

RELIGIOUS ORGANIZATION OF THE FAMILY AND ITS EFFECT ON SOCIAL REFORM/CONTEMPORARY ACADEMIC STUDY

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Abstract:

The family is the one from which humanity was formed and multiplied, and it is the first nucleus through which human societies are built, but it is the basis for the establishment of societies, and the spread of people in the world, Islam is concerned with and with keen interest in building the family, and it warns of any arrows directed to it, because it is the basis of the establishment of society, which is the source of chastity, and the path set by Al-Bari - the Almighty - to find good offspring through which societies are fit, and given the importance of the family in the stability and construction of societies, this study came to show the most important things on which families are built, and the creation is stable, and their construction is correct in line with the peculiarities of society.

Keywords: religious organization, family, its effect, social reform.

INTRODUCTION:

One of the most important things that builds a good society is that families are good, the family in Islam has a great matter that is evident through Islam's keenness to establish and stabilize the family, preserve it, and keep its cohesion while giving each member of the family an important role in his life.

The family: "It is the basic building block in the formation of societies, and it is built on the basis of a link between the male and female that is legally settled between them, through a legitimate contract between them, and thus it is entrusted with the responsibility of educating children and guiding them to their misguidance, and preparing them to assume the tasks and duties that they are assigned to" (Ummah Allah bint Abdul Muttalib: p. 409).

Reason for research title selection:

Because the family is of great importance in building any society that wants to rise to the ladder of glory, strengthen its bonds, and prevail love among its children, and unite their ranks, the family is the basis on which society is built, so this rule must be valid, so as not to affect society in general.

Objective of this research:

Building a healthy society, consolidating its bases, and preserving its components, through the strength of cohesion of its social structure, specifically within the same family of social cohesion among its components.

The Problem of the Research:

The problem of research is related to providing the Islamic Library with a new study, which contributes at least in part to building a good society, because the family forms the nucleus of society that embraces the individual, and it arises in light of what it believes in love, care and keeping pace with all stages of his life, and shades it with reassurance on the psychological level so that it is stable in faith, clear on the way.

Introduction: A statement of what the family is.

It includes a statement of the meaning of the family in language and terminology.

First, the family in Terminology .

1- It is the fortified shield, taken from captivity, and captivity is the fortified shield: (Tabarani, 1425AH, 1/18).

2- "The origin of the family is taken from tension and nerve": (Al-Husseini, 1422, 3/13), and the family of the man and his family are his relatives from his clan, who are strengthened by them: (Ibn Manzoor, 1414AH, 4/19).

Second: The family by convention:

1- "It is the basic nucleus of any society, so Islam has given the family great care and extra attention, urging every action and reason that can be a factor of stability and permanence of interdependence between them, and warned and forbade the reasons that are a pickaxe for the destruction of the family and its ties (Badr Nasser Mashre 'Al-Subaie, 1435AH, 1/10).

2- "It is the basic building block of any human society, and no society can be formed, established and have a prominence without the family, and society is characterized and elevated by the cultures and moral and civilizational standards carried by family members, and it is delayed, backward and degraded due to the intellectual and scientific backwardness of family members" (Al-Quraishi, 1408AH, p. 19).

Muhammad Abu Zahra(may Allah have mercy on him) says: "The word family in Islam has a wider scope than the family in other laws. The family in Islam includes spouses and children who are the fruit of marriage and their descendants. As assets include fathers and mothers, it enters into this grandparents and grandmothers. It also includes the branches of the parents, who are brothers, sisters and children. It also includes the branches of grandparents and grandmothers, including the uncle and aunt and their descendants, and so on. The family includes spouses, and includes all relatives, whether they are inferior or not, and it is where they have walked, created rights, and proved duties, and the proportions of these rights vary as far as they are close to the person and away from him" (Abu Zahra, 1385, p. 62).

First Topic

Foundations of family unit

If we look at an interconnected family composed on the basis of religion, we find that its construction is based on love in God, sincerity for Him, and cooperation for His sake. Abdul Rashid Abdul Aziz Al-Salem , 1402AH, 1/48), and the most important foundations on which families are built are:

1-meeting one another: "Islam requires that both men and girls get to know each other so that it is not left to blind coincidence, and Islam here suggests that the test criterion is religion and creation, and warns against reliance on standards of beauty, calculation or money" (Nabil Al-Samalouty, 1418AH, p. 80).

2-Full self-satisfaction of the two parties: "The Islamic Sharia did not limit itself to identification and pre-testing, but it necessitated the explicit approval of the man and the woman " : (Nabil Al-Samalouti , 1418 AH , p . 81) , the Almighty said (: And when you divorce women and they have fulfilled their term, do not prevent them from remarrying their [former] husbands if they agree among themselves on an acceptable basis. That is instructed to whoever of you believes in Allah and the Last Day. That is better for you and purer, and Allah knows and you know not.(Surat Al-Nisa/ Verse "232").

3- **Competence:** "In order to ensure good harmony between the spouses, good ten and the possibility of understanding, and to build the marital relationship on intention, the Islamic Sharia made sure that the husband is competent for the wife in all the values that people cherish in their lives, especially for social status": (Nabil Al-Samalouti, 1418AH, p. 82).

4-Age: "It is the existence of a rapprochement between the spouses, and there is evidence that indicates that the matter is relative, and the matter claimed in it is the occurrence of harmony and harmony between the spouses": (Ahmed Abdul Aziz Al-Salman Al-Hamdan, 4/111).

5-Marriage: "It is a measure of the happiness of society, and as much as the success or failure of marriage, the happiness or misery of society is measured, so Islam has paid much attention to the subject of marriage to ensure the safety of the social structure " : (Mahmoud Mohammed absent , 1400 AH , p . 16) , Almighty God said : And Allah has made for you from yourselves mates and has

made for you from your mates sons and grandchildren and has provided for you from the good things. Then in falsehood do they believe and in the favor of Allah they disbelieve?

(Surat Al-Nahl / verse " 72").

6- Raising children: One of the foundations of building the family is the good education of children. They are faithful in the necks of fathers. They have rights to good education, care, and maintenance, even while he is in the womb of his divorced mother: (Prof. Fahd Al-Roumi, 1424AH, p. 308).

7- Righteousness of the parents: Just as the parents ordered us to perform the right of the children , the children also ordered the righteousness of the parents , and Allah said : And say, "Praise to Allah, who has not taken a son and has had no partner in [His] dominion and has no [need of a] protector out of weakness; and glorify Him with [great] glorification." (Surat Al-Isra/ Verse 111).

Second Topic

Husband's duties and rights

The wife has a number of marital rights, confirmed in the Holy Quran and the Sunnah of the Prophet, which are obligatory on the husband, namely:

First: The husband's duties.

1- Dowry: "It is a discretionary grant imposed by the Islamic Sharia in appreciation of the wife, preserving her modesty and dignity, submitted by the husband expressing his appreciation to the future wife and his full desire to complete the marriage, and the Islamic Sharia was keen not to exaggerate the dowry, and the need to facilitate its determination": (Nabil Al-Samalouti, 1418 AH, p. 83), about Mrs. Aisha (may God be pleased with her), she said: "Whoever is a woman, facilitating her sermon, facilitating her friendship, and facilitating her womb": (Ahmed bin Hanbal, 1424AH, 42/27), and it has been proven that the dowry is obligatory in the Holy Quran in his saying: And give the women [upon marriage] their [bridal] gifts graciously. But if they give up willingly to you anything of it, then take it in satisfaction and ease.

2-Alimony: It is what a person spends on his dependents legally, and it is obligatory for the wife to be a Muslim or an infidel to marry correctly : (Prof. Dr. Wahba Al-Zuhaili , 10/7371) , Almighty God said For men is a share of what the parents and close relatives leave, and for women is a share of what the parents and close relatives leave, be it little or much - an obligatory share. (Surah Al-Talaq/ Verse"7").

3-Qiwamah: "The guardianship of the husband over his wife is what the Sharia came about, and is approved by the sound mind, and applied by humans. A Muslim woman who is aware of her interest must obey her husband in the known. Her command is disobedient to him, because there is no obedience to a creature in the disobedience of the Creator " : (Abd al-Karim Zidan, 1421AH, 1/115). The guardianship of men over women in the Quran has been proven by saying the Almighty, because of the spending of their money, which God imposed on women in the book": (Suleiman al-Ahim, 1441AH, 496).

4-Good cohabitation: "Of the duties of the husband is good cohabitation with kindness, and this is achieved only by knowing each party what he has and what he has, and the husband has a role in preserving the marital home and cohabitation with kindness, and from the wisdom and maturity of thinking, settling himself to accept some inconveniences, and ignoring some inconveniences, and the man is the head of the family is required to pat himself more than the woman, and he knows that she is weak in her creation , if she is calculated on everything that she is unable to do everything, and exaggeration in her calendar leads to her breaking it" : (Saleh bin Abdullah bin Hamid, p. 11), Almighty said: O you who have believed, it is not lawful for you to inherit women by compulsion. And do not make difficulties for them in order to take [back] part of what you gave them unless they commit a clear immorality. And live with them in kindness. For if you dislike them - perhaps you dislike a thing and Allah makes therein much good.

The rights of the husband.

1-Not to go out without his permission: It is not permissible for a woman who believes in God and the last day to leave her husband's house without her husband's permission, and if she goes out

without her husband's permission, this is nashuz, and the rulings of the woman who is disobedient apply to her, because it is permissible for the husband not to go out without his permission: (Al-Shanqiti, 11/302).

2- Discipline the wife if she deserves to be disciplined: "It is the husband's right to discipline his wife when he issues what he calls for, because the husband is the custodian of his house and his wife, and the Almighty has made this right for the man because he has the right of preference, as he is the shepherd over his house, and responsible for his wife, so if she is provoked by her disobedience to her husband, the sire gave the husband a mandate to discipline her " : (Muhammad Abdullatif al-Qandil , 1/176) , Almighty God said: Men are in charge of women by [right of] what Allah has given one over the other and what they spend [for maintenance] from their wealth. So righteous women are devoutly obedient, guarding in [the husband's] absence what Allah would have them guard. But those [wives] from whom you fear arrogance - [first] advise them; [then if they persist], forsake them in bed; and [finally], strike them. But if they obey you [once more], seek no means against them. Indeed, Allah is ever Exalted and Grand (Surat al-Nisa)/ Verse "34").

3- The wife's service to her husband: "The wife's service to her husband is according to the customs followed in each society, that God Almighty obligated the husband to do something for his wife, except for her maintenance, clothing and housing, justice requires that she must in return for that something else and is only her service to him" : (d. Rushdie Al Noman, 2015, 12/ 244).

4- Cohabitation with kindness: It is the treatment between two people who have a relationship with each other, which is cohabitation between a couple, and it is a matter of God's commandment and wisdom required by it, because cohabitation with kindness requires intimacy and constant association between the spouses ": (Muhammad bin Saleh Al-Othaimeen, 1427AH , 4/535) , Almighty God said : (Muhammad Abu Zahra , 1394 AH, 2/768)," This equality came to determine the principle through the fact that one of them does not have an absolute right over the other, but that each has a right over the other that corresponds to a duty towards him": (Muhammad Abu Zahra, 1394AH, 2/768).

Part three

Wife's Duties and Rights

The Islamic religion obligated the wife to perform a number of duties and assured the wife to abide by them in order to maintain her relationship with her husband and not to break up her family, as well as to have a number of rights and must be fulfilled.

First, the duties of the wife.

1- Obeying her husband: A woman's obedience to her husband is a reason for the survival of affection and for the endurance of the affection between the spouses, and the ten last, he has identified her as a leader, and he has to obey, and arranged for his obedience to a great reward, the Prophet (ﷺ) said, "If a woman prays five times, and fasts her month, and does well, she does it to her husband, she is told to enter Paradise from any doors you want" (Ahmed bin Hanbal, 1424AH, 3/199), "so he arranged for a woman to enter Paradise by obeying her Lord, obeying her Prophet, and obeying her husband" (Ahmed Hatibah, 5/207).

2- She hands herself over to her husband: "It is the husband's right on his wife to enable him to enjoy her, so if she is able to have sexual intercourse , and she receives the accelerator of her friendship and the husband requests to receive it, she must be handed over to him, and enable him to enjoy it" : (Kuwaiti Encyclopedia of Jurisprudence, 1404- 1427, 41/312), The Prophet (ﷺ) said, "If one of you calls his wife to his bed, she refuses to become angry and curses her angels until she becomes" (Muslim Ibn Hajjaj, 1374, 3/1059) .

3-Keeping the secrets of the husband: "Keeping the secrets of the husband, the house is a private kingdom for the husband and his wife, and the disclosure of secrets exposes this kingdom to fall, especially if it is secrets that the husband is keen to keep, and the most secret is what is between the spouses": (Abdul Malik Muhammad Qasim, 1/21) , the wife is entrusted with keeping the secrets of her husband, keeping his money, and caring for his children, as the good woman is the one who keeps the known to her husband in his presence and absence: (Hussein bin Muhammad

Mahdi, 2009AD, p. 526) , Almighty God said : And if you fear that you will not deal justly with the orphan girls, then marry those that please you of [other] women, two or three or four. But if you fear that you will not be just, then [marry only] one or those your right hand possesses. That is more suitable that you may not incline [to injustice]. Surat Al-Nisa/ Verse "3") says Dr. Suleiman Al-Lahim, "The righteous who have done the rights of God and the rights of their husbands, any perpetuators of goodness and obedience, and keepers of what must be saved in the absence of their husbands from keeping their souls, brushes, houses, houses, and houses": (Al-Laham, 1441AH, 498).

4- Do not authorize anyone to enter the house except with his permission: It is the right of the husband on his wife not to authorize in his house anyone who hates his entry, the Prophet (ﷺ) said, "As for your right over your women, do not put on your mattresses those you hate, and do not authorize in your homes those you hate" (Muslim bin Al-Hajjaj, 1374, 2/886).

Second: The rights of the wife: "The rights of the wife are the dwelling place and include cohabitation with kindness, clothing, restaurant, inheritance and justice in case of polygamy": (Encyclopedia of Jurisprudence, Sunni Al-Durar, 3/61).

If the husband fulfills the right of his wife, and the wife fulfills the right of her husband, and the son fulfills the rights of his parents, and the fathers fulfills the rights of the children, the family becomes cohesive and interdependent, and Wai Salah is fit to build a strong society: (Prof. Fahd Al-Roumi, 1424AH, p. 308).

Part Four

Reasons for family formation

"The Islamic society is a society of chastity and purity that refuses to mix genealogies, shake values, and lay the foundations that keep its members from falling into the clutches of seduction and lust, and sets deterrent limits for those who violate the sanctities of God, and take all means to protect against the spread of indecency, and the family is the nucleus of society, and one of its important institutions, so Islam has taken special care of it, and took the reasons for its formation, and the organization of relations among its members, and the determination of their rights and duties, which preserves its cohesion and survival": (Mahmoud Muhammad Shawq, 1421AH, 1/86), and one of the most important reasons for the formation of the family.

1-Preserving the offspring: Preserving the offspring is one of the five necessities brought by the Sharia, so any reason that leads to the loss of the offspring and its mixing must prevent the preservation of this necessity, as preserving the offspring is a duty and causing its mixing and loss is forbidden: (Dr. Abdullah Al-Tayyar, Abdullah Al-Mutlaq, Dr. Muhammad Al-Musa, 12/124), and one of the important reasons for preserving the offspring is marriage with a Muslim woman , said the Almighty And do not marry polytheistic women until they believe. And a believing slave woman is better than a polytheist, even though she might please you. And do not marry polytheistic men [to your women] until they believe. And a believing slave is better than a polytheist, even though he might please you. Those invite [you] to the Fire, but Allah invites to Paradise and to forgiveness, by His permission. And He makes clear His verses to the people that perhaps they may remember (Surat Al-Baqarah / verse "221").

2-The reassurance, comfort and psychological residence: The main reason for the formation of a good family is the legal marriage, in which the souls are reassured of each other, and creates an atmosphere of comfort among them . The Almighty said : 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. (Surah Al-Rum / Verse " 21 ") , Dr. Suleiman Al-Lahim, that is, He created from your kind a pairing, in order for you to dwell in it, and to take care of it, and to make among you love, compassion, compassion and intimacy: (Suleiman Al-Lahim, 1441AH, 17/35).

3-Preserving descent: "The most important thing that preserves the descent of man is the marriage that is under Islamic law, as it preserves the durability of the legitimate descent, and not mixing with others, keeping the descent is its maintenance from chaos, overlap, mixing and manipulation, and that the right and disciplined offspring is the one who is from the legitimate

marriage, in order to know the correct descent, and to catch up with the branches with their true origins" (Al-Khademi, 1421AH, p. 179), Almighty God said: (Al-Khademi, 1421 AH , p . 179) , Almighty God said : (O mankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes, that ye may know each other (not that ye may despise (each other). Verily the most honoured of you in the sight of Allah is (he who is) the most righteous of you. And Allah has full knowledge and is well acquainted (with all things).: (Surat al-Hujur/Verse, verse, "13"), Dr. Suleim Al-Alam says, "He made you a people, that they branched before them as they branched out after them, any difference and spread men and Eve frequently and women for the purpose of calculation, with the purpose of calculation required (1441AH, AH, 376).

4- Procreation of offspring: The supreme goal and the optimal goal of marriage is the formation of the family, through which man hopes for good offspring, because it is a beauty and adornment in the life of the world , described by Al-Bari in his saying: "And the great reward, if it is better to raise these children and deal with them" : (The results of research and the conclusion of the books, a group of authors, 4/ 383).

5-Knowing man by his Creator: "That is, knowing God - Almighty - with the heart is knowledge that requires accepting his Sharia, obeying and complying with him, and judging his Sharia, which was brought by the Prophet Muhammad(ﷺ), and the slave recognizes his Lord, by looking at the Sharia verses in the Book of God Almighty": (Muhammad bin Saleh Al-Othaimeen, 1421AH, p. 19), God Almighty did not create us except to worship him , Almighty God said: I have only created Jinns and men, that they may serve Me. Surat Al-Dhariyat/ Verse "56").

Part Five

The educational role of fathers and its impact on the reform of children

"The role of educational fathers lies in guiding children to the beneficial and beneficial thing for them, uniting God and devoting work to him, groveling and submitting to him, developing their senses and perceptions to consider the blessings of God that are in their hands of food, drink, clothing and compound, and enlightening them with the wrong behaviors to avoid and warn them to build a virtuous life in their future, reviving Islamic awakening in their lives and deepening the roots of faith in them, teaching them the Holy Quran and other useful sciences, providing a good environment that ensures them good upbringing, strength development, character building, and good example": (d. Hussein Ali Mohammed, 1431AH, p. 174), and the family has different roles for the upbringing of children, including:

First: Preserving the innate nature of children: It is known that the child is a social creature born knowing nothing, about a religion, sect or doctrine, and here is the most prominent role of the family in the development of this son and his upbringing, that the goodness of the parents is a reason for the goodness of the children, and they bear the safety of the innate nature of the children, as in the saying of the Prophet (peace be upon him), "No child is born without innate nature, so his parents are Jews, Christians or conceived by him": (Al-Imam Al-Bukhari, 1422AH, 2/95), as parents are those who maintain or change the innate nature of children, the Almighty said : And Allah has extracted you from the wombs of your mothers not knowing a thing, and He made for you hearing and vision and intellect that perhaps you would be grateful Surah Al-Nahl/ Verse 78).

Second: Consolidating the faith in the souls of children: Consolidating the faith is one of the most important roles of parents in the souls of children, and this thing must be before reaching the child so that it is rooted in its depths and raised on it, that the most important door of the faith is monotheism and has a clear importance in the lives of people and this importance lies in submission to God Almighty , Almighty God said : And Allah has said, "Do not take for yourselves two deities. He is but one God, so fear only Me. Surat Al-Nahl/ verse "51").

Third: Preserving the identity of the Muslim: The family must have a prominent role and a decent attention to its members by following them and not being complacent, so that they are not affected by the customs that have been issued to our Islamic societies, including communication platforms, hairstyles, clothing, and others, the purpose of which is to tarnish the reputation of the

Islamic religion. Our Islamic identity is what distinguishes us and is the source of our pride and pride. Islam is the true religion that we honored with the righteous and must be preserved. The Almighty said: Our Lord, and make us Muslims [in submission] to You and from our descendants a Muslim nation [in submission] to You. And show us our rites and accept our repentance. Indeed, You are the Accepting of repentance, the Merciful. (Surat Al-Baqarah/ verse "128").

Fourth: Urging children to worship: The best way to urge children to worship and adhere to it is to raise them Islamic education, that worship is the most important thing that a slave approaches to God -Almighty - and obtains his satisfaction if the slave performs it on its right face, so urging worship is one of the most important duties of the family, and the son must be urged to perform it, because it is the best way to reform, if the son performs worship and adheres to it, stay away from everything that is insulting, and does only what God commands, and avoids what is forbidden, and if this is achieved, it will be a reason to reform society, as the parents are responsible for maintaining the safety of their families, Almighty God said: O you who have believed, protect yourselves and your families from a Fire whose fuel is people and stones, over which are [appointed] angels, harsh and severe; they do not disobey Allah in what He commands them but do what they are commanded. (Surat Al Ta-Hareem/ Verse "6").

CONCLUSION:

- 1- The family is the first nucleus that emerges and forms society and is the basis of stability in human life.
- 2- Whenever the family is good, it is a reason for the good of society, and when it is bad, it is a reason for the corruption of society.
- 3- The basis of building the family in societies in order to establish a society that seeks good and good is the performance of both husband and wife of the rights and duties entrusted to him towards the other.
- 4- Once the husband has fulfilled the right of his wife, and the wife has fulfilled the right of her husband, there will be a good environment prepared for the upbringing of the upbringing for good and good.
- 5- It is the responsibility of parents to raise their children and get them to do good by educating them to love their religion, instilling the faith in them, and urging them to adhere to the Islamic identity.

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