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# THE REALITY OF THE CONCEPT OF THE FAMILY IN RELIGIOUS TEXTS (ON THE EXAMPLE OF THE WORK "THE HAPPY FAMILY" BY SHEIKH MUHAMMAD SODIQ MUHAMMAD YUSUF)

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### Abstract

This article analyzes the content and significance of the concept of family in religious texts on the example of the work of Sheikh Muhammad Sadiq Muhammad Yusuf "Bakhtiyor Oila". The study highlights the role of the family in society and human life, views on marital relations and upbringing of children in Islamic sources. modern family relations.

**Keywords.** The concept of family, religious texts, Islamic values, happy family, couple relationships, child-rearing, spirituality, morality.

### Introduction

The family is one of the most important social institutions of society, and its stability is one of the main factors of society's progress. Especially in religious teachings, special attention is paid to the issue of the family, which embodies moral, spiritual and upbringing values. In Islamic religious sources, the family is interpreted not only as a biological or social unit, but also as a place of prayer, responsibility, and upbringing. This article analyzes how the concept of the family is represented in religious texts in the case of Sheikh Muhammad Sadiq Muhammad Yusuf's work "The Happy Family".

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Sheikh Muhammad Sodiq Muhammad Yusuf's work "Bahtiyor Family" provides valuable information about family relations, the relationship between a man and a woman. First of all, before talking about the family and its happiness and happiness, it is necessary to look at the goals of the creation of man, especially the question of why man was created as a man and a woman, and as a pair. In this sense, if we turn to the Qur'an, we see that several verses have been revealed about the creation of man in pairs. (Verse 11) Allah created you from dust, then from a sperm, and then He formed you into pairs. [1.B.11] From these considerations, it is clear that family discussions should be based specifically on the relationship between a man and a woman. In today's globalization process, as a result of the penetration of alien ideas into our diverse culture and their impact on the minds of young people, ideas that promote perversion such as same-sex attraction and LGB, which are alien to our national culture, unfortunately persist in our society. At the same time, the analysis of this work becomes more relevant than ever.

### Literature Review and Methodology

The beginning of a family relationship is an immediate one. The word "marriage" in the dictionary means "to unite", "to unite", "to get closer". And the Shari'ah says, "Marriage is a bond that forms the possession of the ownership." In our holy Islamic religion, the purity of the gaze is also important. The Prophet (peace and blessings of Allaah be upon him) said: "O community of youth, whoever among you is able to marry, let him marry. It is indeed an eye-blocker and a keeper of the fray. Whoever is not able to do so, let him fast, and that is a punishment for him." [2.B.25]. In this hadith, the phrase translated "one who is able to marry" is called "boa" in Arabic, which means being able to marry materially, spiritually, and physically. Therefore, every Muslim who has the power in this sense should strive to have a house and a family. If there are young people who are financially or spiritually unable to enter into marriage, who cannot bear the expense, or who

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cannot stop themselves from oppressing their spouse if they get married, they should fast. In this way, they suppress their lust. This is because because of fasting, a person's lust decreases, and he does not look at those of the opposite sex with lust, and does not use his feast for adultery. In normal cases, however, these two dangers are prevented. A person in a marriage who satisfies his lust in an honest way, his eyes are kept from looking at the unknown, and he is not allowed to walk in the unclean.

### Discussion and Results

In Islamic sources, the family is regarded as a sacred structure ordained by God. In the Qur'an, marriage is described as "sukūn" – that is, a source of peace, kindness and mercy. The hadiths detail the relationship between the couple, the upbringing of the child, and respect for the parents. These aspects indicate that the concept of the family is central to religious texts.

In religious discourse, the family is not limited to the scope of private life, but also plays a decisive role in the formation of public morality. Therefore, in Islamic works, family relations are illuminated on the basis of clear rules, the principles of responsibility and mutual respect.

The work of Sheikh Muhammad Sodiq Muhammad Yusuf "Happy Family" is considered one of the most important sources in modern Islamic literature devoted to the family. The work is based on the verses of the Qur'an and authentic hadiths, which explain the conditions of family happiness through simple, understandable and real-life examples[3.B.14].

The author interprets the family as a place of worship. He believes that every action in a family – finding honest food, raising children, interacting with a spouse – rises to the level of noble deeds. This approach is a practical form of the concept of the family in religious texts.

"Happy Family" provides a balanced account of the rights and responsibilities of husband and wife. The author shows the man as the responsible, provider, and

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protector of the family. Woman, on the other hand, is interpreted as the family's source of affection, as a pillar of nurturing. In this, the gender gap is not explained as discrimination, but as a natural division of tasks. The work places special emphasis on the culture of communication between couples. Patience, forgiveness, gentleness and mutual consultation are interpreted as the main factors for family happiness. These aspects reveal the moral underpinnings of the concept of the family in religious texts.

In the work of Sheikh Muhammad Sadiq Muhammad Yusuf, the upbringing of children is one of the most important tasks of the family. It is emphasized that the child is a trust of God, and the correct religious and moral upbringing is interpreted as the sacred duty of the parents. Religious texts emphasize that education is done through personal example, not through commands and prohibitions alone. The work "Happy Family" shows that the practical behavior of parents is the decisive factor in raising a child. Through this, the family is manifested as the foundation of the spirituality of the society.

The Prophet Muhammad (peace and blessings be upon him) said:

1. Hayo. Imagination is one of the great qualities that distinguishes man from other living things. Image is an adornment of man, and it is a common quality of all the prophets. That is why every believer should try to be a fantasy.
2. Fragrance sprinkling. Furiness brings pleasure to a person, open-naturedness, joy. Scentedness is that which has a positive effect on human nature. In Islam, great attention is paid to the fragrance of everything, when applied it is tried to eliminate the smell. Because these are the Sunnah of Muhammad (peace and blessings of Allaah be upon him).
3. Sivok. We should know that sivok, that is, cleansing the mouth and teeth, is the circumcision of all the prophets. This work, too, is one of those things which is necessary for every man of pure nature. That is why God has seen him as a prophet of God.

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4. Marriage. Marriage is another circumcision that unites all of us. And Allah did not see it in all His Messengers, unless it was considered one of the most sacred of circumcision. This, in turn, means that marriage should be given special importance.

### Conclusion

In conclusion, the concept of the family in religious texts has deep spiritual, moral, and social content. Sheikh Muhammad Sodiq Muhammad Yusuf's work "Happy Family" vividly illustrates the reality of this concept in modern life. In the work, family happiness is interpreted in relation to faith, patience, mutual respect and responsibility rather than material factors. These aspects show that the concept of the family in religious texts is also relevant to today's society.

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