

With the Holy Qur'an

Introduction

Introducing Islam as a social doctrine, based on its integrative and harmonious principles relevant to the individual and social life of mankind, is of the most significant issues of today's life. To this end, the holy Qur'an is the only perfect, comprehensive and authentic document can be relied upon. Qur'an is the book of life. We can clearly perceive that all its verses are verses of life and movement. Its theoretical and practical teachings are all parts of the same system in which mankind- possessing God's sound Fitrat (nature) - turn into a perfect human being, the one who enjoys the harmonies and successful life in this world, and deserves a good end as well; the one who knows how he should be with his God and himself, and how he should treat others, and how to spend his life and how to live his life.

Advise Your Children like This:

"My dear son, keep up prayer, command what is proper and forbid dishonor. Endure patiently whatever may afflict you; for that shows determination in [handling] matters."
(Qur'an; 31:17)

Imam Sajjad (p.b.u.h.) states about the right of the children is: "know he is a part of your essence and is a part of the tree of your being in this world; and their good or bad relate to you."

Parents have duties towards their children:

- Observing equality and justice among their children, even in kissing them.

- Choosing good names for their children.

- Disciplining their children to behave politely.

- Teaching the holy Qur'an to them.

- Teaching them writing, swimming and shooting.

- Feeding them with pure food.

- Preparing them for marriage.

- Growing them up in the ethnically health and good environment.

- Respecting them.

- Reaching them to love the holy prophet and Ahlul Bayt and recite Qur'an.

- Ordering their children to (look for) knowledge.

- Making them familiar with the school of Ahlul Bayt and infallible Imam's traditions.

- Ordering their children to start praying at 7 years old and being strict about their praying.

It is a great wonder that according to some of the narratives, parents can be cursed by their children in the same way as the parents can curse their children.

In Marriage, Proportion is the Basis.

"Bad women are for bad men, and bad men are for bad women; while good women are for good men, and good men are for good women." (Qur'an; 24: 26)

The philosophy and aim of marriage is getting to peace and tranquility. Love, peace, and companionship can only be reached through observing equalities in choosing spouse.

Marriage should not be regarded as a significant and valuable event in life only; it is also a rebirth for mankind.

Marriage means founding a common life and becoming one soul in two bodies to reach peace and tranquility, creation of generations, and training our children to become better than us. The prerequisite for all these things, for girls and boys, is being wise in choosing the spouse, and being religious, good-tempered, descent, and polite are of the other criteria in choosing the spouse.

The holy prophet said:

"I introduced Zaid Ibn Haretha to Zainab, daughter of Jahash, as her husband and gave Miqdad to Zabaa'e, daughter of Zobair as his wife, to teach you that the dearest of you toward God is the most religious one."¹

Regarding the proportion and suitability which exist in the marriage of the holy Prophet to Khadijah, and Ali to Zahra,

¹ Al Mizan Al- Hekmat ,P. 2252. Vol.5

they should be our models in choosing our spouse. In a tradition it goes," If there was not Ali, there was no equal partner for Zahra to get marry to."¹

But women and men are equal in their spiritual values and in getting to perfection.

"We will reward those who have been patient with their earnings according to the finest deeds they have been doing. We shall let anyone who acts honorably, whether it is a man or a woman, provided he is a believer, lives a happy life and reward them with their earnings for the finest deeds they have been doing." (Qur'an; 16:97)

The criteria of being superior to others before God is good deed, not being men or women. Whoever becomes a virtuous mankind will be endowed with the pure life. This verse is a comprehensive statement, describing the ethnical and religious equalities of men and women and also it explains the values of women's status in an Islamic view, which is a convincing answer to those who abuse the natural differences or sometimes legal differences exists and expressed between men and women to inject materialistic and western thoughts in Islamic societies.

Is there any greater honor for a woman than what the holy Prophet of Islam told about the virtues and magnificent of the greatest ladies of Islam, "If all goodness, beauties and virtues had gathered together and incarnated in a human being, it was Fatima; Fatima is the perfection of all goodness's and virtues of the world. My daughter, Fatima, is the best of the world's

¹¹ Fazael Al-Khamse, vol.2, p.149

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people, regarding the essence of creation and values and magnanimity".

Yes, Zahra is the perfect epitome for all men and women who want to be like her.

The religious women should be modest, and do not reveal their beauties for the Strangers.

"Bad women are for bad men, and bad men are for bad women; while good women are for good men, and good men are for good women." (Qur'an; 24: 31)

According to this verse, ogling is forbidden for women as it is for men and they are also obliged to avoid staring and looking at opposite sex for sexual enjoyment. Covering nakedness of women from others, men or women is incumbent on them.

In this verse, which is the main verse of covering (Hijab) in the holy Qur'an, 4 issues are brought into light:

1) Women do not reveal their beauties. It means that women do not have right to reveal those beauties which are attractive, even if those beauties do not reveal their bodies. In narratives necklace, arm lace, rings and collyrium are regarded as hidden ornaments.

2) Before descending this verse, women put the sides of their scarves behind their shoulders; therefore, a part of their necks or bosoms were appeared.

3) Women can avoid using their covering in front of their close relatives with whom marriage is

forbidden (mahram) and they are counted in the verse.

4) While walking, the religious women do not walk in such a way that draws other people's attention to her.

The Religious Men Do Not Ogle.

"Tell believers to avert their glances and to guard their private parts that are chaster for them. God is in formal about anything they may produce." (Qur'an; 24: 30)

Although, women are ordered not to reveal their beauties and should be modest and have Hijab, some people not few in numbers do not comply with this order and do follow their sexual desires. They try to beautify themselves for stranger men. Therefore, religious men should control their eyes. Another command of this verse is that men should cover their nakedness from others' sights- to be men or women!

The subtle point of this verse is the word "avert" which means shortening the looking.

The Almighty God does not say while facing strangers close your eyes; because by closing the eyes one can not walk and do activities. But He says: *"do shorten your look from women's face and body."*

The holy prophet said:

"Looking (at the opposite sex) is a poisonous arrow of Satan. The one who closes his eyes from this kind of looking, God will give him a faith which he will taste its sweetness."¹

¹Bihar Al-Anvar, vol,104,p.38

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He also said, "The first look is not on purpose; the second look is on purpose, and the third one is devastating."¹

¹ Mizan Al-Hikmah, vol.13,p.6324