

THE STUDY OF LIFESTYLE INDICES OF THE FAMILY ACCORDING TO HOLY QURAN

Abdolkarim ATAEI¹, Bemanali DEHGHAN MANGABADI^{2*}, Mohammad Hosien BAROOMAND³

¹ Phd, Department of Quran and Hadith Sciences, Faculty of of Theology and Islamic Knowledge, University of Yazd, Yazd, Iran.

² Associate Professor, Department of Quran and Hadith Sciences, Faculty of of Theology and Islamic Knowledge, University of Yazd, Yazd, Iran.

³ Associate Professor, Department of Quran and Hadith Sciences, Faculty of of Theology and Islamic Studies, University of Yazd, Yazd, Iran.

***Corresponding Author**
Email: badehghan@yazd.ac.ir

ABSTRACT

The topic of lifestyle is one of the most important aspects in the development of Islamic civilization, because it can be said that the most important area in which the indices of Islamic civilization are evident is the area of lifestyle, and among the most important domains in this area is family; The present article, with the aim of analyzing the lifestyle of the family, examines the most important indicators of lifestyle before and after marriage from the perspective of the Holy Qur'an. This research is of a library-fundamental type and uses a descriptive method. The findings of this research indicate that the most important indicators of lifestyle in the Holy Quran are: 1. Choosing the right spouse 2. Deep emotional bond 3. Peace of mind 4. Servitude 5. Mutual rights and duties 6. Cooperation in family affairs 7. Feeling of responsibility 8. Upbringing of children 9. Advice 10. Waiver of error 11. Patience 12. Hope 13. Cleanliness

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INTRODUCTION

Lifestyle can be considered as a mildly coherent collection of everyday functions of a person which meets his/her serious needs and envisages the particular narrative that he chooses for his identity against others and, more importantly, it is rooted in the person's worldview and values. In the other words the lifestyle provided by a school of thought is derived from the ontology, epistemology and anthropology of that school (Javadi Amoli 1993, 93).

According to the verses, the formation of a family is something that has been emphasized in the Quran, as the Quran says in this regard:

"Marry those among you who are spouseless and the virtuous among your male and female slaves (thereby freeing them), if they are poor, Allah will enrich them of His bounty; Allah is Embracing, Knowing." (Nour/32)

According to this verse, the requirement for marriage is for those who need to marry, and except through marriage, they are not provided with immaculacy and health. (Ansariyan 2012, 36)

All people in the community are in charge of forming a family and marrying single people and no obstacle, including poverty and financial problems, should stop in this area. (see: Ghera'ati 2005, 178)

On the other hand, the family is the most important element in the training of members of a society, so the formation of a family and successful marriage is one of the most important pillars of the formation of a successful society and if this field is pungent, then it will be impossible to clean the people and thus create a dynamic and vibrant society, as the Qur'an, by expressing a beautiful example, has explained this issue to the best possible extent.

"Good land yields its vegetation by the permission of its Lord. While the corrupted yields only the scanty. So we make plain the verses to those who are thankful." (A'araf/58)

From the perspective of the Quran, the formation of the family structure is more important than the issue of marriage and family formation. As the Holy Quran mentions the ideal lifestyle as the "Pure Life (Hayat Tayyebah)": "For whosoever does a righteous deed, be they believing men or women, we shall recompense them with their wage according to the best of their deeds" (Nahl/97). According to this verse, from the point of view of the Quran, only in the light of a particular kind of life can a man achieve his ultimate goal and purpose, and that is *pure life*. As it is understood, pure life contains a kind of life that is full of purity and limpidity, and all that is innocent of all that destroys tranquility of life. Of course, there are different opinions about the meaning of pure life. Some have interpreted pure life as lawful income, dignified life with contentment, happiness, vibrant heaven, and fortunate life in a purgatorial paradise (Tabarsi 1993, vol. 6:593). Others consider pure life as worship with lawful income and succeeding in obeying the command of God and the like (Makarem Shirazi, 1996, 394). Imam Ali (peace be upon him) means pure life as contentment (Nahj al-Balagha, wisdom 229). From the perspective of Allamah Tabatabai, Holy Quran indicates that may Allah bless the Almighty who does the right thing honors with a new life other than the life of the common people and the effects of true life, which is science and power, are associated with this new life and this power makes such a believer see things as they are; That is, it can divide the affairs into two types of right and wrong. Then, with his heart, he turns away from the vile things that are exposed to extinction, which is the worldly life, and when he was released from this worldly attachments, the devil can neither subdue him/her nor capture. (Tabatabai 1996, 12: 342)

Therefore, from a Quranic point of view, the family structure should have indicators that can achieve this goal in the best possible way.

Therefore, the hypothesis of this article is that the Quran as a book of life is well explained by this article and what the Quran says in this context is distinct from other schools and the Quran, as a divine book, has presented a lifestyle and considers the best way of life for humans: "This Quran guides to the straightest way..." (Asra'/9).

On the other hand, the desired lifestyle of the Quran is "pure life", as the Quran says in this regard: "For whosoever does a righteous deed, be they believing men or women, we shall recompense them with their wage according to the best of their deeds" (Nahl/97).

Also, the family is one of the most important structures in which the lifestyle of the Quran is crystallized, as the dear Prophet of Islam has named the family as the most beloved foundation to the God (see: Tabarsi, p. 196).

Therefore, this article focuses on explaining the most important indicators of family lifestyle based on Quranic verses.

About the lifestyle debate in religious texts, it should be said that the word "lifestyle" has never been used in the Quran and narrations in particular, but in the Holy Quran the lifestyle has



mentioned with such titles as religion¹, tradition², nation³, approach⁴, sharia (sher'a) and minhaj⁵. Also, in verses from the Quran about family lifestyle, some of the characteristics of the family have been described in general terms, and in narrative books it is also mentioned in narratives under titles like marriage, and this topic in the books of Islamic jurisprudence is investigated mostly in terms of the rulings.

In historical and narrative books, it has been discussed with such titles as Sirah and Sunnah.

In the context of lifestyle, in recent years many books and articles have been written, the most important of which is the book of Mafatih al-Hayat (see: Javadi Amoli, 2013).

Also, in recent years, particularly on family lifestyle, books such as "Islamic lifestyle in the family" (see: Sedaghat, 2017) and "Family in the Qur'an and Ahlul-Bayt (AS) school of thought" have been written, as well as a series of articles in the form of a book has been developed, among them the "Collections of Family Studies in Razavi conducts" (see: Joody, 2014) can be cited.

In this context, independent articles have also been written, including the following.

Hassan Najafi (2014), in his article entitled "Study of the practices for application of Islamic lifestyle in family entity" reviewed the solutions for application of Islamic lifestyle in family entity. Method of conducting research has been descriptive-analytical and in order to collect the data necessary to achieve the research goals, hadith sources and texts related to the topic collected and was analyzed using qualitative method using noting papers. Of the solutions for application emphasized in this research can be pointed to changing the problematic factors, developing the conditions of personality development, providing practical experience of Islamic lifestyle and environmental-social factors. The results of the research indicate that the family is one of the most important environments that can systematically institutionalize the "Islamic lifestyle" within individuals and penetrate it to the society, a family full of divine grace, that is, amity, affection, mercy, compassion, and mental peace. (Najafi, 2014: 143)

Seyyede Zahra Razavi and Mehdi Sazandegi (2016), in an article entitled "Exploring and explaining the concept of family lifestyle from the viewpoint of Islam", emphasizing the family and its issues, explains the lifestyle of the family from the point of view of Islam and explains the issue from different Quranic and narrative aspects. In this article, the family and life space in the conduct of the imam of the righteous, Imam Ali (PBUH) is considered as the most effective and complete model for drawing Islamic life style for Islamic societies. The results of the research indicate that, from the viewpoint of Islam, the most important pillars of the strength of the family are the amity and mercy of man and woman. Amity means a wise, and not instinctive, friendship. Mercy also means love, sacrifice, and kindness (Razavi, 2016: 93). Mohammad Fazelnaya (2016), in an article entitled "The position and functionality of the anthropological foundations in the lifestyle of the family from the perspective of the Quran and traditions", discusses the three basucs of two-dimensionality, purposefulness of human life and its vicariate on the earth, and expresses their place and their functions in the family lifestyle and mentions the broadness of the field of anthropology and Islamic lifestyle as the reason for choosing these principles. In this



¹ (Bagharah/271, Al-Imran/85, Nesa'/125, Noor/2, Roum/30, Ahzab/5, Shura/13, Ghafir/26)

² (Nesa'/125)

³ (Bagharah/120,135,120, Al-Imran/95, Nesa'/125, Araf/89,88, Yusef/37,38, Kahaf/20, Nahl/123, Hajj/78, Ibrahim/13)

⁴ (Taha/63)

⁵ (Ma'edah/48)

article, the author believes that the teachings of the Holy Quran take on a wide range of human life, and the topic of lifestyle is one of the most extensive discussions that covers all aspects of human life and has a great importance. The results of this research show that believing in the aforementioned principles makes a fundamental change in the family's lifestyle, and for families, it brings a quiet life, coupled with spirituality, and by motivating members of the family, makes their look on life positive, and releases of promiscuity. The Quranic view of man makes man always move towards perfection and divine life and with a regular and responsible planning and respect for ethical values, a family with a Quranic lifestyle can be realized (Fazelnia, 2016: 31). Mohammad Fazelnia (2017), in an article titled "Status and effects of belief in God in the of family lifestyle from the viewpoint of the Quran and narrations", argues that lifestyle is one of the most extensive discussions that covers all aspects of human life, but the family is the most significant dimension of human life as a platform for the diverse cultures that bring happiness to the people and society, and the most fundamental and first community institution. Therefore, the discussion of lifestyle in the field of family life is a very important topic. The results of this paper show that theism, as the first religious belief, turns on the way of life for families. And it has many effects on family lifestyle: strengthening of faith, physical and mental health, peace of mind, unity and solidarity, optimism and meaning finding for life, the strengthening of the spirit of consent and submission, virtue, ease of difficulties, and the creation of the spirit of patience and tolerance, are some of the effects of this foundation (Fazelnia, 2017: 7).

Sajedah Alabdalkhani (2017), in an article titled "Lifestyle of the superior family from the perspective of the Quran" explains the concept of family and lifestyle, and studied the lifestyle in three areas of belief, ethics and behavior and has referred to examples of the superior family in the Holy Quran; Also in this article, the scholar believes that Islam, in its educational method, gives humans attention to patterns, ideals and superior samples, and the family is the smallest social unit whose primary cells is made up of the husband and wife. The results of this research show that peace, humanity, kindness and faith in God are among the high goals of the Holy Quran in explaining the goal of forming a family whose members can help in reaching each other for the true human perfection; especially if this family is based on the idea of monotheism and can observe general laws to meet the daily needs and the manner in which the right behavior is in the lifestyle (Alabdalkhani, 2017: 23).

In analyzing the content of these articles, we must say that in some of them only one indicator of family lifestyle and its role in lifestyle has been investigated, as Fazelnia in his article, has only examined the index of belief in God and its effects on family lifestyle and in others, it only provides a number of Quranic styles in the field of lifestyle but the characteristics and indices of family lifestyle, after reading this article, a person can implement those indices in his life, are less explained. In another article, the role of the anthropology in the family lifestyle has been reviewed and in another article, only the lifestyle concept has been studied and the indicators are not mentioned, and in another article how to implement the lifestyle of the family has been investigated.

But in this article, by explicitly referring to the Holy Quran, all the verses of the Holy Quran are examined from the perspective of family lifestyle, and by drawing out the most important indicators of lifestyle in the family from the Quranic verses, a fairly complete model of lifestyle features is presented, as the reader, after reading this article, can first get to know these indices, and then by comparing these indices with his/her life, (s)he realizes his shortcomings in the



Qurani lifestyle and can correct the lifestyle of his/her family. Also another issue that was neglected in the existing articles is the crucial issue of the educational process of the family which in this paper, the role of parenting education is considered as one of the indicators of family lifestyle.

In the "lifestyle" section, experts have provided many definitions that will be referred to some of them to clarify the subject and then the definition in this article will be mentioned.

The phrase "lifestyle", in its new form, originally developed by Alfred Adler in psychology in 1929. This phrase was used to describe the characteristics of human life. In the English textbook, this word has been used in somewhat similar meanings: lifestyles include sets of attitudes, values, behaviors, modes, and tastes in everything. The equivalent of the word "style" in the Arabic language is the "Osloob" and in the Persian language is "Sabk" (Feizi, 2014).

The definition of lifestyle presented will vary according to the human perspective; and the kind of look at man is also primarily a result of worldview which provides the dominant school in society, and, secondly, it is due to the cognition that man himself expects the functions, characteristics, indices, (existential) philosophy and his goals from the topic of lifestyle (Valizadeh, 2014: 3056).

Lifestyle is the decisions that everyone decides on how to behave every day. Lifestyle is associated with a selection of many available options (Giddens, 2004: 121).

Burger believes that in order to define the concept of lifestyle, we are faced with a pervasive term which covers the individual's tastes in the aspect of hair dressing, to clothing, entertainment, literature and other related subjects (Burger, 2001: 321-338).

Mahdavi Kani sees the lifestyle including a communication system, livelihoods, recreation and leisure activities, shopping and consumption patterns, attention to fashion, objective manifestations of dignity, the use of technological products, points of interest in culture such as religion, family, homeland, art, sports and the like (Mahdavi Kani, 2009: 199).

We can refer to the "lifestyle tree" to introduce the Islamic lifestyle. Adler and his followers have likened each person's lifestyle to a tree, from formation to effects and consequences:

The roots of this tree are the same roots of the lifestyle that express its formation. The stems of this tree are about people's general beliefs and attitudes (including beliefs, affections, and even readiness, etc.). The branches and twigs of this tree are the duties of life. In fact, the Islamic lifestyle (twigs) is presented at three levels: individual, family, and social (Kaviani, 2009: 2).

In fact, there can be no empirical or theoretical agreement on the definition of lifestyle. Meanwhile, the definition of our concern is that lifestyle is a systematic way of life which is a general schema of the external behavior of individuals, families and societies, and distinguishes them from each other. Lifestyle can be considered as a mildly coherent collection of everyday functions of a person which meets his/her serious needs and envisages the particular narrative that (s)he chooses for his identity against others and more importantly, it is rooted in the person's worldview and values. In other words, the lifestyle provided by a school is rooted in the ontology, epistemology and anthropology of that school.

The concept of Islamic lifestyle is twofold: "Islamic vision and Islamic character." Vision forms the basis of the beliefs and Islamic beliefs of lifestyle, and character includes two dimensions of ethical foundations and Islamic and legal values and the two together give meaning to the actions and behavior of individuals. In this case, the central Islamic core of Islamic lifestyle will be unity and the theism that forms the foundation of Islam religion and with other Islamic beliefs, it



creates a chain of rituals that becomes an aspect of social existence. The concept of being Islamic is the reflection of the "set of beliefs, ethics, laws and regulations that govern the affairs of human society and the human development" (Javadi Amoli 1993, 93).

From the perspective of the Quran, of the family is the first center of human growth and tranquility to take care of it is a heavy responsibility and it will save a person from the worldly and afterlife suffering. The Quran and narrations have attached great importance to family, and have prescribed many laws and regulations for its growth and development which in addition to observing them for the well-being and comfort and growth and excellence of the family, one must ask the Mighty God also the salvation and comfort of the family. (Javadi Amoli 2013, 93). And the family is the manifestation of charity and mercy, as it is stated in verse 21 of Surah Roud:

"And of His signs is that He created for you wives from among yourselves that you might reside with them, and has put kindness and mercy between you..." (Roud/21)

The final point in this section is necessary to explain the scope of the family structure from the perspective of the Quran and that is, in general, it can be said in terms of form, the Qur'an emphasizes the vast family, which includes spouses, children, parents and other relatives and, on that basis, humans are responsible for their children and their parents as also responsible for other members of the family, such as his grandparents and other relatives at lower levels, the use of such words as the offspring (Zurriah)⁶, the generation (Nasl)⁷, ZolGhorba⁸, Bani Adam⁹, Bani Esraeil¹⁰, the tribe (Ashirah)¹¹, and the Al¹² in Quran emphasize the same thing.

The necessity and importance of marriage in the Quran are taken as first the Holy Quran cites marriage as one of the divine mention, and secondly, marriage can be one of the instances of piety.

According to the verses of the Holy Qur'an, the only factor in creating peace and harmony in human is divine mention, as it says:

"Those who believe, and whose hearts find comfort in the remembrance of Allah. Is it not with the remembrance of Allah that hearts are satisfied" (Ra'ad/28).

"And of His signs is that He created for you wives from among yourselves that you might reside with them..." (Roud/21)

The sum of these verses indicates that one of the most important examples of divine mention is marriage and the choice of an appropriate spouse.

According to the Quran, one of the structures that can serve as the basis of piety is marriage and family formation. As according to verse 109 of Surah Toubah, human beings establish different foundations that can be the basis of piety.

"Is he who founds his building on the fear of Allah and His pleasure, better or he who founds his building on the brink of a crumbling edge so that it will tumble with him into the Fire of Gehenna..." (Toubah/109)

⁶ This term has been used 29 times in the Quran.

⁷ The word is used twice in the Quran

⁸ The word ZolGorba has been mentioned seven times in the Quran.

⁹ This term has been used 6 times in the Quran.

¹⁰ This word is used 39 times in the Quran.

¹¹ This term has also been used three times.

¹² This word is used 16 times in the Quran.



Accordingly, the formation of a family can be a construction built on piety and divine satisfaction and that's when in all its formation stages, including the choice of the spouse, the regulation of family interrelationships, the status of individuals in the family, in its formation, the indicators of divine satisfaction are met and otherwise it is a building on the edge of the abyss of hell and all its people will fall in hell. In this sense, one can design a structure that is based on piety by right choice in the formation of a family and vice versa, in the event of a mistake in his choice, he can put himself in the abyss leading to the fire (see: Tabatabaie, vol. 9:391).

It can also be said that the family plays an important role in the leadership of society as according to the verse 74 of Surah Furqan, wife and children, if they perform their role well, will bring about a proud of the man in society as well as to Overtaking the man from others in achieving good status and attaining the status of leading the community, as the man, in addition to being himself on the path to prosperity, will lead others in this direction, and this depends on the formation of a successful family and having a righteous wife and children (Tabatabaie, 244).

RESEARCH METHOD

This research was of a library-fundamental type and a descriptive method has been used in it, as first, by examining all the verses of the Holy Qur'an, we select and collect verses related to the topic and then classify them, as well as study the interpretation of the verses and analyze them, and express the relation of verses with the subject of the article.

FINDINGS

Lifestyle family indicators can be divided into two broad categories, as indicated in Chart 1.

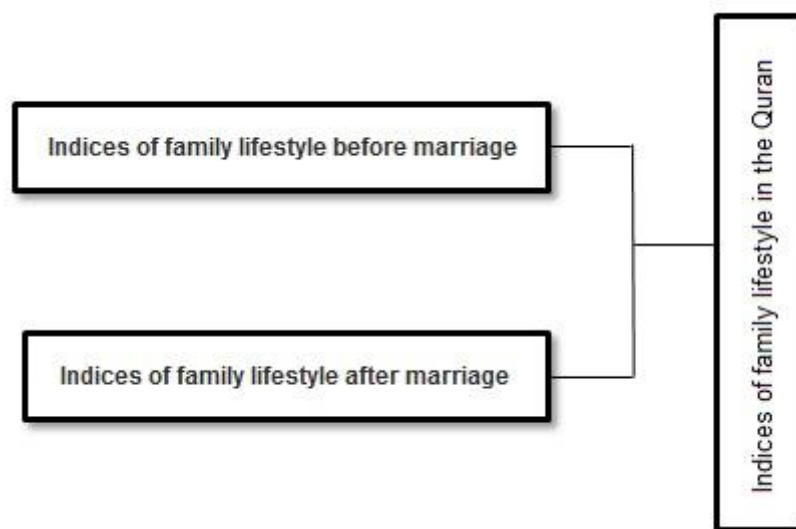


Chart 1: Indices of family lifestyle in the Quran

The most important indicator of family lifestyle before marriage is shown in Diagram 2.



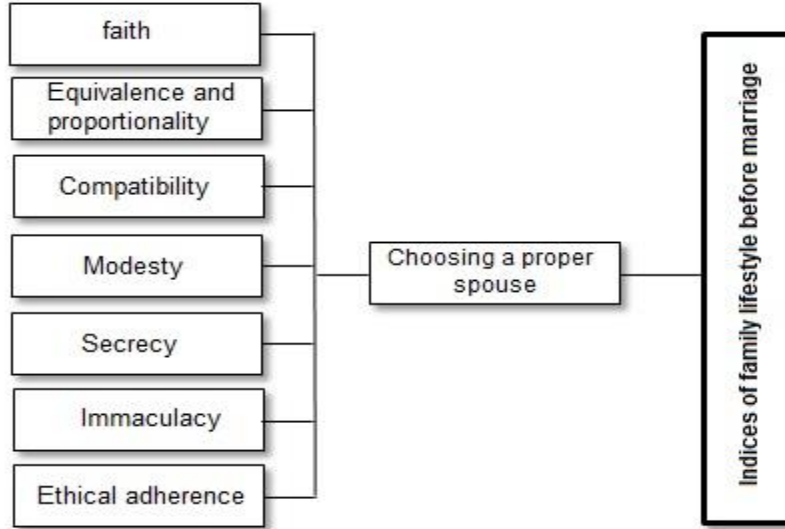


Chart 2: Family lifestyle index before marriage

In considering the success factors of a successful family from the viewpoint of the Quran, the first issue is the choice of a proper spouse because if it is not done carefully at this stage and the indicators of spouse that could be used to build the foundations for the formation of a model family not considered, we cannot hope for family success (see: Ghaemi, 1990).

And the Qurani reason for this is that as soon as creation of Adam pick him a wife as if Adam need for to a sympathetic wife to move along the path of thralldom (Nesa'/1).

The first is to choose a faithful spouse. As the Quran has introduced the condition of marriage to an individual as giving up polytheism.

"Do not marry pagan women unless they believe in God. A believing slave girl is better than an idolater, even though the idolaters may attract you. Do not marry pagan men unless they believe in God. A believing slave is better than an idolater, even though the idolater may attract you. The pagans invite you to the fire, but God invites you to Paradise and forgiveness through His will. God shows His evidence to people so that they may take heed." (Bagharah/221)

Allameh Tabatabai interprets this verse: "The purpose of God's invitation to heaven and blessedness is the same as the decree that was at the top of the verse and said: Do not marry pagan women unless they believe in God..., because this denial of believers from companionship and association with someone who is socializing and getting close to her and hanging with her has no result except from God Almighty, and the provocation of the believers to associate with someone close to her as she approaches the Almighty God and reminds her of her verses and cares for his command and forgiveness itself is an invitation from God to heaven, and confirming of this interpretation is adding the following to this verse: God shows His evidence to people so that they may take heed (Tabatabaei 1996, vol. 2: 205).

The second feature in choosing a competent spouse is being matched and proportionality because living together is a compound phenomenon whose main components are man and woman. The stronger harmony, sympathy, proportionality of the spiritual, moral, and physical personality the relationship between these two elements, the combination will be steadier, stronger, more productive, more honorable, more enjoyable and more immortal. The Holy Quran says in this regard:

"Evil women for evil men, and evil men for evil women; good women for good men, and good men for good women..." (Nour/26)

(Bohrani 1995, vol. 4, 57; Feiz Kashani 1994, vol. 3, 427; Aloosi 1994, vol. 9, 326; Tabarsi 1994, vol. 7, 212-213; Tabatabaei 1996, vol. 15: 95; Makarem Shirazi 1997, vol. 14: 421)

Another verse says:

"The fornicator shall marry none but a fornicatress or an idolatress; and the fornicatress none shall marry her but a fornicator or an idolater; that is forbidden to the believers." (Nour/3)

It is argued among the commentators that this verse is a divine verdict, or a statement from a foreign and natural case:

Some believe that this verse expresses only an objective reality that polluters always follow the polluters and like-minded people live together, but clean and faithful people never give in to such stains, and do not choose stained spouse, and they will ban it on themselves; the evidence of this interpretation can be seen its appearance which is expressed as a "predicative sentence" (see: Makarem Shirazi et al. 1997. vol. 14: 361); the other group believe that this statement is a religious and divine verdict, and in particular wants to prevent Muslims from marrying adulterers, because moral illnesses, such as physical illness, are often contagious (see: ibid and Tabarsi 1994. Vol. 7: 197-198).

Also, the interpretation of "of yourselves" in verse 21 of the Surah of Roum implies the necessity of being homogeneous and matched among spouses.

As, about the fit between Adam and Eve, also says:

"Created, of like nature, his mate." (Nesa/1)

It should be noted that being homogeneous and matched has different dimensions; including being homogeneous and matched in religion and faith, being homogeneous and matched in terms of intellectual and cultural aspects, ethical match, physical and sexual match, economic, political, and social match, being homogeneous in beauty and family, being homogeneous in terms of knowledge and age, Spiritual and mental harmony (see: Sharifi and Latifi, 2014).

One of the other features in choosing a spouse is compatibility as the interpretation of the "righteous" in verse 34 of Nesa refers to this feature; In fact, the meaning of peace is compatibility with everyone, and in the case of a spouse, that is, one who is compatible and who works with all human conditions and comes to terms with him/her.

«...فَالصَّالِحَاتُ قَانِتَاتٌ حَافِظَاتٌ لِّلْغَيْبِ بِمَا حَفِظَ اللَّهُ...»

"...Righteous women are obedient, guarding in secret that which Allah has guarded..." (Nesa/34)

Another feature emphasized in the Holy Quran is humility, in verse 34 of Sura Nesa the word "obedient (قانتات)" refers to this, in this sense, the woman is obliged to respond with modesty to the legitimate demands of her husband. This feature is one of the key features in the formation of a solid family bond.

Confidentiality is another feature that the Holy Qur'an mentions in the qualities of a competent spouse and used on the interpretation of "حافظات للغيب"; this interpretation means keeping the secrets within the family because today one of the important factors in the collapse of families is the expression of all family issues outside the family which results in conflict between the spouses and, as a result, divorces. On the other hand, this interpretation means maintaining the financial



resources of the spouse in the absence of him - which, according to the Quran, promotes human consistency and stability (Tabarsi, 1994: 136).

Another interpretation used by the Quran for secrecy is "clothing," as it says:

"They are your garments and you are their garments". (Bagharah/187)

In Nour's verse 26, the interpretation of Tayyeb against evil is also about the purity of both the individual and his family because the family of a person is like a land on which the human has grown, and, according to the Quran, clear product grows from the ground, but you will not be able to expect from the dirty ground except thorns and foul ones.

"A good land produces plants, by the permission of its Lord, but a wicked land produces only miserable, bitter plants." (A'raf/58)

Another reason for the importance of the wife's cleanliness is that the Quran introduces purity as the main attribute of paradise women as well: "Therein they shall have pure spouses"¹³ (Bagharah/25)

Another important feature in choosing a spouse is his ethical adherence. In this regard, the Quran prevents a person from marrying an adulterer as well as a person who has committed an illegitimate friendship with others, and says:

"If any one of you do not have the affluence to be able marry free believing women, (let him marry) from among the believing women that your right hand owns. Allah knows best your belief, you are from each other. Marry them with the permission of their people and give them their wages (dowry) honorably being women in marriage and chaste, not taking lovers. If, after marriage they commit adultery, they shall be liable to half the punishment of a married (free) woman. That is for those of you who fear fornication, but it is better for you to be patient. Allah is the Forgiver, the Most Merciful." (Nesa/25)

In the interpretation of this verse it is stated: "length" means increasing the properties. That is, those who do not have much wealth and whose financial ability is not such that they can marry free women, you should marry one of the bondwomen you have. This verse is addressed to the Muslims. As well as to marry Muslim bondwomen, not with non-Muslim bondwomen who disagree with you in religion. It is also said that God is more aware of the superiority and weakness of each of you's beliefs than the other, how much faith is superior to a believer of a superior woman, and that woman is in high faith in man. Therefore, you need to know superiority in faith as a criterion of value and credibility, not greatness in the lineage. And "you are from each other" that is, you and your slaves fit each other because you are all believers and dependent on a religion, do not stop marriage with the bondwomen. (Tabarsi, 1999: 584)

On Chart 3, the most important indicators of lifestyle after the marriage are shown.



¹³ This interpretation has been used 3 times in the Quran.

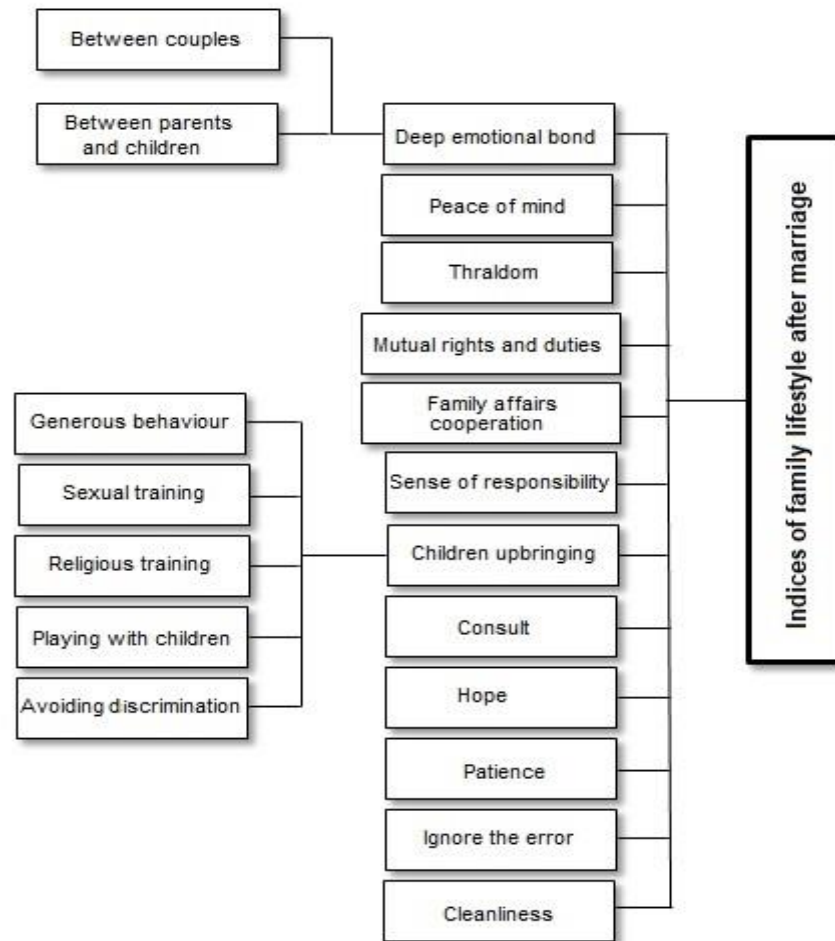


Chart 3: Lifestyle indices after marriage

The first index in the family lifestyle after marriage is deep emotional relationships among members of the family, which the Quran considered it as a sign of God.

"And of His signs is that He created for you wives from among yourselves that you might reside with them, and has put kindness and mercy between you. Surely, there are signs in this for those who think." (Roum/21)

Among the cases that refer to deep emotional bondage among the members of the family is the words used by the Quran for family members, such that Mom is referred to as *um*, which means the foundation of the family (Ragheb Esfahani 2000, 85; Mostafavi 1992, vol. 1:134), and the relationship of the children is also referred to as brotherhood, which means close proximity and bondage (Mostafavi, vol. 1:48).

In explaining this deep emotional bond, in the first verse of the Sura Nesa, the Quran has used the term "unified soul"; this interpretation suggests that from the perspective of the Quran, men and women are like one soul in two bodies, so that they can be called single soul; as well as the interpretation in verse 21 of the Sura of Roum, "Of yourselves" also shows that men and women are so dependent on each other as if they are the soul extract of each other.

The use of the word *Sedagh* and *Nahleh* in the case of dowry, which is a legal argument, is another firm evidence on the Quran's emphasis on the deep emotional bond between spouses, as it says in this regard:



And give women the dowries as divine gifts with pleasure (as a sign of truth of your request). (Nesa/4)

The interpretation of "*Bonay* (بَنَى)", which is used in some Quranic verses, implies a deep emotional bond between parents and children.¹⁴

Also, the use of the interpretation of *khafz Janah* (خَفَضَ جَنَاحَ) represents the peak of the emotional relationship between children and parents, as the Quran says:

"Your Lord has ordered you to worship none except Him, and to be good to your parents... And lower to them the wing of humbleness out of mercy and say: 'My Lord, be merciful to them, as they raised me since I was little.'" (Asra/23-24)

Another important indicator of the lifestyle of the family is the peace of mind. As the Quran says in this regard:

"And of His signs is that He created for you wives from among yourselves that you might reside with them, and has put kindness and mercy between you." (Roum/21)

And elsewhere, in the creation of Adam, his wife introduced him to his calmness:

"And out of it made its spouse to bring it comfort." (Araf/189)

The Quran also introduces the house as a place of tranquility:

"And Allah has given you peace of mind in your homes." (Nahl/80)

But what gives this peace is faith and divine mention.

Concerning the calming of the faith, the Quran has introduced calm as a gift from Allah to the believers:

"So God sent His peace to his messenger and the believers." (Fath/26)

And elsewhere he says:

"He has sent peace of mind in the hearts of believers in order to increase faith to their faith ..." (Fath/4)

Elsewhere, he introduces himself as the only tranquilizer of the faithfuls, and states:

"And the faithful ones whose hearts are comforted by the remembrance of God; Remembrance of God certainly brings comfort to all hearts." (Ra'ad/28)

In this way, a person becomes a part of his peace of mind through marriage to a believer, and by placing his home as a place of divine mention, flows this peace throughout his life, his children and his spouse. As the Quran has ordered commemorating the God remembrance in the same way.

"In the houses which the God has commanded, his name must be mentioned in them." (Nour / 36)

In the same vein, he says elsewhere:

"Remember what is reading the verses of God and wisdom in your homes." (Ahzab/34)

This emphasis is while in many families, only the material well-being of the family is emphasized and many parents consider the financing of children as their only duty and they think that they can bring peace to their children as well, unaware that peace of mind should be sought in other things; many families have the highest living standards but do not have enough calmness, and vice versa, there are many families who have a high mental health despite many financial problems.

¹⁴ (Houd/42), (Loghman/13), (Yousef/5), (Loghman/17), (Saffat/102)

Another indicator of lifestyle in the Quran is the movement of all its members on the path of thralldom and in this way, and in this way, all members need to help each other.

As it is emphasized in the advice of Abraham and Jacob (PBUH) to their children.

"Abraham charged his children with this, and so did Jacob, saying: 'My sons, Allah has chosen for you the religion. Do not die except being submissive (Muslims). Or, were you witnesses when death came to Jacob! He said to his children: 'What will you worship after me? They replied: 'We will worship your God and the God of your forefathers, Abraham, Ishmael, and Isaac, the One God. To Him, we are submissive.'" (Bagharah/132/133)

Also, The verse of 35 in Sura Ibrahim in the form of a prayer referred to this matter.

"And keep me and my children away from worshipping idols." (Ibrahim/35)

And in another verse, God says:

"We have charged the human to be kind to his parents. But if they bid you to associate with Me that which you have no knowledge, do not obey them." (Ankabout/8)

And elsewhere it has emphasized this important matter in the lifestyle:

"Thanks for me and your parents ...but if they strive with you to make you associate with me that of which you have no knowledge, do not obey them." (Loghman/15)

In another verse it is pointed out the need for unity in a lifestyle:

"Your Lord has ordered you to worship none except Him, and to be good to your parents." (Asra/23)

According to the above verses, goodness is necessary for the parents unless the man leaves the path of worship, and otherwise will be contrary to the Quran's lifestyle.

Among other indicators of the Islamic family as mentioned in the Holy Qur'an is the existence of a system of mutual rights and duties. That is, in the Islamic family, each member of the family has some duties as the same as they enjoy certain rights which are obliged to do so.

Men and women are viewed as one in connection with the servitude of God and its necessary attributes and their rewards relate only to their actions, and since these two people are different in terms of creativity and feelings and desires, in addition to common law, they will also have their own gender rights and this is not the reason for superiority over one another. As it says:

"For men and women who have surrendered believing men and women; obedient men and women; truthful men and women, patient men and women, humble men and women, men and women who give charity, men and women who fast, men and women who guard their privates, men and women who remember Allah in abundance, for them Allah has prepared forgiveness and a mighty wage." (Ahzab/35)

According to this verse, the personality of women and men is each independently explained in their own place. The two are the same as thralldom, and none is superior to the other.

In fact, Islam wants men and women to live in perfect peace and goodwill and the home environment from all sides is ready for peace, generation and upbringing of the generation. The Quran expresses the same thing beautifully.

"They cover you and you cover them." (Bagherah/187)

This verse best describes the discussion of the system of rights and duties in the Islamic family. In fact, this parable shows that the husband and wife are very close to each other and as the dress of each person is his dignity and adornment, and the spouse is also dignified and adorned with maintaining the individual's chastity and liveliness in social life.

It says elsewhere:



"And for women, as well as the duties they bear, decent rights have been placed" (Bagherah / 228)

Here we review some examples of the rights and duties of the husband and wife mentioned in the Quran. As for the man's right, it should be said that the use of the interpretation of the "Ab (أب)" for the father, which means the guardian, fully reflects the managerial role of the man in the family. This interpretation has been used 43 times in the Quran.¹⁵

One of the verses which refer to the concept of guardianship in the word "Ab" is a verse from which Azer, apparently uncle Abraham (PBUH), has been mentioned as Ab. The reason for applying this interpretation to Azer has been his role in the guardianship of Abraham (PBUH) (Tabatabaei, p. 162). As the Quran states in this: "And [remember] when Abraham said to his father- Azer - said: Do you take the idols as gods? Indeed, I see you and your people in a apparent mislead... " (An'am/74).

It also says elsewhere: "Men are the maintainers of women for that Allah has preferred in bounty one of them over another, and for that they have spent of their wealth." (Nesa/34)

In the above verse, immediately after expressing one of the men's rights, they mentioned their important task regarding the provision of women's alimony. Another important task of men mentioned in the Quran is good companionship. The Quran says in this regard:

"Behave well with women." (Nesa/19)

Among the other rights that the Quran sets for women, is the right of the dowry, as it says:

And give women the dowries as divine gifts with pleasure (as a sign of truth of your request). (Nesa/4)

(Aloosi 1994, vol. 1: 530; Zamakhshari 1986, vol. 1: 272; Tabarsi 1953, vol. 2: 575; Fakhreddin Razi 1999, vol. 6: 441; Tabatabaei 1996, vol. 2: 232; Tabatabaei 1996, vol. 2: 261-277; Syouti 1984, vol. 1: 276; Shazli 1992, vol. 1: 246; abolfath Razi 1986, vol. 2: 266; Aloosi Hoveizi 1994, vol. 1: 222; Feiz Kashani 1994, vol. 1: 258; Toosi Bitā vol. 2: 242)

In relation to the duties of women in relation to men, the following verse is also referred to two functions of deference and preservation of property and reputation.

"Righteous women are obedient, guarding in secret that which Allah has guarded." (Nesa/34)

According to this verse, woman has two important duties against her husband: first, to be modest in his presence. Compliance is contrary to incompatibility; That is, the woman's duty is to be submissive and humble to her husband and secondly, in the absence of her husband, she will be the protector of his property and honor and observe chastity in his presence.

In the Quran, many verses have also addressed the duties of the children towards the parents.

"Your Lord has ordered you to worship none except Him, and to be good to your parents." (Asra/23)

"Thanks for me and your parents that all return unto me." (Loghman/14)

The great emphasis of the Quran on the duties of the children towards the parents has created this misconception that, in Islam, only children have duties to thier parents. This is while Islam has designed a mutual system and as it assign responsibilities to children, also put legal rights on them. As the Prophet (pbuh) says: Parents are as much responsible for the rights of the child

¹⁵ Refer to: (Yousof/78)(Yousof/80), (Yousof/100,4,16,61,97,81,65,63,17,11,8), (Maryam/42,45,44,43,28), (Ghesas/23-26),(Saaffat/102), (Yousof/68,94), (Kahf/82), (Yousof/93,80), (Sha'ra/86), (Ghesas/25), (Yousof/81,59,9), (Haj/78), (Yousof/8), (Tobeh/114), (Yousof/4), (Maryam/42), (Anbia/52), (Sha'ra/70), (Saaffat/85), (Zokhrof/26), (Momtahanah/4), (Ais/35).

as the child is responsible for his/her parents rights. (Majlesi, 1983), (refer to: Sadri, 2003), (refer to: Babazadeh 2000), (refer to: Khosravi 1995), (refer to: Daliri 2011).

Cooperation and participation in home affairs is another indicators considered by Quran. As it is apparent from the Quran, believers are obliged to cooperate on goodness and virtue (Maedeh, 2). One of the structures that can fully fit this partnership is the family and if this index is not dominant in the family, success will not be possible. One of the most important examples of this can be found in the life of Abraham (PBUH) because if Ishmael was not with him, he could not alone rebuild the house of Ka'bah (Ebrahim/37) or if Ishmael did not participate in the slaughter case and did not accept (Saffat/102) and also if his wife did not accompany him to go to the desert land of Mecca (Ebrahim/37), it was not possible, of course, to reach this position.

The use of "couple" interpretation for spouses is also a good reason for the need for their collective participation in family affairs.¹⁶

Among other indicators of family lifestyle from the perspective of the Quran is the responsibility of family members towards each other. The Quran has emphasized this important issue in various places, as in the description of Isma'il (PBUH):

"And he always ordered his family to pray and zakat." (Maryam/55)

(Aloosi 1994, vol. 8: 422), (Zamakhshari 1984, vol. 1: 272), (Tabarsi 1953, vol. 6: 801), (Fakhreddin Razi 1999, vol. 21: 555), (Tabatabaei 1996, vol. 14: 64), (Fakhreddin Razi 1985, vol. 13: 394), (Aloosi Hoveizi 1994, vol. 1: 222)

In another place emphasized the Prophet to the need for this:

"And command your family for prayer and be patient to it ..." (Taha/132)

Or, in another verse, Lughman tells his son:

"O my son, do pray, and give command to the goodness..." (Lughman/17)

In another verse, as addressed, have called the people of faith for this to be necessary:

"Believers, guard yourselves and your families against the Fire the fuel of which is people and stones." (Tahrim/6)

This verse, for the believer, depicts his lines of responsibility to remove him from the framework of individuality and lead to widespread human and religious demands, that is, somewhere to thinking for the freedom and salvation of others is like a part of his responsibility in life.

Also, according to this verse, the duty of the father and the guardian is not only the cost of living, the provision of housing, nourishment and the like, but more important than them, feeding on the soul and the lives of family members.

Maintaining family for training, and enjoin kindness and forbid iniquity free of any contamination in the home and in the family (Refer to: Sharifi and Lotfi, 2014).

This sense of responsibility is realized through the invitation to God obedience and the teaching of the obligatories, as well as the prohibition of ugliness and the encouragement of goodness (Tabarsi 1986, vol. 10:477). Sometimes, this sense of responsibility is done through advice and upbringing. (Aloosi 1994, vol. 14: 351), (Zamakhshari 1987, vol. 4: 568), (Shazli 1991, vol. 6: 3618)

Another important indicator of family lifestyle which can be considered as an important manifestation of a sense of responsibility in the family lifestyle, is the parenting role toward the children, as mentioned in verse 13 of the Sura Lughman.

¹⁶ This interpretation has been used 56 times in the Quran.



"And (remember) when Lughman said unto his son, when he was exhorting him: O my dear son! Ascribe no partners unto Allah." (Lughman/13)

Another important point about the upbringing of children in the Quran is a content that parents should learn to their children during upbringing process which has referred to some of them in Surah Lughman.

"O my dear son! Lo! though it be but the weight of a grain of mustard-seed, and though it be in a rock, or in the heavens, or in the earth, Allah will bring it forth. Lo! Allah is Subtile, Aware. O my dear son! Establish worship and enjoin kindness and forbid iniquity, and persevere whatever may befall thee. Lo! that is of the steadfast heart of things. Turn not thy cheek in scorn toward folk, nor walk with pertness in the land. Lo! Allah loveth not each braggart boaster. Be modest in thy bearing and subdue thy voice. Lo! the harshest of all voices is the voice of the ass. (Lughman/16-19)

This section deals with some of the most important educational teachings that are considered in the Quran.

In the epistemic geometry of the Quran, the principle of the dignity of human existence, which stems from the position of him as the Vicegerent of Allah, is the most basic principle of upbringing. As the Quran says in this regard:

"And truly, we were the offspring of Adam" (Asra/70).

Therefore, all the educator norms and behaviors of child and adolescent should be based on this. The Qur'an, where it speaks of adoption, orders them to read them in their names and their relatives in order to preserve their dignity.

"Call them in the name of their fathers, which is more righteous with God, and if you do not know their fathers, they are your religious brothers." (Ahzab/7)

Another educational instruction is the training of the child's sexuality. Although the sexual instinct in the child is weak, the open and unregulated bedroom of parents provide an early-age background for this animal power in a juvenile and adolescent prematurely. God, in verse 58 of Surah Nour, duo to emphasis on preventing early puberty and sexual distractions by educating the privacy and enhancing sense of vitality in the child.

"O ye who believe! Let your slaves, and those of you who have not come to puberty, ask leave of you at three times (before they come into your presence): Before the prayer of dawn, and when ye lay aside your raiment for the heat of noon, and after the prayer of night. Three times of privacy for you. It is no sin for them or for you at other times, when some of you go round attendant upon others (if they come into your presence without leave). Thus Allah maketh clear the revelations for you. Allah is Knower, Wise."

Other pedagogical teachings are the familiarization of children with religious teachings, as the Quran refers as a general address to the believers as in this regard:

"Believers, guard yourselves and your families against the Fire the fuel of which is people and stones" (Tahrim/6)

According to this verse, the believer parents cannot, and should not, refrain from training religious teachings to their children. Prophets and saints of God, in their manners and dialects with their children, have always paid their attention to the principles of religious beliefs such as origin and resurrection. As the Quran says in this regard:

"And when Lughman said to his son, in warning: 'My son, associate none with Allah, to associate others with Allah is a tremendous wrong.' (Lughman/13)



"And this was the legacy that Abraham left to his sons, and so did Jacob (at the end of their life); "Oh my sons! Allah hath chosen the Faith for you; then die not except in the Faith of Islam!" (Bagharah/132)

Parents, along with the teaching of the principles of religion, should also teach their descendants the commandments and ordinances of heaven. It is not enough to train alone, but according to the following verse, insistence, emphasis, care, and patience on the fulfillment of the divine duties of family members are necessary: "Order your family to pray and be patient in it!" (Taha/132)

Another important educational instruction is the attention to the issue of children's gaming and entertainment. Play and entertainment is the natural right of the child, which is given by the wise hand of creation in his institution. Parents should not deprive their child of this instinct on the pretext of being busy, afraid of happenings during the game and the like. Through playing with the children, it is possible to control the anger, kindness, cooperation, learning skills, observance of the rights of others (playmate) and ... to the child. As in the story of Joseph (PBUH), the jealous brothers had to move Joseph (PBUH) away from his father to implement their evil plan; and the father, who was aware of his jealousy to Joseph (PBUH), disagreed, but the only rational weapon of the descendants of Ya'qub (PBUH) to yield to their demand was that the brothers emphasize the need for the child to have fun and play. Therefore, with this argument, they said to the father:

"Tomorrow send him with us (to the outside of the town) to eat enough and have fun, and we are his guardian." (Yusuf/12)

Another thing is also clear from this verse, and that it is better to have fun and exercise preferably in the open and green space which adds to the psychological aspects of the health and well-being of the children.

Avoiding discrimination among children is another emphasis of the Quran on instructional teachings.

In this regard, it should be noted that many of the moral delinquencies of offspring in adulthood are due to discrimination and non-compliance with justice in affection. Pathology of the behavior of the Prophet Jacob (PBUH) toward Joseph (PBUH) and other children, indicates that the father's extreme love of the child and his practical expression in the eyes of the other children turned the fire of envy and grudge on them, causing Yousef to thrust into wells and other problems. (refer to: Yusuf/7-10)

Another indicator of the lifestyle of the Quranic family is to consult one another on family affairs. As the Quran tells us about breastfeeding or mummification for the children, advises to consult with the spouses about this issue.

"And consult goodness and decency among you ..." (Talaah/6)

The interpretation of "Etamar (اِئْتَمَار)" in the above verse means bilateral consultation.

(Aloosi 1994, vol. 14: 335), (Zamakhshari 1987, vol. 4: 559), (Tabarsi 1994, vol. 10: 464), (Fakhreddin Razi 1999, vol. 30: 564), (Tabatabaei 1996, vol. 19: 317), (Abolfath Razi 1986, vol. 19: 278), (Toosi Bitaj 10: 37), (Feiz Kashani 1994, vol. 5: 190).

Or, in the case of weaning a child before the age of two, he has also ordered the consent and consult of the parties.

"If both desire to wean by mutual consent and consultation, then no guilt shall be on them..." (Bagharah/233)



This indicates that the Quran believes that family affairs should be conducted in consultation with all the members of the community and individuals should refrain from self-control and assimilation in the home and family. The important thing to consider is the consent of the two sides. (Bagharah/233)

This can help to bring more family members together and strengthen the foundation of the family.

The sovereign spirit of hope and vitality among family members is another indicator of the Quranic lifestyle of family. As emphasized in verse 87 of Surah Yousof.

"Go, O my sons,... and despair not of the Spirit of Allah. Lo! none despaireth of the Spirit of Allah save disbelieving folk." (Yousof/87)

As in other verses, has ordered Ibrahim (PBUH) to the hope in life:

"He said: And who despaireth of the mercy of his Lord save those who are astray?" (Hajar/56)¹⁷

Other examples of hope can be called Zechariah the prophet, who, despite his age and infertility of his wife, did not despair of God's mercy and this also led to God's special attention to him at the end of his life. (refer: Maryam/2-9)¹⁸

Another indicator of lifestyle in the family is the spirit of patience and tolerance among family members. (Loghman/17)

Some of the obvious examples of patience can be found in the life of Jacob (PBUH) and Job (PBUH) and Abraham (PBUH), which was emphasized in the Quran.

The Quran says about Job:

"We gave him back his family and doubled their number as a blessing from Us and as a reminder to the people of understanding... We found him to be patient" (Sad/43-44)

Jacob (PBUH) in the shadow of his patience in the face of the tyranny of his children, finally met with Joseph. (refer: Yousof/18, Yousof/83)

Another Quranic example of this can be seen in the life of Prophet Ibrahim and Hajar (PBUH) who waiting for the divine commandment concerning the slaughter of the child (Saffat/102), as well as the residence on the barren land of (Ebrahim/37), and the result was Abraham's acquisition of Imamate (Bagherah/24) and Ishmael as prophecy (Maryam/54).

The rule of fortunes and the neglect in inter-family relationships are another indicator of the Quranic family. In this regard, it must be said that among the requirements of good companionship are forgiveness and ignoring the person's fault; the Quran sometimes by advise to the principle of "grace" (in "وَلَا تَنْسُوا الْفَضْلَ بَيْنَكُمْ" (Bagharah/237)) and sometimes with the recommendation to "pardon" (e.g.: "وَأَنْ تَعْفُوا أَقْرَبُ لِلتَّقْوَى" (Bagharah/237)) and sometimes by advising to the principle of "peace" (in: "وَالصُّلْحُ خَيْرٌ" (Nesa/128)) emphasizes the need to adhere to this. Forgiveness and amnesty is actually the water that pours onto the fire of grief and revenge and gives human a peace of mind.

One of the most important examples of amnesty and passing can be expressed in relation to the behavior of Joseph with his brothers and Jacob with his children, and then, after all the oppression, Yousof addressed to his brothers, he said:

"Today there is no blame for you." (Yousof/92)

¹⁷ For more information, see: (Ebrahim/39), (Maryam/49), (Zoriat/28), (Hajar/53-55), (Saffat/101-112)

¹⁸ For more information, see: (Anbia/90), (Maryam/4), (Maryam/7), (Al Emran/39)



And Jacob, in spite of the great pain he suffered from his sons, forgiveness for his children from the divine portal, he prayed to God for forgiveness of his children: "I shall ask my Lord to forgive you." (Yousof/98)¹⁹

This verse is another strong reason for the need for pardon and forgiveness for family members. This will make the family more successful in educating the children, because one of the most important factors in training the child is to have a clean income.

In the Holy Quran 21 times²⁰ has been emphasized on this matter. As it says:

"People, eat of the good and lawful things on earth." (Bagharah/168)

And elsewhere it has been mentioned.

"Eat of the lawful and good things with which Allah has provided you." (Maedeh/88)

DISCUSSION AND CONCLUSION

What follows from the study of the research done in this field is that in some only the conceptual aspect of the problem is discussed and in some cases only a limited index has been investigated, and in some people without addressing lifestyle indicators it has been discussed how it is implemented and applied and in a number of articles, more than the narratives of the family lifestyle issue have been analyzed and in some of its psychological and sociological aspects so that, after study, the reader cannot become familiar with a fairly comprehensive model of lifestyle indicators in the family structure. Another thing to say about these articles is that there is no reference to the educational role of the family, which has a high status in the lifestyle, in the literature; but in this article, by citing the Holy Quran, a fairly all-round analysis of the lifestyle of the family has been addressed, so that at first the explanation of the cognitive concept of lifestyle and family as well as the status and importance of family structure in achieving the desired lifestyle was studied and clarified that from the viewpoint of the Quran, the lifestyle of each individual and society is influenced by the type of beliefs (worldview) and the values (ideology) governing that individual and society; and the family as one of the most important structures that can crystallize the Quranic ideal lifestyle is of great importance and in the following, the most important indicators of lifestyle in the Quran are explained, which are:

1. Choosing a competent spouse 2. Deep emotional bonding 3. Peace of mind 4. Thrallldom 5. Mutual rights and duties 6. Cooperation in family affairs 7. Sense of responsibility 8. Upbringing children 9. Advising 10. Waiver of mistakes 11. Patience 12. Hope 13. Clean income.

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¹⁹ For more information, see: (Hajar/85), (Taghabon/14), (Bagharah/237), (Nour/22), (Nesa/149)

²⁰ Refer to: (Anfal/69), (Nahl/214), (Bagharah/172), (Maedeh/4), (Maedeh/5), (Maedeh/87), (Araf/32), (Araf/157), (Araf/160), (Anfal/26), (Younes/93), (Nahl/214), (Asra/70), (Momenoon/51), (Ghafer/64), (Jaeieh/16), (Nahl/114), (Taha/81), (Momenoon/51)



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