Islamic Proactive Model of Conflict Management in Domestic Paradigm

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ABSTRACT

The world is in constant change and flux. Pakistan being part of globe has also been changing in every walk of life. It has also witnessed the change in its social set up. Gradually Pakistani society is losing its social norms such as respect for others, tolerance, and tranquility. The institution of family always serves as a building block of any society. It is responsible for the development and well-being of a society. Over the past few decades, particularly in Pakistan, the institution of family has been shattered. Growing disagreement and conflict has been observed as the main reason of chaos in the family. It is not only essential to find out the roots of this growing disagreement, conflict and discord in the family life but also to identify the ethical values of Islam which prevent conflict in the society. This research article provides model of conflict management based on Islamic teachings. The Islamic model suggests the effective role of guardian of the family to provide basic means of living to the family as well as establishing positive communication and consultation in the family unit. The family institution seeks guidance from Qu'rān and Sunnah and preserves basic values offered by Islam to minimize the chances of conflict. The originality and value of this study is obvious in the current situation of Pakistan. At the end the recommendations are provided to promote peace, harmony and concord within the society.

Key Words: Islam, Pakistan, Disagreement, Conflict, Family

1. Introduction

The institution of family is considered to be the oldest and strongest institution of collective life. The institution of family is group of people closely related to one another by blood, marriage or adoption.[1] It extends to form clans, communities, and nations. It is the most important unit of any society. In the recent times, the institution of family all over the world is experiencing problem which manifest internally as well as externally. The positive and negative trends in the society stem from the institution of family. As an important unit of society structure, the institution of family has been facing many challenges from the past few decades.[2]

In the Western world the institution of family is seen as strong as well as "troubled" and as "demoralized" institution.[3] There is lot of research work carried out in the Western World to strengthen the family unit because stronger families are most important element in creating peaceful and resilient society. Because of the importance of the institution of family it is necessary to find out the factors and elements that degenerate this institution. Factors affecting the stability of institution of family are related to financial issues, intolerance, extramarital relations, and growing conflict within families. Conflict is the process of engaging different minds and thoughts. Positive conflict and disagreement enhances intellectual vitality and generation of fresh ideas. Moreover, disagreement helps in tackling multiple solutions of specific issues to the society. However, if disagreement and conflict arises above certain limits it starts to disturb the functioning of institutions.

There are certain books available on ethics and principles of conflict management in Islam. Most prominent of these works is the book entitled "Adāb al-Ikhtilāf fil-Islām" which is originally written in Arabic language (it is rendered in many languages including English and Urdu) by Tāhā Jābir Al-Alwāni. Another notable book "Fiqh ul Ikhtilāf by Salman Fahd Audah is available on the topic of ethics of disagreement. In Urdu Akhter Azmi's "Adab-e-Ikhtilaf" is important contribution to the

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[1] Joel R. Agate, "Family Leisure Satisfaction and Satisfaction with Family Life", *Journal of Leisure Research*, Vol. 41, No. 2, (2009): 205.

[2] DeFrain, J., & Asay, S. M. Strong families around the world: An introduction to the family strengths perspective, Marriage and Family Review, Vol. 41, No. 1, (2007a): 2.

[3] VanDen Berghe, E. "The enduring, happy marriage: Findings and implications from research, D. C. Dollahite (Ed.), *Strengthening our families* (pp.16-28), (Salt Lake City, UT: Bookcraft, 2000), 16-17

topic of principles of disagreement and conflict in Islam. However, most of the literature available in conflict resolution in the Muslim world has focused on the religious disagreement and conflicts. The main focus of Muslim intellectuals seems towards nature and types of conflict within Muslim sects and groups and ways to reconcile them. The works of Muslim researchers are often related to the legal positions of different sects and principles of treating these conflicts. Sometimes interfaith dialogue and reconciliation is also discussed by social and especially domestic conflict resolution has been outside the interest of researchers. Often it extends toward interfaith dialogue between other religions of the world. However, it is mainly focused on the legal disagreements within sects and principles of treating these conflicts. The phenomenon of disagreement within family and social life has not been discussed in this book.[4]

The main objective of this study is to present a proactive model of conflict management in domestic and social paradigm. The endeavor of the study is to bring peace in world through mental uplift and transformation of institution of family through Islamic ethics. Qualitative approach has been used in this paper. Extensive review of relevant literature on principles of agreement of has been found in the Qu'rān, Sunnah of the Prophet *(SAW)* and other secondary Islamic literature. After review of relevant literature a model is presented to avoid conflict within families before their happening. At the end conclusion of the study is provided. Before moving forward an outline of the paper is presented here:

1. Introduction	5. Islamic Proactive Model of Conflict Management in Families
2. Islamic view point of domestic and social life	5.1 *Intention*
3. Nature and Meaning of Conflict	5.2 *Good Opinion*
3.1 *Benefits of Conflicts*	5.3 *Advice*
3.2 *Disadvantages of Conflicts*	5.4 *Respect*
4. The spectrum of Disagreement and Conflict in Social Context of Pakistan	5.5 *Cooperation*
	5.6 *Justice & Fair Play*
	5.7 *Mercy & Kindness*
	5.8 *Benevolence*
	5.9 *Truthfulness*
	5.10 *Patience*
	6. Conclusion

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[4] Al-Alwāni,Taha Jabir. *Ethics of Disagreement in Islam.* (Herndon: International Institute of Islamic Thought, 1993.), 23.

2. Islamic View Point of Domestic and Social life:

Islam is a way of life that insists its followers to live an active and social life. To strengthen relationship with Allah by living secluded life is not allowed in Islam. It has been ordained in the Glorious Qu'rān:

> " As for monasticism, it was invented by them; We did not ordain it for them, but (they adopted it) to seek Allah's pleasure, then could not observe it as was due." [5]

Islam discourages the life of monks; on the other hand it encourages its followers to live a social life. Islam integrates not only its believers with Allah Almighty but also with the community of believers. Islamic faith produces an infrastructure for human development which is build up of family institutions to the state institutions. All these institutions are correlated with each other. Islamic system of life is an organic whole. No part of it can survive in isolation. The institution of family must be understood and studied in this perspective of Islamic viewpoint of life. The Islamic way of domestic and social life could not be understood if some of its parts are studies in isolation. Islamic family is a part of the Islamic social order. Islamic society is idealistic society in its nature. It is responsible society and all institutions play their active role in its smooth continuation. The institution of family serves as a mother institution which gives birth to all other institutions of society.

In Islam, domestic and family life is an institution that is established directly by Allah Almighty. It is the institution that was created just after the creation of first man. Thus, it is the created, inspired and ordained by the Divinity. It is not result of evolution or process of trial and error. The Qu'rān declares:

> "O men, fear your Lord who created you from a single soul, and from it created its match, and spread many men and women from the two. Fear Allah in whose name you ask each other (for your rights), and fear (the violation of the rights of) the womb-relations. Surely, Allah is watchful over you." [6]

Allah has created the relationship of husband and wife and other kith and kin. Establishment of marriage relationship between them has been regarded as the "signs of Allah".[7] The institution of marriage is a first step to start activities associated with the home and domestic life. To live a domestic life is the way of Prophets[8] and recommended by the Prophet Muhammad *(SAW)*. The relationship of two individuals from opposite

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[5] Al-Qur'ān: Al-Hadeed 57: 27
[6] Al-Qur'ān: Al-Nisa 4: 1
[7] See for instance, Al-Qur'ān: Al-Nisa): 1, Al-Room 30: 21,
[8] Al-Qur'ān: Al-Ra'd 13: 38

sexes in the form of strong covenant and based upon mutual acceptance has been regarded as prerequisite of holding that contract. [9]

Islam views the institution of family as an important part of social system. It plays very important role in the society, even more truly it serves as society in miniature. It is the basic unit of society aiming at producing those attitudes and behavioral patterns that Islam encourages to prevail.[10] Islamic domestic life is an extended family different from nuclear or single parent family structure. It believes in balanced roles and relationships between men and women, between young and old, between rare-relatives and between distant kith and kin.[11] The entire social system of Islam operates in such a way that strengthens and secures the institution of family. The changes in the institution of family directly affect the smooth functioning of the society.[12] One of the most important factors that are important in the disintegration of this important institution of society is growing disagreement and conflict within families. Therefore, it seems necessary to discuss the nature and meaning of conflict in the perspective of domestic and social life and to analyze its impact on domestic relations.

3. Nature and Meanings of Conflict

Conflict is an inevitable and integral, aspect of human existence.[13] The world has been created on the principle of multiplicity and diversity. Every human being is a unique being in his personality. There are differences between human beings on account of their thoughts, perceptions, capacities, capabilities, languages, color of skin etc. All these differences give rise to difference in thought and judgment.[14] It has been described in the Qu'rān: "Had your Lord willed, He would have made all the people a single community. But, they will continue in their

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[9] For details see, Al-Qur'ān: Al-Nisa 4: 21, Al-Nisa 4, 19 and Al-Baqarah 2: 232. It has been also explicitly stated in the traditions of the Prophet Muhammad (*SAW*). For details see the Book of Nikah of Sahih al-Bukhari

[10] Khalid Alvi, Dr., Islam ka Moāsharati Nizam, (Lahore: Al-Faisal Nashran, 1st edition, 2009), 157.

[11] Khurshid Ahmad, Family life in Islam (Markfield: Islamic Foundation, 2007), 39.

[12] Husain, Shujaat. *Family life under Islam*. (Anmol Publications Pvt. Limited, 2004.), 59.

[13] Trudel J and Reio TG, Managing workplace incivility: the role of conflict management styles-antecedent or antidote? *Human Resource Development Quarterly,* Vol. 22, No. 4, (2011): 395–423.

[14] Audah, Salman Fahd, Fiqh-ul-Ikhtilāf Wa la Yzaloon Mukhtalif īn, (Urdu Rendereing: Al-Asadi, Muhammad Ubaidullah, Mawlana, Ikhtilāf Rai-Adab-o-Ahkam), (New Delhi: IFA Publications, 2012.), 18.

differences,"eans of variety in The beauty found in the world by m[15] colours, mental capabilities, appearance would not have been possible if all the human beings have been created on the principle of equality. The beauty and variety among human beings have been possible only because they have not been created equal in every respect. The difference in opinion and conduct being part of human life is a natural manifestation of variety. Conflict is a process that is used to describe and manage, determine, or settle differences that arise at individual, domestic or at societal level. The differences arise at levels due to some common reasons such as perceived differences in needs, objectives of life, interests, values, positions, rights, or wishes. In short, conflict is a phenomenon that may be seen as an inevitable human activity.[16]

Before analyzing the different aspects of conflict in social and domestic context it seems appropriate to know the dictionary meanings of this term. Conflict is a phenomenon that starts with different view point on certain subject matter. The difference in opinion leads to the process of disagreement. According to the famous Oxford Advanced Learners Dictionary the meanings of the word "Disagree" are;

> firstly "if two people disagree or one person disagrees with another about sth, they have a different opinion about it", secondly, "If statements or reports disagree, they give different information" and thirdly, "The opposite of agree".[17]

And, disagreement is; "A situation where people have different opinions about sth and often argue… a difference between two things that should be the same."[18] The definition quoted above means, in English language disagreement denotes taking different course from that of another person in opinion, words or actions.

The language of Qu'rān and sunnah of the Prophet Muhammad *(SAW)* is Arabic; therefore, before going forward we shall examine the literal meanings of disagreement in Arabic. The Arabic term "Ikhtilāf" is used as synonym for disagreement. The Glorious Qu'rān has used the word

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[15] Al-Qur'ān: Hood (11): 118

[16] Barsky, A. E., Conflict Resolution for the Helping Professions, (Belmont, CA: Thomson Brooks/Cole, 2nd edition, 2007), 6.

[17] *Oxford Advanced Learner's Dictionary,* (Oxford: Oxford University Press, 7th edition, 2010.), 431.

[18] *Oxford Advanced Learner's Dictionary*, 431.

"khilāf" and"Ikhtilāf" in many verses.[19] For example it is stated in verse 37 of Surah Maryam:

> "Then the groups among them fell in dispute. So, how evil is the fate of the disbelievers when they have to face the Great Day." [20]

This verse of Qu'rān reveals the uses of word in terms of absolute difference in beliefs and principles, opinions or attitudes. It also refers to the situation or position which people may adopt. [21] In the Qu'rānic parlance "Ikhtilāf" is the phenomena of absolute difference of beliefs, principles, opinions or attitudes of people over an issue. This difference of opinion starts with verbal argumentation that may lead to mutual conflict.Conflict is a synonym of the word clash. In Oxford Advances Learner's Dictionary it is defined as: "A situation in which people, groups or countries are involved in a serious disagreement or argument… a violent situation or period of fighting between two countries…a situation in which there are opposing ideas, opinions, feelings or whishes."[22] On the other hand, Barsky (2007) defines conflict,

> "as any process used to manage, determine, or settle differences that may arise among individuals, families, groups, organizations, communities, nations, or any other social unit."[23]

 The crux of all definitions mentioned earlier, is that conflict is an extension to the phenomenon of disagreement.

The Qu'rān has used the word *"Jadal"* for describing the negative attitude of human beings towards eternal truth: " Indeed We have explained in this Qur'an every subject in various ways for the benefit of the people, but out of all creation, man is most disputinghas Qu'rānThe Glorious [24]." described the manifestation of this attitude in the behavior of non-believers. For example the Qu'rān describes the behavior of people of Prophet Hūd: "He said, :The punishment and the anger from your Lord have fallen upon you. Do you quarrel with me about mere names that you and your fathers have concocted and for which Allah has sent down no authority? So, wait. I am one of those waiting with you." [25] In the terminology of Qu'rān, "Jadal" refers to the situation where discussion in

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[19] See for instance, Al-Qur'ān: Maryam 19: 37; Hūd 11: 118; Adh-Dhariyat 51: 8; Yunus 10: 93
[20] Al-Qur'ān: Maryam 19: 37
[21] Al-Alwāni, *Ethics of Disagreement in Islam*, 28.
[22] Oxford Advanced Learner's Dictionary, p.319
[23] Barsky, *Conflict Resolution for the Helping Professions*, 5.
[24] Al-Qur'ān: Al-Kah'f 18: 54
[25] Al-Qur'ān: Al-A'rāf 7: 71

a contentious manner in order to gain the upper hand. The process of dialectic or jadal is carried out to force others to accept his point of view. Sometimes, it may not be concern of the disagreed parties to clarify the point of view of both parties and make efforts to find the truth. If the objective of both the parties is to get the better of his opponent, the real dispute may become intense and bitter. This negative attitude removes the possibility of mutual agreement and concord.[26]

A situation of conflict occurs when a person makes an opinion over an issue and sticks to it and put down all other opposing ideas or principles without giving any justification. Often, the adherence of one's own opinion or position and making an attempt to defend this position and to prevail on others to accept it or to hold it against him leads to the situation of dialectics. However, the phenomenon of conflict is not always a bad thing. There are positive and negative aspects of conflict.

3.1 Benefits of Conflict

Conflict is a source of positive and beneficial improvements and developments in human society. The only condition is that these differences must remain within a specified limit. Provided this condition the difference in thought and conduct can prove highly positive and beneficial for entire humanity. If confined within proper limits the differences in opinions may lead to several advantages. The most important benefit of difference of opinion is that it helps in creating awareness and uncovering all possible aspects of given phenomena. Conflict enhances intellectual vitality and fosters efficiency in social life. It is essential for domestic and social life. It also helps in bringing various interpretations of evidence in a given case. The process of intellectual inquiry and curiosity opens a variety of possible hypotheses in resolving specific issues. Secondly, the difference of opinion on a certain issue presents a variety of solutions. Such a process stimulates the thinking process and presents a multiple set of solutions for dealing with a particular situation so that the most suitable solution can be found.

3.2 Disadvantages of Conflict

The benefits of disagreement and conflict can be realized if differences remain within the ethical norms. If the process of disagreement cross its limits and ethical norms are violated then the disagreements and conflicts could be easily degenerated into disputes. The non-observance of certain limits to regulate differences, all the positivity of disagreements vanishes

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[26] Al-Alwāni, *Ethics of Disagreement in Islam*, 29-30.

and differences of opinion changes from constructive force to destructive force. The disagreements are converted into disputes and schism and become an evil force in the society damaging its peace and harmony. The disagreement and conflict damages the way of progress and affects the objectives and goals of societal life. The phenomenon of ever increasing disagreement and conflict within society is conceived as one of the major diseases of the "Muslim Communities" all around the world. The disagreement and conflicting point of view are affecting every area, town and society. The range of disagreement varies from conflict in beliefs, social dealings, speaking and interaction with one another. The vicious circle of disagreement and conflicts has captured all the social institutions.[27] Pakistan being part of globe is not an exception. In the next part variety of conflict in Muslim society and its impact on domestic life has been discussed.

4. The spectrum of Disagreement and Conflict in Social Context of Pakistan

The nature of institution of family is of dynamic nature. It is always in state of flux and change. It plays its important role in the social development by means of conjugal relationships, between parents and children and other social relations. Islam advocates for strong and durable family relations.[28] Islam honors family system and makes arrangements for its stability. All those factors that can disintegrate the family institution are disliked in Islam. In the Western countries, extramarital relationships, poor communication between spouses, unnecessary argumentation, financial issues, high expectations from each other and various other factors are considered as responsible for disintegration of family system. Thus it is true to argue that divorce is the phenomenon that can be seen as a major outcome of growing conflict within social life. The high rate of divorce in the world shows that along with other factors, conflict in family life is also increasing.

Islam condemns divorce, and tries to preserve the institution of family by extending various rewards for observing patience in social behavior. Islam seeks to minimize the divorce in the society.[29] For this reason the divorce rate in Muslim countries has been observed as much lower than

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[27] Al-Alwāni, *Ethics of Disagreement in Islam*, 45.

[28] Rizvi, Sayyid Saeed Akhtar. *Family Life of Islam*. (Bilal Muslim Mission of Tanzania, 1988.), 77.

[29] Al-Ati, Hammudah Abd. *The family structure in Islam*. (Plainfield: American Trust Publications, 1977.), 53.

non-Muslim countries where divorce is allowed. However, in Islamic countries also, the circumstances are changing a bit and divorce rate has been observed on the rise. In Pakistani courts the *"Khula"*[30] cases have been reported to be increased. The data collected from the courts of Punjab Province of Pakistan showed that in the year 2012 number of *"Khula"* cases reported as, 13299, in 2013 it rose to 14243, and in 2014 this number jumped to 16942 cases. In 2016, 18901 cases were reported in the courts of Punjab. The data showed that the rate of divorce (this is the only data of *"khula"* cases, divorce given through informal means have not been included because such statistics are not accurately available) is rising in Pakistan.[31]

The research shows that the main reasons of disintegration of institution of family in Pakistan have been observed as: financial issues, low level of literacy, use of narcotic drugs, lack of trust, impatience, misunderstandings, intolerance, and second marriage of husband etc. The main reasons of these conflicts may be as a result of perceived differences in relation to values, needs, goals, interests, rights, positions, or wishes. An underline dimension of instability in Muslim families is distorted understanding of Islam. The dimension of faith is not functional in the practical life of Muslims. This is the primary factor in the relationships of Muslims. Other than faith dimension of disagreement and conflict within families other factors include; Western concept of family and feminist movements, strong influence of Western culture, dictatorship in Muslim families (unjust use of Qwamiat), violations of mutual rights (rights of spouses, rights of children, rights of parents etc.), contradictory beliefs and practices, financial crisis, low level of education, high expectations from each other etc. and many other factors depending upon the conditions, constitution and nature of families. [32] Now we shall present proactive approach of Islam to minimize conflict in the domestic paradigm.

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[30] Khula is a right of women in Islam to take divorce from her husband if she not feels well with him. For this she has to provide sufficient reason of separation in the court.

[31] Shazia Ramzan et al., "Divorce Status and its Major Reasons in Pakistan", *Sociology and Anthropology*, Vol. 6, No. 4, (2018): 390.

[32] A qawwam or qayyim is a person responsible for administering and supervising the affairs of either an individual or an organization, for protecting and safeguarding them and taking care of their needs. Men are the protec-tors and maintainers of women. Mentioned in the Surah Al-Nisa verse 34,

﴿الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللّٰهُ بَعْضَهُمْ عَلٰى بَعْضٍ وَّبِمَآ أَنْفَقُوا مِنْ اَمْوَالِهِمْ﴾

5. Islamic Proactive Model of Conflict Management in Families

It is essential attribute of Islam that it strives for mutual cohesion in the society. As discussed earlier in the article Islam views conflict as an inevitable phenomenon that can yield both positive and negative results. Islam does not rely only on problem solving but also uses optimistic proactive approach to reduce the chances of disagreement and conflict. Islamic ethics of minimizing disagreement and conflict work in two ways. For instance, if conflict or disagreement creep in domestic or social paradigm there are number of principles to overcome such a situation. However, Islam provides framework consisting of ethical values which acts proactively to minimize the chances of disagreement in social life. In the following Islamic framework to minimize the chances of conflict in the Muslim families is presented.

Firstly, to minimize disagreement and conflict within society there is need to revert back to the basics of Islam.[33] In Islam the Qu'rān and Hadīth are two fundamental sources of guidance.[34] There are number of ethical values provided in the Glorious Qu'rān and sayings of the Prophet Muhammad *(SAW)* to minimize chances of disagreements and conflicts. Thus, Qu'rān and Hadīth provide number of principles to establish a happy family. In proactive model of conflict management, the guidance from Divine sources serves as prerequisite.[35] It is expected that Muslim family must take guidance from the Qu'rān and Sunnah of the Porphet *(SAW)*. Islam outlines principles toward conflict management based on Islamic textual guidance. Glorious Qu'rān and Sunnah of the Prophet Muhammad *(SAW)* provide certain principles to be followed by their followers to sustain peace in the domestic and social In order to develop a proactive model toward conflict management, it is essential to consult to these basic sources of Islamic knowledge.

Secondly, Islamic family institution is miniature of form of state institution. In Islamic teachings the head of state must be a male to take care of the affairs of the state. The role of husband specified by Islam is that of administrator, leader, guardian, and administrator (Qawwām) to

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[33] Islam, M. & Islam, R., "Strengthening muslim family institution: A management perspective." *Pertanika Journal of Social Science and Humanities*, 19 (1), (2011): 82.
[34] Al-Qur'ān: Al-Nisā 4: 59
[35] Al-Qur'ān: Al-Nisā 4: 65

manage his family.[36] The lessons of leadership apply to a family unit as well. Islam gives authority and power to male spouse in the family environment. Besides giving rights of administrator to the male spouse, Islam also assigns rights, privileges and obligations upon each member of the family. Parents are the leaders, guardians and caretakers of the family and children are expected to follow the leadership of their parents. However, there is no autocracy in Muslim family institution. Wife and children have the right to ask for and respect of opinion on decisions, none the less guardian of the family is final authority.[37]

Thirdly, families institution can be strengthen when their relationship with their leader (father) are exemplified. The head of the family (*qayyim)* in Islamic teachings is responsible for fulfilling economic needs and social affairs of the family members. The position of women in Islam is that of. From this third element of Islamic model of minimizing conflict within domestic life is derived that "qayyim" must take care of the socio economic needs of the family members as he is given with especial physical qualities. In Islam man has been chosen to head the family affairs. Wife and other members of the family live under the care of head of the family. Man has been bestowed with the ability of *"qawwamiat"* because he supports the family economically. [38] Man performs multiple roles in the family. As a child he take care of his parents, as husband and father he provide all the basic necessities of life to his family, as a brother he offers good relations to his blood relations and other kith and kin.

Fourthly, man has been appointed as guardian of the family; however, he must not act as a dictator. He provides means to promote healthy communication between family members. Healthy communication plays its proactive role in avoiding conflicts within family nexus. Moreover, it also acts well in post conflict situation by minimizes conflicts and disagreements within families. The mutual conversation and dialogue takes place within conflicting parties. The Almighty Allah has ordained to be decent while communicating each other: "Do not debate with the people of the Book unless it is in the best manner." [39] Focus of this verse is towards

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[36] Mawdudi, Abul A'la, Syed, Huqooq-uz-Zojain, (Lahore: Islamic Publications, 14th edition, 1972.), 44.

[37] Nadawi, Mohsin Usmani, Prof., Islam ka Matloob Khandani Nizam, in (Rahmani, Khalid Saifullah, Mawlana, et al. Ed., Khandani Nizam awr Khawateen ke Huqooq), (New Delhi: Ifa Publications, 2013), 66.

[38] Al-Qur'ān: Al-Nisā 4: 34

[39] Al-Qur'ān: Al-Ankaboot 29: 46

dialogue with the people of other religions; however, importance of good and positive dialogue could not be confined to the spectrum of interfaith dialogue. Healthy communications within families minimize the chances of conflicts. The Glorious Qu'rān at several places has mentioned several occasions of conversation; conversation of Angles with Allah, conversation of *"Iblees"* with Allah the Almighty, conversation of Adam with Allah, etc. It reveals the fact that conversation shall take place at all levels.[40] An environment of positive communication within family unit act eliminates the chances of conflict to occur in families. Mutual dialogue provides an opportunity to express views on the subject matter so that all its dimensions are unfolded. With the help of positive dialogue healthy thinking prevails and unhealthy and negative point of view diminishes.[41] In happy families, free expression of thought (but with respect for others), feelings and needs have been observed. Islam encourages communication among spouses and between other family members. Family is required to create an environment of closeness, friendship, and emotionally bonded with each other so that family can support each other at the time of difficulties. Communication improves relationships and avoids secrecy. It creates sense of security within the family unit.[42]

Fifthly, mutual communication creates an environment of mutual consultation (*Shūra*) within family life. Islam describes consultation as an attribute of a believer.[43] Every individual is distinct entity and have his own frame of mind. But every man could not be perfect in all disciplines and circumstances. When many people think together an overall point of view emerges that holds the beauties and strengths of more than one brain and intellect. At several places Islam has mentioned the importance of consultation in decision making. Al-Shūra is the 42nd Surah of Holy Qu'rān that has been named after this crucial process of social dealings. Allah Almighty ordains in this Surah: "and those who have responded to their Lord (in submission to Him), and have established salah, and whose affairs are (settled) with consultation between them, and who spend out of what We have given to them." This shows the importance of consultation in settlement of disputes. [44]

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[40] Khalil, Amal Ibrahim Abd El-Fattah. "The Islamic perspective of interpersonal communication." *Journal of Islamic Studies* Vol. 4, No. 2, (2016): 32.

[41] Al-Ghadīr, Abdul Aziz, Ibrahīm, *Samaji Ta'aluqat mein Mukalme ki Ahmiat* (Urdu Rendering of Al-Hiwar wal Tawasil by Saeed ur Rehman) (Islamabad: N.P., 2013), 42.
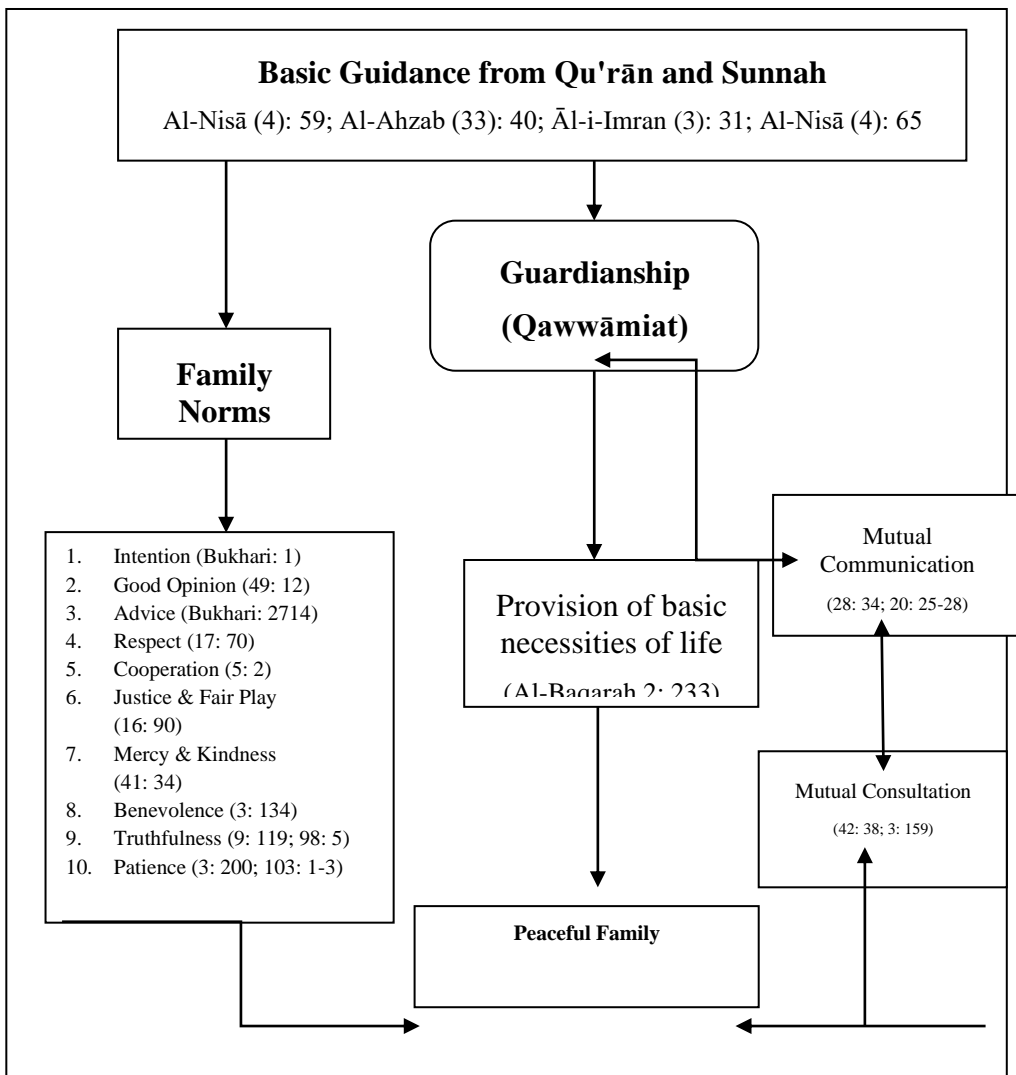
[42] Khalil, "The Islamic perspective of interpersonal communication, 32.

[43] Al-Qur'ān: Al-Shūra 42: 38

[44] Al-Shura 42: 38

This process is encouraged as a method to manage all types of disputes from domestic level to societal level. Consultation is necessity of today's social life. Domestic and social differences are bridged through mutual consultation. With this tool an environment could be created where points of disagreement are analyzed and sorted out through positive feedback and sincere advice.

Sixthly, and finally, creation of family culture based on guidance from Qu'rān and Sunnah of the Prophet Muhammad *(SAW)* plays its important role in minimizing the chances of conflict within families. Qu'rān and Sunnah provide guidelines of behavioral practice. A

Basic Guidance from Qu'rān and Sunnah

Al-Nisā (4): 59; Al-Ahzab (33): 40; Āl-i-Imran (3): 31; Al-Nisā (4): 65

Guardianship

(Qawwāmiat)

Family Norms

1. Intention (Bukhari: 1)
2. Good Opinion (49: 12)
3. Advice (Bukhari: 2714)
4. Respect (17: 70)
5. Cooperation (5: 2)
6. Justice & Fair Play (16: 90)
7. Mercy & Kindness (41: 34)
8. Benevolence (3: 134)
9. Truthfulness (9: 119; 98: 5)
10. Patience (3: 200; 103: 1-3)

Provision of basic necessities of life

(Al-Baqarah 2: 233)

Mutual Communication

(28: 34; 20: 25-28)

Mutual Consultation

(42: 38; 3: 159)

Peaceful Family

5.1 (ﷺ) saying, "The reward of deeds depends upon the intentions." [45] In the social and domestic setup the intention of all family members must be positive and based on the attainment of Pleasure of Allah as the final goal. The positive intentions in the domestic life are source of blessings and prosperity.

5.2 Good Opinion: Having good opinion about others (Husn Al-Dhann) is a quality that promotes and refines domestic and social relationships. Assuming the best intentions of their counterparts and avoiding suspicion, all members of domestic and social life must practice good opinions of the other. This act shall nullify the negative effect of conflict. The Qu'rān states: " O you who believe, abstain from many of the suspicions. Some suspicions are sins." While [46] disagreeing with the view points of others one must not perceive himself or herself as a rightist personality and be suspicious about the intentions of others. Good opinions about others strengthen relationships at all levels.

5.3 Advice: Conflicts are instigated by certain mistakes or disputes. In Islamic teachings a Muslim is encouraged to give sincere advice to his fellow beings. It has been stated in the Saying of the Prophet Muhammad *(SAW)*: "Narrated Jarir :When I gave the Bai'a (pledge) to Allah's Messenger, he stipulated that I should be sincere and true to every Muslim." Sincere advice help in creation of an [47] environment based upon love, affection and harmony. It is admirable attribute and sometimes becomes an obligation upon family member if wrong doings are seen in the family.

5.4 Respect and Honour: Islamic behaviour is guided by the concept of dignity of man. According to Muslim faith every individual is an honored being. It has been stated in the Glorious Qu'rān: "And We bestowed dignity on the children of 'Adam and provided them with rides on the   land and in the sea, and provided them with a variety of good things and made them   much superior to many of those whom We have created." [48] The sense of superiority of human beings over all other creation inspires man and equips him with self-

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[45] Muhammad b Ismail Bukhari, *Sahih al-Bukhari*, "The Book of Revelation," Chapter 1. " How the DivineRevelation started to be revealed toAllah's Messenger," (1), 45/1.

[46] Al-Qur'ān: Al-Hujrat 49: 12

[47] *Sahih Al-Bukhari*, "The Book of Conditions, Chapter 1."The conditions permissible on embracing Islam, and in contracts and transactions," (2714), 516/3.

[48] Al-Qur'ān: Bani Israel 17: 70

confidence. This feeling of self-respect is manifested in the domestic activities that every member of family enjoys a sense of unconditional respect from each family member. Every individual has his own set of thoughts, feelings and aspirations. The institution of family in Islamic teachings creates an environment in which every member feels protected, secure and safe. The sense of security within family fosters psychological growth of individuals and as a result helps in creating a safe and peaceful society.

5.5 *Cooperation:* The sense of security cannot be achieved without mutual cooperation between family members. Islam encourages this behavior in all aspects of an individual's life. Qu'rān states: "Help each other in righteousness and piety, and do not help each other in sin and aggression. Fear Allah. Surely, Allah is severe at punishment." [49] Thus, Quran specify "Ta'awun" to the matters that lead to good and forbids cooperation that leads to evil and negative outcomes. The cooperation is an aspect of Islamic culture.

5.6 *Justice and Fair-Play:* The cooperative behavior can be maintained in the domestic life if justice and fair-play is observed in all circumstances. Through out the Holy Qu'rān it is ordained to do justice in the social life. It is stated in the Holy Qu'rān: "Allah enjoins to do justice and to adopt good behavior and to give relatives (their due rights), and forbids shameful acts, evil deeds and oppressive attitude. He   exhorts you, so that you may be mindful." [50] The Glorious Qu'rān states that Allah enjoins Muslims to do justice in all matters of life including domestic and social life. Most of the disagreements and conflicts are instigated by means of injustice and violations of rights of others. If rights of every person in the family and social life are preserved then there are least chances of conflict to stem out. For this reason, justice and fair-play especially in family life creates an environment where every-one feels secure and safe.

5.7 *Mercy and kindness:* A Muslim is not only just in his dealing but also he maintains merciful and kind behaviour in the society. The Glorious Qu'rān insists on Muslims to act kindly in all circumstances. It is stated in the Surah Fussilat: "Good and evil are not equal. Repel (evil) with what is best, and you will see that the one you had mutual

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[49] Al-Qur'ān: Al-Maidah 5: 2
[50] Al-Qur'ān: Al-Nahl 16: 90 c.f., Al-Nisa 4: 3, Al-Nisa 4: 127, Al-Ana'm 6: 152, Al-Baqarah 2: 282, Al-Ana'm 6: 153, Hud 11: 85, Al-Israa 17: 35, Ash-Shuaraa 26: 182, Ar-Rehman 55: 9, Al-Hadid 57: 25

enmity with him will turn as if he were a close friend." [51] The Holy Prophet Muhammad *(SAW)* treated all his enemies with love, kindness and affection. The people who were in conflict with the Prophet *(SAW)* gradually became his followers. Once Prophet (SAW) said to his beloved wife A'isha: "A'isha reported that Allah's Messenger (ﷺ) said: "A'isha, verily Allah loves kindness in every matter."This tradition of Prophet (SAW) shows the importance of [52] kindness in social behaviours. Kindness and mercy is very important as uncompassionate behaviour leads to conflict. It is essential for peaceful environment in the society.

5.8 *Benevolence:* In the terminology of Qu'rān, word "Ehsān" has been used to denote the meaning of benevolence. Benevolence is one step ahead of attribute of justice. Justice means giving everyone his due right, however, benevolence is the quality which requires a mixture of just behaviour, tolerance, forgiveness, kindness and completing the assigned task with commitment. A benevolent person sacrifice's his personal enjoyments over the necessities of others. The quality of benevolence demands sacrifice from person for the benefit of others. In one of the verses Allah declares His love for the people who do benevolence in their daily affairs. The Qu'rān declares: "and those who control anger and forgive people. And Allah loves those who are good in their deeds," [53] the attributes described in the verse of Holy Qu'rān are source of happy life in this world.

5.9 *Truthfulness:* All behavioural patterns noted above become meaningless if domestic matters are not dealt with truthfulness and sincerity. Truthfulness is the basic value of Islam. [54] Truthfulness denotes to practicing such a behaviour that leads to goodness. It is sinful to lie to gain some material benefits. The Holy Qu'rān gives clear teachings regarding truthfulness: "O you who believe, fear Allah, and be in the company of the truthful." [55] Same is stated in the following tradition of the Holy Prophet (SAW) has been reported to have said: Narrated 'Abdullah : The Prophet (ﷺ) said, "Truthfulness leads to   righteousness, and righteousness leads to Paradise. And a

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[51] Al-Qur'ān: Hā Mīm Al-Sajdah 41: 34

[52]*Sahih Al-Bukhari*, "The Book of Al-Adab (Good Manners)", Chapter 35. "To be kind and lenient in all Matters," (6024), 41/8.

[53] Al-Qur'ān: Al-i-Imran 3: 134 c.f., Al-Baqarah 2: 112

[54] Muhammad Nijatullha Siddiqi, *The Economic Enterprise in Islam*, (Lahore: Islamic Publications, 1979.), 52.

[55] Al-Qur'ān: Al-Taubah 9: 119

man keeps on telling the truth until he becomes a truthful person. Falsehood leads to Al-Fajur (i.e. wickedness, evil-doing), and Al-Fajur (wickedness) leadsto the (Hell) Fire, and a man may keep on telling lies till he is written before Allah, a liar." [56] It is clear ordainment of Allah that a Muslim must practice truthfulness and sincerity in all his activities. Practicing truthfulness strengthens family bond and enhances trust among family members. With the help of truth culture of confidence prevails in the family unit which is essential to prevent the evil of conflict and discord.

5.10   *Patience:* In the end, patience is required from all family members on unwanted situations. The attribute of patience is encouraged in Islamic teachings in all sort of conditions. It is stated in the Qu'rān that Muslims must observe patience in ease and in hardships. Islam encourage Muslims to remain patient when faced with hardships: "O you who believe, be patient, compete with each other in patience, and guard your frontiers and fear Allah, so that you may be successful." The attribute of patience is praiseworthy in [57] conflict management and resolution process. Qu'rān describes: ") I swear) by the Time, man is in a state of loss indeed, except those who believed and did righteous deeds, and exhorted each other to follow truth, and exhorted each other to observe patience." [58] According to this verse of Qu'rān patience is the most important weapon against evil forces of disagreement, discord and conflict. If a family practice patience in their faily affairs there is no chance of conflict to creep in the domestic life. In short, patience is the most desirable attribute of a family to avoid conflict and disintegration.

The institution of family in Islamic doctrine is very important. Muslims are enjoined to do their best to strengthen and preserving this sacred institution for safeguarding the interests of the society. Applying the model based on authority of parents in family, especially father; shall serve as basis for happy domestic life. The strong family is blessed family and is a way of peace and tranquillity in the society. The model presented above describes the relationship of the family members with themselves and with Allah and His Prophet Muhammad *(SAW)*. First and

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[56] *Sahih Al-Bukhari,* "The Book of Al-Adab (Good Manners)", Chapter 69. "The Statement of Allah: O you believe be afraid of Allah, and be with those who are true," (6094), 74/8.

[57] Al-Qur'ān: Āl-i-Imrān 3: 200

[58] Al-Qur'ān: Al-Asr 103: 1-3

foremost condition of successful execution of this model is relationship of family members with Allah and the extent to which they are true believers of faith and practicing Muslims. Under the guidance of Allah the leaders of family controls the matters of the family and provides basic economic provisions to lead a decent life. In social context, he manage family environment with positive communication and consultation process. The relationship of family with Islamic teachings help in creating positive environment based on exclusive Islamic values such as good intention, good opinion about others, sincerity, justice, benevolence, etc. This model is built to create peace, harmony and tranquillity in the family and to minimize proactively the chances of conflict and chaos.

6. Conclusion

Islam views institution of family as an important part of social setup. Pakistan has witnessed violence, intolerance and extreme behaviors in the last few decades. The institution of family has also suffered from these violent trends. The deteriorating fabric of family life is adversely affecting the society as well. It is concluded from the above study that Islam gives much importance to family and social life. Rift in domestic and social relations starts from disagreement and results in conflict. However, conflict is not always a negative phenomenon. Positive conflict leaves healthy imprints on the society. Its negative consequences become adverse when disagreement and conflict exceed its certain limits. Islam promotes healthy disagreement that is beneficial for the society and reduces the chances of those unhealthy disagreements that may lead to the chaos in the society. Islam not only provides framework of handling conflicts but also it provides framework of ethical values that prevent conflict in family and social life. Islamic ethical values such as communication, advice, consultation, respect of others, mutual cooperation etc. work as proactive framework to eliminate the chances of disagreement and conflict within domestic and social paradigm. It is proposed to observe certain must do initiatives to restore peace and tranquility within family and social life.