

The Glory and Dignity of the Woman from the Viewpoint of Imam Ali (P.B.U.H)

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ABSTRACT

Allah Almighty has created Man of both sexes, men and women, and each of them has a special attributes to achieve spiritual achievements with good merit and to thrive on the direct path of their talents. Islam does not regard the superiority of individuals as being male and female, but it is based on pure faith, righteous deeds and doing divine assignments, and does not make any action even a little disadvantageous. Nevertheless, in some societies there is the false view of women so there is a need to write articles and reciprocating women on the basis of authentic Islamic sources.

In this article some aspects such as: women's nature, women's duties, reverence for women, and introduction of women's social participation patterns, women's mother position and women's position in the family are collected from Imam Ali (P.B.U.H)* point of view with documents in Nahj al-Balaghah.

*Imam Ali (P.B.U.H) is the first Imam of Shia among Muslims. This great unique man has been praised by all religions and denominations because his superiority in knowledge and virtue

Keywords: Woman, Mother, Family, Imam Ali (P.B.U.H), Nature.

INTRODUCTION

Imam Ali (P.B.U.H), as a great Islamic figure, has drawn a long standing for women and family institutions. In valuable words and also Imam Ali's common life with **Fatima**¹ (P.B.U.H), one can find the depth of woman's dignity in his supreme thoughts. Ali Imam Ali (P.B.U.H), in a comprehensive approach to women's issues at various angles, including sermons, letters and wisdom, analyzes the interpretation of religious laws in women's affairs, so that there is no ambiguity in the planning of women's issues. In the rich collection of Nahj al-Balaghah, women's discussions in 53 cases, which are described in detail in 25 sermons, one letter and thirteen wisdoms, in this article, we try to explain a brief look at women's reverence from the viewpoint of Ali (P.B.U.H)

The Position of the Woman from the Viewpoint of Imam Ali (P.B.U.H)

The Nature of Women

A woman is a delicate creature, with a strong sense of affection that Allah Almighty created

her to take part of the burden of the mission of educating the community and take the path of perfection. God created the woman, who represents God's divine, and made her a calm and quiet wife to bring home and family in the shadow of his grace and mercy, because mercy and harmony are the basis of the survival of life. The Imam Ali (P.B.U.H) Considering the nature of women, women are considered as the elegance and beauty they are as an important factor in protecting women and state: "Verily, the woman is a flower, not a hero" (Letter 31, last paragraph), according to this statement, woman, It is like a flower that should be taken care of to be refreshed and fresh, and in the light of its aroma and delicacy, it will make the center of the family beautiful and delicious.

Because of the value and position that Islam attaches to women, many orders have been made for reverence, affection and respect for women. The Islamic religion honors the woman as a woman. Ali (P.B.U.H) says in this regard, quoting from the Prophet, "It does not protect the respect of women, except one who is magnanimous and evil, and does not insult them, unless one is humiliated and humiliated." (Nahj al-Fasaheh, Alaei Rahmani, Fatima, quoted from the woman's book from Nahj al-Balaghah's point of view)

¹ **Fatima or Fatemah (P.B.U.H)** is the great majestic daughter of Prophet Mohammad (P.B.U.H) and She is also the wife of Imam Ali (P.B.U.H) the first Imam of Shia.

The importance of women's talents and abilities and its many executive abilities is remarkable, such as education, targeting, and responsibility in the planning of women in the family, because being away from nature brings the biggest blows to the balance, balance and evolution of a woman.

Women's Duties

Women pay attention to their main tasks. Perhaps today, in the society, women are trying to enter some occupations that have nothing to do with their spirits, while the first Shi'ite Imam, first starts and states on giving women a role: women are more than capable and do not impose any affairs, because these considerations are more suitable for them, more beneficial for their relaxation and more effective for their beauty.

Of course, women sometimes forget that the main task of a Muslim woman is primarily to raise children, and to properly carry out these duties, the basic basis of the Islamic system is to ensure that the path to prosperity and perfection of God will proceed more quickly and safely.

The successor of the Messenger of Allah, with this understanding, addresses the following to the women's community: Jihad, the wife, is a good husband. Therefore, the proper way of marriage, which is rooted in the strength of the family, is one of the important strategic principles of women's issues, which is essential for the social system to plan it.

Reverence for Women

Women's Respect is one of the Indicators and Significant Results of the Religious Government. Imam Ali (P.B.U.H), in the sermon 105, pp. 9-11, mentions the great blessings of religious government, and praises women as one of the important indicators of the religious government: *due to the dignity of God and authority you found that (even) the handmaid, you were honored. In this regard, the religious authorities of Allah (P.B.U.H) regard the respect for the women as an example for the growth of the society, because before the time of Islam, the disbelievers did not respect to the women and by appearance of Islam women found their real position.*

Also, Imam Ali (P.B.U.H) has considered women and men of the same culturally different capital, each of which has manifested itself differently in men and women, although men and women are common in some traits, but in some other traits they are different.

Introducing Women's Social Participation Pattern in Nahj Balabagh

The Imam of mystics, by describing the organizational structure of the presence of women in social institutions, puts the best possible pattern in this area: If you can work for women other than you (in the organization), do so (Letters 31, 62). Based on the model provided by Imam Ali (P.B.U.H) within the framework of the organization, the relationship of women is only with general management, and their demands are reflected through sub-collections through the management head. Attention to this point, today, the planning of women's issues in the world is a major problem, and the contemporary world still does not have a clear idea about women and its characteristics, and they are not planning to make the best of the plan by putting male and female similarities in place. Therefore, the need to address the basic issues of Islam, such as the Qur'an and Nahj al-Balagha, is increasingly being felt in order to highlight the value and status of women in the world.

WOMEN'S MOTHERHOOD POSITION

In another place, the holy Imam Ali (P.B.U.H) praised the mother's position and said: "If a child loves the mother's right, she cannot compensate her for a pregnancy."

In the pre-Islamic Arab community, people did not value women and girls, and if they had a child's daughter, they would not live her alive. But after the advent of **Islam**, with the efforts of the Prophet (P.B.U.H), a great transformation took place on women, and new attitudes emerged in society that revered and respected women. Dear Muslim Prophet. Mohammad (P.B.U.H), when saw Fatima (P.B.U.H) her daughter, she was very proud and kissed her daughter's forehead. Principally, the respect and disposition of the woman's position in the soul and speech of the Prophet's (PBUH) prophet is a hallmark, as Ali (P.B.U.H) says: "The daughter is good and the son of blessings has good rewards, but they are blessed." They ask about how to use it "(Mustardak, Abu'ab al-Olaud, PB 5, p. 6). Again, the Prophet (P.B.U.H) says:" A person who has a girl, help him to raise her. God blessing and forgiveness includes him. "(Same)

Ali (P.B.U.H) mentions some of the issues in order to protect the woman's personality and prevent her physical and mental harm. In the eyes of the Imam, a woman can be present in society with her privacy, and participate in economic, political and social activities, and

prevent foreign aggression. Ali (P.B.U.H) advises women to have proper coverage and coverage when they are present in society and in the general public for the fulfillment of their social responsibilities. In this case, he will have the necessary immunity in social encounters. Prudence, although it is good and beautiful for any person, it is better for women. Therefore, we see that Imam Ali (P.B.U.H) in wisdom 474 of Nahjul balagheh says: "The reward of martyr in the cause of Allah is not greater than the reward of the chaste person, whose power is guilty and not contaminated. Truly, human beings are angels of the angels (the Lord). "Today, many women in many parts of the world are enjoying their dignity and human rights well.

Imam Ali (P.B.U.H) considers the three attributes of sobriety, precaution and accountability as one of the important characteristics of a Muslim woman. It is inferred from His speech that women should be attentive and at the same time resolute in social relations. This is useful in preventing malnourished male patients. He also reminds that women must be wise and wise in social, courageous, and intelligent ways, so as not to be greedy and abused, and the society does not look at them as commodities. Ali (P.B.U.H) describes the other characteristic of a Muslim woman as an accountant. He praises the deliberate women and points out that accurate women take care of the property and reputation of their spouse, so if a woman has three attributes of dignity, accountability, and caution, then easily and freely can take constructive and effective steps in the home and in the community.

WOMAN'S PLACE IN THE FAMILY

Marriage and the formation of a family is a necessity and need, in the shadow of which, humans can grow and excellence. Undoubtedly, the relationship between family members is important and at the community level. Today we see that Western scholars feel threatened by the collapse of the family unit and the growing trend of single-parent families and seek to find the right solutions to reduce the consequences of this problem.

According to research by Adam Borsova, a social scientist and research scholar in Illinois, states that today's marriageable families do not have a strong source for shaping children and cannot shape the child's moral conscience. These families are in danger of collapse and collapse. Today, 32% of the illiterate children

are born, while in 1970 this number was 11%. So the situation is very worrying. (Borsova, Adam, "The Ethical Death of the Americas" p. 11)

The Islamic religion attaches great importance to the family. Women and men each have a key role to play in the social, religious, and educational system of the family. The role of the Muslim woman in the family, family planning and responsible oversight is at the heart of the family. Ali (P.B.U.H) refers to this role and states: "The woman is the supervisor and is responsible for the home and his wife's affairs." (Contributions, Abbasali, Quarterly Journal of Women's Books No. 11)

With proper supervision of his family, he can create an atmosphere of harmony and understanding and provide the basis for a healthy, lively and successful life. From the perspective of Ali (P.B.U.H), women in the family have a critical responsibility. Housework, childcare and education, needs much effort and effort. Basically, maternal mission is the most beautiful and sacred task of women, and no one can do this role alone, except for sacrificial mothers. In this regard, when the prominent messenger of Islam (PBUH) divides the responsibilities of the house between Ali (P.B.U.H) and his wife Fatima (P.B.U.H), he assigns to each and every one appropriate to the characteristics of men and women. He encourages Ali to work outside the home and / or Fatima to address home affairs and raise children. **Fatima (Daughter of Prophet Mohammad)** (P.B.U.H) is pleased with this type of division of labor, which is in harmony with the personality and characteristics of the woman, and thanks God.

One of the important roles of women in the center of the family is secrecy and honesty with the wife. Honesty and Truth is the most important factor in the consolidation of the family, which leads to mutual trust and creates affectionate behavior between the husband and wife. Obviously, the husband and wife are of two different families, usually different in culture and their habits.

Making a difference between the two individuals requires effort and sacrifice. Of course, in this regard, women play a more prominent role in family integration. Perhaps this is why the elders of religion have considered the good behavior of women and their husbands, in other words, to marry as jihad. That is, the value of tolerance and the

courageous treatment of a woman with her husband is like a soldier of Islam that has been fighting in the cause of God.

Ali (P.B.U.H) made every effort to understand the men of society, to appreciate the worthy position of women, and to know that the wife and family members need more than anything else affection and affection, and they do not deserve any violence and insolence. The Prophet said: "A man who takes his wife, pray and no good deeds from him is accepted by God and is the first person to enter the fire." (Weshail, Abu'ab Ahmad al-Olaud, Bob 7, No 1)

Ali (P.B.U.H) also says: "Anyone who brings misery to his people, he does not expect him to be a good friend of others." (Ibn Abi Al-Hadeid, Nahj al-Balaghah, p. 12, p. 163)

In other words, such a person does not have the necessary qualifications in important social responsibilities and even in the management of individual life. Because of the emotional nature of a woman, a man must be his strong support in failures and failures, and at the same time, it is necessary for the man to reach peace and tranquility in the glory of the woman.

Many family problems relate to issues imposed by one of the couples on the other. Some family differences sometimes go back to minor or minor issues or unreasonable demands of a woman or husband.

But Ali (P.B.U.H) considers the irrational demands of a husband and wife to share a common life, and calls on women and men to live together, not impose anything against each other, and the cause of their resentment do not provide. Imam Ali (P.B.U.H), with his wife Fatima (P.B.U.H), lived entirely with sincerity and intimacy for 9 years, and when asked about his common life, he said: "I will take God in no case that I would not fret Fatima (P.B.U.H) He did not impose anything. Fatimah (P.B.U.H) also did not provoke my anger in any way and did not rebel in me at all." (Conti, Abbasali, quoted in Women's Books Quarterly No. 11)

Since the main goal of the marriage coupling and the formation of the family is to achieve the peace of mind and body and the continuity of the generation, the criteria for choosing a spouse should be such as to guarantee the creation of a stable family. Ali (P.B.U.H) in various cases expressed the criteria for choosing suitable wife.

One of these criteria is both male and female adolescents. Meanwhile, men and women are both Shan and their counterparts, they

understand each other's language and logic, and they are close to each other and complete each other in terms of faith and thought, as Imam Ali (P.B.U.H) says: The believer is also a faithful fellow. "(Ibid)

Imam Ali (as) says: "Every male will be chosen from among women." In choosing a wife, a woman chooses a man to be his equal. "(Late Al-Mathem, vfat al-Sadieqah, p. 23) In terms of Islam, the husband and wife, religion, culture, personality and ethics, and some physical characteristics it is possible. In this regard, appearance features such as age and intelligence and other personal factors can also be the criteria for choosing a spouse.

In this way, it is appropriate for women and men on the brink of marriage to focus on the characteristics and circumstances of each other in order to prevent future problems, and choose a spouse who is close to them in terms of general attributes. Together with the right choice, as well as understanding and passing and patience, you can provide a quiet, healthy and successful environment for your spouse and children.

CONCLUSION

By examining the Nahj ol Balagheh about the respect of women, we find that **Imam Ali defines women as great as men who have the equal dignity and status**, except that women with delicate nature should always be special in our society, so because of their natures have specific tasks in the society. Elsewhere, **Imam Ali (P.B.U.H) praised the motherhood role of women** and said that the mother's position has been instinctively embedded within the woman, and this position is very high and important. Imam Ali (P.B.U.H) always said that women's status and dignity are very high and important so try to never end their personal and social rights.

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