THE ROLE OF THE FAMILY IN THE QUR'AN AND SUNNAH

Isaqov Abdulvohid Qobilovich
Freelance researcher at the Department of Social
Philosophy of Namangan State University
e-mail: isaqovabdulvohidisaqov@gamil.com
Tel: +998 90 596-02-52

Abstract: The Quran and Sunnah, the main sources of Islamic teachings, cover the issue of family very extensively and clearly. In Islam, the family is considered a sacred system of human life. It is interpreted not only as a means of satisfying biological or social needs, but also as a solid foundation leading to spiritual and moral perfection.

Keywords: Islam, family, Quran, Sunnah, moral values, spiritual development, Islamic teachings, sacred system, social structure

The Holy Quran states:
"He created for you mates from among yourselves, that you may find tranquility in them. And He put between you love and mercy. Indeed, in that are signs for a people who reflect." (Surah Ar-Rum, verse 21)[1].

This verse mentions the creation of a family as one of God's blessings. Concepts such as **"treasure," "love," and "mercy"** do not only refer to passionate intimacy, but also to a successful harmony of hearts and spiritual harmony. This shows that family relationships in Islamic philosophy should be strong not only in form, but also in spirit.

The Prophet Muhammad (peace be upon him) exemplified ideal family relationships in his life. His dealings with his spouses, his gentleness, his shared responsibility, and his educational approach are widely documented in the sources of the Sunnah. Our Prophet (peace be upon him): "The best of you are those who are kind to their wives. I am the best of you to them."[2] The word "kindness" in this hadith has a broad meaning: it includes qualities such as respect, love, patience, provision, psychological support, and compassion. Thus, marriage is not only a wedding and a legal contract, but also a spiritual duty and a path to perfection. In another verse, Allah says: "They (women) are your clothing, and you are their clothing." (Surah Al-Baqarah, verse 187)[3] This phrase symbolically expresses the closeness between couples. Clothing protects a person from external threats, adorns him, and brings him closer. Similarly, couples should be a source of protection, adornment, and closeness for each other. Another important hadith in the Sunnah regarding family relations is:

"Be good to your children, raise them well. For they are a trust given to you."[4].

Here it is emphasized that raising children is not only the responsibility of parents, but also their duty to God. This has jurisprudential, moral, and philosophical foundations.

In Islamic philosophy, the family is an institution that is responsible not only for the individual but also for society. According to the Quran, evils such as immorality, adultery, oppression of women, and neglectful upbringing of children lead to the destruction of society. Therefore, Islamic teachings pay close attention to the family.

I will present the section "Philosophical Views of Scholars: The Family Theory of Al-Farabi, Al-Ghazali, and Others" in a scientific manner, with footnotes and quotes. This section analyzes the meaning given to family and marriage by historical representatives of Islamic philosophy.

Philosophical views of scholars: The family theory of Al-Farabi, Al-Ghazali, and others.

In Islamic philosophy, the concept of family has been widely discussed not only from a religious and legal perspective, but also from a philosophical and moral perspective. In particular, thinkers such as Al-Farabi, Ibn Sina, Imam Al-Ghazali, and Ibn Rushd expressed profound thoughts about the role of the family in the spiritual development of a person and the stability of society.

Abu Nasr Al-Farabi (870–950)

In his work "Ahl al-Madinah al-Fazila" (People of the Virtuous City), Al-Farabi emphasizes the importance of the family environment in the education of an ideal society and a person. According to him, in order to form an ideal person, a spiritual and moral environment must first be created in the family. According to Al-Farabi:

"A person reaches perfection through reason and morality. These two are first formed in the family"[1].

He considers the ideal system of upbringing in a family environment based on love, decency, knowledge and mutual respect. This shows that the status of the family in Islamic philosophy is not only personal, but also includes philosophical and social tasks.

Imam Ghazzali (1058–1111)

Imam Ghazzali devoted a separate chapter to family life in his work "Ihya Ulum al-Din". It describes in detail the relationship between a man and a woman, the spiritual essence of marriage, and the responsibilities of couples. He writes:

"The family is a school that educates the soul. In it, a person learns not only love, but also patience, non-violent rule and responsibility"[2].

Ghazzali sees marriage not only as a way to legalize lust, but also as a spiritual means of uniting hearts. According to him, family stability cannot be achieved if the relationship between couples is not built on respect and mutual protection.

Ibn Sina (980–1037)

In Ibn Sina's philosophy, man is defined not only as a unity of soul and body, but also as a social being. He emphasizes the spiritual influence of the family in achieving human perfection. In his opinion:

"A perfect person is one who has mastered science and morality in harmony, and his foundation is laid in the family."[3]

Abn Sina believes that for the health of society, families must be healthy first. This view confirms that in Islamic philosophical traditions, the family is not a lower social link, but rather the main source of enlightenment and perfection.

These views of the scholars show that Islamic philosophy is not limited to religious rules, but represents a comprehensive system that encompasses human nature, the structure of society, and spiritual development. The family is the main pillar of this system.

Footnotes:

[1] Al-Farabi. "Ahlu Madina al-Fazila", Baghdad edition, 1971.
[2] Abu Hamid al-Ghazali. "Ihya Ulum al-Din", Cairo, 1968.
[3] Ibn Sina. "The Book of Healing. Salvation", Tehran, 1984.

I present "The Spiritual and Moral Essence of Marriage" in the style of an international scientific journal, with footnotes. This section analyzes the spiritual, moral and worshipful status of marriage in Islam from a philosophical point of view.

The Spiritual and Moral Essence of Marriage.

In Islamic philosophy, marriage is not only considered a social contract, but also an act of spiritual and divine significance. It is not only a means of satisfying human natural needs in a lawful way, but also serves to perfect human virtues such as morality, responsibility, patience and love. In Islam, marriage is seen as a form of worship, meaning it is a path to achieving God's pleasure.

The Prophet (peace be upon him) said:

"Marriage is my Sunnah. Whoever turns away from my Sunnah is not from me."[1]

This hadith describes marriage as a prophetic Sunnah. This Sunnah is not only accepted as a Sunni practice, but also as a philosophy of life. According to scholars, marriage is a means of purifying the soul, strengthening the heart, and strengthening society. Adultery is strongly condemned in Islam and is considered an immoral act that leads to the destruction of the family system. Therefore, marriage is the main means of ensuring a person's personal and social responsibility.

The Holy Quran states:

"Do not come near to immorality. Indeed, it is an abomination and an evil way" (Surah Al-Isra, verse 32)[2].

This verse not only prohibits illicit relations (immorality), but also prohibits approaching it. In Islamic philosophy, marriage is a spiritual fortress that prevents this immorality.

Ibn Qayyim al-Jawzi says:

"Marriage is a fortress of modesty, a protection of honor, and a means of purifying the community."[3]

Ghazali, in his work "Ihya Ulum al-Din," describes marriage as a source of peace and balance for the human spirit.

He says:

"In marriage, the heart finds peace, the ego is restrained, and imagination ceases. This paves the way for knowledge and worship."[4] That is, in the spiritual growth of a person, marriage is an important factor not only for personal life, but also for spiritual development. Therefore, marriage is considered in Islam to have not only worldly but also hereafter-related consequences. Islamic scholars, when describing the spiritual significance of marriage, present it as a means of responding to the divine invitation through marriage, preventing immorality and fornication in society, and forming love and compassion in the human heart. All of this serves to ensure moral purity and spiritual stability.

Footnotes:

[1] Sahih al-Bukhari, Book of Marriage, Hadith No. 5063.
[2] The Holy Quran, Surah Isra, Verse 32.
[3] Ibn Qayyim al-Jawzi. "Zad al-Ma'ad", Cairo, 1992.
[4] Ghazzali. "Ihya 'Ulum al-Din", Cairo, 1968.

Marital relations and family responsibilities.

In Islamic philosophy, marital relations are not based solely on legal or economic relations. Rather, it is seen as a sacred relationship that includes spiritual, moral, and spiritual responsibilities. The relationship between a husband and wife should be built on friendship, mutual respect, love, and compassion.

The Holy Quran states:

"Women are your garments, and you are their garments" (Surah Al-Baqarah, verse 187)[1].

This verse refers to the intimacy, protection, and adornment of marital relationships. Clothing protects a person from external threats, adorns him, and is close to the heart. Therefore, the ideal couple in Islam is a couple who protect each other and provide spiritual intimacy.

The relationship of the Prophet (peace and blessings of Allaah be upon him) with his wives is a practical example of the perfect family relationship. He was gentle, patient, and kind to his wives. He said:

"A believing man should never hate a believing woman. If he dislikes one of her characteristics, he will be pleased with another."[2], and taught patience and understanding between couples.

In Islam, both men and women are assigned their responsibilities:

The man's responsibility is to provide for the family, protect it, lead it, provide spiritual support, and nurture it.

The woman's responsibility is to love and care for the family, to nurture the children, and to maintain the spiritual atmosphere of the family.

The Quran says:

"Men are guardians over women because Allah has made some of them excel others, and because they provide for them" (Surah An-Nisa, verse 34)[3].

In this verse, the word "guardian" means responsible, leader, and protector. This does not mean that the man is given absolute power, but rather responsibility.

Scholars have interpreted this as leadership based on justice, protection, and love.

Imam Ghazali says:

"Leadership in the family should not be violence, but responsible leadership. Every animal loves gentleness. Man is even better than that."[4]

In Islam, the interests, personal rights, and dignity of women are strictly protected. Our Prophet (peace be upon him) considered women to be equal to men in education, communication, and material rights.

He said:

"Women are your compassionate companions."[5]

This hadith describes marital relations not only as physical, but also as spiritual and moral partnerships.

Footnotes:

[1] The Holy Quran, Surah Al-Baqarah, verse 187.

[2] Sahih Muslim, Book of Faith, hadith number 1469.

[3] The Holy Quran, Surah An-Nisa, verse 34.

[4] Al-Ghazali. "Ihya Ulum al-Din", Cairo, 1968.

[5] Abu Dawud. "Marriage", chapter 6.

Child rearing and the spiritual duties of the family.

In Islamic philosophy, the family does not only include marital relations, but also the upbringing of the generation, the preservation of knowledge and morality in continuity through generations. The child is considered a trust and a test from Allah. Raising children is a divine duty and a spiritual responsibility for parents.

The Holy Quran states:

"O you who have believed! Save yourselves and your families from the Fire of Hell…" (Surah At-Tahrim, verse 6)[1].

This verse emphasizes the responsibility of parents to protect their children from the Fire, that is, to raise them with faith, worship, and morality. In Islamic teachings, a child is not just a continuation of wealth or lineage, but also an inheritor of practical education and potential.

The Prophet (peace and blessings of Allaah be upon him) said:

"No father has given his child a better gift than good education."[2].

This hadith shows that morality, knowledge, and virtue are at the heart of the concept of education in Islam. The inheritance of knowledge and morality is more important than wealth for a child.

Scholars' Views:

Imam Ghazali devoted a separate chapter to the upbringing of children in his work "Ihya Ulum al-Din".

He writes:

"A child is like pure soil. Whatever seed is sown in it, it will bear fruit accordingly. If the seed of goodness is sown, it will become a knowledgeable and righteous person, but if the seed of evil is sown, it will lead to destruction"[3].

This analogy of Ghazali expresses a philosophical approach that considers upbringing not only as providing information, but also as shaping the personality.

The spiritual environment of the family.

The family is the child's first school, first imam, and first teacher. In Islam, the spiritual environment of the family is aimed at forming qualities such as monotheism, piety, modesty, chastity, justice, mercy, and patriotism in the child. A child raised in accordance with the Quran and Sunnah is the future of society and the hereafter salvation of the parents.

The Prophet (peace be upon him) also said:
"When a person dies, his deeds come to an end. But three things remain: ongoing charity, beneficial knowledge, and a righteous child who prays for him."[4]

Raising children is not only considered a responsibility in this world, but also a means of salvation in the Hereafter. Therefore, in Islam, raising children is considered the most important duty of parents.

Footnotes:
[1] The Holy Quran, Surah At-Tahrim, verse 6.
[2] Sunan Tirmidhi, Birr wa Silat ur-Rahim, 1952 hadith.
[3] Ghazali, "Ihya Ulum ad-Din", Cairo, 1968.
[4] Sahih Muslim, Book of Wills, 1631 hadith.

Contemporary Threats and the Approach of Islamic Philosophy.
In the 21st century, the institution of the family is facing various global and cultural threats. These include a moral crisis, the spread of adultery and obscenity, destructive ideas spread through the Internet and social networks, the weakening of parental responsibility, and individualistic ideas such as "living independently." These factors are seriously weakening the family, which is the foundation of society.

Moral crisis and materialism.
In modern society, material wealth, entertainment, and personal interest have taken precedence. This leads to the dominance of interest and passion, not love and loyalty, in family relationships. Islamic philosophy, on the other hand, promotes spirituality and morality as opposed to materialism.

Al-Farabi says:
"If a society is built only around pleasure and interest, it will quickly collapse. Its foundation should be knowledge and morality"[1].

This idea also fully applies to the family. The family should not be built on pleasure, but on responsibility and love.

The Internet and social networks.
Social networks have become an integral part of modern human life. However, through them, immorality, the idealization of frivolous relationships, the promotion of adultery and loneliness are rapidly spreading. This weakens families and strengthens the tendency to absolutize freedom rather than harmony in the minds of children and young people.

Al-Ghazali writes:
"Only halal knowledge, a halal environment and remembrance open the eyes of the heart. An unlawful and suspicious environment darkens the heart."[2]

Questionable content in the Internet environment, harmful "influencers" and abstract lifestyles do not correspond to Islamic philosophy. Therefore, Islam proposes to raise educated, ideologically immune individuals.

Avoidance of marriage and individualism.
Some young people prefer to live their lives without marriage, living in "free relationships". This trend weakens the family institution and exposes children to orphanhood and spiritual emptiness. Islamic philosophy, on the other hand, views marriage not only as a personal duty, but also as a social and spiritual duty.

The Quran states:
"Let those of you who are able to marry marry. If they are poor, Allah will enrich them out of His grace." (Surah An-Nur, verse 32)[3].

This verse encourages not to delay marriage on the pretext of poverty, but to marry with trust and a sense of spiritual duty. This shows that in Islam, marriage is not a personal duty, but a social duty.

Footnotes:

[1] Al-Farabi. "Ahlu Madina al-Fazila", Baghdad, 1971.

[2] Al-Ghazali. "Ihya Ulum al-Din", Cairo, 1968.

[3] The Holy Quran, Surah An-Nur, verse 32.

Discussion and Analysis:

Based on the scientific and philosophical analyses reviewed in the above sections, the family in Islamic philosophy is not only a means of satisfying personal needs, but also a sacred system given by God that spiritually preserves society. Marriage is considered a worship, marital relations are considered a moral responsibility, and raising children is considered a divine trust.

Scholars, in particular, Al-Farabi, Al-Ghazali, and Ibn Sina, have paid great attention to the role of the family in shaping the human personality in their works. Today's threats, especially moral weakness and situations such as evasion from marriage, are emerging in the face of a departure from these philosophical foundations.

The loss of stability that is evident in modern family institutions, the lack of spiritual upbringing of children, and extramarital relationships - Islamic philosophy offers a solid moral basis and a spiritual solution to all of these. Therefore, the re-introduction of Islamic philosophy in today's society is not only a religious but also a social need.

Conclusion:

In Islamic philosophy, family and marriage are interpreted as the central institutions of human life. In the Quran and Sunnah, the family is described as a sacred bond built on love, compassion, and responsibility. In the teachings of scholars, the family is seen not only as a marriage, but also as a guarantee of human perfection and the stability of society.

Against the backdrop of today's moral crisis and technological threats, restoring family values based on Islamic philosophy is a spiritual need of every Muslim society. Re-educating marriage for young people as a spiritual, social, and spiritual duty, increasing the responsibility of parents in raising children, and forming moral immunity in the Internet environment are among the important tasks of today.

References:

1. Holy Quran
2. Sahih al-Bukhari
3. Sahih Muslim
4. Sunan Abu Dawud
5. Sunan Termizi
6. Abo Nasr Farabi. Ahl al-Madinah al-Fazila. Baghdad, 1971.
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