

THE IMAGE OF WOMEN IN NAHJ AL- ALAGHAH AND ITS EDUCATIONAL IMPLICATIONS

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Abstract: *Among cultural and social issues, few can be found that have been attacked and interpreted as much as the subject of "female personality and identity." There is still a lot of skepticism in this regard among Western and Eastern societies in terms of opinion and practice.*

Key words: *Nahj al-Balaghah, women, women rights*

Introduction

The only clear source which can be found which is far from any excess and through revelation and communication with the Creator of the universe is depicting correct status of women which is in accordance with women's creation, being preserved from distortion is the thought school of prophets and divine guardians. The human status of women has been addressed in its completed form in Qur'an, the definite prophetic tradition and the words of the Ahl al-Bayt, which clearly revives and presents the female personality.

According to the image of the Qur'an and Sunnah of women, women are no different from men in terms of virtues and the principle of human creation, and of course, having the same human role as men, but according to divine wisdom and grace, they have specific characteristics in some areas that

necessitate them to be different from men concerning some duties, talents and rights.

What we have received from the Qur'an and Sunnah is more about having mercy and kindness towards women and picturing their existential nuances of this sex. 25 sentences of Nahj al-Balaghah, sermons and letters and short sentences are about women ('Ali Ansarian, Al-Dalil, p. 1045), except for a few cases, the appearance of the rest is in such a way that common people may feel that Nahj al-Balaghah has a kind of negativity towards women.

This is enough to make Nahj al-Balaghah questionable for the young generation and women of the society; Especially in modern situation, due to the increasing quantitative and qualitative presence of women in the cultural and social fields, if we can not provide a clear

explanation in this regard and answer the doubts that have been created in the minds of young people, we even expect their deviation from Islamic culture. It is natural that with such an attitude, no one will seek to follow the example of the words and manners of the Amir al-Mo'menin 'Ali in educational matters.

In this article, three different approaches in dealing with Nahj al-Balaghah's expressions about women and the educational consequences of the approaches are discussed and evaluated. Due to the limitations of the article, the explanations and evidences of each article are briefly mentioned and the reader can get more reasons and evidences in each case. First approach: The Evilness of Women as it may be understood from some of the expressions of Nahj al-Balaghah. For example, the Imam 'Ali says: *المرأة شرّ وشرّ ما فيها انه* "Everything of women are

evil, and what is worse in her is that a man has no choice but to be with her" (Nahj al-Balaghah Dashti, Hekmat.238)

Numerous cases of Imam Ali's words in Nahj al-Balaghah, at first glance and in a superficial interpretation, lead the audience to the conclusion that in Nahj al-Balaghah, like other ancient books, women is an evil and filthy creature. It should be noted that this view is not unprecedented in the ancient history of human thought and has roots in human thought. Women were regarded to be an evil agent and tool of seducing men; as even in the "Old Testament" such a clear distortion is explicitly stated. That is why different societies and different cultures have believed that "women" are "mother of all corruption" and have said that because women are causing corruption, they should be controlled, otherwise they will lead society to corruption.

Ibn Heytham Bahrani, in explaining the Hikmat no.238 that has mentioned earlier, says: the meaning of everything of women are evil for men is either for the reason than men should pay *alimony*, which this meaning is superficial. Or it is because men are enjoying being with them, which is itself a deterrent to obedience to God, which turns man away from God; And the fact that a man has no choice but to be with a woman is a necessity that exists in his worldly nature, and it is because the man get along with the woman. ... (Sharh Nahj al-Balaghah, vol. 5, p. 361).

He also argues when Imam Ali says: *الْمَرْأَةُ عَقْرَبٌ حُلُوَّةُ اللَّسَنِ* "A woman is like a scorpion, which is sweet her biting", "biting is for scorpion, but her as it was meant to mention negative aspect which is bothering, this metaphor is used. But her biting is enjoyable. Like a wound that its scratching, although it brings

discomfort, but in the moment of itching, is enjoyable." (Nahj al-Balaghah Dashti, hikmat 61):

The idea that women are evil has a long history in human culture. Seyyed Kamal al-Din Mortazaviyan (Farsani), who seeks to prove such a view, has collected a lot of material related to this issue in his book "Umm al-Mafasid". Traces of this view can be seen in the anecdotes, poems, proverbs and short speeches collected in this book.

This content has been repeated not only in public culture but also in the speeches of elders and scientists. Here are some examples:

Socrates saw a woman carrying fire; He said: Evil of the carrier is more than what is carried." Or He saw a woman who was sick and incapacitated. He said: It is evil that restrained another evil. Or "a group of women were mourning for a dead woman," he said, "evils are

sad for the death of another devil.”
Or “ Women are the traps of the devil, be careful not to fall into their trap. "If you want to follow wisdom, save yourself from the ladder of the devil, and that group is women".

Nietzsche: "O man! Do not approach women except with a whip, a woman is the most dangerous toy and should be feared ... Shakespeare: "O iniquity and impurity! It's really a woman's name."

The above were just a few examples of the many things that "Farsani" has collected in his book. Of course, his research is bias, and this can be well felt from the name of his book. He seems to have felt a great mission to destroy the female character and in eleven sections he has chosen parts from the expressions of the holy books, prophets, imams, kings, sages, the world, poets, scientists, journalists to prove that the woman is evil.

The educational result of this view is to restrict women as much as possible; As far as possible, they should be prevented from leaving home and prevented from fulfilling their social, economical, and political capabilities, prohibiting them from reaching wealth, power, science and authority; Because having such opportunities, the evil and corruption hidden in women will emerge and society is being corrupted. The educational plan of such a theory is to restrain and keep the woman weak. The best model and ideal for such a woman is to consider her a servant, and to limit her cognitive and communication spheres to her husband and children. A brief look at the historical events shows that in many cases, women while leaving their home caused significant damage and corruption.

Unfortunately, this thinking has also permeated religious culture. To the extent that some speak of the

ban on women literacy and explicitly speak of the desirability of keeping women at home. In the first volume of "Bahar al-Anvar", a narration from Imam Sadiq has been narrated that *إِنَّ الْمَرْأَةَ خُلِقَتْ مِنَ الرَّجُلِ وَ إِنَّمَا هِمَّتْهَا فِي الرِّجَالِ فَأَجْبُوا نِسَاءَكُمْ وَ إِنَّ الرَّجُلَ خُلِقَ مِنَ الْأَرْضِ وَ إِنَّمَا هِمَّتُهُ فِي الْأَرْضِ*. The meaning of this narration is that Adam was directly made from the earth and his wife was created from the extra mud of Adam and there is a difference between the material concerns of these two beings. The man strives for the earth and its conquest, and the woman strives for the man, and this is based on the principle of, "Whoever stays away from his origin - seeks it."

Of course, the spiritual aspect of these two is God, because for both of them God states, *“نَفَخْتُ فِيهِ”*, and there is a difference between their worldly and material efforts. The author of "Bahar al-Anvar" concludes that while the

material concerns of a woman are summarized in a man, oh men, do love your wives, because you are their whole life and attachment. But this is not the case with men, who, while caring for their wives, also are attached to their work and social status. Therefore, when the relationship between a couple is not friendly, it is said, "The woman is miserable, because the center of her concerns and life is shattered." Of course, there are other subtle points in this narration. Unfortunately, in some misspellings in some books, instead of the word *"رفاحبوا"*, "*فاحبسوا*" is mentioned (Wasa'il al-Shi'ah, vol. 2, p. 64).

It is common for a word to be misspelled, but the fact that the difference in meaning of the word is so gross but does not attract the attention of a narrator, and even it is cited frequently, is a sign of that false culture which agrees on the confinement of women at home. The

late Motahhari, in his book "The Issue of Hijab", emphasizes in various sections that Islam does not agree with confinement of women at home and denies this in detail by mentioning various verses and hadiths.

Now, can it be accepted that Imam Ali, who says " المرأة ریحانة " (A woman is like a flower and not a servant." had negative opinion about women; He, who is the great student and teacher of the Qur'an, and the Qur'an says about Mary's birth: " ليس الذكر كالأنثى " (No man can be as a woman" or "no son can be like a girl", and in the case of people, it does not consider the criterion of gender as a criterion for goodness or badness, and says: "إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ" or he took an approach against what is said in Quran; Therefore, this approach can not be the correct approach and it can not be considered acceptable to our Imam.

The second interpretation: the imperfection of women

There are another group that in dealing with these cases, do not believe in the inherent evilness of women and consider it as a consequence of the imperfection of women's existence. According to this theory, there is a defect in the creation of woman that has spread to defect her intellectual powers and virtues, and because man expects a perfect being from this creature and expects women to behave in the realm of perfection, but they do not meet his expectations, men called it evilness.

The interpretation of female evilness in this view seems to be similar to the same meaning that is considered as evilness in the world; That is, what is called evil is either relative or non-existent, and both are due to the imperfection of matter and the existential weakness of matter.

These defects and limitations of the material world, for other entities, turn out as evil or cause evil.

Therefore, if women intervene in areas where perfect entities operate, it will have a negative effect and be interpreted as evil. So what is called evil in a woman's character goes back to her flaws. The most important evidence for this claim is the sermon 80 of Nahj al-Balaghah, in which the word "defect" has been attributed to women six times:

مَعَاشِرَ النَّاسِ إِنَّ النِّسَاءَ نَوَاقِصُ الْإِيمَانِ. نَوَاقِصُ
الْحُطُوطِ. نَوَاقِصُ الْعُقُولِ

فَأَمَّا نُقُصَانُ إِيْمَانِهِنَّ فَفَقُودُهُنَّ عَنِ الصَّلَاةِ وَ
الصِّيَامِ فِي أَيَّامِ حَيْضِهِنَّ.

وَأَمَّا نُقُصَانُ عُقُولِهِنَّ فَشَهَادَةُ امْرَأَتَيْنِ كَشَهَادَةِ
الرَّجُلِ الْوَاحِدِ.

وَأَمَّا نُقُصَانُ حُطُوطِهِنَّ فَمَوَارِيثُهُنَّ عَلَى الْأَنْصَافِ
مِنْ مَوَارِيثِ الرِّجَالِ

O people, women enjoys a little from faith, inheritance and wisdom. But the loss of their faith is due to not praying and not fasting in the days of menstruation and the reason for their defect is that in Islam, the testimony of two women is instead of the testimony of one man, and due to their defect, their inheritance is half that of men ... (Nahj al-Balaghah Dashti, Sermon 80). This is why this view has become more common among the common people, and when women are oppressed, they are called " ناقص العقل " (to have defect in reason). There are several educational consequences for this idea: First, due to defect in practice and faith of women, they should not be allowed to be in the forefront of men in social movements and should not be given key positions and tasks. Also, due to the defects of women, in consultation, their votes should not be taken into account or the opposite

of their votes should be acted upon. Second, women themselves should be aware of this inherent flaw and behave in a way that their defects do not harm them, their faith, or society. Due to their mental defect, they should not insist on their hasty decisions, and as a person with a defect, they should know the limits of their duties and decisions, and should not act in places where they may harm themselves or others. Also, the level of their expectations of themselves and of those around them should be commensurate with their natural limitations.

Third, in tasks that require more precise and rational reasoning, women should not be involved, and in dealing with men, their defect should be taken into account and do not expects them to take the necessary measures as men do.

Third interpretation; Similarity of men and women in all areas

Regardless of these two views, there are another group that, due to having an independent view and independent way of thinking treated this issue differently. This group is those who, before dealing with such words and then listening to them and evaluating them, their way of thinking and structure of thought is formed and do not tolerate such words and sentences.

Such an approach generally belongs to the enlightened and modern spaces of today's generation that do not recognize any difference in the nature and existential structure of men and women. This group believes that both men and women have the same human characteristics and their creation is no different and the only difference is how they play a role in reproduction. Therefore,

there is no difference in other aspects concerning family, social, intellectual, or in spiritual issues or in rights but any difference between them is the product of the wrong educational culture of the society, which makes such a difference. Wherever, as a result of an intellectual and cultural revolution that has taken place among women, differences have been set aside, so women have achieved high ranks and have become experts in many fields.

This view has been developed and popularized by feminist groups and has been ratified and signed by UN conventions and human rights. In the face of the words of Imam Ali (as) and the phrases of Nahj al-Balaghah, they take various approaches. 1. Imam Ali's interpretations are limited to a few specific women.

A group of these people believe that the parts of Nahj al-Balaghah against women do not include all women but about a few number of women whom caused early muslims' deviation; But according to Arab tradition and the way of Qur'an, these women are not named and are addressed in general terms. Therefore, these words should not be taken to include all women.

Those people express this view that they accept Nahj al-Balaghah and Imam Ali as a role model but at the same time they also believe in the idea of equality between men and women; So they inevitably come up with this idea so that their faith and beliefs are not disrupted and they do not have to give up their ideas about equality between men and women.

2. Imam Ali's interpretations are limited to his contemporary women

Another group considers the description of women as such as a result of the cultural conditions of the time of Imam Ali and the beginning of Islam. They believe that because of the restrictions set for women of that time, they were so far from culture, literacy, thought, and society that they deserved such interpretations. In fact, they were like a child who was away from the community for years and then suddenly entered the community; Since she does not have the maturity and perfection necessary for social growth and development, it is in her interest to be reminded of her problems so that others do not expect her to be a social role model and she also leaves her negative traits.

For this group, Imam Ali's words are not personal and are

general, but they include contemporary women with Imam Ali, not women who have grown up in favorable conditions today and are far from such problems and shortcomings.

3. Imam Ali's words, a patriarchal conception of religion

There is another group that believes that Imam Ali's words about women are a patriarchal reading of religion. They believe that Imam Ali lived at a time when women had no rights or status in society and that everything ended up with men; That Imam inevitably, due to the pressure of the cultural conditions of the society, used such words about women. It is obvious that this is the opinion of those who deny the sacred knowledge or infallibility of the Imams; Otherwise, it is not acceptable for an infallible imam to be influenced by the cultural conditions and pressures of society.

The educational result of this approach is not believing in the educational aspect of the words and educational methods of the Imams of early Islam.

4. Existence of distortions and false narrations among the sentences of Nahj al-Balaghah

There is another group that believes in distorting hadiths and narrations, including Nahj al-Balaghah.

They insist that some of our hadiths and narrations are part of the "Israelites" or that they are false words that have been falsely attributed to the Imams, and as the Amir al-Mu'minin Ali's words about women are far from the truth, one can believe that they are also distorted.

The result of this view is to regard hadiths are not useful to build an individual and social role model;

Because they are an indistinguishable mixture of false and true hadiths.

5. A cultural sign and uselessness of a religion that has such descriptions and interpretations

Another group, which is more extremist than others and looks at these words with a biased view, considers the existence and issuance of such interpretations of Imam Ali as a sign of the antiquity and backwardness of Islam. They believe that although Islam was considered a progressive and humane religion in its time, today it is no longer able to answer human questions and solve his problems and difficulties, and we should not tie our principles to the foundations of such a religion for the growth of culture and society.

The educational results of these groups, which believe in the absence of differences between men

and women and the existence of equality and similarity in all aspects and attributes of men and women, is that no difference is allowed in the education of girls and boys. Rather, it must be proven in special education to girls and boys, men and women, that there is no difference between the sexes, and that any difference is the product of the individual and culture of society. In the educational opinions of this group, it is wrong to separate girls' and boys' toys, to identify female and male roles, and to separate girls' tasks and boys tasks.

**Fourth conception;
Equality between men and women
concerning their dignity and
virtues despite their differences in
roles and characteristics**

The view that it can sum up the positive points of all previous opinions and avoid the negative points is taken from the logic of the

Qur'an and narrations, according to which the narrations of Nahj al-Balaghah about women can be analyzed based on several points.

**1. The difference between
Nahj al-Balaghah and the Qur'an
and other books of narration**

One of the points that should be considered when dealing with and analyzing the sentences and sayings of Imam Ali is the difference between Nahj al-Balaghah and the Qur'an and other books of narration; Because the Qur'an is a book in which everything is mentioned and each one is interpreted and completed the other one. Therefore, if something is incomplete or ambiguous in one of the verses, it becomes clear and complete with the help of other verses. However, since not all of Imam Ali's speeches are included in Nahj al-Balaghah and only a small part of them are available, it is not possible to ensure

that all the views of Amir al-Mu'minin Ali are presented in Nahj al-Balaghah; Therefore, only one corner of an issue may have been clarified in Nahj al-Balaghah.

The difference between Nahj al-Balaghah and other narration books is in the method of collection, because our narration books are collected based on the content, and therefore care has been taken to narrate the complete content, and if there is another narration about that content, it is mentioned complement the other one. The other point is that these books are usually gathered by the students of the Imams whom they attended their classes, or some intermediaries have collected hadiths. Unfortunately, due to the ban of the Umayyad caliphs for the narrations of Imam Ali's narrations, these narrations are less written down and were not allowed to be spread, and they have only been orally transmitted. Therefore, that

part of the narrations was placed in the hearts of the people and passed on to others, which were more compatible with the taste and culture of the people and accepted better by their hearts. Therefore, of all imam Ali's words, that part was orally transferred which was more appropriate to their cultural conditions.

With this in mind, it can be concluded that the interpretations and sentences that have been expressed about women in Nahj al-Balaghah are more negative because they were more preferred in the general culture of the time, and they have better preserved.

2. eloquence, the criterion for collecting the words of Nahj al-Balaghah

Another point that should not be overlooked when researching about Nahj al-Balaghah is that Seyyed Razi (e) has collected Imam

Ali's sentences based on artistic beauty in phraseology and rhetoric, not expressing a specific concept and meaning. That is why sometimes he has cut Imam Ali's words in some places that can change or imperfect the meaning of a sentence. In other words, it can be claimed that the purpose of Seyyed Razi in collecting the words of Imam Ali was not to introduce a system and ideological framework or to record an educational system, but he collected the words according to his taste and interest, in terms of eloquence and rhetoric.

The phrases "و منها", which appear among the sermons, refer to this cuts. Sometimes "و منها" does not appear, but it is very clear that this is not the beginning of the sermon, because the beginning of every sermon starts with divine praise. Specifically in sermon 80, which refers to the defects of women, we come across a sermon

that has been narrated without any introduction and narrated incompletely; While perhaps with its complete narration, the meaning and purpose of the words of the Commander of the Faithful would be better understand.

3. Comparison of Nahj al-Balaghah with the Qur'an and other authentic narrations

Another point to note about Nahj al-Balaghah is that although Nahj al-Balaghah has a high validity, but this validity is documented about the whole of Nahj al-Balaghah and not about each of its sentences; Because in Nahj al-Balaghah, there may be sentences that are less valid than other sentences and there is no solid document about it. There may even be phrases in Nahj al-Balaghah that have been distorted. Therefore, with the change of a word or the absence of explanatory phrases or by attributing the phrase of others to

Imam Ali in some cases, the meaning and content are completely changed, which should be determined by comparing them with other verses and hadiths and reviewing the documents of the sermon by specific scholars. Some of the differences that can be seen in the current Nahj al-Balaghah are a good evidence for paying more attention to the original narration, for example in Nahj al-Balaghah Dashti:

يأتي على الناس زمان فعند ذلك يكون السلطان بمشورة النساء This expresses the bad times when rulers are consulting women; Whereas in Nahj al-Balaghah by Faiz al-Islam we read بمشورة الاماء (hikmat 98).

4. Paying attention to rhetorical aspects or meanings and expression of speech

One of the important points when examining the sentences and sayings of Imam Ali in Nahj al-Balaghah is to pay attention to the

literary aspects or meanings and expression of these sayings; Because sometimes a general word is used to address a specific number; As we sometimes have in Nahj al-Balaghah, it means by using general address, specific women are meant.

If a ruling is made about the nature of women, all women will be included in this ruling, even the transcendent personalities of women such as Hazrat Zahra (PBUH), Hazrat Zainab (PBUH) and Hazrat Maryam (PBUH). Therefore, the terms of Nahj al-Balaghah are definitely not mainly related to the nature of women and all women, but are secondary, which due to the initial natural conditions of the time and the prevailing cultural conditions, which refers to some specific women, some to the status of women of the time of Imam Ali, and some to the basic nature of women in every age, without being properly trained. Of course, there are

some sentences that refer to the nature of all women that they should be regarded as the principle, like women are like flowers and ...

5. Care in translations of Arabic words similar to Persian words

Another principle that should be considered when researching about Nahj al-Balaghah and other Arabic texts is considering the words shared between Persian and Arabic, but they have different meanings; Because the meaning of some Arabic words changes when entering the Persian language and in Persian, they are used in another meaning. In this case, when translating, one should pay attention to the specific meaning of that word in Arabic. For example, in Sermon 80 of Nahj al-Balaghah, which mentions the existence of defects in the faith and intellect of women, such negligence has occurred; because the word " نقص "

in Arabic dictionaries means " نقصان من الحظ", meaning "enjoying less", not deficiency, as Persian speakers mean.

For example, if the budget of an institution is set at three million tomans, but the need of the institution is four million tomans, we say that it has a lack of budget and in fact its budget is incomplete (ناقص); But in Arabic, it is the opposite, that is, when that institution has a budget of four million and spends three million, they say that its budget is incomplete (ناقص), that is, it has used less budget. In other narrations, نقص has the same meaning, for example, " اذا تم العقل نقص الكلام " does not mean that a person whose intellect is perfected, has defect in speaking or his words are not pronounced well, but it means that he uses speech less.

If we look at these sermons with such attention, we will find that according to this statement, women

do not any defect in intellect or faith, but they use them less, and of course, the reason for this is due to their original nature. The primitive nature of woman, because of her own interests and creation and the special role she plays in reproducing and nurturing the next generations which means cherishing emotion and feeling in society, must be full of emotion and feeling. Such immersion in a sea of love and affection sometimes causes women to use less of their intellectual powers in some fields that require more and more precise reason; Because this characteristic is rooted in the nature of women. Most women have this trait, while this early nature can be changed and strengthened. Of course, in the society of women and human history, we can find women who have also developed their own intellectual power by controlling their emotions; Doing so requires the

right training, growth and proper planning, and trained women achieve it.

It should be noted that according to the following verses of the sermon, the meaning of intellect is not the intellect perceiving generalities, according to the philosophers, or "intellect that according to various narrations leads to the worship of God", but means the intellect, that is, the ability to measure. Majority of women because of mental and emotional conditions, are more likely to make mistakes in diagnosing cases; Therefore, they should be more in witnessing.

This is exactly the example that Imam Ali points out for a defect in their intellect, and this lack of use of intellect does not diminish anything of a woman's innate perfection, but in legal matters, it

must be considered so that no one's rights are violated.

The same attention in the sermon, which calls women نواقص الايمان "having defects in their faith", leads us to the point as women do religious practices less in the days of menstruation, which is expressed as defect in worship. In another narration, Imam Ali (as) regards three pillars for faith and argue that as menstruation is planned by God, it is not a sin for them. Of course, as recommended in other narrations and moral precepts, women these days can eliminate this defect by mentioning God a lot. But since it is not obligatory to do so, there are few women who can make up for this less worship.

6. the philosophy of condemnation

Considering the slanders and condemnations that have been made in the Qur'an, Nahj al-Balaghah or

other books of narration about human beings or human groups, we see that these rebukes are used as tools for giving "awareness"; That is, God wants to take mankind away from that primitive nature, protect him from dangers and plagues, and bring him to growth and excellence for example where God states mankind is hasty refers to the basic nature of man, before correct education and training. The same is true of human groups, and for example, when we say "young people are immature and ignorant", we do not mean to insult young people, but it is a warning that we should be more careful about the behavior and situations of young people and eliminate the problems. It is the same for women, and some of the points are related to the initial conditions and when the woman has not been educated; So these points are said so that women are aware to

find solution and others do not raise their expectations from them.

7. Measuring speech according to the criteria of the Qur'an and the manners of the Imams

Another important point in examining the words of Imam Ali is that in order to ensure the correctness or incorrectness of our interpretation of a narration, we present it to the Qur'an. If it is in accordance with the Qur'an, we can be sure, and if there is a difference, we should doubt the correctness of our interpretation of that narration.

For example, in a brief review of the Qur'an regarding the sentences revealed in the Qur'an on women's issues, we conclude that according to the text of the Qur'an, man and woman were created from a single truth and there was no duality in the origin of their creation: "يا ايها O الناس اتقوا ربكم الذي خلقكم من نفس واحدة

people, fear your Lord, the God who created you from a single truth (Nisa, 1).

Elsewhere, the Qur'an considers the value of the deeds of men and women to be equal and their rights to be two-sided:

مَنْ عَمِلَ سَيِّئَةً فَلَا يُجْزَى إِلَّا مِثْلُهَا وَمَنْ عَمِلَ صَالِحًا مِنْ ذَكَرٍ أَوْ أَنْتَى وَهُوَ مُؤْمِنٌ فَأُولَئِكَ يَدْخُلُونَ الْجَنَّةَ يُرْزَقُونَ فِيهَا بِغَيْرِ حِسَابٍ

"Those who do an evil deed shall only be rewarded with its like, but those who believe and do good works, either men and women, shall enter the Gardens of Paradise and are provided for without reckoning."(40:40)

The Qur'an introduces the wife of Pharaoh and Mary as an example for the believers (Tahrim, 11); Whereas if women were the "نواقص الايمان", they could not be set as role models of the believers. Therefore, these inferences that refer

to the evil and imperfection of women are not compatible with the logic of the Qur'an and other narrations.

8. A woman can be regarded as evil for a man, not for herself

In this view, the evilness of a woman is not an inherent trait, but a relative one. Sometimes a creature is not evil, but in relation to a creature and in a special state, it becomes evil; Imam Ali's interpretation of women being scorpions refers to a female attraction that can attract men's attention. Therefore, the appearance of women in society can make problems for men and men's excessive attention to them can hinder their perfection. Men are always exposed to this attention, and this makes a man more vulnerable. Of course this case is true when men and women attention to each other is only to superficial aspects.

If a man and a woman pay attention to spirituality and perfection and establish the right relationship and enjoyed the right upbringing, their marriage is the greatest good for them. The Holy Prophet (saw) said: **خياركم خياركم لنسائكم** "The best of you is the one who treats his wife the best." and of course, marriage can prevent the relative false attraction he may have in society towards women.

In Nahj al-Balaghah, it is stated that a beautiful woman passed by Ali's companions and the companions looked at her. 'Ali (a.s.) said: **إِنَّ أَبْصَارَ هَذِهِ الْفُحُولِ طَوَامِخٌ، وَإِنَّ ذَلِكَ سَبَبُ هَيْبَابِهَا؛ فَإِذَا نَظَرَ أَحَدُكُمْ إِلَى امْرَأَةٍ تُعْجِبُهُ، فَلْيَلَامِسْ أَهْلَهُ، فَإِنَّمَا هِيَ امْرَأَةٌ كَأَمْرَأَتِهِ**. "Indeed, these men have their eyes fixed on a lustful scene, and this has caused their excitement. So when one of you looks at a woman who surprised him, he should go home and enjoys his own wife to remove this excitement, because his wife is a

woman like this woman "(Nahj al-Balaghah Dashti, Hikmat 420).

9. The difference between men and women in terms of virtues

Although most instances of moral virtues differ between men and women, there are some traits that are considered bad in men and good in women; this refers to their mental condition and role which should be suitable with their natural conditions. For example, Imam Ali says: *خيارُ خصالِ النساءِ شِرارُ خصالِ الرجالِ : الزَّهْوُ ، و الجُبْنُ ، و البُخْلُ ؛ فإذا كانتِ المرأةُ مَزْهُوَةً لَمْ تُمَكِّنْ مِنْ نَفْسِهَا ، و إذا كانتِ بَخِيلَةً حَفِظَتْ مَالَهَا و مالَ بَعْلِهَا ، و إذا كانتِ جَبَانَةً* "The best temperament for women is the worst temperament for men, which are the arrogance, fear and stinginess; So when a woman is arrogant (to no one but her husband) she obeys, when she is stingy, she keeps her property and her husband's , and if she is

cautious, she avoids anything that harms her reputation "(Nahj al-Balaghah Dashti, Hikmat 234).

10. Differences between men and women in social tasks

The duties of men and women are determined by their role and characteristics; For example, participating in battles with enemies is the responsibility of the man, because this work is not compatible with the strength and spiritual tenderness of the woman. Instead, Imam Ali says: *جِهَادُ الْمَرْأَةِ مِنَ الشَّبَقِ* : the jihad of a woman is to take care of her husband." (Nahj al-Balaghah Dashti, Hikmat 136).

That is, just as a man is exposed to many hardships on the battle field and his struggle causes reward and perfection, so does a woman with the hardships she endures in cases when her husband is bad tempered or when doing household chores, and the patience

she has to spread kindness at home and for children and peace of her husband, she gets the same reward and perfection that a warrior has.

Educational principles in dealing with women

Due to the differences between men and women, based on the specific characteristics of each, special training methods should be considered: We should expect less work from women that requires strong judgment.

- women are like flowers and delicate like a flower; In dealing with her, one should pay attention to this and avoid harsh methods and handing over hard work to him.

- Women should know their limits and move in the direction that God has positioned them. It is natural that this scope and limit is not in their perfection, but in the duties and usual chores of life.