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Life style with criteria of stable marriage and basic columns of healthy family according to Islam dignitary's viewpoints

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Abstract

Life style is a collection of behaviors and individual/group action patterns which are based on normative and semantic dimensions of social life. According to life style selectivity, every collection of behavioral patterns resulting from religious teachings, which is assigned by religion, is a religious life style. Islamic family and its formation were important issues since emergence of Islam messenger of God, Imamas and his companions. Purpose of Islam is fostering a mature, divine, righteous and sympathetic person. Therefore, it has determined important considerations to foster human and has sent a complete model whom people can follow and reach to evolution mounts. Human creator collected different points in the greatest guidance book, Quran, for fostering human, and sent most honest creatures of world to develop human's soul and body. Islam gave instructions to parents for breeding children correctly, also it suggested many recommendations for childhood and youth period of time to teachers and society. Islam gave instructions for many different aspects of life like family formation, clothing, different kinds of food and drinking, it also determined precious criteria and indexes to recognize enemies. To reach this goal, intelligentsia and graduated people should start competition and follow life style aspects.

Keywords: Islamic teachings, fundamental columns of family, sustainable marriage, behavior patterns, life style.

Introduction:

Lifestyle is an interwoven collection of individual/social behavior patterns resulting from a unique semantic system which has made a culture in human society, because all human communities have culture, so it can be said that historically, all these had special lifestyles, therefore they had their own behavioral patterns and cultural indices. Family is an affinity group which has a crucial role in socializing children and meeting their fundamental demands. Family includes a group of people whom are related or appointed by blood, marriage or adoption, these people live with each other until a long and an uncertain period of time. Our idea about family includes wife, husband and children. Lifestyle which includes behavioral patterns and cultural indices tries to introduce, expands and establish a special lifestyle. It is not good for Islamic societies to accept such behavioral patterns passively, because they themselves have this ability to define, characterize Islamic lifestyle and explain related patterns using Islamic teachings, these societies should follow Islamic lifestyles which are consistent with their religious culture. Review and cerebration Islamic teachings show the great potential of these in making culture and presenting sufficient behavioral patterns, because semantic system framework of Islam contains the most abstract belief layers and the most objective behavioral levels, nowadays called lifestyle, these can be used in human evolution and prosperity. Quran which is the richest source of Islamic teachings contains patterns presenting confessional life and in light of Quran verses, sirah of prophet has been introduced as paragon of life to all Muslims. Also there are several narrations from Imamas and Ahl Al-Bayt in Islamic society which can give good examples of religious life patterns in different situations. Taste is a subjective issue manifests in human leanings and preferences, therefore culture and its components which are general issues can be recognized in light of these leanings and preferences resulting from taste, so draw the individual identity(Bourdieu,1390). Therefore culture or part-culture may be the source of lifestyle (Fazel,Qane,1391). Islamic intelligentisa who had followed innocent Imamas, by fighting which resulted in their martyrdom and exile in some cases, could explain correct family formation and its interactions for us. Now, enemies use all facilities to attack Islam, they try hard to propel Muslims from redemption, salvation, spirituality to calamity, adversity, spirituality remoteness, by these, they can reach to their ominous goals. Western aggressor culture attack and cultural invasion accompany with consummate soft war and fallacious slogans for Muslims like democracy, integrate, paying attention to human demands, eliminating the limitations, leaning/interest freedom and individualism, it tries to rein Muslims in by American education and over bear them in any way, it also attempts to attract adolescents and young, at last it ties to induce its lifestyle instead of Islamic lifestyle.

Major philosophy of family construction:

According to Quran, basically human creation is pair-pair. A couple has been created for all men and women. Their nature induces them to find their couples and each one does this natural act by a specific tactic, finally they find each other and complete themselves (Beheshti, 86). Therefore Quran says: وَخَلَقناكُم ازواجا(surah Naba: verses 8 and 78) we created you pair-pair, it also says somewhere else: و مِن آياته عَن خَلَقَ لَكُم مِن اَنفُسِكُم اَزواجاً لِتَسكُونوا اليها وَجَعَلَ بَينَكُم مَوَدهً وَ رَحمَهً(surah Al-Roumi, verse 21) and of his signs is that he

created for you mates from among themselves, to find tranquility with them and has put love and mercy in your midst. Quran has mentioned the basic philosophy of family construction by such interpretations. There is a background of love and mercy in human which manifests just in family. Man needs tranquility, in all unit system of cosmos, God gives this tranquility to man. The Lord says: هُوَالَّذی اَنزَلَ السَکینة فی قُلوبِ المؤمِنین (surah Al-Fath, verses 4 and 48) he it is who sent down tranquility into the hearts of beleivers. Therefore it can be said that man needs water and food, as he reach them, he will find tranquility, similarly men and women need each other and when they find each other, will find tranquility(Beheshti, 86).

Necessity of marriage:

Prophet Muhammad of Islam (saw) says: النّکاحُ سُنَّتی فَمَن رَغِبَ عَن سُنَّتی فَلَیسَ مِنّی(Rey Shahri, 1387), marriage is my tradition, whoever turns away from my Sunnah is not of me. In another hadith about significance and necessity of marriage, he says: مَن تَزَوَّجَ فَقَد احرَزَ نِصفَ دینِه، فَلیَتَّقِ اللهَ فی النصف الباقی. Whoever marries, half worship is given to him and for second half should be pious before God (Rey Shahri, 1387). In another hadith, he considered singles the worst people and says: شِرارُکُم عُزّابُکُم رَکعَتانِ مِن متأهِلٍ خَیرٌ مِن سَبعینَ رکعةً مِن غیرَ متأهلٍ. The worst of you, are unmarried, two prayers of married is better than eighty two prayers of unmarried person. Marriage is a necessary fact and no one can run away from it, but puberty and intellectual/economical maturity which is necessary to meet minimum demands of family, should be emerged in person. This emergence can be facilitated by correct fostering of parents and their economical help in providing life necessities, by this, marriage age will be decreased and its rate will be increased. Entrance to defining, characterizing and promoting Islamic lifestyle needs strategies and macro policies which should be selected correctly.

The ways to reach religious lifestyle:

Clothing, wedding, family life, working patterns, rituals, different kinds of entertainments, how to spend free times and such these cases are parts of culture (Giddens). Therefore it can be said that culture overlaps with lifestyle or lifestyle is a part of culture. Review the original Islamic teachings to conclude behavioral patterns which are consistent with contemporary social demands, should be done by seminaries and their graduated students. Only scholars who are familiar with Ahl al-Bayt jurisprudence and other religious sciences can do this important task. If Muslims have deeper knowledge about Islamic teachings and its recommended patterns for individual/social lifestyle and try to implement these patterns, they will have a conscious life as Quran says be one of:«...لِینذِرَ مَن کانَ حَیاً» (surah ya-sin, verse 70). If it happens, progressive civilization will be in Muslims hands. But if religion researchers just criticize secular/materialist civilization and admire past Islamic culture and civilization, we can't establish an Islamic civilization again (Parsaniya). It should be accepted that we are ignorant of Islamic teachings and its lifestyle, now we should back to Islam and its ideal patterns by a cultural/social rotation. Aim of this return is to construct a new Islamic civilization based on original Islamic culture using all human permissible experiences, but review Islamic teachings to provide a lifestyle according to society demands doesn't mean empty out the essence of Islamic principles, rather principles should be evaluated in such a way that puts together rationality with spirituality, power with ethics, science with value and knowledge with action. Foresight and paying attention to consequences of behavior is one of most important Islamic teachings which could be a framework for Islamic lifestyle and a plan for constructing new Islamic civilization. Islam promises a good future at the end of history, it also invites Muslims to obey specific

rule to build an efficient society. According to hypothesis like: process basis of Islamic society construction, focus of Islam on liberty and human roles and communities in building efficient society, it can be said that desirable Islamic society has existential hierarchy and some of the viewpoints of Islam about favorable human society could come truth in any time according to situation. But Islamic society should try hard to have an evolutionary movement, it consider religious foresight which influences on determination the values, norms and the direction of society interactions. Religious foresight means discovering the future and building it base on ideas and religious language which is a collection of traditional & holly foresight. Holly foresight refer to all things have been discussed in macro levels of religious foresight and provides a bright perspective from the destination of human society, it encourages us to more consciousness and effective actions to build an equal world which is full of peace, justice and prosperity, traditional foresight refers to common experimental foresight which meets minimum demands of human. In this regard, we can design common expectations of society in time scale or spatial based frameworks which move successively toward great ideas of Islam. Therefore, religious researchers should make a holly perspective originating from Quran verses and innocent's narrations and try to include this perspective in society planning, this task is hidden in shia teachings, but its manifestation is important.

Healthy/sustainable marriage and family construction criteria:

Marriage is godly and meritorious but if it accompanies with tact and conscious. Although role in marriage, but because it is a long relation, to have a sustainable marriage, important criteria should be considered.emotions play.

Faith and piety

One of the most important criteria in marriage is the faith of both man and woman. Quran explicitly interdicted the marriage of Muslim to non-Muslim and says: ولا تَنكِحوا المُشرِكاتِ حتّى يُؤمِنَّ و لَأمَةٌ مؤمِنَةٌ خيرٌ مِن مُشرِكه وَلَو أعجَبَتكُم ولا تَنكِحُوا المُشرِكينَ حتّى يؤمِنوا وَلَعَبدٌ مؤمِنٌ خَيرٌ مِن مُشرِكٍ وَلَو أعجَبَكُم اولئِکَ يَدعونَ إلى النّار و اللهُ يَدعوا الى الجَنّه(sura Al-Baqara , verse 221). Do not marry with idolatresses till they believe for you a believing bondwoman is better than an idolatress though she pleases you and do not give your daughters in marriage to idolaters till they believe, for you a believing slave is better than an idolater though he pleases you, these invite unto fire and Allah invites you to Garden. The Lord says that the major reason for interdicting the marriage of Muslim to un-Muslim is believing God and finally says that heathens direct person to fire and God remoteness, because companionship with these can lead person to false pathway, what is more important is children, because characteristics of heathen parent can transfer to children, so it is not possible to ignore two crucial aspects in fostering: heredity and educational environment. Quran explicitly interdicts companionship with people who are adulterous. اَلزّانی لایَنکِحُ أَلّا زایِنَةً أو مشرِکَةً لا ینکِحُها إلا زانٍ أو مُشرِکٌ ... (sura Al- Noor, verse 3). The fornicator shall not marry an adulteress or an idol worshiper and adulteress except an adulterer and will not marry polytheistic man and believer is forbidden. This verse interdicts marry with adulterous. In narrations, this order includes men and women who are famous in adultery and have not abandon this bad work, but if they are not famous in adultery or abandoned and decided chastity and show their repentance in their actions, there is no limitation to marry with them(Makarem Shirazi, Interpretation of selected verses). In another narration, prophet says: مَن زَوَّجَ کریمَتِهِ مِن فاسقٍ فَقَطَعَ رَحِمهُ (Ahmad Hossein Sharifee). Whoever marry his daughter with a guilty, has cut his relative relationship with her. Therefore according to Quran and Ahl al-Bayt narrations it is concluded

that faith and piety is a crucial criterion in marriage and if people believe God many problems will be solved, in fact modern family problems originate from impiety.

Similarity:

Similarity(Khalil Jar, 137). Purpose of marriage is not merely sexual and physical relationship, but its basic goal is integration the souls. It is not possible that two different person who have no mental similarity live with each other for a long time and reach to unity and agreement from contrast. Imam Sadeq says: المؤمنون بَعضُهُم اَكفاءُ بعضٍ , some believers are similar to each other, also he say: الكُفو ان يَكونُ عفيفاً وَ عِندَهُ يَسارٌ , adequacy means that a person can pay the family and marriage prices and meet the demands. Prophet said in marriage of Jobair with Labid's daughter said: جُوَ يَبرٌ مُؤمِنٌ ، والمؤمِنُ كُفوٌ للمؤمِنَهِ ، والمُسلِمُ كُفوٌ لِلمُسلِمَهِ ، فَزوَّجَهُ يا زيادٌ و لا ترغَب عَنهُ , Jobair is faithful and faithful man is similar to faithful woman, give your daughter to him willingly. With this guidance, Zolfa married with Jobair(Beheshti). Similarity not only can prevent destroying families, but also it can reinforce the relationships. Similarities in thoughts, moralities, goals, family education, meeting man and woman demands can build a strong family.

Congruity and nobility:

Paying attention to purity of man and woman in marriage is so important. Quran considers continence and purity in both men and women. ... الخَبيثاتُ لِلخَبيثينَ و الخَبيثونَ لِلخَبيثاتِ و الطَّيِّباتُ لِلطَّيِّبينَ اولئِکَ مُبَرَّئون good women are for good men and women are evil upon evil men(sura Al Nour , verse 26). In Innocent's interpretation of this verse we see: عَن ابی جعفر و ابی عبدالله (ع) قالا هی مثل قَولِهِ الزانیُ لا یَنکَح الّا زانیه ... اِنَّ اُناساً همُّوا اَن یَتَزوجُوا مِنهُنّ فَنَهاهُم الله عن ذلک و کَرَه ذلک لَهُم (Tabarsi, page 31). In a narration from Imam Sadeq and Imam Baqer, this verse is considered similar to ..الزانیه .الزانی لا ینکح ,because a group decided to marry with sluts. God interdicted them. Islam pays attention to appearance, shape, layer and soul, inwardness, core, it considers layer for core and cloth for body (Motahari, 1369). Prophet focused on nobility and Imam Sadeq narrated from their ancestors: ایّاکُم وَ خَضراء الدَّمَنِ، قیلَ یا رسول الله و ما خَضراءُ الدِّمَنِ؟ قال: المرأهُ الحَسناءُ فی مَنبِتِ السُّوءِ؛ از خضراء الدمن , avoid «khzra Daman» and what is khzra Daman? It means a beautiful girl who grown up in immoral family. According to narrations it can be concluded that it should be avoided marriage with immoral families, khzra Damn. Therefore we have good marriage like Prophet and Imamas.

Findings:

A) Paying attention to family columns, such as Islamic education and spirituality, rituals and using instructions can save us from community challenges. Second column is love and affection which can cause mercy in family and reinforce it. In order to advertising Islamic family, we have to revise broadcasting programs; we can solve this challenge by family knowledge increasing, reinforcement the foundation of family, analyzing satellite channels, leaving our defensive manner, Islamic education and increasing information in young people and give responsibilities to sympathetic persons not those who don't believe these concepts.

B) Islamic teaching focus on identity and personality of human, helps people to define their identity by explaining original meaning of life and inducing the sense of belonging to religious society. In light of the identity which has built by religion, man is a servant of God who is responsible to his actions and his material life will be a bridge between this world and permanent one. This culture originating from such

teachings can provide patterns to live better. This lifestyle and its patterns can direct Muslim's demands, also it can define the ways of meeting these demand. In order to achieve this goal we should use all facilities. Therefore a religious society establishes its civilization in such a way that directs it to prosperity. Hence, if some civilization symbols are similar apparently, their historical culture will be different.

C) Religion can consider steps of reaching to favorable society until it stay far enough from distortion and deviation, it asks its followers to try hard in establishment a favorable and religious value based society. Therefore, constant religious values which are consistent with norms are flexible and can transform by time and situations.

D) By deliberation in Islamic teachings every thinker can reach to this conclusion that current situation of Muslims is not sustainable and can transform; they believe that Islam can build a new civilization. Now it is better to not limit our scientific power to discuss about previous Islamic civilization, by this we can draw the future Islamic civilization. In order to reach this goal we should define and identify capacities in Islamic teachings. Result of this attempt is a pattern which delineates the favorable situation of Islamic society, we can compare current situation to our previous to do necessary tasks.

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