

Jurisprudence and Legal Investigation in Challenges of Women's Rights

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Abstract

In jurisprudence, principles, compliance with the provisions of the corruptions real numen and approved, and should make sure there was wisdom and philosophy. In this context, a clear example that comes to mind, the challenge is that today the Muslim community in the field of women's rights at the individual, family, community and the judiciary. What is clear, man and woman, on humanity and human dignity and virtue standards, are equal and have equal rights, but equality, humanity, equality, rights and duties, not in the sense of similarity. One of the main reasons for this difference is that men and women can be seen physically, so the nature of penalties, punishments for men is guilty and if you paid attention, observed that severe punishment is designed according to the male gender, not female. Also in the issue of ownership and financial independence of women and specifically the laws of inheritance, the wife of the inheritance on earth is absolutely deprived of vision that cannot be simply accepted it and so the inheritance of land is fixed. In the field of women's rights in family traditions and verses check what the result will be that the purpose of the vote] led expression is common in the family, rather than this for a sentence essay and prompt. On the subject of divorce and divorce laws can be stated that if it was not for misconduct and wanted her husband to a court order was required in proportion to the years of marriage and financial situation housekeeping husband and wife to pay money to the woman as saying fee and certainly dowry a woman can only be considered as points and relaxation woman at any time easily be vindication. From all examined in the context of social responsibility can be said that if the woman has to be perfection, and damage to keep his personal affairs should not enter because there is decisive for the exclusion of women from authority, government and judgment. Moreover, what is seen on a visit to the penal code of Islam, there is a reduced sentence, thus deter crime punishable by imprisonment in the women had a significant effect in reducing crime and women in society should be seen as victims of social conditions and the prevention of crime by women and put them material and spiritual support rather than punishment known alternative methods, such as the provision of services to the community, bail, house arrest, day reporting centers and used.

Key words: women's rights, property, discount, punishment, physical, social responsibility, divorce

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Introduction

Today cultures and civilizations, the remains of his body were compared frail woman apart from man and regardless of its inherent benefits are evaluated. If look at the human dimension in the assessment of women is better than that of the women asked more insight, more educated, have more moral dignity, with less duplication, less vanity, and are true and some was better account of men are asked to redouble efforts to realize the characters themselves, to see their reflection in women. Although it is difficult to Will Durant said: "If we assume that we are now in 2000 and we want to know what is the most important event took place in the first quarter of the twentieth century, we see that this incident is not the Russian Revolution, but the change in status woman. It also recalled an incident on less revolutionary. This change the holy family moved shortly, where the infrastructure of our society and the foundation of marriage has changed to the detriment of lust and the transformation of man and the laws of Morality discontinued us, and have wild to civilization." In contrast to the above issues, the history of Islam shows that women prisoners are not gender, but also in cultural, literary debates, social, political and revolutionary activity status and position. For the religious philosophy of man in his actual position and says God created man, with all his being part of the universe that you are interacting with. His movement is so slight movement of the universe. The man obedient servant of God, and His commandments. God's orders, except for the material and human society, and to get God to humanity and the universe is asked. Moral laws can indicate his freedom has to be a balance between the individual and society. In this context, the role of Islam for women, the hijab, the Islamic ornament put the woman must appear before strange men. Thus Islam does not imprison her femininity, she will not shut up and not deprive his freedom, but with her veil on the balance between "self" and "society" puts. In this paper we examine the verses and traditions and to assess the challenges in the field of women's rights in individual, familial, social and justice in the Muslim community are discussed and solutions to improve the conditions offered.

Women challenges in individual rights:

Ownership and financial independence of women

One of the issues in the history of human life is a challenge to women's rights, issues of ownership and financial independence of women, because in the past the attitudes of human history, nations have in many cases did not define independence for women and during celibacy and marriage in the property and financial issues saw the woman in the shadow of a father and husband. However, the behavior of jurisprudence and Islamic law, the

principle of financial independence for women is available. Financial independence of women is under considerable debate as to the ownership and financial independence of women per se as it sometimes is viewed and dealt with it and sometimes to the issue of family law with regard to financial relations with her husband's attention.

A) Independence in relations between spouses: In Islamic law a woman like a man with all civil rights and having qualifications in financial and economic issues of independence and freedom of action is and can do in their property to any court, without the husband's position, whether his property before marriage or after it obtained, require (Mohaghegh Damad, family law legal review, p. 317). To confirm this theory as a general rule (Share of women and men in rights and warrants) relied on in order to tell anyone who the legitimate owner is financial gain and this is shared between women and men (Alahsaei, Awali Allaly, vol. 2, p. 138). Based on this principle we share, we see that none of the jurists do not believe that the reasoning of men is financial independence. On the other hand in the Quran is a legacy issue for men and for women's inheritance from the estate of parents inherit the legacy parents (Surah Nisa, verse 7). This clearly emphasizes the financial independence of women and for women besides, there are men and independent contribution.

B) Opposite tradition: the financial independence of women in the context of such accounts are found, indicating the lack of independence of married women to seize the property and possessions. Mohammad ibn Muslim narrated from Imam Baqir (as) that a woman came to the Prophet of Islam and the rights of the husband over the wife will question, and disobedience of the Prophet in a reply saying they would not obey him without letting him do not pay alms (Hurr Ameli, Vasael Al-Shi'a, vol 14, p 111). And In a hadith of Abdullah ibn Sinan narrated from Imam Sadiq (AS) said: married woman without her husband right in Ataq, charity, donation and vow not to, unless the Hajj or alms or good for parents and peace uterus (ibid., vol. 13, p. 323). In a hadith by Jamil ibn Drudge that the gift of property is prohibited without the permission of her husband. In response, the moving factor in the following hadith that tells the remarkable stories are stories like this in front of another tradition that this implies that they permit the seizure of property and traditions prevented women can carry on under the permission of the husband (ibid., Vol. 13, p. 323) and in response, the traditions, the traditions related to the prohibition of possession of the property as the husband, the husband's property and she does not naturally contain your property and if there is a tradition that is an expression of a lack of financial independence of women, not able to cope by attributing the Quran and possession of evidence suggesting the woman's license.

C) In our legal system to comply with the Civil Code and Article 1118 BC is intended for financially independent women in this regard stipulate: independent woman can do what she likes with all its assets. The husband should also recognize the right woman and no right to interfere in women's property for his or her department's authority in this regard does not (Safai, Family Law Brief, p. 134). What is received from concepts derived from Islamic law, The husband has the responsibility to protect the interest of prudence and charity, and therefore recommends on the one hand to a man who gives a woman character and no property is to recognize him and his property and the other of a woman who wants her husband gained experience of the economic thought and thought and not seize property without consulting him. So the orders only moral and non-binding recommendations to protect the interests of women in the family and in consultation with the Director's consent to take the appropriate financial and its order. The two realms are not the moral orders by men as a rule it is related to public order inside. However, in our law to comply with Islamic law, a woman is financially independent and has a lien on the property known her so she can freely practice any physical or legal to do. In the case of inheritance laws, the laws of Islam, there are no inheritance of past irregularities. Islamic law is something that is disputed claims equality, is that half the inheritance of women in Islam is man's inheritance. Sister and brother in Islam twice because her husband inherits twice. So the man put double female inheritance, and thus seals alimony that a woman's inheritance is reduced. (Motahari. Martyr Morteza. 1974. Rights of women in Islam. Page 251. Rashid Reza. Seyed Mohammad Al-Manar interpretation. Vol. 4, p. 416). In cases where there is the inheritance of woman, wife inheritance of land. Opponents of the reasons for the wife of the Earth's heritage like Ibn Idris and others, is tradition. They expressed their views as to: if we look at the Qur'an and other reasons, we do not consider to wife inheritance of all we would have to leave and if we deviate from the granting of, for elites and, therefore, frequency cabbalas say, the wife does not inherit the earth and of its price range, but also not of interest to the citation and notice of Lords and the price we pay to the wife. (Ibn Idris Helli 1410 AH. Alsarayer. Vol. 3, p. 258. Abi. Fazel. 1408 AH. Kashf Al-Romouz. Page 462. Jazayeri. Seyed Abdollah. Linear. Althofatoh Al-Senieh. P. 365) Specifically, the Sunnis have several books of art Fiction and noble appearance by individual narratives and aberrant allocation and how many cases have been found that Sunnis chosen by the traditions of the people, books and even some of the extravagance has been allocated by suspicion corrupt which is comparable to that name, the book had been allocated. How, then, cannot be allocated by family Truthful generalities about the Quran. (Mofid. Mohammad ibn Neman. Al-Masael Al-Saghaniat p. 98.) One of the arguments for and against the theory that heritage jurists wife raised from the ground, and in fact, because context is one of the traditions is that since women are more likely to marry is, if the Earth's part we possibility that that he married her deceased husband to bring home those who are uncomfortable with the husband's relatives appeal. (Najafi. Mohammed Hassan 1988, Javaher al-Kalam v. 29, p. 212 Jazayeri. Seyed Abdollah. Linear. Althofatoh Al-Senieh. Publication of Astan Quds Page 365) In this regard, as have some other jurists: Causality although in many cases this is not true, but in any case, perhaps another mature wisdom in that we have not received it. And if it is the same reason, wisdom, due to the deprivation of the earth rather than its price. (Ardabil. Majma Al-Faedeh and Al-Burhan v. 11 p. 442) In all practical treatises similar to this text: the women of the land, home and garden, agriculture and other land does not inherit not the land itself and not the price of it and the air of the house, such as buildings and trees not inherit, but talk about Price inherit, as well as agriculture and building and tree in the garden and agricultural land and other lands. (Khomeini. Ayatollah Seyed Ruhollah. Tozih Al-Masael. P. 394 Khoei. Ayatollah Seyed Abulghasem.

Tozih Al-Masael p. 508. Golpayegani. Ayatollah .catechism. Page 475. Araki. Ayatollahs. Tozih Al-Masael. Page 517: Sistani. Ayatollah Ali. Catechism. Page 590: Tabrizi. Ayatollah Mirza Javad. Catechism. Page 493 Bahjat. Ayatollah Mohammad Taghi. Tozih Al-Masael. p. 449). As seen in grand ayatollahs have followed the famous fatwa fatwa of Ayatollah Golpayegani and Bahjat a bit reluctant to the idea of their opponents. (1 Golpayegani. Ayatollah 1414 catechism Assembly (Persian) Dar Al-Quran Qom publication, vol. 2, p. 349). At the end of the week the only two narrative traditions that seem to refer to prohibit his wife from the ground indicate " «And his isnaad from al-Hassan bin Mohammed bin headset, for Hassan bin lovable, Ali ibn Riab, for Zaraqah, from Abu Jaafar peace be upon him and the speech of Abu Mohammed al-Hamdani, for Trbal bin Please, Abu Jafar (peace be upon him) that women do not inherit than leaving her husband and the role of villages, weapons and animals something, and inherit the money, mattresses, clothes and belongings, leaving the House, and the veto and Doors and logs and reeds are given the right of it ». (Hurr Ameli, Mohammad Hossein 1414, Vasael Al-Shi'a, v.17, chapter 6 H 1). "Zurarah narrated from Imam Baqir (as) that the wife of that couple bequeathed the village and at home and weapons and four legacy does not end and only the wealth and comfort of home carpet and clothing and can receive a share of inheritance as well as building materials, doors and lumber pricing and the price is right woman."«And easy, all the ibn al-Hakam, bin Aban Red said: I know not only the facilitator Baaa, Abu Abdullah, peace be upon him, said: I asked him about what women of their inheritance? He said to them the value of bricks and construction, wood, sugar cane, either the land and real estate is not the legacy of her, I said: How was this and this price and the name of this quarter? He said, because women do not have a pedigree inherit it, but they are an outsider but this has become as well as married women, lest Vigi her husband or her son from other people in the crowded other folk in their property.» (ibid. v. 17, chapter 6, H 3). Masir Baaa were asked Imam Sadiq (AS) about women that their heritage is what Imam replied: that of building materials such as bricks and wood to get the price of land and real estate, but left a legacy for them. Supporters, the above mentioned criticized and stated: "The legacy for women in the book, which is generally awarded based on contributions of all the estate's wife and if we want to leave our land, from the legacy of women, in fact, the allocation of Quran and we have acted contrary to appearance. The allocation, is the opposite interpretation of the Quran because everything the Quran's less of a priority allocation. (Helli. Allameh. Yousef ibn Motahar 1412 Mokhtalef al-Shia. Vol. 9, p. 43). It should be noted that if a valid exception to other assignments in the book, although the opposite is true and valid, but is permitted but this exception to other discussions have been inconsistent and have no certainty as to the allocation of the overall book because he cobras. Some jurists, wife inheritance in favor of all the property they are even presented his theory according to which a woman's right to fully paid, as exist in the wife, some scholars argue that the wife shall not inherit the quatrains and the other group of jurists appear to collect the Quran and Hadith, raise prices as low as possible to the group of jurists who belongs to the wife and the grounds are full quatrain, should be considered. While some other jurists confirmed the above theory, as their means of machines in the words of the authors of the instruments used in building and construction, and other things that makes no difference whether the construction of residential use such as bathroom and workshop and stable home or otherwise. (Qomi. Ali ibn Mohammad. Jame Al-khelaf and Al-Wefaq. p. 405) and some lawyers have stated that some contemporary jurists such as the late Arbab Rahim jurists are of the view wish and other jurists have mentioned that we will not mention their names because of the lack of celebrity. (Zakheri. Zein al-Abedin 1973, p. 131) Proponents generally two stories prove expressed his view that the two versions is considered as exception to other former traditions. Sahib al-Shia means that their views and fatwas of religious traditions in the season and the topics that they discussed each of the states, they have the same ideas as the same as they were discussed: door that spouse inherits all of what was left of his wife, as well as all genetics. As well as her spouse, which was born (concerning couples of all bequests, wife inheritance he also couples who have children.)

1- Mohammad ibn al-Hasan from Hussein Bin Said, bin residual, for Aban for Fadl ibn Abdul Malik (and Ibn Abi Yafour), Abu Abdullah (peace be upon him) said: I asked him about the man Are inherits from the house of his wife or their land from soil something? Or be in it is like women do not inherit anything from it? He said: inherit from her and inherit everything from the left and left. The drive also is Saduq and others on whether women born to the following (Hurr Ameli, Vasael Al-Shi'a, chapter 7 the legacy of modern pairs chapter 1) Ibn Abi Yafour from Imam Sadiq (AS) narrated that Imam asked whether man or as a woman who inherits her husband's property is nothing battle? Imam replied: Both men and women inherit all their property. Sheikh Tusi and Saduq and others carried this tradition that a woman has a child. (Ibid.)

2- And his isnaad from Mohammad bin Ahmad bin Yahya, Jacob ibn Yazid, Ibn Abi Amir, the son of othaina in women if they were given was born of weightlifter. And Saduq narrated with his isnaad from Mohammad ibn Abi Amir. (Hurr Ameli, Vasael Al-Shi'a, chapter 7 the legacy of modern pairs chapter 2) Ibn Abi Umair from Umar bin Azineh if you have children, citing that women inherit land. Since it might take some thought that Maghtoue Umar bin Azineh do not narrative, the Mustadrak this reply: It appears that this narrative and the narrative of the testimony obtained Saduq because Saduq when the first tribe was brought traditions, then narrative conflict, which the couple of all their property, inherit and Sheikh Saduq following this story said: If this is the woman of his show have children. But if a child does not inherit the earth and to acknowledge this is not a story about Ibn Abi Umair from Umar bin Azineh women if they have a child will inherit the earth. And the theory about the legacy of Sheikh Saduq wife is stronger view. (Noori. Mirza Hossein. 1408 Mostadrak Al-Vasael v. 17, p. 196). After expressing opposing traditions finds dungeons jurists that the two groups were proponents and opponents, it can be concluded the following material as a result of:

1- What always like the sun shining over the discussions of this issue and shed light indicates its existence is undeniable and it is luminous as verse (Sura al-Nisa. Verse 12) and the proponents argue an important part of the heritage of the wife of the Earth, which is the book of wisdom, provided that prohibit legacy to overcome because

they failed to bring verse. God in Surah Nisa way against the heritage of both wife and husband have been very clear words of the verse reads: After the implementation of the provisions of the will or pay debts, to give you half of what your wives have left, if they do not have children, but if you have children, then you will be a quarter of the estate and is for them a husbands left the fourth of what you have, if you do not have children, and if you have children, then the wives you have one-eighth of what has already left, the legacy is, of course, this rule after the implementation the provisions of the will and is paying their debts. Holy verse means that some of them contain some text and appearance, thus: first, holy verse says if the couple has no children, earned a fourth wife inheritance and legacy will be one-eighth if you have children. It is clear that the fate of a quarter or an eighth verse is clear and clearer than the sun, in other words, the letter has not appeared, therefore, oppose it in any way is not permitted even to be allocated. Secondly, the verse about the fate of his wife, the property detailed or otherwise did not even have the land but also the «Which you leave», which has been repeated in the detailed appearance of the estate is the wife of the same, meaning that whatever couples left inherited the house and ground or otherwise. What is the meaning of the verse reinforces that: First, the context of the above verse about the legacy of the previous top pair as well as excerpts from verse to that heritage Bennett and foam and the parents are the same as on the previous one did not elaborate. Second, God says that men and women in low and high portion of the estate, which is what they are and what are not excluded and it does not heirs to the unit. Verse signifies meaning, the lack of details in the estate to be emerging. Thirdly, the wife of the verse is absolute and detailed nature than those not given birth and so the verse refers to the emergence of all the polygamy. In short, according to this verse belongs to absolutely wife (what is the nature of birth or otherwise) will be a quarter of all his property, but if the couple have children (either the woman or the other) If a portion wife He will be the eighth of the entire property.

2- They state that the wife if the land is inherited as wife to marry and her new husband dwell in the land of his heritage And the relatives of the deceased husband is not pleasing to the taste of the views of jurists who, like Sheikh Tusi and others that despite the child, the right pair of geostationary rejected the view that children know the evil residing couple of cannot destroyed and the name of the wife of the heritage prohibited.

3- To say that a woman is at risk of marriage and to inherit the earth, the answer is a breach in the statement that the couple that the wife inherited land are more likely to be married. But the state of the marriage the wife is true, but we do not ban the grounds pair of heritage in the land.

4- If the sum to be paid for and against the traditions, the idea can be presented as a collection point that is if the wife has a child will inherit the earth he has less allocation with such detailed log and collect the texts of the Qur'an is done.

The above tips that returned a total of reasons, but in the end it can be said that the wife of the inheritance on earth is absolutely excluded, a view that cannot be simply accepted, but it seems appropriate to consider all the arguments to say: We are the heritage of the verse refers wife to act according to the narrative in the allocation of verse 17 is entered, we pay attention to these traditions. Since many of these traditions, according to proponents admit, some indication and some have defaulted in the document, and on the other with alternatives are not authorized to allocate verse. Therefore, the inheritance of land is fixed.

Veil value in woman

When the veil is mentioned, involuntary and unconscious in front of the eyes of the human person and the person from the valley manifested itself in social and human land uses because the hijab itself does not mean only in the form of human relations in the among the general population that finds itself. If you want to refer briefly to the philosophy of the veil, it seems useful to note that some of the relationships among members of the community have been decorated to certain laws that God in the valley, it is the health of society and protect the Islamic identity like the fulfillment of a promise to avoid backbiting and slander and the like, in all of this wisdom expedient because the health of society. There is a famous verse of the Quran to express veil that can be a good reason to get to the goal. Translation of verse 31 of Surah Noor says: And tell the believing women to your eyes (the eyes cast) be modest, and to maintain his lap and his adornment except that which is apparent, is deemed not be obvious (and around) cast their scarves on their chest (to the neck and chest covered with it), do not reveal their adornment except to their husbands and, or their fathers, or their husbands 'fathers, or their sons or their husbands' sons, or their brothers, or their brothers 'sons, or their sisters' sons, or their fellow women, or the slaves [their slave girls, or incompetent people who tend not to women, or children who are not aware of the women's sexual and walking his feet touch the ground to be known beauty secret (and sound of anklets, which is held to the ear). And turn unto Allah together believers to prosper.) Therefore, Muslim women to veil should have acted on the orders of shoulder, chest, neck and ears and other positions to cover ornament. In interpreting the word grace in the above verse, Zamakhshari says, is that women adorn themselves with ornate out, whether this ornament jewelry or kohl or henna, but it inevitably certain ornament that is known as henna and kohl ring and the like, there is no objection to women who appear to be unrelated, but it should be noted that the bracelets and earrings and so not of forgiveness (Al-Zamakhshari. Koshaf Commentary, vol. 2, p. 230 heuristically) Sheikh Tusi after the quotation stated consensus on the interpretation of ornament is made of two palms (hands) was genitals and the term does not apply to this issue, because women could not cover them in prayer. He then stated that such a precaution is to talk to Ibn Mas'ud regard, he states that the purpose of ornament, the ornament appearance, the dress is not the woman's body. (Al- Sheikh Al- Tusi. Tebyan Commentary, vol. 2, p. 335) However, it should be noted that Sheikh Tusi including famous scholars exception whatsoever and has two palms and this saying he agreed, although he is not an exception and the two palms in mind, but they cannot be considered indicative of the change. It is better to follow the views of jurists' word that is used a lot in this debate to define to prevent any mistakes in perception, this word with the genitals of the female body is associated. Therefore, as is described in genitals word that this word means a bad thing but it does not seem to say anything bad genitals Tuberos own

interpretation of the house as the genitals (unprotected) is defined as: Private parts vulnerable to anything that is of concern and fear is said to be like a country border. (Al-Tabarsi. Sharif Majma Al-Bayan Commentary. Verse 14 Ahzab Surah) What can be achieved in terms of jurists, scholars no difference in the need to cover the entire body except the face and had two palms and all unanimous decision to have obligatory, but their passages and obligatory or non-obligatory coating homogeneity cannot see the face, wrist down and down to the ankle to disagree. Because a group of jurists has considered the value of the cover and the decision to veil these positions are necessary to this theory, of course, people who are interested in our opinion expressed in terms of precaution and stronger view such as Allameh Dar Tazkateh and Kashf Al-Lesam. Jurists who holds a license covering the face, wrist and ankle down low, to prove his words, so say the verse 31 of Surah Noor inevitably it appears that the female body (face and hands) to amnesty put on it, it is not necessary for women to cover these positions from passers. Also in verse 31 of Surah Noor traditions of the infallible Imams (as) could be the reason for commentators to prove the point, not to mention some of them useless. Abu Ali Ibn Ibrahim narrated from Abu Aljarvd interpretation of Abi Jafar (AS) about the verse that he said that in verse the dress and blue decorative rings and bracelets, and ornaments and henna hand (to people), several species is: The first ornament for the people (that is no problem appearing as the face and hands) second ornament for confidant (like father and vector), the position of the collar (the neck) and a higher and also bracelets and jewelry on the wrist and lower close jewelry and ornaments that adorn the ankle, and lower third husband that all body systems. In any case, according to the provisions of this narrative form and wrist and looked down do not have to be covered in this position is not a problem. (Ali ibn Ibrahim, Ali ibn Ibrahim Commentary, vol. 2, p. 101) Fazil also relates that Imam Sadiq (AS) asked cubit (from elbow to wrist) and women's pieces that adorn the verse? He said: Yes, and what are less scarves and bracelets are also decorated. (Hurr Ameli. Vasael, vol. 7 chapter 10 and vol. 1, p. 145) In addition to the above proposition is narrated and narrated about Fatemeh PBUH. Imam Mohammad Baqir (AS) from Jabir ibn Abdullah Ansari narrated that the Prophet said to meet Fatima (AS) came out and I was associated with him. So when we got to the door, his hand on the door and opened the door, and then said. Peace be upon you and Fatima (AS) replied as messenger of Allah, Prophet said. Is the inside out? Enter told O Messenger of Allah. The Prophet replied he who is with me still inside? Fatimah said. O Messenger of Allah is not over, said the head cover additional areas. The Prophet then we inquire whether inside? Fatima (AS) answered here. When we entered, Zahra face was as yellow as the abdomen grasshoppers. Prophet Mohammad (pbuh) asked why you? Replied the hunger. Prophet (PBUH) prayed, O God, thou hungry to feed you and hard on the side. Fatimah the daughter of Mohammad feed. Jaber says. After the prayer the Prophet Fatima rosy face and blood under the skin of his face as if running. And from then on Fatemeh never left hungry.) (Hurr Ameli. Vasael, about 120 of doors marriage arrangements hadith 3). What can be taken from this hadith is not obligatory to cover the face and look at it there is no problem. Obviously, if this was a bug, Fatima (AS) to cover his face and he did not look or Allah's Apostle forbade it. Kalam is excluded that all three are positive reasons cited in this story. (Javaher Al-Kalam, v. 29 p. 76) In contrast to the above comments, the opposition, as the first reason why the proponent to prove his claim, but otherwise they, that verse 31 of Surah Noor said that women should not have to reveal their adornment except to their husbands so on. According to the provisions of this verse not only against incest veil in front of other men should cover the body other words, the verse is absolute and is also known as overlooks the verse in which has been ordered to cover up the eyes of the their countries out of believers un confidant. What comes in response that these verses refer to the other by the same verse 31 of Surah Noor's sentence (minus noon except us - except what is apparent of the body and ornament) and hadiths bound by the saints above face and hands of the exceptions are listed in order of appearance adornment of the face, hands and feet (not from the wrist down) requirements. Another reason for the need to cover face and the two palms, and the sanctity of Muslim tradition is to look forward. Illustrate, if in a matter of behavior and conduct for Muslims from Islam has a way of constantly and consistently be one, the discovery of the fact that his conduct in this field is such that the Prophet argument. Here scientific debate and customs of a nation and people should be the responsibility of Islam. In response, it must be said, first, that we do not accept that such a practice existed and Muslims have for their women workers have to cover the entire body including the face and the two palms because what comes from history and traditions is that such voyages at the time of the Prophet and the Imams (AS) did not exist and if nations and in some extremes in the Islamic veil is seen to be put in charge, as is well known that women in hijab are more constrained and mask and other items are most viewed and if so what is it that is stronger veil although more foreign woman is safe from theft but here's the scientific debate and customs of a nation and people should be the responsibility of Islam.

Challenges of Women in the Family

One of the issues that have historically been considered as one of the challenges for women's rights, is headed by men in family matters. Because as head of the new theories is generally defined as one of the most challenging concepts although in the past because the topic has been accepted as the head of the social group imaginable and perhaps inevitable thought, but with the passage of time and the collective attitudes can be examined as a challenge. Another point is that the presence of different titles used for because the words President, Provinces, domination, guardian, etc. express the concept of the family and all observers headed by men. For the presence of the Quran can be considered. In one of the verses of the Holy Quran says: men over women because Allah is the consistency of some over others, and also because of the virtue of charity that men make their property. Consistency word concubine is exaggerated and resurrection, that it means to stand and derivatives in various concepts related to it, such as awareness, stability, moderation and equality affairs, justice, good behavior, and is protected and correction (Ibn Manzur, Arab language of Ghavam). And said if the consistency with the word (Ali) used to care and sustainability and stability of the State has also been said (parsley, interpretation of Nahj al), so

what is most significant to the lexical concepts guardian care, sustainability and stand on the issues and needs of women and lexical studies concept is not understood. So we can say on this verse, God commands men on the basis of the family and his wife uprising. The Al-Tafsir Jame Al-Bayan is interpreted to mean that men are obliged to provide their own uprising of Women's Affairs (Tabari, Jame Al-Bayan in Al-Tafsir Quran, vol. 4, p. 110). Here's one of the things that can be raised is whether by men, it is legal or genetic? What words of interpreters is available, is the fact that according to the verses before and after the verse indicates male-female relationships in the family and the ruling family of man management, protection and conservation and livelihood and policy. Family income, and so the verse is regarded more managerial role. On the other hand, according to a procedure which the legislator and head of the family responsibility and duty to respect it, saying, It is available to manage assignment has not been men verifiable and so couples can enter into contracts with private or stipulation ignored the situation or of its legal authority to reduce or limit its scope (Meghdadi, by men in relation to parity, p. 110). It can also be considered the critical point so that although the legislator in some cases such as waiving alimony to the woman is not acceptable and therefore it yourself abortion if the woman be not valid but management issues in family matters is not genetic, but that is not transferable in any way because the only development that cannot be away from her, like someone who wants to be a father, and this is not possible, But the argument that titles such as its management and developmental issues are not, can often be managed stipulation to anyone including, for example, gave women the legal right to a man who can delegate this right to ignore or not. Given the above, it is concluded that, in the presidential debates and guardian of what is considered to be the attention of men and designers social management and the President did not concomitant with the oppression of the Presidency and the guardian cannot be a pretext for men in family relationships did not violate the rights of spouses and children. Moreover, what is most significant to the lexical concepts guardian of means of protection and care and shelter for the woman and her needs as a manifestation of divine beauty of the tender which and maternal responsibility and the role of the coach is to nurture ideas and structure of the family has to reflect and be studied, in other words including men are the protectors on women who have been in the context of the verse is not willing and grammatical statement. If this issue is not well understood by the couple's divorce, there may be a challenge. In Iranian law and existing regulations, if a man from his wife for any cause and the direction is not like and want to continue with her marriage, if you can design your application to the court and not effective advice and efforts court judges, the absolute impossibility of compromise and women received certificates only in accordance with clause 6 of article 1992 of divorce law reform if the divorce because her husband was ill and wanted her to a court order is required to fit the duration of the marriage and financial status of the husband and wife's housekeeping money to the woman as compensation, for example. Dowry as one of the advantages is that Islamic law gives women and legislation with regard to Quranic verses and sayings of Imams (as) has fixed. Although dowry is basically a privilege for women so that women can even get to the dowry of its duties towards the husband refuses but the results show that women do not have access to this right. Sometimes without inner satisfaction that they have the right to withdraw their natural and Quran. But what is important in the current era incentives for couples to consider the dowry is the basis for the most part, if you ask even if it had to be him, especially with the bride to consider reluctant heavy but the wife tends beginning to take meaningful steps in this direction with regard to the amount, first of all guarantee the survival and continuity of marriage so that couples can use the right and the power of having the right to divorce for any reason, the link between the break and, secondly, assuming fulfillment of these conditions can continue their lives for peace of mind of the economy. According to Islamic law on the basis of the documentation traditions and a long tradition of human society has been quoted on the amendments approved and signed her dowry and as a concession to the woman and put his support, particularly in certain circumstances and certainly dowry when she can at any time be considered as a privilege and calm woman who is easily vindication. Despite the many efforts that have been made to the terms of divorce the reasons for this ruling is that the Quran rich unrighteous sometimes some people to achieve their personal goals dowry of women in conflict with the right to divorce in difficult conditions excuse and a pretext for their own greed that the lack of legal backing to spread false ideas of vindication was the lack of a dowry.

Challenges of women in society

Social and political responsibilities on women in today's society have said that Islam is a very big part in the revival and restoration of their rights had female characters but some tourists and views in the presence of women has been reviewed. What is the most discussed and criticized the legal challenge is: Is Islam the presence of women in various fields of political and social recognition or not? It should be noted that the presence of women in political and social license to maintain the majority of scholars have been issued but that more discussion is taking some responsibility such as: Authority, is justice and governance. It is verifiable that Islam not only in terms of competence and management, but also on mental and physical structure and tranquility of heavy and onerous he excludes women and avoid the necessity of these things to her. So if someone in that particular situation could certainly fill the position of women as a mighty man, and Dana and lots and powerful, able to undertake these types of affairs. In this field and to prove it, citing the Quranic verse about the Queen of Sheba can be done (verse 23, Surah Naml). Surely I found a woman who would reign over them and everything was given to him and the bed and great authority. The God of the Qur'an in their social self-determination and participation in the political, social and cultural elite says: Prophet! If believing women come to you to pledge allegiance to you that no partner with God, nor steal, do not commit adultery, etc., and the good works they did not disobey thee, and for their allegiance to God, that Allah is forgiving, forgiveness and most merciful. (Verse 12 of Surah Momtahineh). Economic and social issues and women's employment responsibilities very challenging, is subject to her husband's permission. Because in some cases, according to the presidential couple and their responsibility to protect the welfare and health of the family and protect its dignity, the right to be involved. Of course the work and careers of women's legal rights and legitimate if considered at risk of falling family as man and woman can be in

conformity with their own religious and preservation of the family to be busy career employment to their own circumstances (Shamsuddin, 193; Wehbe Al-Zahili, 298). Twentieth of the constitution it is approved. Some scholars believe that in terms of legal principle, leaving the house for any purpose must accept the husband's agreement to do so if she is not employed at the time of marriage and marriage is not a condition of employment, husband can absolutely prevent women from engaging in any profession outside the home (Mohaghegh Damad, 316). Accordingly, in Article 1117 of the Civil Code stipulated that his wife with the family interests or dignity of the profession or industry that has banned himself or his wife. Interestingly, the couple had only jobs related to the woman after marriage are not known but it has begun all jobs that have already have expanded (Katoozian, 137, 2369). The most obvious issues in Islam, favoring the growth of science and the spread of education and knowledge in society, without discrimination and distinction between individuals and classes. The Prophet (pbuh) said: Seeking knowledge is obligatory upon every Muslim man and woman (Alhyah 1/70, returned Persian). In some versions of the word "Muslim" and in certain versions of the genus name is included men and women. Woman in home, building this character, ability and performance and comfort and residential helpful man gives the woman the man cannot be created by any method and tool. According to Will Durant, woman as imaginary man wandered into the dead man devoted to home and their children is becoming a survival type (pleasures of philosophy, 149). This fact takes on the role of women grand curtain of the Holy Quran and in Rome Surah, 21.30 verse says: a sign of the power of God is that He created spouses from among yourselves to find comfort in them and put between you love and compassion. In these verses the advice and signs for people who reflect. The men and women living deep relaxation and family men in his family have a responsibility and a duty and a sense of responsibility and commitment to the normative expose and gradually creates the belief that the man and administration and management in a small circuit and it is very valuable to teach him that cannot be taught in any school in this way objective and at the same time human and emotional, management and commitment to human biology. That's why it can be proved that the role of men in the family and society in the light of the wife is to actualize and become prosperous. The mission of the mother, the most important roles of the principles and fundamental and human and women from the beginning of the long period of conception to the last moments of the life of women, fundamental impact on the way and work with children. The impact is very obvious that the mother during infancy and childhood, the child's personality is shaped by the mother and her warm embrace. Islam has laid great emphasis on the role of mother and walked in the greatness of it is said to be stronger link children with the family and the family is enduring. The slogans of freedom and equality should not cause damage to this important mission and role of the beautiful native and social and cultural fields and should never lead to disassemble the woman's mental and physical structure and therefore God said and traditions, men and women are complementary conceives and in the community, if it is on this that anything mature, based on the existence of either of the sexes creation must be used efficiently and appropriately, so that the best possible outcomes in life happen. On the authority of many scholars in the circumstances cited as being a man of faith and justice and jurisprudence condition but some scholars have pointed out, this condition or because of the need to express their doubts and lack of reason. Imam Khomeini says in the issue terms of reference: It is obligatory that mimic the universe, priest, a just and righteous in God's religion but closer to caution that not seeking and greedy world seeking wealth and position (Tahrir Al-Vassileh, vol. 1, the ijtehad and taqlid, issue 3). Ayatollah Hakim also said the credibility of virility (or man) in reference like the previous condition (equity) is to consider rationally and reasonably necessary condition for justice and not know the condition of man and on this condition, there is no apparent reason, but if we open the submission of the claim to the extent that can be reasonably impediment and barrier construction for this reason, some scholars have issued a fatwa on the permissibility of imitation of her neutral (Seyed Hossein Tabatabai Hakim, Mostamsek Al-Orvate Al-Vosgha, Dar Ahya Altras Al-Arabi, Beirut, fourth edition, 1391 AH, vol. 1, p. 43). Ayatollah Khoi after criticism and objection of the reasons given for the condition of a man in authority says: so why is it not right to say that a man in Marja will know if it is appropriate to refer called evidence and rational behavior between men and women, in taking responsibility not matter (Seyed Abolghasem Mousavi Khoi, Altanghih Fi Sharh Al-Orvate Al-Vosgha, diligence and tradition, written by Mirza Ali Tabrizi Gharavi, Daralhady, Qom, third edition, 1490 AH, p. 226). But they say it is true that imitation is valid if a person in authority; because of the taste of our founder that obligation expected of women in the hijab and training the right people and managing all the family and these things are obligatory duties and the woman in charge of the fatwa is not necessary for people exposed to the public and therefore the legislator's duty to preserve and protect the duty and the necessity of women and family has taken (ibid). And for this reason cannot be a good reason for official discretion or authority, furthermore, if the conditions are perfect and when such legal and humanitarian principles and grown women which makes the revival of science and religion, a woman's dignity to preserve and protect a woman of social pathologies what is wrong for the authority of women to women? Of course, this is not reason enough to imitate a woman a woman. It should be noted that even if a woman really serve to perfection and knowledge to be able to accept the mission and executive management will be what women or men that the biggest reason and rational argument of the province of Bani Hashem Hazrat Zeinab (SA) to the Imam Hussein regime with sickness and certain conditions for Imam Sajjad (AS) and Imam but for the life of them as materials and conditions governing time that day, Hazrat Zeinab (SA) affairs and to assume the management of this condition. This document is valid for the rejection of such doubts. In some cases, some elders have said that prudence demands that the man be imitated because the time between set and discretionary, rule, demand is determined. Here is doubtful whether men determined to imitate or mimic the deceased may mimic the female or male? The answer is that first called attention to evidence and rational manner, there is no room for doubt and if at the time a woman from the chief mujtahid, in which case the period between designation and not discretionary but the period between the two is determined, here is a solution other than (in the case of

discrepancies fatwa) to the discretionary sentence, the person, the deceased may mimic the female or male non-declared world and another thing that may be necessary and its hint It is even for those that mimic the female simply not permissible for a woman and believe that "man" is a bet on the authority of others and not a bet on the action to his sentence so she can follow all stages of legal reasoning and inference, and if the degree of discretion may (but not necessarily should) act on his own judgment. In the office of judge, though some scholars as a jewel on the condition that the claim of consensus, but the truth is that this condition of being a woman judge in the ancient books of Jurists such as Maghnae, Maghna, Hedayah and Nahayeh and Feghh Al-Reza do not mention, Sheikh Tusi in contrast, extended only on condition that sub-analytical and jurisprudential issues stated in the quote, so the consensus is proving difficult, but this is impossible and even Sheikh Tusi in contrast to the need for this requirement is not based on consensus (R. K: Darasat Fi Velayat Al-Faqih, vol. 1, p. 339). Some of the reasons for the rejection of the legitimacy of the verdict for a woman to have the same reasons for the rejection of the legitimacy of government and province have been saying for women. In this context, the narrations that the Prophet (pbuh) in his commandments to Imam Ali (AS) says: Ali, the women Friday and congregational prayers and performing as well as visiting the sick and funeral and slowly running between Safa and Marwa and view the stone, and head shaving during Hajj and also in charge of the judiciary is not obligatory and those cases are not required located not consulted (Sheikh Saduq, Man La Yahzarah Al-Faqih, the Association of Teachers, Qom, second edition, 1984, Bab Al-Navader, vol. 4, p. 364). It seems that the lack of legitimacy of judicial reasoning to the case narratives for women is not devoid of flaws, because such news from the document, the news component. Ayatollah Khoi says the narrative document due to a number of unknown people is poor and that these traditions are not empty; for other matters in the 2 stories of women who believe in the sanctity and the illegitimacy of their denial is not, whether one believes in the dignity of women in the congregation and Friday and visit the sick and funerals? And does anyone care to consult with women's self-esteem? After these traditions are both in evidence and also to indicate corrupted? In addition, in a hadith by Imam Sadegh (as) that conflicts and disputes should be referred to the Sultan and (or judge fit). But to those words of Imams (as) are aware and they are the true followers and they cite verses refer provisions of the lawful and unlawful, and the only infallible, authoritative and students to know and understand the laws of God; Because they have been appointed by the Imam as ruler and judge and whoever does not accept the judgment if the judgment of the Imam (AS) are not accepted. (Sheikh Hurr Ameli Vasael Al-Shia, chapter 11 of the attributes judge, Hadith 1 and the principles of sufficient difference and sayings, the Hadith 10, vol. 1, p. 67). In the story "Being Man" in order to judge yet, but the general way, of the past, as some people have said in terms of judicial affairs office and the office of the provincial government, and given that the government only allocated to men no, definitely not judge men exclusively. Some women claim of consensus has been the impermissibility of taking office, but the truth is that there is no consensus because the issue in the government and ruling Shiite jurisprudence is clear and was not discussed separately, so the claim of consensus on these issues that only the latter has been emerging in some of the books is not acceptable. Another reason the first principle is that no one else in the province, province unless there is sufficient reason, in other words, even if we have no reason to deny the province of the province, is not enough to prove that sentence, but have to prove province, because we have specific or general and as regards proof of guardianship, (the judgment) is not enough for a woman to prove that we do not warrant it. In response to this and claim it cannot be said that although the specific cause or a very strong woman, maybe the judge and government but generally refers to some of the arguments can be shown to license its legitimacy for women.

A) The provisions of the State and theologians, they are the haram and halal God is faithful (Ibn Shobeh Al-Harani, Tohf Al-Oghoul, Institute for the spread of Islam, Second Edition). From all surveyed businesses say that no evidence of exclusion of women from social and religious and political offices such authority - the government and the judge and the legal and socio-cultural and economic presence in the community if you have perfect conditions, though necessary, and damage to keep his personal affairs cannot be entered in the various fields and facilities available to the extent possible; significant services do and this is related to men and women if we put in place a scientific perfection, virtue, ability, great management, etc. Both men and women are well below that of the direction is certainly the top woman on the time and location management as a woman professor or teacher can take students in scientific knowledge and scientific interest, even if it is male and as Hazrat Zeinab (SA) was able to Imam of time the province took over management and in the same way that the advent of Hazrat Mahdi (as) women make up 50 helpers and commanders of government of Imam Mahdi (as) and a considerable part of the 313 women who have great responsibility and judgment and leads the provincial government and the prime minister are women although a significant subset of this group will be a lot of other things in the hierarchy of sub assume and will play an important role. And as innocent at the time of the rise and reign of Imam Mahdi (as) women in their homes judgment and wisdom of the Koran and have special recognition.

Results

The contents of this article can be stated as the following results:

- 1- The husband is responsible for the support and good thoughts and good will to man, and therefore the one hand, it is recommended that the female character and recognized his ownership and he does not look at the property and the other of a woman who wants her husband gained experience of the economic thought and thought and not seize property without consulting him. However, in our law to comply with Islamic law, a woman is financially independent and has been recognized tenure, so women can own property freely do any physical or legal action.
- 2- That the wife is deprived of inheritance in the land absolutely the view that it was not as easy as it seems with regard to all the evidence is more appropriate to say: the inheritance of land is fixed.
- 3- According to the documents, traditions, Islamic law with amendments approved and signed her dowry and as a concession to the woman and put his support, particularly in certain circumstances and certainly dowry when she can at any time be considered as a privilege and calm woman who is easily vindication.
- 4- The president and ethnic issues that should be addressed regarding men and designers social management and the president has never been accompanied by oppression and the president and people cannot be a pretext for men in family relationships did not violate the rights of spouses and children. Moreover, what is most significant to the lexical concepts guardian of means of protection and care and shelter for the woman and her needs as a manifestation of divine beauty to the tender and maternal responsibility and the role of the coach is to nurture ideas and structure of the family has to reflect and be studied in other words including "Men are the protectors on women" verse have the statement not willing context of grammatical.
- 5- On the authority of many scholars in the absence of faith and justice and jurisprudence mentioned the condition of the man, but some jurists such as Imam Khomeini and Ayatollah Hakim did not mention the condition or because of the need to express their doubts and lack of reason. In some cases, some elders have said that prudence demands that the man be imitated because the time between set and discretionary, rule, demand is determined. But given the evidence and conduct rational means there is no room for doubt that when a woman is chief mujtahid of rest, In such case the time between set and discretionary but the period between two determined, but the choice here (in the case of discrepancies fatwa) to the discretionary sentence, the person declared deceased may mimic that of women or other men others, not to act if his judgment. So she can follow all stages of legal reasoning and inference, and if the degree of discretion may (but not necessarily should) act on his own judgment.
- 6- In the tradition of "man" in order to judge yet, but the general way, of the past, as some people have said the terms of office of judicial affairs office, province and state and given that the government just does not have men, inevitably judge will not be monopolized by men.

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