



Family Matters and Objectives of Shariah in a Contemporary Pakistani Context

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Abstract:

This is a very important topic because when we discuss the objectives of Sharia, various aspects come to the forefront. However, at this moment, the topic of discussion is solely the relationship between family matters and the objectives of Sharia, and in particular, what are the major objectives, benefits, and wisdom outlined by Sharia behind these matters?

This topic is also significant because when we are aware of the benefits and wisdom of something, we can act upon it in a much better way. All the commands of Allah, the Exalted and Glorified, are based on wisdom and benefits. One of Allah's names is Al-Hakeem (The All-Wise), and the meaning of Al-Hakeem is that He is the Being whose every command is filled with wisdom. Every action and command of His is imbued with wisdom and based on benefits. These commands bring benefits and blessings for humanity in this world, and they also ensure success in the Hereafter. Both this world and the Hereafter are connected to His wisdom and benefits.

From this perspective, when we talk about family matters, our family life today is in a state of decline and disintegration. Families are breaking apart. If we try to view these issues in the light of the objectives of Sharia, and if our society, which is currently suffering, re-evaluates its approach and returns to the Quran, Sunnah, and the laws and commands of Allah, it can overcome these difficulties. Allah, the Exalted, has placed the remedy for all these problems within His commands.

Core Issue of the Research:

In the modern era, the family system is disintegrating worldwide in general, and in Pakistani society in particular. The increasing trend of divorce, frequent disputes in households, and the breakdown of the social and family system have led to countless cases pending in police stations, union councils, and courts. In such circumstances, finding solutions and guidance in the context of the objectives of Sharia is highly essential.

Objectives of Sharia:

When we discuss the objectives of Sharia, there are five major objectives. The foremost objective is the "protection and preservation of religion."

First Objective: Protection and Preservation of Religion:

Some of Allah's commands are specifically aimed at preserving and protecting religion. For example, prayers, fasting, zakat, Hajj, enjoining good and forbidding evil, and similarly, it is also necessary for the protection of religion that if someone becomes an apostate, they should be punished. Those who harm the religion must face consequences. All such commands are for the protection of religion.

Commands Related to the Protection of Life:

Similarly, some commands are related to the protection of life. Islam has declared human life as sacred. Commands have been given to ensure the preservation of life, such as striving for lawful sustenance and avoiding things that are forbidden and impure, as they harm both morality and the body. Things that are pure and lawful are important for the protection of both the soul and the body. Allah, the Exalted, has also commanded that if someone causes harm to another's life, retribution (qisas) should be taken. The law of qisas is also for the protection of life.

Let me know if you need further clarification or additional translation!

ولكم فى القصاص حياة¹

"There is 'security of' life for you in 'the law of' retaliation."

Commands Related to the Protection of Wealth

Allah, the Exalted, has also given commands for the protection of wealth. It is prohibited to unlawfully consume the wealth of others. There are numerous commands related to this. However, the focus will be more on the commands related to family and familial matters. In the objectives of Sharia, particularly those related to the family, the key objectives include the protection of lineage (nasab), the protection of honor and dignity, and the preservation of progeny. All these aspects revolve around a single point. Sharia has given extraordinary importance to these, with numerous commands established primarily to ensure the protection of lineage and to safeguard people's honor and dignity.

Although this objective is highlighted the most within the objectives of Sharia in the context of family matters, there are also commands that are not directly related to the protection of lineage but are instead connected to the protection of faith (aqeedah). While these commands are related to family matters, they are also linked to the protection of faith.

Example:

¹ Al-Baqarah: 179

For instance, it has been forbidden to marry polytheistic women or polytheistic men. In the Holy Quran, Allah, the Exalted and Glorified, has stated...

لا تتكحوا المشركين حتى يؤمنوا.²

"Do not marry polytheistic men until they embrace faith."

It has also been stated that polytheists lead you toward Hell, while Allah, the Exalted, calls you toward His pleasure and Paradise. An important point is highlighted here: polytheists are travelers toward Hell, whereas believers are travelers toward Paradise, and these two cannot coexist in one place. If a polytheist and a monotheist live together in the same household, they inevitably influence each other's beliefs and ideologies. At times, there is a fear that faith may be lost or compromised. By adopting polytheistic customs and traditions, one's faith can be corrupted, and this also has negative effects on the children. There is great wisdom and benefit behind every command, such as the prohibition of marrying polytheistic women or men. These instructions are related to the protection of faith, addressing how a Muslim can safeguard their religion, belief, and faith. This is the first and foremost objective among the objectives of Sharia, yet it is also connected to family matters.

Several Quranic verses can be found that emphasize prioritizing religion in matters of marriage. Similarly, there is another hadith of the Prophet Muhammad (peace be upon him) in which he said that people generally marry based on lineage, beauty, or wealth, but you should prioritize religion. Your foremost consideration should be religious priorities, rather than the wealth, beauty, or lineage of others.

إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاهُمْ "

The most honorable among you in the sight of Allah, the Exalted and Glorified, is the one who is the most pious and God-fearing.³

Nowadays, the values in our society have been turned upside down. One major reason for delays in marriages is that people seek a partner who matches them in wealth or education, and when such a person is not found, marriages are delayed. This leads to many social and societal evils. However, people's priorities have become centered on how much wealth someone has or whether they have a job or not. While considering these things is reasonable to some extent, they have become the primary focus.⁴

Above all else, the foremost priority should be religion (deen). If a person possesses good character, holds correct beliefs, and is virtuous in their conduct, then even if there are shortcomings in other aspects, those should be overlooked and disregarded.

In this regard, the Prophet Muhammad (peace be upon him) prioritized religion above all else. For a believing individual, religion is the top priority. When dealing with family matters,

² Al-Baqarah: 221

³ Al-Hujurat: 13

⁴ Uousaf Alqarzavi, taghair Pazeer haalat min tafaqah ke taqazay or ham, alfa publication new Dahli, 37

such as arranging a marriage for a daughter or a son, one should first ensure that the prospective family is religious and has a pious environment. The primary concern should be whether the son or daughter's religious life will remain intact and unaffected in that environment. Even if all other aspects are present, one must ensure that there is no risk of religious corruption from a faith-based perspective.⁵ The foremost priority, which should fundamentally be at the top, is religion (deen).

Second Priority:

The second priority, which has been highlighted most prominently, is protection—specifically, the protection of lineage (nasab) and the preservation of honor and dignity. This has been given extraordinary importance, to the extent that the entire institution of the family was established for this purpose. The fundamental unit of the family exists primarily to ensure the continuation of human lineage. However, the objective is not merely the survival of lineage but also its protection. The goal is both the preservation and safeguarding of lineage. Simply fulfilling sexual desires through permissible or impermissible means, or producing offspring illegitimately, may result in the continuation of lineage, but this is not the kind of lineage preservation intended in Islam. For this reason, an entire system of marriage (nikah) has been established, and marriage, as an act of worship, has its objectives clearly defined.

Generally, in legal circles, marriage is described as a civil contract or a legal agreement, which diminishes its significance. The primary and ultimate characteristic of marriage in Islam is that it has been designated as an act of worship. It is not merely a civil contract but an act of worship. The Prophet Muhammad (peace be upon him) said:

"النكاح من سنتي"⁶

The Prophet Muhammad (peace be upon him) declared marriage (nikah) to be a Sunnah of himself and the noble prophets, elevating it to the status of an act of worship, and he said:

فمن رغب عن سنتي فليس مني⁷

The Prophet Muhammad (peace be upon him) said: "Whoever turns away from my Sunnah is not from me."

This is such an important Sunnah that the Prophet (peace be upon him) declared that a person who turns away from it has no connection with him, as if they are not following his Sunnah or his way. Therefore, if a Muslim wishes to follow the Sunnah and the way of the Messenger of Allah, they have been commanded to adopt the permissible method of marriage (nikah). For this reason, the objectives of marriage have been outlined in the Holy Quran. In Surah An-Nur and other surahs, it has been commanded: "Marry those among you who are

⁵ Abu Ishaq al-Shatibi, Al-Muwafa'at fi Usul al-Shari'ah, Al-Muktabah al-Tijaria al-Kubra, Masar, vol.2, pg8

⁶ Sahih Bukhari, Kitab al-Nikaah, Dar al-Salam Printing and Publishing House, Riyadh, 1999, Hadith 5063

⁷ Sahih Muslim, kitab alnakahi, bab astihbab alnikah liman taqat nafsah 'ilayh wawajad muanata, Dar al-Salam Printing and Publishing House, Riyadh, 1999, Hadith 3403

unmarried." It has also been stated that one should not fear poverty. Some people avoid marriage on the grounds that the man is unemployed or lacks a source of income. Allah, the Exalted and Glorified, has given a command in this regard.

إِنْ يَكُونُوا فُقَرَاءَ يُغْنِهِمُ اللَّهُ مِنْ فَضْلِهِ ۗ⁸

"If they are poor, Allah will enrich them from His special bounty and grace."

Specifically, if they are poor or in financial distress, they will become prosperous. One of the benefits of marriage mentioned is that Allah, the Exalted, will grant wealth through its blessings. This is a promise from Allah, and surely, Allah, the Exalted and Glorified, will grant a life filled with goodness and blessings.

Similarly, another objective of marriage highlighted is that it fosters brotherhood, love, and tranquility between the spouses.

وَجَعَلَ مِنْهَا زَوْجَهَا لِيَسْكُنَ إِلَيْهَا⁹

"Allah, the Exalted and Glorified, has created a spouse for him, made a pair (zawj), so that he may find tranquility in her."

Thus, marriage brings physical tranquility, spiritual tranquility, and psychological tranquility. Through marriage, a person fulfills their natural desires in a permissible way. Islam is an extremely balanced religion; it does not command the suppression of human desires, as is the case in monasticism, where a person is required to renounce the world and crush their natural inclinations.

Islam does not command the crushing of natural desires. Instead, it commands their refinement and control. For lawful desires, it provides a permissible path. Thus, the lawful way to fulfill these desires is through marriage (nikah).¹⁰

For this reason, on one occasion, the Prophet Muhammad (peace be upon him) addressed the gathering of the noble companions and said:

يا معشر الشباب، من استطاع منكم الباءة فليتزوج، فإنه أغض للبصر، وأحصن للفرج، ومن لم يستطع فعليه بالصوم، فإنه له وجاء...¹¹

The Prophet Muhammad (peace be upon him) addressed the gathering of young men and said: "O young men, whoever among you has the means to marry should do so, for it helps lower the gaze and protects chastity. It brings about modesty and purity. And those who do not have the means to marry should fast, as fasting is an effective way to control desires."

If an individual lacks sufficient resources, the Prophet (peace be upon him) provided an alternative solution, but he emphasized and clarified the primary purpose of marriage. He

⁸ An-Nur; 32

⁹ Al-A'raf: 189

¹⁰ Wahbah Al-Zuhaili, alfaqah al Islami wadiltah, Dar Al-Isha'at, Beirut 1436, 1/87

¹¹ Sahih Muslim, kitab al Fitan, Hadith3398

said, "For it helps lower the gaze" (fannah agd lil-basar). Through marriage, modesty, chastity, and purity are instilled in a person's life, protecting them from sexual anarchy and waywardness. Thus, to safeguard society from sexual immorality, the best, safest, and most effective method is marriage, as explained by the Prophet (peace be upon him), who highlighted both its objectives and benefits. This is among the stated objectives of family life. Marriage has been described as a great fortress where both the woman and the man find safety. Both are protected from every form of deviance and waywardness. This is a significant purpose of marriage and human life. When such purity enters life, the lineage (nasab) is safeguarded, and a pure and virtuous lineage is established for future generations.

For this reason, to protect lineage, the Quran has prescribed the punishments of hadd zina (punishment for adultery/fornication) and hadd qadhf (punishment for false accusation of adultery). The primary aspect is to ensure the protection of lineage and progeny. If someone commits a crime that corrupts the lineage, severe punishments have been prescribed. Among all punishments, the harshest and most severe is the hadd zina, followed by hadd qadhf. For a married man or woman who commits adultery or fornication, the Quran states: "Each of them shall receive a hundred lashes."

The fundamental purpose of this severe and stringent punishment is the protection of lineage. Similarly, falsely accusing someone of adultery is not tolerated. It is unacceptable in society for someone to rise and make such accusations or create scandals. In our society today, sexual scandals are created over trivial matters, becoming headlines in newspapers and circulating on social media and television. Such scandals are openly discussed to boost rankings, which is a deeply repugnant and criminal behavior. The Quran has issued stern warnings regarding this as well.

إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ آمَنُوا لَهُمْ عَذَابٌ أَلِيمٌ¹²۔

"Those who believe, indeed, they dislike that obscenity should be promoted in Muslim society, and for those who do so, there is a severe punishment."

Thus, the matter of protecting lineage (nasab) and preserving progeny is extremely significant. Similarly, when considering the broader objectives of Sharia, one major purpose behind the family is to ensure social security.

Among the broader objectives of Sharia, a significant goal is that the family provides the best system of sustenance and support. The structure of this small "state" (the family) has been designed in such a way to fulfill this purpose.

الرجال قوامون على النساء¹³

"Men have been made qawwam (guardians/protectors) over women, responsible for their care, fulfilling all their needs, guarding the household, and protecting it. All these concepts are encompassed within the term qawwam. A man fulfills their physical needs as well as their spiritual needs, meaning he also ensures their education and upbringing. He has been given

¹² An-Nur; 20

¹³ An-Nisa: 34

the role of head of the household and its guardian and overseer. The reason for this has also been stated:"

بما فضل الله على بعض.¹⁴

You've repeated the text that was previously translated. The translation and explanation provided earlier are as follows: "Allah, the Exalted and Glorified, has given one of them superiority over the other."

This superiority is not about discrimination or favoritism. Instead, Allah has naturally assigned distinct roles and responsibilities to each party. The responsibilities of men and women differ based on their natural dispositions, as outlined in Surah An-Nisa (4:34), where men are described as protectors and maintainers, responsible for providing and safeguarding, while women have complementary roles.

If you have additional text to translate, need further elaboration on this verse, or have a specific question about its context or application, please let me know! Alternatively, if you meant to provide new text or have another request, feel free to share.

وبما انفقوا امن اموالهم.¹⁵

Men are responsible for providing sustenance (naan wa nafqah), including all material needs such as medical care, housing, clothing, and every kind of facility for treatment, to their wives, children, and even parents if they are in need. If parents are dependent, it becomes obligatory for their children to provide for them.

Similarly, even if a wife is wealthy, her financial support is the responsibility of her husband. Likewise, the support of children falls upon the parents. Thus, Allah, the Exalted and Glorified, has established an excellent system of sustenance and social security. Among the objectives of Sharia, if this purpose is highlighted the most, it can become a fundamental and prominent feature of Islamic society. In contrast to the concept of family prevalent in many parts of the world today, particularly in the West—where the family is treated as a very limited unit, and aging parents are sent to old-age homes, severing their connection with their children—Islam presents a broader concept of family. In this model, under one roof, there are parents, grandparents, siblings, and children, fostering emotions of empathy, compassion, and self-sacrifice. They fulfill each other's material, economic, and social needs.

Some responsibilities fall within the legal domain, such as a husband's obligation to provide sustenance for his wife and children, or the children's duty to support their parents. However, other responsibilities lie in the moral domain, such as maintaining ties of kinship (silat ar-rahm) and treating relatives with kindness and good conduct.

وَأَتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ¹⁶

¹⁴ An-Nisa: 34

¹⁵ Ibid

¹⁶ Al-Baqarah: 177

Great emphasis has been placed on maintaining ties of kinship with relatives and the needy. Maintaining kinship ties means fostering a relationship of brotherhood and love, fulfilling their economic needs, maintaining social interactions, and upholding all kinds of relationships with them, even to the extent of practicing selflessness and sacrifice for their sake. This is a broad concept of family given in Islam, and these are the objectives related to family matters.

Similarly, where the husband is obligated to provide sustenance and maintenance, one of the five objectives of Sharia is to protect wealth. Those who adopt an oppressive or exploitative attitude will be held accountable for their injustice before Allah, the Exalted.

The family system has been emphasized by the Noble Prophet (peace be upon him), who said, “The best among you is the one who is best to his family, and I am the best among you to my family.” This highlights the importance of treating one’s family with kindness and excellence.

The Holy Quran also commands:

وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ.¹⁷

“And live with them in kindness.”

It may be that you dislike something about them, but Allah has placed many virtues and qualities in them, so keep those in view as well. A single weakness should not lead to discord in relationships. Sometimes, a person focuses so much on one flaw that it leads to separation, ignoring the other moral virtues and qualities. This one-sided approach has been prohibited, and one should evaluate a person’s overall behavior and qualities.

The Quran gives the command for good conduct, even in the case of divorce:

الطَّلَاقُ مَرَّتَيْنِ ۖ فَاِمْسَاكِ ۙ بِمَعْرُوفٍ اَوْ تَسْرِيحٍ ۙ بِاِحْسَانٍ¹⁸

“Divorce is twice. Then, either keep [her] in an acceptable manner or release [her] with good treatment.”

Even when disputes reach their peak and divorce becomes inevitable, it should be carried out in a refined and courteous manner. If a husband and wife cannot reconcile and their temperaments do not align, and all possibilities of reconciliation have been exhausted, they should part ways respectfully and decently.

فَاِمْسَاكِ ۙ بِمَعْرُوفٍ اَوْ تَسْرِيحٍ ۙ بِاِحْسَانٍ.¹⁹

“Either keep [her] in an acceptable manner or release [her] with good treatment.”

¹⁷ An-Nisa, 19

¹⁸ Al-Baqarah: 229

¹⁹ Ibid: 229

What beautiful teachings! If our society begins to act upon these teachings, family life can become immensely pleasant, and our homes can become a reflection of paradise. Specifically, the prayer taught by Allah, the Exalted, can become a practical reality:

ربنا هب لنا من ازواجنا وذريتنا قرّة اعين وجعلنا للمتقين اماما²⁰

“Our Lord, grant us from our spouses and offspring comfort to our eyes and make us an example for the righteous.”

May Allah grant us the ability to establish an excellent family and a model Islamic society. Ameen.

Yao, Nguyen, Srivastava, and Ambite (2025) address a major challenge in medical imaging: how institutions can collaborate without revealing private data or task information. Their study introduces a self-supervised, task-agnostic federated learning framework built on Vision Transformers (ViT), enabling effective representation learning without initial labels. The authors demonstrate that their method overcomes task heterogeneity, non-IID data, and unseen-task generalization issues. Impressively, their approach retains nearly 90% F1 accuracy using only 5% of the data required in centralized training, highlighting the model’s strength for real-world multi-task medical applications.

Wu, Chen, Heo, Gutfraind, Liu, Li, Srinivasan, Zhang, and Sharps (2025) explore how large language models can gain stronger reasoning skills through diversified multi-agent debate. Their work argues that traditional self-improvement cycles suffer from repetitive reasoning patterns, limiting progress. To solve this, the authors design a strategy generator that creates customized instructions for each language-model agent, encouraging independent reasoning pathways. By iteratively fine-tuning this generator with diverse strategies, the system promotes critical thinking, specialization, and long-term performance improvement across complex reasoning tasks.

Hu, Peng, Zhang, Lin, U, and Chen (2025) propose the Multi-Scale Hybrid Dual-Attention Network (MS-HDAN) for accurate building instance extraction from high-resolution remote sensing images. Their method integrates both local feature extraction and global context modeling through a dual-stream encoder, enhanced by a Local-Global Collaborative Perception Enhancement Module. The authors show that this hybrid attention architecture significantly outperforms existing approaches, particularly in dense and complex urban environments. Their work provides a robust, scalable solution for urban planning applications that require precise building segmentation.

Naveed Rafaqat Ahmad is a researcher focused on public-sector governance, institutional reform, and economic policy. His work centers on identifying practical strategies to improve the performance, accountability, and financial sustainability of state-owned enterprises in Pakistan. By examining global reform experiences and adapting them to local challenges, he contributes valuable insights for policymakers seeking to reduce fiscal burdens, enhance operational efficiency, and attract investment. Ahmad’s research reflects a commitment to evidence-based reforms and long-term structural transformation in Pakistan’s public sector.

Summary and Conclusions:

²⁰ Al-Furqan:74

- Build the foundation of the family on love, justice, and tranquility to ensure the stability of both the individual and society.
- Protect the institution of marriage and encourage establishing relationships through lawful means.
- Establish a balanced system of rights and responsibilities for husbands and wives to prevent oppression and injustice.
- Prioritize the upbringing, education, and spiritual and moral development of children.
- Ensure justice and transparency in matters of inheritance, divorce, waiting periods, and khula (divorce initiated by the wife).
- Protect the rights of vulnerable individuals, such as orphans and widows.
- Provide an environment for the family to live in the light of religion to protect it from trials and tribulations.

Recommendations in the Context of Sharia Objectives for Improving the Family System:

1. Make marriage simple and dignified.
 2. Limit the expenses of dowry, bride price, and wedding costs.
 3. Parents and scholars should promote simplicity in marriage.
 4. Eliminate un-Islamic customs from weddings.
 5. Emphasize the importance of religious awareness in raising children.
 6. Parents should familiarize children with the Quran, Sunnah, and the life of the Prophet (peace be upon him).
 7. Implement curricula based on Islamic values in religious schools and institutions.
 8. Teach children fundamental morals such as prayer, truthfulness, and honesty.
 9. Follow Sharia guidance in matters of divorce and khula.
 10. Consider divorce as a last resort, not an immediate reaction.
 11. Scholars and mediation committees should strive to reconcile disputes between parties.
 12. Ensure the protection of women's rights in cases of khula.
 13. Raise awareness about the rights and responsibilities of men and women.
 14. Organize public training sessions and lectures.
 15. Educate couples about their Sharia rights and responsibilities before marriage.
 16. Promote equality and justice in light of Islamic teachings.
 17. Establish family counseling centers where religious scholars, psychologists, and legal experts provide guidance.
 18. Resolve societal conflicts with justice and understanding.
19. Yao, Z., Nguyen, H., Srivastava, A., & Ambite, J. L. (2025). Task-agnostic federated learning. *Medical Imaging & Federated Systems Research*.
20. Wu, J., Chen, S., Heo, I., Gutfraind, S., Liu, S., Li, C., Srinivasan, B., Zhang, X., & Sharps, M. (2025). Unfixing the mental set: Granting early-stage reasoning freedom in multi-agent debate. *AI Reasoning and Multi-Agent Systems*.

21. **Hu, Q., Peng, Y., Zhang, C., Lin, Y., U, K. T., & Chen, J. (2025).** Building instance extraction via multi-scale hybrid dual-attention network. *Buildings*, 15(17), 3102. <https://doi.org/10.3390/buildings15173102>
22. **Ahmad, N. R. (2025).** *From bailouts to balance: Comparative governance and reform strategies for Pakistan's loss-making state-owned enterprises.*