ARAŞTIRMA
Research

Islamic Family as a Concept and Institution and Its Historical Epistemology

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Abstract

Family is one of the first and most basic institutions, although it's different in style and function, that have survived from primitive formations to developed societies has. The history of the family actually starts with the history of the human. The family, which is a social institution, is also in the field of interest of other sciences that affect it.

Family as a word is used in Turkish in the same way as in Arabic. Defining the family as a concept is quite complex. The multifaceted structure of the family affects the way it is discussed and examined. From this perspective, it is seen that the norms and the principles about the family are actually directly related to one's perception of person.

"Islamic Family" is determined by revelation and the principles put forward by the Prophet and the living examples of these principles in actual life. When we look at the basic Islamic references, marriage, which is the basis of the family, is accepted as the only legitimate relationship that allows men and women to create a space of privacy and sharing that we can establish and contribute to the continuation of the human race.The spread of human knowledge and traditions throughout the historical process and the study of this process are called "historical epistemology". In this article, the interaction of the Islamic Family in social, political, cultural, religious, and economic fields and these effect on tradition are examined in the context of "Historical epistemology", which is an applied epistemology. The idea of family and the production of knowledge within this framework, the development of this knowledge and its presentation to humanity, and its change in the historical process have been discussed.

Keywords: Family, Islam, Islamic Family, Epistemology, Historical Epistemology.

Öz

Kavram ve Kurum Olarak İslam Ailesi ve Tarihsel Epistomolojisi

İlkel oluşumlardan gelişmiş toplumlara kadar varlığını korumuş olan ilk ve en temel kurumlardan biri olan aile, şekil ve işlevi farklı olsa da her toplumun sahip olduğu bir kurumdur. Ailenin tarihi aslında insanın tarihi ile başlamaktadır. Sosyal bir kurum olan aile bunun dışında kendisini etkileyen diğer ilimlerin de ilgi alanındadır.

Aile, kelime anlamı bakımından Türkçe'de Arapçadaki anlamıyla aynı şekilde kullanılmaktadır. Kavram olarak tanımlanması ise oldukça karmaşık bir durum arz etmektedir. Ailenin çok yönlü yapısı onun ele alınma veya tartışılma biçimini de etkilemektedir. Buradan bakıldığı zaman aile ile

ilgili ilke ve normların aslında insana bakışla doğrudan irtibatlı olduğu görülecektir.

"İslam Ailesi" Vahiy ve Hz. Peygamber'le belirlenen ilkeler ile bunların yaşam alanındaki uygulama örnekleri ile belirlenir. İslâmî temel referanslara baktığımızda Ailenin temelini teşkil eden evlilik, kadın ve erkeğin kendilerine ait bir mahremiyet ve paylaşım alanı oluşturmalarına ve insan soyunun devamına katkı sağlamalarına imkân veren yegâne meşrû ilişki olarak kabul edilmiştir.

İnsan bilgi ve geleneklerinin toplumsal alanda tarihsel sürece yayılmasına ve bu süreçteki inceleme alanına "*tarihsel epistemoloji*" denilmektedir. Bu makalede İslam Ailesi'nin sosyal, siyasi, kültürel, dinî ve iktisadî alanlardaki etkileşimi ve bunların geleneğe olan etkisi uygulamalı bir epistemoloji olan "*Tarihsel epistemoloji*" bağlamında incelenmiştir. Aile düşüncesi ve bu çerçevedeki bilgi üretimi, bu bilginin geliştirilmesi ve insanlığa sunulması ile bunun tarihsel süreçteki değişimi konu edilmiştir.

Anahtar Kelimeler: Aile, İslam, İslam Ailesi, Epistemoloji, Tarihsel Epistemoloji.

Introduction

Family is one of the first and most basic institutions that have survived from primitive formations to developed societies. Although different in style and function, every society has had a family institution that produces, nurtures, and protects individuals who will help them to survive. For there is and has not been a more effective mechanism to produce and nurture individuals than a family. Institutions such as religion, education, economics, and health, which have different functions in societies have basically emerged from the individuals raised by families and their interactions.[1]

The history of the family starts with the history of mankind. The concept of family, which is basically tried to be explained by the fact that mankind is a social entity, is also closely related to fields such as biology, sociology, economics, and religion. Due to its versatile relationships, sociologists, anthropologists, historians, philosophers, and religious scholars are the first ones to start examining the family. In addition, it is also possible to see some other researchers and analysts in this examining circle. The theoretical studies about the family which as an institution are traced back to the first person, date back to very recent times, that is 100-150 years ago. The studies originating from the West which began in the mid-1800s, constitute the firsts of that subject. The studies in Turkey on the other hand are much more recent. When we look at the studies conducted in Turkey, we see that most of their reference lists are based on studies of Western origin. It is seen that only a small number of social scientists from Turkey are included in the references of these studies.[2]

Family as a Word and Concept

The word family (ʿāile) which is derived from the Arabic word root ʿāle – ʿavele (عال–عول) that means to diverge/leave the righteousness and to do injustice and oppress others also used as ʿâile (pl. ʿavāil-ʿāilāt) (عائلة – عوائل – عائلات) in Turkish, means household members or people living in the same house. In Arabic, the word "ʿUsra" (pl. ʿuser) (أسرة – أسر), which is used more frequently in everyday language than the word ʿāile[3], means dynasty, lineage, tribe, clan, and kin as well as family.[4]

In addition to the words mentioned above in Arabic, another word used in the meaning of household and family is "ahl al-bayt".[5] This expression which is mostly used in Turkish to refer to the family of the Prophet Muhammad (PBUH), is actual-

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[1] Mustafa Aydın, *Kurumlar Sosyolojisi* (Ankara: Açılım Kitap, 2011), 18.

[2] İslam Can, "Ailenin Tarihsel Gelişimi: Dünü, Bugünü ve Yarını", *Sistematik Aile Sosyolojisi*, ed. Mustafa Aydın (Konya: Çizgi Kitabevi, 2013), 66 etc.

[3] J. Lecerf, "ʿĀʾila", EI², (E.J.Brill, Leiden, 1986), 1/305-306.

[4] Muḥammad b. Mukarram Ibn Manẓūr, *Lisân al-ʿArab,* (Beirut: Dâr as-Ṣâdır, n.d.), 15 volume, (avl) 4/19-20; (esr) 11/481-486.

[5] I. Goldziher-C. Van Arendonk-A. S. Tritton, "Ahl al-Bayt", EI², (E.J.Brill, Leiden, 1986), I/256-257.

ly used for every family and household in general. We would like to take a closer look at the phrase which basically consists of two different words that are "Ahl" and "Bayt". The word "Ahl" (أهل) (pl. "Ahāl", "Ahlūn", "Ahlāt" (أهال– أهلون –أهلات as a verb means to get married, get used to something, and thinking someone is worthy of a particular job, as a noun it means; 1)family, close relatives, spouse, 2) a union of people located somewhere, people of an area, 3) people and fans around a person who believe and follow him, 4) a person who deserves something, the person who is worthy and competent.[6] There are examples of these meanings both in the Qur'an and ahadith.[7] The word "Bayt" (البيت) is on the other hand means a place of serenity and accommodation whilst includes both tent and building in its meaning. One's house, home, tent, mansion or palace are called as bayt.[8] The word "Ahl" was used with different names as in "Ahl al-Bayt" and gained meaning with that name it was used, rather than these meanings expressed as a single word in the Arabic language.[9]

There is also a word "Āl" used as a synonym for the word "ahl". Āl which as a word means mountain, mirage, and tent pole, as a concept, besides expressing the relatives, clan, and tribe of a person, it includes the people in the person's home, especially the family.[10] It is also used in Turkish with this meaning from time to time.[11] The word "Āl" was used with different proper names in Arabic as in the word "ahl al-bayt" and became famous for such uses.[12] Even though in the dictionaries it is stated that the words "Āl" and "Ahl" have the same meaning, there are some differences in usage.[13] To put it briefly, the words "ahl al-bayt" or "āl-i bayt" have always been used in the Muslim societies, especially in classical literature, as a term expressing the family and household.

Defining the family as a concept, which has a clear meaning as a word, is quite complex. Current popular discussions are more about what the family is or what will it be. The family, which is tried to be analyzed in different scientific fields, continues to be a subject of interdisciplinary discussion at the point we have reached today. The multifaceted structure of the family also affects the way it is discussed and examined.[14] A study that will be carried out only in a conceptual framework will be incomplete because it will ignore its institutional/factual form, and a review to be made only from an institutional perspective will be insufficient because it will not cover its conceptual/theoretical framework. In researches about the family, what should be known the first is that each family is a separate entity with its structure and function. This entity has the role of forming both its members and the society in which it exists.

From this perspective, it is seen that the norms and the principles about the family are actually directly related to one's perception of humanbeing. The family

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[6] Ibn Manẓūr, "ahl", 11/28; Rāgıb al-Isfahānī, *Muʿcemu mufredāt al-alfāz al-Kur'ān* (Beirut, Dār as-Sādır, 1972), 25.

[7] Muhammad Fuat Abdulbākī, *al-Muʿcemu'l-mufahras li alfâz al-Kur'ān al-Karīm*, (İstanbul: Marmara Üniversitesi İlahiyat Fakültesi Yayınları, 1990), 95-96; For examples from ahadith see: A. J. Wensick, *al-Muʿcam al-mufahras li alfâz al-ḥadīs an-nabavī*, (Leiden: E.J. Brill, 1936), 1/129-132.

[8] Ibn Manẓūr, "aal", 2/14; Rāgıb al-Isfahānī, *al-Mufradāt,* 64.

[9] For these usages and their examples see M. Bahaüddin Varol, *İslam Düşüncesi ve Tarihinde Ehli Beyt*, (Ankara: Türkiye Diyanet Vakfı, 2018), 18-19.

[10] Abū ʿAbdillāh Shamsuddīn Ibn Kayyim al-Cavziyya, *Celā' al-afhām fī faḍli aş-şalāt va's-salām alā Muḥammadin ḫayri'l-anām,* thk. Meşhūr b. Ḥasan Āl-i Selmān (Riyad: Dar al-Ālem al-Fevāid, 1997), 326.

[11] Ibn Manẓūr, "eel", 11/30.

[12] Rāgıb al-Isfahānī, *al-Mufradāt,* 26.

[13] Ibn Kayyim, *Celā' al-Afhām,* 316-317.

[14] Necdet Subaşı, "Toplumsal Değişme, Aile ve Yeni Risk Alanları", *Çağımızda Sosyal Değişme ve İslam-2002 Yılı Kutlu Doğum Sempozyumu* (Ankara: Türkiye Diyanet Vakfı Yayınları, 2007), 511-513.

is the mechanism that produces, develops, nurtures and provides certain values and forms to people. In this respect, it is the reflection of the investment made with the perception and idea about humans. If the human being is considered as "zubda-i âlem" (the smallest unit of the universe), the family should be regarded as the smallest unit of the entire social life. Therefore, the family is the first organization that prepares the individual for the social environment. In this context, the family is a basic institution that has many functions from the renewal of the population to the transfer of the culture, from the socialization of the individual to meet its biological, psychological, and economical needs.[15] Avicenna elucidates this multifaceted role of the family as: *"Every human being is in need of provisions enough to keep him alive, a house to protect the ones he is responsible for and a shelter for him to return after work, a wife to protect his home and earnings, children to work instead of him when he is unable to, to help him get by when he is old and to continue his lineage and remember his name, guardians to help him and ease his burden."* [16]

Generally speaking, the determinations about how and why the family emerged were interpreted as people who already have opinions about the family want to see. If one's perception of man is an object trapped in bodily pleasures or a commodity that can be turned into money and an element of exploitation for one's political interests, or as an entity that lives only for humanly needs and cannot produce ideas, the family will also emerge as a form that will serve these purposes. At this point, ideologies, religions, philosophies, socio-economic and socio-cultural approaches have produced interpretations in line with their own principles and perspectives. Although these interpretations claim to be scientific, they mostly contain the contemplations and ideas about reality. While this situation creates different theoretical discussions, it has not been possible to eliminate them with each other. Because of this multifaceted role, effect, and variable form and different approaches, it was not possible to make a universal definition of the family that can be accepted by all societies. In this context, we witness that the definitions made for the family include discourses appropriate to its function in societies and the spirit of the time it is in, and that it is tried to be explained with different concepts and approaches. While some evolutionist theories suggested a category from the most primitive to the most modern family with the evolution of the herd life into a family over time,[17] others claimed that this process which started with polygamy evolved into a monogamous lifestyle. It is accepted that such claims are far from anthropological data and consist of utopian drifts about the "commune" life that is attempted to be created within the framework of socialism. With that in mind, it is also not possible to accept the approach that progresses from the extended family to the nuclear family in terms of sexuality or unprincipled sexual preferences.[18] And again while some approaches categorize the family in terms of residence and living areas, others try to explain it via socio-economic classification.[19]

Traditional and modern family types, which are made with a general classification, are evaluated in relation to the roles that emerged in the historical process or the functions expected from them. No matter which type or style is set as a base, the external processes that change and transform the family cannot

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[15] Mustafa Erkal, *Sosyoloji (Toplumbilimi)*, (İstanbul: Der Yayınları, 1998), 92.

[16] İbn Sina, *"Aile Siyasetine Dair Risâle"*, trans. Vecdi Akyüz *"Sosyokültürel Değişme Sürecinde Türk Ailesi"*, (Ankara: T.C. Başbakanlık Aile Araştırma Kurumu Yayınları, 1992), 3/906 .

[17] Erol Güngör, *Ahlak Psikolojisi ve Sosyal Ahlak* (İstanbul: Ötüken Neşriyat, 1998), 209.

[18] Mustafa Aydın, *Güncel Kültürde Temel Kavramlar* (İstanbul: Açılım Kitap, 2011), 29.

[19] İslam Can, "Moderniteden Postmoderniteye Ailenin Ontolojisi Yada Modern Çekirdek Aile Çerezleşiyor mu?", *Aile Sosyolojisi Yazıları*, ed. Mustafa Aydın (İstanbul: Açılım Kitap, 2015), 53.

be ignored. The change that began with the industrialization includes processes that deeply affect the family as well as social life. The process of change in society that came with industrialization actually affected not only the West but the whole world. The societies that have a closed faith and cultural structure are faced with this new situation over time and begin to feel the changes in social life. In these societies, when the dissolution and losses that other societies have gone through before are faced, a reaction and rejection as if they were experienced for the first time from the moment they were felt in these societies. Of course, this reactional approach cannot create an effect to stop the dissolution. It is very clearly known that the epistemological change surrounding the social life sphere is revealed by concrete indicators that change not only the family but also the whole individual and social life. The roles and the functions that the traditional family has undertaken have been transferred to other social organizations. From that perspective, one could argue that the burden of the modern family has decreased in this context. It is evident that it has moved away from many things it had to fulfill in terms of production. A great portion of these duties is tried to be covered by the government while others are transferred to paid or unpaid institutional structures. In other words, the family which is the production center of the past has now become the consumption center. This situation has led individuals away from being dependent on the family. After this initial dissolution, the family needs to re-embrace its individuals with a new format in which it will redefine and reunite. For it is not possible to create emotional ground elsewhere which consists of feelings such as love, respect, and shelter that are in human nature and can only be met by the family. After this brief information on the subject, we want to leave the details of sociological and philosophical research and move on to our main subject.

Islamic Family and Its Principle Foundations

Above, we tried to express that ideologies, philosophies, and religions differ in their view of the family, and this is mainly due to the difference in the way different sides view human. Based on this, we want to determine what the basic foundations of the family in Islamic belief and thought are. A question might come to mind as to why "the Islamic family" was used instead of "the Muslim family". We would like to point out that we especially preferred this statement. Islam is a set of principles and practices that encompasses all areas of social and individual life. While building these lives, besides the principles that originated from revelation, we will need to remember that practices that originated from Prophet Muhammad's (PBUH) actions are the most basic elements. Along with what is determined by revelation, the principles put forward by the Prophet and the living examples of these principles in actual life set Islam's basic approach and understanding on this issue. In this regard, another thing we must bear in mind is the fact that Islamic societies consist of different ethnicities, cultures, and beliefs in different geographies. It is an accepted fact that an institution intertwined with tradition and culture, such as the family, can exhibit different images, have created different forms, functions, and even effects on the axis of Islamic fundamental principles. For that reason, each of these structures which have been altered by culture and traditions, actually represent the Muslim family. But it is not possible for a Muslim family to always represent the absolute truth or the basic approach of Islam. For example, every society has a marriage tradition of its own. Again, there are societies where the marriage proposal comes from a man as well as societies where it comes from a woman. It is also a known fact that there are different traditions about what expenses the families will meet in the establishment of this new home. The roles within the family and some similar details may show some similarities or differences from society to society. But the determined

fundamental principles don't change. Then the main concern here is the family understanding and principles of Islam. If the Muslim family agrees with these principles, then they will have the opportunity to reflect this understanding. Otherwise, even if its name is a Muslim family, the fact that it contains examples that don't comply with these Islamic principles will cause some problems in terms of characterizing this family. Therefore, we'd like to express that while determining the constants of Islam at the principle point, variables may take shape in accordance with societies' cultures and traditions and that this should be evaluated with a different perspective.

According to Islam, the first human was created and honored by Allah. *"And [mention, O Muhammad], when your Lord said to the angels, "Indeed, I will make upon the earth a successive authority." They said, "Will You place upon it one who causes corruption therein and sheds blood, while we declare Your praise and sanctify You?" Allah said, "Indeed, I know that which you do not know."* [20] *"And that He creates the two mates - the male and female –"* [21] *"And We have certainly honored the children of Adam and carried them on the land and sea and provided for them of the good things and preferred them over much of what We have created, with [definite] preference."* [22] Human beings were not left unattended and a heavy responsibility was placed on them. *"Indeed, we offered the Trust to the heavens and the earth and the mountains, and they declined to bear it and feared it; but man [undertook to] bear it…"* [23] A companion has also been created for the continuation of the human race. *"It is He who created you from one soul and created from it its mate that he might dwell in security with her…"* [24] The fact that Allah has created a partner for human beings and the reason for this actually expresses the fundamental purpose and principle of the family. *"And of His signs is that He created for you from yourselves mates that you may find tranquility in them, and He placed between your affection and mercy. Indeed, in that are signs for a people who give thought."* [25] Again about this point, Allah says *"And Allah has made for you from yourselves mates and has made for you from your mate's sons and grandchildren and has provided for you from the good things…"* [26] Apart from these issues, the principles of family's formation are dealt with in different surahs and verses. Since these matters mostly reveal the legal details about family, we do not want to mention these verses here. [27]

When we turn to the ahadith of Prophet Muhammad (PBUH) we can see a lot of details that emphasize the marriage, family and the relationships between spouses and family members.

"'O young people! Whoever among you is able to marry, should marry, and whoever is not able to marry, is recommended to fast, as fasting diminishes his sexual power." [28]

"Marriage is part of my sunnah, and whoever does not follow my sunnah has nothing to do with me. Get married, for I will boast of your great numbers before the nations." [29]

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[20] al-Baqara 2/30.
[21] an-Najm 53/45.
[22] al-Isrā 17/70.
[23] al-Aḥzāb 33/72.
[24] al-Aʿrāf 7/189.
[25] ar-Rūm 30/21.
[26] an-Naḥl 16/72.
[27] For these verses please check refere to al-Baqara 2/235, 221; al-Māidah 5/5; an-Nisâ 4/3, 19, 22, 23, 24, 25, 129; al-Mumtaḥina 60/10, 11.
[28] Abu'l-Husayn Muslim b. al-Ḥaccāc, *Ṣahîh al-Muslim*. V. Volume, Beyrut: Dār at-Turāth, n.d. Nikaah, 1.
[29] Hāfız Abū ʿAbdillah Muḥammad b. Yezīd Ibn Majah, as-Sunan, II. Volume. Mısır: Dār al-Kutub al-ʿArabī, 1952. Nikaah, 1.

"Marry good men and women (to each other)."[30]

"A woman is married for four things, i.e., her wealth, her family status, her beauty, and her religion. So, you should marry the religious woman (otherwise) you will be a loser."[31]

"Ali! Three are not to be delayed: Salat when its time comes, a funeral whet it (a prepared body) is present, and the (marriage of a) single woman when there is an equal for her."[32]

Apart from these narrations that encourage marriage, which we cite as an example in the hadiths, there is a lot of information about how marriage will be and protected, how it will be carried out healthily and peacefully, how the duties of spouses to each other, their children and parents should be carried out, how the marriage will be terminated and what are it's conditions of it.[33] The relationship of the Prophet with the Khadija whom he married in Mecca and his other spouses he married in Medina has been the subject of many narrations and has contributed greatly to the formation of marriage and family culture in Islam.[34]

When we look at the basic Islamic references, marriage, which is the basis of the family, is accepted as the only legitimate relationship that allows men and women to create a space of privacy and sharing of their own and contribute to the continuation of the human race.[35] The fact that certain provisions regarding the family were determined directly by the Quran and that these provisions were thoroughly explained and implemented by the Prophet is an expression of the importance Islam attributes to the institution of marriage and family. Although the basic principles are laid out in the Quran and Sunnah, it is seen that other issues are left to the decision of the Islamic community within the framework of general principles and purposes, according to time and conditions. In this context, the family is formed by a man and woman promising each other (request-acceptance/marriage). Other forms and definitions such as marriage with same-sex, living without marriage, having a child out of wedlock, or being divorced are beyond the definition of family in Islam. Quantitative or qualitative variations such as shape, structure, function that are outside of the determined basic principles can be determined by other elements of the social field in accordance with the basic Islamic approach and logic.

In the Quran, the family is presented as an environment where harmonious spouses and peace based on love and compassion can be lived. It has been stated that this is the grace/mercy of Allah[36] and a privacy dress for spouses to protect, watch over, and respect each other's rights.[37] The family is seen as the basic institution for the protection of the generation and illegitimate relationships that would disrupt institution this is prohibited. [38]

On the other hand, the wedding contract/agreement is accepted as a solid guarantee given by the man to the woman in order to ensure the institutional

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[30] ʿAbdullah b. ʿAbdurraḥmān b. al-Fażl ad-Dārimī. as-Sunan. II. Volume. Madina: Dār al-Mahāsin, 1966. Nikaah*, 10.*

[31] Abū ʿAbdillah Muḥammad b. İsmail al-Bukharī. *Ṣahīh al-Bukharī*, III. Volume. Mısır: Dār aş-Şaʿb, n.d. Marriage (Nikaah*),* 16.

[32] Muḥammad b. Isā b. Thavra at-Tirmīẕī, *Sunan at-Tirmīẕī.* V. Volume, Mısır: Dâr ad-Daʿva, n.d. *Salāt,* 13.

[33] For detailed information on the issue see Yılmaz Çelik, "Asr-ı Saadet'te Aile Kurumuna Yönelik Sosyal Hizmetler", *İstem* 27 (Haziran 2017), 123-144; Çolak, Abdullah. "İslâm'da Aile Kurumunu Korumaya Yönelik Tedbirler". İnönü Üniversitesi İlahiyat Fakültesi Dergisi 7 / 1 (Şubat 2017): 105-137.

[34] For extensive info see Komisyon, *Hadislerle İslam*, (Ankara: DİB. Yayınları, 2014), 4/11.

[35] al-Aʿrāf 7/80-81; ar-Raʿd 13/38.

[36] ar-Rūm 30/21.

[37] al-Baqara 2/187.

[38] al-Isrā 17/32.

identity in the family[39], and the spouses were asked to show the necessary sensitivity to protect this. In the same way, the family is seen as a shield for the protection of modesty, chastity, and honor. Those who could not marry were asked to maintain their chastity until they had this possibilty.[40] It has been stated that men have rights over women as well as women have rights over men. It was stated that the husband who is responsible for the family's livelihood is the head of the house[41], that *mahr* should be seen as a right for women and that she can dispose of her property as she wishes, and men were asked to get along with women. [42] On the other hand, it has been requested that any disputes that may arise will be resolved in the privacy of the family as much as possible and that the family unity be preserved. If that is not possible, it was emphasized that the marriage bond should be terminated in a friendly manner and the rights and obligations that may arise from this situation[43] should be respected. [44] As can be seen, these principles and validity conditions, which we try to put forward briefly by ignoring many details, reveal how a family established by marriage is an institution that requires great responsibility.

Historical Epistemology of Islamic Family

Before moving on to the historical epistemology of the Islamic family, it would be appropriate to briefly look at the connection of the family with the other dynamics of the social sphere. It is a known fact that the family has a multifaceted and dynamic interaction space within social life. It is possible to see its direct connection with social, religious, and economic fields and indirectly with many other fields. However, the tradition shaped by the culture and values created by all these connections has a special place at this point. The family has a strong interaction with tradition. People create rules that surround and regulate all kinds of relationships in the social field based on knowledge, belief, and morality that keep them together based on their life principles and nature. Tradition, which is defined as things taken from previous generations, improved and partially changed and passed on to the next generations, are common social behavior patterns. But one must not forget the effect of time on the formation of traditions. The formation of a tradition takes a long time, and this also creates the continuity of traditions. It is also not possible to limit the formation of the traditions just to social activities. Elements such as material environment, human psychology, knowledge, and value system, and culture have should also be counted as the information of the tradition. Knowledge and value system in narrow meaning refers to tradition and in broad, it forms the ground for the culture. Social structures do not just consist of this knowledge and value system. They are forms that transform into a three-dimensional structure by transporting this system into social life. The family, which is in the traditional structure, has a very important place in terms of the production, care, and education of the individual, who is the basic unit of society, with this three-dimensional structure. With the role it assumes and the effect it creates, it is not only a result of tradition but also an effective mechanism that contributes to tradition with its internal and external functions. In the historical process, traditions have a great influence on the formation and definition of male and female roles in the society they live in. In this respect, if the roles of families and genders in different societies are compared, it will be possi-

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[39] an-Nisā 4/21.
[40] an-Nūr 24/33.
[41] al-Baqara 2/228, 233; an-Nisā 4/34; at-Talāq 65/6-7.
[42] al-Baqara 2/237; an-Nisā 4/4, 19, 32-33.
[43] al-Baqara 2/229; an-Nisā 4/35; at-Talāq 65/1-7.
[44] Fahrettin Atar, "Nikâh", *Türkiye Diyanet Vakfı İslam Ansiklopedisi*, (Ankara: TDV Yayınları, 2007) 33/112.

ble to see the tradition-family interaction clearly.[45]

As for epistemology, although it is used in different fields and at different levels, it is not very clear what is meant by epistemology and in what sense it is used. In short, epistemology, which is called the philosophy of knowledge/science, is stated to cover a very wide perspective due to the width of the field of knowledge/science and the limits of the thought axis of philosophy. A field of science has a theoretical and a practical aspect. It is often not possible to separate theory from practice, and again to separate practice from theoretical knowledge. For example, when a person speaks of molecular genetics, human cloning, and this kind of research with his friends and again when a physicist talks about the limit of our knowledge and the new developments in this field, the effects of these developments on our lives and perspective of the world, they both actually performing epistemology. In fact, epistemology examines the formation, change, and development processes of scientific concepts and structures of theories.[46]

"Historical epistemology" which is a new field is an applied epistemology. It is either the reflection of a science or civilization which is an accumulation of sciences into history. In this respect, historical epistemology examines the information, production, development, and presentation of information to the public, and the changes this operation goes through in the historical process. This historical process is shaped by the knowledge and experience of humanity in which factors such as belief, culture, and tradition have a great impact. Social living space includes an uninterrupted historical process. Family as a social entity gains a lively feature via that society's knowledge, belief, and traditions in this process. The spread of human knowledge and traditions throughout the historical process in the context of society and the study of this process is called "historical epistemology". [47] The family has a structural process that is knitted with a source of knowledge or knowledge itself both in terms of social life and belief. Just like it is impossible to explain family solely with biological or sociological principles, it is also undeniable that there is a basis of knowledge behind the forms and norms that turns into practice in real life. In the end, the multifaceted interaction and problem field in which the family remains within the framework of social, economic, theological, technological, and global perception, reveals the dimension of interaction created by this knowledge and the tradition that stands by it. In fact, the family in this respect is a fundamental system that carries the genetic codes of the social structure. One of the forms that differentiate one society from another in this system. The deterioration or loss of this system will mean a change in the social structure both nationally and religiously oriented, which reminds us of the problems experienced today.

There is a knowledge base determined by principles at the basis of the concept we call the Islamic Family. This basis is quite different than the understanding that sees family as a result of biological and sociological needs and the area of existence created by them. Human beings are in the knowledge base of the Islamic family. Due to his inner world, human beings have a very rich structure. This structure reveals itself as certain behaviors in social life and forms the behaviors that develop over time and are attributed to the society. In this respect, human beings are the subject of the universe. Everything has been created for him and

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[45] Faruk Turğut, "Tarihsel Süreçte Aile Kurumunun Dönüşümü ve Geleceğe Yönelik Çıkarımlar", M*edeniyet ve Toplum Dergisi* 1/1 (Haziran 2017), 95-96.

[46] Jean-Claude Simard, "Epistemoloji", trans. Ramazan Adıbelli, *Bilimname* 2 (2003), 13-14.

[47] Alparslan Açıkgenç, "Tarihsel Epistemolojisi Açısından İslam Bilgi Geleneği", *Bilim Tarihi ve Felsefesi Sempozyumu*, (Mardin: Artuklu Üniversitesi Yayınları, 2016), 148. Author while stating that "Historical Epistemology" is quite new in the West also gives the example of Hans-jerg Rheinberger's *"On Historicizing Epistemology: An Essay"* (Eng. trans. David Fernbach, Stanford: Stanford University Press, 2010).

put into his service. This goes for every human being, male or female, young or old regardless of color, race, language, belief, or geography. This information deserves an act worthy of human honor and dignity from the moment of conception to the moment of death and it has a legal area in which all its rights are protected. This understanding, which considers human beings as a respectable being, aims to protect this level and to raise it to better levels. In Islamic literature, the theoretical and practical field of raising human beings from the lowest level defined as "Asfal al-Sâfilîn" to the highest level "Ahsan al-Taqweem" is constructed. Family is the first step that this elevation starts. For a person who opens his eyes to life, the first people to be in contact with are his/her parents. Protecting this person from dangers and raising him is the first duty of this family. This family, which will raise a new individual, is individuals who were raised in a family before. Therefore, the conservation of the consistency and continuity of this cyclical process is the subject of the knowledge base we have mentioned above.

Islamic family has three fundamental elements. The first one is the man the second is female and the third one is the marriage which will create the family connection between them, which will bring these two different individuals together, oblige them with mutual rights and responsibilities. In general, children included in the definition of family are a result or responsibility of the family. Apart from these three basic elements, most of the issues are still designed with Islamic values, while some of them are shaped by traditions that appear with various influences which usually differ from society to society. For an Islamic family to be complete and fully functional, these three elements are crucial. When one of these is missing, it is not possible to establish this institutional structure and ensure that it fully performs its impact and role. Describing the relationship between two women or two men and their way of living out of wedlock as a family is not accepted in terms of Islamic thought. Distorted structures, which emerge based on today's deteriorating values and are considered as a family in sociological analyzes and form the basis of incomprehensible problems, will fail to realize the order, education, values, and perceptions desired to be established with the family. At this point, it is accepted that the Islamic family is shaped within the tradition of Islamic society. Prophet Muhammad's family and their relationships with each other presents the first and most prominent example of this issue. While the Revelation and the theoretical principles/norms declared by the Prophet form the ground, the life of the Prophet himself forms the basis of forms/examples.

In the Islamic family, marriage is a grace that provides peace and tranquility for people. Only a spouse can bring peace to a lonely person in a crowd. Only a spouse can offer special of love, a warm, loving, friendly hand, and the sharing that makes life livable. On the other hand, marriage is a sanctuary where the body will be protected from sin. For this reason, the Prophet Muhammad (PBUH) heralds that Allah will certainly support those who intend to live in an honorable union and try to establish a family. For thanks to marriage, not only two bodies but the whole society is being protected.[48]

Islam has shaped social structures consisting of many different cultures, races, and beliefs for a long time in history, with large geography. Islam has been in an effort to establish, maintain and preserve the thought system and social structure it wanted to create among all its citizens in terms of human values, and its own understanding and values among the Muslims. However, despite everything, especially cultural and geographical differences have caused differences in family structure, function, and relations as in other social environments. Let us state that it is very difficult to talk about an example of the change and transformation

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[48] *Hadislerle İslam*, 4/15.

experienced by today's people and families in any period and region of the Islamic society and family. This special situation opens the door to inadequacy and despair in developing solutions to problems.

We have stated that the first of the fundamental elements of the Islamic family is the man. However, the word "first" in this sentence is not in terms of priority or succession, but in terms of its role, influence, and responsibility. The man is the primary provider and protector of many values such as unity, integrity, peace, trust, tolerance, and understanding in the family. This responsibility of him should not be directed to despotic domination and tyranny in the family, but to provide a peaceful environment based on love and respect. This effort of the man who personally undertakes his family's affairs will not be in vain. Prophet (PBUH) with the words; "... Hoping for the sake of Allah, you will surely get rewarded for everything you spend for your family, even for a bite you put in your spouse's mouth!" heralds that this effort of the husband will be rewarded. The responsibility is not limited to the clothing and feeding the members of the household. While man ensures unity and solidarity in the family, he should raise children as benevolent individuals who nurture peace and present them to society. *"There is no gift that a father gives his son more virtuous than good manners."* [49] For the family, man is also respect, trust, and mercy. [50]

The second fundamental element, the woman, is the foundation of the love, respect, sharing, solidarity, and emotional ground that make the family a family. At the same time, the woman represents a smart, knowledgeable, and unselfish figure by fulfilling the duties and responsibilities that are supposed to be done by the man but neglected, in order to ensure the trust and peace which are the basic aims of the family. When she has a child, a woman becomes a "mother". The moment she takes her in her arms, she is so compassionate that it reminds us of God's mercy towards His servants. She always prefers this little life she carries, gives birth, feeds, and raises to herself, and does not want to be separated from it. Mother is devoted. For she never thinks of a return for her struggle. She is full of love and never closes the door of her heart. She is forgiving, never refuses from her embracing and mercy. A mother's steps are so close to heaven that serving her is considered jihad. [51]

The new bond which will be formed between these two elements, the marriage has the same value as these two elements but in a more important position. This system, which was created with the principles and values of Islam, needs to be known and applied by men and women in order to function properly. None of the values that sustain the Islamic family is one-sided. in this structure they created, spouses should be in an effort to protect them with great responsibility and meticulousness. It is not possible to sustain the imbalance that emerges with the sacrifice, understanding, and tolerance of only one party for a long time. Sometimes men and sometimes women can be the source of the problem. In such cases, the other spouse is expected to balance this by increasing the level of reducing the effect of this imbalance (with acts such as tolerance, understanding, and sacrifice). If such a balancing mechanism does not occur between spouses, it is often not possible to maintain family integrity. The marriage of the Prophet (PBUH) with Khadija, which started when he was 25 years old and lasted for 25 years, exemplifies a family in which mutual solidarity, sacrifice, and peace are experienced. The marriages that took place after her death and especially in Medina contain examples in this direction as well as examples of how the prob-

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[49] Tirmīẕī, Birr, 33.
[50] *Hadislerle İslam,* 4/16-17.
[51] *Hadislerle İslam,* 4/16.

lems that arise from time to time in their relations with each other and with the Prophet(PBUH). We do not want to go into details here, as examples of these are discussed extensively in many other studies. It is seen that the Prophet's solution suggestions for some problems in the families of the Companions aimed at eliminating the imbalance arising from the one-sided continuous attitudes we pointed out above.

One of the most important elements that constitute the intellectual and practical background of the Islamic family is morality. This basis of knowledge and behavior, which is named as Islamic morality in order to distinguish it from general morality and to clarify the areas of the sensitivity of Islam, includes a framework that includes not only the family but also the human who will actually realize all social organizations. The fact that the revelation, therefore Prophet Muhammad (PBUH) gave importance to moral values and principles after belief in the education he gave to people while in Mecca is remarkable in terms of showing the importance of morality. These behavioral patterns, which will reveal the consistent and continuous harmony of individuals, should be placed in the family and made permanent. In fact, this moral ground is needed for the re-understanding and interpretation of the perception and understanding of Islam consecrated by trapping it within certain patterns and certain limits. In the Islamic family, this morality in the spouses will ensure that everyone gains awareness of the necessary responsibility to fulfill their duties, and this will build a harmonious and peaceful family environment. In a family where morality is not established or has no power of sanction, neither form nor function will have any meaning.

The Islamic family often reflects an environment necessitated by tradition and social life. This is valid for both settled and nomadic living standards. Between these two lifestyles, despite the differences in roles of spouses, it shows itself in basic functions. Today, it is witnessed that these functions are eroded and reduced by many effects. That's why as in all the other Islamic societies, our society rapidly moves away from the private zone that is called family privacy. Although it is not yet possible to say that this process has been completed, it will not mean anything more than an optimistic expectation in the social perception of time to say that it will be completed after a short time.

In Islamic thought, the family is actually a social entity. We can also rephrase it by saying that in Islam, a family is not just a religious institution. However, the character of Islam's attempt to arrange and give meaning to every aspect of the living area surrounds the family as well as the individual. Therefore, within its privacy, the family actually has a sacred nature. This is the reflection of the Islamic life perspective. According to this perspective, the subject of life is man, he is sacred, and everything is for him. And the family has its share of sacredness as the institution that raised him. for it is the first and fundamental mechanism that protects a person from what is bad while leading him to religiously good things. That's why we see a lot of references to this in both the Qur'an and ahadith.

The different family forms and images in the Islamic societies we have pointed out above settle in front of the principles and prevent new understandings and regulations regarding the family. This leads to a defensive and rejecting understanding that does not accept any form of the new family perception and form and that only sees a return to the traditional family as salvation. However, it is quite possible to open the door to different new forms and to produce a new Islamic family form by basically protecting the principles of spouses, rights, and responsibilities in the example of the family of the Prophet and Qur'anic references. And this will provide us an important way out. This is not drifting away from Islam, but a formula of keeping people and families within the circle of Islam. In fact, this is not something to be done today, it will be a more radical and global exam-

ple of the situation that emerged with the continuing change in different Islamic societies throughout history. However, there is one fact that it will be necessary to abandon many traditional forms and understandings in our world perception.

Conclusion

Islamic family comes from a strong root that is shaped by Islamic references. Even though this institution has an instinct to update itself against new situations, it doesn't seem possible for it to respond dynamically to the speed of the social change that emerged with today's scientific and technological developments. Today, in Islamic societies, it is very difficult to talk about the existence of a higher will that will provide this dynamism. As a matter of fact the lack of state and lower official institutions that will support the Islamic lifestyle against erosion in not just family but also political, social, economic, and cultural areas and bring them new forms is accepted as an important reason for the despair in this issue. Despite the organized structure in the negative effects and interventions, the change and transformation process is tried to be met by its own natural reflex, but this is also insufficient. The family moves away from its traditional perception and understanding, as well as its basic references and resources. In fact, this process, besides reflecting a transition period, disturbs us, people who are faced with the problems it produces.

Today, the Western perspective of examining and interpretation approach, which is fashionable in the social field and especially in the family, as in every subject, should be transformed into an approach to examining the Islamic family and interpreting it within its own dynamics, benefiting from the scientific perspective and analysis experience. Bold efforts are needed to reinterpret the family in the light of basic Islamic references, but with a view that corresponds with today's realities, as distinct from certain patterns and understandings in the traditional structure. Because maintaining a defensive approach that accepts any kind of innovation dangerous and rejects them automatically no longer produce solutions and also prevent an apparent future for Islamic societies. It is necessary to give up the convenience of taking shelter in the past by ignoring the social reality in the potential to produce ideas and practices regarding the future of the Islamic family. In addition, one should not lose hope because of the magnitude of the possible problems. What needs to be done is to neither completely reject tradition and the traditional, nor to completely surrender to modern forms and perceptions. It is to open the door to new perspectives and ideas in order to understand the human-shaped by today's conditions and needs on the basis of Islam's basic references that produce universal values and to keep it within the framework of human values and dignity. At this point, it should not be remembered that we must act responsibly, knowing that everyone has their own duties.

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