

Relationship with the Husband's Rights and Social Participation of Women

¹Ahmadi Seyyedmehdi, ²Rezaei Ghasem

^{1,2} Department of Human Science, Jouybar branch, Islamic Azad University, Jouybar, IRAN.

Abstract: A woman who is a close marital covenant, but which have mutual rights, duties will notice that they are required to observe it. The rights and obligations, including the right of the husband seems to be one of the women in the community as "social partnership" is in conflict, and so the question is whether the husband's rights and even the children He will participate in social activities or not? Referring to the Quran and the traditions of jurisprudence and legal according to the Scriptures, explaining the rights and duties of spouses, will say only that there is no conflict between these two, but she can also engage in social activities with respect to the rights of husband and in different areas of the community attend.

Key words: Quran, narrative, law couples, the husband's rights, women's social participation.

INTRODUCTION

The marriage contract, if any of the duties and obligations to their spouses, they are legal for each of the two constants that are required to observe it for them. Parity suggests that the general rule against the right, is right and every obligation, duty. The parity of the marriage, the couple and the interaction time is required. If a couple fails to do its job, there would not be obliged to perform their duties. In other words, the odds of being required to comply with that contract rights, rights of spouses to each other which is due to their disobedience, he is ousted. Foundation to strengthen the good relationship between families and couples and have full regard for any of their duties and rights is required. Rights and duties of husband and wife can be summarized in two parts: first: common rights between men and women, and second, the balance of responsibilities for each of the couples. In this study the expression of the common man and woman's rights, special rights to married women because of his special creation, is bound to implement it, we will prove that point will be assigned tasks and duties for women's rights in husband, no he does not contradict the presence of women in society and social participation.

Rights and Obligations of Spouses:

Rights and duties of both husband and wife must obey them, are:

A. Making Good:

In the book of God and the teachings of the Prophet (PBUH), there is a family run complied with the law and orders as well as to socialize and to maintain the dignity of love, abomination, is bound to Reza. To those who believe, you is not lawful for women that in spite of his inheritance and take up that part of what they have to, come back, do not hard on them, unless they have committed prostitution and to goodness they can be treated. If you did not welcome women, even things that you cannot help it, but God, if the input is large. Known range, the interaction between people's customs. As human society is that people understand the social and tasteful. Healthy human conscience and religion, and knows it would be chosen. Although both men and women obligated to socialize with each other good, but it's certain that the Executive has been entrusted to men, the association known as the main legal and ethical, not a mere recommendation, the men are required as. Known to socialize, and the main Quranic law governing relations between couples is fixed and all other laws concerning the rights of spouses in the interpretation. As the word "known" is used 38 times in the Koran and half of those recommended to socialize with their wives about their husband's. So in this verse, Allah addresses men and put them to good required and obligated to socialize with their wives. This command, something independent, comprehensive, complete and consolidate the relations of husband and wife in family life and duty as a husband and wife have to be right. Javadi Amoli Islamic ethics and respect the divine command not only the family knows and says the company is dedicated to family issues but the Quran says women have a lot of good men and women in communities like the way you want it It's nice that you can participate in your community, as distasteful to you, because that may not be much in it and you do not know. According to this interpretation, the verse can be recommended even abomination to men, not women from social participation because this work may be very useful. The Quran, traditions of many good husbands and good to socialize with their wives is recommended. Including that of the Prophet

Corresponding Author: Ahmadi Seyyedmehdi, Department of Human Science, Jouybar branch, Islamic Azad University, Jouybar, IRAN

E-mail: mahdiahmadi.ahmadi11@gmail.com

(PBUH) in the "farewell pilgrimage" I shall recommend that the Muslims, was quoted that he ordered the women to do good. Narrations of women to favor married to good husbands, and even recommended that they be considered jihad. Each of the religious right, what is man that his wife is expecting, the woman has the right to ask the same of her husband. Different interpretations of the verse stated, the extent of its meaning. If a woman can harass his wife, his prayers, God does not accept and not accept anything from him in a friendly, happy and satisfied until her husband returns, though it is a day-long days and nights to pray and stand freed slaves your property and will spend in Allah and he who first entered the fire. The Prophet (PBUH) said: If a man also hurt his wife, and the gold and will doom him Grybangyr.

B. Consult:

The rule is that if the legal system in the home, according to (the verses and traditions), there are a couple should act according to Islamic law, but it matters not Nsy, together Finally, consult and act in a way that satisfied both parties and the attention of the disadvantage of not getting any of it. The Quran states: If parents want their child together with the advice and consent of the valve are open, have not sinned. In this verse God, to parents who are separated from each other, give orders, based on compromise and talk about his act together. Even when a man and a woman, by divorce, parity of the link is broken, they are required to consult with each other and the understanding and consent of both parties act in their child, to the first, that in a couple living roof, should be consulted in all aspects of the family to sit and act based on mutual understanding and satisfaction. The husband is the head of the family, no right to act without the consent of the spouse and the marriage of the rule and dominate the field know, but must act so that family life is the basis of friendship and mercy. In addition, the common trait of believers, or consult each other And the couple are not exempted from this provision.

C. Cooperatives:

In addition to cooperation in matters spiritual men and women, In tasks such as home affairs, cooperation and collaboration have. In Islamic culture, the heavy responsibilities of the shower she has taken up the task with ease because of the cultural - educational and family inside the house to pay for the development of cultural and counter-offensive to everyone in its path of strong growth and move to excellence. This is important, the ruling family of Mysore, which is the principle of public participation and faith-based division of labor within the home, parents Sire practical is said to confirm this. Prophet (PBUH) also serve as paying household. Aisha says about him: he was quiet, the Prophet (PBUH) is his sewing clothes. Their shoes to be patched. Like other men in the house worked. This story has been interpreted in the service of man and man to humility, pride and service to leave the house is encouraged. The life of Ali (AS), cooperation and collaboration can be seen at the top programs. Hazrat Ali (AS) stated: The Messenger of Allah (PBUH) came to us while Fatima was sitting near the boiler and I clean my lentils. He said: 'Listen, do not say anything except what the Lord means to me is not the man to help his wife, unless the Lord for every hair of his body, prayer makes a ... Imam Sadiq (AS) said: Amir Al Momenin (s) of firewood for the house and he took water, and Fatima was flour and knead it and bake bread. In this case, the reconstruction of the house where all family members including her physical and mental powers will be obtained at the opportunity, women can refresh themselves on the excellence and efficiency measures, and the family, but add community. It is known that the people doing the work of women (at home and doing her husband) and Volunteering acts couple of examples are known to socialize. It is not compulsory and if he did, is not guilty. The narrations that cannot be entered into a mother breastfeeding her child would have even said that women can do this, pay the claim. Imam Sadiq (AS) was asked about breastfeeding a child, said she would not have released the breastfeeding child. Thus there is no reason why the verses and traditions that serve to house and even a woman breastfeeding and storage required of their children and the husband has no right to force women to do these things. Although the internal affairs of the home (cleaning, cooking) as obligatory for a woman of sexual acts is not the norm and women according to their interest and intention to reward the devotion and sacrifice of pay and working that the effects of friendship, and esteem of God's mercy. Thus, the Islamic Shari'a considers women in their efforts to improve the marital relationship and the "holy" that counts.

D. Striking Wife:

The couple have a role in grooming, dressing, and if correct, they observe each other's demands. Islam recommends that women at home and adorned for her husband and their makeup and wear their best clothes, tidy and clean and the fragrance they use. Imam Sadiq (AS) said: A woman serving the Prophet (PBUH) came and asked: What is the right man to woman? Said his job is a woman smells best that smells good, wear his best clothes, adorned with jewelry and the best in the morning when the shepherd and his wife on the market. The man has more rights than these. His wife died on the same task has to be tidy, clean, smell good and be fashionable, to modify the head and face and be nice to live at home. Each of you should

prepare himself for his wife, so she prepares herself for her husband. Shall comply with the hygiene and cleanliness. This practical Sire infallible as is observed.

E . Forming Palate:

Enjoyment and satisfy all of the sexual instinct is not married, but important and irritating at first marriage and the family foundation and strengthen the good relationship the couple has a significant role. The palate is forming one of the duties of husband and wife. The couple should be prepared to listen to each other and satisfy the sexual instinct. Whenever one of them, to hear and practice of sexual desire, the other to prepare and does not stop turning. Prophet (PBUH) said to women: Do not prolong your prayer, you open up your husbands. Not only to think of sex when the couple is enjoying their savings, but to satisfy his mind and the palate are forming, they satisfy the sexual instinct in a couple of good relationship and strengthen the foundation of the family is complete. When his wife went to one of your hand, do not rush to the sexual act. Imam Reza (AS), (the hadith) said she expects the same from you, he has no parallels.

F. The Maintenance and Education of Children:

Children and maintaining a healthy, growing bodies and lives, education of parents, job sharing and cooperation, and seriousness of their time and intellectual needs. In this case the father's responsibility is heavier, but the mother is more sensitive and more productive. Imam Sadiq (AS) stated: When the verse of chapter four of the sanctions that says who believe! Yourself and your family from the hell of fire and stone people to keep your clamps it. Was revealed to the Muslims began to cry and said that I reserved my fire, I am unable, however, that officers who have been through hell, keep ? It is enough that they could to make the mission work that I was done, and forbids you from doing the things that you should leave it. As mentioned, the effects of parity and mutual and necessary duties of a husband and wife but the husband's rights? In other words, the husbands of women who have duties at all is necessary for its implementation and other issues will be overshadowed. The Quran states: the good women, have the command. washing in the absence of God is to have a look. The women have fear of their disobedience, admonish you ... If the submission, then the other, the way I do not rampant. Women (the wife) against their husbands have been divided into two groups: "competent" and "disobedient" and these two groups against each other. in the absence of her husband, their population and preserve the property of their husbands. And also tell others not to comply with certain matters. Yet now, with the two women who are competent with the description, it is understood that the duty towards her husband as obey him, because to maintain honor and a duty for every Muslim woman is not married be. Husband's property to maintain the parity of the contract, but according to verse 58 of Sura Nisa is obligatory on every Muslim who is a trustee. And at home, wives are the property of men, women and the emphasis on the preservation of property order is more than the husband. Thus the verse in question, only his wife has the right balance of the husband, that she would obey him, but what about it obeyed? Verse is silent about it.

3. The Rights of Husband:

The woman's husband is the most important rights are:

A. To Obey:

Some claim that his wife is the husband's absolute domination of the husband and wife must obey absolutely. Now look at how the claim is based. Careful study of the Koran shows that there is no reason on this claim, but he was brought before this, their husbands with their wives and even to associate it to the woman known as "absolute" number of divorces during the revolving leave, the man is bound to the goodness of his or her behavior, and ultimately to the famous and looked so kindly and return to his former life, or even to make known to his left to charity. In addition, women are considered to be relaxing, as are the men for their wives. Men divorce their wives to get out of the Quran would have prohibited. All these cases indicate that this practice runs contrary to what is known clothes and bring meaning, dignity, and not legitimate. It was now clear, the Quran implies the woman's husband does not claim absolute obedience, pretenders to the narrations of the women obey their husbands implies, is noted. These narratives are two types:

A. Absolute necessity of obeying the law implies that the narrations, although he is ruthless. Imam Sadiq (AS) has quoted the Prophet (PBUH) in response to a woman he ... And while her husband is angry, do not sleep at night. The woman said: O Messenger of God, although her husband is cruel? He said: Yes.

B. Narrations that obedience to the husband, for his anger where he is right, implies and requires the consent of the husband, only necessary and obligatory in these cases are counted. In the narration of Ali bin Jafar (AS) has written that the rage of his brother, he was the husband of the woman who asked whether his prayer is accepted? And how is he? He always considered to be disobedient to her husband that he is satisfied.

Jurists believe that the second group of narratives, narratives of the first group and bound to obey the law only makes the case that the husband has no right to enforce this right, by virtue of his oppression. Early and late husband's opinion of the exclusive rights to both the known and have stipulated that:

A - the productivity of female sexual .

B - The right to live in her house and allowed him to get out of the house .

Reflecting on the words in the jurists, we find that the original law, only the productivity of women's sexual rights and its corollary is productivity due to the sexual life of women depends on the husband's house, right is considered necessary.

A - maintenance of the female sex to comply than productivity, it is necessary and if the woman is married but that does not comply, comply, and if it is not alimony, alimony is obligatory on him ... Comply fully and that the man give his wife a divorce. So if it does not comply completely and tell you your house or my father or my mother's house in the city you can do X, no support, because that is not fully comply.

B - When Marriage shall be entitled to wife finds and couples are entitled to submit [her] to ... Even before the surrender, charity and the provision of housing for women, is not obligatory. When you submit your wife, it is necessary to settle on men and women to spend on the famous ... And women [two things] is necessary: Tat husband in their own souls (comply) and come home with her husband. And the other two women is not obligatory.

C - The woman is not permitted, has been requested [sex], but the husband refuses to see If you can not refuse it. If, after refusing to take the Persian month be considered.

Fully comply with the contract and permanent alimony will be obligatory for women and couples limited rights of women and gender issues that affect productivity, it has been asserted. The elders said, reinforces the opinion that if who have not emphasized this issue, the Muslims have it because they have brought the word about with disturbing sexual wife in the productivity of husband and wife living in the house and get out of the house to allow her to be achieved. It's even stronger right to live in the house behind her husband and allow him to get out of the house and productivity of women's sexual rights over women and not as a stranger.

B. Productivity of Female Sexuality:

The most important jurists on the woman's husband to the productivity of women as sex and sexual issues that mean all women should be able to comply because it means her husband will provide complete, unless the In this there is a religious issue. The legal obstacle in this regard is twofold:

A. The first kind is when a woman performing religious acts as prayer, fasting and obligatory on the ihram, or it is the religious duty of stewardship at the time, is forbidden by religion. Invalidation of Ablution and lying like a holiday.

B. second kind is that women do not have physical strength and fitness and stewardship for the harm he may have a disadvantage because the reasons that the fault does not negate the evidence of the productivity of the female sex is also governor of. If a large body of men and women is meager and thin, and near him is the possibility of harm and danger, the husband has no right to ride with him because a lot is known that the Koran, it is necessary to be so close to the couple enjoy it. These words are similar to other jurists. Thus, the sex of the husband not only enjoy, but they should both pleasure and necessity comply with this woman, not incompatible.

There are also some other traditions productivity of the woman's sexual satisfaction should not be counted unless the wife knows it. Happiness is not for women entrepreneurs, do not hurt him. Thus, some of the productivity of women, sexual harassment is that harassment as evidence of the sanctity of the Muslim believer eats and cannot be assigned to the productivity of female sexual extended to the absolute. In addition to the unusual and certainly where the man is irrational and causing embarrassment to his wife, the woman is not obliged to comply. Notably, the productivity of female sexuality is limited to a single comply, but also includes what the attraction is the same sex is more like narrations, which implies the woman's husband in each of the: from husband is not denied, however, is the camel's back. Welcome to Bo for his or her will, and adorned. Imam Mohammad Baqir (AS) said: the married woman does not deserve, the arrangement is closed, though it is a bangle that hang to her neck and her hands were not deserve to be without color, and Henna, Henna, although the pale woman be older and older. and in another narration states: The rights of husband over wife is his best good-smelling perfumes and perfumed it with the best and most beautiful adorned for her husband decorated their will. Or The narrations that forbid women from what is your man satisfy sexual desire, is prohibited, including that of its intention to refuse her request, to long.

4. Right to Live in Her House and Allowed Him to Get out of The House:

Under Article 1005 of the civil law's residence, husband's domicile is essentially the same, but the woman out of home - if the withdrawal is necessary to do the job - and if the husband should not allow the husband's permission, forbidden to leave the house is Many jurists believe that this right, independent of the

productivity of female sexuality and women should be allowed at all of the husband and the couple has the right to prohibit her from leaving. Although some believe to have seen more moderate problem Couple that with the absolute prohibition on the principle of association is contrary to the known, the husband should not be absolute, leaving her home and abducted her to know because then the meaning of "clothes," "known to socialize," and "the well-known forbearance "does not happen. Others believe that this right is based on the productivity of women's sexuality. Therefore, if the woman exit the house from the husband's right not to be denied the right man is not without problems. Women must observe the rules and to carry out the legal prohibition, not outside, but considering this issue, not a married woman. In fact, counseling with her husband and that is to respect and maintain the customary credit because of failure to allow her to disregard her husband are his disregard for the dignity and the behavior of" a known associate " and there is no " clothing to be" the husband is not coordinated. The review outlines the narration at the end of the jurists argued that the absolute right to prevent her from leaving the house "is located. Sinan Abdullah of Imam Sadeq (AS) narrated that he said: A man in the era of the companions of the Prophet (PBUH) went to visit. He said the contract coming up, not out of the house. Her father was ill. With God's messenger (PBUH) sent him to allow the visits. Prophet (PBUH) said: sit at home and be obedient husband. They said the woman was expensive. I sent a messenger. The Prophet gave the same answer again. His father died. And sent a messenger from the Prophet (PBUH) asked, allow parents to put prayer. Prophet (PBUH) said: No, I sit at home and obey my husband. Father was buried and her father did not participate in the morning, after the Prophet's message, that God and the obedience of the husband's father, was about forgiveness. This version of the document is invalid; In addition, a narrative is against the Koran to be banned because of the handicaps of her sick father and attend the funeral of his definitely not known to behave and socialize, so forced this story to have interpretation Leave it to science or its people. The essential points in this story:

A. Before the trip was the husband of the wife's age and the obligation to deliver. Banned Prophet (PBUH) out of the woman is valid covenant not to respect the couple's credibility.

B. This narrative may be specific to the case and the external expression of the divine verdict of not. Likely, the Prophet (PBUH) was informed of the specific family circumstances and the causes that did not allow women to be out of the house. Thus, the forbidding, the Prophet (PBUH) was not her husband.

C. Appearance of the narrative we find in the father of her husband's visit occurred after the husband was unaware of it. If no notice of her father's illness and visits her father forbids her from leaving, he certainly instances of these prohibited from "making and forbearance to the famous" no.

5. Serve at Home:

Do women (as partners) are obliged to work within the home and its current affairs and has served as a husband? For this reason, addressing the issue, it is essential that public and common delusion among people is the most important job a woman, addressing the house cleaning, cooking and other household affairs, and now also examining the couple and their children. Their Thus, half of the active forces of society are trapped within the house and allow him to participate in social and political activities do not and therefore, are the talents of women and their growth and development of open are used. Perhaps this is the illusion of invective about Islam and Muslims and even non-Muslims in Islamic law due to ignorance, oppression of Muslim women to take charge and claim that Islam, the servant woman, and man-made and freedom bondwoman away from him and he is trapped within the house. To answer this question through the study of the Koran, Hadiths and Islamic scholars say it is possible. Since the issue of work and service to her husband, children and home management issues are important cases, it is obligatory for women to do this, you must be a reason in the Qur'an and Sunnah, which are based on the Sharia. In the Koran there is no evidence of necessity of doing chores on women. Abraham for preparing the food yourself and then have the guests, but probably his wife has prepared food. In these verses, the wife of Abraham with the adjective "right" (standing) has been described, although it is likely that he was standing for the guests, but there is also the possibility that the Prophet Abraham, his food. was offered to the guests, his wife and the only observer who has been waiting for you in Ibrahim and the reception of the equipment it needed help, to act. However, the verse indicates the necessity of preparing the food and guests are not only common in a society that's it, so now is the same. There is no narration, which also stipulated in the service of women is necessary, just some kind of legend to indicate the women to have affairs or the affairs of the house is deserving of reward he said. Including that of Imam Sadeq (AS) narrated that the Prophet (PBUH) said: Any woman who wants to modify something in the house her husband moved to the Lord to his comments [I], and God sees Everyone [with them] look, he does not suffer.). Regardless of the weak, the narrative seems to indicate Asthbab husband served in the House and not necessity, it can be inferred. The other narrative, implies a division between Imam Ali and Hazrat Fatima Zahra (SA) is. Apparently these two great marriage at the beginning of the division of family responsibilities, including conducting the affairs of the house, the Prophet (PBUH) and he came back to work inside the house of Fatima (sa) and affairs of the house of Ali (AS) gave the Prophet (s) of this division, were satisfied. Regardless of the weaknesses of this narrative,

does not imply the necessity of serving her husband in the house because if it was obligatory on the women, who did not need it with the Prophet (PBUH) to go and help him take on this. Apparently referring to the Prophet (PBUH) has been consulted and no difference. Legend indicates the necessity of doing this is by women. Against this kind of narratives that serve women at home and helping their men were implicated, narrations cannot guarantee means that the mother breastfeeding her baby and even stipulate that a woman can be forced to work for wages required. Compulsory licensing of the free woman breastfeeding her child, shows that the benefit of the owner's husband (her breast) and not forced on bondwoman of the property is his. It's free, compulsory and not breastfeeding their children, so the former husband cannot force him to do chores.

Conclusion:

Speaking of which, the husband's rights to the productivity of female sexuality, and possibly living in her house and allowed him to get out of the home is limited - if any independent right to make it count - and the activities of women within the home sincerity, generosity and sense of friendship, and closeness to God's mercy to her husband. Thus Islam, a woman in an attempt to elevate the level of marital relations and considers it sacred jihad. It was home to a woman that is custom to pay the reward for which he has to, just as is the custom in which the householder is male. Obviously, as this means pushing aside his order to man the great task of humanity and not the order is not the same woman. So who is responsible to the famous and denying sins upon men and women have been faithful and friendship, and bond the two provinces to join together, each responsible for dealing with the diversion of social, ideological, moral and political community have the unique role that men should be considered in this larger context. Given that the position of women in the Islamic movement is obligatory on the outside of his responsibilities at home - as wife or mother - to the Islamic and human duty to pay. Therefore, her responsibilities as a wife (and mother), cannot hindered his development and growth and the dynamic evolution of the path God has opened because of the special responsibilities as a father and husband is the man (such as alimony, custody and family) from his participation in cultural activities, social and political prohibition is not the role of woman as wife or mother and not his own role in society is open to him as the woman or the dynamic Muslim limit but it is obligatory on all humans, according to its mission and community development in their work and their efforts to achieve this goal to operate. Thus a woman who can match his talent and ability to work lays employment, this requirement shall comply with the rules and adhere to ethical values and the right of the husband (the productivity of women and sexual living in the house and get out of the house to allow her husband) is not.

REFERENCES

- Alahsaúa, Ali bin Ibrahim, 1983. (known as Ibn Abi public); Awali Alliala Aziziyah in religious conversations; Sign: his master of Shuhada.
- Albani, Muhammad, Nasir al-Din, 1997. true Whole and small increase (large opening); Beirut: Islamic Office.
- Alusi, Mr. Mahmoud, 2001. spirit of meanings in the interpretation of the Koran; Beirut: Darketb scientific.
- Bukhari, Muhammad ibn Ismail, Bukhari, 2001. Beirut: Dar al-Arab Heritage.
- Holy Quran.
- Indian Almottaga bin Hossam El-Din., 1989. Kinsalamal in Sunan words and acts; Beirut: Institute for SMS.
- Majlisi, Muhammad Baqir., 1992. seas lights Lederer News University Affiliate; Beirut: Dar al-Arab Heritage.
- Monthly irrigation Mohammadi, Mohammad Mehdi., 1983. balance of wisdom; Sign: Islamic Information Office.
- Moussawi Alkhoye, Mr. Abul Qasim., 1983. document most trustworthy handhold; Chandeliers: Arts printing press.
- Najafi, Mohammad Hassan., 1984. Jewels words to explain the laws of Islam; Investigator: Mahmoud Alqoçana; Sign: Darketb Islamic.
- Overture Alamlah, Abdullah., 2008. Women in the mirror of majesty and beauty; Sign: Daralasra for publication.
- Qurtubi, Muhammad ibn Ahmad., 1985. whole of the Koran; Beirut: Dar al-Arab Heritage.
- Rashid, Rida, Mohamed., 1915. interpretation of the Qur'an al-Hakim - the famous interpretation of the Al-Manar -; Beirut: Darolfekr.
- Shukri, Shirin., Abu Bakr, Omaira., 2002. women and gender; Damascus: Darolfekr; Beirut: Darolfekr contemporary.

Tabari, Muhammad ibn Jarir., 1993. Mosque statement in the interpretation of the Koran; Beirut: Daralamarafh.

Tabatabaaa, Mr. Mohamed Hussein., 1998. the balance in the interpretation of the Koran; Sign: publications, folks teachers in hawzah.

Tubrusi, Fadl ibn al-Hasan., 2001. compound statement in the interpretation of the Koran; Tehran: Library Islamic Scientific.

Turaihi, Fajrralden., Bahrain Mall., 1996. investigator: Mr. Ahmad Husseini., Tehran: Library Almertazavih .