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## The Prophetic Sunnah's Vision for Supporting Family Cohesion in Light of Contemporary and Future Challenges

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### Abstract

The Muslim family in the modern era faces significant challenges that threaten its existence and functions due to profound social, cultural, and intellectual changes, some related to values and others linked to family roles and child-rearing. Hence, the need arises to return to prophetic guidance, especially since the Prophetic Sunnah represents the practical application of the Holy Quran and contains a comprehensive methodology for building, fortifying, and guiding the family. The research problem emerges from the following question: Has the Prophetic Sunnah been able to anticipate the future of the Muslim family in light of moral, behavioral, and intellectual changes? The research aims to highlight the role of the Prophetic Sunnah in building and protecting the family, explore the forward-looking vision of the Sunnah for the family's future amid changes, and extract practical strategies from the Sunnah to protect family cohesion. The research follows a descriptive-analytical methodology. Among the most prominent findings is that the Prophetic Sunnah represents a renewable source for guiding the family, characterized by a proactive vision of moral and social challenges.

**Keywords:** Prophetic Sunnah, Family, Change, Ethics, Modernity.

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2026, 10 (1), 18-36 Araştırma Makalesi

## Nebevi Sünnetin Günümüzde ve Gelecekte Aile Birliği Destekleyen Vizyonu

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### Özet

Modern dönemde Müslüman aile, varlığını tehdit eden derin sosyal, kültürel ve entelektüel dönüşümlerle karşı karşıyadır. Bu dönüşümler, değerler sistemini, aile içi rolleri ve çocuk eğitimi ile ilgili yaklaşımları doğrudan etkilemektedir. Bu bağlamda, Nebevî rehberliğe tekrar dönmenin zarureti hâsıl olmuştur; zira Sünnet-i Nebeviyye, Kur'ân-ı Kerîm'in pratik uygulamasını temsil etmekte ve ailenin inşası, korunması ve yönlendirilmesine ilişkin bütüncül bir usul ortaya koymaktadır. Bu araştırmanın temel problemi şu sorular etrafında şekillenmektedir: Sünnet-i Nebeviyye, ahlakî, fikrî ve davranışsal değişimler ışığında Müslüman ailenin geleceğini öngörebilmiş midir? Ayrıca, günümüz ve gelecekteki zorluklar karşısında ailenin dağılmasını ve çöküşünü önleyecek pratik yöntemler sunmuş mudur? Araştırmanın amacı, Sünnet-i Nebeviyye'nin aileyi inşa etme ve koruma konusundaki rolünü ortaya koymak, değişim süreçleri karşısında Sünnet'in aile kurumuna ilişkin yapıcı tarafını analiz etmek ve aile bütünlüğünü korumaya yönelik uygulanabilir yöntemler geliştirmektir. Çalışma, betimleyici-analitik bir yöntemle yürütülmüştür. Araştırmanın sonuçlarına göre Sünnet-i Nebeviyye, ahlakî ve toplumsal sıkıntıları önleyici bakış açısına sahip, yenilenebilir bir rehberlik kaynağıdır. Ayrıca, sağlam temeller üzerine kurulu bir aile yapısı oluşturmak için eş seçimine dikkat edilmesi, evlilik ilişkilerinin düzenlenmesi ve çocukların ahlakî değerler muvacehesinde yetiştirilmesi gibi bütüncül bir çerçevede sunmaktadır. Sünnet, gelecekteki aile yapısına dair yönlendirici bir bakış açısı ortaya koyarak muhtemel fitnelere ve bunlarla nasıl başa çıkılacağına dair uyarılarda bulunmuş, sahte moderniteye körü körüne bağlılığı reddederek Nebevî yönetime sarılmanın gerekliliğini vurgulamıştır. Sonuç olarak, modern ve gelecekteki zorluklar karşısında ailenin bütünlüğünü korumaya yönelik pedagojik yöntemler geliştirmiştir.

**Anahtar Kelimeler:** Hadis, Sünnet-i Nebeviyye, Aile, Değişim, Ahlak, Modernite.

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## Introduction

The Muslim family is considered one of the fundamental pillars in building and stabilizing societies, given its pivotal role in preserving religious identity, transmitting values between successive generations, and achieving social tranquility and balance. However, in the modern era, it faces increasing challenges that threaten its existence and basic functions as a result of profound transformations in social, cultural, and intellectual structures. These are represented in changing concepts related to values and family roles, the escalating influence of modern media and digital platforms, as well as the emergence of individualistic tendencies and novel concepts such as absolute freedom and unregulated equality. These transformations have reflected on the nature of relationships within the family, negatively affecting parenting patterns, parental status, and the concept of family responsibility.

In light of these rapid changes, there is an urgent need to return to prophetic guidance as a comprehensive educational and legislative reference capable of supporting family cohesion and protecting it from disintegration and value collapse. The Prophetic Sunnah represents the practical application of the Holy Quran and is rich with comprehensive directives and guidance addressing various aspects of family life, starting from choosing spouses, through organizing relationships within the home, and ending with raising and caring for children. Hence, studying the Prophetic Sunnah's methodology in protecting the family is a scientific and practical necessity to face current challenges and restore family balance in Islamic societies, especially in diaspora countries and living under contemporary laws and legislation.

The research problem emerges from the following question: Has the Prophetic Sunnah anticipated the family's future with guiding vision regarding current and future behavioral and moral changes, and has the Sunnah established practical strategies to preserve the family in the face of contemporary and future changes that threaten its existence?

The research aims to highlight the status of the Prophetic Sunnah in building and protecting the family, apply prophetic guidance to the family's contemporary problems, and provide a practical vision to support family cohesion in the face of these challenges and limit their impact as they spread rapidly among Muslim families. It should be noted that the Prophetic Sunnah has established strategies for family care that range between mitigation and intensification; adherence to them becomes more obligatory for families living in refugee and immigrant communities to survive family disintegration and moral decline, as corruption in the family fluctuates between moral tide and ebb according to times, places, and people, and the state of morals and values does not remain at its peak.

The research follows a descriptive methodology, and an analytical methodology to analyze prophetic hadiths, derive strategies, and connect them to reality.

That a number of contemporary studies have addressed the issue of the family in light of the Prophetic Sunnah from diverse educational, social, and ethical perspectives. Among the most prominent of these studies is the research conducted by Ruqayyah Nihād Abbas al-Jubūrī, Zaynidah Muḥammad Marzūqī, and Bashīr 'Abd al-Razzāq al-Sāmīrā'ī, entitled *The Impact of Social Solidarity in Enhancing Educational Values within the*

*Muslim Family in Light of the Two Şahîhs*. Published in *Studies in History and Archaeology* (Issue 98, September 2025), this study examined social solidarity as an integrated system encompassing financial, moral, educational, and devotional dimensions. It highlighted the role of the Prophetic Sunnah in consolidating values of mercy, cooperation, and shared responsibility within the family, emphasizing that social solidarity functions as an effective educational mechanism that protects children from deviant behaviors and contributes to family stability and social cohesion through its transformation into a daily familial practice guided by prophetic teachings.

Another relevant study is that of Şalâh ‘Abd Allâh Muḥammad Ḥasan, Aḥmad Muḥammad al-Sammân, and Kamâl Kâmil Aḥmad, titled *The Role of the Family in Confronting Contemporary Crises in Light of the Qur’an and the Prophetic Sunnah*, published in *The Educational Journal for Adult Education*, Faculty of Education, Assiut University (Vol. 7, No. 3, July 2025). This study emphasized the pivotal role of the family as the primary educational institution in confronting contemporary crises. It demonstrated that Qur’anic and Prophetic guidance contributes significantly to enhancing health, psychological, and social awareness, as well as strengthening children’s ability to cope with crises. The study called for activating the educational role of the family through contemporary pedagogical approaches that mitigate the negative impacts of crises and reinforce family and societal stability.

Within a value-oriented reformative framework, the study by Shâkir ‘Abd al-Mun‘im Muḥammad Rashwân, entitled *The Prevalence of Moral Corruption: Causes, Effects, and Methods of Treatment – A Thematic Study in Light of the Prophetic Sunnah*, published in *The Scientific Journal of the Faculty of Islamic and Arabic Studies for Boys in New Damietta* (Issue 14), addressed the concept of widespread moral corruption, its causes, and its adverse effects on individuals and society. The study presented prophetic remedies based on strengthening faith, enjoining what is right, and reinforcing self-accountability, affirming that the Prophetic Sunnah offers a comprehensive reformative vision capable of preserving moral values and ensuring upright conduct.

Similarly, ‘Abd al-Fattâh Aḥmad Shaḥâtâh Aḥmad, in his study *The Role of Islamic Education in Correcting Deviant Behaviors within the Muslim Family*, published in *Journal of Education (Al-Azhar)*, Faculty of Education, Al-Azhar University (Vol. 36, No. 175, 2017), examined the causes of behavioral deviations within the family, attributing many of them to flawed educational practices. The study highlighted the Islamic educational methodology grounded in dialogue, role modeling, and a balanced approach between firmness and compassion, underscoring its effectiveness in building a family that is psychologically and morally stable.

Another closely related contribution is the study by ‘Abd al-Qâdir ibn ‘Azûz, titled *The System of Family Values in the Noble Prophetic Sunnah: Family Solidarity as a Model*, published in *Journal of Scientific Research and Islamic Studies* (Vol. 51, No. 5, 2022). This study explored the system of family values embedded in the Prophetic Sunnah, with particular emphasis on family solidarity, and demonstrated its role in achieving family stability and preventing disintegration. It concluded that the prophetic methodology offers an integrated model for safeguarding the family and reinforcing societal cohesion.

Despite the significance of these studies and their valuable contributions in highlighting

the educational and ethical dimensions of the family in the Prophetic Sunnah, they largely remain confined to descriptive or immediate reform-oriented approaches, with limited engagement in the forward-looking and anticipatory dimensions of prophetic texts. The present study seeks to address this gap by adopting a dual strategic focus: first, anticipating the future of the Muslim family through examining the Prophetic Sunnah's early diagnosis of value-based disruptions and moral transformations; and second, formulating practical ethical and behavioral strategies derived from prophetic guidance to confront the risks of cultural alienation and detachment from Islamic moral foundations. Through this approach, the study aims to strengthen the resilience and cohesion of the Muslim family in both contemporary and future contexts.

The research revolves around two axes:

First: Prophetic foresight of contemporary and future moral cultural and intellectual transformations.

Second: Applied strategies of the Prophetic Sunnah in protecting the family amid contemporary and future changes.

## **1. Prophetic Guidance in Anticipating Future Educational and Moral Transformations in the Family**

The features of the prophetic methodology manifested in diagnosing the contemporary reality that the family experiences through anticipating the future, which is part of the prophetic miracle in informing about future events that this nation will experience. These are educational lessons emanating from the prophetic niche, based on evidence and proofs derived from revelation supported by the power of truth, warning us against falling into violations that affect the constants of this nation. The purpose was not merely anticipation and prediction, but to warn against violation and call for preserving the Islamic heritage.<sup>2</sup>

Among these events that fall within the prophetic forward-looking vision of contemporary and future reality are the following:

### **1.1. Weakness of Religious Awareness in the End Times Family**

Knowledge and religion are twins, and there is no good in their separation. When knowledge is removed, the other follows due to the spread of ignorance. Any society where knowledge is removed weakens in faith, and sanctities are violated. Here lies the catastrophe where the condition of the Muslim family exposed to truth meets with the modernist family unrestrained by any bonds, making them equal in evil. The Muslim family becomes prey to modernist principles after the fall of morals and the dissolution of values.<sup>3</sup> This is indicated by the hadith: "Among the signs of the Hour is that knowledge will be removed, ignorance will increase, adultery will increase, and drinking alcohol will increase."<sup>4</sup>

<sup>2</sup> Hudhayfah al-Samarra'i, *Al-Istishraf fi al-Sunnah wa Atharuhu fi al-Da'wah ila Allah*, (Baghdad: Kulliyat al-Imam al-A'zam, 2012), paper presented to the Eighth Scientific Conference entitled "Foresight in the Sunnah and Prophetic Biography."

<sup>3</sup> Ali ibn (Sultan) Muhammad, al-Mulla al-Qari, *Mirqat al-Mafatih Sharh Mishkat al-Masabih* (Beirut: Dar al-Fikr, Beirut, 2002), 8/3428.

<sup>4</sup> Abū 'Abd Allāh Muhammad b. Ismā'il al-Bukhārī, *Sahih al-Bukhari* (Saudi Arabia: Jeddah, Dar Tawq al-Najah,

This condition that the nation has reached, of intellectual and moral change that has begun to seep into our families, poses a great danger threatening family cohesion. The removal of religious knowledge through the death of scholars is followed by ignorance among people, leading to every abhorrent act. This means the disintegration of the family that has embraced evil deeds and turned away from sanctities, which is the title of modernist thought today that rejects any sacred authority and calls for liberation from any religious heritage. When these diseases afflict the family, they lead to the elimination of its role, making it easy to invade with any new thought that changes its identity and removes it from the circle of leadership to the circle of abhorrent dependency.<sup>5</sup>

## 1.2. Rapid Fundamental Transformation Due to Trials and Attachment to the World

The noble Prophetic heritage indicates that trials and attachment to the world are among the most prominent factors leading to the weakening of faith steadfastness, and their impact may extend to include the family environment, leading to what can be termed rapid doctrinal transformation within the home. This influence encompasses all family members, as the weakness of faith in one of them can affect the others. It was narrated from Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said: *"There will come upon people a time when a man will not care about how he takes money, whether lawfully or unlawfully"*<sup>6</sup>, which indicates that attachment to the world at the expense of legal values can directly affect children and the family's religious cohesion. Another hadith clarifies: *"It is sufficient sin for a man to withhold from those whom he is obliged to support"*<sup>7</sup>[2] that preoccupation with the world and neglecting to fulfill responsibilities toward the family leads to the loss of religious stability in the home, and represents one of the manifestations of doctrinal transformation within it. From this standpoint, it becomes clear that the steadfastness of faith in the family is linked to the steadfastness of each individual within it, and that trials and attachment to the world are considered among the main factors of rapid doctrinal transformation of the family in the end times.

## 1.3. Blind Family Imitation and the Dissolution of Islamic Identity

The Muslim family has traditions it follows, drawn for it by the Prophetic Sunnah through revelation, not reason. These traditions form a solid and balanced framework for building the family and protecting it from weakness and deviation. Departing from them leads to the loss of family immunity and Islamic identity, making the family

1422), "al-'Ilm" 21, (80); "al-Nikāh" 105, (5231); "al-Jihād wa al-Siyar" 87, (2927); Abū al-Ḥusayn Muslim ibn al-Hajjāj al-Naysābūrī, *Sahih Muslim* (Beirut: Dar Ihya' al-Turath al-Arabi, n.d.), "al-Fitan wa Ashrāt al-Sā'ah" 5, (2671); Abū 'Isa Muḥammad ibn 'Isa al-Tirmidhī, *Sunan al-Tirmidhī*, ed. Bashār Awwād Ma'ruf (Beirut: Dar al-Gharb al-Islami, 1998), "al-Fitan" 41, (2206).

5 Hamzah Muḥammad Qasim, *Manar al-Qari Sharh Mukhtasar Sahih al-Bukhari* (Damascus: Maktabat Dar al-Bayan, 1990), 1/182; Salah al-Din Sultan, *Makhatir al-Awlamah ala al-Ushrah*, (Jeddah: Ma'had Makkah al-Mukarramah, 1429/2008), 81; Muḥammad Lutfi al-Sabbagh, *Al-Ushrah al-Muslimah wa al-Tahdiyyat* (Jordan: Jam'iyyat al-Kitab wa al-Sunnah, 2011), 53; Zayn al-Din Abd al-Rahman ibn Ahmad ibn Rajab al-Salami al-Baghdadi then al-Dimashqi al-Hanbali, *Jami' al-'Ulum wa al-Hikam fi Sharh Khamsin Hadithan min Jawami' al-Kalim*, ed. Shu'ayb al-Arna'ut and Ibrahim Bajes (Beirut: Al-Risalah Foundation, 1422 AH/2001 CE, 7th ed.). 1/140.

6 Al-Bukhārī, "al-Buyū" 6, (Hadith no. 2059, 2083); al-Nasā'ī, "al-Buyū" 2, (Hadith no. 4454).

7. Muslim, "al-Zakāh" 12, (hadith no. 996); Abū Dāwūd, "al-Zakāh" 40, (hadith no: 1692).

vulnerable to imitating the traditions of other families that are not based on divine principles. This reflects a fixed universal pattern in the history of nations, where weak nations follow strong nations in their social and cultural lifestyles under their direct influence. The Prophet (peace be upon him) informed about this reality for the Islamic nation in the future in his noble hadith:

*"You will surely follow the ways of those before you, span by span, cubit by cubit, until even if they entered a lizard's hole, you would follow them. We said: O Messenger of Allah, the Jews and Christians? He said: Who else?"*<sup>8</sup>

This hadith indicates that sliding into blind imitation, following personal desires, and abandoning adherence to constants is a serious and likely reality if the Muslim family does not fortify itself with religious knowledge and firm adherence to authentic religious values. From a societal perspective, blind imitation of Western or misguided ideas and behaviors leads to the erosion of family identity, dispersion of family and social bonds, and weakens the family's authority as an incubator of Islamic values. Therefore, the Prophetic Sunnah warns against imitating other nations, not for the purpose of hatred or enmity, but to preserve the Muslim family's distinctiveness and its moral and social excellence, which ensures its stability and intellectual and behavioral immunity, and guarantees the continuation of the Islamic society's strength and cultural independence. This emphasizes the importance of raising awareness in the family about the dangers of drifting behind modern ideas that impose absolute individualism or blind imitation of the West, so that this does not lead to the dispersion of family bonds and the weakening of social and religious structure.<sup>9</sup>

#### **1.4. The Domination of Materialistic Perspective over the Family Due to Its Attachment to Material Things**

Excessive preoccupation with the world and its wealth and adornment represents one of the most prominent dangers threatening spiritual and religious values within the Muslim family, as it leads to weakened self-control and the decline of good role models that are supposed to be established within the home, and this affects children, causing them to lose psychological and social balance. The Prophet (peace be upon him) warned against this danger, saying: *"By Allah, it is not poverty that I fear for you, but I fear that the world will be spread out before you as it was spread out before those who came before you, and you will compete for it as they competed for it, and it will destroy you as it destroyed them."*<sup>10</sup>[1] Another hadith highlights the effect of preoccupation with the world on the family: *"It is sufficient sin for a man to neglect those he is obliged to support"* (Abu Dawud, hadith number 1692), while a third hadith indicates that attachment to material things and immersion in seeking money and pleasures may transfer doctrinal and behavioral deviation within the home, weakening family bonds: *"A man follows the religion of his close friend, so let each of you look to whom he befriends"* (Abu Dawud, hadith number 4833). From this standpoint, it becomes clear that the family's stability and religious bonds depend on moderation and adherence to spiritual values, and that competition for the

8 Al-Bukhārī, "al-I' tiṣām" 39, (hadith no: 102); "al-Anbiyā'" 50, (hadith no: 3456); Muslim, "al-'Ilm" 3, (hadith no: 2669).

9 Muhammad Lutfi Al-Sabbagh, *The Muslim Family and Challenges*, 57.

10 Al-Bukhārī, "al-Riqāq" 7, (hadith no: 6425); "al-Jihād" 1, (hadith no: 3158); "al-Maghāzī" 7, (hadith no: 4015); Muslim, "al-Riqāq" 54, (hadith no: 2961); al-Tirmidhī, "Ṣifāt al-Qiyāmah" 37, (hadith no: 2464).

world and immersion in its pleasures represent a direct threat to the family's stability and values.

This warning is explained by the fact that previous nations were not destroyed because of poverty, but because of the deviation of the wealthy and their preoccupation with the world and their refusal to spend and show mercy toward the poor, which led to sowing hatred and resentment between social classes, and the outbreak of conflicts and trials that resulted in destruction. From this standpoint, it appears that poverty does not corrupt religion or morals, but rather affluence and competition for the world are the real threats to family values and stability. The family that becomes attached to the world and its pleasures weakens its spiritual references and falls into the furnace of materialistic trials promoted by false modernist culture, making it easy prey for the disintegration of family and social bonds. This warning came in the contents of prophethood as an anticipatory beacon reflecting Islam's wisdom in protecting the family from the fangs of the transient world, and emphasizes the necessity of moderation, balance, and adherence to spiritual values as a solid foundation for cohesive family life.<sup>11</sup>

### 1.5. Distortion of Human Nature within the Family in Light of the Surrounding Environment

Sound human nature (fitrah), which inclines toward truth and goodness, is one of humanity's deepest characteristics, as it is an innate origin that does not accept fundamental deviation. However, deep cultural and social transformations, especially in light of modernity, have led to systematic distortion of this fitrah. Modernity has often presented a materialistic vision that ignores the unseen, elevates reason over revelation, places personal desire above principles, and the individual above the community, leading to behavioral and doctrinal transformations that have affected human nature through acquired deviations imposed through the environment of education, media, and schooling, without corrupting the origin of fitrah. In this context, humanity's natural identity has become subject to conflicts with foreign cultural patterns seeking to reshape human consciousness away from their divine reference, necessitating the restoration of consideration for fitrah and its fortification through faith-based corrective education, and return to revelation as an authentic methodology. This foresight is indicated by the hadith: *"Every child is born upon the fitrah, then his parents make him Jewish, Christian, or Magian."*<sup>12</sup>

This hadith highlights the importance of the family's educational role in preserving human nature, as the loss of the moral and religious foundation in the parents, who are the primary foundation of the family, leads to the children's fitrah being affected and changed due to the absence of good role models. From here, the Prophetic Sunnah warns against the danger of distorting the fitrah on the doctrinal structure of the Muslim family, especially in light of the family's integration into contemporary culture

11 Ahmad ibn Ali ibn Hajar Al-Asqalani, *Fath Al-Bari* (Beirut: Dar Al-Ma'rifah - Beirut, 1379), 11/245; Hamza Muhammad Qasim, *Manar Al-Qari Sharh Mukhtasar Sahih Al-Bukhari*, 5/353.

12 Al-Bukhārī, "al-Janā'iz" 76, (hadith no: 1358); Muslim, "al-Qadar" 33, (hadith no: 2658); al-Tirmidhī, "al-Qadar" 6, (hadith no: 2139); Abū Dāwūd, Sulaymān ibn al-Ash'ath al-Sijistānī, Sunan Abī Dāwūd, ed. Muḥammad Muḥyī al-Dīn 'Abd al-Ḥamīd (Beirut: Al-Maktabah al-'Asriyyah, n.d.), "al-Sunnah" 18, (hadith no: 4714). Muḥammad ibn 'Abd al-Bāqī ibn Yūsuf al-Zarqānī al-Miṣrī al-Azhārī, Sharḥ al-Zarqānī 'alā Muwaṭṭa' al-Imām Mālik, ed. Tāhā 'Abd al-Ra'ūf Sa'd (Cairo: Maktabat al-Thaqāfah al-Dīniyyah, 1424 AH/2003 CE, 1st ed.), 2/127.

imposed by modernity, where the family is no longer alone in controlling the formation of children's awareness. Rather, media, the internet, social media platforms, Western curricula, and digital culture now directly influence, causing the family to lose traditional educational control and guardianship.

This situation requires the Muslim family and its educational and media leadership to adopt comprehensive strategies to fortify the fitrah from cultural distortion, and adhere to religious references as a foundation in building identity and awareness, protecting the family and the nation from intellectual and behavioral deviations, and ensuring the continuation of Muslim family cohesion and the integrity of spiritual and social values within it.<sup>13</sup>

### 1.6. Emotional Infatuation within Family Pillars and Value Balance Disruption

Infatuation with women constitutes a phenomenon that continues across ages, and the Prophet (peace be upon him) pointed to it in his noble Sunnah within his forward-looking vision of the Islamic nation's future, warning of its serious consequences on the psychological and moral balance of the individual and society, and its direct impact on family structure and social security. Women in the Islamic tradition are valued for their great role in preserving the family and society, as she is the mother and wife who embodies the virtues of modesty and chastity, and her position is relied upon in promoting spiritual and moral values within the home. In the contemporary modernist model, however, women are subjected to transformation into advertising commodities and tools of arousal, based on attraction and sexual pleasure, having rejected the values of modesty which are considered social complexes and important psychological foundations, where women are meant to be liberated from traditional male guardianship through glorifying the body and desire, constituting a fundamental shift in their values and role in family and society.

The Prophetic Sunnah warned against this decline, citing what happened to the Children of Israel when they descended due to this trial, until the values and principles among them fell, as stated in the Prophet's (peace be upon him) hadith: *"I have not left after me any test more danger to men than women."*<sup>14</sup> In another narration: *"...so beware of the (materialistic) world and fear from Allah regarding women, for the first trial of the Children of Israel was concerning women."*<sup>15</sup> This prophetic guidance carries a clear warning against the danger of trial that may arise from unregulated relations between the sexes, which, if not framed by Islamic law and its rulings, leads to social disintegration and family collapse. The deviation of the Children of Israel began, as the hadith indicated, with excessive mixing, display of beauty, and unlawful preoccupation with women, which weakened their strength and made their religion vulnerable to corruption.

Based on this, this prophetic warning requires the Muslim family to protect the boundaries of the relationship between men and women according to legal controls, work to promote the values of modesty and chastity, and beware of cultural integration

13 Abd al-Wahhab Husayn, *Islam the Religion of Fitrah* (Bahrain: Dar Al-Wafa', 1443), 23; Musa Shahin Lashin, *Al-Manhal Al-Hadith fi Sharh Al-Hadith* (Beirut: Dar Al-Madar Al-Islami, 2002), 2/99.

14 Al-Bukhārī, "al-Nikāh" 18, (hadith no: 5096); Muslim, "al-Dhikr wa al-Du'ā'" 1, (hadith no: 2740); al-Tirmidhī, "al-Adab" 29, (hadith no: 2781).

15 Muslim, "Al-Dhikr", 1, (hadith no: 2742).

that promotes the modernist model that diminishes the family's status and role in society. This matter requires the family and educational and media leadership to adopt comprehensive strategies to fortify the family from drifting behind unregulated openness, ensuring the continuation of family cohesion and protection of Islamic moral and social values, and preserving the stability of the family and society as a whole.<sup>16</sup>

### **1.7. Disruption of Family Moral Standards Due to the Ignorant Controlling Society Leadership**

This prophetic guidance is a proactive, cautionary, and educational vision aimed at fortifying the family. It is represented by the hadith: "There will come upon people years of deception, in which the liar will be believed, the truthful will be disbelieved, and the Ruwaybidah will speak. It was asked: What is the Ruwaybidah? He said: The insignificant man who speaks about public affairs."<sup>17</sup>

This reality places the family before a dangerous challenge in maintaining its constants, where the conservative father has become accused of authoritarianism, the nurturing mother of negligence, and those who violate and betray religion are rewarded. Those who attack legitimate marriage or promote cohabitation without a contract are believed, the reforming preacher is attacked, corrupt media is presented as a source of education, and social media celebrities speak about jurisprudence, religion, and family without knowledge.

## **2. Applied Strategies of the Prophetic Sunnah in Protecting the Family Amid Contemporary and Future Changes**

The Muslim family in the modern era faces deep challenges that touch its value and social structure due to Westernization, secularization, and cultural globalization. The Prophetic Sunnah came with a foundational and preventive methodology to preserve and protect the family entity from factors of erosion and collapse, providing educational and behavioral guidance that serves as a roadmap for family stability and survival amid rapid changes. The following are the most prominent of these strategies:

### **2.1. Doctrinal and Educational Foundation**

Establishing sound doctrine and educational values from childhood is among the most important foundations upon which the Muslim family is built, due to its direct impact on personality formation and protection from intellectual and behavioral deviation. This is indicated by the Prophet's (peace be upon him) hadith addressing Ibn Abbas: "O young man, I will teach you some words: Guard limits of Allah, and He will guard you. Guard Allah, and you will find Him before you. When you ask, ask Allah, and when you seek help, seek help from Allah."<sup>18</sup>

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16 Muhammad Lutfi Al-Sabbagh, *The Muslim Family and Challenges*, 32.

17 Abū 'Abd Allāh Muḥammad b. Yazīd Ibn Mājāh al-Qazwīnī, *Sunan Ibn Mājāh*, ed. Muḥammad Fu'ād 'Abd al-Bāqī (Cairo: Dār Iḥyā' al-Kutub al-'Arabiyyah, n.d.), "Patience in Tribulation" 20, (hadith no: 4036). Ibn Kathir, commenting on this report, says, "This chain of transmission is sound, and Ahmad alone transmitted it through this route" (Ismā'īl ibn 'Umar ibn Kathīr al-Qurashī al-Baṣrī, *Al-Nihāyah fī al-Fitan wa al-Malāḥim*, ed. Muḥammad Aḥmad 'Abd al-'Azīz, Beirut: Dār al-Jīl, 1408/1988, 1:103).

18 Al-Tirmidhī, "Ṣīfat al-Qiyāmah" 59, (hadith no: 2518); and al-Tirmidhī said: this ḥadīth is ḥasan ṣaḥīḥ.

The prophetic guidance came to establish a preventive framework that fortifies the family from intellectual deviation, holds fathers responsible for religious care, and raises children to understand Allah's decrees and be content with them, which alleviates psychological shocks in adulthood and establishes family stability in the face of value and social challenges.

## 2.2. Empowering Young People Through Marriage

Encouraging marriage is an educational strategy to strengthen family and societal structure. It is prophetic guidance that carries preventive and forward-looking dimensions that transcend the present to what societies might face amid moral and social changes to protect youth from deviation. This is indicated by the hadith: "O young men, whoever among you can afford to get married, let him do so, for it is more effective in lowering the gaze and guarding chastity. And whoever cannot afford it, let him fast, for it will be a restraint for him."<sup>19</sup>

Therefore, the strategy of encouraging marriage is one of the effective tools in protecting the Muslim family from contemporary modernist threats, indicates the preventive dimension from sliding into moral deviations that threaten family building, and embodies a penetrating prophetic future vision in building a cohesive value-based society. In contrast to this prophetic guidance, contemporary modernist culture promotes delaying marriage under the pretext of financial independence and individual freedom, contributing to the disintegration of many family bonds and the spread of illegitimate relationships. Here, the wisdom of the Prophet (peace be upon him) becomes evident in anticipating these challenges with a balanced approach that combines meeting natural needs, building family, and moral fortification.<sup>20</sup>

## 2.3. Emphasis on Standards for Choosing Spouses (the Nucleus of the Family)

Family establishment in the prophetic methodology formed a pivotal strategy for building Muslim society. Therefore, the Prophetic Sunnah paid exceptional anticipatory attention to the good selection of husband and wife, due to its direct impact on family building, child-rearing, and social fabric construction. Through contemplating prophetic hadiths, the forward-looking dimension of the Sunnah becomes clear in guiding the selection of a partner qualified in values, religion, and morals, fortifying the family from future disintegration and deviation. This is indicated by the hadith: "A woman is married for four things: her wealth, her lineage, her beauty, and her religion. Choose the one with religion, may you will lose a lot if you do not do so"<sup>21</sup> And the hadith: "When someone whose religion and character you are pleased with comes to you, then marry

19 Al-Bukhārī, "al-Ṣawm" 10, (hadith no: 1905); "al-Nikāḥ" 2, (hadith no: 5065, 5066); Muslim, "al-Nikāḥ" 1, (hadith no: 1400);

20 Muhammad Lutfi al-Sabbagh, *Al-Uṣrah al-Muslimah wa al-Tahdiyyat*, 32; Muhammad Taher al-Jawabi, *Society and the Family in Islam*, 3rd ed. (Riyadh: Dar 'Alam al-Kutub for Printing, Publishing, and Distribution, 1421 AH/2000 CE), 94.

21 Al-Bukhārī, "al-Nikāḥ" 16, (hadith no: 5090); Muslim, "al-Raḍā'" 15, (hadith no: 1466); Abū Dāwūd, Sulaymān ibn al-Ash'ath al-Sijistānī, *Sunan Abi Dāwūd*, ed. Muḥammad Muḥyī al-Dīn 'Abd al-Ḥamīd (Beirut: Al-Maktabah al-'Aṣriyyah, n.d.), "al-Nikāḥ" (2), 2047; Aḥmad ibn Shu'ayb al-Nasā'ī, *Al-Mujtabā* (Aleppo: Maktab al-Maṭbū'āt al-Islāmiyyah, 1986), "al-Nikāḥ" (13), 3226.

him. If you do not do so, there will be tribulation in the land and widespread corruption."<sup>22</sup>

These two narrations form a fundamental basis in the Sunnah's strategy for building the family, where the Prophet (peace be upon him) directed toward an essential criterion in choosing a partner: religion and character. In this guidance, he warns us of the future consequences of refusing to marry those competent in religion and character. Parents must raise their sons and daughters to be satisfied with religious criteria, not imported standards that push some young men and women to rebel against the family under the pretext of personal freedom.<sup>23</sup>

#### **2.4. The Call to Revive Education through Emulation of Role Models within the Family**

Education by example represents one of the most important prophetic strategies in building the family, as the Sunnah recognizes that the practical impact of parents' behavior is more effective than theoretical guidance, and that good example is the key to educational continuity within the family. Example is not a choice but a necessity, as the father and mother are the first visual and behavioral curriculum that the child sees. This is indicated by the hadith: "No parent grants their child anything better than good manners."<sup>24</sup>

This is guidance for fathers and mothers to be good role models aimed at preparing a righteous generation influenced by the highest ideal within the family. This is indicated by Aisha's hadith: "His character was the Quran."<sup>25</sup> She referred to his behavior inside his home and with his family, which is the ideal model of example that, if parents commit to, guarantees the family future balance. The need for role models today amid globalization challenges has become more urgent, by parents being a living model of what they raise their children upon - in morals, behavior, and doctrine.<sup>26</sup>

#### **2.5. Reinforcing the Concept of Complementary Leadership**

Among the deep prophetic strategies that ensure family stability and protect it from disintegration is the strategy of establishing the concept of Islamic leadership (qiwamah) and complementarity among family members. This is indicated by the hadith: "All of you are shepherds, and all of you are responsible for your flock. The shepherd is leader (of animals) and he is responsible for his flock. A man is (like) a

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22 Al-Tirmidhī, "al-Nikāh" 3, (hadith no: 1084); and he said: this ḥadīth is ḥasan.; Ibn Mājah, "Marriage", 46, (hadith no: 1967); Kamal Ibrāhīm Mursī, *The Wife and Mental Health*, 51.

23 Salah al-Din Sultan, *Makhatir al-Awlamah ala al-Ussrah*, 76; Al-Husayn ibn Hasan al-Sayyid, *Ma'ayir Ikhtiyar Sharik al-Hayah wa Atharuha fi al-Tawafuq al-Zawaji*, (Mecca: Jam'iyyat al-Mawaddah lil-Tanmiyah al-USuriyyah, 2015), 24. Bakkar, A. K. (2009/1430 H) ; Masar al-Ussrah [Family Path] (2nd ed., p. 70). Riyadh, Saudi Arabia: Dar Al Salam; King Saud University Specialists, *The Family in Islam*, Riyadh: King Saud University Press, 2017/1438 AH, 34; Kamal Ibrāhīm Mursī, *The Wife and Mental Health*, 46; 'Abd al-Karīm Bakkār, *The Family Path* (Saudi Arabia: Dār al-Salām, 2nd ed., 1430/2009), 70.

24 Abū 'Abd Allāh Ahmad b. Hanbal *al-Shaybani, Al-Musnad*, ed. Shu'ayb al-Arna'ut et al. (Beirut: Mu'assasat al-Risalah, 2001), 15403.

25 Aḥmad, *Al-Musnad*, (746).

26 al-Sa'di, *Bahjat Qulub al-Abrar wa Qurrat 'Ayyun al-Akhyar fi Sharh Jawami' al-Akhhbar*, ed. 'Abd al-Karim b. Rasmi al-Durayni (Saudi Arabia: Maktabat al-Rushd, 1422 AH/2002 CE), 145; Muhammad Munir Mursi. *Islamic Education: Its Origins and Development in Arab Countries* (Beirut: Alam al-Kutub, 1425 AH/2005 CE), 96.

shepherd over his family and is responsible for it. A woman is a shepherd in her husband's house and is responsible for that..."<sup>27</sup>

The forward-looking dimension of the Prophetic Sunnah in distributing roles within the family prevents family authoritarianism from the man's side or family rebellion from the woman's side, because both are responsible before Allah. On the other hand, it fortifies the family from modernist currents that call for dropping natural differences between men and women under the slogan of absolute equality, because contemporary modernist thought views leadership as gender discrimination rather than natural responsibility and Islamic organization. This leads to marginalizing the father's role or the wife's rebellion, or children being lost between the two, which weakens the family and dismantles its structure.<sup>28</sup>

## 2.6. Social Solidarity and Community Cohesion

Solidarity is among the important strategies for protecting the family, especially in the age of globalization that enshrines individualism and consumption and weakens social bonds. Therefore, the Prophetic Sunnah calls for solidarity, cooperation, and financial planning that helps the family prepare for future economic and social changes and protect its members from need and weakness. This is indicated by the hadith: "None of you truly believes until he loves for his brother what he loves for himself,"<sup>29</sup> and the hadith: "When the Ash'aris ran short of provisions in battle or their families' food ran short in Medina, they would gather whatever they had in one cloth, then divide it equally among themselves in one vessel. They are from me, and I am from them."<sup>30</sup>

Social solidarity is the foundation of Islamic society, and the Muslim community is charged with caring for the interests of its weak members. At a time when modernity calls for weakening family and community solidarity, this leads to family fragility. Therefore, families must be made aware of the role of solidarity in maintaining family cohesion in facing deviations and activating the role of charitable institutions and others.<sup>31</sup>

## 2.7. Comprehensive Balanced View of the Partner (One of the Family's Pillars)

Among the precise Prophetic strategies for building and protecting the family from disintegration is the guidance for spouses to adopt a balanced perspective regarding each other's traits, avoiding the reduction of a partner's entire personality to a single negative characteristic or evaluating them through an unrealistic, idealized lens. This strategy aims to strengthen emotional and behavioral stability within the family and to

27 Al-Bukhārī, "al-Ahkām" 1, (hadith no: 7138); "al-Jumu'ah" 10, (hadith no: 893); "al-Itq" 32, (hadith no: 2554, 2558); "al-Waṣāyā" 9, (hadith no: 2751); "al-Nikāh" 77, (hadith no: 5188, 5200); Muslim, "al-Imārah" 5, (hadith no: 1829); al-Tirmidhī, "al-Jihād" 27, (hadith no: 1705); Abū Dāwūd, "al-Imārah" 21, (hadith no: 2928).

28 Salah al-Din Sultan, *Makhatir al-Awlamah ala al-Ussrah*, 24; Muhammad Lutfi al-Sabbagh, *Al-Ussrah al-Muslimah wa al-Tahadiyyat*, 60; al-Jawabi, *Society and the Family in Islam*, 129.

29 Al-Bukhārī, "al-Īmān" 6, (hadith no: 13); Muslim, "al-Īmān" 18, (hadith no: 45).

30 Al-Bukhārī, "al-Sharikah" 1, (hadith no: 2486); Muslim, "Faḍā'il al-Ṣaḥābah" 39, (hadith no: 2500).

31 Muhammad Abu Zahrah, *Al-Takaful al-Ijtima'i fi al-Islam*, (Cairo: Dar al-Fikr al-Arabi, 1991), 43; Abdullah Alwan, *Al-Takaful fi al-Islam*, (Egypt: Dar al-Salam, 200?), 88; Muhammad Abd al-Aziz ibn Ali Al-Shadhili Al-Khawli, *Prophetic Ethics*, Beirut: Dar Al-Ma'rifah, 4th edition, 1423 AH, 17. Ali Ali Subh, *The Prophetic Depiction of Ethical and Legislative Values in Hadith*, Cairo: Al-Azhar Library for Heritage, 1st ed., 1423 AH/2002 CE), 165.

safeguard the marital relationship from fractures caused by fragmented perceptions or hasty judgments. This meaning is exemplified in the hadith of the Prophet ﷺ: "A believer should not hate a believing woman; if he dislikes one of her traits, he will be pleased with another."<sup>32</sup> The hadith conveys a high-level directive calling for fairness and balance in evaluating a spouse, promoting the prioritization of companionship over minor conflicts. The phrase "should not hate" (lā yafrik) signifies complete aversion or severance, emphasizing that one should not wholly detest a partner due to a single trait or behavior; rather, one should weigh what is disliked against what is loved, akin to balancing a scale. This Prophetic educational vision aligns with the Qur'anic guidance that warns against hastiness in resentment or divorce for partial reasons, as stated: "But if you dislike them, perhaps you dislike a thing and Allah brings through it a great deal of good" [An-Nisā' 4:19], emphasizing that what appears objectionable may conceal benefits or be amenable to reform and improvement. In light of these directives, the Prophetic foresight aims to fortify the foundations of the family and prevent causes of disintegration by instilling a culture of forgiveness, tolerance, and fairness- a culture often lacking in contemporary families exposed to media-propagated idealized models of marital life that generate unrealistic expectations, disappointment, and estrangement upon encountering natural human flaws. Consequently, this strategy underscores the necessity of educating children in the principles of marital realism, compassion, and patience in dealing with the other, rather than succumbing to immature standards that can fragment the family under the guise of personal dignity or perfectionism. It is a Prophetic call to cultivate internal balance, practice the art of managing familial disputes, and adopt a compassionate perspective that recognizes perfection belongs to Allah, while marital coexistence should be based on moderation, justice, and equitable treatment rather than constant evaluation or reproach.<sup>33</sup>

## Conclusion

The study demonstrates that the Prophetic Sunnah possesses an accurate forward-looking vision of the contemporary and future reality of the Muslim family. The Prophet (pbuh) informed about future events that were not merely disclosures of the unseen, but came within educational and legislative contexts reflecting the grandeur of the message and the elevated objectives of its guidance. These prophecies have been realized in the contemporary reality of the Ummah, confirming the prophetic miracle in predicting the cultural, ethical, and intellectual transformations facing the Muslim family today.

The study concluded that the Prophetic discourse concerning the future is closely linked to the temporal and social context, encompassing profound guiding and educational dimensions. The Prophet's (pbuh) references to tribulations, conflicts, and deviations were not merely for informing, but for directing the Ummah toward conscious preparation to confront these events before their occurrence, reflecting a comprehensive

32 Muslim, "al-Raḍā" 18, (hadith no: 1469).

33 Al-Nawawī, *Al-Minhaj Sharh Sahih Muslim bin Al-Hajjaj*, 10/85; Ali Al-Qari, *Mirqat Al-Mafatih Sharh Mishkat Al-Masabih*, 5/2118; Muhammad Lutfi Al-Sabbagh, *The Muslim Family and Challenges*, 24; Ma'mun Mubayyid, *Al-Tafahum fi al-Hayah al-Zawjiyyah* (Beirut: Al-Maktab Al-Islami, 2nd ed., 2003), 67; Abd al-Rahman ibn Abd al-Khaliq Al-Yusuf, *Marriage in the Shadow of Islam*, 3rd ed. (Kuwait: Al-Dar Al-Salafiyyah, 1408 AH/1988 CE), 94; Bakkar, *Masar al-Ussrah*, 76.

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preventive methodology for protecting the family from factors of disintegration and value dissolution.

The study revealed that the future-oriented Hadiths are characterized by a clear educational dimension that connects belief in the unseen with practical conduct, providing the Ummah with an intellectual and educational methodology based on understanding divine universal and social laws, and linking the present with the future within a coherent value framework that ensures steadfastness in the face of changes. This Prophetic guidance fosters proactive preparedness and awareness of worldly fluctuations, and encourages diligent effort to confront them, reflecting the vitality and comprehensiveness of the message.

The study confirmed that the Prophetic Sunnah offers a holistic vision for building the Muslim family, beginning with the careful selection of spouses, proceeding through organizing the marital relationship according to Islamic values, and culminating in raising children based on faith, responsibility, and compassion. The Sunnah emphasizes the principle of complementary partnership within the family, and the importance of dialogue and mutual respect, with the distribution of roles according to the Islamic system of *qiwamah* (leadership), which prevents family authoritarianism from the man's side or family rebellion from the woman's side.

The Prophetic Sunnah addressed the causes of family breakdown from a preventive perspective, warning against harmful behavioral and social practices such as moral laxity, excessive materialism, and blind imitation of deviant cultures. The study indicated that Prophetic texts confirm that a sound family is a prerequisite for a sound society, and that family cohesion constitutes a fundamental cornerstone of the Islamic value system, making its protection a collective responsibility requiring the combined efforts of individuals and institutions.

The study demonstrated that the Prophetic Sunnah established multiple practical strategies for protecting the family, ranging between mitigation and intensification according to circumstances, times, and places. Among the most prominent of these strategies are: doctrinal and educational foundation from childhood, empowering young people through facilitating marriage, highlighting standards for selecting life partners based on religion and character, promoting education by exemplary role models, reinforcing the concept of complementary *qiwamah*, activating social solidarity and community cohesion, and adopting a comprehensive and equitable view of the spouse as a fundamental pillar of family stability.

The study concluded that the Prophetic Sunnah demonstrates sufficient flexibility and capacity for *ijtihad*, allowing it to respond to temporal and spatial changes by directing Muslims toward overarching values and higher objectives that preserve family cohesion and guide prudent decision-making, balancing foundational principles with contemporary needs. The Sunnah does not categorically reject modernity, but rather engages with it through a balanced value-based perspective, encouraging the utilization of its beneficial aspects such as education and justice, while warning against the adoption of Western values that threaten the family's identity and its educational and spiritual functions.

Finally, the study emphasized that preserving the family is not the responsibility of the individual alone, but a collective duty encompassing parents, children, educational and

religious institutions, as well as official and media authorities, necessitating coordinated efforts to build a supportive environment that safeguards the family from disintegration and moral decay in light of the contemporary and future challenges facing the Islamic Ummah.

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