“The position of tie of kinship in Quranic narrative teachings of Islam and its effect on fulfillment of human’s spiritual- mental requirements”

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ABSTRACT

The tie of kinship enjoys crucial importance in revelatory teachings of Islamic obvious religion and it has been highlighted as obligatory task so that it could not be renounced under any condition and in whatsoever including debauchery of the relatives and/ or non-Muslim belief of them. In addition to religious and clerical aspects of this conduct, this important procedure also affects on human’s soul and mind and it can meet human’s spiritual requirements such as need to affection, need to self-esteem, and need to sense of security. The present research that is of descriptive-analytical type has been conducted with librarian method to look for the position of tie of kinship in Islam and to investigate its spiritual and psychological effects on human.

INTRODUCTION

The Islamic obvious religion that is assumed as the most perfect religion among other beliefs includes certain commands for all dimensions of human’s life such as physical and spiritual aspects of human and it has many emphases on tie of kinship and forbidding quit of this conduct to the extent that the tie of kinship has been placed at second rank after invitation of human to God-fearing: “…and be careful of (your duty to) Allah, by Whom you demand one of another (your rights), and (to) the ties of relationship; surely Allah ever watches over you.” (Sura Nesa 4:1)

The review on the narratives from Pure Imams (PBUT) also signifies the requisite and necessity of this method. For instance, Islamic Holy Prophet (PBUH) expresses: ‘The most magnificent morality of divine prophets, righteous people, martyrs and right-doers is visiting with each other for the sake of God’. Likewise, he declares the reward for tie of kinship spiritually and financially as equal with reward of one hundred martyrs.

On the other hand, performing of this divine obligation causes excellence in human’s soul and mind. Karl Rogers assumes one of human’s requirements as moving toward growth and positive changes and he believes in that human tends to flourishing of all of his/her potentials (A group of authors, Background of psychology, Hillgard and Atkinson, p 367). This important goal is fulfilled but under the light of communication with others. Similarly, Abraham Maslow implies self-reliance, self-esteem, and affection as human’s spiritual- mental needs (ibid, p 369). Fulfillment of these requirements can be achieved in relationship among human with others and the affection between them, which it is called tie of kinship in Islam.

One of the major questions in this study is that what is the role of tie of kinship in geometry of Islamic life and what effects does it create on human soul and mind? It is assumed that tie of kinship will guarantee spiritual excellence of human and his/her salvation in this world and resurrection day with observance of the conditions and limits, which have been expressed in Islamic obvious religion.

Semiotics:

1. (tie):
Term is derived from Arabic root and it was originally extracted and this term lexically stands for interest, tie, and correlation and terminology it consists of benevolence to the near persons and relatives (Khorasani, Book of dateless, vol. 2, p 124) and similarly it means the alliance and lack of disconnection as well (Abdul Rahman, book of dateless, vol. 1, p 53).

2. رحم (kinship):
Term is an Arabic word means relatives and kinship of course it includes those relatives, who are connected together based on blood kinship; namely, those persons, who have been extracted from the wombs with the common familial relation [2]. Hence, in terminological definition, term ‘رحم’ does not include the relatives by marriage and fosterage and of course some of Islamic jurists have mentioned the criterion of being kinship as the condition for inheritance and they believe that are those relatives, who can inherit from each other [8]. Thus, tie of kinship as a jurist term means to create and conserve the relationship with relatives by kinship.

The importance of tie of kinship from Islamic view:
The tie of kinship has been always emphasized as one of the foremost ethical and social teachings of Islam and the opposite point of it i.e. quit of kinship has been criticized and it is assumed as one of great sins. It is found with review of the original sources of injunctions for many cases about tie and quit of kinship that this signifies the special importance of this subject. The Almighty God expressed in Holy Quran at Sura Baghareh (2:177): “It is not righteousness that you turn your faces towards the East and the West, but righteousness is this that one should believe in Allah and the last day and the angels and the Book and the prophets, and give away wealth out of love for Him to the near of kin and the orphans and the needy and the wayfarer and the beggars and for (the emancipation of) the captives, and keep up prayer and pay the poor-rate.”. In this Quranic verse, giving away the wealth to the relatives is one of the cases of tie of kinship and it has been expressed as symbols of benevolence. Also in Balad Sura (90: 10-16), one of obligations for humans has been introduced as taking care of orphan in relatives.

Several narratives have been found regarding the importance of this issue as well. For example, Islamic Prophet (PBUH) expressed in his will to Imam Ali (PBUH) that: ‘The Almighty God states: By my prosperity and splendor, the drunkard and one, who quits the kinship, will never enter to paradise’ (Sheikh Sadoogh, book, 1984, vol. 4, p 356) and in some other Islamic narratives, the person who quits the kinship not only never enters in paradise but also s/he could not also smell its scent from one thousand years of distance [14].

In another narrative, Holy Prophet (PBUH) expressed: ‘My lord advised me for seven cases: pure performance for God covertly and overtly, forbearing one who has oppressed me, being generous to someone who has deprived me, tie with one who quitted relationship with me, and my silence to become along with pondering, and my insight to be for the sake of exemplar’ (Book vol. 2, p 11). Importance of tie of kinship is so high that he implies: ‘Never leave away your relative even though s/he has cut relation with you’.

Also in addition to criticizing on quit of kinship, some of Islamic jurists have interpreted it as insane practice.

As an ethical and social virtue, tie of kinship is one of Islamic obligations for which many benefits and good outcomes have been expressed both for the life in this world and for the life of people at resurrection day. Some of these cases are implied in the following:

The effects of tie of kinship on fulfillment of human’s soul and mind requirements:
1. Human’s spiritual tranquility in light of rising sustenance and longevity
Some of the outcomes, which have been implied in Islamic narratives, are increase in sustenance and longer lifetime. This point should be noticed that fulfillment of human’s spiritual requirements may also affect on his/her physical health. Self-esteem and acquisition of confirmation by others is one of human’s spiritual needs if it is fulfilled it can lead to longer lifetime for human and it is assumed as appropriate platform for hope to future and one of the effects of tie of kinship is fulfillment of these spiritual requirements per se.

In this regard, Islamic prophet (PBUH) expressed precious utterances as follows: ‘Tie of kinship increase longevity’.

‘To anyone it is inspired for telling truth, fair behavior, benevolence to parents, and tie of kinship, his/her death will be postponed, his/her sustenance is increased, s/he will be benefitted from sanity, and the needed answers will be induced him/her upon being asked in reckoning day [by divine officers]’ (book, p 265).

2. Fulfillment of emotional requirements
One of human’s spiritual and mental requirements is his/her emotional and feeling needs and tie of kinship and visiting to the relatives may provide appropriate platform to fulfill this requirement.

Holy Prophet (PBUH) expresses: ‘Visiting of relatives causes the kindred to grow’ [15].

3. Alleviation of poverty and providing grounds for spiritual growth
Providing his/her financial needs is one of human’s concerns in life, which may obstruct his/her spiritual growth. Removal of poverty from human’s life is one of the outcomes of tie of kinship that has been implied in Islamic narratives; for instance:

Holy Prophet Mohammad (PBUH) implies: ‘Tie of kinship increases longevity and alleviates poverty’ [18].

4. Cause of entering in paradise

The requirement for transparency of the path in front of human is one of the other human’s spiritual requirements and the human is afraid of ambiguity of the path of his/her future life and this will cause anxiety and stress for him/her. One of the other outcomes of tie of kinship, which have been referred in Islamic narratives is the promise of beautiful and joyful end i.e. paradise introduced for it. For example:

Holy Prophet Mohammad (PBUH) expresses: ‘Disseminate greeting (say hello) among the people and observe tie of kinship and give away your wealth and get up at night for prayer when all the people sleep so that to enter into paradise with health’ [15].

5. Spiritual reassurance and life expectancy

One of the human’s spiritual requirements is his/her security against life adverse accidents. One of important functions of tie of kinship is to prevent from life adverse accidents. Of course, this does not mean that human who performs tie of kinship is never subjected to accident and difficulty but it means that the adverse calamities caused by quit of kinship will never occur in his/her life. Prophet Mohammad (PBUH) implies: ‘Tie of kinship prevents from adverse accidents’ [18].

6. Means of proximity to God and human’s spiritual excellence

The goal of creation of human in this world is his/her proximity to God and this important objective is the peak point of success for a God-believer where under its aegis human’s soul may achieve the highest degree of excellence in this world. One of the outcomes, which have been implied for tie of kinship, has been introduced as human’s proximity to his/her creator.

Imam Sadegh (PBUH) expresses: ‘Approach to God by means of good deeds and tie of kinship’.

7. Ameliorant of temperament and fulfillment of self-value spiritual need

Copper Smith argues that being respectful and valuable for the others is some of human’s spiritual requirements (Faali, Self-assurance, p 36). One of the factors, which causes human to acquire such respect and valuation from others, is his/her good temperament. Tie of kinship has created good morality in human, which is accompanied with respect and being valuable from others. In this sense, Imam Sadegh (PBUH) expresses: ‘Tie of kinship ameliorates the temperament, makes the hands of people generous and refines the soul’ [14].

8. Fulfillment of human’s spiritual requirement in light of relationship with the origin of world of life

Human can spiritually related to God in several ways including prayer, fasting, and God’s remembrance and so forth. Tie of kinship has been also introduced as one of the ways of internal link with God.

Imam Ali (PBUH) states: ‘Tie of kinship is one of the Islamic obligations and Glorified God has commanded you to assume it as great and the Almighty God relates with anyone, who performs tie of kinship’.

Examples and methods of tie of kinship:

Whereas tie of kinship is assumed as one of obligatory tasks in Islamic obvious religion thus no excuse and pretext is accepted to quit it as Imam Khomeini (RAH) does not assume it permissible to quit the kinship even with non-pious people.

The example and type of relationship with relatives may be different of course, particularly when the range of relative link is wide and there is no possibility for full relationship with all of them. Therefore, performing tie of kinship will be different with respect to the required facilities and time for it and position and repute of any person as well as his/her need. For example, tie of kinship with a person who is financial needy is a financial contribution to him/her and with someone, who has not such a need, will be adequate only at level of simply greeting and its reply according to statement of Imam Sadegh (PBUH) [14] since not overlooking others is the foremost goal in relative link and this point that the individuals are able to meet the needs of their relatives as possible. Of course, requirements of persons are not always financial but sometimes they are spiritual and often intellectual and or occasionally emotional ones where fulfillment of each of them is an example for tie of kinship and also in the cases where there is no possibility for any type of assistance and relation, praying and asking God’s forgiveness for the relatives can be assumed as example of tie of kinship.

The noticeable point and deserving for care is that tie of kinship is not only limited and restricted to fulfillment of need, but in some cases when the relatives are not totally needy preservation of relationship with them is obligatory as well; however, the communication techniques may vary with respect to the facilities and conditions under such circumstances; for example, it is performed sometimes by coming and going and often through other ways like telephone call, by SMS, and via email.

The other important point is that the methods and examples of tie of kinship are not exclusive and they may have different form with respect to norm and custom but according to statement of Imam Sadegh (PBUH), the best way and example of it is the prevention from annoyance and bothering the relatives.
Conclusion:

As the last divine religion, Islamic obvious religion meets all of human’s needs including physical and spiritual ones and fulfillment of these requirements is subjected to Islamic practical commands and depends on it, which is called jurisprudence or Feqh. Pursuant to this mission (responsiveness to physical and spiritual requirements), tie of kinship is one of the tasks, which have been legislated by Holy Shari'a. Fulfillment of this task is accompanied with many outcomes and blessings, which have been implied in Quranic verses and Islamic narratives and each of them meets human’s spiritual- mental requirements. For example, one can refer to role of tie of kinship as the following cases:

1. Human’s spiritual tranquility under the aegis of rising sustenance and long life
2. Fulfillment of emotional requirements
3. Alleviation of poverty and preparation of grounds for spiritual growth
4. Alleviation of poverty and preparation of grounds for physical growth
5. Spiritual assurance and life expectancy
6. as a means of proximity to God and human’s spiritual excellence
7. Ameliorant of temperament and fulfillment of self- value spiritual need
8. Fulfillment of human’s spiritual requirement in light of relationship with origin of world of life

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