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Ethical Principles of Social Activity of Muslim Women

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Abstract

SUBJECT AND OBJECTIVES: Regarding the social activities of Muslim women, Islam has a special view, and removes the burden of many heavy social activities from the shoulders of women, and from the perspective of Islam is a basil woman, with this view, the main task is to earn money, face Social problems the support of the family center is left to the man.

METHOD AND FINDING: Women who want to participate in social activities voluntarily are not forbidden from the perspective of Islam, and it is possible for them to be present, women can follow in the footsteps of men, to be present in society, to have a job, to participate in government affairs; but in order to maintain the status of women, and their values, to be present in society, they need to observe certain principles, to have a personality he should not be harmed, and the Islamic society should not suffer from the problems caused by the mixing of men and women.

CONCLUSION: Including the principles of modesty, chastity, avoidance of self-decoration, jokes with non-mahrams, observance of cover, and cases in which they are observed. In addition to ensuring women's security, it also contributes to the moral and cultural health of society.

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Introduction

The study and research on women's issues in different periods of history and religions has always been subjected to extremes and deviations, each of which has caused its own damage to the status and existential value of women and caused differences in insights and differences between positions, and the character has become male and female. This difference in vision stems from two important things.

- The complete knowledge of man, according to the sayings of thinkers and thinkers that man is an unknown being.
- The knowledge of men and women does not happen in this area when the knowledge of man is not accurate and deep.

Islam gave women a personality, so that they could

have the same value in the shadow of Islam.

Also, Islam considers the reward of the hereafter of man only in righteous and pious deeds. Islam considers both men and women equal in terms of thought and way of life by will and work, and a woman, like a man, can work independently and own the result of her own work.

Also, Islam does not consider women's clothing as an obstacle to her freedom and presence in society, and just as it recommends hijab for women, it also invites men not to look.

Statement of the Problem

With the spread of new Islamic topics and studies and the provision of women's social activities in a healthy environment in our society, the permission of women to be present in society is a matter of

doubt and unquestionable; but according to the works and thoughts of Islamic scholars and thinkers, we find that this has not been as clear and transparent today.

The existence of strict ideas in dealing with women and their social interactions has been reported since the beginning of Islam. The order of the Holy Prophet to men to allow their wives to attend the mosque and congregational prayers can indicate the existence of strictures in the behavior of men towards the presence of women in society. *(Sijistani, 2004: 221)*

The Holy Prophet in response to the second caliph's protest against one of his wives for leaving the house, the women allowed women to leave to meet their needs. *(Maududi, 2017: 314)*

Later, despite the repeated emphasis of the Holy Prophet

some people prevented women from leaving the mosque. *(Isfahani, 2012: 64)*

Principle 1: Hijab and Proper Covering

In religious sermons, including verses and hadiths, emphatic orders have been included in appropriate cover for non-mahrams.

Although these sermons are mostly addressed to women; *(Ref: Quran, 24: 31; Ibid, 33: 59)* because of their physical delicacy, whose beauty and special charm cause non-mahrams; but this does not mean that men of this rule is an exception; but men are also obliged to observe modesty based on religious advice and according to the rule of reason, which is a suitable cover is one of the manifestations of modesty.

Accordingly, they, like women, should avoid tight-fitting clothing that creates unpleasant scenes in social life.

On the other hand, non-observance of hijab in the society weakens the foundation of the family; Because other men and women in such a society will not be safe from the pests of such matters.

The basis of hijab is that sexual pleasure should be allocated to the home and to the legitimate spouse, and the work environment should be pure for work and activity. On the other hand, the hijab not only paralyzes the female labor force; but also strengthens the community labor force. (*Motahari, 2000, Vol. 19: 458*)

In several verses, the Holy Quran obliges women to observe the hijab, and by observing this religious duty, men and women in the society will do their work with peace of mind.

The Quran has seen that it is the duty of both men and women to indulge in social

interactions (*Ref: Quran, 24: 30*) and to cover women with a long headscarf (*Ref: Quran, 24: 31*) to cover themselves, (*Ref: Quran, 33: 59*) and avoiding the ignorance tower (*Ref: Quran, 33: 33*) has made it obligatory.

Principle 2: No Towing

One of the important characteristics of women is the characteristic of astrology and ostentation, which is instinctively present in them.

This feature is also confirmed by Islamic sources; among them, the words of the Commander of the Faithful Ali who says:

“God created women from the nature of men; therefore, he spends all his efforts in attracting men and getting closer to them”. (Kulayni, 2008, Vol. 5: 337)

This has also been proven in terms of psychology. Ginia Lambroso, an Italian psychologist, says:

“One of the deep desires and basic desires of a woman is to give a desirable effect in the eyes of others and by the good looks and beauty of the body, the rhythm of movements, the melody of the voice, the manner of speaking; and finally, his haram method has become pleasing to nature, stimulating their emotions and fascinating their souls”.
(Lambroso, 1990: 42)

Therefore, Islamic teachings have not neglected this feature of women and have responded to this instinct with repeated instructions to adorn and adorn a woman for her husband in the home environment. (Saduq, 1997: 396)

Since this feature may lead a woman to extremes in the tower and lead to showing off and showing her sexual attractions to non-mahrams, the Holy Quran in two verses, (Ref: Quran, 33: 33; Ibid, 24: 60) while talking about the ostracism and showing off of women, he limits it to the environment of family and wife and emphasizes:

“And stay in your houses and do not appear as the first ignorance (among the people)”. (Quran, 33: 33)

Women's freedom in self-decoration and display of feminine attractiveness can be a factor in causing mental disorders in women. According to some authors:

When a well-groomed and well-groomed woman appears among men, some people naturally like her and praise her (appearance).

For this reason, he constantly tries to position himself in a way that is more to their liking. Usually, such women and girls spend a lot of time every day to make up and imitate new fashions in order to be more beautiful.

This process can cause them a lot of psychological distress; because things do not always go well, it causes them anxiety.

For example, the idea that by spending so much time and money they have been able to attract the attention of others or be liked or conversely, ridiculed and humiliated, can constantly occupy their minds and make them think. Transform anxious creatures.

Another reason that can add to their anxiety is the notion that a more beautiful opponent may come their way at any moment and steal their prey; and finally, another reason that makes them upset and stressed

is that they see that over time, their beauty decreases and younger and more beautiful women take their place and reduce their role in stealing hearts. (*Rajabi, 2004: 51*)

Thus, excessive showing off in its many instances can upset the mental balance of a woman and deprive her of peace. Now, according to these explanations, the philosophy of advising Islam on hijab and proper covering of women in front of non-mahrams becomes clear; because hijab creates peace in women and warns them of many worries.

Principle 3: The Tone of Speech

In this regard, some recommendations have been included, some of which are mentioned:

- *Avoid thin voice: "O wives of the Prophet! You are not like an*

ordinary woman if you practice piety; therefore, do not speak lustfully so that the sick will covet you, and speak kindly. (Quran, 33: 32)

- *Avoiding joking with a non-mahram: "Whoever jokes with a non-mahram woman, will be imprisoned for a thousand years for every word he says to her in the world". (Hurr Amili, 1988, Vol. 20: 198)*
- *Refraining from expressing the characteristics of a woman to her husband or another man that causes the man to be seduced towards that woman. According to the narration: "Whoever expresses the attributes of a woman to a man and that man is deceived by that woman and commits a sin, the*

person who describes him will die while being subject to the wrath of God". (Ibid: 184)

Principle 4: Avoid Extravagance

In addition to abstaining from non-mahrams, in the narrations, fornication is also forbidden, and it means expressing desire and enthusiasm towards men, as men express, (*Ibid: 33*) and the command to save one's self when desired is given. (*Saduq, 1992, Vol. 3: 389*)

Principle 5: Avoid Mixing with Non-Mahrams

One of the important components of strengthening modesty in society is avoiding unmarried men and women from mixing with each other, which contributes to the physical and mental health of individuals.

According to the narration: One day, the Prophet pointed to one of the doors of the

mosque and said: “If we leave this door for women”; (*Sijistani, 2004, Vol. 1: 180*) this means that the door should be reserved for women to travel so that even when entering or leaving the mosque, there is no mixing between non-mahram men and women.

In fact, the Holy Prophet as the ruler of the Islamic society with these measures, paid full attention to protecting the society from moral deviations and sexual corruption and provided the grounds for strengthening social modesty.

In order to prevent women and men from colliding while crossing crowded paths, he ordered men to cross the middle of the street and women to cross the side:

“There is no benefit for women in the middle of the road; but to walk in the middle”. (*Kulayni, 2008, Vol. 11: 183 and 191*)

These recommendations are all in terms of maintaining the health of the individual and society in terms of morality and spirituality and etc.

Principle 6: Avoiding Privacy with Non-Mahrams

The Holy Prophet quotes Iblis as saying:

Iblis said to Moses: “Never be alone with a non-mahram woman, and a non-mahram woman should not be alone with you; because no man is alone with a non-mahram woman, unless I personally am their friend and companion”. (*Kulayni, 2008, Vol. 19: 152*)

Since such areas are always the field of Satan's invasion and he tries hard to create the ground for deviation on both sides, in Islamic law, the solitude of a non-mahram man

and woman in case of fear of committing a sin is forbidden. (*Bani-Hashemi Khomeini, 2004, Vol. 2: 493*)

Principle 7: Avoid Physical Contact with Non-Mahrams

In physical contact with the opposite sex, there is the most irritability. Hence, we see that in other forms of communication, ie looking, talking, and communicating with the opposite sex, it is allowed if it is not with the intention of sexual intercourse; but physical contact, including shaking hands and shaking hands with a non-mahram, is not allowed at all.

According to the narration:

“Whoever shakes hands with a non-mahram woman, will come on the Day of Judgment with his hands tied around his neck. Then the order comes to take him to hell”. (Hurr Amili, 1988, Vol. 20: 198)

Physical contact in jurisprudence: Whoever is forbidden to look at, his touch is also forbidden; therefore, it is not permissible for non-mahram men and women to touch each other; but if we believe in looking at the face and the shroud, we will not be allowed to touch it.

Therefore, it is not permissible for a man to shake hands with a non-mahram woman, although it is permissible if it is made of cloth and clothing; but the precaution is not to shake his hand. (*Imam Khomeini, 2012, Vol. 2: 231; Makarem Shirazi, 2017, Vol. 2: 352-353; Bahjat, 2006: 375*)

Avoiding illicit sex: Adultery, as one of the great sins, destroys the spirit of faith in man. According to the Prophet of God and his family:

“When a man commits adultery, the spirit of faith will be separated from him”. (Kulayni, 2008, Vol. 3: 387)

Adultery is also strongly condemned in verses and hadiths and the painful punishments of hell are promised to it. It is also stated in the narration:

“Adultery darkens the human face and inherits poverty; it shortens his life, cuts off his sustenance and takes away his honor, and brings him closer to divine harshness and humiliates his owner”.
(Saduq, 1992, Vol. 4: 266; *Attributed to Imam Ridha, 1985: 275*)

Principle 8. Avoid Exposure to Lustful Looks

Controlling lustful gazes is one of the grounds for strengthening modesty in society, and according to some writers, “the cornerstone of many illegitimate relationships is a lustful gaze; because the sensual gaze, in other words,

the gaze focused on the beautiful face of a woman, awakens the pleasure-seeking power of the man and the mind begins to visualize and quickly develops the physical characteristics of the person in question in the brain; Walking position, eye view, lips, limbs, clothes, etc; and a complete picture of the visible and hidden characteristics of the woman is transmitted to the brain and the brain connects them like a computer and creates the image she wants.

In this case, the viewer has no physical contact with what he sees; but the mind in the world of his imagination can relate to what he has seen as he wishes.

In such a state, the human mind suffers from unwanted occupation, and the senses are slightly disturbed, and in the world of their illusions and fantasies, it makes any use of it, and in the external world it

seeks to approach it; If the ground for sin is provided for him outside, he will not refrain from it. (*Gholami, 2012: 112-114*)

This is where a lustful look can lead to misery and ruin. Therefore, we read in a hadith from Imam Sadiq:

“Look after look sows the seed of lust in the heart and it is enough to draw the viewer to sedition”. (Saduq, 1992, Vol. 4: 18)

Because the lustful look at a non-mahram man or woman is one of the arrows of the devil (*Ibid*) and sows the seed of lust in the heart; (*Majlisi, 2006, Vol. 14: 325*) And how many perversions and crimes that happen through one look has fallen.

Thus, the Quran instructs Muslim men and women look to maintain their:

“Say to the believing men that they should lower their gaze and guard their modesty: that will make for greater purity for them: And Allah is well acquainted with all that they do”.

“And say to the believing women that they should lower their gaze and guard their modesty; that they should not display their beauty and ornaments except what (must ordinarily) appear thereof; that they should draw their veils over their bosoms and not display their beauty except to their husbands, their fathers, their husband's fathers, their sons, their husbands' sons, their brothers or their brothers' sons, or their sisters' sons, or

their women, or the slaves whom their right hands possess, or male servants free of physical needs, or small children who have no sense of the shame of sex; and that they should not strike their feet in order to draw attention to their hidden ornaments. And O ye Believers! turn ye all together towards Allah, that ye may attain Bliss".
(Quran, 24: 30-31)

Because most sexual components for men are received through the eyes, and according to research findings, men are “right-brained” or, in other words, “visual” and women are “left-brained” or, in other words, “verbal-verbal”.

Boys like pictures more and girls are more interested in romantic stories. (Tayebi, 2010)

Therefore, the verse first addresses men; but in the discussion of appropriate cover, the addressees of the verses of the Quran are women, the reason for which was stated in the previous section.

Conclusion

In Islam, not only is women's right to work recognized; but their financial independence and fair wages are also emphasized. Thus, the Islamic legal system has been pioneering, legitimizing it before Westerners considered women's financial independence.

On the other hand, the conditions and restrictions imposed on the employment of women in the Islamic legal system are aimed at preserving the dignity and personality of women, as well as the interests of the family and society.

Maintaining the foundation of the family and raising children, as well as the peace of mind of women and society are among the basic interests that Islam has emphasized.

Therefore, setting limits and rules is aimed at strengthening and maintaining the warm hearth of the family and activating its positive functions, and therefore, some conditions are related to a married woman.

Therefore, Islam has considered women's work among other issues and social affairs and has avoided a one-dimensional view of women's work. Moreover, the legal and moral norms of Islam are such that they prevent women from becoming tools for the economy.

Contrary to the liberal approach to economics, in many cases women and even men have become economic tools. The view of man, along with other factors of production, must be

a different view and the dignity of man as the flagship of existence and creatures must be preserved.

On the other hand, the presence of women in some occupations is necessary; because the implementation of some Islamic rules and their observance and social necessities requires the presence of women in some social jobs and professions.

It is emphasized that not paying attention to the legal and value norms of Islam and replacing Western models of women's work has unfortunate consequences that are now serious challenges for Western societies.

Disintegration of families, turning to individual life, devaluation of the sacred institution of the family, lack of emotional relationships between family members, lowering the age of criminals, and lack of peace of mind for family members,

especially working women, are more serious challenges, which has not been able to offer a serious solution to it based on his ideological foundations.

The ill-considered and thoughtless role modeling of the West, and the abandonment of the legal and moral values of Islam -in various dimensions, including the issue of women's work- can also lead Islamic societies to the irreversible fate of the West.

The crises that the West is currently facing will also affect Islamic societies if they irrationally imitate the West and abandon the legal and normative values of Islam in the matter of women's work.

One of the important factors in preventing these crises, among other factors, is the rule of law, legal and moral norms of Islam.

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