

## SOME SUFI ASPECTS OF RELIGIOUS EDUCATION IN THE FAMILY

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### ABSTRACT

In this work, the hadiths and sunnahs of the Prophet in terms of protecting the family and procreation are discussed, and what measures are taken to ensure the happiness of the family are analyzed in concrete examples and related hadeeths. As a method, the narrations on this subject are identified and evaluated from the sources of saheeh hadeeth, and the opinions of the narrators on this issue are given. The sociological, cultural and religious results of the Messenger of Allah's actions and proposals in protecting the family will be compared with the data of modern science and will reveal how realistic and solution-oriented they are.

**Key words:** Marriage, Family Institution, Succession, Sunnah, Hadith.

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### Отбасындағы діни тәрбиенің кейбір сопылық аспектілері

**Аңдатпа.** Бұл еңбекте отбасын қорғау және ұрпақ жалғастыру тұрғысында Пайғамбарымыздың хадистерінде және сүннеттерде қандай үгіт-насихат жұмыстары жүргізіліп, отбасы бақытының жалғасуы үшін қандай шаралар қолға алынғанына тоқталып, бұл шаралар нақты мысалдар мен соған байланысты хадистер арқылы талданады. Әдіс ретінде осы тақырыпқа қатысты риуаяттар сахих хадис көздерінен анықталып, бағаланады және бұл мәселеге қатысты тәпсіршілердің пікірлері айтылады. Алла елшісінің отбасын қорғаудағы амалдары мен ұсыныстарының социологиялық, мәдени және діни нәтижелері бүгінгі заманауи ғылым деректерімен салыстырылып, олардың қаншалықты шындыққа жанасатын және шешімге бағытталғаны ашылатын болады.

**Түйін сөздер:** Неке, отбасы институты, ұрпақ жалғасы, сүннет, хадис.

### Некоторые суфийские аспекты религиозного воспитания в семье

**Аннотация.** В этой работе обсуждаются хадисы и сунны Пророка в плане защиты семьи и продолжения рода, анализируются какие меры принимаются для обеспечения счастья семьи на конкретных примерах и связанных с ними хадисах. В качестве метода выявляются и оцениваются хадисы на эту тему из источников достоверных хадисов, а также даются мнения передатчиков по этому вопросу. Социологические, культурные и религиозные результаты действий и предложений Посланника Аллаха по защите семьи будут сопоставлены с данными современной науки и покажут, насколько они реалистичны и ориентированы на решение.

**Ключевые слова:** Брак, институт семьи, преемственность, сунна, хадис.

## **Introduction**

The cornerstone of Islamic society is the institution of the family, based on marriage, which is affirmed by a religious act and is regarded as worship. Children, who provide intergenerational continuity, receive their first education in the family, and the upbringing they receive here becomes more stable and decisive. For this reason, the Prophet preached some measures for this, promoting marriage and the protection of the institution of the family through his techniques (Sunnah) and oral transmissions (Hadith). «Marriage is my Sunnah. Whoever refuses my circumcision is not of me» i.e. not of my Ummah», and «wow, youth community! get married, because a married person retains half of his religion and in the other half fears Allah». Hakim, 2/146; Ibn Majah, 1/295. As a consequence, there are social and psychological health risks such as the breakdown of homes, venereal diseases, moral decline of society and recession. Similarly, in the hadith of the Messenger of Allah He suggests: «marriage is my Sunnah», stressing that the Doomsday Ummah (good quality) is proud of most other Ummahs, calls for marriage, lays the foundation of the family, raises a pious, pure generation and serves its purpose. The Prophet has not only given wise counsel on this matter, but has also considered the protection of the family in three stages and has taken some measures for the economic, cultural and social reasons that make marriage difficult and delayed.

### ***Rationale for the Choice of Topic and Aims and Objectives***

Today, the public is concerned about family problems, which have played an important role. The family since it is the basic social unit in which the psychological, social, economic and biological needs of single-family people are met, one of the main goals of the family is the protection of offspring. In the Kazakh family, the problem of incomplete marriage of middle-aged spouses is a major problem in society and from a Shariah point of view.

Before the Almighty, couples who pledge to each other and become married need to protect and control each other in every way so that this large family can survive, because the family is currently in decline. In this regard, the Qur'an and hadith related to upbringing reveal the importance of sentences, prohibitions, emirs, including issues and sentences related to the family. In Islam, marriage is both a sacred and a legal agreement. This step will briefly analyse Islam's attitude towards marriage and marriage in modern Western society, which has rapidly moved away from its religious values, and analyse by comparison with its mainstream. And in Islam, marriage is not only a legal agreement but also an all-encompassing worship.

The purpose of the article is that the work under consideration recommends that the condition of being religious/depending on religious values should be placed first among the criteria such as nobility, wealth, beauty and piety, which marriage men in particular should consider when choosing a partner. This is because it is reported at the end of the hadith that the choice of a religious spouse will bring blessings and prosperity to that man erected by the shanyrak. In this regard, conduct a comparative ethical study of family relationships, marriage.

## **Research Methodology**

The proposed article was defined by methods of sociological, comparative analysis. As a methodological basis of work hermeneutic, demographic, theoretical methods of research are used. In the course of the study hadiths of ayats of the Qur'an concerning family problems were discovered and studied, methods of textual analysis, structural analysis, systematization were applied. A number of scientific works have been considered in the methodological basis of the article.

## **Main Part**

A family can be briefly defined as» the unity that couples make up «or» the union

consisting of mother, father and children». According to a broader definition, the family; is «the basic social unit in which the psychological, social, economic and biological needs of people who are linked by blood, marriage and other means and mainly live in one house are met» [1, p. 137]. One of the main goals of Islam is to «preserve offspring». This is possible with a strong, powerful family institution. In fact, the Almighty in his verse has outlined the creation of the spouses who make up the family, instilling love and mercy between them[2]. Particularly noteworthy from the perspective of our topic is the interpretation by some tapers of the word «mercy» in the relevant verse as «child» [3]. A couple who have made a «strong promise» before Allah and become a married couple must protect and control each other in every way so that this large family can survive [4]. The Qur'an uses the term *nikah* for marriage. The purpose of marriage is not only sexual tranquillity, but also spiritual tranquillity and to ensure the continuation of the family in healthy and lawful ways. Because the measure of nobility is a lawful marriage. Sarakhsi (483/1090) explains the matter as follows: «the purpose of the marriage contract was not to satisfy lust. Although the main purpose was for the offspring to continue in a healthy manner, the Almighty linked the satisfaction of lust to the marriage contract so that the obedient would seek to fulfil the religious requirement and the rebellious would seek to satisfy lust.»[5] The legal bond between spouses and their children is *nisap*; this can only be achieved through legal marriage. In this sense, it is important that some *fiqh* books contain the theme of marriage after parts of worship. The reason for this, according to some *fiqhis*, is that marriage is one of the reasons for the existence of both Islam and Muslims, outweighing *jihad* [6, p. 142].

In Islam, marriage is both a sacred and a legal agreement. At this point, it would be appropriate to briefly review the view of marriage by modern Western societies, which have quickly moved away from Is-

lam's view of marriage and its religious values, and to compare it with its mainstream views. First, in Islam, marriage is not just a legal agreement, but an all-encompassing worship. It has both religious and legal rules. For example, sex is not allowed before marriage, and couples must be faithful to each other in marriage. The imposition of severe penalties and sanctions for unlawful acts, the rules imposed and the commitment of spouses to each other are important measures to maintain the institution of the family, ensuring security and the continuity of generations. In Islam, men and women are assigned different roles and responsibilities depending on the specifics of their creation. It was noted that each stands above the other and complements the other. In addition, in order to maintain this important institution of Islamic society, «marry bachelors between you...» [2] some duties were assigned to parents and governors. Attempted to remove or overcome material barriers to marriage. For example, it was said that *Mahr*, one of the marriage contracts that a man gives to a woman, could be very reduced for poor men and granted later. Speaking of the virtues of a chaste life, young people are insured against adultery; parents, leaders, wealthy people are invited to participate and make efforts to uplift the *Shanyrak* of youth. In short, it can be seen that Muhammad's proposals calling for marriage do not remain at the level of vocabulary, but bring practical solutions by taking concrete steps as head of the *Ummah* and head of state. Marriage, considered the supreme institution in Islam, has been given religious value, has been comprehensively promoted and a number of proposals have been made to strengthen the foundation of the family. This proposal, especially among the criteria such as nobility, wealth, beauty and piety that men entering into marriage should consider when choosing a partner, recommends placing a condition of being religious/dependent on religious values. Couples who have good morals and adhere to their religious values can create a happy home, while other characteristics are tem-

porary. This should be understood as emphasising that one is not one's profession. At the end of the hadith, it is reported that the choice of a religious spouse «will bring prosperity and well-being» to that person erected by the shanyrak. In the Sunnah, it is important for the continuation of the family and the happiness of the family that the couple promotes mutual understanding, calmness, honesty and devotion to each other for the sake of peace. The Messenger of Allah made a serious psychological and religious propaganda, believing that the best income is income earned by hand, that effort and money invested in family life in an honest way is recorded as zakat in a person's book[7].

In our Islamic tradition, marriage is not just a decision of the candidates to get married, it is a religious event that is supported and protected by the parents and even relatives of the couple, involving the two families. When a couple is faced with some difficulties and challenges of marriage and life, in western society newlyweds are often left alone and unable to cope with the challenges of life. Having decided to marry on their own, they separate by their own decision. In Islamic society, in such circumstances, families try to solve economic and psychological problems in the «new family» through dialogue to find ways of solving them. In the West, the family is rapidly disintegrating as a result of sexual freedom, secularism and alienation from religious-spiritual values. Religion has been replaced by philosophies such as atheism, agnosticism, deism and hedonism, which are prevalent among young people, and this seems to have brought with it very dangerous currents and lifestyles such as creating what the soul wants (hedonism). As a result, in the West, young people acquire various partners (boyfriend/girlfriend) such as normal behaviour before marriage, and even after marriage such illicit relationships can continue. Illegitimate relationships at a young age have led to the problem of illegitimate pregnancies and «unmarried mothers»,

which is becoming more and more intractable by the day and which the state has to address. Even though they were married, the continuation of their illicit relationship has led to insecurity for the couple and the identity of the father of the children born. In short, in the Western system, sex often begins before marriage and marriage is the end point. For couples who have experienced everything before, marriage no longer brings anything but responsibility. As a result, it turns out that in the West, because of the legal responsibilities of marriage, it is more popular to have an extramarital relationship between a guy and a girl than a marriage. The division of property between spouses, child custody and alimony, if any, financial obligations arising from divorce encourage people to choose a style of relationship that does not entail legal liability rather than getting married, and they can easily go for such an event whenever they want. Although this situation promises less responsibility, the result in Western societies is that marriage and fertility rates are gradually declining and divorce is rising rapidly. As for the United States, the Western world is the continent with the highest divorce rate. According to statistics, the United States, for example, ranks 10th in the world in 2014 with 53% of divorces. In Belgium, the figure is 71%. Less than 50% of children in America live in families who continue their first marriage. The number of mothers who divorce and continue their lives alone is rising sharply. As a result, the two biggest problems among teenagers are early pregnancy and drug use. In 2012 in particular, 89% of pregnant women were women aged 15 to 19 who became pregnant as a result of an extramarital relationship. Unfortunately, children born out of wedlock are left at the door or in rubbish bins because they do not want to take responsibility [8].

On the other hand, 20% of children born in Germany are unmarried, and, as in Western societies, there is a wall of family institution in our country. In our era, when private life and economic autonomy and ir-

responsibility are demanded and breathed by certain groups, the institution of the family is gradually weakening, and «temporary unions» now prevail over marriages in some countries of the world. This leads to very complex social, psychological and demographic problems. Unfortunately, we cannot say that such problems do not exist in our country. For example, according to Statistics Committee of Kazakhstan, in the first month of the pandemic in March 2,103 divorces were registered in Kazakhstan, in April - 332, in May - 731, in June - 1,421. Thus, a total of 12,747 families were annihilated in Kazakhstan between January and June 2020. These figures signal one of the most important institutions that open up our nation - the institution of the family - that serious measures must be taken to protect it, both by the state and by non-governmental organisations and individuals [9].

### ***Pre-Marital Family Protection Measures***

Family protection in the Sunnah is not a process that begins in marriage, but a phenomenon that begins in childhood. Muhammad said: «Parents cannot leave their children more wealth than artistic character,» raising their children as a moral generation, educating them in goodness and virtue. education as a precautionary measure. Mubarakfuri (1353/1935) explains good Akhlaq in describing this hadith that «parents should educate their child for good and refrain from behaving badly with some cruelty». Stresses that through good humanity the slave is elevated to the rank of king[10]. After all, people devoid of artistic behaviour and artistic conduct may eat cattle in a naive, demonic way, without spending their possessions and opportunities in the manner prescribed by the Almighty and his ambassador. For this reason, the Qur'an describes cattle as possessions and a child as fitnah (a testing element). A person cannot spend his wealth unlawfully, uncontrollably and at his own discretion; because he also has financial responsibilities such as zakat, almsgiving, infaq. One of the rights

of a child in parenthood is that when he marries, he gives an art or profession and contributes both to the maintenance of the family and to the welfare of the society in which he lives. After all, without a young man's profession it is impossible to establish a family, to ensure the survival and continuation of the family, and to prepare a good upbringing for his children without depending on anyone else. Consequently, the hadith states that it is the child's right to parent-give him a good upbringing and education or provide this opportunity [11]. A beautiful name, a book (Qur'an), writing, shooting, horse riding, swimming, etc. teaching are among the qualities that parents should instill in their child. It cannot be explained that these problems can change according to the demands of the times. For this reason, the Islamic Akhlaqists, while exploring the duty and responsibility of parents to the maternity home, also indicated that they should teach a profession or an art. Only then, when the child grows up, will they be able to establish their own homes, adopt a family and provide a good future for their children.

### ***Propaganda for Marriage***

The Almighty has placed the craving for the opposite sex in order for man to continue to remain healthy. Islam has not only prescribed this need within a legal framework, but has also taken some measures for this purpose. The verse: surah nisa says: «If you are afraid of not being fair in the case of marriage to the orphan girls who have come under your care, marry two, three or four other women who have been liked and faithful to you. If you're afraid you can't be honest with them, satisfy just one or concubines on your hands. The most effective way of not deviating from righteousness is that in this» verse quoted above it represents an option that can only be used in necessary cases and under certain conditions; thus, it has forbidden all ways of haram, especially the way of adultery, such as getting a wife, keeping a friend. Imam Bukhari (256/870)

made the relevant verse a chapter/title in the section in which the hadith on this subject was mentioned, designating the name as «facilitation of marriage».

The Almighty has said in the Qur'an: «Marry the single among you to your slaves and old men. If they are poor, Allah will enrich them with His mercy...» [2] emphasised the institution of piety and marriage, which are necessary for the continuation of the race. This verse emphasised that singleness is not a pleasure. The verse under consideration suggested that concubines and servants who could not find financial opportunities for marriage should marry their parents; When married people are poor, it is said that the Almighty enriches them with His blessing, that material opportunity is not seen as an obstacle, that marriage is a means to material and spiritual wealth. The Prophet also drew attention to the fact that marriage is «the way of the Prophet», saying, «marriage is my Sunnah, so he who does not follow my Sunnah is not of me» [12]. In Christianity it is unacceptable, in Islam because of the priesthood the priests cannot pass without marriage. From this it is wrong to think that the pursuit of virtue by remaining single becomes pious. If one marries, primarily in matters of lust, haram does not allow one to go on the roads. «Young people! Let those who can afford marriage between you marry; for it prevents the eyes from looking at namahram and Adam at haram (Zina). If it is not possible to marry, let them fast; because fasting suppresses lust» honestly suggests that marriage is also a biological necessity, when it is not possible, it is recommended to fast as a temporary solution. Imam Nawawi (676/1277) says in this hadith that those who have (both material and sexual) options will be commanded to marry [13]. One of the purposes of marriage in Islam is to maintain good akhlaqah. Also, Allah Almighty has said that celibacy is haram. In the verse «Allah who created you from one soul and created a spouse from her, whose heart will find peace» [2] it is said that the couple will have «peace of heart»,

to seek happiness. It is said that in the family environment, emotional needs and tendencies are met by marriage. Accordingly, the spouse is the source of peace; the sons, who ensure the continuation of the lineage, are the fruit of the ancestral tree. In this sense, the institution of the family becomes sacred in Islam and originates in the Qur'an and Sunnah.

### ***Marrying Young People at a Worthy Time and to Their Equal***

One of the basic steps in protecting the family is for parents to try to marry off their son or daughter to a worthy candidate at the most appropriate time when they can take responsibility. This is also one of the rights of the child to the parents. The Messenger of Allah, after giving birth to a girl, brought her up well, taught her well and fed her with the necessary knowledge, told her parents that this child would be a shield against the fire of hell and the light of Allah would fall upon her. In addition, he was spared from hell and entered heaven. Another story told that those who trained their maid (servant) well, taught her the details needed in life, set her free and married her, would receive a double reward. Badruddin al-Aini (855/1451) made a statement in this hadith about 'two rewards', one of which was 'for freeing him from slavery' and the other was 'for marrying the best'. Young people who have a job capable of supporting a family, have material and physical strength, and are psychologically ready to start a family are advised to choose and marry before they are older, the more difficult it will be to please them. Indeed, the Messenger of Allah said: «O Ali! Do not put off three things: a prayer for which it is time, a prepared prayer and an unmarried woman who is equal to him...» [10]. The will reflects this fact.

Advice to married women of childbearing (childbearing) age and salihala

The Prophet suggested that preference should be given to unmarried girls for the happy continuation of marriage. Marriage

to girls who have never been married has both psychological and sociological benefits, as well as sexual aspects. If the wife is unmarried, she opens her eyes so much to her first husband that she sees everything in him, does not stray outwardly or compare him to anyone else. In fact, when Jabir informed Allah's ambassador that he was getting married, he asked whether his wife was a person who was previously unmarried or had been married (saiba), drawing attention to the fact that this was more favourable to ensure love between the couple. And Jabir says that the father died, leaving his sisters at his disposal, giving preference to an experienced person so that this situation does not cause difficulties. Another issue that is stressed in the Sunnah is that, as we have already pointed out, one should not be deceived by physical beauty and domesticity alone when choosing a partner. After all, drawing attention to the fact that beauty spoils her master and morally humiliates and angers his cattle, women are said to marry for «religiosity/goodness» rather than for beauty and piety. In an account in which the isnaad was weak, the Prophet disapproved of the marriage of young men to barren and elderly women. «If Allah gives one Penda a woman salih, she will complete half of his religion; let him fear Allah for the other half,» Salih emphasized what a blessing a woman has [15, p. 175].

In a hadith which mentioned another version above, the Messenger of Allah pointed out the role of marriage in religious life by saying: «a married man completes half of his faith; for the other half he fears Allah». [15]. According to Munawi (1031/1622), this narration says that half of piety is accomplished through marriage and the other half through other works. Zina is one of the reasons why people go to hell. In marriage, a person largely shuns himself. The hadith also says that the «other half of faith/religion» is «language» in the sense of the word. After all, the hadith of Sharif states,» He who protects both feet and tongue (from nefarious dealings with them) enters paradise.» In an-

other narration, when the Messenger of Allah is asked about the two issues that led to the visit to Paradise, he explains that it was «the noble and picturesque Akhlaq» and the two issues that led to the entry into Hell were «mouth and hair» [12]. All these accounts emphasise the role of people in piety and the wonderful results of avoiding haram created by language and lust. Also, the Almighty has drawn attention to the fact that it is an evil act which not only deprives the descendants of zinadah but also interrupts the paths leading to it by ordering the believers not to approach it. Those who have committed zina, which is considered one of the greatest sins, have been severely punished in the Qur'an and Sunnah. In addition, those who slander the honest, innocent women who caused the collapse of shanyrak will be cursed in the world and the afterlife. This is called kazf in Islamic law. The Messenger of Allah referred to it as one of the «seven great sins» [7]. Those who insult honest people as hadd are eighty years old and their testimony is not accepted forever. The difference in the punishment of zina applied in Islamic law for married couples (muhsan and muhsan/sayyib and sayyib) and for singles indicates that it is more difficult for a married person to deviate from immoral ways compared to singles [16]. In such a case, one should not remain as celibate as possible, since marriage allows one to lead a decent life and largely blocks the roads leading to Haram. Obviously, without blocking the roads leading to Haram, the subterfuge that is the natural consequence of this, tuyu will not succeed. Thoughts such as Atheism, deism, agnosticism, modernism and feminism are at the forefront of modern movements that are damaging to the family. Although such currents (anachronisms) did not exist in the time of the Prophet, violated creeds and philosophies such as deism and agnosticism (sadhu zaraig) cannot be accepted based on the principle that the ways of faith are haram in Islamic law. Among the reasons for delayed or rapid breakdown of marriage, the role of feminist thought should not be underestimated. The situation in Islam is this: our religion-absolute superiority

of man over woman or woman over man or their equality in all respects, superiority on both sides. Stressing to each other that there is nothing on either side, that we are tested on each side [2]. From the point of view of Islam, a woman is not a maid or a servant in the family, but a woman, the mother of a child, the builder of the home, one of the two pillars of the family in which she lives, the life companion of her husband, a support.

### ***Measures to be taken in family life***

The Messenger of Allah spoke of the measures to be taken while the family and married life continue as a second step towards preserving the health of the marriage and preserving the family.

Example of the Prophet portraying himself as a model for marriage

Messenger of Allah we know that marriage/marriage is his Sunnah. The Almighty has said that the needs he puts before human creation should be met in a natural and legitimate way. Three companions of Aisha ask our mother about the worship of the Messenger of Allah and find out that his past sins are forgiven and that the family relates to life when the Messenger of Allah is informed that they pray regularly, the Messenger of Allah strongly resisted their actions. He appealed to his Ummah for balance, informing them that this approach was not pious, that the Almighty knew best and that the most respectable person would not leave marriage, would not fast every day, would not worship all night [7]. Similarly, Osman: The Messenger of Allah said to Mazun (2/623-24): «I have not commanded holiness. Are you turning away from my Sunnah by refusing marriage?» and drew attention to the impossibility of being religious by refusing marriage. Similarly, when a group of the Companions such as Ali ibn Abu Talib and Abdullah, including 'Amr, decided to devote themselves entirely to worship without being married, fasting all day and worshipping a lot at night, the Messenger of Allah brought them back from that extreme. The Messenger of Allah,

who was an example on every side, was also an example to the Ummah in how a man should treat his wife. «Your kindness is good to your family members. Hadith «I am the best of you to his family» [12] explains this. In fact, not only did she help her wives with household chores such as milking, repairing, but she also tolerated her wives' jealousy and responded negatively to their requests for a greater share of the good of the world without hurting them. The Messenger of Allah taught the wise men manners and reminded them of their duties towards their wives: «feed your wives as you eat them, dress as you wear them, do not hit them in the face, do not harm them, do not throw them out of the house» [12]. The Messenger of Allah does not shake his wives in any way, has a gentle character, is kind to their hearts and shows justice to them, shows their good qualities, hides their faults, appreciates their good sides, addresses them with the most beautiful names, spends time with them, asks about his problems, asks about his condition, memories and in certain matters addresses them with the knowledge that is advised [17]. If so, the most faithful have an artistic nature; a good man is one with whom the wife has had a good relationship[18]. One should take as an example the Ambassador of Allah and treat the family well; A woman who is considered one of the blessings of the world should strive to make life easier by pleasing herself with her understanding, tolerance, and smiling face.

### ***Results and Discussion***

The Messenger of Allah, who was an example on every side, was also an example to the Ummah in how a man should treat his wife. The Messenger of Allah taught the wise men manners and reminded them of the duties of the wise men towards their wives: 'Feed your wives from what they eat, clothe them like those you wear, do not slap them on the cheek, do not harm them, do not throw them out of the house, prescribing that society should pay special attention



to ensure that they should not be trampled on or humiliated. The Prophet called his spouses by the most beautiful names, without saying a word out loud, showing them a very gentle nature, pleasing their hearts and showing them justice, showing them good qualities, hiding their faults, appreciating their virtues, spending time with their wives, taking interest in their personal problems, remembering their condition, and consulting them in some matters.

The Messenger of Allah stressed that in the matter of abandonment of marriage, one cannot be a religious way of abandoning marriage. We also know that marriage/marriage brags before other prophets about the abundance of ummah in destiny, saying that it is his Sunnah. Marriage is simplified in the Sunnah. The condition for the validity of marriage is that the married girl has received from her husband and all the savings have been on her hands. Mahir has no limits; a man can give as much Mahir as he wishes, depending on his financial means. If the financial capacity to give mahir is limited, it has no barrier to marriage. A marriage concluded without mahir is considered valid in the Shariah, although after the marriage mahir has funds, as was the case in the time of the Prophet.

Nevertheless, extramarital relationships in Western countries are also a problem for children born out of wedlock, because the problem of our youth imitating Europe is of great importance to the Kazakh public, which views Western attitudes as its own. To use this example, the two biggest problems among teenagers in the West are early pregnancy and drug use. Specifically, in 2012, 89% of pregnant women were pregnant as a result of extramarital relationships. Unfortunately, babies born out of wedlock turn up at the door or in rubbish bins because teenagers do not want to take responsibility. 20% of children born in Germany are born out of wedlock. On the other hand, as in western societies, there is a wall of family institution in our country. In our era, when private life and economic autonomy and irresponsibility are de-

manded and breathed by certain groups, the institution of the family is gradually weakening, and now temporary unions prevail over marriages in some countries of the world. It is true that this leads to very complex social, psychological and demographic problems. The problems of spousal divorce have worsened dramatically. Unfortunately, we cannot say that there are no such problems in our country. According to Statistics Committee of Kazakhstan, for the first month of the pandemic in March 2,103 divorces were registered in Kazakhstan, in April - 332, in May - 731, in June - 1,421. Thus, a total of 12,747 families were annihilated in Kazakhstan between January and June 2020. These figures signal one of the most important institutions that open up our nation - the institution of the family, for the protection of which serious measures must be taken both by the state and by non-governmental organisations and individuals.

### **Conclusion**

The family is the foundation of Islamic society. The cornerstone of this important institution lies in childhood, raising Shanyrak and raising people who benefit society. The Sunnah of the Prophet states that after beginning the upbringing in the womb, children should be found halal and brought up in accordance with their creation, armed, ready, responsible upbringing of young people who establish families in the future. The Sunnah assesses the protection of the family from childhood from a universal point of view and takes measures that can be grouped into three stages: the marriage period, during the marriage life and in the event of the end of the marriage. Islam views marriage not as a spiritual, temporary, pleasure-oriented act, but as an institution with a firm condition before Allah, with legal and social sanctions. Marriage is to be entered into for the benefit of Allah and by His judgement, and if it is divorced, it is to be established on firm and binding legal grounds, still in accordance with the law, the Qur'an

and its form of treatment the Sunnah imposes on the spouses the responsibility in family life, the conduct of family life, livelihood, responsibilities like bringing up children are seen as worship and give it a religious meaning. The inherent legitimacy established by the Almighty as Sunnah is considered worship in Islamic law for the purpose of marriage being aimed both at reproducing offspring and preventing immoral acts from destroying society. In our time, when the values of the Sunnah are gradually being forgotten or ignored, the dominance of harmful currents coming from the west and destroying our generation, more and more we learn from the Sunnah in protecting families and offspring, driving families and individuals against the demands of modernity. In this study, we have evaluated the measures that the Sunnah has brought about to protect the family, which, although each of them has its main directions, can be the subject of a separate study in terms of manifesting unity.

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