Exploring Family Lifestyle: How Families Embrace the Teachings of the Holy Quran in Firoz-Koh City, Afghanistan

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Abstract

The article delves into the family lifestyle through the lens of the Qur'an, employing a descriptive-analytical approach that integrates religious, moral, social, and intellectual dimensions with insights from sociology. It adopts a qualitative approach, employing structured individual interviews and narrative analysis as the primary methods of data collection. The research population comprises the families of Firoz-Koh City, with a sample size of 18 family members selected through random sampling. Information gathered includes the number of children, occupation, and age of marriage. Data analysis is conducted using theoretical coding techniques. The findings reveal the pivotal role of "lifestyle" as a fundamental aspect of human societies, encompassing various dimensions of human life. Furthermore, the Holy Quran, as a guiding force, emphasizes the importance of lifestyle in directing human behaviour. The Quran's comprehensive nature addresses humanity's needs for growth and perfection. This article highlights the significance of the family within the framework of the Holy Quran and identifies Quranic indicators of an ideal family lifestyle across religious, moral, social, and intellectual dimensions. Additionally, the study examines the detrimental factors hindering the pursuit of this Quranic lifestyle within families.

Key Words

Lifestyle, Holy Quran, guidance, family, Firoz Koh, Afghan society

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Introduction

The notion of lifestyle emerges as a new perspective among researchers in sociology and cultural studies, aimed at understanding human behavior. It intertwines with a plethora of interconnected concepts including society, mentality, conduct, significance, surroundings, necessity, preference, trend, respectability, and heritage. Lifestyle encapsulates the minutiae of human existence while delving into the complexities of human nature, rendering it both expansive and profound (Faali 2014:19).

In contemporary society, a significant portion of research on lifestyle trends revisits the pivotal role of religion. As a formidable force, religion holds sway over the patterns of life and the conduct of individuals. Serving as a framework of beliefs, values, and practices, religion facilitates the pursuit of a divine lifestyle. Notably, Islam occupies a distinct position in this regard. Drawing from profound Islamic wisdom enshrined in the Holy Quran, authentic hadiths, and the exemplary lives of the pious predecessors, a blueprint for earthly existence emerges. This model not only equips individuals for their transient life but also prepares them for the eternal journey beyond.

The Islamic sources offer rich insights into lifestyle concepts, yet in Afghan society, these remain largely unexplored and inadequately elucidated. Consequently, the people of Afghanistan grapple with the ailments of modern living, one of which manifests in a penchant for opulence. Ariana News reports that in 2018 alone, fifteen thousand weddings were held in lavish venues, incurring costs amounting to millions of dollars. On average, the expenses for a wedding celebration are as follows: 500,000 Afghanis for the event itself, 300,000 Afghanis for a gold set, 30,000 Afghanis for the bride's white dress, 20,000 Afghanis for the traditional green dress, 18,000 Afghanis for more casual attire, hair salon expenses ranging from 20,000 to 100,000 Afghanis, photography services priced at 50,000 Afghanis, music at 30,000 Afghanis, home furnishings totalling 350,000 Afghanis, and various other expenditures. Yasin Negah, a professor at Kabul University, attributes the prevalence of such extravagant weddings to a departure from Islamic cultural values, fostering a culture of luxury and unhealthy competition among individuals (Ariana News, 2018).

The family stands as the most vulnerable institution in society, subject to various cultural incursions aimed at undermining its foundational values, as it serves as the primary source for religious upbringing and education. Mass media, particularly satellite channels, movies, and serials, emerge as potent tools in this soft war against families. Examples include

the normalization of infidelity, notably depicted in Indian, Turkish, and American TV series, the promotion of immodest attire while discouraging veiling, the portrayal of illegitimate pregnancy and abortion as acceptable choices, the fostering of disrespect and disobedience towards parents, and the normalization of hedonistic behaviours such as drinking, dancing, and attending nightly parties. According to the 2015 report of the US Public Diplomacy Commission (ACPD), a staggering budget of 1 billion 833 million dollars is allocated for conducting soft warfare against Islamic countries, particularly Afghanistan. This effort aims to subvert deeply ingrained values and lifestyle norms through various media platforms such as radio, television, websites, blogs, and social media channels.

The City of Firoz Koh, situated in Afghanistan, has not escaped the influence of media and cultural intrusion. According to national media reports from 2019, Firoz Koh witnessed the highest number of self-immolations and suicides nationwide, marking it as the epicentre of such tragic occurrences. Firoz Koh State Hospital's statistics reveal a distressing reality: on average, three deceased or critically injured women are admitted daily. These alarming figures, as reported by Nation TV in 2019 and corroborated by BBC Farsi News, underscore the dire consequences of misguided lifestyles prevailing in Firoz Koh society. It is imperative to delve into the underlying causes of this crisis, recognizing it as a grave societal affliction demanding immediate attention.

Investigating, understanding, and addressing this destructive and destabilizing phenomenon within households is an urgent imperative for both current and future generations. Effective resolution of this issue holds the potential to mitigate or even eradicate many other societal problems. Hence, this has evolved into a pressing social concern necessitating thorough examination and research. The current study delves into the family lifestyle through the lens of the Qur'an, employing a descriptive-analytical approach that integrates religious, moral, social, and intellectual dimensions with insights from sociology.

Given that this study aims to delve into the sociological exploration of family lifestyle through the lens of the Qur'an, a qualitative approach was employed as the research method. This choice was made because qualitative methods offer in-depth and comprehensive insights to researchers. Unlike quantitative approaches that focus on individual variables, qualitative research captures the richness of phenomena within their natural contexts, portraying them in their entirety and within the fabric of everyday life. This method endeavours to examine objective cases within the specific temporal and local characteristics they inhabit, primarily by analyzing

people's verbal expressions and actions. It is an approach that begins by immersing itself in the textual and contextual landscapes in which the phenomena are situated (Felik 1391:11).

As the lifestyle issue is intricately linked with qualitative research, employing this method enables researchers to establish more meaningful connections with families and obtain more accurate information. Therefore, in our pursuit to understand how to study lifestyle with an emphasis on the teachings of the Quran, establishing close rapport is crucial. This can only be achieved through direct, face-to-face conversations.

The focus of this study is the families residing in Firoz Koh City. Participants were selected randomly, with a total of 18 families from the city being individually interviewed (see Table 1 for their characteristics). Participants ranged in age from 18 to 50 years old, with varying durations of cohabitation spanning from 1 year to 25 years. Sampling and interviews continued until theoretical saturation was achieved, ensuring data repetition and thorough exploration of the subject.

The data collection method employed in this study was non-structured interviews. The data were captured through audio recordings and narrative transcriptions. Initially, the researcher recorded the interviews and subsequently transcribed them into text, including all pertinent details. The raw data were then analyzed using open, axial, and selective coding techniques (Felik 1391).

The data analysis process involves theoretical coding, which encompasses various stages of open coding. The implementation steps for this coding method are outlined as follows. First, we separate the data and categorize the expressions based on their meaning units. Secondly, we combine and remove semantic units as much as possible and turn them into subcategories with specific codes. Finally, we name and categorize the sub-categories obtained according to their characteristics.

Name	Family Name	Age of Marriage	Age	No of Children	Job	Education
Ali	Ebrahim Zada	25	44	4	Dentist	Bachelor
Gul Ahmad	Paikka	21	45	4	Shopkeeper	Illiterate
Ehsan	Arab Zada	25	27	1	Grocer	Bachelor
Yassin	Shaiq	26	28	1	Teller	Master
Uthman	Nazari	22	28	2	Poultry Seller	Primary
Gulam Yahya	Alemi	19	40	4	Tailor	Primary
Mustafa	Ahmadi	26	38	3	Carpet Seller	Elementary
Zahra	Khavari	15	40	5	Tailor	Elementary
Naqibullah	Mohammadi	27	37	2	Serviceman	Illiterate
Razia	Mousavi	17	20	0	Housewife	Seminary student
Sharifa	Mirzaei	22	24	1	Student	Bachelor
Zahra	Qurbani	17	20	1	Student	Bachelor
Asia	Rahmani	20	22	0	Housewife	Student
Rabea	Ahmadi	25	30	3	Housewife	Graduated 12
Tuba	Qassemi	19	26	2	Works at INGOs	Bachelor
Laila	Fazli	18	24	1	Jobless	Bachelor
Karima	Sadaqat	20	32	5	Housewife	Illiterate
Rajab	Mohammadi	24	29	2	Works at INGOs	Bachelor

Table 1 Characteristics of the Interviewees

Studies of Family Lifestyle from the Perspective of the Quran

So far, no research has been done regarding the family lifestyle from the perspective of the Quran. The lifestyle has a very lengthy history, it can be searched from the beginning of the day of stepping onto this earth. Muslim scholars have written many books in this field such as Allamah Majlisi's *Huliyyah al-Mutaqeen*, *Sunan al-Nabi* by Allamah Tabatabaei, *Mafateh Al-Haya* by Ayatollah Javad Amili Damat Barakatoh. However, lifestyle in the modern sense of the term has been used in the last century. It was first invented by Alfred Adler in 1929. Here, the relevant research will be mentioned which is the subject matter of the paper.

Rahmani Firoz Jah and Sohrabi (1390 AH) in their study "The Influence of Geographical Environment on Life Style" concluded that the geographical environment and the way of livelihood lead to the formation of two types of Rural Nation and Urban Nation with different lifestyles in the society. In the type of lifestyle and needs of the rural people, there are conditions that the urbanization expands and creates a special lifestyle. This lifestyle has been associated with many areas of social life, and the need to change in religiosity based on beliefs, ethics and rituals (Rahmani and Sohrabi 1390:17-32).

Another research conducted by Haidari (1390) under the title "The Role of Religion in Family Strength" concluded that there is a relationship between religiosity and family satisfaction. The stronger the religious attitude of people, the higher their life satisfaction. A stronger belief in God and His commands, a more stable married life, and peace reigns in the family environment.

Sayed Reza Moaddab and Ebrahim Rezaei Adriane (2017) conducted research entitled "The Necessity of Inferring Lifestyle from the Qur'an". The result of this research is that the Holy Quran is the answer to all human needs in the field of lifestyle at any time and place, and the valuable extraction of this great capacity from the Quran is considered a necessity for Quran scholars.

Anayatullah Sharifi (1392 conducted research entitled "Family Lifestyle in Quran and the Traditions of the Immaculate Leaders". The result of his research is that beliefs and convictions play an essential role in the family and marriage is considered as a sacred matter. It takes into consideration the criteria of piety, reason, good morals and equality in choosing a spouse.

Mohammad Hossein Hafizi (1400) conducted research under the title of "Factors of Strength and Collapse of Family Lifestyle from the

Perspective of the Quran and Traditions". As a result of this research, he states that in the Quran, the family lifestyle is mentioned as peace, tranquillity and confidence. Faith and piety are considered the basic criteria of family lifestyle from the perspective of Islam.

Kaviani (2017) conducted research under the title "Family Lifestyle from the Perspective of Quran and Modernity". He found seven major differences in lifestyle between Islam and modernity as follows: 1) The Quranic lifestyle is based on God-centred freedom and the modern lifestyle is based on man-centred freedom; 2)The family has a high position in the Qur'an lifestyle, unlike the modern lifestyle; and 3)The structure of the Islamic family emphasizes Sharia and legal, bisexual and monogamous family marriage. In the lifestyle of modernity, the family does not have much value and it is mostly in the free family structure and "homoclinic" and "monogamous" families are prevalent. Alasvand (1392) conducted research under the title "Three Main Pillars of Islamic Lifestyle". He states that three main pillars for this model can be proposed: contentment, avoiding the inappropriate way in life, and believing in the demarcation between right and wrong.

Sajdeh Al-Abd al-Khani (1396/2016) conducted research under the title "Lifestyle of the Superior Family" indicating that the lifestyle can be divided into three areas: belief, morals and behaviour. He stated that the most important religious lifestyle of the family to achieve the desired divine life is in the field of belief. The moral lifestyle of the superior family is remarkable in cases of silence, and generous treatment against the immoral actions of family members. Investigating the behaviour of the families mentioned in the Quran guides us to the behavioural lifestyle of the Quranic family such as creating intimacy between father, mother and children, and attempts to compromise between family members.

Ismail Kharestani and Fatemeh Saifi (1398/2018) carried out the research under the title "The Place of the Family in the Lifestyle and Creating a Virtuous Life from the perspective of the holy Qur'an". The main results of this research are as follows: The Holy Quran is full of valuable points and objective and permanent guidelines for life behaviours that are not dependent on the past; the best family in life has a lifestyle and a method that is different from others; and in such families, both the husband and wife are diligent individuals, tirelessly striving to enhance their lives and make the most of their worldly opportunities.

Vallance's (1395) research showed that the relationship between lifestyle and marital satisfaction is a vital issue that is important for

all classes of society. Hovadat-Hopier (2000) showed that the critical environment in the family, coercive control of parents and dominant discourse in the family are important conditions that cause disorders in the family.

In general, it can be said that many studies have been conducted about family lifestyle, each of which has examined certain aspects of family lifestyle. Each research has its own strengths and weaknesses. However, no work has been done on family lifestyles in Afghanistan. Hence, further research is imperative on this matter, given that families constitute the cornerstone of society. Over the past three decades, families have undergone significant transformations, necessitating earnest consideration and study.

Lifestyle and Family: Definitions

The term "lifestyle" is translated by some as "way of life" and by others as "style of life" (Mirsardo 2018:875). The term lifestyle is composed of two words "life" and "style". This means that lifestyle indicates a set of factors and elements that are more or less systematically related to each other and create a general cultural and social structure.

The concept of lifestyle serves as a cornerstone in the realms of sociology and cultural studies, offering a lens through which to understand societal dynamics and cultural realities. Its significance has grown to the extent that some scholars propose it as a replacement for traditional terms such as "class," suggesting that it better encapsulates the complexities of contemporary behaviours, cultural attitudes, and social structures. Within cultural studies, lifestyle encompasses the array of behaviours, models, and patterns of actions exhibited by individuals, reflecting normative, behavioural, and meaningful dimensions of social life. It serves as a gauge for the levels of belief systems, actions, and reactions within both individuals and society as a whole. Essentially, lifestyle emerges from the nature and content of relationships, interactions, and actions within any given society.

The term "family" is used in the meaning of lineage, family members, children, and relatives (Dehkhoda 1377:9438). Family is an institution based on a marriage of man and woman, and it expands by bringing a child (Shahri 1387:11). Family is one of the basic systems of human societies and it is the most suitable system for providing the material and psychological needs of human beings and it has provided a suitable bed for providing the security and psychological peace of the members, fulfilling their emotional needs, raising the new generation and socializing the children.

Family is the primary core of all organizations and social institutions. All the roles related to the creation of civilization, the transfer of heritages and the growth and development of humanity are related to the family. All traditions, beliefs and customs, personal and social characteristics are transferred to the new generation through the family. The society consists of families and the coordinates of the society can be described through family relations. The beneficial or harmful effect of the family also reaches society. Its structure and policy are effective in the stability or anxiety of the society and the motivation of its members affects the social motivations. The type of behaviour and lifestyle of the family plays an effective role in the morality of the society and its health or illness (Guvari 1393:22).

Attitude of Families Towards Lifestyle

The first step in the data content analysis process is coding. Here coding means a process during which data are analyzed, conceptualized and put together in a new way (Flick 2011: 329). After conducting the interviews, and reviewing the primary concepts resulting from these data, we organized these concepts into 10 main categories, each dimension representing the purpose of forming a family, criteria for choosing a spouse, holding a wedding ceremony, illiteracy, emotional deprivation, lack of paying attention to the satisfaction of sexual needs, media population in homes, moral weakness and weakness of religious beliefs is lack of correct role modelling.

The Purpose of Forming a Family

The majority of participants in this study view marriage as the fundamental foundation for establishing a family and the bedrock of human society. They perceive this sacred bond as offering the optimal path to attain mental tranquillity, adhere to religious principles, deter moral lapses, pursue education, alleviate loneliness, and achieve personal aspirations. However, Afghan society, entrenched in tradition and fatalistic beliefs, lacks a clear purpose for family formation beyond the gratification of sexual desires and the perpetuation of the lineage.

Criteria for Choosing a Spouse

Regarding choosing a spouse, the interviewees commented that many ethnic customs, trends and subcultures, which are called "An-ana" or custom, become the factor and cause of violence and disharmony in the

family. The common denominator of these trends is unwanted marriages, some of which do not take into account not only the satisfaction and heart desires of the boy and girl; rather, they establish a union between men and women by pressure and force. This is not only the ultimate cruelty, tyranny and trampling of human rights and Islamic values of women and men, but also the cause of many disturbances, which are continuous fights in the house, emotional divorce, running away from home, the consequences of forced marriages and wrong principles. The fate of a girl, especially in a traditional society, is in the hands of the family in choosing a spouse. The child (girl) learns from very early childhood that she should be subject to the family and not independent in her choices in life.

Another concern arises when considering an educated woman's perspective: her criterion often prioritizes accepting suitors from abroad. Age, personality, and even financial status take a backseat to this preference. However, upon marriage, discontent often follows. It becomes evident that money alone does not guarantee happiness. We recognize that the true pillars of a fulfilling life together are religiosity, honesty, trust, responsibility, intellectual independence, love, and kindness. A participant said:

> When we got married, my husband was for only one month with me. He has been living in Australia for seven years now. I live alone, a widow, and I did not see any love from him. It is true that he gives me money, but he is not here. Life has no meaning for me, I just spend my night and day.

Conducting Expensive Wedding Ceremonies

The majority of participants in this study expressed that they held their engagement and wedding ceremonies in wedding halls, with an average cost ranging between 14 to 20 lakh Afghanis, excluding expenses for purchasing a house or spending on gold. This trend highlights the influence of extravagant Western societal norms, contributing to a culture of luxury in Afghan society, despite approximately ninety percent of the population living below the poverty line. These lavish weddings serve as a breeding ground for various familial and societal issues, fostering unhealthy competition within families and attaching a monetary value to a woman's worth based on the extravagance of her wedding.

One participant recounted their spouse's demand, stating, "Because you bought me an iPhone 12 instead of an iPhone 13, I refuse to marry you. Why didn't you buy the latest model? I will feel embarrassed in front

of my friends." Another participant shared, "My husband gifted me 41 lakhs worth of gold, including a crown, belt, necklace, and anklets." These stories shed light on the concerns of the younger generation regarding expectations for their brides.

Inappropriate Interference of Relatives and Friends

Most interviewees highlighted the interference of others, particularly the mothers of both the wife and husband, as a significant issue for young and inexperienced couples. These interventions often create conflicting expectations and directives. Female family members prioritize their daughter's comfort and adherence to their advice, imposing their own dos and don'ts. Conversely, the mother, sister-in-law, and other relatives seek to assert their authority over the new bride.

In Afghan culture, newly formed families typically reside under the support and authority of the in-laws, often cohabiting in the paternal household, which exacerbates the frequency of unnecessary meddling. This interference emerges as a critical factor contributing to marital discord and an improper family dynamic. External interventions sow seeds of discord between couples, leading to differences and dissatisfaction.

Emotional Deprivation

The majority of interviewees expressed feelings of being unloved and neglected by their families. Additionally, they reported facing challenges in the physical and emotional development of their children, which often leads to responses of isolation and violence. Neglected individuals may exhibit behavioural patterns of indifference, showing no distinction in their interactions with acquaintances and strangers alike. In some cases, these individuals resort to extreme violent reactions when their tolerance thresholds are exceeded.

One participant shared their experience, stating: "As a doctor, I work in the city of Firoz Koh, while my husband is stationed in Farah. When I'm busy with work and unable to answer his calls, he becomes suspicious and confrontational, which is deeply distressing. His aggression escalates to violence during arguments at home; he has smashed my phone on two occasions, destroyed dishes, and even cut my clothes with scissors. He has never expressed love towards me, and life has become unbearable. Unfortunately, the lack of affection and attention to the physical, mental, and social needs within our marriage has led to significant discord in our shared life together."

Failure of Paying Attention to the Satisfaction of Sexual Needs

The majority of interviewees in this study observed that sexual topics remain taboo, considered sinful, and derogatory within our traditional society. Consequently, discussions regarding gender disparities between men and women are largely absent from scientific research. Despite this, many conflicts and instances of verbal and physical aggression between spouses stem from issues in the bedroom, a facet of their lives often concealed from others.

Fulfilling emotional and sexual needs is deemed the fundamental responsibility of both partners and neglecting these needs can lead to familial discord. As one participant candidly expressed, "To be honest, I took a second wife because my first wife couldn't meet my needs, causing marital strife." Ignoring sexual needs undermines family cohesion and stability.

Media Influence on Family Life

The majority of interviewees have highlighted the significant impact of media on their family dynamics. Satellite media and mass communication, if not managed appropriately, can lead to a plethora of problems. The influence of media on ethics, culture, and lifestyle is more profound than often acknowledged. Research suggests that media, through the dissemination of violent war movies and the promotion of consumerism and opulent lifestyles, along with narratives of corruption, moral decay, and betrayal, profoundly shapes the thoughts, behaviors, and values of families. This has particularly negative ramifications for Afghan society.

Television and online platforms inundate households with news of war, explosions, suicides, and killings, desensitizing individuals to these tragedies over decades. Consequently, such distressing realities become normalized, overshadowing sentiments of love and compassion in communal life. Moreover, the pervasive nature of media, particularly in virtual spaces, has a profound impact on the psyche of the younger generation. Immersed in a digital world, familial bonds weaken as individuals prioritize their devices over interpersonal connections. This detachment has plunged Afghan society into a crisis, as young minds become increasingly absorbed in trivial and meaningless pursuits, stifling their capacity for critical thinking and creativity.

Illiteracy and Lack of Communication Skills

The findings from this research indicate that the most significant differences in family life often arise among individuals who lack literacy skills or possess minimal education. Without an understanding of each other's rights and lacking essential life skills, these individuals struggle to navigate familial relationships effectively. Conversely, even among those with higher levels of literacy, success in family life remains elusive. This is partly due to the prevailing traditional culture in Afghan society, which places a low emphasis on education and learning.

Regrettably, many young couples enter into marriage without any foundational knowledge about family dynamics or the guidance provided by Islam and the Qur'an for a successful life. The culture of studying and learning within Afghan society remains underdeveloped, leaving individuals ill-prepared to tackle the complexities of married life. As a result, these shortcomings in education and awareness contribute significantly to the challenges encountered within family units.

Moral Vulnerability and Impulsiveness

The insights gleaned from the majority of interviewees in this research underscore how deficiencies in essential life skills, such as communication, tolerance, flexibility, and restraint, serve as the bedrock for numerous marital problems. Couples often resort to arguments as a means to resolve issues within their shared lives, but unfortunately, these disputes frequently escalate into physical altercations. In many instances, when one partner lacks adept verbal skills, they compensate for this deficit through physical aggression. As articulated in the interviews, "When my husband resorts to violence, I retaliate with sharp words against his physical prowess." The use of coarse language by women exacerbates these conflicts.

This research underscores the neglect of traits like kindness and patience in the construction of marital relationships. The family institution, which serves as the cornerstone of society, is at risk of erosion if due attention is not paid to fostering these qualities within marriages.

Weakness of Religious Beliefs and Lack of Correct Modelling

The responses from the majority of interviewees in this study reveal a gradual decline in religious faith over time. This decline is attributed to various factors, including deteriorating security, social, and economic conditions. As one interviewee lamented, "I've recently lost faith in God's

benevolence. If God truly cares, why doesn't he intervene in our dire circumstances?" Poverty, adversity, and forced migration, compounded by ongoing conflict and insecurity, have led many to feel abandoned by a higher power.

Moreover, the emulation of religious leaders has waned in contemporary Afghan society. Many perceive a stark disparity between the lifestyles of religious figures and the realities of modern life. The practices and customs of religious leaders from centuries ago are seen as impractical and incompatible with present-day circumstances. Instead, individuals are more inclined to follow the models portrayed in media and popular culture.

Additionally, some religious scholars are perceived as either overly strict or hypocritical in their personal conduct, further eroding public trust in religious institutions. The media and certain pseudo-religious figures have also played a role in distorting the perception of religion, leading to disillusionment and resentment towards religious teachings. These factors collectively contribute to a negative impact on societal norms and values.

Conclusion

This research, conducted through qualitative methods employing theoretical coding techniques (open coding, axial coding, selection), has investigated family lifestyles with a focus on aligning with the teachings of the Holy Quran. The study delves into various aspects, including the purpose of family formation, spouse selection criteria, extravagant wedding ceremonies, unwarranted interference from external parties, emotional neglect, disregard for sexual satisfaction, media influence within households, illiteracy, communication deficiencies, moral vulnerabilities, wavering religious beliefs, and the absence of positive role models.

The responses from the interviewees reveal a concerning trend in family formation, where marriages often lack clear goals beyond fulfilling immediate needs like sexual gratification and ensuring generational continuity. The criteria for selecting a spouse primarily revolve around financial status and social status, with little consideration given to personal compatibility or emotional fulfillment. Extravagant wedding ceremonies, typically held in halls, contribute to excessive spending and reinforce societal norms focused on outward displays of wealth. Media influence exacerbates these issues by promoting consumerism and undermining traditional values and ethics. Additionally, the lack of emphasis on education and media literacy further erodes religious beliefs and moral

standards, leading to a disconnect from Quranic principles. As a result, Afghan society faces a significant cultural shift away from its Islamic roots. It is hoped that by defining lifestyle through Quranic teachings and employing scientific methods, experts can address these challenges and foster a renewed commitment to Islamic values in modern society.

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