



DEVELOPED FAMILY

A REVIEW ON ITS CRITERIA IN PSYCHOLOGY AND ISLAMIC SOURCES

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ABSTRACT

The family is the first and most important social institution and the main pillar of the human community, with which the fate of society is firmly established. In order to achieve an ideal and developed society, there must be a developed and ideal family. This article seeks to explain the criteria of a developed family from a psychology and religious perspective, which has been pursued in two ways; one has been explained through the modification of the family structure which is based on the hierarchy of fair distribution of power and observance of the boundaries and not crossing the red lines of life in three areas of secrecy, sexuality and Hijab, as well as the consolidation of religious and moral beliefs. And the other through the modification and enhancing of the relationships between family members, the correction of verbal communication in the form of the softness of the word and verbal affirmation, and non-verbal communication, which are good manners, active listening and humility as examples.

Keywords: Family, Development, Structure Modification, Relations Modification.

INTRODUCTION

Family is an institution formed on the basis of male and female marriage, and is developed by reproduction. This institution is the basis of the formation of human personality and the most important place for the development of human society. Therefore, Islam, which is the program of human evolution, has provided very important guidelines for the establishment and consolidation of this decisive institution. From the point of view of psychologists, the family is one of the fundamental institutions and one of the main structures of society, which goes along with other structures of society in the direction of human development. This sacred institution has experienced different forms throughout the centuries, and especially in the last few centuries, and has taken different forms in various cultures, some of which have been moving in the direction of development, and unfortunately some others move against this direction, such that it has shaken the position of the family in terms of construction. So, on one hand considering the role of the family in the prosperity or misery of the family members and on the other hand the instability of the foundations of this important position of life, whose source is typically the lack of awareness of the family members about the criteria and, consequently, their lack of use, there is no choice but to rule and realize the criterion of development in the family to save society and to guide the people towards perfection and happiness.

PURPOSE AND METHOD OF RESEARCH

The purpose of this research is to explain the components and criteria of the developed family through studying Islamic and psychology sources. Combination is the method used in this study to extract the criteria of a developed family that is realized by studying the documents and texts of Islamic and psychological software to examine the components and criteria mentioned in the subject of the developed family.

Research Background

In previous researches and studies, various findings have been mentioned for the developed family. In some studies, the developed family is defined on the basis of ideal qualities for desirable functioning. (Salarifar, 2017, p. 24). In Walsh's view, the developed and healthy family is a family that lies in the middle of the natural curve rather than in two sides of curve (the same source.)

In the works of Satir (Satir, v, 2001 Quotes by Salarifar, 2017) problem-solving, flexibility, positive look at conflicts, transparency of messages are introduced as the indicators of the developed family (Salarifar, 2017, p. 24). In reviews of (Deferrin et al., 2005, Krisan, Moore and Ziel, 1990, Deferin and Stint Quotes by Salarifar2017), the commitment, appreciation, effective communication, willingness to spend time with each other, clear and explicit roles, religious orientation, and the ability to solve a crisis in a positive manner, have been introduced as the criteria of the healthy and developed family. (Quotes by Salarifar, 2017, p. 27-33). Mc master's model in the healthy family poses the same idea of the concept of health and the norm, with the notion that it is not necessary for a developed family to lack all negative features or have all perfect features, but what should be mentioned is that the developed family manages its problems positively and constructively (Ryan et al., translated by Mohsen Dehghani and Maryam Abbasi., 2012, pp. 34-54). Some researchers such as Beaver (Beaver, R), in drawing the developed family, emphasize a systemic approach to the family and proposes the adaptability theory in the family (Crowe et al., 2005, p. 27). In another look, the health and prosperity of the family are directly related to its structure and organization so that the roles played by the members form part of the family structure (Fisher, Ransom, Terry and the Tower, 1992, p. 3990 Quotes by Salarifar, 2017). In Islamic studies on the developed family, different perspectives are mentioned. These researches began with a structural look at the family, and emphasized husband's custody and male companionship, the need to observe the limits of the law, understanding and equality, tolerance in relationships and economic justice in the developed family (Salarifar, 2017, p. 48).

The criteria of the developed family

Based on the scientific and Islamic views mentioned above, one can state the criterion of the developed family from the point of view of Mokhtar: a healthy family with desirable functions is to have a comprehensive structure and desirable relationships.

In the following, we examine these two general criteria and their components.

1. The structure of a comprehensive family

One of the things that affects the prosperity of the family is its proper and comprehensive structure, which makes the family happier and more developed. Because if you have a proper and comprehensive structure, all family affairs will be managed correctly and as a result the



material and spiritual needs of the family would be provided in a best way. The important components of the optimal structure of the family are as follows:

1.1. Desirable hierarchy and fair distribution of power

After the formation of the family, one of the things that should be considered is the fair distribution of power and the observance of the hierarchy. Since every social institution, in order to achieve its goals, necessarily requires a specific structure to assign roles and responsibilities to its members. The lack of assignment of duties to members will result in the abandonment of work and the disintegration of that community. Hence, at the first step, Islam has defined a model for organizing the family management. Since for managing a set of abilities and competencies, specific abilities and talents are required, this responsibility has been assigned to the man. Husband guardianship in the family and its admission by the woman (Nisa, 34) is a key teaching in Islam that ensures organizational health and family system management. (Salarifar, 2017, p. 73)

Islam has given this duty to men for two reasons:

First, the characteristics of a man that is not in a woman like the the priority of the power of thinking on the power of affection and emotions, as well as having more physical force that with the first man can think and plan and with the latter he can defend the privacy of the family.

Second, the man's commitment to paying for his wife's living expenses, wife's Mahriyeh¹, and providing an honorable life for wife and children, while women do not have an obligation for paying the expenses in Islam (Makarem Shirazi, v. 3, p. 37).

In the Islamic model, along with the management of the family by the man, woman provides the comfort of the life and she is introduced as the source of peace and providing the calm of the family. In surah Ar-Rum verse 31, the holy Quran says:

(وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ)

In this holy verse, the woman has been introduced as the source of the peace of the family. The message of religious texts in the structure of the family is that the structure of power in the family is a collaborative structure and the division of tasks is based on physical and spiritual characteristics, and this collaborative structure is based on the observance of the principles of famous socialization (An-Nisa, 19), justice (Al-Ma'ida, 8) and consultation (Ash-Shura, 38, Al-Imran, 159). In short, in the Islamic model of the family management, the spouses make decisions about the issues within the family, through dialogue and consultation. On the other hand, based on the biological, psychological and economic differences between men and women, gender roles are considered. Accordingly, the authority and centrality of the father in the family are based on the above principles, and the mother is introduced as the "source of affection" and the family interior manager; that is, after the necessary dialogue and consultation, the ultimate decision is made by the man.

Families who are weak in this area will face some problems. Some of these problems include the following, which has been also emphasized in religious sources:

¹ In Islam, *mahriyeh* is a mandatory payment, in the form of money or possessions paid by the groom, to the bride at the time of [marriage](#) that legally becomes her property. While the *mahriyeh* is often money, it can also be anything agreed upon by the bride such as jewelry, home goods, furniture, a dwelling or some land.



- The management weakness of man or applying the authority in a forced and aggressive manner will unstable the family. (Ibn Babawayh 1992, 4, p. 16; Majlesi 1983, p. 76, p. 367)
- The spirit of female domination in the family atmosphere also brings about some problems. (Ibn Babawayh 1992, p. 3, p. 38)
- Another damage of the undesired structure and the distribution of unjust power in the family is the domination and power of the children on the parents. (Ibn Babawayh 1992, 3, p. 558)

Therefore, one of the components of the optimal family structure is the existence of a hierarchy and a fair distribution of power, which results in the emergence and continuity of interactive patterns.

1.2. Determining the clear boundaries inside and outside the family

Disregarding the borders inside and outside the family are barriers to family growth. Mino chin, an important constructivist theorist, believes that the boundary function, is for distinction of the scope and responsibilities of the sub-collections. Each sub-system has a special function and has certain expectations from its members (Minochin, 1996), from the point of view of Islam, the boundaries of the behavior of each member of the family is specified, and this facilitates the exchange of views (Mahdi Khatib, 2017, p. 217).

The lack of clear boundaries in the family atmosphere or the lack of respect for them creates a mix of relationships between children and parents, and leads to their involvement in parental relationships and family problems.

The boundaries in the family are represented in three indeterminate (connected), distinct (normal domain) and discrete forms. For the proper function of family members, the boundaries among the family members should be clear and distinct so that the possibility of role-playing for the family members should be provided without disturbance and at the same time the borders should allow the family members to contact with each other.

The existence of boundary in family system is mentioned in several dimensions and examples:

1.2.1. the existence of a border in relation to friends and relatives

One of the damages in the family, which is one of the most important barriers to achieve a desirable family especially among young couples, is the lack of respect for the boundaries in friendly relationships and the inability to regulate the communication and information space with friends and relatives. This issue occurs through frequent visits to friends and relatives and the feeling of being united with them, and the exchange of information within the family and the transfer of problems and imperfections within the family to others, and this provides the context for the investigation and interference of others in the personal life of the family members. In recent studies, in discussions on the causes of divorce, the involvement of others in life has been mentioned in the third rank of psychological causes of marital injuries (Salarifar, 2017, p 75) while in Islam all individual and social secrets should be protected.

As Imam Sadiq peace be upon him has said:

”سِرُّكَ مِنْ دَمِكَ فَلَا يَجْرِيَنَّ مِنْ غَيْرِ أَوْدَاجِكَ

Your secret is a part of your blood, so it's not to flow except your veins.” (Majlesi,15/71/ 75)

If a secret is revealed, there would be some dangers that both the wisdom and the judgment obliges the human being to preserve them. Therefore, it is necessary for family members to protect the secrets of life for moving towards the advancement.

Everyone who learned a secret, they sealed and sewed his mouth.

On the other hand, in addition to protecting the secrets of the family, a faithful man should avoid interrogating the lives of others.

1.2.2. the existence of a borderline in sexual relations

One of the important boundaries in the family is the regulation of sexual-emotional relationships and restricting it to the legal wife. (Salarifar, 2006) Islam perceives any sexual-emotional relationship outside the framework of marriage as an abusive (Al-Mu'minoon, 6) and the marital betrayal that is breaking the family system (Tusi, 1411 p. 439)

Looking with a sexual desire (An-Noor/30 and 31), physical contact and emotional-sexual conversation between the unmarried woman and man (al-Amoli, 1995, p. 20, p. 191) will damage the emotional interaction of a husband and a wife and their intimacy.

1.2.3. The border in observance of the coverage limit in the community

In Islamic religion, there is a limit to the presence of men and women in society. Men, along with the observance of the balanced coverage and according to the custom, must respect the limits of the sexes and face the women of community with a religious wisdom. On the other hand, based on the teachings of Islam, it is necessary for women to cover all of their body other than the face and hands from the wrists to the fingers. This Islamic decree has many social and individual effects. The intimate relationships between husband and wife and its consolidation are among the goals of the existence of a borderline in the issue of cover. Covering in accordance with religious and legal practices makes the sexual pleasure and exploitation be unique to the family and within the limits of marriage. By reinforcing the conjugation of the husband and wife, this will make them more interconnected.

1.3. Confirmation of religious beliefs and opinions of family members

The family as the first education base for the people in need is a structure in which individuals can reach a religious growth and perfection, and through this growth and perfection they will achieve true happiness and prosperity. Therefore, it is imperative that a family has religious beliefs and values of consolidation in its structure to provide the field for the training of its people. Spouses' access to religious beliefs and opinions has a major impact in the satisfaction and consolidation of the family. Their alienation and negligence to religious beliefs will cause serious problems in life. The Holy Qur'an says: "Everyone who turns away from my memory will be in a difficult life." (Taha: 124) A negligence to religious beliefs destroys true calm and joy of life, leads to astonishment and emptiness. Maybe despite ones good material and welfare facilities, he has no calm and safe life.

Cheryl and Larson, the researchers on the family, in several studies that conducted on patients found that religious opinions and belief in God impacts on the faster recovery of discomfort, and that healing was far more successful in religious people than those who did not believe in God. (Ali Ahmad Panahi, 2010, p. 28). The attention to the religious and spiritual aspects of life is related to the general sense of marital and family health and well-being. Spiritual believes and practices help families to have a reason for life, and live based on ethical principles (Griffith and Rutter, 1994; Walsh and Pries 2003 Quotes by Salarifar, 2017)



According to Islamic verses and narrations, the head of the family, whether parents or others, has a heavy responsibility towards the religious education of children and other subordinates. For this reason, the Almighty Allah has warned the believers about its aftermath, warns them: "O believers, protect you and your family from the fire whose firewood is humans and rocks. (At-Tahrim: 6) It is important to pay attention to the religious beliefs of the children such that the great Prophet, Ya'qub peace be upon him, was worried about the religious beliefs of his children at the time of his death, therefore he says in surah Baqarah, verse 133:

إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِنْ بَعْدِي قَالُوا نَعْبُدُ إِلَهَكَ وَإِلَهَ آبَائِكَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ إِلَهاً وَاحِداً وَنَحْنُ لَهُ مُسْلِمُونَ

For this reason, it is necessary for family members to work hard and to cooperate in order to consolidate religious beliefs. Examples of religious opinions are manifested in belief in God, Imams and Prophets, and belief in resurrection that have great impacts including the enhancement of the motivation, will and trust of the family members on life issues, increasing the satisfaction of life the compatibility of family members the ability to deal adequately with life problems, the deterrence role in destructive behaviors, and...

1.4. The adherence to the moral values within the family

Understanding the position of ethics in the family is very important and valuable. One of the issues that sometimes causes family senility and lack of growth is the lack of familiarity with the ethical values in the family. To achieve this important issue, it is essential to examine moral values in the family:

1.4.1. Peace and compromise in the family

One of the important ethical values in the family system is the consideration of peace and compromise in the family. In the relations between family members, it is seen that due to difficulties and problems of life, the behavior of one of the couples or both of them exits from the circle of logic and wisdom and the family is exposed to tension and weakness. Either his behavior is unreasonable, or this is not true, but, in the opinion of his wife, he is an obstinate person who wants to put his word on the chair and do not follow the wisdom of reason. In both cases, it is natural that the bond between them is subject to rupture and the foundation of the family is weakened.

In such a situation, Islam orders that, as far as possible, efforts should be made to avoid divorce and keep the unity of the family, although it is necessary that one side show extreme flexibility to preserve the family and survive the marriage, against the other, even if he is absolutely right.

God says in this regard:

« وَ إِنْ امْرَأَةٌ خَافَتْ مِنْ بَعْلِهَا نُشُوزاً أَوْ إِعْرَاضاً فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يُصْلِحَا بَيْنَهُمَا صُلْحاً وَالصُّلْحُ خَيْرٌ »

"Whenever a woman worries about the revolt, rebellion, or the avoidance of her husband, there is no barrier to peace with each other (and she can forgive some of her rights) that the compromise (anyway) is better." (Nisa, 128)

Of course, it is necessary for husband and wife to carefully observe each other's rights, but sometimes the husband may not comply with some of his wife's rights, and the woman is worried that if she insists on her right, her husband will avoid her or violate her other rights. In such a situation, since maintaining the family is of particular importance, Islam advises her



to stop the collapse of the family by forgiving some of her rights to preserve the foundation of the family, as far as possible, with peace and reconciliation and flexibility. (Mohammad Taghi Mesbah Yazdi, 2001, p. 3, p. 70)

1.4.2. Attention to equality in creation

Some suppose that man has superiority in terms of creation due to physical characteristics and apparent power. This, in some cases, leads to violate moral principles and values and, in some cases, we observe injustice in behavior. One of the important ethical principles in the family atmosphere is the consideration of equalities in the creation of men and women. The principle that has been neglected both in the history scene and in the modern society, and so much oppression has occurred to family members, especially women and girls. In the teachings of Islam, we see that, as the Qur'an points out, the criterion of superiority is not ethnicity, gender, Wealth, etc., but the criterion of supremacy and dignity is piety. (Hujurat 13)

Of course, it should be noted that some people, due to the misconception of this moral value, have considered the rights and duties of men and women alike and have assumed common responsibilities for couples. This has led to the emergence of wrong patterns in today's society. One of these wrong patterns is that the woman need to make money.

1.4.3. Contentment

One of the good and valuable qualities of morality is contentment. In other words, the person meets his or her living conditions with the facilities he has. Contentment is against the greed and it is one of the values that cause peace and harmony in social and family life, and its lack leads to the stress. One of the values that is considered necessary in the family and causes calm in the members of the family is contentment. The traditions have emphasized this moral value that the content person has his dignity and self-esteem even at the height of the problems, and is not willing to ask help of others.

Imam Ali (peace be upon him) says:

”مَنْ قَنَعَتْ نَفْسُهُ عَزَّ مُعْسِرًا وَمَنْ شَرِهَتْ نَفْسُهُ ذَلَّ مُوسِرًا”

The one who is satisfied and contented would be honored in problems, and the one who is not satisfied is also humiliated even in ease (Amadi, 2002, p. 392).

The effects of this important moral value in the family can be examined from different aspects. Because contentment impacts on the cognitive dimension of family members and interprets the problems of life as the grace and mercy of God. In the behavioral dimension, the satisfied person endures constraints and solves the problems of life with proper planning and far from luxuries and wastefulness. In the emotional dimension, the person who tries to resist the difficulties of living with a sense of satisfaction from the existing conditions, his calm and vitality would not be affected, and he will prefer the prosperity of family to all the problems.

1.4.4. forgiveness and amnesty

The consolidation of the family and its prosperity from the Islamic perspective lead to the excellence of the individual and society, which can bring people to the ultimate perfection and destination of creation. For the success and growth of the family, like other life affairs, one must acquire some skills. Therefore, religion has revealed various ways and means to consolidate this foundation that forgiveness and amnesty among family members are among



the most important examples of these strategies. For this reason, in the Holy Quran, the Almighty Allah has commanded us to "pardon" and "bless" «وَلْيَغْفُوا وَلْيَصْفَحُوا» (al-Noor, 22)

Amnesty is a virtue that, if one has it, despite the mistakes of others, he forgives them, but if someone has broad-mindedness, he will never see the shortcomings and mistakes of others.

The Prophet (peace be upon him) told Aṭabah, "Do you want to tell you about the high morals of the world and the hereafter? Get close to anyone who is away from you and forgive whoever denies you and pardon someone who oppresses you" (Koleini, 1963, v. 2, p. 107, 2).

We must accept this fact since no human beings are without error and nobody is impeccable, the necessity of forgiveness and amnesty is felt more in the society and especially in the family. Therefore, it is essential for young couple to face each other with contempt and endeavor to accept their mistakes and to refrain from criticizing and showing sensitivity to certain behaviors. Men and women must open their eyes well before marriage and close their eyes after marriage, and pay attention to the fact that human beings have individual differences, and the thoughts, feelings and tastes of the two are never the same, so the need for peaceful calm life requires each spouse to give up some of his or her own ideas and tastes and be flexible; it is also necessary for a husband or a wife to respect the wishes and needs of the other side and observes them and ignores issues when it comes to conflicts (Ahmad Beh Pajouh, 2010, Second Book, Family and Children, p. 271). That is why a person who doesn't forgive the others, especially family members, has fallen among the worst people (Ghurur al- Hikam, p. 175, p. 175).

Given the religious advices on forgiveness and amnesty, it is clear that if a family wants to maintain its own prosperity and achieve its goals and functions, then they should apply the ethical values such as forgiveness in their lives.

1.4.5. Honesty

Honesty or truthfulness is one of the best features that every human being has to have in life. One can also say that this is one of the attributes that must be observed throughout the life of a person. In a simple definition, honesty is the manifestation of the things that are within each individual. Honesty is not something just in speech, but it is the correspondence of a person's act and speech with what was in the past, is in present, and will be in future. The honest person does not speak in spite of his intention, that is, what he says is in accordance with what he has in his heart and what he does is the same as what he says. This moral virtue is one of the effective and important matters in family relationships that provides the basis for trust and a strong relationship. The lack of honesty in a wife or husband brings the family atmosphere to distrust and pessimism, and provides a ground for controversy. The leaders of religion (peace be upon them) emphasize on sincerity and avoidance of falsehood due to the influence of lying on the destruction of trust in interpersonal relationships. The Holy Quran has mentioned lie as a sign of unbelief:

إِنَّمَا يَفْتَرِي الْكَذِبَ الَّذِينَ لَا يُؤْمِنُونَ بِآيَاتِ اللَّهِ وَأُولَئِكَ هُمُ الْكَافِرُونَ

The ones who lie are just those who do not believe in the revelations of Allah and they themselves are liars. (An-Nahl 16)

In Islamic teachings, the issue of truthfulness and struggle against falsehood is important; honesty and depository are two significant signs of faith and human personality, and their

implications for faith are greater than prayers. Imam Reza (peace be upon him) has said: "Do not look at their pilgrimage and their good deeds, but look at their truthfulness and honesty" (Saduq, 2, p. 51). In a healthy family environment, the most important asset of common life is the sense of mutual trust and honesty among family members, and the most important thing that destroys this capital is a lie. Amir al Moëmenin Ali (peace be upon him) says in his words: Avoid friendship with a liar that he is like a mirage, pretends the far is near and the near is far (Hor Amoli, v. 12, p. 34). Naturally, if there would be lack of integrity in a family, the family atmosphere would not move into the right direction and many problems will be created for the family. To promote the health and well-being of relationships in the family, the verbal and physical relationships should be explicit and direct, including voice tune, people's physical state toward each other, eye contact, or body movements. Such a relationship allows family members to be honest, committed, honest, competent, and creative, and deal with problems appropriately.

Adherence to moral principles leads to the formation of appropriate feelings within human beings. Mental relaxation is achieved in the light of adherence to human values. Honesty is one of the most important religious and human values that reduces conflicts, worries, anxieties, doubts, and fatigues. Honesty and truth is a way to achieve peace.

The Prophet of God (peace and blessings of Allah be upon him) said:

«فَإِنَّ الْكُذِبَ رَيْبَةٌ وَإِنَّ الصِّدْقَ طُمَأْنِينَةٌ»

; The lie is the source of distress and honesty is the source of peace (Majlesi, Bihar al Anvar, 71, p. 214).

If a person takes the path of honesty and reveals the facts, many of the concerns and worries that arise from dishonesty will be finished and his soul would be calm down.

The cases mentioned are examples of important ethical values in the structure of a developed family. Of course, the moral values in the family are not summarized in these cases, and values such as patience, lack of self-glorification, and negligence are mentioned.

2. Strengthening family relationships

Strengthening the constructive relationships is one of the most important steps to reach the high and holy goals of the family. Friendship, intimacy and health in life depend on the way of communication between family members. Effective communication between family members directly affects peoples mental health, helps to prosper personality and identity, and increases job productivity, marital success and satisfaction (Mehdi Khatib, 2017, p. 255), brings about physical well-being and health, increases personal consistency, leads to constructive coping with psychological pressures and ultimately leads to self-flourishing and the growth and efficiency of the family institution.

Desirable relationship is the best way and the only way to show feelings to one another and is a way of transferring information and is essential for the growth and increase of family efficiency in reaching the prosperity. If the relationship is not effective, it leads to dissatisfaction, loneliness, conflict in the family, mental harms and self-confidence is disturbed, and people's ability to face problems is reduced (Muhammad Taqi fAaali, 2015).

An important point should be considered in family relationships is that the realization of a healthy relationship in the family is the recognition of family members about their rights and



duties. Because if this is not realized, the basis for healthy relationships in the family is shaken. And with an inappropriate speech or an inappropriate act, the cause of the dispute arises.

According to the recommendations of the researchers on life skills in the family and the examination of the language of narratives, in a general division, the family relationships are defined into verbal and non-verbal categories, which are discussed below:

2.1. verbal relations

Speaking is one of the blessings that God has given to man, which is mentioned after the blessings of existence (Ar-Rahman, 3 and 4). There are many traits that humans have in their lives, such as the fact that all humans know that it is better to talk politely, and not to hurt the others with their own word. Some conversational practices are based on wisdom or on the basis of religious texts. In the way of establishing verbal relationships, there are differences between the child and the adult, the woman and the man. Providing the forum for children leads to their growth and prosperity. On the other hand, the lack of suitable conditions for dialogue and the expression of feelings and thoughts leads to the suppression of their emotions. (Mohammad Taqi Faali, 2015)

Family atmosphere is the best place for verbal development, recognition of its rituals, and expressing itself through speech. Islamic teachings have recommendations about "beautiful talking" and "saying beautiful words". The Holy Quran insists on this important point that the word should contain useful and pleasing points, yet with beautiful words:

وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا

And speak good words to them (Nisa, 5). The "the best word" is a word that is expressed in a way that is calm and it is considered by everyone to be a good word. On this basis, it can be said that every word that makes peace in the hearts of the hearers or a word that comforts the soul and the thoughts of others is good (Tabataba'i, vol. 4, p. 173). In another verse, Allah emphasizes the beautiful words: And talk to people with good words (Baqara, 83).

وَقُولُوا لِلنَّاسِ حُسْنًا

This verse explicitly refers to the principle of "beautiful saying." In the commentaries, "beautiful saying" has been interpreted as follows: A beautiful saying is a word that you would like to be told, then talk to others in this way (Tabataba'i, vol. 1, p. 218).

Effectiveness and improvement of verbal communication in the family have criteria, which we will mention below:

2.1.1. the tune of voice

From the point of view of religious texts, the tune of the voice should be more gracious in order to establish and communicate properly even if the audience is someone like Pharaoh. (Taha, 43 and 44)

"أَذْهَبَا إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ، فَقُولَا لَهُ قَوْلًا لَّيِّنًا لَّعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَىٰ"

When the condition of the tone of the word, with someone like Pharaoh, is a conversation with a gentle tone, so the dialogue to the members of the family must be friendly and respectful, because in the transmission of the message in the family relationship, the way of expression

plays an important role (Cole, Translated by Mohammad Reza Ale Yasin, 2018, p. 19). Hence, if the voice is accompanied by a mild and soft tune, feelings and emotions are excited and emotional relationships are ruled out in the family atmosphere. Therefore, in the verbal communication of the family members, the tone of the expression of words must be calm, regular, and strong, words should be spoken fluently and we should refrain from bad emphasis but relying on important words and sentences.

2.1.2. Use good words in the conversation

Due to narrations, one of the signs of respect in the verbal relationship is that the family members, especially the husband and wife, call each other in a best name that each one likes. (Koleini, al-Kafi, 1984, v. 2, p. 643) The Qur'an also advises not to call each other with the ugly nicknames:

وَلَا تَتَّابِرُوا بِالْألقَابِ, and do not give ugly names to each other (Hujurat, 11). Family and marital life must be full of love and affection, mutual respect between husband and wife, children and parents and all members of the family, to achieve this important issue, it is very important to use good names and pay attention to the beautiful words.

2.1.3. Verbal appreciation

In the religious texts, Imam Reza (peace be upon him) has said:

"مَنْ لَمْ يَشْكُرِ الْمُنْعَمَ مِنَ الْمَخْلُوقِينَ لَمْ يَشْكُرِ اللَّهَ عَزَّوَجَلَّ"

The one who does not appreciate the people for their goodness, has not appreciated Allah (Hor Amoli, 1956, 16, p. 313). In line with applying this noble Hadith, it is necessary in the common life of the family, man and woman be grateful to each other for the service they receive. A woman who devotes all her life to family, and a man who works for the livelihood of family deserve the best appreciation and the most complete thanks. Imam Sadiq (peace be upon him) said:

It is written in the Torah: "Appreciate the one who has blessed you, and benefit someone who has thanked you, because the blessings will be stable with gratitude and they will be unstable with ingratitude" (Koleini, 1984, v. 2, p. 94).

According to this narrative, thankfulness has two important consequences: first, it strengthens the relationship between the two, and it increases the beneficence between them; and secondly, with thanksgiving, the goodness of the other party can be sustained and permanent.

Other items such as greeting, wit, good word, etc. can be mentioned for the efficacy of verbal communication.

2.2. Non-verbal relationships

Nonverbal relationships are referred to the process of sending and receiving messages without the use of words. In non-verbal communication, individuals deal with other people consciously or unconsciously by body status, such as how they are exposed, the distance from one another, their facial expressions and body movements. If non-verbal communication is appropriately implemented, it will have a great influence on the consolidation of relationships and satisfaction among individuals.

Non-verbal relations include a number of examples, which are discussed below:



2.2.1. Cheerfulness

Cheerfulness is one of the important ways to get paid attention in the relationship between the spouses. Cheerfulness attracts the hearts and bring joy and happiness and removes hatred from the hearts (Koleini, 1984, v. 2, pp. 103-104). According to the guidance of the Ahl ol Bayt, cheerfulness increases the affection. In the words of Imam Sadiq (peace be upon him) we read:

صَنَائِعُ الْمَعْرُوفِ وَحُسْنُ الْبِشْرِ يُكْسِبَانِ الْمَحَبَّةَ وَيُدْخِلَانِ الْجَنَّةَ وَالْبُخْلُ وَعَبُوسُ الْوَجْهِ يُبْعِدَانِ مِنَ اللَّهِ وَيُدْخِلَانِ النَّارَ.

Good-temperedness and cheerfulness create affection, take us to paradise, but bad-temperedness turn away from God and go to Hell. (Koleini, 1984, v. 2, p. 103, p. 5)

Therefore, for communicating in the family atmosphere, it is necessary for every man and woman to deal with each other cheerfully since this would initiate a happy and good relationship and destroys hatred (Koleini, 1984, v. 2, p. 103 and 104, p. 6). Since when the family faces some problems and grief, it is necessary to solve this problem with openness and optimism in order to consolidate the emotional and affectionate atmosphere of the family. Stay. Because the first step in coping with the disappointments is to deal with problems cheerily (Heidari Naraghi, 2010 Hosseinzadeh quotes 2013).

2.2.2. Active listening

In order to establish a stable relationship, it is necessary to pay attention to the speaker completely. One of the benefits that a person can have from the blessing of listening is that real listening to others create intimacy with them; the principle whose observance seems more sensitive than the other relations in the family relationship. Family members, especially women and men, by observing the moral of listening show that they have put away their interests, needs and concerns for the time they are listening to their spouse's word to understand them and sympathy with them. They send him a message of interest; they also convey the message they care about him and want to know what their spouse thinks, how he feels and what he needs. When we listen carefully to our spouse or child, we prove to him that his word is useful and important to us. We also show our willingness to continue relationship and communicate with him. The significance of this skill can be found in the Word of the Prophet (peace be upon him):

Each group being with one another but not listening to each other, blessing would leave them (Payandeh, 2003, p. 777).

It is important to note that active listening is another matter. Because hearing is a completely physiological discussion, it merely means activating our hearing sensors by sound waves. But active listening is a cognitive skill and practically it is considered an intellectual and analytical activity.

Not observing this principle can lead to conflict when communicating. Issues like mental retardation, mind-reading, attention to the answer, self-proofing, judging, fighting, and getting out of the subject can be seen as obstacles to active listening. (Seyyedeh Maryam Tabatabaee Nodoushan, 2012)

2.2.3. Humility

In nonverbal communication, body condition plays an important role, our body can be in a way that makes communication between people, especially spouses, make the communication easier and make it longer and permanent. When communicating with others, we show a calm



but alert state, we bend our body slightly to the front, or stay cheerily at a good distance, we strengthen communication and, as well as being calm, show ourselves excited. And show to the other side we understand well and we are very determined to understand him (Mohammad Taqi Faali, 2015).

Islam has recommendations in relation to the state of the body in non-verbal communication. This divine religion recommends humility in relationships, so that the affection among people is sweet nectar of modesty and humility.

Imam Ali (peace be upon him) said:

ثَمَرَةُ التَّوَّاضُعِ الْمَحَبَّةُ

The affection is the fruit of humility and modesty (Amadi, 2002, p. 327)

Humility means that a person does not consider any privilege for himself comparing the other people (Dailami and Azarbajejani, 2017, p. 140). This mode is very effective in a person's physical condition. Hence, the Qur'an recommends to the children to treat with their parents with modesty:

وَإخْفِضْ لَهُمَا جَنَاحَ الذَّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيْتَنِي صَغِيرًا

Kindly open the wing of humility on them and say: "Our Lord, have mercy on both of them, as they raised me when I was a child (Isra, 24).

Islam has recommendations to encourage family members to institutionalize this state. As such, it advises men to greet when they enter the home (Hor Amoli, 1956, vol. 5, p. 319)

In the narrative, the last Divine Messenger (peace be upon him) describes three characteristics for the best men, one of which is humility towards his wife and children .

Humility is also a desirable attribute that is also expressed for women, and some recommendations have been mentioned to illustrate this description, such as welcoming a husband, cursing her and cherishing and wearing his clothes. Also, in Islamic narratives, the best characteristic of women is humility against their husband and their worst behavior is arrogance against their husband (Koleini, 1984, vol. 5, p. 508).

2.2.4. Eye contact

Eye contact is one of the non-verbal communication that, if not followed in conversations, daily and family routines, many of our good situations may be lost. Eye contact creates a strong, unconscious bond between the parties of relationship.

When talking to family members, to whom we are interested in, we admire them, it's essential to have eye contact. In sincerer conversations, we naturally look more to each other and maintain eye contact for a longer time. In fact, based on the amount of eye contact, we judge relationships. The more eye contact, the closer the relationship.

Meanwhile, women have more eye contact than men when talking to a person. This is one of the reasons women prefer face-to-face conversation, and men are convinced to speak in a standing position. It is essential for members of a family to strengthen their relationships between themselves and to engage in dialogue with each other in a loving eye contact that indicates paying attention to the opposite side. In the narrative from the Prophet Muhammad (PBUH & HP) in reference to the importance of eye contact and the kind of look in the face-to-



face relationships, he says: it is not appropriate for a believer to look at his brother angrily that bothers him (Payandeh., 2003, p. 712, p. 2699)

In this section, some issues were investigated that should be taken into consideration by family members in the strengthening of relationships, and it is essential for women and men to observe these matters in their relationship with each other and with their children.

CONCLUSION

The purpose of this research is to express the criteria of a developed family. Findings obtained from religious sources and some psychological sources are as the following: a family achieves the prosperity when has a comprehensive structure and proper relationships in the family. The components of a comprehensive family structure include the ideal hierarchy and the fair distribution of power, the determination of the clear boundaries inside and outside the family, the consolidation of the beliefs and beliefs of the members of the family, the adherence to the moral values within the family. The components of constructive relationships include strengthening verbal and non-verbal communication.

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