

## ISLAMIC CONCEPTS OF FAMILY, MARRIAGE, ZIHAR, IDDAH, AND DIVORCE

<https://doi.org/10.5281/zenodo.20345500>

**Usmonova Feruzakhon Rakhmonali kizi**

*Teacher of the Department of Foreign Language and Literature  
University of Tashkent for applied sciences*

**Bozorboyeva Rukhshona Sirojiddin kizi**

*Student of group 25-25  
Philology and Language Teaching (English)  
Faculty of History and Philology  
University of Tashkent for applied sciences*

**Memankulova Raykhon Rustam kizi**

*Student of group 25-25  
Philology and Language Teaching (English)  
Faculty of History and Philology  
University of Tashkent for applied sciences*

### **Abstract**

This article examines the Islamic concepts of family, marriage, zihar, iddah, and divorce from theological, legal, and social perspectives. The institution of family occupies a central place in Islam and serves as the foundation of moral and social order. Marriage is considered a sacred contract that establishes rights and responsibilities between spouses and contributes to the stability of society. The thesis analyzes the principles of Islamic marriage, including consent, mahr, mutual respect, and the role of family values.

The research further explores the concept of zihar, an ancient pre-Islamic practice reformed by Islamic law, and its legal consequences within Islamic jurisprudence. The study also investigates iddah, the waiting period prescribed for women after divorce or the death of a husband, highlighting its wisdom, objectives, and legal dimensions. Furthermore, the thesis discusses talaq (divorce) in Islam, including its forms, conditions, and ethical regulations.

The study relies on the Qur'an, Hadith literature, and classical as well as contemporary Islamic scholarship. It demonstrates that Islamic teachings seek to balance individual rights and social responsibilities while promoting justice, compassion, and family harmony.

### **Keywords**

Islam, family, marriage, nikah, zihar, iddah, talaq, Islamic law, Shariah, family values.

Family is one of the most important institutions in human society. In Islam, the family is regarded as the cornerstone of social stability, morality, and spiritual development. Islamic teachings provide detailed guidance regarding marriage, relationships between spouses, the upbringing of children, inheritance, and the dissolution of marriage. These regulations aim to establish justice, mutual respect, and compassion among family members.

Islam emerged in seventh-century Arabia during a period when many family practices lacked ethical regulation. Women often suffered injustice, and marriage was sometimes treated as a purely economic or tribal arrangement. The Qur'an and the teachings of Prophet Muhammad transformed these customs by introducing rights and responsibilities for both men and women.

This thesis focuses on several important concepts within Islamic family law: family, marriage (nikah), zihar, iddah, and talaq. Marriage in Islam is not merely a social contract but also a spiritual and moral bond. Zihar, a pre-Islamic custom where a husband compared his wife to his mother in order to prohibit marital relations, was condemned and regulated in Islam. Iddah refers to the waiting period observed by a woman after divorce or widowhood, while talaq refers to divorce and its legal procedures.

The purpose of this study is to examine these concepts from Qur'anic, legal, historical, and ethical perspectives. The thesis also seeks to explain the wisdom behind Islamic family regulations and their relevance in contemporary society.

In Islam, the family is considered a sacred institution established by Allah for the protection of faith, morality, and social order. The Arabic term for family is "usrah," which implies unity, support, and cooperation among members. The Qur'an emphasizes the significance of family relations and describes spouses as garments for one another: "They are clothing for you and you are clothing for them." (Qur'an 2:187). This metaphor symbolizes protection, comfort, intimacy, and dignity.

The family performs several essential functions in Islamic society:

-**Social Function.** The family preserves social order and protects society from moral corruption. It provides emotional and financial support to its members.

- **Educational Function.** Parents are responsible for teaching children moral values, religious obligations, and good manners.

- **Spiritual Function.** Family life in Islam is connected to worship. Acts such as kindness to parents, raising children, and maintaining family ties are considered acts of worship.

-**Economic Function.** The family ensures financial cooperation and support among members. Islam obligates husbands to provide for their families.

Islam places great emphasis on respecting parents: “And your Lord has decreed that you worship none but Him, and that you be kind to parents.” (Qur’an 17:23). Children also have rights, including proper upbringing, education, healthcare, and inheritance.

Islamic family values include: mercy and compassion; respect and obedience; patience and forgiveness; justice and equality; cooperation and consultation. These values contribute to strong family relationships and social harmony.

Nikah is the Islamic marriage contract between a man and a woman. It is both a legal agreement and a spiritual union. Marriage in Islam is encouraged as a means of preserving morality and establishing stable families. The Prophet Muhammad said: “Marriage is part of my Sunnah”.

The objectives of marriage include: preservation of morality; emotional companionship; procreation and continuation of human society; spiritual and psychological stability; protection from immoral behavior. Islamic law establishes several conditions for a valid marriage:

- ➔ *Mutual Consent.* Both parties must willingly agree to the marriage.
- ➔ *Presence of Witnesses.* Most Islamic schools require witnesses for the validity of marriage.
- ➔ *Mahr (Dowry).* The husband must provide mahr to the wife as a symbol of respect and responsibility.
- ➔ *Legal Eligibility.* Both spouses must meet the legal conditions for marriage.

Mahr is a mandatory gift from the husband to the wife. It belongs exclusively to the woman and demonstrates respect and commitment. The Qur’an states: “Give women their dowries graciously.” (Qur’an 4:4)

**Table-1. Rights and Duties of Spouses**

<b>Rights of the Wife</b>	<b>Rights of the Husband</b>
<b>Financial support</b>	Cooperation and respect
<b>Respect and dignity</b>	Loyalty and faithfulness
<b>Fair treatment</b>	Maintenance of family harmony

<b>Protection and care</b>	
----------------------------	--

Islam encourages mutual consultation and kindness between spouses.

Islamic marriage is based on mutual respect and compassion. The Qur’an describes love and mercy between spouses as signs of Allah: “And among His signs is that He created for you mates from among yourselves that you may find tranquility in them; and He placed between you affection and mercy.” (Qur’an 3: 0:21). The husband is generally responsible for providing financial maintenance, including food, clothing, housing, and healthcare. Spouses are expected to support each other emotionally and spiritually. Islam encourages patience, forgiveness, and cooperation. Islam teaches justice in marital relationships and prohibits oppression or abuse. Both parents share responsibility for raising children with Islamic morals and good character.

Zihar is a pre-Islamic Arab custom in which a husband compared his wife to a woman permanently forbidden to him, such as his mother, by saying phrases like: “You are to me like the back of my mother.” In pre-Islamic society, this statement effectively ended marital relations without formally divorcing the wife.

Islam condemned this unjust practice and introduced regulations concerning it. The Qur’an addresses zihar in Surah Al-M ujadilah: “Those who pronounce zihar among you to separate from their wives –they are not their mothers. Their mothers are none but those who gave birth to them”. (Qur’an 58:2). If a husband commits zihar, marital relations become prohibited until expiation (kaffarah) is completed.

The Qur’an prescribes the following forms of expiation: Freeing a slave. If unable, fasting for two consecutive months. If unable, feeding sixty poor people. These regulations demonstrate Islam’s effort to protect women from injustice and emotional harm. The Islamic regulation of zihar reflects the broader Islamic principle of protecting human dignity and preventing oppression within marriage. Iddah refers to the waiting period a woman observes after divorce or the death of her husband before remarrying.

**Types of Iddah:**

- *Iddah after Divorce.* A divorced woman generally observes three menstrual cycles.
- *Iddah after Widowhood.* A widow observes four months and ten days.
- *Iddah during Pregnancy.* If the woman is pregnant, the iddah lasts until childbirth.

Islamic scholars explain several reasons for iddah: determining pregnancy; preserving lineage; allowing emotional recovery; providing opportunity for

reconciliation; respecting the sanctity of marriage. A woman observing iddah has certain rights, including maintenance and housing in some cases.

Iddah also serves psychological and social purposes by allowing time for emotional adjustment after marital separation.

Talaq refers to the legal dissolution of marriage in Islamic law. Although Islam permits divorce, it discourages unnecessary separation. The Prophet Muhammad reportedly said: "Among lawful things, divorce is most disliked by Allah."

Common causes include:

- Irreconcilable differences;
- Abuse or injustice;
- Failure to fulfill marital responsibilities;
- Lack of compatibility

*Talaq al-Sunnah*. This is the recommended form of divorce carried out according to Islamic guidelines.

*Talaq al-Bid'ah*. This refers to improper or innovative forms of divorce, such as pronouncing multiple divorces at once.

Islam encourages reconciliation before divorce through: Dialogue between spouses; Family mediation; Patience and counseling. The Qur'an states: "If you fear a breach between them, appoint an arbitrator from his people and an arbitrator from her people". (Qur'an 4:35).

Islamic law protects the rights of divorced women and children.

- *Financial Support*. The husband may be required to provide maintenance during iddah.
- *Custody of Children*. Custody decisions prioritize the welfare of children.
- *Respectful Separation*. The Qur'an commands believers to separate with kindness and dignity.

Khul' refers to divorce initiated by the wife in exchange for compensation or return of mahr.

Divorce affects not only spouses but also children and society. Islam therefore seeks to minimize unnecessary divorce while recognizing it as a legitimate solution in difficult circumstances.

Social and moral dimensions of islamic family law:

- Protection of Human Dignity. Islamic family law aims to protect the dignity and rights of individuals within the family structure.
- Balance Between Rights and Responsibilities. Islam establishes a balance between individual freedom and social responsibility.

- Role of Morality. Islamic teachings emphasize honesty, modesty, mercy, and justice in family relationships.

- Family Stability and Social Harmony. Strong families contribute to peaceful and stable societies.

Muslim families today face several challenges: globalization; economic pressures; rising divorce rates; social media influence; conflicts between tradition and modernity. Contemporary scholars discuss issues related to women’s education, employment, and legal rights within Islamic frameworks. Many Muslim-majority countries have introduced reforms regarding marriage registration, divorce procedures, and women’s rights. Education and awareness are essential for preventing family conflicts and misunderstanding of Islamic teachings.

**Table-2. Important Arabic Terms**

<b>Arabic Term</b>	<b>English Meaning</b>
<b>Nikah</b>	Marriage
<b>Talaq</b>	Divorce
<b>Iddah</b>	Waiting period
<b>Zihar</b>	Harmful marital declaration
<b>Mahr</b>	Dowry
<b>Khul’</b>	Divorce initiated by wife
<b>Shariah</b>	Islamic law
<b>Sunnah</b>	Practice of Prophet Muhammad

The table-2 of this article contains important Arabic and Islamic legal terms related to family law in Islam. These terms are essential for understanding the concepts discussed throughout the research. Since many Islamic legal expressions do not have exact equivalents in English, the table-2 provides concise explanations to help readers better understand their meanings and usage within Islamic jurisprudence.

The inclusion of the table-2 also serves an educational purpose by introducing readers to the terminology commonly used in Islamic studies and Shariah law. Terms such as *nikah*, *talaq*, *iddah*, *zihar*, and *mahr* represent fundamental concepts

that shape family relations and legal responsibilities in Muslim societies. Furthermore, the appendix supports the academic value of the thesis by clarifying specialized vocabulary and improving accessibility for readers who may not be familiar with Islamic legal terminology. It acts as a supplementary reference section that strengthens the overall structure and comprehensibility of the research.

**Conclusion.** The Islamic concepts of family, marriage, zihar, iddah, and divorce reflect a comprehensive legal and moral system designed to preserve social order and protect human dignity. Islam views the family as the foundation of society and establishes detailed regulations to ensure justice, compassion, and stability.

Marriage in Islam is a sacred institution based on mutual respect, love, and responsibility. The regulation of zihar demonstrates Islam's commitment to protecting women from injustice and harmful customs. Iddah serves important legal, social, and psychological purposes, while talaq provides a structured method for dissolving marriage when reconciliation becomes impossible.

Islamic family law seeks to balance rights and responsibilities while promoting harmony within society. Although modern challenges continue to affect Muslim families, the ethical principles of Islam remain relevant and valuable in addressing contemporary social issues.

In conclusion, the study of Islamic family concepts reveals the depth and flexibility of Islamic teachings in guiding personal relationships and maintaining social stability.

Despite everything, we must remember and not forget that Islamic family law is deeply rooted in the principles of justice, mercy, and human dignity. Understanding these concepts contributes to a greater awareness of Islamic civilization, legal traditions, and ethical values in modern society.

## REFERENCES:

1. Ali, Abdullah Yusuf. *The Meaning of the Holy Qur'an*.
2. Esposito, John L. *Women in Muslim Family Law*.
3. Kamali, Mohammad Hashim. *Principles of Islamic Jurisprudence*.
4. Maududi, Abul A'la. *The Laws of Marriage and Divorce in Islam*.
5. Doi, Abdur Rahman I. *Shari'ah: The Islamic Law*.
6. Nasr, Seyyed Hossein. *Islam: Religion, History, and Civilization*.
7. Hallaq, Wael B. *An Introduction to Islamic Law*.
8. Schacht, Joseph. *An Introduction to Islamic Law*.
9. Engineer, Asghar Ali. *The Rights of Women in Islam*.