



# Intra-familial Boundaries from the Viewpoint of Psychology and the Holy Quran

■ Jafar Houshyari<sup>1</sup>

■ Mohammad Mahdi Safurayi Parizi<sup>2</sup>

■ Seyed Hamid Jazayeri<sup>3</sup>

■ Hassan Taghian<sup>4</sup>

## Abstract

Internal family boundaries are among the most important issues which concern the interactions between family members and were presented in the constructivist approach for the first time. The present study aimed to explain the intra-family boundaries according to the Holy Quran. Thus, 83 verses and 70 interpretive narratives about intra-family boundaries were analyzed with the help of a religious Ijtihad method. The results showed the five important findings that are as follows: First, the intra-family boundaries are clearly explained in the verses of the Holy Quran, this pattern covers the suggestive frame of the constructivist approach, and its sub-systems and boundaries qualitatively and quantitatively have a more comprehensiveness. Second, all rules of inter-personal morality and legal rulings (obligatory, forbidden, supererogatory, and detestable), which concern the internal interactions between family members and triple sub-systems, are named as the internal flexible and inflexible boundaries. Third, special marital commitment, the limits of couples' sexual interactions, the limits of couples' two-way expectations, private mental-physical areas, marital secrecy, and flexibility about each

---

1. Ph.D. Student in Quran and Psychology, Humanities Complex, Al-Mustafa International University, Qom, Iran. Email: mahdeh1359@yahoo.com

2. Associate Professor of Educational Psychology, Faculty Member of Al-Mustafa International University, Qom, Iran.

(Corresponding Author) Email: safurayi@gmail.com

3. Associate Professor of Jurisprudence and Principles, Faculty Member of Al-Mustafa International University, Qom, Iran. Email: jazayeri@almustafaou.com

4. Member of Psychology Group of Humanities Complex, Al-Mustafa International University, Qom, Iran. Email: taghian@gmail.com

other are among the most significant boundaries of the marital sub-system. Fourth, the boundaries of the parental sub-system are as follows: banning children from entering parents' psycho-physical arena, separating children's beds from parents', avoidance of parents and the children from looking at each other's private organs, being banned parents from not responding to children, and prohibition of disclaimer of responsibility towards children. Fifth, in addition to men's and women's moral and sexual boundaries, the following are among the most important boundaries of brothers' and sisters' sub-system: adhering to physical limits such as keeping children's beds separate and seeking permission for entering another's privacy, keeping mental privacy, and prohibiting spying on each other's work.

**Keywords:** Family subsystems, Family boundaries, Constructivist approach, psychology, The Holy Quran.

## Introduction

The family and its related issues are among the most important teachings of Divine religions and have been of interest to psychology researchers for a long time. One of the important issues of the family is its structure and boundaries, which all theories of family structure, especially the systemic approach, have paid attention to. (Nichols, P.M. and Schwarz, C., 2004; Minuchin, S., 1977) The pioneer of the constructivist approach has expressed special concepts for the family. (Schlippe, A. and Schweitzer, J., 1380 SH). Accordingly, based on certain criteria such as generation, role, gender, age, common interests, functions, and the like, the family is a system whose members are divided into husband and wife, father and mother, mother and child, father and child, brother and brother, brother and sister, children, stepchildren and the like. Each one plays a role. (Nichols, P.M. and Schwarz, C., 2004).

The basic subsystems of the family, separated by boundaries, are as follows: Couples, parents, and sisters. Family boundaries are hypothetical lines related to the aspects of family members' interactions, which include things such as verbal and non-verbal relationships, responsibilities, mutual expectations and communication rules of family members, regulations and the quality and quantity of family membership and its subsystems. Overt and covert rules and regulations always help family members to interact with each other. They are about the etiquette of interpersonal relationships and pleasant behavior in various situations. Expectations are related to people's expectations of each other and from the family. The boundaries of a subsystem allow the amount or manner of interactions to be described and determine who and how is a part of this subsystem and what role he has (Minuchin, 1974).

The constructivist approach divides family boundaries into two efficient and inefficient types. Clear boundaries can adapt to transition stages and prevent people from entering the subsystem of others and assuming their roles. Inefficient boundaries are either so open (diffuse boundaries) that individuals interfere with each other's roles or so inflexible (rigid boundaries) that they prevent cooperation and resist change (Minuchin and Fishman, 1986). The proposed formats of the constructivist approach are

somewhat acceptable, and today they are used in the diagnosis of family problems and their treatment. The present study tries to deal with the experts' criticism (Schlape and Schweitzer, 2010) of the dependency of family definition on culture and determine whether this theory can determine the boundaries and serve as criteria for evaluating good and bad deeds. Minuchin and other theoreticians of this approach have defined the boundary as specifying the quality and quantity of interactions and the end of each person's existence, but what is most highlighted in this approach is the quality of the boundaries and their content is not mentioned. Therefore, the roles and tasks that make up the content of the boundaries should be specified. In this case, it is not difficult to evaluate the boundaries of the family as stated by Minuchin (Connolly and Connolly, 1389 SH).

The foundational and methodical shortcomings of Western psychology (Mişbāh Yazdi, 1392 SH, Gharawi and Azarbaejani, 1385 SH), the criticisms raised (Hushyari and Shameli, 1398 SH) and accepted by the proponents of the theory (Minuchin, 1974; Minuchin and Fishman, 1986), comprehensiveness, trans-temporality and everlastingness of the Quran (Bahjatpour and Ma'rifat, 1390 SH, Sadiqi Fadaki, 1397 SH; Muḥaṣṣaṣ, 1392 SH), high capacity of Islamic teachings in family psychology and the psycho-familial miracle of the Quran (Rizaei Isfahani and Ahmadifar, 1390 SH) are the main reasons for referring to the Quran in explaining the boundaries of the family.

The comprehensiveness and everlastingness of the Quran and the high value of marriage and family from the viewpoint of the Quran (Quran 21) necessitate the existence of firm, comprehensive and transparent laws concerning the family (Mohammadi Rayeshahri, 1387 SH)- the laws that can answer the questions raised in the field of the family and explain its structure and boundaries. Moreover, from a methodological point of view, presenting scientific approaches to the Quran and extracting its point of view is one of the preliminary steps in the development of Islamic humanities. To develop the frontiers of knowledge and fill the existing research gaps, the research is using a religio-

psychological<sup>1</sup> Ijtihad methodology and analysis of Quranic verses regarding the questions that how intra-familial boundaries are described and explained.

## Research Theoretical Framework

### The Boundaries of Family from the Viewpoint of the Holy Quran

According to the Quranic approach, a family has a broad structure and a core system, which is formed by the marriage of a man and at least one woman based on special commonalities. Each of the couples in the main family has different longitudinal and transverse members who have special duties towards them and each other. The birth of a consanguineous child or the addition of a stepchild, adopted child, or foster child will necessitate new tasks and expectations. Family members become members of one or more subsystems based on their roles and expectations. (Sulṭāni, 1390 SH) The set of tasks, expectations, and regulations arising from the Divine values governing the interactions of the family, members and their main and subsystems constitutes the structure of the family from the perspective of the Quran. There is no difference between the constructivist and Quranic approaches in terms of the existence of the three subsystems in the family, but there are differences in terms of the different types of families, subsystems, longitudinal and transverse family members, members of the subsystems, rights and duties, and the relationships between them. These differences form the basis for the Holy Quran's explanation of the various boundaries of the family.

Lexically, the Arabic word *Ḥadd* means a 'barrier' and a 'curtain' between two things and an 'obstacle to mixing' (Rāghib Iṣfahāni, 1375 SH). In many verses of the Holy Quran, the phrase *ḥudūd-ud-Allah* (the limits asserted by Allah) (Quran 2: 14, 187, 228, 229, 230; 65: 1; 4: 13) or Divine boundaries is used and the same meaning is expressed in some hadith as the protection (derived from the Arabic word *Ḥama*

1. Religious Ijtihad is a method for extracting and inferring religious teachings from the Quran and hadiths. When the researcher uses this method to extract and deduce psychological teachings, it is called religious Ijtihad in psychological matters. (Alipour and Hasani, 1390 SH)

meaning avoiding the forbidden area) (Majlisi, 1404 AH, 20/127; Makārim Shirāzi, 1381 SH, 1/653, 2/172). In the technical sense, all the Sharia limits regarding the family are implied by and in the concept of family boundaries. This is because the Sharia rules are God's demands expressed in the form of obligatory, forbidden, recommended and detestable rules (A'rafī, 1395 SH) and seek to bring order to human behavior, which is synonymous with the concept of the border in psychology and is the most important factor of happiness and prosperity. (Khansari, 1366 SH, 6/419).

Non-mandatory flexible boundaries of the family are those parts of the behavioral rules regarding the family interactions that are recommended or disapproved or to some extent possible to be changed based on the family members' agreement. Also, all the moral boundaries of the family and the rules and customs of interpersonal interactions and subcategories that can be left and changed in some conditions and cases are of this example.

Inflexible mandatory boundaries are parts of the religious, behavioral and moral boundaries of the family that are considered binding laws, which are obligatory and forbidden. According to the Quran (Quran 66: 1; 5: 87; 33: 36), man does have the right to legislate or change them, and family members must adhere to them. Due to the vastness of Islamic teachings related to family boundaries, the present study only examines the intra-familial boundaries from the perspective of the Holy Quran.

### **Intra-familial boundaries**

The function of the boundary is to determine the rules governing interactions and the quality and quantity of the family members' communication, the behavioral limits of family members and their subsystems in interacting with each other, a specific psycho-physical arena for individuals and subsystems, and to prevent others from entering that arena. The Holy Quran deems the existence of boundaries between family members and subsystems necessary and has introduced them in various verses. (Shu'ā' Kazemi and Rezaei, 1394 SH) Those Quranic teachings and hadith that oversee the regulation of the internal relations of family members and the three sub-systems of couple, parents and children are called the intra-familial boundaries.

## Couple Subsystem and its boundaries

The union of two opposite sexes with the intention of marriage is the official beginning of a new unit called the family and couple subsystem. (Minuchin and Fishman, 1986) This subsystem consists of two adults of opposite genders who are united to form a family and have roles that are vital for the functioning of the family (Minuchin, 1974). The Holy Quran considers legal marriage and religious compatibility as a condition for the validity of the title of marriage and if there is no such similarity, it does not consider them as spouses and does not use the word couple [to describe them] (Ṭayyib Husaini and Ansarian, 1397 SH). In the Quranic view, contrary to the constructivist approach<sup>1</sup>, the basic pillar of the nuclear and extended family is a husband and wife who are married according to specific Shariah laws (Suraghi and Safurai, 1398 SH), have similar faith and interact in a specific structure. The meeting of these two people forms the first subsystem of the family, i.e., the couple subsystem, which has certain boundaries (Panāhi, 1387 SH). According to the Holy Quran, marriage is a divine and solid contract (Quran 4: 21) and all the boundaries of marital interactions can be organized under the name of general and special marital commitment. The general commitment of marriage means the adherence of the spouses to the limits and boundaries of a couple which includes all exclusive and joint rights and duties, the quantity and quality of pleasant interactions, a special psycho-physical space, marital secrecy, moral boundaries, and other dos and don'ts related to the couple's interactions. The special marital commitment also means limiting sexual-emotional interactions to one's legal spouse. (Quran 4: 21; 70: 29 and 30; 33: 35; 23: 6 and 7)

The importance of these boundaries in the Quranic thought is such that adherence to them is a condition for achieving the highest goals of marriage (Quran 30: 21, 23; 23: 6; 7: 189) and is even a condition for the reconciliation between a couple and their return to marriage after divorce (Quran 2: 230, 232). God, the Almighty has made alert non-adherence to the boundaries or the

---

1. Regardless of how a family is formed, Minuchin has stated that illegal cohabitation and same-sex couples with children are also included in the constructivist approach. (Minuchin and Fishman, 1986)

regulations related to a couple's interactions<sup>1</sup> a license for divorce (Quran 2, 229). He has similarly ordered non-mahram men to respect the couple sub-system and the marriage contract and avoid approaching their privacy (Quran 4: 22 and 23; 2: 235.) Marital commitment, mutual mandatory rights and duties of spouses, time and place boundaries of a couple, some of the inflexible mandatory marriage boundaries, quality and quantity of satisfaction of emotional-sexual needs, division of roles, non-mandatory duties and some of the economic boundaries of a couple are among the flexible boundaries of a couple.

### Special marital commitment

One of the most important boundaries of the marital subsystem is the specific marital commitment, which is opposite to extramarital relationships meaning that one of the spouses crosses the boundaries of the marital relationship by establishing emotional or physical intimacy with another person. The Holy Quran has emphasized that couples should only have emotional-sexual relations with their spouses (Quran 23: 5 and 6; 70: 3: 29 and 30). They should not transgress the Sharia boundaries in these relationships (Qur'an 26: 166) nor should they maintain destructive illicit sexual relations. (al-Ṣadūq, 1413 AH)

Limiting sexual-emotional relations to one's spouse (Quran 33: 35; 23: 5 and 6; 70: 25), not entering into secret friendships with non-mahrams (Quran 4: 25; 5: 5) not having sexual relations with the same sex (Quran 27: 55,) not breaking the sexual monopoly of a couple even with seeking halal diversity (al-Ṭabarsi, 1407 AH, 10/457) not entering into the sexual privacy of others with looks, words or behavior (that is, abstaining from adultery with the eyes, mouth and hands) (al-Kulayni, 1365 SH, 5/559), not going outside the conjugal privacy even in thought (that is avoiding thinking about extramarital relations or adultery (al-Majlisi, 1371SH, 14/331), limiting self-grooming to one's spouse

---

1. It is a matter of certainty that the phrase (unless both fear that they cannot keep within the divine limits) includes special marital commitments. But most of the commentators have acted in accordance with the general meaning of the verse interpreting it as a general marital commitment (Qurtūbi, 1405 AH, 218; Ṭabāṭabāī, 1363, 2/352; Ṭabarsi, 1407 AH, 2/578; Ṭabari, 1415 AH, 2/281; Muqaddas Ardabili, n.d.)



(Hurr Āmili, 1409 AH, 20/212), and not including others in the emotional-sexual privacy of a couple, even in thought (that is avoiding thinking about the non-mahram during sexual intercourse with one's spouse (Hurr Āmili, 1409 AH, 20/253), are considered among the inflexible boundaries of the marital subsystem, as they determine the quantity and quality of the couple's interactions outside the privacy of the spouses.

The regular and established provision of the innate needs of spouses, or the maintenance of the desired emotional-sexual relationship and leaving sexual relationships outside the framework of marriage and family boundaries, are among the most important factors of family stability. (Bustān, 2012) Therefore, Islam, regardless of gender, pays special attention to the preservation of sexual chastity and considers the harshest penalties for sexual crimes (Makārim Shīrāzi, 1381 SH, 14/434) and because of the importance of sexual boundaries of the marital subsystem, violation of boundaries, approaching them and even their minor violations and thinking about them are forbidden. (Quran 2: 187; al-Majlisi, 1404 AH, 14/331). The exit of each couple from the boundaries stated seriously damages their love and mutual affection and provides the basis for betrayal and abuse of the other party.

### **Limits of couples' sexual interactions**

In addition to the special marital commitment, other boundaries determine the quality and quantity of the couple's interactions within the couple's subsystem and that are called the limits of couples' sexual interactions. Mutual sexual pleasure and satisfactory and stable satisfaction of emotional-sexual needs make the main limits of sexual interactions of a couple. They are so important that if for some reason stable and satisfactory sexual relations are not possible after marriage, the marriage can be dissolved. (Mousavi Khomeini, 1379 SH) However, the religious law has left the couple free in the quality and quantity of satisfying these needs within the limits of the Shariah laws. In addition to personal grooming and paying attention to the grooming of the wife (Ṭabari, 2013), men are supposed according to Sharia law (to pave the ground for intimate relations and mutual sexual pleasure (Khwarizmi, 1418 AH)) to try not to torture the woman

in sexual relations (Hurr Āmili, 1409 AH, 20/167). If the wife does not consent, he should not break the limits of conventional sexual intercourse by asking for unconventional lawful sexual intercourse (Boroujerdi, 1389, 25/478; Fayḍ Kāshāni, 1415 AH, 1/255; Hurr Āmili, 1412 AH, 20/29). He should not abandon sexual intercourse for more than four months, and in case of having multiple wives, he should manage the days of being with them fairly and avoid neglecting some wives (Ṣadūq, 1413 AH, 3/405; Quran 4: 129). Women have also been advised to groom themselves for their husbands, accept sex in appropriate situations and avoid neglect and reluctance towards their husbands (Hurr, Āmili, 1412 AH, 14/118). Both of the parties must adhere to the time and place limits of sexual relations, and avoid intercourse during menstruation, fasting or illness (Quran 2: 187 and 222). They should not have sexual intercourse in mosques, holy shrines and in the presence of an observer, no matter even if he may be a child (Quran 2: 187; al-Kulayni, 1365 SH, 5/500)

Islamic teachings have prevented spouses from failing to respond to each other's sexual needs (al-Majlisi, 1374 SH, 100/236). The failure of the husband and wife and their inability to meet the emotional-sexual needs of each other causes psychological damage and the emergence of deviations, individual and social abnormalities, and the inefficiency of the sub-system of the couple and the whole family. According to the Holy Quran, one of the inflexible rules of the marital sub-system is the prohibition of abortion. The arrangements for marriage and pregnancy lie within non-mandatory boundaries. They are flexible and depend on the agreement of the couple, but after pregnancy, the couple cannot abort even if both parties agree (Quran 6: 151; 17: 31; 60: 12; 4: 29)

### **The Limits of Mutual Expectations of a Couple (Rights and Duties)**

Adherence to rights and duties is one of the intra-familial boundaries. It includes marital subsystem and its full implementation is the focus of the constructivist approach. (Minuchin, 1974) These rights and duties are considered among the boundaries of the family because they determine the behavioral boundaries of the individual in interpersonal

interactions. In fact, rights and duties determine the domain of a person's behavior. Rights are the factors that determine how much you can expect from others, whereas duties determine others' expectations from you (quantity and quality of mutual expectations of people in interpersonal interactions). To strengthen the family and marital relations, Islam has divided the duties and responsibilities of family management fairly among the spouses based on their psychological and physiological characteristics. According to Islam, the duties of each are considered the rights of others. The first step in adhering to this boundary of the marital subsystem is to believe in gender differences and to be aware of their rights and duties. This is because some marital conflicts are owing to disbelief in gender differences (Na'imi and Kazemian, 1393). The role of gender differences is determined by rights, duties, and roles (Ṭabāṭabāī, 1363, 2/275; Makārim Shīrāzī, 1381 SH, 2/287) Therefore, it is necessary to explain the different levels and qualities of the rights and duties of the spouses based on the Holy Quran.

Some instances of the rights and duties of the couples are mandatory, whereas others are optional and flexible. The principle of management and headship of the family by the man (*qawamiyat*), the principle of acceptance of the headship of the man by the woman (*qanitiyat*), the enjoyment and satisfaction of emotional-sexual needs, the principle of raising children, maintaining the foundations of the family, the principle of providing religious and material needs, and the principle of good interaction with the spouse's relatives are among the examples of mandatory inflexible and non-mandatory flexible boundaries that couples may discuss and agree on the quality and quantity of their operationalization.

The Holy Quran considers the duties of men and women to be mutual. Based on verse 228 of Quran 2, it can be said that apart from the cases that are considered by the verses and hadith as exclusive, every obligation or right that is considered for one of the spouses in religious sources, something similar can be proved for the other party as well. Such rights are called common rights and boundaries. (Pasandideh, Janbozurgi and Azarbajani, 1397 SH). Good behavior, keeping the secrets and reputation of the spouse, good interaction with relatives, sharing a single place, satisfying the other party's sexual needs (Civil Law of Iran, Article 1104), and inheriting from

each other (Quran 4: 12) are the shared rights of the spouses. Satisfying the other party's sexual-emotional needs is only possible through forming a family and cohabiting and sleeping together (Mazaheri, 2012). Therefore, sharing the same house and sleeping together are the shared rights of spouses (Sulṭāni, 1382 SH). Most of the Shia and Sunni exegetes hold that the headship of the family, making decisions in family affairs based on its interests, preventing the wife from working if it conflicts with the interests of the family and the like are man's rights (Quran 4: 34; Makārim Shīrāzī, 1381 SH, 3/370; Hurr Āmili, 1409 AH, 1/312; Ibn Kathir, 1419 AH, 2/256; al-Ālusi, 1415 AH, 3/24; Jahangir, 1381). A woman shouldn't assume her husband's power. (Ṭabāṭabāī, 1363, 4/552) Obedience to the husband in matters not leading to sin, accepting his guardianship (Quran 4: 34; Ṣadūq, 1413 AH, 3/390) and not leaving the house without his permission (Hurr Āmili, 1409 AH, 20/212) are among the exclusive rights of the husband in the Holy Quran.

One of the manifestations of family maintenance by men is the provision of livelihood. Livelihood maintenance is within the economic boundaries of marital interactions. The principle of providing maintenance, the financial independence of a woman concerning her personal income such as inheritance, dowry, wages and the woman's obligatory contribution to her parents from her personal property are among the inflexible economic boundaries of the marital subsystem. A man's financial assistance to his parents who need assistance is one of his behavioral limits and a woman cannot interfere with it. The same is true for a woman giving aid to her parents from her personal properties in case they need it. (Najafi, 1432 AH, 31/376) The payment of dowry, the recommended spending by the parents of the couple from the jointly owned property with the consent of the parties and increasing the welfare of the family (Kulayni, 1365, 4/11; Hurr Āmili, 1409 AH, 11/460) are among the flexible economic boundaries of couples. Spouses can make use of these rights with mutual consent. Islam has set limits for male guardianship and its acceptance by women; they are called the quantitative and qualitative limits of family management. In Islam, men are ordered to avoid sensitivity, suspicion, and inappropriate control (The *Nahj al-Balagheh*, 2014, letter 31). The guardianship and management of men should be based on the three principles of

justice, good association, and consultation (Quran 42: 38; 65: 6; 2: 233). They should try not to insult or despise the wives by acting as their superiors. This is because the undesired exercise of power by man and the non-acceptance of the man's management by the wife shake the family and disrupt the individual perfection and education of the children (Zare'i Topkhaneh, 1392 SH).

Islam has ordered women to accept guardianship, express gratitude and satisfaction and be compatible and content. (Hurr Āmili, 1409 AH, 11/239) Wives must be kind to their husbands and families, take care of domestic affairs and raise their children (Tabātabāī, 1363, 1984, 4/559; 16/250). This affection has meaning in the two areas of satisfying emotional-sexual needs, submissiveness and obedience to the husband and respect for him. (Hurr Āmili, 1420 AH, 20/157; Kulayni, 1365, 5/506) The most important responsibility of a woman next to Sharia obligations is her submission to her husband. This submission is considered equivalent to jihad (Kulayni, 1365, 5/9). This issue is one of the effective factors in the stability of the family, which is based on adherence to the moral and behavioral boundaries of the family. The shared religious and spiritual privacy of a married couple and commanding good and forbidding evil in case one party violates divine limits are among other boundaries of the marital sub-system (Quran 20: 132; 66: 6; Qommi, 1413 AH, 25/518; Majlisi, 1374, 43/118; Ṣadūq, 1413 AH, 3/387)

### Exclusive Psycho-Physical Space

Another important marital boundary is the existence of exclusive psycho-physical space, which is a mutual right and is the foundation of continuous marital interactions. This is one of the joint rights of a couple, and the Holy Quran has precisely mentioned it due to its major role in achieving the goals of marriage and adhering to other boundaries of the sub-system of the spouses. The verse of seeking permission implicitly mentions a basic boundary for a couple. According to the verse, the spouses must have their own place to sleep, time for solitude, and mental privacy due to the mutual need for continuous and regular privacy. Other family members must respect this privacy and they should not enter it without permission. (Quran 24: 58) Adherence to this privacy and clear boundary of couples is necessary to satisfy

emotional-sexual needs, receive emotional support from parties and pave the ground for their interactions and solving private issues. This is because achieving the effects and blessings of marriage such as peace, intimacy, coverage, happiness and satisfaction (Quran 30: 21; 2: 187; 25: 74) will be possible in the light of such a boundary while not paying enough attention to it is can cause problematic issues. (Ḥabibi and Ḥāji Heydari, 1394)

One of the boundary problems of some families is that the physical space and the sleeping place of the family members are the same in such a way that parents and children sleep next to each other, or the presence of children causes separation of the parents' sleeping place. This creates the opportunity for emotional-sexual relations between the spouses. Also, the long-term absence of the spouse at home due to work, job assignment, travel, anger, prison, and the like can damage this and other important marital boundaries and weaken the family foundation. (Ḥabibi and Ḥāji Heydari, 1394)

### **Marital Confidentiality and Information Secrecy**

Marital confidentiality means concealing the sexual intercourse of the spouses (Ṣadūq, 1413 AH, 1/482), prohibition revealing the details of sexual relations to others (Hurr Āmili, 1409 AH, 14/154), protecting of psycho-sexual privacy of the spouse, and refraining of the couple from expressing the beauty of the non-mahram to the spouse and the beauty of spouse to the non-mahram (Daylami, 1408 AH) is one of the most important boundaries of the sub-system of spouses. Keeping the private interactions of spouses hidden is so important that God Almighty has emphasized it with the term ``Awrat" (Quran 24: 58). Secrecy of personal information is another marital boundary, and spouses should not reveal their spouse's privacy and secrets to anyone. The Holy Quran has paid special attention to this boundary and has admired women who keep their husbands' secrets (Quran 4: 34). By condemning the wives of Prophet Noah and Prophet Lot it considers not adhering to this boundary by wives as betrayal of their husbands. (Quran 66: 10; Ṭabāṭabāī, 1363, 19/578; Makārim Shīrāzī, 24/302, 1381.) Among the examples of information, secrecy is avoiding and disclosing marital conflicts to the main families and others. None of the spouses should take the spouse's

complaint to his or her parents. In general, the openness of family information boundaries and the easy transfer of secrets are forbidden. The private issues of husband and wife and the whole family should remain in the family circle (Shu'a' Kazemi and Rezaei, 1394), except when the conflicts between them intensify, in which the Qur'an has allowed referring to the verdict and the consultant (Quran 4: 35; 49: 10)

The Holy Qur'an beautifully expresses this comprehensive psychological-sexual-moral confidentiality in the verse: "They are a garment for you and you are a garment for them". This verse, with its brevity of expression and breadth of meaning, contains many rules of interactions and boundaries of the sub-system of couples. Clothing is a means of protection, and beauty and a symbol of a very close relationship. In addition to including psycho-sexual secrecy, it includes cohesion, coexistence, good association, comfort, mutual support and defense, adornment and being a source of good reputation, spousal exclusivity, emotional-sexual commitment and the spouses protecting each other from harm. (Malkutikhah, 1395). This noble verse in addition to having its literary aspect, is a prescription in the form of description. Spouses should behave this way towards each other and adhere to these boundaries of the marital system (Asifi, 1385).

#### **2.2.1.6: Limits of non-sexual interactions of couples (good interactions)**

The moral boundaries of the marital subsystem are another part of the limits of the interactions of spouses. Ethical boundaries mean that couples should not transgress the boundaries of morality in their interactions with each other, and in addition to adhering to behavioral and legal boundaries, they are supposed to interact with each other based on kindness which is clarified in the Quran. (Quran 30: 21; 25: 63, 72). This boundary of marital interaction is mentioned in the Qur'an under the name of good interaction. God Almighty has ordered couples to behave with each other following common law, which means interaction based on intellect, Shariah, and customs, even if there are marital conflicts. (Ṭabāṭabāī, 1363, 2/232; Ṭabāṭabāī, 1363, 4/405; Rashidreza, 1303, 2/374.).

Good interaction includes, among other things, providing for the emotional needs of the spouse, which is manifested in speaking and good association, (Boroujerdi, 1389, 25/544.),

bidding farewell, welcoming (Saduq, 1413 AH, 3/389), avoiding humiliating the family (Husaini Āmili, 1406 AH) and in other examples of interpersonal ethics. Cooperation in performing joint family tasks and flexibility towards the spouse (Majlisi, 1374, 100/236) are two of the most important items of good interaction. Spouses should be flexible towards each other and avoid stubbornness and insistence on their own point of view (Pasandideh et al., 1397 SH)

### **Parental Subsystem and its Boundaries**

The birth or adoption of a child is the basis for the formation of the parental subsystem with the main responsibility of guiding and raising children. The main members of this subsystem from the point of view of the constructivist approach are parents, consanguineous children and adopted children (Minuchin and Fishman, 1986), but in addition to consanguineous and adopted children, Islam considers foster children (Quran 4: 23; 33: 4) and in some cases, paternal grandfather (Mousavi Khomeini, 1379 SH; Katouzian, 1392 SH, 1/86) and grandmother as members of this subsystem. Afrooz, 1383.) The main function of the parenting subsystem is the all-round upbringing of children (Minuchin, 1974). Achieving this goal requires the existence of clear rules and clarity of roles and boundaries so that parents and children can have mutually constructive interactions under them (Ṭabāṭabāī Amiri and Mohammadian, 1391). The basis of the boundaries of the parenting subsystem is the mutual rights and duties of parents and children (Minuchin and Fishman, 1986.)

In several verses, the Holy Qur'an has stated the mutual duties and rights of parents and children and the mandatory, inflexible non-mandatory, flexible laws that govern their interactions. Failure to adhere to them has bad consequences (Hurr Āmili, 1409 A.H., 21/481). Therefore, Shari'a and moral laws or the Qur'anic rules regarding the interactions of parents and children can be proposed in two parts: parental boundaries and filial boundaries. Parental boundaries define the scope of parents' authority and the quantity and quality of their interactions with their children, and filial boundaries define the quality and quantity of children's interactions with their parents and their rights and duties. The prohibition of disclaiming responsibility towards children and



performing parental duties from naming to marriage is part of the boundaries of parenthood.

Parents cannot treat their children based on their high status. They should always act according to the divine boundaries of parenthood. Raising and educating children in different dimensions; religious (Khwarizmi, 1418 AH), moral, emotional, physical, sexual and the like (Quran 31: 18 and 19; 2: 132,) maintaining their religious health and making them resistant to cultural intrigues and attacks (Payan and Matbu', 1378) protecting the religion and life of children (Quran 66: 6,) respecting the privacy and psycho-physical space of children and treating them according to their age and gender are the duties of parents who cannot abandon or delegate these duties for various reasons. Establishing justice between children (Majlisi, 1404 AH, 92/101), having moderation in love (Quran 63: 9) and giving more emotional attention to girls (Hurr Āmili, 1409 AH, 21/515), respecting the opinion of children (Quran 12: 66), good naming, controlling, guiding and disciplining (Hurr Āmili, 1409 AH, 21/480,) giving independence to the children and respecting all their rights before birth and during the period of infancy and childhood, adolescence and youth, and getting them married (Hurr Āmili, 1409 AH, 21/482) are among the duties of parents and the rights of children (Ahmadi and Sadat Baqipour, 1390; Rajabinia, 1391).

The last step that parents can take with their children is to arrange their marriage. One of the duties of parents is to speed up the marriage of their children, and it is not acceptable to neglect it based on religious teachings. After the marriage of the children, the parents must accept their independence and not interfere in their marital life and affairs (Daylami, 1408 AH). Constant supervision and indirect and positive intervention of parents and relatives to prevent and resolve conflict between couples is recommended by the verses of the Holy Quran (Quran 4: 35) and is considered one of the factors of family stability. (Bustān, 1392) One of the important boundaries of parenting is avoiding harassment of children. It has been mentioned in various narrations that just as the abuse of parents causes the children to be deprived of their rights, it is the same on the other side as well. (Nuri, 1408 AH, 21/481) Therefore, parents should avoid

harassing their children at all stages of their lives and treat them according to Sharia and moral limits. Adherence of children to religious and moral limits of interaction with parents is called child boundaries, which is considered equal to the greatest divine obligations. The Holy Quran defines the boundaries of children's interactions with their parents in several comprehensive terms: benevolence (Quran 17: 23), humility (Quran 17: 24), gratitude (Majlisi, 68/71, 1374) and non-harassment (Quran 17: 23). Benevolence, unconditional and all-round respect for parents, speaking softly to them, avoiding neglect and turning away from them, observing politeness in all situations (Gilani, 1377; Şadūq, 1413 AH, 4/372), showing more kindness towards mother (Hurr Āmili, 1409 AH, 21/493), taking care of them especially in their old age (Quran 17: 23) and not calling them by name (Kulayni, 1365, 3/406) are among the examples of benevolence and definitive duties of children towards parents. Flexibility, asking parents' opinions and listening to them is part of humility and not bothering parents.

The Holy Quran has set the school bond as the limit of blood relationship (Quran 11: 46; 9: 23) and has declared the limits of faith and Shari'a law as the limit of children's humility and obedience to their parents (Quran 29: 8; 31: 15). Prohibition of offending parents and tolerating their offense is another child boundary. The Holy Quran forbids the children from the slightest disrespect towards their parents (Quran 17: 23) and has ordered them to bear the possible inconveniences caused by their parents (Gilani, 1377 SH).

Some verses of the Quran refer to the necessity of interactive boundaries between parents and children within the family. One of them is the Verse of seeking permission, which clearly expresses the boundary between parents and children. God Almighty has ordered the children to avoid entering the psycho-physical privacy of their parents without their permission (Quran 24: 58; Hurr Āmili, 1409 AH, 20/215.) In some interpretive narrations related to the Verse of seeking permission, it has emphasized that parents and children sleep separately (Hurr Āmili, 1409 AH, 14/171.) Family members must adhere to certain boundaries of gender interactions between men and women. One of those boundaries is the partial observance of hijab by parents

and children in the family. Lack of proper covering is one of the reasons for the necessity of obtaining permission by children to enter the privacy of their parents (Quran 24: 58). According to the Holy Quran and hadith, observing the emotional-sexual interactions of the parents by the children (Kulayni, 1365 SH, 5/500) and seeing the private parts of the parents is prohibited and will lead to many psycho-behavioral deviations (Mazaheri, 1387 SH, 1/165) Parents and children should avoid looking at each other's private and sexual organs (Kulayni, 1356 SH, 6/503).

Faith and piety are the ultimate boundaries of the parent-child domain. That is, parents and children must adhere to their mutual duties to the extent that this interaction does not cause disbelief, polytheism or sin. (Quran 11: 46; 9: 23; 29: 8; 31: 15)

### **Brothers-Sisters Subsystem and its Boundaries**

The birth of the second and third children changes the structure, boundaries and subsystems of the family. When other children are born, the stable patterns that were formed around the first child are collapsed. As a result, a complex and distinct family pattern emerges that includes a new brother-sister pattern. This subsystem is the context of children's social education and the foundation of communication among siblings in their adulthood and is very important. The family should help them in this regard and separate them with clear boundaries by adhering to the boundaries of their children and raising them without paralyzing interventions. (Minuchin and Fishman, 1986) The relationship between those who have been fed from the same breast is one of the strongest relationships, and the range of their emotional and psychological bonds is much wider and broader than the relationship between couples, parents, and children (Afrooz, 1383 SH).

The Holy Quran has paid special attention to the subsystem of brothers and sisters. By describing its types, the Quran has stated some things about the limits of their interactions. Even the main educational messages of some Chapters of the Quran are to manage interactions between children by certain laws. (Shameli, 1379 SH). These special measures are the internal boundaries of the child's subsystem and the rules governing the interactions of consanguineous children, foster children, adopted children and stepchildren. The basis of the boundaries of this subsystem is the

Sharia rulings regarding their interpersonal interactions and their rights and duties towards each other, some of which are mandatory and inflexible and some are non-mandatory and flexible. Prohibition of physical contact with the feeling of pleasure and looking at some sensitive parts of the body are examples of mandatory boundaries, and things like entering each other's privacy, which is subject to obtaining permission, are examples of flexible, non-mandatory boundaries.

In addition to couples, other people and subsystems of the family also need an exclusive psycho-physical space that others should not enter without permission. (Hurr Āmili, 1409 AH, 20/214) As children get closer to puberty, the existence of such a border becomes more necessary. This need is not specific to girls or boys, as women and girls need this special space more (than anyone else) due to their physical, mental and social characteristics (Hurr Āmili, 1409 AH, 20/215). From some verses of the Quran, we can understand the need for children to adhere to each other's psycho-physical boundaries. Many commentators believe that entering the houses of brothers and sisters and eating and drinking from them, which is stated in verse 61 of Surah al-Noor in a general way, is subject to their consent (Quran 24: 61; Qurtubi, 1405 AH, 12/207; Ālusi, 1415 AH, 18/323; Āmili, 1413 AH, 12/99; Ṭabarsi, 1372 SH, 7/246.) Therefore, when children reach the state of distinguishing between good and bad, their beds should be separated from their parents and each other's beds (Hurr Āmili, 1409 AH, 20/231) There should be boundaries between male and female children. The sleeping and resting place of parents and children, especially boys and girls, as well as brothers, should be separated from each other.

One of the important boundaries of the sisters-brothers subsystem is their adherence to the limits of chastity in look, speech and behavior (Ṣaduq, 1413 AH, 4/13) and because they are not allowed to marry each other (Quran 4: 23), it is forbidden for them to draw pleasure from each other. (Hilli, 1414 AH, 2/613.) Appropriate clothing for children when interacting with each other (Hurr Āmili, 1409 AH, 20/210) and appropriate clothing for sisters when interacting with each other (Hurr Āmili, 1409 AH, 20 /212) and covering hidden ornaments (Quran 24: 32) are among the gender boundaries between sisters and brothers. The

Holy Quran allows the revealing of ornaments for brothers (Quran 24: 31). However, according to the viewpoint of most Shia and Sunni exegetes, some ornaments such as hidden ornaments are exceptions and brothers and sisters must adhere to a certain level of covering in front of each other (Hilli, 1414 AH, 2574; Muqaddas Ardabili, n.d.).

Due to the revelation of the verses related to speaking and behaving chastely with the opposite sex (Quran 24: 30 and 31; 33: 32; Qommi, 1413 AH, 2/101; Şadūq, 1413 AH), brothers and sisters should also refrain from speaking or behaving lustfully with each other. According to the stated boundaries, any action that brings pleasure and reveals hidden ornaments or provides the basis for deviance and indulgence falls within the prohibited boundaries of the sisters-brother sub-system. Therefore, any approach by brothers or sisters to each other's psycho-physical boundaries should also be accompanied by informing (the other party) and obtaining permission. (Mazaheri, 1387 SH, 1/165.)

## Conclusion

The individual and subsystem boundaries of the family mean the range of responsibilities, expectations, rights and duties of each member. Family subsystems are one of the important issues in family psychology which are also mentioned in Islamic teachings. The constructivist approach sees the family as having three sub-systems: couples, parents, and those who are fed from the same breast, among whom there is one of three types of boundaries: clear, vague, and strict. This approach considers clear boundaries as normal and strict and vague boundaries as abnormal and tries to organize them by making the boundaries of the family clear and flexible. This approach has its supporters, but it has also been criticized. The present study has been conducted to answer the question of how the internal boundaries of the family are explained in the verses of the Holy Quran. The findings of the research show that there is no difference in the existence of family subsystems and their boundaries between the two constructivist and the Quranic approaches, but there are differences in the members of the subsystems and the quality and quantity of the boundaries between them. It has been found that the boundary in the literal and technopsychological sense can also be seen in Quranic teachings. All

Sharia limits regarding the internal interactions of the members and the three subsystems of the family are called inflexible and flexible internal family boundaries.

The special marital commitment means limiting emotional-sexual relations to the spouse, as is one of the boundaries of the marital subsystem. Not making secret friendships with non-mahrams, not breaking the marital sexual monopoly even when seeking halal diversification, not violating the sexual privacy of others with looks, words or behavior, not violating marital privacy even in thought, self-grooming of spouses only for each other and not allowing others to violate the emotional-sexual privacy of a couple, even in thought, are from the inflexible boundaries of the sub-system of the couple. This is because they determine the quantity and quality of the couple's interactions outside of the privacy of the spouses and cannot be agreed upon or changed. The limits of the sexual interactions of spouses are from the boundaries of the marital subsystem. Their examples are not violating the limits of conventional halal sexual intercourse except with the consent of the other party, the prohibition of physical harm between couples, adherence to the time limits of sexual intercourse such as not having intercourse during menstruation, fasting and illness of one of the couples, adherence to the place limits such as leaving sexual intercourse in the presence of an observer, even if he is a child, adhering to the limits of sexual intercourse such as not leaving intercourse for more than four months without the consent of the spouse, observing justice in polygamy, adhering to the psycho-emotional limits of sexual intercourse such as personal grooming of the couple, responding to mutual needs and avoiding ignoring the wishes of the other party.

Mutual rights and duties of spouses are a part of family boundaries because they determine the range of your expectations from others and others' expectations from you. Family management by the man and the impossibility of leaving it to the woman, the acceptance of the man's management by the woman (which is achieved by the wife's obedience to the husband and her not leaving the house without the husband's permission), the quality and quantity of the man's management and control over his wife. The prohibition of suspicion, the prohibition of accusing the other party of having extramarital relationships and the

prohibition of insult and humiliation (which are some examples of the joint and exclusive rights and duties of spouses) are among the boundaries of the marital subsystem. Adherence of the couple to the economic limits of the family, such as providing material needs, paying dowry, providing for the children, giving obligatory expenses to the parents by the man and gratitude, consent, compatibility and contentment by the woman, economic independence of the woman in personal property, necessary help to parents from a personal and joint property with the consent of the man, the necessary help of the woman to her parents from her personal property and the unnecessary help to the parents of the couple from the joint property are part of the flexible economic boundaries of the couple and the spouses can act on them with mutual consent. The religious fate of spouses is not privacy as long as it is related to the family, and spouses should be sensitive to each other's spiritual perfection and religious education and help each other in this way.

The psycho-physical space for spouses and conjugal secrecy are two other boundaries of the marital subsystem. Not disclosing the family's internal problems, keeping the spouse's secrets, maintaining the psycho-sexual privacy of the spouse, not disclosing the details of the sexual relations and the secrecy of the sexual intercourse of the spouses are examples of information boundaries and marital secrecy. Ethical boundaries in the sense of good association are another part of the boundaries of spouses' interactions and being soft towards one's spouse is one of the most important parts of it.

The legality of children entering the private space of their parents, the children's lack of knowledge about their parents' sexual relations, the separation of parents and children's beds, the avoidance of parents and children from looking at each other's sensitive and sexual organs, the appropriate covering of parents and children with discernment when they are next to each other, kindness to parents and the prohibition of offending parents are some of the child-parent boundaries and the boundaries of the parental subsystem. Faith and piety are the final boundaries of the parent-child domain. It means that parents and children should adhere to mutual boundaries to the extent

that it does not cause disbelief, polytheism or sin. Interpersonal ethics, the limits of gender interactions between men and women, adherence to physical and psychological limits, separation of children's beds from each other from the age of six, and asking for permission to enter each other's privacy are the boundaries of the brothers-sisters subsystem.



## References

The Holy Quran

The Nahj al-Balagha. 1394 SH. Tr. Muḥammad, Dashti. Mashhad: Intisharat Astan Quds Razavi.

1. ‘Āmili, Zayn al-Abidin ibn ‘Ali. 1413 AH. *Masālik al-Iḥām ilā tanqīh Sharā’ al-Islam*. Qom: Mu’ssisa Ma’rif Islami.

2. A’rafi, Alireza. 1395 SH. *Aḥkām Tarbiyat Farzand*. Qom: Mu’ssisa Ishraq wa Irfan.

3. Afrūz, Ghulam Ali. 1383 SH. *Ravanshanāsi Rābiṭeha*. Tehran: Tehran University.

4. Ahmadi Gurgi, Ḥasan and Fatima, Baqipour. 1390 SH. *Ṣidāei Pāy-e-Kūdak*. Qom: Qalam Mandagar Publication.

5. Al’ak, Sheikh Khālīd Abd al-Raḥman. 1430 AH. *Binā’ al-‘Ussrat al-Muslimah*. Beirut: Dar al-Ma’rifa.

6. Alipour, Mahdi and Ḥasani Sayyid Ḥamid-reza. 1390 SH. *Pārāda’im Ijtihād Dānish Dīni*. Qom: Pajūhishgā Hawza va Danishgā.

7. Bahjatpour, Abd al-Karim. And Ma’rifat Ḥamid. 1390 SH. *I’jāz Tashrī’ī Quran*. Quran va Ilm Specialized Journal, 8 (5), 41-79,

8. Burujerdi Āqā Ḥusain. 1389 SH. *Manābi’ Fiqh Shī’a: Tarjume Jāmi’ Aḥādith Shī’a*. Tehran: Sabz Cultural Publications

9. Bustān Ḥusain. 1392 SH. *Kushishi Nazari dar jihat Sākh model Islami Thibāt Khānuvadeh*. Journal of Muṭālī’āt zan va Khānuvadeh, No. 1, 69-98.

10. Daylamī, Ḥasan ibn Muḥammad. 1408 AH. *‘Alam al-Dīn fī ṣifāt al-Mu’minīn*. Qom, Al-al-Bayt Institute.

11. Fayḍ Kāshāni, Muḥammad ibn Shāh Murtaḍa. 1415 AH. *Tafsīr Sāfi*. Tehran: Maktabat al-Sadr.

12. Gharavi, Sayyid Muḥammad and Azerbaijani Mas’ud. 1385 SH. *Munāsibāt Ravanshanāsi va ‘Ulūm Islami*. Pajūhish va Hawza, vol. 25, pp. 185-212.

13. Gilani, Abd al-Razzaq. 1377 SH. *Miṣbāḥ al-Sharī’ah*. Tehran: Payam Haqq Publications.

14. Hikmatniya, Mahmud. 1381 SH. *Tabyīn Nazariye Mantiqeh al-Firāgh*. Journl of Iqtisād Islami, 8 (2), 107-120).

15. Ḥilli, Ḥasan ibnn Yusuf. 1414 AH. *Tadkirat al-Fuqahā*. Qom. Al-al-Bayt Institute.

16. Hurr Āmili, Muḥammad ibn Muḥammad ibn Ḥasan. 1406 AH. *Wasā’il Shī’a*. Qom: Al al-Bayt Institute.

17. Ḥusaini Amili, Muḥammad ibn Muḥammad ibn al-Hasan. 1406 AH. *Maw’iz al-‘Adadiyah*. Qom: al-Hadi Publications.

18. Hushyari, Ja’far Shomali, Abbas Ali. 1399 SH. *Vaqi’i budan Naqsh-hā, marz-hā va sākhātār Qudrat dar Khānuwadeh: Rovikard Qurani-Ravanshanakhti*. Hamāyish Milli Pajūhish va Nu-Avari dar Ravanshanāsi (Indexed in Civilica).

19. Ibn Warram, Abi Furas al-Hamdan. N.D. *Tanbīh al-Khawāṭir*. Beirut: Dar al-Ta’aruf.

20. Katuziyan, Nāšir. 1392 SH. *Huqūq Madani Khānuvadeh*. Tehran: Sahami Publishing Company.
21. Khawrazmi, Muḥammad ibn Abbas. 1418 AH. *Mufīd al-‘Ulūm wa Mubīd al-Humūm*. Beirut: al-Maktabat al-‘Asriyya.
22. Kulayni, Muḥammad ibn Ya’qub. 1365 SH. *Al- Kāfi*. Tehran: Dar al-Kutub al-Islamiyya.
23. Kunuli, Kuly W. and Kuluni, Jean Klowz. 1389 SH. *Khānuvadeh Darmāni Muthbat*. Tr. Tabrizi, Mustāfa and Aḥmadi Ṣadiqeh. Tehran: Arsbaran Publication.
24. Majlisi, Muḥammad Bāqir. 1374 SH. *Bihār al-Anwār*. Tehran: Dar al-Kutub al-Islamiyya.
25. Makārim Shīrāzi, Nāšir. 1381 SH. *Tafsīr Nemuneh*. Tehran: Dar al-Kutub al-Islamiyya.
26. Malakuti-Khah, Ismā’īl. 1395 SH. *Shākhkehā -e- Hampūshāni Hamsarān dar Parto Āyeh 187 Baqara*, Journal of Muṭālī’at Tafsīri, 27, pp. 25-44.
27. Mansour Jahangir. 1381 SH. *Qānūn Madani Jumhuri Islami Iran*. Tehran: Nashr Didar.
28. Mazāhirī, Ḥusain. 1382 SH. *Akhlāq dar Khāne*. Qom: Akhlāq.
29. Minuchin, S. 1974. *Families and family therapy*. Massachusetts: Harvard University Press.
30. Minuchin, S., & Fishman, H. C. 1986. *Family therapy techniques*. Cambridge, MA: Harvard University Press.
31. Mišbāḥ Yazdi, Muḥammad Taqqi. 1392 SH. *Rābiṭe ‘Ilm va Dīn*. Qom: Imam Khomeini Institute.
32. Muḥammadi Rayshahri, Muḥammad. 1387 SH. *Dūsti dar Quran va Hadith*. Qom: Mu’ssisa Ilmi Farhangi Dar al-Hadith.
33. Muḥaṣaṣ, Mardiyā. 1392 SH. *Jāmi’iyyat Qānūn-gozāri Quran dar Hawza Khānuvadeh*. Journal of Quran va Ilm, 13 (7), pp. 33-43.
34. Muqaddas Ardabili, Aḥmad ibn Muḥammad (N.D). *Zubda al-Bayān*. Qom: Maktabat al-Murtazawiya.
35. Musavi Khomeini, Ruhullah. 1379 SH. *Tahrīr al-Wasīlah*. Tehran: Institute for Publication of the Works of Imam Khomeini.
36. Na’imi, Ibrahim and Kazimiyan Sumayyeh. 1393 SH. *Āsib shanāsi kār kard-ha-e-Jinsiyati Zawjayn dar Khānuvadeh az Didgā Quran*. Journal of Mushawira va Rawandarmani, 20, pp. 1-15.
37. Najafi Jawahiri, Muḥammad Ḥasan. 1432 AH. *Jawāhir al-Kalām*. Qom: Jami’a Mudarrisin.
38. Nichols, P., M., Schwartz, C., & Richard. 2004. *Family Therapy: Concepts and Methods*. 6/ E.176- 203- 35905-1 Bookstore ISBN.
39. Nūri Ṭabarsi, Ḥusain. 1418 AH. *Mustadrak al-Wasā’il*. Qom: ‘Al al-Bayt Institute.
40. Panāhi, ‘Ali Aḥmad. 1387 SH. *Khānuvadeh az Manẓar Dīn va Ravanshanāsi*. M’arifāt Journal, 135, 13-35.
41. Pasandideh, Abbas, Jān Buzurgi, Mas’ud, and Azerbaijani Mas’ud. 1379 SH. *Olgū-e- Naẓari Mudākhile-e-In’iṭaf nufūdhnāpadhiri dar*

- Khānuvadeh Darmani systemi Ma'navi barāye Mudiriyat marziḥā-e-Khānuvadeh bas asās Ḥadith al-Azīzeh*. Journal of Ulum Quran va Hadith, 78 (23), 24-46).
42. Pāyān, Noshīn and Maṭbu', Nayyireh. 1378 SH. *Barresi 'Awāmīl Mu'athir dar Istihkām zindigī Zanāshū*. MA Thesis, Ferdowsi University, Mashhad.
43. Qummi, Ja'far ibn Muḥammad. 1413 AH. *Jāmi' al-Aḥādīth*. Mashhad: Astan Quds Publishing Institute.
44. Qurṭubi, Muḥammad ibn Aḥmad. 1413 SH. *Al-Jāmi' li Aḥkām al-Quran*. Beirut: Dar Ihya' al-Turāth al-'Arabi.
45. Rāghib Iṣfahāni, Ḥusain ibn Muḥammad. 1375 SH. *Al-Mufradāt*. Tehran: Murtazawi Publications.
46. Rajabiniya, Dawood. 1391 SH. *Islam va Zībāyi-ha-e-Zindigī*. Qom. Imam Khomeini Educational and Research Institute.
47. Rashid-reza, Muḥammad Rashid ibn 'Ali. 1303 SH. *Tafsīr al-Minār*. Al-Hay'at al-Miṣriyyah al-Ammah li- al-Kitab.
48. Riza'ei Isfahani, Muḥammad Ali and Ahmadifar, Mustafa. 1390 SH. *I'jāz Ravānshanakhti Quran*. Journal of Quran va Ilm, vol. 8, (105-137).
49. Ṣadiqi Fadaki, Sayyid Ja'far. 1397 SH. *Pajūhishi dar Jāmi'yyat Tashrī'i Quran Karīm va rāhkar-ha-e Tabyīn ān*. Journal of Pajūhish-ha-e-Fiqhi, 2 (14), pp. 493-523.
50. Ṣadūq, Muḥammad ibn 'Ali. 1413 AH. *Man lā Yaḥḍuruh al-Faqīh*. Qom: Jāmi'a Mudarrisin.
51. Shāmili, Abbas-Ali. 1379 SH. *Pish niyāzihā –e-Behdāsht Ravāni dar Surah Mubāraka Yusuf*. Journal of Rovikardi Tarbiyati va Ravānshanakhti, vol. 37, pp. 16-27.
52. Shiwatzirš, Yukhīn and Aristphon, Shalipa. 1380. *Āmūzish Darmān va Mushāvire Sistemi*. Tr. Pir Muradi S'id. Isfahan Himām Publications.
53. Shu'ā Kāzimi, Mehrangiz. 1394 SH. *Behdasht Rawani Khānuvadeh bargerfe az Rovikardi Ravānshanāshi va Islami bā rovikardi farhaāgi*. Tehran: Mu'ssisa Awai Noor.
54. Sulṭāni, Mahdi. 1390 SH. *Olgū-e- Sāktārī Khānuvadeh maṭlūb az didqā –e- Islami*. Journal of Ma'rifat Farhangi-Ijtimā'i, 2 (2), 143-177).
55. Surāqi, Humayun wa Safurayi Parizi, Muḥammad Mahdi. 1398 SH. *Bāz Ta'rīf Khānuvade bar asās Quran va manābi' rivāyi*. Pajūhish-ha-e-Ravānshansi Islami, 2 (2) 30-52).
56. Ṭabari, Ḥasan ibn Faḍl. 1392 SH. *Makārim al-Akhlaq*. Qom: Sharif Razi Publication.
57. Ṭabari, Muḥammad ibn Jarīr. 1415 AH. *Jāmi' al-Bayān*. Beirut: Dar al-Fikr li Ataba'a wa al-Nashr.
58. Ṭabarsi, Faḍl ibn Ḥasan. 1407 AH. *Majma' al-Bayān*. Tehran: Nasir Khusrow.
59. Ṭabāṭabāi, Amiri, Fāeza Sādāt and Muḥammadiyan Akram. 1391 SH. *Naqsh Tarbiyat Dīni dar Khānuvadeh dar Muqābīleh bā Tahājum Farhangi*. Tahura Publication, 12 (5), pp. 20-35.

60. Ṭabāṭabāī, Sayyid Muḥammad Husain. 1363 SH. *Al-Mizān*. Qom: Intisharat Isma'iliyan.
61. Zari'i Towpkhaneh, Muḥammad. 1392 SH. Barresi Sakhtār Tawzi' Qudrat dar *Khānuvadeh* az Manẓar Mutun Islami. Ma'rifat Journal, vol. 187, (99-113).
62. Ālūsī, Sayyid Maḥmud. 1415 AH. *Rūḥ al-Ma'āni*. Beirut: Dar al-Kutub al-'Ilmiyya.
63. Āqā Jamal Khansari, Muḥammad Ḥusain. 1366 SH. *Sharḥ Ghurar al-Hikam*. Tehran: Nashr Publishing Institute.
64. Āṣifi, Muḥammad Mahdi. 1385 SH. *Mīthāq*. Tr. Khadimi, Ḥusain. Qom: Imam Khomeini Educational and Research Institute.