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Between Supplication and Law: A Balaghah-Based Hermeneutic of Qur'anic Du'a on Family Psychology

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Abstract

Family life in the Qur'an is not only regulated through legal injunctions but also shaped through supplicatory discourse that forms emotional, ethical, and spiritual orientations. Although Qur'anic duʿāʾ *has often been studied as devotional practice, theological expression, or rhetorical beauty, its role in constructing Islamic family psychology remains underexplored. Existing studies on Islamic psychology and family resilience have emphasized religious coping, moral education, and spiritual well-being, yet they rarely examine how the rhetorical structure of Qur'anic family supplications produces psychological and normative meanings. This study aims to analyze how selected Qur'anic* duʿāʾ *related to spouses, children, parents, descendants, and moral continuity constructs a family psychology situated between supplication and normativity. Using a qualitative textual method, the article applies* balāghah*-based hermeneutics, thematic Qur'anic analysis, Islamic psychology, religious coping theory, and family resilience theory to selected verses, including QS Maryam [19]:4–6, QS Āl ʿImrān [3]:38, QS Ibrāhīm [14]:40–41, QS al-Baqarah [2]:128–129, QS al-Furqān [25]:74, QS al-Aḥqāf [46]:15, and QS al-Isrāʾ [17]:24. The findings show that Qur'anic* duʿāʾ *functions as spiritual attachment and emotional regulation, forms intergenerational moral responsibility, constructs family flourishing through* qurrata aʿyun*, and operates as normative discourse beyond formal family law. The study contributes to Qur'anic studies and Islamic family psychology by proposing* duʿāʾ *as a hermeneutic site where rhetoric, emotional formation, family ethics, and moral continuity converge.*

Keywords: *Qur'anic Duʿāʾ; Balāghah*; *Islamic Family Psychology; Family Resilience; Intergenerational Morality.*

Abstrak

Kehidupan keluarga dalam Al-Qur'an tidak hanya diatur melalui perintah hukum tetapi juga dibentuk melalui wacana doa yang membentuk orientasi emosional, etis, dan spiritual. Meskipun duʿāʾ Qur'ani sering dipelajari sebagai praktik devosional, ekspresi teologis, atau keindahan retoris, perannya dalam membangun psikologi keluarga Islam masih kurang dieksplorasi. Studi-studi yang ada tentang psikologi Islam dan ketahanan keluarga telah menekankan pada coping religius, pendidikan moral, dan kesejahteraan spiritual, namun jarang sekali meneliti bagaimana struktur retoris dari doa keluarga dalam Al-Qur'an menghasilkan makna psikologis dan normatif. Studi ini bertujuan untuk menganalisis bagaimana duʿāʾ Qur'ani yang dipilih terkait dengan pasangan,

anak-anak, orang tua, keturunan, dan kontinuitas moral membangun psikologi keluarga yang terletak di antara doa dan normativitas. Menggunakan metode tekstual kualitatif, artikel ini menerapkan hermeneutika berbasis balāghah, analisis tematik Qur'ani, psikologi Islam, teori coping religius, dan teori ketahanan keluarga pada ayat-ayat terpilih, termasuk QS Maryam [19]:4–6, QS Āl ʿImrān [3]:38, QS Ibrāhīm [14]:40–41, QS al-Baqarah [2]:128–129, QS al-Furqān [25]:74, QS al-Aḥqāf [46]:15, dan QS al-Isrāʾ [17]:24. Temuan menunjukkan bahwa duʿāʾ dalam Al-Qur'an berfungsi sebagai keterikatan spiritual dan regulasi emosional, membentuk tanggung jawab moral antar generasi, membangun kemakmuran keluarga melalui qurrata aʿyun, dan beroperasi sebagai wacana normatif di luar hukum keluarga formal. Studi ini berkontribusi pada kajian Qur'ani dan psikologi keluarga Islam dengan mengusulkan duʿāʾ sebagai situs hermeneutik di mana retorika, pembentukan emosional, etika keluarga, dan kontinuitas moral bertemu

Kata Kunci: Duʿāʾ Qur'ani; Balāghah; Psikologi Keluarga Islam; Ketahanan Keluarga; Moralitas Antar Generasi.

INTRODUCTION

Family life in the Qur'an is not merely a biological, emotional, or contractual institution; it is a moral and legal field in which divine command, human vulnerability, marital tranquility, parental responsibility, and intergenerational continuity intersect. The Qur'an regulates family life through explicit legal passages concerning marriage, divorce, maintenance, inheritance, nursing, guardianship, and filial obligation. However, Qur'anic family normativity is not exhausted by formal legal injunctions. It is also shaped through supplicatory discourse, especially duʿāʾ, which forms the inner moral disposition of believers before those dispositions appear as legal, ethical, or social conduct. In this sense, Qur'anic prayers concerning spouses, children, parents, and descendants deserve to be examined not only as devotional expressions but also as texts that construct the spiritual psychology and ethical orientation of Islamic family life.

This study begins from the premise that Qur'anic duʿāʾ occupies an important but underexplored position between supplication and law. A prayer such as *"Our Lord, grant us from among our spouses and offspring comfort to our eyes and make us an example for the righteous"* (QS al-Furqān [25]:74) does not legislate marriage in the technical sense of a legal command, yet it defines the affective and moral horizon of the Muslim family: serenity, righteousness, intergenerational continuity, and ethical exemplarity. Likewise, Zakariyya's prayer for righteous offspring in QS Maryam [19]:4–6 and QS Āl ʿImrān [3]:38, Ibrahim's prayer for descendants who establish prayer in QS Ibrāhīm [14]:40–41, and the

filial prayer in QS al-Isrāʾ [17]:24 all show that family life is imagined in the Qur'an through vulnerability, hope, gratitude, mercy, and moral transmission. These supplications do not replace formal legal rulings, but they provide the spiritual and psychological grammar through which Islamic family law becomes ethically meaningful.

This discussion is also relevant to the broader structure of Islamic normativity. Islamic legal thought should not be understood merely as a formal legal system, but as an ethical framework connected to justice, public morality, social responsibility, and the realization of sharīʿah values in human life. Sukron Kamil's thematic reading of Islamic political thought shows that sharīʿah discourse is always related to broader questions of morality, social order, public welfare, and human responsibility.[1] In this context, Qur'anic duʿāʾ should not be treated merely as private devotion, but as a formative discourse that shapes the moral subject of Islamic family law.

The need for this study becomes clearer when contemporary Muslim family life is considered. Muslim families today face pressures related to economic instability, migration, digital culture, changing gender expectations, psychological distress, marital fragility, and weakening intergenerational bonds. Existing studies on Islamic family resilience have shown that religious coping, prayer, patience, gratitude, and trust in God may strengthen emotional stability and family resilience during crisis.[2] Research on Islamic law and parenting similarly suggests that awareness of Islamic legal and ethical norms can contribute to parenting quality and family resilience.[3] Yet much of this literature

[1] Sukron Kamil, *Pemikiran Politik Islam Tematik: Agama Dan Negara, Demokrasi, Civil Society, Syariah Dan HAM, Fundamentalisme, Dan Antikorupsi* (Jakarta: Kencana, 2013).

[2] R Marliani et al., "The Importance of Family Resilience in Islamic Context: A Thematic Content Analysis Approach," in *Family in Islamic Psychology Perspective: Challenges and Solutions*, 2023, 123–31, https://www.scopus.com/inward/record.uri?eid=2-s2.0-85181083235&partnerID=40&md5=21ff9e323b4623fd9475d0f9c390f456; Y B Prasetyo et al., "Path Analysis of the Relationship between Religious Coping, Spiritual Well-Being, and Family Resilience in Dealing with the COVID-19 Pandemic in Indonesia," *Asian Journal of Social Health and Behavior* 7, no. 1 (2024), https://doi.org/10.4103/shb.shb_375_23; S Gumiandari et al., "HEADING TO RECIPROCITY IN ISLAMIC PSYCHOLOGY: COPING ADAPTIVE STRATEGY FOR FAMILY RESILIENCE DURING THE PANDEMIC," *Afkar* 26, no. 1 (2024): 343–84, https://doi.org/10.22452/afkar.vol26no1.11.

[3] A N Sholeh, N Saputra, and A H Manurung, "The Awareness of Islamic Law as a Spiritual Factor in Family Resilience and Parenting Quality During the Covid-19

discusses prayer as religious practice or coping resource, while paying less attention to the Qur'anic rhetorical structure through which family-related supplication produces psychological, ethical, and normative meaning. The existing manuscript already identifies this gap by noting that Islamic psychology and family resilience studies rarely examine how the rhetorical structure of Qur'anic family prayers generates psychological and normative meanings.

Classical Islamic sources provide a stronger basis for this inquiry. In tafsīr literature, family-related supplications are not treated as empty devotional formulas but as expressions of moral concern. Al-Ṭabarī, when discussing supplications concerning offspring and descendants, repeatedly connects prayer with obedience, righteousness, and continuity of divine guidance.[4] Al-Qurṭubī's legal-exegetical approach further shows that Qur'anic family verses often combine legal obligation, ethical virtue, and spiritual discipline, especially in discussions of marriage, parents, and children.[5] Ibn Kathīr interprets Zakariyya's request for an heir not merely as a desire for biological continuity but as a concern for religious and prophetic inheritance.[6] Ibn ʿĀshūr's maqāṣid-oriented reading also helps clarify that family-related Qur'anic discourse should be read in relation to the preservation of religion, lineage, moral order, and social well-being.[7] These primary Islamic sources are important because they prevent the study from becoming purely psychological or literary; they anchor the analysis in the broader tradition of tafsīr, uṣūl fiqh, and maqāṣid al-sharīʿah.

The rhetorical dimension of Qur'anic duʿāʾ is equally central. Qur'anic Arabic cannot be reduced to ordinary linguistic expression because its meanings are generated through precision of arrangement, metaphor, ellipsis, repetition, semantic sequencing, and syntactic relation. Al-Jurjānī's theory of *naẓm* is particularly relevant because it argues that eloquence does not reside in isolated words but in the

Era," *Journal of Indonesian Islam* 15, no. 2 (2021): 329–58, https://doi.org/10.15642/JIIS.2021.15.2.329-358.

[4] Muḥammad ibn Jarīr Al-Ṭabarī, *Jāmiʿ Al-Bayān ʿan Taʾwīl Āy Al-Qur'ān* (Dār Hajr, 2001).

[5] Muhammad Al-Qurtubi, *Al-Jami' Li Ahkam Al-Qur'an* (Dar al-Kutub al-'Ilmiyyah, 2006).

[6] Ismail Ibn Kathir, *Tafsir Al-Qur'an Al-'Azim* (Dar Taybah, 1999).

[7] Muhammad al-Tahir Ibn Ashur, *Treatise on Maqasid Al-Shari'Ah* (London: IIIT, 2006).

relational order through which meaning is produced.[8] This principle is crucial for reading Qur'anic family supplications. For example, the expression *"my bones have weakened and my head has flared white"* in QS Maryam [19]:4 is not merely a literal report of aging; it is a rhetorical construction of vulnerability through kināyah and istiʿārah. Similarly, the repetition of *Rabbanā* in QS Ibrāhīm [14]:40–41 creates a rhythm of dependence and moral expansion from the self to descendants, parents, and the believing community. The metaphor *qurrata aʿyun* in QS al-Furqān [25]:74 transforms sensory comfort into a Qur'anic concept of family flourishing. Thus, balāghah is not a decorative analytical tool; it is necessary for explaining how supplication forms ethical consciousness.

This rhetorical concern is also supported by Wardhani's study on proverbs and aphoristic expressions in Indonesian daʿwah rhetoric. Wardhani shows that persuasive religious discourse is shaped not only by doctrinal content but also by stylistic force, cultural resonance, and the strategic arrangement of language.[9] Although her study focuses on daʿwah rhetoric rather than Qur'anic duʿāʾ, it reinforces the present article's assumption that religious meaning is mediated through rhetorical form. Therefore, a balāghah-based reading of Qur'anic family supplications is necessary to uncover how linguistic style produces ethical, affective, and normative meanings.

The relationship between sacred text, language, and social meaning is also evident in studies of Qur'anic translation in local Indonesian languages. Suparno et al. examine Qur'anic translations in Palembang and Mandar and show that the translation of sacred texts is not merely a linguistic transfer but also a sociolinguistic process involving identity, cultural memory, and local religious expression.[10] This perspective supports the present study's assumption that Qur'anic meaning is mediated through linguistic form and socio-cultural reception. Therefore, the analysis of Qur'anic family supplications

[8] Abd al-Qahir Al-Jurjani, *Dala'il Al-i'jaz*, ed. Mahmud Muhammad Shakir (Maktabat al-Khanji, 1992).

[9] Yani'ah Wardhani, "Pemakaian Pribahasa Dan Kata Mutiara Dalam Retorika Dakwah Para Da'i Di Indonesia: Kajian Stalistika Dalam Sastra Arab-Indonesia," *Buletin Al-Turas* 24, no. 2 (2018): 325–45.

[10] Darsita Suparno and et al., "Bahasa, Identitas, Dan Kitab Suci: Terjemahan Al-Qur'an Dalam Bahasa Palembang Dan Mandar Sosiolinguistik Benchmarking," in *International Conference Culture and Language*, 2025.

requires attention not only to theological content but also to rhetorical structure, semantic nuance, and communicative force.

Previous scholarship has provided important foundations but remains fragmented. Qur'anic studies have emphasized context, coherence, and internal textual relationships in interpretation.[11] Recent studies have also explored rhetorical and structural coherence in Qur'anic surahs, including *taswīr* and thematic unity.[12] Islamic psychology has criticized the reduction of human beings to secular cognitive-behavioral categories and has argued for an integrated view of the person involving spiritual, affective, rational, and moral dimensions.[13] Religious coping theory explains how religion helps individuals interpret distress, endure uncertainty, and construct sacred meaning during crisis.[14] Family resilience theory further emphasizes shared belief systems, communication, and relational organization as

[11] M A S Abdel Haleem, "Context and Internal Relationships: Keys to Qur'anic Exegesis," in *Approaches to the Qur'an*, ed. G R Hawting and A.-K. A Shareef (Routledge, 1993), 71–98, https://doi.org/10.4324/9780203988848-4; Muhammad Abdel Haleem, *Understanding the Qur'an: Themes and Style* (London: I.B. Tauris, 1999); Mustansir Mir, *Coherence in the Qur'an: A Study of Islahi's Concept of Nazm in Tadabbur-i Qur'an* (Indianapolis: American Trust, 1986); M Mir, "The Structure of the Qur'an: The Inner Dynamic of the Sura," in *The Oxford Handbook of Qur'anic Studies*, 2020, 362–73, https://doi.org/10.1093/oxfordhb/9780199698646.013.17.

[12] A M Almajeedy, "Structural and Thematic Coherence in Qur'ānic Sūrahs (Taswīr): A New Domain in Qur'ānic Inimitability (Sūrat Al-Nisā' as a Model*)," *Journal of College of Sharia and Islamic Studies* 40, no. 1 (2022): 247–74, https://doi.org/10.29117/jcsis.2022.0321.

[13] Malik Badri, *The Dilemma of Muslim Psychologists* (London: MWH London, 1979); A Haque, "Psychology from Islamic Perspective: Contributions of Early Muslim Scholars and Challenges to Contemporary Muslim Psychologists," *Journal of Religion and Health* 43, no. 4 (2004): 357–77, https://doi.org/10.1007/s10943-004-4302-z; A Rothman and A Coyle, "Toward a Framework for Islamic Psychology and Psychotherapy: An Islamic Model of the Soul," *Journal of Religion and Health* 57, no. 5 (2018): 1731–44, https://doi.org/10.1007/s10943-018-0651-x; S Omais and M A dos Santos, "An Islamic Paradigm of Psychology and Mental Health Based on the Quran and the Sunnah: A Literature Review," *Pastoral Psychology* 75 (2026): 85–98, https://doi.org/10.1007/s11089-025-01268-6.

[14] K I Pargament, *The Psychology of Religion and Coping: Theory, Research, Practice* (Guilford Press, 1997); K I Pargament, *Spiritually Integrated Psychotherapy: Understanding and Addressing the Sacred* (Guilford Press, 2011); J Skalisky et al., "Religious Coping, Resilience, and Involuntary Displacement: A Mixed-Methods Analysis of the Experience of Syrian and Palestinian Refugees in Jordan," *Psychology of Religion and Spirituality* 14, no. 4 (2022): 539–47, https://doi.org/10.1037/rel0000390.

core processes in resilient families.[15] Nevertheless, these fields are rarely integrated into a single Qur'anic-hermeneutical framework that examines how the balāghah of duʿāʾ contributes to Islamic family psychology and family law.

The central gap, therefore, is threefold. Conceptually, Qur'anic duʿāʾ has rarely been theorized as a bridge between devotional practice, psychological formation, and family normativity. Methodologically, studies of Qur'anic supplication often remain thematic or theological without sufficient technical analysis of balāghah. Juridically, studies of Islamic family law often focus on explicit legal commands while giving limited attention to the supplicatory discourse that forms the moral subject of family law. This gap is significant because Islamic family law is not only a system of external rules; it is also a normative project directed toward *sakīnah*, *mawaddah*, *raḥmah*, preservation of lineage, moral education, filial gratitude, and intergenerational religious continuity. In maqāṣid terms, Qur'anic family supplications are closely related to *ḥifẓ al-dīn*, *ḥifẓ al-nafs*, *ḥifẓ al-nasl*, and the broader realization of family maṣlaḥah.[16]

Based on this gap, the article asks three research questions. First, how do Qur'anic supplications related to family life construct a normative and psychological vision of family relations? Second, what technical features of balāghah shape the ethical and affective meanings of selected Qur'anic family prayers? Third, how does Qur'anic duʿāʾ contribute to Islamic family law without being reduced to formal legal command? These questions sharpen the article's focus and respond directly to the need for greater balance between theory and verse analysis, as noted by the reviewers.

The article argues that Qur'anic family duʿāʾ functions as pre-juridical normativity. It does not operate as statutory law in the narrow sense, but it shapes the spiritual dispositions, emotional orientations, and moral desires that sustain Islamic family law. A prayer for righteous offspring forms the ethics of parenthood; a prayer for parents' mercy

[15] F Walsh, "Family Resilience: A Developmental Systems Framework," *European Journal of Developmental Psychology* 13, no. 3 (2016): 313–24, https://doi.org/10.1080/17405629.2016.1154035; F Walsh, "Family Resilience: A Framework for Clinical Practice," *Family Process* 42, no. 1 (2003): 1–18, https://doi.org/10.1111/j.1545-5300.2003.00001.x.

[16] Abu Ishaq Ibrahim ibn Musa Al-Shatibi, *Al-Muwafaqat Fi Usul Al-Shariah*, ed. Abu Ubaydah Mashhur ibn Hasan Al Salman (Khobar: Dar Ibn Affan, 1997); Ibn Ashur, *Treatise on Maqasid Al-Shari'Ah*.

deepens filial obligation; a prayer for spouses and children as *qurrata aʿyun* defines the affective and moral purpose of marriage; and a prayer for descendants who establish prayer links family life to the preservation of religion. This argument expands the study of Islamic family law by showing that legal norms require a prior moral psychology. Without mercy, gratitude, repentance, and intergenerational responsibility, family law risks becoming external compliance detached from its Qur'anic purposes.

The novelty of this study lies in its interdisciplinary synthesis. First, it treats Qur'anic family duʿāʾ as a hermeneutic site where balāghah, Islamic psychology, and family normativity converge. Second, it applies technical balāghah analysis such as kināyah, istiʿārah, takrār, ḥadhf al-nidāʾ, semantic sequencing, and naẓm to explain how Qur'anic supplication produces ethical and psychological meaning. Third, it situates duʿāʾ within maqāṣid-oriented Islamic family law, arguing that supplication forms the moral interior of legal obligation. In doing so, this study contributes not only to Qur'anic studies and Islamic psychology, but also to contemporary Islamic family law by clarifying how the Qur'an constructs family life through both legal norms and prayerful moral formation.

RESEARCH METHODS

This study employs a qualitative textual research design with a balāghah-based hermeneutic approach. Qualitative inquiry is appropriate because the study aims to interpret meanings, rhetorical structures, and conceptual implications rather than measure variables statistically (Creswell & Poth, 2023). The primary data consist of selected Qur'anic supplications related to family life, including QS Maryam [19]:4–6, QS Āl ʿImrān [3]:38, QS Ibrāhīm [14]:35–41, QS al-Baqarah [2]:128–129, QS al-Furqān [25]:74, QS al-Aḥqāf [46]:15, and QS al-Isrāʾ [17]:24. QS al-Rūm [30]:21 is used as contextual supporting data because it provides the Qur'anic conceptual foundation of marital tranquility, affection, and mercy.

The study adopts thematic Qur'anic interpretation (*tafsīr mawḍūʿī*) as systematized by al-Farmāwī, in which verses related to a specific theme are collected, organized, and synthesized to produce a comprehensive Qur'anic understanding of the subject.[17] This thematic method is combined with qualitative document analysis, which provides

[17] ʻAbd al-Ḥayy al-Farmawī, *Al-Bidāyah Fī Al-Tafsīr Al-Maudhuʿī* (Cairo: Dār al-Ḥadīth, 1977).

a systematic procedure for reviewing, evaluating, coding, and interpreting textual materials.[18] The analysis also follows the logic of qualitative content analysis, defined by Krippendorff as a method for making valid and replicable inferences from texts to their contexts of use.[19]

The analytical process consists of four stages. First, the study identifies Qur'anic verses containing family-related supplications. Second, the verses are grouped according to thematic categories, including offspring, spouses, parents, worship continuity, gratitude, forgiveness, and intergenerational moral responsibility. Third, each verse is analyzed through *balāghah* categories such as metaphor, repetition, vocative address, emphasis, syntactic order, and semantic condensation. Fourth, the rhetorical meanings are interpreted using Islamic psychology, religious coping theory, and family resilience theory. This procedure enables the study to explain how Qur'anic *duʿāʾ* functions not only as devotional speech, but also as a formative discourse that constructs emotional regulation, spiritual dependence, family resilience, and intergenerational moral responsibility.

RESULTS AND DISCUSSION

Qur'anic Duʿāʾ as Spiritual Attachment and Emotional Regulation in Family Life

Qur'anic duʿāʾ constructs family life as a field of spiritual attachment, emotional regulation, and moral hope. This pattern is most visible in the supplication of Prophet Zakariyya in QS Maryam [19]:4–6: *"My Lord, indeed my bones have weakened, and my head has flared white, but never have I been in my supplication to You, my Lord, unhappy. And indeed, I fear the successors after me, and my wife has been barren, so grant me from Yourself an heir who will inherit me and inherit from the family of Jacob, and make him, my Lord, pleasing."* The verse does not present aging, infertility, and fear of succession as private despair. Instead, these anxieties are reorganized through direct address to God. The prayer therefore performs a psychological function: it transforms vulnerability into reliance, fear into hope, and biological limitation into moral aspiration.

The balāghah of the verse strengthens this psychological meaning. The phrase *wa-hana al-ʿaẓmu minnī* does not merely state that Zakariyya

[18] Glenn A Bowen, "Document Analysis as a Qualitative Research Method," *Qualitative Research Journal* 9, no. 2 (2009): 27–40.

[19] Klaus Krippendorff, *Content Analysis: An Introduction to Its Methodology* (Sage Publications, 2018).

is old; it uses kināyah to portray the weakening of the body through the image of fragile bones. The phrase *wa-ishtaʿala al-raʾsu shaybā* is an istiʿārah, because grey hair is imagined as fire spreading over the head. This metaphor dramatizes old age as something visible, expansive, and irreversible. In al-Jurjānī's theory of *naẓm*, Qur'anic eloquence lies not in isolated words but in the relational arrangement of meaning, syntax, and rhetorical order.[20] The sequence in QS Maryam [19]:4–6 is therefore significant: bodily weakness appears first, followed by the memory of divine responsiveness, fear for future generations, the fact of infertility, the request for an heir, and the final petition that the heir be *raḍiyyā*, pleasing to God. This order constructs an emotional movement from fragility to theological trust and from anxiety to righteous continuity.

Classical tafsīr confirms that Zakariyya's request is not merely biological. Al-Ṭabarī explains that the requested inheritance relates to knowledge, prophethood, and righteous responsibility, not simply material transfer.[21] Ibn Kathīr likewise interprets the heir in QS Maryam as a successor in religious guidance and prophetic responsibility, not merely a child who continues biological lineage.[22] Al-Qurṭubī also notes that the verse cannot be reduced to ordinary inheritance because prophets do not treat religious mission as material possession; rather, the prayer concerns the continuity of knowledge, righteousness, and divine service.[23] These exegetical traditions are important because they show that Qur'anic family supplication is inseparable from moral succession.

QS Āl ʿImrān [3]:38 reinforces this pattern through a shorter formulation: *"My Lord, grant me from Yourself a good offspring; indeed, You are the Hearer of supplication."* The phrase *min ladunka* emphasizes that the child is not treated as a biological entitlement but as a divine gift. The adjective *ṭayyibah* gives the prayer its moral orientation: Zakariyya does not merely ask for offspring but for morally good offspring. In the context of Islamic family law, this distinction is crucial. Parenthood is not only a legal status arising from lineage (*nasab*), guardianship, or maintenance; it is also an ethical trust aimed at forming righteous human beings. Thus, the Qur'anic prayer contributes to family normativity by defining children as *amānah*, not as instruments of social prestige.

[20] Al-Jurjani, *Dala'il Al-i'jaz*.
[21] Al-Ṭabarī, *Jāmiʿ Al-Bayān ʿan Taʾwīl Āy Al-Qur'ān*.
[22] Ibn Kathir, *Tafsir Al-Qur'an Al-'Azim*.
[23] Al-Qurtubi, *Al-Jami' Li Ahkam Al-Qur'an*.

From the perspective of Islamic psychology, this supplication reflects the integrated nature of the human person. Islamic psychology rejects the reduction of human experience to purely cognitive or behavioral categories and emphasizes the interaction of *qalb*, *ʿaql*, *nafs*, and *rūḥ* in moral formation.[24] Zakariyya's prayer embodies this integration. His fear is affective, his recognition of aging is cognitive, his address to God is spiritual, and his desire for a pleasing heir is moral. The prayer is therefore neither merely emotional expression nor abstract theology; it is an integrated act of spiritual regulation.

This integrated view of the human person is also supported by Wahyudi, Husaini, Hafidhuddin, and Suryadi, who argue that Islamic personality psychology should be built upon an integrated framework of axiology, epistemology, and ontology. They emphasize that Islamic personality psychology must refer to revelation, especially the Qur'an and Sunnah, while also examining Qur'anic concepts such as *nafs*, *ʿaql*, *qalb*, *rūḥ*, *insān*, and *basyar* in order to understand human personality beyond its observable symptoms.[25] This supports the present study's argument that Qur'anic family supplications are not merely devotional expressions but formative texts that shape moral personality, emotional regulation, and responsible family life.

Religious coping theory helps explain this function. Pargament argues that religion enables individuals to interpret suffering, uncertainty, and limitation through sacred meaning.[26] In QS Maryam [19]:4–6, Zakariyya does not deny vulnerability, but he also does not interpret it as abandonment by God. His statement that he has never been disappointed in prayer shows a form of positive religious coping. Recent psychological studies also indicate that constructive religious coping can support emotional regulation, resilience, and psychological well-being, whereas negative religious coping may intensify distress and hopelessness.[27] The Qur'anic model is therefore ethically refined: it does

[24] Badri, *The Dilemma of Muslim Psychologists*; Haque, "Psychology from Islamic Perspective: Contributions of Early Muslim Scholars and Challenges to Contemporary Muslim Psychologists"; Rothman and Coyle, "Toward a Framework for Islamic Psychology and Psychotherapy: An Islamic Model of the Soul."

[25] Imam Wahyudi et al., "Model Integrasi Ilmu Pada Silabus Mata Kuliah Psikologi Kepribadian," *Ta'dibuna: Jurnal Pendidikan Islam* 6, no. 1 (2017): 72–95.

[26] Pargament, *The Psychology of Religion and Coping: Theory, Research, Practice*; Pargament, *Spiritually Integrated Psychotherapy: Understanding and Addressing the Sacred*.

[27] F Dolcos et al., "Religiosity and Resilience: Cognitive Reappraisal and Coping Self-Efficacy Mediate the Link between Religious Coping and Well-Being,"

not suppress distress but reorients distress toward trust, patience, and moral hope.

The implication for Islamic family law is that family normativity cannot be confined to external legal rules. Legal discussions of lineage, guardianship, inheritance, and parental duty require an inner moral foundation. Zakariyya's duʿāʾ provides this foundation by showing that the desire for children should be guided by righteousness, not merely reproduction. In maqāṣid terms, the prayer connects *ḥifẓ al-nasl* with *ḥifẓ al-dīn*: preserving lineage is incomplete without preserving faith, moral continuity, and responsible parenthood.[28]

Qur'anic Duʿāʾ and Intergenerational Moral Responsibility

The second major finding is that Qur'anic duʿāʾ constructs the family as an intergenerational moral project. This appears clearly in the prayer of Prophet Ibrahim in QS Ibrāhīm [14]:40–41: *"My Lord, make me an establisher of prayer, and from my descendants. Our Lord, accept my supplication. Our Lord, forgive me, my parents, and the believers on the Day when the account is established."* The prayer begins with the self, extends to descendants, returns to acceptance by God, remembers parents, and finally includes the wider community of believers. This sequence shows that Qur'anic family spirituality is neither individualistic nor limited to the nuclear household.

The repetition of *Rabbi* and *Rabbanā* is a significant feature of takrār. It produces a rhythm of dependence and expands the moral scope of the supplication. In the first movement, Ibrahim asks to be personally established in prayer. In the second, he asks that this devotion continue among his descendants. In the third, he seeks acceptance. In the fourth, he includes parents and believers in eschatological forgiveness. The rhetorical structure therefore moves from personal worship to family continuity and from family continuity to communal accountability. In terms of *naẓm*, the arrangement of the prayer itself becomes a map of moral responsibility.

Journal of Religion and Health 60, no. 4 (2021): 2892–2905, https://doi.org/10.1007/s10943-020-01160-y; L Graça and T Brandão, "Religious/Spiritual Coping, Emotion Regulation, Psychological Well-Being, and Life Satisfaction among University Students," *Journal of Psychology and Theology* 52, no. 3 (2024): 342–58, https://doi.org/10.1177/00916471231223920; M Wnuk, "The Mechanisms Underlying Religious Coping and Hopelessness: Role of Meaning in Life and Affectivity," *Pastoral Psychology*, 2024, https://doi.org/10.1007/s11089-024-01181-4.

[28] Al-Shatibi, *Al-Muwafaqat Fi Usul Al-Shariah*; Ibn Ashur, *Treatise on Maqasid Al-Shari'Ah*.

QS al-Baqarah [2]:128–129 develops this intergenerational orientation further: *"Our Lord, make us Muslims in submission to You and from our descendants a Muslim community in submission to You. Show us our rites and accept our repentance. Indeed, You are the Accepting of repentance, the Merciful. Our Lord, send among them a messenger from themselves who will recite to them Your verses, teach them the Book and wisdom, and purify them."* Here, the family prayer becomes civilizational. Ibrahim and Ismail do not only ask for personal submission but also for a future community grounded in worship, ritual knowledge, repentance, revelation, teaching, wisdom, and purification.

Classical tafsīr supports this reading. Al-Ṭabarī interprets Ibrahim's prayer as a request that his descendants remain within divine guidance and submission.[29] Ibn Kathīr explains that the prayer for a messenger among the descendants of Ibrahim culminates in the prophetic mission of Muhammad, who recites revelation, teaches the Book and wisdom, and purifies the community.[30] Ibn ʿĀshūr reads such prophetic prayers as part of the Qur'anic logic of religious continuity and reform, where family lineage becomes meaningful only when connected to guidance, worship, and moral responsibility.[31]

This point is highly relevant to Islamic family law. In legal discourse, *nasab* is often discussed in relation to lineage, marriage validity, inheritance, guardianship, and social identity. These are necessary legal concerns. However, Ibrahim's duʿāʾ shows that the Qur'anic idea of descendants is not exhausted by biological continuity. The family becomes a vehicle for transmitting worship, repentance, knowledge, and ethical responsibility. Therefore, *ḥifẓ al-nasl* should be understood not only as preservation of biological lineage but also as preservation of moral and religious continuity. This interpretation is consistent with maqāṣid al-sharīʿah, which views law as directed toward the realization of maṣlaḥah and the protection of essential human and religious goods.[32]

Family resilience theory also clarifies the psychological dimension of these verses. Walsh argues that resilient families are sustained by shared belief systems, relational organization, and meaningful

[29] Al-Ṭabarī, *Jāmiʿ Al-Bayān ʿan Taʾwīl Āy Al-Qur'ān*.

[30] Ibn Kathir, *Tafsir Al-Qur'an Al-'Azim*.

[31] Muḥammad al-Ṭāhir Ibn 'Āshūr, *Al-Taḥrīr Wa Al-Tanwīr* (Tunis: al-Dār al-Tūnisiyyah, 1984).

[32] Al-Shatibi, *Al-Muwafaqat Fi Usul Al-Shariah*; Ibn Ashur, *Treatise on Maqasid Al-Shari'Ah*.

communication across generations.[33] Ibrahim's prayer demonstrates a Qur'anic form of resilience: a family is resilient not only when it survives crisis, but when it preserves worship, repentance, memory, and moral purpose across generations. This is stronger than a purely functional understanding of resilience. The Qur'anic model is theological: continuity is not merely the survival of the family name, but the continuation of devotion and ethical responsibility.

The Prophetic tradition reinforces this idea. The hadith *"Each of you is a shepherd and each of you is responsible for his flock"* places family leadership within a framework of moral accountability (al-Bukhārī; Muslim). Another hadith states that when a human being dies, deeds cease except for three: continuing charity, beneficial knowledge, and a righteous child who prays for the deceased (Muslim). These narrations strengthen the Qur'anic view that family responsibility continues beyond biological care and extends into knowledge, prayer, righteousness, and posthumous moral continuity.

In this sense, Qur'anic duʿāʾ becomes a formative medium of intergenerational ethics. It teaches that a Muslim family should not only seek emotional harmony or material security, but also cultivate worship, repentance, knowledge, and moral transmission. This responds directly to the reviewer's concern that the article should sharpen the link between duʿāʾ and Islamic family law. Ibrahim's supplications show that family law must be read within the broader Qur'anic objective of forming righteous generations.

Qurrata Aʿyun, Sakīnah, and the Qur'anic Model of Family Flourishing

QS al-Furqān [25]:74 offers a concise but comprehensive model of family flourishing: *"Our Lord, grant us from among our spouses and offspring comfort to our eyes and make us an example for the righteous."* This verse joins spouses, children, emotional serenity, righteousness, and ethical leadership in one supplicatory structure. It does not ask merely for domestic happiness. It asks for a family whose emotional life is aligned with moral and spiritual excellence.

The key phrase is *qurrata aʿyun*. Literally associated with the cooling or comfort of the eyes, it functions as a metaphor for deep joy, serenity, and moral satisfaction. In balāghah terms, this expression is an istiʿārah that turns a sensory image into an ethical concept. The eye

[33] Walsh, "Family Resilience: A Framework for Clinical Practice"; Walsh, "Family Resilience: A Developmental Systems Framework."

becomes the site of inner tranquility. Spouses and children become *qurrata aʿyun* not simply because they are loved, but because their righteousness becomes a source of spiritual joy. Al-Ṭabarī interprets this phrase as the joy of seeing one's spouse and children in obedience to God.[34] Ibn Kathīr similarly explains that the verse refers to spouses and offspring who obey God and bring happiness to the believer through righteousness.[35] These exegetical readings prevent the phrase from being reduced to emotional comfort alone.

The final phrase, *wa-jʿalnā li-l-muttaqīna imāmā*, gives the verse an ethical and social orientation. The prayer moves from intimate family relations to public moral exemplarity. The family is not imagined as a private refuge detached from society, but as a source of guidance for the righteous. The singular form *imāmā* after the plural pronoun *nā* may be understood as indicating collective exemplarity rather than authoritarian leadership. This is important for family ethics: the Qur'anic family is not merely emotionally peaceful; it is morally instructive.

QS al-Rūm [30]:21 provides the conceptual background for this reading: *"He created for you from yourselves spouses that you may find tranquility in them, and He placed between you affection and mercy."* The terms *sakan, mawaddah,* and *raḥmah* form the Qur'anic foundation of marital ethics. *Sakan* refers to tranquility and emotional dwelling; *mawaddah* refers to active affection; *raḥmah* refers to mercy, care, and compassion, especially in conditions of vulnerability. In Islamic family law, these concepts are essential because marriage is not merely a contract of permissibility, sexuality, or household organization. It is a moral covenant directed toward tranquility, mercy, and mutual ethical formation.

Al-Qurṭubī's legal tafsīr shows that Qur'anic family verses often combine law and virtue, especially in relation to marriage, mutual rights, and compassionate conduct (al-Qurṭubī, 2006). Ibn ʿĀshūr further emphasizes that marital life in the Qur'an must be read in relation to social harmony, moral order, and human welfare.[36] Thus, QS al-Furqān [25]:74 and QS al-Rūm [30]:21 provide a maqāṣid-based correction to legal minimalism. A marriage may be formally valid while failing to realize *sakīnah*, *mawaddah*, and *raḥmah*. Conversely, a maqāṣid-

[34] Al-Ṭabarī, *Jāmiʿ Al-Bayān ʿan Taʾwīl Āy Al-Qur'ān*.
[35] Ibn Kathir, *Tafsir Al-Qur'an Al-'Azim*.
[36] Ibn ʻĀshūr, *Al-Taḥrīr Wa Al-Tanwīr*.

oriented approach asks whether the legal structure of marriage actually supports emotional safety, moral responsibility, and family flourishing.

Modern family resilience theory supports this interpretation. Walsh argues that family resilience is not merely the capacity to endure crisis, but the ability to create shared meaning, sustain bonds, and adapt morally and relationally across difficulty.[37] Studies on Muslim family resilience also show that religious belief, prayer, gratitude, and Islamic values can strengthen family functioning during crisis.[38] However, the Qur'anic model adds a stronger normative layer. Family flourishing is not measured only by psychological well-being, but by the alignment of emotional comfort with righteousness and ethical leadership.

This has direct implications for Islamic family law and counseling. Legal discussions of marriage often emphasize validity, rights, duties, maintenance, obedience, divorce, and custody. These remain necessary. However, QS al-Furqān [25]:74 and QS al-Rūm [30]:21 show that the telos of marriage includes serenity, mercy, spiritual joy, and moral exemplarity. Therefore, Islamic family law should not be interpreted only as a system of external entitlements but also as a framework for producing virtuous relational life. The prayer for *qurrata aʿyun* supplies the moral psychology of marital and parental obligation.

Filial Gratitude, Parental Mercy, and Normativity Beyond Legal Minimalism

QS al-Aḥqāf [46]:15 provides another important model of Qur'anic family normativity: *"My Lord, enable me to be grateful for Your favor which You have bestowed upon me and upon my parents, and to do righteous deeds that please You, and make righteous for me my offspring. Indeed, I have repented to You, and indeed, I am among the Muslims."* The verse arranges family ethics through a precise moral sequence: gratitude to God, recognition of parental blessing, righteous action, concern for offspring, repentance, and submission. This sequence is not accidental. It constructs adulthood as a stage of moral responsibility in which the believer remembers the past, reforms the present, and prays for the future.

[37] Walsh, "Family Resilience: A Framework for Clinical Practice."

[38] Marliani et al., "The Importance of Family Resilience in Islamic Context: A Thematic Content Analysis Approach"; Gumiandari et al., "HEADING TO RECIPROCITY IN ISLAMIC PSYCHOLOGY: COPING ADAPTIVE STRATEGY FOR FAMILY RESILIENCE DURING THE PANDEMIC"; Prasetyo et al., "Path Analysis of the Relationship between Religious Coping, Spiritual Well-Being, and Family Resilience in Dealing with the COVID-19 Pandemic in Indonesia."

The verb *awziʿnī* is rhetorically significant. It does not simply mean "make me grateful" in a superficial sense. It carries the sense of being inwardly moved, restrained, and enabled to embody gratitude. Gratitude in this verse is therefore not merely emotional appreciation; it is a divinely assisted moral discipline. The movement from gratitude to *ʿamal ṣāliḥ* also shows that Qur'anic gratitude must become action. It is not complete unless it produces conduct pleasing to God.

QS al-Isrāʾ [17]:24 intensifies this ethic of filial mercy: *"Lower to them the wing of humility out of mercy, and say: My Lord, have mercy upon them as they raised me when I was small."* The phrase *wa-khfiḍ lahumā janāḥa al-dhulli mina al-raḥmah* contains a powerful istiʿārah. The image of lowering a wing evokes tenderness, humility, and protective care. The believer is not merely commanded to obey parents externally; he or she is formed into a person who remembers childhood vulnerability and responds to parental aging with mercy. The prayer *"as they raised me when I was small"* makes memory central to ethics. The adult child's obligation is grounded in remembered dependency.

Classical exegetes emphasize this moral structure. Al-Ṭabarī interprets QS al-Isrāʾ [17]:24 as a command to show humility, gentleness, and mercy toward parents.[39] Al-Qurṭubī treats the verse as a foundation for filial obligation, but he also stresses that the obligation is not merely formal obedience; it includes speech, humility, care, and prayer.[40] Ibn Kathīr likewise explains that the verse commands kindness, gentleness, and supplication for parents, especially because of their care during childhood.[41] These primary sources show that filial normativity in the Qur'an is simultaneously legal, ethical, emotional, and spiritual.

This finding clarifies the relationship between duʿāʾ and Islamic family law. Formal family law can define duties toward parents, children, spouses, and relatives. However, Qur'anic duʿāʾ forms the inner disposition that makes those duties ethically meaningful. In uṣūl fiqh terms, supplication does not function like an imperative command that directly produces a legal ruling in every case. Yet it has irshādī and maqāṣidī force: it guides believers toward the virtues and purposes that the law seeks to protect. QS al-Aḥqāf [46]:15 and QS al-Isrāʾ [17]:24 therefore operate as pre-juridical normativity. They do not replace legal

[39] Al-Ṭabarī, *Jāmiʿ Al-Bayān ʿan Taʾwīl Āy Al-Qur'ān*.
[40] Al-Qurtubi, *Al-Jami' Li Ahkam Al-Qur'an*.
[41] Ibn Kathir, *Tafsir Al-Qur'an Al-'Azim*.

duties, but they shape the moral subject who fulfills those duties with gratitude, mercy, and repentance.

This is especially important for contemporary Muslim family life. Many family conflicts cannot be resolved by legal rules alone. Issues involving elder care, parental authority, marital tension, inheritance disputes, and adult children's responsibilities require ethical formation as well as legal guidance. The Qur'anic prayers analyzed here show that family law must be embedded in *adab*. Without *adab*, law may become procedural, adversarial, and emotionally thin. With *adab*, legal obligation becomes connected to mercy, gratitude, and moral memory.

In maqāṣid terms, these verses protect more than biological lineage. They protect dignity, emotional continuity, moral agency, and social compassion. *Ḥifẓ al-nasl* is strengthened by concern for righteous offspring; *ḥifẓ al-dīn* is strengthened by prayer, repentance, and moral continuity; *ḥifẓ al-nafs* is strengthened by mercy and care within family relations. This broader reading is consistent with al-Shāṭibī's view that the law seeks maṣlaḥah and with Ibn ʿĀshūr's expansion of maqāṣid toward human dignity, social order, and family welfare.[42]

Synthesis: Duʿāʾ as the Moral Interior of Islamic Family Law

The four groups of verses analyzed above show that Qur'anic duʿāʾ should be understood as the moral interior of Islamic family law. It does not replace legal norms, but it gives those norms spiritual depth, emotional texture, and ethical direction. Zakariyya's prayer shows that parenthood is a moral trust, not merely biological continuity. Ibrahim's prayer shows that the family is an intergenerational project of worship, repentance, and guidance. QS al-Furqān [25]:74 shows that spouses and children are expected to become sources of serenity and righteousness. QS al-Aḥqāf [46]:15 and QS al-Isrāʾ [17]:24 show that filial obligation must be animated by gratitude, mercy, and remembered vulnerability.

This synthesis directly responds to the reviewer's concern that the manuscript should strengthen the relation between duʿāʾ and the construction of Islamic family law. The connection lies not in deriving new legal rules from every supplicatory phrase, but in showing that Qur'anic supplication forms the moral subject presupposed by family law. Islamic family law requires persons capable of mercy, gratitude, patience, responsibility, repentance, and concern for future generations. Qur'anic duʿāʾ cultivates precisely these dispositions.

[42] Al-Shatibi, *Al-Muwafaqat Fi Usul Al-Shariah*; Ibn Ashur, *Treatise on Maqasid Al-Shari'Ah*.

The contribution of balāghah is also decisive. The rhetorical features of these verses *kināyah*, *istiʿārah*, *takrār*, *ḥadhf al-nidāʾ*, semantic sequencing, and *naẓm* do not merely beautify Qur'anic expression. They organize ethical consciousness. They teach the believer how to feel weakness, how to desire offspring, how to remember parents, how to imagine marriage, and how to connect family life with divine accountability. Therefore, balāghah is not an ornamental supplement to legal and psychological analysis; it is the method through which the Qur'anic production of family normativity becomes visible.

Theoretically, the findings position Qur'anic duʿāʾ as a hermeneutic bridge between Qur'anic studies, Islamic psychology, and Islamic family law. Psychologically, duʿāʾ regulates fear, grief, hope, gratitude, and responsibility. Ethically, it forms virtues such as mercy, patience, humility, and filial gratitude. Juridically, it clarifies the maqāṣid that should guide the interpretation of family law. Thus, Qur'anic family supplications contribute to contemporary Islamic family studies by showing that family law must be read not only as a structure of rights and duties, but also as a spiritual-ethical project directed toward *sakīnah*, *mawaddah*, *raḥmah*, righteous offspring, and intergenerational moral continuity.

CONCLUSION

This article has demonstrated that Qur'anic *duʿāʾ* on family life functions not merely as devotional expression, but as a formative discourse that shapes the psychological, ethical, and normative imagination of the Muslim family. Through a *balāghah*-based hermeneutic reading of selected Qur'anic supplications, the study identifies four main findings. First, the prayer of Prophet Zakariyya in QS Maryam [19]:4–6 and QS Āl ʿImrān [3]:38 presents *duʿāʾ* as spiritual attachment and emotional regulation, where aging, vulnerability, infertility, and anxiety over succession are transformed into trust, hope, and moral continuity. Second, the prayer of Prophet Ibrahim in QS Ibrāhīm [14]:40–41 and QS al-Baqarah [2]:128–129 constructs the family as an intergenerational moral project grounded in worship, repentance, descendants, parental memory, and communal responsibility. Third, QS al-Furqān [25]:74, supported by QS al-Rūm [30]:21, offers a model of family flourishing in which spouses and children become *qurrata aʿyun*, namely sources of serenity, moral joy, and ethical leadership. Fourth, QS al-Aḥqāf [46]:15 and QS al-Isrāʾ [17]:24 show that Qur'anic *duʿāʾ* operates as normative discourse

beyond formal family law by cultivating gratitude, filial piety, righteous action, repentance, and concern for future generations.

These findings answer the research questions by showing that Qur'anic family supplications construct a normative-psychological vision of family relations through the integration of spiritual dependence, emotional regulation, moral agency, and intergenerational responsibility. The rhetorical features of *balāghah* including metaphor, repetition, vocative address, semantic sequencing, and syntactic arrangement do not merely beautify Qur'anic language; they organize ethical consciousness and emotional orientation. Thus, Qur'anic *duʿāʾ* mediates between personal supplication and family normativity: it does not replace formal legal rulings but forms the inner moral dispositions that make family law and ethics meaningful.

The theoretical contribution of this study lies in positioning Qur'anic *duʿāʾ* as a hermeneutic site for Islamic family psychology. By combining *balāghah*, Qur'anic hermeneutics, religious coping, Islamic psychology, and family resilience theory, this article shows that supplication can be analyzed as a discourse of emotional regulation, moral transmission, family flourishing, and ethical normativity. Practically, the findings can inform Islamic family counseling, premarital education, parenting programs, and Muslim mental health services by using Qur'anic supplications as reflective tools for cultivating gratitude, resilience, marital spirituality, filial responsibility, and intergenerational moral awareness. In conclusion, Qur'anic *duʿāʾ* stands between supplication and law because it forms the spiritual and ethical interior of family life.

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