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The Concept of Role and Its Functions in Family: A Qur'anic Vision

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ABSTRACT

The article deals with the concept of the family role in its sociological sense by tracing the constructions from Qur'an. We trace five existential roles within the Muslim family: stability, reconstruction, reform, leadership, and testimony. The statement of the branching of functions in the framework of two complementary cycles resolves the identification of the family as a single entity whose structure is established by the integration of the cycles of guardianship and conservatism. The article also highlights the impossibility of combining the elements of the role in the positivist system based on the philosophy of desire and natural right, and between the legitimate system based on the worship of God and the slave dispute.

Keywords:

Qur'an, family, role concept, functions

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Rol Kavramı Ve Ailedeki İşlevleri: Bir Kur'ân Vizyonu

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ÖZ

Bu makale, rol kavramın inşasını Kur'ân'ın içinden izleyerek, Müslüman aile içindeki tezahürünü sosyolojik olarak beş rolde ele almaktadır: istikrar, yeniden yapılanma, reform, liderlik ve tanıklık. İki tamamlayıcı döngü çerçevesinde işlevlerin dallanması ifadesi, ailenin velayet ve muhafazakarlık döngülerinin bütünleşmesiyle yapısı kurulan tek bir varlık olarak tanımlanmasını çözer. Makale ayrıca pozitivist sistemdeki rol unsurlarının arzu ve doğal hak felsefesine dayalı olarak ve Allah'a ibadete dayalı meşru sistem ile köle anlaşmazlığı arasında birleştirilmesinin imkansızlığını da vurgulamaktadır.

Anahtar Kelimeler:

Kur'ân, aile, rol kavramı, işlevler

Introduction

Semantically and sociologically the concept of the role in the Qur'an refers to the perception we have about our position and the behaviors we may identify with or place next to it. The familial roles required of Moslems, as individuals and families, are based on an existential role built on monotheism and viceregency.

This universal existential role, which is centered on viceregency and monotheism serves as the cornerstone and substance of the basic framework of human civilization. It consists of

1. The Role Of Stability

This embodies the primary function of family structure and it is based on four key tenets.

a. Dwelling in Tranquility

(Sakan) Established by the Qur'anic verse: "And among His signs is this, that He created for you mates from among yourselves, that you may dwell in tranquility with them, and He has put love and mercy between your hearts. Verily, in that are signs for those who reflect" (Surah Al-Rum, verse 21). The members of this structure enjoy a peaceful existence, driven by a devotional and instinctive motive that ensures psychological and social security in accordance with the complementary interplay of the roles of custodianship (Qawamah) and preservation (Hafiziyya)¹ providing total comfort for both parties via affection and care for both sides.

b. Affection

It is based on the capacity to communicate feelings through a range of married-life behaviors that are mirrored in the application of caring and compassionate abilities to one another.

c. Mercy

Mercy, which is defined by virtue and feigning ignorance is seen to be the quality that best captures the depth of a marriage based on promised rewards from heaven.

d. Management

It is a skill meant to make up for the shortcomings of the family members and overlook their imperfections in order to achieve complete stability in line with the divine path and Allah's

¹ Qawamah and Hafiziyya: Al-Qawama is care and responsibility, and it includes spending, housing, protection, healthcare, and Al-Hafiziyya refers to preservation and immunization.

saying: “They are a clothing for you, and you are a clothing for them” (Surah Al-Baqarah, verse 187).

2. The Role Of Populating

It has three levels and encompasses all developmental behaviors that occur either inside or outside of the family structure:

a. The Level of Procreation

It includes all the functions that affect the progeny, including the upbringing and preparation for life, biologically, socially, educationally, or religiously. The holy Qur'an tackles this issue in details (See Surah Luqman from verses 12 to 19), and the Sunnah of the Prophet expands fully on its interpretation.

b. Kinship² Care

This encompasses all the kinship care abilities that the Qur'an suggests for fostering bonds that stem from familial ties, whether they have to do with financial, social, or educational support.

c. Development Level

It encompasses all forms and techniques of nurturing that guarantee the general development of the family structure and its surroundings to provide all that leads to the achievement of housing security, food security, economic security, health security, and spiritual security. The Prophet, pbuh, says: “Whoever among you wakes up safe in his flock, healthy in his body, and has sustenance for his day, it is as if he owned the whole world.” (Al-Bukhari, No: 300; Al-Tirmidhi, No: 2346).

3. The Function Of Reform

The Muslim household is not the only one that accepts the monotheistic legal system in order to attain stability and personal fulfillment. Instead, the family under this system accomplishes higher objectives, starting with reconstruction and progressing via reform to become leaders. “Leadership, in the religious sense, is based on of truth and trustworthiness” (See: Kouzes & Posner)

² Kinship: It encompasses all kin and relatives who are not members of the immediate family. Being nice to them is necessary.

Participating in the three-level system of reconciliation and reform is one of the family's objectives:

a. The Degree of Reform and Self- improvement

The Qur'an and the Prophet's Sunnah have established an integrated modus operandi for self-improvement and reform that is known in Islamic literature as the purification method (Tazkiyyah), whose legislative goal is to attain a balance and harmony between the mind, soul, and behavior. This level is regarded as the fundamental basis for the general welfare and the relational balance within the family.

b. The Level of Matrimonial Reform and Its Righteousness

Marital kindness and fairness are a sine quo non for reaching the righteous degree of wedlock and pursuing its perfection. It also guarantees the development of marital relations and their advancement in the legal system and seeks to strengthen the emotional relationship between the spouses and upgrade it from love to affection to ensure durability and humanity. It likewise aims at expurgating it from materialistic motives to divine rewards and to integrate the individual's public and private monotheistic behavior within the framework of the marital structure.

c. The Level of Reforming Environment and Its Righteousness

This complementary and improving role of the marital structure is based on the three following theistical values:

- Respecting and honoring, be they moral or material.
- Sincerity in worship (Ihsan) at the structural and relational performance.
- Promoting the behavior and philosophy of personal growth in the social environment of the family.

4. The Role Of Leadership (See the five possible rules for building leadership: Kouzes &Posner)

The Holy Qur'an tackles the concept of leadership. The Sunnah and the Prophet's biography elaborates on it. It made honesty and trustworthiness their cornerstone. The verse Al-Furqan addresses the issue of family when it describes the servants of the Most Merciful: "And those who say, Our Lord, grant us from our wives and our offspring a comfort to our eyes and make us leaders for the righteous" (Surah Al-Furqan, verse 74). This verse highlights the divine

purpose of establishing the family and its strategic goal of graduating fully qualified human resources possessing leadership qualities in the divine sense and a sincere leadership entrusted with the project of righteousness and reform, both earthly and hereafter. This is achieved by:

- a. An educational leadership achieved through setting a good example with the Messenger of Allah, may God peace be upon him, as a role model.
- b. A social leadership that effectively manages the family's internal affairs and has safeguards in place to keep it safe from both internal and external threats.
- c. A scientific leadership that uses heavenly knowledge as the springboard for managing its own affairs and an economic leadership that aims to provide economic security, whether at the level of resources, saving, investing, or spending.³

5. The Role Of Testimony⁴

“And thus, we have made you a moderate nation that you may be witnesses over the people and that the Messenger may be a witness over you” (Surah Al-Baqarah, verse 143). Thus, perfection is achieved when the level of testimony is attained and the family reaches the level of attractiveness through our moral project by being a perfect model and a telling example, thus becoming:

- a. A good example to follow suit.
- b. A tempting model.

So, these five roles, with their variations and details, enable us to fathom the sociological concept (Badawi, 1993, p. 395) of the role from a Qur'anic perspective and bring it into being. They enable the performance of family functions within a clear and consistent systemic framework through two complementary roles that can be called the skills of guardianship (Qawamah) and preservation (Hafiziyya). Moslem jurists and scholars have discussed the role of Qawamah in detail, but further investigation is needed to fully explore all of its intentional dimensions in comparative studies covering the Holy Qur'an, the Prophet's Sunnah, social sciences, psychology, and medicine. Only then will it become clear that there can be no family

³ (Imam Muslim, from the hadith of Abdullah bin Omar, may God be pleased with them both, that the Messenger of God, may God bless him and grant him peace, said while he was on the pulpit - while mentioning charity and refraining from begging: “The upper hand is better than the lower hand, and “The upper hand spends and the lower hand asks.”)

⁴ (Presence and proof with justifiable and reasonable evidence that is grounded in admirable behavior and is consistent with natural disposition).

security and peace without the integration of these two roles and their mastery as skills, and that family members may choose to switch roles in certain situations in some specific or certain contexts. However, it must be done within a public policy in order to provide the best possible life for their family. Thus, there is a growing need for the philosophy of objectives in relation to purposeful judicial discretion (purposeful Ijtihad) in family matters to determine the philosophical background of the science of purposes and to assess the maturity of the sciences of purposes theory in relation to the legislative reality. So, the system is complete in terms of cognitive maturity with the compilation and scrutiny carried out by Al-Shatibi, but this compilation and scrutiny requires us to build a philosophy through it and link this cognition. Although the compilation and scrutiny conducted by Al-Shatibi have brought the system to perfection in terms of cognitive maturity, it still needs to be built upon philosophically. We must connect this cognitive nucleus to the current reality in the field of family, which is based on the exclusion of religion from family and social life altogether. This is due to the legislative duality experienced by Muslim families, which may be the cause behind the pathological manifestations, whether at the psychological and psychiatric levels or the social and economic levels.

This legislative dualism necessitates a philosophy of purposes to highlight two risks:

- a. The danger of being confined and entangled in the text.
- b. The risk of expurgation: A situation that never occurred before, but which the Moslem family is experiencing in modern times. It seeks to exclude religion from the legal and value systems in family daily life. Legislating extratextually and outside of the Qur'an and divine precepts lead to legislative rigor and duality which tax Muslim's behavior and befuddle his understanding of the family legislative concepts.

The perception of family roles depends on a moral, legislative, and conceptual system from within the Islamic sharia system in building its own pattern and is based on monotheism and the conception of the family as an entity, and is achieved through controlling the interactive dynamics between rights and duties. This framework is in diametrical opposition to the term "Gender", which is based on the philosophy of parity and conflict. This situation places a heavy burden on the cognitive system of Islamic society and befuddles any attempt to think and study from within to highlight family roles through the cognitive integration method.

The legal family role system and the secular family role system are contradictory in philosophy, values, legislation, and purpose. Hence, adopting a dubious approach in combining the Sharia legal system and the secular system is scientifically absurd and intellectually farfetched, and is a social duality because the Shariah legal system is based on a fixed normative platform and is based on monotheism and vicegerency while the human rights system is based on the deification of Man on the basis of inherent rights and submission to desires.

Allah is the deity in the Sharia legal system whereas in the secular system it is man, which means that desires arbitrate the human destiny.

The contradiction between the secular family system and the Shariah family system requires us to establish goals and construct a philosophy for family issues. Without understanding the philosophical background of the goals of Sharia law, it is not possible to fathom them without examining the systemic nature of Sharia structure. I have adopted the systemic characteristic of Weaver in his book *Science Complexities* in studying this issue. "The system pursues its goal through considering the choices in a way that enables the management of changing behavior to public order, where everything stored in the memory can manage the change process based on the knowledge gained from the system." The philosophical background for the objectives of Sharia in family issues is the cognitive process that builds perceptions within the framework of a systemic structure in the above sense, based on comprehensive consideration and amelioration.

Whether in terms of visual, interactive, or behavioral aspects, the marital role is constrained by the conceptual framework of the Qur'an system and is bound to it. In addition, from a methodological perspective, the marital role can be explained and analyzed according to the standards of sociological methods, especially the structural-functional trend and the interactive trend. The family, as an institution, constitutes the smallest unit in the social structure. It is based on a relational structure in a normative framework that regulates its interaction commitment, and movement and defines its expected role. The two main sides in the structure seek to interact with the system and each other, take inspiration from its principles, and embody them behaviorally. The first rule for establishing a marital role is the clarity of the marriage vision (Qawamah/Hafiziyya). First, it must be viewed from a firm belief in the sanctity of this institution as a space for worshiping Allah and establishing viceregency on land.

Hence, the main role of the marriage institution is the mutual accommodation between the spouses as in Surah al Baqarah verse 187; "They are clothing for you, and you are clothing

for them”, which means that the encounter between husband and wife requires first absorbing and implementing the concept of a concealment that is conducive to dwelling in tranquility. This rule cannot be based on rights claims according to international conventions and laws, but rather on both parties fulfilling their respective responsibilities. Based on this rule, it calls for the knowledge framework of the Qur’an system to have a unified origin and equal qualifications: The criterion of equality means that women have the same rights as men, which means that no party has dominion over the other, especially men because they are the ones who financially take of charge of families. Therefore, they must respect their wives’ rights. The Qur’an states clearly the principle of family equality, saying; “And for them is the like of those upon them, with what is fair” (Surah Al-Baqarah, verse 228): “The principle of equality between spouses is derived from the Sharia legislation that equates men and women in many verses as in God’s saying: “So their Lord responded to them, indeed, I will not waste the work of any worker among you, whether male or female. Some of you are from one another” (Surah Âl-i Imran, verse 195)” (Sabri, (Publication date not available), p. 122).

Sheikh Al-Maraghi says: “Due to people's ignorance of social interests, they cared little about women’s role in improving or worsening homes until the advent of Islam that taught them to treat women well and show them kindness and affection: “And they shall have the same as those upon them, with kindness” (Surah Al-Baqarah, 2/228), but the Muslims have forgotten the precepts of their religion and regressed to the Obscurantist way of treating their wives, which has negatively impacted family. It is a punishment (from Allah) for deselecting Sharia laws and ignoring the commands of their religion” (Al-Maraghi, vol. 2, p.183).

Rashid Reza said; “This is a very solemn word that summarizes what can only be elaborated on in large books. It is a comprehensive rule about equality between women and men” (Muhammad Rashid, 1990, 2, p. 297). The Qur’an system states that the most major role of men in the structure of marriage is “qawamah”, he said. The Qur’an says, “Men are the guardians of women because God has favored some of them over others and because they spend their wealth” (Surah An-Nisâ, verse 34).

One of the characteristics of the Qur’anic discourse that calls for cogitation is the detailed elaboration of qawamah requirements as well as the profound summary of the requirements of hafiziyya; what achieves the concept of integration referred to in the verse (They are clothing for you and you are clothing for them) is the interaction between qawamah, hafiziyya, and all their requirements. Any misunderstanding of these two concepts by the spouses hinders

interaction, and any role exchange leads to a reversal of the function of the family structure and its course. For men or husbands, qawamah is a constructive role that prepares for a hafiziyya nature whose pillars are the material and the moral care. The husband is the guardian of his family in the sense that he is responsible for it financially and morally. The definition of the concept of qawamah in language and terminology is synonymous with care. In the Arabic language, (Qama alaa)(means taking care of and tending to something, the word (qayyim) refers to the master and the ruler of the matter, and the expression)(Qayyim of people) designates the person who runs their affairs, The woman's (Qayyim) is her husband or her guardian who takes care of her and caters to her needs, and the word (Qawwam) is an exaggerated form of (Qiyam) and it means exclusively taking care of something and diligently preserving it. Al-Baghawi, Allah have mercy on him (Ahmoh), said: "Qawwam and Qayyim are synonymous, but Qawwam is a more emphatic word and it stands for someone who takes care of something or someone" (Vol. 1, p. 422).

From a linguistic and terminological standpoint, the husband bears the brunt of the responsibilities, duties, and difficulties associated with familial qawamah, and he exempts his spouse from it intellectually and managerially. Because she must be free of these demands and responsibilities in order to fulfill her position as preserver (Hafiza). As a result, the lawmaker requires the husband to provide for his wife on a material and moral level. He obligated him to treat people well, deal gently, and conduct himself according to the teachings of the Qur'an. Allah Almighty said: "And live with them in an honorable manner. But if you dislike them, then perhaps you will dislike a thing, and Allah will put in it evil" (Surah An-Nisâ, verse 19). In this regard, the messenger of Allah (pbuh) explained and emphasized the criteria for evaluating the virtuousness of men, saying: "The believers with the most complete faith are those with the best character, and the best among you are the best to their wives" (Suyûti, No: 1232). The Qur'an and the practical teachings have strongly emphasized the necessity of gentle treatment towards the wife, to maintain her psychological balance, which is considered a fundamental pillar in fulfilling the qawamah role related to managing human resources within the family.

The Prophet (pbuh) further clarified this meaning and linked it to piety as a defining criterion saying: "Fear Allah regarding women" (Muslim, Hajj, 145) reminding of the standards of righteousness and resurrection as the basis of the believer's behaviour. As for his statement (pbuh); "The best among you are the best to their wives"(Al-Tirmidhi, Radâ 11), and in another

narration, “The best among you are the best to their families, and I am the best to my family (Suyuti, No: 3314), the believer is encouraged to look towards the horizon of ethical advancement and be a role model in every interaction within the family structure. Thus, he has a clear reference for evaluating his behavior, adopting the virtue of apology for failing to develop towards the best, and recalling the noblest model and ideal example in interactions and dealings. In doing so, the husband, as a believer, gains the advantage of detecting deficiency and using it as a motive for improvement rather than a sense of superiority leading to arrogance.

The role of qawamah is mandated by the legislative verse that assigns the husband the task of the financial affairs of his wife, specifying the details. In the jurisprudential system, it is considered one of the rights of the wife, backed by proof from the Qur’an, Sunnah (traditions of the Prophet), the consensus of scholars (Ijmaa), and an interpretation of the verse that requires spending as a preference for men over women. The scholar Ibn Kathir, in his commentary, refers to the expenditure described in the verse when he says, and because they spend of their wealth, of the dowry, expenses, and obligations imposed by Allah upon them [husbands] for their wives, according to the Book and the Sunnah, it includes material care and good treatment of the wife by the husband, providing food, clothing, respect, and controlling one's anger. Muawiyah ibn Haydah reported from his father, saying, 'I asked, O Messenger of Allah, what are the rights of a husband over his wife? “He (pbuh) said, Feed her when you eat, clothe her when you dress, do not strike her face” (Ahmed b. Hanbel, vol. 4, p. 446), do not revile her, and do not abandon her except within the house. And Abu Huraira, may Allah be pleased with him, reported that the Messenger of Allah, pbuh, said to his companions one day, “Give charity.” A man said, 'O Messenger of Allah, I have a dinar. He said, “Spend it on your family.” He said, 'I have another.' He said, “Spend it on your child.” He said, 'I have another.' He said, “Spend it on your servant.” He said, 'I have another.' He said, “You know better than anyone else what to do with it” (al-Hamidi and al-Bayhaki, 1176, vol. 7, pp. 466-467)

Given its motivational impact on reestablishing and strengthening the foundations of pleasant marital interaction, providing material care by the husband for his wife is viewed as a priority when making purchases.

Through their interactions, the wife's admiration for her husband is established and maintained, together with her abundance of love and tenderness toward him and her sense of need for him, all of which lead to the development of respect. Conversely, neglect builds a store of disappointment. The basis of a wife's ready and loving subordination to her husband's

leadership in marriage is found in the Qur'anic Sharia. Additionally, it serves as the foundation for her psychological preparedness and sense of security in accepting the primary role assigned to the wife, surrounded in the Qur'an by a veil of beauty in the overall texts. The Qur'an views spending on one's spouse as a sign of good companionship; family sociologists view it as a component of strengthening a marriage that is linked to authority, influence, and decision-making. When a husband provides for his wife in accordance with Sharia and treats her well in accordance with the Prophet Muhammad's (pbuh) example, the woman submits to his authority. He is consulted while making decisions and has a moral influence on his family. Breaking this function results in a collapse in marital power among the family members, and maybe this is shown in the accurate meaning of the verse (because God has favored some of them over others) as what indicates something unknown becomes known and calls for the fundamentalists' reasoning, which states that the cause is linked to the effect in existence and non-existence. This is also consolidated by reasoning in family sociology, as stated in the interpretation of marital power: "The conditions or degrees of power are considered important aspects of the marital structure for each spouse. Researchers use concepts like authority and decision-making to define the concept of (building power) in the married unit. By adding the total of these terms, one may determine the power of the family: "authority" and "influence". According to Sofilos Rothschild (1970, 32, pp. 539-552) a specialist in this area, family strength is a multifaceted notion that can be indirectly assessed based on the behavioral acts that serve as a litmus test for the strength. In the Qur'anic system all aspects of power, including physical and muscular strength, are related to the role of qawamah; they all reinforce it and make it possible to extend authority over members of the structure away from conflict and pressure. They are also related to the interactions between people based on their degree of discipline and devotion to the system's reference standard. Through a series of research, sociology elucidates the process by which power is expressed within the family. Political sociology research on the subject of power reveals different mechanisms of power within the family. Multiple researchers in the field discuss the concept of authority in both its nominal or formal (theoretical) and actual (practical) aspects. They emphasize that those in positions of authority should not exercise their power apart from the prevailing values or historical experiences.

When making decisions, the person in authority should take into account various personal or objectives. Therefore, authority within the marital unit reflects the image of authority in the larger society, along with the traditions and cultural patterns that support it. It is like any social

phenomenon subject to the influence of factors of change, social and economic trends, and the dimensions of social and economic growth, as well as levels of cultural maturity, and so on.

The Qur'anic system is mentioned as specifically defining roles and establishing a psychologically sound hierarchy. The text argues against oppressive power dynamics within relationships and stresses that authority should be exercised from a position of responsibility, not domination. The lack of reflection of these concepts within families, and the interactions of family members with them, is said to explain the hierarchical dominance present in certain Arab societies.⁵

The Qur'anic systems, by specifying roles, sets up a sound psychological structure thanks to its sound hierarchy. The relationships based on the concept of qawamah should not and will not be sanctioned by the Qur'an to be coercive or dominating. Instead, power should be exercised from a position of responsibility. The weakness in reflecting these concepts within the family and the interaction of its members with them explains the authoritarian hierarchy present in backward Arab societies. The Qur'an has tasked men with qawamah, encompassing both financial provision and good treatment. These two elements, tied to the moral and material rights of human beings, are integral to human dignity. Squandering them deprives individuals of freedom and psychological well-being, subjecting them to a maze of psychological and social tricks.⁶ Therefore, spending within the legal limits means providing for the wife's needs justly. From a humane perspective, it entails spending on her in accordance with the husband's income and position. Al-Shafi'i narrates that Umar ibn al-Khattab wrote to the leaders of the armies who were away from their wives: "Either spend on them or divorce them, or send them a maintenance allowance for the period they are held back." Because Islam upholds justice and is a religion of trustworthiness, it considers the husband's financial status in the category of maintenance (kiswa), obligatory for the wife. If the husband is wealthy, he must clothe his wife in attire befitting the local customs. If he is poor, he should not demand more than what is customary for someone of his standing, and if he is in an average situation, he might ask for what is between the wealthy and the impoverished, but regardless of the situation, he is still required to provide for his wife in terms of clothing and maintenance. The husband's qawamah and material obligation confirm that a man must work hard to secure his wife's material and spiritual well-being first, and the children's well-being second. This is very important for the

⁵ see Lipset and Bendix , (Class status and power) and C. Wright mills particularly his last book : Power Elite

⁶ See: The psychology of the oppressed Man. Mustafa Hegazy produced by oppression.

family's stability. The husband must understand this obligation completely and not waver from carrying it out. In order to be eligible for qawamah and to exert moral power, he must do this. It also helps the wife to be ready to carry out her responsibility of keeping the household (Hafiziyya) ((Al-Ak, 2001, p. 96)).

The Qur'anic system grants the wife the primary job of providing care, even if it labels the husband as the guardian, encompassing leadership, authority, and control over the family. This involves managing internal connections and people resources, as well as the requirement for experience, attention, and psychological and emotional support.

The term "al-hafiziyya" is derived from both linguistic and terminological definitions. Linguistically, "hifz" is used to refer to the mental faculty that retains information leading to understanding, the act of keeping something in the mind in contrast to forgetting, and the use of that faculty. It is often used in the sense of protecting as in saying, " hafiztu hifzan," and is employed in various contexts such as inspection, undertaking, and care.

In Islamic legal terminology, the concept is mentioned in the Qur'an where it states, "Men are the guardians of women because Allah has favored some of them over others and because they spend of their wealth. So, the righteous women are obedient and guard the unseen. As Allah has protected, and to those whose disobedience you fear, admonish them, and leave them in their beds and beat them. But if they obey you, do not seek a way against them. Indeed, God is like you. Indeed, Ali is Great" (Surah An-Nisâ, verse 34)

The term "hafiziyya" here refers to the concept of women protecting, maintaining, and preserving in the absence of their husbands what Allah has ordered them to preserve. It is emphasized that this hafiziyya is due to their awareness of Allah's rights and not for the sake of show or ostentation (Al-Isfahani, pp. 244-245). The term is linked to the responsibilities and roles outlined for women in the context of family structure and marital relations, as mentioned in the Qur'anic verses.

It is narrated by Jarir, from Abu Huraira, may Allah be pleased with him, the Prophet, pbuh, said: "The best women are those who, when you look at them, they please you, and when you command them, they obey you, and when you are away, they take care of themselves and your wealth" (Hakim an-Nisaburi', Vol. 2, p. 161).

Imam Abu Bakr ibn al-Arabi, may Allah have mercy on him, explained that "hafiziyya" in this context means the wives refrain from doing anything in his absence that he dislikes

seeing when he is present. Sheikh Reda adds, “It means keeping secret everything related to the marital life, and none of them should disclose anything private to the other” (p. 38).

Hafiziyya, based on these verses, involves shielding marital intimacy and creating an atmosphere conducive to it. It also includes keeping the family's secrets and the secrets of the marital relationship, ensuring the safety of the family environment to promote stability, psychological well-being, and the education of family members. The manifestations of hafiziyya are seen in the Prophet's farewell address, when he stressed the rights and obligations of both spouses. This fulfills their human needs and pleases Allah (Sunan al-Tirmidhi, 1161).

Women are tasked with upholding the family's domestic interests and internal security. They must put forth every effort to enhance social, familial, educational, and psychological aspects of their lives. Women's roles involve preserving the family's internal interests and internal security. All that is needed of them is an effort to enhance social, familial, educational, and psychological relationships. Nevertheless, the Qur'anic framework's components collide with reality where different systems intersect and roles are subject to exchange, accumulation, and conflict due to rapid changes in society as well as the impact of and foreign philosophical legal restrictions in Islamic communities.

However, the roles within the framework of the Qur'anic system cannot be maintained unless qawamah and hafiziyya coexist in an interactive and complementary way, at both the cognitive and perceptual levels as well as in practice and behavior. In this system, Allah has entrusted the wife with the responsibility of hafiziyya and self-growth within the framework of the Sharia to guarantee the well-being of the family. Hafiziyya, in this context, enables the family to stabilize and survive. Here the wife plays a major role because she is the one who is entrusted with motherhood and all the tasks that encompass, from pregnancy to breastfeeding, and from nurturing to managing the internal affairs of the family. Hence, the Qur'an describes her as (the righteous and obedient women) (Ibn Manzur, vol. 2, p. 73)

This combination must be functional and structural as stated in the structural-functional approach in sociology, because the family is a complete unit and structure, and these roles are only fulfilled through positive behavioral and symbolic interaction to ensure high productivity. Nonetheless, they are bound by a particular standard reference in the Qur'anic system, which permits them to extract the principles of construction and interaction to guarantee a constructive process. This enables married partners to attain higher degrees of self-purification, as well as reform, righteousness, and human development. This positive process within the family space

involves knowledge, awareness, perception, embodiment, interaction, and exchange. It does not only achieve and ensure transcendence in the concepts of humanity but also enables the family members to adhere to standards and automatic discipline of the leadership, which should have necessary leadership capabilities: "Discipline develops ability, and the family is a school of discipline where the individual learns obedience to leadership (the father). In it, Allah says: "But do not say to them a word of a word, and do not repel them, but speak to them a noble word" (Surah Al-Isra, verse 23). Additionally, the individual learns many behavioral rules in the family. The Muslim family is the main center of discipline. If the ability to behave well increases, the degree of discipline does." (Ahmed, 1990, p. 32)

6. Roles Of Marriage

The many roles that marriage plays provide for empowerment and the fulfillment of family roles. Sociologists have identified several roles, some of which may differ depending on one's philosophical perspective. Murdock divides these four purposes into four categories: sexual, economic, reproductive, and educational. These are the functions that are most similar to those found in the Qur'an. The emotional-social function is also added. The other functions will be covered in the part that follows. Here, we will focus on the marital and social functions.

a. Sexual Function:

The Qur'anic system refers to the sexual function as the "role of protection and chastity," which takes on a broader meaning. This role includes all activities that result in legal sexual relations and free people from bodily material requirements. Three degrees of this intimate encounter—the visual communication level, the emotional communication level, and the sexual satisfaction level—allow for rejuvenation and wholeness. The rich legacy of jurisprudence has left behind a wealth of information that explains and clarifies the various levels and forms of protection, highlighting all the pleasures that Sharia protects to keep both partners secure from worldly temptations. The Sharia highlights how sacred sexual relationships are: "Even in the absence of temptations, sexual desire is the strongest human impulse, second only in power and capacity to the need for sustenance.

Any human being, no matter how strong his resolution, cannot endure the brunt of its purely natural activity, which calls for prompt advice, especially in the face of persistent temptations. Therefore, Allah legislated marriage and made it one of the Sunnahs of the

Prophets and Messengers and encouraged it. Allah says: “God desires to lighten the burden for you, and man was created weak” (Surah An-Nisa’, verse 28), in relation to women. Al-Qurtubi, may God have mercy on him, says in an interpretation of the Almighty’s saying: “And man was created weak” that is, weak individuals who lack the patience to stop having intimate relations with women (Al-Ici, vol. 5, pp. 19-20). It is stated in the interpretation of the Allah’s saying: “God does not burden a soul beyond its capacity” (Surah Al-Baqarah, verse 286).

Imam Al-Qurtubi, mahmoh, expounds in his interpretation of the divine verse: “And among His signs is that He created for you mates from among yourselves that you may dwell in tranquility in them, and He has placed between your affection and mercy” (Surah Al-Rum, verse 21). The initial understanding that exists between a man and a woman is that they are drawn to one another because of their deep inner power He finds peace in her, and she relieves him of his restlessness. The Imam goes on to say that the woman, or wife, has a duty to always answer her husband’s call (for intimate relation) voluntarily. If she objects, she is doing injustice and putting herself in a queer situation. This is further corroborated by a narration from the Hadith, as reported by Al-Bukhari on the authority of Abu Huraira, may Allah be pleased with him, from the Prophet, pbuh, who stated: “If a man invites his wife to his bed, and she refuses to come, the angels will curse her until morning” (Al-Bukhari, The Book of Marriage, vol. 7, p. 39).

Consequently, in the larger framework of human relationships, sentimental communication—which is based on a set of mechanisms derived from the guidance of the Prophet—achieves psychological closeness and facilitates unity between the two individuals, just as visual communication (Al-Ak, 2001, pp. 162-168) does in the context of marriage. Above all of them is what he said, pbuh: “Exchange gifts; you will love one another.” And Allah made the woman a beautiful companion in marriage. It is connected to all that is lovely in human heritage, love poems were written to celebrate her beauty, describing parts of her body, and portraits embodying her soul as an expression of beauty were painted. All the meanings of delicacy and transparency were associated with the spirit of the woman. Therefore, the Prophet recommended. All meanings of delicateness and transparency were connected to the woman’s essence. That is why the Messenger recommended it when he said: “Be gentle with the (perfume) glasses.” The gateway to a woman’s soul is presents. Words, perfumes, and flowers are the most exquisite things Allah has made. They help to satisfy the woman’s feelings, build her own confidence, and empower her to give without generously. Meanwhile, the

messengers to a man's heart are social respect and sexual satisfaction, and this is the essence of the difference between husband and wife. A man who is not satisfied sexually is not interested in an emotional relationship, just as a wife who is not satisfied emotionally is not interested in a sexual relationship. Both theoretical acceptance and psychological acceptance are sufficient to enable success in the sexual relationship and its continuity without experiencing the dullness and stagnation that most marital relationships sustain due to the lack of renewal of emotions and the mechanisms of visual communication despite the fact that the Prophet's practical Sunnah is so rich in this respect that many studies can draw insights about marital relationships from it.

b. Social-emotional function:

By defining the rules of affection and compassion, the spouses develop the social-emotional function between them, so the relationship between the spouses rises from the human level to the humane level. The marital relationship is able to perform its beneficial and interactive roles for the family and its surroundings because of the interaction between the spouses and between them and the family members, including fathers, brothers, and relatives, as well as providing all the etiquette of respect and honor. Socially, Allah said: "And among His signs is that He created for you mates from among yourselves that you may find tranquility in them, and He has placed between your affection and mercy" (Surah Al-Rum, verse 21), meaning affection and compassion between two strangers, so the meeting was a marriage), signifying love and sympathy between two strangers; so, the meeting was a marriage. It essentially calls for empathy and intimacy, and according to Ibn Abbas, "affection is a man's love for his wife" (Al-Qurtubi, vol. 17, p. 17). The Islamic Sharia defined the roles and detailed the responsibilities assigned to both parties, establishing an atmosphere of affection and love within the social space of the family. It is believed that the role of mercy and affection in a married relationship forms the moral foundation of the family and gives it strength in the structure of relationships. It is also the basis of tranquility and dwelling, as Allah Almighty said: "And among His signs is that He created for you mates from among yourselves, that you may find tranquility in them, and He placed between you affection and mercy" (Surah Al-Rum, verse 21). In his Interpretation of the last part of this verse, Rashid Rida says: "Affection includes the relationship between husband and wife, while mercy extends to all family members. The Islamic Sharia restricted the tranquility of the soul and made it specific to the wife, and did not restrict affection and mercy because tranquility is between the spouses whereas affection and

mercy are for everyone who joins them together through lineage, and they increase and become stronger after the birth of children” (Vol. 5, p. 32).

In the Qur’anic system, both the wife and the husband work for the family after emancipating the body from the demands that make them humans, raising the marital relationship to higher levels on the human aspect by developing love and affection, nourishing them through collaboration in life, and fulfilling the duties required by kinship. These standards of conduct are set by the Islamic law and include relationships with parents, in-laws, and relatives. Islamic good manners, based on Qur’anic teachings, prioritize the good relationship and mutual respect shared between both the husband and the wife. This involves good spirit, good character, good conduct, and a good-natured personality marked by faith. Priority is given to these qualities that are best embodied by the wife's character, as stated by Allah “So the righteous women are obedient and protect the unseen, as God has preserved” (Surah An-Nisa’, verse 34). Feelings change and spread widely into the family environment when they are combined with the emotions of fatherhood and motherhood. This situation establishes a solid social tie between the father, mother, and children—the members of the internal structure—and the other members of the family environment such as grandparents, uncles, and aunts, as well as with everyone else in the society in which this environment is situated. “The marital law is built upon these foundations and pillars, and it bears great moral and material fruits (dwelling in tranquility, affection, and mercy). Above all, it allows the multiplication of the human offspring, aiming to preserve the species and sustain it until Allah inherits the earth and all that is upon it” (Al-Ak, p. 167).

The Qur’anic system has set for the believer the practical model for this, exemplified in the life of the Prophet, pbuh, and his conduct. He represented the essence of loyalty in his relationship with his wife Khadijah, highlighting the levels of affection and mercy associated with it. In his testimony to her after her death during his visit to her companions, he said: 'She believed in me when the people rejected me and supported me with her wealth and soul.' His treatment of his wife Aisha is characterized by utter affection. Despite all the majesty of his status and the honor of his being, he bent down to allow her to perch on his back and watch the Abyssinians perform dances.

In a similar vein, the biography describes the Prophet's mercy and heart's kindness when our lady Aisha smashed Safiyyah's prepared food vessel out of jealousy. He smiled and said,

“Your mother is jealous, your mother is jealous,” as he bowed down, took the meal in his noble hand, and placed it in another vessel.

Furthermore, the Qur'anic system established a high standard for honor and decency when it mandated that a husband serve his wife, with the only thing standing in his way being the divine call to prayers. This was Aisha's account of the greatest human being, the Prophet Muhammad (pbuh), and maybe the verse that gives believing men and women guardianship: “And the believing men and believing women are guardians of one another” (Surah Al-Tawbah, verse 71). It indicates that both parties must have moral capacity, reflecting the Qur'anic system values and rules in dealing. Outside of this, this capacity for guardianship can be taken away and the parties become social fools who do not deserve to be guardians over themselves, let alone over those they support.

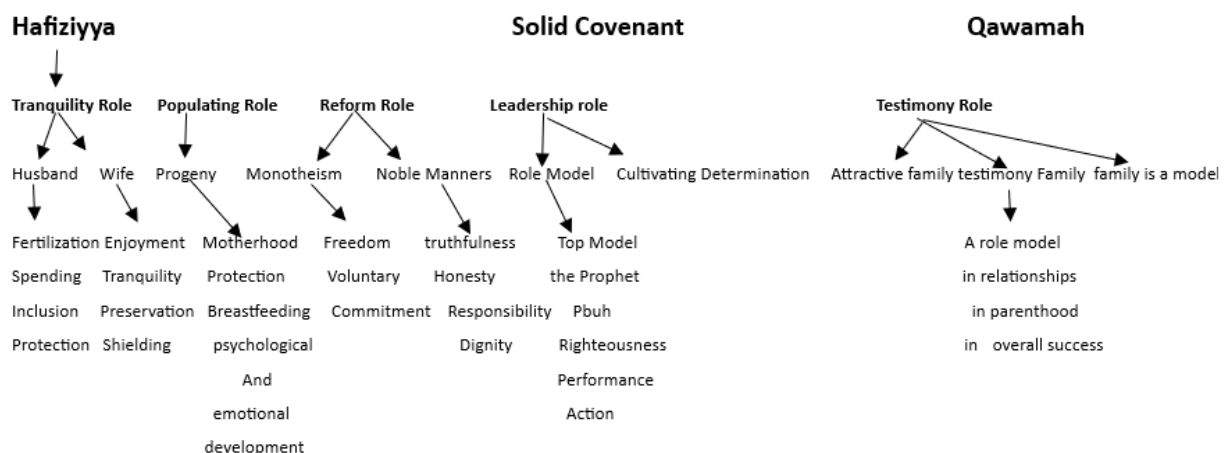
The conceptual system states that the social-emotional function is founded on the unity of origin; therefore, the criterion for the social structure on this foundation is the couples' collaboration in creating this relationship and working to preserve its stability. “And it is He who produced you from a single soul, so stable and stored up” (Surah, Al-An'am, verse 98). The unity of origin also requires belief in equality of responsibility within the family in order to maintain positive interaction between the system of rights and responsibilities and to ensure family security and stability: “And women shall be equal to those upon them, in what is fair” (Surah Al-Baqarah, verse 228), and the Allah's saying: “Whoever does evil will be recompensed only” (Surah Al-Qasiya, verse 15. Similar to it: Surah Al-Ghafir, 40/40).

Affection (Moufid, 2018) and mercy in the Qur'anic family are the elements that establish tranquility and comfort in the structure, moving it away from the concept of contractual partnership synonymous with secular marriages. In these kinds of marriages, relationships are based on dry, reciprocal material rights and duties. The Qur'an emphasizes that the believer should strive for supremacy in human values and aspire to embody humanitarian ideals, which improves these lofty meanings “you are the best nation brought forth for mankind, enjoining what is right and forbidding what is wrong” (Surah, Al-Imran, verse 110). The Messenger's testimony to us is documented in his biography, and our testimony to the nation and to the worlds needs to be documented by history through the embodiment of charity in the vision, and the social behavior of the believer is closely tied to the prerequisite of testimony on the Ummah (Islamic community), considered a viceregency role entrusted to the monotheist. The first embodiment of this viceregency takes place within the family, and from there, it spreads out.

“And thus, we made you A moderate nation, so that you may be witnesses over the people and that the Messenger may be a witness over you” (Surah Al-Baqarah, verse 143). Therefore, the testimony of the Messenger upon us is documented in his biography, and our testimony upon the nation and the world requires historical documentation by embodying benevolence in our vision and actions individually and collectively and if we consider the components of marital relationships and their functions from the perspectives of both the functional symbolic and constructivist schools, we can say that the Qur’anic social framework is based on both. The Qur’anic system has distinguished this framework by interconnecting its diverse and complementary parts in terms of roles (Qawamah/ Hafiziyyah). It has created a system of interacting symbols that begin at the barest minimum of justice and progress toward excellence and development, especially in social behavior and husband-and-wife relationships. Also, the system, in that it is based on a specific standard reference for the constants and starting points of the Qur’an and embodies the applied model in the minute details of what is required of companionship and the typical marital relationship in the applied model (the role model) of the Messenger, pbuh. The roles and functions in the Qur’anic system oughtn’t to be subjugated to the development of theories derived from personal experience. All that is needed are explanatory theories capable of formulating terms and drawing concepts that depict the precise role and detailed performance of the functions.

Benevolence And Historical Testimony

The Role and Functions in the Quranic System



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