

Review of the Economic and Political Rights of Women Based on Islam's View

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ABSTRACT: Women's personality and rights is among the issues that has been subjected to discussions and differences in religions, philosophies and various social and legal schools over the centuries and many conflicting opinions have been expressed about it. Although many clear Islamic rules have been mentioned regarding women's rights and duties of each man and woman, unfortunately, women have not yet gained their actual and proper position in Islamic societies and have been deprived of many of their rights. This issue can be seen in today's civilized societies which grant some rights to women under the Declaration of Human Right, because despite holding seminars and congresses and writing books and doing researches, we see the situation remained stable. Identifying the dimensions of women's rights in order to "restore the human rights of women" is essential in all communities. Heretofore, the researcher aims to investigate the economic and political rights God grants to women by an analytical-descriptive method as much as possible and based on the Quran's verses.

Key Words: Woman, Political Rights, Economical Rights, Quran

INTRODUCTION

You are the sympathy of the sky, O woman The sympathizer and a physician of pain, By the nature of God, you are a unique creature in this universe, O woman
No doubt, the Holy Quran best praised the high position of women and has eulogized it in several verses which include approximately 214 verses. The Holy Quran is the regenerative of women's rights by both friends and foes. Quran never forgets to revive women as a "human" and man's partner and also his human rights. The opponent's confession indicating that Quran highly pays attention to women and their human rights confirms this issue. Some legal aspects of women in the Quran include: political rights, economic rights, social rights, cultural rights, judicial rights, etc. which the author takes into account only the first two types as follows:

A: Economic Rights (proprietary)

Dowry

It can be found out, through making a historical review, that existing dowry as an ancient and common tradition, has been existed among ethnic groups in different forms. From the ancient times, men grants women dowry during marriage and undertakes the responsibility for the costs related to women and children during lifetime and always attempted to obviate the material and spiritual needs of his family. The ancient men kidnapped their spouses among various tribes which were led to many conflicts and struggles like the ones occurred in the history of Greek and Rome. However, after the development of civilization and peace has been replaced to war, men tried to attract the attention of women's families through granting gifts to their fathers. In a moment in history, men worked hard for his wife's father instead of giving dowry for their wives. The story of Moses and Shoab in Quran indicates this issue. Women had no value in the Dark Age and their dowry in fact was their prices that were given to their families and thus women were deprived of receiving their inalienable rights. A Koranic verse, expressed the newly born girl to her father, indicated the amount of women's value at those times. Nafeje was the camel gifted from man to his wife appropriated by woman's parents, therefore this sentence was told to the girl's father in the time of her birth to be happy, for after receiving his daughter's dowry, which was a camel, would be added up as the same as the number of his camels. God Almighty revealed some verses for abolishing the customs existed in the Dark Age associated with women's common dowry in which a gradual progression has been adopted for the cancellation of these customs.

Dowry is the indisputable right of women

God gives dowries to women and advised men to undertake the respects for them and states: "grant women's dowries in full accord and satisfaction, so if they forgive you anything of their dowries, for you should accept it and it is salubrious and lawful (Nesa, 14). Regarding the word "Sadaghatohen", it is mentioned that: the reason why alms has been mentioned in a different form is to indicate the amount of true sign of faith (Ragheb Esfehiani, 1987, below the term truth), and the writer of Kashaf said that alms is derived from verity and the dowry is restated as truth or verity due to the fact that it is the true sign of man's interest (Zomokshory, 1973, below the term verity). The term alms means dowry and "Nahle" interprets as inalienable obligation and forgiveness. There are two attributes for a delicious food and wine in such a way that they are easily digested. The following points have been mentioned in this verse:

1. The word "sadaghatohen nehlah" indicates that woman's dowry represents man's genuine interest to his wife and is awarded to woman as a gift with the satisfaction of man and causes the sweetness of life, and adding the pronoun "هن" to "صدقات" indicates giving dowry to woman without having the ability on the part of man to get it back.

2. This verse addresses to two groups: women's parents, for as indicated before, women's dowry was not granted to them in the time of Dark Age, and "Nafeje" which was the camel given to woman's family appropriated by the daughter's father and the women by herself was deprived of it and God commanded for giving the right of his owner after forbidding this action. This verse is addressed to husbands to grant the dowry of their wives.

3. The interpreters maintain that this verse is addressed to husbands and order them to completely grant the dowry of women who have a sexual relationship with them and give in half amount for those whom they had no sexual relationship and they should not demand them and may not have struggle with each other, for the money gained by struggle cannot have a forgiveness and granting.

4. It has been mentioned at the end of the verse that men can interfere in his wife's dowry by the allowance of his wife (Wakili, 1991). Dowry is the boon of God and is the special property of women and none is have the right appropriate her property. Imam Reza was asked regarding a father who let his daughter married whether he can consume the dowry of his daughter. He was told it is not recommended. Imam Sadegh said that The Prophet said: "all humans' will be forgiven in the Resurrection day unless the dowry of women (if not granted), and the one who consume the wage of a worker and the one who sell a free man".

However, the reason why all these recommendations are mentioned regarding the simplicity and paucity of dowry and also determining the amount if "Alsenat" to 500 \$, it is not for that humans have not considered the expedient of time, place, the person and conditions and give his daughter to her husbands for free who often is not able to identify her interests or cannot apply it, because there were high dowries more than "Alsenat" in the time of Islam; and most importantly, the dowry of the Prophet's daughter granted by Najashi, king of Ethiopia, determined in 4000 \$. Secondly, if money is considered as the power to buy something, the value of 500 \$ of Alsenat dowry in the time of prophet is tantamount to 750,000 Rials. However, this point is worth mentioning that Imam Bagher said: "the blissful women are those who their dowry is low and on the contrary, ominous women are those who their dowry is high". Thus, the one who is wise and faithful takes into consideration all the aspects of an action. Whatever the privilege of the woman in terms of religion, ethics and skills in knowledge and business and though their economic ability is low, their dowry should be granted in full, for by dowry, it means an economic support that is considered for its appropriate amount in the future and for such a man, there will not be an appropriate time for the woman.

Alimony

Alimony is one of the exclusive rights of women and of men's duties. Alimony is paying the ordinary costs of life to someone's wife and family, such as feed, clothing and housing and other essential and personal supplies of wife in an acceptable amount. Prophet (PBUH) said, in his last sermon referring to the significance of the rights of women, that husband is responsible for their food and clothing and non is required for but according to his/her abilities (Baghare, 233) in addition to husband's duties to pay for life expenses of his wife and providing the essential needs, according to the Islam's explicit sentence, it is better for men to work more harder than usual to provide more incomes and it has been recommended not to limit themselves to the essential needs of life. and no mother and father should be hurt for her son. And the guardians are also responsible and the parents who ablactate their children with mutual consent and satisfaction, they do not make sin (Khamanej, 1990). Imam Reza mentioned in a hadith by the interpretation its essentiality (Tohfat Aloghoul, undated). In fact couples get to familiar to new views through betrothing to each other, and consequently by changing this role, they are obliged to do some duties to prevent chaos and weakening the foundation of family which each one is required to perform them. As men are acquired with some rights, women should also have the capability to meet them, and vice versa, that is women have also some rights by which men are obliged to do them. Thus, the difference between the responsibilities of men and women are made clear in the family within which men are responsible to do life expenses and women have more responsibility to

do. One of these mentioned rights is alimony and this is because women undertake heavy responsibilities in pregnancy and child rearing and devote her physical and mental being and besides child rearing and maintenance, she undertakes to perform the internal affairs in home. Therefore, men should actually support women in providing the livelihood. On the other hand, if women are able to provide all expenses of life, she will lose her vigor and cannot provide her wife and children's comfort due to physical characteristics. It has been mentioned in the Holy Quran that women should be behaved in a deserving manner (Nesa, 11). Providing all equipment and daily needs such as food, clothing, housing, good conduct and goodness to women are among the materials ought to be provided for women. Even it has been commanded in Islam that if unbelievers are converted to Islam, their wives should also be financed. Prophet (PBUH) said, regarding the man who takes his family under pressure, that the man who affords to provide the expenses of his life but takes his family under pressure is not a Muslim. Also, Imam Reza said that the ones are seeking divine grace (providing livelihood) for preventing his life expenses, his reward is far more than the devotees in the way of God. Therefore, the alimony law in Islam, like other laws, is sometimes originated from the religion of nature. For according to the law of creation, man and women are created for each other. Whatever a man seeks to meet the needs of his wife and provides her conveniences, the woman can better relax his souls and meet her critical duties within their families. Although, these points do not account for the denial of women's social activities, there are many duties which only women are able to do in the family and social structure and according to special physical and spiritual characteristics which men cannot perform. This is noteworthy that these duties are aimed to provide family livelihoods (Mahmoud Allegha, undated). In fact women should not forget their duties in society as well as their personal activities and maternal role and should be engaged in social, political and economic activities, though as far as the family network does not hurt.

B: Political Rights

Having the right to participate in Friday Congregation

Having the right to participate in political and religious communities is one of the clearest evidence of political independence of women and establishing their basic rights. Islam allows women to participate in the community (except in cases where is contemptuous or brings down the dignity status of women) and they are placed alongside men as far as they can deliver sermon or teach others or even they can be as an imam to other women. Broad and active participation of faithful, intellectual and brave women in political gatherings, street demonstrations, congregations and Friday prayers, whether before the Revolution to fight against monarchy or after it against accusations that were addressed to women and proposed their captivity or lack of basic rights suggests their political and social independence in Islam (Khamanei, 1991). The political rights of woman in terms of the leader of Islamic Revolution are clear in today's society. They said in this regard that as men should participate in political affairs and maintain their society, women should do and maintain their society (Khomeini, 1989).

War and Defense

Fighting is one of the types of independence, freedom and personal or social sovereignty and is considered as the political dignity of each person. Women have this right to participate in defensive or aggressive wars to defend her country, beliefs and his characteristics as far as the nature and extent of her power require and sometimes even part of it is obligatory on her. The active participation of women in the back of deploy is one of the Islam's creative ways and before that time, as the width and quality in Islam and the time of Prophet in which women participated in wars on their own, women are not allowed to act and be independent and rare examples of legend, like fighting of women or participating of spouses and bondwomen for the success of commanders and warriors have no relationship with this authority (Khamanei, 1991).

Having the right of conscience and Lease

Having the right of conscience and lease is in fact a kind of political agreement and is considered one of the women's rights. In Islam, each Muslim has the right to secure the political life of that person as the Islamic government maintains if other requirements exists and the government is obliged to accept his obligation and sign and this issue has been mentioned in the Prophetic Hadith. This great and sensitive right had been given to women in the first times of Islam, which is in fact a kind of representation from the government and Islamic government ministries. It has been mentioned in a hadith that a person named "Om Hani", the sister of Imam Ali, harbored one of the Mecca's pagans and it has been validated by the prophet. As mentioned by one of the Arab writers (Alkholi, undated) this is the highest grade of Islam to women and indicates her political maturity, merit and high position which cannot be seen elsewhere (Khamanei, 1991).

CONCLUSION

Probably very rare women accept that she do not identify herself and her gender and hence very few women think about to search for other ways to actually identify herself. However, according to existing evidences, without a revision and reconsideration to identify women, as introduced by Islam and returning to the nature and traditions of creation, never were women be saved from the whirlpool they caught in. The most important cause, or causes, of all confusions and deprivations of women from their rights is the ignorance of women themselves to their true identity and their difference with men in all aspects (both from the sociological and psychological aspects and the different functions of men and women). For this reason, they cannot recover their true value and force men and all members of society to do their duties. Ultimately, the recognition of the different aspects of women's rights is led to prosperity and social success, both for women in society and other people in society.

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