



KAİDE DERGİSİ

ASBÜ Uluslararası Aile Araştırmaları Dergisi

ASBU International Journal of Family Research

Değerlendirme Makalesi/Evaluation Article

Geliş Tarihi/Received: 15.12.2023

Kabul Tarihi/Accepted: 25.12.2023

Yayın Tarihi/Published: 31.12.2023

Women and Family Commission

**SAMİA RAHEEL
QAZI**

Dr., International Muslim
Women Union

sameea.qazi@gmail.com

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Atıf/Citation

Raheel Qazi, S.(2023). Kadın ve Aile Komisyonu. *Kaide Dergisi*, 1(1), 112-135.

Raheel Qazi, S.(2023). Women and Family Commission. *Journal of Kaide*, 1(1), 112-135.



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Women and Family Commission

Vision

The Women and Family Commission envisions women as the solution builders of the future and no nation can progress without women's participation. The womenfolk must be ensured opportunities, protection, and security because they are the better half of the world's population.

The Commission is committed to refining women's empowerment for the comfort and progress of their families, societies, and nations. The commission will direct and guide women to work together for the sake of family institutions in accordance with Islamic, civilized, and cultured values.

The Women and Family Commission will provide an effective forum for women to ensure their representation and viewpoint on all relevant issues and areas of concern.

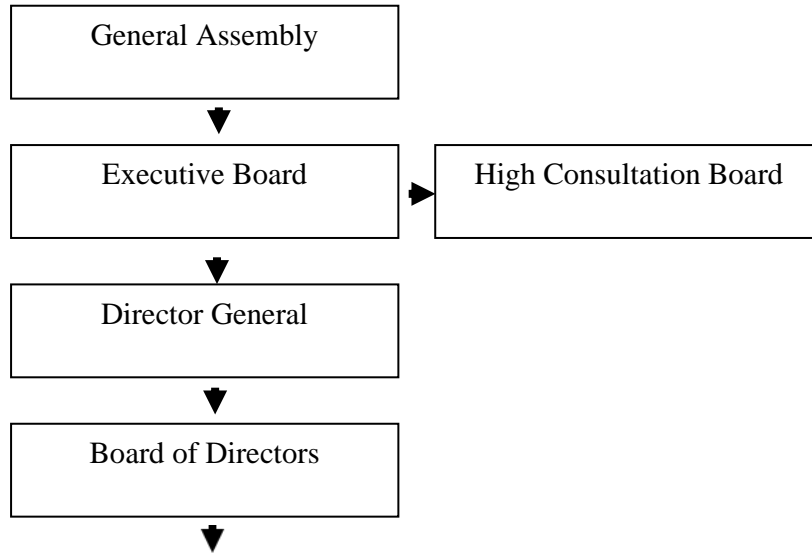
Mission

To integrate women and community into the mainstream of the national development process by improving the educational, economic, social, and political well-being of women to strengthen the family institution.

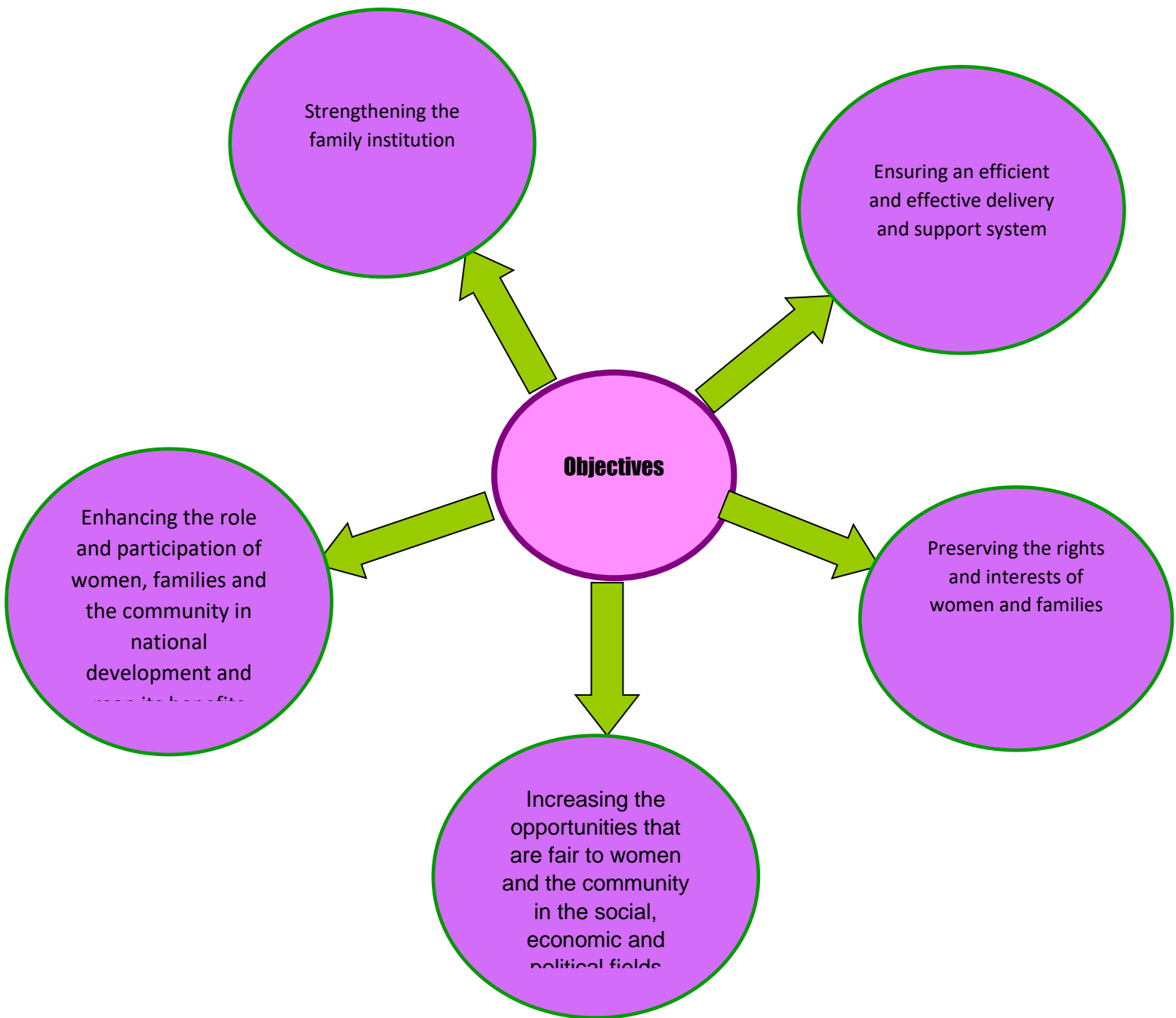
Aim

Helping women to realize and share their strategic responsibilities to ensure the provision of efficient and effective social development services to develop a harmonious community and peaceful globe.

Organizational Chart of Women and Family Commission



Director	Director	Director	Director	Director
Consultation Board	Consultation Board	Consultation Board	Consultation Board	Consultation Board
Strategic Research and Planning	Basic Principles of New World Order and Human Rights	Commissions for Dialogue and Organizing interfaith Dialogue	Monitoring global & International Media agenda for women to counter Anti-Islamic propaganda	Lobbying through Universities, media and parliamentarians



Woman

It was the age before the advent of the last prophet Muhammad (PBUH). The very presence of woman was intolerable; she was touching the depths of humiliation, and inferiority. While the woman was fighting for her survival, Muhammad (PBUH) the prophet of mercy arrived with a revolutionary message not only for the oppressed woman but also for the whole of human beings. He not only pulled out the entire nation from the ditch of blaze but also did a great kindness by delegating ownership of uncountable rights to who, which was only there to be buried alive not by someone else but their own dears and nears in the past. He honored the woman in their own natural context. He released them from all those uncivilized burdens and barbaric clutches being imposed on them by traditional tribal and uncivilized society. He released them from those golden chains; which women had been wearing for a long. He gave the Muslim women a dynamic and dominant role in the society.

It is the pride of Muslim women that the first person who responded positively to the call of the beloved prophet Muhammad (PBUH), was no one but a woman: Hazrat Khadija, his beloved wife and a famous woman entrepreneur.

Hazrat Ayesah bears a distinguished position amongst the jurists of Islam. Even the jurists of the modern age give verdicts based on those sayings narrated by her.

Hazrat Fatima bears the status of a role model as an ideal woman leader for contemporary Muslim women. She was raised and nurtured in the lap of that mother, who was enjoying the honor as a torchbearer to be the first ever-Muslim woman. She spent her life under the cool shadow of that great father, whose love and loyalty are the sole source of our deliverance. She became the spouse of that great person, Hazrat Ali, who was declared by the prophet Muhammad (PBUH) as the part of his body and sword of Allah. She got the honor to be the mother of martyr leader Hazrat Imam Hussain, whose blood will remain as a beacon for youth of all ages struggling against the evil agenda of forces of tyranny.

The very incident of Karbala which has become a symbol of resistance and sacrifice in the face of tyrant powers in the history of mankind, reached the world only through the bold voice of a woman: Hazrat Zainab.

The spirit of these women who made history through their passion, sacrifices, and commitment to their families and causes of life is a reminder to the daughters of the Muslim Ummah, never to surrender in the face of evil powers, no matter how powerful, and tactful they

are. Today the daughters of Ummah are again standing at a crossroad to either take sides with forces of righteousness confronted by the forces of evil and tyranny in the name of feminism and liberalism or remain silent spectators.

Mother: A Training Institution

There is no doubt that a welfare society is totally based on prosperous families and every prosperous family depends on a mother. Who gives birth to children, rears them with affection, preens their department, alleviates their behavior, and makes them good and moderates human beings. A committed and ideal mother ornaments her progeny with all good manners such as love of learning, bashfulness, modesty, piety, and thankfulness, and at the same time warns them against inappropriate practices.

A mother is really a unique blessing of Allah, the Almighty, who defuses sparkling beings of her warm love on the offspring, has and enlivens this world with her presence. The opening buds, smiling flowers, soft velvety grass, sky kissing snow cap mountains, rhythmic music of flowing streams, noisy cascades, amorous songs of beautiful birds, icy winds, lush green trees, laden with sumptuous fruit, and a bewitching panorama of sunset and sunrise – in short, all colors of life are dependent on the mother who causes our existing in the world.

Hazrat Abu Huraira reported that a person enquired about the holy prophet (PBUH)! “O Allah’s messenger! Who among the people deserved more of my better treatment?” The holy prophet (PBUH) says “Your mother.” He again said: Then? The holy prophet (PBUH) said: “Your mother.” He requested “Then?” The holy prophet (PBUH) says: “Your mother.” He asked “Then?” The holy prophet (PBUH) said: “Your father.” (Bukhari, Muslim).

There is no denial of the fact that the serene, sound, and solid foundation of every society is dependent and indebted to the sincere efforts and sacrifices of the women. The revival and survival of humanity are dependent on women, especially on mothers. To cope with emerging challenges, we have to commit ourselves to the rights and honors being ensured by Islam to women without any hesitation or reluctance. To begin with this process of honoring women with their due rights, we must have a clear image of this whole process of empowerment in mind.

What is Empowerment?

Empowerment is a continuous process, a series of conscious steps taken by individuals to access economic, educational, and health resources; and to express and defend their rights. Empowerment is not about wresting power from an individual or a group of individuals. It means an end, not an end to itself.

Individuals with limited access to resources and control over their own lives are vulnerable to exploitation and violence. Within particular societies, women primarily have less power as compared to men. The process of empowering women, therefore, is to incline the unequal balance of power in favor of women whilst acknowledging manly concerns. This cannot be over-emphasized as the process of empowering women is directed towards support, not antagonism, from men.

Empowerment supports and encourages the voices raised by subordinate or deprived positions to encounter mutually beneficial solutions that will bring a renaissance. However, for renaissance, there must be a corresponding realization for change. Specific actions in policies, programs, and appropriate facilitation are a few of the factors to bring a renaissance that will improve and enhance the status of women in family, community, economic, political, and legal spheres.

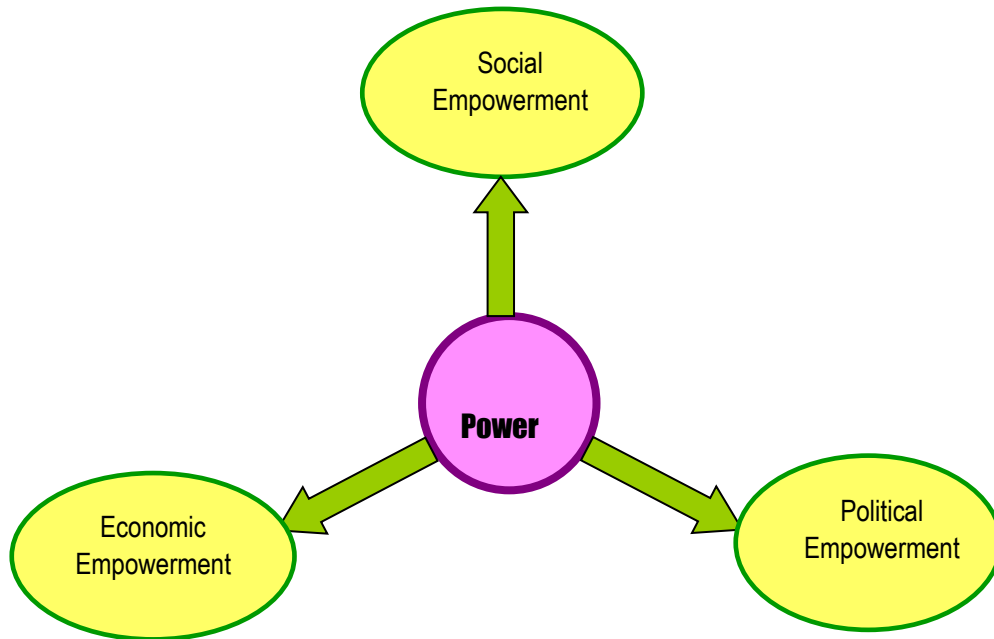
The empowerment of women aims to equip women with knowledge, information, and ideas to question and challenge, to gain greater access and control over resources (material, human and intellectual). It addresses gender inequality and discrimination that have a direct impact on women's health and, indirectly, other aspects of their lives. It focuses on particular areas of rights and works towards establishing the extent to which women are empowered to assert, express, and defend their rights.

Process of Empowerment of Women

The true empowerment of a woman lies in their commitment to their family, society, and nation. This empowerment has two dimensions: physical and spiritual. We strive to empower women in terms of all possible dimensions with the rights delegated by Islam and our culture so that they can contribute to the strengthening of family and its norms, which in return will enhance their sanctity, status, and dignity.

To understand the empowerment process and to help define the context for undertaking women's empowerment initiatives, a set of five major domains of empowerment are identified:

Vision of Women Empowerment



Social Empowerment

It means recognition of women's status and their services at home and in society on national and international levels.

- a. Status and involvement in major decisions
- b. Protection from all types of discrimination and violence within the society, family, and home
- c. Right of expression and self-determination

I. Protection of self-esteem and sanctity

- Women must be protected from physical assaults by taking legal and social measures.
- Honor killing should be declared as murder.

- Unethical and un-Islamic customs as well as deprivation of the right to inheritance, maintenance, education, and health should be abolished through strict legal measures and public educational campaigns.
- Measures must be taken to promote an environment where both genders are not competitors but supporters, helpers, well-wishers, and sources of inspiration for each other.
- Instead of mutual tug of war under the banner of rights, they should be encouraged to contribute and concentrate on their responsibilities and duties.
- Men should be educated and trained to be polite and kind to their women.
- Working women must be protected from physical and sexual harassment at their workplaces and proper punishments should be given to violators.
- Working women must be provided legal protection and security for their jobs.
- Working hours must be flexible so that women can take care of their families as well.
- The working age limit should be increased for working women so that they can have a financially stress-free life.
- Day-care centers should be established for working mothers at working places.
- In government institutions, working women should be provided residential facilities at the nearest possible places to their workplaces.
- Working women and their spouses should be placed in one locality to enable them to look after their families effectively.
- Lower-income women and widows should be provided shelter in low-price housing schemes.

II. Education

Educational security for a woman means their access to formal, informal, and technical education on an equal basis without any discrimination of gender at all stages of life.

- Recognition of their right to be informed and ability to express their viewpoint.
- Primary education should be obligatory for all children, especially for girls.
- Every union council should be responsible for arranging free primary education for children living in that constituency.

- Every union council must have a center for technical education for women to help them attain a degree of self-reliance.
- The art products of rural women should be introduced to urban areas and markets.
- The ratio of educational institutions should be kept equal for both genders.

III. Transport

- Women must have a special section in all public transport.
- Occupation of reserved seats for women by male passengers should be declared a legal offense.
- Women must be provided separate waiting shelters at all bus stops.

IV. Health

Health security means the provision of all facilities, information, and guidance in terms of health especially reproductive health and child-rearing.

- Every locality must have a Basic Health Unit with facility of a doctor.
- Arrangements should be made to educate working women, housewives, and girls about food, nutrition, health and disease protection, child-rearing, and effective parenting.

Political Empowerment

The woman must have knowledge of government affairs and state policies about all issues.

- Participation in non-family groups (e.g. public protests and political campaigning)
- Access to free and speedy justice and advocacy
- Security and revival of all those rights “safeguarded and delegated by Islam” to women.

I. Power of decision and representation

- Mother is the queen of the home and responsible for child-rearing. She should be trusted to have an equal say in the decision process at the level of home and state.
- Aged parents, especially mothers, should be consulted while making decisions, which can affect their future.
- Women must be consulted before their marriages are decided, and their viewpoints must be upheld.

II. Right to professionalism

- Women should be encouraged to join professional institutions.
- Women should be given representation in institutions dealing with politics, economics, and media.

III. Right to legal protection

- Women must have access to the legal support system.
- Women must have access to law institutions.
- Women's cases must be dealt with speedily.
- They must be protected if they cannot protect themselves against aggression and violence.
- Women must be given an additional facility of bail or bail before arrest on personal guarantees.
- Women must not be kept in lock-up with male prisoners.
- Women should not be interrogated by male police officials in custody.

Economic Empowerment

It means economic security and ownership of property, cash, savings, and businesses in terms of women's ability.

These steps are required to be taken to provide economic assistance and security to women, which will help them to be more empowered to contribute to society, their future, and their families positively.

I. Right to maintenance

- Women's maintenance should be the responsibility of their male relatives.
- A widow, if not independent financially, should be looked after by her parents, relatives, and the state.
- Every husband should be bound to pay the amount of Meher promised to his wife in the marriage contract.
- Every man must be responsible for the food, clothes, shelter, and education of his family.
- Failing to comply with these duties may be subject to registration of a case in family courts.

II. Right to inheritance

- Women should get a fair deal in getting their share.
- Women should have a share in their family properties and assets after marriage.
- A share should be the legal property of a woman without any interference from male relatives.
- Measures should be taken to protect and preserve the property of widows and orphans.
- Governments should take measures to help women get access to legal documents and practically utilize their shares accordingly.
- Failing to comply with these duties may be subject to registration of a case in family courts.

III. Right to business

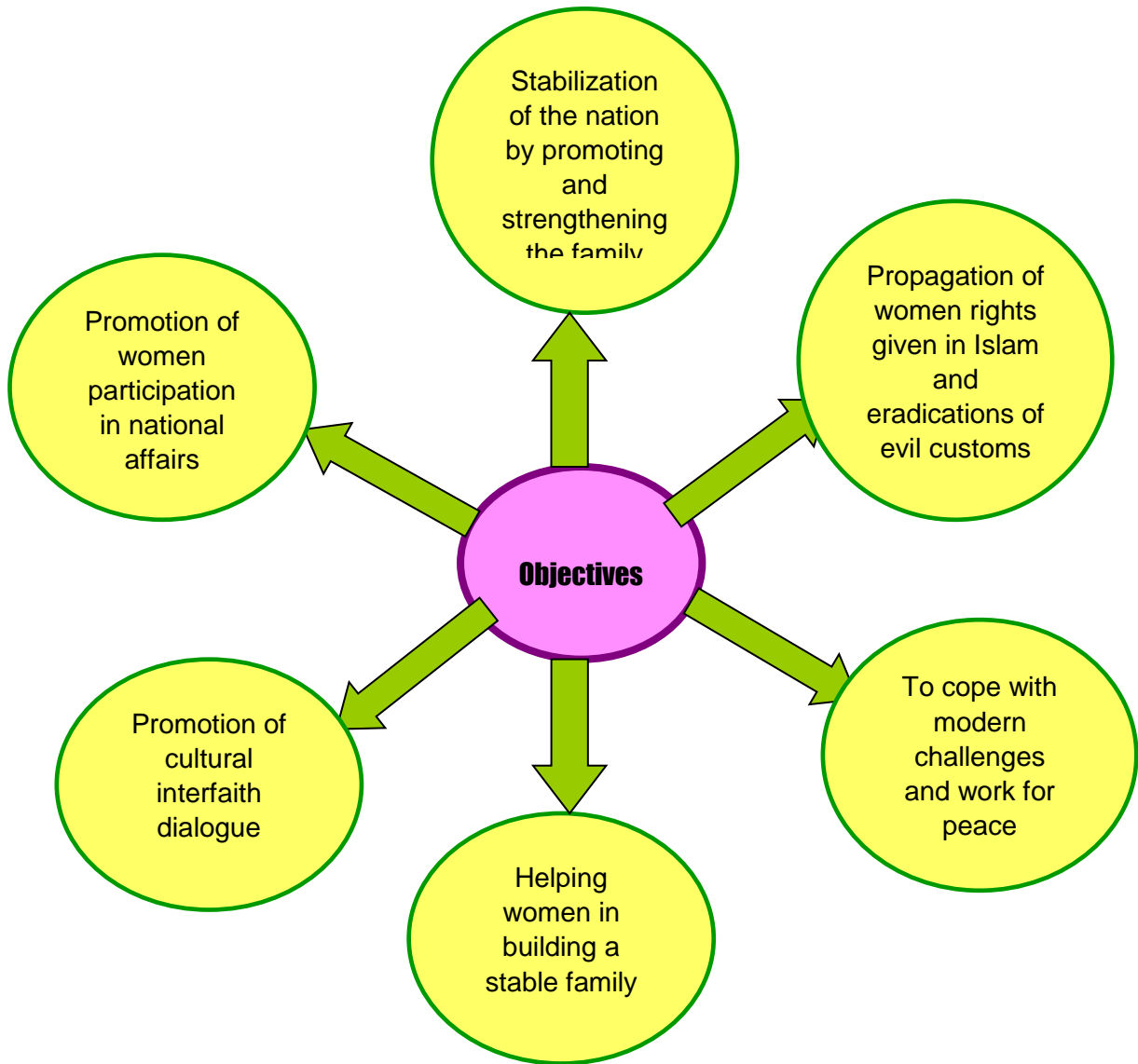
- Women should have a full right to exercise their powers to hold, run, sponsor, and take share in any business, which is permissible under the law of the state.
- Women should have full authority to make decisions and chalk out future strategies.
- The government must take measures to facilitate women entrepreneurs.

- Rural women's products should be marketed and delivered to major national markets for better returns.
- Governments issue small credits to facilitate new beginners.
- Training should be imparted to manage small business.

IV. Steps for the stability of the family institution

- Women and men are not competitors but supplementary and complementary to each other.
- Media must be used to bring harmony among the members of the family.
- Male family members will be responsible for the financial maintenance of female family members.
- A culture of broader and stable family... a shelter and protection for women should be promoted.
- The institution of marriage should be made more feasible and manageable.
- The culture of dowry should be discouraged.

Family and Focus of Objectives



Objectives

1. Strengthening the family institution
2. Striving for the protection of women's sanctity, dignity, and honor as well as restoration of women's pride as a child and mother.
3. Educating society about the range and scope of powers delegated by Islam to all women about their rights of ownership and inheritance and extending practical support for its true implementation.

4. Elimination of un-Islamic customs, traditions, and discriminations causing threats to women's rights and dignity through a massive campaign to educate and help women to overcome prevailing injustices committed against them.
5. Finding practical solutions to the problems of the modern era and clarification of doubts about the status of women in Islam.
6. Directing and guiding Muslim women to work together for the sake of progress, peace, and prosperity inspired by Islamic values and teachings.
7. Disseminating awareness of Islamic norms and values among Muslim women and guiding them to play their role in building and developing an ideal and stable family system.
8. Strengthening the bonds of cooperation, compassion, and benevolence among women of different cultures, religions, and ideologies around the globe by promoting a culture of interfaith dialogue and exchange of information to achieve a collective purpose of the dominance of justice, equity, upright conduct, and rejection of all types of repression, injustice, and conflict.
9. Educating and helping Muslim women to achieve their due rights as recognized by their religion, making them mindful of their duties towards building a stable and strong family unit, culminating in the development of a more stable and sublime civilization through extensive training and counseling sessions.
10. Enhancing the role and participation of women, families, and the community in national development to reap its benefits.
11. Increasing and promoting opportunities that are fair to women, families, and communities in the social, economic, and political fields.
12. Preserving and protecting the rights of women, families, and the community in a just and fair way, without any discrimination.

Family: The Key Institution of Society

Man is socialized by nature. This instinct and other external environmental needs compel him to live a social life. The first initiative to establish a family system on the surface of the Earth was taken by the Lord of the Universe, Almighty Allah (The God) through the creation of Adam and his life partner, Eve which ultimately led to the establishment of society.

The family unit is a fundamental institution of our society. The divine religions made marriage an institution of a legal relationship between man and woman for the propagation and continuation of the human race through the system of family. This then produces ties of kinship and community, which in turn, gradually develops further ties. The family is an instrument of continuity, which prepares the succeeding generation to serve human civilization and to discharge its social obligations with devotion, sincerity, and enthusiasm. This institution does not merely recruit cadets for the maintenance of human culture but positively desires that those who are to come will be better members of society. In this respect, the family can be truly called the source of progress, development, prosperity, and strength of human civilization. Islam therefore devotes much attention to the issues relating to the family and strives to establish it on the healthiest and strongest possible foundations.

The correct relationship between man and woman is marriage, a relationship in which social responsibilities are fully accepted and which results in the emergence of a natural family. Any relationship without wedlock promotes irresponsible behavior, which ultimately threatens the very existence of a peaceful and responsible society.

Society is made up of groups of families, primarily known as family ‘units’. If these units are healthy and strong, the society will be healthy and strong. If these units are infirm and weak, the society will be fluid. Stable families lead to the emergence and creation of stable and responsible societies, which provide solid foundations for a strong nation.

The family strengthens when man and woman are bound in a lifelong covenant of marriage and strive together for the purposes of the continuation of the human species, the rearing [of] children, the regulation of sexuality, the provision of mutual support and protection, the creation of an altruistic domestic economy, and the maintenance of bonds between the generations. (www.worldfamilypolicycenter.org)

Family and World’s Major Religions

The family is essential to social progress. However, the family – particularly in the developed world – is functioning less well than (perhaps) at any other time in history. Hence, as members of society, and as people of faith, we must work together to restore the family to its proper strength and function.

The threats facing men, women, children, and the family do not confront one faith, country, or culture alone. All religious faiths, all cultures, and all countries must stand together to combat the erosion of morality and the family. The profound importance of the natural family transcends religious and cultural boundaries.

The Quran:

The Qur'an states that "Allah has made for you mates from yourselves and made for you out of them, children and grandchildren." (The Qur'an, Al-Nahl (Sura 16:72).

The Bible:

The Bible, in the second chapter of Genesis, reflects the same truth: "And the Lord God said, It is not good that the man should be alone." (The Holy Bible, Genesis 2:17.)

The Torah:

The profound importance of the family unit established by Adam, Eve, and their children is recognized in The Torah and explained in the Catechism of the Roman Catholic Church.

(The Torah, Bereishis 2:18 (explaining that man was not intended to live alone, but to marry)

The family is the original cell of social life. It is the natural society in which husband and wife are called to give themselves in love and the gift of life. Authority, stability, and a life of relationships within the family constitute the foundations for freedom, security, and fraternity within society.

The fundamental truth that the natural family is the basic unit of society, furthermore, extends beyond the great monotheistic religions of Christianity, Islam, and Judaism. The classic Taoist text, The Chuang Tzu, explains that familial ties are the basis of any stable society because "when people are brought together by Heaven . . . when troubles come, they hold together."

Family, Islam, and Muslims

In Islam, the family is a divinely established institution of human society. It is an institution of love, care, compassion, and kindness. It brings progress, prosperity, peace, and tranquility. It nurtures values and makes human beings civilized.

For Muslims, the family is the central institution; it is at the center of both theology and sociology: 'The family is a divinely inspired institution that came into existence with the creation of man. The human race is a product of this institution and not the other way round'. Not surprisingly, the most intricate rules and regulations guide family life. About a third of the legal injunctions in the Quran deal with family matters. These aim to produce the attitudes and behavior patterns that Islam wants to foster in society. In addition, they cover different generations: a Muslim family is an extended family, normally with three or four generations within its circle.

Islam is the religion of equality. This principle is never more explicit than in the Quranic instructions to men and women on how to become good Muslims, 'If any do deeds of righteousness - be they male or female - and have faith, they will enter Heaven' (Surah 4: verse 124). In Surah 33, verse 35, the equality of men and women, the need for both to believe, to speak the truth, to be humble, to give alms, to fast, and to be modest, is emphasized by constant repetition of the words 'men . . . and women . . .'

Even in the controversial area of divorce, it is necessary to point out that both men and women have the right to separate from each other. The Prophet himself on grounds of incompatibility granted the first divorce initiated by a woman. This gives women a tremendous advantage in society.

At the same time, men have duties towards the women of the family. Not only wives but also all women must be maintained by their immediate male relatives, even if they have means of their own. Men receive a larger share of a family legacy than women to preserve the law of inheritance and make them bound to take care of their women's welfare and needs as well.

Islam puts a lot of emphasis on human beings being extremely affectionate towards their offspring. Contrary to this, children are asked to be extraordinarily careful and softhearted while caring for their parents: 'Show kindness to parents . . . Lower to them the wing of humility out of tenderness' (Surah 17: verses 23-4).

Our beloved prophet particularly evokes a very strong emotional response of affection among Muslims and said” Heaven, lies beneath the feet of the mothers.

Family and Contemporary Challenges

Woman as well as the family (the basic unit of civilization), is under multi-pronged assault. History bears testimony that the nations that wielded power, conquered neighbors, and raised empires could not survive the decay stemming from the disintegration of the family. It tore them from below, deprived them of young blood, sapped their creative energy, enervated their economy, and finally led to their decimation. Sodom, Gomorrah, Iran, Greece, Rome, and Babylon, all vanished from the face of the Earth when the family system degenerated. Family is the bedrock of a healthy society. It is the fountainhead of love, affection, kinship, and respect between people that constitute a community, or in the more modern sense, nation. It supplies the social glue to the human relationships. Neglect or decay of the family results in social disorder and chaos.

When we look at the situation of Muslims today, we can find many problems that affect their family life. This alarming situation, if continually uninterrupted, may lead to the destabilization and destruction of the Muslim family.

The dangerous results of that destruction will not only affect the spouses but will affect the whole family and the community in general. This could mean the destruction of society and the failure to transmit Islam to the next generation.

We can attribute this problem to many causes. These are the most important ones:

- Ignorance of Muslims and heads of - families about what the Muslim family should be according to Islamic Laws.
- The influence of desires, selfishness, and un-Islamic customs and traditions over the behaviors of the members of the family.
- Many Muslims don't care and don't take this issue seriously until they reach the point of divorce, disintegration, or close to it.
- Exposure to unethical ways of living and unchecked media.
- Lack of guidance and training to protect and enhance family at the community level.

- Absence of Islamic NGOs and pressure groups to counter the “evil agenda” of liberal and secular feminist NGOs and organizations.

Status of Family in the West

The West has been facing problems due to a weakened family system. Today, women and children of the US as well as developed Western countries are paying a heavy price due to the jolting pillars of the family. Only in the USA, single-parent families have registered a 200 percent rise since 1970, 36 percent of children admit that they make their own meals, an estimated 70 percent of juvenile criminals say they come from single-parent homes, an average child would have watched 8000 televised murders and one hundred thousand acts of violence before finishing elementary school, and 26 percent girls aged 15 reported being sexually active. This “liberalization” which is promoted by some international monetary organizations in the West is setting its roots in the East, especially the Muslim countries still having some regard for the basic values and norms of a stable family. It is time to question if we would prefer to choose the ruinous track or if we will fight to bring back the family on the track of stability and growth.

Marriage, the basic bond between two souls, and the most elementary relationship is the first target of attack. It is already on decline in the West. Chastity is not the virtue expected of bachelors or spinsters. Nor are single adults barred from adopting children which are aplenty. Marriage, children, and parenthood are, therefore, unrelated phenomena.

The family has taken a major drubbing because marriages are being replaced by ‘live-in’ relationships not like husbands or wives but only boyfriends or girlfriends. As conceptions loomed as a reality, abortions were legitimized. The right to abortion has become a slogan and feminists started to defend this as a cause.

Meanwhile, the media and the feminists glamorized the idea of dual working-parent households. Commercialization demands a larger number of working hands. Women were brought out of their homes and introduced into the glowing furnaces of factories. But they were assigned only inferior positions. The simultaneous focus was kept on reinforcing their femininity. Lotions, potions, garments, and cosmetics siphoned away all that she supplemented to the family income. Women’s absence from the kitchen meant more implements, processed and frozen foods, instant mixes, babysitters, washing machines, and nannies, altogether a hike in domestic budgets enough to offset the rise in family income.

As housewives deserted homes, kids if there were any, inherited lonely homes. The absence of mothers and fathers invited drugs, drinks, pornography, movies, and even the early dawn of sex awakening. Free sex victimized women the most. Increased teenage pregnancies, AIDS scare, and abortions ravaged many homes in this peaceful world. Many teenage girls dropped out of schools and were raised in single-parent families, fathers having walked out of their lives Scot-free.

Today the Western metro stations bear pictures of teenage mothers tugging their babies in prams and streets, and the youth engaged in crime and drugs. The decrease in the birth rate led to the aging problem and a rise in life expectancy (with better health services), the Western societies run the risk of soon losing out working hands but having more mouths to be fed.

More ominously, vast numbers of aged and sick are likely to constitute a vote bank that no political party can ignore. This vote bank is likely to demand more geriatric drugs, wheelchairs, and a robust social security system instead of unemployment-providing factories.

Modern Era and Challenges

Whether intended or not, these new threatening patterns of liberalism and modernization will push a similar social agenda at the global level with more concentration on Muslim populations. Being an ultimate target, the institution of family is under assault from the media with distinct alien influence; the consumer lobby inspired by the developed world hard-sell techniques; films drenched deep in liberalized values, and legislation that draw on Western legal sources complement that role.

The most alarming aspect of the ongoing campaign for the rights of women is to weaken the structure of the family and introduce some modifications to their choice. They accuse the institution of family as a contributor to the exploitation of women. Almost all the feminist writers have not only raised questions about the family system and marriage but could not stay back to criticize it. Their literature is full of advocacy and preaching to revolt family system. They promote a philosophy to underrate the services of a woman as a mother and a housewife as compared to her role as a serving woman in offices and factories. They strive to achieve their utopian objective of creating an equation between both genders in every sphere of life. This movement has proven to be a major source of controversy for causing great damage to the honorable cause of women's rights. In Europe, intellectuals and sociological experts have been

calling for the restoration and preservation of family, marriage, and other social values. After realizing their mistakes, the West is coming back towards the preservation of family while contrary to this we are axing the roots of family in the name of modernization and liberalism. The former British PM John Major's campaign for "Back to Basics" is the most significant example of such initiatives. US President Bill Clinton took it as one of his election manifestoes to restore family values and norms in the USA if he was re-elected to the office. It is an eye-opener for us to trace back our roots and stick to our values and norms otherwise, sooner our family will be a part of history and our coming generations will be there to pay the price.

Islam gives due importance to the abilities, qualities, and significance of both genders equally, but sets different targets and boundaries for both, due to their physical, biological, and natural strengths and differences. Islam does not hesitate to recognize gender equality, but its parameters are quite different from those of the modern era, which has miserably failed to give the required results.

Family Development

- Strategic research and planning for the development of women and family
- Development of Modular Training Packages
- Training and education of mothers and target groups
- Family counseling
- Promotion of women rights and advocacy
- Evaluation and monitoring
- Corporate planning
- Human resource managements
- Information technology services
- Establishment of working relationships with media and NGOs

Final Word:

We must call upon society and followers of all religions at all levels to return to basic truths regarding the status of women and families: almost all religions recognized this truth for centuries and scientific research in the modern era validated it. The best way to improve society

is to improve its families and its women. By contrast, the quickest way to destroy society is to weaken its families and disturb the natural role and status of its women.

We must all see what is lying before our eyes. The time has come to recognize and act upon it.

Together to establish a sound world order where there is justice and equity between both genders and where they together can work for the stability and prosperity of family, the key institution of society.

There is a saying that “Winners make things happen and losers let things happen” as well as “Women are the architects of the nation”. So, to realize this universal reality, these architects of the nation have to join their hands to make things happen rather let things happen as the case it is now.

Etik Kurul İzni	<i>Bu çalışma için etik kurul izni gerekmemektedir. Yaşayan hiçbir canlı (insan ve hayvan) üzerinde araştırma yapılmamıştır. Makale Aile Sosyolojisi alanına aittir.</i>
Çatışma Beyanı	<i>Makalenin yazarları, bu çalışma ile ilgili herhangi bir kurum, kuruluş, kişi ile mali çıkar çatışması olmadığını ve yazarlar arasında çıkar çatışması bulunmadığını beyan eder.</i>
Destek ve Teşekkür	<i>Çalışmada herhangi bir kurum ya da kuruluştan destek alınmamıştır.</i>
