Factors of the Islamic Lifestyle in the Word of Imam Ali (a.s)

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Abstract

By developing various types of lifestyles in the modern world, today the need for a complete role model concordant with the innate nature and the real need of man for walking through the path of servitude to Allah (s.w.t.) is being felt. This necessity lead to evaluate features of modern lifestyle and its dimensions in the word of the perfect role model of humanity, Imam Ali (a.s.). The data in this study is gathered by the analytical-descriptive method and is book based. The domain of research is centralized on Amir ul-Moʾmenin’s viewpoints concerning the Islamic family and its lifestyle. Evaluating the teachings and points of the study shows that the Islamic family in the view of Imam Ali (a.s.) enjoys some characteristics emphasized in the various fields of belief, behavior and morality. These features such as: religious zeal (of man towards his wife) and the characters of improper zeal, taking responsibility in the family, struggle for the preparation of economic needs of the family and good temper, are peculiar traits of husband. And other traits such as: to be righteous, wisdom and intellect, modesty and chastity, affording pleasant company to the husband, sacrifice, obeying the husband, interaction and compatibility with the husband, contentment, wife’s management at home and wearing Hijab and preserving modesty, are among the special traits of wife pointed out by Imam Ali (a.s.). And other characteristics such as: taking the Ahl ul-Bayt (a.s.) as role models, considering each other’s religious needs, truthfulness, satisfaction, good temper, knowing the mutual rights and observing them, keeping the individual privacy, living a simple life, overlooking and tolerance in life, to be satisfied from each other, doing good to the family, patience towards husband’s bad temper, respecting the parents, nurturing a righteous generation, are among the common traits between husband and wife.

Keywords: Lifestyle, Islamic Family, Imam Ali (a.s.), Feature of the Lifestyle
Introduction
Nowadays lifestyle is among the important issues of the society which entails two contrastive types of Western and Islamic. The society needs to become familiar with the Islamic lifestyle for its growth and for the sublimity of human beings. Therefore this necessity leads man to evaluate the Islamic lifestyle in the family, and by developing different types of lifestyles in this modern world, the need for a complete role model concordant with the innate nature and the real need of man for walking through the path of servitude to Allah (s.w.t.) is being felt more than ever before. This demands to evaluate characteristics of the modern lifestyle in the saying of the impeccable role model of humanity, Imam Ali (a.s.). In this study the words of Amir ul-Mo’menin on features of the Islamic lifestyle in the family are to be discussed and analyzed and their results are to be explained.

Research Basis
By the speech of the Supreme Leader of the Revolution on lifestyle in his travel to the Northern Mashhad, various congregations and conferences were held in the country on the dimensions of lifestyle and many articles were written afterwards such as:
2. Ibrahimi, I. (2009), Pure Life (Hayat Tayyibah) in the Holy Quran and Nahj ul-Balāqah, Aine Ahmad, Qom.

Articles in the Collection of Conferences on Research on the Islamic (Economic) Lifestyle in the Alawite Manner, (2012) are also evaluated which are as follows:
5. Mirzaei Hosseini, S. M. and Zare’ei Shahamat, L., Evaluation of the place of contentment in the Islamic Lifestyle from the view of Imam Ali (a.s.).
9. Isma’eilzade, M., Explanation on the Basis of Alawite Justice, the Best Example for Realization of the Islamic Lifestyle.

Islamic Lifestyle in the family in the word and view of Amir ul-Mo’menin (a.s.) was not evaluated by any of the afore mentioned articles, although it is generally evaluated from the view of the Holy Quran and Hadith; So it was necessary to focus on this issue in the family by explaining the view of the commander of elucidation, Amir ul-Mo’menin, Imam Ali (a.s.).
Method of Research
In this study the research method is analytical-descriptive and the data collection is book based. The society for research is centralized on Amir ul-Mo’menin’s viewpoints concerning the Islamic family and its lifestyle. To reach this goal the definitions for lifestyle, family and the factors related to each family member would be presented and then Imam Ali’s view in this regard would be discussed and analyzed.

Definitions
A) Lifestyle: Lifestyle is a concept which received serious attention of the sociologists in the second half of the twentieth century. Lifestyle contains conductive patterns and is different from “life ways”; since lifestyle is centered on the preferable manners rooted in taste and selection of people but not in imitation and compulsion and they choose that from among collection of alternatives.

B) Family: Family is the most important social institution and the smallest core of the society. The pillar and basis of the family is marriage. Family is a composed of people who interconnect with each other through blood, sexual intercourse or deliverance of child, and is a connection related to the institution of marriage which is an aspect of sexual intercourse ratified by the society. Marriage is founded between two opposite sex and there is blood relationship (contractual or real) and causal relationship between its members. In addition to the biological results of the making family (procreation), there would also appear educational, upbringing and economic results for that. (Saroukhani, 1999)

C) Features: These features have great influence on the healthy lifestyle and distinguish the Islamic life from other lives. From among the features related to the Islamic lifestyle in the family, some are specific to the husband, some are specific to the wife and some others are common to both wife and husband discussed below.

1. Factors specific to the husband
Among the factors earmarked for the husband, three types of doctrinal, conductive and ethical factors are listed. Coming to know them better and materializing them in the mutual life of husband and wife is necessary to reach felicity and happiness.

1.1. Doctrinal
These factors are related to the belief of man and have direct effect on the mutual life which their reinforcement and stability is essential for the blissful life of mankind. Imam Ali (a.s.)’s definition of religious zeal contains two parts of positive (praiseworthy) and negative (improper). In the positive part, religious zeal should be rational and help and assist the intellect, but in the negative part Imam Ali (a.s.) says that being zealous towards women should not contradict intellect. Therefore from the view of Imam Ali (a.s.) religious zeal is divided in to tow parts of praiseworthy and improper, which is admirable in the first part and reprehensible in the second.
1.1.1. Praiseworthy Zeal
Religious zeal in word means to be stingy towards what is loving for the other. It is counted among the attributes of Allah (S.W.T) and the epithets of prophets and the believers by which are distinguished one from the other. (Gharavi, 2006) The word zeal refers to a kind of prejudice and sensitivity which leads to the proper keeping the individual privacy. (Ibn Athir, 1988)
The zeal has been entrusted to the nature of men by Allah (s.w.t) the Most High from the beginning of their creation, and according to Imam Sādiq (a.s) is a lofty status which prevents man from the apparent (outward) or hidden (inward) corruptions. Therefore zeal is part of belief without which man cannot reach to its utmost perfect status. (Gharavi, 2006)
Imam Ali (a.s) in this regard says: “O you men of Iraq! I have heard that your men and women jostle in the crossings. Aren’t you ashamed of that?” and “Aren’t you shameful and don’t you have religious zeal not to allow your women go to shopping stores and hang on with the vulgar?! Surely no zealous man has ever committed adultery.” (Kuleini, 2008)
In fact the real zealous when deciding to commit adultery puts himself in another’s shoes, then his consciousness stands against the motivation to adultery and therefore it prevents him from committing the sin. (Ibn Meysam Bahrani, 1996)

1.1.2. Improper Zeal
Improper zeal towards wife in the family is an unbalanced reflection to her behavior which is rooted in distrust and in extremity brings about accusation; since the husband has no proof to show that his wife has committed the sin and therefore accuses her on the basis of suspicion.
Imam Ali (a.s) says: “Beware of the improper zeal, as it corrupts the righteous women; but oversee women’s affairs and by witnessing any minor or cardinal sin committed by them, treat them by expressing your dissatisfaction and refrain from punishing them; since the sin would be graver and the admonition less effective. (Ibn Sho’bah, 2003)
Imam Ali (a.s) says: “Refrain from improper zeal towards women, since it makes upright women to evildoings and a righteous to commit sin. (Sharif Razi, 1993)
A man who does not know the extent of zeal, becomes distrustful to his righteous wife and checks her affairs till harassing her. In fact it should be said that these behaviors do not come from a healthy mentality and sound mind, for the same reason Imam Ali (a.s) refrains men from having this trait.

1.2. Conductive
These factors are manifested through act and behavior in life and are performed by the bodily organs of man.

1.2.1. Taking responsibility in the family
It is inferred from the sayings of Amir ul-Mu’menin that in the Islamic lifestyle men are responsible to prepare the needs of their family and should not shrink from their responsibilities for the reason of worshipping Allah (s.w.t) or doing the recommendatory acts. Two narrations of Imam Ali (a.s) are presented in this regard: “Every man shall be asked about his servants and family members.” (Tamimi Amadi, 1955)
And that Alā’ said: “O Amir ul-Mo’menin! I complain to you about my brother – ‘Asim ibn ziyād. The Imam asked: “What has ‘Alā’ done?” and he said: ‘Alā’ wears gown and has secluded. Imam Ali (a.s.) said: “Call him.” When he came, Imam Ali (a.s.) said: “O you the small enemy of yourself, Satan has penetrated into your soul and is aiming at you Don’t you have mercy on your family? You think that Allah (s.w.t.) has permitted you His pure blessings, but does not like you to use them? In the sight of Allah (s.w.t.) you are more worthless than this, if He behaves towards you even in this way. ‘Asim said: O Amir ul-Mo’menin you wear this rough clothes and that tasteless food (although you are our leader and Imam and it is necessary that we follow you.” Imam (a.s.) said: “Wow on you! I am not like you (my duty is not as yours), Allah (s.w.t.) has made incumbent on us to have strict discipline upon ourselves and be the same as the weak so that the poverty of the poor does not entice him to disobey Allah (s.w.t.).” (Sharif Razi, 1993)

1.2.2. Struggle for preparing the economic needs of the family
The social and economic system of Islam knows providing livelihood of the family as man’s duty and considers it as providing alimony. (Khalil Farahidi, 1997) Alimony is the obligatory expense which a Moslem husband is bound to pay. (Mohaqiq Helli, 1995) According to this principle he is obliged to provide the need of himself and his family by any lawful (Halal) way possible. Of course this does not materialize easily and entails many hardship; but there is no any other way and the man who carries the burden of family expenses, shall perform this responsibility and strive hard to provide the livelihood and fulfill the needs of his family. On the other side Islam extols this effort and considers that as struggle (Jihad) in the path of Allah (s.w.t.). (Ansari Awwal, 2013) Imam Ali (a.s.) says: “Whoever strives to provide lawful (Halal) provision for himself and those under his guardianship, is likened to a the one who struggles in the path of Allah (s.w.t.) the Most High.” (Majlisi, 1983) or that “Good temper lies in three traits: Refraining from Forbidden (Haram) things, earning money in Lawful (Halal) way and providing comfort and welfare for the family.” (Varram, 1990) and “What you spend for yourself and for your family, if is not followed by squander is to your benefit and what you spend for pretension and fame, be it even as charity, is the profit of Satan.” (Mottaqi Hindi, 1992) and in another saying Imam Ali (a.s.) has likened providing the expense of the family to struggling in the way of Allah (s.w.t.) and said: “Setting off for Jihad in the path of Allah (s.w.t.), is not more important than earning livelihood for your children and family.” (Nouri, 1987)

Therefore one of the one of the religious obligations and responsibilities of the husband is to struggle for earning livelihood of himself and his family and providing comfort and welfare in the family.

1.3. Ethical
Moral factors are manifested as intrinsic traits in human being and are related to ethics and morality of man.

1.3.1. Good Temper of the husband
The best assistant of man in life is his family. Nothing can help man pass through the road of perfection and sublimity and provide the means for his success as much as family. Availing from a
suitable atmosphere in the family and empathetic and congenial comrades, is a great merit distinguishing the successful from the common people of the society. (Ansari Awwal, 2013)

And this issue has been several times stated by Imam Ali (a.s.) that: “Whoever does not do good to his family, there would be no hope that he does good to others. (Tamimi Amadi, 1955)

He has also said: “Beware that your family become miserable because of you!” (Sharif Razi, 1993) and also “Beware that your family and your friends become miserable because of you!” (Tamimi Amadi, 1955)

2. Factor specific to the wife

As mentioned previously among the factors of the Islamic lifestyle, a group of doctrinal, conductive and ethical factors are specific to the wife defined below.

2.1. Doctrinal

Among the factors related to the belief of man which had and would have direct effect on the improvement and progress of human to live a felicitous life and those that the wife should pay more attention to more are as follows.

2.1.1. Religion and Faith

The first and foremost emphasis of Imam Alī (a.s.) in choosing wife is the criterion of her religion and belief; since when the man and woman bear the real faith, their life would not get damaged and their tie shall never be cut. Imam Alī (a.s.) has many sayings in this regard, the following Hadith is as such: “If a man asked the hand of your daughter and you were satisfied with his religion and his trustworthiness, accept his request.” (Sharif Razi, 1993)

2.2. Ethical

The significant ethical factors which are related to the intrinsic traits of wife and the importance and attention to them guarantees the moral health of the mutual life from the part of the wife, are as follows.

Wives should have favorable qualities and proper requirements for living the mutual life. Imam Alī (a.s.) has a saying on this point: “Best traits of women are those which are worst traits of men, namely: vanity, cowardice and miserliness. Thus, since woman is vain, she will not allow anyone to have access to herself; since she is miserly, she will preserve her own property and the property of her husband; and since she is weak-hearted, she will be timid with everything that befalls her. (Sharif Razi, 1993)

Considering the best traits of women as the worst traits of men by Imam Alī (a.s.) shows that in his view the role and status of husband and wife are totally different when it comes to the mutual life. The nature and feature of a woman conform her behavior and relationship and bring about such traits. (Shameli, 2007)

In this Hadith Imam Alī (a.s.) mentions three important traits about the characteristics of women:

A) Az-zahv: “Al-Kibr wa at-Tibh wa al-Fakhir wa al-‘Azamah” (Ibn Manzour, 1993); Crowing, vanity and arrogance; in this point “arrogance” is not recommended as a moral feature in general but women are ordered to behave arrogantly. Although it is worth saying that “Zahv” which is mentioned here is a bit different from “arrogance” and is meant to behave
high-mindedly so that other men consider an inviolable place and take their distance. This is a kind of arrogant behavior and is not arrogance in its real meaning. (Motahhari, 1989)

B) Al-Jubn: “wa howa dheddo ash-Shajā‘ah”; (Ibn Manzour, 1993) Opposite of courage is cowardice. The cowardly woman stays aloof from any accusation or anything that contradicts with her chastity.

C) Al-Bukhl: “dheddo ul-karam”; (Ibn Manzour, 1993) Miserliness and stinginess are opposite to generosity and munificence (al-jūd was as-sakhā).

D) The meaning of ‘Bukhl’ in this hadith does not refer to the personal and individual property.

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2.2.2. Righteousness of women

Every human being throughout his whole life, according to his instinct lied within his nature, spends a large part of his lifetime with a man or woman called partner and in this path makes his utmost effort to find his proper one to accompany him through the path of life. By taking a look at the sayings of Imam Ali (a.s.) we see that having a good wife is as one of Allah’s grace and success. Imam Ali (a.s.) says: “The righteous wife is one of the two things man achieves.” (Tamimi Amadi, 1955)

In another hadith quoting from the prophet of Allah (p.b.u.h), Imam Ali (a.s.) has said: “There are four things if one of them is bestowed to a person, the whole benevolence of the world and the Hereafter is granted to him; one of which is the decent wife who helps the husband with amending the affairs of this world and the world to come.” (Majlisi, 1983) and in another hadith Imam Ali (a.s.) says: “Whenever Allah (s.w.t.) wants a blessing to befall on his servant, inspires satisfaction (Ghenā‘ah) in his heart and makes his wife righteous.” (Tamimi Amadi, 1955) and also “The best life is granted to the one who is provisioned satisfaction and a righteous wife by Allah (s.w.t)” (Tamimi Amadi, 1955)

2.2.3. Wisdom

The intellect and intelligence of husband and wife have significant effect on their children. The children of a learned and smart family are mostly astute and sharp; on the other hand the imbecility and ignorance of parents have also influence on their children. The smart and wise wife knows better how to strive for teaching and upbringing her children. Surely understanding and wisdom is counted among the valuable and significant excellences which should definitely be taken into consideration in choosing wife. (Amini, 2011)

Imam Ali (a.s.) said: “Beware of getting married to an imbecile and ignorant wife, as her accompany is encumbrance and the child born from her is to be perished.” (Kuleini, 2008)
2.2.4. Modesty and Chastity
The conjugational life is founded on the basis of possession and trust. The husband and wife want to possess each one’s whole being so that no any other one would get into its exclusive territory. The husband expects his wife to close her eyes of greed on other men and grant her whole being exclusively to him, not to look at other men, not to bear the love of other men in heart, to hide her apparent beauties, no to be friendly with men and tell jokes and be modest and chaste. Men choose a modest, chaste and righteous wife who is totally trustworthy. This criterion is definitely valuable and lawful, since living with an unfaithful woman is unbearable for a zealous man. The woman also looks for a righteous and trustworthy man, who casts down his look and does not bear the love of other women in heart and grants his whole being exclusively to his lawful wife. (Amini, 2011)

Imam Ali (a.s.) says: “At the end of the time and by getting closer to the promised time of Resurrection or Reappearance of Hazrat Mahdi (a.s.) that is the worst of the times (because of the injustice and oppression prevailing throughout the whole world), there would appear unveiled and naked women in public, who do not observe the rules and regulations of the religion, get engaged into seditions (rebellions or gatherings of revelry and lechery) and propagate debauchery and hasten to self-indulgence, they present forbidden (Haram) things as Halal and shall dwell in Hell forever.” (Ibn Babawayh, 1992)

Imam Ali (a.s.) said: “Being guarded against these evil-doings and being righteous would bring about benefit to the woman’s health and duration to her beauty.” (Tamimi Amadi, 1955)

2.3. Conductive
The important factors lied in practice and behavior of the wife which bring about comfort and growth in life, are those manifested in the saying of Imam Ali (a.s.) as the foremost characteristics of a Moslem wife.

2.3.1. Affording pleasant company to the husband
Among the best characteristics of a Moslem wife are keeping the secret of husband, having good temper with him and obedience to him in line with the obedience to Allah (s.w.t.) which leads to suffocation of the ego and submission towards Allah (s.w.t.). (Ibn Meysam Bahrani, 1996)

Imam Ali (a.s.) has a sententious saying as follows: “The Jihad (struggling) of women in the path of Allah (s.w.t.) is to behave with their husbands in the best way possible.” (Kuleinin, 2008)

Taba‘ūl in word means to accompany the husband, behave leniently with him, obeying him (Ibn Manzour, 1993) and abidance to him. (Mahyar, 1999). Besides, this word has been only used two times by Imam Ali (a.s.) and means to treat well with husband, preserve his property and his reputation and obey his orders without becoming jealous; since jealousy is the gate of divorce.

An evaluation made on lives of Muslim families shows that the reason for most of the differences and conflicts in the families is because of not understanding this enlightening saying of Amir ul-Mo’menin (a.s.).

Imam Ali says: “Allah (s.w.t.) has made Jihad incumbent on men and women. Therefore man’s Jihad is to sacrifice his life and property till he would be killed or martyred in the path of Allah (s.w.t.) and the woman’s Jihad is to be patient for what she sees of the annoyance of her husband and of his being zealous about her.” (Hurr Amili, 1988)
Imam Ali (a.s.) defines Jihad as the most significant feature of women which is also enlisted among the features of men. In the culture of Islam, Jihad is the utmost presence and potentiality of an individual Muslim. But according to this saying Jihad is just specified to men, woman also have Jihad and have a great role at the same level to men’s Jihad but the ground to perform this role is in the family. Women’s relationship is not just limited to her husband, she has relationship with her children, friends and relatives but the value and position of wife’s tolerance and her lenient behavior towards her husband is likened to taking part in the battlefield. (Shameli, 2002)

2.3.2. Obeying the husband
Obeying the husband is one of his obligatory rights incumbent on wife in the Islamic lifestyle and its outstanding example is witnessed in the life of Amir ul-Momenin. Imam Ali (a.s.) says: “I swear to Allah (s.w.t.) I never became angry with Fatimah and never obliged her to do anything till Allah (s.w.t.) ascended her to Him; never did she do anything contrary to my desire and whenever I looked at her my sadness and grief went away. (Erbeli, 1996)

2.3.3. Interaction and Compatibility
Compatibility means that the couple be satisfied with what they have and don’t have and by having friendly and kind behavior resolve each other’s deficiencies. Therefore in order to have a tension-free life the husband and wife must refrain from finding faults and reproaching each other, instead they should observe overlooking and compatibility in life. Besides, man and woman should prefer mutual betterment (maslahat) of their lives over individual benefit, and more significantly they shall not put aside the betterment of their lives for others’ interference.
Regarding the compatibility of the husband and wife, Imam Ali (a.s.) has said: “A compatible wife is one of the two comforts (in life).” And has also said that: “Three things bring about intimacy: compatible wife, admirable child and a fellow comrade.” (Tamimi Amadi, 1955)
Also “The worst wives are the least tolerant ones.” (Nouri, 1987)

2.3.4. Satisfaction
One of the reasons for consistency, permanence and warmth in the family atmosphere is wife’s satisfaction with the financial and economic condition of her husband and not to compel requests beyond her husband’s ability. The holy Prophet of Islam had taught this ethical principle to his daughter; therefore she did not request anything beyond the ability of Imam Ali (a.s.) and never bothered him. The top sentence of Hazrat Fatimah (a.s.) in their mutual life and her economic view in the atmosphere of the family was as such: “O Ali! I would be ashamed of Allah (s.w.t.) if I compel you what is beyond your ability.” (Mottaqi Hindi, 1992)
Imam Ali has also mentioned this point in the following hadith: “When Allah (s.w.t.) wants good for a servant, inspires satisfaction to his heart and makes his husband admirable and righteous.” (Tamimi Amadi, 1955)
The Imam (a.s.) has also said that: “The happiest and the most comfortable life is with he to whom Allah (s.w.t.) bestowed satisfaction and a righteous and chaste wife.” (Hosseini, 2001)
2.3.5. Wife’s Management at Home
Among other gracious characteristics of a Muslim woman is the manager of her family at home and supervises the family atmosphere. Amir ul-Mo’menin narrating from Prophet of Islam (p.b.u.h) says: “One of the aspects of “Kullokum rā’ wa kullukum masʿūl ‘an ra’yateh” (Majlisi, 1983) starts with the role and obligation of women in the family. Imam Ali (a.s.) says in this regard: “the woman is the supervisor and responsible for the inside atmosphere of home, family and her husband; therefore one of the clear samples of public supervision is the one committed to the wife inside the family. Having this supervision the inside challenges of the family would be settled and the ground for a healthy life would be prepared.” (Nouri, 1987)
Imam Ali (a.s.) says: “The endurance of life depends on correct planning and the means for reaching it is correct management.” (Tamimi Amadi, 1955)

2.3.6. Preserving Modesty and Wearing Hijab
Imam Ali (a.s.) among his sayings to his daughter says: “Be serious about the Hijab of women, as wearing Hijab tightly, preserves women healthier and purer.” (Sharif Razi, 1993)
The word “īkfof” deriving from the root “kaffā” means to prevent. (Askari, 1994)
Here Imam Ali (a.s.) points to the inside relations at home and says: “Cover their hair by Hijab (veil) you consider for them.” The Imam’s saying means to be careful about the looking of women and do not let them free without overseeing them.
And the Imam (a.s.) has said: “Wearing thick clothes is obligatory (for women); since who wears delicate clothes, his religion would be weakened and fragile.” (Majlisi, 1983)
And has also said: “Prophet of Islam (p.b.u.h.) has forbid the woman who makes up for other men, and by doing this she deserves to be burnt in the Hell fire by the command of Allah (s.w.t.).” (Majlisi, 1983)
Amir ul-Mo’menin (a.s.) in one of his sayings refers to this issue and says: “At the end of the time when it is the worst of the times, women would appear naked and without covering, make themselves up with various ornaments, trespass the boundaries of the religion and enter into seditions and hasten eagerly to debauchery and lewdness, and announce the forbidden (Harām) as lawful (Halāl). They shall ultimately be thrown into the Hell fire and the eternal chastisement shall befall on them as punishment.” (Hurr Amili, 1988)
Those who do not wear Hijab and do not preserve Islamic modesty, cause deviation and decay and expand corruption; they shall finally be burnt in their Hell-like world and their empty life would end up in the eternal chastisement of Allah (s.w.t.).” (Mir Khalafzade, 2001)

3. Common factors of the couple
The important factors mentioned in the two groups were specific to the wife or specific to the husband; in the third group features related to both wife and husband are to be discussed. Getting to know and trying to develop and promote them can guarantee a healthy and sublime life for both husband and wife.

3.1. Doctrinal
What were presented up to now, were the specific factors of each group of husband or wife; in this part the common factors of both groups which constitute the basis and foundation of a sublime life
from the view of Imam Ali (a.s.) and should be evaluated from both sides of husband and wife are to be discussed.

3.1.1. Taking the Ahl ul-Bayt (a.s.) as role models
Role models are so effective in organization of character, behavior and directions of human being. This role starts from the family and the individual is influenced by social, political and so many other role models. The more power and influence a role model has, the better conformity would appear from various dimensions. In this method a person or persons who enjoy a favorable manner are used as exemplar and role model. This role model is under the exposition of the one who follows it (Muturabbi) and conforms himself with it.

Imam Ali (a.s.) says: “It would suffice you if you set the Prophet of Allah (p.b.u.h.) as your role model; so follow your pure and infallible Prophet whose way and manner is the example for he who wants to follow, and is the attribution for he who wants to be attributed, and the most beloved servant in the sight of Allah (s.w.t.) is the one who sets the practice of the Prophet as role model and adheres to it.” (Sharif Razi, 1993) Imam Ali (a.s.) calls us to such adherence: “Look at the family of your Prophet, the direction they are headed, go and follow them, as they shall never take you out of felicity and bring you fatality. If they stood up stand up. Do not overtake them, since you deviate and do not straggle, since you perish. (Sharif Razi, 1993)

3.1.2. Considering the religious needs
Religion is the most fundamental element for the domestic immunity and comfort of the family. For the same reason maintaining the religious values, is considered as the most important element in stability of the family.

A) Religious upbringing: The Holy Quran has obliged the believing men to keep their family safe from the Hell fire by fulfilling the religious needs of their family (66/6): O you who believe! Save yourselves and your families from the fire whose fuel is men and stones; over it are angels stern and strong, they do not disobey Allah (s.w.t.) in what He commands the m, and do as they are commanded.

For the clarification of this verse it is narrated from Imam Ali (a.s.) as saying: “Teach them knowledge and politeness.” (Muhammad Reyshahri, 1994) Neglecting the religious values, would burn the family members in the fire of feeling insecure in family and many other types of problems stemming from that in this world, before burning them in Hell fire in the Hereafter. The first duty of man in revival of religious values in the family is commanding the family members to perform the prayers; saying the prayers prevents all challenges dealing with morality and behavior. The Holy Quran says: “surely prayer keeps (one) away from indecency and evil” (29/45). Ayat Allah Muhammad Taqi Bahjat narrates from his teacher Ayat Allah Mirza Ali Qazi: “Whoever performs the obligatory five - time prayers on their exact times, shall achieve all the spiritual status; if it didn’t come true, I would deserve your curse.” (Muhammad Reyshahri, 1994)

And also it is narrated that Imam Ali (a.s.) addressing Kumeil ibn Ziyâd said: “O Kumeil! Command your family to seek for attaining sublime traits of human beings on days and look for providing the need of those sleeping at nights.” (Majlisi, 1983) Imam Ali (a.s.) says in this regard: “Teach goodness to yourself and your family and nurture them. (Muhammad Reyshahri, 1994) and has also said that: “Respect your older ones so that your children would respect you.” (Tamimi
Amadi, 1955) Not only should the manager of the family have plan for religious upbringing of the members of this sacred foundation, but he is also obliged to take the necessary measurements for providing their scientific and cultural needs.

B) Teaching children the basis of knowledge and good temper: From the view of Imam Ali (a.s.) children are ready to be nurtured and if the parents know the correct methods and principles of upbringing children, they would avail them from this characteristic and would help their children attain the highest spiritual and scientific levels.

It is narrated from Imam Ali (a.s.) saying: “Force your children to learn knowledge”, and has also said: “The best dignity and pride of the family is the politeness.” (Tamimi Amadi, 1955)

C) Stimulating the family to perform the prayer and pay alms: One of the most outstanding example of religious needs and the most significant manifestation of it in the Islamic Law and worshipping, is to encourage the family to perform the prayer and pay alms, which has been pointed out by the Imam (a.s.).

Imam Ali (a.s.) says: “Although the holy Prophet of Allah (s.w.t.) was given the glad tidings of entering into Heaven, he did harm his body in worshipping Allah (s.w.t.) and paid alms; since Allah (s.w.t.) had revealed to him: “Enjoin prayer on your followers, and steadily adhere to it…””, for the same reason the holy Prophet commanded his family to say the prayers and adhered to it himself. (Sharif Razi, 1993)

3.2. Ethical
They are those factors existed in intrinsic traits of both men and women, noticing which would guarantee the moral health of the mutual life of both husband and wife.

3-2-1- Truthfulness
Truthfulness is the righteous act of human being, enjoying a special position. The pure innate nature of man indicates that a healthy and even–tempered one has concordant heart and tongue, his inwardness and outwardness are the same and runs into the tongue what he believes. Truthfulness is the pillar of the mutual life and if a pillar is not strong enough the whole institution would be at the risk of falling. A family in which honesty prevails, its members would have friendly relations and show sympathy and compassion for each other wholeheartedly and no one would let himself behave in a double face manner.

Imam Ali (a.s.) says: “Whoever performs honesty, the burden of life shall be light for him.”

3.2.2. Good temper of the couple
The husband and wife for the sake of themselves and their children shall observe a series of ethical principles. Due to the close relationship between husband and wife, they need to have good temper and refrain from ill treatment more than any other one in the family. The family whose members treat one another with good temper and kindness is always jolly and energetic. In many traditions related to being adorned with moral virtues, men are recommended to have good temper towards their wives.
Imam Ali (a.s.) has said in this regard: “Whoever is bad tempered his family would become sick and tired of him. Have good temper towards your spouse, so that you would have a sweet life. (Ibn Sho’beh, 2003) Whoever has good temper shall have a healthy and salubrious life.” (Ibn Babawayh, 1992)

3.2.3. Knowing the mutual rights and observing them
Islam has considered obligatory and recommendatory rights for both husband and wife, preserving which is necessary. They shall not trample on these life-giving and vital instructions since these rights constitute the fundamental basis of the family and provide benefit, felicity and endurance of the mutual life. Imam Ali (a.s.) says in this regard: “There is no need to ask about the personality of people, the personality of people is what lies in their friends.” (Mostafawi, n.d.) The expectations must be in accordance with each one’s facilities and capabilities. Surely the compatibility of the reasonable requests and expectations would increase understanding, sympathy and succulence in life. Do not have improper expectation from each other: since Imam Ali (a.s.) says: “Do not impose heavy burden on your woman as she is like a sweet smelling plant (fragile and delicate) not a stewardess or manageress; meaning that do not impose on women to do something beyond their capability.” (Sharif Razi, 1993)

3.2.4. Keeping the individual privacy
Husband and wife shall keep their individual privacy and refrain from arguing with each other. They can change the improper disputations to instructive and useful conversations by keeping silence or presenting suitable suggestions. Imam Ali (a.s.) says in this regard: “Your women are your trusts; do not bother them and do not cause discomfort or unease for them.” (Amini, 2011) And has also said: “Felicitous is the one whose subordinates are felicitous and the wretched is the one whose subordinates are wretched.” (Ibn Shahrashoub, 1997)

3.3. Conductive
These features deal with the behavior of husband and wife neglecting which lead to significant detriment to the sublime mutual life of the both and cause damage. They are as follows:

3.3.1. Living a simple life
Imam Ali (a.s.) says: (Tamimi Amadi, 1955); the most enjoying life is the simplest one.” “Takalluf” derives from the root “kalafa” which means to cause unease. Man shall act according to his capability and shall not cause discomfort and hardship for himself. (Ibn Athir, 1988) “Lā Takallaf” means not to be obliged and “Taklīf” means to compel unease. The root of this word is derived from “kallafa” meaning “manifestation of the effect”; and we call obligation as “taklīf” since it makes man do something which its effect appears difficult to him. (Tabrisi, 1959) The most joyful life is putting aside the difficulties, meaning the expenses which cause discomfort and unease to the person.” (Khansari, 2005) This hadith points that man shall not do what puts himself at unease in life affairs and causes hardship; and it can be said that: The happiest life lies in detachment from the attachments. Imam Ali (a.s.) says: “Everyone who is satisfied to the extent of meeting his needs, shall gain comfort and peace and live in relief and welfare.” (Sharif Razi, 1993)
Imam Ali (a.s.) narrates: “At the night the Prophet’s daughter was brought to my house, our bed was covered just by the skin of a ram.” (Muttaqi Hindi, 1992)

Imam Ali (a.s.) said: “The only thing we had was the tanned skin of ram on one side of which we lied and on the other side Fatimah (a.s.) made the bread dough. (Belazari, 1999). He also said: “When I married Fatima, our carpet was the skin of ram on which we slept at nights and fed our camel on days and we had no lady other than Fatima.” (Belazari, 1999)

3.3.2. Overlooking and Tolerance in life

To reach a healthy and calm life, remission and overlooking from some words and acts, overpassing others’ mistakes and benefitting from expansion of breast (se’eye sadr) and high-mindedness, are among the fundamental secrets for the stability of the institution of family. Imam Ali (a.s.) says: “The wise man is he whose soul is composed of two parts; the first half from tolerance and the second from overlooking.” (Mustafavi, Khurasani, n. d)

Imam Ali (a.s.) said: “Get along with your wife and have a good companion with her to live a happy life.” (Hurr Amili, 1988)

Paying no attention to others’ mistakes and overlooking them, bring about peace of mind and tranquility in life. It is narrated from Imam Ali (a.s) that: “whoever does not overpass many (unfavorable) affairs, would live a dark and gloomy life.” (Tamimi Amadi, 1955)

Many (unfavorable) events may happen in the life that the family members do not overlook but reproach each other. In this way life would become bitter and unbearable for them. Therefore paying no attention to the unimportant and forgivable nuances, strengthens the institution of the family. (Muhammad Reyshahri, 1994)

It happens that wife and husband make mistakes which can be overpassed by both. Amir ul-Momenin has said: “Not overlooking is the worst vices and hastening to take revenge is among the gravest sins.” (Tamimi Amadi, 1955)

3.3.3. Doing good to the family

Doing good and treating with kindness towards others is a praiseworthy and admirable trait which is accepted by the intellect and the common costume. All human nations consider a special significance for this trait and respect its doer and when doing good is towards the family its value would become more.

Imam Ali (a.s.) says: “Treat kindly with the youngsters of your family and pay respect to the eldest.” He also says: “Strive for having lawful (Halal) companionship, doing good to the family, and remembering Allah (s.w.t.) in all situations!” (Tamimi Amadi, 1955)

3.3.4. To be patient for the husband’s bad temper

Undoubtedly having bad temper brings about destructive and detrimental consequences. But the important point is how to react while facing it and decrease its negative effect. If one of the spouses retaliates, the whole family would suffer painful mischiefs and it expands and deepens negative consequences. Bad temper of the spouse is an unfavorable situation in life and according to the Islamic teachings bearing patience is its best solution.

Patience and leniency decreases the mental pressure and on the other hand impatience and anxiety increase the mental pressures and cause problems stemming from that. Therefore Islam to the same extent that has emphasized on good temper, has refrained people from bad temper. Thus in order to
reduce the problems and lay the ground for satisfaction we should practice patience. In the saying of
Imam Ali (a.s.) patience for the bad temper of the spouse is discussed from both sides of husband
and wife.

A) Patience of wife for the bad temper of husband: Imam Ali (a.s.) says: “Allah (s.w.t.) has
made incumbent on men and women to struggle in the path of Allah (s.w.t.) (Jihad). Man’s
Jihad is to struggle in the way of Allah (s.w.t.) with his property and life till he dies in the
way of Allah (s.w.t.), and woman’s Jihad is to be patient for what she sees of the annoyance
of her husband and of his being zealous about her.” (Kuleini, 2008)

B) Patience of husband for the bad temper of wife: Imam Ali (a.s.) says: “Beware whoever is
patient for the ill treatment of his bad-tempered wife and requests his reward from Allah
(s.w.t.); Allah (s.w.t.) shall grant him the reward of which is granted to the grateful ones.”
(Ibn Babwayh, 1992) And has also said that: “The tribute of a believer is his rental pay and
his punishment (for becoming pure from his sins) is his wife’s bad temper.” (Ibn Abi l-
Hadid Mu’tazili, 1958)

3.3.5. Respecting the parents

Paying respect and doing good to parents is one of the important and valuable principles in moral
issues which Imam Ali (a.s.) has considered much significance in his words and deeds. Respecting
parents has extensive and broad meaning and includes any kind of disrespect or anything that makes
them discontent; therefore we shall refrain from whatever causing their discontent and
dissatisfaction and be totally modest while treating them.

This trait has been clearly defined in the saying of Imam Ali (a.s.) as follows: “Among the
renouncements of parents to their children (because of disobedience and annoyance of children), is
violation of their rights and not paying their rights in full.” (Tamimi Amadi, 1955)

There are three things one should not be ashamed of: “Serving the guest, standing up for leading the
father and the teacher to sit in our place, and retrieving the right even it be slight.” (Tamimi Amadi,
1955)

“The right of the parents on children is to be obeyed by them unless in what brings about
transgression and wrath of Allah (s.w.t.) - the Glorified.” (Sharif Razi, 1993)

“The most important duty in the sight of Allah (s.w.t.) is doing good to parents.” (Tamimi Amadi,
1955)

3.3.6. Upbringing righteous children

Imam Ali (a.s.) said: “I did not ask Allah (s.w.t.) to grant me charming or tall children, but I
requested Allah (s.w.t.) children who obey Him and fear Him, so that looking at them makes my
eyes bright.” (Majlisi, 1983) “And what were important to me about your affairs, were among the
things important to a kind father and what I decided to was destined to your correction while you
were in the commencement of your way facing this world with good intention and pure soul. And I
intended to teach you the book of Allah (s.w.t.) and its clarifications, its rules and regulations and
lawful and unlawful things, and I tried to make you stay in this way and did not engaged myself
into other affairs.”
In these statements Imam Ali (a.s.) has expressed his affection to his beloved son and has mentioned implicitly: “Any kind and amiable father does his best for his son and this affection for the son or daughter causes parents to care about them and caring about them leads to teach decency to them and considering it as the most preceding one.

It becomes clear that those fathers who do not seek for nurturing and upbringing their children, in fact do not care about them and consider no value and merit for their young blood and do not take any responsibility towards them. It is apparent that when the child’s physical nourishment becomes vital for a father but the mental nourishment is of no importance to him, we should say that his son or daughter is not important for him; because mental nourishment and upbringing the child is consequently more significant to his physical nourishment. (Karimi Jahromi, 2005)

Imam Ali (a.s.) says in this regard: “The heart of a teenager is like an uncultivated land, it accepts whatever is sowed in it.” and “Teach how to perform the prayers to your children, and when they reached puberty ask them about their prayers.” (Tamimi Amadi, 1955)

“Teach your children to say the prayers and when they reached eight years old command them to perform this divine obligation.” and “It is not deserving that man tells lie whether seriously or humorously and it is not deserving that parents promise their children but do not fulfil them.” and whoever has a child shall act childishly.” (Hurr Amili, 1988)

“Teach your children to say the prayers and when they reached eight years old command them to perform this divine obligation.” and “It is not deserving that man tells lie whether seriously or humorously and it is not deserving that parents promise their children but do not fulfil them.” and whoever has a child shall act childishly.” (Hurr Amili, 1988)

Learn in childhood so that you reach sublimity and eminence when you grow up,” and “If you punished a youngster, overlook some of his mistakes, so that your punishment would not make him take revenge.” (Ibn Abi l-Hadid al-Mu’tazili, 1958)

“The malicious child ruins the nobility and causes shame for his ancestors.” And “The best heritage bequeathed by the ancestors for the descendants is politeness. (Tamimi Amadi, 1955)

What can be inferred from these traditions is the importance of upbringing the child and how to correct and civilize him. By evaluating other words of Imam Ali (a.s.) the characteristics of correct upbringing of the child according to the religious teachings is clarified and its result is having a righteous and qualified child. These important traits are as follows:

A) Choosing a good name for the child

The religion of Islam has paid great attention to naming the child and considers this as one of the most important duties of parents. Islam believes that names have significant influence on the personality of human beings. A good name can motivate good action and make tendency in man to set suitable examples. Therefore one of the rights of the child incumbent on father is to choose a good name for him. Imam Ali (a.s.) says: “The right of the child incumbent on father is to choose a good name for him, struggle for his upbringing and teach him the Holy Quran.” (Sharif Razi, 1993)

B) Observing Justice and Equity among the Children

One of the important problems many families are challenging with and causes jealousy and rancor among the children happens when parents do not observe justice among them. If we show favor toward a child in the family, the other would feel deprived of parent’s kindness and this would have a destructive impact; for the same reason Imam (a.s.) emphasizes on observing justice and equity among the children.

Imam Ali (a.s.) said: “Prophet of Islam (p.b.u.h.) once saw a man with two children. He kissed one of them without kissing the other. The Holy Prophet objected: “Why didn’t you act equally to them?” (Ibn Sha’th Koufi, no date)

C) Upbringing the child according to the paradigms of his own time
Many people grow up their children in a way that they themselves think and live and observe the same rituals and costumes for them.

But Imam Ali (a.s.) was completely realist in growing up the children and said: “Do not compel your rituals and costumes to your children; since they are born in a time other than yours.” (Ibn Abi l-Hadīd al-Mu’tazīī, 1958)

D) Being Kind to the children

Loving the children is among the features Allah (s.w.t.) has bestowed in the nature of parents intrinsically. Imam Ali (a.s.) mentions that kindness and affectionate of parents should be more than the kindness of children to parents. Imam Ali (a.s.) says: “Showing amiability for your children should be more than theirs for you.” (Sharīf Rāzī, 1993)
Factors of the Islamic Lifestyle in the word of Imam Ali (a.s.)

- **Common factors of husband and wife**
  - Conducive: Living a simple life
  - Ethical: Truthfulness
  - Doctrinal: Taking the Ahl al-Bayt (a.s.) as role models

- **Specific factors of wife**
  - Conducive: Knowing the mutual rights and how to pay them
  - Ethical: Good temper of the couple
  - Doctrinal: Considering the religious needs

- **Specific factors of husband**
  - Conducive: Keeping individual privacy
  - Ethical: Teaching the children knowledge and good
  - Doctrinal: Reearning Hijab and preserving modesty

- **Common factors of husband and wife**
  - Conducive: Patience for the ill-treatment of husband
  - Ethical: Patience for the ill-treatment of wife
  - Doctrinal: Respecting the parents

**Fig. 1.** Factors of Islamic Lifestyle in the word of Imam Ali (a.s.)
Conclusion

Since family is the most important social institution and the smallest core of the society and keeping it healthy is among the emphasized points of the infallible Imams, effective features influencing the healthy lifestyle which distinguishes an Islamic living from other livings, are of double importance. Taking the Ahl ul-Bayt (a.s.) as role models, considering the religious needs of each other, truthfulness, satisfaction, good temper, getting to know each other’s rights and observing them, keeping the individual privacy, living a simple life, overlooking and tolerance in life, couple’s satisfaction from each other, doing good to the family, being patient for ill-treatments of the husband, respecting the parents and nurturing righteous children” are all common factors between the two groups and emphasized by Imam Ali (a.s.).

In this study by evaluating the teachings and points of the discussion on the Islamic family and in the view of Imam Ali (a.s.) we identified some features which are emphasized in different domains of doctrinal, conductive and ethical. Features such as: being zealous, the improper zeal, taking the responsibility in the family, struggling hard to provide the economic needs of the family and having good temper, are specific to the husband. The second group avail features such as: Being righteous, wisdom and intellect, modesty and chastity, affording pleasant company to the husband, sacrifice, obeying husband, interaction and tolerance with husband, contentment, wife’s management at home, wearing Hijab and preserving chastity, which are specific to the wife. The third group contain features such as: taking the Ahl ul-Bayt (a.s.) as role models, considering the religious needs of each other, truthfulness, satisfaction, good temper, getting to know each other’s rights and observing them, keeping the individual privacy, living a simple life, overlooking and tolerance in life, couple’s satisfaction from each other, doing good to the family, being patient for ill-treatment of the husband, respecting the parents and nurturing righteous children, which are common between the two groups and are emphasized by Imam Ali (a.s.).

The important point insisted and emphasized at the end of this study is that these teachings and commandments should be performed in the family by each of the family members including husband, wife and the children; since the sublime family in the view of the Islamic lifestyle is the family which guarantees its happiness and felicity by fulfilling each one’s duties, and gaining this goal would be possible if each family member knows its duty and does his best for its accomplishment.
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