

# A look at the men and women relationship

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**Abstract:** *The most important goal of divine religions and the mission of prophets and their guardians is to guide and train people to reach perfection and nearness to God. Therefore, the content of their words and actions are full of educational and guiding points. They have always tried to free man from darkness and pollution and guide him to the valley of light and purity. Since the sexual instinct plays an important role in the formation of human personality and overshadows his thoughts, speech and actions, it is worthy to be investigated and researched in detail and according to its various dimensions, the ways of its useful use should be identified and the cases that may put the material and spiritual life of man at risk through this instinct are clarified and excesses should be avoided. In this research, we examine sexual education from the perspective of Imam Ali (AS).*

**Key words:** *educational goals, the essence of truth, Fadl (bounty).*

### **Definition of sex education**

Some people believe that sex education is the transfer of information and sexual issues. For this reason, teachers and trainers must be aware of a field of information and convey what they know about it to the trainer. A sexually educated person is also someone who knows a set of what he needs to know about sexual issues. Some others do not consider sex education to mean only sex education, but they consider sex education to provide the basis for the development of sexual instinct in such a way that sexual deviations and slips are also prevented while using properly from this instinct.

It seems that the second definition is more complete than the first definition, because if we leave the trainer with a set of information in a specific field, his growth and perfection will not be helped, and even this sexual information will cause the early development of sexual instinct and as a result his

deviation. Individual and social conditions should be provided in such a way that along with the sexual development of a person, his sexual information is naturally increased and he himself decided to avoid sexual errors.

### **The importance and necessity of sex education**

Due to the fact that humans have different physical and mental dimensions, in terms of the mutual influence of these dimensions on each other, his education should be comprehensive and at the same time harmonious; Especially, the growth of these dimensions does not happen together and at the same time. Therefore, education in any field should be proportional to the development of that field. During childhood, the basic foundations of human personality are formed, and adolescence is the time to stabilize human personality. Regarding this issue, Imam Ali said in his will to his son Imam Hassan, "Indeed, the heart of a teenager is like an empty land

that accepts everything you pour into it. Therefore, I started training and disciplining you before your heart hardens and your character is formed and your thoughts are occupied with something other than what is good for you.”<sup>1</sup>

Therefore, human educability and the formation of human personality are more possible before the age of fourteen. If education is to be implemented in a comprehensive and complete manner, sexual education should be considered as one of the chains of it, and even by considering that sexual issues significantly affect other dimensions, it seems more necessary to pay attention to education in this field.

Some experts believe that human sexual life begins at birth. Puberty is the peak of flowering and growth of sexual instinct. The issue of puberty should not be kept silent and teenagers should not be left alone in this field; Rather, they should be informed about the sexual,

physical and spiritual transformations of this period. If the issue is neglected, the teenager will be threatened with harms, such as:

a. Using contaminated information channels in this case, as a result of not satisfying sexual curiosity.

b. Guilt and shame from observing the natural effects of puberty that lead to isolation, introversion and masturbation.

c. Lack of information about the religious duty regarding the physical and sexual necessities of this period, and as a result, weakening his moral and religious foundation in these duties.

Therefore, it is necessary for those who reach puberty to be informed about these categories by qualified people who have friendly relations with them and to find a healthy and correct feeling and insight regarding the natural course of their growth.

## **Objectives of sex education**

### **a. Personal growth and development**

What is the growth and perfection of a person depends on the type of perception of a person about himself and the world in which he lives. In fact, it should be seen what kind of worldview governs a person and what he considers the purpose of his life. Imam Ali has said that God has mercy on the one who knows where he came from, where he is and where he is going. For a person who believes in God and the Day of Resurrection, the ultimate perfection is to reach high spiritual levels and nearness to God, but when and how to reach perfection is a question that every school has answered differently. What is used from the religion of Islam and the Prophetic and 'Alavi ways is that it is not possible to reach true perfection except for people who put all their thoughts, desires, words and deeds in the direction of pleasing God; The same people who believe in monotheistic slogan "we

all belong to God and to Him we will return", give divine direction to their behavior and put God's satisfaction before everything. Of course, we should not forget that the attributes of nearness to God and perfection have many degrees and everyone will get closer to the ultimate perfection as much as they move along its path.

On the other hand, according to the talents that a human being has to reach a high human position and nearness to God, which is not possible to achieve it without a guide and a coach, he should be trained by knowledgeable and caring coaches to help him reach this position; On the other hand, considering the stages of growth and education, some types of education, including physical and sexual education, should be considered from childhood onwards, otherwise abandoning a child until young adulthood and adolescence, and depriving him of proper education taking him away of reaching the happiness that is the

goal of human creation. Imam Ali considers deprivation of education as the cause of all evils and says: "عدم علم" and he as a father who is responsible for the education of his children shows the importance and necessity of education, especially for teenagers in practice. He gives and addresses his child and raises important educational issues.<sup>3</sup>

This Imam's letter as an educational instruction and book is full of tips: First, whoever is the guardian of the child, especially the parents, should be serious in the matter of education and not spoil the child's future due to negligence. Another thing is that the readiness to accept everything is greater in the early stages of human life; Therefore, just as the physical aspect which parents are taking care not to give unhealthy food to their child, concerning the spiritual aspect, care should be taken to ensure that what is useful for the child's soul reaches him. The human heart is the center of attitudes and tendencies. If it is not filled with correct knowledge, it

will become the place of things that are harmful to it, and the educational work will not be very effective. Because the heart is filled with something other than what is good for the child and his character is formed on the same basis. This point is more serious about children and teenagers. Because they are more flexible due to their characteristics, and for this reason, training is easier for them. Another witness to this claim is another narration from Imam Ali in this regard: Your child is like a flower for his/her seven years old and seven years later he/she is like your servant and from then on, he/she will be your friend or your enemy."<sup>4</sup>

#### **b. Create a healthy generation**

Major personality changes occur during childhood and early adolescence. From then on, man behaves based on his thoughts, desires and what he thinks is good. If the thoughts, desires and ideas of the child and adolescent in relation to sexual issues are reconstructed and

modernized as desired and given direction, the child will also act in parallel with the wishes of the parents. And he takes steps to achieve human perfection and closeness to God.

### c. Creating a healthy society

The goodness and corruption of any society is formed based on the goodness and corruption of individuals and their relationships with each other; If all or the majority of the society is healthy and their relationship with each other is in accordance with the values and norms of the society, that society is called a healthy society. One of the issues that people face in their relationship with each other is the issue of "sexual instinct". Since this instinct exists as a need in humans, it must be satisfied in a correct way. Adultery and lewdness are among the deviations that people deprived of sexual education suffer from. Imam Ali paid attention to this and said, "God made it obligatory to leave adultery in order to preserve

relationships between people, and made it obligatory to leave lewdness so that the human race would multiply."

### Backgrounds and contexts of sexual problems

The Qur'an says:

اعْلَمُوا أَنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهُوَ  
وَزِينَةٌ وَتَفَاخُرٌ بَيْنَكُمْ وَتَكَاثُرٌ فِي الْأَمْوَالِ وَالْأَوْلَادِ  
كَمَثَلِ غَيْثٍ أَعْجَبَ الْكُفَّارَ نَبَاتُهُ ثُمَّ يَهِيجُ فَتَرَاهُ  
مُصْفَرًّا ثُمَّ يَكُونُ حُطَامًا وَفِي الْآخِرَةِ عَذَابٌ شَدِيدٌ  
وَمَغْفِرَةٌ مِّنَ اللَّهِ وَرِضْوَانٌ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا  
مَتَاعُ الْغُرُورِ

Know that the life of this world is but play and an amusement, and adornment, and a cause for boasting among you, a rivalry for greater riches and children. It is like rain whose vegetation pleases the unbelievers, but then it withers and turns yellow, becoming broken stubble. In the Everlasting Life is a terrible punishment, forgiveness, and great pleasure from Allah. The life of this world is nothing except the joy of delusion.

Imam Ali also condemned the same manifestations of the world and stood up to fight against them and said, "I hit the world with my face. "

When a person sees everything in the life of this world and uses the available facilities to have fun in this world, he also acts in the same way regarding sexual matters, and if the issue of financial compliance and social well-being of the individual is added to this issue (if he is wealthy), the depth of it will be greater ( he will be more involved in sex affairs).

#### **. b. The role of sensory perceptions in stimulating sexual desire**

A large part of human attitudes and tendencies are formed under the influence of his sensory perceptions, and the less reason and thought are used, the more the contribution of the senses will be in this field. In fact, sensations, including the visible, audible,

smelling, touching, and tasting, are the entry channels for most perceptions. If the power of wisdom rules over a person, it prevents the strong influence of the senses.

Imam considers the eyes as a factor for stimulating lust and says: "Perhaps it is the eyes (looking) that creates the desire."<sup>5</sup> And considering the great impact of sights in stimulating lust, he says, "The best factor to turn away from desires is to close the eyes."<sup>6</sup> And in another place, they point out that man is obliged to respect the rights of his organs, and that he has obligations regarding sexual matters as well and say, "But the right of the private part of your body is to protect it from what is not halal for you and by not focusing on haram, get help to control it; Because closing the eyes, remembering God a lot and threatening soul with God's remembrance and scaring soul are the best helpers in this way, and by ( remembering) God, man remains pure and is confirmed."

Imam Ali advised men not to stare at women, “Do not look sharply at what is not lawful for you, because you will not commit adultery as long as you protect your eyes, and if you can stop looking at the dress of a woman that is not lawful for you, do so and you will never be able to do this unless by God's permission.”<sup>7</sup>

A woman's looking at a man also has the same effect on sexual desire, so they are also ordered not to look at men.

### **c. Availability of contact and physical stimulation**

Imam Ali says, “At the age of seven, the child's milk teeth fall out, in the age of nine, she is ordered to pray, at 10, children should sleep in a separate sleeping place, they have the first wet dreams at 14 years old and the ultimate height is by 21. And reason reaches its completeness at 28; but except experiences which continues.”<sup>8</sup>

In another place says, “From the age of ten, girls' beds should be separated.” He says about children in general, “truely the beds of six-year-old children should be separated.”

It should be noted that the different age in these traditions does not contradict each other. As the age of the child increases, their information, including sex issues, increases, and they stimulate more. These rulings are strong and weak according to different ages. In other words, the lower the age, the lower the severity of the matter, and the higher the age, the greater the severity until it reaches the mandatory stage.

Regarding the position of sleeping, Imam Ali orders that men should not sleep on his face, and whoever you see sleeping on his face, wake him up and do not leave him.<sup>9</sup>

Another area of body contact that brings sexual pleasure is kissing. Therefore, it is preferred to kiss the

forehead where is the point of prostrating.

#### **d. Socializing**

Socializing and sitting together between men and women provides a basis for talking and reduces shame. Since both the senses of sight and hearing are used in socializing, sexual desire is stimulated for both men and women. Hazrat Ali blamed such associations and said, "What has happened to men that one of them constantly sits next to a woman whose husband has gone to war and talks to her, and she also talks to that man. You should talk to them from behind the curtain, this is indeed modesty."<sup>10</sup>

Imam Ali warns to avoid evil women ....<sup>11</sup>

#### **e. Misbehavior of parents**

Man is with his parents since childhood and their behavior plays an important role in the formation of his personality. The child likes to repeat what his parents do. For this

reason, if parents do not pay attention to the educational aspect of their behavior and do everything in front of their children, they have taken the wrong path.<sup>12</sup>

### **Ways of sexual education**

#### **a. General recommendations**

##### **1. Avoiding the world and being seduced by it**

The main purpose of Amir al-Mu'minin's speech is to make people aware of the consequences of their behavior, and to add to the knowledge of man to warn him from excesses in enjoying worldly pleasures, including sexual pleasures, and show them the path of moderation. For this reason, Imam Ali explained the nature of worldly desires and pleasures, including sexual pleasure and its effects and consequences, and considering that this world and its pleasures are weak and unstable compared to the hereafter and its pleasures, he condemned it and warned humans

against it, "I laid out the world and measured it, and I see its truth."<sup>13</sup>

And about the nature of the world, he says, "And I warn you from the world, because it is not a stable house and a house to stay, and it is rightly decorated with pride and it is deceptive with its adornment; It is a house that is inferior towards God."<sup>14</sup>

In another part, while referring to the purpose of creation, he mentioned the compatibility of lusts with heaven, saying that whoever longs for heaven should be freed from lusts and forget them.<sup>15</sup>

And when he was in the position of educating his children, he has described the world and the hereafter, he looked down on the world and its people and says: "My child! I have informed you about the world and its instability and decay and its transition, and I have informed you about the hereafter and what is prepared for its people, and lest not be deceived by the people of

this world clinging to it and jump over the world like dogs.<sup>16</sup>

According to the fact that the root of all evils is pleasure-seeking and lust, he says: The root and cause of evil is the predominance of lust.<sup>17</sup> And he mentioned lust as the deadly poison, Satan's hunting ground, and the root of downfalls, and he wants people to stand up against it. The Holy Prophet says: be opposed to lust, as they are two opposites, opposed to each other, and fight with it, just as an enemy fights an enemy.<sup>18</sup>

## **2. warnings about the consequences of lust**

Humans have many powers, including the power of sensual, wrath, imagination, delusional, and reason. sensual power is a force which is related to survival, growth and development. Therefore, when a person is thirsty or hungry, the desire to drink water or eat is found in him and it does not disappear until this desire is satisfied. Sexual desire,

which is a part of the sensual powers, has been put in human existence for the survival of the human species, for this reason, Imam Ali, while ordering marriage, remembers the words of the Prophet that "Marry because it causes the increase of Muslims."<sup>19</sup>

On the other hand, the power of wrath is responsible for creating security for other powers, and in cases where the principle of life or the grounds for the survival of life, or what is related to human life and the fruit of life, is in danger, the power of wrath is awakened. And it forces people to interact to create security.

The powers of sensuality and wrath are considered to be the executors of rational, imaginary, and delusional powers, and whatever is confirmed by them, the executors act on them. The powers of sensuality and wrath exist in animals because they also need to save their species; But they are deprived of the two powers of reason and imagination, and they only work based on

illusions. From this, you can understand why some humans are lower than animals, some are the same as animals, and some are not only superior to animals, but also surpass angels.

If the active and executive powers are in the hands of the reason, since the intellect knows the good and the bad and orders the good and forbids the bad, first of all, the attitudes and tendencies are in the right direction and in line with the happiness of man, which is the goal of creation, therefore one will not satisfy his desires in any way and he uses the power of reasoning in this direction and uses the intellect to see what his real need is and how it should be fulfilled, and secondly, he pays attention to the consequences of his action and then takes action. In fact, the work of reason is to guide, and as a result, to moderate desires. But if man's powers are agents of his imagination, since this power does not rule based on reality, it invites man to satisfy his desires and lusts in any way.

In this case, a person will do anything to achieve his desires and satisfy his instincts and use his anger to achieve his sometimes unattainable lusts and desires. Therefore, he surpasses animals in ferocity and lust. The work of the reason is to moderate the powers of lust and anger, prevent them from going to extremes, and make the proper use of these powers possible. Reason is God's proof over man and in man; In the same way, the Imam is the proof of God on earth, and if the control of the affairs of the individual and the society is in the hands of these two proofs, the happiness of the individual and the society will be ensured in this world and the hereafter.

### **Effects and consequences of lust**

1. Get rid of carnal desires and lusts because they will sit you on the beast of sin and lead you to bad. <sup>20</sup>

2. Obedience to lust corrupts religion.<sup>21</sup>.

3. Obedience to lust corrupts the reason. <sup>22</sup>

4. The sweetness of lust is destroyed by the shame of scandal. <sup>23</sup>

5. Whoever increases his lust, his personality decreases. <sup>24</sup>And a lot of lust stains the character. <sup>25</sup>.

6. Wisdom and lust do not go together. <sup>26</sup>

7. lust corrupts Piety. <sup>27</sup>

8. Nothing raises a person like effort and will, and nothing knocks him down like lust. <sup>28</sup>.

### **Ways to overcome lust**

Since lust and desire, both sexual and non-sexual, is an internal matter that is gradually formed in humans, patience and resistance are needed to control it and bring it under the control of reason. Imam 'Ali says: Resist with the intention of crushing lust and you will win.<sup>29</sup>

### **Ways to control lust**

1. Man should know the origin of lust. Due to the fact that Imam Ali considers money and wealth to be the origin of lust,<sup>30</sup> a person should refrain from accumulating wealth in order to prevent the overflow of lust, and for this, spending in the way of God is the best way. Because in addition to causing divine satisfaction, it also strengthens faith, and this, in turn, plays an essential role in adjusting and controlling instincts.

2. Man's recognition of his dignity and personality and the revival of his spiritual personality is considered an important factor for controlling lust and overcoming it.

Imam Ali says: Whoever sees his personality significant and great, he controls his lust. And also, " <sup>31</sup> person who knows his inherent honor protects himself from the baseness of lust."<sup>32</sup>

3. One of the other factors that helps a person to overcome lust is the memory of death. For those who believe in the Day of Judgment, considering that the world and its pleasures are transitory and limited, and one day they must be present before the Lord to calculate their deeds, between the pleasures of this world and the hereafter makes them choose the second one. Hazrat Ali says about himself: The memory of death stops me from joking and doing useless things. <sup>33</sup> And they advise people to remember death a lot because it fades pleasures<sup>34</sup> and he also says that when your soul wants to ruin you by lusts, remember death a lot because as a remembrance, death is sufficient.

Imam Ali is reminded that "Remember the end of pleasures and

the remaining of bitterness”, and he also says, “Avoid lusts, and one of the things that you take help from to avoid lusts should be your knowledge that lusts plays with the reason and lowers your ideas and vote, makes your purpose and intention flawed, prevents you from doing great things and will cause you suffering in the hereafter.”<sup>35</sup>

### **The role of modesty in controlling the sexual instinct**

#### **A. Definition of modesty** *(Haya)*

About modesty, Ibn Abi al-Hadid has quoted from some sages as follows: "Modesty is the restraint of the soul from ugliness, and this is one of the human characteristics, and in children, the first thing that becomes apparent from their understanding is modesty, and God placed it in man to withdraw from the ugliness that the soul draws a person towards and not become like an animal, and modesty is a

combination of fear and chastity. Therefore, neither a modest can be a transgressor, nor a transgressor be a modest; Because chastity and immorality do not go together. But shame is a surprise that comes to a person because of excessive modesty.”

The author of "*Ma'aref and Ma'arif*" also quoted "*Aqrab al-Mavarid*" in the definition of modesty and said, "Modesty means true-shame, pride, restraint of breath from something (work) and leaving it because of the fear of blame."

#### **B-Types of modesty**

Three types of modesty have been proposed according to what one is modest about:

- modesty towards God
- modesty towards humans
- modesty towards yourself

Ibn Abi al-Hadid says in this regard that man is ashamed of three things: humanity, himself and God. Often, the most modesty that a person shows is towards other

people, then towards himself and finally towards God. Also, two types of modesty have been proposed: "soul-bound modesty and religious-bound modesty." In this regard, it has been narrated from Jurjani that there are two types of modesty, soul-bound and religious. Soul-bound modesty is the shame that God has put in all souls, such as the shame of discovering private parts and sex between people, and religious modesty is the shame that prevents a believer from committing sins due to the fear of God.

### **C.The relationship between modesty and sexual instinct control**

The definitions of modesty and the hadiths that have been mentioned in this context are understood that whoever is modest, refrains from sins. In fact, the force of shame and modesty prevents a person from being infected, and the greater the modesty, the stronger the deterrent force. As a result, the probability of sinful work is less.

Imam Ali considers modesty to be the factor that controls and prevents people from committing ugliness and informs about the existence of a strong and unbreakable relationship between modesty and cleanliness: "Whoever wears modesty, people will not see his faults"<sup>36</sup>, and regarding the connection between modesty and chastity has been said: "Innocence of a person equals to his shame and modesty."<sup>37</sup>

On the other hand, the Imam, while warning people about the consequences of their actions, calls them to develop modesty towards and says: "Refrain from committing sins in solitude because the One Who is watching you for the time being he Himself is the ruler and the judge"<sup>38</sup>, and he also says: "Avoid doing anything in private that you are ashamed of doing in public."<sup>39</sup>

In another place, the Imam has mentioned the role of modesty plays in the type of behavior that leads to a person's being valuable or

low level: "Do not be satisfied with anyone's words except that you are satisfied with his work and don't be satisfied with his work unless you are satisfied with his reason, and don't be satisfied with his reason unless you are satisfied with his modesty. Because dignity and meanness are placed in human nature. If modesty is strong in a person, the dignity and greatness will be in him, and if modesty in him is weak, humiliation and lowliness will be a lot in him." <sup>40</sup>

#### **d. The way to gain modesty and strengthen it**

##### **Patterns**

In order one could cherish modesty in himself and strengthen it, he must grow in an environment where people around him take care in their speech and actions and refrain from ugly speech and actions. In this case, the child and teenager who likes to role model older people prefers to behave like adults. As a result, if they are modest behavioral

models, the younger ones will also benefit from modesty, and if the older people in the family, who play the role of role models for the younger ones, are unrestrained and careless people, it should not be expected that their children be modest.

#### **Prohibition and blame for the bad and evildoers**

Whenever an ugly word or deed is issued from someone and the other person expresses his displeasure and regret for seeing or hearing that ugliness, the sayer/doer becomes aware of the ugliness of his act and feels ashamed and embarrassed; As a result, the probability of repeating that action is reduced.

#### **Strengthening faith**

As it is understood from the hadiths, there is a very close relationship between faith and modesty, to the extent that in some hadiths modesty is mentioned as a

part of faith and in others as the whole of faith or its adornment: “Modesty is a branch of faith.”<sup>41</sup> “Whoever does not have modesty does not have faith”<sup>42</sup>. “Faith is naked and alone, and its clothing is piety and its adornment is modesty”.<sup>43</sup>

### **The role of zeal in the control of sexual instinct**

Another human trait that controls instincts, especially sexual instincts, is zeal. Zeal, like modesty and faith, is an internal thing that prevents us from doing some work.

### **The relationship between zeal and chastity**

Imam Ali says about the role of zeal in preventing sins, especially sexual sins: “The worth and value of a person is equal to his effort and his chastity and modesty is equal to his zeal.” Also, “a zealous person never commits adultery.”<sup>44</sup>

### **Advice to piety**

Observance of piety and fear of divine punishment play a big role in controlling instincts, including sexual instinct.

A person who has given the reins of his inner and outer senses to the hands of reason and Sharia can easily choose the right path at the time of dilemmas and stay safe from deviations and slips. A person who sees God as a witness and watcher of his words and actions in his daily life, will try his best to gain His satisfaction. Therefore, it can be said that having the power of piety plays a big role in reducing sexual errors.

### **Advice to governments**

Due to having vast cultural, social, economic, policing facilities, governments have a major role in preventing or increasing sexual deviations or satisfying the right and wrong sexual needs. Types of movies, music, books, or magazines allowed, the legal of to satisfy sexual needs, the marriage age for girls and

boys, policies to reduce the gap between puberty and marriage, and many other things are among the things that are the responsibility of the government. Imam Ali pays attention to this position of government and presents examples. For example, marriage is considered so important in Islam that in some cases it is necessary for the Islamic ruler to provide the preparations for the marriage of people.

### **Advice to families**

Family, as the first and most important educational institution for children, should be paid attention to. One should be familiar with a set of child-rearing knowledge and not leave children and teenagers alone after birth, and just as their physical health is important, one should not neglect their mental health. One should be sensitive and aware of the places they are and go to, the people they hang out with, and in short, their solitude and presence, and of course, provide the grounds for the proper and timely satisfaction of

their sexual needs through marriage. On the other hand, if sexual deviation is observed, it should not be dealt with in a destructive and hasty manner, but rather, it is better for parents to think of correcting inappropriate behavior by thinking with each other and consulting with experts.

### **Hijab**

In order to maintain chastity and protect oneself from human sin, in addition to avoiding some irritating pictures and scenes, one should also cover the parts of the body. This cover is interpreted as hijab.

Hijab and covering the body are considered necessary for men and women. Although there are differences in its amount between the two.

The necessity of covering is clear for women, so that by being in the fence and the castle, they stay safe from the dirty eyes of lustful

men. Imam Ali says about women in his order to his children:

“Cover them by veil .... because strictness in covering is the factor of their health and stability.”<sup>45</sup>

Since the purpose of these is to preserve the chastity of men and women, the house is considered as a kind of hijab for women, and being at home is better for women than being outside. But if people who are not reliable are going home and there is a possibility of slipping, it is necessary that the woman does not stay at home. Imam continued to say: “It is not more difficult for women to leave the house than if you take someone home whom you do not trust.”<sup>46</sup>

Just as covering is necessary for a woman, a man should also cover his body.

### Marriage

For the growth and development, production, reproduction and survival of the human species, various desires have

been placed in humans and they must be satisfied in a way that does not conflict with the purpose of creation. A person who is thirsty or hungry does not have calmness, and a person who needs sleep can not focus. A person who has sexual desire and any other desire in him must satisfy it in order to reach peace and tranquility. Apparently, this verse also refers to this issue:

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ  
أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً  
إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ

*And of His signs is that He created for you wives from among yourselves, that you might reside with them, and has put kindness and mercy between you. Surely, there are signs in this for those who think.*  
(Rum:21)

Imam Ali is reminded that whenever a sexual arousal occurs for some reason, one should remove that desire by joining his wife: “If one of you sees a non-mahram woman who provokes you, you should go to your wife. Because your wife has what

she has, and he should not make a path to his heart for the devil, and turn his eyes away from that woman, and if he does not have a wife, he should pray two rakats and praise God a lot, and peace be upon the Prophet and his family, then asks God for His grace; Because God, because of His Kindness, prepares him what to satisfy him in hilal way.”

It is understood from this saying that the best way to adjust the sexual instinct is the act of marriage. In addition, one should refrain from looking at non-mahram woman, whether a person has a wife or not. because looking makes the lust more flaming. If it is not possible to satisfy the sexual desire, one should seek refuge with Ahlul Bayt by praying and asking for their help; This attention to God and Ahl al-Bayt, in turn, strengthens faith and makes people not think of sin. In addition, this attention makes their shame and modesty stop them from slipping.

### **Makeup and use of perfumes**

All people enjoy beauty and are delighted by the smell of cleanliness. Therefore, wherever and whenever they see a beautiful sight or smell a pleasant smell, they tend to it and like to spend moments of their life next to it. In order for the husband and wife to enjoy each other better and seek pleasure from each other and not to occupy their hearts with any other place than the home and with anyone other than their spouse, it is better to always be clean and use fragrant when are with each other and if they smell bad, they must clean themselves so that the ground of hatred is destroyed and they love each other more.

In this context, Imam Ali addressed the woman and said: “Muslim woman should make herself fragrant for her husband”<sup>47</sup> and considering the important role of women in creating a healthy and intimate environment for the family, especially the husband, they consider

the wife's Jihad to be a good wife: *جهاد المراه حسن التبعل*.<sup>48</sup>

On the other hand, men's make-up and dyeing are also praised and they consider it the cause of women's interest, and they say:

“It is on you to color your hair and beard, because it causes you to be awestruck in the eyes of enemies and is more interesting to your spouses”.<sup>49</sup>

Since dyeing is considered a type of makeup, men should pay attention to beauty and cleanliness in all dimensions and provide more ground for the chastity of their wives. On the other hand, because women are more emotional than men and they become interested in anyone who loves them and their resistance towards him decreases, the husband should pay attention to the physical and mental needs of the woman so that the grounds of misbehavior and deviation are eliminated. Imam Ali points out some characteristics of women and orders men to be tolerant with them

and says: “So, in any case, be tolerant with them and speak well to them, maybe they will behave well”.

In this noble hadith, in addition to a psychological view towards women, a suitable solution to deal with them has been pointed out, which can play an important role in preserving the family institution.

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- <sup>1</sup> Mu'jam Nahj al-Balaghah, letter 31:21
- <sup>2</sup> Sharh ibn Abi al-Hadid, v.2, p.258
- <sup>3</sup> Ibid
- <sup>4</sup> Sharh ibn Abi al-Hadid, p.343, H.93
- <sup>5</sup> ibid, v.12, sec.223, p.117
- <sup>6</sup> forty hadith about looking, p.45
- <sup>7</sup> ibid
- <sup>8</sup> Mustadrik al-Vasail, v.2, p.231
- <sup>9</sup> Nahj al-Balaghah, will 2 & Khisal 612
- <sup>10</sup> Sharh ibn Abi al-Hadid, v.12, sec.223, p.147 & Sharh Khoei, v.20, sec.482, p.327
- <sup>11</sup> Nahj al-Balaghah Feyzul Islam, sermon 79, p.179
- <sup>12</sup> Nahj al-Balaghah, sermon 128:3.
- <sup>13</sup> Mu'jam al-Faz Nahj al-Balaghah, 113:1
- <sup>14</sup> ibid:128
- <sup>15</sup> Sharh ghurar Amidi, h.5533
- <sup>16</sup> ibid

<sup>17</sup> Ghurar al-Hikam va Durar al-Kilam, h.8591

<sup>18</sup> Nahj al-Balaghah, will.2, p.736

<sup>19</sup> Sharh ghurar Amidi, h.5934

<sup>20</sup> Sharh ghurar Amidi, h.5934

<sup>21</sup> ibid. h.5985

<sup>22</sup> 5983

<sup>23</sup> 4885

<sup>24</sup> 8022

<sup>25</sup> 5507

<sup>26</sup> 10606

<sup>27</sup> v.6, h.9707

<sup>28</sup> v.6, h.7097

<sup>29</sup> h.3068

<sup>30</sup> Sharh Khoei, v.21, p.97

<sup>31</sup> Bihar al-Anwar, v.87, p.71

<sup>32</sup> Ghurar al-Hikam, h.9069

<sup>33</sup> Sharh ibn Abi al-Hadid, v.6, sec.83, p.280

<sup>34</sup> ibid, sec.92, p.265

<sup>35</sup> ibid, sec.67, p.69

<sup>36</sup> Nahj al-Balaghah, Qisar 223 (Dashti), 1676

<sup>37</sup> Ghurar al-Hikam, sec.2, chapter 51, h.10

<sup>38</sup> Nahj al-Balaghah, Qisar 324 (Dashti), p.706

<sup>39</sup> Seyri dar zendegi Amirul momenin, p.151

<sup>40</sup> Sharh ibn Abi al-Hadid, v.2, sec.554, p.310

<sup>41</sup> Forty Hadith, p.14

<sup>42</sup> Al-Hadith, h.1, p.277

<sup>43</sup> Sharh ibn Abi al-Hadid, v.19, sec.219, p.45

<sup>44</sup> Sharh ibn Abi al-Hadid, v.19, p.211, sec 311 Qisar 305

<sup>45</sup> Mu'jam Alfaz Nahj al-Balaghah, letter 31

<sup>46</sup> ibid

<sup>47</sup> Nahj al-Balaghah, will 2, p.737

<sup>48</sup> ibid, Qisar 136

<sup>49</sup> Sharh ibn Abi al-Hadid, v.18, sec 18, p.123