

# HUMAN WELL-BEING: THE ROLE OF FAMILY INSTITUTION

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## Abstract

*Family has been the primary institution of human societies for ages. A balanced human life without family can hardly be conceived. The family bonding has started loosening in many societies of the world, due to ultra-liberalist thoughts in the West and, in result thereof, in the rest of the world. The emerging literature indicates that exceeding number of single parents and children being born out of wedlock have badly impacted the Western and some of the Eastern societies.<sup>1</sup> Furthermore, over emphasis on nuclear family system, seems to have undermined the traditional status of parents in many societies, and Pakistan is not an exception to it. Islamic family life consists of a comprehensive system of rights and duties of all members in the family. This paper posits that every citizen needs to be educated to understand the quantum of responsibilities related to family life and, thereby, the citizenship. It will not happen automatically, it would require a conscientious effort to educate each citizen to embrace the notions of Islamic family life in true spirit. Life of human beings, as per Islamic concepts, does not end up in this world; rather all revealed religions propound continuity of life even after death. This world-view implies: accepting the Divine scheme of creation of this universe and more so human beings, living in conformity to natural laws and the commandments of the Creator, fostering the fine human attributes and passions of love, mercy, kindness, justice, equity, forgiveness and generosity. Since the family is the closest circle of relations and an institution of common socio-economic and spiritual bonding, all family members are required to give their best to make this life happy, fulfilled and contented.*

**Key Words:** Family, Parents, Children, Rights, Duties, Family-bonding

## Introduction

**H**uman beings are social beings, who have always been living in societies; composed of families. There was hardly any concept of single parent, being a legitimate societal provision even a few decades back. The liberalist movements have affected the social, moral and spiritual fabric of societies all around the globe. Extensive literature on the subject indicates that there is a surging concern about loosening family bonding, not only in the West

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but also in the Eastern societies. A report aired by CNN in the recent year indicated that ‘the worst hit people due COVID-19 were the single parents’.<sup>2</sup> The paper in hand attempts to present the Islamic concept of family, with a view to attracting the attention of scholars and policy-makers towards the philosophy of the Holy Quran, which is considered, according to various provisions of the Constitution of Pakistan, as the primary source of guidance for Muslims.

Human beings are the subject of the Holy Quran, who are required to organize their lives in societies in the light of the Quranic teachings. The unit of family occupies central position in an Islamic polity. Human well-being cannot be conceived in piecemeal and isolation. It has to be seen in totality; which once further delineated, encompasses recognition of every person as a unique individual, who has specific characteristics, instincts, ethos and pathos, patterns of behavior and a different style of living. No two individuals may identify hundred percent with each other in their personal characteristics; the concept known as ‘theory of individual differences’ in modern psychology. The Holy Quran describes this concept of individual differences in the story of two sons of the Prophet Adam (Peace be upon him), Habel (Abel) and Qabeel (Cain), the story which also exists in Judaic and Christian literature with minor differences. Habel is a person with positive mind-set, virtuous disposition and God-fearing nature, whereas, Qabeel suffers from personality conflicts; jealousy, conceits of various kinds and he murders his own brother for none of his mistakes or sins. Then, we witness the law of retribution, which unfolds itself as per natural and moral law of the Creator. The concept of individual differences needs to be understood, while planning for education, moral training and development of individuals, even if they have same parentage, as in the case of aforesaid Biblical and Quranic story. So, the life of individual is the first component of well-being analysis. Family is the second most important component of man’s well-being. In almost all societies, the family serves as a nucleus for individuals to live a life of fulfillment and happiness. The paper in hand posits that there is a need to present the Islamic concept of family life in modern social sciences’ discourse, so that humanity at large may benefit from this spiritual beacon of light.

## **Research Framework**

The paper has been attempted through qualitative approach, using ‘interpretative-constructivist’ paradigm and also the rubric of well-being studies. The text of the Holy Quran, the Sunnah of the Prophet (PBUH) served as main sources of the research, besides modern literature on human well-being, welfare economics and anthropology. The paper attempts to answer the following questions: (1) What is the Islamic Concept of Family? (2) How Islamic family concept unfolds itself? (3) How Islamic family precepts can strengthen the family bonding in the contemporary world?

The study has been organized as under:-

- The Origin of Family as per the Quranic Concept
- Islamic Concept of Family
- Inter-dependence of Parents and Children
- Social, Moral and Religious Outlook of Pre-Islamic Arabia
- Islam's Contribution to the Institution of Family
- State of Family Institution in the Contemporary World
- Islam- The Beacon of Light for Marginalized Segments of the Societ
- Conclusion

## The Quran and the Origin of Family Institution

The origin of family goes back to the beginning of the creation of human beings, Adam and Eve (May God be pleased with them). So, this institution was created by Allah's will, as He Himself says in the Quran, "*O mankind! Be mindful of your duty to your Lord, who created you from a single soul and from it created its mate and from the two many men and women.*"<sup>3</sup> It further says, "*O People! We have created you from one man (Adam) and one woman ((Eve) and made your tribes and groups (nations/communities in modern terms) just for recognition. Surely, the most honorable among you in the sight of Allah is the one, who is the best among you in piety (virtuous deeds).*"<sup>4</sup> This story of creation of man is much more dignified than the one given by the theories of evolution. Since it is mentioned in the Quran, which consists of unadulterated words of God, it is more authentic, reliable and important than the knowledge derived from excavated bones, based on conjectures and guesswork. The revealed knowledge raises the status of man and women from low creatures of evolution to the noblest creature of God, His Vicegerent on the planet earth, to whom the angels and everything on earth and in the heavens was made to bow and obey.<sup>5</sup> The family is the most significant institution in an Islamic polity and well-being of an individual cannot be conceived without the well-being of the family. The happier the family, the happier each individual member of the family is expected to be and in inverse state, all may live an unhappy life.

### Islamic Concept of Family

The concept of a family given by Islam does not conform strictly to nuclear family notions of the modern Western concept.<sup>6</sup> The earlier Judaic and Christian family structures were not much different from what Muslim societies represent today, but due to relegation of religion to secondary place in the modern Western world, traditional family bonding has weakened to a large extent. There is no denial that these liberalist thoughts, though slowly, are weakening the social fabric of Eastern societies as well, including Muslim societies.

The family in Islamic concept means the couple (husband and wife), their children, parents of the husband and dependent siblings of the husband.<sup>7</sup> This family structure does not mean that all these people have perforce to live under same roof and eat in common utensils, being a joint institution. In fact, the life of the Holy Prophet (Peace Be Upon Him) is a testimony to this fact that he arranged a separate living for each of his wives, ensuring their privacy and protection of individuality. This concept of family is primarily a mutual support system of Islam, which does not leave people at the mercy of their fate. Rather, each member of the family, whether they are living jointly under one roof or separately as nuclear family unit, cannot absolve himself or herself of the moral and legal responsibility related to each other. Parents are responsible for the best possible upbringing of children, ensuring their physical, intellectual and spiritual development. Children, in turn, are required to obey and follow their parents in righteous acts, however, they may follow a different path, if both or any of the parents is found with deviant behavior, though temperance and respect is still encouraged, as reflected in the Quran in the story of Abraham (May God be pleased with him) and his father. Children are required to look after their parents, being an obligation, if they are dependent on them, otherwise, a moral responsibility to give them all possible respect, love and affection, once they are not dependent on them. There is no such thing in Islamic teachings, that once an individual is independent and himself a married person, he has no responsibility towards parents. The Prophet (Peace Be Upon Him), admonishing an individual on the complaint of a father, said, *"You and your wealth are for your father."* It implies that the earnings of children are the earnings of parents and vice versa, as far as mutual support system of Islam is concerned. Some of the moral precepts may not have legal status, yet entire Islamic way of life needs to be seen through a comprehensive concept of a moral code. The family is not merely a social entity in an Islamic polity, but a spiritual institution as well, which helps attain high standards of morality and spiritual refinement. It fosters a culture of peace, mercy, compassion, generosity and love for fellow human beings. The Quran says, *"Oh Believers! Save yourselves and your families from hell-fire, whose fuel is people and stones."*<sup>8</sup> Hence, the concept of individual as well as collective responsibility emphasized. The Prophet (Peace Be Upon Him) said, *"The most complete of the believers in faith are those, who have excellent manners and the best among you is the one, who is the best for his family."*<sup>9</sup>

### **Inter-dependence of Parents and Children**

Family is the basic unit of society. It lays the foundation of a community, a nation, and on a larger scale, a civilization. The love for the kindred does not only exist in human beings, but all species by natural instinct. All the organisms instinctively take care of and protect their young ones. For human beings, the definition of a family varies, according to culture, religion and society. There is a

constant need of love and affection in human beings, at all stages of their life. At varying levels, an individual demands and expects warmth and endearment from his near ones, throughout his life. When a human is born, his family, especially his parents, prepare him for this world, look after his needs, and protect him. The years of infancy and childhood make up the psychology and personality of a person.<sup>10</sup> The children, who experience the love and care of the family, are supposedly and generally, more compassionate, stable and successful, as indicated by modern theories of psychology.<sup>11</sup> However, in different cultures, the definition of family and the responsibilities towards it are contrasting. The dissimilar concept of family bears distinctive outlooks of life.

### **Social, Moral and Religious Outlook of Pre-Islamic Arabia**

Arabian Peninsula, before 7<sup>th</sup> century, stretched over one million square miles.<sup>12</sup> The Arabs, even before Islam, were the people famous for their valor, truthfulness, eloquence, brilliance, intelligence, generosity, judiciousness, memory, altruism and hospitality. The most admirable of their qualities were generosity and eloquence. Quite surprisingly, their intelligence did not show up in their religious and societal matters. Some of the common practices which Islam and The Prophet Muhammad (Peace Be Upon Him) eradicated are enunciated in the following lines:-

- The most devastated was family life and women's lives. Women were considered as mere play-things for pleasure-seeking. Adultery that remained hidden was not considered treacherous, only what came out in public was a debauchery, much like what was the trend of the elite of the Victorian era, as manifested in Rape of the Lock. A good majority did not have nikah (the legal social contract that was made in presence of tribesmen) or any marriage pattern, but lived together for a period of time for biological and financial needs, very similar to the way as it happens today in many countries. Men also 'exchanged their wives and married their mothers, sisters, daughters-in-law and daughters'.<sup>13</sup>
- Female infanticide was a symbol of audacity and manly pride. There was a contempt and disparagement attached to the birth of a girl. The female child that was to be killed, was brought up with very 'love', and when she turned six or seven, she was embellished with good clothes and buried alive. The girl that was not to be killed was made to wear woolen garb, look after the cattle, and take it to the grazing fields, in the scorching Sun-rays and sweltering sand dunes of the deserts of Arabia. There was a woman, who was the daughter of Qays Bin Aasim, she opted for her new husband. Qays Bin Aasim swore to kill any daughter who would be born to him. Thirteen girls were born to him, and he buried all of them alive'.<sup>14</sup> One of the companions of the

Prophet (Peace Be Upon Him) narrated story to the Prophet (Peace Be Upon Him) that he buried his daughter, while she was crying 'dad, dad', hearing the story, tears rolled down from the cheeks of the Prophet (Peace Be Upon Him), lamenting how cruel that society was. The love of the Prophet (Peace Be Upon Him) for his daughters, especially for Huzrat Fatima, was unparalleled. Whenever she would visit his house, the Prophet (Peace Be Upon Him) would rise in her honour and kiss her forehead with affection. Her sons, Hassan and Hussain (May God be pleased with them), were the dearest of all to him. This deeper love and humanism arise out of spiritual kingdom, not merely from material prosperity.

### **Islam's Contribution to the Family Institution**

Family life in Islam means a married life between a male and female, with their consent and the consent of parents in the case of a female and preferably of a male as well. The consent of parents was essential, once the culture of early age marriages was prevalent, but the contemporary Muslim scholars, though accepting the legality of marriage without consent of parents, still recommend this consent for societal benefits and in the interests of the couple in the long term, to avoid pitfalls, which they may commit, particularly in juvenile state of mind. Islam and, so do other Abrahamic faiths, recognize only the marriage between a man and a women, not at all between the members of the same gender or neutral gender. Hence, the matrimonial life with reference to the Islamic teachings means the marriage as per tenets of Islam, which is being discussed in the following paragraphs, because only this type of life is natural and religious, which can foster love and affection, happiness and well-being of the all the family members. Any other type of marriage may satiate animal urges of individuals, but that is not a natural marital bonding.

### **Significance of Marriage in Islam**

Family life is the basis of an Islamic society. A good, sound and happy life can be conceived only in a happy married life. It is a life in which individuals, a man and a woman, enter a solid contract. It is a social as well as religious contract. Marriage is a relation of love, affection, sense of sacrifice and mutual fulfillment for both a husband and his wife. It is the only source of continuation of human race in a dignified manner. The significance of the institution of the marriage can be gauged from the fact that the Prophet (Peace Be Upon Him) described the criteria of selection of the life partner, which in turn, indicates how important the decision of marriage is. He said, "Do not marry for the sake of beauty, may be the beauty becomes the cause of moral decline. Do not marry even for the sake of wealth, may be the wealth becomes the reason of disobedience; marry on the basis of 'taqwa' (piety) – on the grounds of religious

devotion.”<sup>15</sup> Since the happiness and well-being of every member of the family is dependent on the correct choice of the life partner, it has been given such an emphasis.

### **Marriage – A Covenant of Rights and Duties**

The Islamic marriage is a covenant of rights and duties between husband and wife. The primary duty of making marriage successful and happy lies on the shoulders of husband. The Prophet (Peace Be Upon Him) said, “The most perfect of the believers is the one, who is the best in character, and the best of you are, who are the best to their wives.”<sup>16</sup> The husband is required to arrange all provisions for his wife and children, however, wife can share his burden, wherever, possible. The Holy Quran says, “And live with them (wives) with kindness, for if you dislike them, it is possible, you may dislike a thing, there may be a great benefit for you in it.”<sup>17</sup> The Prophet (Peace Be Upon Him) married himself and encouraged his followers to marry, whosoever can afford to marry. His marriages clearly indicate that one of the major purposes of marriage is to look after women-folk, who are almost equal in number to men in every society, barring those societies where female children are eliminated in childhood. Primitive Arab societies and Hindu societies even today are case in point. The Prophet (Peace Be Upon Him) married widow of the forty years of age, Huzrat Khadija (May God be pleased with her), when he himself was only 25 years of age. Next 15 years, he did not marry any other woman, though polygamy was a common feature of Arab society; people used to keep so many wives. The close study of each of the subsequent marriages of the Prophet (Peace Be Upon Him) reveals a different story of human compassion and mercy, as all those reverend ladies (except Huzrat Aisha Bint Abi Bakr), whom Allah Almighty in the Quran elevated to the station of mothers of all Believers, were either widows or divorced women. Men, according to the scheme of nature and Quranic injunctions, are required to provide protection, compassion, livelihood, love and affection to women, in any of the roles viz: husband, father, brother or son.

### **Rights of Wife – Duties of Husband**

The Quran uses the word ‘Libaas’ for spouses,<sup>18</sup> which has profound meanings. Literally ‘Libaas’ means ‘garments to cover one’s body’, but Arabic words carry wider connotations of each word. Here ‘Libaas’ connotes protection for each other in all circumstances, being sharer of spousal secrets, and shield for each other against all sorts of slanders and negativity. “Allah may reward both men and women in the life after death.”<sup>19</sup> In Islam, woman has her own distinct identity. She can possess any property and dispose it at her will, within the bounds of Islamic law. No one, including husband, father, brother and son can claim anything in her property during her life time. However, she has four-fold rights of inheritance in the property of her husband, deceased father, a

childless brother and her own son.<sup>20</sup> A woman has the right to choose husband and she can ask for separation 'Khula' (divorce after paying back an amount equal to dower money i.e. Mehr), if she is not satisfied with marital life.<sup>21</sup> How woman's honour has been protected in Islam, it can be gauged from the fact that slander or false accusation against a woman has been declared a crime 'Bohtaan' (the worst kind of slander) in Islamic law, for which a slanderer has to receive eighty lashes, besides his disqualification for life time to appear as witness any court of law. The husbands are required to take full care of the socio-economic needs of their wives. It is their obligation to do so, being part of their moral and social responsibility, for Allah made them more advantaged in certain aspects than women. Meeting all household expenditures and wife's maintenance expenditures is the responsibility of a husband. The status of stewardship leveraged to the husband is not beyond checks and balances in Islamic marital code; it is conditioned with the word 'Maaruf', which has extremely vast meanings i.e. in the most acceptable way and according to good standards of morality.<sup>22</sup>

### **Rights of Husband - Duties of Wife**

Islam is a balanced system of life, whereas, it gives extended respect, protection and freedom to women, it prescribes certain duties for them as well. The foremost duty of a wife is that she should believe in Islam and follow its teachings to the best of her abilities, because entire spiritual development of children is dependent on the personality of a mother more than a father. Second, she must protect her chastity all the times, as no extra-marital relations are allowed in Islam. Third, she is the queen of the family, therefore, it is her duty to protect the household and develop trust with husband to conduct house affairs amicably. Fourth, she is the right person to ensure a balanced upbringing of children. "A faithful wife is like 'Libaas (garments), a source of protection, happiness and comfort for the husband."<sup>23</sup> The Holy Quran teaches women to display fidelity to their husbands,<sup>24</sup> protect their chastity and honour, protect property of the husbands, show respect to parents of husbands and feel pride in rearing and bringing up children in the best possible manner. It is a great service to family, society and humanity at large than merely running from pillar to post for jobs, to have so called emancipation from male folk.

### **The Status of Parents in a Muslim Family**

Parents are considered as a great blessing as per canons of Islam. Islam presents such a balanced system of rights and duties that, if implemented in letter and spirit, it can foster a true atmosphere of love and affection in a family and, thereby, in the society. The Western world considers itself as a civilized world, mainly because of material prosperity, but reckless materialistic pursuits leave no room for parents to provide spiritual and moral education to children and similarly grown up youth do not have time for their parents, who mostly

spend their old age in Charity-Houses or Old People's Caring Centres. It is causing a big gap between parents and children, who lack emotional attachment with each other.<sup>25</sup> In fact, the presence of parents in a family is a great blessing for the son, his wife and their children. Nothing can be a substitute to this blessing. Since human beings are Vicegerents of God on earth, Allah has ingrained love in the instincts of parents and children for each other.<sup>26</sup> The status of parents in a Muslim family can be understood from the fact that Allah Almighty has mentioned at a number of places the status of parents next to description of His own attributes. "O, People! Pay heed to the words of Allah, Who created you from a single human and spread multitude of men and women there from in the earth."<sup>27</sup> At another place, the Quran states, "And thy Lord had decreed that you should not make partners with Him and deal with your parents with kindness."<sup>28</sup> A fair and kind treatment to parents is not conditioned even with faith. Children are required to respect their parents even if they may have moral weaknesses. This teaching was passed on by all the Prophets from generations to generations. The Holy Quran says, "And remember, when we took a firm pledge from the children of Yaqoob (Jacob – May God be pleased with him) that they should not make partners with Me and they must deal with their parents with kindness and mercy."<sup>29</sup> The old age is a reality; an individual becomes feeble, weak and dependent in old age. It is in this age that the parents need the support of children. The Quran gives stern instructions to the believers about how to treat parents in old age. "If any of your parents or both become old, do not say even 'uff' (a minor gesture of frustration) to them. Rather, stretch your arms on them with utmost reverence and sympathy and keep on praying for them 'O our Lord! Have mercy on them, as they had mercy on us in our childhood.'<sup>30</sup> In the Judaic and Christian traditions, the instructions for welfare of parents were even severer and disobedience was considered as a heinous crime.<sup>31</sup> The Prophet (Peace Be Upon Him) said "They (parents) are both paradise and hell-fire for you."<sup>32</sup> There are numerous stories in Ahadith (Sayings and doings of the Prophet) about fruits of fair treatment to the parents. Once a person came to the (Peace Be Upon Him) and asked, "O Prophet (Peace Be Upon Him)! Who deserves the best of treatment from me?" The Prophet (Peace Be Upon Him) said, "Your mother." He thrice asked this question and the Prophet (Peace Be Upon Him) said, "Your mother" and the fourth time, he said, "Your father."<sup>33</sup> Imagine the spirit of mercy generated by Islam for the weak members of the society. Only adhering to these humane principles and precepts, we can ensure well-being of the individuals. It is all about correct thinking, correct world-view and correct feelings, which can help us promote peace, tranquility and higher human values in our lives, for the life devoid of morality and spiritual refinement is mere animalism.

## State of Family Institution in the Contemporary World

The institution of family needs to be saved from contemporary trends prevalent in the West and the fast eroding social fabric of other societies. The phenomenon of broken marriages, growing number of one parent children, children born out of wedlock to avoid social responsibilities and legal complications, frequent divorces, teenage-pregnancies, within sex marriages and so many social ills of the contemporary West are seen as threats to the institution of marriage. Whereas, the feminist movements in the modern world have created awareness about women's rights, particularly in the societies where women were mal-treated, these movements have also left negative impact on the role of women, which was a big source of happy family life. Women's role as wives and mothers was so much criticized and mocked at that women started preferring to stay unmarried to avoid so called male subjugation, but in the process, human societies were weakened and in some cases lost the vital institution of 'family',<sup>34</sup> which serves as nucleus for all members to meet their need of love, affection, emotional stability, support and solace in the time of crises. CNN aired a report on 7 May 2020 that 'the worst hit from COVID-19 are the single parents'.<sup>35</sup> Over 3.5 million families are single woman parents in the USA alone.<sup>36</sup> There were 2.9 million single parents in UK i.e. 18.6 % of the whole nation.<sup>37</sup>

The escalating figures of single parents and children born out of wedlock have become a serious topic of social sciences all around the globe. Millions of children are suffering due to single parent phenomenon. There are 10 to 35% single parents in various Western and Eastern countries.<sup>38</sup> Iceland is reported to have 70% children out of wedlock. A movie, titled 'A Nation of Illegitimates' was released by Pastor Steven L. Anderson, who said, "More than two-thirds of Icelandic babies are born to parents who are not married."<sup>39</sup> Through what sort of trauma and psychological disorders single parents and their children are passing through, a number of empirical studies have shown shocking facts.<sup>40</sup>

## Islam– The Beacon of Light for Marginalized Segments of the Society

Humanity was seething and struggling in its baser self, ashamed and hopeless about what humans were meant to be and what they actually became. The Vicegerent of God, His most beautiful creation, man, had fallen to the lowest of the low. Consequently, to blow a new spirit in the 'dead' humans and reunite them to their Soul, Allah gifted human beings with Islam; the complete code of life and Muhammad (Peace Be Upon Him) 'Rahmat-ul-lil-Alameen' (Blessing for all the worlds) and the Quran; a living miracle and guide for human beings. The Prophet Muhammad (Peace be Upon Him) pulled the mankind out of the fallen state and laid the concepts, which the most

intelligent policy-makers and leaders could not devise, even fourteen centuries after him. Islam re-defined family as the 'home', comprising parents, husband and wife, children and siblings. Islam also stressed greatly on the bonding of the blood relations other than this family, ordained the rights of inheritance to those bound by blood and defined the purity in the foster relations; foster mother, her husband and foster siblings. The status of women in Islam can be understood from the fact that Allah Almighty has dedicated a whole chapter of the Holy Quran ((Chapter-4), titled as 'Sura-tun-Nisa' (Women's Chapter), giving exquisite moral and legal principles, dealing with women's rights and family life.

## Policy Recommendations

The Paper proffers the following policy recommendations:-

- Keeping in view the emerging trends of living out of wedlock and, in result thereof, growing number of one parent families in the world, there is a need to improve socio-cultural training of citizens according to our own value system.
- The significance of family institution needs to be inculcated in the minds of our youth through educational programs and an effective use of media tools.
- Educational institutions should impart meaningful Islamic education, as prescribed by the Constitution. Equipping mainstream education with balanced religious education will promote a balanced world-view of the citizens.
- Scholars should take up themes of family, child-care and moral grooming of citizens in their research projects.

## Conclusion

Family is the most significant institution, which is not only the source of continuation of human species on the planet earth, but also the source of their social, moral and spiritual fulfillment. The sanctity of this basic institution has rapidly been compromised in the last three decades. We are fortunate that family institution is largely intact in our society. However, ultra-liberalist and feminist campaigns have started undermining the significance of family institution. This paper posits that our policy-makers, academics and scholars should put a conscientious effort to attract the youth towards the teachings of the Holy Quran and the Sunnah of the Prophet (Peace Be Upon Him), which Allama Iqbal considered so important for the development of balanced human beings. A number of articles in the Constitution of Pakistan contain the provisions pertaining to the Islamic teachings, besides human well-being, which need to be brought in policy discourse for their effective propagation and

implementation. It is only through the teachings of the Quran and Sunnah of the Prophet (Peace Be Upon Him) that we can save our society from spiritual vacuum and moral depravation.

## Endnotes

- <sup>1</sup> CNN Report dated 7 May 2020, 'Single Parents the worst hit by COVID-19'.
- <sup>2</sup> CNN report.op.cit.
- <sup>3</sup> Al-Quran, 4:1.
- <sup>4</sup> Al-Quran, 49:13.
- <sup>5</sup> Afzalur Rahman.op.c.t.p.114.
- <sup>6</sup> Dr Israr's lec.Accessed through <https://www.youtube.com/watch?v=WTbljLAEYY>.
- <sup>7</sup> Dr Israr's lec.op.cit.
- <sup>8</sup> Al-Quran, 66:6.
- <sup>9</sup> Jaame Tirmidhi, cited by Saleem Nawaz, 'Book of Morals'. Army Press, Islamabad..p.39.
- <sup>10</sup> Professor Tahir ul Qadiri, 'Huqooq ul Waledein'.p.27. Accessed through [www.MinhajBooks.com](http://www.MinhajBooks.com)
- <sup>10</sup> Ibid.p.29.
- <sup>11</sup> Thomas K. Crowl et al, 'Educational Psychology: Windows on Teaching'. Brown & Benchmark Publishers, London, 1997.p.203.
- <sup>12</sup> Peer Muhammad Karam Shah Al-Azhari, 'Dia-un-Nabi' (Urdu). op.cit.p.245.
- <sup>13</sup> Peer Karim Shah. op.cit.
- <sup>14</sup> Chaudhary & Akhtar, 2009.pp.361-362.
- <sup>15</sup> Quoted by Ghulam Sarwar, "Islam, Beliefs and Teachings'.Dawah Academy, International Islamic University, Islamabad.p.65.
- <sup>16</sup> Ibid.p.197.
- <sup>17</sup> Al-Quran, 4:19.
- <sup>18</sup> Al-Quran, 17:70.
- <sup>19</sup> Al-Quran, 3:195.
- <sup>20</sup> Al-Quran, 4:7, 32 and 176.
- <sup>21</sup> Ghulam Sarwar.op.cit.p.168.
- <sup>22</sup> Al-Quran (wide meanings of the verse, not literal translation), 4:34.
- <sup>23</sup> Al-Quran, 30:21 and 2:187.
- <sup>24</sup> Al-Quran (wide meanings of the verse, not literal translation), 4:34.
- <sup>25</sup> Dr Ali Akber Hashmi, 'Preface to Huqooq-e-Walidein'.p.8. Accessed through [www.MinhajBooks.com](http://www.MinhajBooks.com)
- <sup>26</sup> Ibid.p.10.
- <sup>27</sup> Al-Quran, 4:1.
- <sup>28</sup> Al-Quran, 17:23.
- <sup>29</sup> Al\_Quran, 2:83.
- <sup>30</sup> Al\_Quran, 17:23-24.
- <sup>31</sup> Professor Tahir ul Qadiri, 'Huqooq ul Waledein'.p.24. Accessed through [www.MinhajBooks.com](http://www.MinhajBooks.com)
- <sup>32</sup> Ibid.p.29.
- <sup>33</sup> Ibid.p.41.
- <sup>34</sup> Women account for 86% of single parents with dependent children. [https://en.wikipedia.org/wiki/Single\\_parent](https://en.wikipedia.org/wiki/Single_parent)
- <sup>35</sup> CNN report 'Single Parents the worst hit by COVID-19'.
- <sup>36</sup> [https://en.wikipedia.org/wiki/Single\\_parent](https://en.wikipedia.org/wiki/Single_parent)
- <sup>37</sup> Great Britain. Office for National Statistics, 2016.
- <sup>38</sup> Op.cit.

- <sup>39</sup> Steven L. Anderson of the Faithful Word Baptist Church in Tempe, Arizona, tears into Iceland as a nation with high numbers of single mothers and preaches a return to “biblical morality”.
- <sup>40</sup> Brown, George W.; Moran, Patricia M. (1997-01-01). "Single mothers, poverty and depression". *Psychological Medicine*. 27 (1): 21–33. ISSN 1469-8978. Retrieved from [https://en.wikipedia.org/wiki/Single\\_parent](https://en.wikipedia.org/wiki/Single_parent)