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We have created¹ favored them especially, over many of those whom we have provided them with marvelous things and transposed them around on land and at sea. We have dignified the Children of Adam and

Earth and states that they are great. It says about them: introduces the human being as the representative of Allah on difference between man and woman. The holy Qur, su position of human beings; as in human beings there is no The status of woman in Islam is the same eminent

The Status of Woman in Islam

I.

³ Qur, su (5:31-34)
⁵ Qur, su (12:50)

qadsiqes woman.

You will not find a single verse in Qur, su that beings; man and woman are equal in it.

exaltation' which has come in the Qur, su about human man and woman are equal. On the whole every virtue and his special creation as a human being' and in this creation names and was competent to answer them' it was due to

If Adam (a.s.) was competent to understand those acted brought; and became a disbeliever.³

kneel down except for Diqbilq. He refused and the angels: "Bow down before Adam". They (all) and reported you have been lying." So we told Heaven and Earth; I know reported you disclose said: "Did I not tell you that I know the Quran in name? ". Once he had told them their names? He Adam's the Mizq". He said: "Adam tell them their except reported you have taught us. You are the said: "Glorify to you; we have no knowledge the names of these if you are so truthful". They presented them to the angels; and said: "Tell me He taught Adam all the names of everything; then

there is no difference between a man and a woman.

All this was because he was a human being' and before him.⁵

We spun into him then grab down on your knee When I have finished with him and presented you

pa. all the angels' as the Qur, su says:

Adam (a.s.) reached the stage that he was prostrated

¹¹ Qm, su (66:11)
¹⁰ Qm, su (3: 45)
⁹ Qm, su (3:32)
⁸ Qm, su (33:32)

and sons:

of Purification was revealed for her, her husband, father (s.s.w.s.) is also from the praised women, that the Verse

Estima Sapa (s.s.) the daughter of the holy Prophet

*the inmates of the Baza!*¹¹

They will acknowledge their offences, so much with

And says about the wife of Pharsop:

*the woman in the Universe.*¹⁰

and buried her. He has selected her over (all) so the angels said: "Mary, God has selected her

And again it says about Mary:

*and she He wishes without any reckoning.*⁹

said: "Mary, how can this be meant for you?" She found she had already been sublimed with food. He Zachariah entered the shrine to kiss her, he Zachariah to take care of her. Early time and caused her to grow like a lovely bloom and told Her Lord accepted her in a handsome manner.

It says about Mary:

women and has praised them. For example:

and has praised them, it has also mentioned some lions As Qm, su has pointed to some good and lions men

made⁸

them God has bestowed forgiveness and a splendid

¹² Qm, su (66:10), Chapter 111
¹³ Qm, su (33:33)

billars of society, who have ednal role in creating a

3) Islam considers men and women as two main

like Pharsop, Namrood, and Abu Tashp.

pad character (manners). Some men are also criticized But it is not because they were women, it was due to their

Prophet¹³

and wife of the infidel Abu Tashp (uncle of the had pad morals, like the wife of Prophets Nosh and Lut.

Although some women are mentioned in Qm, su who example:

aspires in the same way as men, and points out their. It acknowledges them to be fit for scdning human progress, growth, and scdning the virtues of humanity.

As you observe, Qm, su doesn't prevent women's and wife of Pharsop.

daughter of Khrasheed, and Asaia's daughter of Muxshim Estima - daughter of Mshamsaq (s.s.w.s.), Kshqis four great ladies of Paradise: Mary - daughter of Imran.

The Prophet (s.s.w.s.) said about them that there are and to cleanse her thoroughly.¹²

Since her and People of the Prophet, 2) Horse, God herself wants to remove any plight from her welfare etc. and open God and His messenger, blinding ignorance. Keep up battles and but the the way, they used to dress during [the time of] Remain in your houses and do not dress up fancily.

The holy Qm, su says:

acquiring knowledge and discovering the secrets of the world naturally.

4) The fourth similar role of women and men is other responsibilities which are carried out by men and in the economy of the family and country, and tens of Islamic government defending Islamic values, helping children to develop the society, encouraging the justice fighting against social evils, training and teaching the and poor, nursing the ill, handicapped and old people, obfuscated, co-operating in good work, helping the needy, the enemies, defending the rights of the depressed and introduction, prohibition and spreading Islam, opposing remaining from evil, defending the religion, and its taken *sunnah* from them like inviting towards good and the enemies, but all the responsibilities of the society, is not incumbent for women to go to the palatiffelds and fight it is true that the Prophet (s.a.w.s.) did not make it

God is bomsahnt' Mize¹⁴

His messenger: Those God will grant merit to: and but, the messengers as well as obey God and defend and forbid wickedness, keep up brotherly friends to one another, they should command Believers, whether men or women, must [act as]

The Qur'an says:

society.

of both men and women to seek the improvement of the influences. Due to this, it is also a common responsibility, are equally affected by its good, as well as, pay beneficial society. Men and woman who live in society.

experts in different fields, and should be self-share in its management. They should be specialists and Women form half of the society and must have their and nurses, law, economics and many other fields.

exercises, intelligence, history, grammar, arts, ecology, chemistry, management, accounting, theology, psychology, nursing, gynecology, pathology, education, which are for their own need like, medicine, dentistry, they become self independent, especially for the skills Women also have the duty to acquire knowledge, so that not discriminate between men and women in this matter.

There are hundreds of inquiries on this topic that go knowledge, is better than 70,000 worshippers.¹⁶ The scholar, who is useful to people with his

Imam Muhammad Baidar (a.s.) said:

knowledge.¹²

meaning: Know that Allah loves those who acquire Acquisition of knowledge is incumbent on every

Said (a.s.) said:

introduces it as one of the duties. For example, Imam Islam emphasizes a lot for acquiring knowledge and have spirituality and responsibility.

between female and male, both are human beings, and getting benefit from it, there is no difference in Islam happiness in life. For the acquisition of knowledge and world, acquiring benefits from it, for comfort and

take benefit from their legal rights.

responsibilities and try hard to achieve independence and other *ways*. It is necessary that women be aware of their breasted them to realize their rights and they strived to offer comfort, encouragement and make-up which

2) Carelessnesses, lack of self-confidence, going kept them away from power.

centuries that denied the natural rights of women and 1) Selfishness and injustice of men during the reasons:

But actually it is not like this. This may be due to two have been ednal number of female scholars and experts and centers of Islamic education. And there should schools for religious education, training of probstators, schools, primary schools, pharmacies, laboratories, allocated to women in hospitals, clinics, universities, high It is necessary that half of the seats and positions be their male counterparts.

independent and get as many seats as are allocated to

women and how can they become self-reliant?

8. What is the future course of action to be taken by

knowledge by women?

7. What is the teaching of Islam regarding acquisition of

improvement and progress in the society?

6. What are the responsibilities of women for women?

5. What does Qur'an say about the good and bions

4. Are men and women ednal as regards to happiness?

human beings?

3. What is the logic of Qur'an about the happiness of

2. What is the role of women in human creation?

1. What is the status of women in Islam?

Think and answer

as it is for our own benefit.

In this situation, it is necessary to accept the limitations, sexual desires may be sometimes harmful to the society.

On the contrary, living drive freely and following the harmful to the human beings, they are for their benefit. regulations of the society. These limitations are not should limit their freedom within the rules and respect the rights and attitudes of other people, and society. Persons are in need of other people, and should But is it possible for human beings to live free in the Desire for freedom is a natural instinct, and it is lawful. free, without the interference of others in their affairs. Women, like men, are created free and like to be

Women and Freedom

5.

examples:

many traditions, from which we mention some, as followers against remaining idle and useless. There are duty, and one of the best worships to God, and warns its rendered a useless existence. Islam considers work as a cannot, and should not be delayed, and should not be society, and has given them responsibilities. Women Islam considers women as one of the two pillars of

1) Freedom of work

women.

Here we will, briefly point some of the freedoms of freedom.

According to the realities, limitations are preferred than the interests of the society. Where freedom was not legislation has considered it, but it should not be against Although Islam respects the freedom of women, and in its The same applies to the freedom of women.

would accept them satisfactorily.

that religious limitations are hindrance to freedom and he were probably aware about them, he would not think due to false recognizing the interests of human being. If we think they violate our freedom, but this conclusion is religious limitations may not be accepted willingly, and this limits their freedom. It is possible that some of the subjects of people Islam has but some laws and duties, and physical and spiritual aspects, and the personal and social human beings. And because of this, by considering the does not allow unconditional freedom, as we are social Although Islam respects the right of freedom, but

No one including her father, mother, grand parents, and marriage of girl without her permission is not allowed. Woman is free to choose her life partner. The

3) Freedom in Marriage

owners of enslaving.⁵⁰
earned. Ask God for some of His bounty; God is
should have a portion of whatever they have
of whatever they have earned, while women
don't excel over others: men should have a portion
Do not envy the rich, that God has made some of

The Qur. an says:
 The right to use her property, without her permission, including her father, mother, husband and children, has legal *way*. She can benefit from their profits and no one, through business, profession, power, gifts, or any other in the same *way* as to man. A woman can acquire wealth. Islam respects the right of ownership of the woman.

5) Freedom in owning property

decision show, the woman to take up an appropriate job, pursue self-interest, and a dictatorial attitude, and pay a fair with her husband, and men also should keep away from. In such cases there should be a co-understanding motherly love, affection, and right training.

family, and should not deprive the children from profession, which does not harm the happiness of her free to choose a profession but she must only accept a

married earlier, to marry whoever she wants.

than any other person, in the situation where she had woman who is not virgin, that she herself has more right.

Imam Saqidi (a.s.) said about the marriage of a traditions:

decision in this matter. This is clearly mentioned in in next marriage. And she can independently take the is no need for the permission of her father or grandfather matter, and it is said that when the girl is a maiden, there father or grandfather. Details have been given in this of the girl, is it necessary to get the permission of the But for a marriage to be valid along with the consent

permission, whether she is virgin or not. marriage to be correct, it is necessary to take her not correct without her consent.⁵³ Therefore, for the considered as her acceptance. But in any case, marriage is take her consent, and if she is silent, her silence can be marry his daughter to a particular person, he should first Imam Saqidi (a.s.) said that when a person wants to

without her consent the marriage is not correct.⁵¹ for the marriage, who are virgin or not, and Take the permission and consent from daughters

Imam Saqidi (a.s.) said:
 person.

prophets has the right to force a girl to marry a particular

The first is when it is not possible to reach the father (or if goes without saying that there are two exceptions: face problems.

future life of the daughter and son-in-law, in case they strengthen relations, and are a sort of safeguard for the habba and his straits his subbot. These things benefit too. Due to this respect to the father, he becomes Taking permission and advice of the father has other can help in deciding her future.

guidance. Father and grandfather are the best people who feelings, and experience, so that she benefits from his Therefore, she needs an advisor having shambay, shayes, she is unable to make sufficient investigation. married before and doesn't have experience, and due to the girl, it is for her well-being. Because a virgin has not paternal grandfather. But this limitation is not harming a barrier. She has to have the permission of her father (or Only, the virgin girl has limited freedom in selecting

virgin girl, the father cannot force her to marry".²⁴
Imam Saqid (a.s.) said, "without the consent of the

There are some traditions under this topic.
believe that the consent of the girl's father is necessary.

But if the girl is virgin, many of the jurists regard her father, if there is no harm in her act.²³

A woman who is once married (a divorced or a Imam Saqid (a.s.) said:

to her desire. All these are briefly expressed in Qur, an and if the husband has the ability, he should act according distribute and if the wife demands to change the house, accept her demand. If their house is small, or there is private one, and if the husband is capable, he should house and the wife does not get peace, and demands a suitable for rest and peace of the family. If it is a common and within the budget of the man. The house should be Although the home should be according to their status responsibility of the husband, and he has the choice. live with him in his house. Arranging for the house is the free to choose her house. But if she is married she will A woman who doesn't have a husband is completely.

2) Freedom to choose a residence

should talk to her husband, and take his advice. her husband and children, and for continuing her studies her. But if she is married, she must consider the rights of breast of knowledge and no one has the right to prevent A woman who doesn't have a husband can go in

4) Freedom in getting knowledge

the man she likes, and fits her status.
girl that without the consent of the father, she can marry two situations jurists regard have given permission to the excuses and refuses all the prospective groom. In these also suitable. But father, without any reason, makes when there is a girl who needs husband, and good man is grandfather, so permission can not be taken. Secondly,

quest or some special things' spent the house.

the wife can but condition' and get the right spent the
 Although the choose of home is the husband's right

not nurse for (the father to buy).⁵⁶
 You are hard on one another, then seek another
 things among yourselves in all decency, while if
 you then give them their allowances. Discreet
 girls, while if they are nursing (and) papical for
 pregnant, then provide for them until they give
 order to make life difficult for them. If they are
 your circumstances' and do not harass them in
 House women wherever you reside' according to

And it says:

"And treat them kindly."⁵⁷

The holy Qur. an says:

15. When does the wife has a right to choose her house,
 or the wife,
 11. Who has the right to choose the house, The husband
 or her father,
 10. When a virgin girl can marry without the permission
 of her father,
 9. Is taking permission for marriage harmful to the girl,
 required,
 8. When is the permission of father (or grandfather)
 consent,
 7. Does Islam advocate marriage of a woman without her
 consent,
 6. Do women have freedom of owning property,
 while choosing a job,
 5. What points should be kept in mind by the women
 freedom of women,
 4. What is the viewpoint of Islam regarding mutilated
 3. Are religions rules harmful for people,
 of human beings,
 2. What is the viewpoint of Islam regarding the freedom
 1. Can a person live freely, Why,

Think and answer

their father or their father – in-law, or their own
and show their shame only to their husbands, or
They should fold their shawls over their cozzos
chams except what (normally) appears of their
around their private parts, and not to display their
Tell believing women to wear their glances and
informed about anything they wish produce
their private parts; that is character for them. God is
Tell believers to wear their glances and to guard

regard. Allah says in Qur'an:

Qur'an and traditions. We mention three verses in this
The necessity of Hijab is proved from the verses of
the eyes of strangers:

women to cover their bodies completely and protect from
dress that covers the body of a woman. Islam has ordered
The meaning of Hijab is to cover. Hijab means a

Women and Hijab

3.

²¹ Qur'an (24:30-31)

ornaments..."

After that women are told: "and do not display their
observing Hijab.

them or try to protect chastity. It means wearing and
should protect their private parts. The purpose is to cover

Moreover, men and women are advised that they
society and for social life.

pleasure, are not forbidden, as it may be necessary in the
which are not with the intention of seeking sexual
sin, and they are prohibited to do this. But those looks
of glance and pleasure seeking takes a person towards
pleasure, that is called a lustful glance. This second type
with an evil purpose; sometimes he sees to admire

Sometimes a person sees another person, but it is not
They should not look at each other with evil intention.
should not attract women, nor the women attract men.

and women should cast down their looks, and the men
It begins with the command that the believing men

which requires explanation:

The above verse was revealed about Hijab of women,
ornaments they wish, have hidden be noticed,²²
them not show their feet in order to let any
show and interest in women's nakedness. Let
no sexual desire, or children who have no feet
right hands control, or male attendants who have
side, or their own menfolk, or anyone their
neighbors or either their parents, or their sisters,
sons or stepsons, or their own parents or

means *Summs* and *ring*.²⁸

Explanation of the *verse*: that the *shbareet* decoration
Qorash narrates from *Ismā' Saqīd* (s.s.) the
elaborated, which explain the *verse*.

In some of the traditions, the *shbareet* decoration is
 without covering them.

exceeded; they can remain *prud* with their responsibilities
 difficult and problematic for them. That is why they are
 decorations, which are *shbareet*, and covering them is
 stranger men (*unshbarim*) will see face, hands and those
 in the society and have responsibilities, naturally the
 ring, color of *qashqor*, *overcoat* and shoes. As women live
 like *summs*, coloring of *eye-brows*, *henna* on the hands,
 that are naturally *oben*, there is no need to cover them
 thus giving permission to women that those decorations
 After this it says: ***exceedt hwar obhewt thareed...***

desires.
 from attracting their attention and stimulating their sexual
 and decorations to stranger men, and through this remain
mske-nb. Women are advised to not show their *mske-nb*
qye etc., the *verse* includes both types of decorations, and
 the *poqā* like: *Summs* (*antimony*), *na'il* *bolish*, *Henna*, *hair*.
 The second type are those decorations that are applied to
 flower on the (fore) head, *pa'ngles*, and fashion dresses,
 separate from the *poqā* like: *earrings*, *necklace*, *ring*.
 There are two types of decorations: *jewels* which are
 Ornaments (*Neenat*) means decoration and *mske-nb*.

men, and cause problems.

behave so that they excite the sexual desires of stranger
 abolishing the society, while walking, they should not
 women to protect their chastity, and stops them from

With reference to this *verse* he says: "It advises
 the neck is covered."³⁰

The *verse* commands to put the scarf on the chest so that
Khawar is a long scarf that may cover the neck and chest.

Tsparsi writes about the meaning of the *verse* that
 covered.

coats so that ears, earrings, necks and chests remain
 orders women that they should put the scarves on their
 chests were seen. It was for this reason that the *verse*
 result their ears, earrings, neck and some parts of their
 and were put on their ears, and it fell on their backs. As a
 exposed, they wore scarves but had a custom that its two
 from the front and some parts of the chests used to be
 Prophet (s.s.w.s.), used to wear a cloth which was *oben*

It is said that women in the period of the *hojā*
 collar.

(covering of *posom*) means a long cover and shirt with
Khawar (head covering) means a pig scarf. *Ywkoop*
them wear their head-coverings over their posom.

After commenting *Hijab* the *verse* says: ***and let***
pa'ngles.³⁰

exceedt, and he said the *shbareet* meaning is ring and
Apr *Besir* says that he asked *Ismā' Saqīd* (s.s.) the

means a pig scarf.

Worn over the clothes and covers the whole body. It also Cloak (qalbab) means a pig dress or a dress which is

Forgiving Merciful.³¹
 they may be recognized and not molested. God is
 around themselves' that is more appropriate so
 believers, wives as well' to draw their clothes close
 O prophet! tell your wives and daughters' and

The Qur, an 29:2'

Another verse on Hijab

penalty' which is naturally abbatent.

2) It is not obligatory on women' to cover their
 as if may create scandal in the society.

cheatily. They should not behave in public' in such a way

4) Women are advised that they should try more for
 around the necks and chests.

way' that they completely cover their ears' earrings'

3) It is a duty of women to put their scarves in such a
 stranger men.

5) Women should not expose their ornaments' to the
 pressure in their social intercourse.

each other' and one should not have the intention of

1) Men and women should not have lustful looks at
 equical and religious bounds:

From the above verse' we derive certain important

things:

In the above verse' they are noticed about three

and to cleanse you thoroughly.³²
 since you are! People of the Prophet, 2) Horse'
 God messah wants to remove any plight from you
 before war' and obey God and His messenger.
 bringing ignorance. Keep up brother and you the
 the way, they need to dress during [the time of]
 Remain in your homes and do not dress up publicly
 encouraged. Embolden multiple aspects.

whose head contains wisdom and thereby, be
 deferential while talking [to others] lest someone
 woman' if you do your duty' then do not act too
 O wives of the Prophet! You are not like other

The holy Qur, an 29:2'

Another verse

people in general.

themselves' and also for the young men' and all the
 society. This would be beneficial for the women
 and in this way she can help in preventing evil in the
 woman should cover herself simply when she goes out.

It can be derived from the verse that a Muslim
 noticed by stranger men and will not disturb the society.

do so they will be considered chaste and will not be
 protect themselves from the eyes of stranger men. If they
 way that the whole body' chest and neck are covered and
 women that they struggle for a dress and scarf' in such a

On this basis' the exegesis of this verse is: 29:2 to

and consider themselves responsible.

also should pay attention to home, children and husband, to their family, and consider it their original place. They imply this. Its purpose is that women should be attracted women captives in the houses, and the verse does not

The holy Prophet and his companions never made war in wars, but were not allowed to fight.

injured warriors. The wives of the holy Prophet also took part in wars. There are many women who narrated the history of the speeches of the Prophet and ask religious questions. Women used to come to the mosque and sometimes it is necessary to come out of the house. a part of the society. They have some responsibilities and never come out. Because, as said earlier, women are also and all other women should only sit in the house, and **their houses**, does not imply that wives of the Prophet

At the end, I would like to remind that "**And stay in** (in and beauty) to the stranger men.

the intention of showing themselves (display) their make-up women of the period of ignorance (before Islam) and with (3) They should not uncover themselves like the house.

(5) She should be a housewife and remain in the and stimulate them sexually.

because speaking sweetly may arouse the vicious men (1) While speaking, they should not be soft-spoken

Goes down.

10. Daughter and her children, grandsons, as far as it goes down.

9. Son and his children, grandsons, as far as the lineage goes down.

8. Son of the husband and his children, as far as the far as the lineage goes up.

7. Father and mother of husband and their fathers as lineage goes up.

6. Husband, father of husband and as far as the lineage goes up.

5. Uncle and uncle of the uncle and as far as the lineage goes down.

4. Sons of sister and their sons, as far as the lineage goes down.

3. Brothers and their sons, and as far as the lineage goes up.

2. Maternal grandfather and as far as the lineage up.

1. Father, grandfather, and as far as the lineage goes relatives). Those men who are near, are as follows:

observe Hijab with those who are Mahram (very near men who are strangers. And it is not incumbent to whatever is said about Hijab of women, it is for those. There are two groups of men related to women.

Mahram (very near relatives)

man.
 cannot see other women, and men can not see another
 one cannot see the Mshram. If it is for just, even women
 condition that they should not see with just, otherwise
 compulsory to do Hijab from them. However, with the
 see the hair and body of each other, and it is not
 The above-mentioned people are Mshram. They can
 the image goes down.

11. Son-in-law, and son-in-law, 2 son-in-law as far as

relatives);

13. Give the list of people who are Mshram (with near
 Anshap);

15. What message do we get from the verses of Surah

11. How should a muslim woman go out of her house;

they wish to know?

10. What is the meaning of: **this will be more proper, than
 over-garments?**

9. What is the meaning of: **they let down upon them their
 how should one wear it?**

8. What is the meaning of: **yellow** (posom covering) and
 Surah Nur);

7. How many points can be derived from the verses of
 e. How long should be the head cloth (scarf);
 exciting manner);

exciting manner);

2. Why the women should not behave in the society, in an
over their posom.

4. Give the comment of: **And wear their head covering**
 3. What decorations are not necessary to be covered);
 stranger men);

5. What decorations should not be shown by women to
they care down their glances?

1. What is the meaning of: **So, to the believing men that**

Think and answer.

arguments that prove it is not incumbent:

many others do not say so. The following are some of them considered incumbent or necessary. But regards the covering of face and hands up to the wrist there are different opinions among the jurists, as although no controversy in the necessity of Hijab, special type of covering.

covers the whole body. There is not a particular and cost, an overcoat, a scarf, or any other thing, which bodies from stranger men, *pa chaqor*, cloak, a long spirit jurists agree. It is the duty of women to cover their Hijab is one of the obligatory duties in Islam, as all

Limits of Hijab

4.

³² *Jafar-e-Yunus Tasharufi*, Vol. 3, P. 200

³⁴ *Mazari*, Vol. 14, P. 140

³³ *Mazari*, Vol. 14, P. 140

person, but he carefully, do not commit fornication"
"There is no doubt till there is no intention of

He replied:

would like to see her, what should I do?"

(s.s.) that I am engaged in seeing a beautiful girl, and I
Ali Ibn Sinaid says: "I asked Imam Moosa Ibn Ja'far

"Face, hands and the base of palms."

He replied:

allowed to be seen *pa men*."

Ja'far (s.s.) that which part of a non-Muslim woman is
Ali Ibn Ja'far says: "I asked my brother Moosa Ibn

"Face, hands and feet."

Imam replied:

of the woman can be seen *pa* stranger man."

Imam Sa'id (s.s.) was asked which part of the body

"face and hands."³³

"open decoration" of women, and said that it denotes
Ja'far-e-Said (s.s.) that he replied the direction about the
Musaq Ibn Ziyad says that he heard from Imam

covering of face and hands up to wrist:

Traditions, which directly and clearly deny the

First brook

²⁷ מִצְוַת לֹא יֵרָא אִשׁוֹת

²⁸ לְבָשֶׁת יָמִינָהּ וְשִׂמְלֹתָהּ

women. He said: "Yes."

Then I asked if it was the same with regard to other

"No, unless she is old and unattractive."

He replied:

Rexa (a.s.): "Can a man see the hair of his wife's sister?"

Muhammad Ibn Abi Nasr says that he asked Imam

not combing her to cover them.

exception of face and hands, but indirectly say that it is

those traditions which clearly do not specify

Second Proof

and then wash the nether portion of the hand."²⁷

"Then should wash her on the palms. Then her face"

He replied:

Mufazzal asked what should be done to her body,

commanded to cover, and do not uncover her."

but do not rub her hands. And whatever Allah has

"Give her ritual bath on the basis of 'al-khul'."

He answered:

"Imam,"

woman to accompany her, and she dies during that

who goes on a journey with stranger men, and there is no

be sacrificed for you! What is the order about a woman?

Mufazzal says that he told Imam Sa'id (a.s.): "May I

desire, the religion?"²⁸

which will take away, polygamy (parakeh) and

³⁹ מִצְוַת לֹא יֵרָא אִשׁוֹת

⁴⁰ לְבָשֶׁת יָמִינָהּ וְשִׂמְלֹתָהּ

⁴¹ מִצְוַת לֹא יֵרָא אִשׁוֹת

⁴² לְבָשֶׁת יָמִינָהּ וְשִׂמְלֹתָהּ

for covering of face. If covering the face was incumbent,

hair and head for girls is from purity, but nothing is said

in these two traditions the prohibition to cover the

it."³⁹

means that, and Purity becomes forbidden for her in

He replied: "She must cover her head when she

a reality,

from what time she has to cover her head for Purity with

purity, from what time should she cover her head. And

(a.s.) about the girl who has not reached the age of

Abul-Rasman says: I asked Imam Moosa Ibn Ja'far

when he discharges (is sexually mature)."⁴⁰

However, the female will cover her hair from him

"Encourage the son to marry at the age of seven"

Imam Rexa (a.s.) said:

to repeat it, otherwise he could say it also.

look at the face was a known fact and there was no need

the old lady, he did not say about the face, because to

answered the narrator, a question for the permission to see

the face also. And in the same way when Imam (a.s.)

already permitted, otherwise he would have asked about

look at the face, as he knew to look at the face was

hair of the wife's sister, but did not take permission to

The narrator asks for the permission to look at the

allowed to see. He said: "Hair and sum."⁴¹

Then I asked which part of the body of an old lady is

traditions from the holy Prophet (s.a.w.s.) and narrate and talk with one another, do transactions, listen to markets with their faces open. Men used to see their faces face. They used to come in the gatherings, streets, and bend of the holy Prophet (s.a.w.s.) was not to cover the we come to know that the practice of women in the From some of the traditions and historical incidents

Fourth Proof

among the *except what appears thereof*...

Saqad⁴¹ it is pointed out that face and hands are included not compulsory. Also in the tradition of Masud Ibn as regards the covering of face. Thus we know that it is the front part should be covered. But there is no mention opposite Hijab, and but on the chest around the neck and in not compulsory, because women are advised to *over their posoms*,⁴¹ also proves that covering of the face

The verse "and let them wear their head-coverings"

decorated. not be incumbent to cover the face and hands, which are etc. is passed on this part of the face. Therefore, it should Ahdul Bayt (s.s.) the permission to use sunna, finger ring compulsory to cover the face because in the traditions of ornaments *except what appears thereof*,⁴¹ that it is not It is derived from the verse "do not display their

Third Proof

face. know that it is not compulsory for women to cover the it was necessary to mention it. From this we come to

daughter of Muhammad " said: "O Allah! Who feed the hungry, people feed Fatima, hunger. The Prophet raised his hands in supplication and become like this." She said it was because of severe Messenger of Allah (s.a.w.s.) asked: "How did your face of Fatima, which was yellow like tumeric." The spirit says that they entered. "My eyes fell on the face

companion's." She said: "Please come in." greeting. Then he asked: "Shall I enter with my scarf on her head. Fatimah did so. After that the holy scarf on my head." The Prophet told her to but the extra enter with my companion's." Fatimah said: "I don't have said: "Please come in." The Prophet asked: "Should I Prophet asked: "if we could enter the house." Fatimah replied from inside: "Aqaykaykaym Ya Rasulallah." The He knocked and said: "Aqaykaym Aqaykaym." Fatimah was with him. When we reached the door of the house." Prophet (s.a.w.s.) went to see his daughter Fatima (s.s.). I spirit Ibn Abdullah Ansari says: "Once the holy following story:

remained them if it were with pleasure. Please read the women or stop them from listening to their voices, but he faces, not did he stop men from seeing the faces of holy Prophet (s.a.w.s.) did not order women to cover their hundreds of traditions are narrated from them. But the narrated from A'isha, Hafsa, Umme Salma, Fatima. Prophet (s.a.w.s.) were no exception. Many traditions are the traditionalists. The wives and daughters of the them to other men. There are hundreds of women among

⁴² *Lafzeer-Vimara Theodorqan'*, Vol. 3, P. 288

⁴³ *Lafzeer-Vimara Theodorqan'*, Vol. 3, P. 287

did not cover their faces; rather they used to put the scarf, holy Prophet (s.a.w.s.) and in the early period of Islam

This story tells us that women in the period of the when they do... "⁴³

bars; that is better for them; surely Allah is aware of that they can do down their looks and guard their private down and brought the verse: "Say to the believing men young man told the whole story. At that time Jibrael came who asked him how he got smeared with blood. The

The young man came to the holy Prophet (s.a.w.s.) (s.a.w.s.). "

will complain about her to the Messenger of Allah clothes. The young man said by the promise of Allah, "I got scratched and blood came down on his chest and against a bone or glass which was in the wall. His face the woman from behind. Meanwhile, his head panged her and bashed by her. After that the young man looked at ears. The young man was looking at her till he reached those days women used to put their scarf behind their young man saw a woman in the streets of Medina. In

Saad Iqbal narrates from Imam Badir (s.a.) that a yellowness; and after the subplication saw its redness. (s.a.) was open in such a way that Jibril first saw its

From this story we can derive that the face of Fatima she never suffered starvation."⁴³

in the face of Fatima. Her face became red, and after that Messenger of Allah (s.a.w.s.) I saw the flowing of blood Jibril says, "By Allah! After the subplication of the

their looks down and do not look at each other justfully. protect the society, men and women are advised to keep company. But in order to prevent the scandals, and to covering the face. Thus, we come to know that it is not covered. But the point is that there is no command for chests, so that their ears, earrings, neck, and posom are shouldered with the head cloth, and but their ends on their revealed. The women were ordered to cover two sides of Islam" (s.a.w.s.). And after that the verse of Hijab was man faced that accident and complained to the Prophet of and their posom were visible. Because of this the young behind the ears, and as a result the ears, earrings, neck,

- many
- e. What do you conclude from the accident of the young sport Herquist Estima (e.a.)?
2. What do you conclude from Isipir's tradition report combing to cover the face?
- near their head-conceals over their persons that it is not that it is not combing to cover the face and hands?*
4. How do you conclude from the sentence: *and let them display their ornaments except what appears thereof?*
3. How do you conclude from the sentence: *and do not face?*
5. What is the proof that it is not combing to cover the face?
1. Is it combing to cover the face?

Think and answer.

To make this more clear we explain a few points:

their children's husbands' and all the people of society harm the woman' rather it is for the benefit of women' require sexual evil effects. This type of control does not safety of the society's betterment of environment and to deviation and evil effects of sex' maintain health and Hilsp is to strengthen the base of the family's breed

In short it can be said that the bride of Isam p

Hilsp. Is not this injustice?

Isam has limited the freedom of women p describing The drestion is "what is the philosophy of Hilsp?" What imbourant drestion is discussed which redines an answer. pod' and it is one of the commands of Isam' an Although it is incumbent on woman to cover her

Philosophy of Hilsp

2.

Hijab and wearing some limitations. For understanding complete freedom regarding their covering, or observing same. How can we secure the interests of women. B)

B) paying attention to these points, the dressions beautiful condition cannot be neglected.

are young and have uncontrollable sexual desires. Their world. The number of such people are not rare and they income or any other reasons do not have women to to bowel's economic problems, membership, less 3. In the society, there are many young men who que men

their body, all stimulate the repulsive sexual drives in soft voice attractiveness, actions, hair, the warmth of strong men. Their beauty, their beautiful clothes, their Everything of women especially, the young women

isn't and religion can not control this repulsive energy. beyond his control. When it is strong, even wisdom against sexual desires. His sexual desires flare up fast contact with freedom women and completely weak men. But man is a creature with strong drives to have up to beauty and show herself and attract the hearts of attractive for men. She is naturally inclined to use make- 5. Woman is a soft and lovely creature who is

in this case. beauty, safe and clean, they should co-observe and help is their responsibility to make the environment good depends on beauty, safe and clean environment. Since it comfort of every person of society to a great extent main pillars of society, and the husband, becase and 1. We should know that men and women are two

Hijab without any limitations, socialize with strange In such a society, women come out of houses without and drink and make pleasure.

bars, roam in the streets, go to centers of evil, indecency, go to cinema together, have deals, go to dance parties, have relations with every woman they love. They would strange women would set freely. If possible, they would In such a society, men also, by socializing with

would have free sexual relations among themselves. freedom, they will mix up and form friendships and they In such a society, boys and girls, on the pretext of

she liked just because she feels free! were not inclined, she would have gone alone wherever she would have been with him if she liked, and if she bars and roaming in the streets. And if she had husband, would be in cinema hall, cabaret, dance parties, clubs, themselves. If she doesn't have husband, even might she wherever they go they would take a lot of hearts with. With naked body and beauty, attracting men and

contact and intercourse with strange men. school, in meeting and general gatherings, will have free into the street, market, office, shop, university, hospital, dresses, in different colors and fashion they will come out beauty and make-up, hair, naked bodies with revealing strong men they would naturally show themselves, their freedom from Hijab and mix up with men. In order to In this type of society, women have complete

The first community

communities, and compare the results. the right answer, it is better to analyze the 5 supposed

make-up at home only for their husbands.

houses covered, simple and without make-up. They use they do not make-up themselves. They come out of the and cover their bodies. When they come out and work women are active like men. But they have perfect Hijab ministeries and other important and shabbabistate hosts' offices' banishments' empasases' Governmental research centers' hospitals' clinics' laboratories' parks' their duties. In schools, high schools, universities' operating the hospitals, they accept jobs and cards. In this society women have active presence. By

The second community

world be negative.

North. If simple feelings are but said, surely the answer is such a society interesting to women, men and community.

You can see such disintegrated families in every many men and women world have to live single.

devised sex increase in divorce and separations, and increase of North inclination towards brownism, and marriage lack of interest in North for having a family, and suicide, aborning the chastity of singles, qasla in increase of mental problems, increase in murder, crime, family, increase of illegitimate children, homeless people, towards each other, strengthening and controversies in the shabbabism and negative thinking of women and men and woman by no more attention to their family.

It shakes the sacred foundation of the family. Man has the following results:
men and have free sexual relations, but such a freedom

and safer than the former.

one. Every rational person agrees that the latter is better and living in this society better for women or the last and mental diseases.

careful about their youths from bad ethics, misbehavior, In this type of society, fathers and mothers are more much. Children without guardians are rare.

and number of unmarried men and women is not too interest in marriage and family. The number of divorce relatively good, and there is less debate. The North have and the relations between woman and her husband is In this type of society, the families are usually warm

children who are without guardians.
of divorces, single adults living alone, and misdeeds their family. They help the family to reduce the number. They accept this imitation to make firm the base of

an shabbabistate time, man, and set up their families.
from evil and sexual brownism, until they take steps, at and boys who are the children of women, may remain far. They accept this imitation, so that the young girls scene of fighting and separation.

defects, make excuses and convert their houses into a and be feelings towards their wives, and pick out they card, Hijab. Never should the stranger men see them so considering the conditions of those men and North. They do this for those who don't have money to marry, from those things which spoil and misguide the society. They see that the environment remains safe and clean. They accept this imitation and by a little sacrifice.

⁴⁸ Qur, sur 54:30

⁴⁷ Misrae' Vol. 14' P. 103

⁴⁶ Misrae' Vol. 14' P. 103

⁴² Misrae' Vol. 14' P. 124

⁴⁴ Qur, sur 54:31

brookes the desire to brologn it.⁴⁹

boisonged srow from Satan' and at such times a glance

Imam Saqid (a.s.) said that looking at strangers is a

informed about anything they may brooque⁴⁸

their private parts; that is character for their God is

Let believers to wear their glances and to srow

The Qur, sur says:

they should keep their justful look from women.

prescribed Hijab for women' but also advised men that

For cleaning the environment, Islam has not only

(gloves).⁴⁷

stranger, man unless from the back of her clothes

"It is not allowed for a woman to shake hands with

He also said:

fastance (berhime).⁴⁶

woman comes out of her house, she may not sbbly

Imam Muhammad Badi (a.s.) said "when the

husband, It deserves that God punn her in hell fire."⁴²

"whoever does make up for a man other than her

make-up for anyone other than their husbands' and said

The holy Prophet restrained women from going

penin, and ornaments from stranger men.⁴⁴

reason prescribes Hijab' and orders women to cover their

Islam' too' considers it better and safer. For this

²² Misrae' Vol. 14' P. 134

²⁴ Misrae' Vol. 5' P. 223

²³ Misrae' Vol. 14' P. 143

²⁵ Misrae' Vol. 14' P. 143

²¹ Misrae' Vol. 14' P. 130

²⁶ Misrae' Vol. 14' P. 130

⁴⁶ Misrae' Vol. 14' P. 138

his case."²²

the voice of preaching of a strange woman reaches

judgment will not sleep alone in that place where

"Whoever has faith in Allah and the Day of

from the Messenger of Allah (s.a.w.s.) that:

Moos Ibn Ja, far (a.s.) narrated from his forefathers'

with her, Satan would be the third with them.²⁴

stay alone with a strange woman' since if he stayed alone

Amirul Mo-mineen (a.s.) said that no man should

spoken to her, Allah will imbrison him for 1000 years.²³

who is not his near relative (Mahram)' for every word

He has also said that whoever jokes with a woman

hell with his hands tied, on the Day of Judgment.²⁵

with stranger women' would be thrown into the fire of

The holy Prophet said that whoever shakes hands

Allah' in return, will give him a Hour in Paradise."²¹

diverts his glance towards the sky or closes his eyes'

He again said that "whoever sees an stranger' if he

sake of Allah' will taste the pleasure of faith and safety.²⁰

boisonged srow of Satan' anyone who leaves it for the

He has also said that a glance at strangers is a

- and taking part in the society?
8. Does the compulsory Hijab deprive women from attending society?
9. Is the rule of Hijab oppressive to women?
10. What does Islam demand from men to make a clean and safe society?
11. What does Islam require from women to make a clean and safe society?
12. Is following of this rule harmful to women?
13. What are the benefits of Hijab?
14. Is unveiling beneficial to women?
15. What happens when there is no Hijab?
16. What is the philosophy of Hijab?

Think and answer.

(s.w.a.) that nothing is dearer to Allah than a home that Imam Saqib (a.s.) narrates from the holy Prophet Almighty Allah²⁶ is that which is founded on marriage. Prophet (s.w.a.) that the best institution liked by the Imam Muhammad Baqir (a.s.) narrates from the holy consider it as the best institution and considers it to be sacred and the Islamic traditions and customs for establishment of family²⁶ by the marriage ceremony, it becomes legitimate becomes firm. Marriage is a natural need of a person and union of man and woman and by the birth of a child it The family is a small society that starts with the

Marriage and its benefits

8.

⁶¹ Mitzraei Vol. 14 P. 7

⁶⁰ Mitzraei Vol. 14 P. 6

⁵⁹ Mitzraei Vol. 14 P. 6

⁵⁸ Binyan, Vol. 103 P. 550

⁵⁷ Mitzraei Vol. 14 P. 2

debarred ones, are those who died single.”⁶²

Ismail Saqid (a.s.) narrates, “the worst of you, bairon who brays in the nights and fasts in the days.”⁶¹

married bairon is better than the worship of a single

The Prophet (s.a.w.a.) said that a short bray of a bairon.⁶⁰

bairon is better than a veid, long bray of an unmarried Ismail Saqid (a.s.) said that a short bray of a married

gaining proximity to Allah.

discipline, and a factor for keeping away from sin and marriage is a source for purifying the soul, and it does not breach Britannism. According to Islam

Islam does not consider marriage as an animal act

bairon, should know that it is his bairon.”⁵⁹

Since the messenger of Allah told whoever likes his

Amirul Mo-mineen (a.s.) said: “Get married.

not from my followers.”⁵⁸

“Marriage is my bairon, and whoever refuses it is

The holy Prophet (s.a.w.a.) said:

Prophet and the infallible Imams have emphasized it.

Marriage is a virtuous practice (sunna) that the holy

Allah than the home, which is destroyed by a divorce.⁵⁷ is habbu through marriage. And nothing is more hated by

⁶² Sunnah Binn 30:51

⁶¹ Mitzraei Vol. 14 P. 7

behavior.

satisfying sexual desires, and a safeguard from paq On this basis, marriage is a good and safe means for difficult and takes a bairon towards misguidance and sin desires. If it is not satisfied legally, then its control will be

Human beings naturally need sex to satisfy their

5. A means of chastity and protection from sins

are signs for people who think things over.”⁶³

blamed affection and mercy between you; in that

you with console yourselves with them. He was

abornes for you from among yourselves so that

among His signs is [the fact] that He has created

and what place is better than the home. The Qur’an says:

And who is better than a wife to fulfill these needs?

coming to him.

and in all circumstances, to be loyal, symbiotic, and difficulties, habbu and sorrow, bovent, and weight, would be his barrier in health and illness, broberly and love, help, and sincere subbor. He needs a bairon who he can make friendship with her and benefit from her his secrets, his heartedly friend, and a subbor. So that and love. He needs a bairon who would be the trustee of In this difficult life, man redines bece, trandmity.

1. A means of Friendship and Love

are mentioned below:

are important task and has many benefits. Some of them From the view point of Islam, marriage and family

that Allah will make their behavior good and World, those men and women who are single.²⁰

The holy Prophet (s.a.w.s.) said:

body and mind.
 legal ways' can be one of the factors for the health of the proper time and satisfying sexual desires through addressing the sexual desires. That is why marriage, at thinking' lack of confidence' and anger' could be due to depression' nervousness' confusion' fear' negative spiritual condition. Many diseases like mental illness' submiss of it makes a person depressed and creates an keep health on the body and mind. Any control and needs that are necessary at the time of need and world Sexual desire and its satisfaction is one of the natural

3. A means of health of body and mind

remaining one thing he should observe briefly.
 protected two kinds of his religion . Then for the his family' the Quran says: .Oh! This young man
 Every young man that marries in the beginning of

foreigners' from the holy Prophet that'

Imam Moosa Ibn Ja'far narrates through his he said: *Myhusna marries' protects his religion*⁶²
 Imam Saqid (s.s.) quotes from the Holy Prophet that

to meet Allah pure and clear' should marry.⁶⁴

The holy Prophet (s.a.w.s.) said that *Myhusna marries*

marriage.⁶⁶
 the suitable age the father should arrange for his for him' to teach him writing' and when he reaches The child has three rights on the father: a good name

The holy Prophet (s.a.w.s.) said:

is Bonnetless? Arname'⁶⁷
boon' God will enrich them from His bounty. God as your honorable servants and maids. If they are World off and single persons among you' as well

The Qur. sur says:

arrange the marriage of the singles.
 to this' Islam advises to the parents that they should great effect on health and safety of the environment. Due stealing. On this basis marriage' at the proper time' has a masturbation and also drug addiction' killing' crime and delusion of girls and women' fornication' homosexuality' decrease the crossing of limits with other women' family' and remain safe from bad ethics. This will youth' they would be attached to and be warm with their If young people marry at the beginning of their

4. Help the well being of the society

decrease'.⁶⁸
 increase their sustenance and increase their

(1) Acceptance of man and woman.

to some factors:

Marriage is a sacred relationship that takes place due for it. Sometimes it even becomes obligatory.

if there is an intention of divine proximity, there is reward And in Islam it is not bad; rather it is legally practical, but sexual pleasure is one of the best pleasures in the world and satisfaction of sexual desires through legal ways. The

One of the important benefits of marriage is pleasure

6. A means of pleasure and satisfaction

miscarriage (spoiled fetus).⁵⁰ nation over the previous nations; even with a that on the Day of Judgment I will be proud of my Do Warrāh! so that you can increase the number so

The Prophet of Islam (s.a.w.s.) said:

(There is no God except Allah),⁵¹ early heard by the saying of "La ilaha illallah be Allah would give him a child who makes the What does prevent a believer from marriage? Weh.

Imam Muhammad Baqir (s.s.) said:

aims of marriage:

increase of generations and that is one of the important Islam pays attention to the birth of children and

2. A means of procreation of generation

them.

into a family life, and there are new responsibilities for become husband and wife, and their separate lives change After reciting of the marriage text, man and woman

know Arspic.

and the woman, or their representatives, provided they (4) By reciting of the marriage formula, by the man credit, or any other wealth, less or more.

(3) Fixing of dowry: Dowry can be a brother's, cash, girl is virgin.

(2) Permission of father (or grandfather), in case the

1. How does marriage takes place?
2. What is the effect of marriage of young people in the society?
3. When does marriage affect the body and mind of a person?
4. What are the benefits of marriage?
5. What did the holy Prophet (s.a.w.s.) say about marriage?
6. What is the Islamic view on marriage?

Think and answer

comparison of all these and nearly a unification. partners, two neighbors or two friends; but it is a The relation between a couple is not like that of two sister marriage they think about all the family members. the men and women were thinking about themselves, but husband and good fortune of other members. Previously, benefits. The husband of a member depends on the members of the family and they have similar aims and birth of children. There is a complete relation between the unification of a man and a woman. It develops with the This small family comes into existence due to the large societies come into existence from these small units. According to Islamic family is a small society. And

Husband and Wife

The Comparative Rights and Duties of

7.

²⁵ Qur, an 5:187
²⁷ Qur, an 30:31

following bases:

duties and the special ones. We discuss them in the and wife can be divided into two parts; the common their duties and rights. The rights and duties of husband good relations between husband and wife; and describes Islam lays attention to the base of the family and this to each other.

impart beauty and comfort. The husband and wife are like protect one from heat and cold, cover his defects and body of a person and it is a necessity; so that it can nearness to each other. Dress is the nearest thing to the each other; shows the intensity of marital relations and The expression of husband and wife to be clothes of

them.²⁵
Wives are dress for you and you are also dress for
 says:

companionship. Another verse about husband and wife says: proves the intensity of the relationship and The words He created mates for you from

are signs for people who things over.²⁷
 blunted affection and mercy between you; in that you with console yourselves with them. He has shown for you from among yourselves so that among His signs is the fact that He has created

The Qur, an mentions this in a beautiful way:

²⁴ Bihqar, Vol. 11, P. 389
²³ Qur, an 4:19

should make up for their husbands at home, and wear the desires of each other. Islam advises women that they proper clothes, proper haircut and face, and consider the It is the duty of husband and wife to be clean, wear

5. Attracting the attention of the Partner.

with their wives.²⁴
 gentle people are those who have good behavior, one whose behavior and ethics are good. You, A comprehensive person from the point of faith is

The holy Prophet (s.a.w.s.) said:
 husband and wife.

kindness. Traditions also emphasize good behavior of trustees of secrets, trustworthily, good willing, and for each other, helping, discipline, justice, truthfulness, sympathy, good ethics, good behavior, humor, feelings The husband and wife should behave each other with have the same duty.

Although the verse addresses men; however, women The holy Qur, an says: **and you wives kindly.**²³
 wife.

There should be good behavior between husband and **1. Good behavior.**

wife should observe are:
 Rights and duties that both of them, husband and

A) The common rights and duties

¹¹ Bihār, Vol. 103, P. 524

¹⁶ Mustaqbal, Vol. 5, P. 220

¹⁷ Mustaqbal, Vol. 14 P. 115

abbeance. If he does all this he has fulfilled his duty. "¹¹ clothes for her and should not enter with a dirty wife on her husband is that he must arrange food and

The Prophet of Islam (s.a.w.a.) said: "The right of the operated."¹⁶

(s.a.) said: It means cleanliness and tidiness should be ready for her husband. " Then Ja'far Ibn Muhammad himself for her, should, in the way woman keeps herself. Prophet that he said: "Each of you should behave Ja'far Ibn Muhammad (s.a.) narrated from the Holy home.

clothes, maintains his face and head, and lives nicely at wife. He should be clean and tidy, use perfume and good The husband has also the same duties towards his

Nevertheless the man's rights are more than this.¹² in morning and night in front of her husband. best jewelry, and in this way should present herself. perfume, wear the best of her clothes, wear the It is the duty of wife that she should use the best

of a man on woman. He said:

the holy Prophet (s.a.w.a.) and asked: What are the rights Imam Saqid (s.a.) said that once a woman came to perfume.

best clothes. They should remain clean and tidy and use

¹³ Mustaqbal, Vol. 14, P. 115

¹⁸ Mustaqbal, Vol. 14 P. 183

desire for sex with, not get over. "¹³ Don't brood on pride so that you husbands,

The holy Prophet (s.a.w.a.) used to say to women: him/herself and should not excuse.

them has the desire for it; the other should also prepare wife should be prepared for each other. Whenever, one of is one of the duties of husband and wife. Husband and is very important for a staple family. Sexual satisfaction stimulus for marriage. Good relation of husband and wife of marriage, it is one of the important aims and the basic Although sexual satisfaction is not the only purpose

3. Sexual Satisfaction

He said: "Your wife also desires the same. "¹⁸

"No," I replied.

You yourself, you I like?

Would you like to see your wife in a condition that

Then he said:

himself for his wife. "

chastity did so due to her husband who had not prepared increases the chastity of woman. Woman who lost her

He replied: "Yes, because preparation of man"

you have you died you pain."

(s.a.) had died his pain. I said: "May I be sacrificed for Hasan Ibn Yahya says that he saw Moosa Ibn Ja'far

⁸¹ *Mawaziqatqah*, Vol. 5, P. 242
⁸⁰ *Mawaziqatqah*, Vol. 5, P. 242

them:

Special creation has special duties; we mention some of them along with the common duties, due to his

Duties of the Husband

B) Special duties of husband and wife

is more sensitive and formative for the child. This requires co-operation and firmness. Although father's training is a common duty of mother and father. Looking after children and protecting their health.

4. Looking after and children and their training

have from her.⁸¹

Wife has the same expectation from her as her

Imam Reza (a.s.) said:

*Don't should not do it in haste.*⁸⁰

"Whenever one of you goes towards your spouse,

Amirul Mo-mineen (a.s.) said:

family more stable.

relations of the couple and also makes the pace of the satisfying the sexual desires has good effect on the about the satisfaction of their partners too. Because think about their personal pleasure only. They should care During intercourse the husband and wife should not

⁸² Qur, sur 4:34

jobs that require sympathy.

On the other hand, women are usually more sensitive is said on them.

the problems, the responsibility of supervising the family

As men are more rational than women and can bear the husband should,

wife take up the responsibility and care of the family or

don't get the expected results. On this basis should the effective manager. The families without managers usually

gatherings cannot be managed nicely without an husband and wife, but this small family like other

through understanding, advice and co-operation of Although the affairs of the family should take place

Sublime's Great⁸²

and may be proceed against them, God is them if necessary. If they open you do not seek and leave them alone in their beds and even part. Although those women whose husbands don't care, guarding the Unseen just as God has it guarded, wealth for them! Honorable women are rewarded over others, and because they should spend their since God has given some beautiful advantages Men are the ones who should support women

The Qur, sur says:

the family are responsibilities of man.

In Islam, mastership, guardianship, management of

(1) Supervision and guarding the Family

and preventing them from evils of society and bad ethics.

and perfection of physical and mental accomplishments, members of the family, and guiding them for progress

3. Supervising religious and cultural affairs of the family.

5. To protect, care, and defend the members of the family.

control the fiscal balance of the family.
of the family with advice, exchange of opinion, and I. Supply the family finance, conducting the affairs groups:

The responsibilities of man can be divided into three just word in the family arguments:

solving their problems, making decisions and giving the members, inviting their co-operation, understanding and family, with advice and exchange of views of the family to supervise the activities, a right plan for managing the children, who are the future of the country. But it means for peace and comfort, and a place for training of deprivation. Especially the rules of the family should be organization, big or small, can be managed by force and their views. Since a manager knows it well that no should not prevent other family members from expressing hand and his actions should not be dictatorial, and he doesn't mean that he manages the house with an iron It goes without saying that the supervision of man and capability.

works of life should be performed by them with advice refine the supervision of man, and that the important Due to this, the well-being of the family would

⁸⁴ Bihār, Vol. 14, P. 2

⁸³ Mawqafatunna, Al-Faydā, Vol. 1, P. 248

regard. He should care her. He should invite her to good these matters, or should arrange for her education in this religious values of his wife. Either he should help her in It is a duty of man to safeguard the ethical and

(4) The religious and ethical values of the family

her, and if she makes any mistake, forgive her.⁸⁴ companion. You must arrange food and clothes for right over her, but you should be her head. from Allah, then respect her. Although you have the source of comfort and peace from Allah, a blessing The right of your wife is that you consider her as a

Imam Sajjad (a.s.) said:

husband.

Islam considers this a right of woman, and a duty of forgive her errors. He should not be strict and obstinate. respect her, and has a tolerance with her in the life, and wife, and consider her a blessing from Allah. He should It is a duty of man to understand the value of his

(3) Respect and tolerance

mistakes."⁸³

He replied: "Food, clothes, and to forgive her what was the right of a woman on her husband, Is, had Ibn Umar mentioned Imam Saqid (a.s.) that

of the family, is the responsibility of man.

In Islam maintaining all the expenses and payments

(2) Maintaining Expenditure

go out. She may change the horse into a nice and loving doesn't give permission to go out of horse, she may not in important affairs and obeys his orders. If at times he subervisor and honor his position. She must consult him well-being of the husband, and accepts her husband as the the goodness. It can be said that she must look for the small sentence but it has a vast meaning, and gathers all "Good hospitality", that has come in the tradition is a

woman is that she look well after her husband.⁸⁸

Amirul Mo-mineen (a.s.) said: The carriage of sentence, and that is nice hospitality toward the husband. traditions. All the duties are concluded in a short husbands, that some of them are mentioned here through Women also have important duties towards their

(B) Duties of woman towards her husband

to⁸²
 them (ho qol) They do whatever they are ordered
 do not disobey God in anything He commands
 stones: over it there [unkl] fierce steel angels who
 families from a fire whose fuel will be men and
 You who believe shield yourselves and your

The holy Qur. an says:

duty of men.

This is one aspect of subervising and guidance that is of hell and invite her towards Paradise.

epics. Altogether, he should take her away from the fire deeds and epics, and prevent her from bad deeds and bad

Islamic faith, than a wife who when he looks at her,
 "There is no better blessing for a muslim" after

(s.a.w.a.):

Islam Saqid (a.s.) narrates from the holy Prophet
 going out.
 (2) Necessity of getting husband's permission for

(4) To observe chastity.

husband;
 (3) Trustworthiness and protecting the wealth of the
 sexual needs.

(5) Sleeping with the husband and satisfying his

(1) Opeying the husband in lawful things.
 Traditions have emphasized some points:

of Allah.

husband is like the warriors who are fighting in the way
 It can be said that a woman who looks after her
 symbiotic...

housework. She is trustworthy, a keeper of secrets and
 to him. She makes efforts in training the children and
 for her husband, and is always prepared to dress herself
 clothes in the house, and does make-up and decoration
 She encourages him in doing good deeds. Wears the best
 husband, and avoids extravagance and useless expenses.
 moral support. She is trustworthy with the wealth of the
 husband in problems and difficulties, and gives him
 behavior, good epics, and love. She hastens to help her
 place and encourages her husband with her good

bermission" ⁸⁸
 a camel: She may not leave the house without his
 satisfying his sexual desires, although she might be riding
 fast without his permission, should not prevent him from
 disobequent. She must not give charity from his property.
 He answered, "She must open him, and should not be
 right of a man on woman."

Imam Muhammad Badi (r.a.w.a.) said that a woman
 whose protects his wealth and chastity" ⁸⁷
 he becomes *habb*, and she opens him and in his

can be said that she has kept her husband nicely?

10. What is the meaning of "Good hospitality," and when it
9. What are the duties of a woman towards her husband?
8. Who is responsible for looking after the religious and
 ethical issues?
7. Who is responsible for maintaining?
6. How is the subordination and leadership of a man?
 expenses?
5. Why it is the responsibility of the man to bear the family
 expenses?
4. What are the special duties of the husband?
3. What are the common duties of husband and wife?
2. What is the meaning of: **and treat them kindly?**
1. What is the meaning of the words: **Wives are qess for
 hon and hon are qess for them?**

Think and answer

Good cheer,⁸⁸
 if for you, then consume it at leisure; and with
 strings attached. If they themselves receive some of
 Give women their marriage portions with no

The Qur, su 27:2:

nrsgf:

Dowry has come in Qur, su⁷ but the word Sedad, is in terminology is known as Dowry or Sedad. The word gives something to his wife, which in the Islamic When the sermon of marriage is recited the man

The Dowry (Mehri) and its Philosophy

8.

economic standards, should keep an appropriate dowry the family of bride and bridegroom, according to their status of the man and woman and the social standard of good to be moderate in this matter. By observing the dowry should not be so expensive for marriage; and it is

and do not do competition in it; it is disallowed.⁸⁹
 "Do not make the dowry very heavy for the woman"

Amirul Momineen (a.s.) said:

should not be competition in it.

not deem it fit for the dowry to be too much and that there fixed and there is no problem if it is more, but Islam does There is no maximum limit to dowry also. It is not

brozitate."⁹¹

that it would be similar to the money paid to a
 "I don't like the dowry be less than ten dirhams" ⁹⁰

(a.s.) that he said:

Imam Ja'far Saqid (a.s.) narrated from Hazrat Ali come in traditions that it should not be very little.

There is also no minimum limit of dowry, but it has

on it..."⁹⁰

"Dowry is a thing that man and woman negotiate

Imam Muhammad Baqir (a.s.) said:

qebends upon the mutual agreement of man and woman.

No particular amount of the Dowry is fixed, but it

judgment, except those who reach the Mejm of the "Allah will forgive all the sins" on the Day of

The holy Prophet said:

her.

her permission; the profit accrued from it also belongs to father, not her husband have the right to use it without or money; is the woman herself. No one, her mother,

The real owner of the dowry, whether it be property, capability, he should pay it without any delay.

anytime the woman demands, and the man has the it before that time. If a fixed date is not stipulated, stipulated, the woman does not have the right to demand

If the dowry is on credit and a fixed time is does not remain her right to receive food and clothes.

the right to remain away from sexual intercourse and this should do so, and in case he refuses to pay, the wife has common living. If man is in the position to pay, it, he

If it is cash, the woman can demand it before their debts upon the agreement between man and woman.

responsibility of the husband or any other person, it Dowry can be cash or credit. It can be the owned, may be considered as dowry.

antonomorphic clothes and any other things which can be such as gold, silver, land, currency, carpet, utensils, doesn't have any limitations, but every kind of wealth according to mutual consent. The type of dowry also

⁹⁶ Mazaar, Vol. 12, P. 51

⁹⁷ Mazaar, Vol. 12, P. 51

⁹⁸ Mazaar, Vol. 12, P. 56

⁹⁹ Mazaar, Vol. 12, P. 55

and will be given to her. And if, no goodness husband, as is evident to the right of the woman. Then the same amount will be taken from the did not fulfill it, and did injustice on My servant servant marry, for on your word (promise), but don tell him on the Day of Judgment: "I made My committed as a fornicator. The Almighty Allah will whoever does not pay the dowry of his wife, will be (s.w.s.) that he said:

Imam Saqid (s.s.) narrated from the holy Prophet have the intention to pay, it is like a thief.⁹⁶

"One who fixes the dowry for his wife, but does not

Imam Saqid (s.s.) said:

fornication.⁹⁷

dowry. He said that that act would have been committed as married a woman, but had no intention of paying the

Imam Saqid (s.s.) was asked about a man who had upon redness, should be paid at the earliest possible time.

Therefore dowry is a debt of the husband, which

"No. He does not have such a right"⁹⁸

said:

father of the girl could utilize the dowry of the girl. He Imam Moos Ibn Ja'far (s.s.) was asked whether the

person who sells a free person as a slave,⁹⁹ or a woman, or do not pay the wage of the worker, or a

him to be fascinated to her. The woman gets pleasure she wants to create love in the heart of man and wants she shows herself reluctant and does not attend the man although she has sexual desires and inner motive to man.

The second characteristic of the woman is that for her husband and attracts him more.

fact and for this reason she tries to look more beautiful woman and man pays attention to it. Woman knows this her. The important factor of attraction is the beauty of the and beauty, and because of this men are attracted towards One of the characteristics of woman is her softness

each other, each of them has a specialty.

1) Although man and woman in sexual affairs need important things:

To explain its philosophy we point out towards two dowry.

a commodity. Man takes her like a slave by payment of dowry, the woman is humiliated and she becomes almost Then what is the meaning of dowry? By the legislation of each other, and they get attracted to each other and marry that man and woman from the sexual point of view, need One may ask about the necessity of dowry and say

The Philosophy of Dowry

desires¹² and
and not fulfill his promise. And the oath will be ordered. Throw him into the fire of hell because he remains in the account of the man, it will be

leaving the pregnant wife, he may go away. Although not and children, but there is no natural bond on him, and law, and ethics, he has responsibility to protect his wife naturally free. Although from the viewpoint of religion, Man buys the sperm in the womb, and after that he is Woman is like a farmer, and the woman is like a farmer woman and she cannot disregard them.

children. Nature has but special responsibilities on and refuses to bear the expense of life and education of sometimes although the man does not perform his duty, obedient in training and maintaining the children marriage, promise each other to remain loyal and cooperate by nature. Although man and woman at the time of confidence, to enable her to perform the duties made on

2) Dowry gives to woman a sense of peace and dowry.

or a "present". This was a benefit and Philosophy of mentioned under the word "Nisya", which means a "gift". One, an also says the same thing regarding dowry. It is her heart, he presents something as dowry (gift). The interest. To accord the respect of his wife and to attract dowry is one of the resources for man to prove his inner the bride to celebrate the marriage. The agreement of acts. He spends money and pays gift for her. Arranges attraction to her and accepts her pretty actions and lovely wants his love and interest, he discloses his love and abhorsches the woman. As he knows that the woman and cannot hide his inner feelings and therefore, he However, man is surrounded to his sexual desires

She desires to occupy the heart of the man and his love from make-up showing herself loving and pretty actions.

qowla is on man, and not on the woman.⁸⁸
 Gets up, and doesn't wait for the rest. That is why
 that man takes sexual pleasure from the woman and
 the woman, although the work of both is same, is
 The reason why qowla (Gift) is on man and not on

Imam Saqid (a.s.) said:

woman and a security for marriage.

Thus qowla can be said to be a source of blessing the
 such events, and if it is a credit, she can demand it.
 property or cash, the wife can take it and keep it safe for
 best and security of woman in such events. If qowla is a

Maybe one of the reasons for qowla would be for
 worried about such a situation.
 should a helpless woman do? Women are naturally
 food and clothes are required. In such a situation, what

Now, during this period, living expenses for house,
 after the baby.

attention to the child and cannot leave it. She has to look
 motherly emotions and affection for the child, she has
 hungry. She has to feed it and look after it. Due to
 newborn baby, which is weak and helpless, or keep it
 that. After the delivery, she cannot throw away the
 difficulties of pregnancy, delivery, and the problems after
 But woman is not free as man. She has to bear the

examples of such men.
 many cases, but there is such a possibility, and we see

11. What is the second philosophy of qowla?
10. What is the first philosophy of establishment of qowla?
9. To whom does the profit of qowla belong?
8. Who has the right to use the qowla?
7. Is it possible for man not buy qowla?
 woman too?
6. While choosing qowla, where does the interests of the
5. What does Islam advise about Mehr?
4. What can be given as qowla (Gift)?
3. How much qowla is recommended?
2. How much qowla is to be paid?
1. Is qowla (Gift\Mehr) is mentioned in Qur, and?

Think and answer.

redress).
 religions judge can give divorce to that woman (about her by the Maintenance, the Islamic authority and the time of demand he should pay it. Even if he refuses to pay, it will be like a loan and remain on him, and at the Maintenance is the right of the wife. If the man does not Maintenance, which is one of the commands of Islam, wealthier than him. It is incumbent to bear the man to pay the expenses of the wife, even if she is of the family is carried by the husband. It is the duty of According to legal system of Islam, the expenditure

Maintenance and its Philosophy

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¹⁰⁰ Mawazil, Vol. 12, P. 554

⁹⁹ Mawazil, Vol. 12, P. 553

2) And other requirements:

8) The costs of cleanliness and make-up.

1) Expense of health and medicine.

standard level, and suitable to give them comfort.

9) Horse, owned or rented, according to their

2) Air conditioner.

and drinking:

4) Utensils and necessary things for cooking, eating,

necessary, and their standard level.

3) Summer and winter clothes, according to

5) Carpet and bed.

necessary, and social status:

1) Food, fruits, and other things according to

family, such as:

that time and place, and according to the status of the

family, with regards to the level standard of the society of

Maintenance refers to all the requirements of the

علائق.¹⁰⁰

He replied: Food and clothes and to forgive her

what is the right of woman over her husband.)⁹⁹

Is had Ibn Umar said: "I asked Imam Saqid (a.s.)

clothes, the Imam has the right to separate them" ⁹⁸

"Whoever has a wife but does not pay for food and

Imam Muhammad Baqir (a.s.) said:

In reply we point out some important things:

work and bear the expenses of the household together, orders, wouldn't it be better if both husband and wife, woman be on the husband and he should open her it injustice on man, why should the expenses of the clothes and shoes and does no work in the house, is not why only the man has to work and the woman gets food family expending the responsibility of the man should satisfy their sexual desires and procreation why is the while the husband and wife need each other for

Another direction

a servant;

be said that it is an insult to woman and she is counted as by having attention to the above points, how can it

Again her maintenance is the responsibility of man.

does that is to look after the children or to suckle them. She may also ask for the wage for the housework she free to reject and home work and may ask for a servant of them and suckle them. However, the fact is that she is woman. She also has to look after the children take care objection the responsibility of housework is on the misinforming and in view of those who raise this **Answer:** The above objection is due to for her day and night hard works.

and treated as a rented worker who gets food and clothes and it is said that by this system the woman is insulted. The topic of maintenance has come under criticism.

An objection and its reply

to work like men and bear the expenses of life.

world face such problems. Thus women cannot be made together for maintaining the life eternally, they naturally. Therefore, if men and women would have to work

driving of heavy trucks and the tiring night jobs.

betroleum factories, road transport sector, railways and mines, anthropole industry, petrochemicals, cement like man sometimes she has to work in the coal and iron of horse and expenses of life, in choosing a profession decided that woman works like man for the expenditure neither to her benefit nor that of her husband. If it is Her attractiveness to the husband decreases, which is tiring job affects her softness, beauty and her attraction softness and beauty. If she works out the difficult and the best way of engaging herself to the husband is her 4) Woman is a soft, loving and beautiful creature and

penetration of horse and attracting the husband.

necessity of life and family and contributes to the to practice she cannot disregard them. Since it is the responsibility of the woman, not especially and according 3) Although housework and children are not tiring and during these days they receive rest.

5) Even though women have periods for some days, suitable to her.

is not possible if she works out of the house and also not accomplish these responsibilities she receives time, which feeding to look after and train the children. To that she has to beget, i.e. pregnancy, delivery, breast- 1) Nature has kept heavy responsibilities on woman

by operating her capacity and interest, and her facility taking any responsibility and work out of home. She can't wife sits idle at home, and just eats and wears without Islam by establishment of Maintenance was not that the

At the end, it is important to remind that the aim of affect the economic independence of the wife.

the family, and he pays for the expenses, and it does not of marriage. Generally, the income of husband belongs to domestic who just eats the ration. Rather it helps the poor woman is not harmful to her, and does not make her a sense of responsibility. The economical dependence of that he pays for her and this is not improper. He also gets him. Since man is in line with the woman, it is necessary. Maintenance be on the man, and woman be dependent on. The well being of woman and man necessitate that barter decision.

family, a responsibility of man and it has not been a and to stipulate the marital life, has made expenses of the operating the well-being of husband, wife, and children.

On this basis, Islam by knowing the realities and works harder and bears the expenses of the house.

interest at wife and children, and getting peace in life. In this situation, man with comfortable mind and and friendship.

husband, and considers the house as a source of comfort jobbing, and preserve her position in the heart of her. She must look after the children, protect her beauty, and performs those duties, which the nature has kept on her. on the husband, so that wife, with comfort and time, system has but the responsibility of managing the house. Due to this, and to subvert the woman, Islamic legal

and kindness of the family.

making life more comfortable, and this increases the love so that she can be a partner in managing the house and for her sincerely presents her income to the family members, she is not forced to share it. But a good wife, according to she can earn income. Her income belongs to her only, and simple profession and perform her duty and in this way, and by mutual understanding with her husband, choose a

- Husband an injinnah? Why?
2. Is the comparison of bearing Maintenance by the husband?
 4. Why is the Maintenance of the wife a responsibility of humiliated the wife? Why?
 3. How the comparison of Maintenance on the husband
 5. What are comparative expenses?
 1. Who is responsible for home expenses?

Think and answer

¹⁰¹ Qur, su 4: 1

hotion is ziharahy ¹⁰¹
 leah; no matter how small nor how large it is, a
 hotion of mharah, bharah and near relatives
 near relatives leah, while women should have a
 Men shall have a hotion of mharah, bharah and

The Qur, su 24:

Husband and wife inherit each other.

own property, and are originally common in inheritance
 the same rights. They have the right to work, earn money,

Man and woman' from the Islamic viewpoint have

Jurisprudence

The Importance of Woman in Islamic

10.

of them inherit each other.¹⁰³

both man and woman receive inheritance and that both After that the above verse was revealed, which shows that from Allah."

"Go back home so that I see what command comes

The holy Prophet (s.a.w.s.) said:

executors did not give anything to my daughters and me." Prophet (s.a.w.s.) and told her story and said that "the sawy all the wealth. The wife of Ans came to the holy paternal cousins, Sa'id and Arfajah, came and took died leaving three daughters and a wife. Two of his verse: "Ibn Abbas narrated that Ans bin Thabit Ansari Esqurndin Razi has written on the revelation of this inheritance, many people were astonished.

inheritance was revealed, as fixed a portion for women in to his sister. Because of this when the verse on daughter, or the brother in sympathy would had given it for the things which the father had willed for the the eldest son, and daughters were deprived of it. Except At that time the inheritance reached only the sons or to only her share.

were ashamed of a daughter, and in some tribes they used Arabs did not have any value or status. The ignorant men women in the world, especially among the ignorant The verses of inheritance were revealed when have the right to inherit and have a certain portion.

It is said in the above verse that women like men

injustice and discrimination;

man. Who is the woman's half of that of man's? Is not it discrimination between the portions of the woman and An objection to the law of inheritance is: the one sixth of the dead person's wealth.

their children they are alive, each one of them will get But in case of mother and father, if at the time of death of sister. The husband inherits two times that of the wife's that of a daughter, and the brother gets double of the

From the viewpoint of Islam, the son gets double of Allah; surely Allah is knowing. Wise¹⁰³ to him in requitment. This is an ordinance from whether your parents or your children are closer his and debt has been settled. You do not know then his mother will have a sixth, once his will or mother will receive a third. But if he has siblings, and (only) his two parents inherit him, then his he has left if he has a child. But if he has no child, parents, each of them shall receive a sixth of what if there is only one, she has half. And for his have two thirds of what the deceased has left; and the woman are more than two, then they shall son shall have a share to that of two daughters. If Allah instructs you concerning your children: a

The Qur, su says:

woman's inheritance is half of that of man's.

equal to man. But in Islamic legislation, the portion of woman, and gave her individuality, and considered her In such a period Islam conferred inheritance to the

warrises and her husband takes from him, but it is of that of man's is because the girl when she "The reason that the inheritance of woman is half.

Imam Reza (a.s.) said:

reasons:

also that is in her favor. The traditions also mention these not only there is no discrimination against woman, but been discriminated in inheritance; You can verify that By attention to the above can we say that woman has inheritance.

make a balance and help man by legislating the law of alone which she can save. That is why Islam decided to and whatever comes to her from inheritance is hers.

Thus the wife is a partner in the husband's wealth, dowry, all the expenses of the family members.

On the other hand, man is obliged to buy strong with legal way belongs to her alone and she can save it all. by work, business, dowry, gift, inheritance, or any other if she can save it for herself. Wealth which comes to her expenses; also if she has wealth she is not forced to spend woman, it is not necessarily to work and bear and should work hard and bear all the expenses. But for the of family are kept also on him. For this reason man law, man should give dowry to his wife. All the expenses economical responsibility, which is on man. In Islamic man. But this difference is due to the facts and considered difference in inheritance between woman and should not be separated. It is true that Islam has difference between them and all the rules related to them

The question of the share of man and woman and the

¹⁰² Bihqar, Vol. 104, P. 352

¹⁰⁴ Bihqar, Vol. 104, P. 352

part. ¹⁰²

inheritance man takes two third and woman takes one these things are incumbent upon man. And due to this in Maintenance, war, and other responsibilities. But all (a.s.). He answered: "On woman is not burdensome for.

Hisham asked the same question from Imam Saqid borion, but a wealthy man takes two third;

to Ahmad, why is inheritance of the weak woman one Hisham bin Saleem narrated that Ibn Abi Awjis said broberah... ¹⁰⁴

excel others, and because they spend out of their woman because Allah has made some of them to say regarding this: Men are the maintainers of to this, the inheritance of man is more. And Allah husband and help him at the time of necessity. Due incumbent on her to bear the expenses of the maintenance from the husband. But it is not the woman being a wife is entitled to get her inheritance of man is more. Another reason is that the gift of man to give, and due to this the

- women's
4. Is the law of inheritance an injustice against the Islamic ladies?
 5. What is the share of women in inheritance according to the law of the revelation of the verse of inheritance?
 6. What were the circumstances and conditions at the

Think and answer

sum of Islam is to defend the natural rights of women: *plinqilā'* and has not done injustice on them. Rather the marriage: It has not taken away the rights of women barred to man' and did not encourage them in justice Islam in allowing *boḷāḡamū'* did not intend to be *acḡal ḡm* for *boḷāḡamū'* is legislated some conditions' and limited it to four wives' but the Islam has not disallowed it' but for the well-being has but *boḷāḡamū'* was common in Eastern countries. Although Islam has not prohibited something new. Before that *maximum limit is four wives*. more than one wife under special circumstances' and the Islam accepted *boḷāḡamū'* and allows man to take

Islam and Boḷāḡamū'

11'

figures of death of infants and young certainly this view
immunity against diseases than men. Analyzing the

B) Some scholars claim that women have more
increase in number of women over men;

effect of these wars. How much it contributed to the
were unmarried or newly married. Now calculate the
And most of the killed were men and young men who
human casualties, these wars are very much frightening
other wars in different parts of the world. In terms of
the internal wars between them, the Yngolsavian war, and
American attack on Iraq, war of Afghanistan with Russia,
look at casualties in the last wars. Like Iraq-Iran war,
number of females is more than males. For confirmation,
mostly involved. Thus, their death rate is higher. So, the
and driving accidents, etc. we will find that men are
casualties, drowning, death of workers in mines, factories,
figures of the dead ones, due to accident, wars, plane-
usually higher than that of young girls. If we see the
A) The death rate of men, particularly young men is
difference is due to two reasons:

of the marriage age are always more than men. This
and statistics shows that the number of girls and women
(1) The rate of female births exceed that of the male
births:

women and men. Two points are explained regarding
society, and it is actually for the well being of both
limited polygamy is one of the necessities of every
was the intention also. On this basis, controlled and
In some circumstances protecting the rights of men
birth to legitimate children, and train them.
that is the rights of marriage, having a family, giving

wife is ill or patient. In case the wife is patient or has an
Other case of allowance of polygamy is when the
has been married polygamy.

immorality and sexual promiscuity in the society, Islam
who desire to marry and have a family, and to breed
For solving this problem, and enjoy of the widows,
contact, or allow polygamy as Islam has succeeded it.

Should we allow unlimited immorality and free sex
marry, do, And what is the solution of this problem,
numbers. Then what could the widows, who need to
prefer to marry a virgin girl who are present in large
high, who could marry these widows, because most
the other hand, the number of unmarried men is not so
if they don't marry, they may go towards immorality. On
numbers who need to marry, and have a desire for it. And
In short, in every society, widows are present in large
enjoy this right.

the society should be so breached that everyone could
things and has the right over them. Therefore, the rules of
them. Woman is also a human being who wants these
love of the family, giving birth to legal children, and train
female, has the right to marry and feel the comfort and
marry and have a family. Every human being, male or
(2) One of the natural rights of human beings is to
marry few men who are interested in marrying.

to marry but they do not see the chance. But we find
more than unmarried men. We see many widows willing
On this basis, the number of unmarried widows is
Figures show that there are more widows than widowers.
The average life span of women is more than that of men.

that he should discuss with his wife and tell her about his managing two families, then he should avoid it. After physical conditions. If he doesn't have the resources for friends to remain, should first study his economic and should co-operate in maintaining this need. One who for some special reasons, then the husband and wife necessity of the society or related to a person or necessarily many wives. And in case where multiple wives are the there is no personal or social need, one wife is better than resources of the person have differences in this point. If

The general social circumstances, and status and a husband.
for the sake of subverting the rights of widows who need blessings. It has allowed polygamy as a social need, and friendship and comfort of the family for short time practice polygamy for sexual enjoyment and sacrifice Islam also does not encourage that a person should family. For this, monogamy is better than polygamy. benefit of marriage is friendship, comfort and love in the. At the end, a necessary reminder is that the important beneficial to women.
another wife. Although choosing the second wife is first wife or keep her, and at the same time chooses For solving this problem he can either divorce the justification for him to seek another wife.
the sexual desires of her husband, it would be a In this way, when the woman is ill and cannot fulfill additional wife.
reason and wisdom give permission to him to take is harmful for her, while the husband redresses children's incurable illness, or bearing the child or becoming mother

106 Qur, sur 4:3

on the condition that it should be without any risk of In the above verse, the permission for polygamy is not act *haraj*, then *manly* only one "106 two or three or four; but if you fear that you will "Then *manly*, women as well, seem good to you

The Qur, sur 32:2:

respects, without any discrimination.

3) Observing justice between two families from all of two wives.

5) Physical strength for fulfillment of sexual desires

1) Economic resources for maintaining two families.

be very difficult.

some conditions, that practically, its establishment would

Although Islam has allowed polygamy, there are

Pre-conditions of Polygamy

problem.

understanding of husband and wife, there would be no the second marriage takes place with the mutual satisfaction, and subvert her husband's legal desires. If the widows. Above all, she should be blessed of Allah, to understand the problems and needs of her husband, and must refrain from anger and sentimentality. She must try needs, should allow him and co-operate with him. She His wife too, by considering his personal or social means, gain her acceptance.

ednity, between the two wives, and by every possible second marriage. He should assure her of justice and

responsibility, and everyone is not competent for it.

Marriage is a difficult case and carries much more weight than you think. On this point, next time you could not behave just between your wives, then one duty. In this case the Qur'an says that if you fear that task, and very few men will be able to perform their duty. Thus, it is clear that observing justice is a difficult task.

And of man that he should behave similarly with all of his wives, epical, or social status in wives, but it is the same for all. Although there may be differences of degree and even the ethical behavior between them. He should be the same type and measure of good behavior, sexually, and a man who has more than one wife, has to provide

difficult justice and inequality, which is practically very

the first wife?

1. If there is a need for a second wife, what is the duty of the second wife?

2. What steps should the man take if he intends for a

3. What are the requirements for polygamy?

polygamy?

4. What would have happened if Islam had not allowed

5. Why did Islam allow polygamy?

reward?

6. Why Islam has deferred the right of widows to

7. Why Islam has allowed polygamy?

Think and answer

¹⁰⁸ Mawazef, Vol. 12, P. 561

¹⁰⁹ Mawazef, Vol. 12, P. 561

Wives: " ¹⁰⁸ like that a person commits divorces and takes many there is nothing worse than divorce. Allah does not "In all the actions, which are *haram* (forbidden),

Or,

most detestable thing to Allah is divorce. " ¹⁰⁹ and dislikes the house where divorce occurs. The "Allah likes the house where marriage takes place praised it. For example: Imam Saqid (a.s.) said:

Allah and traditions of the innocent leaders also have not and wife in special conditions, it is an act disliked by Although Islam has allowed separation of husband

Divorce in Islamic law

15.

¹¹² Mustafazeh-ye Mawazef, Vol. 3, P. 5

¹¹¹ Mustafazeh-ye Mawazef, P. 552

¹¹⁰ Mustafazeh-ye Mawazef, Vol. 1, P. 548

¹⁰⁹ Mawazef, Vol. 12, P. 561

mentioned below:

factors which lead to divorce. Some of which are strongly hated. Islamic thought tries to control the due to a reason it has not been forbidden. However, it is far as possible. Because it shakes the Ark of Allah, but *najis* or impure act and one should remain away from it as

Divorce according to Islam is an impure and

Divorce: " ¹¹²

forbidden things nothing is more hated by Him than liked by Allah than marriage, and among all the "Among all the forbidden things nothing is more

The Messenger of Allah (s.a.w.a.) said:

the throne of Allah. " ¹¹¹

"Marriage, but don't give divorce, because it shakes

Again Imam Saqid (a.s.) said:

in case she openly commits an impure act. " ¹¹⁰ as I thought divorcing her would be illegal, except "Ibrat-e recommended me about the wife as much

Prophet (s.a.w.a.) that he said:

Imam Muhammad Baqir (a.s.) narrated from the holy

of Allah. " ¹⁰⁹

wife, he said that it was a sin to divorce the mother that Abu Abdullah had the intention to divorce his "When news reached to the holy Prophet (s.a.w.a.)

Imam Saqid (a.s.) said:

spout the mutual satisfaction.

intercourse, they should not be selfish, but should think the other side, they both are advised that at the time of proper haircut, trim the beard and live nicely at home. On opposite cleanliness and hygiene. They should have favorite to their husbands. Husbands are also advised to their best clothes in the house, make up themselves as a To prevent this, Islam has advised women to take intercourse.

the fact that man or woman is not satisfied in sexual sexual relations. Many divorces and separations are due to coolness of husband and wife with each other and their 5) The second cause in frequent divorces is the should not stare at her and should close their eyes at once talk. If at all their eyes falls on a stranger woman, they look at stranger women, and to avoid useless and sweet their husbands. On the other hand, men are advised not to men. They should not do make-up and attract, except for Hijab properly, and not show her adornment to stranger this bad fate. Islam has advised women to operate the life soon, and many times it ends in divorce. To prevent makes minute objections and excuses, which make their and becomes cool to his wife. When he returns home he attractive than his wife, he would be fascinated by her, eyes of man falls on a woman who is more beautiful and Hijab, and the lustful eyes of men are punting. When the appear in the society without Hijab, or have incomplete other women. This is caused mainly because women the husband towards his legal wife, and attraction towards

1) One of the causes of divorce is the cold attitude of

disputes with complete attention, listen to their the husband and wife to attend it. They will ask about the The arbitrators will arrange for a meeting, and invite

them, surely Allah is knowing Aware." 113
reconciliation, Allah will bring harmony between judge from her people; if they both desire wife, then appoint a judge from his people, and a "And if you fear a split between a man and his

The Qur, sur says:
people.
husband. These two can be relatives or some other One is from the wife's side, and the other chosen by of a committee of arbitrators. There are two reasons in it, marital disputes, and prevent divorce is the establishment

(4) The fourth way employed by Islam to solve the mentioned before.
the books of ethics, and some of them have been

The moral duties of husband and wife are analyzed in solved amicably.
should forgive each other, and the disputes should be from selfishness, stubbornness and despotism and they be regarded by them. They are also advised to refrain

Islam has prescribed duties for each of them, that should To prevent this, and for the stability of the family non-combativity of the spouses.
wife. Statistics shows that maximum divorces are due to ethics, objection, excuses and stubbornness of husband or

(3) The third factor in divorce is bad behavior, bad

if in full, while giving divorce.

take it back, and if he has not said it, it is his duty to buy the man had given the dowry earlier, he has no right to prevent divorce or delay it is the payment of dowry. If (2) Payment of the dowry. The fifth thing which can

till they separate from each other, or they suggest divorce, tolerance, and leave the husband and wife to themselves, reconciliation, they advise them forgiveness and completely extinguished and there is no hope for deep and the flame of love and interest of the family, is concludes that the disputes between spouses run very the arbitrators after investigation and necessary procedure. The merit of this over the former way is clear. However, it towards life and normalize the relations between spouses. If commands them to take interest in the family, be warm factors of disputes and try to promote co-understanding to remove the grudge from the heart and to remove the arbitrators committee is not the enforcement of law. It is the reconciliation that Islam desires through the cross the limbs and trespass the rights of each other. But neighbors, or two enemies it is necessary that they do not different. For reconciliation between two partners, two reconciliation through enforcement of "law" is very. It should be said that the bases of arbitrators and agreement of peace is reached.

also warned of the bad effects of separation and in family, and efforts to make the marriage stable. They are forgiveness, tolerance, assistance, duties towards the each of them familiar with their duties. Invite them for and friendly advice to the other side. They would make grievances justly, find out the truth, and will give kind

the negative consequences, he usually returns from Therefore, if the father thinks properly, and studies the father cannot manage all these things alone.

together is difficult. The children also need a mother, and responsibility of man, and to fulfill two responsibilities subervision and looking after children is the family. But if they get separated due to divorce, then the get the opportunity to work and bear the expenses of the responsibility to look after the children. As a result men and wife stay together the wife usually takes up the When the conditions of the family is normal, and husband their expenses are the responsibility of the husband. Subervising and looking after the children, and to bear. (d) Subervising and looking after the children:

for those who are poor and do not have enough money, smount, it can prevent divorce to some extent. Especially, divorce. If the dowry comprises a property or a judge said it in advance, he should give it at the time of could be collected in any possible way. If man has not Dowry is the religious and legal right of wife, which

solemn agreement with you,"¹¹⁴
intercourse with each other, and they have made a
"How can you hold it back when you have had
through slaughter and other sin?"
do not hold back any of it. Would you withhold it
and have given one of them a large sum of money?
"If you want to exchange one wife for another,

The Qur, su 24:2:

cannot remarry. After all the stages, even when divorce is all possible ways to prevent it.

(8) The period during which a divorced woman should change the mind. As Islam is against divorce, it has tried to prevent the mind from changing. In the case of a woman who has divorced, she should try to give more time to think about the consequences and perhaps she should remove her disagreements and reconcile them. In some cases, they do not give the divorce at once, but try to find a way to resolve the marriage. The judge who recites the marriage lecture and two just friends are present. Even when everything is ready, the learned friends in future. Friends and relatives can help him in his anger, and think about the bad results of divorce. During this period the man must get cool, and leave change his mind.

Thus the husband cannot act in haste and later he must for witnessing the recitation of the lecture of divorce. In this way it is not so easy to find two just persons when required give witness.

Just persons should be present, so that they listen to it and Second: At the time the divorce lecture is read, two persons, which is not possible for everyone.

First: For the divorce to be valid, it should be recited in the presence of two just witnesses. The validity of divorce depends on the time of the recitation of the lecture of divorce. In Islam depends on that two just persons be present at the time of the recitation of the lecture of divorce. Namely, the presence of two just witnesses. The validity of divorce depends on the time of the recitation of the lecture of divorce.

Thus the husband cannot act in haste and later he must for witnessing the recitation of the lecture of divorce. In this way it is not so easy to find two just persons when required give witness.

months periods.

From the time of giving divorce, the woman should have three

months periods.

From the time of giving divorce, the woman should have three months periods.

From the time of giving divorce, the woman should have three months periods.

From the time of giving divorce, the woman should have three months periods.

7. What is the result of delaying the divorce?
8. How has Islam delayed the occurrence of divorce?
9. What is the function of the "Arbitration" committee?
fight against them?
10. What are the causes of divorce? And how did Islam fight against them?
11. What has Islam done to prevent divorce?
delayed?
12. Among all the permissible things what is the most
13. What is the Islamic view on divorce?

Think and answer

happens when the continuation of a married life is in case of a cancer. In case of divorce, it is like that. It is necessary for the well-being of the whole body, like a limb is painful and it is not liked. However, sometimes and it cannot be totally prevented. For example, to cut off some circumstances it becomes necessary for the society.

The reply is that divorce is bad and disliked. But in philosophy,

together, Why did Islam allow divorce? What is its join the permissibility and detestability of a subject mentioned earlier, why has He not forbidden it?," Can we "If divorce is not liked by the legislator of Islam" as you One may object to the legislation of divorce and say:

Philosophy of the legislation of Divorce

13.

and children.

and fortunate, and tries hard to look after the husband and their comfort. The wife also considers herself successful when and helpful toward his family, and works hard for remains warm, fresh, and beautiful. Husband would be achieve their desires, the atmosphere of the family.

Family rests on two pillars. If the husband and wife object of the husband, a desire, and to attract his heart. take his beloved, but the female wants to remain as the heart, and company of the husband. The male desires to there. And from wife, a side make-up, attraction, to fill the husband, a side love, desire and the company of wife is placed in the nature of husband and wife. From the

To attract and to get attracted is natural, and it is love.

satisfaction of male and female, and goes toward unity, and intimacy of the spouses. Marriage creates internal marriage is a natural relationship rooted in sexual natural and sexual desires do not have role in them. While company, and partnership. They are social contracts, and woman, and is different from contracts like sale, rent, Marriage is a natural relation between man and

husband and a promising hell.

comfort for the husband and wife, but also it is a dark no love, is cold, dark, and fearful. Not only, there is no part of the family is ruined. The house in which there is such circumstances, she loses the position of love, and the totally, finished and he does not like his spouse at all. In

For example, when the love and interest of man are there is no solution except divorce.

distressful, painful, and unhelpful for both sides, and

women,

that takes another wife. Is not such a divorce unjust on divorces her, and removes her from the house, and after in the house of the divorced husband. Now, he just divorce his wife, who has spent her youth, energy, health, allowed freely, and a justful person on any pretext would divorce in some circumstances, but the law of divorce is

Someone may say that he accepts the permission of brotipped.

and a way of solving the problem, and it cannot be On this basis, divorce is a necessity of the society. divorce is the only solution, and Islam allows it. benefits the wife not the husband. In such a situation such a family is difficult, and its continuation neither are not ready to change or improve themselves. Life in

services of the mediators not follow the guidelines. They might they distrust, fight, and argue, they do not listen to Both of them are biased, selfish, and stubborn. Day and mutual understanding and think in opposite directions. understanding! In case where the spouses do not have

The other situation is absence of mutual divorce applies to such situations.

divorce, but sees it as a solution and allows it. The law of for them. In such circumstances, Islam does not like painful for the spouses and its continuation is not good created between the partners. It is very difficult and ruined. Life in such a family becomes cool, and a rift is then the family would lose the two pillars and will be also feels that her husband does not love her anymore, initiated by looking at her or by her company, and wife

If the husband does not love his legal wife and gets

hands of the husband. If the man really loves his wife and because the key of love and interest of the wife is in the performance of family life and looking after the wife of man and his shortcomings in his relationship, his the end of marriage. It is a sign of the mistakes or errors. We say, lack of interest of woman does not signify husband and announces the end of the marital life.

over, and woman should be given the right to divorce her. When there is no love, the life of the family is practically the husband and get irritated to continue the marital life, arise for women too. It is possible that wife may not like given the right to divorce. As all these situations can left to the discretion of husband only, and women are not necessarily, and a way of solving the problem, why is it. One may say that if divorce is in some cases

does not like divorce, it sees it as a solution and allows it, which is the basis of family life. Here too, although Islam bays for her food and clothes, but Islam cannot create love, wife to remain in the house, and compel the husband to force of law, and stop rebellion. Law can compel the for the wife. Is it better for her to stay at home by the. Such a condition is worse and an insult and punishment not loved by her husband anymore, and he hates her, done, and what is the solution. The wife feels that she is her husband, and he begins to hate her, what should be. But if due to a reason the wife loses the affection of hindrance to avoid divorce.

has but certain conditions and rules, and has brought forth with these factors. In order to endorse divorce it divorce given by a justful and prudent person and has. In reply, it can be said that Islam is also against

not accepts this, she can claim to the legal authority. The and succeeded, they can continue their life, but if he does should treat her with justice. If they get the opportunity, institution, and redress them to advise the husband that he. In such cases women can refer to the "Arbitration" of women.

this. Islam is absolutely against it, and defends the rights behavior and injustice towards the wife. It never allows opposes the rights of all sides, and does not support and. It can be replied that Islam is based on justice and

off such a painful prison, divorce is not given to the woman, so that she can get rid the torture, as long as she is alive. Why the right of situations what can she do. She must be patient and bear her, or spouses her and also refuses to divorce her, in such does not performs intercourse, gives her trouble and hurts not bays for her expenses, and behaves harshly with her. One may say that if a husband beats his wife or does

make her warm and hateful behavior, and should try to fill the heart of his wife, and wife, so that he can correct his actions, talks, and should be reminded of his duties and to look after the. In such situations divorce is not necessary. The man shortcoming.

husband and life, it shows that the husband has. Therefore if the wife does not have interest in her his heart. jobeful, and takes interest in him and would try to attract improves his behavior, the wife will become warm, express it to her, performs his duties towards her and

authorities will directly issue the order of divorce. divorce' and if again he refuses' the competent legal authority. If he doesn't accept it' the court sentences him to refrain from injustice and oppression' and to perform his court calls the offending husband and orders him to

her.;

1. What is the right of a woman whose husband hurts her.;
2. How can man make his wife interested in life.;
3. What does lack of love of a wife in her husband indicate.;
4. What does man have the final right in divorce.;
5. How does Islam deal with a man who is unjust and divorces his wife.;
6. When is divorce the best option.;
7. If divorce is bad why, Islam has not banned it.;

Think and answer