

Impact of Observance of Family Member 'Rights on Strengthening Family Bonds from Islamic Perspective

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Abstract—Goal the present study aims at identifying the right of family member on the basis of Islamic sources and the impact (of their observance on strengthening family bonds

Methodology using a descriptive analytic methodology this article deduces the rights of family members and the impact of their observance on strengthening family bonds from family-related verses and traditions.

Finding the study shows that Islamic sources have considered right for each one of family members including husband wife child father and mother parallel to these rights they have placed duties on each one of family members. Based on Islamic sources it is the observance of rights together with performing duties that strengthen family bonds.

Keywords— family, rights, efficiency, Child, Husband, wife, parent, Islamic.

I. INTRODUCTION

Family, which is the root of line of human descent, will not be firm and stable unless it is strong, peaceful, dynamic and efficient. One of the factors responsible for stability, peacefulness and efficiency of a family is the respect its members show for each other's rights. Paying attention to the question of rights paves the ground for a better understanding of rights and removing their deficiencies.

One of the things that prevents family atmosphere from becoming cold saves family bonds from shattering is the couples' knowledge of their spousal rights, duties and obligations as well as the transparency of the mandatory and non-mandatory limits and expectations. That is, if, from the outset, the husband and wife are well aware of each other's rights and those of their children and set their expectations based on this knowledge, the family will be more efficient because, most inconsistencies that jeopardize the familial efficiency are rooted in spouses not respecting each other's rights and not giving honest appreciation to each other. For example, it is one of the rights of a wife not to be forced to carry out household chores. That is to say, the husband cannot make her do housework. In fact, it does not mean that a husband is obliged to shoulder all the burdens of life covering unnecessary expenses or devoting part of his time to doing household chores; rather it is to draw the attention of those

men – who because of working outside the home keep taunting their wives describing their work as worthless – to the fact that the housework their wives are carrying out is not out of responsibility but out of virtue and compassion. If a man is cognizant of the fact that housework is not a duty of his wife, he will appreciate her hard work, overlook any shortcoming and make efforts to make amends. [If this is the case the], love, compassion, and cooperation will prevail the family atmosphere and each family member will work peacefully and keenly bringing about an efficient family. When everyone in the family is aware of his rights and responsibilities, it will lead to better attitudes. Speaking from the viewpoint of social psychology, the attitudes are so important that some experts believe that social psychology is the study of attitudes only.

The perfect religion of Islam has paid due attention to the reciprocal rights of people especially family members legislating rules that address all the stages and rights of all members of the family including the husband, wife and children. When it comes to respecting the rights of believers, it has been reported in religious sources that "in no way is Allah worshipped better than by fulfilling the right of a believer." That is to say, fulfilling the rights is not only a factor consolidating the family and making it efficient but it is also considered to be an act of worship rewarded by God.

The findings of researches conducted in academic centers show that most of the research activities have been carried out to determine the correlation between fulfilling the rights and marital or family satisfaction. Most of the relevant researches do not rely on religious sources, and many of the research activities done on the basis of religious sources lack psychological analysis on this issue. An important feature of this research is that it introduces the role and examines the effect of reciprocity and fulfilling mutual rights on family efficiency and effectiveness based on religious sources and psychological analysis.

II. DEFINITIONS

A. Right

Philosophers of law, legal experts, sociologists and other researchers who have sought to define rights, have conducted a lot of research and study, and Shia jurists have engaged in profound discussions on this topic. However, when it comes to family rights, the following definition is more consistent with the subject-matter: "Haqq (right) is a mentally-posed thing

legislated for someone against someone else". This right may or may not have an actual source. In other words, the concept of right is such that it does not presuppose the existence or non-existence of an actual source.

Haqq has many requirements one of which is the realization of a certain benefit by the individual who is entitled to it. To have exclusive power over something or a privilege is a necessary requisite of right because he who benefits from the right is entitled to prevent others from benefiting from it. It can be said that the aforementioned right belongs to the one who is entitled to it. Since others are not allowed to benefit from it and the right is addressed to them in favor of the one entitled to it, therefore, the right creates a kind of privilege for its holder.

B. Family

Experts have presented different definitions of family. Each definition refers to a dimension of the family. However, family can be defined with a view to its basic features.

Family is among of the most common social institutions that emerges as a result of marriage between a male and a female ending up in blood ties. Usually characterized by shared residence, it has personal, physical, economic and educational functions.

C. Efficient family

An efficient family is a family whose members, by adhering to religious beliefs and observing Islamic morality and fulfilling rights, pave the way for exploring and developing their capabilities and competence in various cognitive, emotional and behavioral dimensions.

III. DIFFERENCE BETWEEN LAW AND MORALITY

Although at times there is an overlap between law and morality (i.e. the law upholds moral values), there are basic differences between these domains:

- A. Legal rules deal only with man's social behavior whereas moral rules include man's individual and social behaviors. In other words, morality addresses man's relationship with God, himself and others but law supervises man's relationship with others only.
- B. Legal rules entail external sanctions for noncompliance while moral rules, if violated, do not entail external sanction. The sanction is rather internal.
- C. The moral rules are general, immutable and perpetual unlike legal rules which are relatively subject to change and variation.

IV. RIGHT AND OBLIGATION

Right and obligation are reciprocal and they are two sides of the same coin. When a husband has the right to forbid his wife from going out to work, the wife is, then, under the obligation to avoid working outside the home. Thus, we see that the rights and obligations which manifest themselves in man's social behavior are concomitant and closely connected to each other; that is, wherever there is a right, there is a corresponding obligation, and wherever there is an obligation upon someone, it must be for fulfilling a right.

V. CHILDREN'S RIGHTS

A child is the sweetest fruit of love between a man and a woman who are lawfully married to each other. The presence of a child in a marital life not only increases love and affection; commitment and a sense of responsibility; hope and optimism in marital relationships but it also causes the couple to witness their child as a reflection of their 'common self'. The crying and laughing of a baby are like a plectrum striking the lyre of their existence causing the music of love, compassion, sacrifice, devotion and kindness to reverberate.

A child is like a newly blossomed bud decorating the grassland of the marriage life with tenderness and freshness. A child is a gift from God and a sign of divine grace that brings with it abundant good making the parents trustees of the divine trust and enabling them to perpetuate themselves over time through their offspring by honoring the divine trust. This aspiration will not be materialized except through fulfilling the rights which the owner of trust has determined and prescribed.

VI. SHARED RIGHT

One of the Islamic teachings to Muslim families is to maintain the bonds of kinship which is called in religious terminology as silat ar-rahim. In Islamic thought, maintaining, expanding and deepening family relationships, cordial and supportive relationships are so important that the Prophet of Islam (S) has described it as a part of faith and introduces connection with one's kindred as the goal of his prophetic mission after servitude to God and combat against idolatry. In religious sources, the shared right of maintaining ties with other relatives has been described as something that helps promote well-being in all matters of the family.

VII. CONCLUSION

The most important results of this research are outlined below:

1. In religious sources, every family member including the wife, husband, child, father and mother has a right.
2. Right and obligation are closely connected with each other. Against every right, certain duties have been determined and delegated to the other party (the individual who is entitled to a right).
3. Based on religious sources, honoring reciprocal rights increases amicability, strengthens the family system and ensures its efficiency.
4. Disrespecting one another's rights has a negative effect on family performance and efficiency.

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