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## FAMILY STABILITY IN ISLAM

**Abstract:** Common sense recognizes that the family is the basis of all societies. The development and progress of every society depends on its foundation - the family. For this reason, special attention is paid to family issues in Islam. In Islam, marriage is a life-long contract between a man and a woman, based on certain norms and conditions, to build a family and leave offspring. After all, the strength and stability of the family depend on the compatibility of the husband and wife. Therefore, in Shari'a, a man and a woman are ordered to study each other's genealogy, profession, and similar aspects before starting a family. Also, certain responsibilities are assigned to the married couple and it is impossible not to fulfill them.

**Key words:** rukn, shart, sunnat, mustahab, kufu', monastic and solitude life, family, Qur'an, hadith.

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### Introduction

A healthy mind can understand that the foundation of every society is the family. Accordingly, the well-being of the family is also of great importance in the development of society. Special attention is paid to this topic in Islam. In Islam, marriage is a life-long contract between a man and a woman, based on certain norms and conditions, to build a family and leave offspring, in the name of Allah, the Sunnah of Muhammad (PBUH), and the testimony of a large number of Muslim people. Therefore, certain responsibilities are assigned to the husband and wife, and it is impossible to avoid them.

According to the Sharia, illegal cohabitation without marriage is adultery, which is one of the major sins warned about the severity of punishment in the Qur'an and hadiths on the one hand, and on the other hand, a child born out of wedlock is labeled as "bastard" for life. Both social and humanities and natural sciences indicate that the historical epistemology of the family goes back to the time of the emergence of mankind and that the family is formed between a man and a woman. After all, this is also mentioned in the sources of Islam. In particular, it is blessed in the Holy Qur'an as follows:

وَاللّٰهُ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا وَجَعَلَ لَكُمْ مِنْ أَزْوَاجِكُمْ بَنِينَ  
وَحَفَدَةً وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ أَفَبِالْبَاطِلِ يُؤْمِنُونَ وَبِنِعْمَةِ اللَّهِ هُمْ يَكْفُرُونَ.

*God has given you mates from among yourselves; and has produced for you, from your mates, children, and grandchildren [1:274].*

Islam has turned mankind away from a monastic and solitude life. Accordingly, it is a sin to go alone without starting a family. In a hadith narrated from Abū Ayyūb al-Anṣārī, it is blessed as follows:

أَبِي أُيُوبَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَرْبَعٌ مِنْ سُنَنِ  
الْمُرْسَلِينَ: الْحَيَاءُ، وَالنَّعْطَرُ، وَالسِّيَوَالُ، وَالنِّكَاحُ.

*The Messenger of Allah said: "Four are from the Sunan of the Messengers: modesty, using Atar, the Siwak, and marriage". [3:291]*

Therefore, all the prophets were ordered to convey to people the need to build a family. Also, this situation is emphasized in the hadith narrated by Tawus ibn Kaysan (r.h.):

رسول الله صلى الله عليه وسلم أنه قال: لا رهبانية في الإسلام.

*Rasulullah (PBUH) said: "There is no monastic life in Islam".*

All people in the world, especially every girl or every woman, have the right to be happy, and this is fulfilled by starting a family. Therefore, they can search for their happiness, choose and search for a more suitable spouse, and lifelong companion. In this good faith, they have the right to know and inquire about someone's character, ancestry, etc. The mutual worthiness of the husband and wife is also important

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for the stability of the family. In particular, in the hadith narrated from Aisha (r.a.), these two aspects are emphasized:

عَنْ عَائِشَةَ قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: تَخَيَّرُوا لِنُطْفِكُمْ وَأَنْكِحُوا الْأَكْفَاءَ وَأَنْكِحُوا إِلَيْهِمْ.

**Messenger of Allah said: “Choose (women) for your offspring, and marry compatible women and marry (your daughters) to worthy (men)”.** [4:296-297]

Love and kindness are considered among the highest human emotions. In a family, there is love and affection between husband and wife. In addition, in Islam, it is emphasized that the husband should be kind to his wife. After all, these two situations are important factors in ensuring family strength. It is blessed in the Qur’an as follows:

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ.

**And of His signs is that He created for you mates from among yourselves, so that you may find tranquility in them, and He planted love and compassion between you. In this are signs for people who reflect (Surah al-Rum, 21 ayah).**

Also, in a hadith narrated from Abdullah bin Abbas (r.a.), it is stated as follows:

عَنْ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَمْ نَرِ لِلْمُتَحَابِّينِ مِثْلَ التَّكَاحِ.

**The Messenger of Allah said: “We have not seen anything better than marriage for two people (man and woman) who love each other!”.**

Reference : Sunan Ibn Majah 1847

In-book reference : Book 9, Hadith 3

English translation : Vol. 3, Book 9, Hadith 1847

All matters related to family relations are defined separately in the Shari’ah. After all, they have a direct impact on ensuring the well-being of the family. That is why these aspects have been paid attention to in Islam. Neglecting those obligations, avoiding their fulfillment, and leaving the family to fend for themselves are actions contrary to the Shari’ah. This means sin. For example, in the hadith narrated by Aisha (r.a.), these situations are also emphasized:

عَنْ عُرْوَةَ قَالَ: دَخَلَتْ امْرَأَةُ عُثْمَانَ بْنِ مَطْعُونٍ وَاسْمُهَا خَوْلَةُ بِنْتُ حَكِيمٍ عَلَى عَائِشَةَ وَهِيَ بَدَأُ الْهَيْبَةَ فَسَأَلَتْهَا عَائِشَةُ: مَا سَأَلْتُكَ؟ فَقَالَتْ: رُوجِي بِقَوْمِ اللَّيْلِ وَيَصُومُ النَّهَارَ فَدَخَلَ النَّبِيُّ ﷺ فَذَكَرَتْ عَائِشَةُ ذَلِكَ لَهُ فَلَقِيَ النَّبِيُّ ﷺ عُثْمَانَ بْنَ مَطْعُونٍ فَقَالَ: يَا عُثْمَانُ إِنَّ الرَّهْبَانِيَّةَ لَمْ تُكْتَبْ عَلَيْنَا أَمَا لَكَ فِي أَسْوَأِ حَسَنَةٍ! فَوَاللَّهِ إِنِّي لَأَخْشَاكُمُ لِلَّهِ وَأَحْفَظُكُمْ لِحُدُودِهِ.

**The wife of Othman bin Mazun, whose name is Khawla bint Hakim, entered upon Aisha. She was beautiful, so Aisha asked her: What is the matter with you? She said: My husband prays at night and fasts during the day. So, the Prophet (PBUH), entered and Aisha mentioned that to him. Then the Prophet (PBUH) met Othman bin Mazun and said: O Othman, monasticism was not prescribed for us. So, don’t I have a nice example for you!? By Allah,**

**I fear Allah more than you, and I am more obedient to Allah’s orders than you. [2:70-71]**

A husband’s helping his wife with daily household chores is one of the praiseworthy deeds in Islam. After all, this also serves the well-being of the family. This situation has also come as an example in the lifestyles of the Prophet (PBUH). Ordinary people cannot claim to be superior to Him in every aspect.

In a hadith narrated by al-Aswad ibn Yazid (r.a.), one of the tabi’in scholars, the family lifestyle of the Prophet (PBUH) is described as follows:

الْأَسْوَدُ قَالَ: سَأَلْتُ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا مَا كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَصْنَعُ فِي بَيْتِهِ؟ قَالَتْ: كَانَ يَكُونُ فِي مَهْنَةِ أَهْلِهِ قَابِدًا حَضَرَتِ الصَّلَاةُ خَرَجَ إِلَى الصَّلَاةِ.

**Al-Aswad said, “I asked ‘A’isha, may Allah be pleased with her, “What did the Prophet, may Allah bless him and grant him peace, do when he was with his family?” She replied, “He would do chores for his family, and when it was time for the prayer, he would go out”.**

Therefore, husband and wife are equally responsible for the family's stability and prosperity. Fulfilling the responsibilities and duties of both parties with a single unbiased good intention can become a meritorious act at the level of prayer. On the contrary, evading and avoiding them is a sin on the one hand, and causes misunderstanding on the other.

Marriage conditions. In Islam, the norms related to family relations have been set separately. Some of them are immutable basic principles, while others have improved under the influence of certain historical processes. The opinions and arguments of the scholars of Ahl as-sunna wa-l-jama’a on the topic serve to solve the problems related to the field on a scientific basis even today. In particular, in the early period of Islam, the marriage contract was concluded orally witnessed by at least two Muslim men, and announced. Later, scholars, taking into account the requirements of the time and the situation, have additionally applied the formalization of marriage in written form to this regulation. It was compiled in two copies; one copy was kept in the qazikalon and the other in the couple. Already, marriage in Islam is a solemn contract, and Sharia has defined the rules and procedures that guarantee its stability. A marriage must strictly comply with the specified requirements for it to be recognized as valid. Otherwise, it will not be recognized as a marriage. The consequences cause serious problems. Circumstances related to the direct marriage contract are reflected in the principles of Sharia, such as rukn, shart, sunnat, and mustahab. Based on the summation of the opinions of the scholars of Ahl as-Sunna wal-I-Jamaa regarding marriage, there are three pillars of marriage:

First. A man and a woman should be free from obstacles to marriage. Different circumstances prevent a man and a woman from starting a family together. One of them is the fact that they are close relatives, that is, mahram, strictly prohibits marriage.

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Secondly, it is natural that their serious illnesses also prevent them from building a family. Also, the lack of kufu (for example, in terms of lineage, profession, and socio-economic), that is, equality between them, can be an obstacle to marriage.

Second. A man should verbally express his consent to start a family in a clear sentence. The bride should hear this speech of the bridegroom. This confession is called “Ijab” (Ijab, past tense) in Sharia, and without it, even if the marriage is concluded, it will be invalid.

Third. It is a woman’s acceptance of an offer to start a family with a clear sentence. The bridegroom should hear this speech of the bride. It is called “qabul” (acceptance, past tense) in Shariah, and without it, even if a marriage is concluded, it will be invalid.

So, these three pillars form the basis of marriage. In them, the parties - a man and a woman - must verbally express their voluntary consent to start a family. Marriage cannot be concluded if none of them is found.

The second category related to marriage is called “shart” (condition). It is also divided into two categories such as conditions of marriage and conditions in marriage. The terms of marriage refer to the procedure established by the Sharia, and it cannot be lost in any case during the process. The conditions in marriage refer to the demands made by both the husband and the wife or by one of them. They may or may not make demands, which means that this is a voluntary mutual agreement. Although it is a voluntary act, it must be followed after it has been agreed upon. It is blessed in the Qur’an as follows:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَوْفُوا بِالْعُقُودِ

***O you who believe! fulfill the obligations!***  
[1:106]

There are four conditions of marriage. Without any of them, the marriage is not valid.

First. Appointment of bride and groom. That is, the two parties know each other. In Sharia, those who want to marry are allowed to look at each other.

عن المغيرة بن شعبه، قال: أتيت النبي صلى الله عليه وسلم فذكرت له امرأة أخطبها، فقال: اذهب فانظر إليها، فإنه أجد أن يؤدم بينكما.

***The Messenger of Allah said: “Go and look at her! Because seeing is a more worthy thing for the love between you to last longer”. [3 : 295]***

Second. The consent of the groom and the bride to start a family with each other. Both parties must

voluntarily agree to the marriage. There should be no pressure or intimidation on them.

Third. A close relative of the bride must participate in the marriage process. A woman cannot start a family away from close relatives like her parents and siblings. According to most scholars of Ahl as-Sunna wa-l-Jamaa, the consent of a woman’s close relative is considered important for the marriage to be valid.

The fourth. Witness to the marriage contract. According to Sharia, the minimum number of witnesses for a marriage must be two free reliable Muslim men or one free reliable Muslim man and two free reliable Muslim women. Also, the bridegroom and the bride should gather together with the witnesses, and the witnesses should personally hear the acceptance of the bridegroom and the bridegroom. indeed, one of the purposes of introducing witnesses is to publicize the marriage. In particular, this situation is emphasized in the hadith narrated from Aisha (r.a.):  
عَنْ عَائِشَةَ قَالَتْ رَضِيَ اللَّهُ عَنْهَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: أَغْلِنُوا هَذَا النِّكَاحَ وَاجْعَلُوهُ فِي الْمَسَاجِدِ وَاصْرُبُوا عَلَيْهِ بِالذُّفُوفِ.

***The Messenger of Allah said: “Make this marriage publicly known, solemnize it in the mosques, and play tambourines in honor of it”. [3:296]***

The reason for performing the marriage in the mosque is that it should be performed in front of the public, not in the presence of a couple of relatives and friends. It is also to attract the attention of many people and inform them.

Dowry is one of the important parts of the marriage contract. After all, the bridegroom must pay it to the bride before or after the marriage.

## CONCLUSION

In conclusion, it should be noted that in Islam, special attention is paid to building a family and ensuring its strength. After all, the family is the main foundation of society. For this reason, genealogy is one of the issues that special attention is focused on. Because, on the one hand, this is one of the main goals of building a family, and on the other hand, it is one of the main factors in its stability. Therefore, the parties to get married should first inquire about each other's family circumstances and ancestors before getting married. The right choice will serve the birth of a mentally healthy and physically strong generation.

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