

VOL
04

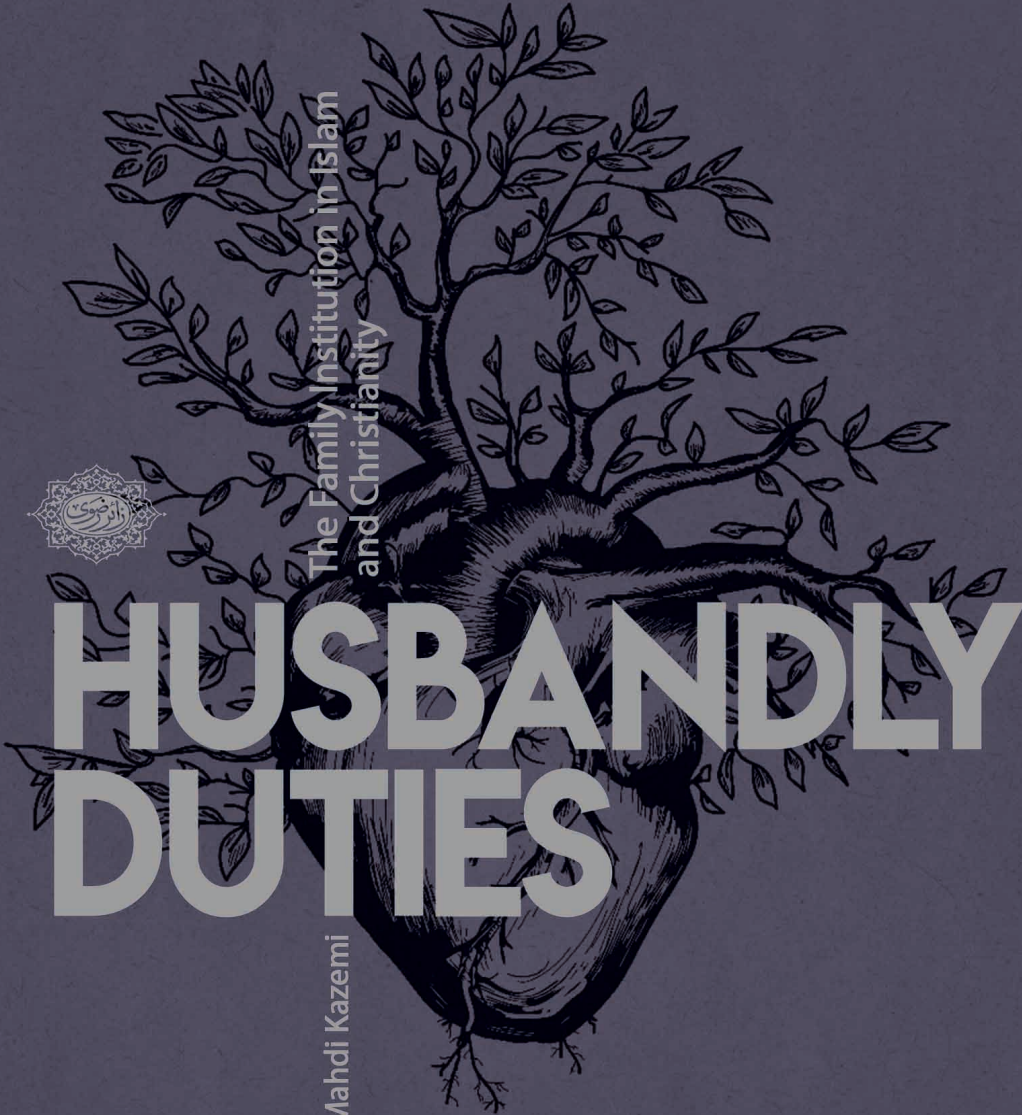


The Family Institution in Islam
and Christianity



HUSBANDLY DUTIES

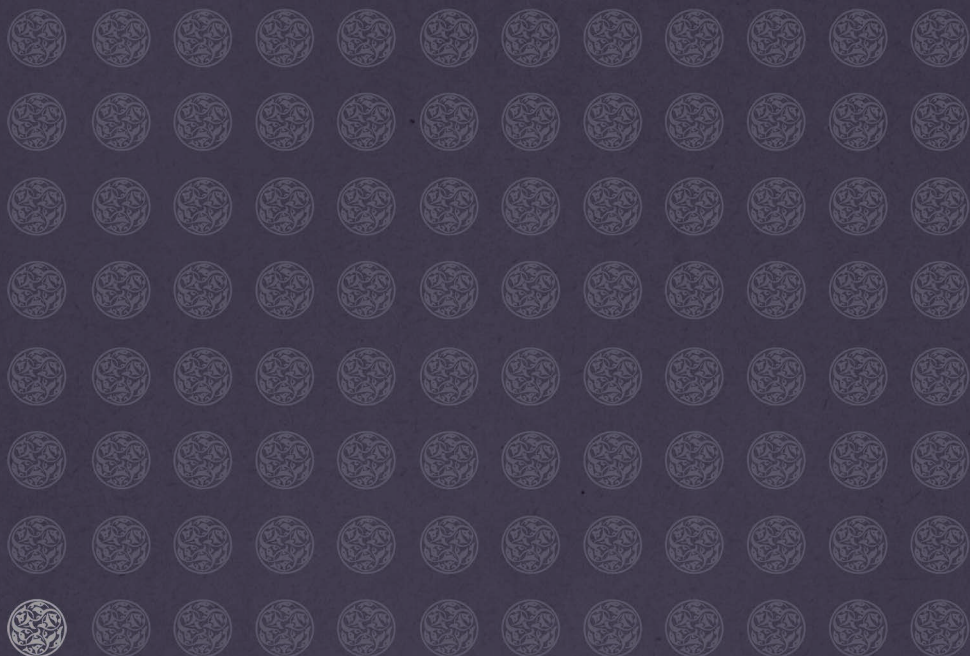
Mohammad Mahdi Kazemi





IN THE NAME OF GOD





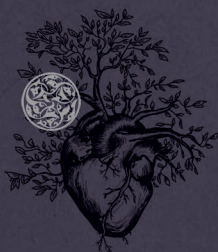
HUSBANDLY DUTIES

The Family Institution in Islam
and Christianity

04

The Family Institution in Islam
and Christianity

HUSBANDLY DUTIES



Mohammad Mahdi Kazemi

میرشناسه: کاظمی، محمد مهدی، - 1361 مولف

Kazemi, Mohammad Mahdi

عنوان و نام پدیدآور:

Husbandly Duties in Islam and Christianity/ written by Mohammad Mahdi Kazemi; commissioned by the Office for the Management of Foreign Pilgrims of the A.Q.R., Islamic Relations Office/Published by the Islamic Propagation Department of the A.Q.R.; translated by Mostafa Hodaee; edited by Hossein Ansari Pour.

مشخصات نشر: مشهد: زائر رضوی، 1399=2020 م.
مشخصات ظاهری: 140 ص.، مصور (رنگی)، 21/5*14/5
فروست:

The Family Institution in Islam and Christianity; 4.

شابک: 4-70-6090-622-978 رایگان

وضعیت فهرست نویسی: فیا.

یادداشت: انگلیسی.

یادداشت: کتاب حاضر ترجمه است از کتاب با عنوان «آئین همسرداری از منظر اسلام و مسیحیت» که هنوز به چاپ نرسیده است.

یادداشت: عنوان به فارسی: آئین همسرداری از منظر اسلام و مسیحیت.

آوانویسی عنوان: هازندلی ...

موضوع: زناشویی (اسلام).

Marriage-- Religious aspects -- Islam موضوع:

موضوع: موضوع: زناشویی (مسیحیت).

Marriage-- Religious aspects -- Christianity موضوع:

شناسه افزوده: هدایی، مصطفی، - 1362 مترجم.

شناسه افزوده: Hodaee, Mostafa.

شناسه افزوده: انصاری پور، حسین، - 1358 ویراستار.

Ansari Pour, Hossein

شناسه افزوده: قیولی، فاطمه سادات، نمونه خوان.

Qabuli, Sayyede Fatemeh

شناسه افزوده: عصاران، سیدعلی، 1359 - طراح

Assaran, Sayyed Ali

شناسه افزوده: رجبی، الهه، صفحه آرا.

Rajabi, Elahe

شناسه افزوده: آستان قدس رضوی، مدیریت زائرین غیر ایرانی.

Astan Qods Razavi, Management of Foreign Pilgrims

رده بندی کنگره: 1397 2د2 سی 258/5 BP

رده بندی دیویی: 297/725

شماره کتابشناسی ملی: 5583913

Book Title: Husbandly Duties in Islam and Christianity (The Family Institution in Islam and Christianity 4)

Commissioned by the Office for the Management of Foreign Pilgrims of the A.Q.R., Islamic Relations Office

Author: Mohammad Mahdi Kazemi

Publisher: Za'er Razavi

Translation by Mostafa Hodaee

Edited by: Hossein Ansari Pour, 1979 C.E.

Proofread by: Sayyede Fatemeh Qabuli

Scientific supervisor: Mohammad Sahhaf Kashani

Graphic Artist: Sayyed 'Ali Assaran

First Edition: 2020 C.E./1442 A.H.

Circulation: 1000

Printed by: Astan Qods Razavi Publications & Printing Institute

Postal Address: P.O.Box: 91375-3131, the Management of Foreign Pilgrims, Bab al-Hādī (pbuh) third floor, Razavi Grand Courtyard, the Holy Shrine, Mashhad, Khorasan, Iran..



Table of Contents

Publisher's Word	9
Preface	13
Introduction	22
Chapter One: The Necessity of Marriage for Men	27
The Necessity of Marriage	29
Christianity	29
Islam	32
The goals and outcomes of marriage	37
Christianity	38
Retaining purity	38
Unification with the woman and being completed by her.....	39
Holiness and blessing	41
Childbearing	41
Islam	42
Spiritual growth and perfection	42
Abstention from sin	43
Peace of mind	44
Financial improvement	46
Reproduction and raising efficient Muslims	48
Conclusion	50
Chapter Two: The Criteria for Choosing a Spouse	51



Christianity	53
Being good-tempered	54
Being of noble character	54
Obedience to and respect for the husband	56
Love for the husband and kindness toward the family.....	56
Wisdom and reason	57
Islam	57
The principle of homogamy	57
Similarity in faith	58
Social similarity	59
Religious and moral values	60
Being good-tempered	61
Modesty	62
Loyalty	62
Cause of happiness	63
Wisdom	63
Tolerance and obedience	63
Modesty and good nature	64
Fertility	64
Spiritual beauty	65
Family qualifications	66
Financial qualifications	67
Conclusion	70



Chapter Three: Family Management	71
Christianity	73
Islam	76
Limits to the man's headship	77
Aspects of the man's management in the family	78
Educational management of the family	80
Managing the woman's position in the family	82
Obedience within the framework of religion	83
Conclusion	84
Chapter Four: The Man's Responsibilities Toward His Wife	85
Christianity	87
Respectful behavior	87
Love	89
Sexual health	90
Modesty and abstinence from sin	91
Education and upbringing in the family	93
Independence from the family	95
Islam	96
First: Covering the Family's Expenses and Providing Comfort ...	96
The rules of sustaining the family	98
Second: Providing the Family with Safety and Security	101
Third: Satisfying Emotional Needs	102



The religious effects of loving one's wife	103
Fourth: Satisfying Sexual Needs	104
Fifth: Good Treatment	108
Being good-tempered	109
Treating the woman with love	110
Adornment and being well-dressed for one's spouse.....	114
Forgiveness	116
Mutual understanding	116
Leniency	117
The husband's understanding of his wife's feelings and her concil- iation.....	119
Paying attention to the woman's legitimate requests	120
Sixth: Positive Presence at Home	121
Seventh: Proper Eating Habits in the Family	123
Eighth: Planning One's Time	125
Ninth: Striving to Protect the Family's Modesty	126
Tenth: Avoidance of Moral Wrongs	129
Summary	133
Arabic Transliteration Guide	137
Works Cited	138



Publisher's Word

‘Abdullāh bin Ṣāliḥ al-Harawī narrates that Imam Riḍā (peace be upon him) has said, “May God have mercy on the one who revives our tenets.” I then asked him, “How can one revive your tenets?” “Through learning our knowledge and teaching it to others; If people find out about the merits of our words, they will certainly follow us”, the Imam (pbuh) replied.

‘Uyūn Akhbār al-Riḍā (pbuh), vol. 1, p. 307

One of the great forms of God’s grace and kindness toward us is His bestowal of the Infallible Imams (pbut) upon us so that we may learn how to lead a Godly life through observing their way of life and eventually achieve eternal prosperity through practicing their valuable instructions.

The city of Mashhad is a piece of heaven as it is home to the son of the Messenger of God (peace be upon him and his household) who is the eighth star in the sky of Imamate. Every year millions of passionate pilgrims from around the world and other parts of Iran come to this spiritual sanctuary in order to quench the thirst of their souls by drinking from the limpid spring of the guidelines of the Infallible Imams (pbut).

Each one of those serving at the Holy Shrine of Imam Riḍā



(pbuh) is in one way or the other serving the respected pilgrims of Imam Riḍā (pbuh) so that they may make their pilgrimage with peace of mind whilst being able to benefit from this heavenly shrine.

In line with the above, the Office for the Management of Foreign Pilgrims at the Holy Shrine of Imam Riḍā (pbuh) has also been making every effort to introduce in various ways the way of life of *Ahl al-Bayt* (pbut) – and that of Imam Riḍā (pbuh) in particular – to the followers and devotees of this doctrine.

The measures taken by this office are in line with propagating the Islamic civilization and culture appropriate to the needs and requirements of non-Iranian pilgrims in order to provide them with insight and spiritual growth. Such measures take place in conjunction with the remarks made by the Supreme Leader of the Islamic Republic of Iran and the instructions given by the custodian of the Holy Shrine of Imam Riḍā (pbuh) while at the same time taking into account the provisions stipulated in the Twenty-year Outlook Document of the Holy Shrine of Imam Riḍā (pbuh).

Some of the examples of the efforts made by this office in line with serving the non-Iranian pilgrims of Imam Riḍā (pbuh) in the international sphere are as follows:

1. Holding special cultural programs
2. Holding regular seminars on Islamic knowledge known as “Circles of Knowledge”
3. Holding academic conferences
4. Holding educational classes and workshops



5. Holding cultural competitions and contests
6. Holding poetry readings
7. Holding conversion ceremonies for new converts to Islam
8. Responding to letters received from pilgrims
9. Dispatching books and other cultural products to all over the world
10. Responding to religious enquiries
11. Offering live internet interaction at Razavi Talk
12. Publishing the best of Islamic literature in several languages in the form of authored and translated books

It has been for some time that the call of Islam is echoing in every corner of the world with the hope of bringing people back to the truth to which they have been a stranger while at the same time inclinations toward Islam and the tendency of hearts toward seeking the truth is growing rapidly throughout the world.

We hope that the seekers of truth would find this book a useful and informative read and that it would be a step in the right direction as far as increasing the knowledge of pilgrims and devotees of the Infallible Imams (pbut) are concerned. Finally, we hope that this work would bring about the pleasure and satisfaction of the Glorious God.

O' God, bless Muḥammad and Muḥammad's Household, provide me with a sound guidance which I seek not to replace, a path of truth from which I swerve not, and an intention of right



conduct in which I have no doubts! Let me live so long as my life is spent in obeying you.

The Management of Foreign Pilgrims



Preface

From clay, God created an exquisite sculpture and breathed into it, and so man was created. As God found the man alone, He sculpted a charming figure, breathed into it, and the woman was created. The two were drawn to each other. The man asked God to allow them to be together and God agreed; thus love was created and the foundation of the family was formed. The man and woman had children whom they loved, and their love was reciprocated; thus parental love was created. The family gradually grew larger; children had their own children; some were named grandfathers and grandmothers, some uncles and aunts, and so on, and thus relatives came to exist. Over time families grew in number, their relationships became more complicated, and family as an institution assumed a pivotal function in the life of mankind. On the other hand, at times disagreements emerged between family members and the need arose to establish laws to govern the relationships between them.

In order to preserve the institution of the family, God sent prophets to grant mankind the gift of His commands, amongst whom Prophets Muḥammad and Jesus Christ (pbut) presented a golden recipe for saving mankind and protecting the family's position.

Throughout history, the family has generally managed to main-



tain its function and significance, paving the way for the advancement and progress of mankind and coming to its aid in every difficulty. Nevertheless, ever since humanity came to learn about modernity, the foundation of the family has faced serious threats as relationships between the family members have grown weaker and weaker. Parents do not find enough time to dedicate to their children so that they would receive the attention they deserve. The children too refuse to acknowledge their parents' position. The relationship between spouses has also suffered; accordingly, the desire to form and start a family has subsided in human societies, being replaced instead by illegitimate models of life. The void resulting from the absence of children is gradually being filled by pets. Furthermore, the connections between relatives and members of a family are being severed. This pitiful situation is becoming worse and worse every day, to the extent that certain societies are even finding their very existence in jeopardy as fewer men and women tend to form families and fewer children step into this world.

In order to get through this self-inflicted crisis, mankind began to formulate laws and regulations to preserve the family's foundation. Factual experience, however, has shown that sometimes such laws yield opposite effects or fail to alleviate the intensity of the family crisis effectively and for extended periods of time, which in turn indicates that to overcome this human challenge which intensifies on a daily basis one has no choice but to return to the teachings of divine religions.

On the other hand, bodies of Western propaganda and extremist Christians strive day after day to manufacture a false image of Islam for their audience, constantly suggesting to them that Islamic teachings regarding the family are built upon a patriar-



chal, strict, and violent structure, whereas such an intentionally fabricated outlook has nothing to do with the actual teachings of Islam with respect to the family.

Therefore, it was decided that through scientific research we study the viewpoints of Islamic and Christian scriptures concerning the position and significance of the family as well as the mutual rights of its members, analyzing the religious teachings from their origins and sources.

The matter dealt with in the present research is the position of and mutual rights within the family from the viewpoints of Islamic and Christian scriptures.

The scriptures of the two religions in question comprise the scope of the present work. It is worth noting that the only revealed, sacred sources in Christianity are the “Two Testaments”, or the “Holy Bible”, which is composed of two parts: the Old Testament and the New Testament. The former contains 39 books, divided into three parts: the historical books, the “wisdom” books, and the prophets, and the latter is composed of 27 books. According to Christians, these 66 books together have been compiled by 40 prophets or writers of Revelation within 1500 years, affirmed by the Holy Spirit, and are regarded as the legacy of the prophets of the Old and New Testaments.

It must be noted that although Christians do not deem it obligatory to follow the faith of the Old Testament, it does not undermine its divine and ethical worth. According to the New Testament, in a letter to his student Timothy, Paul declares that the Old Testament is the word of God: “All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness” (2 Timothy 3:16). The book *The*



Teachings of the Catholic Church also states:

The Old Testament is an inseparable part of the Bible. Its books are the revealed words of God and are of eternal worth, for the old covenant has never been nullified. ... The Church has always opposed the conception that the Old Testament must be rejected due to the fact that it has been discredited by the New Testament (Marcionism)... as an old saying goes, “The New Testament is implied in the Old, and the Old Testament is manifested in the New.”¹

Christians regard the Two Testaments – the Holy Bible – as revealed words of God, and it is the old and immutable belief of the church that the Bible is faultless,² which is emphasized by the theologians of the Protestant Church as well. It is declared in the Chicago Statement:

“The authority of Scripture is a key issue for the Christian Church in this and every age. ... Recognition of the total truth and trustworthiness of Holy Scripture is essential to a full grasp and adequate confession of its authority.”³

In Islam the Qur'an is regarded as the most important of the scriptures, as it is dictated by God to His Prophet through the Angel of Revelation, as it states:

1. *Teachings of the Catholic Church*, Articles 121–129.

2. From the viewpoint of the Holy Qur'an, nevertheless, there are parts of the Two Testaments that shine with the light of guidance and contain the commands of God. Furthermore, the Qur'an confirms the truth of the divine books before it (3): 50; on the other hand, it reproaches Jews for altering its words and presenting improper interpretations (4): 46. Moreover, God states in the Qur'an that People of the Book omitted and concealed portions of their holy books (2): 159 and made an even graver mistake as they fabricated many verses and introduced them to others as words of God (2): 79. Furthermore, the numerous contradictions between words of the Qur'an and those of the Two Testaments verifies the fact that although parts of the Testaments are confirmed by the Qur'an, there are portions of them that are not.

3. See: The Chicago Statement on Biblical Inerrancy.



“This is indeed [a Book] sent down by the Lord of all the worlds, brought down by the Trustworthy Spirit upon your heart.” (26:192–194)

The Holy Qur’an was sent down to the noble Prophet of Islam (pbuh & hh) in a period of 23 years. According to Islamic teachings, the Qur’an is a perfectly flawless book, all of its words and contents being the direct and exact word of God. In the Qur’an, God states:

“Indeed We have sent down the Reminder [that is, the Qur’an], and indeed We will preserve it.” (15:9)

He has also challenged all mankind:

“And if you are in doubt concerning what We have sent down to Our servant, then bring a Sūrah (chapter) like it, and invoke your helpers besides God, should you be truthful.” (2:23)

The second to Islamic scriptures are the traditions and narrations reported from the Prophet Muḥammad and members of his household (pbut), which are only considered authentic, of course, if they are ascribed to one of the fourteen Infallibles (pbut) by proper proof and evidence. Based on Islamic teachings, the fourteen Infallibles (pbut) are sources of Revelation,¹ faultless and without any sins or mistakes in their words and actions.² Their traditions are deemed authentic and valid and are regarded as Islamic scriptures and sacred, authentic texts after the Noble Qur’an.³ The Holy Qur’an also commands people to obey

1. “We are the Prophet’s household and descendants. It was in our homes that Revelation was sent down, and it is through us that prophetic knowledge reaches people.”, *Al-Kāfī*, vol. 1, p. 39.

2. *Kashf al-Murād fī Sharḥ Tajrīd al-I’tiqād*, p. 471.

3. See: *Usūl al-Fiqh*, vol. 2, pp. 63–70.



the words of the Prophet of Islam (pbuh & hh): “Take whatever the Apostle gives you, and relinquish whatever he forbids you.” (59): 7

After himself, the Noble Prophet (pbuh & hh) also leaves Muslims two authentic sources: the Book of God and his Household, asserting that one shall never stray if they cling to them.¹

Traditions narrated from the fourteen Infallibles (pbut) were stated in the period between the first year of the appointment of Prophet Muḥammad by God (13 A.H.) and year 260 A.H. in which the Occultation of Imam Mahdī (may God hasten his advent) began and were compiled in tradition or *ḥadīth* corporuses. In the present work, the researchers have done extensive research in the scriptures of Islam and Christianity and have attempted to provide a relatively comprehensive clarification of the content presented in the Old and New Testaments as well as in the Qur’an and Islamic traditions with respect to the subject under discussion.

The present work’s method of research is based on library studies and its scope is limited to the scriptures of the aforementioned religions. Citation is based on the “direct relation” method, discussing only verses and traditions that directly offer teachings regarding the family.

In order to maintain scientific fairness in the present work, Christian research centers were appointed to extract verses from the Testaments. With regard to this matter, highly valuable resources in the English language have indexed all verses of the Holy Bible in various fields; such resources include the follow-

1. «إِنِّي نَارِكُ فِيكُمْ التَّقْلِيلَ مَا إِنْ تَمَسَّكْتُمْ بِمَا لَنْ نَعْبُدَ، كِتَابَ اللَّهِ وَ عَشْرَتِي؛ أَهْلَ بَيْتِي وَ إِنَّهُمَا لَنْ يَفْزَعَا حَتَّى يَرِدَا عَلَيَّ الْخَوْضَ». *Al-Kāfi*, vol. 1, p. 294; *Al-Sunan al-Kubrā*, vol. 5, p. 45; *Musnad Ahmad*, vol. 5, pp. 183, 189.



ing websites: www.biblestudytools.com, www.openbible.info, www.bible.knowing-jesus.com, etc., which skillfully extracted all verses related to the subtopics discussed in the present work, thoroughly indexing the Testaments in very specific subjects and details. Thousands of indices and subjects were extracted from the Scriptures which may be taken into consideration as a trustworthy source. Furthermore, for every subject discussed in the present research several scientific articles and specialized books have been studied in detail, from which the verses in question have been extracted. These research sources have been cited in the present work.

This piece of writing aims to review and compare the teachings of Islam and Christianity regarding the subject of the family. It does not seek to put forward new opinions regarding the concept of family in religions; rather, what is intended is merely to undertake a comparison and review of the ethical teachings in Islamic and Christian scriptures with respect to the significance and position of the family, the dos and don'ts, mutual ethical rights, as well as the results of observing and the consequences of disregarding mutual rights within the family. We intend to study the degree of importance and attention granted to the subject of the family by Islamic and Christian scriptures.

The present work discusses some of the most significant fields of study with respect to the family, including the rights of parents, the rights of children, the rights of either spouse, the rights of relatives, and the position of the institution of the family.

A group of expert, skillful teachers and researchers in the fields of Islamic and Christian studies have authored the present work, the result of whose efforts has been the creation of the first work



presenting a comparative study concerning the mutual rights within the family in the scriptures of Islam and Christianity. The present work has been organized in six volumes, the titles and authors of each of which are as follows:

SERIES TITLE: The Family Institution in Islam and Christianity

- *The Nuclear Family in Islam and Christianity*, Yasser Abuzadeh Gataabi
- *Filial Duties in Islamic and Christian Scriptures*, Abbas Zamani Dehyaqubi
- *Parental Duties in Islamic and Christian Scriptures*, Abbas Zamani Dehyaqubi, Elaheh Eskandarzadeh
- *Husbandly Duties in Islam and Christianity*, Mohammad Mahdi Kazemi
- *Relatives in Islamic and Christian Holy Texts*, Morteza Yeganeh Amiri
- *Interpersonal Relationships in Islamic Traditions*, Hossein Ansari Pour

At the end, we deem it necessary to express our gratitude and appreciation to the following individuals: the authors and translators whose hard work made this happen:

Sheikh Hossein Ansari Pour who, in addition to authoring one of the volumes of the present work, undertook the task of editing all the volumes.

Our dear brother Mr. Abbas Zamani who oversaw the author-



ing of the present work and our dear sister Ms. Qabuli who oversaw and proofread the translation of the present work.

The prominent lecturer Ḥujjat al-Islam wa al-Muslimīn Sahhaf Kashani to whose scientific supervision and guidance we owe this work's strength.

We pray to the Creator of the home and the family for the ever-increasing success and achievement of all our colleagues and companions.

Dr. Hojjat Modarresi



Introduction

As an institution, the family is the most fundamental pillar of the society and a basis for the formation of various cultures and upbringings; it sets the stage for nurturing the potential talents of its members and – to a greater extent – determining mankind’s happiness or misery. As the oldest and vastest social institution, the family is the most suitable and the safest ground for the fulfillment of its members’ spiritual and educational needs. Moreover, as the society’s most fundamental element and a cornerstone for various cultures, the institution of family provides the best and the most perfect conditions and opportunities for the development and nurturing of potential capabilities and thus is deemed to be the most effective base for its members to progress and achieve success.

One must take into consideration the fact that similar to other human and social systems, the family too functions as an organization. Just as any individual within an organization has a special position that indicates the extent of his influence upon others, the family too, as a social institution and organization, is bound to possess a rational structure and system in order to achieve its goals; otherwise it would be unable to do so.

As the main and primary pillars of a family’s formation, the husband and wife (the spouses) play a defining role in the family’s



dynamism, fortification and peace of mind as well as in the development of the various aspects of its members' characters and their spiritual growth. The husband and wife serve as the family's pivot around which other members – such as the children – develop and join the family. Accordingly, each parent has a special and irreplaceable role in the family, and it is by taking that position and performing the respective duties that the family's welfare is guaranteed. So far experts on educational matters have presented numerous arguments and discussions while studying the role in question and attempting to state the duties of spouses toward one another on the one hand and toward their children on the other.

Considering the fact that the prophets were primarily sent to mankind to advance and elevate the society, they have constantly strived to clarify the positions of the members of a family and their duties. On that basis, different religions have in turn confirmed this matter, for reforming the society begins by the reformation of its smallest institution, i.e. the family. Amidst all the roles, the man plays a defining and irreplaceable one in the family's organization as the husband, for in most families it is he who acts as the head and the manager.

The present research aims at clarifying the viewpoints of two great Abrahamic religions, i.e. Christianity and Islam, regarding the role of the man as the husband in the family, for Islam and Christianity are two grand heavenly and divine religions, each claiming to reform and nurture mankind and guide it toward perfection and excellence. Marriage and marital life is also one of the most significant aspects of human life which plays a fundamental role in the prosperity or misery of mankind. Considering the fact that as a husband, the man plays a key role in the



family's success or failure, the two religions in question must have provided their followers with relevant guidelines, enabling them to pave the way of progress and perfection for their families through being a successful husband and engaging in proper management of the family. Thus the best approach toward a comprehensive knowledge of the position of a man as the husband in a family as well as his duties would be to undertake a comparative study of the two aforementioned divine religions. As a matter of fact, the question is what roles Islam and Christianity have assigned to a man in the family and what duties they have given him accordingly.

By Islam, in the present work, is meant the Holy Qur'an as well as traditions and narrations by the great divine figures, and by Christianity, is meant the Bible and the interpretations attributed to it, alongside which the statements of ecumenical councils, manifestos, and confessions may also be quoted as references. In the present discussion, therefore, common beliefs of Muslims is taken into consideration and little attention has been given to the differences between sects, just as in the case of Christianity no attention has been paid to the variety of and differences between denominations. The work before you deals with the aspects shared by all branches, and in case of a disagreement with a specific sect, the differences on the matter shall be stated in detail. The current research follows a descriptive-analytical approach. Accordingly, it shall first identify and extract concepts and evidence from religious texts and then proceed to analyze their contents.

The present study shall be presented in the form of four chapters and a conclusion:

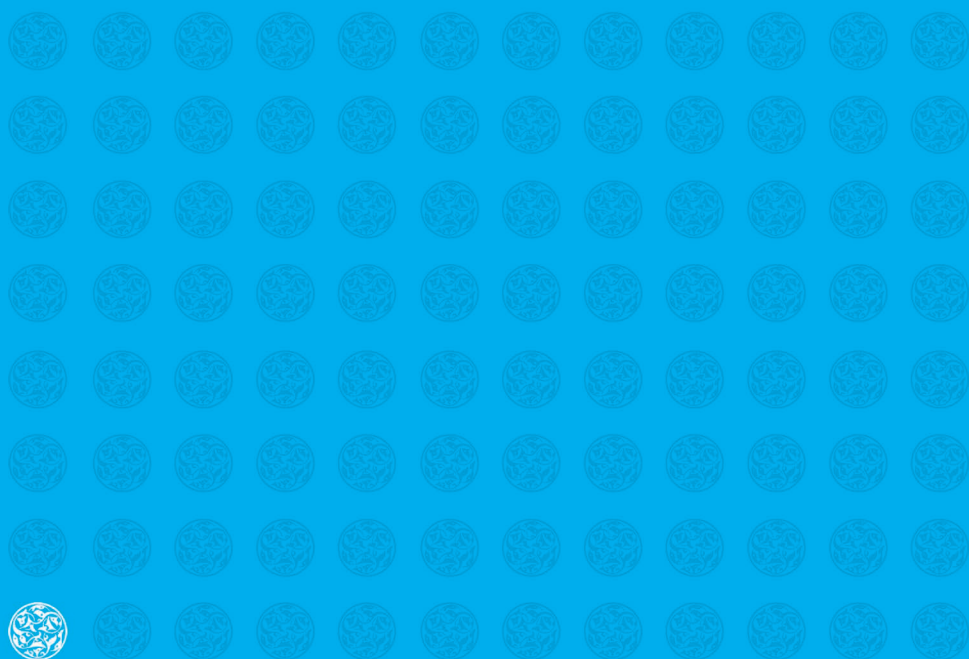


Chapter one: the necessity of marriage for men

Chapter two: the criteria for choosing a spouse

Chapter three: family management

Chapter four: the man's responsibilities toward his wife



CHAPTER ONE

THE NECESSITY OF MARRIAGE FOR MEN



The Necessity of Marriage

Marriage and forming a family has always been one of the most important natural needs of mankind throughout the history of all peoples and nations. The Arabic term for marriage is *izdivāj*, meaning “to pair up” and “to take a wife or husband”¹. Technically it refers to an arrangement between a man and a woman based on the law of religion, convention, or a special faith, made in order to establish a sexual relationship which usually forms the foundation of a child-producing family. Marriage is a relationship based on a contract in which a man and a woman declare their commitment to one another for the rest of their lives.

Christianity

First the question is raised as to whether or not Christianity regards marriage as being essential for men and women, and whether it is preferred for men to get married or to stay single.

Christianity regards marriage as being sacred and like many other religions considers it as a divine bond. In this respect the Song of Solomon states, “He who finds a wife finds what is good and receives favor from the Lord.” (Proverbs 18:22) Catholics and

1. *Farhang-e Amid* (Amid Dictionary), under the entry *khanevadeh*.



Orthodox Christians both regard marriage as one of the seven sacraments, considering it as an act of worship, and believe that a couple must be married by a minister in a church. Regarding this matter, Thomas Mitchell states, “Christians do not regard marriage as a worldly affair, for marriage is a sign of God’s love toward mankind; it consists of a unification of two people’s love who commit themselves to living with one another and strive to produce offspring and to bring up and nurture them in an atmosphere of faith and love toward God.”¹ In the teachings of the Catholic Church, it is stated that “at the outset of his public life, Jesus performed his first miracle in a wedding ceremony. The church attaches a lot of significance to the presence of Jesus in weddings. It regards such presence as an affirmation of the goodness and righteousness of marriage and declares that there-upon marriage serves as an effective indication of the presence of Christ.”²

Thus, Christians regard a man and woman’s union in marriage as an evident sign of God’s love for mankind and Christ’s kindness toward his followers. In Christianity marriage is a symbol and a human indication of the way God treats mankind; therefore, Christians consider marriage as a man and woman’s commitment to and obligation toward one another throughout their lives and are thus against divorce and polygamy.

In spite of the fact that marriage is considered as an honorable act and a sign of a heavenly covenant between humans, yet celibacy is considered to be more appropriate than marriage. Regarding this matter Paul declares, “Now to the unmarried and the widows I say: It is good for them to stay unmarried, as I do. But if they cannot control themselves, they should marry, for it is bet-

1. *Kalaam-e Masihi (Christian Theology)*. p. 94.

2. *Ta’aalim-e Kelisa-ye Katolik*. p. 453, no. 1613.



ter to marry than to burn with passion.” (1 Corinthians 7:8–9) In another part he says, “Are you pledged to a woman? Do not seek to be released. Are you free from such a commitment? Do not look for a wife. But if you do marry, you have not sinned; and if a virgin marries, she has not sinned. But those who marry will face many troubles in this life, and I want to spare you this.” (1 Corinthians 7:27–28); he continues thus, “I would like you to be free from concern. An unmarried man is concerned about the Lord’s affairs — how he can please the Lord. But a married man is concerned about the affairs of this world — how he can please his wife.... I am saying this for your own good, not to restrict you, but that you may live in a right way in undivided devotion to the Lord. So then, he who marries the virgin does right, but he who does not marry her does better.” (1 Corinthians 7:32–38)

On that basis Christians believe that despite the significance of marriage, one who does not marry would be able to fully dedicate himself to sublime ethical goals.¹ Christians regard celibacy as an exceptional path meant for a limited number of individuals, those who feel that they would be more successful in pursuing their religious life if they did not marry. Since the time of the Apostles, some Christians have followed the example of Christ and lived a life of celibacy and piety. Most of the Apostles, including Peter, were married of course; Paul, however, was celibate. In the beginning, celibacy was connected with the belief that the second coming of Christ and the Last Days was imminent. Christians awaited the return of Christ since the beginning and believed that it would occur soon. Thus they renounced material needs; no one claimed that any of their possessions was their own, but they shared everything they had.

1. *Principles and Teachings of Orthodox Christianity*. p. 321.



(Acts 4:32) Such an outlook regards marriage and family formation as a sign of desire for worldly matters, abstinence from which would count as a virtue; it prefers celibacy to married life, for the family would limit the man and woman in serving their faith. The real reason behind marriage from such a standpoint is to prevent promiscuity, and one must avoid marital life if one can; marriage is, of course, better than adultery (fornication). Thus Paul recommends celibacy and prescribes marriage only when there is a fear of sin.

Certain Christian writers, however, hold that Paul's words advising celibacy pertain to a certain day and age where being celibate was better than being married; the normal and natural way of life, however, is directed at marriage rather than celibacy.¹

To summarize, although marriage is a sign of heavenly and divine bond in the Christian viewpoint, celibacy is preferred, for only through monasticism and abstinence from worldly desires can the ultimate spiritual connection with God be realized. Marriage agitates the mind, and a single man would be more successful in directing his thoughts toward God.

Islam

In the Holy Qur'an's view, marriage is a universal law amongst all living beings and plants. Being two on the one hand, and being united on the other, results in reproduction and the continuation of life: "... and sent down water from the sky, and with it We brought forth various kinds of vegetation." (20:53)

Similarly, the structure of the human body too is built upon

1. *Zendegi dar Khanevade-ye Masihi*, p. 22.



relationship and coexistence with the opposite sex. Thus, sexual desire is one of the natural instincts of humans which has been instilled into them so that their generation would continue: “God made for you mates from your own selves...” (16:72)

Faced with this innate and natural primordial need, any human has three options:

1. To satisfy it by any means possible (overindulgence)
2. To completely repress and disregard the need (renunciation)
3. To satisfy it in a moderate and lawful way

The first option in a way goes against the system of Creation, for one can see in the majority of creatures, birds, and even insects how they restrict themselves to a chosen member of the opposite sex and form a family in a way, how the male opposes any outsider who attempts to invade his private domain, and how the female does not pursue any male other than her mate. Moreover, satisfaction of sexual desire through any possible means contradicts the moral standards accepted by ethical human societies.

The second option, known as monasticism or asceticism, which is promoted by certain religions and tribes, also goes against the nature of man as well as other beings, for sexual desire has been created in man, and enjoying material pleasures is sanctioned by both human nature and divine religions. The Holy Qur’an regards physical asceticism as a heresy established by Christians who failed to walk the path of moderation in the matter in question: “.... But as for monasticism, they innovated it. We had not prescribed it for them, only seeking God’s pleasure. Yet they did not observe it with due observance.” (57:27) The



Prophet of Islam (pbuh & hh) has also stated explicitly that “There is no such thing as monasticism in Islam.”¹ One of the consequences of monasticism in Christianity was the recommendation that men and women should refrain from marriage.

The third option and method may be achieved through marriage and forming a close-knit family: “God made for you mates from your own selves....” (16:72) God has placed mutual affection in the hearts of the man and woman in order to guarantee the durability of their marriage. This indicates the existence of a natural perception within one’s essence which is referred to as the ‘solemn covenant’ by the Qur’an.

In the Islamic view, the nature of marriage is a contract and pledge with special terms and of great solidity which possesses a special divine value and esteem. Marriage is the primary core of family formation and, in turn, a unit in the foundation of a human society. The most beloved social unit before God is the family. The Prophet of Islam (pbuh & hh) states, “No structure has been established in Islam that is dearer and more beloved before God than that of marriage.”²

In Islamic narrations and traditions, various descriptions have been used to promote marriage: marriage has been regarded as the greatest blessing and benefit after the blessing of Islam³, a tradition (*sunnah*) of the Prophet of Islam (pbuh & hh)⁴, protector of half or two-third of one’s faith⁵, and the good of this world and the hereafter⁶. Celibacy, on the other hand, has been de-

1. *Biḥār al-Anwār*. vol. 65, p. 317.

2. *Ibid.* vol. 100, p. 222.

3. *Al-Kāfī*. vol. 5, p. 327; *Tahdhīb al-Aḥkām*. vol. 7, p. 287.

4. *Al-Kāfī*. vol. 5, p. 329.

5. *Ibid.* p. 329.

6. *Ibid.* p. 327.



cried and the lowliest among dead Muslims have been considered to be those who die in celibacy.¹

On this basis, not only marriage does not act as an obstacle to a believer's progress, but it even provides the most desirable opportunity for the manifestation of the most sublime values. As a matter of fact, marriage and family formation depicts a clear path toward prosperity, the selection of a faithful companion and a proper answer to man's greatest natural need, i.e. the attainment of perfection and prosperity. With respect to this matter, Imam 'Alī (pbuh) states, "No companion of the Prophet of Islam (pbuh & hh) got married except that after his marriage the Prophet (pbuh & hh) declared, 'His faith is now complete.'" The Prophet of Islam (pbuh & hh) declared that marriage purifies man² and increases the worth of his acts of worship.³ Also, Imam Ṣādiq (pbuh) stated that eagerness for marriage and taking a wife is the way of prophets.⁴

In the early years of Islam there were people in the Islamic society who thought that turning to a life of isolation and disregarding man's natural needs in this world was the best way to turn one's attention to God and get closer to Him. Great religious figures strongly opposed such a thought from the very beginning. We read in a well-known tradition that when 'Uthmān ibn Maẓ'ūn's son passed away he was struck by grief, to the extent that he turned his house into a mosque and engaged in worship (i.e. abandoned everything but worship). When the Prophet of Islam (pbuh & hh) heard the news, he summoned him and said, "O 'Uthmān! God has not ordained monasticism for

1. *Al-Kāfi*. vol. 5, p. 330.

2. *Wasā'il al-Shī'ah*. vol. 20, p. 18.

3. *Ibid.* p. 19.

4. *Ibid.* p. 22.



my nation; my nation's monasticism lies in struggle in the path of God."¹

Another tradition narrates that a number of the Prophet of Islam's (pbuh & hh) companions were under the impression that getting married would prevent one from paying attention to God and had thus forbidden themselves to engage in sexual relationship with a woman or to eat at day and sleep at night. Once the Prophet of Islam (pbuh & hh) heard about this and then told them [reproachfully], "Are you not interested in women? I live with women, eat at day, and sleep at night; whosoever turns his back on my tradition is not one of my people."² Thus the Prophet of Islam (pbuh & hh) clarified the fact that Islam is a religion that promotes living and social life, not monasticism. Moreover, the comprehensive and all-encompassing teachings of Islam in social, economic, political, and ethical matters are based on respecting and pursuing life, not turning one's back to it. In fact, by forbidding isolation, Islam promotes its own form of asceticism. By Islamic asceticism is meant a lack of attachment to the material world; an ascetic person is not influenced by the good or bad incidents of this world. (57:23)

Therefore, asceticism in Islam is different from monasticism, for the latter consists in breaking away from other people and God's bounties and separating oneself from the society. According to the words of Imam Šādiq (pbuh), Islamic asceticism in the world does not mean to make unlawful for oneself what God has made lawful or to relinquish possessions; it means that one's trust in worldly possessions must not exceed their trust in God.³ From the Islamic viewpoint, one must live within the society but re-

1. *Biḥār al-Anwār*. vol. 79, p. 114.

2. *Wasā'il al-Shī'ah*. vol. 20, p. 21.

3. *Al-Kāfī*. vol. 5, p. 70.



main untainted by the material world. That the right way to turn one's attention to God is seclusion is but a misconception. The Prophet of Islam (pbuh & hh) declared holy struggle as the monasticism of his nation;¹ should one's presence within the society and his abandonment of isolation be performed properly, it would be one of the best ways to turn one's attention to God. Accordingly, the stronger one's faith, the greater their love for their spouse.² With respect to this matter, the renowned Islamic thinker and intellectual, Motahhari states, "Among man's instincts and lusts, none would affect one's spirituality should it be satiated, except for sexual desire. Thus Islam regards marriage as a tradition and a recommended act. Experience has shown that there have always been a kind of deficiency – though in the form of crudity – in those who have lived their entire lives in celibacy and have eschewed having a wife and children in order to fulfill their spiritual goals, concerned that such matters would get in the way of their spirituality. It is as though there is a kind of spiritual perfection for man which cannot be attained in any school but that of the family."³

The goals and outcomes of marriage

Marriage is like a social phenomenon which is established in the context of the most complex and sensitive social relationships between two members of the opposite sex and is regarded as the prelude to and the origin of the family. Considering the fact that divine religions regard marriage as a holy affair, they have stated various spiritual and social impacts and outcomes for it. Since the subject of the present discussion is a study of the position of the man in the family, we shall proceed to discuss the positive

1. *Biḥār al-Anwār*. vol. 79, p. 114.

2. *Ibid.* vol. 5, p. 321.

3. *Majmoo'e Aasar*. vol. 22, p. 841.



effects of marriage in the life of men from the viewpoints of Islam and Christianity.

Christianity

In the Christian view, marriage pursues numerous and diverse goals, which shall be presented below:

Retaining purity

From the standpoint of Christianity, the basic purpose of marriage is to remain pure in one's relationship with the opposite sex. All divine religions regard unlawful relationship with the opposite sex – i.e. fornication – as a reprehensible act. Thus in the seventh commandment issued to Moses, God prohibited adultery (Exodus 20:14). Paul also says with regard to this matter, “Flee from sexual immorality. All other sins a person commits are outside the body, but whoever sins sexually, sins against their own body.” (1 Corinthians 6:18).

Earlier it was mentioned that despite the sacredness of marriage in Christian faith, celibacy is deemed better and more proper; however, should one fear that he would succumb to sexual desire and commit fornication, prominent figures of Christianity advise him to marry: “Now to the unmarried and the widows I say: It is good for them to stay unmarried, as I do. But if they cannot control themselves, they should marry, for it is better to marry than to burn with passion.” (1 Corinthians 7:8–9) Therefore, one of the most important purposes behind the establishment of marriage as a law in Christianity is to keep one from the impurity of committing sexual sins, to prevent people from committing fornication and engaging in unlawful relationships.



Christianity ascribes further importance to marriage when fear of committing adultery (fornication) is involved. In this regard, Paul asserts, “But the man who has settled the matter in his own mind, who is under no compulsion but has control over his own will, and who has made up his mind not to marry the virgin—this man also does the right thing.” (1 Corinthians 7:37) By these words Paul seeks to admire those who, considering the lack of need for marriage, choose not to marry; it by no means signifies that a man is not permitted to marry in such circumstances.

Thus, contrary to what some people assume, marriage is desirable in itself – though the first choice in Christianity is celibacy – and is strongly recommended should one fear relationships with the opposite sex, in which case one is advised to marry and retain one’s purity.

Unification with the woman and being completed by her

In the Christian view, God created woman because man was in need of help, and that is the basis of the creation of woman. Regarding the marriage of man and woman God states, “For this reason a man will leave his father and mother and be united to his wife, and the two will become one flesh.” (Ephesians 5:31) On that basis, by forming a marital bond, a man and woman become complete like never before. Consequently, a man’s relationship with his wife must be such that they would ultimately become one. The woman listens to her husband’s words. Companionship and friendship between spouses can be observed in Proverbs 2:17 and Malachi 2:14, for every man needs companionship and intimacy, and marriage properly fulfills such a need. As a matter of fact,



through being united with his wife, a man finds someone with whom he can converse and discuss the matters of life and in whom he can confide.¹ Thus, “becoming one flesh” does not merely signify the carnal relationship between the spouses; it goes beyond that and includes an intimate, heart-to-heart connection. Such intimacy involves a shared identity through which the man and his wife learn to think of themselves as “we” rather than “I”.²

There is another dimension to this union, of course, and it is an emotional one, namely that a woman’s passion for her husband is the result of divine punishment: “Your desire will be for your husband, and he will rule over you.” (Genesis 3:16). Accordingly, it is in a woman’s nature to love her husband and burn with passion for him. Such an emotional connection is not a sign of divine grace but an indication of divine retribution for sinners.

On the other hand, through being united in marriage, the man and woman shall complete one another. After admitting that woman was created for man, Paul states, “Nevertheless, in the Lord woman is not independent of man, nor is man independent of woman. For as woman came from man, so also man is born of woman. But everything comes from God.” (1 Corinthians 11:11–12). In the book “the Teachings of the Catholic Church” we read: “The Lord created woman from the flesh of man, to complete him and be his companion, to be close to him and be his aid; thus, woman is a representative of the Lord whom He has sent to our aid and assistance.”³

1. *Zendegi dar Khanevade-ye Masihi*, pp. 23–25.

2. *Christian Marriage*, p. 17.

3. *Ta’aalim-e Kelisa-ye Katolik*, p. 452, no. 1605.



Holiness and blessing

Christianity regards marriage as sacred. One of the results of marriage is the holiness of the spouses. The Second Vatican Council calls the family the “domestic Church,”¹ because ‘In a family, parents should, by their words and example, be the first preachers of the faith to their children;² by the grace of Jesus Christ, the husband and wife help each other to attain holiness in marital life and in the acceptance, education and upbringing of children.’³ In this respect, Paul states that it is through marriage that man attains sanctity: “For the unbelieving husband has been sanctified through his wife, and the unbelieving wife has been sanctified through her believing husband. Otherwise your children would be unclean, but as it is, they are holy.” (1 Corinthians 7:14).

Childbearing

One of the most important outcomes of marriage is reproduction. From the Christian viewpoint, since God created humans as men and women, He placed love and affection between them. This passion must bear fruit and serve to preserve Creation.⁴ Thus after creating Adam and Eve, God said to them, “Be fruitful and increase in number; fill the earth and subdue it.” (Genesis 1:27–28) In this respect “the Teachings of the Catholic Church” states, “The institution of marriage and marital love is basically organized to reproduce and raise a generation; it is by the birth of a child that spouses attain their greatest glory. Children are the greatest gifts of

1. Vatican II, *Lumen Gentium*, Chapter 5.

2. *Ta’aalim-e Kelisa-ye Katolik*. p. 452, no. 1605.

3. *Ibid.* p. 461, no. 1641.

4. *Ibid.* p. 452, no. 1604.



marriage and bring great good to their parents.... Parents are the original and primary mentors of their children.”

Thus in the Second Vatican Council, the Catholic Church banned all kinds of contraceptives.¹

Islam

According to Islamic sources, marriage has significant results and effects on the life of the man as a husband:

Spiritual growth and perfection

In Islam, in addition to being a valuable act that brings about God’s pleasure, marriage also adds value to other deeds, particularly one’s acts of worship. In other words, it makes the worship of a married person superior to that of an unmarried one. This superiority may sometimes become so great that 70 units of an unmarried man’s prayer could not compare with two units of a married man’s prayer.² In some traditions, a married person who is sleeping – simply because they are married – is deemed better than an unmarried one who is fasting and praying during the night.³

Perhaps the point behind granting such value to marriage in Islamic traditions is that not restraining one’s sexual instinct is the root of many ethical vices. Suppressing this natural instinct and leaving it unsatisfied is the root of such mental disorders as depression, despair, anxiety, paranoia, and rage. Lack of mental health and being faced with such issues of the mind would be a serious impediment to one’s spiritual

1. *Encyclopedia of Catholicism*, sacrament of, p. 439.

2. *Al-Kāfī*. vol. 5, p. 328.

3. *Biḥār al-Anwār*. vol. 100, p. 221.



development. Being married and enjoying a healthy sexual relationship prevents many illnesses and mental problems, and thus prepares the ground for self-purification and moral refinement. The Prophet of Islam (pbuh & hh) states, “Provide the means for unmarried men to marry, for it is through marriage that God grants them moral virtues, extends their sustenance, and boosts their compassion [and grand human values].”¹

All in all, the precious outcome of marriage is purity of the mind and soul. The Prophet of Islam (pbuh & hh) states, “Whosoever desires to appear clean and pure before God in the Hereafter must get married.”²

Abstention from sin

One of the results of marriage for both man and woman is that it prepares the ground for piety and abstention from sin. The fulfilment of sexual desire in the husband and wife eliminates the danger of succumbing to lust and sinfulness. The Qur’an calls a married person *muḥṣan* and *muḥṣanah*: “But when they are in wedlock...” (4:25); that is because through marriage the man and woman place themselves in a strong fortification (*ḥiṣn* in Arabic) and protect themselves from the temptations of lust. Marriage is an effective factor in preserving the purity of hearts. The revered Prophet of Islam (pbuh & hh) states, “Whosoever wishes to appear clean and pure before God must observe virtue through marriage,” owing to the fact that marriage satisfies one of the most rebellious forces – i.e. sexual instinct. As a result, tendency to stray decreases and lustful desire, which is the root of many crudities,

1. *Bīḥār al-Anwār*. vol. 100, p. 222.

2. *Man lā Yaḥḍurhū al-Faḡḥ*. vol. 3, p. 385.



is harnessed to a great extent. According to scholars of ethics, the primary motivation for many sins and moral depravities is derived from sexual perversion. Marriage brings this force under control; it prevents it from excessive and rebellious inclinations, thus preparing the ground for the attainment of purity and abstinence from sin by eliminating the motivation for it.

The Almighty God asserts that men and women are garments for each other (2:187). Garments protect one from harm, cover one's imperfections, protect against heat and cold, adorn, and bring peace to man; that is what the husband and wife are to each other, for marriage eliminates the conditions for other sins as well: as long as one is alone, one mostly thinks of oneself, and it would come as no big surprise to see them stray into depravity and perversion. A sense of responsibility gives order to life; accepting the responsibility of providing for and raising children and the family drives man to make the best of his life, leaving no room for transgression and devious relationships. Perhaps that is why the Prophet of Islam (pbuh & hh) states, "Whosoever marries has protected half of his faith." Another tradition says that the worst of people are those who do not marry.

Peace of mind

Throughout one's life, one naturally encounters a lot of concerns and anxieties, striving to overcome them and eliminate the causes. Various religions have chosen the attainment of spiritual and mental peace as one of their greatest goals. Islam pays remarkable attention to feeling peace and safety as well, dedicating a vast domain of its teachings to this matter.



Accordingly, various factors influence one's peace of mind, such as God's praise (13:13), reciting the Holy Qur'an (8:2), patience (2:155–157), etc.

One of the factors contributing to man's mental peace is marriage. According to Qur'anic logic, marriage provides the opportunity for the most comforting relationships and serves as the beginning of a life of amity and compassion as a family. In other words, the most significant need fulfilled through marriage is the need for peace, safety, and comfort. Rooted in mankind's nature, the need in question is of such great importance that in clarifying the main reason for marriage God thus states in the Qur'an:

And of His signs is that He created for you mates from your own selves that you may take comfort in them, and He ordained affection and mercy between you. There are indeed signs in that for a people who reflect. (30:21)

Such comfort comes from the fact that the two sexes complete one another and bring each other prosperity, merri-ment, and growth, in such a way that each would be incomplete without the other. Thus, it is only natural that such a strong attraction would exist between a being and another that completes it. Early in one's youth, one is overwhelmed by a sense of solitude, emptiness, and lack of refuge, and marrying a worthy person would eliminate such feelings. Thus one can conclude that those who turn away from this divine tradition are imperfect, for one of the stages in their perfection has been left out. This peace and comfort is both physical and mental, in both individual and social aspects.

Imam Şādiq (pbuh) states in a tradition, "There are five at-



tributes that whosoever would lack any one of them shall have an imperfect life, an insufficient intellect, and an occupied mind; the first one is health, the second safety, the third abundant sustenance, the fourth an affable companion, and [the fifth] a worthy spouse.”¹

Financial improvement

Fear of poverty and financial predicament is one of the excuses made to avoid getting married. The Qur’an gives such people hope:

Marry off those who are single among you and the upright among your male slaves and your female slaves. If they are poor, God will enrich them out of His grace....
(24:32)

Usually one who gets married shows greater interest in life and financial activities; he works harder and seeks higher income in order to properly provide his family with comfort. In a tradition, Imam Ṣādiq (pbuh) regards avoiding marriage out of fear of poverty as distrusting God as the Qur’an clearly promises to expand one’s sustenance. Hence, being concerned about this matter signifies nothing but a sense of distrust toward God. In another tradition, the Imam (pbuh) states that “sustenance comes with wives and children.”²

Of course this raises the following question: how come facts in the society indicate that not only have financial issues not been resolved after marriage, but they have even been partly responsible for the collapse of the foundations of many families? Not to mention the fact that a field research conducted

1. *Wasā’il al-Shī’ah*, vol. 20, p. 51.

2. *Ibid.* Kitāb al-Nikāḥ. Chapter 11, h. 4.



by the Sociocultural Council of Women in Iran has shown that more than 40 percent of the causes of divorce in the nineties have been connected with issues regarding alimony and life expenses.¹

The answer lies in the fact that many people think that marriage and having a large family brings poverty, while staying unmarried helps one accumulate wealth. The above-mentioned Qur'anic verse attempts to dispel such an illusion and draw attention to the true provider of sustenance, trying to make us realize that sometimes there is abundance in one's possessions despite his being the provider for a family, and sometimes no matter how hard a person works – even if he is unmarried – he fails to improve on his earnings.² Moreover, accepting the responsibility of providing for his wife and children creates a sense of responsibility in the man to make the best of his time and attain dignity and credit. Thus, the verse in question does not promise that marriage would put an end to poor financial conditions. There is no cause and effect relationship between marriage and wealth. Ultimately, one may regard marriage as one of the causes of financial improvement, which in turn depends on such matters as divine providence, being content with what is best, etc.³

Therefore, one may perhaps say that the verse in question is comparable to the following words of God in verse 151 of Chapter 6: “.... you shall not kill your children due to penury; We will provide for you and for them...”, as Arabs of the era of ignorance used to kill their daughters for fear of

1. *Barrasi-ye Aasibha-ye Ejtemaee-ye Zanaan dar Dahe-ye 1370-1380*.

2. *Al-Kashshāf 'an Haqā'iq Ghawāmiḍ al-Tanzīl*. vol. 3, pp. 235-236.

3. *Ketab-e Qayyem journal. Bazkhani-e Ara-e Tafsiiri-ye Aye-ye 32 Soore-ye Noor ba Rooykard-e Tafsiir-e Ejtemaee*, p. 17.



poverty. In the aforementioned verse, God brings to their attention the vast expanse of God's bounties that provides even for the feeblest of beings and forbids those Arabs from committing such an act. To conclude, the above-mentioned verses intend to state a general principle, namely that fear of poverty must not lead one to disobey God, for it is God who provides sustenance.

Reproduction and raising efficient Muslims

One of the principal outcomes of marriage is childbearing and the continuation of the human race, which accords with the purpose of Creation, a purpose regarded by great religious figures to be a sacred one, for it does not simply aim at increasing population with no regard for the characteristics of the Muslim generation's ethical upbringing. What it signifies is the creation of a pure, refined generation and raising devout Muslim children. In this regard the Prophet of Islam (pbuh & hh) states, "What prevents a believer from getting married in the hope that God would grant him children who would fill the earth with the words *Lā ilāha illā Allāh* ("There is no god except God") [and thus produce a generation of God-worshipping, faithful people]?" This matter is so important that narrations and traditions quoted from great religious figures regard fertility as one of women's worthy qualities for marriage.¹

Thus one of the purposes of marriage is to spread monotheism and a God-worshipping faith, and marriage is the only means to fulfil that purpose whereby through lawful marriage a pure and untainted generation would be produced.

1. *Al-Kāfī*, vol. 5, p. 323.



To that end, the great religion of Islam has given numerous responsibilities to the father of the family.

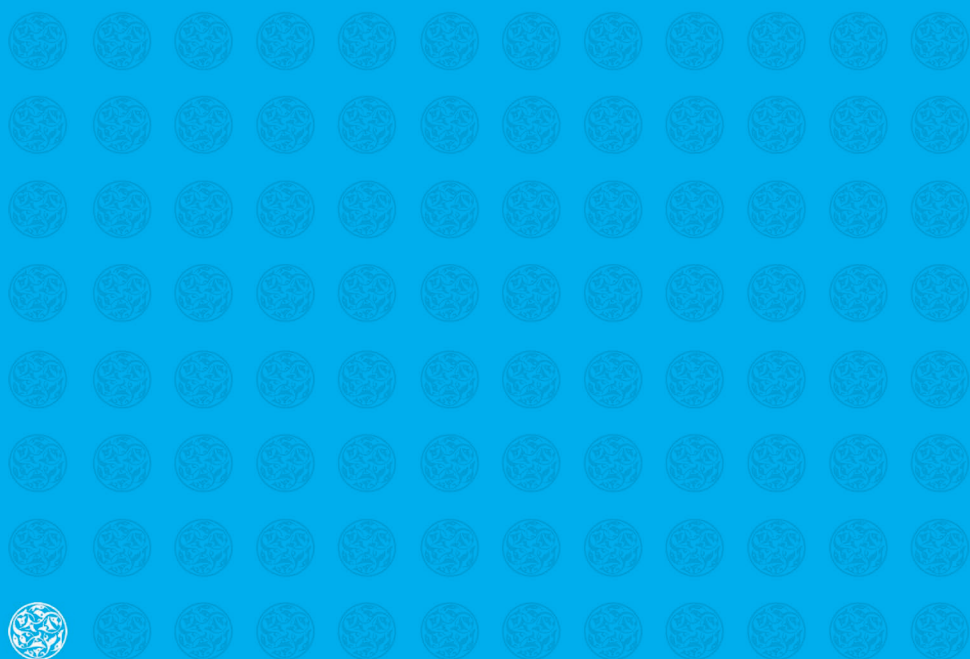


Conclusion

Both Islam and Christianity regard marriage as a purposeful act. From this standpoint, marriage acts as an element that controls man's sexual instinct and thereby serves to prevent one from committing sins. Another purpose pointed out by both of the religions in question is reproduction and childbearing.

However, it must be noted (as was discussed earlier in the chapter) that as Islam grants considerable significance to marriage, it has placed greater emphasis on its various aspects, effects, and outcomes. By ascribing sanctity to marriage, Islam regards spiritual growth and perfection as one of its primary outcomes. Moreover, as mentioned in the Holy Qur'an, God states that spouses provide each other with peace of mind. On the contrary, the Christian outlook regards marriage as a cause of mental agitation for the husband that distracts him from paying proper attention to spiritual and divine matters.

In addition, Islam does not regard reproduction as the sole result of marriage but emphasizes the importance of raising an efficient and devout generation. On the other hand, in Islam's view the benefits of marriage are not merely spiritual: God shall improve the financial situation of those who marry.



CHAPTER TWO

THE CRITERIA FOR CHOOSING A SPOUSE



Choosing a spouse is considered as a significant and defining stage in marriage. The growing trend toward divorce in early years of marriage indicates a lack of insight among the seekers of marriage in various matters such as those related to choosing a spouse,¹ due to which the couple come to realize their incompatibility shortly after getting married and consider it impossible to continue their marital life, which begs the question of what the criteria for a successful choice of a spouse are. It is a fact that the criteria for and the priorities in choosing a spouse largely depend on different nations' cultures. Thus, for instance, people of North America consider and have a tendency toward attributes and factors different from those considered by Asians or Africans. Taking into consideration the fact that divine religions seek the ethical growth and development of their followers, it is only logical that they state the spiritual and divine criteria for success in choosing a spouse.

Christianity

The Bible introduces the following qualities to be found in a suitable wife:

1. *Journal of Islam and Educational Research*, article *Me'yarha-ye Entekhab-e Hamsar az Didgah-e Eslam*, pp. 21-22.



Being good-tempered

Paul states, “Wives, in the same way submit yourselves to your own husbands so that, if any of them do not believe the word, they may be won over without words by the behavior of their wives, when they see the purity and reverence of your lives. Your beauty should not come from outward adornment, such as elaborate hairstyles and the wearing of gold jewelry or fine clothes. Rather, it should be that of your inner self, the unfading beauty of a gentle and quiet spirit, which is of great worth in God’s sight.” (1 Peter 3:1–4). Thus a woman’s beauty is not solely in her outward appearance, in wearing makeup, sumptuous clothes, and elegant jewelry; she must adorn herself on the inside with a calm and gentle spirit.

Prophet Solomon also advises, “My son, keep your father’s command... keeping you... from the smooth talk of a wayward woman. Do not lust in your heart after her beauty or let her captivate you with her eyes.” (Proverbs 6:20–25) In another place he states, “Better to live in a desert than with a quarrelsome and nagging wife.” (Proverbs 21:19)

Being of noble character

In the Book of Proverbs we read: “A wife of noble character is her husband’s crown, but a disgraceful wife is like decay in his bones.” (Proverbs 12:4) It then proceeds to describe in detail the characteristics and qualities of a woman of noble character:

A wife of noble character who can find? She is worth far more than rubies. Her husband has full confidence



in her and lacks nothing of value. She brings him good, not harm, all the days of her life. She selects wool and flax and works with eager hands. She is like the merchant ships, bringing her food from afar. She gets up while it is still night; she provides food for her family and portions for her female servants. She considers a field and buys it; out of her earnings she plants a vineyard. She sets about her work vigorously; her arms are strong for her tasks. She sees that her trading is profitable, and her lamp does not go out at night. In her hand she holds the distaff and grasps the spindle with her fingers. She opens her arms to the poor and extends her hands to the needy. When it snows, she has no fear for her household; for all of them are clothed in scarlet. She makes coverings for her bed; she is clothed in fine linen and purple. She makes linen garments and sells them, and supplies the merchants with sashes. She is clothed with strength and dignity; she can laugh at the days to come. She speaks with wisdom, and faithful instruction is on her tongue. She watches over the affairs of her household and does not eat the bread of idleness. Her children arise and call her blessed; her husband also, and he praises her: "Many women do noble things, but you surpass them all." Charm is deceptive, and beauty is fleeting; but a woman who fears the Lord is to be praised. (Proverbs 31: 10–30)

Some have claimed that these statements seem to suggest that it is the woman who must bear all the responsibility in the family, in response to which some Christians explain that what it means is that it is the man's providing, support, and trust that grants the woman the strength and self-confidence to stand alongside and assist her husband in the affairs in and



out of home, using all her talents and capabilities.¹

In another place Paul states, “I also want the women to dress modestly, with decency and propriety, adorning themselves, not with elaborate hairstyles or gold or pearls or expensive clothes, but with good deeds, appropriate for women who profess to worship God.” (1 Timothy 2:9–10).

Obedience to and respect for the husband

“Wives, submit yourselves to your own husbands” (Ephesians 5:22); “.... the wife must respect her husband” (Ephesians 5:33); “Wives, in the same way submit yourselves to your own husbands so that, if any of them do not believe the word, they may be won over without words by the behavior of their wives” (1 Peter 3:1). Thus such obedience must not be out of fear but must come from the heart. This heartfelt obedience must reach such an extent that would influence an unbelieving man and bring to his attention the fact that the root of such obedience is the Lord, thus making him believe in God.

Love for the husband and kindness toward the family

In a letter to Titus, Paul thus mentions the qualities of a fine woman: “Likewise, teach the older women to be reverent in the way they live, not to be slanderers or addicted to much wine, but to teach what is good. Then they can urge the younger women to love their husbands and children, to be self-controlled and pure, to be busy at home, to be kind, and to be subject to their husbands, so that no one will malign the word of God.” (Titus 2:3–5)

1. *Khanevade-ye Masihi*, p. 54.



Wisdom and reason

In the Proverbs it is stated that “The wise woman builds her house, but with her own hands the foolish one tears hers down.” (Proverbs 14:1); also: “Like a gold ring in a pig’s snout is a beautiful woman who shows no discretion.” (Proverbs 11:22)

Islam

Islamic sources have mentioned several points with regard to choosing a suitable wife, the matters that must be taken into consideration when doing so, the essential significance of the suitability factor, and the importance of the qualities of the wife a man chooses. The woman’s significance in the life of a man is so remarkable that traditions and narrations quoted from Ahl al-Bayt (pbut) regard having a good wife as the most valuable thing, after Islam, in the life of a man, which shall bring him happiness and welfare in this world and the Hereafter.¹ In this respect, Imam Riḍā (pbuh) states, “Nothing benefits a servant of God more than having a righteous wife.”²

On the other hand, the Holy Qur’an warns about ill-suited wives who can sometimes corrupt the core of the family to the extent that an enemy could do: “O believers, among your wives and children there is an enemy to you; so beware of them...” (64: 14) Several criteria have been noted in Islam with respect to choosing a wife, and the significance of each one has been discussed in Islamic sources:

The principle of homogamy

As a criterion for choosing a spouse, homogamy in many soci-

1. *Al-Kāfī*. vol. 5, p. 327.

2. *Ibid.*



eties is an accepted principle, according to which people who decide to marry usually choose a person who bears the most similarity to them and with whom they have a lot in common. Islam mentions the said principle as a criterion for choosing a spouse and what guarantees coherence within the family under the title *kufwīyyah*, an Arabic term meaning “similarity”. This is because a couple who share common personality traits are usually more attracted to each other and tend to form stronger relationships. The similarity in question has several aspects, some of which have been endorsed in Islamic sources, while some others have been rejected:

Similarity in faith

Islam regards faith and Islam itself as the primary criterion in the principle of homogamy: “*A faithful man is a match for a faithful woman, and a Muslim man is a match for a Muslim woman.*”¹ On this basis, faithful men and women have been prohibited from marrying an unfaithful, unbelieving person, even if they possess the other qualities for a desirable spouse (2:221). The connection between the married couple can only be strengthened when they have similar mindsets, and that in turn may only be achieved when they share the same belief system, for religious similarity serves as the most effective factor in unifying people’s mentalities. Therefore, taking into consideration the fact that any individual’s faith and beliefs directly influence their lifestyle, having different beliefs flies in the face of the union that is to be realized in marriage.

In addition, similarity in degrees of faithfulness is also taken into consideration: “*Vicious women are for vicious men, and vicious men for vicious women. Good women are for good men, and*

1. *Al-Kāfī*, vol. 5, p. 341.



good men for good women” (24:26). As is understood from many Islamic traditions and narrations,¹ certain commentators hold that viciousness in the verse in question refers independently to wrong-doings and ill deeds, which are what impure men do, with good deeds belonging to the pure.² In one tradition, the Prophet of Islam (pbuh & hh) regards the faithful man as a match for the faithful woman and a Muslim man as a match for a Muslim woman.³ As a matter of fact, the verse in question refers to the “birds of a feather flock together” principle; everywhere people seek their own kind, and any group is close to and intimate with its peers.

Social similarity

Nowhere in Islamic sources have social class and status and the related values been regarded as a criterion for any matter. Due to the fact that marriage is one of the most significant matters in the lives of people and plays a part in the formation of human societies and social classes, the Prophet of Islam (pbuh & hh) strived to refute and uproot superstitions and the privileges of social class as the factors governing the institution of marriage. An example of such efforts was his encouragement of Zaynab bint Jaḥsh to agree to accept the hand of Zayd ibn Ḥārithah in marriage, for Zaynab was a member of the Quraysh tribe and enjoyed a high social rank and position, being one of the original migrating (*muhājir*) women and the Prophet’s (pbuh & hh) cousin, while Zayd ibn Ḥārithah was a freed slave who had originally been bought in the ‘Ukāz Market – though he had found a good position owing to Islam and the Prophet (pbuh &

1. *Tafsīr Kanz al-Daqa’iq wa Baḥr al-Gharā’ib*. vol. 9, p. 272.

2. *Majma’ al-Bayān Fī Tafsīr al-Qur’ān*. vol. 7, p. 212.

3. *Al-Kāfī*. vol. 5, p. 341.



hh).¹ Thus from the Islamic standpoint ethnic and social similarity is not essential, and it is acceptable for two people of different races to marry, owing to the following reasons: a) Islam regards race as an element used in identification of individuals, not as a merit or an indication of the superiority of certain nations and races over others (49: 13); and b) marriages of great divine figures with people of different races serve as evidence. For instance, we can see in Islamic traditions that such figures as Imam Ṣādiq (pbuh) marrying Ḥamīdah Barbarīyah of Andalusia,² Imam Kāzīm (pbuh) marrying Najma, who was from the Nubia district (a vast area in Sudan which included parts of Ethiopia)³, and Imam Jawād (pbuh) marrying Samānah from Morocco.⁴

Furthermore, Islam does not regard similarity of social class as necessary for marriage. There is a lot of evidence for this matter as well. On the one hand, the Qur'an mentions piety and God-fearing as the criterion that determines the worth and nobleness of individuals in the sight of God (49:13). On the other hand, the fact that great divine figures married servants who were of the lowest social status despite their good knowledge and spiritual level indicates that similarity of social position is not regarded as a very effective factor at the time of marriage.⁵

Religious and moral values

The religion of Islam stresses the significance of the wife's devoutness, to the extent that it takes priority over other outward and material features of hers. The Prophet of Islam (pbuh & hh)

1. *Majma' al-Bayān fī Taṣīr al-Qur'ān*. vol. 8, p. 563.

2. *Mir'āt al-'Uqūl fī Sharḥ Akhbār al-Rasūl*. vol. 6, p. 36.

3. *Sharḥ al-Kāfī*. vol. 6, p. 196.

4. *Al-Kāfī*. vol. 1, p. 497.

5. *Ibid*. vol. 5, p. 346.



states, “Do not marry women because of their beauty, for that might perhaps cause their moral collapse, and do not marry women for their wealth since such wealth may cause them to rebel; your criterion for marriage should be a woman’s devoutness.”¹ In another tradition he states, “Should one marry a woman solely for her beauty, one shall not find in her what he expects, and should he marry a woman for her wealth, God shall leave him to himself. Thus, you must marry devout women.”²

Dedication to moral values is among the most important qualities of a good wife in Islam’s view, to the extent that most of the recommendations made by religious leaders in this matter are concerned with the presence of moral values among those who seek to marry. Traditions have paid attention to several aspects of such values in marital life, which shall be discussed in order:

Being good-tempered

One of the important moral values that brings satisfaction in marital life is good temper. Due to the remarkable significance of this trait, Imam Riḍā (pbuh) advises against marrying a bad-tempered person.³ Thus, being kind toward one’s spouse, which is the result of the qualities in question, is regarded as one of the important qualities of a desirable spouse.⁴ (56:36)

Furthermore, considering the effect of words and speech on the relationship between spouses, it is emphasized that one must avoid choosing a foul-mouthed person.⁵ In addition to the characteristics mentioned above, which are stressed for both

1. *Sharḥ Nahj al-Balāgha*. vol. 20, p. 335.

2. *Tahdhīb al-Aḥkām*. vol. 7, p. 399.

3. *Al-Kāfī*. vol. 5, p. 563.

4. *Journal of Islam and Educational Research*; article *Me’yarha-ye Entekhab-e Hamsar az Didgah-e Eslām*, p. 25.

5. *Tahdhīb al-Aḥkām*. vol. 7, p. 400.



men and women, special attention has been paid to such valuable qualities as mildness, gratefulness, and avoidance of quarrels in the case of women.¹

Modesty

Another part of the moral values Islam considers in the domain of choosing a spouse is concerned with being chaste and modest. In this respect one of the significant qualities when it comes to choosing a wife is covering the body the Islamic way and that women must not allow the beauties of their body parts to be seen by those other than *maḥārim* (unmarriageable kin)² (24:31; 33:32)

Being modest and chaste when holding conversations, whether in content or style, with those other than *maḥārim* is another criterion for choosing a spouse. It can be inferred from Islamic sources that people who have friendly relationships with members of the opposite sex are not qualified to be a desirable spouse (4:25). Taking into consideration the fact that trying to be present at home and not leave without a good cause is one of the important factors that contribute to the actualization of modesty in the above-mentioned domains, this matter is also regarded as a standard in deciding whether a woman is modest.³

Loyalty

Being loyal is regarded as another quality found in a good wife, and it is advised not to marry people living in certain regions due to traces of unfaithfulness in their history.⁴

1. *Makārim al-Akhlaq*, pp. 258–260.

2. *Journal of Islamic and Educational Research*, article *Me'yarha-ye Entekhab-e Hamsar az Didgah-e Eslam*, p. 25.

3. *Nahj al-Balaghah*, p. 347, letter no. 31.

4. *Al-Kāfī*, vol. 5, p. 352.



Cause of happiness

Joy and happiness are among the beauties of life, playing an effective role in the activeness and freshness of the family's spirit. Several traditions have stressed such a quality in a woman. In this regard the Prophet of Islam (peace be upon him) states, "After Islam there is no blessing for a man greater than a Muslim wife who makes him happy every time he looks at her."¹

Therefore, one of the important characteristics of a good wife is that she spreads joy and happiness in the house, a quality vividly exemplified in the life of Fāṭimah Zahrā' (pbuh). Regarding this quality of hers, Imam 'Alī (pbuh) states, "It was indeed so that whenever I looked at her [Fāṭimah Zahrā' (pbuh)] all my sadness and anguish would go away."²

Wisdom

Emphasizing intellect in a woman, traditions forbid one to marry dull women since living with them would be painful and they would be unable to provide children with proper upbringing.³ Furthermore, another quality of a good wife is that she avoids seeking and boasting about material possessions (33:28).

Tolerance and obedience

Tolerance and compatibility is an outcome of a successful marriage which not only affects the degree of satisfaction and feeling of happiness in the couple but also serves to alleviate marital tensions. By tolerance here is meant conformity and contentment. It is in fact one's ability to cope with problems. Regarding the qualities of a woman suitable for marriage, Imam 'Alī

1. *Al-Kāfī*. vol. 5, p. 327.

2. *Kashf al-Ghummah*. vol. 1, p. 362.

3. *Al-Kāfī*. vol. 5, p. 352.



(pbuh) states that they are “women who are not difficult but easy-going, calm, good-natured, tolerant, and obedient to their husband.”¹ One may perhaps say that the reason for a woman’s tolerance is her flexibility in the hardships of life which allows her to come to terms with life’s truths as well as her obedience to her husband.

Modesty and good nature

Another prominent feature of a woman as stated by the Prophet of Islam (pbuh & hh) is that she is modest in treating her husband and good-natured in her daily life.² Another quality that he mentions is a woman’s obedience to her husband.³ Taking into consideration the fact that Islamic sources place the management of the institution of family in the man’s hands, the wife’s obedience in marital life becomes twice as important, for otherwise the family will turn into a stage for endless quarrels, and its peace will be taken away.

It is one’s endeavor to ensure the presence of such values in a woman that promises a life full of peace to the couple (30:20). Moral values in a woman are so important that the Prophet of Islam (pbuh & hh) mentions having a wife of good morals as one of the factors that bring a man happiness.⁴

Fertility

Despite the fact that from the Islamic viewpoint physical features are not as prioritized as religious and moral criteria (2:221), they are nevertheless taken into consideration due to their significance.

1. *Al-Kāfī*. vol. 5, p. 352.

2. *Ibid.* p. 29.

3. *Ibid.*

4. *Ibid.* p. 327.



Considering the fact that Islamic sources regard raising faithful religious children as an important function of family-formation,¹ one of the considerable physical aspects of woman when it comes to choosing her as a wife is her fertility. This ability is considered important in Islamic sources to the extent that they have advised against marrying a woman who is deemed worthy in terms of various religious and moral characteristics but is infertile.²

Spiritual beauty

Outward attractiveness and beauty is a significant criterion in forming and maintaining the bond of marriage. To achieve a state of mutual attraction and desire and satisfaction of sexual needs, the man and woman must find beauty in each other. Nevertheless, study of religious sources indicates that compared to certain other qualities a woman's beauty is given less importance when choosing a wife, and in case it comes to choosing between beauty and another factor, the latter takes priority; for instance, between a woman's devoutness and her beauty it is devoutness that matters (2:221), between her beauty and her family qualifications it is the latter that is important,³ and between a woman's fertility and beauty it is fertility that takes priority.⁴ Generally, in Islam's view a woman's outward beauty is regarded as a virtue and a valuable factor if she possesses the other key qualities; by itself, however, beauty may lead to her corruption;⁵ thus a man who marries a woman solely for her beauty shall be

1. *Al-Kāfī*. vol. 5, p. 333.

2. *Ibid.*

3. *Ibid.* p. 332.

4. *Biḥār al-Anwār*. vol. 100, p. 237.

5. *Journal of Islam and Educational Research*, article *Me'yarha-ye Entekhab-e Hamsar az Didgah-e Eslami*, p. 29.



left to himself and shall not find what he seeks in her.¹

It must be noted that, as was stated earlier, according to Islamic sources a man's beauty lies in his intellect and wisdom. Therefore, in addition to the fact that no emphasis has been given to a man's beauty as a factor for marriage,² in certain cases great religious figures have encouraged girls and their families to marry righteous men even if they are graceless in their looks.³

Family qualifications

From the Islamic standpoint, to achieve a successful marriage it is not enough for the spouse to be qualified, but their family must have qualifications as well. The reason why great religious figures have stressed the importance of this matter is that family attributes are transferred to children via their genes. The children's possession of ethical virtues is proof of their genetic purity and the virtues in their family roots. In addition to the transfer of characteristics through genes, the family's method of raising a child, as one of the most important elements in their upbringing, is also influential in that child's nurture.⁴ In the words of the Infallible Imams (pbut), parents have such great influence on their children's upbringing that they can raise them as Jews, Christians, or Zoroastrians.⁵ On the other hand, marriage does not simply consist of living with one person; rather, marrying a person also forms a bond with an entire family and a generation. Thus, Islamic sources⁶ have discouraged marriage

1. *Tahdhīb al-Aḥkām*. vol. 7, p. 399.

2. *Journal of Islam and Educational Research*; article *Me'yarha-ye Entekhab-e Hamsar az Didgah-e Eslām*, p. 29.

3. *Al-Kāfī*. vol. 5, pp. 339-343.

4. *Journal of Islam and Educational Research*; article *Me'yarha-ye Entekhab-e Hamsar az Didgah-e Eslām*, p. 30.

5. *Man lā Yaḥḍuruhū al-Faqīh*. vol. 2, p. 49.

6. *Al-Kāfī*. vol. 5, p. 332.



with people from unrighteous families, which can bring about tensions in the family, despite that person's physical attractiveness.¹ Of course, in addition to considering the qualifications of a person's parents and siblings, those of their other relatives such as maternal uncles and aunts must also be taken into consideration, for according to great religious figures children bear considerable similarity to them.²

Another point put forward by the leaders of the religion is that a girl's family must act in a way that her esteem inside her family would be preserved and avoid causing such consequences as absolute dependence, vulnerability, and failure among the family members on her part.³ When a girl is held in high esteem within her family, it would eliminate causes for their needless meddling in the affairs of her new family and would contribute to her compatibility and further fortify the relationship between the wife and husband. On the other hand, a man's good relations with his parents and his good-natured treatment of them is regarded as one of the qualities of a good man and a sign of his good treatment of his future wife and family.⁴

Financial qualifications

Protecting financial possessions put in one's trust is another characteristic of a good spouse in Islam's view. Thus, Imam Bāqir (pbuh) states, "When a man of whose faith and trustworthiness you approve comes to you to seek your daughter's hand,

1. *Journal of Islam and Educational Research*; article *Me'yarha-ye Entekhab-e Hamsar az Didgah-e Eslam*, p. 30.

2. *Al-Kāfī*. vol. 5, p. 332.

3. *Journal of Islam and Educational Research*; article *Me'yarha-ye Entekhab-e Hamsar az Didgah-e Eslam*, p. 31.

4. *Tahdhīb al-Aḥkām*. vol. 7, p. 400.



accept his proposal.”¹ On the other hand, among the qualities of righteous women it is mentioned that “righteous women are obedient, care-taking in the absence [of their husbands] of what God has enjoined [them] to guard.”(4:34). In a tradition the Prophet of Islam (pbuh & hh) mentions protecting oneself and the possessions of one’s husband as a responsibility of women.²

Islamic sources mention contentment as another quality to be sought in a woman when one is choosing a wife, to the extent that in the prayer of Imam ‘Alī (pbuh) one thing that is asked for is having a content wife.³ The wife’s contentment and satisfaction with the current conditions of her life has received such great emphasis from the leaders of Islam that in dividing women into three groups Imam Ṣādiq (pbuh) mentions those who are not content with little and can never have enough as among the worst.⁴ The prayers of such a woman – be it obligatory prayers or recommended (*nāfilah*) ones – will not be accepted unless she repents and demands from her husband only what he can manage. Islamic sources attribute blessing (*barakah*) to a woman who does not ask for or spend much money and bad omen to one who does.⁵

Another characteristic of a good wife in the Islamic view is that her dower would be low.⁶ Large amounts of dower, instead of following the Qur’an’s command (4:4) and bringing blessing to marriage,⁷ harbor bad omen⁸ and set the stage for animosity be-

1. *Al-Kāfī*. vol. 5, p. 347.

2. *Ibid.* p. 327.

3. *al-Nawādir*. p. 49.

4. *Man lā Yaḥḍuruhū al-Faqīh*. vol. 3, p. 387.

5. *Journal of Islam and Educational Research*; article *Me’yarha-ye Entekhab-e Hamsar az Didgah-e Eslām*, p. 33.

6. *Man lā Yaḥḍuruhū al-Faqīh*. vol. 3, p. 386.

7. *Tahkim-e Khanevadeh az Negah-e Qur’aan va Hadis*. p. 108.

8. *Al-Kāfī*. vol. 5, p. 568.



tween the spouses and their families.¹

Other qualities of a model wife that are pointed out include her beautifying herself and wearing makeup for her husband, striving to satisfy him when he is angry,² and being a good housewife.³

1. *Journal of Islam and Educational Research*; article *Me'yarha-ye Entekhab-e Hamsar az Didgah-e Eslami*, p. 33.

2. *Wasā'il al-Shī'ah*. vol. 20, p. 29.

3. *Ibid.* p. 30.



Conclusion

Islamic and Christian sources have each stated certain criteria for choosing a spouse. The significance of this matter lies in the fact that success in forming a family depends on a successful choice of a spouse. Christian sources have mentioned good temper, noble character, obedience to the husband, and wisdom as the criteria for choosing a model wife.

Islamic sources have also mentioned several characteristics regarding this matter; on this basis, religious and social similarity, possessing moral and religious values, physical features, and family qualifications are among the significant points mentioned by Islamic sources in choosing a spouse. Due to the fact that Islamic sources have ascribed remarkable importance to the matter of family-formation, they have paid attention to details in a wife's behavior and pointed out thorough and comprehensive criteria in that respect. Regarding the moral qualities of a wife, Islamic sources have stated such important points as loyalty and virtue, which play a considerable role in fortifying the foundation of the family.



CHAPTER THREE

FAMILY MANAGEMENT



Considering the fact that the family is a microcosm of society, the need for a manager and caretaker as well as a chain of command among the members is felt more in a family than any other community, for it is in the family that any person's daily life as well as their ethical-social training is defined. By "family management" is meant the couple's decision-making model in their expenses, in purchasing and providing facilities, and in raising children. It refers to the knowledge and art of coordinating the efforts and endeavors of the family members and utilizing resources in order to achieve defined goals, all of which begs the question of who the person in charge and the main manager of the family is; is managing the family a one-person job or a shared one?

Christianity

According to the Bible, it is the husband who stands at the apex of the family pyramid. Paul states, "But I want you to realize that the head of every man is Christ, and the head of the woman is man, and the head of Christ is God." (1 Corinthians 11:3) In another place he says, "Wives, submit yourselves to your own husbands as you do to the Lord. For the husband is the head of the wife as Christ is the head of the church, his body, of which he is the Savior. Now as the church submits to Christ, so also



wives should submit to their husbands in everything.” (Ephesians 5:22–24) Thus, just as in the religious chain of command God is the absolute head and after Him is Christ, the husband too takes his position in the chain. This headship has two aspects:

First, it involves the wife’s obedience to her husband;

Second, the husband is in charge of the children’s upbringing, according to the Bible. In this respect Paul states, “Fathers, do not exasperate your children; instead, bring them up in the training and instruction of the Lord.” (Ephesians 6:4) In another place he mentions proper management of the family as a prerequisite for becoming an overseer: “Now the overseer... He must manage his own family well and see that his children obey him, and he must do so in a manner worthy of full respect. (If anyone does not know how to manage his own family, how can he take care of God’s church?)” (1 Timothy 3:2–5) He ultimately mentions proper upbringing of children as a required condition for being faithful: “Anyone who does not provide for their relatives, and especially for their own household, has denied the faith and is worse than an unbeliever.” (1 Timothy 5:8) Thus, Christians believe that what happens in a family is directly related to the family head’s – i.e. the father’s – teachings, decisions, and way of life. When the original sin was committed, God questioned Adam, as he was in charge of the family: “And he said, ‘... Have you eaten from the tree that I commanded you not to eat from?’” (Genesis 3:11)

Now the question is: why is the man the head of the family? And why has the Bible made the man, as the husband, the absolute ruler of his family?



To answer these questions it must be stated that there are two reasons behind the man's absolute rule over the woman and the necessity of her obedience to him:

1) According to the Bible's outlook, the man is the reason why the woman was created; when creating the woman, "The Lord God said, 'It is not good for the man to be alone. I will make a helper suitable for him.'" (Genesis 2:18) In a letter to the Corinthians Paul states, "A man ought not to cover his head, since he is the image and glory of God; but woman is the glory of man. For man did not come from woman, but woman from man; neither was man created for woman, but woman for man." (1 Corinthians 11:7-9)

The woman's secondary position in the original creation results in her always being placed second in the family's chain of command, after the man. On this basis, the woman is a second creation, made from the man's body, and the purpose behind her creation is to aid the man and keep him company.

2) As the original woman, Eve is regarded by the Torah as the cause of the original sin. First, Satan approaches her in the form of a serpent and tempts her to eat from the forbidden fruit by deceiving her husband. The Torah thus states the words of Prophet Adam regarding this incident: "The man said, 'The woman you put here with me—she gave me some fruit from the tree, and I ate it.'" (Genesis 3:12) Thus, to admonish and punish the woman for her mistake in obeying Satan and deceiving her husband, God appoints the man as the ruler of the family: "Your desire will be for your husband, and he will rule over you." (Genesis 3:16)

The story of the creation of Adam and Eve is only mentioned



in the Old Testament; however, the effects and consequences of the original sin are mentioned multiple times in the New Testament. According to Paul's doctrine, Jesus Christ's arrival among the people was to erase the effects of the original sin. On the other hand, by confirming the role of Eve in deceiving Prophet Adam, the man is mentioned as the head of the woman and women are commanded to be absolutely obedient to their husbands: "A woman should learn in quietness and full submission. I do not permit a woman to teach or to assume authority over a man; she must be quiet. For Adam was formed first, then Eve. And Adam was not the one deceived; it was the woman who was deceived and became a sinner." (1 Timothy 2:11-14) "Wives, submit yourselves to your own husbands as you do to the Lord. For the husband is the head of the wife as Christ is the head of the church, his body, of which he is the Savior. Now as the church submits to Christ, so also wives should submit to their husbands in everything." (Ephesians 5:22-24)

Management of the institution of the family is, therefore, the man's job, and the woman is under his command. The criterion observed for such a division in the family is not the man's individual capabilities or the woman's physical and mental condition; rather, it is the characteristics of each gender on the one hand and divine punishment for the woman on the other.

Islam

According to the religious sources of Islam, any human community must inevitably assign a head to be in charge of it. This principle applies to all groups, from the smallest social community to the entire society. Imam 'Alī (pbuh) states, "People must inevitably have a leader and ruler – be it a righteous or a disso-



lute one – so that under his rule the believer performs his duties, the unbeliever enjoys his this-worldly life, opportunities come to an end, taxes are collected, enemies are fought, paths are secured, the rights of the weak are defended against the strong, the righteous find comfort, and people are kept safe from the corrupted.”¹

Limits of the man’s headship

The Holy Qur’an regards management of the family as a status for men and states: “Men are the managers of women, because of the advantage God has granted some of them over others, and by virtue of their spending out of their wealth.” (4:34)

The above-mentioned verse is among the most widely discussed juridical verses of the Qur’an which has received considerable attention in Islamic jurisprudence. One of its aspects that has attracted the attention of jurists is the interpretation of the word *Qawwām* in the original Arabic verse. In Arabic this word means a person who is standing on his own feet without anyone’s help.² Terminologically, scholars have presented several interpretations with respect to the word *Qawwāmūn* in the verse. Some say it signifies taking charge of the woman’s financial affairs;³ others regard it as a kind of guardianship of the woman,⁴ which would allow the man to give her orders in educational matters.⁵ The holy verse in question mentions two factors as causes of the man’s managerial position over the woman in the family system:

1. *Nahj al-Balāghah*. Sermon no. 40, p. 48.

2. *Al-Taḥqīq*. vol. 9, p. 344.

3. *Al-fāmi’ li-Aḥkām al-Qur’ān*. vol. 5, p. 168.

4. *Ruḥ al-Ma’ānī*. vol. 3, p. 24.

5. *Welayat-e Faqih dar Hokumat-e Eslām*. vol. 3, p. 155.



- 1) Differences between man's and woman's creation, ordained by God for the benefit of mankind. The principal factor in granting the family's management to the man is the fact that his intellectual ability is superior to his feelings and emotions – contrary to the woman who is remarkably stronger in emotions – and that he is physical stronger.
- 2) The financial obligations that men have in paying and spending money for the women and the family.

Aspects of the man's management in the family

One of the most important aspects of the man's management in the family is his management of financial affairs. Islamic jurisprudence has placed the man in charge of providing for the family.¹

In addition to providing for the family, it is the man's responsibility to manage the expenses and supervise how money is spent in the family. In a tradition Imam Ṣādiq (pbuh) has presented a detailed explanation (under the title "the woman's rights concerning her husband") of the family's needs and how income must be divided to be spent in the house. Shahāb ibn 'Abd Rabbihī says:

I asked Imam Ṣādiq (pbuh) about the woman's rights and her husband's responsibilities toward her, and he answered, "He must provide her with food and clothes and be good-tempered in treating her; I swear to God that by doing so he has performed his duty in this matter." I asked, "What about [cooking] oil?" He replied, "Every other day." I asked, "And meat?" He explained, "Every three days; that is to say, ten times a month, and no more; [about other things,] hair col-

1. *Jawāḥir al-Kalām*. vol. 31, p. 302.



or (*henna*) every six months; he must provide her with four sets of clothes every year: two for the summer and two for the winter. It is best that he does not let the house be empty of three things: pomade, vinegar, and olive oil. Their sustenance shall be equal to one *mudd* [about 750 grams]; that is the amount I use to provide food for myself and my family; each of them takes their share, eats it if they want to or give it to another or to the needy. Also, a man must buy fruit for his household, of the kinds most people eat.”¹

It must be noted, of course, that some of the details mentioned in this tradition are influenced by the circumstances of the time and place. Generally, however, these sorts of traditions point out the importance of financial management of the family and how budget must be divided between the house expenses.

Thus, through proper management one can distinguish between essential and non-essential needs, for at times one needs to cut down on some expenses for the sake of more essential ones. Management of expenses, therefore, must be based on moderation, avoiding the extremes of wastefulness or miserliness. In this respect there are several traditions. In response to a question about the amount of a woman’s alimony (*nafaqah*) Imam Kāẓim (pbuh) stated, “Between the two improper extremes: wastefulness and miserliness.”² While recommending management of expenses, Imam Riḍā (pbuh) emphasizes that during the cold season supplying things needed for warming, such as wood and coal, must be a priority.³

The rule in question applies to charity and helping the poor

1. *Al-Kāfī*. vol. 5, p. 512.

2. *Ibid.* vol. 4, p. 55.

3. *Ibid.* p. 13.



as well. In this respect God states, “Do not keep your hand chained to your neck [and do not avoid alms-giving], nor open it altogether, or you will sit blameworthy, regretful.” (17: 29)

On the other hand, despite the fact that in Islam’s view it is the man’s responsibility to provide the family’s financial needs, should women be financially capable they can also undertake a portion of life’s expenses. What is especially important here, however, is that such cooperation on the woman’s part must not lead to her boasting and flaunting it before her husband. In a tradition the Prophet of Islam (pbuh & hh) states, “Should any woman flaunt her possessions before her husband and tell him that it is her wealth that is providing for him, even if she gives away her whole wealth to the poor, God shall not accept it unless her husband is satisfied with her.”¹ In another tradition he states, “If a woman takes all the gold and silver on the earth to her husband’s house and one day tells him reproachfully, ‘Who are you? All this belongs to me,’ she will have destroyed all her good deeds, even if she is among the greatest of worshippers, unless she repents, takes her words back, and apologizes to her husband.”²

The various aspects of the husband’s financial management in the family shall be discussed in detail in the final chapter.

Educational management of the family

One of the aspects of the man’s management in the family structure is his responsibility in supervising the family’s educational side, the Prophet of Islam (pbuh & hh) states in this regard, “The man is the head of his family, and any head is responsible for

1. *Tahkim-e Khanevadeh az Negah-e Qor’aan va Hadis*, p. 444

2. *Ibid.*



those under him.”¹ After Prophet Adam decided to marry Eve, God consented to this marriage on the condition that Adam teaches God’s religion to her.²

The Holy Qur’an thus gives believers an important command: “O you who have faith! Save yourselves and your families from a Fire whose fuel is people and stones” (66:6). In explaining the concept of saving the family from the Fires of Hell, the Prophet of Islam (pbuh & hh) stated, “Command them to do what God likes and prohibit them from doing what He dislikes.”³ Furthermore, in explanation of the verse in question Imam ‘Alī (pbuh) stated, “Teach yourself and your family what is good and educate them on that basis.”⁴

Thus, to save oneself is to abstain from sins and not succumb to unruly temptations and desires, and to save one’s family is to teach and educate them, command them to do good, prohibit them from doing wrong, and provide a pure atmosphere in the house and the family, devoid of all impurities. This is the plan that must begin from the very first building block of the family, i.e. preparations for marriage, and then from the moment a child is born and must be pursued in every stage with proper planning and utmost care. In other words, one’s duty with respect to the wife and children will not be completely performed simply by providing their life expenses, housing, and food; what is more important than those is to feed their souls and employ proper educational principles. A point worth noting is that the Arabic term “qū” – i.e. “save” – used in the verse signifies that should they be left to themselves they shall walk a path that leads

1. *Mustadrak al-Wasā’il* vol. 14, p. 248.

2. *Wasā’il al-Shī’ah* vol. 20, p. 13.

3. *Al-Durr al-Manthūr fī al-Tafsīr al-Ma’thūr* vol. 6, p. 244.

4. *Ibid.*



to the Fires of Hell and it is the man who must save them from falling into that Fire.¹

It must be noted, however, that in many cases the best method of reformation involves forgiving mistakes and tolerating harshness. Regarding leniency toward one's wife and forgiving her mistakes, Imam 'Alī (pbuh) states, "Be lenient with them [wives] and be good-natured when speaking to them, so that they may perhaps [as a result of this humane and ethical attitude] correct their ways and make them humane and proper."²

Managing the woman's position in the family

Based on the outlook presented by traditions regarding the fundamental role of the woman in the family, her position involves managing the house and taking good care of her husband.

It must be noted that in paying attention to the valuable position of the woman one must not go to extremes. Thus, just as ignoring and disrespecting the woman is regarded as a reprehensible act, placing her at a position incompatible with her intellectual and emotional structure may also lead to a lot of problems in the society. From the viewpoint of Islamic sources, the woman's position is to manage the house and take proper care of her husband, and this important duty may not be performed except with dedication to the house and the husband; thus, traditions have forbidden the wife to leave the house without her husband's permission. As a matter of fact, just like a minister in a delicate position, the woman must not neglect and abandon her duties and thereby cause disruption in the affairs of the house.

1. *Tafṣīr Nimūnih*. vol. 24, p. 287.

2. *ʿIlal al-Sharāʿi*. vol. 2, p. 513.



Obedience within the framework of religion

In the concept of management, obeying the superiors is very important; such an obedience, however, lies within the framework of religion. Imam ‘Alī (pbuh) states, “Obedience of a being must not result in disobeying the Creator.”¹ Also, in answering a question about a man who forbids his wife from performing obligatory *Hajj* (pilgrimage to Mecca), Imam Bāqir (pbuh) stated, “There is no obeying the husband when it comes to obligatory duties.”²

On this basis, the man’s management in the family must be primarily based on a sense of responsibility, a divine responsibility that makes it his duty to lead the members of his family to welfare. On the other hand, by stressing the husband’s position in the family, Islam commands the woman to obey him; such obedience, however, must not fall outside the framework of divine religion. An example of disobeying one’s husband due to the lack of a monotheistic approach in his management of the family is Pharaoh’s wife, Āsiyah, who is mentioned by God as an example for faithful men and women due to her disobedience of Pharaoh: “God draws an [other] example for those who have faith: the wife of Pharaoh, when she said, ‘My Lord! Build me a home near You in Paradise, and deliver me from Pharaoh and his conduct, and deliver me from the wrongdoing lot.’” (66:11)

1. *Nahj al-Balāghah*. p. 438, Hikmat/wisdom no. 156.

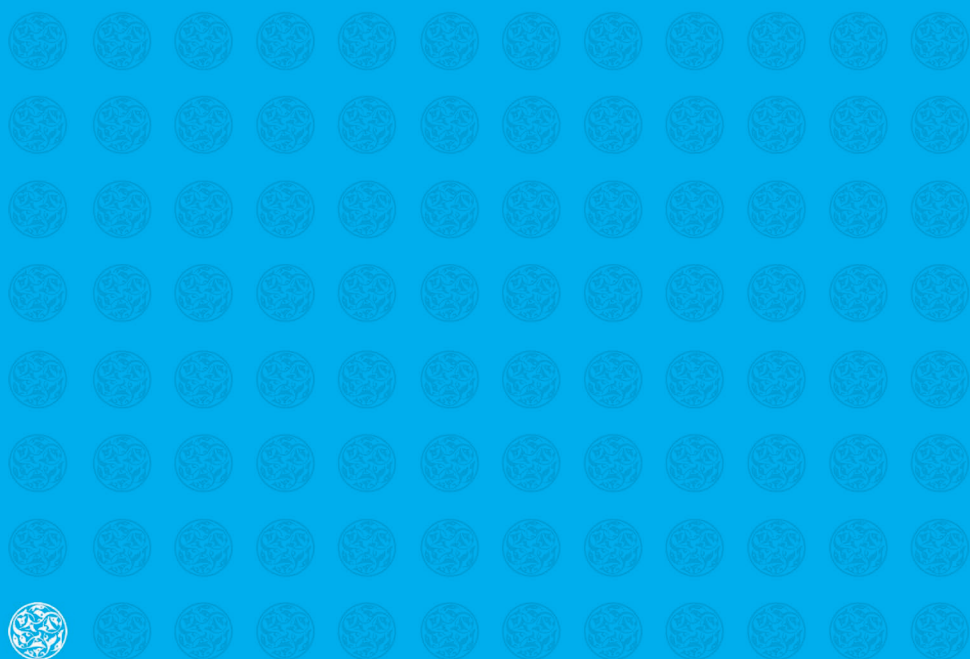
2. *Al-Istibṣār*. vol. 2, p. 318.



Conclusion

Islam and Christianity regard man as the manager of the family, which indicates the important position given by religions to man in the family. Regarding the juristic fundamentals of this rule, there are differences between the Islamic and the Christian outlook. In the view of Christianity, the man plays a pivotal role in mankind's creation and would therefore be given the superior position in the family. On the other hand, due to Eve's destructive role in the commitment of the original sin, God punished her by establishing the man as the head of the woman in the family system.

Islam, on the other hand, mentions two factors as reasons why the man is regarded as the family's manager: a) his physical and emotional characteristics, and b) his financial obligations in the family, e.g. alimony and dower payment. Thus, the man's headship is due to his qualifications and his gender attributes; that is to say, there is no sexual discrimination involved; rather, it is due to men's intellectual and physical strength, which allows them to work outside home and have the most difficult jobs, that God has granted them the financial management of the family and, consequently, the authority to make decisions in the family's current affairs. It must be noted, however, that such a position is not given to the man as a means of dominating the family but rather as a religious duty to lead the family members to welfare in their daily as well as their spiritual affairs.



CHAPTER FOUR

THE MAN'S RESPONSIBILITIES TOWARD HIS WIFE



In the family, the man and the woman have special responsibilities toward one another, disregarding which would lead to serious consequences. Many problems caused in the families result from lack of knowledge of the couple's mutual rights and responsibilities as well as the methods of communication between them. The responsibilities in question are defined within the framework of marital rights. Successful couples are those who, while being aware of their marital responsibilities, try to define their behavior within the said framework and perform their duties; neglecting such responsibilities causes problems in one's marital life.

Christianity

Regarding the necessity of performing one's marital duties in life the Bible states, "The husband should fulfill his marital duty to his wife, and likewise the wife to her husband." (1 Corinthians 7:3) The Bible gives the man a number of duties in the family:

Respectful behavior

One of the important factors in maintaining a peaceful coexistence and life is to respect one another, which goes back to the fact that humans possess self-esteem and respect themselves;



should they feel that their human character has been insulted, most people assume a defensive stance and punish the insulter. Owing to this fact, respecting others serves as the foundation of social life, based on which social relationships are formed. Mutual social contact will be maintained only when each party is treated respectfully by the other.

The point mentioned above becomes even more significant in marital life, for a woman who is respected and loved at home and whose character is esteemed shall be more successful in raising her children. In this respect the New Testament states, “Husbands, in the same way be considerate as you live with your wives, and treat them with respect as the weaker partner and as heirs with you of the gracious gift of life, so that nothing will hinder your prayers.” (1 Peter 3:7) Two things are pointed out in this statement: treating with respect and treating with consideration. Respecting one’s wife and paying attention to her fosters intimacy and amity. On the other hand, being considerate in treating one’s wife makes her softer and more flexible. According to Peter, the woman possesses gentle feminine emotions and is introduced as the weaker sex and must thus be treated with consideration, which involves being able to tell her the truth while considering her emotions and reactions. Being considerate means being careful about and avoiding what hurts the other person’s feelings.¹

Peter then goes on to explain that the reason behind the necessity of such respectful and considerate behavior goes back to the divine aspect of marriage: “... as heirs with you of the gracious gift of life.” In this respect *The Teachings of the Catholic Church* states:

1. *Khanevade-ye Masihi*, p. 40.



The Christian married couple are specially blessed due to their system and method of life. Such a blessing dedicated to the tradition of marriage aims to perfect the couple's love for each other and further reinforce their inseparable union. With that blessing they aid each other to achieve sanctity in marital life and in accepting and raising children.¹

Love

Love is one of the most important principles in fortifying the family's foundation. The woman is an emotional being and is attracted by the man's love. One of the blights on marital life is a weakening of the mutual love between young couples after they start living together. Paul thus advises men: "Husbands, love your wives, just as Christ loved the church and gave himself up for her." (Ephesians 5:25) Taking into consideration the fact that Jesus Christ is the symbol of God's love for man and in Paul's doctrine Christ came to the earth, suffered, and sacrificed himself so that humans would be freed from the bonds of the original sin, the greatest love imaginable is that of Christ for mankind; thus Paul wants men to elevate their love for their wives to such a level.

Thus, contrary to the misconception of some who think that the family must be run by laws and regulations, it is love that must serve as the basis of a couple's relationship. This advice of Paul's has its roots in the Bible's view of marriage and marital life. According to the word of God, when a man marries, he "is united to his wife, and they become one flesh." (Genesis 2:24) Such a union must not remain in words and must manifest itself in action; thus Paul states, "In this same way, husbands ought to love their wives as their own bodies. He who

1. *Ta'aalim-e Kelisa-ye Katolik*. p. 461, no. 1641.



loves his wife loves himself. After all, no one ever hated their own body, but they feed and care for their body, just as Christ does the church—for we are members of his body.” (Ephesians 5:28–30). This means that after marriage and the union of man and woman, one’s love for oneself shall include a love for one’s spouse, and as every person feels the greatest love for himself/herself – and is prepared to sacrifice everything for their own sake – he/she must feel the same love for their spouse.

Sexual health

One of the factors that significantly aids a family’s durability is sexual health and its proper functionality within the family’s framework and in accordance with the law, custom, and religious law. The sexual instinct and its satisfaction counts as one of the purposes and outcomes of family-formation, and it is natural that its balance and efficient application in the path desirable and acceptable by the intellect and religion is the key to the fortification and well-being of this sacred pact. Experts on various subjects related to family nowadays believe that many of the relationships that married people have outside the family’s framework are rooted in a turbulent and unstable sexual relationship between the married couple.¹ One of the issues threatening a couple’s sexual health is male/female frigidity and avoidance of sexual contact for extended periods of time. Advising against such a wrong behavior, the Bible states, “Do not deprive each other except perhaps by mutual consent and for a time, so that you may devote yourselves to prayer. Then come together again so that Satan will not tempt you because of your lack of self-control.” (1 Corinthians 7:5)

1. *Barrasi-e Naqsh-e Salamat-e Jensi dar Khanevade-ye Irani*, *Qezavat* Journal (Monthly Educational Journal of Tehran’s Administration of Justice). Issue no. 71, p. 28.



Modesty and abstinence from sin

One of the principal purposes of marriage is to attain peace, and mutual trust between a man and woman would make such peace greater and more lasting. Taking into consideration the fact that the institution of family may be regarded as the primary institution where the personality and sociability of individuals as members of the society take form, existence of trust within the family and between its principal pillars – i.e. the husband and wife – would guarantee the mental health of the family members. Thus, not only does mutual trust between couples protect the family and its members' peace of mind, but it also influences the entire society. When there is mistrust or unfaithfulness in one of the spouses in the family, although it may not ultimately end in separation and divorce, the family loses its peace and it can no longer serve as a safe and peaceful haven for the couple and their children.¹

Reminding people of the covenant between the Israelites, the Bible states reproachfully, “Do we not all have one Father? Did not one God create us? Why do we profane the covenant of our ancestors by being unfaithful to one another? (Malachi 2:10–11) Pointing out how the prayers of the Israelites were not accepted, the Bible thus continues, “You ask, ‘Why?’ It is because the Lord is the witness between you and the wife of your youth. You have been unfaithful to her, though she is your partner, the wife of your marriage covenant.... So be on your guard, and do not be unfaithful to the wife of your youth.” (Malachi 2:14–15)

Thus, in addition to the negative social effects, one of the con-

1. *Avamel-e Mortabet ba E'temad be Adam-e Khianat-e Hamsar; Mored-e Motale'e: Mardan va Zanan-e Mote'ahhel-e Shahr-e Estāhan, Jame'eshenasi-e KARBORDI Journal*. Issue no. 60, pp. 70–71.



sequences of being unfaithful to one's spouse and engaging in a sexual relationship with another person from the religious viewpoint is that one's prayers will not be accepted. In the fourth of the Ten Commandments, God thus addresses Prophet Moses, "You shall not covet your neighbor's wife." (Exodus 20:17) Also, reminding people of the corruptions existing in the society and the necessity of having a proper relationship with one's spouse, Paul thus addresses men: "... In the same way, the husband does not have authority over his own body but yields it to his wife." (1 Corinthians 7:4) Unlawful sexual relationship is not simply a physical matter; it corrupts the body and the soul. Paul thus commands men: "Flee from sexual immorality. All other sins a person commits are outside the body, but whoever sins sexually, sins against their own body. Do you not know that your bodies are temples of the Holy Spirit, who is in you....?" (1 Corinthians 6:18-19).

In addition to avoidance of unlawful sexual contact, a man must also abstain from sinful looks. In a sermon Jesus Christ states, "You have heard that it was said, 'You shall not commit adultery.' But I tell you that anyone who looks at a woman lustfully has already committed adultery with her in his heart." (Matthew 5:27) Some churches thus advise their followers: "[Men] must not encourage their wives to commit immorality. They must not think that because they are with their wives they are allowed to watch pornographic films. Also, they must not display an interest in other women's makeup or arousing garments and encourage their wives to follow their example.... Science also confirms the word of God. After taking a large number of brain scans through various methods, scientists have come to the conclusion that when an individual observes an action his brain reacts in the same way that it would if he had performed



that action himself. One can thus realize how wise the words of Jesus Christ are when he warns us of what we see: “anyone who looks at a woman lustfully....” Many acts of violence and rape are rooted in addiction to pornographic material. Solomon states, “... may you rejoice in the wife of your youth.... Why, my son, be intoxicated with another man’s wife? Why embrace the bosom of a wayward woman?” (Proverbs 5:18–23)¹

Education and upbringing in the family

In addition to confirming the general thoughts and views of the Old Testament – such as the man’s superiority and independent creation, creation of the woman as a means, and blaming Eve – the New Testament introduces other considerably significant teachings with regard to the superiority and greater privileges of the male as well as condemnation of the woman. One such teaching is prohibition of women from speaking in the church and asking religious questions in that sacred environment, regarding which Paul states, “A woman should learn in quietness and full submission... she must be quiet. For Adam was formed first, then Eve. And Adam was not the one deceived; it was the woman who was deceived and became a sinner.” (1 Timothy 2:11–14)

Peter places great emphasis on a woman’s calm and silence at church. Some believe that such a recommendation results from the image that the Old Testament presents of Eve, the woman who deceives her husband using her influence on him and encourages him to commit the original sin. Therefore, in order to prevent such deceit on the part of women from happening again, men are forbidden to grant women the freedom to act at church – be it as simple as speaking and asking questions. Thus,

1. *Khanevade-ye Masihi*, pp. 36, 42.



due to the fact that the woman is emotional, it is better that she be taught by her husband and remain under his protection lest she would repeat Eve's mistake.¹

Due to the presented argument, men are given the superior position in this matter, so that they would be the ones to answer their wives' questions: "Women should remain silent in the churches. They are not allowed to speak, but must be in submission, as the law says. If they want to inquire about something, they should ask their own husbands at home; for it is disgraceful for a woman to speak in the church." (1 Corinthians 14:34-35) On this basis, one may conclude that it is one of the responsibilities of men to take charge of their wives' educational needs in religious issues. In the church, the woman can only listen silently to the sermons and teachings, and should she have a question, she must ask her husband. He shall answer her if he can; otherwise he will serve as the medium between her wife and the authorities of the church in communicating religious teachings.

On the other hand, as was mentioned earlier, the Bible holds the man responsible for their children's upbringing: "Fathers, do not exasperate your children; instead, bring them up in the training and instruction of the Lord." (Ephesians 6:4) In another place it mentions proper management of the family as a prerequisite for becoming an overseer: "Now the overseer... He must manage his own family well and see that his children obey him, and he must do so in a manner worthy of full respect. (If anyone does not know how to manage his own family, how can he take care of God's church?)" (1 Timothy 3:2-5)

1. *Khanevade-ye Masihi*, p. 51.



Independence from the family

In answering the Ephesians who asked him about the law of divorce, Jesus Christ points out the words of God in Genesis (2:24): “That is why a man leaves his father and mother and is united to his wife;” and says, “.... and the two will become one flesh.” (Mark 10:7-8) Thus, after marriage the couple begin a new phase in life, the first stage of which is independence and being separated from their families. In actual fact, one of the things causing upset and marital issues is unhealthy relationships between either of the spouses and their family. Based on the words of Jesus Christ, to achieve the best results after marriage it is a man’s duty to provide an independent home in which to begin his marital life, for it would be difficult for the couple to assume their roles as a spouse while they are still caught up in their old roles as a son or daughter.¹

On the other hand, it is essential that individuals learn to detach themselves from their parents not just physically but emotionally as well. According to the words of Jesus Christ, after leaving his parents the man becomes one with his wife, and that would not be attainable unless both the husband and the wife get to the point where they learn to trust one another emotionally and become attached to each other. It must be noted that only when the couple have truly left their previous home can they begin the process of becoming one with one another. This, of course, does not mean they should disrespect their parents (It is commanded in the ten commandments that one should respect one’s parents) even though after marriage and being separated from one’s parents, one is no longer obliged to obey them.²

1. *Christian Marriage*, p. 24.

2. *Ibid*, p. 27.



Islam

In dividing responsibilities and assigning duties, Islamic sources emphasize the intellectual and ethical qualifications of the individual. In matters related to the family, Qur'anic verses and traditions have given a number of duties to each family member (the husband, wife, and children). Such division of responsibility revolves around fortifying the foundations of the family and continuation of marital life. It appears that a lot of the family issues we encounter in the Islamic society today are rooted in ignoring the said responsibilities and altering the function of the family members. Considering the fact that the man is in charge of managing the family, Islam has given him the most demanding and burdensome role and duty. Responsibilities of the man in the family from the Islamic standpoint can be described in ten aspects:

FIRST: Covering the family's expenses and providing comfort

As was mentioned in the previous chapter, one of the important duties of the man in the family is to provide the family with comfort; in accordance with Islamic law, the man is obligated to cover all the expenses of his wife and children, including food, clothes, medical needs and treatment, etc., and he shall be held responsible should he neglect these duties. The sum of the needs just mentioned is called, in the technical Islamic term, *nafaqah* – i.e. maintenance costs – the definition of which may differ depending on the circumstances of time and place.¹ From the perspective of Islamic jurisprudence, providing the family's budget is the man's duty, and the woman has no responsibility

1. *Sharāyi' al-Islām*. vol. 2, p. 293.



in this regard. This matter has existed in certain religions before Islam as well; however, Islam has established it with special high-mindedness. Islamic law holds the man responsible for providing for the woman and the family on the one hand – even if the woman possesses great wealth, she is not obligated to assist in covering maintenance costs – and acknowledges the woman’s financial independence on the other, with regards to which the Holy Qur’an states, “To men belongs a share of what they have earned, and to women a share of what they have earned.”(4: 32)

Nonetheless, according to traditions from Ahl al-Bayt (pbut), financial supplying for the family has an ethical and spiritual aspect. The sacred religion of Islam grants great spiritual merit to the man who strives to provide for his family through honest ways. The Prophet of Islam (pbuh & hh) states, “One who falls asleep from tiredness from work shall be forgiven,”¹ and “Whosoever travels for the sake of providing for himself and his family shall stand in the shadow of God’s heaven on the Day of Resurrection.”²

In another tradition regarding the value of providing for the family, the Prophet of Islam (pbuh & hh) states, “Whosoever goes to the market and buys a gift for his family and takes it to them shall be [rewarded] as someone who is helping the needy; [and when he takes the gift home] he should first give his daughters’ gift and then his sons’, for one who makes his daughter happy is like one who frees a slave from the offspring of Ismā‘īl, and one who makes his son happy [by giving him a gift] it is as though he has shed tears out of God-fearing, and whosoever sheds tears of God-fearing, God shall place him in the blessings of Paradise.”³

1. *Al-‘Amālī*. p. 289.

2. *Da‘āim al-Islām*. vol. 2, p. 15.

3. *Thawāb al-A‘māl wa ‘Iqāb al-A‘māl*. p. 201.



In summary, providing the family with a comfortable life is so valuable that the leaders of religion undertook the task themselves and took pride in doing so. Imam Sajjād (pbuh) states, “Going to the market and having the money to pay for meat that my family needs is more desirable for me than freeing a slave.”¹ The Prophet of Islam (pbuh & hh) said to Imam ‘Alī (pbuh), “Serving one’s family makes amends for one’s great sins, calms God’s wrath, O ‘Alī! One who serves one’s family is either a truthful man, a martyr, or a man whose God has desired for him the best in this world and the Hereafter.”²

As a matter of fact, financial supporting of the woman and her not being responsible for managing the family in Islam serves a great, sacred purpose, namely raising and upbringing of the children. One of the reasons provided for holding the man responsible for covering the woman’s life expenses is allowing her to be a fulltime mother, which nowadays is considered by biology and psychology to provide a healthy mental and physical growth for the fetus and its future.³

The rules of sustaining the family

1. The family’s priority over others

In Islamic culture, it is a principle that family is the priority, which is indicated by several traditions. In one tradition, the Prophet of Islam (pbuh & hh) thus states the priorities of sustaining: “If one has a few dates, five pieces of bread, or some Dinar or Dirham (monetary denominations) and wants to give them to someone, [first of all] he must give to his parents, ... [and the

1. *Al-Kāfī*. vol. 103, p. 132.

2. *Biḥār al-Anwār*. vol. 103, p. 132.

3. *Qavvamiyat-e Mardan bar Zanan dar Khanevadeh. Pazhoohesh-haye Qor’ani* journal. vol. 25 and 26. p. 147.



second priority is] himself and his family, and then to his relatives and devout brothers; the fourth priority is poor neighbors, and the fifth which comparatively has the least merit is giving them out to the needy (such as public acts of charity).”¹ He also states, “Start from your family and prioritize whosoever is closer.”²

Finally, generosity is of such importance in Islamic culture that Imam Ṣādiq (pbuh) states, “A generous young person who is caught up in sin is better in the sight of God than a worshipping old man who is caught up in miserliness.”³

2. Seeking lawful (*halal*) sustenance

Striving to earn lawful and honest sustenance is referred to as the ultimate worship by many traditions.⁴ Imam ‘Alī (pbuh) regards it as being no less than rising early to serve God, and a divine (*Qudsī*) tradition considers it as being nine-tenth of worship.⁵ This matter is important to such an extent that the Prophet of Islam (pbuh & hh) states with regard to earning honest sustenance: “Whosoever strives to provide for his family through honest means is like a fighter doing *jihād* for God.”⁶

3. Generosity

It is essential for a man who undertakes the financial management of the family to be generous enough so that the family would enjoy a life full of delight and devoid of unpleasantness. Islamic traditions seriously emphasize the importance of being

1. *Al-Kāfī*. vol. 5, p. 66.

2. *Ibid.* vol. 5, p. 67.

3. *Wasā’il al-Shī’ah*. vol. 21, p. 546.

4. *Al-Kāfī*. vol. 5, p. 78.

5. *Irshād al-Qulūb*. p. 206.

6. *Man lā Yaḥḍuruhū al-Faṭḥ*. vol. 3, p. 168.



generous to one's family. Thus, the Prophet of Islam (pbuh & hh) mentions generosity as one of the attributes of the best of men and miserliness as one of the characteristics of the worst of them.¹ In another tradition, he states that the worst of men is one who puts his family under pressure by not properly sustaining them.² Imam Sajjād (pbuh) states, "The most admirable among you in the sight of God is one who provides his family with the most comfort."³

Imam Kāzīm (pbuh) also asserts that if a man is generous, members of his family will never wish for his death; he then states, "One's family are like his captives, so it is best that whenever there is something extra in his sustenance [by God] he spend it for his family."⁴ Also, in speaking of the punishment of those who refuse to spend for their families, he states, "God granted a person bounties; he refused to spend it for his family and spent it for someone else, and so God took those bounties away from him."⁵ Thus, when one's financial state undergoes a change for the better, his family should feel that change; needless frugality and making pointless investments instead of providing the family with greater comfort is against the recommendations of religion. Thus the Prophet of Islam (pbuh & hh) states, "The best among you men are those who provide such a life for their families that they would never have to turn to someone else for help."⁶

The narrator of a tradition recounts that he asked Imam Ṣādiq (pbuh), "What are a man's duties toward his wife?" and he an-

1. *Tahdhīb al-Aḥkām*. vol. 7, p. 400.

2. *Tahkim-e Khanevadeh az Negah-e Qor'aan va Hadis*. p. 465.

3. *Al-Kāfī*. vol. 4, p. 11.

4. *Ibid*.

5. *Man lā Yaḥḍuruhū al-Faqīh*. vol. 2, p. 68.

6. *Tahdhīb al-Aḥkām*. vol. 7, p. 400.



swered, "... He must provide for his family fruits of the kind other people eat; and on Eids he must provide them with more food and things he would not have provided on other days."¹

SECOND: Providing the family with safety and security

One of the primary and basic needs of mankind in having a desirable life and achieving perfection and welfare is safety and security in its various aspects, including mental, physical, social, financial, and other kinds of peace and security, with the help of which he would achieve peace and walk the path of welfare and perfection. In this regard Imam ‘Alī (pbuh) beautifully states, "There is no blessing more pleasant than safety."² On the other hand, the development of the society and its prosperity depend on human, material, and social assets of the families, and such assets require security and a feeling of safety.

Islamic sources have given the responsibility of protecting the family's private domain primarily to the man. In the woman's case, such a duty will be his father's before her marriage and her husband's after it. The family and its protection is so important in Islam that even sacrificing one's life for it is deemed admirable. The Prophet of Islam (pbuh & hh) states, "Whosoever is killed in defending his family has died a martyr."³ Imam Bāqir (pbuh) states, "If someone enters your house and attempts to molest your wife and steal your possessions, confront him if you can."⁴

Taking into consideration such important duties of the woman – assigned to her in the family by God – as having and rais-

1. *Tahdhīb al-Aḥkām*. vol. 7, p. 400.

2. *Ghurar al-Ḥikam wa Durar al-Kalim*. p. 447, h. 10254.

3. *Tahdhīb al-Aḥkām*. vol. 6, p. 157.

4. *Wasā'il al-Shī'ah*. vol. 15, p. 120.



ing children and taking good care of her husband, she would doubtless be able to carry out her duties toward her family with peace of mind when her body and mind are safe and peaceful, and she can assist her husband in the spiritual growth and advancement of the family.

THIRD: Satisfying emotional needs

One of the most significant needs of a woman is emotional, for the goal of many girls in getting married is to enjoy a mutual love with their husband and satiate their emotional instinct. For the woman to feel joy and happiness, she must feel loved by her husband and be certain of his desire and affection for her. This very trust and certainty makes the woman feel more secure and peaceful. Generally, in the family the woman needs her husband to love her and to express his love, and should such a need fail to be satisfied within the family, the woman would suffer an emotional void which would undermine the family's peace in the long run. One of the preliminary steps toward the emotional satisfaction of one's wife involves sitting with her, spending time with her, and doing so patiently. In this regard the Prophet of Islam (pbuh & hh) states, "God is more pleased with a man sitting with his family than He is with him sitting in a ritual retreat [*I'tikāf*] in this mosque of mine."¹

It must be taken into consideration that due to their special personality traits women usually refuse to explicitly complain of their husband's lack of attention toward them; such an emotional void is commonly expressed in the form of quarrels or boredom. Thus, one of the major ethical duties of the man is to make his wife aware of his love for her in various ways. The

1. *Tanbīh al-Khawātir*: vol. 2, p. 122.



Prophet of Islam (pbuh & hh) states, “One who takes a wife must honor her;¹ when a man tells his wife that he loves her, it shall stay in her heart forever.”²

The religious effects of loving one’s wife:

Showing love for one’s wife is of such divine significance that traditions by Ahl al-Bayt (pbuh) regard it as one of the factors contributing to one’s advancement in levels of faith. It must be noted that there is a mutual relationship between ethics and faith; faith prepares man to link himself with divine ethical principles. Thus, the Prophet of Islam (pbuh & hh) asserts that the goal of his mission is to lead man toward ethical perfection.³ On the other hand, the greater the manifestation of ethical virtues in man’s conduct, the greater their acceptance of religion and faith; thus the Prophet of Islam (pbuh & hh) states in a tradition, “Whosoever attains these three [ethical] attributes has attained perfection in faith: [1] satisfaction does not drive him to commit sin and falsehood, [2] anger does not make him deviate from the truth, and [3] gaining power does not make him claim what he has no right to.”⁴ In this tradition the Prophet of Islam (pbuh & hh) asserts that ethical commitment completes one’s faith.

In family ethics too there are several traditions that regard loving one’s spouse as a factor that increases faith. Imam Ṣādiq (pbuh) states, “The more a servant [of God, i.e. a person] loves his wife, the greater the worth of his faith.”⁵

On the other hand, some traditions assert that a greater love for

1. *Mustadrak al-Wasā'il*. vol. 14, p. 250.

2. *Al-Kāfī*. vol. 5, p. 569.

3. *Mustadrak al-Wasā'il* vol. 11, p. 187.

4. *Al-Kāfī*. vol. 2, p. 239.

5. *Man lā Yaḥḍurhū al-Faḡh*. vol. 3, p. 384.



Ahl al-Bayt (pbuh) leads to a greater love for one's spouse. Imam Ṣādiq (pbuh) states, "The more a person loves us [the household of the revered Prophet (pbuh & hh)], the more love he shows for his wife."¹ Furthermore, some traditions regard loving one's wife as a trait of prophets.²

FOURTH: Satisfying sexual needs

There is no doubt in the Islamic view that the difference in the sexual needs of man and woman is rooted in biological factors; some traditions even mention this difference in the case of Adam and Eve at the start of man's creation. One such tradition states:

God created man of clay, and then He created Eve for him... so Adam asked, "O God! Who is this beautiful creation to whose sight and companionship I have become attached?" God stated, "O Adam! This is my servant, Eve! Would you like her to be with you so that she may become your companion and talk to you?" "Yes, my God!" replied Adam. Then God stated, "Now ask me for her hand in marriage, for she is my servant and shall also benefit you as a wife who would quench your lust." And God had already placed lust in him.³

On this basis, the sexual difference between man and woman lies in the way their sexual desire and needs manifest themselves. Some points that may be inferred from Islamic traditions regarding this matter are the following: the sexual desire of man is superior in quantity, and that of woman in quality; women are more patient sexually; and there are differences in the sexual

1. *Biḥār al-Anwār*. vol. 63, p. 287.

2. *Al-Kāfī*. vol. 5, p. 320.

3. *Man lā Yaḥḍuruhū al-Faqīh*. vol. 3, p. 380.



arousal of men and women.¹ In terms of quantity of sexual activity, men are above women, and traditions regard women as having more patience sexually, i.e. ability to refrain from sexual act, as a result of their God-given modesty, all of which point out to the very biological difference that was mentioned.

On the other hand, women experience greater levels of pleasure during sexual activity. Aşbagh ibn Nubātah thus quotes Imam ‘Alī (pbuh): “God created [sexual] lust in ten parts, nine of which he placed in women and one in men, and had it been not so that God has placed modesty in women in the same proportion, there would have been nine women to [match that of] one man.”² It can therefore be said that men naturally have a greater desire for repeating sexual intercourse; nevertheless, the pleasure women experience during an intercourse is greater than that of men. On the other hand, women are mostly aroused after emotional contact and physical stimulation, while men are aroused even before contact by so much as looking at the woman’s body.

Thus, Islamic sources acknowledge the sexual rights of the woman in the family; sexual frustration definitely undermines the goals of marriage and weakens family relationships, for just as sexual instinct serves as the primary factor in the formation of families and marital life, it plays a significant role in the continuation and fortification of the family as well. Thus, Islam emphasizes this responsibility of man toward his wife and warns him of the consequences of neglecting and being irresponsible about it. Referring to the life of one of the Muslims in the time of the Prophet of Islam (pbuh & hh), Imam Şādiq (pbuh) recounts:

1. *Man lā Yaḥḍuruhū al-Faḳīh*. vol. 20, p. 61.

2. *Al-Kāfī*. vol. 5, p. 338.



The wife of ‘Uthmān ibn Maz‘ūn came to the Prophet of Islam (pbuh & hh) and said, “O Prophet of God! ‘Uthmān fasts all day and worships all night.” The Prophet (pbuh & hh) became upset and left his house to see ‘Uthmān. When he arrived he saw that he was performing the prayer. Noticing the Prophet’s arrival, ‘Uthmān broke off his prayer. The Prophet of Islam (pbuh & hh) thus addressed him: “O ‘Uthmān! God has not sent me to preach monasticism; he sent me with a monotheistic faith that is easy and not strict. I fast and perform the prayer too, but I also have sexual intercourse with my wife. So whosoever likes my religion must follow my ways, one of which is marriage.”¹

Accordingly, the man has two responsibilities in this matter:

1. Not to refrain from intercourse:

The husband is not allowed to avoid sexual intercourse with his wife for more than four months (unless there is a lawful reason).² Sifwān ibn Yaḥyā asked Imam Riḍā (pbuh) about a man who had a young wife and would refuse to approach and have intercourse with her for a month or a year, not with the intention of hurting her but because they had suffered a tragic loss. He asked if such avoidance on the man’s part was sinful. Imam answered, “If it does not exceed four months, then no, but any more than that and he has sinned, unless it is with the permission and consent of his wife.”³ On this basis, a man has sinned should he avoid sexual contact with his wife for four months without excuse.

1. *Biḥār al-Anwār*. vol. 2, p. 263.

2. *Tahrīr al-Wasīlah*. vol. 3, p. 431.

3. *Man lā Yaḥḍuruhū al-Faqīh*. vol. 3, p. 405.



2. Satisfying the woman's sexual instinct:

Research indicates that a considerable portion of divorce cases result from insufficient or unbalanced sexual satisfaction. Frigidity on the part of women or men or neglecting to properly and naturally satisfy the sexual instinct of the partner puts the family on the brink of divorce. Before intercourse, the man must playfully prepare his wife through foreplay.¹ Failing to consider such emotional and mental points, many men do not assist the woman in sexual development and satisfaction, degrading her practically to the level of a tool instead. Imam Ṣādiq (pbuh) thus quotes the Prophet of Islam (pbuh & hh), “A man must not rush when he wants to bed his wife.”²

Imam Ṣādiq (pbuh) also states, “Whenever any one of you decides to bed his wife, he must first engage in preparations and foreplay.”³ By preparations is meant being appropriately playful and arousing one's wife before intercourse. Doing so would make sexual intercourse cleaner and more satisfying; in other words, it would further prepare the woman for achieving climax, and her satisfaction would be more pronounced.

Imam ‘Alī (pbuh) states, “Whenever one of you decides to bed his wife, he must not rush it, for women have certain needs.”⁴ It is clear that a woman's charms and flirtations demand attention, and men must assist women in achieving sexual climax by doing the necessary preparations – i.e. foreplay – especially since doing that plays a significant role

1. *Ravabet-e Salem va Sazandeh bein-e Hamsaran*, Ma' refat journal. Issue no. 75. p. 34.

2. *Al-Kāfi*. vol. 5, p. 567.

3. *Man lā Yaḥḍuruhū al-Faqīh*. vol. 3, p. 559.

4. *Wasā'il al-Shī'ah*. vol. 20, p. 118.



in activating women's sexual hormones and secretions. Psychologists believe that if a woman fails to get the sufficient natural enjoyment out of sex, she would lose the inclination to repeat it and would manifest abnormal mental behavior.¹

FIFTH: Good treatment

Due to their intimately close relationship in the family, the husband and wife need – more than anyone else – to be respectful and decent in their mutual interactions and to protect one another's stature and dignity. The Holy Qur'an repeatedly emphasizes proper treatment within the family; regarding the man's responsibility toward his wife, it states, "Consort with them in an honorable manner;" (4:19) what the word "honorable" signifies here is vaster and more profound than abiding by law and justice; Just as it contains legal and fair rights, it also includes value-oriented, ethical, and human acts – that is to say, behavior that goes beyond rights and justice: benevolent acts worthy of great human values.² In explanation of the Qur'anic verse in question, Tabrisī writes, "What it refers to is coexistence in accordance with God's commands regarding the woman's rights, including sexual satisfaction, financial support (*nafâqah*), and elegant speech; it means he must not harm his wife physically or verbally and must speak to her cheerfully."³ The most elegant definition of proper (honorable) treatment is the metaphor provided by Imam Ḥusayn (pbuh): "If *ma'rūf* [goodness and honor] took the form of a human, you would see it as a nice and beautiful person, the sight of whom would bring joy and happiness to the viewer."

1. *Khanevadeh az Manzar-e Din va Ravanshenasi*. Ma' refat journal. Issue no. 135, p. 24.

2. *Hoqooq-e Gheir-e Mali-ye Zan dar Khanevadeh*. *Fiqh va Hoqooq-e Khanevadeh* journal. p. 89.

3. *Majma' al-Bayān fī Tafsīr al-Qur'ān*. vol. 3, p. 40.



To protect the relationships within the family and for the survival and fortification of its foundation, the most important and most effective way according to Islam is observing ethics within the family relationships. Imam ‘Alī (pbuh) thus advised Muḥammad ibn Ḥanafīyyah: “Indeed a woman is like a flower... so always get along and properly accompany her so that you would have a pleasant life.”¹

The results of proper companionship were manifested in the life of Imam ‘Alī (pbuh) and his faithful wife, Lady Fāṭimah Zahrā’ (pbuh); in describing the love and affection governing his family, Imam ‘Alī (pbuh) states:

To God I swear that I have never done anything to anger Fāṭimah and I have never forced her to do anything... neither has she made me angry or acted against my wishes. Whenever I looked at her, she would take away all my sadness and sorrows.²

Generally, honorable treatment covers many aspects, including many ethical matters; some of the most important ones are as follows:

Being good-tempered

The holy religion of Islam greatly emphasizes being good-tempered and cheerful. The Prophet of Islam (pbuh) states, “Whichever of you is the most good-tempered is the one God loves the most.” In another tradition he states, “The best of you are the ones who are the most good-tempered, those who are good-natured and do not hurt or harm others; they befriend other people and are befriended in return.” Imam ‘Alī (pbuh)

1. *Man lā Yaḥḍurhū al-Faqīh*. vol. 3, p. 556.

2. *Biḥār al-Anwār*. vol. 43, p. 124.



also states, “With good intentions and manners, one can attain whatever one seeks, such as a happy life, a secure environment, and abundant sustenance.”¹

Traditions greatly emphasize the importance of being good-tempered at home. The Prophet of Islam (pbuh & hh) states, “The closest among you to me on Resurrection Day is the one who is the most good-tempered and the best for his family.”² In another tradition the Prophet of Islam (pbuh & hh) states, “The best of people in terms of faith is one who is the most good-tempered and the most benevolent toward his family. I, too, am the most benevolent among you to my family.”³ While emphasizing the responsibilities of the man toward his wife, Imam Sajjād (pbuh) also states, “One of the rights of the woman is for you to know that God has made her the cause of your comfort and for your companionship, and this is a blessing from God, so get along and treat her with respect; even though her obligation toward you in that respect is greater, it is her right and your duty to be kind to her.”⁴

The reason behind such emphasis in traditions on being good-tempered within the family lies in the fact that attachment between wife and husband will not be achieved except by kind behavior and being good-tempered. Imam ‘Alī (pbuh) states, “Be good-tempered, for it shall earn you kindness.”⁵

Treating the woman with love

A woman is a fountain of kindness and a very emotional being;

1. *Mizān al-Hikmah*. vol. 4, p. 3419.

2. *Wasā’il al-Shī’ah*. vol. 12, p. 153.

3. *Ibid.* p. 153.

4. *Ibid.* vol. 2, p. 621.

5. *Ghurar al-Hikam*. p. 255.



thus, love and kind treatment within the family is a necessity of marital life. In traditions from Ahl al-Bayt (pbut), some skills and techniques are mentioned to that end:

A. Using beautiful names

One of the signs of being good-tempered with the family is saying nice things, for it plays a significant role in sparking kindness and improving a relationship. The Qur'an, in verse 11 of Chapter 49, forbids Muslims from using insulting nicknames in addressing others and reminds them to call one another by nice names and be sure to avoid insults. According to this Qur'anic solution, to improve their connection the spouses must use the most beautiful names and nicknames for one another. Thus, calling one's spouse by the name they love the most shall strengthen their relationship. The Prophet of Islam (pbuh & hh) reminds families that three things strengthen friendship and kindness between two Muslims and establish sincerity and intimacy between them: being cheerful and friendly when they meet, making room for each other to sit down, and calling the other person by the name they love the most."¹

B. Speaking nicely

By speaking nicely is meant talking in a gentle and graceful tone and using enjoyable words when talking to one's wife. While advising men to be lenient with their wives, Imam 'Alī (pbuh) states, "and be good-natured when speaking to them, so that they may perhaps [as a result of this humane and ethical attitude] correct their ways and make them humane and proper."² In another place he states, "Being good-natured breeds friendship

1. *Al-Kāfī*. vol. 2, p. 643.

2. *'Ilal al-Sharāyī'*. vol. 2, p. 513.



with others.”¹

C. Joking with one’s wife and expressing one’s love for her

Another aspect of a man’s good-tempered attitude at home is joking with his wife and caressing her affectionately. The Prophet of Islam (pbuh & hh) states, “Activities of a believer that are done for amusement are futile except in three cases: training a horse, archery, and playing [joking] with his wife.”² Thus it is fitting for a man to joke and be gentle with his wife at times other than sexual intercourse and not to limit his expression of love to those occasions only.

D. Kissing one’s wife

Kissing and caressing one’s wife is the art of the man’s expression of love for her, and it has been considered in traditions. The Prophet of Islam (pbuh & hh) states, “When a faithful servant [of God] goes to his wife and holds her hand, the Almighty God writes ten good deeds for him and erases ten sins of his, and when he kisses his wife, God writes a hundred good deeds for him.”³

E. Smiling

Being good-natured and cheerful is one of the admirable qualities of a believer, to the extent that Imam ‘Alī (pbuh) states, “A believer’s happiness is in his appearance and his sadness is in his heart.”⁴ This quality is twice as important in marital life, for a man’s gloomy face when he comes home shall take away joy and happiness from it. A companion of Imam Ṣādiq (pbuh) asked

1. *Ghurar al-Hikam*. p. 250.

2. *Al-Kāfī*. vol. 5, p. 50.

3. *Da‘āim al-Islām*. vol. 2, p. 190.

4. *Biḥār al-Anwār*. vol. 75, p. 73.

him, “What is the responsibility of a husband toward his wife?” and the Imam (pbuh) answered, “He must provide her with food and clothing and not treat her sourly.”¹

F. Giving gifts and souvenirs

One of the ways a man can express his love toward his wife is by giving her gifts. Gifts earn the other person’s kindness, dispel resentment and grudges, and make difficult problems easier. About the effects of gifts, Imam ‘Alī (pbuh) states, “Giving gifts wins the others’ friendship and sparks kindness between them.”² Thus, it is necessary for the man to get presents for his wife at different times, and that will preserve her decency. Giving gifts to one’s wife has a number of results:

1. Preserving the woman’s decency; Imam Ṣādiq (pbuh) states, “When a man gives a present to his wife, it strengthens her decency.”³
2. Establishing or deepening kindness; the Prophet of Islam (pbuh & hh) states, “Give each other gifts from branches of the cedar tree to revive friendship and kindness between you.”⁴ Imam Ṣādiq (pbuh) states, “Give gifts to make love and kindness mutual.”⁵
3. Dispelling resentments; Imam Ṣādiq (pbuh) states, “Giving gifts dispels resentment and grudges from the hearts.”⁶

Another duty of the husband is to bring souvenirs for his family

1. *Al-Kāfī*. vol. 5, p. 511.

2. *Mustadrak al-Wasā’il* vol. 13, p. 207.

3. *Man lā Yahzuruhū al-Faqīh*. vol. 4, p. 381.

4. *Wasā’il al-Shī’ah*. vol. 17, p. 287. (It must be noted that here the cedar tree branch is given as an example of the lowest kinds of gifts.)

5. *Man lā Yahzuruhū al-Faqīh*. vol 3, p. 299.

6. *Ibid.* vol 3, p. 299.



when he travels. Imam Ṣādiq (pbuh) states, “Whenever one of you travels and returns, he must bring his family souvenirs as much as he can afford.”¹

Adornment and being well-dressed for one’s spouse

Every human being is naturally attracted to beauty and adornment, and since Islamic precepts follow mankind’s natural God-given needs, they have greatly stressed self-adornment, dressing well, and wearing perfume. It is also emphasized that the husband and wife should adorn themselves for each other at home. Thus, just as a woman should wear makeup and beautiful, attractive clothes for her husband at home and attract him with her charms, the husband must also make himself neat and tidy for his wife. Imam Kāzīm (pbuh) regards neatness and cleanliness as one of the best qualities of prophets and emphasizes that the wife and husband must be neat and adorned for each other so that their mutual love would live on.² Doing so has two results:

First, neatness and adornment on the part of the man attracts his wife’s attention and deepens the love between them, just as Imam Ṣādiq (pbuh) has pointed out that a neat appearance charms the woman.³

Second, the man’s dedication to grooming and keeping a clean appearance, clothes, car, and house will strengthen his wife’s modesty, for it makes the woman focus her attention on her husband, not on other men. Ḥasan ibn Jahm relates:

I saw Imam Kāzīm (pbuh) tinging his beard with henna; I

1. *Taṣṭiṭ al-‘Ayāshī*. vol. 1, p. 277.

2. *Al-Kāfī*. vol. 5, p. 567.

3. *Tuḥaf al-‘Uqūl*, p. 323.



asked him, “My dear Imam! You tinge your beard too?” and the Imam (pbuh) answered, “Indeed! Keeping a clean appearance increases the decency of women; those women who stopped being decent did so because their husbands stopped being clean and neat.” He then stated, “Do you like seeing your wife in an untidy and unadorned state that you are in?” and I answered, “No!”¹

Ḥasan Zīyāt Baṣrī recounts:

I visited Imam Bāqir (pbuh) with a friend of mine. We saw him in a wonderful house, wearing beautiful clothes and having an adorned appearance. We asked him some questions. He noticed that we were surprised by the house and his appearance, so he said, “Come see me tomorrow with your friend.” As he had told us, the next day we went to see him in the house where he spent most of his time. We noticed that there was nothing in the house but wicker and that Imam was wearing clothes made of a coarse material. He then told us, “Yesterday you saw me in my wife’s house; the things in that house belong to her. She had adorned herself so that I would adorn myself for her.”²

Contemplating the traditions discussed so far clarifies how much the Infallible Imams (pbut) paid attention to being neat and well-dressed for the sake of their wives, to such an extent that would sometimes strike their friends and companions with wonder, making them ask about the state the Imam (pbut) and the house were in. By doing so, the great Imams were perhaps trying to oppose incorrect customs and traditions that involved lack of attention toward one’s wife and thus illustrate the true Islamic

1. *Al-Kāfī*. vol. 5, p. 56.

2. *Ibid.* vol. 6, pp. 448–449.



logic for the people.¹

Forgiveness

The foundation of the family is based upon friendship and kindness between its members, especially between the wife and husband. If such a state persists based on intimacy and friendship and devoid of selfishness, they shall live with each other in peace and tranquility and eventually attain the desired human perfection; therefore, taking care to treat the wife with leniency and forgive her mistakes and negligence is essential in married life. Ishāq ibn ‘Ammār asked Imam Ṣādiq (pbuh), “What are the man’s duties toward his wife, things he would be deemed righteous should he perform?” and the Imam answered, “To provide her with food and clothes and forgive her should she make a mistake.” the Imam (pbuh) then said, “My father had a wife who irritated him, and he would forgive her [every time].”²

Forgiveness has a positive effect on the emotions of both sides and shall greatly change the way they think and act. Many a resentment has withered away to be replaced by intimacy and pleasantness in light of such a positive ethical quality. Imam Sajjād’s (pbuh) treatise on law thus mentions one of the responsibilities of the man toward his wife: “and forgive her should she wrong him in ignorance.”³

Mutual understanding

Understanding is a delicate process by means of which the husband or wife each tries to come to terms with the opinion and taste of the other in various subjects. The wife and husband have joined each other coming from two different families to begin a

1. *Sire-ye Pishvayan dar Raftar ba Hamsar*. Kawthar journal. Issue no. 59, pp. 77–78.

2. *Al-Kāfī*. vol. 5, p. 511.

3. *Man lā Yaḥḍuruhū al-Faqīh*. vol. 2, p. 621.



life together. In many cases, each of them has grown up with- in a different culture and might have different mindsets, tastes, and interpretations than the other person, which would result in disagreements and might perhaps spark a crisis in family life. Thus, as the head of the family the man must strive to establish a mutual understanding and a kind of compromise in the important issues of life. Imam Ṣādiq (pbuh) states, “Three things are essential to a man’s interaction with his wife: ... [One of them is] coming to a mutual understanding with her in order to win her agreement, love, and desire.”¹ Mutual understanding is the result of being good-natured, gentle, and humble in one’s words and actions, which is one of the qualities of believers: Imam ‘Alī (pbuh) states, “The faithful are humble and good-natured.”²

Leniency

One of the signs of dignified social behavior is leniency and forgiving the mistakes of others. The leaders of religion have greatly emphasized this ethical quality. The Prophet of Islam (pbuh & hh) states in this regard, “God is indeed kind and good-natured and rewards His servants; He loves all who are good-natured, and He gives based on that quality what He would not give to asperity.”³

On this basis, during tense situations in a wife and husband’s relationship, proper management and handling can prevent the exacerbation of family disputes. What traditions seriously recommend to the man in these cases is to be lenient and patient against his wife’s inappropriate behavior.⁴ This general principle serves as a factor preventing the husband from reacting aggres-

1. *Tuḥaf al-‘Uqūl*. vol. 1, p. 315.

2. *Al-Kāfī*. vol. 2, p. 234.

3. *Ibid.* p. 120.

4. *Man lā Yaḥḍuruhū al-Faḡṭh*. vol. 4, p. 16.



sively merely because of one instance of inappropriate behavior on the part of his wife, for a woman's emotional nature makes her less tolerant against harshness and thus she might speak words her husband does not expect to hear; however, this behavior of hers is only temporary, and the man's duty in such cases is to ignore it and remain silent.

On the other hand, family disputes usually occur when either spouse – or both of them – refuses to perform their respective duties. In such circumstances, to solve the issue, point the woman in the direction of common family life, and perform one's duty as a spouse, the Holy Qur'an tells men to advise women who display misconduct and refuse to perform their duties (4:34). Women are sensitive, emotional, and suggestible and react to verbal communication; in many cases, talking and charitable conciliation would have a positive effect on their spirits and bring back peace to the family.¹

On the other hand, the mental, physical, and sometimes cultural differences between men and women increase the chances of disagreements and mistakes in the way the couple interact. According to traditions, if a man fails to adjust himself to the differences and futilely attempts to make the woman act against her feminine, emotional nature, he would lose her.² The solution, therefore, is to come to terms with the reality of man and woman's creation and the natural differences between them as well as to be lenient with one's wife.³

To sum up, one of the most important qualities of a man in a faithful family is his patience against his wife's bitterness and

1. *Rahkartha-ye Amali dar Movajehe ba Noshooz-e Hamsaran*. Scientific-Specialized Quarterly of Islamic Sciences. Year 13, issue no. 117, p. 76.

2. See *Mawṣū'ah al-Mir'at fī al-Akhhār wa al-Āthār*. vol. 1, pp. 87-92.

3. *Al-Kāfī*. vol. 5, p. 513.



inappropriate behavior. Regarding forbearance against and toleration of the woman's bad temper, the revered Prophet (pbuh & hh) states, "Whosoever remains patient against his wife's bad attitude in order to earn divine reward, God shall grant him the reward He gives to the thankful."¹ Advising his son, Muḥammad ibn Ḥanafīyyah, about being lenient with one's wife, Imam 'Alī (pbuh) states, "Indeed the woman is like a fragrant flower... so be lenient with her at all times."² In another place he states, "Always be lenient with them [wives] and be good-natured when speaking to them, so that they may perhaps [as a result of this humane and ethical attitude] correct their ways and make them humane and proper."³

The husband's understanding of his wife's feelings and her conciliation

In many cases, when either of the spouses begins to talk to and confide in the other, they are not seeking a solution; they just want the other person to listen. A person went to the Prophet of Islam (pbuh & hh) and said, "O prophet of God! I have a wife who completely understands my situation. She welcomes me when I come home and sees me off when I leave. Whenever she finds me sad, she tells me, 'What is it that's bothering you? If you're concerned about the life expenses, do not worry, for it is someone else (God) who provides that. So don't be sad!'" The Prophet of Islam (pbuh & hh) said, "God has agents on earth, and this woman is one of them. Her reward shall be half the reward of a martyr."⁴ This quality must not be one-sided; the man should also have it; he must listen to his wife when she talks and

1. *Man lā Yaḥḍuruhū al-FaḡTh.* vol. 4, p. 16.

2. *Ibid.* vol. 3, p. 556.

3. *'Ilal al-Sharā'ī'*: vol. 2, p. 513.

4. *Man lā Yaḥḍuruhū al-FaḡTh.* vol. 3, p. 389.



shares, for doing so is a skill that greatly helps reduce tension in the marital relationship.

Paying attention to the woman's legitimate requests

Another factor in establishing mutual understanding in the family is man's consideration of his wife's legitimate requests, which would show that he understands his wife's emotions and feelings. Failure to take this into consideration can undermine the mutual understanding and spark family disputes in the long run. Thus, several cases can be seen in the lives of the leaders of religion where they have considered the matter in question.¹ Jābir recounts that Imam Bāqir (pbuh) stated:

A number of people came to visit Imam Ḥusayn (pbuh) when they noticed the expensive carpets and luxurious cushions in his house and said, "O son of the Prophet of Islam! In your house we can see things that are unpleasant to us [and we don't think it's appropriate to have these things in the house]." the Imam (pbuh) replied, "After marriage, we pay our wives their dower, and they can buy for themselves whatever they desire. None of the things you have seen are mine."²

Another tradition recounts that Imam Ṣādiq (pbuh) was asked, "Is it right to buy jewelry for children to wear?" and he replied, "'Alī ibn al-Ḥusayn (pbuh) got jewelry of gold and silver for his wife and children so that they could wear them."³

One can easily infer from the above-mentioned traditions and others of this kind that the holy Imams (pbuh) respected their wives' love of beauty and provided them with the necessary

1. See *Al-Kāfī*, vol. 6, pp. 476–478.

2. *Ibid.* p. 476.

3. *Ibid.* p. 475.



things to the extent that was common and customary at the time.¹

It must be noted, of course, that there is a limit to man's kindness toward his wife in paying attention to her real and genuine needs and providing her with the comfort she deserves: it must not exceed the laws and boundaries of religion and ethics. Similar to the limit set on obeying one's parents despite their elevated position, the rules in conversing and companionship with one's wife apply only on the condition that she is devoid of unbelief and her requests do not contradict God's commands. Thus the revered Prophet (pbuh & hh) states, "If a woman leaves her house wearing makeup and perfume and her husband is pleased with this act of hers, a house of fire shall be built for her husband for every step that woman takes."²

SIXTH: Positive presence at home

Traditions from Ahl al-Bayt (pbut) mention several responsibilities for a man when he is at home and with his family:

A) Greeting

One of the Islamic customs is to greet others when one comes home. According to a tradition, Imam Bāqir (pbuh) states, "When a man enters his house, he must say hello if anyone is home, and if there is no one, he should say, *'Assalāmu 'Alaynā min 'indī Rabbīnā.*'"³

Regarding this matter Imam Ṣādiq (pbuh) states, "When a man encounters his family, he must say hello [to them] and he should

1. *Sire-ye Pishvayan dar Raftar ba Hamsar*. Kawthar journal. Issue no. 59, p. 76.

2. *Biḥār al-Anwār*. vol. 100, p. 249.

3. *Wasā'il al-Shī'ah*. vol. 12, p. 81.



inform them of his arrival by the sound of his shoes or by coughing.”¹

B) Sitting with one’s wife and spending time with her

One of the duties of the man is to dedicate some time to his wife and sit with her. In this respect the Prophet of Islam (pbuh & hh) states, “God is more pleased with a man sitting with his family than He is with him sitting in a ritual retreat [*I’tikāf*] in this mosque of mine.”²

Another duty of the man is to sleep at home alongside his family unless he is away traveling. The Prophet of Islam (pbuh & hh) states, “It is unmanly [for a man] to be in his family’s city but spend the night somewhere other than his house.”³

C) Helping and serving one’s wife

One of the things that are significantly effective in strengthening the relationship and happiness in marital life is taking care of things that need to be done and assisting the wife in matters related to the house. Despite the fact that commonly it is the woman who is in charge of the housework and the man only works outside, helping his wife with the housework shows the man’s closeness as well as his love and respect for his wife. When Imam ‘Alī (pbuh) and Lady Fāṭimah Zahrā’ (pbuh) began their marital life, they went to the Prophet of Islam (pbuh & hh) and asked him to be the judge in defining their responsibilities within the family. The Prophet of Islam (pbuh & hh) assigned the housework to Lady Fāṭimah and the work outside the house to

1. *Biḥār al-Anwār*. vol. 73, p. 11.

2. Warrām Collection. vol. 2, p. 121.

3. *Man lā Yaḥḍuruhū al-Faqīh*. vol. 3, p. 555.



Imam ‘Alī (pbuh). Nevertheless, Imam ‘Alī (pbuh) did not limit himself to his work outside and helped with the housework as well; he prepared lentils, swept the house, and helped his wife grind grains.¹ One day the Prophet of Islam (pbuh & hh) came to Imam ‘Alī’s (pbuh) house and saw his daughter and son-in-law sitting next to each other with great love, grinding barley together. The Prophet (pbuh & hh) thus addressed them: “Which one of you is more tired so that I may take his or her place in doing the work?” Imam ‘Alī (pbuh) said, “O prophet of God! Your daughter is tired.” The Prophet (pbuh & hh) sat next to his son-in-law and together they continued the grinding.²

Generally, Islam grants great rewards to the man who helps with the housework. The Prophet of Islam (pbuh & hh) said to Imam ‘Alī (pbuh), “A man who [willingly] helps with the work at home, God shall write his name among martyrs, and this act of his serves as atonement for his great sins. O ‘Alī! The one who serves one’s family is either a truthful man, a martyr, or a man whose God has desired for him the best in this world and the Hereafter.”³ Regarding the importance of serving one’s wife the Prophet of Islam (pbuh & hh) also states, “There shall be a reward for the man who brings his wife water.”⁴

SEVENTH: Proper eating habits in the family

Traditions from Ahl al-Bayt (pbut) mention the following points regarding eating with the family:

A) Eating together

1. *Al-Kāfī*. vol. 5, p. 86.

2. *Biḥār al-Anwār*. vol. 43, pp. 50-51.

3. *Ibid*. vol. 101, p. 132.

4. *Musnad Aḥmad*, *Musnad al-Shāmi*ṭīn, h. 16705.



Since women attempt to prove their great love and affection for the family by cooking great food, the man's presence when meals are served is of even greater significance. Unfortunately, nowadays many men make a variety of excuses to avoid eating with their family and prefer instead to have their meals at work or with friends. The Prophet of Islam (peace be upon him) regards eating with one's family as one of the signs of a man's humbleness: "Shall I inform you about five things doing which would mean a man is not conceited? [They are] being a shepherd and harnessing sheep; wearing garments of wool; sitting with the poor; riding a donkey [cheap means of transportation]¹; and eating with one's family."²

B) Agreement and concord in choosing the type of food:

Mutual understanding and being considerate of one another's tastes in food establishes a sweet atmosphere in the family. If the man likes a particular kind of food, he can assist his wife by buying the necessary ingredients, and if his wife – for whatever reason – cannot prepare that food for him, the husband should not be hard on her; he must eat the food she has prepared and thank her with graceful words. In the life of the Prophet of Islam (pbuh & hh) we see that he was never strict about choosing a particular kind of food and always got along with his family:³ "The Prophet of Islam (pbuh & hh) ate any kind of food that was prepared; he ate food that God had made lawful with his family and servant."⁴

1. *Maʿāṭir al-Hayāt*, p. 235.

2. *Mustadrak al-Wasā'il*, vol. 3, pp. 254–255.

3. *Rahbordha-ye Tahkim-e Ravabet-e Hamsaran az Manzar-e Payambar-e A'zam*. Peivand journal. Issue no. 325, p. 38.

4. *Sunan al-Nabī*, the Prophet's traditions in eating.



C) Equality in food

Regarding this matter Imam Ṣādiq (pbuh) states, “It is not right for a man to indulge in a special kind of food alone and not share it with his family.”¹

D) Putting morsels of food in the wife’s mouth

The Prophet of Islam (pbuh & hh) states, “There is a reward for the man for every morsel of food he puts in his wife’s mouth.”²

EIGHTH: Planning one’s time

By time planning is meant devoting portions of one’s time to one’s personal priorities and to the family’s affairs. Depending on the extent of his activities, every person is involved in personal, occupational, religious, and family-related matters on a daily basis. A successful man should be able to devote a suitable time to each one of these activities. Generally, planning one’s daily time is greatly emphasized by the leaders of religion, the effects of which can be observed in their own lives. Regarding the life of the Prophet of Islam (pbuh & hh), Imam ‘Alī (pbuh) states, “When he went home he would divide his time into three parts: one for the Almighty God, one for his family, and one for himself; then he would divide his own time between himself and the people: first came the most important people and then others; he never denied any of them the opportunity.”³ A close attention to the life of the Prophet clarifies the fact that none of the basic aspects of matters related to his duties has been left out in his time planning. In another tradition

1. *Tafṣīr al-Qumī*. vol. 1, p. 387.

2. *Al-Maḥajjat al-Bayḍā’*. vol. 3, p. 70.

3. *Ma’ānī al-Akḥbār*. p. 81.



Imam Riḍā (pbuh) states, “Try to divide your daily time into four parts: one for worshipping God; one for making a living; one for intercourse and conversing with trustworthy brothers and people who inform you of your imperfections and are truly sincere and respectful to you; and one for your own entertainment and passions, using the joy and excitement of this amusing time to replenish the energy for performing your duties at the other times.”¹

Division of the man’s time must be based on his own as well as the family’s needs. It is of course obvious that such time planning does not always grant equal amounts of time to all activities; one can devote different amounts to various matters of life depending on their importance and necessity.

Ninth: Striving to protect the family’s modesty

By modesty (the Arabic word ‘iffah) here is meant “self-restraint” in the absolute sense. According to Rāghib in *Mufradāt*, “‘Iffah (modesty and chastity) involves the acquisition of a state in man’s soul that protects them from succumbing to lust, and a modest person is one who attains that state through practice and hard work; the root of it goes back to being satisfied with using small, limited facilities.”²

Sexual desire is one of the strongest and most unruly of man’s instincts, whose power matches all other instincts put together. That is why verses of the Qur’an and words of Ahl al-Bayt (pbuh) instruct Muslims to observe modesty. Imam ‘Alī (pbuh) states,

1. *Biḥār al-Anwār*, vol. 17, p. 208.

2. *Mufradāt Alfāz al-Qur’ān*, p. 573, the entry *uf*.



“A man has as much continence as he has honor (*ghīrah*)¹.”² Many a family has fallen apart, leaving their children wandering, because principles of modesty and the limits set by divine laws have not been observed in the way the women cover themselves. Islam’s solutions to preserve the purity of the individual, the family, and the society include family upbringing, knowledge and awareness of the consequences of vices, hijab and refraining from adorning oneself and wearing makeup in public, preventing the mingling of men and women, proper satisfaction of sexual desires and needs, and careful planning of one’s life that would leave no opportunity for being led astray by lustful impurities.³ One of the man’s important responsibilities is to protect and preserve the boundaries of modesty and ethics in the family and the wife. Regarding the protection of one’s wives against molestation by and impure thoughts of some men, God thus tells the Prophet of Islam (pbuh & hh):

O Prophet! Tell your wives and your daughters and the women of the faithful to draw closely over themselves their chadors [when going out]. That makes it likely for them to be recognized and not be troubled, and God is All-Forgiving, All-Merciful. (33:59)

This Qur’anic verse indicates men’s duty to communicate the law of *hijāb* and modesty to their wives. Thus, in addition to being obligated to watch over himself at all times, the man also has a duty to protect his wife’s modesty and honor against sexually perverted people in the society. Imam Ṣādiq (pbuh) also states, “Every man needs three qualities regarding his family in

1. Note from the translator: by “honor” (*ghēirat*) in this particular context is meant a man’s commitment to protecting his wife (and family) from the potential harms of other men.

2. *Nahj al-Balāghah*. Saying No. 47.

3. *Barrasi-ye Moallaféha-ye Tahkim-e Khanevade dar Qur’an va Revayaat*. Two Quarterlies of Elahiat Qur’ani. Issue no. 8, p. 122.



his house: proper companionship, providing a comfortable life, and the honor to protect them.”¹ About the manifestation of this quality in the life of prophets, the Prophet of Islam (pbuh & hh) states, “Abraham had honor (*ghīrah*), and I have gotten the honor from him, and any believer who does not have honor shall be punished severely by God.”²

Failure to observe the laws of covering oneself the Islamic way as well as going outside adorned and wearing makeup have numerous negative consequences and are among the factors instigating moral corruption in the society. Therefore, the man will be held religiously accountable for any negligence in this matter. The Prophet of Islam (pbuh & hh) states, “If a woman leaves her house wearing makeup and perfume and her husband is pleased with this act of hers, a house of fire [in Hell] shall be built for her husband for every step that woman takes.”³ Advising Imam Ḥasan (pbuh) about protecting the modesty and continence of women, Imam ‘Alī (pbuh) states, “Keep women under the protection of *ḥijāb* and modesty so that they would not look at those who are not *maḥram* (*unmarriageable kin*)⁴, for the more covered and protected they are, the better their modesty is preserved, and bear in mind that it brings no less corruption if they leave the house than if you bring untrusted people into your home.”⁵

It must be noted that like other human qualities having honor also has its limits, disregarding which would affect the family in negative ways. Unnecessary strictness in supervising the family may lead to ill-founded suspicions directed at the wife and the

1. *Biḥār al-Anwār*. vol. 75, p. 235.

2. *Al-Kāfī*. vol. 5, p. 536.

3. *Biḥār al-Anwār*. vol. 100, p. 249.

4. People other than the unmarriageables (*maḥārim*), for whom women should cover themselves.

5. *Nahj al-Balāghah*. p. 347, letter no. 31.



family members, which could hurt their feelings and shake the foundation of the family. Imam ‘Alī (pbuh) states, “Be wary of misplaced *qhīrah* (*honor*) [about others], for it would afflict the righteous among them with wrongdoing and the innocent with false accusations.”¹ Thus, protecting the family’s territory and supervising the children’s upbringing must be carried out with kindness and affection, without strictness and going to extremes.

On the other hand, a number of traditions have forbidden men from not allowing their wives to go to the mosque.²

TENTH: Avoidance of moral wrongs

One of the matters Islam has emphasized since the beginning is the greatness of mankind and consideration of their high position in the system of Creation, regardless of their race or gender. Among the early acts of the Prophet of Islam (pbuh & hh) was his condemnation of burying girls alive, calling it despicable and inhumane. He declared that women were of the same rank as men, and superiority can only be judged by mindfulness of God (49:13). A look at the life of the Prophet of Islam (pbuh & hh) clarifies the fact that he always treated his wives as well as other women with kindness. In traditions we read that in one of the Prophet of Islam’s (pbuh & hh) journeys Anjishah the cameleer was rushing the camels carrying the women; the Prophet (pbuh & hh) said to him, “O Anjishah! Be careful when moving these fragile figures of glass!”³

On the other hand, in his words the Prophet of Islam (pbuh & hh) has repeatedly forbidden men from hurting their wives, some

1. *Nahj al-Balāghah*. p. 347, letter no. 31..

2. *Mawsū‘ah al-Mir‘at fī al-Akhhār wa al-Āthār*. vol. 2, pp. 27–30.

3. *Biḥār al-Anwār*. vol. 16, p. 297.



cases of which shall be mentioned below.

A) Bad temper

Traditions strictly forbid one from being bad-tempered in treatment of one's family. Once when the Prophet (pbuh & hh) and other people were returning from burying Sa'd ibn Mu'adh, people asked him, "O Prophet of God! You did with Sa'd what you had not done with anyone else: you carried his body wearing no shoes or robes." The Prophet (pbuh & hh) said, "Angels attended his funeral procession without robes and shoes, and I followed their example. The people said, "At one point you were holding the right side of the coffin and at another point the left side." He replied, "My hand was in Gabriel's, and I held any side that he held." People said, "You ordered that ablutions be performed on his body and you prayed for his body yourself; and then you said that indeed punishment of the grave had struck Sa'd?" The Prophet (pbuh & hh) answered, "Indeed. Sa'd was bad-tempered with his family."¹

B) Hurting women

The Prophet of Islam (pbuh & hh) commands men to be God-fearing in their treatment of women, for due to her feeble nature² the woman is less capable of defending herself when she is bullied by a man. Thus the Holy Qur'an forbids men from putting their wives under pressure so that they would agree to a divorce without receiving their dower: "... and do not press them to take away part of what you have given them."³(4:19)

The Prophet of Islam (pbuh & hh) also states, "Be aware that God

1. *'Ulal al-Sharā'iyi'*. vol. 1, p. 310.

2. *Al-Kāfir*. vol. 5, p. 327



and His Prophet despise a person who keeps hurting his wife until she consents to a *khul'* divorce [a type in which the woman agrees to the divorce but relinquishes her rights].”¹ In another tradition he states, “The best men among my people are those who are not arrogant and aggressive with their family; they treat them kindly and gently and do not hurt them.”²

Thus in a tradition we read that a man came to Imam Ḥasan al-Mujtabā (pbuh) to consult him about his daughter’s marriage. Imam said, “Marry your daughter to a God-fearing man, for if he loves your daughter he will respect her, and if he doesn’t, he will not oppress her.”³

C) Strictness within the family

According to a tradition, in condemnation of being strict with the family, the Prophet of Islam (pbuh & hh) states, “The worst of men are those who are strict with their families.”⁴ One person asked, “O prophet of God! What do you mean by strictness with the family?” and he replied, “[It means] his wife feels afraid and his children run away scared every time he comes home, and his wife smiles whenever he leaves.”⁵ Another tradition recounts that 30 women came to the Prophet of Islam (pbuh & hh) and complained about their husbands. In response the Prophet of Islam (pbuh & hh) said, “These men are not among the righteous,”⁶ for in another tradition the Prophet (pbuh & hh) states, “The best of you is one who treats his wives the best way, and I

1. *Wasā'il al-Shī'ah*, vol. 22, p. 282.

2. *Makārim al-Akhlaq*, p. 216.

3. *Ibid.* p. 204.

4. *Al-Kaḥlānī Thumma al-Ṣan'ānī, al-Tanwīru Sharḥ al-Jāmi' al-Ṣaghīr*, vol. 6, p. 505.

5. *Al-Mu'jam al-Awsaṭ al-Ṭabarānī*, vol. 9, p. 369.

6. *Mustadrak al-Wasā'il*, vol. 14, p. 248.



am the best of you in treating my wives.”¹

D) Indifference

It is in the woman’s nature to seek attention from her husband, and the husband’s inattentiveness and indifference causes great emotional pain for the woman. The Holy Qur’an commands the man to observe the woman’s rights as a spouse and not to deny her his heartfelt attention, leaving her hanging and denying her rights: “Yet do not turn away from one altogether, leaving her as if in a suspense.” (4:129)

E) Accusing and suspecting one’s spouse

One of the moral blights undermining the welfare and happiness of marital life is being suspicious of one’s spouse. Regarding this matter the Prophet of Islam (pbuh & hh) states, “Do not [wrongfully] accuse your wives, for doing so shall bring [you] long-lasting regret and severe punishment.”²

F) Hitting one’s wife

Traditions strictly prohibit men from hitting their wives. The Prophet of Islam (pbuh & hh) states, “Whosoever slaps his wife’s face, God shall order the fire keeper of Hell to slap his face 70 times in Hellfire.”³

Moreover, in other traditions, while mentioning the woman’s rights and the man’s duties toward his wife, the Prophet (pbuh & hh) states, “One of your rights is... that your husband must not slap your face or raise his voice at you.”⁴

1. *Man lā Yaḥḍuruhū al-Faqīh*. vol. 3, p. 555.

2. *Bihār al-Anwār*. vol. 100, p. 249.

3. *Mustadrak al-Wasā’il*. vol. 14, p. 250.

4. *Makārim al-Akhlaq*. p. 218.



SUMMARY

Considering the fact that the present book's aim was to provide a comparative study of the ethical teachings of Islam and Christianity with respect to the man's duties within the family, it shall end with a summary of the discussions presented:

The necessity of marriage	
In the Christian view	<p>Marriage is sacred and an indication of a divine bond.</p> <p>Celibacy is preferred to marriage since being married distracts one from paying proper attention to getting close to God.</p>
In the Islamic view	<p>Marriage is the most sacred foundation in Islam.</p> <p>Marriage brings one mental and spiritual perfection.</p> <p>God made the wife the bringer of comfort to the man.</p>

Purposes and outcomes of marriage	
In the Christian view	<p>1. Purification from sin; 2. Uniting with the woman and being completed by her; 3. Attaining sanctity and blessing; 4. Having children</p>
In the Islamic view	<p>1. Spiritual growth and development; 2. Abstinence from sin; 3. Peace of mind; 4. Financial improvement; 5. Reproduction and raising efficient Muslims</p>



Aspects of the man's management in the family	
In the Christian view	<p>The man's headship of the family is rooted in two facts:</p> <ol style="list-style-type: none"> 1. The man is the purpose of Creation; 2. Punishment of the woman due to her part in the original sin. <p>The man's management of the family has two aspects: his wife's obedience to him and raising children.</p>
In the Islamic view	<p>The man's management of the family is rooted in two matters:</p> <ol style="list-style-type: none"> 1. Differences between man and woman's creation in terms of intellect and emotions; 2. The man's financial responsibility in the family. <p>The man's management in the family has four aspects:</p> <ol style="list-style-type: none"> 1. Financial management (It is the man's responsibility to provide for the family and manage how earnings are spent) 2. Crisis management; 3. Educational management of the family; 4. Managing the woman's position in the family.

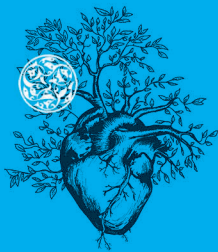


The man's marital responsibilities within the family	
In the Christian view	<ol style="list-style-type: none"> 1. Respectful behavior; 2. Expressing affection for the wife; 3. Maintaining sexual health in relationships with the spouse; 4. Modesty and abstinence from sin; 5. Supervising the education and upbringing in the family; 6. Striving to become independent from the parents.
In the Islamic view	<ol style="list-style-type: none"> 1. Covering the family's expenses and providing comfort: Providing for the family takes priority over helping the poor. Moreover, the man must spend money for his family generously and without complaint; 2. Providing the family with safety and security; 3. Fulfilling emotional needs; 4. Satisfying the wife's sexual needs and taking care not to refrain from sexual intercourse for more than 4 months; 5. Good behavior: being good-tempered within the family, adorning oneself for the wife, forgiving her mistakes, being lenient with her, paying attention to her legitimate requests, and helping her around the house are instances of good behavior; 6. Positive presence in the house; 7. Proper eating habits in the family; 8. Having an orderly schedule to pay attention to the family; 9. Striving to maintain modesty within the family; 10. Avoidance of moral wrongs concerning the family;

04

The Family Institution in Islam
and Christianity

HUSBANDLY DUTIES



Mohammad Mahdi Kazemi



Arabic Transliteration Guide

ا	alif	^a ā (long vowel)	ط	ṭā	ṭ/T
ب	bā	B	ظ	ẓā	ẓ
ت	tā	T	ع	‘ayn	‘
ث	thā	Th	غ	Ghayn	gh
ج	jīm	J	ف	Fā	f
ح	ḥā	ḥ/H	ق	Qāf	q
خ	khā	Kh	ك	Kāf	k
د	dāl	D	ل	Lām	l
ذ	dhāl	Dh	م	Mīm	m
ر	rā	R	ن	Nūn	n
ز	zā	Z	هـ	Hā	h
س	sīn	S	و	Wāw	w (consonantal) ū (long vowel)
ش	shīn	Sh	ي	Yā	y (consonantal) ī (long vowel)
ص	ṣād	Ṣ/ṣ	ء	Hamza	,
ض	ḍād	Ḍ/Ḍ			
Short vowels	fatḥa		—		= a
	Kasra		—		= i
	ḍamma		—		= u



Works Cited

1. Abulhusayn, Ahmad Ibn Fāris Ibn Zakariyya (1404 A.H./1983) *Mu'jam Maqā'is al-Lughah*, Qom: Publications of Islamic Propagation Department of Qom Seminary, First Edition.
2. Abulqāsim Sulaymān Ibn Ahmad (al-Tabrānī) (1405 A.H./1984) *Al-Mu'jam al-Awsat Lil-Tabrānī*, Maktabah al-Ma'ārif.
3. Adams, Jay E. (2005 A.D.) *Zendegei dar Khanevade-ye Masihī*. Persian translated by Shahrokh Safavi.
4. Ahmad Ibn Hanbal (n.d.) *Musnad Ahmad*, *Musnad al-Shamīyayn*, *Hadith al-'Arbād Ibn Sāriyah 'An al-Nabī (s)*.
5. Al-'Allāmah al-Hillī, H Y (1407 AH) *Kashf al-Murād fī Sharh Tajrīd al-Fiqāh*, Qom: Nashr Islāmī Institute.
6. Al-Daylamī, Hasan Ibn Muḥammad (1412 A.H./2001) *Irbād al-Qulūb*, Qom: Sharīf Razī Publications.
7. Al-Harranī, Hasan Ibn Shu'bah (1404 A.H./1984) *Tuḥat al-'Uqūl*, Qum: Jāmi'ah Mudarrīsīn
8. Al-Harranī, Hasan Ibn Shu'bah (1423 A.H./2002) *Tuḥat al-'Uqūl*, Beirut: Al-A'lamī Institute, Seventh Edition.
9. Al-Hur al-'Āmilī, Muḥammad Ibn Ḥasan (1409 A.H./1988) *Wasā'il al-Shr'ah*, Qum: Āl al-Bayt (as), First Edition.
10. Al-Irbilī, 'Alī ibn 'Isā. *Kashf al-Ghunmah*.
11. Al-Kāblānī Thumma al-'San'ānī, Muḥammad Ibn Ismā'il (1432 A.H./2011) *Al-Tanwīr Sharḥ al-Jāmi' al-Ṣūghūr*, Riyadh: Maktabah Dār al-Salām.
12. Al-Kulaynī, Muḥammad Ibn Ya'qūb (1407 A.H./1986) *Al-Kāfī*, Tehran: Dār al-Kutub al-Islāmīyyah, Fourth Edition.
13. Al-Majlisī, Muḥammad Bāqir (1404 A.H./1983) *Mir'at al-'Uqūl fī Sharḥ Akhbār al-Rasūl*, Tehran: Dār al-Kutub al-Islāmīyyah, Second Edition.
14. Al-Majlisī, Muḥammad Bāqir (1410 A.H./1989) *Al-Bihar al-Anwār*, Beirut: Al-Tab' wa al-Nashr Institute, First Edition.
15. Al-Mālikī, Warrām Ibn Abī Farrās (n.d.) *Tanbīh al-Khawātir (Majmū'ah Warrāmī)*, Qom: Maktabah al-Faqīh.
16. Al-Qunī, 'Alī Ibn Ibrāhīm (1367 A.H. (solar)/1989) *Tafsīr al-Qunī*, Qom: Dār al-Kitāb. Third Edition.
17. Al-Qutubī, Muḥammad Ibn Ahmad (1364 A.H. (solar)/1986) *Al-Jāmi' al-Abkām al-Qur'ān*. Tehran: Naserkhosro, First Edition.
18. Al-Rāwandī, Sayyid Faḍlullāh (n.d.) *Al-Nawādir*, Qom: Dār al-Kitāb.
19. Al-Suyūṭī, Abdurrahmān Ibn Abī Bakr (1404 A.H./1983) *Al-Durr al-Manthūr fī Tafsīr al-Ma'thūr*, Qom: Ayatollah Mar'ashī Najafī Library, First Edition.
20. Al-Tabrīzī, Faḍl Ibn Hasan (1372 A.H. (solar)/1994) *Majma' al-Bayān fī Tafsīr al-Qur'ān*, Tehran: Nāsrkhursu Publications., Third Edition.
21. Al-Tabrīzī, Faḍl Ibn Hasan (n.d.) *Makārim al-Akhlaq*, Al-Kuwait, Maktabah al-Āliyyān.
22. Al-Tamīmī al-Amīdī, 'Abd al-Wāḥid Ibn Muḥammad (1366 A.H. (solar)/1989) *Ghurur al-Hikam*, Qom: Publication of Islamic Propagation Office.
23. Al-Tūsī, Abū Ja'far Muḥammad Ibn Hasan (1387 A.H./1967) *Al-Mabsūt*. Tehran, Iran. Al-Maktabah al-Murtada'īyyah Li Ihya' al-'Athār al-Ja'farīyyah, Third Edition.
24. Al-Tūsī, Abū Ja'far Muḥammad Ibn Hasan (1390 A.H. (solar)/2012) *Al-Isṭiṣār*, Tehran: Dār al-Kitāb al-Islāmīyyah.
25. Al-Tūsī, Abū Ja'far Muḥammad Ibn Hasan (1390 A.H. (solar)/2012) *Al-Isṭiṣār*, Tehran: Dār al-Kitāb al-Islāmīyyah.
26. Al-Tūsī, Abū Ja'far Muḥammad Ibn Hasan (1407 A.H./1986) *Tahdhīb al-Aḥkām*, Tehran: Dār al-Kutub al-Islāmīyyah, Fourth Edition.
27. Al-Tūsī, Abū Ja'far Muḥammad Ibn Hasan (1407 A.H./1986) *Tahdhīb al-Aḥkām*, Tehran: Dār al-Kutub al-Islāmīyyah, Fourth Edition.
28. Al-Tūsī, Abū Ja'far Muḥammad Ibn Hasan (1407 A.H./1986) *Tahdhīb al-Aḥkām*, Tehran: Dār al-Kutub al-Islāmīyyah, Fourth Edition
29. Ālūsī, Sayyid Maḥmūd (1415 A.H./1994) *Rūb al-Ma'ānī*, Beirut: Dār al-Kitāb al-'Ilmīyyah, First Edition.
30. Amid, Hasan (1390 A.H. (solar)/2012) *Amid Dictionary*, Tehran: Amīr Kabīr, 38th Edition.
31. Amīrī, Hossein (mehr 1389 A.H. (solar)/2011) *Huquq-e Jensi-e Zan va Shohar dar Islam, Ma'rat Journal*, Issue no. 154.
32. Baghbani, Javad (n.d.) *Shenakht-e Masihiat*, Qom: Imam Khomeini Educational and Research Institute Publications, First Edition.
33. Bostan, Hosein (1385 A.H. (solar)/1997) *Islam va Jame'eshenasi Khanevadeh*, Qom: Hawza and University Research Institute, Second Edition.
34. Dehkhoda, Ali Akbar (1377 A.H. (solar)/1999) *Farhang-e Dehkhoda*, Tehran: Tehran University Publications Institute, First Edition.
35. Ehsani, Mohammad (Shahrivar 1383 A.H. (solar)/2005) *Maghale-ye Khanevadeh, Ma'rat Journal*, no. 81.
36. Enayat, Halima, Behjat Hajian (winter 1394 (solar)/2016) *Avamel-e Mortabet ba E'temad be 'Adam-e Khānat-e Hamsar, Mored-e Moale'e: Mardan va Zanan-e Mote'ahel-e Shahr-e Esfahan, Jame'shenasi-e Karbord Journal*, Issue no. 60.
37. Isfahānī, Sayyid Abulhasan (1422 A.H./2001) *Wasā'il al-Nijāh (Ma'a Hawāshī al-Imām al-Khomeinī)* Qom: Institute of Compilation and Publication of Imam Khomeini's Works, First Edition.
38. Eslampur Askari (Fall 1383 A.H. (solar)/2005) *Sire-ye Pshvayan dar Rafā' ba Hamsar, Kawthar Journal*, Issue no. 59.



39. Esmaili, Davud. Mohammad Reza Haaj Esmaili (Fall and winter 1395 A.H. (solar)/2017) *Review of the interpretation of verse 32 of Chapter Nūr with a social exegesis approach, Ketab-e Qayyem Journal*, Issue no. 15.
40. Fakhr Rāzi, Muhammad Ibn 'Umar (n.d.) *Al-Mabāḥiṭh al-Mashriqīyyah*, Beirut, First Edition.
41. Farāhīdī, Khalīl Ibn Ahmad (1410 A.H./1989) *Al-'Ayn*, Qom: Hejrat Publications, Second Edition.
42. Flinn, Frank K. (2007 A.D.) *Encyclopedia of Catholicism*, USA, Library of Congress Cataloging-in-Publication Data, Marriage, sacrament of.
43. Forutan, Seyyed Kazem, Mohammad Hosein Akhavan Taqavi (Mordad and Sharivar 1390 A.H. (solar)/2012) *Barrasi-e Naqsh-e Salamat-e Jensi dar Khanevade-ye Irani, Qezavat Journal (Monthly Educational Journal of Tehran's Administration of Justice)*, no. 71.
44. Forutan, Seyyed Kazem, Mohammad Hosein Akhavan Taqavi, *Barrasi-e Naqsh-e Salamat-e Jensi dar Khanevade-ye Irani, Qezavat Journal (Monthly Educational Journal of Tehran's Administration of Justice)*, no. 71.
45. Glukhov, E. A. (2012 A.D.) *Principles and Teachings of Orthodox Christianity*. Saint Petersburg, Russia. Igoman Taisi Foundation.
46. Hosseini, Akram (winter 1383 A.H. (solar)/2005) *Tahkim-e Khanevadeh dar Amoozesh-ye Qur'ani, Motale'ate Rahbordi-e Zanan*, Issue no. 26.
47. Hosseinkhanī Nāinī, Hādī (Fall and winter 1389 A.H. (solar)/2011) *Article Me'yar-haye Entekhab-e Hansar az Didgah-e Islam, Islam and Educational Research Journal*, Issue no. 4.
48. Hosseini, Davud (Esfānd 1382 A.H. (solar)/2004) *Ravabet Salemi va Sizandeh beine Hansaran, Ma'refat Journal*, Issue no. 75.
49. Ibn 'Atīyyah Andalusī 'Abd al-Haq Ibn Ghālib (1422 A.H./2001) *Al-Muḥarrir al-Wajiz fi Taṣīr al-Kitāb al-'Azīz*, Beirut, First Edition.
50. Ibn Abi al-Ḥadīd Mu'tazilī (1404 A.H./1984) *Sharḥ Nahj al-Balāghah*, Qom: Ayatullah Mar'ashi Library, First Edition.
51. Ibn Bābiwayah, Abī Ja'far al-Ṣādīq, Muḥammad Ibn 'Alī (1363 A.H. (solar)/1985) *Al-Amālī*, Tehran: Islāmīyyah Library, First Edition.
52. Ibn Bābiwayah, Abī Ja'far al-Ṣādīq, Muḥammad Ibn 'Alī (1386 A.H. /1966) *'Ilal al-Sharā'iy*, Qom: Davani Book Store, First Edition.
53. Ibn Bābiwayah, Abī Ja'far al-Ṣādīq, Muḥammad Ibn 'Alī (1403 A.H./1982) *Ma'ānī al-Akhbār*, Qom: Islamic Publications Office.
54. Ibn Bābiwayah, Abī Ja'far al-Ṣādīq, Muḥammad Ibn 'Alī (1406 A.H. /1985) *'Ilal al-Sharā'iy*, Qom: Dār al-Sharīf al-Rāzī Līl-Nashr, Second Edition.
55. Ibn Bābiwayah, Abī Ja'far al-Ṣādīq, Muḥammad Ibn 'Alī (1406 A.H./1985) *Thawāb al-'A'māl wa 'Iqāb al-'A'māl*, Qom: Dār al-Sharīf al-Rāzī Līl-Nashr, Second Edition.
56. Ibn Bābiwayah, Abī Ja'far al-Ṣādīq, Muḥammad Ibn 'Alī (1413 A.H. /1992) *Man Lā Yaḥduruhū al-Faqīh*, Qum: Jāmi'ah Mudarresīn, Second Edition.
57. Ibn Ḥanbal, A.M. (1996 C.E.) *Musnad al-Imam Ahmad ibn Hanbal*, Beirut: Al-Risāla Institute.
58. Ibn Khaldūn, 'Abdurrahīmān (n.d.) *Muqaddimah Ibn Khaldūn*, Baghdad.
59. Ibn Manzūr (1414 A.H./1993) *Lisān al-'Arab*, Beirut: Dār al-Fikr li Tabā'ih wa al-Nashr wa al-Tawzī' - Dār Ṣādir, Third Edition.
60. Isfahānī Fāḍil Hindī, Muḥammad Ibn Hasan (1416 A.H./1995) *Kashf al-Lithām wa al-Ibḥām 'An Qawā'id*, Qom: Islamic Publications Office Affiliated with the Jāmi'ah Mudarresīn of Qom Islamic Seminary, First Edition.
61. Isfahānī, Fāḍil Hīndī, Muḥammad Ibn Hasan (1416 A.H./1995) *Kashf al-Lithām wa al-Ibḥām 'An Qawā'id*, Qom: Islamic Publications Office, First Edition.
62. Jawādī Amulī, 'Abd Allāh (n.d.) *Matā'irih al-Hayāt*, Qom: Asrā' Institute, First Edition.
63. Jawharī, Ismā'īl Ibn Hīmād (1410 A.H./1989) *Al-Sībāh*, Beirut: Dār al-'Ilm li al-Malā'īn, First Edition.
64. Kabir, Monir (spring 1395 A.H. (solar)/2017) *Rahkarha-ye Amali dar Mowajeh ba Noshuz-e Hansaran, Scientific-Specialized Quarterly of Islamic Sciences*, Year 13, issue no. 117.
65. Khajepur, Rozita, Mozhgan Khanbaba (Winter 1395 A.H. (solar)/20170) *Noshuz az Didgah-e Ayaat va Revayaat, Culture and Art Studies Journal*, first series, no. 1.
66. Khomeini, Seyyed Ruhollah Moosavi (1425 A.H./2004) *Tahrir al-Was'ilah*, Translation by Ali Esami, Qom: Islamic Publications Office, 25th Edition.
67. Khomeini, Seyyed Ruhollah Mūsavi (1422 A.H./2001) *Istiftā'at*, Qom: Islamic Publications Office, Fifth Edition.
68. Maghribī Abu Hanāfiḥ, Nu'īmān Ibn Muḥammad Tamīmī (1385 A.H./1965) *Da'aw'um al-Islam. Āl al-Bayt (as) Institute*, Second Edition.
69. Makārim Shīrāzī, Naṣīr (1374 A.H. (solar)/1996) *Taṣīr-e Nennuneh*, Tehran: Dār al-Kutub al-Islāmīyyah, First Edition.
70. Māzandarānī, Muḥammad Ṣāliḥ Ibn Ahmad Ibn Shams Sarvī (1382 A.H./1962) *Sharḥ al-Kāfi*, Tehran: Al-Maktaba al-Islāmīyyah, First Edition.
71. Mehri, Mahdi, Rasul Ja'farian (1391 A.H. (solar)/2013) *Mawṣū'ah al-Mar'ah fi al-Akhbār wa al-Āḥād*, Tehran: 'Ilm Publications, First Edition.
72. Mitchell, Thomas (n.d.) *Kalam-e Masihī*. Persian translation by Hosein Tofigi, Qom: Faculty of Religions Publications.
73. Mo'in, Mohammad (n.d.) *Mo'in Dictionary*, Tehran: AmirKabir.
74. Mohammadi Reishahri, Mohammad (n.d.) *Mīzān al-Hikmah*, Qom: Dār al-Ḥadīth Institute.
75. Mohammadi Reishahri, Mohammad (1394 A.H. (solar)/2016) *Tahkim-e Khanevadeh az Negah-e Qur'an va Hadis*, Qom: Dār al-Ḥadīth, Fifth Edition.



76. Mohammadi Reishahri, Mohammad (n.d.) *Tahkim-e Khanevadeh az Negah-e Qur'an va Hadis*. Qom: Dār al-Hadīth, First Edition.
77. Mohammadi, Zahra (1383 A.H. (solar)/2005) *Barrasi-ye Asasbha-ye Ejtemaace-ye Zauan dar Dabe-ye 1370-1380*. Tehran: Public Relations of Women's Cultural-Social Council.
78. Motahhari, Morteza (1388 A.H. (solar)/2010) *Nezam-e Hoquq-e Zan dar Islam*. Tehran: Sadra, 52nd edition.
79. Motahhari, Morteza (n.d.) *Majmu'e Asar*. Tehran: Sadra Publications, First Edition.
80. Mūhaddith Al-Nūrī, Mīrzā Hussayn (1408 A.H. /1987) *Mustadrak al-Wasā'il wa Mustanbat al-Masā'il*. Qom: Āl al-Bayt (pbut) Institute, First Edition.
81. Muhaqqiq Hūllī (1408 A.H./1987) *Sharā'yi' al-Islām*. Qom: Esmailian Institute, Second Edition.
82. Muṣṭafawī, Sayyid Hasan (1360 A.H. (solar)/1982) *Al-Tabqīq*. Tehran: Bongah-e Tarjomeh wa Nashr-e Ketab.
83. Muzaffār, M.R. (1405 A.H.) *Uṣūl al-Fiqh*. Oom: Nashr Dānish Islāmī.
84. Nasā'ī, A.Sh. (1411 A.H.) *Sunan al-Kubrā*. Beirut: Dār al-Kutub al-'Ilmīyyah.
85. Najafī, Šāhib al-Jawāhir, Muḥammad Hasan (1404 A.H./1983) *Jawāhir al-Kalām*. Beirut: Dār Iḥyā' al-Kutub al-'Arabīyyah, Seventh Edition.
86. Nassajī Zavareh, Esmail, *Rahbordha-ye Tahkim-e Ravabet-e Hamsaran az Manzar-e Payambar-e A'zam, Peyvand Journal*, no. 325.
87. Nassajī Zavareh, Esmail, *Rahbordha-ye Tahkim-e Ravabet-e Hamsaran az Manzar-e Payambar-e A'zam, Peyvand Journal*, no. 325.
88. Panahi, Ali Ahmad (Esfānd 1387 A.H. (solar)/2009) *Khanevadeh az Manzar-e Din va Ravanshenasi, Ma'refat journal*, Issue no. 135.
89. Qumī Mashhadī, Muḥammad Ibn Muḥammad Ridā (1368 A.H. (solar)/1990) *Tafsīr-Kanz al-Daqā'iq wa Baḥr al-Gharā'ib*. Tehran: The Publication of Ministry of Islamic Guidance and Culture, First Edition.
90. Rāghīb Isfahānī, Husain Ibn Muḥammad (1412 A.H./1991) *Mufradāt Alīḏḡ Qur'ān*. Beirut: Dār al-Qalam, First Edition.
91. Sajjādī, Seyyed Ebrahim (spring and summer 1380 A.H. (solar)/2002) *Qarvamiyat-e Mardan bar Zanān dar Khanevadeh, Pazhuhesi-haye Qur'ani Journal*, issue no. 25, 26.
92. Sayyid Radī, Muḥammad Ibn Hussayn Mūsavī (1414 A.H./1993) *Nahj al-Balāghah*. Qom: Nahj al-Balāghah Institute, First Edition.
93. Shaamsabi, Sima (2004 A.D.) *Khanevade-ye Maslhi*. Quentin, the United States. International Farsi Language Services Organization, First Edition.
94. Shahrīd Thānī (1410 A.H./1989) *Al-Rawḍah al-Bahīyyah fī Sharḥ al-Lum'ah al-Damīshqīyyah*. Qom: Davari Book Store, First Edition.
95. *Ta'aṭṭm-e Kelisa-ye Katolik*. Persian translated by Ahmad Reza Mefiah et al. Qom: Faculty of Religions Publications, First Edition.
96. Tabāṭabāī, Sayyid Muḥammad Hussain (n.d.) *Sunan al-Nabī*. Qom.
97. Tarasulī, Zahra (Spring 1382 A.H. (solar)/2004) *Hoquq-e Gheir-e Mali-ye Zan dar Khanevadeh, Fiqh va Hoquq-e Khanevadeh Journal*.
98. Tehrani, Seyyed Mohammad Hossein Hosseini (1421 A.H./2000) *Welayat-e Faqih dar Hokumat-e Eslam*. Mashhad: Allama Tabatabaee Publications, Second Edition.
99. Tett, Stuart (2005 A.D.) *Christian Marriage*. Colorado, the United States. Ta'im Institute, First Edition.
100. *Women in the Constitution*, Preface to the Constitution.
101. Yadollahpur, Mohammad Hadi, Shad Mohammad Hasan (spring and summer 1396 A.H. (solar)/2018) *Barrasi-ye Moallefeh-ye Tahkim-e Khanevadeh dar Qur'an va Revayat, Two Quarterlies of Elahiat Qur'ani*, Issue no. 8.
102. Zamaksharī, Maḥmūd (1407 A.H./1986) *Al-Kashshāf 'An Haqā'iq Ghawā'imūd al-Tanzīl*. Beirut: Dār al-Kutub al-'Arabī, Third Edition.
103. Zanjani, Seyyed Musa (1419 A.H./1998) *Kitab-e Nekah*. Qom: Ra'y Pardaz Research Institute.