



The Characteristics of an Ideal Family in the Quranic Lifestyle

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Abstract

Lifestyle and its manifestation is one of the most important elements that plays a crucial role in the advancement of mankind on the individual, familial, national, international and environmental levels. Similarly, it also impacts all his devotional, intellectual, cultural, educational, economic, political, social, medical, recreational and nutritional dimensions, and even his type of dress, housing, etc. To achieve this goal, religions, denominations, schools of thought and ideologies have suggested various lifestyle types and programs. However, these types and programs either focused on a particular level or dimension or were entirely deficient. Nevertheless, the Glorious Quran, within the mould of the religion of Islam, has presented a progressive style of living for mankind, one which is complete and comprehensive and takes into account all of man's levels and dimensions. This style of living has paid attention to both the material and spiritual faculties of man and has guaranteed his felicity in this world, the isthmus and the Hereafter. In this lifestyle, the family unit plays a central role in nearly all of the areas and dimensions of life. Therefore, the formation, protection and progress of the family has been given special attention within this lifestyle. From the Quranic standpoint, the following are the hallmarks of a progressive family: religiosity, the sacredness of the family unit, legitimate sexual pleasure and dress, observance of the rights and respect for the spouse, sacredness of procreation, child

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upbringing, unity, cooperation, kindness, harmony and justice concerning the rights of the spouses. The Quranic lifestyle within the arena of the family is such that many of its instances are completely in line with contemporary technology or, in some instances, not completely contradictory.

Keywords: Lifestyle, Progressive lifestyle, Progressive style, Quranic lifestyle, Progressive Quranic, Quranic family

Introduction

As family has been stressed greatly within the various dimensions of lifestyle, it can be said with confidence that family lifestyle plays a significant role in the life of humankind. In this manner, any program and plan that results in the progress of family lifestyle will also have visible positive effects on the living manner of people in other areas.

The terms tradition (*sunnah*) and way of life (*seerah*) were terms first coined by the Muslims to refer to the lifestyle of the Noble Prophet (PBUH) and the Ahl al-Bayt (PBUH). Then in the year 1929, Alfred Adler reanalyzed them and found new meanings for them, according to their usage in the fields of social sciences, sociology, anthropology and psychology. (Khaṭībī and Sājīdī, 1392 SH: 16)

The first scholars who academically studied the family were Frédéric le Play from France and Wilhelm Heinrich Riehl from Germany. These two individuals can be considered to be the fathers of the sociology of the family. They saw that families, during the height of the Industrial Revolution in Europe, were breaking apart and concluded that the roots of this problem were the change in thinking, seeking freedom and equality. In defending the traditional family, they critiqued the path that the family would go through in that new period. The thoughts of these two individuals reined over Europe until the coming of the sociology of David Émile Durkheim. In addition to Play and Riehl, many other scholars and intellectuals played a part in the advancement of the sociology of the family. Individuals such as the previously mentioned David Émile Durkheim, who can be counted as one of the founders of modern sociology, Offenbach and his theory of the evolution of family and Lewis Henry Morgan, who believed that family perfection lay in the movement from it being matrifocal to patrifocal. Others, such as certain French anthropologists, Alfred Radcliffe-Brown, Bronisław Kasper Malinowski, Friedrich Engels with his book '*The Origin of the Family, Private Property and the State*,' Edward Alexander Westermarck, who critiqued the evolution of the family and many other scholars and intellectuals of society and sociology were influential in this regard. (I'zāzi, 1376 SH: 10-15)

Among all the above scholars, it was the theories and thoughts

of David Émile Durkheim that became the source of academic discussion. In his two books titled ‘*Suicide*’ and ‘*The Division of Labour in Society*,’ he discussed the family and the changes it was going through. After that, other sociologists discussed this subject, trying to define and explain this phenomenon from a particular angle. Among the classic sociologists, Morgan, Frazer, Malinowski, Strauss and Durkheim were the ones who discussed the condition of the family. Each of them considered it to be a principal social institution that is the source for the formation of a new society. (Āzād Armaki, 1386 SH: 10).

Even though there have been independent writings on the subjects of lifestyle, religious lifestyle and Quranic lifestyle, however, there has not been until now an independent writing that details the characteristics of a progressive lifestyle specific to the family. This apparent lack approves the original nature of the current writing.

Definitions of Terms

To discuss and analyse the subject matter of progressive family lifestyle from the viewpoint of the Glorious Quran, it is first necessary to define a few keywords.

a. Lifestyle

The term lifestyle is formed of two words, life and style. Style lexically can be said to mean a distinct way, method, technique, custom etc. While the word life can mean age, the process of living, existence, quality of being etc. (Merriam-Webster Online Dictionary)

Many attempts have been made to define lifestyle. Sobel, who is probably the first person to write a comprehensive book on the subject of lifestyle, believed that it can be assumed that there exists no empirical and lexical conformity to what things entail in the structure of lifestyle. However, others believe that this term can find various definitions, depending on the subject in which it is being studied. In addition, the presentation of a definition in one subject area does not negate the other methods by which this term can be used. Therefore, it is only necessary to define this term in the subject area where it is being discussed and used. (Fādili, 1382 SH: 67)

This prevailing condition regarding the definition of the term lifestyle resulted in it being used in either a synonymous or

generalized manner, it was also either used for complete inclusion or complete exclusion. In this manner, at times, it was mistakenly held to mean culture or social class. Therefore, it is essential for anyone who aims to speak about it to clearly define what is meant by this term.

The term lifestyle or style of life was first presented in 1929 by Alfred Adler. In his opinion, lifestyle is universal, unique and subjective and it is under this that the general processes of an individual's life are placed. (Adler, 2000: 191)

Then, in the year 1963, William Lazer defined lifestyle based on a model of transaction. He wrote, 'Lifestyle is an indicator of the different manners of living within society or social group. It is a manner by which the consumer buys the product, and the product that is purchased is then used.' In another place, he defines lifestyle as a specific manner of living or the differentiator between the living standards of a group of people in society. Hence, a social system is formed through the impactful influence of the values, resources, institutions and legislation of a specific group of people. By focusing on the issue of marketing, he then concludes in another place that lifestyle is modelled on the behavior of a group that can be found in the purchases of the majority of consumers and how they use their purchases. (Hasandoost and others, 1392 SH: 24)

In the opinion of Georg Simmel, lifestyle is the collection of behavioral forms that an individual or group chooses to act upon. This is done based on internal motivations, with the intention that these efforts will create an equilibrium between mind, nature and man. (Mahdawi, 1387 SH: 52)

Max Webber thought lifestyle to be something which is abstracted from the manner of behavior, dress, speech, thought and writing that specifies the different classes of society (Majdi and others, 1389 SH: 2/133).

Pierre Bourdieu defines lifestyle as the collection of interpretations, values, behavioral styles and personal likes and dislikes. (Bourdieu, 1380 SH: 32)

According to Anthony Giddens, lifestyle can be said to be more or less the collection of general activities that an individual will perform. Therefore, it not only satisfies the current needs that they have but also manifests the specific view that they have chosen

for themselves to others. (Giddens, 1387 SH: 120)

Mike Featherstone sees lifestyle as being the manner of living, or, to be more precise, daily living, which not only includes the desired personal examples, but also includes all the habits and manners by which an individual or a group have gained an affinity with or, in the plane of action, are regularly performed. Therefore, lifestyle is not limited to the home or certain things but rather is all-inclusive. It includes things such as the example of social interactions, hobbies and past times, manner of consumption and dress, such that it reflects the thoughts, values and worldview of an individual or group that is attached to it. (Featherstone, 1991:198-201)

The word lifestyle has been used in two different ways within the parlance of sociology. In the first usage, which can be traced back to the early 1920s, lifestyle was used to indicate wealth and social status. Essentially, it was used as a means to designate social class. (Chapin, 1935) In its second usage, lifestyle took a completely new form in that it only found meaning within the cultural changes of modernity and the development of consumer culture. (Featherstone, 1984). In this second usage, lifestyle became a way to define values, views and the behavioural identities of individuals, which are fundamental to the analysis and study of society and whose importance increases every day. (Abazari and Chawshiyani, 1381 SH, 6)

Lifestyle focuses on two questions: What are people doing? And how are they doing it? These two questions have many practical applications within the various areas of lifestyle. These different areas, in the opinion of Dorboryanov, include activities within the sphere of work, politics, public affairs, culture and communication, daily life and the reproduction of life. (Fāḍili, 1383 SH, 79-80)

In this regard, Muḥammad Fāḍili writes, 'Lifestyle concerns those types of behaviors which are governed by a fundamental core and cover a portion of an individual's life. It is something that can be noticed amongst the individuals of a society, but not everyone can necessarily identify it, even if a social researcher makes a distinction between it and other types of behaviors of the individuals of a given society.' (Fāḍili, 1382 SH, 83)

In defining lifestyle, Muḥammad Saeed Mahdawi Kani writes,

‘Lifestyle is a general model or a cohesive collection of inward and outward behaviors, social positions and possessions that an individual or a group creates or selects based upon their likes and preferences when dealing with the conditions that surround their personal environment. In other words, lifestyle is a model or cohesive collection of selected actions. (Mahdawi, 1386 SH: 78)

Aḥmad Husayn Sharīfi, based upon his clerical background, writes concerning the definition of lifestyle, ‘It is a collection of organized behaviors that are influenced by an individual's beliefs, values and views. In addition, they are also coherent with the likes, preferences and personal environment of an individual or group. It becomes the common face for the actions of an individual or a particular group. (Sharīfi, 1392 SH: 20)

From what has been mentioned above it can be concluded that lifestyle is a collection of daily habits that can occur within areas about personal matters, and also in areas that deal with family, national, international and environmental matters. Further, they are behaviors that have been imprinted in the religious, cultural, academic, artistic, social, political, managerial, legal, economic, occupational, sanitational, recreational, nutritional, dress and housing, etc. spheres of a human’s daily life.

In the Glorious Quran, lifestyle has been indicated by words such as *Shir’ah*, *Minhaj* (Quran 5: 47), *Sunnah* (Quran 8: 38), *Tarik* (A Quran 46: 30), *Hayyat Tayyibah* (Quran 16: 97), *Uswah* (Quran 33: 21), etc.

b. Progressive Lifestyle

The term progressive lifestyle is formed from the two words progressive, which is the adjective of the word progress and lifestyle. Progress, in its literal sense, means a forward movement, a forward movement towards a particular goal, to develop to a higher, better or more advanced stage, both qualitatively and quantitatively, upliftment, etc. Progressive then means that which is related to or characterized by progress and upliftment. (Merriam-Webster Online Dictionary)

In its technical sense, progress means the gradual growth of the level and quality of an individual’s life in both the material and spiritual areas of it. Thus, according to this definition, what is meant by progress is a movement towards becoming perfect. A movement

which results in the potential of the individual and the group to become actualized. It is because of this that progress can be said to be the movement of society, through the will and knowledge of the individuals who form it, towards a better and desired position than what was previously had. (Zibāyi, 1390 SH, 249)

In an Islamic society, progress is the nurturing of learned, healthy, productive and God-like individuals. The last element is a tool for the protection of knowledge, health and wealth and to ensure that they do not deviate from the straight path. This explanation of progress, which can be called ‘transcendent progress’, places emphasis on man becoming god-like and places specific necessities upon the knowledge, health and wealth of the individuals within society. For example, if the ‘elite’ of society want to become god-like, they must pay their zakat and religious dues that are incumbent on their knowledge, health and wealth. As a result, using this voluntary act of worship and obedience, they attain a higher level of proximity to God. (Tavakkuli, 1390 SH, 40-41)

The Glorious Quran indicates this type of progress through terms such as *Rushd* (Quran 2: 186), *Hayāt Ṭayyibah* (Quran 16: 97), *Balad Ṭayyibah* (Quran 34: 15), *Ta’ali* (Quran 3: 61), *‘Umrān* (Quran 11: 16), etc. Therefore, it can be concluded that what is meant by a progressive lifestyle is a lifestyle in which an individual moves and passes from a previously lower state to one that is higher and better.

c. Family

The term family has been defined in its literally to mean parents and children, relatives, spouse and children, household, etc. (Merriam Webster Online Dictionary) Even though every human society has come across the concept of family and, in essence, no society can come to be without it, however, scholars are divided on the technical definition of this concept. This is a key problem when it comes to research within the field of the family. (Greenstein, 1390 SH, 11) Hence, whenever the discussion concerns family, multiple concepts and referents are mentioned. Each one of these definitions views the subject of family through a specific application of the term and attempts to highlight a certain dimension within it.

Some of the definitions that have been mentioned for family are, a semi-closed system (Rodgers, 1964, 15), a social group (Zanden, 1990, 255), with specific members or identification (Āmuli, ND, 35), formed of one man and one woman (Gairdner, 1387 SH, 79), communal living (Tāhiri, 1418 SH, 3/6), living in a mutual living space (Salarifar, 1385 SH, 13), living together for a long and unspecified time period (Cohen, 1384 SH, 173), living together with common objectives (Shaykhi, 1387 SH, 20), living together based on vows made to each other (Gairdner, 1387 SH, 79), living together because of a relationship based on blood, marriage or adoption (Cohen, 1384 SH, 173), living together based on economic partnerships (Zanden, 1990, 255), an emotional relationship based on a contract (Engels, 1973, 171-205), giving the members social relationships (Cohen, 1384 SH, 173), having legal, developmental, ethical, economic and religious responsibilities (Salarifar, 1385 SH, 13), living together and assisting one another in the raising of children and providing of sustenance (Zanden, 1990, 255), etc.

With the term family being applied to any group living together, even if it be two people of the same sex, it must be said that a family essentially consists of a father, mother and children. In other words, the term family in its true social sense means the presence of fathers. Mothers and their children within a mutual living space and by which a joint social and cultural environment is created. (Azad Armaki, 1386 SH, 11).

According to a vast majority of people, a family is a single social unit that consists of a married couple and their children. They also live together in the same house. (Zanden, 1990, 255)

According to the Ontario Education Ministry, a family within their family studies program is defined as a single social unit that consists of interacting individuals who have agreed to perform certain duties. Duties such as accepting responsibilities, taking care of one another, accepting in an acceptable way within society, transferring religious and cultural values down and sharing resources. (Jarman, 1991, 5)

The American Census Bureau defines family as being a group of two or more individuals who live together because of a relationship based on birth, marriage or adoption. (Greenstein, 1390 SH: 11)

From the collection of definitions that were mentioned above, it can be concluded that the social and relational nature of human interactions within a family has been emphasized by all. (Baqiri, 1391 SH: 4). Therefore, in the opinion of many Western academics, the family - which consists of two or more individuals of the same or different genders living under the same roof - is the smallest social institution within a society.

However, from the Quranic viewpoint, a family is a micro institution that is formed via an official and legitimate religious marriage between a man and a woman, which, usually, results in procreation. The members of this institution have a joint and caring life together and have concerning one another duties and responsibilities.

The Quran's Impact on the Progress of Human Life

The Glorious Quran is a book that propounds ethics and development (Quran 2: 2) that was presented in its fullest and complete form within the religion of Islam (Quran 3: 19). It was presented by Allah (PBUH) to mankind through His final messenger, Muhammad (PBUH). This divine book has its own specific route and program for all areas of human life, be they individual, family, national, international, environmental etc. and also for all dimensions within it, such as devotional, cultural, legal, academic, social, economic, political, managerial, nutritional, sanitational, recreational, spiritual, and physical and so on.

The Noble Prophet and the Glorious appeared at a time when people were going backwards and failing in all or nearly all their dimensions and areas of life. In this regard, Imam Ali (PBUH) is reported to have said, 'Allah sent Muhammad as a Warner for all the worlds and a trustee of His revelation, while you people of Arabia were following the worst religion and you resided among rough terrain and venomous serpents. You drank dirty water and ate filthy food. You shed blood on each other and cared not for the relationship. Idols are fixed among you and sins are clinging to you. (*Nahj al-Balagha*, Sermon 26)

However, the Glorious Quran did something to them that for centuries after Muslims were leading figures in most areas and dimensions of life, as Will Durant writes, 'For five centuries, from 700 to 1200, Islam led the world in power, order, and extent of government, in the refinement of manners, in

standards of living, inhumane legislation and religious toleration, in literature, scholarship, science, medicine, and philosophy.’ (Durant, 1950: 4/341)

Additionally, Gustave Le Bon also writes, ‘The impact of the ethics of these Arabs born into Islam, entered the uncivilized tribes of Europe, who brought down the Roman Empire, onto the path of becoming human. Also, their intellectual influence opened the doors of knowledge, art and philosophy to them, things which they had absolutely no knowledge of. They were the teachers of Europe for 600 years (Le Bon, 1387 SH: 751).

The Dimensions of Advancement within the Family

Just as advancement in life can be studied in various areas, such as personal, family, national, international etc., so too can advancement within the family. Dimensions such as the intellectual, educational, cultural, ethical, physical, psychological, sanitational, nutritional, economical, legal, etc., can all be studied independently (Tavakkuli, 1390 SH: 49).

The Quranic Lifestyle, unlike the lifestyle which is discussed in the humanities, especially sociology, is prescriptive and suggestive and not merely descriptive (Kaviyani, 1391 SH). The difference is that in prescriptive, what must be and a manner of how to achieve it is proposed, whereas in descriptive, only an explanation of a phenomenon is given. Similarly, if the lifestyle is looked at descriptively, applying it to a specific society becomes irrelevant. So, it would not be a mistake or logically incorrect if, for example, a dimension of every life was ignored, while another aspect was discussed in extreme detail. However, in the prescriptive approach, the outlook must be all-encompassing, and from the very beginning of the prescription, all aspects and dimensions of life must be paid attention to. It is just like when a prescription is given to a sick person, i.e., all his conditions, such as other possible ailments, medications being used, necessary nutrition, physical strength, previous illnesses, access to the prescribed medications, etc., and how they affect and impact on each other must be taken into consideration by the doctor so that an appropriate medical, physical and nutritional program can be prescribed to said patient. Hence, it is the same when it comes to the prescription of a reformation process for

advancement within the family unit. In such a prescription, all angles and aspects must be seen together so that a forward step can be taken.

It must also be remembered, that a family is a group of people, i.e., two or more individuals, so the presentation of a progressive lifestyle to this institution must cater for the progress of all members within it, as a group, and not just a single individual.

The Characteristics of a Progressive Family from the Quranic Viewpoint

Some exist in the lifestyle that the Glorious Quran has presented for a progressive family, certain characteristics. For a family to have better and more complete progress, all of these characteristics must be present within it. As a result, it can be said that the family has, as per the view of the Glorious Quran, progressed in all dimensions and aspects.

1. Basing family affairs and relationships on religiosity and spirituality

In the lifestyle that the Glorious Quran prescribes for a progressive family, the laws and commands of God are central. They have a strong, deep and foundational presence in all aspects dealing with the affairs and relationships of the family, even in the areas where desire and pleasure are concerned or in certain areas where it may be thought that religion doesn't need to provide teachings.

Some of these commands are based on the dispositional nature upon which Allah created man (Quran 30: 30). Others command God-consciousness during sexual interaction (Quran 2: 223). Some verse mentions the advice that Prophet Ibrahim and Prophet Yaqub gave to their children regarding Islam and being religious (Quran 2:132). Other verses command goodness and kindness towards parents and then command to obedience to Allah and not to associate partners with Him (Quran 2: 83). The advice of Luqman to his son concerning the establishment of prayer is mentioned (Quran 31: 17). These verses can be taken as an example of how the Glorious Quran advises and prescribes for the signs of Allah to be firmly established within the family.

Numerous prophetic traditions also propound this very aspect. Some traditions forbid a marriage that is done for other than the

pleasure of Allah or to protect chastity. Others also forbid getting married because of ostentation or recognition. (Tamīmi, 1383 AH, 2/192) A group of traditions clearly state that if Allah wants good for a household, He will give them knowledge of religion. (Kūfi, ND, 149) Another group of traditions mentions the performing of the minor ablution before taking part in sexual intercourse. (Kulayni, *al-Kāfi*, 1363 SH, 3/481). Yet another set of traditions mentions performing two units of prayer after sexual intercourse. (Kulayni, *Ibid*, 550). Others mention that even while having sexual intercourse, Allah should be remembered. (Ṣadūq, *Man lā Yaḥḍuruḥu al-Faqīh*, 1404 AH, 3/404) Others mention that one should recite the *bismillāh*¹ before partaking in sexual intercourse. (‘Ayyāshi, 1380 AH, 1/21) Another set mentions that refuge should be sought in Allah from the accursed *Shaytan* before sexual intercourse. (Kulayni, 1363 SH, 5/502) Another group advise to supplicate Allah before sexual intercourse. (*Ibid*, 503) Others advise the reciting of verses from the Glorious Quran during sexual intercourse. (Ayyāshi, 1380 AH, 1:21) While yet another set advice one to request that *Shaytan* be distanced from the one’s partaking in sexual intercourse and from their future children. (Kulayni, *Ibid*)

One of the necessary conditions and criteria for the affairs and relationships within a family to be religious and spiritual is that the criteria and primary factors in choosing a spouse must be God-consciousness, religiosity and closeness to God. This point is emphasized by numerous Quranic verses. Such as those which affirm that the worthiest of people in the sight of Allah are those with the greater God-consciousness. (Quran 49: 13) Therefore, a worthier spouse has more God-consciousness, not one that is pretty, rich or powerful. Other verses state that a believer and a sinner are not equal. (Quran 32: 18) Others confirm that a believing slave woman is better than a free woman who is polytheistic and that a believing slave man is better than a free man who is polytheistic, even if their beauty brings about awe (Quran 2: 221). Some verses forbid marriage with a polytheist, male or female unless they become believers (Quran 2: 221). Some mention that the qualities of a good spouse are Islam, belief and worship (Quran 66: 5).

1. In the Name of Allah, the All-Merciful, the All-Compassionate.

Similarly, these points can be found in the prophetic traditions. A group commands that marriage must only be done with women who possess religion. (Kulayni, 1363 SH, 5/232) Another group count the success of a man by him having a beautiful religious wife. (Ḥumayri, 1413 AH, 76-77) A set of traditions proclaim that if a man marries a woman for her religion and not her looks and wealth, then Allah will give her wealth and beauty, but if a woman is married for her beauty or wealth, he will be left as and not reach his objective (Kulayni, 1363 SH, 5/333) Some traditions emphasize that one should marry their daughter to a man who is religious and God-conscious. The reason is that if he likes him, he will honor her, but if he does not, he will not oppress or be unjust to her. (Ṭabarsi, 1392 SH, 204) Another set of traditions introduces a person who gives his daughter to a sinner or an alcoholic as one who has cut his own progeny and is like a person who has guided her towards adultery. (Kulayni, 1363 SH, 5/347) Others forbid marriage with an alcoholic. (Saduq, Ibid, 1404: 4/58) A set of traditions does not see it worthy for a Muslim or a believer to get married to a Jew, Christian or a *Nasibi* i.e., one who has open enmity with the Ahl al-Bayt (as). (Ashari, 1408 AH, 118) Some say that it is not fitting for a Muslim man to marry his daughter to a man who is *Nasibi*. (Ṣadūq, 1404 AH, 3/408) Another set forbids marriage with a Zoroastrian, *Nasibi*, Murji'ah or Haruri women. (Ash'ari, 1408 AH, 120) Yet another set states that a man who marries his daughter to a sinner will be cursed daily a thousand times, that none of his actions will be accepted, none of his supplications will be answered and his repentance will be of no benefit. (Daylami, 1412 AH, 1/174) Others strongly advise against marrying a man or woman who is infamous concerning adultery, unless they repent and seek forgiveness. (Ṣadūq, 1404 AH, 3/405) And others forbid marriage with an immoral girl. (Kulayni, 1363 SH, 5/353)

Therefore, the manner of progress within the family that the Glorious Quran and prophetic traditions have presented for mankind is in clear contrast to that which the Western world has suggested, which is based on norms, materialism and secularism. (Wilson, 1386 SH, 264)

2. The Sanctity of Marriage and Family

Within the Quranic lifestyle, the family unit and institution possess a very high and elevated position and status, such that its

formation has been greatly emphasized and encouraged. And even after its formation, the necessity to make efforts to solidify, grow and continue it. The Glorious Quran, and the lifestyle it propounds, discourages a life of solitude and stresses that is more appropriate for an individual to be with their family. That marriage which is then endorsed by the Glorious Quran is only that marriage which has been enacted in a legitimate religious manner and tradition. i.e., it was formed based on the recitation of the Islamic marriage contract or *aqd*. Many verses in the Glorious Quran emphasize this matter. Some of these verses indicate that one of the signs of Allah is that he created human beings' spouses from themselves so that they can find tranquility and peace in them and that He has placed love and mercy between them. (Quran 30: 21). Other verses command the marrying of single individuals, be they free or slave (Quran 24: 32). While others proclaim that Allah has created everything in pairs (Quran 51: 49).

Numerous prophetic traditions also stress the sanctity of marriage and the family. Many also emphasize its formations and protection thereafter. Some traditions state that there is no union more beloved to Allah than that of marriage (Ṣadūq, 1404 AH, 3/383). Others state that there is no home more beloved to Allah than that home which has been built on Islamic marriage (Kulayni, 1363 SH, 5/328). A set of traditions commands the youth, in an absolute manner, to pursue marriage. (Kulayni, 1363 SH, 5/328-330). Others announce that Allah loves a house where a bride is present (Kulayni, 1363 SH, 6/54). Yet another group of traditions proclaim that there is no home more disliked by Allah than a home where divorce has occurred (Kulayni, 1363 SH, 5/328) Others forbid women from ignoring marriage or seeing themselves as being above marriage (Kulayni, 1363 SH: 5/509) Another set of traditions state that the worst and lowest of people are those who died while in the state of being single (Kulayni, 1363 SH, 5/329) Other traditions introduce the unmarried as being the worst of the Noble Prophet's *Ummah*, while at the same time introducing those who are married as being the best from it (Sha'īri, 1363 SH: 102). Some traditions reference marriage as a prophetic *Sunnah* and in others it is mentioned that if someone wishes to follow the *Sunnah* of the Noble Prophet, they must get married (Kulayni, 1363 SH, 5/329). Another set of prophetic

traditions mentions that the majority of people who will be in the Hellfire will be unmarried and single (Ṣadūq, 1404 AH, 3/384). Some traditions mention that the sleep of a married person is better than the constant fasting and night prayer of an unmarried person (Sha'iri, 1363 SH, 101) A group of traditions mention that a married person has performed half of their obedience (Fitāl, 1368 SH, 2/375), has attained half of the felicity (Nūri, 1408 AH, 14/154) and has protected half their religion (Kulayni, 1363 SH, 5/329). Other traditions mention that sustenance is being able to be with one's wife and children (Ibid, 1363 SH, 5/330). A set of prophetic traditions states that a person who abandons marriage out of fear of poverty has a bad impression and understanding of Allah (Ibid, 1363 SH, 5/330-331). Others mention that sustenance must be sought through marriage (Ṭabarsi, 1392 AH, 192). A group of prophetic traditions indicates that if a person wishes to meet Allah in a pure and pristine manner, he must spend time with his wife (Mufīd, 1418 AH, 496). Another set mentions that whenever a person gets married during the early stages of their youth, *Shaytan* cries in despair, "Woe, two-thirds of their religion is protected from me!" and that to protect the final third, the youth must adhere to God-Consciousness (Kūfi, 1410 AH: 89). Yet another group mentions that staying up until dawn is only allowed on three occasions, reading and studying the Glorious Quran, attaining knowledge and for taking a bride to the house of her husband. (Ṣadūq, 1403 AH: 112). Others mention that parents who have the means to marry them off but refrain from doing so will be partners in any sins that their child commits (Ṭabarsi, 1407 AH, 7/240). Some traditions mention that the best possession of this world is a righteous wife (Tamīmi, 1383 AH: 2/195). Others state that the most beneficial thing for a Muslim, after Islam, is a Muslim wife who when he looks at her, becomes happy (Kulayni, 1363 SH: 5/327).

In the Quranic lifestyle, it is encouraged for the women of the society to get married and take care of the household, which is seen within this lifestyle as being superior to working outside of the home and family. What is meant by this is that when a girl reaches the age of sexual and social maturity and she has to choose between getting married and taking care of the home or studying and working outside of it, in an instance where they are

conflicting, the preference is for her to choose marriage. Similarly, if a married woman has to choose between studying and working outside the home or looking after the home, the preferred choice would be for her to look after the home.

Numerous prophetic traditions indicate the above point, i.e., the preference for a girl to choose marriage and look after the household over further study and outside work. Some traditions indicate that the felicity of a father is in his daughter not seeing her period in his home (Kulayni, 1363 SH, 5/336). Others indicate that when a girl reaches the age of religious maturity, the only cure for her is to get married (Ibid, 1363, 5/337). Another set mentions that desire has ten parts. Males have one part of it, whereas the other nine parts of it are with females (Ibid, 1363, 5/338). Some mention that the desire of a woman is equal to that of twelve men (Ibid, 1363, 5/339). Others mention that from a hundred parts of desire, ninety-nine parts were given to females, whereas only one part was given to males (Ibid). Another group mentions that a woman has eleven private parts. One part is covered by her husband when she gets married, the other ten are covered by her grave when she passes away (Irbili, 1381 AH, 1/553).

Hence, according to the Quranic lifestyle, taking care of the household is one of the most important occupations for a married woman and it is preferred over everything else. Many prophetic traditions indicate the superiority the impact of caring for her home over work and economic and social positions has on a married woman. Some mention that the striving and aspiration of women is in men (Kulayni, 5/336-337). Others see the religious struggle of women in being good wives and in taking care of their husbands (Ibid, 5/9).

However, this does not mean that a woman does not have the right to work or have a social and outside presence, rather it means that her primary focus should be the upbringing of her children and in taking care of her household and husband. Alongside these core responsibilities, she can partake in other activities. Therefore, these teachings that have been propounded by the Glorious Quran and prophetic traditions are in complete opposition to what Western and modern academics have mentioned regarding the progress of the family, as in their view a woman should not remain within the home, nor is it her responsibility to take care of it (Abbot and Wallace, 1387 SH, 114).

3. Dress and Legitimate Sexual Benefit

The Glorious Quran views sexual chastity as something which possesses great sanctity and value. It also only permits sexual activity within a specific and divine framework. Numerous verses emphasize this point. Some verses consider a person who, instead of wanting to get married and form a family, seeks his sexual pleasure from acts of homosexuality as being senseless (Quran 27: 55), profligate (Quran 7: 81), guilty of a crime (Quran 7: 84), a transgressor (Quran 26: 166), corrupt (Quran 29: 30), an oppressor (Quran 29: 31) and a sinner and wrongdoer (Quran 29: 34). Other verses command those who cannot get married to remain chaste until such time that Allah makes them able out of His grace (Quran 24:33). Some command towards protecting the private parts (Quran 24: 30-31). Another set commands the lowering of one's gaze (Ibid). Another set defines the believers as being those who guard their private parts (Quran 23: 5-6). Others define those who pray as having the same quality (Quran 70: 22-31). Other verses consider those individuals who desire women other than their wives and female slaves, to be transgressors of the divine law (Quran 23: 7). Others stipulate that the only legitimate manner of fulfilling one's sexual urges is with one's wife or female slaves (Quran 33: 50). Others forbid forcing girls into prostitution (Quran 24: 33). Another set promises forgiveness and a great reward to those who guard their private parts from sin (Quran 33: 35). Other verses forbid relationships and secret friendships with the opposite sex (Quran 4: 25). Some other verses forbid a believer to marry an adulteress (Quran 24: 3). While others view adultery as being a lewd and evil act (Quran 12: 24). Others forbid adultery (Quran 17: 32). Other verses state that adultery is a sin and an act which is despised by Allah (Quran 17: 32). Others explain that the punishment for adultery is a hundred lashes (Quran 24: 2). Others command that those women who commit adultery should be confined in their houses until they die (Quran 4: 15). Other verses state that no pity should be shown to the adulterers in their punishment and that a group of believers should view it so that they can take heed (Quran 24: 2). Other verses state that it is not correct to pressurize women into giving back the dowry that was given to them, except from a woman who has committed a grave indecency (Quran 4: 19).

Numerous prophetic traditions also stress or allude to the importance of observing chastity and the fulfilment of sexual desires within a specific framework. Some command to chastity and to refrain from indecent acts (Kulayni, 1363 SH, 5/554). Others inform that Allah has placed chastity amongst the regiments of the intellect, while its opposite, promiscuity, is amongst the regiments of ignorance (Barqi, 1370 AH, 1/196-197). Others command the necessity of observing chastity (Āmadi, 1378 SH, 256 and 297). Another group of traditions considers those who are chaste as being the most noble of the nobles (Laythi, 1376 SH, 125). While another group considers chastity to be from the morals of the honorable (Ibid, 1376 SH, 227). Others state that the goodness which stems from chastity is from the morals of the honorable (Āmadi, 1378 SH, 256 and 297). Some consider chastity to be the most beautiful demeanor (Laythi, 1376 SH, 119). Others mention chastity as being the highest of moral traits (Āmadi, 1378 SH, 376). Another group of traditions mention chastity as being one of the moral virtues whose base is desire (Karājaki, 1353 SH, 40). Other traditions state that the most virtuous thing that Allah can be worshipped with is a chaste sexual organ (Barqi, 1/292). Others mention chastity as being one of the characteristics of the Ahl al-Bayt (Kūfi, 1410 AH, 307). Others count chastity as being the best form of worship. (Kulayni, 1363 SH, 2/79 & 467-468) Another set states that chastity is the source of all [pure] things (Laythi, 1376 SH, 45). Some consider chastity to be from the morals of the intelligentsia (Laythi, Ibid, 1376 SH, 43). Another group mention chastity as being an adornment for women (Payandeh, 1360 SH, 579). Others mention chastity as being the root of chivalry (Laythi, 1376 SH, 33). Some mention chastity as being a sign of religiosity (Ravandi, 1367 SH, 196). Another group states that the tax of beauty is chastity (Laythi, 1376 SH, 275). Another set claims that the best women are those who are chaste and pure (Kulayni, 1363 SH, 5/324). In other prophetic traditions, it has been recommended to only marry chaste and pure women (Ibid, 1363 SH, 5/453). Some forbid or strongly discourage marriage with a person who has been punished for or accused of adultery unless it is certain that they have repented (Ibid, 1363 SH, 5/354-355).

From the above, it is clear that the Glorious Qur'an and the

prophetic traditions do not affirm and support the complete sexual freedom and promiscuity (Strauss, 1997) that is promoted in the progressive lifestyle of the West and modernity.

In addition, many verses emphasis *hijab* and proper dress. Some verses command the believing women to protect their private parts (Quran 24:31). Others tell the believing women not to display their charms, beyond what is [acceptably] visible, and that they should draw their scarfs over their bosoms, and not display their charms except to their husbands, or their fathers, or their husband's fathers, or their sons, or their husband's sons, or their brothers, or their brother's sons, or their sister's sons, or their women, or their slave girls, or male dependents lacking [sexual] desire, or children who are not yet conscious of female sexuality (Ibid). While others forbid believing women from thumping their feet on the ground in such a manner that their charms become apparent (Ibid). Another verse commands that when you ask something from the wives of the Noble Prophet, it must be done from behind a veil and curtain, as this act for both your and their hearts is purer (Quran 33: 53). Another forbids the wives of the Noble Prophet from speaking to people in a soft voice, because this may result in the aspiration of one in whose heart there is a disease (Quran 33: 32). Others command the wives of the Noble Prophet to remain in their houses and forbid them from flaunting their beauty as was done during the days of pagan ignorance (Quran 33: 33). Some even state that it is preferable and better for a woman who does not expect to get married because of old age to wear the *hijab* (Quran 24: 60).

The traditional literature also emphasizes and promotes *hijab* and modest dress. Some state the best women are those who wear the *hijab* and dress modestly (Şadūq, 1404 AH, 3/389). Others announce that God has placed *hijab* and modest dress within the battalions of the intellect, whereas He has placed showing-off and flaunting amongst the battalions of ignorance (Barqi, 1370 AH, 1/196-197). Another group have stated that the best women are those who, other than their husbands, are chaste and modest (Kulayni, 1363 SH, 5/323). Other traditions assert that a woman who takes off her veil and dresses immodestly in houses other than that of her husband has torn the veil between herself and God (Tamīmi, 1383 AH, 2/215). Some others state that a woman's adherence to strict *hijab* is better

for her husband than any accusation against them (Kulayni, 1363 SH, 5/337-338). While some others state that a woman should perform her daily prayers in the *pestuw*¹ of the home than in its private rooms and that she should perform them in the private rooms than in the common rooms (Şadūq, 1404 AH, 1/397). Other traditions state that the prayer of a woman alone in her home is twenty-five times more virtuous than her prayer in congregation (Ṭabarsi, 1392 AH, 233). Some traditions foretell of women who will appear at the end of times, which will be the worst of times, who will be naked and flaunt their nakedness; who will enter into all types of lewdness, will stir up lust and desire in others and will themselves rush towards illegitimate pleasures; who will view that which is prohibited as being allowed and who will be thrown into the Hellfire, and there they will remain eternally (Şadūq, 1404 AH: 3/390).

In addition to the guidelines concerning sexual relationships that the Quranic lifestyle orders to be followed between family and non-family members, it has also placed guidelines regarding this affair between parents and their morally discerning children. Further, the children of a family i.e., brothers and sisters, must also observe certain guidelines of this nature about their siblings. However, these intrafamilial guidelines are fewer and more specific than those concerning extrafamilial relationships. The fact is that, while a daughter is *mahram*² to her father and brother, and a son *mahram* to his mother and sister, but they should not act in a manner that resembles that of the husband and wife. This matter is indicated within the verses of the Glorious Quran. Some of them advise that slaves and any person who has not yet reached puberty to, at three times, seek permission from the husband and wife to enter their room. Those times are before the dawn prayer when clothes are taken off during midday and after the night prayer (Quran 24: 58). Others advise that a child, on reaching the age of puberty, must seek permission at all times before entering into their parents' private room (Quran 24: 59). Another one forbids a person from marrying their mother, daughter, sister, paternal and maternal aunts, foster mother from whom milk has been drunk, sister through foster and stepdaughter (Quran 4: 23).

1. A small room that is usually located at the back of a room. Similar to a closet. (Tr.)

2. A person who is not allowed to marry and in front of who wearing of the Islamic hijab is not necessary. (Tr.)

Prophetic traditions also affirm or allude to this matter. Some of them recommend that after the age of ten boys and women should not sleep in the same bed and should be separated (Kulayni, 1363 SH, 6/47). Others recommend that boys, on reaching the age of ten, should sleep in separate beds (Ibid, 1363 SH, 6/46). Another set recommends that the beds of boys be separated when they reach the age of six (Şadūq, 1404 AH, 3/436). Others recommend that girls and boys should sleep on separate beds from the age of ten (Ibid, 1404 AH, 3/436-437). While others recommend that girls should sleep separately from the age of ten (Ibid). A set of traditions state that the sin of adultery with a *mahram* (i.e., incest) is much greater than that with a non-*mahram* (Ṭūsi, 1365 AH, 10/23-24).

4. Observation of Rights and Mutual Respect among the Family Members

In the Quranic lifestyle, each family member possesses a position, respect and a special set of rights that, in their interactions with one another, must be taken into consideration. Numerous verses of the Glorious Quran confirm this matter. Some command that gratitude must be given to one's parents (Quran 31: 14). Another group orders that good must be done to parents (Baqarah/83). Others instruct that good company must be kept with them (Quran 31: 15). Some forbid even the saying of "fie" to them and treating them harshly (Quran 17: 23). While others command that they be treated with kindness and spoken to leniently (Ibid). Some instruct that one must be humble in their presence (Quran 17: 24).

Prophetic traditions also emphasize this matter. A set of traditions mentions that being disowned by one's parents is a major sin (Ayyāshi, 1380 AH, 1/227). Another group mentioned that one of the gravest major sins is being disowned by one's parents (Kūfi, 1410 AH, 102-103). Another set announces that God has placed goodness within the battalions of the intellect and its opposite, i.e., disownment, within the battalions of ignorance (Barqī, 1370 AH, 1/196-197). Some count the right of the mother as being the most compulsory right of the relatives, thereafter the right of the father and subsequently the right of the child (Harrāni, 1404 AH, 256). Some state that there is no greater right for a

woman over a man than the permissibility of her body for him, the satisfying of his needs and carrying their children in their wombs (Nūri, 1408 AH, 14/252-253). Others command observing God-consciousness about women (Ibid).

Another aspect of the Quranic lifestyle is that the wife is obliged to obey her husband and not refuse him his rights. Numerous verses also affirm this matter. Some instruct men, who fear rebelliousness from their wives, to first advise them, then, if that does not work, to keep away from them in the bed and then finally to harshly admonish them (Quran 4: 34). Some instruct men not to do anything against their wives if they are obedient (Ibid). Some state that righteous women are those who obey their husbands (Ibid). Some mention that obedience is from the characteristics of a good woman (Quran 66: 5).

Many traditions also mention this subject. Some of these traditions command women to be obedient to their husbands (Kūfi, ND, 111). Another group of traditions mention that the rights of a husband over his wife are that she must be obedient to him and not anger him (Kulayni, 1363 SH, 5/506-507). Another group forbids the wife from leaving the home without her husband's permission (Uraydhi, 1409 AH, 179). A set of traditions mentions that the right of a husband over his wife is to seek permission from him before performing acts such as leaving the home, fasting recommended fasts and giving charity from his home (Ṣaduq, Ibid). Some traditions mention that if a wife leaves the home without her husband's permission, she will be scorned and cursed by the Angels of Heaven and Earth and by every Jinn and human that she passes. This will continue until she returns to her home (Kulayni, 5/506-507). Some other traditions mention that a wife who leaves her home without her husband's permission will be cursed by Allah and the Archangels Jibrael (Gabriel) and Mikael (Michael) (Ṣadūq, 1404 AH, 4/364). Another set of traditions mentions that the sustenance of a wife who leaves the house without her husband's permission is not compulsory for him until she returns (Kulayni, 1363 SH, 5/514). Others state that one of the persons whose prayer is not accepted is a wife who leaves the home without her husband's permission or one who is defiant and rebellious, whose husband is angry with her (Ṣadūq, 1404 AH, 4/358). Another set mentions that a

wife who places her clothes in another's home without the permission of her husband will be constantly cursed by Allah until she returns them home (Şadūq, 1404 AH, 3/440). Some traditions mention that one of the groups of women who the Noble Prophet saw on his *Mi'raj* (Night Journey) being punished, were those women who left their homes without their husband's permission (Şadūq, 1378 AH, 2/11). Others report that a wife who is the source of anger to her husband is cursed by the Noble Prophet (Nūri, 1408 AH, 13/94). Another set states that the prayers of a wife who is the source of her husband's anger will never be accepted until he becomes pleased and satisfied with her (Ḥumayri, 1413 AH, 226). Others mention that the fasting of a defiant and rebellious wife will not be accepted until she seeks forgiveness (Tamīmi, 1383, 1/268). Traditions mention that the worst women are those who are defiant, rebellious and corrupt (Kulayni, 1363 SH, 5/326). Others mention that the best thing for a man, after Islam, is a wife who obeys his commands (Ibid, 5/327).

So, it has become apparent from the above that the family lifestyle which is prescribed by the Glorious Quran and prophetic traditions is completely at odds with that which has been prescribed by Western and modernist academics; as they encourage the wife not to be obedient to the husband (Barrett, 1986, 105).

5. Sanctity of Childbirth, Upbringing and Legality of Children

In the Quranic lifestyle, both childbirth and child-rearing hold a lofty status and value. In addition, their legality also holds a special significance. Numerous verses of the Glorious Quran indicate the value and sacredness of childbirth within a family. Some forbid the killing of one's children because of poverty (Quran 17: 31). It is also considered to be a great mistake (Ibid). Other verses state that Allah does not like corruption to occur within the generations of man (Quran 2: 205). While others condemn the burying of daughters alive and promise punishment for it (Quran 81: 8-9).

Many prophetic traditions also indicate or allude to this issue. Some traditions advise that one should marry a fertile virgin girl (Kulayni, 1363 SH, 5/333). Others recommend that one should

marry a virgin girl because they get pregnant easier and faster (Ibid: 334). In some traditions it is reported that the Noble Prophet said, ‘On the day of judgement, I will revel in your numbers against the other nations.’ (Ravandi, 1376 AH, 13). In other it is reported that he said, ‘On the day of judgement, I will revel in the number of children, even those who were miscarried, against the other nations (Kulayni, 1363 SH, 5/334). A group of traditions instruct that a child should be sought (Şadūq, 1403 AH, 615). Others reprove the desire of not wanting children (Ṭabarsi, 1392 AH, 224). Some traditions advise marriage with a fertile woman, even if she is unattractive over a woman who is beautiful, but barren (Ravandi, 1376 AH, 13). Another group of traditions emphasizes marriage, childbirth and the increasing of offspring (Ḥilli, 1414 AH, 2/518). A group of traditions mention that the best women are those who are fertile (Kulayni, 1363 SH, 5/324). Another group mentioned that the worst women are those who are barren (Ibid, 326). Some state that the glad-tidings of Allah’s blessings are seen in a fertile woman (Şadūq, *al* 1403 AH, 404-405). Others announce that if a woman passes away during labour, she will be raised without questioning from her grave, because of the grief of passing in that state (Ṭūsi, 1414 AH, 673). A group of traditions state that a good child is a flower from the flowers of Paradise (Kulayni, 1363 SH, 6/3). Others state that a good child is a flower from flowers that Allah divided amongst his servants (Ibid, 2). A set of traditions mentions that one of the factors and signs of man’s felicity is to have a good child (Ibid, 3). Some mention that one of the weightiest things that will be placed on the scales on the Day of Judgement for a Muslim will be a good child who was lost, and whose parents showed patience and were pleased with Allah’s will (Şadūq, 1403, 1/267). Some mention that the bequest of Allah from His believing servant is a good child who prays and seeks forgiveness for them (Şadūq, 1404 AH, 3/481).

Many traditions emphasize the importance and value of having a legitimate child. Some traditions report that the increase of illegitimate children is one of the reasons for the occurrence of the Day of Judgement (Qummi, 1404 AH, 2/306). Others clearly state that the prophets and children of the prophets are killed only by those of illegitimate birth (Barqi, 1370 AH, 1/108). Other traditions mention that being of illegitimate birth is not a

characteristic to be found in a believer (Şadūq, 1403 AH, 1/229). Some proclaim that there is no goodness to be found in a person of illegitimate birth (Barqi, 1370 AH, 1/170). A group of traditions report that, before the storm, Prophet Nuh boarded dogs and pigs onto the Arc, but did not allow those of illegitimate birth to do so (Ibid, 185). Some traditions mention that it is reprehensible to use something that has touched the mouth of an illegitimate person (Kulayni, 1363 SH, 3/11). Some claim that a person of illegitimate birth comes from a line of seven impure fathers (Ibid, 14). Some state that an illegitimately born person will always be impure (Ibid, 5/225). Some traditions mention that one of illegitimate birth will not enter Paradise (Şadūq, 1362 SH, 2/564). Some claim that an illegitimate child is the evil of the past and future communities (Ibid). Some forbid washing in a well where the leftover water of a bath house flows into. The reason is that it contains the leftover bath water of an illegitimately born person (Kulayni, 1363 SH, 3/14). Others forbid going for Hajj or getting married with money gained from selling a slave who was born out of wedlock (Ibid, 5/226). Some traditions permit marriage with a person born out of wedlock but discourage seeking a child from them (Ibid, 353). Other traditions forbid choosing a woman of illegitimate birth to be a wet-nurse for one's child (Tamīmi, 1383 AH: 2/ 242-243).

6. Unity, Cooperation, Affection and Responsibilities between the Family Members

The Glorious Quran encourages cooperation in the performance of good and virtuous deeds. Some verses encourage cooperation in piety and Godwariness (Quran 5: 2). It also emphasizes the love and affection that must be established between people. For example, some verses state that one of the signs of Allah is that he created man mates from their own selves, so that comfort can be gained from them and placed between them affection and mercy (Quran 30: 21). Other verses state that Allah created man and their mates from a single soul, so that comfort can be found in her (Quran 7:189). Some state that kindness and gentleness with others is a mercy from Allah (Quran 3: 159). Others emphasize that a man and woman (husband and wife) must not forgo graciousness between themselves (Quran 2: 237).

Numerous prophetic traditions also emphasize and encourage this matter. For example, a set of traditions commands towards cooperation on truth (Kulayni, 1363 SH, 1/142). Another set of traditions reports that the Noble Prophet considered his Ummah (Nation) to be well and blessed as long as there was cooperation towards goodness and Godwariness (Mufīd, 1418 AH: 808).

Similarly, there are a multitude of traditions that indicate or allude to the love and affection that must be present between the family members. Like, a set of traditions that orders the establishment of love and affection between individuals (Kulayni, 2/175), while another to mercy and kindness (Ahwāzi, 1402 AH, 22). Others clearly state that when Allah wants goodness for the people of a house, he will place love and affection between them and grant them good moral traits (Ibid, 27). Some mention that those who greatly love the Ahl al-Bayt are also those who are greatly affectionate and kind to women (Hilli, 1414 AH, 3/636). Some mention that the reason why women are called *Nisa* in the Arabic language is because there was no other companion (*Anees*) for Prophet Adam, except Lady Hawa (Ṣadūq, 1386 SH, 1/17). Others mention that the reason why Allah created women for men is because of their affinity towards and finding comfort in them (Ṭabarsi, 1403 AH, 2/347). Some traditions introduce women as comfort (Ayyāshi, 1380 AH, 1/371). Some introduce them as a source of comfort (Kulayni, 1363 SH, 5/366). Other traditions mention that certain things are the companions of man, two of which are a compatible wife and a good child (Āmadi, 1378 SH, 405). Some mention that certain things are agreeable companions of man, two of which are a compatible wife and a good child (Ṣadūq, 1403 AH, 284). Traditions mention that certain things are intimate and immediate to man, two of which are a wife and a child (Ṣadūq, 1405 AH, 2/595). Some mention that the rights of the husband over his wife are that she must love him, show affection and be kind to him (Nūri, 1408 AH, 14/244). Others mention that the rights of the wife over her husband are that he must compromise and be gentle with her (Ṣadūq, 1404 AH, 2/621). Traditions also mention that the rights of the wife over her husband are that he must be loving and kind to her (Ibid). Some traditions mention that a husband will always need three things concerning his wife: 1. He must be agreeable to her so that, in

return, she will be agreeable to him and he will gain her heart and love, 2. He must show good morals towards her and 3. His growth depends on her (Harrāni, 1404 AH, 323). A set of traditions states that the best women are those who love their husbands the most (Kulayni, 1363 SH, 5/324). Some traditions instruct the husband to be loving towards his wife and to ensure her heart is pleased, while also forbidding him from treating her harshly and hating her (Nūri, 1408 AH, 14/252-253). A group of traditions mention that love and kindness towards women are from the moral conduct of the Prophets (Kulayni, 1363 SH, 5/320). Another group mentioned that an increase in a man's faith necessitates an increase in his affection towards women (Ibid). Others mention the opposite, i.e., an increase in a man's affection towards women necessitates an increase in his faith (Ṣadūq, 1404 AH, 3/384). Some mention that one of the rights of a wife over her husband is that he should know that Allah has placed her as a source of comfort and companionship for him (Ibid, 2/621). A group of traditions considers looking at the faces of one's parents an act of worship (Kulayni, 1363 SH, 4/240). Another group mentions that looking lovingly and kindly at the faces of one's parents is an act of worship (Ṭūsī, 1414 AH, 454-455). A set of traditions mentions that one of the things that causes Allah to create a home for a person in Paradise is showing love to parents (Barqī, 1370 AH, 1/8). Some consider the kissing of one's father, mother and children as a blessing (Ṭabarsi, 1392 AH, 220). Traditions report that Allah will show mercy to a father because of his extreme love for his child (Kulayni, 1363 SH, 6/50). A set of traditions report that once the Noble Prophet said, concerning a father who told him that he had never kissed any of his children until now, that in his eyes this person is from the people of the Hellfire (Ibid). Another set of traditions commands the kissing and increasing of one's children (Ṭabarsi, 1392 AH, 220). Some traditions mention that for every kiss a parent gives to their children, a station of Paradise will be given; the distance between each station being five hundred years (Fitāl, 1368 SH, 369).

From the Quranic viewpoint, it is strongly encouraged that the family members make efforts to spend their leisure time together. Leisure time is said to be that period in which an individual has to themselves outside of their work, family and social

responsibilities. This time is then used to partake in activities such as relaxation, trips, further education and skill development, i.e., activities which are pleasing and enjoyable to the individual (Torkildsen, 1382 SH, 110).

Further, leisure time can be spent in various ways and is based on cultural productions, such as going to the cinema or theatre, attending religious and educational programs, participating in physical activity and sports, doing art and so on. Leisure time includes the number of hours spent in a day on these activities (Raf'at Jāh, 1387 SH: 145).

Numerous verses of the Glorious Quran indicate or allude to the family being together during leisure time and getting closer to each other. Some forbid separation and division (Quran 3: 105). Others count the closeness of hearts and fraternity to be a blessing from Allah (Ibid/103). Some verses reproach division and separation (Quran 42: 14). While others forbid the causing of division (Ibid/13).

Similarly, many prophetic traditions also emphasize this issue. Some traditions state that a person who sits and spends time with his family is more beloved in the eyes of Allah than that person who performs *Itikāf* in the masjid of the Noble Prophet (Maliki, 1410 AH, 2/122). Some consider returning home and having sexual intercourse with one's wife as being *Sadaqah*¹ (Kulayni, 1363 SH, 5/495). Other traditions mention that one of the signs of not being proud and arrogant is when a man eats with his family (Qummi, 1413 AH, 286).

In addition to the mutual cooperation and affection that the members of the family ought to exhibit, they also bear obligations concerning the conduct, speech and beliefs of one other. This matter has been emphasized within the verses of the Glorious Quran. Some verses command the enjoining of good and forbidding of evil (Quran 3: 117). Some order that a person must protect themselves and their family from the Hellfire (Quran 66: 6), which can only be established through enjoining the good and forbidding evil. Others narrate the advice that Wise Luqman gave to his son concerning enjoining good, forbidding evil, and remaining steadfast on this path (Quran 31: 17). This verse can be

1. In this context it does not merely mean an act of charity, but rather an act that is pleasing to Allah and earns His reward (Tr.)

considered as a means of emphasizing the counsel that Wise Luqman imparted to his son.

Additionally, numerous prophetic traditions indicate and allude to this matter. A group of traditions command the enjoining of good and forbidding of evil (Kulayni, 1363 SH, 1/102). Some state that a believer who does not forbid evil is disliked by Allah (Ṣadūq, 1403 AH, 344). A set of traditions declares that the enjoining of good and forbidding of evil is compulsory for anyone who can enact it (Ibid: 609). This obviously and primarily includes the family and its members. Other traditions mention that every person is responsible for those under their supervision (Ḥasani, 1412 AH, 88). In this regard, all family members are under the supervision of the head of the household, some traditions mention that the father is responsible for directing his children towards Allah, His obedience and good moral conduct (Ṣadūq, 1404 AH, 2/622). Traditions mention that one of the qualities Allah specified for His Prophets was gallantry (Iskafi, 1404 AH, 68).

A group of traditions severely reproach and admonish a person who is neglectful concerning the protection of his family, as this is seen as an act of irresponsibility towards the family. Amongst these traditions, there are some that state that one of the individuals whose prayer is not accepted is a neglectful husband who, together with his wife, becomes corrupt (Barqī, 1370 AH, 1/205). Some announce that Paradise is forbidden for a neglectful husband (Uraydhi, 1409 AH, 329). Some report that a neglectful husband will never enter Paradise (Ṣadūq, 1404 AH, 4/356). A set of these traditions considers a neglectful husband as one who denies Allah (Ibid). Some traditions announce that a neglectful and uncaring husband, who knows that his wife is committing adultery, will never smell the fragrance of Paradise (Ibid, 3/444). A set mention that one of the persons who Allah will not look at, nor speak to, nor cleanse on the Day of Judgement, and for who a painful punishment has been prepared, is a neglectful husband (‘Ayyāshi, 1380 AH, 1/178-179). Some traditions clearly state that Allah removes the spirit of belief from a neglectful and uncaring husband (Kulayni, 1363 SH, 5/536). Other traditions report that the Noble Prophet admonishes and reproaches a person who does not command his own corrupt women and deviant youth to do good and refrain from evil (Ḥumayri, 1414 AH, 54).

7. Compatibility and Justice in the Rights and Responsibilities of Men and Women

The Quranic lifestyle has taken great care to ensure that affairs which are compatible with men are given to men, and those which are for women are given to women. In this manner, justice will be established amongst the groups of men and women within the society and the family. This justice, at times, necessitates that some of the rights of men and women are equal, while at other times it necessitates that they be different. In logical terms, between the concepts of “similitude and equality” and “justice and compatibility” a concurrent relationship does not exist, but rather a partial inclusion relationship does. This matter will become clearer after discussing certain points, based on varying viewpoints.

The Anthropological Viewpoint: The Glorious Quran neither views the rights and responsibilities of men and women as patriarchy nor as a matriarchy, rather it has a human-centered approach. It views the life and destiny of both men and women as being intertwined in such a manner that neither of them could remain without the other. According to the Glorious Quran, man i.e., a human being, is God’s representative on Earth and is the most exalted of all his creation. He has been given the loftiest station of honor. Many of the phrases that appear in the Glorious Quran do so in a general form, phrases such as ‘O mankind!’ (Quran 2: 21) and ‘O man!’ (Quran 82: 6), which include both men and women.

The Ontological Viewpoint: According to the teachings of the Glorious Quran, the creator of all that exists is Allah, the all-Wise (Quran 2: 209), the all-Knowing (Quran 2: 29), the Aware (Quran 4: 35), the all-Powerful (Quran 2: 20), the all-Just (Quran 6: 115) and well-wisher (Quran 2: 216). So, as Allah is wise, everything within creation is done for a reason and purpose (Quran 3: 191); as He is all-Knowing, Powerful and Aware, there is no defect or fault in what He does (Quran 67: 3); and as He is Just and a well-wisher, He will never allow oppression and injustice to befall anyone, man or woman (Quran 4: 40).

Further, the entirety of creation is founded on justice (Iḥsā’ī, 1403 AH, 4/103). Hence, all stages of development and differences that are present in the universe have been created for the attainment of that objective. Consequently, the differences

between men and women are just one of the vessels and means that will lead man, and the entirety of creation, to their final destination, i.e., felicity.

The Philosophy of Law Viewpoint: In the sight of Allah, every person can reach perfection (Quran 95: 4-6), and as He has also placed physical, ethnic, cultural, social, environmental etc., differences amongst them, the path and manner of reaching and attaining the desired perfection will be different for every person or group of persons. It will be determined by and compatible with the individual existential requirements of each person and group. This viewpoint is based on natural law; however, the divine natural law is formulated based on creation and the existential differences present within it and is supported by revealed law (*sharia*), i.e., a set of rules that have been formulated based upon the infinite knowledge and wisdom of Allah, and by taking into account the differences between individuals and their perfection. It is according to these rules that the rights of everyone, man or woman, are vindicated. Therefore, any straying from these wise rules on the journey towards perfection will result in an unfixable flaw forming. Subsequently, it would go against the wisdom of Allah for the rights of men and women to be equal and the same.

The Political Philosophy Viewpoint: If man were able to completely uncover his personal and social expediency, there would then be no need for the intervention and opinions of the revealed law in personal and social discussions, i.e., it would render man's need for religion obsolete. This is the very view that secularism upholds. However, the truth is that to reach perfection in both this world and the Hereafter, man is severely in need of religion. This need is proven by the intellect, revealed sources and the facts that have occurred on the ground.

The Glorious Quran and prophetic traditions, in addition to elaborating on the like rights between men and women, have also explicated the specific rights that are relevant to each group. At first glance, it seems that women have a larger share of the benefits when it comes to specific rights. For example, the sustenance of the wife is obligatory on the husband (Kulayni, 1363 SH, 4/13). Women are excused from fighting in war, their 'war' is to be a good wife for their husbands (Ibid: 5/9). Husbands must give the dowries of their wives when they request it (Quran

4: 4). In exchange for breastfeeding, a woman can request a fee (Quran 2: 233). If a Muslim male of intellectual and religious maturity who leaves Islam and does not repent is punished by death, whereas if a Muslim female of intellectual and religious maturity were to do the same, she would be placed in prison until she dies (Kulayni, 1363 SH, 7/256).

In summary, a progressive family is a family in which the rights and responsibilities of the man and woman are, from the very onset, compatible with their physical makeup and spiritual capacity. They must then also ensure their upliftment and development. Lastly, they must ensure that felicity and perfection are reached in the three realms, i.e., the material, the isthmus and the Hereafter. Unlike the theory of equality, which is proposed by feminism, the doctrine of “compatibility and justice” can accomplish these three points. In fact, it is the only one that can (Zarshinās, 1387 SH: 168).

Conclusion

Among all the lifestyles that have been presented for the progress of mankind, the lifestyle of the Glorious Quran seems to be the most complete and fruitful. Therefore, it cannot be labelled as weak, impractical or outdated, even if it is acknowledged that Muslims have not made much progress compared to the West in many areas and spheres of life; rather, this lack of progress is because of the imprecise and defective application of this lifestyle. The Glorious Quran has presented to mankind the final and most complete religion, and within this religion, it has prescribed the most progressive and comprehensive form of lifestyle, one which has taken the material, spiritual and religious aspects of man into consideration and has guaranteed his felicity in this world, the isthmus and the Hereafter. According to the Quranic progressive life, certain matters must be observed within the discussion of the family that, when observed, will allow for the use of current technologies within it, while simultaneously providing a felicitous life.

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Glorious Quran

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