

Family Security is a Legitimate Purpose to Achieve Human Security Spoken Legal Texts and Witnessing Human Studies- A Legal Scientific Study in the Light of the Purposes of Islamic Law

Dr: Abdulmalek Hussein Ali Altaj

Associate Professor, Department of Jurisprudence and its Fundamentals, College of
Sharia and Fundamentals of Religion, King Khalid University, aaltaj@kku.edu.sa

Abstracts

Praise be to Allah and peace and blessings be upon the Messenger of Allah and his family and companions, and after:

This research tagged with: "Family security is a legitimate purpose to achieve human security" aims to show the importance of family security, and how the Sharia paid great attention to it, and stressed the need to maintain it in all psychological, health, physical, economic and moral fields as the family is the first basic social unit and nucleus, which is based on preserving it, the preservation of the human species, its security and stability, and thus the negligence of it is negligence of the human race and the human species as a whole. This research is supported by legal or Sharia 's texts that make it clear that achieving family security is a legitimate goal given great care by Islam, and there is no evidence of this clearer than the rotation of legal provisions either lawful or unlawful around the protection of the family: its religion, soul, mind, dignity and wealth, which preservation of them represents the preservation of the highest levels of interests, and is called the five necessities. This research came after mentioning the legal texts supported by human studies and experiences as a source of knowledge that benefits the human race, and in support of what was stated in the legal texts of facts and results of interest that may increase the stability of the Muslim and his faith, and highlight the bright face of Sharia, away from other projects and trends that are imposed under the media noise and various pressures, despite the clarity of their destructive effects on the family and human society. The sufferings that were resulted of these devastating effects appered every where, that causes reluctance to show the truth and the beneficial and useful consequent of them, and therefore this research came as a contribution to the promotion and protection of family security as a legitimate purpose to achieve human security, where it included an introduction, seven investigations, results and conclusion. The first section included clarification of the truth of the purposes of Sharia, its sections and ranks, as the second section included confirmation that the role of women is large and important in the protection of family security and that their position in the family is responsible not hired, then the third and fourth sections indicated how Islam achieved health security and protected the family from physical and psychological diseases that may affect its members, then the fifth section showed how to achieve economic and living security, and

the sixth section included a statement of how Islam achieved security for the family and protected it from extinction and weak reproduction, which endangers countries and the lack of renewal of generations resulting from the lack of births, while the seventh section dealt with the statement of how Islam achieved security for the family and protected it from crime that targets its foundation and entity.

Praise be to Allah, Lord of the Worlds, and may Allah's prayers and peace be upon our Prophet Mohamed, his family and companions as a whole.

Keywords: Family Security, Islamic Sharia, Human Security.

1. Introduction

Praise be to Allah and prayers and blessings be upon the Messenger of Allah and upon all his family and companions, and after:

The Islamic Sharia with its provisions, principles, purposes and general rules came to achieve the interests and multiply them and ward off and reduce evils, and among those interests that the Sharia was keen on is achieving family security by caring for the family and maintaining its safety. The Sharia has given it great importance, so it held the head of the family responsible, and the Prophet (peace and blessings of Allah be upon him) said: (The man is a shepherd in his family and responsible for his flock) , and the woman was involved in that responsibility and the Prophet (peace and blessings of Allah be upon him) said: (A woman is a shepherd in her husband's house and is responsible for her flock)It and it also held the whole society responsible for protecting the family as the family is the most important social unit and thus protection of it is considered as protection of society , nation and humanity and the collapse of it is a collapse for society , nation and humanity the problem from which the western nations are suffering and makes them face the danger of disintegration despite their progress on the material side and reaching a level beyond imagination, but they have not been able to preserve the humanity of man and the cohesion of the family. which puts them at imminent risk of extinction and others.

We do not forget that women – in this reality – represent an influential and powerful factor in achieving family security and maintaining family cohesion, and they also represent a very influential and powerful factor and cause in the destruction and disintegration of the family if its role is neglected, and she abandons her responsibility, thus solving the destruction and collapse of human society, and therefore it was necessary to fill the sources of imbalance affecting this in the light of the provisions of Sharia and its general rules and principles.

This research, which I submit to participate in the Small Groups Program at the Deanship of Research and Graduate Studies - King Khalid University - Saudi Arabia under the No. RGP1/160/45, represents a contribution to demonstrating the impact of the provisions of Islam on achieving family security and preserving the human species in its various fields.

May Allah guide everyone for what He loves and satisfies Him

2. Research Problem and Significance

Research problem

The problem of the research is to answer the following question: What is the impact of the purposes of Sharia in achieving family security to achieve human security? What is the compatibility between Sharia texts, human experiences, and contemporary scientific?

studies and research? This is what the research will answer, with the permission of Allah the Almighty.

Research Importance

As for the importance of the research, it lies in the fact that it addresses a pivotal and important issue related to the family, which represents the main unit of human society, and to show that the provisions of Islam are capable of achieving family security, which is the basis of human security, and this was supported by the harmony between legal texts and contemporary human experiences and studies.

Research Objectives

- 1- Highlighting the impact of legitimate purposes in solving our contemporary problems.
- 2- Explanation of the flexibility of Sharia and its purposes in accommodating the developments and events of life
- 3- Explaining the role of Sharia in achieving family and human security.
- 4- Demonstrating compatibility between legal texts and successful human experiences.
- 5- Explaining the role of Islam in achieving family and human security.

3. Research Methodology

In this research, I followed the inductive and analytical approach, while adhering to the following steps:

- 1- Extrapolation of research sources and references as much as possible.
- 2- Investigate the scientific honesty in the transfer of sources and references, and attribute each issue to its sources by mentioning the name of the source, the part and the page, and the full information of the source when the first mention of it is received.
- 3- Combining the legal aspect with human studies in research.
- 4- Explaining the numbers of the verses and attributing them to their surahs.
- 5- Attributing the hadiths of the Prophet to their sources.
- 6- Take care of punctuation marks and put them in their correct positions.
- 7- Documenting linguistic meanings from language dictionaries and dictionaries.

4. Literature Review

I did not stand – as far as I know – on a study that dealt with the purpose of family and human security, a comparative study between the legal texts and the human studies that supported each other to achieve this legitimate goal.

The first topic: the definition of the purposes of Sharia and its sections

The first requirement: the definition of purposes:

First: Definition of purposes in language

Qasad is composed in Arabic from three letters: Qaf, Sad and Dal: three assets, one of which indicates the coming to some thing and facing it, and the other is indicating the possession of the thing, and the word maqsid is Masdar mimi of QASAD or intend, the plural is maqasid or purposes , Ibn Jinni said: the origin of the article "s r d" and its positions in the words of the Arabs: intention, direction, and facing, and rise towards the thing, on moderation was that or unfair. This is its origin in fact.

Second: Definition of purposes idiomatically:

The scholars defined the purposes of Sharia with many definitions, including:

- 1- Maqasid al-Shari'a: They are the meanings and rulings observed by God in all or most cases of legislation.
- 2- Maqasid al-Shari'a: It is the purpose and secrets set by God at each of its rulings.

It is noted that the second definition has included partial purposes, so it referred to them by saying: (at each of its provisions) and included - also - the general purposes by saying (the end), while the first definition of Tahir Ibn Ashour included the general purposes only;

The second requirement: the sections of the purposes.

First: Sections of purposes considering the general and particular.

1- General purposes: The general purposes of legislation are: the meanings and judgment observed by God in all cases of legislation or most of them, so that their observation is not concerned with the universe in a special type of Sharia), This definition included the general secrets and purposes of Islamic law without exposure to partial purposes or private purposes, and these general purposes include the establishment of justice among people in general, the prevention of evils and bringing interests and the maintenance of public order in the legislative nation in general, the establishment of equality between people, and making the Sharia respected , enforced and obeyed by all , and make the nation strong, respected with peace of mind.

2- Special purposes: They are the intended modalities of God to achieve the beneficial purposes of people, or to preserve their public interests in their own behavior, such as achieving living integration between people starting from the legitimacy of compensation, documenting money from the legitimacy of mortgage witnesses, and others.

3- Partial purposes: It is what God means from every legal ruling, from the imposition or prohibition, liking or disliking, or permissibility, or condition or reason, such as paying damage to the legitimacy of the option in sales, and closing the door of disputes and fights from the prohibition of ignorance in contracts of compensation.

Those who take care of this section of purposes are the jurists because they are the people who specialize in the parts and subtleties of Sharia. They often identify or refer to these partial purposes in their deductions and jurisprudence. However, they may express it in other terms, such as wisdom, reason, meaning, etc.

These last two types – partial and private purposes – are the areas of induction and tracking in this research to show the intentional effects of the provisions and sections in achieving the overall purpose in this research, which is social security.

Second: Sections of purposes considering the ranks of interests.

1 – Necessities: It is the origin of the interests that are necessary in the establishment of the interests of religion and the world, so that if they are lost, the interests of the world are not conducted on integrity, but on corruption, recklessness and missed life, and in the other missed salvation and bliss, and return with the loss shown , and the total of

these necessities are five, namely the preservation of religion, soul, offspring, money, and mind, and they have said: It is considered in every sect

2 - Needs: They are the things that are lacking in terms of expansion and lifting the distress on people that often leads to problems and hardship subsequent to missing the required, so if they are not taken into account the people will suffer from troubles and hardship, but it does not reach to the standard of normal corruption expected in the public interests , but they go like improvement and decoration such as licenses in worships for travel or illness, and the inclusion of makers and imposing imbursements in crimes, and watering (mosakah) and Salam in transactions ().

3- Improvements: It is the adoption of the appropriate virtues of customs, and the avoidance of profane things that are rejected by the right minds, and this is combined by the oath of noble morals , such as removing impurity, covering the 'awrah in worship, eating and drinking etiquette in customs, preventing woman from public guardianship, marrying herself, and preventing the killing of a free person for a slave in felonies.

The second topic: the original role of women in achieving the purpose of family security (responsible not hired):

Accordingly, the Sharia does not make wages a condition for considering women as workers, and does not limit women's work and main task to paid work, but rather makes their work and main task is to meet the duty that they must fill, and in the efficient duty that it is not possible to avoid the forbidden and not to reach the performance of the duty except by it, as the Prophet (peace and blessings of Allaah be upon him) pointed out that saying: (The woman is a shepherd in her husband's house and is responsible for her flock.....) Ibn Batal (may Allah have mercy on him) referred to this meaning when explaining the hadith, saying: "Whoever Allah makes him a

faithful to something, it is his duty to give advice to him and exert effort in preserving and caring for him, because nobody is asked about his flock except for those who are obliged to look at it and be righteous about it." The woman's care for her responsibility is represented by good management of living, advice to her husband, honesty in dealing with his money, and the preservation of his family, his guests and herself. This work is the duty of the woman, for which he dropped her Friday and the congregation - unanimously – because of her preoccupation with another duty, which is her home, her children and her husband, who may not compete with another work or proceed it, Al-Khattabi said: The jurists agreed that women are not obligated to pray jumaat, and the Ahnaf explained this by saying: "The woman is busy serving the husband, i.e. the woman is busy serving the husband, and if she is obliged to attend, the damage will occur."

The Muslim woman's document has given nice words in this regard when domestic duties compete with work outside the home, saying: (A woman cannot often be a mother and a wage earner for others at the same time, i.e. she performs the two jobs with their requirements in full value, and the claim that incubators or nannies solve the problem of children, are words that are not proven when investigating and scrutiny, and this situation limits the realization of the meaning of the Almighty's saying: (to be comfortable with her), which is one of the greatest purposes of marriage and the formation of a family, so what is the point for humanity in increasing its material production - if proven -, while exposing human production to damage and decay.)

As for the efficient duty that a group of women of the Ummah must fulfill in order to rise above the Ummah, it is the work that cannot be reached and the forbidden can only be avoided, such as calling for Allah and obligatory education in the women's community, as well as medical and women's nursing in order to avoid the forbidden from revealing the 'awrah and others.

Working woman in Shariah is performing her duty even for no wage in dunia, while only women working in the West are paid for their work, they are similar to private wage earners according to Sharia jurists, but their work in caring for husbands and

children and housekeeping are not considered work. Oppositely, United Nations consider raising a girl who is not an adult in household chores alongside her mother and preparing her to carry out this responsibility and this duty as a form of violence against so-called childhood, as mentioned in some reports of the United Nations Commission on Women.

Thus, we can notice the difference between the Islamic concept for working woman and the western concept so it is wrong when calculating the unemployment rate in Muslim countries to classify the woman who is responsible for taking care of the affairs of her home, husband and children as unemployed, just because they have made the payment of wages a measure of considering her worker even if she sacrifices her responsibilities and neglects her efficient or in-kind duties.

For regularize the work of women outside homes we have to consider the following :

- 1- It is necessary to know the origin of women's work and to know the exception, as domestic responsibility is an asset and everything else is an exception to the need and necessity that is estimated at time and number.
- 2- Not to mobilize all women of the nation for paid work outside the home at the expense of other responsibilities.
- 3- Determine the competent duties that the nation needs from women.
- 4- Estimate the number required and sufficient to meet these duties.
- 5- Commitment to Sharia controls when going out to meet these duties.
- 6- Not to respond to blackmail and media hype that is shed on our societies to destroy them under the names of women's rights and the wheel of development.

The third topic: Islam and the purpose of health security for the child in the family:

The basis of the rule of considering the fate in general is to take care of the interest to ward off the evils that are likely to occur, taking into account the prevention of a spoiler that is greater than the spoiler to be prevented or removed, and one of the forms of evils to be prevented is those evils that occur to the child as a result of the preoccupation of the working mother outside the home about him, which the Sharia was keen through a set of preventive provisions to prevent their occurrence on the child, especially since it has prevailed over the suspicion - if not definitely achieved - through a number of studies and Scientific conferences the seriousness of the preoccupation of a working woman about her child outside her home and the negative effects of this on the child's physical and psychological health, and recommended the need to discharge the mother to take care of her child and the need for her proximity to him, because of the impact on the child's physical and psychological health, and to prevent this damage and to fill these evils, we find that the Sharia has taken into account the rights of the child health with a set of provisions that ultimately lead to the mother's stay with her child and not absent from him, so alimony is obligatory for the woman on the husband, whether divorced or not, she was not assigned to alimony and struggle in this life in pursuit of a living, this is only in order to devote herself to her mission and so as not to be preoccupied with paid work outside her home for the care and custody of her child, especially since there is no other person to carry out her task. The mother breastfeeds the child tenderly and milk, and serves him perfectly in a sense of worship, and others breastfeed him artificial milk and serve him as a job, and does the least part of care and attention in order to fare, and to block the pretexts of corruption that may address the fetus or child in the absence of the mother is devoted to this great task. Qur'an has taken care of the child and obligated alimony for the mother on his father, and drew attention to him while he is still a fetus in his mother's womb, and the Almighty said: (If they are the first to become pregnant, spend on them until they give birth) , and forbade abortion or abortion of the fetus and considered that a felony on the human soul, then after his exit to this world the

Almighty said: (And mothers breastfeed their children around two years for those who want to complete the breastfeeding) , and the Almighty said: (and his pregnancy and separation within thirty months , and the importance of the mother to her child and his need for her made the

Sharia entitled people to custody is the mother, and so the prophet (PBUH) said to the mother: (You are entitled to him unless you marry).

The smell of the mother and touching her is better for the child than honey when the father, as Abu Bakr Al-Siddiq said □: (Her lap, smell and touch is better for him than you until he grows up and chooses), and in another narration: (Her smell, sneez and pronunciation are better for him than you).

Shaykh al-Islam Ibn Taymiyyah (may Allah have mercy on him) explained this and said: "The mother is more suitable than the father, because she is attached to the little one, and she knows his upbringing, carrying, taking to sleep, and she has more patience with him, and mercy, for she is more capable, merciful and patient in this matter, so she was appointed in the right of the child who under age in Sharia."

Therefore, the mother had to devote herself to her original task that Allah wanted, so that the infant and the emerging child have a strong relationship with his mother characterized by heat, inherent and continuity, that may affect the health aspect of the child, the presence of the mother next to her child to breastfeed and care for him is safe for him from disabilities and organic disabilities, as confirmed by the Conference of Pediatric Neurosurgery, which Held in Cairo the importance of breast milk for the baby and the importance of breastfeeding. The deliberations of the conference indicated that

The children who are fed artificial milk are likely to develop atherosclerosis and brain clots that start early, and are misdiagnosed as polio due to a change in proteins in those milks ().

Because of the importance of this, the World Health Organization (WHO) in its report called on the Governments of the world to empty the women for the house and pay a monthly salary for that sabbatical if they have no one to support them so that they can take full care of their children, especially since what a child under ten most needs is to find his mother waiting for him after returning from school.

Howard Carroll of the US Institute of National Education said that 2.1 million children remain unattended every day, even for a few hours, is dangerous, and officials must warn parents or find appropriate solutions to the problem.

The Muslim woman's focus on her home and her children and making this the focus of her first concern is what distinguishes Muslim women and families under the divine directives, which are the orbit of happiness in this world and the hereafter.

American professor Henry Mako, a famous university professor and writer, and a researcher on feminism and liberation movements, says: "The focus of the Muslim woman is on her home, the nest where her children are born and raised, she is the local maker, she is the root that remains on life, the soul of the family raises and trains its children, extends help to her husband and is a refuge for him."

As for what many people think that such damages and evils can be prevented by nurseries playing the role of the mother in the care and attention of the child to grow up healthy body fully developed sound mind normal self and behavior, are responded by accurate studies and

statistics, and the most famous of these studies conducted by Dr. / Rene Spitner from New York, where he compared two groups of children in two institutions similar in everything, the first institution: In the second institution, care for non-mothers was entrusted to other nannies, each of whom is responsible for (8-12) children.

After the experiment, Dr. Spitner found after two years of observation and development study that the children of the second institution deprived of the mother's affection and tenderness did not succeed in learning to speak, walk or eat on their own.

Within the five years of the experiment there were any fatalities among children in the first institution where they were cared for by mothers, while children in the second institution (37%) died.

Experiments have also shown that children living close to deviant mothers develop biologically, psychologically and emotionally better than children living in foster care.

The role of the mother is one that cannot be played by others, and cannot be dispensed with, especially psychologically, as researchers in the field of maternal and child care have proven that children in nurseries do not have the same morale and personality as a child in his or her original incubators.

Although the possibilities and material reasons are available from the place and others in nurseries, breast milk and its nutritional value are not available in them, research and medical studies have confirmed the high nutritional value of breast milk, and even the health effects of that milk are reflected on the mother herself, scientific decisions have proven that her protection of her child, breastfeeding and incubating him depends on the secretion of her glands a large amount of the hormone prolactin (prolactin.) which makes her in a special organic state affects her feelings and behavior, and there are psychological and social factors that contribute to the continuation of the mother's bestowal of kindness to her children long after the end of the custody period.

We do not know how a child is deprived of these interests when they encourage her to give most of her time outside the home to other than the child and the family, and oblige her to work four hours a day if she is six months pregnant and five hours a day if she is breastfeeding until the end of the sixth month of her newborn , as stipulated in the service laws of States, such as the Civil Service Law in Yemen, for example.

Fourth Theme: Islam and the Purpose of Women's Health Security:

It is noted through tracking many legal rulings that some duties may be dropped, and some taboos are tolerated if this will prevent damage to the body that is cut off or is more likely to occur, which is in order to block excuses and consider the consequences,

The obligation to do ghusl is forfeited from the person who has wounds that may lead to his death or delay in recovery , and the person who is obliged to supervise the destruction must eat from the dead or drink wine and drink from them in a way that fills the breath and prevents destruction.

All this is in order to achieve physical security, and to block the pretext of physical harm expected to occur by total or partial damage.

As for the health damage caused to women, which is the main pillar of the family, due to their distance from family weather, and their frequent work outside the home, no one can deny it, as the reality has witnessed that women's work is far from the tensions of life.

Among these evidences is what medical scientific studies have proven that women's physiological functions, and the difference in their physical and psychological composition from men, and that the tensions of daily life and the crowding of men and the harassment and embarrassing situations they encounter during their work affect their psychological and organic health, in addition to what they suffer from work fatigue while performing their job.

At a medical conference held in Germany, Dr. Klein, Chief Physician of the Women's Hospital, said: "Statistics show that out of every eight working women, one of them suffers from heart and blood system disease, which he believes is due to the abnormal fatigue suffered by working women, and it was also shown that gynecological diseases that cause fetal death or premature birth may be due to standing for a long time, sitting hunched in front of the work table, or carrying objects. Heavy, in addition to enlarged abdomen and legs and deformity diseases."

Studies have also shown that the percentage of working women who suffer from stress and anxiety is as follows:

- In America 40%.
- at Sweden 60%.
- at Germany 30%.

And that 76% of tranquilizers are dispensed to working women , and the strange thing is that the protection of women from some diseases of aging is linked to reproduction and pregnancy, as scientific studies have proven that reproduction protects women from premature aging, dementia and Alzheimer's, the annual meeting of the Society of Neuroscience in Florida explained that reproduction protects women from Alzheimer's and other diseases of mental ability disorders associated with aging, and that hormones flow to the brain during pregnancy ().

Therefore, the famous German writer and presenter "Eva Herrmann" advised in her book issued in September 2006 AD advised girls to marry early because of the benefits for women, but the British Broadcasting Corporation (BBC) reported in a news broadcast on 12 Ramadan 1426 AH that late marriage and late childbearing has an impact on the incidence of breast cancer, which was confirmed by American studies on the relationship of reproduction and breast cancer, where she stated that delayed childbearing reduces the chances of breast cancer. These results were then reinforced by another scientific fact that confirms that frequent childbearing reduces the risk of breast cancer and recently the American Association for Cancer Research in Los Angeles published the results of a scientific study confirming that breastfeeding reduces the risk of breast cancer ().

Procreation and the increase in the number of births are a health for women and a strength for the entire nation that enemies envy us, and therefore they are keen to reduce it by getting women

out from their homes and by other means. So we have response to that by doing the opposite of what they want

Allah the Almighty said : (The infidels of people of the book and mushrik do not like you to have any bounty from your good and Allah is giving his mercy to whoever he wants) ."

Fifth Theme: Islam and the Purpose of Family and Community Economic Security :

The prevention of private and public financial damage and fill its pretexts is a legitimate requirement, especially as money is one of the five necessities that the Sharia surrounded by a set of financial provisions such as the sanctity of paying money to fools who do not dispose of it well - small or large - to block the pretext of its destruction and destruction, he said: (And do not pay fools your money that made Allah you rise), Ibn Hajar – may Allah have mercy on him – said: (And he was prevented from it, because Allah Almighty made money for the interests of the people, and in wasting them, he missed those interests, either in the right of the waster or in the right of others....)The Prophet (peace and blessings of Allah Allaah be upon him) also stayed with the military in some of his travels and delayed the army in search of a necklace that was lost from the Mother of the Believers , Aisha (may Allah be pleased with her) and the Prophet (PBUH) set up his petition and people stayed with him. Ibn Batal (may Allah have mercy on him) said, quoting al-Muhallab and explaining some of the jurisprudence of hadith, (in which it is forbidden to waste money).

As for the practices observed today, contrary to the legal origin, by pushing the largest possible number of women to work outside the home to achieve an imagined interest, such as equality, involving women in the so-called development and reducing unemployment rates, they in fact represent evils and financial and economic damages at the level of the family, society and the state that must be addressed and their causes removed, contrary to the decision of women in the home and carrying out its great responsibility and duty in kind, as the Prophet (peace and blessings of Allah be upon him) said: (A woman is a shepherd in her husband's house and responsible for her flock), which is proven by field economic studies that a woman's decision at home has an economic return and return not only on the family, but also on the national economic income of the country, it was stated in a field study by Dr. Hussein Shehata, Professor of Accounting at the Faculty of Commerce at Al-Azhar University, the results of which were as follows:

- 1- Women working outside their homes spend only 40% of their income on appearance and transportation, while women who work in their homes save at least 30% of the cost of food and drink.
- 2- The study concluded that a woman who stays at home saves at least 70% of the income she can receive, and can even earn more income than an employee if she produces some things in her home.
- 3- An American study published in October 1996 revealed that approximately 46 million home-based business owners, most of whom are women, work in their homes to find a better balance between work and family and earn more income than office owners by about (28%).

This is taking into account that the costs of nannies and nurseries are not easy, as Germany the cost of raising a child (250,000 euros) is approximately a quarter of the amount covered by the state treasury, and the rest of the amount is borne by the parents.

4- Swiss Binaw Ladef says after leaving work: "If I calculate the wages of the nanny and private teachers, if I continue to work and do not devote myself to the family, I will find it more than I get from the job."

5- The United Nations report issued in 1985 was a strange statement showing the economic value of domestic work for women, where he said: "If the women of the world received wages for doing household chores, it would reach half the national income of each country, and if the wives went on strike to do housework, chaos would prevail in the world, children would walk in the streets, infants would lie in their beds hungry under the weight of the bitter cold, mountains of dirty clothes would accumulate without washing, and there would be no food to eat and no water to drink. If such a strike were to occur, the whole world would appreciate the immense value of women's domestic work.

The sixth topic: Islam and the purpose of protecting offspring and preserving the human species:

Procreation and the large number of births in this nation is one of the purposes of Islamic law urged by the purified Sharia and surrounded by care and attention and blocked every pretext that prevents it or causes harm to it, because of its importance in this nation in this world and the hereafter, especially as it has been proven through scientific studies that one of the factors of lack of childbearing is the work of women outside the home, which is the most powerful way to reduce it, and therefore any factor that collides with the necessity of offspring represents a spoiler that must be blocked and controlled, to clash with it For the purpose of the purposes of Sharia, which is to increase the blackness of this nation, which is evidenced by the purified texts of Sharia, the Prophet urged for marriage and to be early in it, and indicated that the multiplication of births is one of the goals of marriage, he said:(Get married, for I will multiply with you the nations on the Day of Resurrection...) He urged young people to hurry up in marriage, and the Prophet (peace and blessings of Allah Allaah be upon him) said: "O young people, whoever of you is able to get married, let him get married." The Prophet also urged the choice of a friendly wife for the same purpose, which is multiplying, so about the stronghold of Ibn Yasar, he said: A man came to the Prophet (peace and blessings of Allah be upon him) and said: I have got a woman of prestige and beauty, and she does not give birth, so may I marry her, he said: "No," and then he came to him the second time, and he prevented him , and then he came a third time to him, and he said: "Marry the friendly who may give birth , for I will multiply with you the nations."

This means that women are implicitly responsible for the increase in population in the world, and as for the relationship of increasing or decreasing population to women's work outside their home, the answer is: Scientific studies have proven that women's work outside the home reduces their fertility level, and therefore women's work outside the home is the most powerful way to control and reduce it, unlike women's work within the family's economic activities.

Human wealth and the increasing number of births daily represent the source of the strength of Muslims, as stated by the German orientalist (Archimed) where he said: The strength of the East (Muslims) in three things:

- 1- Religion (Islam).
- 2- Abundance of natural resources.
- 3- High fertility and reproductive rates.

In order to prevent the pretexts of corruption and harm to offspring, the Sharia has made the first responsibility and the main task in the life of women the domestic task so that they do not neglect their responsibility and the nation is not being harmed because of that.

What frightens Westerners more is the increasing number of offspring among Muslims, and this fear was expressed in the International Book of Churches that the number of Muslims is increasing at a rate of 82,000 children per day and that it will become the first religion in 2058.

International organizations therefore perceive the number of births as an obstacle to development in third world countries. While Europe and America advise against birth control, as it was stated in a bulletin issued by the United Nations in 1989 that birth control (in Europe) is not in the interest of the European continent (the Nordic countries), as the bulletin stated that Europe is now melting like ice under the sun, and therefore its population will decrease from (15.6%) of the world's population in 1950 to (6.4%) by 2025, this year it is expected that the number of small countries such as Algeria, Morocco and Sudan will be equivalent to the population of major countries Like Germany and England.

The interest of the countries of the North (Europe and America) in the problems of population and women in the countries of the South (Third World) is not because it wants to achieve progress and well-being, but because of its strong fear of the future at the demographic and ideological levels, as the North is decreasing and the South is increasing with the predominance of matter over Western thought, which has lost these peoples psychological and social calm (anomaly - suicide - criminality) and these two levels are essential to maintain global security by devoting the status quo to maintain a balance between North and South.

Therefore, some reports say that in order to survive enough natural resources to consume a single child from Europe or America, the birth of 60 Egyptian and 100 Bengali children must be prevented.

If such statistics show the importance of reproduction in the renewal of generations for the survival of the human species and the multiplication of the number of nations, and the fact that it represents an element of strength in their lives, then any factors and pretexts that affect it, including the excessive occupancy of women and their removal from their responsibility, which are evidenced by the texts and witnessed by instinct and supported by reality, must be controlled and prevented.

Seventh Theme: Islam and the purpose of securing the family and protecting it from crime:

Sharia has been keen to fill all the pretexts of corruption that can lead to the deviation of children in the family, so it made the first responsibility of the mother is to take care of the affairs of her home and her children and emptied her of many of the work and duties, so she dropped Friday prayer and the congregations, and the jurists explained that her preoccupation with other duties including her attachment to the care of children, and we did not realize the secret of that divine legislation until today because it appeared that a woman's preoccupation with work for her child and her distance from him has evils and negative effects on the child's psyche. The distance of the mother from her children for long periods caused emotional drought and lack of affection for many children - as proven by recent experiences - which generates a deviation in the child's personality and the emergence of hostile attitudes in them towards society, and to block the pretexts of corruption against the child Sharia held the mother responsible for the home and made it the first in her life and other actions as an exception so that she is close to her children, and the purified Sharia was keen to ensure that the mother is close to her child even if she was in a state of divorce, the Sharia made custody of the child her right and prevailed over the right of the father, and the Sharia obligated him to pay alimony as a wage and a full-time allowance. The Almighty said: (If they breastfeed you, then they will pay their wages), and the Prophet (peace and blessings of Allah be upon him) ruled that she has the right to custody of her child, as narrated from Abd al-Allah bin Amr that "a woman said: O Messenger of Allah, this son of mine had a bowl in my stomach, my breasts had water him, and my lap was a cover for him and his father divorced me and wanted to take him from me, the Messenger of Allah (may Allah Allah's peace and blessings be upon him) said to her: "You are more entitled to him, unless you marry", The hadith is evidence that the mother is entitled to custody of her child unless she marries, which is unanimous, and Ibn Abbas – may Allah be pleased with them – said, justifying her entitlement and closeness to him: (Her smell, her bed and her heat are better for him than you until he grows up and chooses for himself. He said in the narration of Althawry: The mother is kinder, kinder, softer, more compassionate, more deserving of her child unless she marries.

Therefore, the nurseries on which working mothers rely cannot act as the mother in any way, and this is supported by the evidence of large-scale analytical research that young children raised in private institutions away from the care of the mother grow up with hostile attitudes towards society, deviations in personality and morality and distrust of others, which are difficult to treat and repair.

Ashley Montagu, a specialist in human anthropology, explaining the effects of distancing a mother from her child, says: "Criminality, nervous violence, psychological complexity, abnormal social behaviors, and other behavior disorders can all be explained by the deprivation that a person has suffered when he was young in his childhood," and then says: "Show me an old criminal, or a young delinquency, a psychopath, or an apathetic creature, and I will always be able to prove to you that deep down, he is doing his best to draw love and tenderness that he was deprived of in his childhood".

In order to avoid these dangers and damages that affect the child and society, the mother must devote herself to her original task that the Allah wanted from her, so that the infant and the emerging child have a strong relationship with his mother characterized by heat, inherent and continuity.

Praise be to Allah, Lord of the Worlds, and may Allah Allah's prayers and peace be upon our Prophet Mohamed and upon all his family and companions.

5. Findings and recommendations

In the conclusion of this research, these are the most important findings and recommendations:

- The provisions of Islam are a real guarantee for achieving family and human security for all humanity, the basis of which is to protect the family from the disintegration and collapse suffered by many countries that have focused on machines and forgotten the humanity and instinct of man.
- Our purified Sharia with its principles and flexible aggregate rules is capable of accommodating events and developments and solving our social problems.
- The orbit of the provisions of Sharia is to take care of the interest by warding off the evils that are likely to occur, taking into account the prevention of the occurrence of a corruption that is greater than the corruption to be prevented or removed.
- The harm inflicted on the family - today - is a damage whose sparks fly to the human reality, and it has been witnessed by reality, and its effects have appeared, so no one can deny it, so it must be addressed, and its risks and damages must be reduced.
- Holding conferences and encouraging scientific and Sharia studies that contribute with a clear and serious vision to achieving family and social security.

Thanks, and appreciation

"The author extends his appreciation to the Deanship of Research and Graduate Studies at King Khalid University for funding this work through small group research under grant number

RGP1/160/45

WORKS CITED

The Holy Quran.

Ibanah in the Arabic language, author: Salamah bin Muslim Al-Awtbi Al-Sahari, Investigator: Dr. Abdul Karim Khalifa - Dr. Nusrat Abdul Rahman - Dr. Salah Jarrar - Dr. Mohamed Hassan Awwad - Dr. Jasser Abu Safiya, Publisher: Ministry of National Heritage and Culture - Muscat - Sultanate of Oman

Irshad al-Sari to explain Sahih al-Bukhari, author: Ahmed bin Mohamed al-Qastalani al-Qutaybi al-Masri, Abu al-Abbas, Shihab al-Din (deceased: 923 AH), publisher: al-Kubra al-Amiri Press, Egypt, seventh edition, 1323 AH.

Guiding stallions to achieve the truth from the science of assets, author: Mohamed bin Ali bin Mohamed bin Abdul Allah Al-Shawkani Al-Yamani, investigator: Sheikh Ahmed Ezzo Enaya, Damascus - Kafr Batna, publisher: Dar Al-Kitab Al-Arabi, first edition 1419 AH - 1999 AD.

Anwar al-Barooq fi Anwa' al-Farooq, by Abu al-Abbas Shihab al-Din Ahmad bin Idris al-Qarafi, publisher: Alam al-Kutub, edition: without edition and without date.

Al-Badr Al-Tammam Explanation of the attainment of the maram, the author: Al-Hussein bin Mohamed bin Saeed Al-Lai, known as Al-Maghribi, investigator: Ali bin Abdul Allah Al-Zaben, publisher: Dar Hajar, edition: first.

- The building Sharh Al-Hidaya, Author: Abu Mohamed Mahmoud bin Ahmed bin Musa Al-Hanafi Badr Al-Din Al-Aini, Publisher: Dar Al-Kutub Al-Alamia - Beirut, Lebanon, first edition, 1420 AH - 2000 AD.
- The crown of the bride is one of the jewels of the dictionary, the author: Mohamed bin Mohamed bin Abdul Razzaq Al-Husseini, Abu Al-Fayd, nicknamed Murtada, Al-Zubaidi (deceased: 1205 AH), the investigator: a group of investigators, publisher: Dar Al-Hidaya.
- History of Islamic Legislation, Author: Manna bin Khalil Al-Qattan, Publisher: Wahba Library, Fifth Edition: 1422 AH-2001 AD
- Interpretations of Ahl al-Sunnah, Author: Mohamed bin Mohamed bin Mahmoud, Abu Mansour Al-Maturidi, Investigator: Dr. Majdi Basloum, Publisher: Dar Al-Kutub Al-Alamia - Beirut, Lebanon, first edition, 1426 AH - 2005 AD.
- Tuhfat Al-Ahwadhi with the explanation of Jami' Al-Tirmidhi, Author: Abu Al-Ela Mohamed Abdul Rahman bin Abdul Rahim Al-Mubarakfori, Publisher: Dar Al-Kutub Al-Alamia - Beirut.
- The complement - the tail and the link to the book Taj al-Lughah wa Sahih Arabic, author: Al-Hassan bin Mohamed bin Al-Hassan Al-Saghani, a group of investigators, publisher: Dar Al-Kutub Press, Cairo.
- Indoctrination by Abu Abd al-Allah Mohamed bin Ali al-Mazari al-Maliki, edited by: His Eminence Sheikh Mohamed Al-Mukhtar Al-Salami, publisher: Dar Al-Gharb Al-Islami, edition: first edition, 2008 AD.
- Enlightenment Explanation of the Small Mosque - Author: Mohamed bin Ismail bin Salah bin Mohamed Al-Hasani - Al-San'ani known as Ibn Al-Amir - Investigator: Dr. Mohamed Ishaq Mohamed Ibrahim - Publisher: Dar Al-Salam Library, Riyadh, first edition, 1432 AH - 2011 AD
- Facilitating the Science of Usul al-Fiqh, Author: Abd al-Allah bin Yusuf al-Judai', Publisher: Al-Rayyan Establishment for Printing, Publishing and Distribution, Beirut - Lebanon, first edition, 1418 AH - 1997 AD
- The Collector of the Provisions of the Qur'an, Author: Abu Allah Mohamed bin Ahmed Al-Qurtubi, investigated by: Ahmed Al-Bardouni and Ibrahim Atfaish, publisher Dar Al-Kutub Al-Masriya - Cairo, second edition, 1384 AH - 1964 AD
- Sunan Ibn Majah, Author: Ibn Majah Abu Abd al-Allah Mohamed bin Yazid al-Qazwini, investigated by: Mohamed Fouad Abdul Baqi, publisher: Dar Revival of Books Arabic - Faisal Issa al-Babi al-Halabi.
- Sunan al-Tirmidhi, author: Mohamed bin Issa bin Surat bin Musa bin Al-Dahhak, Al-Tirmidhi, investigator: Bashar Awad Maarouf, publisher: Dar Al-Gharb Al-Islami - Beirut, year of publication: 1998 AD.
- Al-Sunan Al-Kubra by Al-Bayhaqi, Author: Ahmed bin Al-Hussein Abu Bakr Al-Bayhaqi, Investigator: Mohamed Abdul Qadir Atta, Publisher: Dar Al-Kutub Al-Ilmiyya, Beirut - Labanat - Third Edition, 1424 AH - 2003 AD
- Explanation of Abi Dawood - the author: Abu Mohamed Mahmoud bin Ahmed bin Musa Al-Hanafi Badr Al-Din Al-Aini - investigator: Khalid bin Ibrahim Al-Masri
- Explanation of the revision of chapters (448), by Abu Al-Abbas Shihab Al-Din Al-Qarafi, investigated by: Taha Abdul Raouf Saad, publisher: United Technical Printing Company, first edition, 1393 AH - 1973 AD.
- Explanation of Sahih Al-Bukhari - the author: Ibn Batal Abu Al-Hasan Ali bin Khalaf bin Abdul Malik - investigated by: Abu Tamim Yasser bin Ibrahim
- Sahih Ibn Khuzaymah, the author: Abu Bakr Mohamed bin Ishaq bin Khuzaymah al-Nisaburi, edited and commented on it and produced his hadiths and presented to him: Dr. Mohamed Mustafa Al-Adhami, Publisher: The Islamic Office, third edition, 1424 AH - 2003 AD.
- Sahih Al-Bukhari, Investigator: Mohamed Zuhair, Publisher: Dar Tuq Al-Najat, First Edition, 1422 AH.
- Sahih Muslim, Investigator: Mohamed Fouad Abdel Baqi, Publisher: Dar Revival of Arab Heritage - Beirut.
- Al-Iddah Sharh Al-Omda, Author: Abdul Rahman bin Ibrahim bin Ahmed, Abu Mohamed Bahaa Al-Din Al-Maqdisi, Publisher: Dar Al-Hadith , Cairo, Edition: No Edition, Publication Date: 1424 AH 2003 AD.
- The Science of Sharia Purposes, Author: Nouredine Al-Khadimi, Publisher: Obeikan Library, First Edition: 1421 AH - 2001 AD.
- Fath al-Bari, Sharh Sahih al-Bukhari, by Ibn Hajar al-Asqalani, publisher: Dar al-Maarifa - Beirut, 1379.
- Fath al-Qadeer, Author: Mohamed bin Ali bin Mohamed bin Abd al-Allah al-Shawkani al-Yamani Publisher: Dar Ibn Kathir, Dar al-Kalam al-Tayyib - Damascus, Beirut, first edition - 1414 AH.
- Introduction to Psychology, Rex Knight 304.
- Western Women Speaking Numbers, Abdul Malik Al-Taj, Al-Nour Press, Sana'a, Yemen.

Musnad of Imam Ahmad bin Hanbal Investigator: Shuaib Al-Arnaout - Adel Murshid, and others, supervision: Dr. Abdul Allah bin Abdul Mohsen Al-Turki, Publisher: Al-Resala Foundation, first edition, 1421 AH - 2001 AD.

The Intermediate Dictionary - the author: The Arabic Language Academy in Cairo - (Ibrahim Mustafa / Ahmed Al-Zayat / Hamed Abdel Qader / Mohamed Al-Najjar)

The purposes of Islamic law - the author: Mohamed Taher bin Ashour Al-Tunisi - the investigator: Mohamed Al-Habib Ibn Al-Khoja

Kuwaiti Jurisprudence Encyclopedia, Ministry of Awqaf and Islamic Affairs - Kuwait, Edition: (from 1404 - 1427 AH)

Knowledge Magazine, Issue (141), January 2007.

Muslim Women's Document.