

Especially in family life members expect to see kindness, loyalty and forgiveness from each other. Family life is based on having good relationship with each others. If a couple lives a life desirable from all aspects but lacks good- relationship, it seems that the base of this family is on water which will destroy in no time. The base of having good relationship is on respecting each other and being aware of each spouse's statues and rights in a family.

A woman should know her husband's rights and his statues and likewise a man should be aware of his wife statues and rights, obliged himself to respect the other one.

The holy Quran states:

"Woman have same (right in relation to their husbands) as are expected in all decency from them "(The holy Quran; 2: 228)

In another verse to strengthen the foundation of the family and to stop any misabuse by men, Quran says:

"Treat them politely; even if you dislike them, perhaps you dislike something in which God has placed much good "(The holy Quran; 4:19)

These orders by God are to respect women's rights and freedom. God in this verse, orders men to treat woman respectfully, saying you men have no right not to be kind or be too serious to your wives, violate their rights or avoid paying their marriage portion. You must be kind with them, treat them politely, and cultivate love and happiness in their heart to warm up the family life.

This verse in fact wants to say:

Human beings are the servant of kindness.

Being treated well and respectfully by men, mentioned in verse 19 of Nesa, is defined as a duty for husband and a right for wife, which guarantee a family life and its happiness. In the light of kindness, difficulties are tolerable; in this way life would be sweet as God says:

“Is there any reward for kindness except kindness it self” *“(the holy Quran; 55:60)*

Yes! Well-treating will absorb and cause well-treatment. When a man meets his wife’s psychological needs, in return, his needs would be met. If a man desires to live a peaceful life, he has no alternative rather satisfying his wife.

Islam desires an attractive family as an “Islamic family”. A man who is trying to form such a family is supported by imams’ prayers which will bring God’s forgiveness for him. Imam Sadiq said: God’s blessing to the servant (an individual) who makes peace between himself and her wife.

Holy prophet said to Imam Ali *(p.b.u.h)*

“O’ Ali! Serving family is a compensation for big sins, a cause for satisfying God, a marriage portion for angels in heaven, a cause for promoting levels in front of God. O’ Ali! Do not save family but a truthful man or martyr or a man whom God desires him the blessings of this world and Hereafter.

The value of having “good -relationship” in Islam

Here we discuss this issue in terms of its aspects:

1- The holy verse of “treat them politely;” *(The holy Quran; 4:19)*

Basically the foundation of a Quranic community is based on unit of family. Holy Quran gave a unique place to family. It pays special attention to “family” as a center of morality, and training, trying to highlight and strengthen its place by its teachings and guidelines. Quran specifically chooses a unique role for woman in the unit of family as she is mainly the trainer of the new generation. To this end, quite a few number of verses allocated to women’s issues. One of these basic issues is how to behave your wives and women.

In the above-mentioned verse, God orders us to apply good behavior and humanistic relationship with women. After forbidding bothering and hurting women, the verse orders us to treat them in the usual, approved way society-wise; in a way logic and traditions of prophets and Imams credit and approve. Interpreting this verse, some believe this verse implied having good relationship with them, emotional –wise and financial –wise. And some believe it means treat them kindly and gently.

Some interpreters say: treat them based on justice, and in a humanistic way. Recognize their social and human rights.

Anyway, men or women each have their special physiological or psychological needs and accordingly some duties and responsibilities should be observed. Women should not be treated harshly or expect them more than their capability. Allameh Tabatabaei wrote about this verse: “a usual, custom (Mobroof) behavior is which is known in society.” Then added: when Ma’arof collocated with treatment means: treat and accompany women as it is usual and approved. As each person is a building block of a society, so the interaction among individuals of each society should be based on justice; but if an individual be always a givers and never receives equal rights or never benefits, something unfair happened which violates the “usual and fair relationships among individuals. God clarified in His holy book Quran people men or women – are branches of a root and a society to form and establish itself needs them. Therefore men and women, regardless of all differences that they have are equal in value and influence on a society. Due to this fact, women should be equal to men in freedom of speech and thinking. As each individual is considered to possess free will and thought, they themselves are free to cause their own benefits or harms.”

Interpreting this verse, Modarresi said: one of the women’s rights is to be well –treated by men, and her rights to be respected and recognized by men. Islamic system in its various rules relies on usual trends of each society. Regarding marital life, as well, it relies on usual, approved trends of each society.

2- The addresses of this verse

The addresses of this verse as it is very clear are husbands, though it is clear that this responsibility cannot be limited to husbands. Quran introduces the philosophy of “creating spouse” to reach them to “peace”. The “peace” which is rooted in kindness that God places between them. Basically, to reach this peace, they are both sides’ duty to treat each other well.

Abnd Jamdi Amdi said: the implication of this verse is not only “husbands” but “men” in general. It can refer to brothers, colleges ...but why does the verse address men?

If contemplating on it, we find out during history it was Arab’s women who were suffered from ill-treatment of their husbands.

So it is natural to overcome that culture, we should address the ones who created the cruel, governing present culture. The verses like above – mentioned verse are to defend women’s rights.

3- The fundamental role of having good relationship between spouses

Quran says:

“treat them politely; even if you dislike them, perhaps you dislike something in which God has placed much good” *“(The holy Quran 4:19)*

In this verse men are recommended to look up to their wives so if they don’t love them or they are not much interested in saving their marriage, while there is no spiritual or financial harms for them, they should be patient and continue their life with them. If they are not satisfied with their wives, they should not think of divorce rapidly or ill-treat them. Because may be they are misjudging the situation and God puts some “great blessings” for them in this trouble.

It should be noted that “great blessings” has a broad meaning which one of them can be good, blessed kinds.

Resolving family problems and be patient is better for children rather divorce can be another example for this verse.

4- Quran Role Model

God regarding Ayyob’s swearing about his wife says:

“Take a bundle of rushes and strike with it; and do not break your oath.

In a tradition from Ibn Abbas about this story it reads:

Ayyob’s medical treatment lasted long, Satan got annoyed from his patience and satisfaction, so he decided to trick his wife. He turned into a human being, appeared in front of Ayyob’s wife and claimed I was ready to cure your husband unless after his treatment, he confessed I helped him. She got happy and accepted his condition and reported it to her husband. Upon hearing it, Ayyob said, he is Satan who tricked you! Why did you accept his words? When I cured, I would hit you 100 times. God counts his swearing a moral duty for him which should be fulfilled but it should be decreased. So God orders him to collect soft branches of palm tree or wheat and touch his wife with them once. In this way not only did he keep his promise but also his wife didn’t hurt.

It seems God like marital relationship governed by love and forgiveness. Therefore he orders Ayyob to keep his promise in a way that his promise does not harm his relationship with his wife.

As Imam Sadiq (*p.b.u.h*) says:

Spouses’ relationships should be governed by three things:

1-well -behaving wife to absorb her kindness and love to you.

2-to be good –tempered with her.

3-reaching her heart which is possible through tidying yourself up for her.

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In conclusion let's read a tradition from holy Prophet: "when a man looks at his wife with love and return his wife's looks at her kindly, God will look at them blissfully."

Book Introduction

Al-Nass Wel-Ijtehad

(an excerpt from the book)

Abstract::Al Nass Wel-Ijtehad is the last book of Sayyid Abdul Husayn Sharafudeen, the great religious scholar. "Ijtehad in front of Nass", means prioritizing personal ideas to God's and prophet's orders. Nass means God exact words (holy Quran) and clear speech of prophet and Ijtehad is inferring religious rules from Quran and sunna from themselves (themselves refers to religious scholars).

This book includes hundred cases of different situations where first governments stood up in front of God and prophet.

About author

The Islamic world today highly appreciates the personality of the late great Mujtahid Sayyid Abdul husayn sharafudeen, who has made himself as an entail for the sake of the public Islamic benefit.

This beloved personality, with its greatness and fame, has filled the sights and hearing when the life has been flourished with the useful existence of this great man.

The time has folded this bright page but its fragrance is still spreading with its abundant knowledge, great effects, benevolent works and august services for the sake of Allah, the religion and the nation.

This great man strove and endeavored as possible as he could along his life inviting the Muslims to unite, to agree with each other and to avoid the bad sectarianism through his eloquent each other and to avoid the bad sectarianism through his eloquent speeches, crowded meeting and valuable eternal books.

His history

In the eighth of his old his father Yusuf returned to Aamila after he had finished his studies and got a certificate of absolute Ijtihad from the ulama of Iraq. His mother wished to stay near her family (in Iraq) to educate her son and to prepare for him the suitable sphere beside his grandfather and his great uncle but his father did not agree to this wish because of his great love to him (to his son). He promised her that he himself would educate him and then he would send him back to Iraq in the proper time. She accepted this condition.

Sayyid sharafudeen kept to his father and learned from him what he needed of sciences of the Arabic language, logic, eloquence, Fiqh and Usool. His name shone among his fallow boys and his superiority was known while he was too young yet.