



Re-evaluating Gender Equality in light of Principle of Justice in Islam

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Abstract

Islam, like every other live and dynamic school of thought, has its own principles and foundations. One such progressive principle is the principle of justice in accordance with which it shaped the world of creation. Abiding by this principle requires us to treat equals equally and unequals unequally. We also know that the rights and privileges given by Islam to men are different from those given to women. For example, women's share of inheritance is not the same as that of men. Similarly, Islam's approach is not the same towards men and women when it comes to witnessing or blood money. Now the question is: given that Islam approves of the principle of justice, how can one explain why Islam has treated men and women unequally? Are men and women two totally different unequal entities, requiring different ordinances and rights? Or does Islam consider them as equals, though it treats them unequally due to social circumstances? Or there is no inequality or difference between men and women in terms of ordinances and rights and the claimed differences are something that needs to be reviewed. Though each one of the said approaches has its own proponents and advocates, given that each suffers from certain flaws and shortcomings, the present paper tries to follow a synthetic approach relying on all previous approaches in one way or the other. According to this new approach many of the things we consider today as different privileges for men and women are not something taken for granted—they can be reviewed and reconsidered having thus nothing to do with Islam. In cases where differences are certain, the differences need to be attributed either to social circumstances or to the particular ontological structures man and woman have.

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Introduction

The issue of the status of women in Islam is one of the most sensitive and crucial issues in the present era given that many claim that Islam does not recognize women's rights. Being fed up with religious mentalities, many exploit such pretexts to attack Islam and thus deprive the public of its progressive and life-giving teachings. To defend Islam against such hostile attacks due to misconceptions of Islam's alleged violation of women's rights, scholars have introduced different strategies and proposed various approaches, each having its own features and attributes. In this paper, we will first review the approaches available in this regard bringing to light their merits and demerits and then we will present our own approach. Albeit our approach does not subscribe to anyone one of the approaches available it makes use of them wherever and whenever necessary. Our approach being a synthetic one, despite having the merits of other approaches, does not suffer from their demerits.

Significance of Justice in Islam

Unlike some other schools of thought, Islam attaches high importance to justice. 29 verses in the Holy Quran explicitly deal with the issue of justice and 290 other verses tackle injustice, which is the opposite of justice. On the whole, one-tenth of the total verses of the Quran are related to the question of justice. There is one verse that introduces the implementation of justice as the goal of prophethood. *"Certainly, We sent Our apostles with manifest proofs, and We sent down with them the Book and the Balance, so that mankind may maintain justice; and We sent down iron, in which there is great might and uses for mankind, and so that Allah may know those who help Him and His apostles [with faith] in the Unseen. Indeed, Allah is all-strong, all-mighty."* (Quran 57: 25).

According to the Holy Quran, not only does God prescribe justice when it comes to the issue of people dealing with each other (Quran 7: 29), but He acts in accordance with this principle and describes Himself as just when it comes to the question of creation at large (Quran 55: 7) or handling the cases related human beings. (Quran 21: 47) He also orders all human beings to exercise justice while dealing with each other. (Quran 4: 135; 5: 8; 16: 90 etc.) In other words, in Islam, justice matters both legislatively as

well as ontologically. Just as the creatures are made following the principle of justice so the Islamic rules and laws are designed based on that. God is omnipotent and independent but this does not lead to the violation of the principle of justice: *"And whoever does an atom's weight of evil will see it."* (Quran 99: 8) And, *"The Book will be set up. Then you will see the guilty apprehensive of what is in it. They will say, 'Woe to us! What a book is this! It omits nothing, big or small, without enumerating it.' They will find present whatever they had done, and your Lord does not wrong anyone."* (Quran 18: 49) Thus, justice is a principle of paramount importance in Islam.

Meaning of Justice in Islam

Justice is used in various senses. In a paper published by Ma'rifat Journal in the year 1386 SH, some of the most important senses in which the term 'justice' is used are mentioned. (cf. Afzali, 1386 SH, 51-65) The question that arises here is: In what sense does Islam use the term 'justice'?

Even though we Muslims attach a great deal of importance to justice, justice is not done to the concept of justice in the Islamic milieu. Though scholars have written extensively about justice and its different branches, we can hardly find any clear-cut theory regarding the concept of justice among Muslim scholars.

In Nahj al-Balagha, a collection of Imam Ali's sayings, standing next to the Holy Quran from a Shiite point of view, justice is used in two senses: 1) To place a thing in its rightful place. 2) To give someone what he or she deserves (Nahj al-Balagha, Saying 429). Allamah Ṭabāṭabā'ī, a contemporary Muslim scholar, says the same thing about the concept of justice. He says that justice is putting something in its rightful place and giving someone what he or she deserves. (Ṭabāṭabā'ī, n.d, 371)

Considering that there is not much difference between putting something in its rightful place and giving someone what he or she deserves, we can say that from an Islamic perspective, what is determining and is of high importance is 'entitlement'. Based on this theory, if two things are equal, they deserve the same rights and status. Thus, if they are dealt with equally, it will be an instance of justice whereas if they are not dealt with equally, that will be an example of injustice.

Gender-based Inequalities in Islam

A brief survey of Islamic texts and legal scholarship reveals that there are numerous gender-based inequalities in Islam. Though due to the brevity of the study, we cannot relate all such inequalities here, we suffice to mention a few instances of so-called inequalities in Islam.

a) Inheritance: Though Islam regards man and woman as equals when it comes to ultimate standards such as piety and fearing God, saying that anyone more pious is more dignified before Allah – irrespective of whether such an individual is male or female (Quran 49: 13), it differentiates between man and woman on the subject-matter of inheritance. According to the Holy Quran, a man's share of inheritance is twice as much as a female's. In a long verse, the Holy Quran mentions: *"Allah enjoins you concerning your children: for the male shall be the like of the share of two females, and if there be [two or] more than two females, then for them shall be two-thirds of what he leaves; but if she be alone, then for her shall be a half; and for each of his parents a sixth of what he leaves, if he has children; but if he has no children, and his parents are his [sole] heirs, then it shall be a third for his mother; but if he has brothers, then a sixth for his mother, after [paying off] any bequest he may have made or any debt [he may have incurred]. Your parents and your children—you do not know which of them is likelier to be beneficial for you. This is an ordinance from Allah. Indeed, Allah is all-knowing, all-wise."* (Quran 4: 11)

b) Testifying in a Court: Although Islam does not consider men as superior to women, it expressly says that two women equal only one man when it comes to the question of testifying in a legal court. The Quran states: *"O you who have faith! When you contract a loan for a specified term, write it down. Let a writer write with honesty between you, and let not the writer refuse to write as Allah has taught him. So let him write, and let the one who incurs the debt dictate, and let him be wary of Allah, his Lord, and not diminish anything from it. But if the debtor be feeble-minded, or weak, or incapable of dictating himself, then let his guardian dictate with honesty, and take as witness two witnesses from your men, and if there are not two men, then a man and two women—from those whom you*

approve as witnesses—so that if one of the two defaults the other will remind her..." (Quran 2: 282).

c) Blood money: The Quran does not explicitly say that a woman's blood money is half of a man's. It simply maintains that women are equal to men as far as blood money is concerned when it says: *"O you who have faith! Retribution is prescribed for you regarding the slain: freeman for freeman, slave for slave, and female for female. But if one is granted any extenuation by his brother, let the follow up [for the blood-money] be honourable, and let the payment to him be with kindness. That is a remission from your Lord and a mercy; and should anyone transgress after that, there shall be a painful punishment for him."* (Quran 2:178)

There are, however, narrations that throw light on the matter. Imam Sadiq (a.s) in a saying of his clearly states that a woman's blood is half of man's (Hurr 'Āmili, n.d., 19/151).

d) Judgment: Again, there is no explicit mention in the Quran of whether or not a woman can become a judge. Instead, there are traditions that explicitly or implicitly maintain that a woman cannot serve as a judge – no matter how educated she is. In a tradition, the Holy Prophet of Islam (PBUH) states that a nation that is ruled by a female will not reach happiness (Najafi, 1362 AH, 40/14). In a rather clearer tradition, Imam Sadiq (a.s) maintains that a woman cannot serve as a judge. (Majlisi, n.d, 3/254)

So far, we have made it clear that Islam respects the principle of justice but at the same time, it endorses some gender-based inequalities. Now the question arises: how can we reconcile between the principle of justice which requires equal dealing with equal cases and gender-based inequalities? Should we succumb to the inconsistencies that thus emerge or should we find a solution to the problem? Scholars have put forth different approaches leading to different solutions. Below we will survey some of these approaches underlining the one we prefer.

Approaches towards gender-based inequalities

A brief survey of the literature produced in this regard shows that scholars over the decades have developed different approaches to overcome this problem. Each one of these approaches has its own merits and demerits. Since knowing about these approaches helps find a better approach, we will briefly

relate some of the most outstanding theories that have emerged over time in this regard.

a) Natural Inequalities Explain Legal Inequalities

Some scholars believe that there is no inequality in terms of rights between men and women from the viewpoint of Islam. According to them, women's rights might not be identical with man's rights but the sum of rights given to the former by Islam is equal to the sum of rights given to the latter. Morteza Mutahhari, a leading contemporary scholar, likens the rights given by Islam to men and women to the inheritance shares given by a father to his sons. Just as the father who, knowing his sons, allocates different items for sons, giving one a piece of land, another a factory, and the third a building is not unjust neither is Islam that knows the nature of man and woman and based on this knowledge grants them different rights, the sum of which are, however, equal.

According to this approach, the reason why women's rights are not identical to men's is not something conventional based on people's likes and dislikes; instead, it is something rooted in human beings' natural aptitudes and potentials. Mutahhari maintains: *"In our view, natural and innate rights come into existence when the handiwork of creation directs created beings towards the perfection of their qualities, the predisposition for which is inherent in them, although in a latent state, and does this with clear-sightedness and by keeping in view the function and purpose of all of them. Every innate aptitude is the basis of a natural right."* (Mutahhari, 1980, 150)

Thus, since women's natural aptitudes are different from those of men, therefore women's rights are not identical with those of men. If men and women had the same natural aptitudes, they would have had identical rights. But it has to be mentioned that though women's rights are not identical to those of men, the sum of women's rights is equal to the sum of men's rights.

This is according to Mutahhari, related to family rights, but as far as social rights are concerned, he believes that women's rights are not only equal but also identical with those of men. According to him as far as non-family social rights are concerned, that is, as far as rights within society at large, outside the circle of the family, are concerned, an individual acquires both equal and identical

rights. In other words, fundamental natural rights are equal and identical to each other. Every member of society has an equal right to benefit from his innate talents; everyone has the right to work; everyone has the right to take part in the race of life; every individual has the right to offer himself for any post or position in society and try to get it in a lawful manner; everyone has the right to demonstrate his personal academic achievements and practical worth. (Ibid, 151-2)

Now the question arises as to why a woman's family rights are different from her social rights given the former is not identical to a man's rights whereas the latter is. Why should all individuals be considered equal in their natural fundamental social rights? The reason is that observation of human beings demonstrates that amongst human individuals no one is born the ruler or the ruled. No one has come into this world as a worker, or a craftsman, or a professor, or a teacher, or an officer, or a soldier, or a minister. These are the merits and peculiarities which are a part of acquired rights. It means that individuals, by their competence, potential, work, and activity, must take them from society and that society by positive law gives them to its individuals. (Ibid, 152)

Elsewhere, he states: "All individual human beings' rights in society are equal and identical. The reason for this is that a close study of the innate value of individual human beings brings to light that amongst them (unlike in the case of gregarious animals such as bees) there is no one who is born a ruler or to be ruled, and likewise no- one is born to submit or to be obeyed, to carry out orders or to command, to be a worker or to be the employer. They did not come into this world as commanders or soldiers. The careers of man are not determined according to nature. Their tasks, jobs, and responsibilities were not assigned by nature." (Ibid, 152-3)

This approach is a good one for it assumes there is complete equality between man and woman's rights, though they are not identical in some places such as family circles. Despite all this, it seems the theory is not that much inclusive. There are cases where this theory cannot be addressed. For example, a woman's testifying in a court does not have the value of a man's testifying there. For instance, a woman cannot be appointed as a judge contrary to a man who can assume this job. The inequalities

between men and women in such places cannot be properly addressed by the theory of equality, not identity.

a) Social Inequalities Explain Legal Inequalities

According to this approach, gender-based inequalities emerge as a result of social circumstances. As far as Islam is concerned, it respects gender equality and assumes there is no difference between males and females when it comes to the allocation of rights. Thus, the rights that are allocated to males must not be different from those considered for females. But the question arises: Why then are men's rights different from women's rights in Islam?

Based on this theory, the differences we find between women's and men's rights are not due to Islamic teachings for they do not discriminate between males and females for they regard them both as human beings nor are they because their natures for man's nature are not different from woman's. They are instead, according to this theory, due to social circumstances. Islam emerged in the Arabian Peninsula. The dominant culture in the Arabian Peninsula was the culture of discrimination between males and females. Pre-Islamic Arabs not only did not respect women's rights but dealt with them as part of their property. They were very harsh and cruel towards their females. Considering the existence of their females as a shame, they were very annoyed when they were told of the birth of a baby girl. Some used to tolerate the shame while others used to bury their daughters alive thus putting an end to the sources of what they considered as a 'shame'. Islam though did modify some parts of the then-dominant Arabian culture; it endorsed most parts. Islam came to add a new spiritual ingredient to human life having nothing to do with material lives.

According to Dr. Soroush, a staunch proponent of this theory, Islam is composed of two main parts, the essential and the accidental. As for the essential parts, they do not change with the passage of time and the alteration of cultures. As far as the accidental parts are concerned, they change with the change of time and culture. This is because they are the product of time and culture having nothing to do with Islam. Islam has just endorsed them. (Soroush, 1377 AH, 42)

Based on this theory, the accidental parts of the present Islam are Arabian, for Islam was revealed to Prophet Muhammad (a.s) in the Arabian Peninsula. Were Islam revealed elsewhere, for example in Europe, its accidental part would have assumed a European form. (Ibid)

Thus, emphasis needs to be put on the essential parts of Islam, for they constitute the real part of Islam and they have thus to be defended. As far as the accidental parts, they are negligible for they are external to Islam, imposed on it by the dominant culture.

Keeping this theory in mind, we can say that matters like inequalities in blood money, testifying in court, the share of inheritance, etc. are all external to Islam, for they were parts of the then-dominant Arab culture, having nothing to do with Islam though they were endorsed by Islam. The language adopted by Islam is the language of the people it is addressing. (cf. Ibid, 1378 AH, 59)

Though this theory looks very instrumental and capable of solving many problems, we cannot completely subscribe to it, saying that this is the theory we are looking for because it is with the help of this theory that we can overcome the problems we are encountering. In other words, though the theory is partially good it is not wholly defensible. This is because of the following:

- I. If the language adopted by Islam is the language of common people, it does not logically lead to the conclusion that the content of Islam is also the product of the mind of the common people. Many scientists used to speak, for example, Persian in the past but the content of their theories was not Persian for it was rendered to several other languages.
- II. We look eye to eye with the above theory when it says that Islam has endorsed some parts of the pre-Islamic culture but this does not mean that Islam agrees with all parts of the pre-Islamic culture. Had Islam complied with all elements of the culture that preceded it, it would not have gone selective, choosing some and leaving others. A clear example in this regard is usury. Usury was common before Islam, but when Islam came it abolished this wrong and unacceptable tradition terming it as a battle against Allah.
- III. The theory is based on the distinction between the essential and the accidental. The distinction is good, but who can tell us

which part of Islam is essential and which is accidental? Only Allah or an infallible person can make such a distinction, but a survey shows they have not done it. Others are unable to do so. If they supposedly dared, do it, it would be no doubt, an arbitrary measure they have taken.

a. Inequalities as illusion

Some are of the view that there is not much difference between men and women in Islam; for many of the things we consider as privileges for men do not exist in Islam at all; they are mere illusions fabricated by some diseased minds.

Ayatollah Muhammad Ishaq Fayyaz, a contemporary religious authority in Najaf believes that woman enjoys the same rights men enjoy except in three areas (Imamate, judgment, and issuing religious decrees). According to his understanding of Islam, a man can become an imam, a judge, or a religious authority whereas a woman cannot religiously-speaking, assume such positions. (Fayyaz, 2013, 31-32)

Since terms like Imam, Qazi, and Mufti are purely religious with certain connotations, therefore he believes we cannot apply them to presidential or judicial positions currently nowadays in Islamic societies. Thus, according to him, in most Islamic societies where secular laws are enforced, women can, like men, run for any position without encountering any serious limitations. (Ibid)

There is a verse in Chapter 2 that states: "Divorced women shall wait by themselves for three periods of purity [after menses], and it is not lawful for them to conceal what Allah has created in their wombs if they believe in Allah and the Last Day; and their husbands have a greater right to restore them during this [duration], if they desire reconciliation. The wives have rights similar to the obligations upon them, in accordance with honourable norms; and men have a degree above them, and Allah is all-mighty and all-wise." (Quran 2: 228)

Based on this verse, scholars have traditionally argued that the status of a man is higher than that of a woman. Ayatollah Fayyaz is, however, of the view that this is not generally true. The above-mentioned verse, based on Fayyaz's understanding, gives superiority to man only in household issues, for according to Islam, man is the head of the family and it is he who has a final

say on all family matters and in return, it is he who has to provide maintenance for his wife. But as far as social issues are concerned, there is no distinction between a man and a woman. (Ibid, 35)

There is another verse in Chapter 4, which proclaims: *"Men are the managers of women, because of the advantage Allah has granted some of them over others, and by virtue of their spending out of their wealth. Righteous women are obedient and watchful in the absence [of their husbands] in guarding what Allah has enjoined [them] to guard. As for those [wives] whose misconduct you fear, [first] advise them, and [if ineffective] keep away from them in the bed, and [as the last resort] beat them. Then if they obey you, do not seek any course [of action] against them. Indeed, Allah is all-exalted, all-great."* (Quran 4:34)

Following this verse, some have concluded that men are generally superior to women – something Ayatollah Fayyaz does not accept. In his opinion, this verse, like the previous verse, does not indicate that man is generally superior to woman; it only says that man is superior to woman only in matters of household. According to him, general superiority is meaningless, for there are women who outpace men in matters of social life. If this is the case then how can one claim that man stands above woman? (Fayyaz, 2013, 36)

There are certain sayings¹ allegedly uttered by the Holy Prophet (PBUHH) to the effect that a woman cannot become the leader of a community. Based on such traditions, certain scholars have pinpointed that, women cannot be appointed as presidents ministers, or prime ministers, but Ayatollah Fayyaz holds that such traditions are not acceptable because the chain of their reporters is not reliable. In addition, he assumes that the content of such traditions is not acceptable either. This is because, according to such traditions, women cannot assume such lofty posts as president because they are deficient in wisdom, but this is not true, for we practically see that there are women who are far better than men in terms of reasoning and understanding. (Ibid, 37-38)

1. لن يفليح قوم ولو امرهم امرأة.

A community that is led by a woman will not prosper. This tradition is available in Sunni sources but some Shiites have also referred to this tradition while trying to advance their claims against women.

Some traditions are alleged to have been said by the Holy Prophet (PBUHH). Because of these traditions, one can say that women are deficient in intellect and wisdom. If they are intellectually deficient, they are not qualified for any important portfolios. According to Fayyaz, such traditions are not valid. The reporters who have reported such traditions are not trustworthy. In addition, the content of such traditions is not in harmony with the percept of common sense. In other words, the view purported by such traditions runs counter to what every healthy mind understands. How can one reject women as mentally underdeveloped when a brief survey shows if there is a fair competition, if women do not surpass men, one can definitely say that, they will not lag far behind them. Thus, such traditions because of being in contrast with common sense understating are put aside. (Ibid, 36-37)

Certain religious indications indicate that a woman's testifying in court is not as valid as a man's. According to certain religious documents, two women equal one man in matters like testifying in court. Ayatollah Fayyaz dismisses this notion as unacceptable, saying that a woman's testimony equals a man's testimony in all matters no matter whether they are economic, social, political, cultural, medical, etc. In his point of view, there is no difference between men and women in terms of testifying in courts. As to the traditions that expressly say that a woman's testimony is half of a man's testimony, he states that such traditions, if valid, are restricted to certain cases. Being in contrast with Islamic general rules, they cannot be extended to other cases even with apparent similarity. (Ibid, 33) Thus, from Fayyaz's viewpoint, generally speaking, there is no difference between men and women in the issue of testimony. The difference underlined by certain traditions, is, in case the traditions are valid, restricted to certain areas incapable of being extended to other similar areas.

Keeping this approach in mind, we can say that many of the things we consider as privileges for men depriving women of having those things are not real and acceptable. Societies have deprived women of such privileges under the impression that Islam has denied women of such things. But based on the above approach, this is a misunderstanding of Islam. Islam has not denied women such rights and thus the denial of such rights from

women is a grieving mistake and the attribution of such a mistake to Islam is yet another grieving mistake.

The theory of “Inequalities as Illusion” is also a relatively good approach, though it also suffers from certain flaws which top are the following:

1. The theory when studied in its context changes only the form of the question. The question is: Do women have equal rights to men in Islam? But the afore-said approach tells us somewhere that in non-Islamic countries as well as in countries where Islamic laws are not applied, women do not face any discrimination.
2. Though the mentioned approach solves some parts of the problem by saying that a woman's testimony is equal to a man's testimony and women do not suffer from any intellectual deficiencies, it leaves other parts unsolved. For example, it does not tell us how to treat inheritance-related inequalities.
3. It says that women are equal to men in all walks of life except in being an imam, a Qazi, or a Mufti, but it does not tell us why women cannot, religiously speaking, occupy such posts.

b. Synthetic Approach

The approach we propose is a synthetic one relying on all previous approaches and making use of them when and where necessary while not subscribing to any one of them exclusively. According to this approach, gender-based inequalities must be looked at from one of the following angles:

1. Some of the so-called gender-based inequalities are not real inequalities. They exist when you are superficial, but as soon as you get deep down, they disappear. The examples put forth by Ayatollah Fayyaz are a good piece of evidence in this regard. Based on certain religious documents, many were of the view that the value of a woman's testimony is half of the value of a man's testimony, that man is above women in all matters whether familial or social, that woman cannot be appointed as a community leader and that women are intellectually deficient, but the Ayatollah made it clear that such an understanding of Islam

was flawed and mistaken, for it was based on invalid documents or deficient investigations.

2. Some of such inequalities are the outcome of social circumstances. Late Ayatollah Mutahhari had developed a great interest in the topic though he was not able to deal with it due to lack of time. Some inequalities can be the outcome of social circumstances though we are not sure which inequality is so. The essential/accidental mechanism purported by certain Muslim intellectuals is not sufficient, for we cannot, certainly, say which part of Islam is essential and which is accidental. If a thorough investigation is made by scholars and researchers, it will be highly possible for some cases to come to light. Just as Islam's description of Huris' eyes is highly possible to have been under the influence of the environment so are many of the things we currently regard as privileges for man.

3. Some inequalities are inevitable because they are the requirements of nature. Based on various studies made by different scholars, there are, physically speaking, huge differences between males and females. As the male's body is somewhat different from the female's body so are their physical and mental potential and capacities. The inequalities that nature has put in the physique of men and women lead inevitably to certain inequalities in their rights and privileges. Based on such an understanding, a woman who is physically weaker than a man cannot be expected to carry out the same activities a man carries out nor can she be expected to have the same rights and privileges a man has.

Compared to previous approaches, this approach is less likely to be subject to the criticisms leveled against previous approaches. In addition to being very simple, accessible, and instrumental, this approach covers far more areas compared to the aforementioned approaches. For example, the approach that exclusively relies on natural inequalities as the ground for legal inequalities turns a blind eye to the difference coming as a result of environment or simply as a consequence of misunderstanding of Islamic texts but our select approach is a flexible one moving in accordance with the requirements. Though our approach does not endorse anyone of the previous approaches in a complete manner voicing no criticism against it, it makes use of them when and where necessary. Depending on the situation, it makes use of said theories.

Conclusion

The issue of the status of women in Islam is very crucial

considering that Islam despite subscribing to justice, gives unequal rights to men and women. This has in a way paved the ground for some who are in the ambush to launch unprecedented attacks on the progressive teachings of Islam. To render their attacks futile, scholars have, over time, developed various approaches. According to one approach, gender-based inequalities are the result of natural inequalities. Based on other approaches, the said inequalities are either the result of social circumstances or the consequence of misunderstanding some of the Islamic teachings. All these approaches are good at explaining certain areas of the problem but since none of these approaches can single-handedly explain the issue in its entirety, we have embarked on a new theory which we have called the 'synthetic approach'. According to this approach which relies on all preceding approaches, the issue must be looked at from various angles and treated accordingly. Depending on the situation, this approach, despite not subscribing completely to any one of them in the manner their followers do, does not hesitate to make use of them whenever and wherever needed.

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