam Jafar Sadiq also says about a person with bad morals: 'A person with bad morals gets himself into trouble'.

Husband and wife are like clothes for each other. That is, they hide each other's faults despite being aware of each other's reality because when they commit to marriage, it means that they are each other's. You will live your life. But the one who indulges in bad behavior creates problems for himself. Because of his bad behavior, feelings of hatred and contempt fill the hearts of the opposite party instead of his love for him. The environment is unpleasant.

The wife needs to keep her morals and behavior better because if husband and wife continue to treat each other with bad manners, rudeness, and bad words, the separation between them will start smoothly. Their inappropriate behavior not only affects their selves but also spreads unrest and insecurity in the whole family and especially the personality of the children is deeply affected, such as children whose parents fight all the time. They engage in conflict and become psychotic and develop fear, anger and irritability.

5. Attraction to a Ghair-Mahram/ Non-Mahram:

Often the reason for fighting in homes is that a man is interested in another woman. Such men do not pay attention to their wives and children, but most of them do not fulfil their alimony and conjugal rights. The focus of all their attention and interest is the woman whom they prefer to their wives. This happens in situations where the man is married against his will or the wife does not meet the husband's expectations, and then he starts looking toward other women. Sometimes, due to not getting the full attention of the husband, women also start getting interested in other men. Such women have no interest in homes, husbands, and children and most of them demand separation or divorce.

Although Islam has given a man the freedom of having four wives, provided that he can do justice and justice in all four, that is, in giving bread, alimony, residence, the right to marry and respect and status in society, but if there is concern that he could not do justice. Only one should be enough. Generally, men forget their first wife and children as soon as they marry. They marry and are not under any compulsion. A ban should be imposed on such men, they

should not marry more than once for no reason, or a law should be passed to punish others and pay a fine. For the second marriage of a man so that a man does not get married again just for the sake of pleasure and such homes are saved from destruction where the second marriage of a man is used as a basis for separation.

6. Working Women:

In our society, most women work and spend most of their time outside the home. Husbands and children of such women are victims of neglect. Mothers do not pay attention to the education and training of children due to lack of time - due to which children feel deprived and inferior and they become more stubborn and quarrelsome than other children. Due to a lack of proper training, children do not take a regular interest in sports and studies from other children. On the other hand, the husbands of these women start paying attention to other women due to the constant lack of attention of their wives and due to this, the conflict between husband and wife starts. Most of the men think that they have only the right to the wife and her earnings, they consider the wives just like a working machine and demand to receive the salary, which leads to a fight between the two.

7. Role of Media:

Media, dramas and movies have a great role in the conflicts between husband and wife. Often, the women living at home spend most of their time watching dramas and movies and using the internet, which makes other members of the house, such as the husband's mother, sisters and other relatives, uncomfortable. Giving more of their time to mobile and TV and not taking an interest in household chores, becomes a reason for conflict. In addition, women who are interested in dramas and movies a lot, want to bring luxuries like dramas and movies into their lives, which is not possible in every house, especially in the middle class. Hence, the quarrels start between husband and wife.

8. Joint Family system:

A joint family system is often seen in our society. In such houses, nothing between the husband and wife is hidden from others and each of the other members of the house such as the mother, father, brothers and sisters-in-law interfere in their privacy for no reason and often the wives do not know this. Most of the wives take it very unpleasant. In such houses, the wives either demand a separate house from the husband or go to their parents' homes.

In such houses, where there is a joint family system, it has also been noticed that mothers or sisters-in-law instigate trivial matters and husbands make quarrels between wives. Or such a husband who only gives importance to his mother and does not consider the wife, it is impossible for the wife to live there.

9. Financial Superiority:

The superiority of one of the women or men financially over the other becomes a source of suffering for the other. A person who has a good financial condition always makes others feel that he is from a poor family and his behaviour towards his spouse is very bad. Instead of love and affection, boredom and narrow-mindedness begin to appear in both of them and the relationship between husband and wife breaks down.

10. Kufuu/Equality:

In our society, most of the marriages are chaotic and uneventful, in which boys and girls are married. When choosing a life partner for a girl, the merits of each other are not considered, which leads to very bad results. Keeping Kafu in mind has been strictly prescribed by Islam, as is mentioned in the blessed hadith:

المومن كفوا المؤمنة والمسلم المسلمة

Translation: 'A believer (Momin) is equal to a believer (Momina) and a Muslim (male) is equal to a Muslim (female).'

Prophet Muhammad (صلى الله عليه وسلم) preferred only the divine religion for marriage and kept it in mind. He (صلى الله عليه وسلم) said:

انكحوا الاكفاء وانكحوا فيهم واختاروا النطفكم

Translation: 'Give kinship to your fellow-men and take kinship from them and select (them) for your next generation.'

Imam Raghīb Isfahani has defined *Kufu* something like this:

الكفو في المنزلته والقدرة... يقال: فلان كفو لفلان في المناكحة والمহারبة او نحو ذلك

Translation: '*Kufu happens in the position. It is said: So-and-so is like so-and-so in marriage and warfare.*'

It is also necessary for the spouses to have family honour, but this does not mean apparent fame and social status, but purity, abstinence and honesty. In this context the Prophet (صلى الله عليه وسلم) He said:

تزوجوا في الحجر الصالح فان العرق دساس

Translation: '*Think carefully about where you are placing your children.*'

A boy and a girl must be equal in knowledge, intellect, actions, religion, morals, character, and appearance. Otherwise, there will be conflicts between the two. They will decide that the end of the relationship will come in the form of separation.

11. Lack of Dutifulness:

Generally, tension in a relationship comes when one of the spouses or both of them behave in their duties. How the rights of others are destroyed and objections are started against each other based on this thing. The peace of the house becomes the sight of unrest and disbelief. As a result, two people (husband and wife) express their frustration with each other and the matter gets stuck on the objection of receiving the right and not paying the right, which sometimes even goes to court.

Both the husband and the wife should fulfil their respective duties, because if both of them do not fulfil their duties, then a major cause of quarrel ends. Spouses are a source of comfort and love for each other, so there should be closeness, unity, sympathy, feelings, and the passion to understand each other's problems and solve them. Allah says in this regard:

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً ...

Translation: '*And among His signs is that He has created for you wives of your kind so that you may find comfort in them, and He has placed between your kindness and love and Mercy has been decreed.*'

Marriage is a source of mutual love and affection, the more each wife remembers the importance of each other, the more they will be happy to fulfil each other's rights.

12. Use of Drugs:

In society, about ten of the hundred appointments are used by drugs, there is no one behind it, but what is the fault of the widow in which the family gets married? When a woman is aware of this, she cannot leave her husband nor can it be with her. The rescue woman has to bear everything alone to make this trumpet. If such a mystery to the two of them is to leave the widows or the drugs, then the dead do not make them all the tract, the drug addicts cannot nor the needs of the widows. They get a good job, such people can perform their duties at home and in society, but if they are said to have been a vital status for home and society. If you eat, there will be no diabetes. A sensible and well-educated man is not difficult to live in such a way as it is not difficult to live.

Full ban on the time and use of drug addicts in the society, where such goods are purchased and these centres should be banned and those who are addicted to drugs. They use

them to be imprisoned and fined for punishment so that society can be eliminated from this society.

13. Childless Parents:

In our society, it is often observed that after a short period of marriage, the woman (wife) has to face bitter criticism for not having a child. While it is not seen that the reason for not having children can be the weakness or illness of the man, only the woman is blamed for this because she does not have children. When she says that the fault does not lie with her, but with the illness or weakness of the man, such a woman will not have any abode in her in-laws, and she will be divorced and/or sent away from her husband.

A law should be passed requiring a physical examination of both men and women before marriage so that if someone has any disease, they can get it treated before marriage. Moreover, this medical certificate should be attached to the marriage certificate and women who are criticized and accused of childlessness despite being healthy can be protected from it.

14. Physical and moral health:

The tragedy in our society is that fifty percent of men suffer from physical illness and weakness, in which the media, pornographic images and films, pornography dens, masturbation and homosexuality play a huge role. In fact, such men are not capable of fulfilling their marital rights. They need physical treatment before marriage, but the sad thing is that men do not accept this, nor do their families. Rather, families marry such men in the hope that they will recover later. But it has been observed that such men neither recover from their illness nor are they willing to give up their immoral habits, but their partners have to endure this suffering for the rest of their lives. This is proven by surveys that out of every hundred women who are divorced or have obtained a divorce, fifty are those whose husbands are incapable of having sexual relations.

15. Birth of girls only:

There are also some families where mothers marry their sons only to have sons. When one woman gives birth to only girls, she marries another. Or, the woman becomes helpless by giving birth to many girls out of desire for a boy. But no one can resist the will of God. Some have sons, but some do not. As a result, the in-laws make the lives of such women miserable.

16. Social service institutions and organizations:

Some organizations, formed by individuals who are fond of Western society, protest on social issues regarding the rights of men and women, which may threaten the stability of the family. Within the framework of human rights, they seem to emphasize the duties of an individual. The stability of the family depends on maintaining a balance between shared responsibilities and rights and duties. However, institutions and organizations that raise the voice of social rights are playing their role in destabilizing the family system.

17. Educational Curriculum:

In the curriculum, children should be taught that when they turn to practical life in the future, they will not face any difficulties. For example, boys should be made to believe that it is their responsibility to provide for their family members, and women should not be forced to work and meet the household expenses. However, if they (women) want to work of their own free will and fulfil both their household and employment responsibilities well while adhering to the divine limits, then these women should be helped. Girls should be taught in colleges and universities that the main purpose of their life after marriage is to take care of the household, that is, their husband and children. However, if they want to work to support their husband and children due to financial constraints, they should not be forced to do so.

Children should be taught to try to live their practical lives in the light of the Quran and Hadith and to mould their family life according to the golden principles of Islam. The educational curriculum should be made such that every student gets a job as soon as he graduates so that he does not have to face problems due to job anxiety. Through education, the

importance and usefulness of children and the protection of their establishment can be implemented. Education should instill in the individual a sense of respect for relationships and make them stronger. The curriculum of private institutions in which foreign civilizations and cultures are presented should be taught to highlight the spirit of patriotism and Islamic civilization and culture instead of Western culture.

18. The role of religious institutions and mosques:

In all Muslim religious institutions and mosques, esteemed scholars should be instructed to preach through speeches in a way that enables the formation of human attitudes in terms of morality and society. The issues of families and women should be publicly stated and a balanced picture should be presented that is consistent with Islamic teachings.

19. Relief camps:

Social institutions should be established in society that are dedicated to serving the poor, widows, orphans, and destitute. Higher education scholarships should be provided to individuals who wish to continue their education after marriage but cannot do so due to the needs of their families so that they can continue their education.

20. Divorce:

Allah has given the man the right to divorce his wife in dire circumstances. Although divorce is an extreme and reprehensible act, when matters between husband and wife deteriorate to such an extent that it becomes impossible for them to live together and they cannot abide by the limits of Allah, then they must separate. But the tragedy in society is that approximately fifty per cent of men out of a hundred are those who have used the word divorce as a shield for their weaknesses and shortcomings. They are seen threatening their wives at every step and if they do not obey them, I will divorce them. Fearing this threat, some wives put their wishes aside and, to avoid the disgrace of divorce, they respond to every legitimate and illegitimate wish of their husbands, but some wives cannot bear this threat and leave their husband's houses to say goodbye.

To stop this undesirable practice, a movement should be launched at the government level in which the husband who threatens divorce without any reason should be reprimanded, and the right of delegation should be given to the woman so that the husband avoids threatening and threatening his wife without any fault, and at the same time, immediate action should be taken against the act of triple *Talaq* by criminalizing it.

Conclusion

It can be said that the most important role in the formation of society and its development is played by the family. If the husband and wife neglect their rights and duties, chaos arises in the family, which causes unrest not only for the family but also for society. Islam has presented the best solution for this. If the spouses live their lives according to the principles laid down by Islam, then all their problems can be solved and society can be saved from unrest.

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