Sublime family imperatives inspired by the divine attributes in the Quran

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Abstract

Islam as the most perfect divine religion has proposed the most progressive standards of a Sublime family in the Qur'an, the last revelation text. These criteria and necessities can be derived from of God's miraculously verses. The real question God-centered man whether woman or man who wants to move to approach God and being Godly how inspire and from which of the attributes of God in the Qur'an can be used to achieve a healthy family and divine inspiration? Divine? Of inspiring divine attributes to create the desired family, devise, accounting, mercifulness, dignity, tolerance, responsibility, timeliness, honesty and gratitude can be mentioned. A different look to divine attributes is innovation of this study which has no similar history and has been studied by analytical method.

Keywords Family Imperatives, Sublime Family, Divine Attributes.
Introduction

Islam as the latest and the most comprehensive divine religion has provided the highest standards of human maturity and perfection and the main imperatives of excellence and perfection to humanity. Standards and fundamental principles of Islam for excellence and perfection of man, involve all his aspects, both material and spiritual and also all areas of his life, including individual, family and social. Among these, family constitutes the most important cornerstone of a transcendental society and it is natural that the criteria of a sublime family in the Islam should be sought in the main source of Islam, the Quran. Qur'an as a book of guidance and felicity of mankind and a divine book that has remained immune from any distortion has provided a top-level measure of a sublime family in the form of religious, legal, ethics and educational doctrines.

A pest that threatens Islamic societies nowadays and distracts Muslim people from reaching the place of obedience, perfection and straight path, is keeping distance from spiritual doctrines and teachings of Islam and the Quran. This getting away from Islam and the Quran means approaching to the teachings that do not have any authenticity with divine temperament of mankind, he is caught in the vortex of the central human more and more, separates from God as the real axis of this world and consequently provides a worthless and superficial definition from family. Accordingly, it is necessary the sublime family imperatives be reread from Quran view to an opportunity to discover pests that threaten families in today's world, be provided.

Much of spiritual (man-making) teachings of the holy Quran assigned to divine attributes. The purpose of man is to attain the perfect man and perfect man in the best possible way manifested divine names and attributes, and among the sons of Adam (peace be upon him), the Prophet of Islam (PBUH) and his infallible Ahl al-Bayt (inmate), are the best expression of these names and attributes. God in the Quran, introduce Prophet Muhammad (PBUH) as a good role model for any man who wants to move on the path of evolution, “Ye have indeed in the Messenger of Allah a beautiful pattern [of conduct]

for anyone whose hope is in Allah and the Final Day, and who engages much in the Praise of Allah” (Ahzab,21) and introducing them as a sample, means that each man and woman can and should strive to manifest divine attributes in themselves to achieve human perfection.

In this study, we will try with the analytical method and a thematic view and by focusing on the Qur'an as the most reliable source of human navigate, extract the most important of these imperatives in order to fulfill the Islamic life style so that godly way and man perfection with manifestation of divine attributes in him be specified.

Belief in the existence of a God who is the creator of the heavens (sky) and the earth, “Is there a doubt about Allah, The Creator of the

heavens and the earth?(Ibrahim, 1), belief in the oneness « Verily, verily, your Allah is one!” (Safat,4) and his Lordship, “It is Allah Who is my Lord and your Lord” (Al-Imran, 51),Faith in the promises of“The Companions of the Garden will call out to the Companions of the Fire:"We have indeed found the promises of our Lord to us true” (Araf, 44) and divine warnings, “And the Trumpet shall be blown: that will be the Day whereof Warning [had been given]. “(Qaf,20), as well as recognition of names which are superior of the human
characteristics and don’t have its defects, is the main basis for the formation of a sublime family.

In such an attitude each member of a family can set himself in the path of worship of God and in the obedience position do his commandments and never set his/her desires as the central of interactions with other family members. Accordingly, it is necessary that this monotheistic attitude be analyzed from the perspective of Quran in order to inspiring by the divine names and attributes in the Quran, the realization of a pattern and perfect family be cleared. Here are some of the divine qualities that can be inspiring of each and every person in the desired family be reviewed.

**Policy**

Belief in God who is the Lord of the Worlds «Praise be to Allah, Lord of El Alamein»(Fatiha,2)means belief in God who has absolute ownership of everything, management and planning of this world at his disposal and his providence over all prior wills. The concept of ownership lies within the meaning of divinity and Lord is the owner who to devise his owned (Tabatabai, 1417 AH: 1/21). Only God's management is independent management in the world and no one can have an independent policy and deciding. Women’s management in households is in the scope of duties of wife and mother, and family’s man also in the role of husband and father should always know divine will and providence more beyond of his will.

None of parents should consider himself/herself as authoritarian and owner of their spouse or children. Family men and women should consider all the measures, decisions and their upbringing under the direction of higher executive power and management and consider their will over the divine will and coordinate themselves with the senior manager and owner of the universe. On the other hand, each of the family members, especially parents should expressing the policy trait in themselves, manage the family in the best possible way and with belief in the divine providence and put their policy in divine plan, pass the family from the educational, ethical, economic and psychological crisis.

With this view the family mother as the person who has the responsibility of management and devise of the child rearing affairs and the next generation, will try refrain from self-centered that and in rearing children prefer God’s satisfaction on satisfaction and her personal taste. The father in the family by distancing from authoritarianism and patriarchal thinking, consider himself as sponsor, supervisor and consultant of the family and in decision-making, does not set his own desire and recognition as axis but also tries to divine will run in the family.

**Accounting**

One of the attributes of God in the Qur'an is accounting. The God in holy Quran defines himself as the owner of Day of Judgment «Master of the Day of Judgment»(Fatehe,4), with severe punishment« If any contend against Allah and His Messenger, Allah is strict in punishment» (Anfal, 13), Swift at reckoning« That Allah may require each soul according to its deserts; and verily Allah is swift in calling to account»(Ebrahim,51), but the fastest reckoners «Then are men returned
unto Allah, their protector, the [only] reality: Is not His the command? And He is the swiftest in taking account » (Anam, 62). The God who is reckoner takes revenge from who transgress God's transgress limits and commit prohibitions of Allah (Tabarsi, 1372 S: 3/380). Accounting of supplies and necessities of family life and human that must be close to the divine attributes and with nearness approach to human perfection, can by strengthening this feature, promote (give sublimation) himself and his family.

Belief in such a God who is invincible and revenger "The Lord of Retribution " (Maida 95), puts each member of the family in terms of care and deep piety to in their behavior towards each other have maximum caution and be careful about calculation and trial of reckoner God, because he is the best rulers « Follow thou the inspiration sent unto thee, and be patient and constant, till Allah do decide: for He is the best to decide » (Jonah, 109) and the best ruler of rulers « And Noah called upon his Lord, and said: "O my Lord! surely my son is of my family! and Thy promise is true, and Thou art the justest of Judges!" » (Hud 45).

If any man and woman of family, see present and observer the God who is the absolute owner of the Day of Judgment and fastest reckoner calculated, the best and wisest rulers and know the least intrusion of the divine, followed by divine vengeance and he/she should be held in the presence of such a God, strives to be reckoner and harmonize his/her thoughts, words and actions with what is pleasing to him. Such a person will be a reckoner individual and account his/her account before God. Of instances of violation from divine limits in the family, is lack of respect the rights of woman as wife or mother and man and children of family must know that no wrong in the eyes of God calculator, the fastest reckoners and ruler of rulers not stay secret. This accounting will lead the interaction of families to justice and thus to achieve a sublime and balanced family.

Mercifulness

Belief in God, the Most Merciful « But Allah is the best to take care [of him], and He is the Most Merciful of those who show mercy!" » (Yosef, 64), who is the acceptor of repentance and hider of sins « The Forgiver of sin, the Acceptor of repentance » (Al-ghfir, 3), and God of good Conquerors « our Lord! decide Thou between us and our people in truth, for Thouart the best to decide » (Araf, 89), who knows all things to correct creature (Fadlallah, 1419 AH: 10/187), and the belief in God who is Lord and the best supporters « Nay, Allah is your protector, and He is the best of helpers » (Al Emran, 150) and gives this message to each of the family members that if they commit any error, be hopeful to forgiveness of the such a Lord and in family relationships, stop blaming the past errors and ignore sins of each other and be kind and excused and do not spare no effort in helping family members. The essential for Godly life is so family men and women have amnesty and forgiveness and cultivate the ability and skills to ignoring other errors and negligence.

Who can’t ignore the guilt of spouse or children and does not people of forgo, amnesty and pardon and forgiveness how could expect forgiveness and mercy from God? “Let them forgive and overlook, do you not wish that Allah should forgive you? For Allah is Oft-Forgiving, Most Merciful” (Nur, 22). Such a person has internal and personality conflict and will never play her/his role as a mother for appropriate parenting and as a father of monitoring role desired by God.
Understanding the Merciful and Compassionate God. "Most Merciful" (Hamd, 3), who his generic mercy engulfed all creatures and his special mercy is the reward of righteous’ obedience and compassionate God Almighty «For your Lord is indeed Most Kind, Most Merciful »(Nahl, 7), that his merciful (compassion) lies at the heart of his Lordship and this compassion is not separate from his policy and management on universe, encourages each of the family members to meet each other and the kindness and mercy to one another.

Malice, revenge and retaliation, is a pest of family life. Each family member should try to live God’s way and strengthening the attribute of mercy, instead of retaliation and passion-centered interaction, bring the family to relax. Who consider the Lord as the best of ample means, TOP Lord and helper, the most Merciful of the merciful, covering of sins and the acceptor of repentance and expects mercifulness, forgiveness, support and openness from such a God, should also possess a degree of these traits.

Dignity

Of great divine attributes is that he possesses glory «ut will abide [for ever] the Face of thy Lord,- full of Majesty, Bounty and Honour» (Al Rahman, 27), with infinite bounty «for Allah is the Lord of grace unbounded» (Enfal, 29) and grace to leave deserve punishment (Feiz-Kashani, 1415 AH: 4/334). This glory and dignity only deserved to God mighty that is rich «but if any is ungrateful, truly my Lord is Free of all Needs, Supreme in Honour!”(Naml, 40), one who gives wealth «That it is He Who gives wealth and satisfaction»(Najm, 48). God who is Generous «now after Thou hast guided us, but grant us mercy from Thine own Presence»(Al Emran, 8) and Beneficent «O man! What has seduced thee from thy Lord Most Beneficent?-»(Infitar, 6) and without any obstacle is able to Tribute (Toosi, without date: 10/291).The glory and clemency of God as a divine attributes can be one way to show the proximity and closeness to God.

Each family member to come God and setting the life path in a way that is pleasing of God should consider the god as the owner of aliment, grace, dignity, richness and generosity and set his/her economic efforts over the divine grace and dignity and strive to be manifestation of such characteristics. In this case nor the man of family who take economic responsibility consider an independent role in family in terms of grace and honor for family, neither woman of family due to economic problems will cause a crisis for family live in peace. The belief in the dignity and generosity of God and trying to get closer to the divine attributes and manifesting it in our existence and the family, will not exist an excuse to undermine the sacred institution of the family because of the economic crisis.

Tolerance

The attributes of divine inspiration, is patience. The trait although not be acquired in godhood position for human but is of traits that anyone who have will to self-making and being divine can achieve the high levels and set his family life in a high level of luminosity and its closeness to God meek. Philologists consider the origin within the meaning of patience (tolerance) in self-discipline and sense of excitement and sensation and anger and achieving stasis mode and calm and patience in the face of what is not compatible with human nature(Mostafavi, 1981 p: 2/273).
The forbearing God is the same all-Knowing God « Allah is All-Knowing, Most Forbearing. »(Haj,59) who is very aware of and sees all errors and improper behavior but never hasten in punishing them, as much as possible give them opportunities and very generously and patiently deal with the errant servants. The God who deal with his servants such a way is the same God of Peace and faithful " Allah is He, than Whom there is no other god;- the Sovereign, the Holy One, the Source of Peace [and Perfection], the Guardian of Faith, the Preserver of Safety, the Exalted in Might, the Irresistible, the Supreme:..."(Hashr,23) who any health and safety comes from him and will reward believers because of their faith and protect them from the torment of the Fire (Mughniyeh, 1424 AH: 7/295).

The attribute of divine patience is the inspiring of immune relations in family relations. Each family member should be responsible about the health and safety of the family and try to the implementation of this health and safety. These two gifts wouldn’t be achieved without free will and practice of tolerance by each member of the family. If the family does not feel safety and tranquility and family members don’t think about their mental and physical health, and other family members and the general atmosphere of family, the perfection and growth for this most important social unit can’t be expected. Healthy family without healthy thoughts and behavior, and feelings of security and tolerance, wouldn’t be realized and failing to meet this health and security at the household level mean failure to meet it at the community level.

Responsibility

Belief in a God who is very hard of hearing and nearly « it is He

Who hears all things, and is [ever] near »(Saba,50), and very careful of anything« and Allah doth watch over all things »(Ahzab,52), and also belief in a God who is very Seeing« Truly it is He that watches over all things »(Molk,19) and control all our words and actions «Enough Enough is He for a witness between me and you! And he is Oft-Forgiving, Most Merciful." »(Ahqaf,8) in creating and fostering a sense of responsibility, plays a very important role.

Someone who knows god his/her closely and careful to him/herself and considers the God witnessed to his/her own words and deeds, undoubtedly in how to deal and the formation of relationships within the family will act with caution and with extreme piety. Attention to this surveillance and care of God, leads people pay more attention to the duties and responsibilities towards other family members, and strengthen the sense of responsibility and accountability in addition to individual rights.

The responsibilities require that family members always know God's presence and observer in all the moments of their life, not away from each other, be careful and protect and aware of each other, help and assistance of other members and in their affairs see the God enough "I Is not Allah enough for his Servant? "(Zomar,36) and consider him as the best lawyer « [He is] Lord of the East and the West: there is no god but He: take Him therefore for [thy] Disposer of Affairs. »(Muzamml, 9).He alone is worthy of attorney and non-God are prone to mortal and deterioration and if there is no trust in God deviation from the straight path to be expected (Modarresi, 1419 AH: 17/29).

The sense of responsibility of men and women for any of the duties which the God has taken for them as a wife, mother or father is one of the most important parts of creating a good, sublime and divine satisfactory family. The family member rights in light of these
responsibilities and implementing the duties as set by God will be secured and guaranteed. Demand for individual and family rights without any sense of responsibility of each member of the family in useless and cancellations. The woman’s rights as wife or mother once would be met and respected that the man and the children be responsible about her rights. This sense of responsibility for the other family members for achieving this goal meaning protection of the rights of is essential.

Integrity (Honesty)

The belief in the true God « this in recompense for their willful disobedience: for We are true [in Ourlordinances].» (Anaam,146) who in all his promises and news to the people of rebellion and submission, is true (Aloosi, 1415 AH: 4/290; Zamakhshary, 1407 AH: 2/76), is the best incentive for each family member to such traits in family relationships are manifested and the underlying honesty in life, build strong family base and strengthen mutual respect and trust.

The honesty is the most fundamental basis for marriage. If it is not honesty, the trust wouldn’t be formed and if trust of family members to each other is wiped out, intimate relationships of family members wouldn’t be established and of the family will remain just a name and appearance. The spirit and essence of family, with faith in God and then with love, trust and attachment of individuals to each other, obtain the life and light. Lie is the greatest pest of family strength loss and is the key of many sins and errors. Errors that each of them alone could led to the collapse of the family. Accordingly, avoidance of false and deceiving in family systems, is very strong guarantee to survive and maintain a healthy family. This sincerity and honesty are manifested in speech and perhaps also in the behavior of each family member and in that atmosphere of trust and intimacy in the family will be incredibly strengthen and the evil and evil temptations will lose influence ways to a light and honest family.

Gratitude

The thankful God « If ye loan to Allah, a beautiful loan, He will double it to your [credit], and He will grant you Forgiveness: for Allah is most Ready to appreciate[service], Most Forbearing.»(taghabun,17 ) the God who accepts the low and in contrast gifts much more (Meybodi, 1992 p: 10/132).This level of gratitude only come from the God, that according to verse « Truly, we did call unto Him from of old: truly it is He, the Beneficent, the Merciful!” »(Tour,28)is very good to the servants (Hussaini Shah Abdul Azimi, 1981 : 12/307).To believe in such a God and modeling of these divine attributes to being Godly and nearness to the divine attributes, requires that people in all stages of their lives, including in their family be appreciate and doing good to family members.

Gratitude in the family strengthen emotional and mutual relationships and with creating motivation in doing good deeds encourage them to do well and see good works and efforts of others. No one can know her/himself innocent of mistake, but it is important in criticism of others behavior in addition to express their weaknesses and errors to look at the strengths and positive behaviors of them. The best gratitude of the family members is description and explanation the good and positive behavior of them even if there are errors. More importantly is that expression of strengths and positives should be before addressing the weaknesses.
Such a very valuable trait wouldn’t be revealed without magnanimity and tolerance, therefore, in the discussed verse, being gratitude has been posed beside patience trait.

**Conclusion**

The formation of sublime and Quran family requires perfection and transaction of each family member. The human perfection is in nearness to God and proximity to God without being Godly and like to him is not possible. Being Godly will be occurred when that human become the manifestation of God's divine attributes. When each family member inspired by the divinity attribute, feels God's senior management entire universe and with respect to the accounting attribute, have extreme care to his/her words and deeds and inspired by divine mercy trait of God, be kind and compassionate to other family members and manifest God’s dignity in him/herself and with having the patience trait try in achieving security and quality of mental health of family and have a sense of responsibility towards others and to considering sincerity, try to create a solid and reliable foundation in family and with full appreciation, see the efforts and good deeds of others, the sublime family and Godly family will be formed.
References

Quran Karim


