

# Family Societal security from the perspective of Islamic law: Methods and Means

<sup>1</sup>Mohammed Mahmoud Ahmed Altarireh

<sup>1</sup>University of Applied Sciences, Amman, Jordan, [srdarawsehe@iau.edu.sa](mailto:srdarawsehe@iau.edu.sa)

## Abstract

The children's sense of security in the family ensures them a proper nurturing that will bear fruit in their reality and lives, which is what the Shariah created for it a belief, rulings, and morals, and for which this Sharia elaborated the features of public education and its details, and it legislated for it systems in transactions, marriage, punishments, judiciary, testimonies, and others. In this research, I present an overview of the most important family-related educational methods and means that Shariah considered and referred to in order to achieve the desired societal security for our children, on whom we rely in building the nation and ensuring its proper functioning in this life. This research is divided into three main sections, which are the methods and means of pre-marital upbringing . Methods and means of upbringing after marriage and childbirth. Methods and means of treating adversity. Followed by a conclusion and an index of references. Thank God first and foremost.

**Keywords:** Societal security, Islamic law, upbringing.

## INTRODUCTION

All praise is due to Allah, we worship Him, we seek His help and His forgiveness, and we turn to Him in repentance. We seek refuge in Allah from the evil within ourselves and our ill deeds. Whoever is guided by Allah can not be led astray, and whoever goes astray cannot be guided. I testify there is no Allah, but Allah and no partner have He. And I bear witness that Muhammad, is His slave and messenger. The great religion of Islam is distinguished as a divine law from Allah Almighty, preserved from distortion, deficiency, and whims. It is a universal law that came to protect humanity from loss. It is a Sharia that is distinguished by the realism that deals with matters with their facts and gives them the appropriate rulings to guarantee them for lasting benefit. Additionally, it is a balanced, moderate, and just law based on giving everyone who has the right his right according to his needs and preparations. Islam introduced a unified system of rulings in all ideological, political, economic, and social domains. The researcher never comes across an

issue that does not receive an appropriate legal ruling from Shariah, as it came to preserving religion, soul, offspring, mind, and money. Whereas the corruption of life affects humanity if these provisions are abandoned and replaced with others. Therefore, Islam clarifies the purpose of human creation and shows how men and women can fulfil their roles in life in general and in building a healthy family in particular. Islam granted man his rights and states his duties as a father, a husband, a son, a brother and an individual in society. Similarly, it guarantees women their rights and identifies their duties as a mother, a wife, a daughter, a sister, and an individual in society. So that the desired integration is achieved towards a sound and solid building of society and the nation.

In Islam, the family is considered a part of the social system, hence, it has received significant attention in legal rulings that have taken into account all stages of family formation and care. This is due to the fact that the family is the core of society, and its goodness results in the

goodness of society, while its corruption results in the corruption of society.

The family is the first social institution in which children receive what they need, and in which the formation of positive or negative behaviour begins. Where the role of parents in the family is innate, not a functional one, which makes the family's success in its parental role a success for sons and daughters. Undoubtedly, the family is the most important structure in life. And I see the presence of the family makes life more beautiful. And, because the family is one of the keys to his strength and leadership in Islam, Shariah included the most precise details, intending the most provisions to achieve its happiness and advancement.

The purposes and provisions of Sharia came to preserve offspring and raise generations who are considered one of the pillars of life that constitutes the strength of the nations . Preserving the family is synonymous with preserving the religion, which is one of Sharia's necessary goals, as one of the family's responsibilities is to raise future generations under God's law. It is also about preserving one's mind, honour, money, and soul. In the relationship between family members, Islam encourages affection and mercy, because raising children healthily and soundly leads to their protection and the achievement of their security, as well as the security of all mankind. It is well known that children's feelings of safety in their families ensure them a proper nurturing that will bear fruit in their reality and lives, which is what Shariah made for it a belief, rulings, and morals, and for which this Sharia elaborated the features of public education and its details, and it legislated for it laws in transactions, marriage, penalties, and judiciary.

In this research, I introduce the most important upbringing and educational methods related to the family, which the Sharia has taken care of and referred to achieve the desired societal security for our sons and daughters. This research is divided into three main sections and the conclusion.

Section One: Methods of building a sound family before marriage.

No one can deny that Islam is distinct from other systems and laws in terms of its social system in general, and the family in particular. Sharia has

built a security system in the family before its birth, as evidenced by the following:

First: Islam sought the general nurturing of individuals through the application of the rituals of Islam and the adoption of the rules of Sharia in the law, judiciary, media, and curricula, and by calling to Allah Almighty and directing people to what is good and forbade what is wrong in all aspects of life.

This method of upbringing raises individuals in an environment dominated by righteousness, so we see that individuals who wish to marry share the same characteristics of general thinking, which is the first launch for the security we need in our families and homes. The participation of society in public education is essential to the Muslim home, and thus we find safe and reassuring homes that followed the features of beneficial upbringing and achieved amazing internal security, but unfortunately, they do not always succeed in perpetuating what they achieved with their children, due to the large impact of the surrounding environment on their children. Therefore, we can say that the family's integration with its surrounding community is inextricably linked with each other.

Second: Sharia encouraged marriage and have considered it a form of worship that draws people closer to Allah. Islam has taken into account men's and women's instinctive needs such as marriage and having children, therefore it encouraged this through legal bonds that ensure the establishment of the family and achieving the purposes of Sharia. For example, it has been discovered that foundlings and children born of adultery experience a loss of security in their lives and many of them are prone to deviance and exploitation. Islam has specified the rights and duties of men and women because it seeks to build a strong family that guarantees the strength of society and the nation. Marriage creates a Muslim family that works to comply with the commands of Allah Almighty and to fulfil his laws and works to prepare and raise the Muslim generation in a manner that ensures the increase of the nation's offspring and strength. These provisions also came to ensure the strength of the family, its solidarity and cohesion, to protect it from division and diaspora, and to achieve security and sound education for children. Islam urges that the relationship between spouses be based on kindness and respect and forbids harm by

word or acts. When reading the Qur'anic texts or hadiths, we find that they link the family with phrases that indicate gratitude and benevolence, dealing with kindness, honourable speech, and the prohibition of estrangement and disobedience .

The value of the family is recognized in many Sharia texts (the Qur'an & Sunnah), which is in contrast to what was based on the new Western civilization, when the concept of the family was changed to include all two residing under one roof, even if they were not married or of the same gender. When comparing women's current situation and what the new international system has imposed on them, we realize that the international system has encouraged women to abandon their homes, raise their children, and dispense with men under the guise of self-sufficiency, without regard for the needs of her family or her own. All of this was done under the guise of promoting the principle of absolute equality in rights and duties with men. This is against Sharia, science, logic, and reality. In other words, this system sees women as a competitor to men rather than a complement to them. Unfortunately, some Muslims have adopted these principles and advocated for the removal of men's guardianship over them, as well as equality with men in terms of inheritance, blood money, and testimony, because they are spent exactly like men. Perhaps they were successful in some ways after presenting it in dazzling forms and bright words and phrases like equality, women's rights, empowerment of women, self-realization, and so on. All of this has serious implications for the family's stability and security. Islamic law elevated the woman to the status of a queen, owing to her alimony as a mother, daughter, sister, and wife. Even if the wife is wealthy, Islam requires her husband to spend on her, and all that she provides for her family in the form of work and alimony comes from her kindness and giving, which she is not obligated to do. Hence, we understand this from the words of Allah Almighty: "He is the One Who created you from a single soul, then from it made its spouse so he may find comfort in her." and in "And of His signs is that He created for you from yourselves mates that you may find tranquillity in them, and He placed between you affection and mercy. Indeed, in that are signs for a people who give thought ." Though, when the spouses meet based on mercy and mutual psychological

reassurance, then the child will be raised in a healthy environment that will give him trust, reassurance, kindness, and affection, far from anxiety, contract, and psychological diseases that weaken his personality .

Third: Shari'a established the beneficial characteristics of a wife for her husband, family, and mother. It indicated that the religious wife would work to instil in her children legitimate values and lofty morals, which are beneficial to their minds and souls. According to Al-Bukhari and Muslim, Abu Huraira reported God's Messenger (ﷺ) as saying, "A woman may be married for four reasons, for her property, her rank, her beauty, and her religion; So, get the one who is religious and prosper ."

Moreover, the Sharia also intended to explain the qualities of a successful and beneficial husband and made it clear that the husband who combined religion and morals can establish a better family. According to Al-Tirmidhi, Ibn Majah, Abu Hurairah reported that God's Messenger (ﷺ) said, "When someone with whose religion and character you are satisfied asks your daughter in marriage, accede to his request. If you do not do so there will be a temptation in the earth and extensive corruption." According to Ibn Majah, as narrated from 'Aishah: that the Messenger of Allah(ﷺ) said: "Choose the best for your sperm and marry compatible women and propose marriage to them ."

I believe that what Sharia has guided to in terms of choosing between spouses is that the husband who combines values and religion treats his family and his wife well don't insult them even when he is angry. Similarly, a righteous wife assists her husband in raising her children properly, because the goal of education in Islam is the creation of an integrated human being. In terms of physical, spiritual, moral, and intellectual life in light of the principles and values brought by this religion . These characteristics in the spouses create the desired family environment in which the children grow up in security, which helps them deal with others and perform their social roles, as well as give rights to all those around them including their relatives. Parents performance serves as a practical school for their children in terms of values and morals. It is difficult for children to live under the care of parents who have abandoned their religion. There will be

something missing, resulting in, in many cases, fear and anxiety, as well as several negative characteristics, and they may even be on the verge of committing suicide.

As a matter of fact, the problem might not be limited to the upbringing stage. Several psychologists and educators believe that having syphilis or any type of mental genetic defect in one's spouse leads to the birth of children with the same disease. Furthermore, children born to parents who are addicted to alcohol and drugs of any kind frequently suffer from mental and neurological diseases that are less likely to be cured, because the parents do not only inherit physical characteristics, but also psychological ones.

Some scholars believe that there is a relationship between optimistic men and the birth of healthy children who do not suffer from psychological diseases such as fear and delusions. Conversely, there is a relationship between foolish, delusional, and drunken parents with children acquiring irritable traits, suffering from psychological trauma and a sense of weakness.

Morson sees that genes are part of the cells of heredity, but the cells of heredity do not participate in the general composition of the body, they are isolated and contribute to none of the least important aspects of the activity of living organisms. It is unaffected by parental behaviour, except that parents' bad manners, sickness, or exposition to accidents may trigger it to work. Strong parents produce strong children but that is because their ancestors were strong. He added that parents may give their child a natural principle to live in, or they may give him an outfit unsuitable for an immortal soul. Among the Sharia texts that refer to all of this is the saying of Allah Almighty "Do not marry polytheistic women until they believe; for a believing slave-woman is better than a free polytheist, even though she may look pleasant to you. And do not marry your women to polytheistic men until they believe, for a believing slave-man is better than a free polytheist, even though he may look pleasant to you. They invite 'you' to the Fire while Allah invites 'you' to Paradise and forgiveness by His grace. He makes His revelations clear to the people so perhaps they will be mindful."

In this verse, there is a legal ruling related to the family in Islam and its social system, and it

contains a statement related to the Muslim's belief which is the way to his salvation. And in it, there is a statement for everyone who lives in a society in which Muslims mix with individuals from other faiths and divine religions. The verse prohibits marriage between Muslims and polytheists, so it is not permissible for a Muslim to marry a polytheist, and similarly, it is not permissible for a Muslim woman to marry a polytheist. Such a contract is invalid in the law of Allah and does not have the effects of marriage and its rulings. Consider what Allah says here: "a believing slave-woman is better than a free polytheist, even though she may look pleasant to you." This indicates not to be deceived by the beauty of polytheism and its money and its rank if any because it is in the sharia among the people of misguidance and marriage from it does not exceed the benefits of this world, not the hereafter. This is because she does not embrace religion, which is the way to heaven and the pleasure of the Lord. Therefore, the slave woman was better than her because of her faith even though she was not free, and the marriage of a slave woman with its legal conditions was a blessing, and it is more beneficial for the Muslim than the marriage of polytheism, whatever it may be. A fortiori is marriage to a believing woman for those who are keen to achieve the purposes of their legal marriage. 'Abdallah bin 'Amr reported God's Messenger (ﷺ) as saying, "The whole world is to be enjoyed, but the best thing in the world is a good woman." And Allah Almighty said: "a believing slave-man is better than a free polytheist, even though he may look pleasant to you."

This means that marrying a Muslim woman to a believing Muslim man is better for her than marrying a non-Muslim, even if the husband is a slave, and the infidel is a master; What matters is what preserves her religion. However, in Islam, it is not permissible to marry a free Muslim woman to a Muslim slave, because he is not equivalent to her. All of these texts bring the spouses closer to making the right decision, which will save them from a slew of problems in their children's lives, the most serious of which is a lack of security and stability.

Section Two: Methods and means of education after marriage and childbirth

Because the family, according to the Islamic perspective, is a great brick whose value is

difficult to describe. The Sharia has given it a wide range of provisions that preserve it and preserve its existence and survival, and it suffices us to know that marriage is a term that denotes a husband and wife who met with the law to achieve the construction of the land and the birth of offspring. The legal rulings related to married life in Islam bring just and future benefits, especially affection and peace between father and mother, which is the first key that children need to gain security, tranquillity and contentment. Here are some reasons for that:

Firstly: The rights of the child in our religion include access to security and safety:

The ceremony of congratulating the newborn, the call to prayer in his ear, the tahneenah, the aqeeqah on his behalf, the shaving of the hair, giving it alms, and naming it a good name affect himself. In addition to his right to breast-feeding, which represents an important aspect of the child's future life, which Islam made a woman's job and specified for her in the honourable Qur'an that states: "Mothers may nurse [i.e., breastfeed] their children two complete years for whoever wishes to complete the nursing [period]". Modern studies have proven that women breast-feed have a great impact on their child in his acquisition of good morals. Such provisions in the various Sharia texts are nothing but the rights of the child, behind which the Sharia aspires to reach a sound and stable upbringing that guarantees the safety and security of societies with the safety of its sons and daughters. When we contemplate these rights, we are aware of how they affect the psyche of the child, and how they affect him later.

Secondly: One of the greatest reasons for bringing peace to the souls of children so that they will be in a good condition is the aspect of worship that we must protect our homes, which is what is called religious education. The first step is the commitment of the parents to the duties, and the keenness to do them and do the delegates in front of the children and teach them what suits them according to their age stage, as these acts of worship bring about wonderful psychological stability in their souls. Whereas those who are willing to do acts of obedience tend to have a moderate temperament in their dealings with renewed situations. They are also distinguished by discipline in speech and action,

and this is what builds a mature personality in children.

The second step includes raising children to follow these acts of worship under its jurisprudence and what the Sharia has guided to. Sharia commands parents to compel children to pray from the age of seven, and one can compare it to some obligatory rulings, such as the legal dress for a girl and fasting, which is the right of all. According to Abu Dawood that 'Amr bin Shu'aib reported on his father's authority that his grandfather (May Allah be pleased with him) said: Messenger of Allah (ﷺ) said, "Command your children to perform Salat (prayer) when they are seven years old and beat them for (not offering) it when they are ten and do not let (boys and girls) sleep together."

It is known that prayer is one of the sublime meanings that ensures the healthy development of children and the removal of fear from their hearts and anxiety about their lives. It teaches them to respect the time and invest it properly, and to be attached to the Qur'an and supplication. And this is clear in the saying of God Almighty: "Those who believe and whose hearts find comfort in the remembrance of Allah. Surely in the remembrance of Allah do hearts find comfort." This is only an example of what sharia instil in their souls if it is done properly and if it is associated with scientific-educational methods.

Thirdly: Mental education is a cornerstone that should not be underestimated in the family safety system, which means that parents must immunize their children from infancy from matters that may corrupt their minds, and introduce doubt, illusion and superstition to it, and these matters are the greatest causes of misery in the children lives. And here comes the role of the belief that we instil in the hearts of children from childhood, this implantation is the key to safety for the lives of all people and the lives of children, and from here we understand the verses in Surat Luqman. Which was the first thing that Luqman started with the commandments to his son in the aspect of faith, as in the saying of God Almighty: "when Luqmān said to his son while he was instructing him, "O my son, do not associate [anything] with Allah. Indeed, association [with Him] is great injustice." And we also see Islamic instruction in sunnah Al-Tirmidhi and Ahmad mentioned that Ibn Abbas (May Allah be pleased with

them) reported: One day, I was riding behind the Prophet (ﷺ) when he said, "O boy! I will instruct you in some matters. Be watchful of Allah (Commandments of Allah), He will preserve you. Safeguard His Rights, He will be ever with you. If you beg, beg of Him Alone; and if you need assistance, supplicate to Allah Alone for help. And remember that if all the people gather to benefit you, they will not be able to benefit you except that which Allah had foreordained (for you); and if all of them gather to do harm to you, they will not be able to afflict you with anything other than that which Allah had predestined against you. The pens had been lifted and the ink had dried up."

Religion and faith give man the correct conception of God, the universe and man, and makes of it a positive child instead of his idleness, laziness, introversion and fear, and creates in his heart a great desire to build this universe and arm himself with science and knowledge. The creed they need is the one that believes in the necessity of contemplating the greatness of God Almighty and the greatness of His creation, and the necessity of instilling the features of monotheism among children, and teaching them that benefit and harm, death and life are in the hands of God alone, and that if all of creation were to gather to harm them, they would not be able to do that except by God's permission, and other things from The meanings that bind their hearts. I think that if a boy's heart was filled with such meanings, nothing in the world would trouble him, and the children's ability to solve their problems and interact with them properly would be greater and better. The purpose of raising children mentally is not to keep them away from problems and the troubles of life, but what is meant is to raise their performance in dealing with them if they occur, while being keen on raising them to avoid their causes. We need a type of nurture that does not aim to eliminate needs but rather aims to organize and rationalize them and put them in their beneficial context for the children, the family and the nation. In this context, I believe that one of the benefits of intellectual immunization for children is that it protects them from cultures that are foreign to our nation, and it is not difficult for those who follow them to know that they are the children's path to misery as they lead to family disintegration and countless psychological diseases. In addition to the high rates of suicide, sexual diseases and

perversions, this deprives the child of a sense of safety.

Fourthly: Moral education is one of the things that the world has agreed upon as far as I know, so how if these morals that they are brought up on are from the religion of God, and from what came with revelation from God, and from what is linked to the system of reward and punishment in the hereafter. The character of ethics in Islam is that its source is a revelation, that it is not subject to change and development, and is not subject to the pragmatism that characterizes the morals of others. To be close to reality, we must ask the following question: Do we really realize the results of raising children on honesty, modesty, chastity, patience, honouring parents, maintaining kinship, and avoiding envy, hatred, lying, gossip, backbiting, and so on? I will not be exaggerating if I say that with each of these characteristics the heart of this child rises to live the good life that the texts of the Sharia have mentioned many times, and it is the life that achieves the intellectual and emotional security for our generations. Perhaps the deviation of children from the moral system and their closeness to crime is what worries parents the most, which requires them to do what they can to create a safety system that makes the lives of their children healthy.

Fifth: In Islam, the family can tighten his relation with God by following several acts of worship that will be a reason to win Paradise, such as the husband spending on his family, having intercourse with his wife, and striving to provide the requirements for his children and their nurturing. In addition to the wife's obedience to her husband and her avoidance of the forbidden, raising her children and so on. Scientific research has supported this prophetic educational principle. It has been proven that the infant does not grow on food only but the mother's sympathy. And that the foundation of the family is mutual love, even if the child grows up, he can transfer this love outside the family to the Islamic community, so Muslims will be sympathetic, and the members of the community will love each other. This kind of guidance in these rulings benefits everyone in the family. The children look forward to their parents' happiness, good treatment, and the relationship between them. This means a lot to them because it helps them overcome many difficulties in their lives.

Al-Bukhari and Muslim mentioned in their book that Sa`d bin Abi Waqqas said “In the year of the last Hajj of the Prophet (ﷺ) I became seriously ill and the Prophet (ﷺ) used to visit me inquiring about my health. I told him, 'I am reduced to this state because of illness, and I am wealthy and have no inheritors except a daughter, (In this narration the name of 'Amir bin Sa`d is mentioned and in fact, it is a mistake; the narrator is `Aisha bint Sa`d bin Abi Waqqas). Should I give two-thirds of my property in charity?' He said, 'No.' I asked, 'Half?' He said, 'No.' then he added, 'One-third, and even one-third is much. You'd better leave your inheritors wealthy rather than leaving them poor, begging others. You will get a reward for whatever you spend for Allah's sake, even for what you put in your wife's mouth.'” And also, Ahmad reported that Abd al-Rahman ibn Awf reported God's Messenger as saying, “When a woman observes the five times of prayer, fasts during Ramadan, preserves her chastity, and obeys her husband, she may enter by any of the gates of paradise she wishes.”

Sixth: One of the most important reasons for providing what children need from psychological and security stability is the use of correct educational methods in instilling lofty values in the hearts of children, considering the jurisprudence of these methods, diversifying them, and considering the developmental characteristics of each age stage. This is represented in several methods that parents should know, such as the method of stories, dialogue, encouragement and intimidation. Giving the individual in the family his appropriate social position, giving love and protection in properly, education by example, education by forming good habits, setting proverbs, and so on. We can expect the fruit of raising children in the life of our Prophet, as it will instil balance, trust, love of giving and a sense of responsibility towards our religion. For this reason, the Messenger of God(ﷺ) set an example for us in the love and mercy of children, and the patience to caress them. These are some of the evidence that Al-Bukhari narrated in his Sahih with his chain of transmission as he said: Abu Qatada reported that “The Prophet (ﷺ) came out towards us while carrying Umamah, the daughter of Abi Al-As (his granddaughter) over his shoulder. He prayed, and when he wanted to bow, he put her down, and when he stood up, he lifted her up.” Abu Huraira

reported that al-Aqra' b. Habis saw Allah's Apostle (ﷺ) kissing Hasan. He said: I have ten children, but I have never kissed any one of them, whereupon Allah's Messenger (ﷺ) said: He who does not show mercy (towards his children), no mercy would be shown to him. . Aisha, may God bless her said: “A bedouin came to the Prophet (ﷺ) and said, “You (people) kiss the boys! We don't kiss them.” The Prophet said, “I cannot put mercy in your heart after Allah has taken it away from it.” Additionally, Allah's Messenger (ﷺ) used to put me on (one of) his thighs and put Al-Hasan bin `Ali on his other thigh, and then embrace us and say, “O Allah! Please be Merciful to them, as I am merciful to them.” "In those circumstances, we can see how Allah's Messenger (ﷺ) reacted to those who did not kiss their children, how God removed mercy from his heart, and how the word of mercy alone was a key to hearts and an elevation of souls and them.

### Section Three: Methods and means of treating adversity

Quarrels are a possibility in married life, whether they occur between spouses or between children. Here is a list of precautions taken by Sharia prior to litigation, as well as some directives that mitigate the effects of quarrels that may lead to divorce.

First: Among the reasons for this is the observance of some legal rulings that are regarded as a guarantee of a safe environment in which children can grow up, and in which they will avoid the evils and harm that may befall them such as divorce, quarrels. Among these provisions is the observance of the jurisprudence of guardianship, the jurisprudence of custody, as well as the jurisprudence of alimony, and consideration of the rights and duties that are necessary for the spouses and upon them and taking into account the provisions of the dispute between the spouses if it occurs, in which disobedience may be from the husband or the wife or both. Allah Almighty said, “What if disobedience was from her? Men are the caretakers of women, as men have been provisioned by Allah over women and tasked with supporting them financially. And righteous women are devoutly obedient and, when alone, protective of what Allah has entrusted them with. And if you sense ill-conduct from your women, advise them 'first', 'if they persist,' do not share their beds, 'but if they still persist,'

then discipline them 'gently'. But if they change their ways, do not be unjust to them. Surely Allah is Most High, All-Great." Allah Almighty also said, "If a woman fears indifference or neglect from her husband, there is no blame on either of them if they seek 'fair' settlement, which is best." And the Verse about the rivalry between spouses "If you anticipate a split between them, appoint a mediator from his family and another from hers. If they desire reconciliation, Allah will restore harmony between them. Surely Allah is All-Knowing, All-Aware." Ibn Al-Sunni narrated that Abu Huraira, may God be pleased with him, said: The Messenger of Allah (ﷺ) said: "All the same from the sons of Adam Sayed, the man will master his family, and women are the lady of her house."

And you can consider the gesture of the Qur'an in this when he said about the wife of the dearest of Egypt: "And her master "husband" is at the door," and also the gesture of the Sunnah when the Messenger of Allah (ﷺ) said in his advice to the husbands: "Treat women kindly, they are like captives in your hands." Meaning: She is with her husband like a captive, so she does not go out without his permission and returns to him in a number of her affairs.

Ahmad, Abu Dawood and others reported that Hakim bin Mu'awiyah al-Qushairi on his father's authority (RA): I asked, "O Allah's Messenger, what is the right of the wife of one of us upon her husband?" He replied, "That you should give her food when you eat, and clothe her when you clothe yourself, and do not strike her on the face and do not revile her or separate yourself from her except in the house."

All these verses and hadiths indicate that Sharia did not leave the details of married life to human minds, but rather laid down its features so that the spouses understand their roles and duties. Desires and moods shall not be the rule that governs people life, because this will lead to family and children loss, and sorrow will fill their hearts and cause psychological problems thereafter. However, I did not go into the details of the rulings on guardianship, caretaking, obedience and other rulings lest it is too long, and for the one who looks at the texts of the Qur'an and Sunnah and the words of the people of jurisprudence. And knowledge is to realize the splendour of Sharia in securing a life for the family and children, which the Holy Qur'an

described as a good life. Likewise, I did not go into the provisions of some acts of worship in which we find a positive impact on the family and its security, such as the abolition of prayer and fasting for the woman who has an excuse with the obligation to make up the fast only, then the non-obligation of the work that she cannot bear outside and inside the house, then permitting her adornment and the expansion of That in front of her husband, all this gives her what she needs of stable feelings and feelings that are reflected on her children and her performance with them.

Second:

One of the greatest provisions of Shariah is the issue of divorce between spouses. Sharia forbade the divorce of a woman in her legitimate excuse that is during her state of menses. And he may divorce her during the period of purity before he has intercourse with her. Ibn 'Umar (Allah be pleased with them) reported that he divorced his wife while she was in the state of menses. 'Umar (Allah be pleased with him) made mention of it to Allah's Apostle (ﷺ) and he said: "Command him, he must take her back and keep her back till she is purified, then has another menstrual period and is purified. Then if he desires he may divorce her during the period of purity before he has intercourse with her. This is the divorce for waiting period as commanded by Allah, the Exalted."

Moreover, Sharia obligated the wife in the event of a revocable divorce to remain in her home and not leave it, as the first verse of Surat Al-Talaq clarified that. Allah Almighty said: "O Prophet! 'Instruct the believers:' When you 'intend to' divorce women, then divorce them with concern for their waiting period,1 and count it accurately. And fear Allah, your Lord. Do not force them out of their homes, nor should they leave— unless they commit a blatant misconduct. These are the limits set by Allah. And whoever transgresses Allah's limits has truly wronged his soul. You never know, perhaps Allah will bring about a change 'of heart' later."

The contemplator of this great jurisprudence finds that Islam is keen to control the behaviour of the husband and wife to limit the resort to divorce, as it has negative effects in general on the souls of the children, and this is what the Sharia provides for provisions that reduce these effects and seek to maintain the desired stability



in the lives of the children. These divorce provisions are part of the provisions in which Sharia is cautious. Sharia limits the conditions for divorce so that the relationship between them does not become more complicated. The occurrence of divorce during the period of the wife's purification means that his divorce is limited to a period. It is known that if the husband was patient a little, he would calm down and would not divorce his wife, and you can imagine the positive effects on the family in such details, as if Islam, with its recognition of divorce and the legislation of its jurisprudence, does not favour it and makes it the last solution that the spouses' resort to in the dispute between them. Then the wife's waiting period (after divorce) in her home makes it easier for the husband to return her, and it stops all the actions of humans to separate them. Indeed, all this is in the interest of the children and to ensure their required safety and is also in the interest of the spouses is to strengthen their relationship and to give them enough time to think well for their family's benefit.

Third: The stability of the relationship between family members is one of the reasons for achieving security, and parents should not neglect it. It appears in their dealings with their children and achieving justice among them, and lies in the social maturity in managing potential rivalries between brothers and the method of interfering in them.

Al-Bukhari reported that Amir said: "I heard An-Nu`man bin Bashir on the pulpit saying, "My father gave me a gift but `Amra bint Rawaha (my mother) said that she would not agree to it unless he made Allah's Messenger (ﷺ) as a witness to it. So, my father went to Allah's Messenger (ﷺ) and said, 'I have given a gift to my son from `Amra bint Rawaha, but she ordered me to make you as a witness to it, O Allah's Messenger (ﷺ)! Allah's Messenger (ﷺ) asked, 'Have you given (the like of it) to every one of your sons?' He replied in the negative. Allah's Messenger (ﷺ) said, 'Be afraid of Allah, and be just to your children.' My father then returned and took back his gift." This does not only apply to the nuclear family, but also to the extended family, which includes uncles, and aunts. It is necessary for relatives to have a cordial relationship, and for parents to be keen on teaching their children the value of their relatives, the importance of being kind to them,

and the rules for dealing with their parents and relatives. Children's relationships with their relatives are a major reason for their safety. Their presence with each other aids them in repelling the evils of the people around them, modify the behaviour of the wrongdoer, and achieves solidarity between them in terms of alimony, and, if necessary, overcoming the evils of the soul.

Fourth: Perhaps the thing that most children fear when they mature is economic security, which requires parents to protect their children from fear of the unknown by providing them with sufficient and appropriate money for their age. Parents must teach their children gradually how to become independent and self-reliant, instill confidence in them, and teach them how to save and plan for the future. Parents should be mindful not to provide every small and large item that the child requires or does not require, as this causes him more distress than it benefits

Fifth: Having more children is one of the reasons for achieving family security because children have a variety of needs, some of which can only be met by the presence of siblings of the same age. Having more children can sometimes strengthen the marriage between the spouses. Furthermore, there are feelings and skills that he learns from disputes with his siblings, as well as internal psychological security that grows with a large number of brothers, in addition to being a strength for the nation that strengthens the family. One can see how a lack of childbearing has a negative impact on the mother and father's soul in terms of what they have instinctively and loved. Parents must also consider their responsibilities to their children, as well as the need for state institutions to carry out their educational and moral responsibilities to future generations under scientific, practical, and productive strategies. This religion is great, and everything in it informs you that it is from a wise, expert, and in it, there are good things in this world and the hereafter that cannot be enumerated, and praise is to God, Lord of the Worlds.

### Conclusion:

I thank God Almighty for his generosity in facilitating the writing of this research.

1. Scholars in all sectors and bodies, as well as those in charge of state affairs, must educate Muslims about the importance of applying Sharia in general, and Sharia related to the family system in particular, towards achieving the goals of Islam that it legislated for the right of the family, the most important of which is the desired protection for Muslim families. This awareness should be carried out by a variety of sectors, including the various audio and visual media, seminars, lectures, and all forms of communication with the general public, as well as communication with the high school and university students, to demonstrate the injustices carried towards the provisions of legitimacy.

2. It is necessary to carry out an ideological and cognitive development process for the nation's children. This process aims to produce a generation equipped with science and knowledge, capable of presenting to the world an intellectual and practical model suitable for extricating the world from the confusion it is experiencing, as well as from fear and anxiety, and scientifically guide them to deal with the challenges they may encounter.

3. The importance of reviewing and enforcing family laws in accordance with the provisions of God Almighty's law specified in the Qur'an and Sunnah, especially in these days when the family is subjected to some negative factors that may lead to its disintegration.

4. Communication with peace centres and institutions in all Arab and Islamic countries; enriching and exchanging experiences among them, as well as coordinating between them to familiarize the international community with the reality of peace, peace, security, and safety in the family in our religion.

5. Activating political and economic reform, as well as all aspects of reform; Because they are linked so that they produce the fruits of security and safety as desired by Sharia and Sunnah, as well as to avoid selective Islam, which results in distorting Sharia principles from their reality, which does not achieve the desired goals of family jurisprudence and purposes.

6. Developing a legally qualified, technically proficient, and specialized elite of preachers and media professionals; Introducing Islamic methods for resolving the world's

problems of peace, resolving the problems of many children, and distancing them from randomness and fear that may come from all directions.

## Reference

- [1] Ihsan in Taqrib Sahih Ibn Hibban, Muhammad Ibn Habban Ibn Ahmad Ibn Habban Ibn Muadh Ibn Ma'bad, al-Tamimi, Abu Hatim, al-Darami, al-Busti (died: 354 AH), arranged by: Prince Alaa al-Din Ali Ibn Balban al-Farsi (Died: 739 AH) Edited by: Shuaib Al-Arnaout, Publisher: Al-Resala Foundation, Beirut, Edition: First, 1408 AH - 1988.
- [2] Islamic nurturing: its origins, curriculum and teacher, Atef El-Sayed, copyright reserved to the author.
- [3] Islamic nurturing and Growth Stages, Abbas Mahjoub, The Islamic University of Madinah, Edition: Year 13 / Issue 52 - 1401 AH.
- [4] The origins and methods of Islamic education in the home, school and society, Abdul Rahman Al-Nahlawi, Dar Al-Fikr, 25th Edition, 1428 AH - 2007 AD.
- [5] Environments of Islamic Education, Abbas Mahjoub, Publisher: The Islamic University, Medina, Edition: Twelfth Year - Issue Forty-six, 1400 AH.
- [6] Milestones of the foundations of Islamic education through Luqman's commandments to his son, Abdul Rahman Muhammad Abdul Mohsen Al-Ansari, Publisher: Journal of the Islamic University of Madinah, Edition: Twenty-eighth Year - 1417 AH - 1418 AH.
- [7] The Arab family and its role in the prevention of crime and delinquency, d. Abdullah Khoj, Dr. Farouk Abdel Salam, The Arab Center for Security Studies, 1989.
- [8] Consents in the principles of jurisprudence, Ibrahim bin Musa Al-Shatibi, Al-Resala Foundation, 1420 AH-1999 AD.
- [9] The purposes of Islamic law and its relationship to evidence, Muhammad Saad Al-Youbi, Dar Al-Hijrah, 1, 1418 AH - 1998 AD.
- [10] Honouring the Parents, Abu Bakr Muhammad bin Al-Waleed bin Khalaf Al-Qurashi Al-Tartoushi, Al-Resala Foundation, 1, 1406 AH - 1986 AD.

- [11] Al-Musnad Sahih Al -Mukhtaser. Transfer of Justice from Justice to the Messenger of God, may God's prayers and peace be upon him, Muslim bin Al-Hajjaj Abu Al-Hasan Al-Qushayri Al-Nisaburi (died: 261 AH), Investigator: Muhammad Fouad Abdul-Baqi, Publisher: House of Revival of Arab Heritage - Beirut.
- [12] Al-Jamia Al-Musnad Al-Sahih Al-Bukhari Muhammad bin Ismail Abu Abdullah Al-Bukhari Al-Jaafi, Investigator: Muhammad Zuhair bin Nasser Al-Nasser, Publisher: Dar Touq Al-Najat (Illustrated by the Sultanate by adding the numbering of Muhammad Fouad Abdul-Baqi's numbering), the first edition, 1422 AH.
- [13] Sunan Ibn Majah, Ibn Majah Abu Abdullah Muhammad Ibn Yazid al-Qazwini, and Maja the name of his father Yazid (died: 273 AH), investigation: Muhammad Fouad Abd al-Baqi, publisher: House of Revival of Arabic Books - Faisal Issa al-Babi al-Halabi.
- [14] Sunan al-Tirmidhi, author: Muhammad ibn Issa ibn Surah ibn Musa ibn al-Dahhak, al-Tirmidhi, Abu Issa (died: 279 AH), investigation and commentary: Ahmed Muhammad Shakir (vol. 1, 2), Muhammad Fouad Abd al-Baqi (part 3) and Ibrahim Atwa Awad The teacher in Al-Azhar Al-Sharif (vol. 4, 5), publisher: Mustafa Al-Babi Al-Halabi Library and Press Company - Egypt, second edition, 1395 AH - 1975 AD.
- [15] Musnad of Imam Ahmad bin Hanbal, Abu Abdullah Ahmad bin Muhammad bin Hanbal bin Hilal bin Asad Al Shaibani (died: 241 AH), Investigator: Shuaib Al-Arnaout - Adel Murshid, and others, Publisher: Al-Resala Foundation, Edition: First, 1421 AH - 2001 M
- [16] The behavior of the Prophet day and night with his Lord Almighty and his cohabitation with the servants, Ahmed bin Muhammad bin Ishaq bin Ibrahim bin Asbat bin Abdullah bin Ibrahim bin Badih Al-Dinwari, known as "Ibn Al-Sunni" (deceased: 364 AH), Investigator: Kawthar Al-Barni Publisher: Dar Al-Qibla for Islamic Culture and the Foundation for Quran Sciences - Jeddah / Beirut.