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The Need for Global Solidarity Vis-à-vis Family Breakdown

Challenges facing the family in the modern era and solutions based on

Quranic teachings

The Collapse of the Family in the

Modern Word

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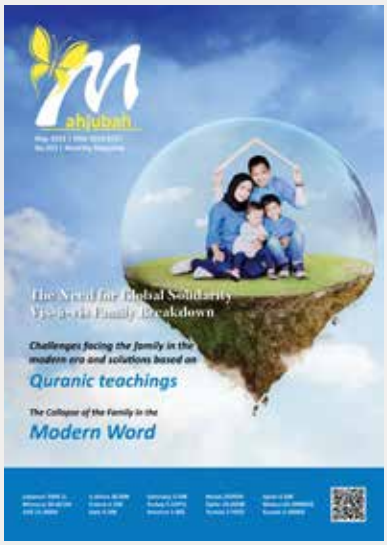
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International Day Of Families



In Collaboration with the Office of International Women's Cultural Cooperation of the Islamic Culture and Relations Organization

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2 Family in The Constitution and Upstream Documents of The Islamic Republic of Iran

4 The Need for Global Solidarity Vis-à-vis Family Breakdown

8 The principles governing the family from the perspective of the divine legislative system

12 The Unsustainable Development of the Family in the 2030 Agenda for Sustainable Development

16 Challenges facing the family in the modern era and solutions based on Quranic teachings

24 Effects of the Emergence of New-Era Conceptions on Families

28 The Collapse of the Family in the Modern Word

32 Role of Women in Strengthening the Foundation of Family from the Islamic Perspective

36 Persian Cuisine

38 5 Ways to Build Self-Esteem in Children

Editor's Note

The «family» institution is one of the most ancient and fundamental institutions that human society has experienced. If we consider the origin and philosophy of the existence of institutions as the "basic needs", undoubtedly the family is an institution that has created and defined one of the most natural and sustainable needs of human beings. The need for peace, tranquility, and rest is one of the most important needs of humans, and the Almighty God, by creating humans as couples, has fulfilled this need and has allowed a systematic way to satisfy this need through the institution of «family».

In today›s ever-changing world, where it seems that hardly anything can remain unchanged, changes have also significantly affected the family foundation. By redefining the «family» and reducing its functionality to one or two functions, social scientists have attempted to address these changes. In many statements, the subject of values has been pushed to the sidelines, and they focus on the discussion and investigation of social trends. Almost all aspects of family life have changed before our eyes. To understand recent changes in family life, we must have a key understanding of these profound cultural value changes.

Today, a wide range of family norms that were prevalent in American and European countries in the 1950s and early 1960s are no longer widely accepted. Divorce is no longer as shameful as it once was. The vast majority of people now reject the idea that an unhappy couple should stay together for the sake of their children. Similarly, the older view that anyone who rejects marriage is mental, nervous, or immoral has been strongly rejected; just as the belief that childless people are selfish has been rejected. Polls show that most Americans no longer believe that it is not necessary for a woman who has a husband to support him in his work and that a girl should be a virgin when she gets married, or that premarital sex is wrong.

In a time when the space for wealth development was the norm, philosophies that emphasized self-realization flourished. In the 1950s, humanistic psychological theories, which emphasized growth and self-discovery, surpassed previous theories that emphasized adaptation as a solution to individual problems.

A much more important challenge to traditional family values was posed by a movement initiated by the (so called) women›s liberation movement, which attacked the exploitation of women by families. Feminists rejected the social expectation that women, as part of their social roles as wives and mothers, must submit to the needs of their husbands and children. Active feminist supporters such as T. Grace Atkinson called marriage slavery, legal rape, and unpaid labor, and condemned heterosexuality as «close meaning dependency.» All of these social changes in recent years have mostly damaged the foundation of the family in Western societies and have led to a decline in ethics and humanity.

It is important to note that the family is the most suitable system for meeting the spiritual and emotional needs of humans and provides the best platform for ensuring the security and psychological well-being of its members, nurturing the new generation, making children sociable, and fulfilling individuals› emotional needs.

The family is the first structure in which children think, feel, behave, learn, and grow. A healthy family is the most fundamental step in having a healthy society. Important characteristics of a healthy family include meeting the physical, social, psychological, and spiritual needs



of its members, the ability to adapt to change, interconnectedness, flexibility, and balanced relationships. This family will be a center for nurturing the future generation and a place for transmitting the correct values and cultures of the past so that children will never consider themselves without an identity and will not be disconnected from their background.

Factors such as purity, piety, maintaining chastity, respecting rights, participating in each other›s sorrow and joy, having children, limiting desires, tolerating each other, purity of people, social supervision, controlling disruptive factors, controlling centers of corruption, enforcing laws, public guidance, encouraging marriage, facilitating marriage, giving job preferences to married individuals, controlling the issue of divorce, and most importantly, creating appropriate infrastructure and environment for raising the next generation can all be effective through preserving and stabilizing family life.

The Islamic ideology has also provided precise mechanisms for strengthening the family. Although Islam has provided mandatory and recommended rights for both husband and wife, rights alone cannot guarantee the stability of married life. Therefore, Islam has emphasized two other important factors for family stability - namely moral issues - and made recommendations for creating opportunities to acquire worldly and otherworldly values within the family. These two factors, along with legal rights, can guarantee family stability. Emphasizing the preservation and continuation of the natural family, preserving the traditional position of the family, strengthening religious beliefs, continuing to strengthen kinship relations, controlling the use of media as one of the ways to educate the family, promoting the culture of the proper and reasonable use of media including television, internet, satellite, etc. are among the principles and strategies for strengthening the family in the present era of globalization.



Family in The Constitution and Upstream Documents of The Islamic Republic of Iran

Dr. Fatemeh Ebrahimi[1]

Since the beginning of history, until today, the family has been the main social institution, forming the foundation of societies, cultures, civilizations, and human history. Focusing on this sacred and fundamental foundation, supporting and guiding it to its true and sublime position, has always led to the improvement of the great human family, and neglecting it has caused humans to move away from real life and fall into destruction and deviation. Islam, as a humanistic school, has paid great attention to honoring, dignifying, and elevating the family, considering it a center for education, kindness, and mercy, and believes that the happiness and misery of human society depend on the righteousness and corruption of this sacred institution. The goal of forming a family is to meet the material, emotional, and spiritual needs of humans, including achieving peace and tranquility.

Today, the family, as the main social unit and the fundamental factor in preserving human values and cultural identity and passing them on to future generations needs special attention and deserves the broadest possible support to be able to fully attend to its critical responsibilities. Therefore, supporting and promoting the role of the family as the natural and fundamental unit of society is an important principle in the laws of the Islamic Republic of Iran. According to its constitution, " The family is the fundamental unit of society and the main center for the growth and edification of human beings. Compatibility with respect to belief and ideal, which provides the primary basis for man's development and growth, is the main consideration in the establishment of a family. It is the duty of the Islamic government to provide the necessary facilities for the attainment of this goal. This view of the family unit delivers women from being regarded as an object or instruments in the service of promoting consumerism and exploitation. Not only does woman recover thereby her momentous and precious function of motherhood, rearing of ideologically committed human beings, but she also assumes a pioneering social role and becomes the fellow struggler of man in all vital

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areas of life. Given the weighty responsibilities that woman thus assumes, she is accorded in Islam great value and nobility."

According to the tenth principle of the constitution, "Since the family is the fundamental unit of Islamic society, all laws, regulations, and pertinent programs must tend to facilitate the formation of a family, and to safeguard its sanctity and the stability of family relations on the basis of the law and the ethics of Islam."

Based on this principle, the Islamic Republic of Iran has always tried to recognize the right to form Iranian families and support them through its policies, laws, and various plans.

The mandatory document "Goals and Principles of Family Formation and Policies for Strengthening and Promoting It", approved by the Supreme Council of Cultural Revolution in 2005, is one of the most important documents in this regard. This document includes the definition, principles, foundations, and goals of family formation, as well as the overall implementation strategies and policies for achieving a strong family. Based on man's disposition, the marital system, as an important principle of the family, has been emphasized in particular. Guided by the laws of Islam, this important principle is given special attention in the Islamic Republic of Iran. Unfortunately, we are witnessing in today's world how, as a result of modern ignorance, many people disregard this important principle and go against their natural disposition and the requirements of creation, causing disorder in human societies. This is despite the fact that the marital system is one of the pillars of creation and divine signs, and the union of men and women in human dimensions and their differences in human aspects are among the wonders of creation, which lead to the continuity and evolution of their lives. Based on this important document, men and women - considering their natural differences - should enjoy human, social, economic, and cultural

supporting and promoting the role of the family as the natural and fundamental unit of society is an important principle in the laws of the Islamic Republic of Iran.



rights fairly and justly in accordance with divine wisdom. The laws, regulations, and plans of the country should facilitate the formation of families, protect and preserve their sanctity, and stabilize family relationships based on Islamic rights and ethics.

Creating kindness, mercy, and tranquility between husband and wife is an important result of marriage and family formation, and it is sustained and perfected through children's respect and kindness toward their parents, and the mercy and proper upbringing of children on the part of parents; which is, unfortunately, seriously ignored in today's world.

In the third millennium, the family is facing many internal and external disturbances and variables, which are manifested differently in different cultures and societies. The only way to escape the current situation is to return to the teachings of divine religions and the pure nature of humanity. The differing perspectives of Western and Islamic civilizations towards the concept of the family have made the family a significant element of the clash between the two civilizations. In Islamic civilization, the position of the family, like many other monotheistic religions, is highly valued and important. The family is not only the birthplace and nurturing ground for humans, but also a place for their sense of peace and security, and the cohesion of any society is based on the health and prosperity of families. In the case of Western civilization, however, humanism and pleasure, excessive human desires, and even life with animals have been included in the framework of family life, leading to the collapse of human and ethical values in societies.

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Although over the years after the Islamic revolution, efforts have been made to support families, the effects of family unrest in the world have also affected the Islamic Republic of Iran. Therefore, in 2016, the Supreme Leader of the Islamic Republic of Iran announced certain policies with regard to the family system, the most important of which must be considered in all programs, are as follows:

- The incorporation of the issue of family in all laws, regulations, programs, and executive policies as well as all educational, cultural, social, and economic systems.
- Creating a comprehensive national movement to promote and facilitate successful and easy marriage for all girls, boys, and individuals of marriageable age to form a family, and also negating celibacy in society by establishing supportive and promoting policies, regulations, cultural values, and appreciation for the formation of an excellent family based on divine tradition.
- Strengthening the family foundation and promoting its social capital on the basis of satisfaction, fairness, service, respect, affection, and mercy, with an emphasis on using the



country's educational, training, and media capacities to strengthen ethical-based interactions, family foundation, and family relationships.

- Effectively confrontation with the soft war of enemies to undermine and deviate from family relationships, and removing obstacles and eliminating the existing challenges.
- Prohibiting the dissemination of programs that violate family values.
- Creating opportunities for meaningful and effective family time and for the family members to spend quality time together.
- Reviewing, amending, and completing the legal system and judicial procedures about the family affairs in proportion to new needs and requirements and resolving disputes in the initial stages, and at the same time, ensuring justice and security at all stages of law enforcement, litigation, and execution of judgments in family disputes with the aim of stabilizing and strengthening the family foundation.
- Improving the livelihood and economic conditions of families by empowering them to reduce their future concerns about employment, marriage, and housing,
- Organizing a counseling and educational system before, during, and after the formation of families and facilitating access to it on the basis of Islamic-Iranian principles to strengthen the family.
- Strengthening and encouraging the family in order to attract family participation in advancing the country's goals and plans in all cultural, economic, political, and defense fields.
- Supporting the dignity and honor of spouses, the role of mothers and homemakers, the role of fathers and men in the economy, and the educational and spiritual responsibility of women and men and empowering family members in family interactions, and fulfilling their role and mission.
- Prevention of social harms and factors that destabilize the family institution, especially the issue of divorce, and compensating for the damages caused by it through continuous identification of the causes of divorce and family breakdown and promoting the culture of aversion to divorce.
- Legal, economic, and cultural support for families headed by women and encouraging and facilitating their marriage.
- Adopting appropriate supportive and encouraging methods to honor the elderly in the family environment and taking care of them physically, emotionally, and mentally.
- Creating the necessary mechanisms to promote the comprehensive health of families, especially fertility health, and increasing reproduction to have a young, healthy, dynamic, and thriving society.

In order to ensure the implementation of these policies, the Islamic Parliament of Iran has passed the "Protection of Family and Youthful Population" law and the government has taken multiple executive measures, with the help of civil society organizations, to actualize the establishment of healthy, stable, and resilient families within the territory of the Islamic Republic of Iran - vis-à-vis the existing threats.

The reality of today's world is that the new definitions of and theories about the family, all of which are based on sensual desires and tendencies, have all come to an impasse and, thus, the need of the hour is that free and educated elites must promote a movement that would ensure a safe return to the original concept of the family consisting of a man and a woman based on the principles of lawful marriage, justice, fairness, love, compassion, and kindness by keeping in mind the teachings of divine religions.

The Need for Global Solidarity Vis-à-vis

Family Breakdown



By: Dr. Niloufar Moghaddami

The necessity of protecting the institution of family, both at the national and international levels, is an undeniable reality.

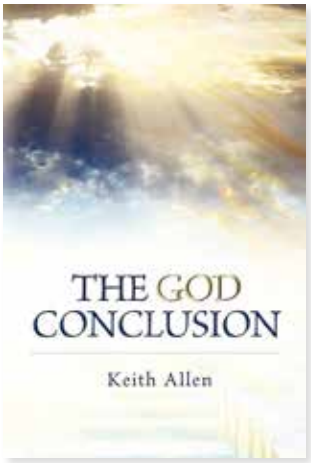
The importance of this institution in maintaining and promoting global human rights is such that in 1994 the United Nations World Assembly named May 15 as "The International Day of the Families" to provide an opportunity to promote awareness of issues relating to families and to increase the knowledge of the social, economic and demographic processes affecting families. Of course, during recent decades, the issue of recognizing different and abnormal forms of cohabitation, based on different sexual tastes - referred to as the "homosexual family" - in certain human rights systems has caused conceptual distortion about the essence of family institution.

Meanwhile, what is noticeable is the existing differences in the approach toward the essence of the family institution in the various organs of the United Nations. For instance, in the Universal Declaration of Human Rights and related Covenants, which adopted a traditional approach, while referring to the family as a natural and basic pillar of society, it is the marriage between a woman and a man that has been recognized as the foundation of the family.

The emphasis of the International Declaration of Human Rights on the natural essence of the family institution, on the one hand, and the necessity of establishing a marriage relationship between non-same-sex couples, on the other hand, is to such an extent that as per Article 23 of the International Covenant on Civil and Political Rights: clause 1, "The family is the natural and fundamental group unit of society and is entitled to protection by society and the State." Clause 2, "The right of men and women of marriageable age to marry and to found a family shall be recognized." Thus, it must be said that according to the explicit provisions of the International Covenant on Civil and Political Rights, there exists no such reality as same-sex couples and families.

Contrary to the traditional approach, the positivist approach to human rights has given rise to such documents as the European Convention on Human Rights, which have deliberately deviated the concept of family from its natural essence and expanded their civil and legal scope to homosexuals.

Now, there may arise the questions that what is the problem with the unnatural form of the family and how can this abnormal form make the concept and functionality of the family ineffective? To answer these questions, it can be analyzed on two levels: a) legal arguments and b) consequences of same-sex marriage.



In 1994 the United Nations World Assembly named May 15 as "The International Day of the Families" to provide an opportunity to promote awareness of issues relating to families and to increase the knowledge of the social, economic and demographic processes affecting families.

A) Legal Arguments

Proponents of same-sex families have basically based their arguments on two legal principles: first, respect for human free will and free choice, and second, respect for sexual orientation and prohibition of sexual and gender discrimination.

In response to the first argument of this group, it should be noted that although freedom of choice and human will are to be respected, this freedom is subject to certain prerequisites and is limited to some collective moral, social, and customary considerations. As an example, polygamy is condemned and prohibited in the international human rights system due to the violation of equality. If three people (one man and two women, one woman and two men, three men or three women) claim that they intend to form a family and get married out of their own free will, they are not recognized as a family from the viewpoint of international law. Why? Because all international human rights documents make the formation of a family subject to the will of two people and not more than that. Therefore, no three-person union is recognized as a marriage, even though the will and free choice around this issue have been actualized. It must now be asked that based on what criteria and rules are the freedom of will of such people limited, but in the case of same-sex marriage, this freedom is acceptable without any limitations?!

The positivist approach to human rights has given rise to such documents as the European Convention on Human Rights, which have deliberately deviated the concept of family from its natural essence and expanded their civil and legal scope to homosexuals.

The basis of the second argument regarding respect for sexual orientation is seriously ambiguous. Currently, sexual orientation towards children is not only prohibited but is also considered a crime and a mental disorder. In the past, too, homosexuality was considered a mental disorder and was considered a crime. What happened that over time the taboo of homosexual relationships was removed and homosexuality came to be removed from the sphere of mental illnesses? If this is the case, then it will not take long for the taboo and prohibition of pedophilia to disappear. In his book, The God Conclusion, Keith Allen says: "When I am asked, for how long will pedophilia be considered a crime, I answer that I do not know, maybe forever and maybe not. It is not unlikely that even this sexual orientation will not only be removed from the circle of psychiatric disorders but will also be removed from the group of crimes in the near future."

B) Consequences of Same-Sex Marriage

The second issue that should be taken into consideration with regard to rejecting the abnormal forms of the family is the physical and psychological consequences of this ominous union. Many medical researches show that there is a significant relationship between the increase in cancer rates and abnormal sexual tastes. Some studies have proved that the rate of cancer among homosexuals is higher than



among other people. Publishing the results of their research and studies, some American researchers have specifically stated that there is a positive and direct relationship between the number of homosexual households and breast cancer in women, lung cancer in men, and colon cancer in both. Therefore, the union between two same-sex individuals puts their physical health at risk more than anything else.

This is not, however, the end of the story. The truth of the matter is that since the sexual union of a same-sex couple does not naturally lead to birth and reproduction, thus, the use of alternative methods such as adoption and surrogacy becomes relevant. The children who enter the life of same-sex, so-called, parents in this way are naturally deprived of one of the gender roles and will face a lack of competence in accepting social roles. Such children either only have mother or father and the absence of a complementary gender role in their lives results in the violation of the principle of the best interest of the child. Therefore, the other side of the picture of forming such a family institution is the psychological and emotional problems and damages faced by the children brought up in these families. Of course, the problem of sexual abuse and exploitation of children, especially in the cohabitation of homosexual men, is also one of the biggest problems involved.

According to what has been stated above, the rapid movement of the world community towards recognizing unnatural and abnormal concepts such as same-sex marriage and granting it the title of the family will only lead to the collapse of the natural family institution but as a result of this imposed form of Darwinism there will gradually be no trace of humanity and the survival of the human race.

It is, thus, necessary for the international community to, while reviewing its ontological, epistemological, and anthropological system, reform its approach toward the concept of family and make the return to the concept and functionality of the natural family its agenda before the absolute collapse of the valuable and authentic institution of the family.

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The principles governing the family from the perspective of the divine legislative system

Dr. Nayereh Ahmadi[1]



1. Research Scholar on Women and Family Issues



Foreword

From an Islamic perspective, the family is a private, sacred, and secure institution that encompasses human beings in all dimensions and stages of growth and development. Such families are not compatible with authoritarian laws and regulations and laws have little effect in bringing order to it, as what binds family members together is a sense of cooperation and collaboration, not a sense of power-seeking and exploitation of each other. Therefore, family rights cannot be justified solely from an individualistic perspective, and the explanation of the rights and duties of family members alone is not enough. Rather, family rights are pursued for other lofty purposes, and understanding them requires attention to the interests, harms, and the opinion of the Shariah. The system conforms to the facts and laws of the world. In the divine legislative system, God has willed the legislation of laws to serve the greater interests under the title of the purposes of the Shariah. To achieve these interests, he has established principles in accordance with the system of creation. The family, which is part of this system, is also governed by principles and rules that cast a shadow over the partial scope of family rules and regulations. Therefore, a partial ruling within the family scope can be perceived as consistent with the order of existence and the legal ruling, which does not contradict any of the principles and rules governing the family.

The Principles Governing the Family Throughout History

Implicitly and explicitly, there have always been principles and rules governing the family throughout history, and humankind has always been concerned with these principles and how to strengthen the family. Therefore, contrary to the belief of some, history is not chaotic and lawless, but rather based on principles and rooted in wisdom and reasons. Examples of these principles include the disapproval of celibacy and the importance of forming families in ancient Iran and during the Achaemenid era to protect the society from debauchery, fornication, and corruption, preventing free association between boys and girls to prevent sexual disorder during the Avestan era. Also examples of sexual purity among Jewish families in Babylon, the praise of chastity and purity of women in Roman history and the Avestan era, and numerous ambiguities and violations regarding communal life, sexual intercourse, marriage with incest, and relationships with peers and those in similar social or professional situations, are all proof of this claim.

Humanistic-rational principles governing the family

1 The principle of servitude to God (neither patriarchal nor matriarchal)

In the rich and authentic Islamic culture, what is the focus of all laws, commands, and prohibitions is the rightfulness, truth seeking, and principle-orientedness. Therefore, in this culture, the absolute



examples of sexual purity among Jewish families in Babylon, the praise of chastity and purity of women in Roman history and the Avestan era, and numerous ambiguities and violations regarding communal life, sexual intercourse, marriage with incest, and relationships with peers and those in similar social or professional situations, are all proof of this claim.

sovereignty in various dimensions of life and real ownership belongs to God, and no one is allowed to exercise power and authority, unless it is in accordance with the reign and sovereignty of Almighty God. Therefore, couples whose lives are based on monotheism do not disrupt the family center with stubbornness in times of conflict and act according to the commands of Sharia. According to this principle, couples have the right to put an end to conflicts based on the sovereignty of God; they have the right to choose and recognize their religion and act according to its commandments. Therefore, self-centeredness in the family and preventing individuals from accessing these mentioned rights is a clear violation of this principle.

2 The Principle of Prioritizing Collective Interests Over Individual Interests

The principle of prioritizing collective interests over individual interests is one of the important principles derived from Islamic foundations. Neglecting this principle means giving priority to individual interests, which leads to selfishness, self-centeredness, and equivalent concepts of humanism that are the source of family breakdown in many cases. The implementation of this Quranic principle for each of the spouses creates the right to a life of solidarity and reconciliation with each other, the right to prioritize the interests of family life over personal desires. Therefore, individualism, prioritizing personal pleasures, expressing disgust, and making hasty decisions for separation are in conflict with this principle.

3 The Principle of Tranquility and Serenity (Moaddat and Rahmat)

The Holy Quran introduces the goal of marriage as tranquility and serenity. This tranquility stems from the fact that these two genders complement each other and are the source of prosperity, joy, and nurturing for one another, such that each is incomplete without the other. The important point is that it is not necessary for the husband and wife to make an effort to create kindness and mercy among themselves; because God has already placed love and mercy between them. According to this principle, if the husband and wife commit mistakes towards each other, it is necessary for them to forgive each other's mistakes and not cause family discord with arrogance, selfishness, and strictness.

4 The Principle of No Hardship and Harm

In the Islamic religion, the method of legislation is such that, on the one hand, it emphasizes promoting desirable and humane methods, good companionship, and ethical virtues, and on the other hand, it restricts and negates men from committing any injustice, inequality, harm, and hardship. Based on this Quranic principle, neither the husband nor the wife should suffer from hardship, distress, and harm due to family life.

5 The Principle of Good Behavior Towards others

In the era of ignorance, women had the lowest status and were often treated as objects rather than subjects. Islam changed this attitude and transformed women from the object to the subject, as a dignified and high-status entity (Hekmatnia, 1396). The Quran emphasizes the importance of men paying attention to their behavior, in accordance with the dignity, and high status of women in several verses. In the Holy Quran, the phrase "and live with them in kindness" urges men to treat women with kindness and humane behavior, and recommends that they do not abandon good behavior in their married life, as far as possible, in order to strengthen the family.

6 The Principle of Peace and Reconciliation

In some cases, a situation arises in the family where one of the spouses (at least in the eyes of the other spouse) behaves irrationally and does not act according to reason. From the perspective of their spouse, they may seem stubborn and headstrong, trying to impose their own opinions. In such a situation, where the foundation of the family is at risk of disintegration, Islam commands that the unity and cohesion of the family should be preserved as much as possible, even if one party has to give up their rights and be more flexible. This means that spouses should know that what prevents peace and reconciliation and the root of many conflicts is self-love, stinginess, and thinking only of oneself, which is incompatible with the interests of the family.

7 The Principle of Consultation and Compromise

In a family, specific duties are assigned to each parent, but the management of the family can be done with consultation. In fact, it is possible for spouses to have different and inconsistent ideas and desires, but in many cases, they can reduce conflicts and solve family differences in the shadow of benevolent cooperation through mutual thinking and consultation.

Conclusion

Each of these principles applies to a part of family life, and adjusts and regulates relationships between the members of the household, nurturing individuals with human values in the family. In any society where these principles are neglected in the family, conflicts and damages arise. Conversely, adherence to the principles governing the family and the resulting rights eliminates many conflicts and creates the grounds for communication and compromise.

The Unsustainable Development of the Family in the 2030 Agenda for Sustainable Development

By: Dr. Ms. Maryam Solgi[1]

Drafted and adopted in September 2015, "The 2030 Agenda for Sustainable Development" made it incumbent on the leaders of the United Nations member states to consider the goals of the agenda, which is the result of an extensive consultation process, in their national macro-level policies from the beginning of 2016.

Education, which is the fourth goal of this agenda, plays a central role, both directly and indirectly, in the realization of all the goals of the agenda.

The educational goals of the 2030 Agenda for Sustainable Development include gender equality, equalization of people, elimination of violence, and respect for the foundation of the family (any type of family). In this model, the fundamental concept is sustainable development, which is to take place through efforts for creating global citizenship and cosmopolitan citizen. It is aimed at creating the unification of humans as single citizens without borders. This agenda recognized any type of family, including two women, two men, etc.

It should be noted that the clauses that demand the protection of the foundation of the family, and the recognition of the role of the family in development as well as the rights and role of parents in relation to children as well as the issue that encourages respect for religious and cultural values were all overlooked during the negotiations and not included in the agenda. Moreover, some of the proposed indicators, which are intended to help UN offices and governments measure the achievement of the Sustainable Development Goals (SDGs), have gone beyond what the member states carefully and painstakingly negotiated about each and every word of the main and subsidiary goals.[2] (Slater, 1396, 12). In other words, the values that are against the principles and goals of

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2. The Sustainable Development Goals (SDGs) must be based on the principles of the Rio Declaration, clause 21, and The World Summit on Sustainable Development: The Johannesburg Conference and should take into consideration the different national conditions, capacities and priorities of the countries.



genda

the mentioned document and are generally aimed at supporting, protecting, and strengthening the family have been completely ignored, and this itself can be a strong proof of the claim that this document seeks to present a special definition and model of family.

Keeping in view the main objective of SDGs 2030 aimed at creating extensive changes in various cultural fields for many countries, the existing differences are not compatible with the culture of many countries, especially Muslim countries.

With a glance at the Qur'anic verses about the foundation of the family and such concepts as marriage and the importance of the institution of the family in Islam "Allah made for you mates from your own selves and appointed for you children and grandchildren from your mates..." Surah Al-Nahl, Verse 72), which are in conflict with the SDGs 2030, it can be stated that according to the Qur'anic foresight, departure from the natural state of religious and legal marriage will lead to immoral and inhumane cohabitation resulting in the destruction of nations and facing the fate of the people of Lot.

The fundamental point here is to state the contradictions between the goals or the expressions of the SDGs 2030 and the Islamic standards and to examine the extent at which this document is in alignment with Islamic teachings. There is no paragraph or clause related to the strengthening of the rights and role of parents in relation to their children in the SDGs 2030. Moreover, there are some terms that have been repeatedly used in this document the context of which are contrary to Islamic culture. Also, contrary to the teachings of this document, the family has a fundamental place in Islamic teachings, and strengthening the family system within the framework of Islamic values and standards is a strategic objective. In the Islamic system, only a family is considered respectable in which the child is born through the formal marriage of a man and a woman.

The fundamental point here is to state the contradictions between the goals or the expressions of the SDGs 2030 and the Islamic standards and to examine the extent at which this document is in alignment with Islamic teachings. There is no paragraph or clause related to the strengthening of the rights and role of parents in relation to their children in the SDGs 2030.

The implementation of the SDGs 2030 will cause irreparable damage to the foundations of local education and the rich Islamic culture of Islamic countries. Since the very foundations of this document are based on the philosophical foundations of those who have drafted it, the effects of humanism, liberalism, and secularism are well evident in it. It is also very clear that the ultimate goal of this document is to educate the younger generations within the framework outlined by its compilers, and its rejection by the governments of countries that are fundamentally in conflict with these principles would be a natural thing. Let us also not forget that the content of the educational programs of each country is the prerogative of every sovereign nation, and according to Article 2 of the United Nations Charter, other countries should refrain from interfering in these matters.

The Supreme Leader of the Islamic Republic of Iran has emphasized this issue by stating: "With regard to the education of the next generation, we are facing an opponent called 'International Dominance System', which has plans for the young generation of all nations. Reconstruction of the educational system by imitating Westerners and copying them is very wrong. Education is a



'sovereign' issue and the government must have a significant role in it." (Meeting with a group of university students, 2016)

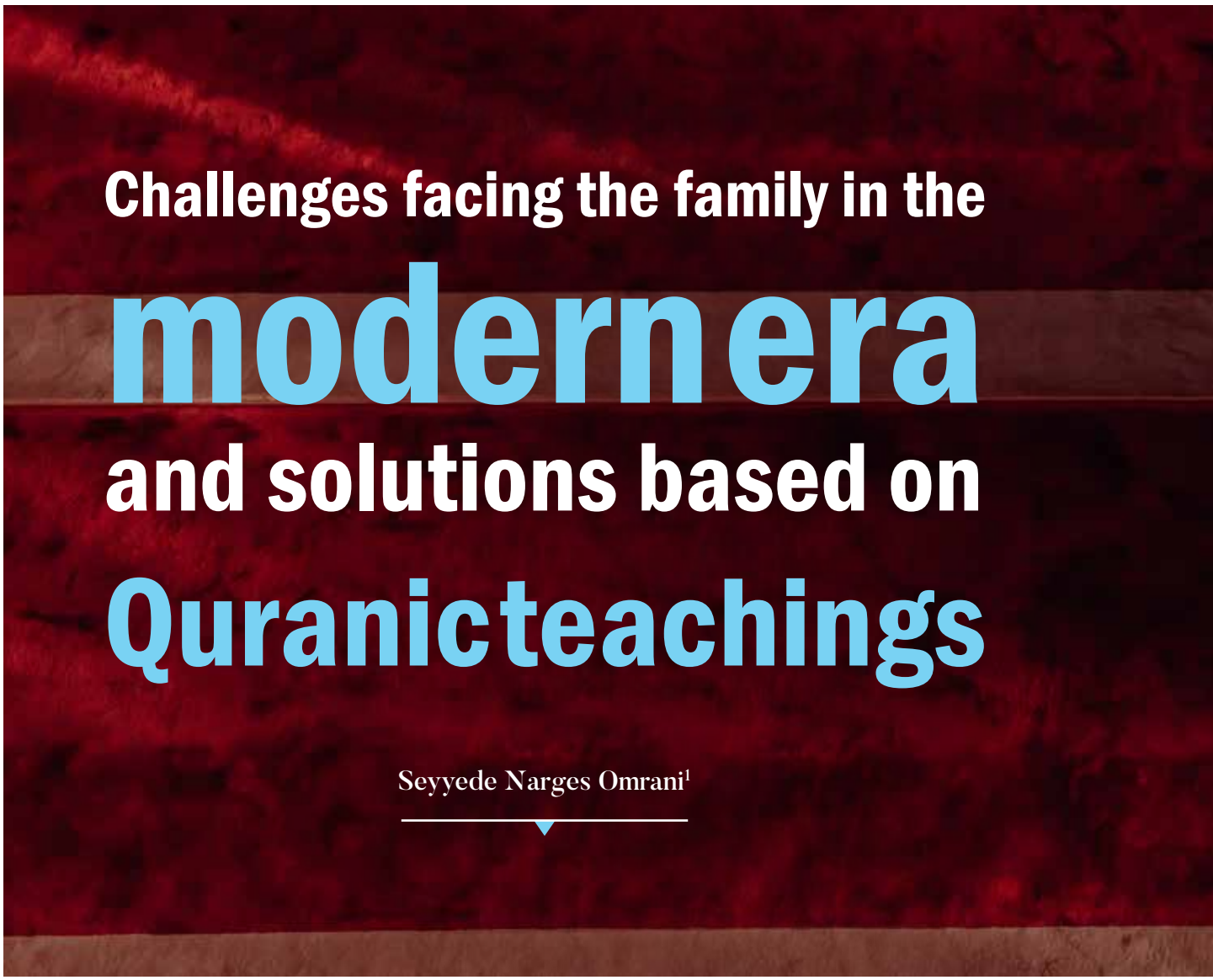
The SDGs 2030 encourages governments to promote lifelong learning opportunities for their citizens so that they can continue to grow intellectually. It introduces its main program to be the transformation of the world but does not specify the accepted cause. It is, thus, evident that the desired change in an Islamic republic-type country is completely different from the desired change in a secular or liberal country. The founder of the Islamic Revolution, Imam Khomeini (RA), considered the revolution of the Iranian people to be the starting point for the great revolution of the Islamic world under the leadership of Imam Mahdi (AS).

According to the SDGs 2030, the member countries are required to observe and strictly implement its 17 articles under the supervision of UNESCO.

The 2030 Agenda for Sustainable Development does not clearly specify which person or institution determines the quality of education and how it will be considered a quality education. Basically, keeping in view the epistemological and philosophical foundations adopted by the compilers of SDGs 2030, the generalization of its goals and their implementation, as recommended, by other countries should be examined by keeping in view the internal and native customs and ideologies of each country.

By studying what is happening in the West today, it becomes clear that the path taken by the capitalist world, all the programs of which are aimed at training the citizens of these societies - who only seek to achieve great materialistic gains, on the one hand, and the expansion of the hedonistic and humanistic view, on the other hand - is not a suitable model for human salvation in the Muslim societies. This culture is trying to, by redefining the family and the position of women from a new perspective, distance each of these concepts from their main functions, which from a comprehensive viewpoint is considered a threat to the health of humanity and human societies.

By taking into consideration the above issues, it is possible to seriously question the contents of the goals defined in SDGs 2030. It is also possible to, clearly and with reasonable standards, put forward the reasons for the non-implementation of these objectives. This is because what is being projected about the Islamic Republic of Iran and some other Muslim countries in many human rights documents is that these countries have no real desire to implement treaties and, therefore, while maintaining their membership in treaties they resort to numerous reservations that, in reality, make the implementation of the treaty difficult.



Challenges facing the family in the modern era and solutions based on Quranic teachings

Seyyede Narges Omrani[1]

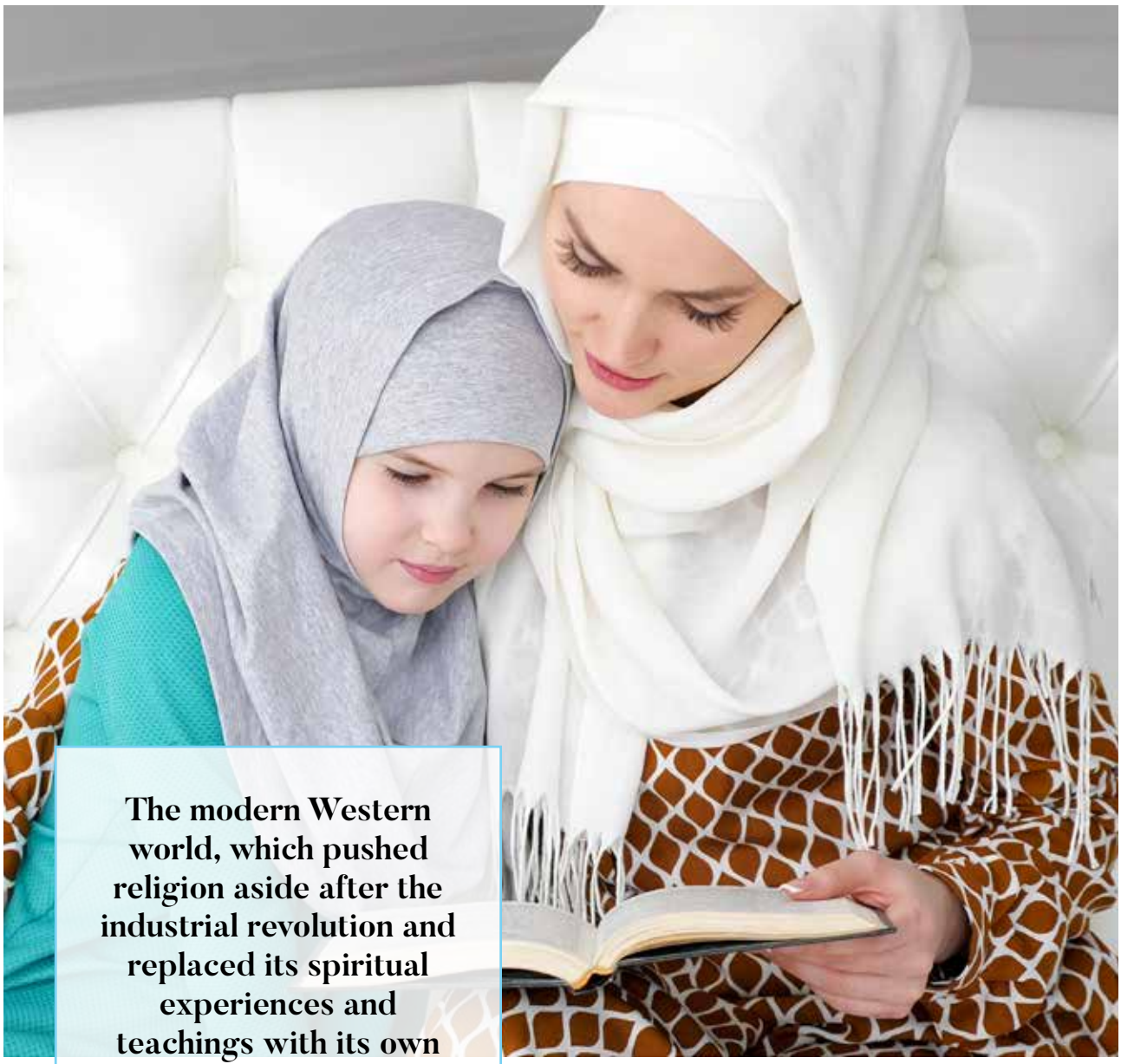
In social structures, the family is recognized as a social institution with specific functions. At a broader level, the family plays a central role in the software section of civilizations and has a strategic and influential position in the rise and fall of civilizations. In pre-industrial societies, all family members, including the father, mother, children, and even grandparents, worked together for the economic and psychological well-being and sustainability of the family. The family had many functions and sociability and responsibility were indirectly taught to the young and children during family affairs. Since the workplace separated from the home and the economy from the family, a revolution has occurred in family life. An old way of life disappeared, and a new way of life emerged. The old order of the family, a productive and reproductive unit that was closely tied to the community and made individuals dependent on it, became outdated. Instead, a new form of family life emerged. In this model, children could no longer receive education from the family and had to go to school. With the loss of authority and performance of the past, the extended family network was reduced. The family gradually became the father, mother, and children living in separate homes. The modern family was accompanied by a revolution in attitudes and sexual behavior. Children had many opportunities for freedom and began to pay attention to their feelings and relationships

1. Research Scholar on Women and Family Issues



with the opposite sex. Sexual relationships before marriage also increased, allowing individuals to make their own marital choices without parental approval or concern about preserving family property. "I love you" and "will you marry me" were said without parental supervision. Individualism, which had created capitalism, penetrated all areas of social life, not just the economy, but also the private and intimate aspects of life.

The new family seeks to fulfill their highest psychological desires through marital relationships in any way possible. Alongside this goal, the most reckless sexual behaviors attempts to marginalize the ethical boundaries of the family. Losing personal and social security, increase of aggression, spreading depression and nihilism, increasing violence, and the loss of individuals comfort are just a small part of the consequences of humanistic and individual-oriented behaviors. The modern Western world, which pushed religion aside after the industrial revolution and replaced its spiritual experiences and teachings with its own material experience and gains, has faced many challenges and crises in many areas of family and society. Increasing marriage age, promoting infidelity, instability and fragmentation of family relationships, and increasing divorce are just a small part of the changes in the new family. Economic, welfare, cultural and social issues have made young people think less about having children after marriage. With the unlimited freedom of satellite, internet, and access to smartphones, and users' membership in virtual social networks such



The modern Western world, which pushed religion aside after the industrial revolution and replaced its spiritual experiences and teachings with its own material experience and gains, has faced many challenges and crises in many areas of family and society. Increasing marriage age, promoting infidelity, instability and fragmentation of family relationships, and increasing divorce are just a small part of the changes in the new family

as Telegram, WhatsApp, and Facebook, finding inappropriate content for different age groups of children, teenagers, young people, and even adults has become easy. The new plague of pornography further degrades human dignity and the sanctity of sexual desires even more. Many marriages are affected by pornography addiction, which paves the way for sexual violence in homes. The sense of respect for others is gradually disappearing from society. Infidelity among married partners, premarital sex, teenage pregnancy, the use of artificial contraception, abortion, prostitution, rape, same-sex marriage, and divorce are all on the rise all increased as a result of this new sex ethic.

While Islam encourages individuals to marry and choose a spouse within the framework of religious teachings, it provides what a human needs for all-round growth and development. Regarding marriage, in many verses of the Qur'an, especially verse 21 of Surah Rum[1]; it clearly defines marriage and guarantees peace, affection, and mercy between a man and a woman after marriage.



Islamic thought and teachings consider children to be a source of blessing and an increase in sustenance and livelihood. In the Quran, it is said, "We provide for you and for your children[2]." In Islamic culture, neither men nor women have any superiority over each other based on gender. Verses of the Quran that express their messages and instructions using the terms "human" or "mankind" indicate that gender has no influence on these commandments. Just as it is stated in verse 97 of Surah An-Nahl that if any man or woman does good, and they have faith, they will be given a good and pure life, and they will be rewarded better than their deeds.

By implementing modesty in society, when we control inputs rather than controlling outputs, the avenues for risky relationships are reduced. A person who is deeply religious will always be mindful of their actions and help prevent falling into the harms of modern communication technologies. An Ayah in Surah An-Nur orders believers to observe modesty and chastity and be mindful of their gaze so that they do not fall prey to immorality and lust.[3]

A monotheistic person, due to their belief in religious foundations, is responsible for their own actions[4]. Belief in God leads to the correction of human perception and behavior and provides guidance for a divine life. For 1400 years, religion has provided the best method for human beings to strive towards their ultimate goal based on monotheism. It is a way of life in which couples bring peace, mercy, and affection to each other. It is a way of life that daughters are well raised and respected, and a way of life that brings happiness and peace not only to the family but also to the larger Islamic community. This way of life is not only not opposed to modernity and the advancement of technology and sciences but, according to the great Islamic prophet, Prophet Muhammad (PBUH)[5], the Quranic and Islamic way of life also utilizes modern science and technology in the direction of moving towards the heights of human excellence. And due to its harmony with the pure nature of humanity, it brings peace and tranquility to them in this world and the hereafter.

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1. 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.

2. Surah Asra..31

3. Tell the believing men to reduce their gaze and guard their private parts. And that is purer for them and surely Allah is well aware of what they do (Surah An-Nur. 30)

4. To Allah belong the east and the West: Whithersoever ye turn, there is the presence of Allah. For Allah is all Pervading, all-Knowing. The East and the West, all belong to Allah: you will face Allah in whichsoever direction you turn your face: Allah is All-Embracing and All-Knowing.(Baqara.115)

5. Seek knowledge even if it is in China

The changes and developments in the Western family system during the 19th century that had attracted the attention of anthropologists, lost their importance in the first half of the 20th century, and have again become important in recent years. Almost all sociologists acknowledge the fact that the earliest societies had been formed by families and kinship networks. They were networks composed of people who interlinked with each other through blood relations, marriage, or adoption. In those societies, there was no social entity for special goals like religion, education and training, politics, or economy. Robin Fox, the Anglo-American anthropologist, says, "The main unit was family and kinship groups. The welfare, security, life, and death of each person depended on his/her relatives. A kin-less person, in the best situation, was someone without social status and in the worst condition was considered dead. And it was the case for women, as well."



Effects of the Emergence of New-Era Conceptions on Families

By: Ms. Zahra Makwinja[1]

1, Fatima Zahra Women's Organization, Zimbabwe

Post-Modernism and Western Family

Over the past half-century, many changes have occurred in such areas as art, science, industry, business, and, of course, family. The trend has been coined as the transition from modernism to post-modernism. In a nutshell, modernism is a rise against the tyranny of the pre-modern world. According to Giddens, modernism has cultural and epistemological dimensions. Modernism refers to lifestyles or social organizations founded in Europe in the 17th century. Eventually, modernism disregarded the medieval forms of government, religion, art, and education. In fact, modernism was a continuous revolution, i.e., it did not happen all at once and it was not restricted to a country or a certain area of society. Rationalism, humanism, democracy, individualism, romanticism, and feminism are the concepts that developed along with modernism. Protestantism in religion, self-expression in art, experiences in science, and democracy in governance are all reflections of modernism.

Modernism institutionalized three main features, which help us reach a better understanding about the Western world. First was the acknowledgment of the meaning of social development; as both the society and its people develop gradually. This idea is intertwined with the growth of scientific knowledge and its advantages for the mankind and it releases the science from the dominance of the governance. The second fundamental feature of modernism is belief in universalism. Believing in the natural rules underpinned scientific theories including the theories of Newton, Darwin, Marx, Freud, and Einstein. All of these people believed that they have discovered the universal rules of nature. In this regard, the theoretical efforts of people can transcend social and historical borders. In better words, modernism suggests that reason, truth, and ego coexist without the influence of cultures and languages. Human reason/wisdom has unlimited and independent ability. Truth is something external that exists outside of us and is not a variable in any culture or language and finally, mankind's ego does not belong to any culture and language. The third fundamental feature of modernism is regularity. It means there is a sort of regularity in natural phenomena. Human development, the universalism of the new-founded scientific rules, and also regularity of rules governing the world underpin this new area.

Definition of the Modern Family

Modern family is based on home. It means that members of each family belong to it in the first place (i.e., the relationships inside the family always must have priority over the outside relationships). In such families, mothers not only support the members of the family emotionally, but they also make the home safe and livable. Maternal love is one of the pillars of this type



Robin Fox

The arrival of post-modernism turned families upside down. Post-modernism influenced cultural issues, architecture and design, movies and music, art and inventions, poems and literature, and even politics. Actually, it questioned the existence of any belief and knowledge that can tell us how to act in the world and also all forms of knowledge that benefit everyone.



of family. Here, the mother enjoys a great social value and women are considered as beings who are equipped with the maternal capabilities epistemologically.

However, this condition was changed. The arrival of post-modernism turned the families upside down. Post-modernism influenced cultural issues, architecture and design, movies and music, art and inventions, poems and literature, and even politics. Actually, it questioned the existence of any belief and knowledge that can tell us how to act in the world and also all forms of knowledge that benefit everyone.

Post-Modernism and Pathology of the Western Family

1 Loss of a healthy environment for raising children

Although family developments declined in its social strength and lost its functionality, many sociologists believe that the transition from the nuclear family to the extended family was not a negative thing. Historians refer to this development as a positive development in the history of the family. However, given the current state of the capitalist system and Western secularism, it is unknown whether families can still be a safe environment for training healthy and functional children. Actually, today in the capitalistic and consumerist system of the West children are considered as a hurdle in the way of reaching material achievements for their parents. Parents think that instead of wasting their time for raising their children, they can improve themselves materialistically. So they assign the training task of their children to the medical companies, which feel no responsibility to safeguard values. Today, the defined features of a healthy family are not seen in Western families.

2 Formation of a context for the youth and adolescent delinquency

Besides the potential psychological problems, more serious problems such as delinquency, suicide attempts, alcoholism, and misusing drugs are other consequences of family degradation. Recent studies have shown that there is a significant correlation between the increased problems of children and family changes, especially the ecology of training children. An American psychologist found a relationship between the high rate of suicide in Sweden and Swedish mothers' indifference toward their children. The Swedish mothers prefer going to work instead of bringing up and protecting their children. Their expectations from their children are very high because they guide their children into premature independence. The Swedish children have to leave their mothers and start an independent life, which in turn leads to psychological conflicts and eventually suicidal attempts. It seems that there are very few families who still think that children are gifts from the heavens.

3 Birth of children through illegitimate ways

Both formal and informal data released from the developed countries uncover a very disappointing condition. The number of out-of-marriage partners in the United States had increased at least 10 times from 1960 to 1998. More than one-third of these pseudo-families have children. In other words, today one-third of children born in the United States have only a single mother. It is so





grimy and frightening that American sociologists refer to this phenomenon as the “social hurricane”.

It is believed that changes in marital and fertility behaviors have occurred before the changes in family laws and rules. Changing the law may facilitate this process, but it is not the cause. Family laws accommodated the expanding variety of family forms. In fact, these laws reflect various forms of family, including cohabiting out-of-marriage, lesbianism, single-parent families, etc. These types of families today are recognized in the family laws of some Western countries.

It would be hazardous when we see that this culture, rooted in secularist attitudes, has, through the efforts of mass media, television, internet, publications, and other media, also been imported into Islamic countries. Many social issues may not be considered abnormal in developed Western countries, because their philosophical, sociological, and psychological theories, which are mainly rooted in the philosophy of modernism, consider a certain amount of deviations in society as inevitable and rather natural. As a result, gradually, many behaviors, which were once considered as ugly social behaviors have, with the passage of time, taken on a natural face and in some cases and have even found a legal form. Hence, we must be more cautious in this regard.









The Collapse of the Family in the Modern World

By: Dr. Ms. Masumah Murtiza Mahmudi

1. scholar of Persian Language and Literature

Despite differing beliefs or customs, the concept of the family continues to be of importance for the people of most societies. The definition of family may evolve but family remains essential. The traditional definition of "family" entailed one man and one woman married with biological children. However, what each family is identified with can be more inclusive or look different from family stereotypes.

In the modern world and today's society, the definition of family has expanded beyond the traditional concept which is a matter of concern. Family might be made up of people of any gender in relationship with each other, married or not. Some children may grow up with more than one parents. Children may be born to one of the parents, both parents, or neither (via adoption or foster care).

Some families may have two or more partners with no children or a group of close platonic friends. You may also hear of others citing their "chosen family," people they choose to be part of their family circle who may not be biologically related to them.

Benefits Of a Healthy Family Should be Shown

As modern life can add pressure and stress, a healthy family dynamic can have multiple benefits, regardless of whether it's a biological family, adoptive family, or chosen family.

social connection is a need, as it improves physical and mental health. Family may offer social connection in abundance.

In modern society, many families are turning to new researched therapy methods, such as online therapy. Online therapy allows families to fit their therapy needs around their schedule and utilize technological advancements to meet with a therapist by phone, video, or messaging.

Aside from being convenient and accessible, online therapy is also a treatment option that can make a real difference. With advances in online therapy, studies have shown that it is as effective as traditional in-person therapy for those who try it.

Families can provide many benefits for your well-being, no matter what stage of life you're in. For example, a family may provide social connection, basic needs, or love.

However, families can face challenges, and not every family experiences healthy connections. If you want to learn more about family challenges, consider contacting a counselor to discuss your thoughts with a mental health expert.

Today's society, if it puts moral values and norms at the forefront of life in the modern world, it creates a lively and dynamic society and family. Traditional or modern family, each has its own unique characteristics, and the best option is to combine the positive and productive characteristics of traditional and modern family, to reach an ideal and healthy family.

The modern world is the age of diversity, excitement and innovation. The multiplicity of men's jobs and the excessive pressure caused by women's activities at home and their formal jobs in society, along with the increase in stress and the weakness of couples' skills in establishing healthy sexual relations, have also weakened the function of family sexual education. The family is the foundation stone of society. And it is the only social system that is accepted in all societies. The family has a different role, base and status in different societies. Stability and consolidation of family relationships plays a valuable and positive role in improving social relationships and reducing society's problems. Today, this important and decisive institution in industrial and urban life has suffered a lot of damage and has stopped playing its essential role. Today, family values are in conflict with global values. Family values are based on loyalty, sympathy, commitment to each other and the like among family members. While today's and new values are more inclined towards specialization, efficiency, achieving a better social position and higher personal benefit. Any neglect of the important functions of the family creates a kind of imbalance, after which the family suffers a crisis. Researchers consider the increase in depression to be one of the complications of lifestyle change in the current century, where the family center is

separated and parents do not spend enough time with their children. The increase in the areas of sexual stimulation, which we see especially with the development of new technology tools, has challenged families. Today, families are facing difficulties in raising their children. They are unable to raise children who have strong character and social identity, and as a result, children act very weak and immature in the face of upcoming crises and responsibilities, filial piety in many families has upset the balance of control, authority and supervision of parents. The problem of today's world is the occurrence of identity crisis in family members. Losing the direction and meaning of life has confused people and makes them despair when facing life and family problems. Family identity crisis in the present era is one of the bitter events that has affected human societies in the transition from traditional life to modern life. The fall of moral values is closely related to the fall of the family or its devaluation. The overturning of values in the modern world, which is associated with the negation of religion and morality, allows anything. One of the pests that threaten the life of the family is the gradual discrediting of norms, ethics, religious beliefs and traditional values, and parallel to that, the spread of all kinds of deviations in unconventional behaviors in the society. Speed and speed



David Popenoe

today's new values are more inclined towards specialization, efficiency, achieving a better social position and higher personal benefit. Any neglect of the important functions of the family creates a kind of imbalance, after which the family suffers a crisis.

to take advantage of time and opportunities as much as possible, ethics It has affected individuals and society and has turned traditional, calm, stable and carefree families into inflammatory, confused, unstable and anxious modern families. Modern culture has drawn a free and happy atmosphere for society and family.

The transformation of the family in the contemporary world is one of the central topics of family sociology in recent decades. the effect

Modernity, especially from its cultural dimension, on the evolution of the family in the West, which is the formation and formation of the family.

modern and post-modern, it has been the subject of many theoretical studies and experimental researches.

With the change in lifestyle, which will certainly lead to a change in values, the institution of the family will be weakened from within, which can be called the main cause of divorce because the first victim is spirituality, which in the modern lifestyle, beliefs and its new culture is transformed

Unfortunately, in the modern society, we are witnessing the issue that the wrong role models of families and young people have caused an increase in incompatibility between men and women, consumerism, changing the type of clothing, etc. What is very important in the

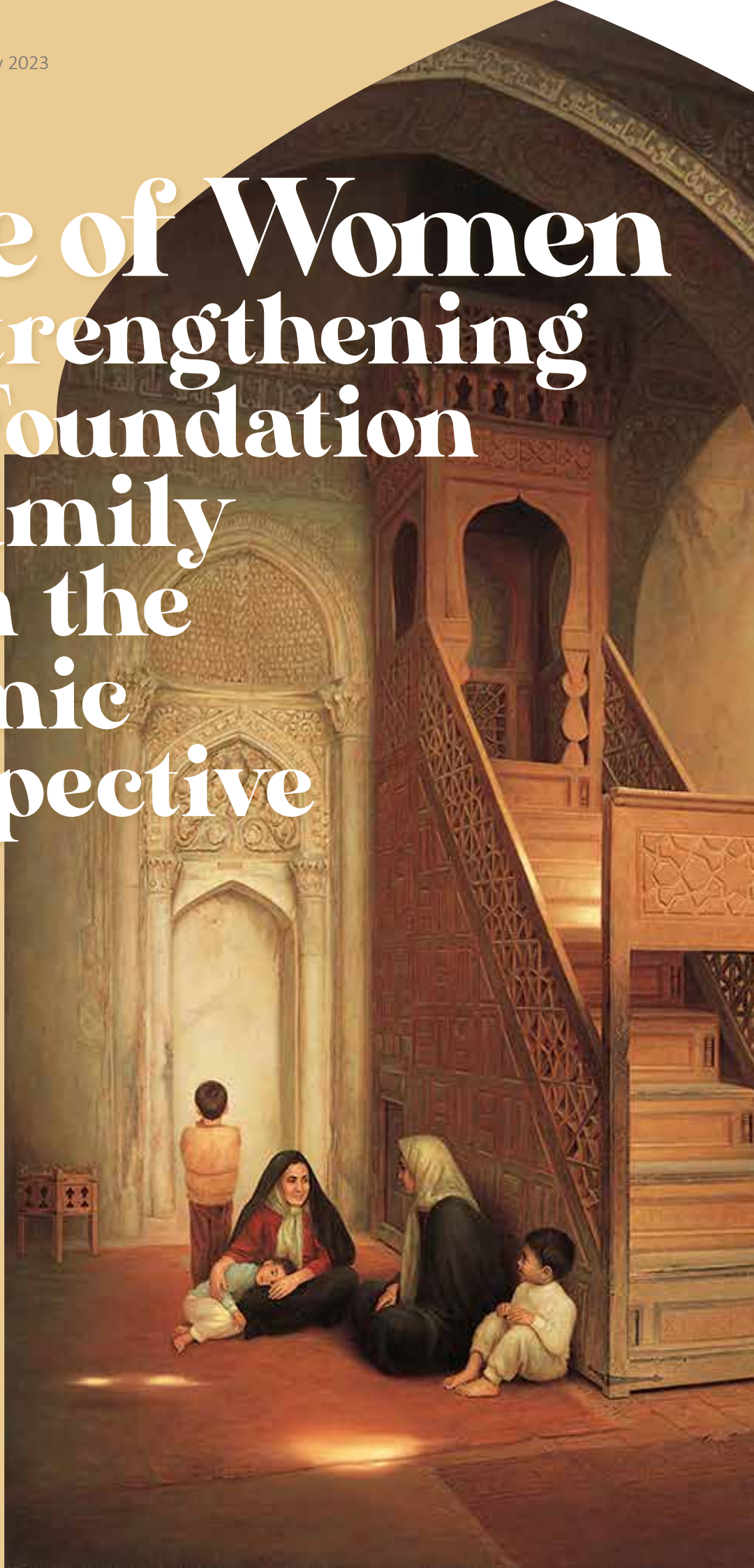


meantime is that we must be careful so that the new ways of life are compatible with the traditional culture of the societies and do not change and transform the values, beliefs and spirituality of the society.

David Popenoe (1988; 1993a) argues that family "decline" is associated with serious social consequences for child well-being, but, to date, neither he nor others have carried out a systematic empirical assessment of this linkage. The primary objective of this comparative study is to examine the relationship between family decline and child well-being in four industrialized countries: Sweden, the United States, the former West Germany, and Italy. Family decline is a composite of eight variables, and there are six indicators of child well-being. The results, taken as a whole, indicate that family decline is not necessarily associated with the kind of across-the-board deleterious outcomes for child well-being that Popenoe asserted. Although children are better off when they live in a society in which traditional family patterns are strong, when they do not, there are some things that societies can do to mitigate the negative consequences that no traditionalism has for them

Role of Women in Strengthening the Foundation of Family from the Islamic Perspective

S. Ebrahim Mousa





All of mankind's scientific, artistic, and cultural achievements have been realized under the shadow of healthy and safe families. Without family, not only the human identity is annihilated, but all individual and social efforts will be left fruitless and unsuccessful. Hence, today we see that all nations, whose families are on the verge of evanescence, are moving heaven and earth to maintain and safeguard this vital entity.

The family actually is an entity formed through the marriage between a man and a woman and then is extended via reproduction. So, this entity is the constructive foundation of human beings' personality and also is the most important factor for the evolution of human society. This is the reason that Islam, especially the Holy Quran, which is the divine instruction for mankind's evolution has issued very important guidelines both for establishing and strengthening this vital entity and for preventing its collapse. In comparison to other cultures and societies, the resuscitative school of Islam assumes great importance and value for the institution of the family. Moreover, Islam refers to family as the moral center of society and believes it is the family relationship that can foster relations among the members of society. Peace and comfort of body and soul are achieved in a family formed based on the Islamic criteria and so the physical and mental fatigues disappear where there are sincerity, sympathy, and harmony.

For Islam and the Holy Quran, families have to be the hub of love, friendship, and honesty. In such families, man and woman, as the main nuclei of the family, must be so in love with each other that one can see the love and affection in all of their interactions and relations.

As the most excellent guide of mankind, the Holy Quran has devoted a great deal of its verses to define and to edify the relationship between members of family as well as the rights, and commitments of couples and children to each other. The moral emphasis and legal advices of the Quran on the formation, empowerment, and evolution of family are more serious than any other aspect of mankind's life. Generally, all Islamic rules are somehow about how Muslims need to protect their families.

For those who do not consider any sanctity for the family, the main goal of marriage is sexual pleasure. In contrast to this view, the Quran says that marriage and the formation of family has different psychological, moral, social, and religious philosophies and reasons and these philosophies explain exactly why Islam assumes such great significance for marriage and the necessity of strengthening this entity.

As wives and mothers, and also as the symbol of kindness and compassion, women can play a very significant role in



strengthening the foundation of the family.

The woman does not need any fake and false position, because the Almighty God has created her in a way that she can guide both herself and her environment towards spirituality, advancement, and evolution of both scientific and practical positions. Inside the family, the woman is endeared and respected and is the pivot of internal management of the family. It is the existence of women which bestows comfort and assurance to families.

The family is the main pillar of an Islamic society, so annihilation and disappearance of its sanctity unavoidably would result in the distortion of society and the nation, as the society would experience serious and incompensable damages. Therefore, dealing with the family issue is necessary more than any time else. Making people familiar with the viewpoints of the Holy Quran on the role of women in strengthening the family would help them understand women's roles, duties, and rights. In this way, we will have a strong, happy, and peaceful family. Acknowledging women's value and their valuable role in families would help societies have healthy and blissful families.

To protect the family from decay and wavering, a set of factors must be mobilized together in order to empower this foundation. Later in this article, we will explain what the Quran says about the role of women in strengthening the foundation of the family.

The Importance of Family Formation in Islam

According to the Islamic perspective, true believers know how important is family and also are aware of the recommendations and advices of Islam about the necessity of safeguarding it against external and internal risks. So, these people never underestimate their religious and moral commitments to their spouse and children. For them, the family is a place for meeting the material needs of its members. There are many Hadiths and narrations on the importance of family formation, as the Holy Prophet of Islam (PBUH) has said, "There is no institution more beloved to God than the institution of marriage" (Majlisi, 2000). He also said, "Marriage is my Sunnah and when a man marries, he has fulfilled half of his religion" (Koleini, 1983). Elsewhere he states "Whoever follows my religion and the religion of David, Solomon and Abraham, if they can marry, they should marry" (Mottaghi Hendi).

The Role of Women in Strengthening the Family Foundation

In the Holy Quran, the Almighty God refers to woman as the important cause of peace in man: "It is He who created you from a soul. From it He created its mate, so that he might reside

with her" (Al-Araf/189). Islam's strong emphasis on the status and importance of women is due to their role in the family. Women's role in strengthening the family has several dimensions; moral, educational, support, etc., each one of which must be discussed in a separate detailed article.

Protecting their family against the belief, moral and behavioral harms women can strengthen their family, and in this regard the Holy Quran says, "Believers, guard yourselves and your families against the Fire the fuel of which is people and stones, over which there are harsh, and stern angels who never disobey Allah in that which He orders and do what they are ordered", (Al-Tahrim/6) or the verse 132 of Surah Taha tells us that, "Order your family to pray and be patient in it. We do not ask you for provisions, rather, it is We who provide for you. And the final outcome is for the cautious."

Similarly, the emphasis that the Quranic verses and prophetic hadiths place on the mother's rights and also the rules issued for mothers, including the value of breastfeeding for both mother and child, the priority of the mother to keep a baby boy for two years and a baby girl for seven years all demonstrate that how important is the duty of motherhood and its special role in forming the personality of a child.

Conclusion

Based on the Quranic verses and hadiths, it can be said that various factors are influential in strengthening the family foundation, one of the most important factors is making couples, especially women, familiar with their role in the family. Given the important role women could play in strengthening the family foundation, it is important to point out here that more emphasis is needed to place on women's position and status in the educational systems of Islamic societies.

The woman does not need any fake and false position, because the Almighty God has created her in a way that she can guide both herself and her environment towards spirituality, advancement, and evolution of both scientific and practical positions.

Persian Cuisine



Scan Me to Find the Recipe



Mahjubah Spice



Scan Me to Find the Recipe



5 Ways to Build Self-Esteem in Children



1

Spend a short period of uninterrupted time with your child every day.

Try to carve out at least 10 minutes of time each day to spend with your child alone and without looking at your phone, cleaning or doing any other task.

2

Don't defeat the purpose of your compliments by adding a caveat.

Avoid exclaiming, "I'm so proud of you for getting 100 on your math test! Now, if only you could get those kinds of grades in English."



4

Let your child overhear you complimenting them.

Have you ever told your child how great they are only to have them reply with, “You have to say that you’re my mom!” Try mentioning something positive about your child to your friend or family member on the phone. Or during a talk with your partner that you know your child can hear.

5

Avoid comparing your child to their siblings or friends.

Avoid comparing your child to their siblings or friends.

Every child is different. Your child hears this feedback as you love their sibling more than them; even if it is not true.

3

Allow your child to fail.

When your child encounters a challenge, don’t immediately offer help. Allow them to at least try the task before you rush to intervene. If your child is successful, they will gain a sense of mastery and self-onfidence.

Unfortunately, the West has lost the family institution, a center that is a safe and peaceful environment for men, and especially for women. Many families have broken up. Many women live alone till the end of their lives. Many men cannot find the wife they are looking for. And, many marriages are dissolved in the first years.

Ayatollah khamenei

