



# The Family from the Perspective of an Islamic Society: Examining Qur'anic Components for Strengthening Relationships under Conditions of Challenge and Crisis

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Received: 2024/08/13 ; Revised: 2024/09/01 ; Accepted: 2024/10/10 ; Published online: 2025/01/10

## Abstract

This study examines the fundamental role of the family in confronting social crises. The family, as the primary context for individual development, plays a crucial role in managing and mitigating the negative effects of economic, cultural, and psychological challenges. Employing a descriptive-analytical approach from an Islamic perspective, this research investigates the reinforcement of family cohesion in the face of crises. The findings indicate that in Islam, the family constitutes a comprehensive, positive, and enduring relationship. The familial bond, established through legitimate marriage, plays a central role in family unity and dynamism, serving as a source of societal strength and a foundation for the cultivation of values. Family cohesion is emphasized in the Qur'an as an essential goal for the sustainable development of the family. In crisis management, the roots of this concept are found in the Prophetic tradition, and Islamic society, guided by revelation, possesses the capacity to transform crises into positive opportunities. The results of this study offer practical measures to control the adverse effects of crises, derived from Qur'anic exemplars. This theoretical framework elucidates the characteristics of the Islamic method in crisis management, leading to positive outcomes in strengthening family cohesion.

**Keywords:** Family, Social Crisis, Social Relations, The Holy Qur'an.

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**Publisher:** Urwat al - Wuthqa International Academic Research Institute  
**DOI:** <https://doi.org/10.22034/jspt.2025.508985.1083>



## Introduction

The family is the first social institution in which an individual grows, forms identity, learns values and norms, and develops personality within a social framework. The family is not only the cornerstone of society but also the principal structure for transmitting culture, ethics, and civilizational heritage from one generation to the next. Due to its role in individual development and societal stability, this foundational institution has always been a central focus for scholars in social sciences, psychology, sociology, and educational studies. In contemporary times, families face a complex array of crises occurring at economic, cultural, moral, and behavioral levels. These crises sometimes stem from rapid globalizing and technological changes and sometimes from the collapse of traditional structures and the weakness of supporting social institutions. As a social institution, the family is directly and indirectly affected by these transformations, which challenge its capacity to fulfill educational, psychological, and ethical functions. Rising divorce rates, generational gaps, weakening intra-family communication, the expansion of domestic violence, and the decline of parental educational roles are among the prominent indicators of crises threatening family cohesion. Under such conditions, it is necessary to redefine the role of the family in confronting these crises and to examine and strengthen supportive and corrective mechanisms. Accordingly, this study, employing a descriptive-analytical approach, seeks to examine the position of the family in contemporary social crises, analyze its resilience, and identify factors that can enhance family functions. This study also aims to analyze the strategic role of the family in socialization, strengthening social cohesion, preventing social harm, and rebuilding societal integrity. Previous research has mainly addressed the general functions of the family or its educational dimensions. For example, studies such as Saeed Muhammad Othman (2009) on family stability and its impact on individuals and society, or Muhammad Aqleh (1989) on the family system in Islam, have focused on general aspects of the family and its role in social sustainability. Additionally, Muhammad-Taqi Falsafi (2005) explored the child in the tension between heredity and upbringing, focusing on educational aspects and the family's role in individual development. However, the specific investigation of the family's role in strengthening social relationships within the context of crises, with an emphasis on Qur'anic teachings, requires a deeper exploration, which this research undertakes.

Concept of "Family" The term "family" corresponds to the Arabic word **al-usrah**, derived from the root *'asara*, which denotes binding, strengthening, empowering, and protecting (Ibn Manzur, *Lisan al-'Arab*, vol. 4, p. 20). It is used to describe close relatives of a man, as an individual gains strength through them. The term has also been described as an impenetrable

armor (Al-Zahiri, vol. 4, p. 318). Ibn Athir similarly notes this concept (Ibn Athir, vol. 1, p. 106). Therefore, a person can only thrive within a strong and protective family that can safeguard and support them (Faraj Ahmad, p. 6). Sociologically, the family is the smallest unit within the social system, accounting for its varied structures (Zaqzouq, p. 135). Concept of “Familial Bond” The concept of familial bonds is emphasized in the Qur’an. Allah Almighty states: *“O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted”* (Qur’an 49:13). This verse refers to acquaintance and mutual recognition among individuals, through which tribes are formed from different families, connected via kinship and marriage. This bond extends to higher levels and has contributed to the spread of civilizations through a wise social system (Ibn ‘Ashur, vol. 14, chapter 13). From a sociological perspective, familial bonding is a social process that strengthens social structure and cohesion, supporting various social groups (Khawaj, p. 112). Family scholars emphasize understanding this concept through the types of intra-family relationships and communications.

## **1. Crisis and Its Management**

A crisis is a critical point of change and transformation accompanied by tension, requiring immediate decision-making. Such a situation may have positive or negative consequences for the entities involved (Sha’lan, p. 26). A crisis is an “abnormal” and “unexpected” condition characterized by intensity, rapidity, and successive events. It threatens the survival of an organization or society and constitutes a difficult period, as decision-making is carried out under conditions of incomplete information, uncertainty, and an unclear future (Muhammad Yathar, 2011, p. 3). Allama Tabataba’i (1995, vol. 11, p. 225) also notes in his exegesis that any unforeseen situation that disrupts existing order and requires immediate remedy can be considered a crisis, as humans face ambiguity and psychological turbulence in such conditions.

### **1-1. Occurrence of Crisis and Management Stages**

Understanding the causes and stages of crisis management plays a key role in correct response and rapid decision-making. Every crisis has factors that contribute to its formation. In management literature, various classifications are proposed for the causes and development of crises.

### **1-2. Causes of Crises (From a Managerial Perspective)**

From a managerial standpoint, crises can result directly or indirectly from multiple factors affecting social, economic, or shared structures. Commonly

discussed factors in management sources include misperceptions, misjudgments, coercion, conflicts of interest and objectives, and human errors (Howari, p. 5; Saeed, p. 23; Abdulhamid, p. 28).

### 1-3. Stages of Crisis Management

From a managerial perspective, crisis management is divided into five stages aimed at mitigating destructive effects and utilizing potential opportunities: preparation, acceptance, containment, resolution, and post-crisis organization (Khediri, 1993, p. 17). This study, however, focuses specifically on crises affecting the family and society, examining them from a Qur'anic perspective to analyze teachings and strategies for confronting familial life challenges.

## 2. Crisis and the Family from an Islamic Perspective

This section examines Islam's view on crises and family conditions during crises.

### 2-1. Occurrence of Afflictions in Islam

After reviewing crises from a scientific-managerial perspective, the Qur'anic analysis identifies two general categories of causes: positive factors (for testing and growth) and negative factors (resulting from sin and injustice) (Motahhari, 2005, pp. 20–25).

1) Consequences of individual actions: Allah states, *"Say, 'It is from yourselves'"* (Qur'an 3:165). Ibn 'Ajibah comments: "Whatever befalls a believer is the result of their own actions" (Ibn 'Ajibah, vol. 1, p. 36).

2) Spread of corruption on Earth: *"Corruption has appeared on land and sea"* (Qur'an 30:41). Tabataba'i (vol. 16, p. 195) explains that this refers to apparent calamities and afflictions in society.

3) Ingratitude toward blessings: *"But they disbelieved in the favors of Allah, so Allah made them taste the garment of hunger and fear"* (Qur'an 16:112). Al-Zamakhshari interprets ingratitude as the main reason for the removal of blessings, replaced by hardship and fear (Al-Zamakhshari, vol. 2, p. 644).

4) Oppression and social injustice: *"And We would not destroy the cities except that their people were wrongdoers"* (Qur'an 28:59). The Prophet (peace be upon him) said: "Allah grants respite to the oppressor but does not leave him free" (Majlisi, 1983, vol. 5, p. 292).

5) Testing to distinguish true believers: *"Do the people think that they will be left to say, 'We believe,' and they will not be tested?"* (Qur'an 29:2). This aims to reveal the truth of faith and the patience and perseverance of believers (Tabarsi, 1995, vol. 7, p. 416).

### 2-2. Crisis Management in Islam

The stages of crisis management from the Qur'an and Prophetic traditions

can be summarized as follows:

1) Response to Crisis: Avoidance of crisis is achieved through patience, prayer, faith, and righteous action. Allah states: *"O you who have believed, seek help through patience and prayer. Indeed, Allah is with the patient"* (Qur'an 2:153). Al-Tantawi explains patience and prayer as two essential pillars for confronting difficulties and avoiding falling into crises (Al-Tantawi, n.d., vol. 1, p. 163).

2) Prior Preparation: Planning and preparation according to environmental conditions are crucial. Allah commands: *"And prepare against them whatever you are able of power and of steeds of war to frighten the enemy of Allah..."* (Qur'an 8:60). Ibn 'Ajibah interprets this as gathering all possible means of strength and readiness (Ibn 'Ajibah, vol. 2, p. 369).

3) Acceptance of Crisis: Acceptance of the crisis or calamity, which may result from individual or societal behavior, is essential. Allah states: *"Whatever good reaches you is from Allah, and whatever evil befalls you is from yourselves"* (Qur'an 4:79). Ibn 'Atiyah explains that "evil" refers to any calamity or distress resulting from disobedience to divine commands (Ibn 'Atiyah, vol. 1, p. 1009). Al-Makarim Shirazi emphasizes that this verse highlights human accountability for one's actions and their consequences (Al-Makarim Shirazi, n.d., vol. 3, p. 89).

4) Action for Containment: One key method for controlling crises mentioned in the Qur'an is consultation and reliance on God: *"And consult them in the matter. Then when you have decided, rely upon Allah. Indeed, Allah loves those who rely upon Him"* (Qur'an 3:159). The Prophet (peace be upon him) said: "No group consulted except that they were guided to the best course" (Al-Zamakhshari, vol. 1, p. 341).

5) Crisis Resolution: Resolution requires competent and trustworthy individuals. Regarding Prophet Joseph (peace be upon him), Allah says: *"He said, 'Appoint me over the storehouses of the land. Indeed, I will be a knowing guardian'"* (Qur'an 12:55). This emphasizes the importance of knowledge and trustworthiness in management (Al-Mawardi, 1985, vol. 2, p. 266). In the story of Prophet Shu'ayb, his daughter says: *"O my father! Employ him; indeed the best one you can employ is the strong and trustworthy"* (Qur'an 28:26). This verse provides a dual criterion for selecting leaders: competence ensures practical ability, and trust ensures the responsible use of authority.

6) Utilization of Crisis: Experiences from crises provide opportunities for learning and maturity. The Prophet (peace be upon him) said: "A believer is not stung from the same hole twice" (Majlisi, 1983, vol. 64, p. 362). This emphasizes the importance of learning from past mistakes and experiences, demonstrating that crises can serve as important sources for growth and

awareness (Qahtani, 2011, p. 300).

### 2-3. Characteristics and Advantages of the Muslim Family

The family in the Islamic system possesses distinct characteristics and advantages that clarify its purpose and fundamental role in society. According to religious sources, these features include the following (Aqleh, Vol. 1, p. 20; Noor Muhammad Abdulmonem, p. 44):

**1) Collective and Cohesive Relationships:** Relationships within a Muslim family are based on collectivism, intimacy, and harmony. The Quran calls humanity to unity and solidarity:

*"O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you"* (Al-Hujurat 49:13).

This verse illustrates that, despite differences, people should strive to know one another and engage in constructive interactions. The family provides the primary setting for this mutual understanding and cohesion.

**2) Stable and Long-term Relationships:** Family relationships in Islam are durable, committed, and enduring. Allah says:

*"And how can you take it while you have gone in unto one another and they have taken from you a solemn covenant?"* (An-Nisa 4:21).

Marriage in Islam begins with a firm covenant grounded in trust, commitment, and emotional and ethical partnership.

**3) Family Foundation Based on a True Understanding of Islam:** The structure of a Muslim family is rooted in a deep comprehension of Islam, and its members live in accordance with its spirit, striving for its objectives. Allah states:

*"And enjoin your family to prayer and be steadfast therein..."* (Ta-Ha 20:132) and

*"Say, 'Indeed, my prayer, my rites of sacrifice, my living and my dying are for Allah, Lord of the worlds. He has no partner. This I have been commanded, and I am the first [among you] of the Muslims'"* (Al-An'am 6:162-163).

The verse from Surah Ta-Ha outlines the duty of the head of the household to establish prayer, serving as the religious foundation of the home. The verses from Surah Al-An'am emphasize that the entirety of life—both living and dying—should be dedicated to God alone. This unified understanding of servitude acts as a conceptual umbrella, ensuring internal cohesion and stability of the Muslim family against life's challenges.

**4) Moral Education and Cultivation of Etiquette:** One of the most important characteristics of the Islamic family is that it nurtures its members in virtues and human manners. As Allah says in the words of Luqman to his son:

*"And do not turn your cheek in contempt toward people, nor walk through the earth exultantly..." (Luqman 31:18-19).*

This verse demonstrates that the family provides the environment for humility, dignity, and proper behavior in the next generation.

#### **2-4. The Importance of Family in the Islamic System**

The significance of the family in Islam is not limited to procreation and population growth; it extends to educational, behavioral, and ethical foundations. As Qarshi states:

*"The importance of the family goes beyond reproduction and reaches the level of behavioral systems and continuous parental educational care" (Qarshi, p. 5).*

The family is the primary and essential source from which a child receives upbringing, values, and behavioral characteristics (Sharaf, p. 63).

From a sociological perspective, the family is one of the most influential institutions in shaping society. As Za'imi writes:

*"No social institution, small or large, possesses as much influence as the family" (Za'imi, p. 460).*

The family plays the primary role in internalizing societal values, so that children grow up immersed in ethical principles (Fahmy, p. 112). The family realizes social meanings that cannot be actualized outside it (Aqleh, pp. 17-27).

From the Quranic perspective, the family is a source of tranquility, peace, love, and mercy. Allah says:

*"And of His signs is that He created for you from yourselves mates that you may find tranquility in them; and He placed between you affection and mercy" (Ar-Rum 30:21).*

Thus, the Islamic home is a place of psychological comfort, emotional bonds, and spiritual growth.

#### **2-5. Emphasis of the Islamic System on the Family Foundation through Marriage**

Marriage in the Islamic system is the most prominent legislative mechanism for the preservation of human lineage and ensuring social stability. Allah says:

*"O mankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women" (An-Nisa 4:1).*

This verse emphasizes the natural necessity of marriage for human continuity. Marriage is the only legitimate means to establish a family, an institution that preserves paternal and maternal lineage and channels natural instincts within a framework of chastity and respect. As Makarim Shirazi notes, marriage is the sole legitimate way to form a family in Islam, which also

organizes social structure (Makarim Shirazi, Vol. 12, p. 495).

Epistemologically, marriage fosters human development that can only be achieved within family life. As Martyr Motahhari states, marriage represents the first step for a human being to transcend self-centeredness and move toward love for others, a spiritual transformation that constitutes one of the reasons for the sanctity of marriage in Islam (Motahhari, p. 336).

## 2-6. Family Functions and Factors of Cohesion

### 2-6-1. Main Functions of the Family

The family in the Islamic system bears a deeply vital educational responsibility that no other institution can replace. Traditionally, families fulfilled all fundamental needs and played roles in political, economic, administrative, and even defensive domains (Qarshi, p. 132). Researchers have provided classifications of family functions; although the terminology differs, there is general agreement on four fundamental roles. According to Enan Hanan Abdulhamid:

**1) Biological Functions:** Historically, the family was an economic and productive unit meeting society's needs. Today, its principal biological function is procreation within lawful relationships and the preservation of human continuity.

**2) Psychological Function:** Just as humans need food, they also require emotional needs such as love, security, and respect. The family is the primary source for satisfying these needs.

**3) Social Function:** The family is responsible for socializing children, particularly during the first five years of life, introducing them to social norms like feeding, cleanliness, etiquette, and independence. As one sociologist notes, the family acts as a social instructor, establishing individuals' positions in society (Zuhair, p. 100).

**4) Economic Function:** This role remains significant, especially in rural and traditional societies, as the family historically provided livelihood, production, and consumption, and continues to play a role in microeconomics.

Other scholars (Al-Azzeh, p. 31) categorize family functions into eleven domains: 1) meeting individual needs, 2) achieving social outcomes, 3) economic functions, 4) sexual regulation and procreation, 5) child upbringing, 6) psychological function (shaping personality and self-awareness), 7) status function (determining social rank), 8) protective function (personal and social security), 9) religious function (transmission of beliefs and values), 10) recreational function, 11) statistical function (data for social planning).

Rashwan, in *Al-Bina' Al-Ijtima'i (Al-Ansāq wa Al-Jamā'āt)* (p. 101), asserts that despite cultural and temporal differences in family life, the core functions of

the family are consistent across societies: sexual, reproductive, economic, and educational functions.

### 2-6-2. Key Factors of Family Cohesion

To achieve family cohesion and stability, a set of factors must operate in a coordinated and complementary manner:

1) Religious Values: Allah says:

*"So direct your face toward the religion, inclining to truth, [adhering to] the natural disposition of Allah upon which He has created mankind"* (Ar-Rum 30:30).

From a sociological and anthropological perspective, religion has always been a social phenomenon integral to human communities, providing ethical standards and serving as a foundation for social and moral interactions (Fahmy, p. 140).

2) Love and Mercy: Allah says:

*"And of His signs is that He created for you from yourselves mates that you may find tranquility in them; and He placed between you affection and mercy"* (Ar-Rum 30:21).

According to Allameh Tabataba'i, "Mawaddah" represents practical love expressed in behavior, while "Rahmah" refers to emotional compassion prompting individuals to alleviate each other's deficiencies (Tabataba'i, Vol. 16, p. 166). Firuzabadi interprets "Mawaddah" as the husband's love for his wife and "Rahmah" as mutual care between spouses (Firuzabadi, p. 340). These concepts form the emotional foundation of marital relationships.

3) Proper Interaction: The Quran instructs:

*"And live with them in kindness"* (An-Nisa 4:19).

Tusi (Vol. 3, p. 149) explains that this requires good, respectful, and ethical treatment of women, fulfilling their rights. Makarim Shirazi emphasizes that proper interaction involves courteous dialogue, affection, and avoidance of violence (Makarim Shirazi, Vol. 3, p. 161). Muhammad Abdulhadi also considers this the basis of a healthy and vibrant family life (Abdulhadi, p. 45).

**4) Cooperation and Participation:** Islam calls for collaboration in all aspects of life. The Prophet (PBUH) said:

*"The believer to another believer is like a building whose parts strengthen each other"* (Majlisi, Vol. 58, p. 150).

Allah also commands:

*"And cooperate in righteousness and piety, but do not cooperate in sin and aggression"* (Al-Ma'idah 5:2).

Participation in household affairs and child upbringing strengthens marital bonds and family vitality (Halwani, p. 2; Ibn Shu'bah Harani, p. 388; Nuri,

Vol. 12, p. 303).

5) Agreement on Child-Rearing Methods: Allah says:

*"O you who have believed, protect yourselves and your families from a Fire"* (At-Tahrim 66:6).

Makarim Shirazi identifies two key points: first, family guidance requires education, training, and enjoining good while forbidding evil; second, this process must be continuous from the beginning of marriage until the end of life (Makarim Shirazi, Vol. 18, p. 455). Parents' alignment in child-rearing is crucial for children's psychological health and balanced development (Aqel Fakher, p. 111).

Islam sets general behavioral principles, roles, and family relationships, but the details vary according to time and context. Parents must reach consensus on educational methods, as children raised in households with parental conflicts are more prone to behavioral and psychological issues.

### **3. Crisis, Family Structure Reform, and Realization of Family Bond**

This section addresses the most significant contemporary methods and approaches in crisis management, applying them in accordance with Quranic teachings. Additionally, it highlights the key methods and factors that play a role in transforming a crisis from a threatening situation into a positive opportunity for reform and improvement in family and social life.

#### **3-1. Approaches Adopted in Crisis Management**

Regarding the strategies for managing crises encountered by families, two main approaches exist (Previous Source, p. 8):

**1) Internal Approach:** This perspective favors extracting crisis solutions from within the family itself, rejecting any interference from external individuals or factors. This approach relies on real-life experiences and is supported by social research, as involvement of outsiders may exacerbate the crisis.

**2) External Approach:** This view emphasizes seeking help from relatives or extended family, who may possess more experience and understanding, or from counseling centers, which host professionals in psychology, social work, and, if necessary, legal matters.

Insisting on one of these approaches exclusively may not be effective for all types of crises. Therefore, the researcher argues that the type of solution should be determined according to the nature, quality, and magnitude of the crisis, as family crises are diverse and varied.

#### **3-2. Stages of Crisis Management with Adaptation of Quranic Applications**

This section presents the stages of crisis management and their implementation to ensure effective utilization of the crisis. Typically, crisis

management includes five stages (Fathi, p. 41): 1) detection of early warning signs, 2) preparation, prevention, and planning before the crisis occurs, 3) mitigation of damage upon occurrence, 4) recovery of activities, 5) evaluation and learning from experiences.

Some researchers summarize these stages into three (Zaabi, 2014): 1) pre-crisis stage, 2) crisis confrontation stage, 3) post-crisis stage.

These two perspectives can be integrated and the stages of crisis can be presented based on Quranic data as follows:

#### ● **Stage One: Pre-Crisis**

In this stage, authorities are required to develop specific policies to address the anticipated type of crisis, meaning that potential occurrences and scenarios are considered and planned for based on reason and revelation.

**1) Detection of Early Warning Signs:** Crises often present signals that can be viewed as divine warnings to frighten or inform believers. The idea of these signs is based on a coherent system in which various components interact harmoniously (Previous Source). An example is found in the verse:

*"When Joseph said to his father, 'O my father, indeed I have seen [in a dream] eleven stars and the sun and the moon; I saw them prostrating to me'"* (Yusuf 12:4). This verse illustrates that Jacob (peace be upon him), upon hearing Joseph's dream, was assured of his son's elevated future but also concerned about his brothers' jealousy and enmity (Tabataba'i, Vol. 11, p. 78). The connection to early warning detection lies in the divine nature of Joseph's dream, which allowed Jacob to predict potential outcomes and take preventive action (Yusuf 12:5), thus managing and mitigating the expansion of the crisis.

**2. Preparation, Prevention, and Planning Before Crisis Occurrence:** This involves taking preventive measures to confront potential crises, aiming either to prevent them or minimize their impact (Hafni, p. 18). Adequate tools for crisis prevention must be available within the organization or family, as prevention is difficult without prior warning (Hamlaoui, pp. 62-63). An example is in the verse:

*"He said, 'O my son, do not relate your vision to your brothers, lest they contrive against you a plan. Indeed, Satan is an evident enemy to man'"* (Yusuf 12:5).

Jacob (peace be upon him) warned Joseph against revealing his dream to his brothers to prevent mischief and plotting (Qurtubi, Vol. 9, p. 122; Tabari, Vol. 12, p. 199).

#### ● **Stage Two: Crisis Confrontation**

In this stage, whether predicted or sudden, the crisis occurs. The role of crisis managers is vital, as the conditions are critical and impactful, requiring assessment of the type and magnitude of the crisis. Key actions include:

**1) Damage Mitigation Post-Occurrence:** This stage represents the core of crisis management. Despite being caught by surprise, pre-planned measures must be implemented to prevent escalation and minimize effects (Zaabi, p. 145; Hafni, p. 19).

**2) Crisis Realization:** The crisis is actively occurring and must be managed in real-time. For instance:

"And they brought upon his shirt false blood. He said, 'Rather, your souls have made something appear. So patience is most fitting. And Allah is the one sought for help against what you describe'" (Yusuf 12:18).

Here, Joseph's brothers feigned distress to influence their father's perception. Some individuals possess the psychological capacity to simulate reality in response to crises (Ibn Ashur, Vol. 7, p. 245).

● **Stage Three: Post-Crisis**

At this stage, stability is gradually restored, and emergency interventions cease. Efforts focus on returning to normalcy, reconstruction, and rehabilitation. This stage includes two essential parts:

**1) Recovery of Activities:** Following confrontation with the crisis, losses are identified, assessed, and adjustments are made to restore normalcy. This stage is characterized by renewed energy, collaboration, and recovery efforts (Mohammad Hisham, pp. 22-23; Rashid Sobhi, p. 12). In the story of Joseph: "*And when the caravan departed, their father said, 'Indeed, I perceive the scent of Joseph. Would you not consider?'*" (Yusuf 12:94).

This indicates Jacob's renewed hope after a prolonged period of grief, signaling the beginning of recovery and restoration (Makarim Shirazi, Vol. 7, p. 296).

**2) Evaluation and Learning:** This stage emphasizes reviewing performance and learning from the crisis. The goal is to improve future actions and avoid repeating past mistakes, rather than seeking revenge, blaming others, or claiming undue credit (Hamlaoui, pp. 64-65). The Quran states:

*"So take heed, O people of insight"* (Al-Hashr 59:2).

The term "heed" implies reflection and analysis for correction, corresponding to evaluation in crisis management. Similarly, in the story of Adam, after his initial error, God showed the path of return and correction:

*"Then Adam received words from his Lord, and He accepted his repentance"* (Al-Baqarah 2:37). Learning from mistakes is key to improvement.

### 3-3. Strategic Steps in Confronting Family Crises

Effective family crisis management requires deliberate and thoughtful steps (Zaabi, Vol. 10, No. 3):

**1) Emotional Self-Regulation and Control of Reactions:** The first step is

managing intense emotions such as anger and distress. Jacob (peace be upon him), upon hearing false news of Joseph's death, said:

*"Rather, your souls have made something appear. So patience is most fitting"* (Yusuf 12:18).

He maintained calm and reliance on God, demonstrating the importance of resilience during hardship (Makarim Shirazi, Vol. 7, p. 159).

**2) Constructive Direction of Emotions Toward Problem-Solving:** Emotions should be channeled toward solutions. Jacob encouraged his children to act with hope:

*"O my sons, go and search for Joseph and his brother and despair not of the mercy of Allah"* (Yusuf 12:87).

"Search" implies proactive and hopeful effort (Makarim Shirazi, Vol. 16, p. 550; Mazandarani, Vol. 12, p. 263).

**3) Consultation and Participatory Decision-Making:** During crises, discussion and collective reasoning are critical. Joseph's brothers consulted privately after losing hope in Egypt:

*"And when they despaired of him, they conspired secretly"* (Yusuf 12:80) (Zamakhshari, Vol. 3, p. 204).

**4) Repentance and Return to Core Values:** Crises provide an opportunity for reflection, repentance, and moral correction:

*"And if Allah were to punish the people for what they earned..."* (Fatir 35:45).

Delay in divine punishment allows reconsideration and self-correction (Sa'di, Vol. 1, p. 795).

**5) Referral to Specialists and Experts:** Utilizing the knowledge of experts is crucial:

*"And if they had referred it to the Messenger or those in authority..."* (An-Nisa 4:83).

Scholars and knowledgeable figures can provide practical solutions (Ibn Ashur, Vol. 5, p. 139; Sa'di, Vol. 1, p. 190).

### **3-4. Transforming Crisis into Opportunity: Key Factors in Family Structure Reform**

The following factors can convert crises into positive opportunities, strengthen family bonds, correct behavioral and structural errors, and rebuild the family project through effective management (Mursi, p. 104):

**1) Psychological Maturity of Spouses/Parents:** Those responsible for crisis management should have the ability to accept responsibility, control emotions, and trust themselves and each other.

**2) Family Cohesion and Solidarity:** Cohesive families can respond effectively to stressful events, support each other, and enhance collective resilience.

**3) Adherence to Islamic Teachings:** Families committed to Islamic principles manage crises with patience and effective strategies, drawing on spiritual and ethical strength.

**4) Access to Social Support:** Families with material or spiritual support networks from relatives, friends, and neighbors can better endure crises and mitigate negative effects.

**5) Utilization of Counseling and Specialized Guidance:** Families benefiting from professional counseling can comprehend the true nature of the crisis and adopt constructive measures.

### 3-5. Features of the Islamic Approach in Crisis Management

The Islamic approach to crisis management balances theory and practice, individual and societal interests, ethics, and spirituality. Key characteristics include (Muhammad Isar Abdulhadi, p. 47-64):

**1) Reliance on Divine Promise and Avoidance of Despair:** Returning to Quranic injunctions and prophetic guidance ensures trust in divine facilitation, preventing collapse or surrender in crises:

*"O my sons, go and search for Joseph and his brother and despair not of the mercy of Allah; indeed, none despairs of the mercy of Allah except the disbelieving people" (Yusuf 12:87).*

**2) Wise and Competent Leadership:** Effective leadership requires skill, wisdom, analytical precision, courage, influence, and determination to manage the crisis:

*"I am Joseph, and this is my brother; Allah has certainly favored us" (Yusuf 12:90).*

Piety and patience are the two essential criteria for transforming a crisis into an opportunity for improvement (Makarim Shirazi, Vol. 7, p. 290).

**3) Commitment to Ethical Values (Forgiveness and Acknowledgment of Error):** Joseph applied forgiveness and acknowledgment of faults to rebuild relationships and strengthen brotherly bonds:

*"They said, 'By Allah, Allah has favored you over us, and indeed we were sinners.' He said, 'No blame will there be upon you today. Allah will forgive you, and He is the most merciful of the merciful'" (Yusuf 12:91-92).*

**4) Learning from Past Experiences:** Joseph reminded his brothers of their past actions without direct reproach:

*"He said, 'Did you know what you did to Joseph and his brother while you were ignorant?'" (Yusuf 12:89) (Tabataba'i, Vol. 11, p. 236).*

The Islamic approach provides an ideal framework for utilizing positive aspects of crises and mitigating negative impacts, being inspired by the Quran and Sunnah, and exhibiting a model rarely found in non-Islamic societies.

## Conclusion

The present study demonstrates that the family occupies a foundational position within Islamic thought, functioning as the earliest and most fundamental social institution in human history. Beyond its role in biological reproduction, the family constitutes the primary locus for moral cultivation, value transmission, personality formation, and the preservation of cultural and ethical heritage. Within the Islamic intellectual tradition, the family is understood as the central unit of social construction and a primary agent of civilizational development, performing functions that cannot be replicated by any other institution. In the contemporary world—shaped by the pressures of economic and cultural globalization—the need to preserve and reorganize the family on the basis of the Sharia, rational principles, and innate human disposition becomes even more imperative. According to the Qur'an and the Prophetic Sunnah, marriage represents the only legitimate foundation for establishing a sound and morally grounded family, and the familial bond is conceptualized as a comprehensive, constructive, and enduring relationship that encompasses all dimensions of human life. Likewise, familial cohesion emerges as a major objective of the Qur'anic worldview, ensuring the stability and flourishing of the broader social order. The study further revealed that although the term “crisis management” is modern, its conceptual and practical foundations can be traced back to Prophetic tradition. By grounding itself in the system of divine revelation—namely the Qur'an and the Sunnah—the Islamic community possesses a distinctive capacity to confront, regulate, and transform crises. Crisis management in the Islamic context is not merely a technical or administrative model but a value-laden and ethically structured paradigm aimed at transforming adversity into a catalyst for growth. Both the Qur'an and the Sunnah present substantive and effective strategies for responding to crises and mitigating their consequences. In this regard, the study identified five practical steps, derived from Qur'anic exemplars, that pertain specifically to the phase of damage containment. The findings indicate that crises within the family context are not inherently destructive; when approached through an Islamic method of crisis management, they can become constructive opportunities. Such opportunities manifest through strengthened familial bonds, the correction of past mistakes, the reconfiguration of the family's collective project, and the enhancement of problem-solving capacities. The theoretical framework developed in this research illustrates that the Islamic approach to crisis management possesses distinctive characteristics that both reduce the negative impacts of crises and reinforce the foundational stability of the family unit. Overall, the study concludes that the family in Islamic thought is not only the origin of human development and the cornerstone of society but also a resilient

entity capable of transformation and renewal when confronted with adversity. Anchored in divine guidance and ethical-value principles, Islamic crisis management offers a robust and constructive model for safeguarding the family and ensuring its continuity within the complex and rapidly evolving conditions of the modern world.

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