

The model of the relationship between couples and family based on Quran and Hadith

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Abstract

Introduction: Family is considered as a plant of mankind. If this plant has a healthy (sound) framework, healthy individuals will also be developed. The best rules and frameworks for family health are regarding the principles obtained from revelation and Hadith. Hence, the purpose of the present study is to analyze the content of Quran and Hadith in the family and to present a model of an Islamic-Iranian family.

Method: The method of the present study is a qualitative grounded theory. For this purpose, data were collected from the study population which was consisted of Quran and authentic Hadith quoted from Imams peace be upon them written in books' on strengthening the family and a comprehensive software Al-Ahadis. The content of this software was related to the family based on research objectives and questions on couples and family relationships. The obtained content was classified based on sub categories. Categories were then classified based on the concepts.

Results: Results showed that four cases are important in family relationships and interactions. These cases are honor and respect among family members, collaboration, accountability and flexibility, support and being supported.

Conclusion: According to the findings of this study, if the process of formation and dynamics of the family is drawn with an Islamic approach and if ethical principles are respected in the basic aspects of the family structure (based on Islamic models from the verses and hadiths), the survival, health, growth and dynamics of the family can be guaranteed.

Keywords: Model, Marriage, Family, Islamic Holy Quran, Hadith

Introduction

The family is a set of parents and children belonging to each other that is formed by marriage to live with love and mercy to meet developmental needs, security and identity together. Marriage as the deepest human commitment is the beginning of the formation of the family. The family is formed when a set of parents and children are involved in it. The set with at least three members will have all the characteristics of a system. Couples without children are seen as an incomplete family. The generations of parents and generations of children can determine the extent of the family. The family members belong to each other. The belonging is a deterministic characteristic of a family. The sense of belonging forms the basis of the family. Belonging in a complete and comprehensive family is physical, psychological, social and spiritual (1). The family in terms of the structure is a complex emotional system that may include at least three, or for the lifetime of members, four generations. The family regardless of being traditional or modern, compatibility or incompatibility, and efficient or inefficient structure is forced as possible to make itself as an efficient group, so it can meet collective or public needs and goals, without constantly preventing its members from achieving personal goals and needs (2).

In the systematic family therapy approach a disorder or damage in the family system results in a damage to a person. In other words, this is an entire family system that is damaged, not a person (3).

families in all communities, either religious or secular, is accepted and in different communities play a role and have different bases and states and are extremely effective on the social life of people. Family is the first core of all social organizations and institutions. All the roles related to civilization creation, legacies' transfer and development of human are related to it and also all individual and social traditions, beliefs, customs and characteristics are transferred through the family to the new generation.

In Islam, the family is the basic unit of a community and special importance has been given to it. Also, the family has been considered as humans' comfort. In Sura Rome Verse 21; one of his marks is that he created for you from you to calm you and put affection between you.

Islam is a style and a way to achieve human welfare in this world and another world. In all aspects of human life, material and spiritual, it provides a way that, at any time and place, has an application and, following this way, rightly leads a person to succeed in life. Islam, in the early days of its formation in the Arabian Peninsula, by passing immoral common customs in the age of ignorance (including burying girls alive, divorced women, and the instrumental view) for the formation of a moral-centered family, has provided the Islamic family model to humanity and its moral efficiency has attracted the attention of scientists in recent centuries (4). The family, from the perspective of Islam, has a special position and sanctity, and cannot be compared with other institutions. The Prophet said about it: In Islam no institution has been founded better than marriage in the sight of God (5). However, today we are witnessing the desacralizing of the family in some western countries. Recognizing same-sex families and same-home couples is the result of disregarding the sanctity of the family and the family formation goal. By the late twentieth century, homosexuality was viewed as a problem by the American Psychological Association. Yet, over time, as a result of the increasing global economy, large firms have benefited from homosexuality by putting pressure on this association, who removed homosexuality from its list of mental disorders (DSM).

The world has become a global village and we cannot say that what has happened to families in other countries is not related to Iranian families. Delay and non-prevention of this issue will cause them to experience the same lifestyle as that of Iranian families. Hence, providing a family model consistent with a culture that follows the path of health and welfare in life is essential. Since the available scientific literature for specialists are models developed in western communities, and since events in most cases are due to cyclic causality in the formation of effects taken from the western culture and the ruling context, so these models are intended for the Western communities and their culture. Family models include therapy, object relations, cognitive-behavioral, solution-

oriented, narrative, etc., hence it is obvious that using them, regardless of culture and cultural context of our community, can cause major problems.

Western research and theories are problem-oriented and answer the questions of cultural problems created in a cultural context. Every culture has its own problems and, in order to solve those problems, organizes theoretical frameworks or ethnic thoughts. Therefore, it is natural that western psychologists' theories are not consistent with the cultural situation of eastern countries and fails to respond to the problems (6). Therefore, promoting the Islamic-Iranian model of a family as an Islamic culture can have a significant effect on the community's health.

According to the above, principles of the family discussions that are available to students, professors and researchers have been translated and include views and theories that comply with the customs, culture, norms, rules and values of the first communities' families. At the same time, the family content, from the definition to the mission and structure of the performance, is dependent on culture. The culture of Iran is an Islamic culture. The question is whether or not we can present a model of the Quran verses and Hadith as Shia texts based on Islamic culture for the Iranian families.

Method

The present study, in terms of methodology, is a systematic grounded theory approach and which, in terms of objectives, is applied. By using the grounded theory approach and Quran verses and Hadith, a conceptual model was presented. The grounded theory approach is a qualitative research method that uses a series of systematic procedures inductively to create a theory in relation to the study phenomenon (7). In this method, there are three distinct processes and samples which are selected on their basis, including: open coding, oriental coding and selective coding (7). So, for open coding, verses and Hadith were collected and examined and their important points concerning the family were derived. Then, each point within the concepts were specified and sub-categories were formed according to a series of concepts. Finally, in axial coding, a set of sub-categories were formulated within the main category sub-group. The study population is Quran and authentic Hadith, narrated by Imams peace be upon them, taken from the texts of subject books written in the field of strengthening the family and using comprehensive software Al-Ahadis and Al-Tafasir. Similar and repeated Hadith were reported from the most reliable source. In this study, according to a qualitative research method, the method used the data collected for the analysis, interpretation and conclusion.

Results

The results showed that couples' relationships and interactions are summarized in 11 orientations.

The first orientation: Marriage and family. Couples and family relationships and interactions begin from the start of the family formation and the birth of a child. The birth

and formation of a family are very important. Selection, matchmaking, criteria of a good woman, haram and halal marriages are all issues that have been classified as a sub-category..

The second orientation: Mutual relationships. A sub-category derived from verses and the hadith presented in view of today's family therapy includes mutual relationships. Mutual relationships mean a couple's interaction, thinking, and relationship together. In this category, concepts of verses and hadith indicate that Islam considers it important to have mutual respect in the relationship. The man should not consider his wife as the ultimate goal. The ultimate goal is to please God, but the man's attention and attachment to his wife also becomes meaningful along with it. Love and friendship are the foundations of a couple's relationship. Looking with love and passion at the spouse, pleases God and reduces acts of sin. Mutual relationships' improvement foundation is a gentle and logical manner, in which dignity is very important.

The third orientation: Couples' roles. A category presented in family therapy views comprises couples' roles. Concepts that have been discussed in this category in verses and hadith involve a husband and wife and their duties to each other. For example, the help of a husband to the wife in the house is like a martyr's reward. The wife should obey her husband and, when he comes from the market, should buy something to satisfy the family, even if insignificant. The husband, who is seeking halal to pay the expenses of the family, has a Mujahid reward. Also, the husband is the head of the family and the wife is the head of house and children.

The fourth orientation: Economic management. The next category of Islam involves the family's economic management. Economic management of the family has been the wife's responsibility. Being away from formalities brings a happy life for a man, and contentment will bring joy. Economic relations between the child, father, and husband are also different from other economic relations. In this way, the interest between them is not forbidden.

The fifth orientation: Communication with the family members, relatives and others. The next category, which is again emphasized by family counselors, as with other categories, is communication with the family members, relatives and others. Visiting relatives is a case that is emphasized in Islam. Communication with the spouse's family, neighbors, relatives and friends and financial assistance to poor relatives are more important than others. Relatives are human beings' spiritual wealth. Being kind to the family is necessary and a man shall say hello when entering the house. He should buy gifts for the family. While at home he should behave like a child while, outside the home, should be a man. No communication with relatives accelerates the death of man.

The sixth orientation: Being religious. The next category in Islam is being religious. Men and women are encouraged to pray and awake each other to pray.

The seventh orientation: Legal issues. Another category

addressed in the verses and hadith is legal issues among couples. Each couple has rights to another, in that their non-compliance not only has worldly consequences, but also that eternal consequences will be experienced by humans. Worldly consequences will involve communication problems. The wife's rights are respect, alimony, dealing, not scrambling, not screaming, and not slapping. Having consideration from the man for the wife and children are their rights. Good behavior and love are the wife's rights. The husband's rights are: his wife does not fast without his permission, and does not neglect him. The wife has no right to give someone her husband's property or vow without his permission. The wife has no right to follow anyone in relation to her husband. The husband's sake is obligatory for her. The wife should not look at her husband by anger.

The eighth orientation: Skills. This category addresses skills that can improve marital relations. The wife should prevent any sin, should love and be beautiful and make herself beautiful in the eyes of her husband. She should care for her husband. The husband should adapt to her. He should provide comfort for his wife.

The ninth orientation: The Family Health and Welfare. Islam has recommendations, in relation to The Family Health and Welfare. The Family Health and Welfare depends on being gentle and acting with moderation. Respect guarantees the family relationships' health. Hygiene, cleanliness and being beautiful are necessary principles of the family health for both the wife and husband.

The tenth orientation: The family pathology. Another category that is classified in verses and hadith is the family pathology from the perspective of Islam. Factors that damage the family, for example, are improper honor, the wife neglecting her beauty, the wife being beautiful for someone other than the husband, the family's economic hardship, and physical abusive behavior of the husband to his wife.

The eleventh orientation: Prevention and treatment. Finally, the category of prevention and treatment addresses concepts including the husband's chastity, the wife's chastity, life health in moderation, being beautiful enhances the wife's chastity.

Discussion

As shown in the results, from the perspective of Islam and in the verses and hadith that focus on couples' relationships, considering the 11 categories is very important. These include: a) marriage and family, b) mutual relationships, c) couples' roles, d) economic management, e) communication with the family members, relatives, and others, f) being religious, g) legal issues, h) skills, i) the family health and welfare, j) pathology, k) prevention and treatment.

Marriage and family

The first path of a healthy family passes through marriage and family and is based on correct principles. The spouse should be a Muslim, and a Muslim after Islam has no blessings better than a Muslim wife (8). A wife who is obedient and who guards his property in his

absence is worthy (9). A kind wife brings joy (8). The Holy Quran recommends men not to marry women with secret friends (10). Marriage should be done with Na Mahram, without a husband.

Relaxation with respect is an important component, as previously noted. The tendency toward relaxation, in fact, has been proposed as the philosophy of marriage and family formation. Therefore, those in a healthy family experience relaxation and live and grow in a quiet environment. A part of relaxation is related to sexual healthy needs, while its other part is related to psychological issues including speech, behavior and effective emotional relationships that create mental relaxation. As such, couples seek a great goal. The goal is peace and relaxation, as you find relaxation with the opposite sex within the family - the husband relaxes next to the wife, the wife relaxes next to the husband. For the husband coming into the house, finding a safe home environment, with a kind, lovely and faithful wife at his side are relaxation means. For the wife, having a husband who gives her love and supports her like a strong territory - because the husband is physically stronger than the wife - are happiness, a source of peace and prosperity. Both husband and wife need each other in order to gain relaxation. The most important thing a human requires is relaxation. In order to achieve relaxation, we should pass through the first step, i.e. marriage and family.

Mutual relationships

Mutual relationships between the wife and husband should be with respect and honor. The husband belongs to his wife and children, but the sense of belonging to his wife and children should not be the ultimate goal (10). Affection and kindness between couples brings spiritual and worldly blessings for couples and pleases God (11, 12). The husband, who is interested in his wife, pleases her. Saying I love you by the husband will never get out of the wife's heart (8). The husband should not be angry at home with the family and his wife, and force her to work (13). Those who express affection to their wives are the Imams' friends, and only great ones respect their wives (12). Providing affection and meeting the emotional needs of the wife and husband to each other, a good temper with the family and treating each other with tolerance increases blessings. The husband should love his family and his wife should arrange the home and gather family members together. The best thing in the sight of God is seeing the husband with his wife and children together (14). The husband should provide the family's comfort and blessing to be accepted before God (5). His behavior at home should be like a joyful child and leave crude behavior outside (15).

Couples' roles

Many aspects are involved in couples' and family relationships, by respecting them, an optimized and well-established relationship is made. In a healthy family, couples have their roles and duties. The most important body and the main element of the family is the wife. Islam has considered the wife responsible for both the household and the children. The Prophet (PBUH) said:

"The wife is the head of her husband's house and his children and will be asked about it" (16). The Holy Prophet (PBUH) said: "The wife should protect herself and the husband's property in the absence of her husband" (8). In addition to providing the family's needs, the husband should spend time with his wife and children. Devoting time to the family is rewarded more than secretions in the mosque of the Prophet (PBUH). The Prophet (PBUH) in this regard said: "Sitting with wife and children is more valuable to God than in my mosque" (16). Elsewhere, he said: "Going to the mosque and returning to the family have the same reward" (17).

Economic management

The husband is the head of the family and should provide the family's needs, and give alimony to the wife and children. The priority in terms of charity for the husband is his wife and family first; if anything remains, he can give it to those in need and others (12). The wife should also be compassionate and obedient to her husband and try to earn the love of her husband (5). The wife and children belong to the husband (18) and the husband should treat them with love and joy, and tolerate his wife's bad temper (18).

Imam Sadiq (AS) said: The husband should buy four clothes for his wife each year, two for winter and two for summer. Every six months he should buy hair color for his wife, every three days buy meat for the family, and the house should be full of three things: hair oil, food oil and vinegar (8). However, according to the husband's financial support, the wife's needs should be provided. However, when the husband does his best for his family, but, for example, cannot buy meat every three days, then it is the wife's duty to tolerate this situation. As Imam Ali (AS) said: Contentment with life brings the most enjoyable life and the best life is with contentment (19). The husband should provide his family when he is in need, according to his conditions, and when he is rich, according to what God has blessed him (9). Contentment for saving does not mean not using. God in the Holy Quran says: "Eat and drink but do not exceed" (10). When the husband can provide special food for his family, he should not deprive himself and his family of the gift that God has given to him and his family. Eat, but enough. A hadith says, the husband should spend as much as he can for his wife and children. Obviously, someone who is wealthy should not be greedy and spend at the expense of his family's contentment, so as not to cause his wife and children any suffering. He should spend as much as God grants him, as his financial support (9). If he is wealthy, he should spend according to his property, and if he is poor he should spend accordingly. The reverse is also true. He should spend according to the families' financial support and not put himself in any financial difficulty. Contentment means spending according to a person's ability, being satisfied of it and not to desire more.

Communication with family members, relatives and others

A healthy family should have comprehensive communications. This means connecting with family

members with an emotional response and peace. The family should communicate with relatives, neighbors and others and form good companionship (10). The family members should help each other when there are difficulties until God helps and forgives them (10). No matter how rich a person is, he is not independent of his relatives. Relatives are human origins (20). Communicating with relatives brings happiness and joy to families. By communicating with relative members, aunts, uncles and aunts, children grow up to become mature. Children can become happier by playing with the children of relatives. This is rarely seen in modern life; a child under seven years old, who needs to play and be active, is drowned in toys and deprived of the gift of communicating with relatives.

Being religious

Islam recommends men and women should encourage each other to worship and awake each other to pray. The Holy Prophet (PBUH) said: "May Allah has mercy on a man who gets up at night and prays, and he wakes up his wife to pray, and if she refuses (to get up) he sprinkles water in her face. God bless the wife who wakes up in the middle of the night and prays, and awakes her husband for prayer and if he refuses splashes a few drops of water on his face" (19).

Legal issues

Legal issues and the rights of the wife and husband is another aspect of couples' relationships that humans should know and respect, even before marriage. The husband should know that God provides his wife as his comfort, so this is a blessing and he should be thankful for it. The wife's right is that her husband tolerates her, to be kind to her and respect her (5). The wife's right is that her husband should meet her financial, food and clothing needs, and never get mad at her (13). The husband should not slap her (21). He should never shout at her; he should be kind when living with his wife; he should not make her unhappy and he should not take anything that belongs to her without her permission (17). A solitary life and becoming an ascetic is of no value without having regard for his wife and family. The husband should not fast for more than three days per month and neglect his wife (11). The wife's right is for the husband to pay attention to her and her feminine needs. Sexual need is the husband's responsibility and should be met by him. The wife, due to modesty, cannot demand her husband to meet her sexual needs. On the other hand, a person who excesses in fasting, tolerates difficulties and does not wear appropriate clothing neglects his wife and family and becomes moody. This is forbidden in Islam and worldly issues should not be ignored, along with spiritual issues.

Couples, in addition to their rights, should take roles based on their rights at home. Such rights bring responsibility. When someone enters the community as a person and a human, he has civil rights. For example, when a person enters a university, and is known as a student, he/she has duties that are expected from a student and should commit to perform them. On the other hand, as a student at the university, he/she has

rights that should be met by the university.

The husband and wife are alike when they enter a common relationship of a couple. Each has responsibilities and duties, as well as rights from their partner. Islam considers couples' rights according to the wife's or husband's role and does not go beyond them. For example, the wife, who has more sensibility and as a source of emotion, has the responsibility of the house and children, while the husband has the responsibility of the family. However, collaboration on duties brings reward in the sight of God.

Skills

Islam recommends that before marriage, the wife and husband should learn some skills and traits. These traits are sometimes necessary. Imam Sadiq (AS) said: "The husband needs three traits for managing the house and family. Even if these traits are not in his nature (he should learn them) including: good behavior, considered generosity and honor to protect them" (13). Good behavior is an important trait that, in any way and under any conditions, causes a person to tolerate other people. When a person has a good behavior, even if he or she responds negatively to others' requests, it does not make the other person upset. For example, a chief executive for specific managerial issues cannot agree with an employee's request; most likely, the employee does not become dissatisfied if treated with courtesy and gentleness. Generosity for a man is considered as a good trait. It gives the wife confidence and she feels supported by him. Of course, this generosity should be reasonable. Excessive generosity causes poverty. The wife should have three skills: prevention from any sin, expressions of love and charm, and being beautiful in the eyes of her husband, and to care for her husband (22).

The family health and welfare

The family health and welfare in Islam are recognized if politeness and kindness govern the family (22). In life and work, tolerance and moderation are seen (17) in the family; the youth respect the elderly (17), the youth's respect for the elderly is dignity and knowledge, which creates privacy. When privacy is respected, obedience governs. Otherwise, if the youth do not respect the elderly, it cannot be expected that these principles are respected outside the home. Generational differences often create disagreements. Experience is greater than knowledge; if the youth do not learn to respect the elderly, they do not learn to respect their experiences. They become proud of knowledge and are faced with difficult experiences. Respecting the elderly means respecting the elders' opinions, character, experience and knowledge.

When family members enter the house, they should say hello. If anyone is not in the house at the time, they should greet God Almighty and the Holy Prophet (PBUH) and his family (13). This means considering the presence of people at home, warmth and emotional response, thus creating a feeling of security and support. On the other hand, greeting is a kind of respecting privacy. When a person, before entering the house or when entering, says hello he receives a permit to enter; this means respecting

the privacy of the members of the house and the independence and privacy of others.

The wife should not cease from remaining beautiful, even by wearing necklaces and doing henna tattoo (8). The wife should use perfume for her husband (13). The husband should have short nails and be beautiful (5), while the wife should also have long nails and be beautiful for her husband (13). Respecting beauty is pleasant. Everyone likes a clean person. Neatness and beauty in the husband is very important for the wife. The wife's beauty, in turn, draws her husband's attention.

The family pathology

One of the issues that can be faced by the family is wrong honor. Right honor makes the husband ready to protect the privacy of his home and family. Honor should be right. This should become a state of awareness, suspicion and mistrust. This means support, not limitations. It is a little hard to separate these two from each other. When the Holy Prophet (PBUH) honored girls and women and prevented them from being buried alive, taught the meaning of honor to Arabs. The Holy Prophet (PBUH) said: "There is honor that God loves, and also the one that God does not like. Honor that God loves is related to jealousy and doubt, and the one that God does not like is where there is no doubt" (11).

The wife being punished by the husband and physical and verbal violence are family damages that couples face. In denouncing this, the Holy Prophet (PBUH) said: "I wonder a person who beats his wife, while he is more worthy" (13). Imam Ali (AS) said that one of the factors that leads wives to break away from their chastity is that the men ignore their adornment (8). Not being clean and beautiful suffers the wife. The wife's makeup outside the house is one of the damages that will be faced by the family and damages the health of family. The wife who uses perfume outside of the house and makes herself beautiful for others damages the community; this damages the husband indirectly and chastity will eventually be lost.

Another family damage is violation of the right of alimony of the family by the husband and lack of his life responsibility (8). The husband should provide well-being for his family according to his ability. He should accept the responsibility for his life and provide comfort for his family. Not having the capability to do so and weakness causes damage to the family, while there is also the possibility of corruption in the family.

Prevention and treatment

Islam considers prevention as an important issue. To prevent damage to the family and the spouse, one should first prevent any sin to be trusted by her husband. Love and beauty, as an expression of the wife for her husband, prevents him from committing sins. Compatibility of the husband makes the wife compatible (22). Tolerating bad temper will be rewarded. Tolerating bad temper and time causes comfort (17). Also, the husband's beauty enhances the wife's chastity. If the husband wants chastity, he should be beautiful in the face of his wife. Cleanliness is a sign of faith (8).

Conclusion

The model of the family health, from the perspective of Islam in Figure 1, shows that the health of couples and family interactions causes the Family Health alone. On the other hand, the health of couples' interactions affects the emotional relationships of couples; and, by improving couples' emotional relationships, this also affects sexual health. Sexual health causes fertility and the birth of healthy infants. A proper upbringing has a beneficial effect on the health of children and childbearing. Healthy children play a very important role in creating healthy families. Healthy children guarantee the survival and health of their future families.

Nothing is perfect and without limitations. This study also has its limitations, including the fact that the family model presented in this study is a preliminary version that needs further research for improvement.

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