

FAMILY ETHICS TEXTBOOK

Mustafa Dehshad Tehrani

**Translated by:
Abolmehdi Haghiri Ghazvini**



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Publisher's Forward

To begin and execute a research is like walking in the path of development and evolvement. When the seeds of the "questions" are planted, in the soil of the mind of the researcher, this phase initiates, and its end is culminated when the result and the outcome of knowledge and wisdom is gained.

Evidently, this end is a new chapter in itself, for growth, and announces beforehand this good news to humans. For the result of all those mental efforts will not only bring the blooming and flowering of talent and all kinds of Blessings to humans, but it also makes the mind of the researcher to ponder and shape new, more questions.

This will produce a great collection of growing plants and flowers for the seeking mind... Those "questions" are in fact, the seeds which according to the necessities of Time and the strength of the researcher's will grow and bloom by themselves. They will make Culture and Civilization to move forward.

In like manner, the increasing rate of transferring oneself from one place to another place and the decrease of the distances will make those seeds travel miles and miles, to faraway places, in order to install them inside the curious mind of other seekers. This will bring an amazing diversity and a novelty for another civilization...

It is true then, that the presence of knowledge and a good, capable management will help this project to develop itself and one has to admit indeed, that it has always played an important role...

Al-Mustafa International Publication and Translation Center, because of its global mission, and its special position among the Religious Schools and the colorful human diversity that it has developed inside itself, sees it as a moral duty to procure all the appropriate conditions for any research works, and takes its role in this matter, most seriously. To procure all kinds of necessary grounds, with an excellent management of all the existing possibilities and talents, and to care and protect all its researchers in religious fields; these are the most crucial responsibilities of the Department of Research in this International center.

We dearly hope that by being attentive to all these autonomous scientific movements, and by fortifying all the existing motives, we shall be able to witness the blooming of the Religious Culture in every part of this wide world!

**Al-Mustafa International
Publication and Translation Center**

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Preface

Direct and unveiled encountering the reality and truth is one of man's most fundamental rights on which man can be deprived by no authority. It is application of this right that opens new horizons to man, prepares the ground for logical and sound cooperation between man on the one hand and man, society, nature and God on the other, and results in a thorough and moderate growth of man and human values.

However, the way to attaining the truth and reality is not that simple. History bears evidence of this fact, for there has always been some voluntary and involuntary obstacles to man's attaining such a goal. Unfortunately, such obstacles have become more complicated, influential, and widespread in modern times.

One of the realities and truths which has always been a victim of such obstacles is Islam. Ironically, what makes the situation more painful is that despite man's new communicational inventions and achievements which

PREFACE

make ways of attaining truths easier, man's attaining the reality of Islam has become more difficult. Enemies of Islam have made every effort to draw an unreal and fearful picture of this great religion for non-Muslims of the entire world in general and western world in particular in the recent decades.

A major reason for such determined, unprecedented efforts is that super powers have realized that Islamic teachings can stand against their unlimited greed for rapacity and sucking wealth and blood of the oppressed. That is why they made every direct and indirect effort to cause hatred against Islamic inasmuch as they showed it a horrible religion so that they may prevent truth-seekers from embracing Islam on the one hand and introduce such perspectives which have no relation with the true Islam and introduce some people either they have raised themselves or they have indirectly supported who have nothing to do but terrorism and intimidation as representatives of Islam on the other.

Survey of motivations of such efforts can manifest some terrible truths or satanic plans of enemies of Islam. However, this is something else which should be dealt with in another situation. The responsibility of cultural institutes in this regard is to prepare the ground for familiarity of all people who are in search for the truth and cultural development in the entire world with the reality of Islam in a direct way without being influenced

by western media. Doubtless, knowledge of invaluable human, ethical, and axiological teachings of the holy Qur'an and those of the holy Prophet can prepare the ground for inclination of truth-seekers towards this most perfect symbol of truth, i.e., Islam, as it guided so many great thinkers to the truth in the past.

In this connection, Al-Mustafa International Research Institute (M.I.R.I.) attempts to take some steps towards establishment of a relation between English speaking readers and Islamic truths through preparing simple, conceivable texts so that it may prepare the ground for their fair judgment on Islam. It is hoped that readers' fair reflection could help them overcome obstacles to attaining the truth as well as removing incorrect images attributed unfairly to Islam so that they may become capable of judging Islam fairly.

The present textbook is an example of such works in which the author has attempted to introduce the true Islam to the public in a simple language.

We take this opportunity to express our gratitude to "Islam and West Research Centre Ltd" for publishing this book and hope that the latter should form a link showing the way for those who seek advancement.

Al-Mustafa International Research Institute (M.I.R.I.)

Introduction

Family is the most important and the most genuine social institution and a context for all kinds of order and disorder, truth and untruth, fortune and misfortune. If 'family' is correctly understood and a correct approach to it is adopted and family behavior is based on genuine rules, the best context will be provided for individual and society to become perfect.

In the logic of the Holy Qur'an, family is not merely a worldly institution; rather, it is an institution which is able to continue in the world to come and members of family may enjoy their happiness of togetherness (13:22-24;43:69;78:30;54-56;20:21); and, this shows exceptional ingenuity of this institution.

In this regard, what is of importance is that family should be so looked at that is required for family and family's status requires; and, the way of family life should be so organized that this institution may go in a healthy, merry, and growing way and reach its goals of perfection.

INTRODUCTION

The best example of family ethics may be found in the prophetic *sīrah*. As in other fields, the prophetic *sīrah* (which consists of a series of general, clear, practical, and unalterable principles) is a good way to go through and the best set of rules to attain desired goals in the field of family life. This way has its roots in the Holy Qur'an, teachings of the Holy Prophet (S), procedures of his life and the best model for a happy life, and (following the seal of the prophets), teachings of the other Infallibles (A.S.) and procedures of their lives.

In their totality, these principles are a guide to regulate family relationships and conducts of members of family. If family is formed on the basis of the prophetic teachings, true knowledge, necessary preparations, and required capabilities, and if family life is organized on the basis of the prophetic *sīrah*, relationships between members of family will revolve around friendship and compassion, mildness and forbearance, good behavior, respect, understanding and agreement, toleration, forgiveness and remittal, cooperation, transparency and truthfulness, and patience; and this will continue if family rights are protected and all members' needs are fulfilled; no oppression, harassment, and violence will appear; and, family will go towards its ideals thoughtfully and will enjoy perfect stability. In this way, family life will be full of joy and health and peace and it will be free of tensions and become humane and spiritual.

In the prophetic teachings, these principles have been explained and necessary knowledge has been provided. Thus, to improve family behaviors and relationships as well as to realize right conducts and favorable interactions in family, our view towards family and family life as well as woman and man's understanding of each other, their relationships with each other and with children should be improved. As long as woman and man's views to each other and their understanding of each other, their understandings of family life and their way of validation are not improved, their conducts and behaviors will not be improved. That is why, in the prophetic teachings, ideological and value and behavioral issues have been intertwined. The principles of the prophetic *sīrah* explains [right] behaviors and, at the same time, present the prophetic visions and values in the field of family life.

We hope that these principles guide us to where that messenger of beauties and goods has shown.

Plenty meetings and mercies from the
Powerful Lord

to the one who has been chosen by God, to that
shining light.¹

1. Maḥamūd Shāhrukhī & Mushfiq Kāshānī, *Sīmā-y-Muḥammad (S) dar Āyīnīh-yī Shī'r-i Fārsī*, 52.