

THE INTELLECTUAL CONTRIBUTION OF NĀṢIR  
AL-SUBĤĀNĪ TO THE FAMILY INSTITUTION

BY

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## ABSTRACT

Nāṣir Al-Subḥānī was an outstanding scholar of Islamic sciences, to whom his teachers and peers testified his profound erudition and accurate understanding of religious texts. After receiving his scientific license, he embarked on his intellectual career to spread Islamic sciences and correct misconceptions, relying on the Qur'an and the prophetic Sunnah with renewed understanding. Al-Subḥānī was influenced by the knowledge of his professors and the books of reformers, which broadened his perception and deepened his vision in addressing the issues of his society. His thought was marked by an insightful vision of the social and political problems that faced his society, including injustice, tyranny and backwardness. These issues contributed to the formation of his intellectual personality, as he presented innovative theses that combined Islamic originality and the requirements of the Times. His lectures and books always carried new ideas and boldness in putting forward. In politics, Nāṣir Al-Subḥānī was a prominent figure before the Iranian Revolution, playing a role in mobilising the masses and directing public opinion towards revolutionary goals based on Sharia. However, his influence declined after the success of the revolution as a result of internal political pressures, which ultimately led to his arrest and death; yet he remained a symbol of reform and intellectual resistance. In his vision of the family and society, Al-Subḥānī emphasised the balance between men and women according to their innate nature, as he believes that the integration between them enhances the stability of the family and society. He addressed the issues of marriage, guardianship, divorce and polygamy with a fair and balanced perspective, stressing the importance of justice and responsibility in every relationship. His intellectual discourse was focused on holistic concepts and substantive issues rather than being preoccupied with doctrinal details, reflecting his deeply analytical nature. Nāṣir Al-Subḥānī combined thought and reality in his presentation, making him one of the most prominent thinkers who sought to renew Islamic thought and strengthen its role in facing the challenges of the era. The study employs an inductive and analytical approach to examine Al-Subḥānī's contributions to family studies, utilising data collection, textual analysis, and critical evaluation. It also compares his views with contemporary scholars to clarify complex family issues.

## ملخص البحث

كان ناصر السبحاني عالماً متميزاً في العلوم الإسلامية، شهد له معلموه وأقرانه بعلمه العميق وفهمه الدقيق للنصوص الدينية. بعد حصوله على الإجازة العلمية، انطلق في مسيرته الفكرية لنشر العلوم الإسلامية وتصحيح المفاهيم الخاطئة، معتمداً على القرآن والسنة النبوية بفهم متجدد. تأثر ناصر السبحاني بمعارف أساتذته وكتب المصلحين، مما وسع مداركه وعمق رؤيته في تناول قضايا مجتمعه. تميز فكر ناصر السبحاني برؤية ثابتة للمشكلات الاجتماعية والسياسية التي واجهت مجتمعه، مثل الظلم والاستبداد والتخلف. ساهمت هذه القضايا في تشكيل شخصيته الفكرية، حيث قدم أطروحات مبتكرة تجمع بين الأصالة الإسلامية ومتطلبات العصر. كانت محاضراته وكتبه تحمل دائماً أفكاراً جديدة وجرأة في الطرح. في السياسة، كان ناصر السبحاني شخصية بارزة قبل الثورة الإيرانية، حيث لعب دوراً في تعبئة الجماهير وتوجيه الرأي العام نحو أهداف ثورية قائمة على الشريعة. إلا أن نفوذه تراجع بعد نجاح الثورة نتيجة الضغوط السياسية الداخلية، ما أدى إلى اعتقاله ووفاته، لكنه ظل رمزاً للإصلاح والمقاومة الفكرية. في رؤيته للأسرة والمجتمع، أكد ناصر السبحاني على التوازن بين الرجل والمرأة وفق طبيعتهم الفطرية، حيث يرى أن التكامل بينهما يعزز استقرار الأسرة والمجتمع. تناول قضايا الزواج والوصاية والطلاق وتعدد الزوجات بمنظور عادل ومرتزن، مشدداً على أهمية العدالة والمسؤولية في كل علاقة. كان خطابه الفكري يركز على المفاهيم الشمولية والقضايا الجوهرية بدلاً من الانشغال بالتفاصيل الفقهية، مما يعكس طبيعته التحليلية العميقة. جمع ناصر السبحاني بين الفكر والواقع في طرحه، ما جعله أحد أبرز المفكرين الذين سعوا لتجديد الفكر الإسلامي وتعزيز دوره في مواجهة تحديات العصر. تستخدم الدراسة منهج استقرائي وتحليلي لفحص مساهمات السبعين في الدراسات الأسرية من خلال جمع البيانات والتحليل النصي والتقييم النقدي. كما يقارن وجهات نظره مع العلماء المعاصرين لتوضيح قضايا الأسرة المعقدة.

## APPROVAL PAGE

I certify that I have supervised and read this study and that in my opinion, it conforms to acceptable standards of scholarly presentation and is fully adequate, in scope and quality, as a dissertation for the degree of Master of Arts in Islamic Thought and Civilisation.

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Dean, International Institute of Islamic  
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# CHAPTER ONE

## INTRODUCTION

### 1.1 BACKGROUND TO THE STUDY

The family institution refers to the social structure of individuals connected by kinship and blood or non-blood ties. Living together in a common environment and exchanging emotions, responsibilities, and social interaction. The family institution is the basic unit of society and is the basic component of human education and development (Bakar, 2011, p. 13).

In addition, the family institution plays an important role in achieving social and economic stability. The family is considered the smallest social unit in society, as it builds close and strong relationships between its members. These relationships create a stable and productive environment for society in general (Allam, 2018, pp. 467-470).

Furthermore, Family education is a process that aims to guide individuals within the family in a way that helps them develop their skills, values, and social behaviour, strengthen their emotional relationships and effective communication within the family. Family Education aims to strengthen self-confidence and promote correct and effective communication between family members and with the outside world. Also, develop critical thinking and problem-solving skills, strengthen discipline and personal responsibility, and promote the values of respect, cooperation, and tolerance (Fahim, 2016, p. 5).

Also, the family helps to convey moral and social values and principles to children and teaches them the right behaviours and positive values. It also provides the necessary guidance for children to learn how to deal with others and develop communication and problem-solving skills (Fernández, 2021, p. 2).

Family education helps children develop independence and the ability to make decisions and take responsibility for their actions. It provides emotional support and a

safe and supportive environment for children to express their feelings and experiences. Therefore, family education has a key role in preparing children to become successful and responsible members of society, by providing support, guidance, and motivation necessary for their personal and social growth and development (Alwani, 2011, p. 55).

Moreover, Islam seeks to create a social structure through the family institution, in such a way that members can devote their lives to helping preserve and strengthen family values. The Islamic religion views the family institution as a sacred thing. That is because this institution has a multifaceted relationship accepted and mutual by spouses in the name of Allah and his religion, which is of divine origin. Islam seeks through the family institution to achieve comfort, tranquillity, love and mercy in the relationship between husband and wife. Islam encourages this so that marital relations become governed by the moral and legal principles embodied in Islamic law (Bakar, 2011, p. 17).

To maintain Justice, balance, and transparency in the Islamic legal and social framework within the family, the focus should be on the individual's intellectual, spiritual, and social contribution to society. This approach prioritises merit and character over physical attraction in interactions between the sexes. Such emphasis fosters a more equitable and respectful environment within Islamic family structures (Alwani, 2011, p. 60).

In addition, the family institution plays a prominent role in building civilisation as it is the basic and primary unit of society. Moreover, history has shown that the rise and fall of civilisations are directly related to the development of the family institution. On the contrary, it is known that the state of health of the family institution and its stability are fundamental factors in the emergence of various human civilisations. The reverse is also true: the decline and corruption of the family institution in civilisation greatly contributed to the fall of that civilisation. Such a close interconnection of the destinies of the two entities is not surprising given the universal recognition that the family unit constitutes the basic social institution in any society (Bakar, 2011, p. 31).

The intellectual invasion of the Muslim family in recent centuries has led to a weakening of the cultural and religious identity of Muslim individuals and families. It is reflected in their personality and relationships within the family and society. As a result, the weakening of the religious personality led to a decrease in individuals' adherence to Islamic values and traditions. That could negatively affect the family as a social entity within society (Hilal, 2000, pp. 33 -34 & Alqahs, 2020, p. 59).

Therefore, unfortunately, the Islamic nation has been suffering from a civilisational decline in the temporary period. The nation is now going through a crisis, of helplessness, loss of balance and absence of identity in addition to economic and social crises. The origin of this civilisational decline is primarily an intellectual crisis and other economic, social, and political crises fall under it (Nāsir and others, 1997, p. 11). Moreover, this civilisational deterioration that the nation is experiencing is not the result of Chance, nor is it a surprise that came without warning. Still, instead, it is the result of nature for many reasons that the nation has experienced and interacted with gaps and mistakes. All of this resulted in the backwardness that the nation has reached in recent covenants (Al-Shāhīn, 2012, p. 1).

All this led Muslim thinkers to initiate the Islamic Reformation at the end of the eighteenth century. This reformation is considered a transitional stage from the comprehensive historical delay that the nation was living in. The stagnation of its economic and social structures and the rigidity of its intellectual structures in traditional and simple templates to the world of progress and advancement of civilisation and scientific and intellectual prosperity were samples of the nation at that period (Taylby, 2016-2017, p 6).

Several reformers from all over the Islamic nation contributed to the emergence of this movement, -Reformation- which rebuilt the nation anew. This contribution had many advantages over Muslims in awakening Muslims from the span in which they were. Including such thinkers as Sayyid Jamāl al-Din al-Afghānī,<sup>1</sup> Abdu al-Raḥmān

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<sup>1</sup> (Afḡānī, Jamāl-Al-Dīn (1254-1314/1838 or 39-97) He was a prominent ideologue and political activist in the Muslim world in the late 19th century, whose influence continued strongly in many Muslim countries. Although for most of his life, he claimed to be of Afghan descent, perhaps to present himself as a Sunni Muslim and escape persecution by the Iranian government, overwhelming documents now prove that he was born and spent his childhood in Iran. He had many trips around the Islamic world and

al-Kawākib<sup>2</sup>, Sayyid Qutub,<sup>3</sup> and many others throughout the Islamic world, and even at all times the nation was not devoid of such great people.

Nevertheless, Kurdish<sup>4</sup> Scientists and thinkers have played an essential role in the building and advancement of the Islamic nation and in scientific and intellectual prosperity. Since they entered the Islamic religion, they have sought Islamic knowledge in every possible way. Therefore, the role of Kurdish scholars in building Islamic Civilisation, contributing to the construction of the edifice of science, and preaching it to people, unequivocally manifests itself in the manner described (Al-Hasnānī, 2012, p. 18).

Furthermore, throughout their leaders and scholars who contributed to the Renaissance and progress of the nation, Kurds have offered vibrant and compelling testimonies across various realms of knowledge and sciences. People such as Salah al-

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some European countries, and he had political roles in some Islamic countries, which was the reason for his expulsion from the state, as his activities were more political than religious, In Afghanistan, he did not appear at all as a religious figure, but as a person giving purely anti-British political advice. In Istanbul, he associated himself with reformist politics, and his only known conversations concerned either political and educational reform or matters that many considered more anti-religious than religious. In Egypt, when the political scene was relatively calm, he devoted himself to teaching, but this education opened the minds of young people to the modern political possibilities that emerged in the turbulent last part of the decade (Keddie, 2011).

<sup>2</sup> Abd al-rauman b. Ahmad b. Mas od al-kawakibi, (1855-1902) pioneered the theory of Arab nationalism. He led an active literary and political life. He mastered Turkish and Persian as well as Arabic, acquired some knowledge of secular subjects but not in a European language, and in 1878 directed the first private Arabic weekly magazine in Aleppo, and published two books. He discussed and argued that the problems of Islam would be solved by transferring the caliphate from the House of Uthman to the Quraysh (E. Van Donzel, 1997, V. 4, P. 775.).

<sup>3</sup> Sayyid Qutb Ibrahim Husayn Shadhili, (October 9, 1906 - August 29, 1966) was an Egyptian Islamic thinker, poet, writer, and a prominent member of the Muslim Brotherhood. He is the author of at least 30 books and hundreds of articles. He became the editor-in-chief of the Muslim Brotherhood newspaper before his first arrest. He was imprisoned for more than 10 years -sporadically- on various charges, the last of which was his death, he was executed on August 29, 1966, in Cairo on charges of founding an armed secret organisation of the Muslim Brotherhood party (C. E. BOSWORTH, 1997, V.9, P.117).

<sup>4</sup> The Kurds are one of the oldest peoples in the Middle East, they lived in the territory known as Kurdistan, namely the mountainous regions of eastern Turkey and northwestern Iran to northern Syria and now northern Iraq. The Kurds speak Kurdish, the official language of Kurdistan. During the reign of the Ottoman Empire and the Safavids Kurdistan was unofficially divided between the two powers from an early age. The Kurds tried to create an independent Kurdistan state through the Treaty of Sevres, but in the Lausanne agreement of 1923, Kurdistan was divided between Iraq, Syria, Iran, and Turkey. The independence of Kurdistan was declared several times during the Kurdish struggle, but all attempts led to failure due to neighbouring and powerful countries. In the cultural life of the Kurds, they have different and multiple cultures according to geographical divisions. Still, music played a distinct intermediary role in all its phases. According to statistics obtained in 2016, the number of Kurds is approximately 36 to 45 million (Paris, 2017) (Aliaway, 2004) (Rash, 2008).

Din al-Ayyubi<sup>5</sup>, Ibn Al-hajib<sup>6</sup>, Said Al-Nursi<sup>7</sup>, Ibn Khalkan<sup>8</sup>, Ismail al-Jazari<sup>9</sup>, and many others (Sa‘dūn, 2017). Kurds’ communities have played pivotal roles in religious, civilisational, political, social, military, and scientific spheres. Moreover, their contributions have been instrumental in shaping Islamic civilization and aiding in establishing states, alongside the Arab, Turkish, and Persian elements. The era of Ayyubī<sup>10</sup> rule is considered the Golden Age of Giving. It is particularly noteworthy. During this period, the Kurds’ communities exhibited outstanding dedication to the advancement of Islamic civilization, making significant contributions to its growth and development. (Al-Barznjī, 2010, p.8)

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<sup>5</sup> Sultan Saladin (1137-1193) was a Kurdish Muslim leader. He founded the Ayyubid state in Egypt and Syria after eliminating the Fatimid state. He and his family appeared in the zenith state in their beginnings. He was the governor of Egypt under Sultan Nuruddin al-Zenki. He is especially famous for his role in the Crusades, where he led the Muslim armies against the Crusaders. He recaptured Jerusalem from them in 1187 after winning the famous Battle of Hattin against the Crusaders (H. A. R. GIBB, 1979, V. 1, P.796).

<sup>6</sup> Jamal al-Din Uthman ibn Umar ibn Abi Bakr (570-646 Ah, 1174-1249 ad) was the Maliki and grammarian. His father was a chamberlain for a prince; therefore, he is known as Ibn hajib Kurdi which mean the son of a chamberlain. He studied with great scholars in Cairo, Damascus and others. His students were also great scientists. He has dozens of valuable compositions.

<sup>7</sup> Said Al-Nursi - Badī‘u Al-Zamān - (1877-1960), a Muslim scholar and philosopher of the last century from Kurdistan-Turkey. Al-Nursi was interested in the field of religious and intellectual renewal. Al-Nursi wrote a collection of Quranic treatises and exegesis that focused on explaining and teaching the Islamic faith and guiding the Muslims of his time and he called it the letters of light” rasā’il alnūr”. Al-Nursi founded the Al-Nur movement, which sought to revive Islamic values and emphasise the importance of science and religion in the life of a Muslim. The Nurse had political positions against foreign domination. His interest was in social reform and education.

<sup>8</sup> Abu al-Abbas Shams al-Din Ahmad ibn Muhammad ibn Ibrahim ibn Abi Bakr Ibn khalkan (608 - 681, 1211-1282 AD), was a jurist, historian and judge. He was born in Erbil (Kurdistan – Iraq today) and was educated in Damascus and Cairo. "wafāyātu al-‘a‘yān wa ‘anbā’u al-zamān" is one of his most important books, which includes biographies of notables and famous literary figures, scientists and leaders. Ibn khalkan was a judge and held judicial posts in Damascus and Aleppo.

<sup>9</sup> Ismail al-Jazari is a prominent Muslim scientist and inventor of the Middle Ages (1206 - 1136). He was born on an island near Diyarbakir. Al-Jazari is one of the most important mechanics in the history of the Islamic world, he made great contributions in the field of mechanics and engineering. " The Book of Knowledge of Ingenious Mechanical Devices " is one of his most famous works. It is one of the most important books in the history of Mechanical Engineering. The book deals with the description and design of many mechanical and automatic devices, including water clocks, and self-propelled machines. His inventions had a significant impact on the development of technology in the Islamic world.

<sup>10</sup> The name of the dynasty founded by Saladin, at the end of the 6/12 century and in the first half of the 7/13 century, ruled Egypt, Syria, Palestine, the greater part of Upper Mesopotamia, and Yemen. The family name belonged to a clan of Kurdish tribes, and Saladin considered him the oppressor of the Fatimid Caliphate and announced the return of Egypt to the Abbasid Caliphate in Baghdad. Two centuries later, Egypt is officially Sunni again. The most powerful battle of this state is the Battle of Hattin, the decisive battle between the Crusaders and the Muslims led by Saladin, which took place on Saturday, 25 Rabi al-Thani 583 AH, corresponding to July 4, 1187, ad. The Muslims won, and the Crusaders placed themselves in a strategically uncomfortable position within a cordon of Saladin's forces, which resulted in the liberation of the kingdom of Jerusalem and the liberation of most of the territories occupied by the Crusaders (H. A. R. GIBB, 1979, V. 1, P.796).

## **The Role of Nasir al-Subhani in Social and Political Reform**

Among these prominent contributors is Nāṣir Al-Subḥānī (1951 – 1990) who has played a great social and political reform role in his surroundings. These contributions were through conferences held to solve sectarian and national problems in his region (Kurdistan), other cities in Iran, or overseas. Also, his contributions were made through his scientific confrontation with intellectual and cultural trends that were hostile to Islam or far from its spirit and purposes. Moreover, Al-Subḥānī was formatting scientific schools, educational and advocacy associations, or holding cultural seminars and dialogue councils. Al-Subḥānī was sending letters and memos to leaders, politicians and doctrinal references too (Bahā' al-dīn, 2013, p. 20). Al-Subḥānī was calling for religious reform and Islamic thought and stripping it of superstitions. Al-Subḥānī was calling Muslims to adhere strongly to the components of their religion and to fully adhere to their Islamic duty following the guidance, studies and instructions contained in the Qur'an and Hadith Sahih. Al-Subḥānī's influence was shaped by his callings and the ethical principles that resonated with those in his vicinity (Al-Penjwenī, 2009, p. 7).

Despite a decade spent in escaping, Al-Subḥānī remained resolute in his commitment to diligent advocacy across his religious, educational, and cultural instructional pursuits. Al-Subḥānī was eager in his endeavours for political and social reform as well. Operating covertly<sup>11</sup>, Al-Subḥānī transitioned between various urban centres in alignment with the dynamics of the Islamic Movement. As circumstances intensified, Al-Subḥānī encountered a proposition to depart from Iran. However, he rebuffed this proposition, opting instead to persevere in his proselytising activities. Al-Subḥānī's international sojourns have been restricted to a mere three instances (Al-Hawrāmānī, 2017, p. 84 & Gharīb, 2017, p. 432). Notably, Al-Subḥānī journeyed to Pakistan on two occasions. Al-Subḥānī extended his stay for approximately a year on each visit. Furthermore, Al-Subḥānī embarked on a trip to Turkey in 1988 to participate in the Founding Conference of the Kurdish Islamic League organisation held in Istanbul. (Gharīb, 2017, p.433)

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<sup>11</sup> Owing to the issuance of an official arrest warrant against him (look at p.8).

Al-Subḥānī drew inspiration from Al-Mawdudī,<sup>12</sup> Hassan al-Banna<sup>13</sup> and Sayyid Qutb, (Gharīb, 2017) Muhammad Abdah,<sup>14</sup> (sallūm, 2020). Similarly to them, Al-Subḥānī was distinguished by the length of his scientific pedigree and his encyclopaedical fame, in all fields of the Qur'an, its Sciences and interpretation, Hadith, its Sciences, jurisprudence and origins, and the sciences of Arabic language and rhetoric. Al-Subḥānī 's productions and effects testify to this and his highness of thought of the martyr has reached a far-reaching level (Bahā' aldīn, 2013, p. 12 Bahā' aldīn, 2006, p. 6).

Al-Subḥānī has left his distinctive mark on the plates of “Sharī‘ ah” sciences, trying to establish new rules and controls, adding valuable observations in the fields of Arabic Language Sciences, Qur'anic Sciences, Hadīth Sciences, 'Usul al-Fiqh and al-Din “the origins of religion, the origins of jurisprudence”, behavioural science, al-Tazkiyah (Purification of the Soul). Al-Subḥānī relied in all these Sciences on Quranic concepts and using linguistics studies. He was also moving from thinking through language to thinking about the language itself, swimming in its depths, which is a very accurate and objective scientific method (Bahā' aldīn, 2013, p.19). Al-Subḥānī embodied the archetype of Jihād, exemplifying unwavering resilience and serving as a

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<sup>12</sup> (SAYYID ABU 'L-'LA AL-MAWDUDI (1903-1979) journalist, fundamentalist theologian, a great influence in the politics of Pakistan and one of the leading interpreters of Islam in the twentieth century. He was born in Aurangabad in Hyderabad state, India. Authorship efforts greatly intensified his understanding of his faith, in 1932 he took over the editing of the monthly magazine Tardi man al-Qur'an, which was to be the main instrument of his ideas for the rest of his life. He was consistent with breaking the grip of Western culture and ideas acquired by Muslim intellectuals, instilling in them the fact that Islam has its code of life, its own culture, its own political and economic systems, a philosophy and an educational system that are all superior to anything that Western civilization can offer, he was claiming that the misconception that Muslims need to borrow from others in the matter of culture and civilization should be eliminated. Al-Mawdudī Intervened in politics in a series of articles he published defending Muslims.) (E. V. C. E. BOSWORTH, 1991, V. 6, P. 872)

<sup>13</sup> (Hassan Ahmed Abdel Rahman Mohammed Al-Banna (1906 - 1949) Egyptian political thinker and Islamic preacher, founded the Muslim Brotherhood in 1928, a 22-year-old teacher, its first general guide and editor-in-chief of the first newspaper issued by the group in 1933, called for the Islamization of the state, economy, army and society. Al-Banna turned an elitist intellectual fashion into a popular phenomenon that would profoundly affect the interaction between religion and politics, he took a stand against all kinds of nationalism: linguistic, ethnic, and liberal.) (Rahnema, 1994, p.125.)

<sup>14</sup> (MUHAMMAD ABDUH (1849-1905) was a Muslim theologian and the founder of the Egyptian modernist school. In 1872 Muhammad Abdu encountered Sayyid Jamal al-Din al-Afghani and became his most ardent disciple. In 1879 he was appointed a teacher at the Darul Uloom, founded a few years earlier to modernize education in religious learning. Muhammad Abdu saw that only gradual reform could succeed, he believed that no political revolution could replace the gradual transformation of mentality and considered the reform of education, especially moral and Religious, the first preparatory to progress. In 1894 he became a member of the administrative body of Al-Azhar, his goals were aimed at eliminating intellectual and civilizational stagnation and reviving the Islamic nation to keep pace with the requirements of the Times.) (C.E. Bosworth, 1993, V. 7, P. 418.)

paradigm of enduring patience and fortitude. A pedagogue of resolute commitment and fervour for Islam and matters concerning the Muslim community. Al-Subḥānī assumed the role of a liberating erudite, a distinguished commentator, a devoted combatant, an eminent jurist, and an indefatigable luminary. Al-Subḥānī's unwavering dedication extended to his nation, steadfast in its advocacy, loyalty, and vigilant guardianship (Gharīb, 2017, p.432).

However, during the period of Al-Subḥānī 's life, the region witnessed important and notable political transformations. One of the most prominent of these transformations was the transformation of the state from a monarchy to a republican system. This period is represented by two different temporal roles: the first is represented by the rule of the Royal “Pahlavi” regime. The role which controlled the destinies of the Iranian people gagged the mouths and became an obedient agent of the Western countries. The second temporal role is represented by the revolution of the Iranian people against the authoritarian regime, the proclamation of the Islamic Republic (Bahā' aldīn, 2013, p.15).

Therefore, politically, Al-Subḥānī played an effective role as a political leader in his region. Al-Subḥānī participated in the revolution of the Iranian people against the Shah<sup>15</sup>. Al-Subḥānī was hoping that the Islamic State would give everybody's rights. Al-Subḥānī was one of the advocates to support and advocate for the new republic. He was one of its leaders in his region from the beginning of the mass outburst until a few years after the revolution. Also, Al-Subḥānī worked with his comrades after the revolution to secure the rights of Sunnis and the Kurdish people. Therefore, Al-Subḥānī began to form the Dawah and Reform Party of Iran along with a cohort of preachers influenced by the global Islamic awakening within the ranks of the Sunni and Kurdish community, at the beginning of the victory of the revolution in 1979 (Bahā' aldīn, 2013, p.15 & Gharīb, 2017, p.433).

Because of his political activities, a warrant was issued for Al-Subḥānī's arrest. This prompted Al-Subḥānī to go into hiding for several years to continue his activities. He was arrested in 1989. After a quick trial, the sentence of Al-Subḥānī's execution

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<sup>15</sup> (The title of the kings of Iran in the past.)

was issued. On March 19, 1990, the death sentence was carried out in a prison in the city of Sanandaj. It has been in an atmosphere of strict secrecy, without the opportunity for any real defence. The suffering did not stop there, as his family was not allowed to hold a mourning ceremony for him. Al-Subhani was only 38 years, 5 months, and 6 days old (Salāḥ & Almās, 2022, p.418).

### **The Challenge of Modernity and Al-Subḥānī's Response**

The world has since the time of al-Subhani, made a qualitative shift from simple traditional lives to complex modern life and technology. As a result, it was demanded throughout the world to adopt this idea on a holistic level, without any caution. Undoubtedly, the Islamic world was also demanding this change. Some scientists and intellectuals in the Islamic nation opposed accepting and responding to. Each part of the Islamic world reacted otherwise as modernity entered different ways and different bodies. Hence, the responses varied according to the background of The Thinker and the differences in modernity in his country. (John Cooper, 1998, p. 4 & Raḥmān, 2011, p. 277) In addition, Iran, especially, has been exposed to this shift in various ways. The political changes and the change of authorities in the region were significant factors for that. This led to a turning point in modernity politically, cognitively, and socially in the years before and after the revolution -1979- (Vahdat, 2002, p. xii).

On the other hand, the Iranian family has undergone significant changes over the past century compared to any other century. The increase in the age of marriage, the increase in the divorce rate, the diminution of the family aspect, the freedom to choose a husband, the prohibition of a man from having a second wife, and the possibility for a woman to file for divorce. Also, there was a rise in the participation of women in the political arena due to the importance given to each individual to vote for candidates. In addition to that, the opportunity for women to enter the educational fields and new jobs are among the most important changes in the Iranian family (Bahār, 2006, p.590). One of the reasons for these changes is the promulgation of a set of laws called the “family protection law” in 1967. It allowed the wife to get an education and work without the consent of her husband - this was disproportionate to the social status in

Iran then-. This development was another important factor in the development of family norms (Nassehī-Behnam, 1985, p.558). As the family protection law in Iran moved in a more gender-equal direction, strict restrictions were placed on polygamy. Also, the legal procedure for divorce changed, and the child custody law changed. It was a movement promoted by women activists. These changes were mostly influenced by the new Western-oriented middle class (Keddie, 2000, p. 406).

With these political and cultural upheavals in Iran, the family was greatly affected under these circumstances, before and after the revolution. There was a change in social values and customs. Families began to adopt a more advanced and modern approach in line with the requirements of the new society. This led to an increase in the Muslim family's receptiveness to Western cultures and customs. The traditional role of women in the family has transformed into a more open role outside and inside the home. Iranian women began to have more freedom in making decisions related to their lives (BBC, 2019 & Rodriguez, 2022).

Although some of these changes have been positive, it cannot be denied that the disintegration of the family and the weakening of family ties have had a noticeable impact on Iranian society. Families are finding it difficult to maintain the cohesion that distinguished them previously. These changes required society and the family to make greater efforts to strengthen family ties and sustain their cohesion in the face of constant challenges (Nassehī-Behnam, 1985, p.559-562).

The changes will lead to a reduction in the time allocated for family interaction and strengthen family ties. This was because the increased participation of women in the labour market and their involvement in education affected the family dynamic. Although these were positive steps, everyone has a different role that requires a new balance within the family (Ghorayshi, 1996, pp. 457-463).

Therefore, the Ulama saw modernity as threatening the moral and religious values that are the foundation of Iranian society. They feared that the adoption of Western lifestyles would erode cultural and religious identity. They believed that women's education and work outside the home threatened the traditional structure of

the family and its role in raising children. The Ulama saw modernity as encouraging individualism and autonomy at the expense of family unity and community cohesion. This can cause divorces and family breakups (Vahdat, 2002, p. xii).

Following these legal and customary changes, Al-Subhānī gave many speeches and lectures on the provisions of the family and women, and the duties of spouses. These records amounted to about 19 hours. These lessons are from the Qur'an and Sunnah perspective. They are about matters of the family in general, and women and their rights in particular. Also, they are about the provisions of marriage, wisdom and etiquette, divorce, stages and provisions, the concept of guardianship, cohabitation etiquette, concealment provisions, the rights of spouses, the wisdom of dowry and alimony, inheritance shares and testimony in the judiciary, and others related to women and married life. Al-Subhānī knew that his era required such initiative and care as a religious scholar, thinker and social reformer in his time (Bahā'aldīn, 2013, p. 11).

## **1.2 STATEMENT OF THE PROBLEM**

Iran has witnessed great transformations in the second half of the last century. These transformations encompassed many social, cultural, and political aspects. At the same time, modernity and globalisation were highly taking their place in the world. Also, they brought their philosophical sides that gave a great influence on family customs in Iran. Moreover, before the Islamic Revolution, Iran witnessed a major change in the laws related to family life. This led to changes in the roles, traditions, and values of the family, especially the role and rights of women.

Therefore, modernity has presented many challenges and changes to the Iranian Islamic Society. Among these challenges is its impact on the concept of the family as an institution. The roles of its members in society and within the family are one of the main influences of modernity is the openness to Western life and values. This has changed the family's interaction with Western culture and values. For example, the modern media technology at the time led to the spread of thoughts and values opposed

to the traditions of the Islamic Iranian society regarding marriage, divorce, and women's rights.

Considering these social and cultural transformations, there was an urgent need for Islamic guidance and response commensurate with the transformations and changes that were taking place in Iranian society. This guidance and response must be in tune with the religious and cultural reality in Iran. A Sunni Islamic response is needed to respond to these unique challenges facing Sunnis in Iran as the minority in Iran to support the Sunni family and its values. Also, to spread awareness of important religious and social issues in the Sunni Kurdish community and purpose to preserve the Sunni Islamic and Kurdish identity.

Nasser Al-Subhan presented contributions in this field that preserved the family as a fundamental unity in Islamic Society. Al-Subhani was highlighting the family's role in the proper education of individuals. He called for the promotion of Islamic values within the family, such as justice, compassion, tolerance, and mutual respect between family members. Also, Al-Subhani stressed the importance of effective communication between family members, understanding each other's needs and appreciating individual differences.

Al-Subhani considers Islamic education within the family to be vital for Muslim character building and the development of values. Al-Subhani encourages the provision of an educational environment within the family for the development of Islamic awareness among individuals. Al-Subhani considers Islamic education an essential part of building the identity of the Muslim family. Al-Subhani believes that modernity and Islamic values can be reconciled in a way that enhances the role of the family and preserves its Islamic identity. Al-Subhani sees that religious values can be a framework for interacting with modern social transformations without abandoning the Islamic identity.

In these and other ways, Nasser Al-Subhani provided insights that helped overcome the challenges facing the Muslim family in modern times. Hence, the family strengthen its role as a unit of education and community building in line with Islamic values and principles.

Moreover, Nasser Al-Subhani combined the role of a scientist, thinker, politician, and social reformer. His opinions and positions played an important role in guiding thought and behaviour in the Iranian Kurdish environment during the period when it witnessed important social and cultural transformations. In general, Naser Subhani had a prominent role in guiding political and Social Thought and behaviour in Iran during an important period of its history, and he had a great influence on the Kurds, who needed leaders and thinkers who defended their rights and sought to achieve their progress and development within the framework of justice and equality.

Due to the government's ban on scientific research and articles about Al-Subhani's views, there is a scarcity of research on him and his beliefs. Therefore, the previous researches carried out on his views was often focused on these religious aspects. It is also important to study his views and positions regarding social and family issues, especially considering the cultural and social transformations that Iran witnessed during this period.

By collecting and analysing Subhani's opinions on these issues, the research can contribute to a deeper understanding of his thinking and social attitudes, and how they were influenced by the circumstances and transformations in Iran during the period he lived. The analysis of these views and their comparison with the opinions of other scientists may shed light on the diversity and development of socio-religious thought in the country.

### **1.3 RESEARCH QUESTIONS**

The study seeks to answer the following questions:

- 1) What is the political & intellectual biography of Nāṣir Al-Subḥānī? and how did he manifest his political views in his activities?
- 2) How has the family institution evolved in Iran during the latter half of the 20th century?

- 3) How did Al-Subḥānī confront the threat of modernity regarding family dynamics and the status of women whilst defending the Islamic standpoint?

#### **1.4 RESEARCH OBJECTIVES**

The study seeks to achieve the following objectives:

- 1) To construct a biography of Nāṣir Al-Subḥānī, and his political activities.
- 2) To investigate the historical transformations of the legal, cultural, and religious factors that have impacted the structure and dynamics of Iranian families from 1950 to 2000.
- 3) To analyse Al-Subḥānī's thinking and responses to modernity regarding family and women's issues.

#### **1.5 THEORETICAL FRAMEWORK**

This study employs the theory of family institution from the Islamic perspective. It is the religious interpretation of the concept of the family institution. The theory which focus on how to understand and interpret the role of the family and family relationships from a religious and cultural perspective. Also, this theory is based on the religious understanding of the family as a basic unit of society, analysing how Islamic teachings affect the structure and function of the family.

This theory applies Islamic teachings in raising children within the family, including teaching prayer, reading the Qurān, studying the Prophet's Sunnah, and guiding behaviours following Islamic law. Also, this theory requires building relationships between family members based on Islamic values, such as compassion, tolerance and patience, and understanding the rights and duties of each member of the family. Moreover, this theory helps to observe and apply their religious teachings, and how to apply these values in resolving conflicts and problems within the family. The

theory analyses the challenges face the family in applying religious teachings, and how to deal with them.

This theory provides a useful framework for understanding how religion influences the structure and function of the family, and how to interpret and apply religious values and practices within the family, this theoretical framework can be used in research to analyse and evaluate Nasser Al-Subhani's contributions to the family institution from a religious perspective.

## **1.6 RESEARCH METHODOLOGY**

This research is based on the qualitative approach to data collection and analysis, where the emphasis is on finding sources and data from existing libraries and research. A qualitative approach is suitable for studying the family because it enables an understanding of the emotions, experiences and interpersonal interactions that make up family dynamics. By reviewing the available literature and previous research, rich and in-depth data can be collected that help interpret and analyse family relationships, gender roles, and cultural and social changes. In the case of the Iranian family, this approach can contribute to revealing the impact of political and economic changes on family relationships, and how individuals interact with contemporary traditions and ideologies.

Therefore, the nature of this study and the diversity of its problems require the researcher to follow more than one approach according to the following:

### **Data Collection**

The inductive approach by collecting the available scientific material and data on the subject and referring to various books related to the family in general, and Al-Subhānī's books and records on family institutions. This research relies mainly on his book as a primary source named (Husband and Wife) and then on his interpretation of the Quran "tafsīr" in the places that interpret the verses related to the family. Also, the research

relies upon his other books where Al-Subhānī mentioned the family. It counts on books, research and articles about Al-Subhānī to find out the biography of Al-Subhānī and his intellectual, scientific and political machine. A variety of secondary sources is relied on to achieve a thorough and accurate understanding of the topic. These sources include books, academic articles and available data that deal with family institutions and Iranian families from multiple angles.

### **Data Description**

The descriptive approach by describing issues related to the topic and linking them to research, such as the literature on which Al-Subhānī relied in his writings and travels, the teachers from whom Al-Subhānī drew and was influenced by their conduct. Also, it describes the historical conditions in Iran that Al-Subhānī worked to confront and change in his speeches and his regenerative career. This approach is employed to represent the family condition and the factors behind the evolution in the last century.

### **Data Analysis**

The analytic evidence through the analysis of texts, comparison between them, combining evidence in an integrated manner with expressing an opinion - as much as possible - and criticising the aspects of omission according to what the researcher finds evidence and evidence, and putting this venerable scholar in its proper place through studying and evaluating him and showing what protects alive and effective of his heritage and how to benefit from him.

The sources are analysed to provide a comprehensive overview of the social and cultural structure of the Iranian family. it focuses on the changes in the family structure and its dynamics over time. Previous studies and reports issued by national and international institutions are also reviewed to provide a comprehensive analytical framework that helps to understand relationships within the Iranian family. Moreover, the approach analyses the impact of economic, social and political factors on family

lifestyles. Through this approach, a deep and integrated analysis can be achieved that reflects the complex and multidimensional nature of the Iranian family.

## **Comparative Analysis**

A comparative approach to the comparison between the intellectual contributions of Nāṣir Al-Subḥānī and the ideas of other contemporary scholars on the family. Through this comparison, the researcher understands the vague matters surrounding the family.

### **1.7 LITERATURE REVIEW**

Since all the studies on Nāṣir Al-Subḥānī have been conducted in Arabic, the titles are written in English and Arabic.

*Martyr of freedom and thought Mr. Nāṣir Al-Subḥānī*

شهیدی نازادی و بیر ورا ماموستا ناسری سوبحانی

(shahīdī 'āzādī w bīr w rā māmōstā Nāṣir Al-Subḥānī)

A Kurdish book written and published by the Barham Foundation the book is about the life of Al-Subhānī in detail from personal, intellectual, scientific, advocacy and political side. The book is divided into three main sections. The first section begins by analysing the personality of Al-Subḥānī in general, then about his family, studies, marriage and how he started as a thinker. In the second section, the book talks about Al-Subḥānī's movements in the first years after the success of the Iranian revolution, from the announcement of the formation of the party and visits to senior figures in Iran at that time and some of his political movements. The third section is about how Al-Subḥānī was arrested by the authorities and the attempt of Sunni-Kurdish scholars and thinkers to release him. Finally, the book talks about how Al-Subḥānī was executed and some of the events that took place after his martyrdom. This book is about the life of Al-Subḥānī in terms of politics and advocacy movements more than it talks about him as a scientist, which benefits from the fact that Al-Subḥānī is a thinker and politician

and about how he was arrested and martyred. Therefore, I benefit from it only in the first chapter, while the rest of my research focuses on the family from Al-Subhānī's perspective. The author did not give his name as he was afraid of the Iranian government. The foundation sponsors book writing and publishing. The book did not rely on academic sources, but rather as if the author lived with Al-Subhānī and the scribes of his life in the form of a story. (Foundation, 2006)

*Sheikh Nāṣir Al-Subhānī and his scientific and advocacy efforts, and his book the al-wilāyah wa al-imāmah as a Paradigm.*

*Abu Bakr Al-Penjwenī.*

(الشيخ ناصر سبحاني وجهوده العلمية والدعوية، وكتابه الولاية والإمامة نموذجا)

*(Al-shaikh nāṣir Al-Subhānī wa juhūdhu al-'lmiyah wa al-da 'awiyah wa kitābuhu al-wilāyah wa al-imāmah nmūthjan)*

The first academic research on Subahani, it was master level, and then the author printed it after completing his studies. The researcher divided his thesis based on the title; therefore, the first chapter began with the personal life – the biography - of Al-Subhani and how he was seeking science and its methodology, the researcher mentioned Al-Subhani's scientific and advocacy efforts in some detail, and this is the point of similarity between his research and my research. However, the researcher based the second half of his research on the point of view of Al-Subhani regarding the Wilayat and the Imamate in Al-Subhani's book "Wilayat and the Imamate" which is about one of the most talked about subsects of the Islamic faith. However, my research will be based on Al-Subhani's book "Wife and Husband" which is about the family institution and, also, on Al-Subhani's lessons and speeches mentioned earlier.

The author had problems finding the sources he needed. Therefore, the author met Al-Subhani's brother, and he took his diary and relied on it to narrate Al-Subhani's background for most of his research. Then he relied on only one of the books of the Al-Subhānī in the matter on which his research is based. The author had to bring out the opinions of al- Al-Subhānī in all his articles, speeches and lessons to absorb and surround Al-Subhānī 's opinion on the matter. (Al- Penjwenī, 2009)

*Allama Nāṣir Al- Subḥānī and his scientific and reform efforts.*

*Omar Abdulaziz Bahā' aldīn*

(العلامة ناصر سبحاني وجهوده العلمية والإصلاحية)

*(Al- 'allāmah Nāṣir Al- Subḥānī wa juhūduhu al- 'lmiyah wa al- da 'awiyah)*

The first PhD on Al-Subḥānī. The researcher tried to reveal the biography and the distinguished personality of a great scientist unknown to Arabs and Muslims, and his voice and influence did not exceed the borders drawn for the country of Iran, only a small part of South Kurdistan - North Iraq- adjacent to the homeland of the martyr to reveal some scientific theories, through reading the thoughts of the martyr transmitted in the folds of his writings and recorded lessons, and presented and analysed. Compare some of his scientific theories and opinions with what the scientists of his predecessors or contemporaries said. Exploring aspects and models of the scientific methodology followed by Al-Subhani in dealing with the issues and topics that he dealt with through research, study, and analysis. the researcher divided his thesis into three sections: the first section, Al-Subḥānī's life, and his significant effects. In the second part, the researcher focused on Al-Subhani's intellectual efforts and views on religious perceptions and values. The third part is about the methodology and the approach of the distinguished Subhani in Islamic sciences and an aspect of Al-Subḥānī's opinions and fatwas. It is possible to benefit from this research by knowing the changes that happened to Al-Subhani and the details of his life that affected his thoughts. This part is similar to my research, which will be the first chapter that focuses on the life of Al-Subhani. Nevertheless, the entire thesis focuses on Al-Subhani's approach to advocacy and reasoning rulings from the Quran and Sunnah, while my research is more focusing on Al-Subhani's view on the family institution.

The author lived with Al-Subḥānī for about eight years, and this prompted the author to consolidate his efforts in his study about Al-Subhani. In writing the biography of Al-Subhani, the researcher used interviews, although he had lived with Al-Subhani for most of the Eighties. In the Al-Subḥānī curriculum, he studied and analysed all the Al-Subḥānī phonemes that were in Kurdish, Arabic and Persian until he extracted the Al-Subḥānī curriculum and the method of his work in Islamic sciences and humanities. (Bhā'aldīn 2013).

Allama Nāssir Al-Subhānī and his jurisprudential efforts

Adnan Abdel-Qader Kamel Al-Hwrāmānī

(العلامة ناصر سبحاني وجهوده الفقهية)

(*Al- 'allāmah Nāṣir Al- Subhānī wa juhūduhu al-fiqhiyah*)

This article is a brief introduction to the sign of Nasir and a reminder of the aspects of his life full of giving and sacrifice. This research has revealed some of the scientific theories of this scientist, who is one of the pioneers of contemporary Islamic thought, through reading, presenting, and analysing the thoughts of Subhani conveyed in his writings and recorded lessons. In this article, the reader is informed about the life of Allama Nasir, which comes from mostly two or three reliable sources. Also, there are all Al-Subhānī 's printed and recorded works in an inductive survey of his scientific views through his valuable Fiqh writings, in tape boxes and letter folds. This article can be used to learn about some aspects of Al-Subhānī 's life and some of his published and recorded works. The similarity between this article and my research is only in the biography of Al-Subhānī. The difference between them is the topic on which both speak from the Al-Subhānī point of view, which is the family in my research and jurisprudence in the article (Al-Hwramani 2017).

*The concept of al-wilāyah of alustath Nāṣir Al-Subhānī*

*khālīd Mohammed Gharīb*

مفهوم الولاية عند الأستاذ ناصر السبحاني

(*Maḥmūm al-wilāyah 'inda al-ustath Nāṣir Al-Subhānī*)

The article consists of an introduction and two parts followed by a conclusion. As for the introduction, it included the importance of the topic, the reasons for choosing it and the statement of the method that the researcher followed in writing it. The first part emphasises the biography of Nasser Sobhani and the statement of the meaning of the al-wilāyah and its types. The researcher divided this part into two sections: the first section in the biography of Nasser Sobhani, and the second section in the statement of the meaning of the al-wilāyah and its types. In the second part, the researcher clarified the concept of the al-wilāyah from the Al-Subhani perspective and dealt with this in four sections. The first section is the Guardian and the one who has jurisdiction over

the believers. The second section talks about the special al-wilāyah. The third section is about the al-wilāyah of the Angels and the mandate of the disbelievers and hypocrites. The fourth section mentions the al-wilāyah of the ruling body. Lastly, the caliph and the conclusion were included in the most important findings reached during this research. This article combines his topic with (Sheikh Nāṣir Al-Subḥānī and his scientific and advocacy efforts, and his book *The al-wilāyah wa al-imāmah as a Paradigm*) because they both talk about one topic. However, in this article, the researcher came up with the opinions of Al-Subhāni in his books and collected his records that talk about this topic.

What benefits from this research is the first section of the first part, in which the researcher came up with a brief biography of Al-Subḥānī and call and the extent of its impact in terms of political and scientific. However, the entire research will be different from my research except this part (Ghryb, 2017).

*The method of Allama Nāṣir Al-Subḥānī in the interpretation of the Holy Quran*

Mohammad Ahmadi

منهج العلامة ناصر سبحاني في تفسير القرآن الكريم

*(Manhaj Al- ‘allāmah Nāṣir Al- Subḥānī fī tafsīr al- Qur’an al-Karīm)*

Research submitted for the master's degree in interpretation. The researcher began to divide the study into a preface and two chapters, where the preface included three parts to introduce the Al-Subhāni. The first part of this master's thesis is about Al-Subhāni's life and his scientific upbringing, while the second part concentrates on his scientific effects. Meanwhile, the researcher mentions Al-Subhāni's books and his printed and unprinted letters, with a mention of his recorded lessons, and the third part mentions Al-Subhāni's intellectual and reform efforts, his arrest and martyrdom, and the praise of the people of scholars for him. The first chapter: is a statement of the methodological origins followed by the interpreter of the Almighty in the interpretation of the Holy Quran, and includes three discussions: the first is the interpretation of the aphorism, the second is the interpretation of the opinion, the third is the interpretation of the language, and the second chapter: the method and behaviour of the mufti in the interpretation of the Quran: where it included two parts, the first is a statement

introduction to the surah and the second is the interpretation of the passages of the surah, and then a conclusion in which he explained the most important findings reached through this study. The researcher in the narrative of the Al-Subhānī biography focused on the thesis (Allama Nāṣir Al- Subhānī and his scientific and reform efforts) for the most part. Moreover, in extracting the syllabus, he did not delve into the interpretation of the praise and came up with the formalities that the interpretation looks only on him. In addition, because the Al-Subhānī did not complete the Tafsir, there is a scientific lack in finding the Al-Subhānī approach to Tafsir. The similarity of my research with this thesis is only in the preface -which is about the biography of Al-Subhani-, as it will be the first chapter in my thesis. While the researcher focused on the interpretation and the opinions of the Al-Subhani about it, I focused on the opinions of the Al-Subhani about the family institution (Ahmadi, 2020).

*The concept of Science in the Holy Qur'an from Nāṣir Al-Subhānī's perspective*

*Aras Mohammed Saleh and Noman Mohammed Almas*

(مفهوم العلم في القرآن الكريم لدى ناصر سبحاني)

(*mafḥūm al- 'ilm fī al- Qur'an al-karīm ladā Nāṣir Al-Subhānī*)

The researcher intended to study what Al-Subhani went on in Tafsir and Quranic studies and the concept of science (alm) in the holy Quran. The researcher is pointing to the opinion of scientists in the interpretation of science and highlighting the strengths and weaknesses in the study of Al-Subhani. The goal is to determine the disclosure of the methods used in it. In the first paragraph of the article, he talks about Al-Subhani's approach to studying Quranic vocabulary, in the second he deals with the topic of Science in the Holy Quran as done by Al-Subhani, and compares it with the sayings of some translators, and the third he evaluates Al-Subhani's work in deriving the concept of Science" Science". Then the research concluded with the results. This article is characterized by its lack of comprehensiveness in the entire Qur'an, as well as its lack of comprehensiveness in the opinions of the Subhani in all his records. What benefits from this article is an acquaintance with the method of Al-Subhani and some of his opinions in deriving judgments and some of his peers with whom Al-Subhani compared his opinions in interpretation. In this part, it is similar to this article, which is the

biography of Al-Subhani. However, my research focuses on the family institution from the point of view of Al-Subhani. it is different to this article (Saleh & Almas, 2022, p. 83).

*Nāssir Al-Subḥānī 's interest in lexical meaning and linguistic derivation in the interpretation of the Holy Quran*

*Aras Mohammed Saleh and Noman Mohammed Almas*

اهتمام ناصر سبحاني بالمعنى المعجمي والاشتقاق اللغوي في تفسير القرآن الكريم

*(Ihtimām Nāṣir Al- Subḥānī bi al-ma 'na al-mu 'jmī wa al- ishtiḳāq al-luyawwy fī tafṣīr al- Qur'an al-karīm)*

This article dealt with an aspect of Nasser Al-Subḥānī's approach in the field of interpretation and Quranic studies. The researcher studied his linguistic interest from two sides, lexical meaning, and linguistic derivation in Al-Subḥānī's interpretive work. The researcher organized the research plan into three demands. The first; is a brief about the life of the Al-Subḥānī The second; is attention to the lexical meaning in interpretation. The third; is attention to linguistic derivation. He used the former as an introduction to scrutinize the latter, including that this experiment deserves attention, study, and criticism. The researcher devoted the conclusion to the results he reached. What benefits from this research is the first part, where the researcher completed his research on the biography of the Al-Subḥānī and, therefore, is similar to my research. However, the other parts are different from my research (Salāḥ & Almās, 2022).

*The position of Sunnis in the eyes of the tow shaikh Al- Subḥānī and Muftī Zada*

مكانة السنة في نظر الشيخين السبحاني و مفتي زادة

*maḥmūd al-zmnakoḳy*

*(makānātu al-sunnah fī naar al-shaikgain Al- Subḥānī and Muftī Zādah)*

The origin of this book consists of two books, the first of which is (the renewal of Sheikh Nasser Al- Subḥānī in the science of Hadith) and the second on the status of Sunnism at Muftizada. In the first edition, the author published his book. Then in the second edition, he added a biography of both scholars in the introduction and another book on the status of Sunnism with Sheikh Muftizada. Moreover, the book also contains some other additions related to the sheikhs, as the book now contains the status

of Sunnis from the perspective of the Al- Subhānī and Muftizada sheikhs. However, the author did not analyse and compare their opinions properly but showed in the title that without analysis and comparison is necessary.

And some footnotes of Sheikh Ahmad Muftizadeh. And some points of view about the Sheikh Al- Subhānī and Da'wah in Iran. Also some new events in the biography of Al- Subhānī that are not mentioned in other books. The book is divided into topics, it starts with the relationship between the Al- Subhānī and Muftizadeh. Then the position of the Sunnah from the perspective of the Al- Subhānī and then from the perspective of the Muftizadeh. Lastly, the researcher came the mention of other additions. The rest of the research is different from my research, where I will focus on the family from the point of view of the Al-Subhānī (Al-Zmnakoīy, 2022).

## **1.8 SIGNIFICANCE OF THE STUDY**

Nasser Al-Subhani was an important and influential figure in his community on several levels. As a politician, he worked to achieve justice and had a role in combating injustice and promoting equality in society. As a thinker and social reformer, he sought to sensitise society to important issues and work to reform social situations that needed development and improvement. He attached special importance to promoting awareness of moral and social values and encouraging people to participate in charitable and voluntary work.

During Subhani's life, 1950-1990, Iran witnessed important political and cultural transformations that greatly influenced the country. This period witnessed several major events and changes, and Iran was witnessing a great development in the field of modernity and cultural transformations. These transformations had a significant impact on all aspects of life, including the family. The challenges, changes and developments witnessed in Iran during this period have greatly influenced the concept of the family as an institution from the perspective of Islam.

Nasser Al-Subhani's contributions to the dissemination of the correct idea about the family from the Islamic perspective were a valuable attempt to guide society

towards Islamic principles and values that believe in the importance of the family as a basic institution. By promoting awareness of family values and their role in society, such initiatives can contribute to building a society based on Islamic values and ethics.

As a politician, thinker and social reformer, Nasser Al-Subhani had the opportunity to direct the discussion on the role of the family in society and its impact on individuals and society in general, through writing, speeches and participating in public dialogues and social events. Through his focus on family education, Nasser Al-Subhani helps families balance family and social responsibilities and strengthen emotional bonds within the family. It also encourages the adoption of Islamic values as the basis for family interactions and relationships.

These efforts are considered important in building a society based on traditional family values within the framework of Islam and encouraging understanding and cooperation within the family and among members of society in general. Therefore, research on this topic is very important, as it helps to document and analyze those contributions and a deeper understanding of their importance and impact on society. In addition, the research can contribute to raising awareness of the importance of the family as an essential institution in building a balanced and stable Islamic Society.

This research helps to provide a deep and comprehensive insight into the family relationships are regulated and to understand the institution of the family and societal values in Islam. Meanwhile, the research provides historical and sociological facts about the development of the Iranian family during the last century. It helps in understanding the cultural and social transformations that have affected family life and the roles of individuals within the family. It documents and analyses the changes and conditions that have occurred in the Iranian family over the past century, and the impact of historical and political events on the Iranian family.

This research adds valuable information to the academic literature on Islamic sociology. Therefore, it is enhancing the database available to researchers in this field. In addition, this research helps to develop new theories and approaches based on facts derived from Islamic societies.

Also, the research can contribute to identifying the challenges facing the Muslim family in the modern era. The research also assists in developing strategies and solutions to meet these challenges under Islamic values. The research provides a realistic and accurate picture of the Muslim family, which enhances understanding and dialogue between different cultures and can contribute to reducing misconceptions and cultural discrimination by providing reliable information based on scientific research.

Shortly, Al-Subhānī represents the embodiment of spirituality, thought and interrelated politics in the Islamic world, and the graduation of my thesis the Master about him will be an opportunity to explore his multifaceted ideas at the political, religious, and intellectual levels in general, and about his thoughts and responses about the family and women. In addition, through this research, a comprehensive and in-depth picture of the institution of the family in Islam and its socio-cultural influences is presented, which enhances the understanding of family relationships and the importance of their cohesion in building a stable and cohesive society.

## CHAPTER TWO

### THE INTELLECTUAL AND SCIENTIFIC BIOGRAPHY OF NĀṢIR AL-SUBĤĀNĪ AND HIS POLITICAL ACTIVITIES

This chapter is divided into four sections:

1. Personal life of Nāṣir Al-Subĥānī.
2. Al-Subĥānī's intellectual and reform efforts.
3. Al-Subĥānī's scientific contributions.
4. Al-Subĥānī's political activities.

Kurds are one of the largest peoples that do not have an independent nation-state. They live in mountainous areas that give a special character to their daily life and traditions. The Kurds speak the Kurdish language, which branches into several dialects, including Krmānjī, Sorānī, and Zāzākī. They have a rich literature represented by poetry, singing, and folk legends. Also, the Kurds ruled some areas now occupied by Iran, Turkey, Iraq and Syria, especially during the era of the Kurdish Emirates. During the struggle between the Ottoman Empire and the Safavids to expand their territory and increase their power, Kurdistan was unofficially divided between them (Alyawayy, 2004, p. 3). Kurdistan is considered the second centre of humanity by the ancestors of the Kurds in the event of Noah's flood. Since ancient times, the Kurdish ancestors created several states in the Zāgros and Mesopotamian regions, and the Medes are one of the most important (Saleh, 2013, p. 334).(Rash, 2013, p. 8)

During the Muslim rule (XII-X centuries), the Kurds had several principalities and authorities. These include Hassaniya, Marwani, Rawandi, and the Ayyubid state founded by Saladin. Between the Ottoman and Safavid wars, the Kurds were often forced to take sides to protect themselves. For example, in the Battle of Chaldiranin 1514, the Kurds fought on the side of the Ottomans against the Safavids because they were religiously Sunnis and had made an independence and peace treaty with the Ottomans (Tawfiq, 2008, p. 27).

After the collapse and partition of the Ottoman Empire in the twentieth century, the Kurds tried to create an independent Kurdistan by the Treaty of Sèvres of 1920. But later the power countries of that time, especially (France and Britain), divided Kurdistan in the 1923 Treaty of Lausanne, into Iraq, Syria, Iran and Turkey (Al-Ghoul, 2023).

The independence of Kurdistan was declared several times during the Kurdish struggle for independence. In 1923-1929, red Kurdistan was founded by the former USSR and lasted for six years. In 1922, the kingdom of Kurdistan was founded by Sheikh Mahmoud Hafiz and lasted for two years. During a successive wave of Kurdish revolts in south-eastern Turkey in 1927, the Republic of Ararat was founded by the Xoybûn party. In 1946, Qazi Mohammad was proclaimed the Republic of Mahabad. It was only 12 months old (Ali, 2010).

The Kurds lived under the Sassanid Persian empire without a special political entity. They were part of this empire. With the Muslim conquests, the majority of Kurds entered Islam voluntarily. They actively participated in the Muslim conquests without conspiring against the Islamic State as the Persians did. As the Kurds began to convert to Islam, the Kurdish community began to Islamise its identity, which helped to strengthen their national entity under non-Islamic regimes. Islam did not affect their national characteristics but strengthened them, the Kurds remained faithful to their religion and language, becoming part of the Islamic heritage without conflict with their Kurdish culture. They have also shown loyalty to Islam at all stages of history, both in wars against invaders and in their defence of the Islamic caliphate. They played an important role in the resistance of the Crusaders and the Patriots and protected the Abbasid Caliphate (Marai, 2006). At various stages of Islamic history, there was a dependence on several senior Kurdish leaders. For example, caliph Al-Mu'tamid Allah (d.279 Ah) appointed a Kurdish figure, Ali ibn Dawud al-Kurdi, as governor of Mosul. Also under his reign, Muhammad ibn Hazar Murad al-Kurdi took over the emirate of Ahvaz (Khuzestan) (Ayoub, 2019).

Socially, the Kurds developed due to several factors. Most notably the interaction with the diverse nature of Kurdistan, which created a pastoral and

agricultural life characterized by tribalism, mobility and horsemanship, as well as urban life in cities. The family is a major source of values in Kurdish society, fostering cooperation and commitment among its members. The Kurds are distinguished by their tolerance towards women compared to neighbouring Muslim peoples, giving them relative freedom and a prominent position in society, rooted in historical and religious factors. The multiplicity of children is of fundamental value, with a preference for males over females, since the number of male children measures the strength of a family. The Kurdish society in its transitional phase since the nineties, or rather since the independence of Kurdistan from the central government in Baghdad. It has witnessed the emergence of new values in Kurdish society, especially among young people, such as the values of openness to the West, where young people have adopted many of the West's beliefs, fashions and concepts, including the culture of globalisation and the internet. Some young people graduated from Western universities, even trying to speak English and abandon its old traditions (Ahmed, 2023) (Ahmed K. , 2019).

The Kurdish nation, the clergy played a prominent role in politics and society, as they were leaders and reformers who combined spiritual influence and nationalist orientation. They contributed to leading revolutions against injustice and colonialism and sought to achieve justice and freedom for their people while preserving and strengthening the Kurdish identity in the face of attempts at cultural obliteration. They were also authoritative figures, close to the people, working to reform society, spread education, and consolidate religious and moral values. In some historical periods, the clergy had political influence, playing a role in guiding Kurdish clans and alliances. They participated in resistance to foreign occupation, such as their role in revolts against major empires 'Ottoman and Persian' (Bruinessen, 1991, pp. 11-19 & Bayazidi, 2010, pp. 12-18).

Most Kurdish poets and philosophers graduated from the religious school founded by the clergy. Therefore, in addition to their political and social role, they greatly contributed to Kurdish literature, as they addressed spiritual, social and moral issues in their writings, and contributed to enriching the Kurdish language and culture. They combined religion, nationalism and literature, to become a symbol of cultural and political struggle, and played a pivotal role in shaping the contemporary Kurdish

identity. Clerics in Kurdish society were considered the elite of intellectuals, and their opinions and sayings were considered the standard of correctness and reference in religious and social issues. To enhance the credibility of any saying or idea, people often added the name of a clergyman ‘mullā’ to it, reflecting the high position that these scientists enjoyed in shaping thought and guiding society. Even the Kurdish tribal system is associated with religion, where some religious leaders have dual religious and temporal authority. As for the Kurdish family, it takes on a strong religious and social character, where marriage is a social necessity practised at an early age, while the phenomenon of polygamy decreases with urbanization and education. These customs maintain the cohesion of Kurdish society but are gradually being influenced by modern changes (Sajjadi, 1395, p. 557 & Sajjadi, 1387, p. 23).

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However, clerics no longer have the same status as they used to have in Kurdish society. Their traditional authority has declined due to social and political changes, such as the spread of modern education, the emergence of Kurdish nationalism, and the rise of new secular and political leadership. Although the clergy still retains influence in some circles, their role is no longer as central as it used to be. Societies have become more open to diverse ideas and currents. The role of clerics in Kurdish society has become more focused on the social aspect, as they contribute to resolving local conflicts and promoting religious values and traditions. As for the political role. They have largely shifted to the political parties that lead the national struggle and determine political orientations. On the literary side, poets, writers and intellectuals have taken it upon themselves to express the Kurdish cultural identity and revive the literary heritage. This role was previously exercised by clerics within their cultural context.

In addition, the life of Al-Subhānī revolves around the variable events and challenges around him. While the society needed reform and intellectual views to

revive the society religiously, intellectually, politically and economically, Al-Subhānī found himself forced to face and fulfil this need. Also, due to the political events occurring in the second half of the last century in Iran, Al-Subhānī and the Kurds who were in the institutions they belonged to were very active people in the political sphere. They arranged many political activities to promote community awareness of the Kurdish nation's participation in national issues and giving and gaining their rights (translation, 2023 & Jahanfard, n.d. & Hassan, 2023).

However, Al-Subhānī was a person who naturally loved science, therefore, he spent a huge part of his life gaining the necessary knowledge and awareness as a scholar and thinker. Al-Subhānī spared no effort to spread this knowledge to his society. Al-Subhānī was not just a religious individual, but he was a mentor and had a mission seeking to provide human awareness to his community to ensure that the Kurdish and Iranian society would rise to the highest ranks of humanity and civilisation.

Therefore, the nature of Al-Subhānī's life is the purpose of this chapter division into four sections. Considering that the biography of the Al-Subhānī requires it. The first section talks about Al-Subhānī's personal life and how he acquired the necessary knowledge that he was looking forward to. The second section is about Al-Subhānī's reform efforts as a thinker and mentor and his quest for spreading awareness to his Kurdish and Sunni communities.

The third section is about Al-Subhānī's scientific contributions to the field of Islamic and humanities sciences. In the fourth section, the researcher focuses on Al-Subhānī's political life, the activities he was participating and the political ideas he was adopting. In the fifth and last section, the researchers mention the statements of well-known figures in the Kurdish and the Islamic world about Al-Subhānī and the extent of his knowledge. This last section will be a testimony from thinkers and scholars for Al-Subhānī.

This chapter aims to present a thorough analysis of Nāṣir Al-Subhānī's character and the events that surrounded him. It will introduce the reader to his sociocultural background and the chances and obstacles that shaped his life and career. Gaining a

comprehensive understanding of these elements helps one form an accurate impression of the surroundings in which he lived.

The specifics of Al-Subhānī's personal life, such as his family and social connections, are also highlighted in this chapter. We'll go over his personality-shaping experiences and how they affected Al-Subhānī's personal growth. Regarding the scientific component, this chapter summarises Al-Subhānī's academic career and emphasises his contributions to science as well as their effects on his environment and society. This realisation will enable us to comprehend Al-Subhānī's contribution to the scientific community.

This chapter concludes by addressing the political aspect of Al-Subhānī's life, including the evolution of his political beliefs and his public persona. The reader will have a better grasp of Al-Subhānī's character and motivations as his influence on his community and the political climate surrounding him is examined.

## **2.1 PERSONAL LIFE OF NĀṢIR AL-SUBĤĀNĪ**

### **2.1.1 Al-Subhānī's Family**

Nāṣir ibn Muhammad Rashīd ibn Kāka Ahmad ibn Subhānī Ibn ʿagāwais. Al-Subhānī was born in 13/10/1951 in the village of Durisan on the outskirts of the city of Paveh in the province of Kermanshah. Al-Subhānī's family was known by the nickname of Subhānī, after his great-grandfather Subhānī ibn Agawis. As for the origins of this family, it dates to the Great Kurdish scholar “Maulana Gūshāyīsh<sup>1</sup>”, who lived in the ninth century (14 century AD), in the Hawraman region (Barham, 2006, p.13).

Al-Subhānī from a religious family that was drawn to the Qādirīyah way. The family consists of ten people. Al-Subhānī has four brothers named Manūchahre, Mansūr, Jawhar and Kāmarān. Al-Subhānī also has three sisters named Salmā, Zahrah

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<sup>1</sup> Maulana Gūshāyīsh ibn Baba Muhammad Marduk, born in 1388 and lived in the village dzaur of the Avroman region, was a great scholar and a preacher again in the Kurdistan region. Manab was raised by his father, Mohammed Murdoch, who was also a great scientist. Maulana Gūshāyīsh died in 1468, and his son Mullah Abbas manabeh, the great-grandfather of the judges and scholars of the Avroman region, succeeded him (Mudarris, 1984, p. 129).

and Thurayyā. As for his mother, her name is Ra'nā bint Faṭḥuallah ibn Kāka Barā, and she died when Al-Subḥānī was only ten years old, then, his father got married again (Bhā'aldīn 2013, p.23-24).

At the age of twenty-seven, Al-Subḥānī considered marriage. Therefore, his life became entangled with the life of a virtuous lady named “jīrān Tawfīq” from the village of Doorisan. Al-Subḥānī encouraged her to learn the principles of reading and writing by fighting illiteracy since She was illiterate at the beginning of the marriage (Al-Penjwenī, 2009, p.24).

Al-Subḥānī was pleased with having four daughters: a supporter, a relative, a trustee, and an answer. Because Al-Subḥānī was detained at the time by the Iranian Revolutionary authorities, He could not see his youngest daughter, Najiba. Al-Subḥānī's family members are still settled in his village of Doorisan (Al-Penjwenī, p.25).

### **2.1.2 Al-Subḥānī's Education**

Al-Subḥānī grew up in his village of Dorisan. Therefore, his primary studies were delayed for two years due to the delay in opening the primary school in his village. Because of his intelligence and high degree of brilliance, some of his teachers suggested to his family that Al-Subḥānī move to the city of Karasahr - the centre of the province - to complete his studies, arguing that the first for such brilliant students to study in a model school so that he would be of special interest. However, Al-Subḥānī's father did not believe in the idea for some reason, so Al-Subḥānī stayed in his village and completed his primary and intermediate studies there (Ahmadi, 2020, p.5).

Furthermore, in September of 1968, his family thought that Al-Subḥānī should move to the village of Nowdeshah to study with the scholar Abdel Fattah Mutlaq<sup>2</sup>, who

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<sup>2</sup> Mullah Fattah Mutlaq (Abdul Fattah bin Nur Muhammad) was born in 1910 in the village of Nodesheh, Iran, and began studying shariah sciences at the hands of Sheikh Asaad bin Ahmed Al-nowdshi, and then went to his home to study at the mark Abdul Karim teacher, before moving to Mullah Muhammad Al-Rais school in Sulaymaniyah governorate, Iraqi Kurdistan. He settled in Sulaymaniyah, where he completed his Sharia studies at the hands of Sheikh Baba Ali and Mullah Baba Rasul, and received a

had a Distinguished School in the village. Al-Subhānī studied books on grammar, and jurisprudence. Al-Subhānī stayed at that school for nearly two years, during which time Al-Subhānī learned the general principles of linguistics, jurisprudence and biography (Barham, 2006, p.16).

Then, as the speed of Al-Subhānī's learning in the Islamic subject, Abdel Fattah Mutlaq suggested that it would be more beneficial for Al-Subhānī to transfer his education process to the most famous scientific School in the region, the school of the city of Paveh. The school has Sheikh Mohammed Zahid Dhiai<sup>3</sup> as the head and the main lecturer at the school. As a result, in 1971, Al-Subhānī shifted his school seeking to gain more intellectual and scientific knowledge. In this school, Al-Subhānī managed to get advanced in various sciences such as grammar, logic, Tafsir and the Shafi'i Mathehab jurisprudence (Al-Penjwenī, 2009, p.14-15).

Al-Subhānī completed the required curriculum of scientific books and got the certification of the knowledge Al-Ejāzahtul al 'ilmīah'. Then, to begin preaching as Imam, Al-Subhānī returned to his village, Doorisan and started his calling of awareness to the real Islam. In his town, Al-Subhānī spent two years full-time giving and teaching Islamic understanding. He invested his deep knowledge in doctrine and jurisprudence to benefit his local community. During this period, Al-Subhānī regularly taught classes on religious matters, which contributed to raising the level of Islamic awareness and understanding among the villagers. Also, Al-Subhānī's preaches on Fridays – al-khuṭbah - combined wisdom and religious lessons, inspiring those present to work on the development of themselves and their society (Salāḥ & Almās, 2022, p.416).

This period of Al-Subhānī's life was an opportunity to reconnect with his roots and strengthen ties with his family and relatives. He was not just a teacher, but an integral part of the fabric of society, participating in their joys and sorrows. Through

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scientific license. He returned to his village of Nodesheh, where he founded a large school in which he taught and preached, and many students of Forensic Science graduated on his hands. He died in 1991 (Bahā'al-dīn 2013, p.38).

<sup>3</sup> Sheikh Mohammed Zahid Dhiai(1906-1994) from Palava, Iran, grew up in a house of Science and religion, and studied in Palava, then Sulaymaniyah and Bayara, where he studied under Mullah Abdul Karim the teacher and took a scientific degree. He returned to Palava to teach and mentor, adhered to the Naqshbandi way, and worked as a Knowledge Manager. (Bahā'al-dīn 2013, p.39).

his work, Al-Subhānī left a clear imprint on the lives of many, becoming an example to follow in how knowledge can be applied to serve society. After the end of the two years, Al-Subhānī had established a strong base of educated and enthusiastic people to spread science and religious understanding, which ensured that his positive influence continued even after his departure (Al-Penjwenī, 2009, p.23-24).

Al-Subhānī was a role model in diligence and perseverance. He was very devoted to his studies. As a student, Al-Subhānī's supreme goal in seeking knowledge was not distracted by any condition or impediment. Despite the challenges he faced, especially those challenges related to poverty, Al-Subhānī has not given up and has not allowed circumstances to obstruct his way. On the contrary, Al-Subhānī has made those challenges a greater incentive to succeed and excel.

Al-Subhānī was also known for his deep religiosity. This religiosity was reflected in his daily behaviour and his understanding of life. For Al-Subhānī, religiosity was not just a ritual and activities that he performed, however, it was a life approach that guided him in everything he did. This religiosity was a source of strength for Al-Subhānī, giving him faith that he could overcome any difficulty he faced (Barham, 2006, p.7).

One of Al-Subhānī's most difficult challenges was his inability to buy the books that he needed for his studies. However, Al-Subhānī did not let this discourage him from learning. As a result of his determination and passion for knowledge, Al-Subhānī resorted to rewriting or reproducing books with his hand, since this method was less expensive. Al-Subhānī spent many hours copying books. This act gave him much learning and assimilating their content as well (Bahā'al-dīn 2013, p.32).

With this technique, the Al-Subhānī became a diligent student of science and a self-reliant person in achieving his goals. Al-Subhānī overcame the financial obstacles cleverly and persistently, proving his passion for science can overcome any obstacle.

Al-Subhānī was very fond of Islamic sciences. he could not find himself in the traditional regular school, instead, of committing to Daily schoolwork, he chose to go only for final exams. This act allowed Al-Subhānī to devote his time to Islamic sciences

at the mosque. There was a school system that allowed him to do so, and it was with Al-Subhānī's parents' permission (Bahā' al-dīn 2013, p.30).

## 2.2 AL-SUBHĀNĪ'S INTELLECTUAL AND REFORM EFFORTS

At the beginning of Al-Subhānī's intellectual and reform efforts, Al-Subhānī opened a special school for teaching the Quran, studying it, interpreting it and studying its Sciences. The Al-Subhānī's purpose beyond this action was to educate the new generation on Islamic affiliation and its general principles (Ahmadi, 2020, p. 32).

Since Al-Subhānī was the founder of the school, he laid the foundations of the scientific curriculum and appointed its books and references. Moreover, Al-Subhānī issued guidelines on the methodology of teaching and studying in cooperation with several scientists for the students at the school to go through the light of Quranic care (Ibid, p.32).

Furthermore, Al-Subhānī was very interested in Islamic occasions. He was investing them with his assistants to show the virtues of Islam on these occasions. Scientists, students, politicians and other important people in the community were invited to these occasions. They gave valuable lessons at these events, highlighting the characteristics of Islam and explaining its message, Al-Subhānī pays much attention on such occasions with a care never happened before (Bahā' al-dīn 2013, p. 44).

Al-Subhānī was seeking to reform the political and social life of his community through Friday sermons 'Al-khuṭbah'. He started by reforming their religious understanding, adhering to the provisions of Islam and persevering in applying its provisions. In his sermons, Al-Subhānī explained 'maqāsid Al-aḥkām' and the details of the correct doctrine. This was the reason why Al-Subhānī's sermons and lessons were new to people (Al-Penjwenī, 2009, p.22).

Among other reform steps, Al-Subhānī resorted to thinking about forming civil associations and voluntary institutions to spread Islamic thought. The reason behind this step was to defend the Sunnis' causes and defend the rights of his people. Al-

Subhānī, along with his assistants at the Quran school, was able to form a Da‘wah Association called the Association of Supporters of the Quranic Government ‘jam‘īatu mu‘atīdī ḥukūmatul al Qu‘ān’. This Association was on the 9<sup>th</sup> of March 1979 (Bahā‘al-dīn 2013, p. 53).

In a subsequent qualitative step, Al-Subhānī and those with him issued a cultural intellectual magazine that expresses their aims and publishes their demands. This magazine seeks to educate the younger generation who have taken religious classes. The magazine was in the name of Nūr ‘light’. Al-Subhānī was the author of most of the magazine's articles. However, the security conditions in the region were disorder, and the magazine could not continue to be published. So, the magazine was discontinued after the release of only three issues (Ahmadi, 2020, p. 32 & Bahā‘al-dīn 2013, p. 55).

But Al-Subhānī was continuous in teaching, education and advocacy. In the early eighties, he moved from his hometown of Paveh to Marivan, located on the Iraqi border. Then Al-Subhānī moved to Sanandaj, opening focused scientific courses for students there. This filled a significant part of the educational, guidance and scientific vacuum. Meanwhile, hundreds of hours of his scientific lessons were recorded in various Islamic sciences such as Tafsir, the origins of Al-Subhānī, doctrine and the sciences of the Qur‘ān. These recordings are now scientific material used for education, advocacy and reporting in Sunni circles in Kurdistan-Iran and Kurdistan-Iraq (Bahā‘al-dīn 2013, p. 55).

One of the well-known reformist positions of Al-Subhānī is his opposition to an armed movement, which was announced by a Kurdish figure. It was noted that the Iranian authorities did not respond to all the demands of Sunnis or other Iranian groups. However, this created a violent reaction among a number of these groups. Some of them called for a declaration of jihad against the authorities of Iran. In 1983 this Kurdish figure announced an armed movement called the Islamic Movement in Iranian Kurdistan and took refuge in the border areas. Al-Subhānī’s position in this matter was complete opposition. This is because such a move does not include all the conditions of ‘jihad’. It is an unequal war. Also, the position of preachers in such education,

advocacy and informing people of wisdom, as reality allows, is limited in such circumstances (Bahā' al-dīn 2013, p.61).

As an ambitious and hardworking reformer, Al-Subhānī has left Iran three times to continue his reforming efforts and achieve other reformist goals. Each journey brought new challenges, but Al-Subhānī used every opportunity to do his duty as a thinker and develop his society. These journeys were whether to complete his education, gain professional experiences. The journeys included twice to Pakistan and once to Turkey. (Al-Penjwenī, 2009, p.70)

As for his first trip to Pakistan, it was in 1983. Al-Subhānī stayed there only fifteen days at the first visitation. In this trip, Al-Subhānī met with several Kurds living in the border city of Quetta. He then visited Karachi and met with many scholars of Pakistan at the Dar-ul-Ulūm Foundation. Also, Al-Subhānī met with many Egyptian preachers and intellectuals there. He then visited Lahore and met with some leaders of Jamā'at ul Islami Pakistan. The reason for these visits was to talk about the internal conditions of Iran, and the political, sectarian and social problems while finding solutions to them by discussing and conversing with scientists and intellectuals in Pakistan (Salāh & Almās, 2022, p. 418).

On his second trip to Pakistan in the same year Al-Subhānī stayed for almost a year. He has written many research papers and articles for Arab journals and Islamic centres. During this trip, Al-Subhānī explained the conditions of Sunnis, the conditions of ethnic and sectarian minorities and the general social and political conditions of Iran. Al-Subhānī also participated in several dialogues and conferences held in Pakistan. He also translated many letters of Muftīzādeh and his companions in the Quran office into Arabic and their statements and disseminated them among the people (Al-Penjwenī, 2009, p.71).

Al-Subhānī's third trip was to Istanbul. It was in June 1988 after the incident of the chemical bombing of the city of Halabja. This is to attend a conference on the Kurdish issue from an Islamic perspective. Al-Subhānī stayed in Istanbul for about two weeks. Many well-known Kurdish figures from parts of Kurdistan attended the

conference. The conference lasted for three days in early December 1988. During the conference, it has been talked about the Kurdish issue, its history, reality, the position of the Islamists on it, and the Islamic solution to it. As a result of this conference, a decision was taken to establish an international Kurdish Foundation under the name of the Kurdish Islamic Association - al raābittal al islamīahl al kurdiāh -. At the time, this institution opened branches in various cities in Kurdistan-Iraq after the Iraqi government withdrew its departments there following the famous uprising in 1991. (Bahā°al-dīn 2013, p. 64).

Nevertheless, in light of the economic challenges faced by his community, Al-Subhānī wrote a book entitled "The Economic System in Islam" to reform the society. It was a roadmap for economic development and increasing per capita income. Al-Subhānī highlights effective strategies to achieve these goals. The book deals with the necessary economic reforms (Al-Penjwenī, 2009, p.119)

In the end, we can say Al-Subhānī was a prominent thinker in his community, devoting his life to providing intellectual and social solutions aimed at reforming the environment in which he grew up. Thanks to his deep insight and ingrained understanding of the challenges people face, Al-Subhānī was able to put forward ideas that enhance social cohesion and reduce gaps between different segments of society. Al-Subhānī's works and intellectual contributions were based on a holistic approach, integrating human values and moral principles, which made him a symbol of reform and positive change.

### **2.2.1 Al-Subhānī's Scientific Contributions**

Social and political reform efforts did not prevent Al-Subhānī whether before, during, or after the Iranian revolution from spending part of his life studying, investigating, writing, and composing. Al-Subhānī indeed grew up in a small village, then in a modest town, as well as in a time and spatial circumstance narrowed by compelling political circumstances. Still, Al-Subhānī toured with his thoughts and insight into the horizons

of science and culture. Al-Subhānī deeply lived the hopes and sufferings of the Islamic nation, East and West, North and South. And throughout the history and width of the country and the reality he experienced (Al-Penjwenī, 2009, p.92-93).

The reader can find in Al-Subhānī's works deep thought, academic accuracy, a realistic outlook, and an integrated holistic understanding. Indeed, these scientific contributions are evidence that his social environment and the exceptional circumstances of his country have not affected him negatively.

It should be noted an important thing, which is that the security and political conditions in which his family and friends were, have not yet allowed printing the scientific effects of Al-Subhānī. There is only a small part of his products have been printed by some philanthropists of Al-Subhānī's fans in Kurdistan-Iraq and published some of them. In addition, due to the security conditions of Al-Subhānī and his social duties, Al-Subhānī was unable to devote himself to writing his books a lot. Still, his scientific lessons recorded on audio cassette, which has almost 700 hours, are in various sciences and valuable intellectual and educational topics, which is a scientific asset that has become useful to students. Some institutions have begun unloading and writing them, in preparation for printing them in the form of books and studies. (Bahā'al-dīn 2013, p. 70).

### 2.2.2 Al-Subhānī's Scientific Books

The following are some of Al-Subhani's compositions:

1. Wilayat and Imamate

This book is one of his most important books because it is dedicated to the study of perceptions related to the topics of the Imamate and Wilayat, which occupied the minds of people in that period. Al-Subhānī wrote this book in 1986 at the request of some students at the University of Tehran, coinciding with the announcement by some Shī'ite scholars - including Iran's Leader Khomeini - that the deputy Mahdi has the absolute jurisdiction over the universe. Al-Subhānī composed it himself in Arabic and Persian and also recorded it with his voice. The book in its Arabic edition consists of 176 a page, a general edition 2007.

2. Zubdatul kitāb al-ʿiʿtisam (Book summary of al-ʿiʿtisam)

It is a summary of the al-ʿiʿtisam Book of al-Shātībī, consisting of 80 a page, a general edition 2007.

3. a small book in the sciences of Hadith

It is originally a letter of guidance sent by Al-Subhānī in 1987 to the scholars in charge of preparing the Encyclopaedia of the Sunnah and the biography of the prophet at the Sunnah Research Centre, a general edition 2007.

4. summing up refinement (talkhīss al-tadhhīb)

It is a summary of the Stations of the Seekers Ibn Qayyim al-Jawziyya, it consists of 245 pages, a general edition 2008.

5. foundations of perceptions and values (ʿusus wa al-tasawūrāt wa al-qiyam)

Al-Subhānī summarised the most important ideas and conceptions of Islamic thought, containing 122 a page, A general edition 2009.

6. sharia rulings and fatwas

It is considered a supplement to the previous book, consisting of 92 a page, general edition 2009.

7. innovation in religion (al-ʿibtidāʿ fī al-dīn)

It is considered a complement to the previous two books, it consists of 80 a page, general edition 2009.

8. a letter of pain from the land of crisis to the prophets (risālatul ʿālām min ardhi albalāyā ʿilā maʿsharil al-nabīyin)

This is a brief message, sent by Al-Subhānī to the the prophets, carrying the news and pain of the Islamic nation and the Kurdish people. It was on the occasion of the tragedy of the city of Halabja and its bombing with chemical gas in 1988 by the Baath Party regime. Although Al-Subhānī wrote the letter in his handwriting, he also recorded it with his voice on an audio tape.

9. The Book of slavery "bandāyatī"

A Kurdish book with 388 pages, it has many editions. It is originally from Al-Subhānī's faith lessons recorded on cassette tapes, in which Al-Subhānī mentioned the entire provisions of Islam, the doctrine and Sharia and their values in 13 consecutive hours.

10. scientific research on the creation of Adam "khalqī Adam"

A Kurdish book is about the creation of Adam and the wisdom of creation in 240 pages.

11. The Knowledge of God (maʿrifatul allāh)

It is a book about the knowledge of God, Faith and the return forward God  
665 pages.

## 12. The Book of scientific debate

It is also a book that includes more than 500 pages, including a valuable scientific debate conducted by Al-Subhānī with some scholars (Al-Penjwenī, 2009, p. 92-98).

### 2.2.3 Al-Subhānī's Press articles

Al-Subhani has several published articles, some of which are presented below:

1. An article in which the basic law criticizes the Iranian Constitution, published in Persian in the Tehran-based Kayhan newspaper in its issue 107595, issued on 18\7\1980.
2. An article entitled "The Jihād of Afghanistan imposed on every person or imposed enough - some as it is enough-?" Published in the magazine Nidaa El Gharib, the fourth issue in March 1985, in Arabic.
3. An article entitled "The Witnessing, Witness and Martyr", published in the fifth issue of the magazine Nidaa El Gharib issued in September 1950, in Arabic.
4. An article entitled " Islamic worldview" in Persian, published in the magazine Nidaa El Gharib Aam 1986, in Persian.
  - a) An article entitled " Illiteracy of the Prophet " was published in the magazine Nidaa Al - Gharib issued in April 1986, in the city of Bawah, Kurdistan-Iran in Arabic. (Ahmadi, 2020, p. 37).

## 2.2.4 Al-Subhānī's Lectures and Recorded Lessons

These scientific efforts have resulted in intellectual production. Al-Subhānī's scientific efforts are also represented in his lectures and recorded lessons, which amount to more than 700 hours of recorded scientific, cultural and Faith lessons. Dr Omar bin Abdulaziz collected and arranged hundreds of these tapes, tried to extrapolate the scientific lessons in them and classified them in a way that makes it easier for the follower to understand and realise the contributions and valuable products of Al-Subhānī. Then he tried with some institutions in Kurdistan-Iraq to print them in the form of books.

### 1. lessons in the interpretation of the Holy Quran

The records are 190 hours long. It has printed many parts of each surah in the form of a separate book. Al-Subhānī has a unique independent curriculum, in which it has been wrote a master's thesis. refer to the "literature review".

### 2. lessons in the sciences of the Quran

The recordings on this topic amount to 42 hours, and they are lessons in which the Al-Subhānī explains the sciences of the Qur'an in detail.

### 3. lessons in Hadith and its Sciences.

It is 30 hours, in which Al-Subhānī explains the Hadiths and some topics in the sciences of Hadith.

### 4. lessons in jurisprudence (worshipping section)

In 74 hours, Al-Subhānī explains lessons on prayer, fasting, Zakat and Hajj, the provisions and wisdom of each one of these types of worshipping.

5. lessons on the origins of jurisprudence -Usul al-fiqih -, in 19 hours.
6. lessons in faith and Tawhīd

It is 89 hours; it includes topics on various matters of faith and dogma.

7. lessons in Islamic systems

It is 50 hours long, it has the Islamic political system, the Islamic economic system, the issues of Shura, governance and caliphate, and the provisions of jihad and fighting. Some of these sections have been printed as standalone books.

8. lessons on family and women's judgments

It is 19 hours long. Al-Subhānī talks about the family and the rights and duties of spouses. These are scientific lessons extracted by Al-Subhānī from the Islamic point of view, and they are about what concerns the family in general, and women and their rights in particular.

9. explaining the book Shudhur ad-Thahab by Ibn Hishām

In the science of grammar, 93 hours in which Al-Subhānī explains to his students the book with an accurate scientific explanation. There is in scientific points in which students in this matter need these points in this particular book. There are important additions from Al-Subhānī related to the details of that science.

10. explanation of the short book by Sa'ad al-Din al-Taftāzānī

It is in the rhetoric and is in 45 hours. Al-Subhānī could not complete the explanation of the book.

11. lessons in advocacy and its methods

In 5 hours, Al-Subhānī focused on the ruling and methods of Da'wah and communicating religion. It has been explained the situation and conditions of the advocacy and distinguished.

## 12. debates and dialogues

It is 17 hours. it is an important scientific debate and dialogue on most issues of Islamic thought and intellectual heritage. Moreover, Al-Subhānī emphasises the Sharia rulings in which there has been a difference in ancient and modern times, such as the status of madhahibs in Islam, and other topics. (Bahā'al-dīn 2013, p.80-84).

### **2.3 AL-SUBHĀNĪ'S POLITICAL ACTIVITIES**

#### **2.3.1 The Political Movement**

The establishment of a new model of relations between the state and the people did not result in democratization or socio-political improvement in Iran, although the revolution led to regime change. The Islamic Republic's terrorization of its opponents has also led to new disillusionment and additional deprivation among Iranians. In the case of the Kurdish movement, the Kurdish conflict with the Islamic regime is a product of frustration and deprivation (Hassaniyan, 2019, p. 107).

The Iranians have been unique in their systematic killing of powerful Kurdish leaders, a policy they pursued on the assumption that the leaderless movement would take a long time to reorganise itself. This brutal logic has borne fruit. Among the assassinated leaders were Ismail Samko; Qazi Mohammad, the leader of the Republic of Mahabad; and Abdolrahman Qasemlu, the leader of the Kurdistan Democratic Party of Iran. These killings of Kurdish leaders from different generations have had a devastating impact on the movement. (Bengio, 2017, p. 5)

The Kurdish provinces were characterised by violence during the early years of the Islamic Republic. The regime has moved ruthlessly to retake territory and retaliate

against Kurdish militias. Meanwhile, after Kurds overwhelmingly voted for Kurdish candidates in the first parliamentary elections in March 1980, the government cancelled the vote. The ideal of equality in Islam adopted by Khomeini was not realised in practice. Many of the Kurdish participants in the study recounted experiences of marginalisation based on their Sunni affiliation. The Islamic regime, once installed, did not allow any space for any rival nationalities or ethnic political activity (Shahram Akbarzadeh, 2019, pp. 4-5).

### **2.3.2 Al-Subhānī's Political Movement**

As his first political move, Al-Subhānī thought of starting a mass action against local officials after the escalation of revolutionary movements opposing the Shah's government in the Iranian cities. In 6\10\1978 Al-Subhānī called to participate in mass demonstrations demanding the lifting of injustice, punishing the perpetrators of crimes against people, solving unemployment, and securing the rights of workers (Bahā'al-dīn 2013, p.46).

The regime tried to change the course of the demonstration by inciting tribes against each other. But Al-Subhānī had met with tribal elders to ensure that the demonstration does not modify its course to tribal violence. To achieve this purpose, they gathered at the Great Mosque of the city in 26\10\1978 to address the situation. After the news of that meeting reached the intelligence services, large crowds of Iranian intelligence forces rushed to the Great Mosque, arrested most of them, and insulted the rest so they accepted ending the demonstration (Bahā'al-dīn, p.46).

Al-Subhānī was leading the mass movement in the region against the Pahlavi regime and other political reform efforts. Also, Al-Subhānī joined the underground actions with Jamā'at al-Dawa and al-Islah - The group of advocacy and reform -. This group represents the Muslim Brotherhood movement - Ikhwan muslimūn - in Iran. Al-Subhānī is one of the founders of this movement along with muftīzādeh and other Sunnis in Iran (Al-ma'rifah, 2009).

Nevertheless, when Ayatollah Khalkhāli went to the city of Paveh, as a legitimate ruler of the Kurdistan province in the summer of 1979. When he arrived in the city at night, he executed several people by firing squad without any guilt. Al-Subhānī's sentiments escalated into a state of anger, prompting his embarkation on journeys to various urban centres of (Tehran), (Qom), (Kermanshah) and others. Al-Subhānī met with its commander-in-chief Khomeini and those who were in charge several times. Consequently, an intense discourse transpired between them, Khomeini rose from his seated position, displaying a demeanour of displeasure, refraining from the response, and subsequently taking his leave from the meeting. Therefore, Al-Subhānī's conviction changed, which made him retreat from keeping up with the political situation with the authority little by little, until he announced his retirement less than a year after the victory of the revolution. Al-Subhānī devotes himself to studying and investigating Islamic sciences, and then to calling and reporting until the day of his arrest (Bahā'al-dīn, 2013, p.15 & Bahā'al-dīn, 2006, p. 17).

However, these signs of disagreement with the promises forced muftizadeh and his supporters to think about holding an expanded conference in the city of Sanandaj, the centre of the Kurdistan province, in 12\6\1979, that is, five months after the victory of the revolution. Hundreds of political leaders, scientists and heads of Kurdish clans attended the conference, which lasted for three days. Al-Subhānī delivered a speech in which he referred to the Kurdish issue and the issue of nationalities in general from the Islamic perspective. He made the demand for autonomy for the Kurds - and for any other people - a legitimate right and a realistic demand (Al-Penjwenī, 2009, p. 51).

In this argument, the revolution's leaders refused to respond to these demands. They were arguing that there are other races such as Baloch, Turkmen and Arabs in Iran, and if Tehran agrees to the needs of the Kurds, the others will begin to move at the same pace (Shahram Akbarzadeh, 2019, pp. 4-5)

After Sunni politicians, leaders, and scholars confirmed that the revolution's leadership was not responding to their demands, Muftizadeh thought of forming a council of Sunnis to be an alternative to or to develop what they had established at the beginning of the revolution. The council named the Office of the Quran - which was an

educational advocacy institution- called for an expanded conference of Sunni scholars and intellectuals from all over Iran (Hassaniyan, 2019, pp. 101-102).

Al-Subhānī warned the leader of the Revolution, Ayatollah Khomeini, about the consequences of the deviation of the revolution from its right path, for which the Sunnis rose. Al-Subhānī asked on behalf of all Kurds that the Basic Law of the country should be Islamic, away from sectarian intolerance and sectarian character. That was in 1980 when Al-Subhānī visited Khomeini in the city of Qom. Al-Subhānī called for unity The society is torn by the factors of intolerance and partisanship and sought to achieve justice and injustice is rampant among people (Barham, 2006, p. 57).

At that time, Al-Subhānī had decided to boycott the revolution. He devoted himself to studying, teaching and educating the people. When Al-Subhānī heard about the idea of establishing the council 'shams', he objected at first. This was because Al-Subhānī saw that such moves did not benefit the movement. However, it will cause to hinder every reform movement, The authorities will deal harshly with the two conferences. The Sunnis' scholars and their leaders will be subjected to harassment, and even to persecution and other problems. Nevertheless, Al-Subhānī participated in the Founding Conference of the al-Sunnah Shura Council -shams- after a request from muftizadeh in April 1981 (Al-Penjwenī, 2009, p. 62).

The holding of shams and the subsequent exchanges and verbal altercations between the leaders of the Sunnis and the Iranian authorities can be considered the limit of the relationship between each other. Although Al-Subhānī had intended to sever the relationship with the authorities from an early date, the developments after that conference and the escalation of the acrimonious tone of the authority towards the symbols of the Sunnis and the members of the Shams conference, led to an intensification of the hatred and sensitivity of the local security services against those who established shams (Bahā<sup>3</sup>al-dīn 2013, p.59).

At the head of them was Al-Subhānī, who participated conservatively in the second conference of the Shams Council. It was held in 2\8\1982 which gave the justification to the Iranian authority to start a campaign of arrests that included at first

glance more than three hundred Sunnis. Among them was the leader Moftzadeh who was arrested for ten consecutive years. (Ibid, p.59)

Following the issuance of an arrest warrant for Al-Subhānī by the security authorities because of his criticism of the Iranian government about the Iranian constitution. and after participating in the second congress of the Shura Council of Sunnis – Shams - in the city of Kermanshah in 1982. Al-Subhānī began to disappear from the authorities and this disappearance continued and the pursuit and search for him by the authorities continued for eight years. Those painful incidents forced Al-Subhānī to leave his city. Since Al-Subhānī was also wanted for arrest, he was hidden in Iranian cities for eight years until he was arrested in 1989 (Ahmadi, 2020, p. 34).

### **2.3.3 Arrest and Martyrdom**

Al-Subhānī settled in the last year of his life hiding in Kermanshah city, continuing his works without drawing attention, writing, investigating or teaching his students who were flocking to the city with hidden paths, attending his classes, receiving knowledge (Barham, 2006, p. 91).

At the beginning of June 1989, Al-Subhānī travelled with his family and one of his friends in a dedicated car to the city of Sanandaj, to meet soon with some of his aides and students there. Al-Subhānī stayed for four days in the city, meeting groups of young people and students, which drew attention of some collaborators with the security services (Al-Penjwenī, 2009, p. 77).

On the night of 8<sup>th</sup> September 1989, an armed group of security forces raided the house where Al-Subhānī was staying. Al-Subhānī said goodbye to his family. Al-Subhānī, his family, his students and his helpers at home were sure that this farewell was the last. The next day, the news of Al-Subhānī's arrest spread throughout Kurdistan-Iran and other cities of Iran (Al-Penjwenī, p. 78).

Immediately, numerous attempts began to identify the reason for Al-Subhānī's arrest, the place of his captivity. His family and his student were looking at the

possibility of meeting with Al-Subhānī, talking with him, or with the relevant officials about him. However, all attempts failed, and the authority did not give right Al-Subhānī to meet with his family and relatives until the day of his martyrdom -his execution - which lasted nine months and nine days (Ahmadi, 2020, p. 34-35).

Nevertheless, after about ten months, an official in the public prosecution of the city of Sanandaj in 24<sup>th</sup> March 1990 contacted a brother of Al-Subhānī who was following Al-Subhani's file to come to the Public Prosecution Office in the city. Then they told his brother about the execution of Al-Subhānī by hanging by the public prosecutor in the city of Sanandaj on the date 18<sup>th</sup> March 1990. Al-Subhānī was only 38 years old, 5 months and 6 days old (Salāh, Almās, 2022, p. 418).

After long discussions with the officials and taking the pledge from the brother of Al-Subhānī that no condolence Council will be held for the Sūbhānī, and the word "martyr" is not written on his grave. Al-Subhānī's stay under imprisonment, interrogation and torture lasted for nine months and nine days. After the execution of Al-Subhani, he was buried in the cemetery of the city of Farwa (Bahā'al-dīn 2013, p.100-102).

It was an unexpected calamity, a severe disaster for the Sunnis in Iran. O Allah, forgive him, have mercy on him, accept him well, and reward him for what he has done to serve the religion, the best that your righteous servants are doing.

## **2.4 CONCLUSION**

Nāsir Al-Subhānī was an outstanding scientist and a specialist in Islamic sciences, with the testimony of the leading scientists and thinkers of his time, his teachers and peers in the study. after having enough knowledge, Al-Subhānī began a practical journey and idea, he published Islamic sciences and corrected the concepts and ideas that people mistakenly took from their parents and grandparents. Al-Subhānī corrected these ideas by referring to the Holy Quran and the correct prophetic Sunnah and comprehending it fully in-depth. However, what Al-Subhānī came up with ideas and perceptions were the result of his religious upbringing and deep and careful studies. When Al-Subhānī

started studying Sharia sciences, his horizons expanded to many worldly and otherworldly horizons, and he studied with many famous professors, took their Sciences and ideas from them, and met with several preachers and thinkers of his time inside and outside Iran.

Al-Subhānī has read the books of many preachers, thinkers and reformers. He had an insightful opinion on the problems facing his society and people from the constant injustice, religious and political tyranny, scientific and cultural backwardness among the public, and the lack of social justice and freedom. All these things have influenced the formulation of Al-Subhānī's personality and the structure of his thoughts and perceptions. Sobhani's thought was distinguished by depth, his approach by originality, and his style by modernity. Al-Subhānī's research, studies and discussions were characterized by innovation and boldness in kind and quality, diversity and abundance in quantity and quantity.

Nāssir Al-Subhānī presented new opinions, ideas, theories and jurisprudence to Islamic thought. When he reads one of his books or listens to one of his lessons or a lecture from his intellectual and scientific lectures. The reader finds new ideas that come only from innovators, thinkers and great researchers who have done great work and brought new ideas in the service of science and religion.

One of the prominent features of the period that Al-Subhānī lived was the emergence of atheistic and anti-religious parties and ideas. Therefore, in many of his lectures, Al-Subhānī focused on responding to these outrageous and laudatory ideas. Also, Al-Subhānī tried hard, through his writings, lessons and lectures, to reform what was distorted and invented by Islamic groups and trends from the people of Sufī ways and others.

It can be said that due to the power of thought and the durability of vision, the nation urgently needs to benefit from the thoughts and opinions of Al-Subhānī. As reason and transmission shine in his heritage, and a committed intellectual breakthrough is achieved in Al-Subhānī, because Al-Subhānī tried and laboured and took Science from scientists, investigated the Islamic sciences, reconsidered them.

Nevertheless, Al-Subhānī was a prominent political figure who played an important role in the events leading up to and after the Iranian Revolution. Before the revolution, Al-Subhānī had a great influence on the political arena thanks to his activities and effective leadership in mobilising the masses and directing public opinion. Al-Subhānī's revolutionary vision and political goals were clear from the creation of an Islamic State based on the sharia of the Qur'an, which made him one of the influential figures in the revolutionary movement. However, Al-Subhānī's political career after the revolution saw a noticeable change in his influence.

After the success of the revolution, Al-Subhānī faced great challenges in maintaining his political influence. This may be a result of the pressure Al-Subhānī was subjected to from other leaders of the revolution who may have had the power of the Islamic State. These internal dynamics within the leadership of the revolution have reduced Al-Subhānī's ability to implement his political agenda, achieve his goals, and even capture and kill him.

Moreover, it seems that Al-Subhānī was not sufficiently aware of the seriousness of the situation and did not take the necessary precautions to ensure the achievement of the declared goals of the revolution.

Al-Subhānī's failure to correctly read the political position and act accordingly may be the reason why he was not able to achieve these goals in the leadership position he had. Eventually, a situation emerges in which Kurdish leaders have arrived from imprisonment or murder, even if they were once prominent and influential figures. However, it cannot be forgotten that the leaders of the revolution were war criminals who killed the Kurds, both collectively and individually, and at the leadership levels.

## CHAPTER THREE

### THE EVOLUTION OF THE FAMILY INSTITUTION IN IRAN DURING THE LAST HALF OF THE 20TH CENTURY

#### 3.1 INTRODUCTION

Over the past century, the family institution has undergone significant changes and transformations in many societies worldwide. The falling infertility rates, shrinking family size, increasing divorce rates, the spread of single-parent families, the growth of women's participation in official work around the world, changes in gender differences, the redefinition of the hierarchy of power in the family system, the replacement of many family functions with other official institutions, are examples of such changes. These changes can be attributed to a combination of factors. As well as transitioning from traditional collective social organisation to more modern individual options (Mohammadpur, 2013, p. 117). Since 1963, there has been a global revolution in family and kinship systems. In many parts of the world, today this revolution continues to bring about significant change in what used to be known as Customs and traditions (Ahmad Mohammadpur, 2012, p. 79).

In addition, the economy of an industrial society contradicts the domestic economic model. Family members must separate and live in an independent house - opposite of the traditional case-. Therefore, new couples don't live in one house with their family -the parents and the siblings- in a big house - as traditional families do-. Rather, they leave their parents and create their own family in their own, perhaps distant, home. Therefore, supervising the kinship group and maintaining its relations is significantly more difficult. Integration into different social groups tends to reduce family obligations that influence its unity as a large institution (Nassehi-Behnam, 1985, p. 559).

Changes in family systems were not limited to Western societies. Increasingly, they occur in non-Western countries although the degree and form of change are often different. In the recent century, Iranian society has seen a change in its family systems,

largely due to modernisation processes set by the government. Among the modernisation processes, are the expansion of education to all levels of society; the promotion of economic development and growth; and the introduction of modern health facilities and healthcare practices. Although the modernisation processes have been beneficial in many ways, they have also brought challenges to a society that has long been characterised by family cohesion and traditional lifestyles (Ahmad Mohammadpur, 2012, p. 79).

The Iranian family, particularly, has undergone great changes and challenges over the past century. The decrease in the power of men and the increase in the role of women in the family and society; the decrease in the marriage rate; the increase in the divorce rate; the increase in the marriage age; the restriction of family boundaries; the Prevention of a man from polygamy; changes in attitude towards gender preferences in relation to children and the focus on fewer children, the importance of developing relationships outside the family are among the main changes that have affected the family (Bahar, 2006, p. 606).

Therefore, the old kinship networks weakened, and new middle-class networks emerged. The main change which is observed in this area is the tendency to replace blood ties with relationships created by marriage and others. Therefore, the application of its relations differed from what they were before (Nassehi-Behnam, 1985, p. 561).

The changes that have taken place in the family entity can be viewed in the context of two major events in Iranian society during the second half of the last century. Namely the promulgation of the family protection law in 1967, and the special civil court for family problems in 1979, after the Islamic Revolution. The description of these two legal and social changes may highlight changes in family institutions (Aghajanian., 1986, p. 749).

Therefore, the Iranian family has faced great challenges in the modern era, the issues of marriage and divorce have created a generation gap and socio-cultural resistance to the government and the political system (Bahar, 2006, p. 606). Before the revolution, there was resistance to the invasion of modernity, however, after the

revolution and the return to traditions, the ruling Iranians became unable to control the population resisting certain traditions (Nassehi-Behnam, 1985, p. 562).

In addition, Iran is an ethnically diverse country. Ethnic identity is derived from tribal background, language, culture and religion. Many family issues are influenced by regional and ethnic differences. For example, the Persians live in the provinces of the central plateau of Iran. Kurds and Turks live in the western provinces. Most of the ethnic Baloch population lives in the province of Sistan - eastern Baluchestan. Arab ethnic communities live in the southern shires such as Khuzestan and especially in the rural areas of these provinces (Akbar Aghajanian, 2013, p. 4) (Hatam Hosseini, 2014, p. 389).

Through this chapter, the installation will be in the knowledge of the most important of these changes that have directly affected the family institution in Iran, this chapter will be a valuable background to identify the reasons for these changes and then about the reactions of families, clerics and politicians. This chapter will also serve as an introduction to the next chapter so the factors that made Nasser Al-Subhani and his interest in the family institution in Iran in the years that Al-Subhani lived will be known.

And because Iran includes several ethnicities, the focus will be on the institution of the family from a general angle and then on the Kurdish family, since Nasser Al-Subhani is a Kurd and lived in Kurdistan. As for the other races, this chapter does not talk about them at all because there is nothing to connect them with the research.

The chapter will be divided into several sections as needed. First, it will be about the background of the Iranian family. It is to get an insight into the changes that have occurred and the extent of the family's revenge on them. There will also be paragraphs about the Kurdish family as a background in Kurdistan.

The second part deals with the most important events from 1950 to 1979, during which there was the Iranian Revolution and then Iran became the Islamic Republic. This section includes all the changes that took place in this period socially, politically and, if necessary, economically. The White Revolution will undoubtedly be the most

important event that will be focused on, because of its effective factors towards the family.

The third and final part will deal with the post-revolutionary events. It will include the most important laws that influenced the family and the traditional or modern style at the time. Undoubtedly, it will include reactions and the extent to which families accept or adapt to the new laws and authority. Also, the responses and positions of the clergy will be one of the most important discussions.

## **3.2 THE BACKGROUND OF THE IRANIAN-KURDISH FAMILY**

### **3.2.1 Iran**

The family in Iran is considered one of the basic institutions from a historical and social point of view. It is also has great importance compared to other social institutions. Defining the identity of Iranian society is impossible without defining the family. Historically, the family was synonymous with such terms as tribes, clans, government, socio-political system and society. However, in a new era, the family was considered an independent institution and part of society. The family, as an institution, along with religion and politics, has always been the cornerstone of Iranian society. Even taking into account the institutional development in Iran since the beginning of the twentieth century, these three institutions have always shaped the structure of Iranian society and social relations (Bahar, 2006, pp. 589-590).

Furthermore, throughout most of Iran's history, women have not played an active role in society. Prevailing social norms place a woman at home and dictate that her duty is to devote herself to having children and meeting the needs of her male family members such as her father, brother, and husband. There was no explanation or justification for this practice situation (Nashat, 1980, p. 166).

Also, the woman is similar to the concept of honour 'namus'. That is why a woman, even if she is not married, widowed or divorced, is not left by her family without protection. The mutual relationship between husband and wife, between

parents and children, and between relatives is based on a set of moral rules and codes of conduct. The wife is always under the guardianship of her husband; in his absence, the eldest son assumes these responsibilities. From childhood, members of each sex begin their roles and duties: the boy is taught to protect and lead, the girl to obey, to be beautiful, to become a good mother (Nassehi-Behnam, 1985, p. 558).

Therefore, the Iranian family is most often described based on the status of the father, it is a family of father domination, and Iranian history has been considered a male history due to the spirit of male domination that prevails in such societies. Decision-making and the influence of members in such a family are some of the basic building blocks and models of family formation in society. In more than half of families, fathers are the decision-making authorities in more than half of family decisions, then mothers and finally other individuals. (Bahar, 2006, p. 595)

In addition, in Iranian traditional society, an individual belongs first to his family, and through it to his tribe. An individual's status in society is determined by this relationship. Members of the kin group are subject to the family's supervision and benefit from the socio-economic privileges that result from this status. The male is the head of the family, and the best wife is a man's partner in material well-being and replaces him in managing the family in his absence. The best wives are also women endowed with patience, faith, chastity, compassion, humility and obedience. The wife's duty to her husband is to protect her chastity, competently perform her duties, control her anger, diligently protect the honour of the group (Nassehi-Behnam, 1985, p. 557).

Traditional family culture strictly maintains its belief in the hierarchy, unity and cohesion of the local group. The eldest male in the family (grandfather, father, eldest son, uncle) is considered the master and is expected to be obeyed. The respected hierarchy is built due to age and experience. One of the other belief points in the traditional family is that marriage is not about only two individuals but two lineages. Family plays a pivotal role in maintaining social order, based on a kinship network, and therefore society should have the main control over such an important contract. Thus, the marriage contract is accompanied by significant deliberations between family

members and lengthy preparations that sometimes begin at the time of the person's birth (Nassehi-Behnam).

A kinship relationship, on one hand, concerns a group of individuals who are related to each other based on their lineage or relationships. Also, this relationship establishes emotional ties within themselves. This network is based on traditions and is a set of social and financial obligations and responsibilities between individuals. Intergroup marriage is one of their main characteristics. Thus, in Iranian society, despite the extension of the nuclear family, relations between individuals and between families are influenced by the kinship network (Bahar, 2006, p. 596)

In addition, on the other hand, the rule of Islamic values over a long history has played a key role in regulating social interactions between men and women. As a result, premarital heterosexual relationships have been restricted and controlled by the strict roles of families and Shari'ah 'Islamic laws' in Iran. The choice of a partner was determined primarily by the parents and confirmed by the kinship system. In this context, arranged and intra-group marriages prevailed, and the marriage of cousins was mainly adopted (Hatam Hosseini, 2014, p. 389).

The individual in a "husband and wife" relationship in Iran is placed among a network of "kinship relationships" that fill any gap that exists between its members, especially if it is financial or emotional support. This supportive and emotional side is much deeper in Iranian families than in Western ones (Bahar, 2006, p. 595).

Divorce was a rare or almost non-existent phenomenon as a result of social controls and cultural values that focused on family stability. In the case of challenges such as the infertility of the wife, the matter was dealt with through the polygamous system, which was seen as a practical solution to strengthen the family and ensure the continuity of offspring. This social role strengthened the position of women within the family. It also contributed to maintaining family cohesion even in the face of challenges (Nassehy, 1991, p. 56).

Traditional family functions cover all aspects of the life of its members. These aspects are procreation, children's education, food production, the construction of

houses, health and medical care, and the protection of the whole family both individually and collectively (Bahar, 2006, p. 596).

### **3.2.2 Modernity in the Iranian Family**

The family in Iranian society is traditional, and large families are dominant, however, since the second half of the 19th century. This family has undergone significant changes since the beginning of modernisation. The changes in that era were due to the travel of the elite abroad, especially to Europe, the entry of foreigners into Iran and correspondence between them. The first changes in marriage were focusing on the importance of love in marriage among the elite, rather than the wider family having a choice in it - as was the case in traditional families at that time- (Bahar, 2006, p. 592).

During the twentieth century, Iranian society has witnessed profound changes, in political, social, economic and cultural. The origins of these changes, which were the 19th century, manifested their signs and effects in the form of the dissemination of new ideas and constitutional reforms at the beginning of the 20th century (Nassehi-Behnam, 1985, p. 558). On the other hand, Iranian women began to enter the mainstream of society in the twentieth century. Their first significant participation in political activity took place during the constitutional revolution (Nashat, 1980, p. 166).

After 1925, many related socio-economic phenomena began to appear in Iran. Industrialisation, legal and administrative reform, urbanisation, democratisation and secularisation of education, and the introduction of mass media for communication are just the highlights of a deep transformation of the mental, and socio-cultural structure of society at that time. The emergence of educational institutions was the generation of new concepts and behaviours within the family unit by simply rejecting the old ones. The opportunity to get a wider education opened the way for social mobility, which especially affected the types of marriages (Nassehi-Behnam, 1985, p. 558).

The left National Women's League (1922-1932) sponsored the second regional conference of women of the East in Tehran in 1932. The participants came from a variety of countries. The conference was multi-ethnic and multi-religious, and the

organisers spoke about the need for unity between Muslim and Christian women in the Middle East in their struggle for greater freedom (Afary, 1996, p. 33).

In 1936, the hijab was officially banned by Reza Shah<sup>1</sup>. The forced Prohibition of the hijab was accompanied by an external encouragement of women to enter public life. Admission of women to the University began in 1940. Women's participation in public life was contrary to centuries of social conditions that were associated with the veil. The weight of traditions was so strong in urban areas that many women gave up going out for fear of having their hijab forcibly removed by the police (Nashat, 1980, p. 166).

Educated urban women, unwittingly or wittingly, aligned themselves with a technocratic modernist government that improved the lives of a small elite minority while making life more difficult for the lower classes. Also, the Reza Shah's strict secular cultural and educational program helped create a "two cultures" situation in Iran. The upper middle class became increasingly influenced by Western culture and did not understand the traditional or religious culture of most of its citizens (Afary, 1996, p. 35).

Regarding gender politics, Reza Shah was supportive of women's education. But these policies have had a profound impact on Iran, where a variety of left-wing political parties and women's associations have become active (Afary, p. 32). Nevertheless, women's citizenship rights remained at the heart of the political disagreement between modernist and conservative religious forces. Although neither side was interested in the plight of women, the modernist regime was cautious in introducing legal reforms affecting the status of women and gender relations (Sadr, 2010, p. 887).

In 1937 and 1938, the national parliament passed a law that was supposed to regulate the issue of marriage. Accordingly, the laws governing marriage have found a new legal status in comparison with their previous traditional and common form. These

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<sup>1</sup> Reza Shah Pahlavi (1878-1944) was the founder of the Pahlavi dynasty. He rose from the ranks to become minister of war, prime minister, and then shah of Iran. As a reformer-dictator, he laid the foundation of modern Iran.

efforts result in legal and civil organizations related to the family, the divorce court, etc. On the other hand, with the formation of new organizations such as the social welfare organization, and modern education organizations, raising, training and supporting children is no longer left to the family alone. these years were significant changes for Iranian society. There have been changes in the age of marriage of girls and boys, the coverage of women, dowry, educational opportunities for women and girls, restrictions on men to have more than one wife, and the right to divorce given to women, under special circumstances such as remarriage of a husband or financial problems and delinquency of a husband (Bahar, 2006, p. 593).

In 1942, the Women's League, the women's party, was founded. Although these organizations were independent of the government, they were subordinated to the political parties with which they were associated. This institutional subservience was not specific to Iran but was characteristic of most progressive women's organizations that served as auxiliaries to leftist political parties at that time. But the years 1941-1953 were dominated not only by progressive political parties. The abdication of Reza Shah strengthened the anti-modern religious opposition, which resented his programs of modernization and secularisation. He returned power to the clergy, too, and the veil was restored (Afary, 1996, p. 36).

### **3.2.3 The Kurds**

Kurds are the most traditional male-dominated society. Men have more control over women; therefore, women are constantly subject to judgment. As long as the father is present at home, he controls the women under his rule in what they wear, what they do and whom they go out with. When the father was absent, the older male would do so even if he was younger. It's supervision and control at the same time. However, the more the female wants to bring freedom to her life, the more the male's reaction is controlling. In a family situation when a female for medical reasons could not have children, they addressed the worst ridicule and bitter reproaches to her. All the while, they motivated her husband to marry another (Javad Yoosefi lebnia, 2019, p. 1718).

Family life was mainly based on inflexible gender stratification, gender inequality, in-group marriages, arranged marriages, extended and highly interconnected kinship ties, and women's subordination. Women and girls do not have the right to decide their own lives (Mohammadpur., 2013, p. 128).

Women in Kurdish areas have been subjected to a lot of violence. Due to their lack of financial independence or self-confidence, they were unable to confront such violence. Perhaps the husband was insulting his wife in front of others, directing terrible words at her, and maybe he was beating her in front of his family. Due to the traditional, social and cultural context along with patriarchal domination in the Kurdish regions of Iran, women's individuality is ignored and most of their decisions are made by their family members and elders (Javad Yoosefi lebnia, 2019, pp. 1718- 1719).

Family relations were centred on male power, and no one could resist or question what the master of the family intended to say. This was not distinguished in family life only but was also common in kinship and the whole tribe, one person (a man) ruled over the rest, and everyone had to respect and obey his orders (Mohammadpur., 2013, p. 124).

Women in these areas are the most disadvantaged due to the socio-cultural context that prevents women from pursuing their studies they cannot occupy a position in the labour market. Therefore, they are financially dependent on the family and cannot live independently, which leads to even greater isolation of women (Javad Yoosefi lebnia, 2019, p. 1720).

The arranged family represents the partner selection the community, and not the person, determines who may marry or marry. If a father decides to marry his daughter to someone, whether she is young or mature, she cannot refuse or contradict. In a way, the same situation was for the boys. For example, if a father shows his desire for his son to marry a girl he has chosen for him, he has no choice in doing so, perhaps he has never seen her at all (Ahmad Mohammadpur, 2012, p. 88). This is an arranged marriage, including a kinship marriage, which is considered a way to preserve the tribe or family's name, reputation, property and real estate (Hatam Hosseini, 2014, p. 392).

The emergence of modernism in Iranian Kurdistan began at the time of the modernization of Iran by the Pahlavi government as a comprehensive plan. The dynamics and practices of modernization following state directives, including modern education, modern health services, urbanization, and the media, have directly and indirectly affected their family life. Thus, these are considered the creation of a new family system which is completely different from the one before it (Ahmad Mohammadpur, 2012, p. 88).

Family relations (on a large scale) were very warm, constant and very frequent. The family visited their relatives without any expectation, and these visits were not required to be mutual (Mohammadpur, 2013, p. 124). However, the decline in the functionality of strong kinship networks and extended family led to the fall of parental authority and increased independence of children related to their individual affairs, such as choosing a partner. In addition, women are becoming increasingly more powerful in decision-making in the family and in choosing a partner. As a result, the prevalence of arranged marriage and inbreeding, as evidence of the existence of a traditional culture, has greatly decreased in favour of Special Marriage patterns (Hatam Hosseini, 2014, p. 392).

Modernisation processes have led to the weakening of traditional life. Many of the positive rituals and costumes that were respected in the past have been increasingly shunned after modernisation. Therefore, they are poorly represented as sources of identity especially among young people. Most people have forgotten their tribal origins and kinship ties because tribal affiliation is no longer important. As a result, kinship networks are loosened because they only care about your private life as an individual and not as a big family (Ahmad Mohammadpur, 2012, p. 89).

Therefore, the traditional position of a woman in society has been replaced by a new one. A woman can determine most of her interests and affairs. In addition, there is an increasing degree of social awareness and understanding that enables people, whether men or women, to manage their social world and control their lives. Empowerment characterises the interaction process that refers to dealing with people

with this new situation and its impact on their family life (Mohammadpur., 2013, p. 127).

The changes brought about by the modernization process have changed the objective aspects of the family structure. Also, they have redefined and reshaped the subjective, normative and value aspects of the family. In this regard, there has been noted a widespread decrease in kinship and tribal ties, an increase in the social power of women, a relative decrease in traditional marriage, relative equality of the sexes, and increased individual autonomy (Ahmad Mohammadpur, 2012, p. 92).

A new family structure appeared in the region, which was classified as the Modern Family. The current family structures have taken completely different forms from the family of the past, both in terms of structural differentiation and functional integration (Mohammadpur., 2013, p. 129).

### **3.3 FAMILY DEVELOPMENT BEFORE THE REVOLUTION**

By 1950, women entered fields such as law, medicine and engineering in university education, which until then were open only to men. This step begins to influence Iranian society. Also, women were starting to enter the workforce (Nashat, 1980, p. 167).

In 1951, the school curriculum on the family in Iran was rewritten to cover such important topics as " the family and the secrets of happiness", " the Islamic view of the Family", " Youth and family formation", " women's and men's problems", " youth and family" and "marriage problems". This change came due to the need for the education process to support society in facing challenges and cover contemporary concerns to reflect the positive aspects of family relationships and their harms (Bahar, 2006, p. 589).

In 1952, progressive women's organisations became auxiliary branches of leftist political parties that chose a technocratic modernist agenda in Iran. However, the demands of women's organisations aimed at the patriarchal family structure and

demanding greater individual rights for women, contrary to the then prevailing custom in Iran, were unacceptable even from the point of view of left-wing political parties. While the demands that were defined as issues related to women workers (employment, equal pay, health, education) were considered acceptable by the left-wing political parties (Afary, 1996, p. 37).

In 1953, there was a return to an ever more authoritarian monarchy under Mohammad Reza Shah (Shah of Iran from 1941 to 1979). Shah again homogenised women's organisations and created a royally sponsored umbrella organisation. At the same time, Shah accepted as part of his modernisation program some women's proposals to improve women's legal and educational positions (Keddie, 2000, p. 405).

In 1956, about 9.7% of the paid labour force in the modern industrial sector was female. By 1976, after the significant sponsorship of modernity by the ruling power, this number had increased to 13.8%. However, this was not all positive, women remained a source of cheap labour in old labour-intensive industries and traditional small-scale industries. At the same time, the mass migration of men to urban areas has led to a significant increase in women's unpaid work such as their responsibilities in the agriculture sector in villages (Afary, 1996, p. 40).

However, in 1963, Iran began a reform program to reduce inequality in wealth and social status among people. The reforms were significant and included literacy, health prosperity, extension and development, social reforms and development activities collectively. This important step is known as the White Revolution (Fendall., 1971, p. 1011). Also, in 1965, as another step of reform, ideas were put forward to compose a family support law. The marriage age for men and women is set to be at least 20 and 18 years, respectively. It is emphasised that it is forbidden for men to have a second wife "polyamory" (Bahar, 2006, p. 593). The most significant achievement of the women's organisation was the ratification of the Family Protection Act of 1967 and its amendment in 1975. The new law has changed the sharia-based Personal Status Law (Afary, 1996, p. 39). The Family Protection Act provides for less legal gender discrimination by defining more rights and duties as shared by both men and women (Higgins., 1985, p. 482).

In 1966, Shah approved the formation of the Iranian Women's Organisation, a new organisation whose president was the Shah's twin sister Princess Ashraf. By 1977 and 1978, the organisation had formed 400 branches, and its members were estimated at around 70 thousand. Ninety-four family care centres have also been established in the country. The Council of Traditional Ulema did not approve some of the reforms proposed by the Islamic women's organisation due to strong opposition from the religious and traditional sectors. Nevertheless, the organisation succeeded in raising the minimum legal age of marriage to eighteen years for women and twenty years for men. Abortion has also been legalised (Afary, 1996, pp. 38-39).

One of the reasons for the passage of legislation in 1965 was the successful campaigns led by women in Iran to establish nurseries in all workplaces, whether in rural or urban areas, employing ten or more nursing mothers. Although private companies often ignored this legal obligation, the public sector was under enormous pressure to fulfil its obligations (Afshar, 1985, p. 263).

Financial allocations for intensifying family planning programs have been established in each of Iran's fourth Economic Development Plans. To help identify the problem and its scope, the Iranian government has sought advice from experts of the Population Council. Recommendations on the course of action in controlling the growth of pops were submitted to the government of Iran in 1966. There were no legal obstacles in Iran to immediately mediate the implementation of the family planning program as there was no anti-contraceptive legislation (Fendall., 1971, p. 1013).

In addition. There were reforms to improve the status of women, such as a greater focus on women's education. For example, the recruitment of female high school graduates in 1968 in the literacy reform, led to an increase in female students at the primary and secondary levels. So, between 1970 and 1975, the number of girls attending primary school increased dramatically by almost doubling "to one and a half million". The changes for urban women were impressive. By 1978, one-third of college students were women, with many entering non-traditional fields of study (Afary, 1996, p. 38).

With the beginning of the Seventies, women began to strive for control over their sexuality and freedom of expression. But, as mentioned above, the wages taken by women were lower, so religious women equated sexual freedom with debauchery and corruption, "this is because the prevailing custom was new for them to get out of such large numbers of women to work and it was new to them then". They see that the wages taken for their hard work are not enough to compensate them for the loss of their moral dignity "according to their views". Therefore, getting paid work was more a loss than a gain for many women who were supporting their unemployed husbands and children on their meagre incomes. The unemployed husband was because the modernisation process displaced many male workers in favour of a cheaper female workforce without providing alternative jobs for men. However, unemployment for men did not significantly affect the absolute control of fathers and husbands over the family, in many cases, it even intensified the subordination of women. Women who worked in factories were paid directly. Nevertheless, the larger group working in the informal sector as maids, laundresses and cleaners had their wages often negotiated and paid by their male relatives (Afshar, 1985, p. 257).

Despite the many positive achievements of the Iranian women's organisation, it remained unpopular with the liberal and leftist opposition. That's because the Iranian women's organisation was directly connected with the regime, whose undemocratic nature and authoritarian policies were deeply resented. The close association of the Women's Organisation of Iran with the Pahlavi regime also allowed conservative clerics to portray feminism as an elitist and alien concept aimed at destroying the Muslim family (Afary, 1996, p. 40).. Many ordinary women were completely opposed to women's work as well. The view was that "women's duty is to take care of their home, Women should work only if their financial situation forces them to do so" (Nassehi-Behnam, 1985, p. 559).

Therefore, some secular women returned to the chador "often called hijab" as a sign of opposition to the Shah and solidarity with his opponents from the popular class. Some in the more religious strata became politically closer to the year of the revolution. Also, they rejected Western models of women's status and behaviour for similar reasons

and because they contradict the still functioning and widely believed cultural norms (Keddie, 2000, p. 409).

During these two decades, the links of job opportunities opened up for women, and as the role of women in society changed, societal attitudes towards them changed. By 1978, a large number of professions had been opened to women, from ministerial posts, senators, Deputies of the council, ambassadors, teachers at higher educational institutes and universities, and skilled workers in factories. 33% of students at higher educational institutes were women. The percentage of female students in schools has increased to 2.5 million (Nashat, 1980, p. 168).

However, during the 1970s, internal tensions and festering conflicts within Iranian society began to be reflected in society's attitude towards women. On the one hand, women became increasingly important in the forces, and professional women were more accepted by men, on the other hand, traditional segments of society and an ever-increasing number of educated women began to reject the changes that had occurred in the role and legal status of women (Nashat, p. 170).

A new set of tensions and challenges has emerged in Iranian society. On the one hand, traditional values, beliefs and Customs persisted; on the other hand. New cultural models have arisen that express the aspirations of a new generation. Some social institutions remained unchanged, and those that were modified were only partially so. The institution of the family was among the variables. The family has undergone change, but at the same time has maintained a high degree of continuity in its traditional models (Nassehi-Behnam, 1985, p. 558 ).

### **3.3.1 Divorce**

In terms of divorce in the Iranian tradition, they believe that a woman should settle down and should not ask for a divorce. It can also be noted that the majority believe that all divorced families are affected by the divorce process and that children are the most affected. They believe that women are the main victims. It is to be noted that men

are rarely considered the real victims and losers in the divorce process, which is why men ask for a divorce more (Bahar, 2006, p. 602).

In modern industrial society, the expansion of economic opportunities for women was producing an increase in divorces in the long run. It was noted that the possibility for a wife to be able to support herself was one of the changes that created new alternatives to the current marriage pattern. Job opportunities allow women to part with an unhappy marriage for other reasons. Iranian women were looking for a more equal relationship with their husbands and a more active role in making decisions in family matters. Naturally, the culture of the Iranians did not correspond to most men who grew up in patriarchal families. Thus, it is plausible that tensions and possibly divorce are more prevalent in families where wives work. In the general population of women aged 15 and over, only about 10% worked outside the home, but among divorced women, 20% were employed. This indicates that the probability of divorce is two times greater for working women than for non-working women. In 1955, the divorce rate in Iran was higher than the rate in many countries in the West. The divorce rate in Iran was even higher than in some Muslim countries, although these countries were unstable (Aghajanian., 1986, pp. 750 - 753).

Divorce is observed more often in urban areas than in rural areas. Since the fifties, for every divorce that occurs in the villages, there were two divorces offered in the cities. Of every 100 divorces that occurred nationwide between 1963 and 1964, 27 were from the city of Tehran. The ratio of Tehran's population to the entire country is only 10% while the percentage of divorces occurring in the same city is 27% of the country (Bahar, 2006, p. 602). In the Sixties, Iran had one of the highest divorce rates compared to other countries (Aghajanian., 1986, p. 750).

According to the 1965 population census, the percentage of divorced women in Tehran was 1.92, while in the next inhabited city, it decreased to 1.7. The percentage of divorced men was 0.7 in Tehran and 0.3 in the next inhabited city. The difference was also significant between the different social strata in the cities. Divorce in Tehran was related to family income and the amount of education of the head of the family (Nassehy, 1991, p. 59).

This problem became obvious in 1964, since in just the first six months, more than 27 thousand divorces were registered nationwide, which increased by 708 cases. In Tehran alone there were 5050 cases (Bahar, 2006, p. 601). In 1966 there were 25 thousand divorces in Iran, and the divorce rate was 165 per thousand marriages (Aghajanian., 1986, p. 749). Also, it filed 1,443 divorce files in thirteen branches of the family court within one month in 1967. In 1968, out of 39,000 marriages, there were 9,552 divorces. It has been researched that out of every 4 marriages one failed and broken up. In 1969, the rate suddenly increased and out of 50,000 marriages, 10,500 divorces took place. In 1970 out of 67,000 marriages, 10,200 ended in divorce. And in 1971 this number reached a total of 15,000 out of 48,000 marriages. Finally, in 1973, it was noted that there were 11,224 divorced wives and husbands out of 38,794 marriages. Statistics also indicated that 72% of divorces occur between the ages of 19 and 25 for women and between the ages of 21 and 40 for men (Bahar, 2006, pp. 601-602). Also, for social reasons, because it is easier for divorced men to remarry, unlike divorced women, there are much fewer unmarried men compared to women in both urban and rural areas. (Nassehi-Behnam, 1985, p. 560)

The family protection law did not prevent a financially well-off man from marrying another but provided the first wife with the opportunity to file for divorce in such a situation. As a result of this law, the divorce rate fell somewhat from 217 out of 1,000 marriages in 1968 (the fourth in the world) to 175 out of 1,000 marriages in 1975 (Afary, 1996, p. 39), and to about 100 divorces per 1000 marriages in 1976. The year 1977 also saw a decrease in the divorce rate (Aghajanian, 1986, p. 749).

The reforms were vehemently opposed by the conservative religious establishment, which resented watching its sphere of influence shrink. Thus, Ayatollah Khomeini publicly announced (while in exile) that divorce under the new laws was not religiously recognised. Therefore, divorced women who remarried would commit bigamy, and their children would be considered bastards incapable of marrying Muslims (Sadr, 2010, p. 888).

### 3.3.2 Family Structure

According to the 1966 census, only 4.4% of urban families and only 6.5% of rural ones consist of extended families (married and unmarried spouses with children and grandchildren), but there are still a large number of families with additional members (a couple + a child + a father or mother of one of the spouses + an unmarried brother or sister) (Nassehi-Behnam, 1985, p. 560).

There is also an age difference between husband and wife. In the past, this difference was up to seven years on average. According to the 1966 census, the average age of marriage for women was 18.4 compared to the average age of 25 for men, with an average difference of 6.4 years (Aghajanian, 2013, p. 7).

In terms of polygamy, the Family Protection Act performed polygamy conditional on the permission of the first wife or the court (Sadr, 2010, p. 888). Therefore, it is not widely practised in Iran. According to the 1976 census of the population, the ratio of men with two or more wives to those with one wife is about 11 to 1000 (Aghajanian, 1986, p. 750).

Despite the development of Iranian society, the choice of a spouse is still supervised and is often carried out by the family. Inbreeding is still a common practice; 25% of marriages in Tehran, 36% in rural areas, and 51% among nomads are inbreeding. In urban areas, where the power of the wife within the family is increasing, marriages between the children of the mothers' family have become more frequent; 53.8% of marriages in Tehran are between relatives of the mothers' family, compared to 46.2% among relatives of the father's family, while the percentages are reversed among the rural population, 38.5% among relatives in the mothers' family and 61.5% among relatives of the father's family. The permission of the group of relatives especially parents remains an important factor in the stability of marriage (Nassehi-Behnam, 1985, p. 558). The kinship network in cities and villages still plays an important role as a protection system. Marriages still unite two families, and not just two people. That is why marriages within kinship groups occur quite often. The results

of some studies conducted in Tehran show that the family network in crises is practically the only protection system people rely on (Nassehi-Behnam, p.561).

### **3.4 FAMILY DEVELOPMENT AFTER THE REVOLUTION**

Despite the role women played in bringing down the Shah's regime, women lost more from the change of government than any other group that participated in the revolution. This loss is manifested in the cancellation of laws enacted under the previous regime that introduced a multilateral agreement to ensure equality for women. Job opportunities for women are diminishing due to the deteriorating economic situation. The long-term policy of the new government is to encourage women to stay at home. To carry out a constant campaign to convince women that their well-being and the well-being of society are the best way to preserve the role of men and the role of women if the role of men and women is separate, and if the contact between the Sexes is minimal (Nashat, 1980, p. 165).

With the socio-political changes of 1979, there was a return to Islamic religious principles in the field of family values. After the revolution, family protection laws were abolished, wearing the hijab was made mandatory, paid work was restricted for women, mixed schools were closed, and textbooks were modified and Islamized. The emigration of a part of the population, a large internal tendency, and the war greatly increased the number of broken families, and polygyny was encouraged because the war left many widows (Nassehi-Behnam, 1985, p. 562 & Afary, 1996, p. 43 & Afshar, 1985, p. 261).

In March 1979, thousands of women turned out for a demonstration against the announced plans to make the hijab compulsory. Although the hijab issue was the motivating factor, the protesters were also concerned about the exclusion of women from the judiciary and the military and about the government's plans to revise the Pahlavi government's marriage and family law. After actively participating in street demonstrations in support of the revolution it seemed that women were not ready to

accept the more conservative Islamic definition of their place (Afshar, 1985, p. 264 & Nashat, 1980, p. 477 & Sadr, 2010, p. 891).

Women claim that the Islamic Republic of Iran has created two categories of citizens; the male who benefits from the provisions of Islamic law and justice, and the female who does not benefit from them. Except for the right to vote, Iranian women are officially recognised in all other respects as second-class citizens who have no place in the public arena and no security in the domestic sphere. The husband became an absolute ruler, he had the right to exercise the power of life and death in his house. Ironically, the effect of Islamic legislation has been to make women merely legitimate sexual objects, excluded from most paid jobs and constrained by social and ideological ties. Despite the strict measures taken by the authorities, many women refused to wear the hijab, and many women continued to struggle to get their jobs, some even tried to file for divorce and leave their homes (Afshar, 1985, p. 277).

For secular women, this religious monopoly of power seemed to be a completely bad thing. Reversing trends towards gender equality was fundamental to the new culture and politics. The Constitution defined women in terms of their status and family duties. An Islamic law has been established that dissolves polygamy, child marriage – under the age of 18 -, the control of the father or guardian over the marriage, custody of the father or his family, and easy divorce for men but not for women. Women were fired from many government and professional positions (Keddie, 2000, p. 409). The central theme advanced by Khomeini and his allies regarding women was that many had been morally compromised by Western influence, which they viewed as a broader manifestation of Iranian society's corruption caused by un-Islamic practices imported from the imperialist West. Posters calling on women to wear the hijab and behave in Islamic ways were placed with an imperative or warning voice (Keddie, p. 409).

After the suspension of the family protection law, the legal minimum age of marriage for women was reduced to 13. Divorce was again granted to men on request and only to women under a narrow set of circumstances. Polygamy was again declared legal without the consent of the first wife. Men still need court approval to marry a

second woman, but the first wife must attest to his physical and financial ability to support another spouse (Higgins., 1985, p. 480).

The new regime continued to insist that Islam provides absolutely all the rights that secularism has granted to women, and that only through Islam can women achieve their human dignity. Attempts by women to oppose these developments were immediately stifled by both the new government and a wide range of political groups, who warned against creating divisions and weakening the state (Sadr, 2010, p. 891).

All possible means were used to drive women into home isolation. The regime's leaders resorted to various methods to this end, including a series of actions and legislation by the government. In addition, women who have worked for 15 years or more were at an early age to take advantage of the new pension law, which allows anyone who has worked for at least fifteen years to retire, regardless of age (Nashat, 1980, p. 175).

Secular women, openly launching their dialogues through print publications (weekly and monthly newspapers), argue that Islam is not capable of achieving justice for women. In response, Islamic women presented their own "pro-feminist" readings of Islamic texts. Women were claiming that reformism in Iran began with many feminist theorists and organisations long before male leaders and that male-dominated political literature in Iran ignores this fact (Sadr, 2010, p. 899 & Afary, 1996, p. 44).

Nevertheless, in the process of Islamisation of the state and institutions, the secular women's movement was defeated by the authoritarian state, along with other movements. The separation of Muslim feminists from secular feminists and their strong connection with the Islamic State and its institutions led to the emergence of state-sponsored religious women's institutions. Islamic feminism became popular, and the majority of women associated with it. This is because as an institution similar to other Islamic institutions, Islamic feminism seems to represent the stable patterns, norms and behaviour that society has recognized and values. The policy and practice of hijab and gender segregation provided opportunities for many religious women to get an education and work (Povey, 2001, p. 47).

Women's suffrage was one of the few gains that was not abolished in the period immediately following the 1979 revolution. The motives were largely useful given the enormous participation of women in the revolution; their formal political exclusion meant alienating a potentially large constituency. However, by erecting significant barriers to the election of women, the presence of women in Parliament remained less than before the revolution (Sadr, 2010, p. 893).

In any case, the Islamic Republic has been able to prove itself and the Iranian people have adapted to its point of view. Indeed, the new policy weakened the feminist movements despite almost a century of support for the greater rights of women in the country (Afary, 1996, p. 28). These laws and government actions have led to a reduction in the status of women and their return to their old traditional social place. This has become a radical rollback of women's rights in all areas (Afary, p. 43). The new government's aim was only to return women's rights to what were the traditions of the Persian people before modernity. However, the government's intentions were not to return the rights as Islam commands and as it was in the Islamic Golden decades. Therefore, the new so-called religious order imposed on women to always be at the disposal of their husbands as was the observance before modernity (Afshar, 1985, p. 256).

This ideology that women are biologically and intellectually unequal led to the enactment of a new law formulating the legal rights of women. Within months of the clergy taking power in March 1979, a decree was issued dismissing all female judges and forbidding female students to enrol in law schools. After that, secular courts were replaced with religious courts. The content of which is that they do not accept the testimony of women unless it is confirmed by men. Moreover, the application of Islamic law in the Citizen where is on the woman and renounced the application in the citizen that is her (Afshar, p. 258).

The regime, through a vigorous campaign in the press, tried to isolate women opposed to its policies by discrediting them and representing their lifestyle as alien, corrupt, immoral and destructive of Islam. This is the line of Thought on women advocated by the leaders of the Islamic Republic of Iran. Politics and philosophy are

defended by many authors in popular publications, such as Etisalat, Republican Yi Islam, and Zhan Rose (Nashat, 1980, pp. 184-185).

As a result, in 1971, before the revolution, there were 243,400 female workers in the private sector; by 1986, the number had decreased to 97,293. This decrease in the employment of women wage earners is in line with the significant reduction in the role of the private sector in the economy. In general, from 1976 to 1986, the private sector lost half a million wage workers and experienced a negative annual growth of 5.1%. While in 1971 women made up 10.4% of wage and salary workers in the private sector, this percentage decreased to 5.2% by 1986 (Ghorayshi, 1996, p. 455).

However, women who lost their jobs or were excluded after the revolution were more resourceful in the new working life than men in similar situations. These women created small businesses and went in unprecedented numbers to careers such as medicine and law as well as writing and the arts, including a significant presence in all aspects of the film industry (Keddie, 2000, p. 428).

In addition, with these new laws and procedures of the state after the revolution, the state could not continue with these laws and amendments that it had initially taken. Indeed, within a few years, the state was forced to reinstate many of the family law reforms that Khomeini had abolished. Which made new divisions between conservative and liberal scientists. These progressive gender legal reforms were small but significant (Sadr, 2010, p. 892).

In the years (1989-97) many legal reforms were introduced through these strategies, such as the revision of the divorce law, the reinstatement of women to the positions of judges in family courts, the introduction of the Women's Affairs Bureau, etc. In the years (1997-2005), Iran witnessed the birth of modern civil society and the expansion of political organisations, including many women's organisations whose reason for existence was to promote women's issues and maintain gender justice at the heart of public discourse (Sadr, p. 892).

Women returned to work through the private sector and then the public, the sharpness that existed at the beginnings of the revolutionary government did not exist

in the nineties. In other words, the sharpness was fading little by little. Therefore, by late 1997, women held the majority of positions at most levels of the judiciary (Keddie, 2000, pp. 417 - 418). Some women even took action to present themselves as candidates in the 1997 presidential elections (Keddie, p. 422).

In the period 1990-2000, a measure of freedom of expression in the media allowed women's issues to be discussed more widely. Newspapers and magazines are played in particular, which are widely distributed and read (Povey, 2001, p. 57).

### **3.4.1 Marriage**

The clergy consider the family institution extremely important in securing public morality. Men are encouraged to marry more than one wife. They see this as to protect the girls from moral degradation, she prevents "corruption" and prevents all threats. Marriage with more than one wife manages to curb the irrational tendency (Afshar, 1985, p. 266).

In addition, there has been a long-standing conflict between clergy and women in polygamy. While clerics believe that polygamy is the only solution for society to be balanced and stable, women believe that polygamy is the destruction of women and that there is a big misunderstanding of the verses of the Qur'an that allow this phenomenon. Polygamy was forbidden or very limited in the Shah's rule in response to the demand of women. But after the return of power to the clergy, he was re-allowed in all forms and facilitated the procedures for her. Women's magazines talk about the misery and problems of women whose husbands have married more than one so that the frankness between the two sides continues. But, as is always expected, the ideologue that has the power, albeit temporary, will win (Afshar, p. 273 - 275). Therefore, in the statistics of 1986, polygamy reached its peak and the ratio of married women to married men was 1022 to 1000, which is very rare in the history of Iran (Bahar, 2006, p. 598).

Also, the regime launched a large-scale information campaign to convince women over the school age to initiate marriage. This delay in marriage for some women was caused by the fact that in 1972 Iranian newspapers were publishing articles depicting marriage as a very dangerous process for young girls "under the age of 18". Contrary to this, in 1984, there became great motivation and support for single women to get married by publishing a long series of articles in favour of marriage and denouncing those who refused to marry. Young people were encouraged to embark on marriage regardless of their economic status, and that marriage is a religious duty that addresses almost all social and personal problems. In contrast, feminists saw the institution of marriage – oppressive in their opinion - as the ultimate downfall of women. They would have thought that this grim reality of the repressive public sphere might eventually lead young girls to accept the prevailing ideology of domestic life. (Afshar, 1985, pp. 269-270).

In terms of marriageable age, the average age of first marriage among women increased from 18.7 in 1967 to 22.5 in 1996. The same age for men has not changed much and has been little affected, increasing from 25 years in 1967 to 25.6 in 1996 (Bahar, 2006, p. 598). This is why fertility began to decline by the mid-1980s. It decreased from 6,8 births per woman in 1984 to 6,3 in 1986 and to about 5,5 in 1988. The fertility rate dropped sharply after that, to less than 2.8 in 1996, and to 2.2 in 2000 (Moinifar, 2007, p. 303).

### **3.4.2 Divorce**

In 1978, along with the post-revolutionary upheavals, there was a sharp decrease in the divorce rate, from 94 per thousand marriages to 81. It fell further in the years after the revolution to 74 in 1979 and 68 in 1980. However, this did not last long, in 1981-1982 the divorce rate rose again. The divorce rate continued to rise until 1983 (Aghajanian., 1986, p. 750). Perhaps one of the main reasons for the high divorce rate was that the Islamic government granted men the right to divorce their wives whenever they wanted. And this decision was only for men, not women. Women, unlike men, could only file for divorce under certain circumstances (Afshar, 1985, p. 276).

On the other hand, the ongoing war with Iraq was leading to the disintegration of the socio-economic structure of Iranian society. The war, which was contributing to the numerous family quarrels and their disintegration. At the same time, the government was trying to replace Western values with Islamic principles and Customs to adapt the family to the Islamic value system, which was one of the reasons for the increase in divorce due to the difference in the ruling ideology at the time. These changes constituted a major source of conflict within families, which undoubtedly led to marital tension and divorce (Aghajanian, 1986, p. 751).

To reduce the divorce rate in Iran, a law similar to the old family protection law ratified in 1992, required spouses to obtain a certificate of non-reconciliation from the court before filing for divorce. The government has encouraged agreements between spouses to continue marriage or pre-marriage in order to enable the continuity of marriage success (Afary, 1996, p. 45).

### **3.4.3 The Other Version of These Developments**

Nonetheless, it is important to keep in mind that there were typically two accounts of these occurrences and changes. It seems that the 1979 Islamic Revolution was a reaction against the policies of non-Islamic Pahlavi and Western regimes (Moinifar, 2007, p. 303). Except for urban upper-class women who were benefiting from the family protection law, the majority of Iranian women have not seen significant changes in their lives. Additionally, the reinstatement of Sharia's family provisions has not resulted in the drastic changes that some anecdotal accounts have claimed; rather, it has taken data from reports and accurate statistics rather than using one example and spreading it throughout society. Before and after the establishment of the family protection law, the average age of an Iranian woman at the first marriage was about fifteen years. This figure is slowly rising, in response to the prolongation of education of young women more than legal changes. And it was never a reason to reduce polygamy, polygamy has always been rare in Iran (Higgins., 1985, p. 485).

Elaheh Rostami says 'It is important to realize that in 1970, despite the reform of the Family Code, the persistence of patriarchal norms in many cases did not allow the majority of working-class women and religious middle-class women to benefit from the reforms. They have been isolated by the process of modernisation of the state and institutions' (Povey, 2001, p. 46).

The government has prioritised public health and education initiatives for the "disadvantaged" since the start of the revolution. Since 1988, it has also created one of the most successful birth control programs globally. Women benefit from all of these, particularly those in the popular class. Girls' and women's education has increased dramatically at all levels (Keddie, 2000, p. 429).

In terms of suffering and social and economic pressures, since the revolution, the lives of the Iranian people "Men and women" have been dominated by chaos to accompany the efforts to establish a new social order. The armed struggles for regional autonomy by the Kurds and many other ethnic groups did not completely stop, and the war with Iraq further aggravated the effects of this post-revolutionary chaos (Higgins., 1985, p. 488).

The government has played an important role by supporting family planning in various ways and has made efforts to enable individuals and couples to choose the number and timing of their children. Iran's family planning program has called for improving health, education and rights, especially for women and children, providing family planning services in the context of comprehensive reproductive health care and slowing population growth as the latter is seen as an obstacle to socio-economic development. The main recommendation of the program is to have access to a full range of safe and reliable ozone-depleting substances for family planning (Moinifar, 2007, p. 306).

One of the most important aspects of the success of the family planning program in Iran was the attention and guidance of the Ulama. This support grows out of the flexibility of Islam in dealing with social issues. Scientists unanimously issued their judgments in favour of the religious validity of birth control. Hardworking people have

been supporting this as long as the method used is legal, harmless and voluntary (Moinifar, p. 313).

In terms of work pressures, most women do not feel pressured against paid work because most women in Iran do not work, there are only 10% of adult women outside the home and household projects, more precisely, many of these women work in professions that serve other women and children, so the new laws of the state that call for gender segregation encourages women to return to their homes and work to raise their children do not contradict the vast majority among the women of Iran. In terms of education, most public elementary schools, many private schools, and almost all secondary schools have always been gender-segregated institutions. For most women, this was a normal practice in public. In terms of the hijab, for many Iranian women, appearing bare headed in front of strange men was unthinkable. Even the participation of women in the Iranian revolution "with their minority" granted more equality between women and men than previous laws (Higgins., 1985, p. 486).

Regarding women, the new state promoted the education of girls, supported a variety of women's public activities, and insisted on the legitimacy and even necessity of women's political mobilisation in the public sphere—all of which were rarely acknowledged by secularists. This was the case even during the Iran-Iraq War in 1980–88 (Keddie, 2000, p. 413).

Also, all the changes that women have undergone since the revolution have not been negative. While the revolution has not yet improved the material situation of most of the population, male and female, and while it has restricted women's rights and opportunities in some areas, it has provided some Iranian women with a more positive self-concept, as Iranians and women. Women, like men, shared a feeling of strength, dignity and newly awakened pride in their culture, and the extreme deception of women's roles highlighted the importance of women. Iranian women who do not seek the same rights, opportunities, and responsibilities as men may still seek de facto equality of power and status within a society based on overlapping but distinct male and female spheres (Higgins., 1985, p. 494).

### 3.5 CONCLUSION

In the twentieth century, the world witnessed significant transformations in family and kinship systems, as these changes became a global phenomenon influenced by globalisation and socio-economic developments (Mohammadpur, 2013, p. 117). However, these transformations have manifested themselves in different ways depending on the culture of each society, while in some places the extended family has shrunk, in others family roles have been reworked to reflect the changes of the Times. However, the Iranian family has undergone extensive economic, social and cultural changes that have affected its traditional functions (Bahar, 2006, p. 595). These social transformations have contributed to almost completely changing the traditional family tasks. Among these changes are the high divorce rates, the late marriage age, the marriage problems faced by girls, and the generational difference of views regarding family obligations and their future (Bahar, p. 604).

The periods of change in Iran, as Elaheh Rostami said, can be divided into three sections: 1970- 1979, was marked by Westernisation and modernisation under the secular Pahlavi state. 1980-1990, the period of Islamization of the state and society under the Islamic Republic. 1990-2001, was the period of institutional change, growing gender awareness and democratic movement (Povey, 2001, p. 46).

But most of these changes were caused by the fact that Iran went two completely different paths in the second half of the last century. The Shah's government was trying to bring Iran to the modernity that the West has reached, not only in terms of material development, but also social and cultural development, and to follow in the footsteps of the West in every small and large, the revolutionary government had ideologies completely contrary to it.

The Shah aspired to sexual liberation, changing society from its customs and traditions - good and bad - and turning Iran into Eastern Europe from all economic and social developments, weakening religion and converting Islamic values with great support from the West by women and other Western imports. After the revolution, all these ideologies changed to a great narrowing of women, the return of society to its

previous traditions - good and bad - before modernity, the return of society to an unjust masculine society and a great exclusion of women not only from public space but even from their primitive rights using religion in all this. After the Khomeini era there was a call for a reinterpretation of Islamic law following historical changes, therefore, calls for coordination between religion and civil society. So, the relaxation of this traditional and money-making reference to gender awareness and institutional change began.

In terms of the social status of the Kurds, a similar situation can be observed in the family system in Iranian Kurdistan, where this system has been affected by large-scale modernisation processes and their far-reaching effects. Social and economic changes have reshaped roles and relationships within the family, with new patterns emerging in line with the cultural shifts imposed by modernisation. However, some traditional values still retain their place, reflecting the overlap of modernity with traditions in the formation of the Kurdish family structure.

By the end of the century, the family in Iran had undergone extensive transformations that reshaped its traditional structure, as it became more inclined to the nuclear model. This change not only reduced the size of the family but also included the strengthening of emotional ties between its members, reflecting its influence on socio-economic factors and modern trends. Despite this transformation, some traditional family values have continued to influence the nature of relationships within the Iranian family.

## CHAPTER FOUR

### AL-SUBĤĀNĪ'S OPINIONS AND RESPONSES TO MODERNITY REGARDING FAMILY AND WOMEN ISSUES

#### 4.1 INTRODUCTION

The family institution has received wide attention in Islamic thought. It has sparked a lot of intellectual discussions, especially in Iran in the last century. In this context, Al-Subĥānĭ's opinions provide an in-depth and comprehensive reading of the family institution. These in-depth readings are based on multiple dimensions of analysis and discussion. This chapter seeks to shed light on these views and analyse them within an intellectual framework, comparing them with other points of view from Islamic thinkers and others with some scientific proof to highlight the strengths and challenges they face.

To achieve this goal, a methodology was adopted based on dividing this chapter into two main sections. The first section deals with Al-Subĥānĭ's thoughts and opinions about the family institution from his book "Wife and Husband" and other writing and the topics addressed by Al-Subĥānĭ. This section aims to explore the intellectual background that contributed to the construction of Al-Subĥānĭ's views while showing how diverse and deep these views are.

The second section focuses on analysing the opinions Al-Subĥānĭ delivered in some lectures about women in Islam. These opinions are compared with other opinions. This comparison allows one to identify similarities and differences of Al-Subĥānĭ's views and understand the contexts that influenced the formation of each opinion. This analysis seeks to highlight the critical and intellectual dimensions presented by Al-Subĥānĭ, contributing to a more comprehensive vision of the subject.

This chapter hopes to enrich the scientific discussion on family institution and women's issues by highlighting Al-Subĥānĭ's thought and analysing it objectively and systematically. It also seeks to highlight the scientific value of Al-Subĥānĭ's

contributions and provide a critical reading of them, enhancing the reader's understanding of the topic at hand and putting it within its broader intellectual context.

## **4.2 SECTION ONE: AL-SUBĤĀNĪ'S VIEW OF FAMILY AND ITS DEVELOPMENT**

### **4.2.1 The Wisdom of Marriage from an Islamic Perspective**

Al-Subĥānī sees marriage as a sacred bond that unites two people based on affection and compassion. A social institution that carries a lot of wisdom and lofty purposes. It promotes psychological and social stability, and achieves integration of spouses, as each finds in the other housing, affection and compassion. Marriage is also a means for the continuation of the human species and the upbringing of generations in an environment based on Love and respect. Al-Subĥānī believes that marriage reflects the highest meaning of integration between man and woman, as the combination of them becomes an integrated and perfect human being who can perform his responsibility in the fullest possible form. (Al-Subĥānī, 2017, p. 20)

The fulfilment of the responsibility for which God created man requires the investment of God's Grace. Resources are those that a person possesses or those surrounding him. However, this responsibility cannot be fulfilled individually. Therefore, a person must know the need to involve others in performing this responsibility. The first and most important form of cooperation between individuals to achieve this end is the relationship between man and woman. They both complement each other, as each of them carries human qualities that are integrated with the qualities of the other to form an integrated and perfect image of humanity. With this integration between men and women, it is possible to fulfil the responsibility that God has ordered them to do. In the absence of such integration, marriage is limited to fulfilling this responsibility and fulfilling its desired role. (Al-Subĥānī, 2017, p. 22)

**﴿وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً﴾** (affection): “Allah has placed between the spouses a feeling of love and a desire to get closer to each other. If marriage lacks this love and mutual desire between the spouses, it is not a marriage satisfactory to Allah Almighty.

In the absence of effective steps to improve the relationship or solve problems between them, the way God pleases is to part with mercy and justice, so that each one can build a new life with another person to be compatible with him\her and achieve the desired tranquillity. (Mercy) Each of the spouses seeks to exert effort for the benefit of the other according to his/her ability and to remove obstacles and harms that may hinder their lives. Mercy expresses sacrifice and mutual care between spouses.” (Al-Subhānī, 2017, p. 25).

(لِتَسْكُنُوا إِلَيْهَا) “So that you may have inner peace with your spouse. Inner peace means moving away from the disorder caused by doubts, anxiety, and loss of a firm foundation. Man, by his nature, creates disorder and anxiety inside him, so his balance is disturbed, and his life is not organised. This disorder goes away when he finds his life partner and marries her, bringing him peace that calms his soul and gives him stability.” (Al-Subhānī, 2017, p. 24)

(هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ لِبَاسٌ لِهِنَّ) “the relationship between man and woman must be a deep spiritual relationship that achieves housing and affection. Each side adorns the other, hides its flaws, and protects him\her from the cold and hot of life. Marriage is not just a material partnership, but an integrative relationship that includes adornment, cover, protection and support.” (Al-Subhānī, 2017, p. 26)

The meaning (نِسَاؤُكُمْ حَرْثٌ لَكُمْ) is to carry a deep connotation that a woman is the land where the seed of life is sown. This expression reflects that woman, acting as the land, provides the appropriate environment and the opportunity necessary for the formation and upbringing of man. Women provide the child with the basic elements of his spiritual and physical development, including raising the child in an environment full of faith and care. (Al-Subhānī, 2017, p. 27)

Al-Subhānī's vision highlights the human and spiritual dimension of marriage, as he describes it as a joint journey that is not based on material understanding only, but on affection and compassion that manifests itself in its deepest forms. This unique expression makes us reconsider the meaning of marriage, to see it not only as a social duty, but as an art of love, coexistence and cooperation in the face of life. Scientists

have dealt with the ruling of marriage and its dimensions, but what Al-Subhānī said about marriage was unique, as he described it as not just a social or economic relationship, but a deep blending of souls to perform the responsibility of humanity on Earth, which is urbanism (Marwan, 2022) (Arif, 2018, pp. 81-85)

#### **4.2.2 The Guardianship “al-Qawāmah”**

Al-Subhānī believes that we cannot look at this issue superficially in the sense that qawāmah is just tasks related to physical ability or financial competence only. Rather, it is a call to realise that the responsibility of each family member, be it male or female, requires the integration of abilities and will in different areas to achieve balance within the family. (Al-Subhānī, 2017, p. 38)

Man is entrusted with guardianship 'qawāmah', taking care of family affairs, caring for and protecting them. But this responsibility does not imply superiority or exclusion. Rather, it is an complementarity with the role of a woman. Just as each one has its skills and abilities, their duty requires them to use these abilities with mastery, honesty and sincerity in order to serve the family and raise children following religious principles. In this general division, it can be found that males and females share will and ability, and each complements the other (Al-Subhānī). The Islamic principles that relate to family issues always focus on explaining this concept to the Muslim in terms of responsibilities and rights that relate to Muslims in the family home. (Arif A. A.-R., 2015, p. 22)

Al-Subhānī believes that the skills between men and women are diverse, but they are all aimed at one goal: performing devotional duty and achieving stability within the family and society. The man was given characteristics that enable him to assume major responsibilities such as guardianship and providing material security, while the woman was given characteristics that help her in raising children and managing the House. The role of each of them is integrated to achieve family stability and success (Al-Subhānī, 2017, p. 38).

Women were given strong and soft feelings because they were supposed to be mothers and wives. They are the source of tranquillity and comfort for men. This does not mean that women are deficient or lack determination and will. It means that the full human qualities are distributed between men and women. Both carry characteristics that may be different, but they complement each other. They are cooperating to cover their deficiency and achieve their balance in the presence of the other (Al-Subhānī, 2017, p. 39).

This is the correct view of qawwāmah in Islam. The practical customs and cultures of Islamic and non-Islamic societies do not present the rightful qawwāmah, nor do the qawwāmah that feminist organisations have stated. Islam does not prefer men to women in giving him guardianship. It is a distribution of tasks between men and women according to their abilities (al-Muqrin, 2023, pp. 1776-1777 & Dawood, 2019, pp. 19-21).

#### **4.2.3 A man's Guardianship “al-Qawwāmah” Is A Duty, Not A Right**

Al-Subhānī believes that a woman, with her qualities as a wife and a mother, is often limited in decision-making and will. She cannot take care of herself to the same extent as she is cared for by another person. The characteristics of being a woman make her able to take on responsibilities that may be best suited only for women. In contrast, men are unable to perform these roles as they should. In connection with the supervision of family life, men have the skills, predispositions and characteristics that women lack. Hence, this responsibility is a duty, not a right. It follows that men should always be informed and attentive to the behaviours of their wives. They should be the ones responsible for the constant supervision of her life. Thus, this constitutes a duty and responsibility for men, and not a right. This is not a privilege given to men, but rather a greater burden of responsibilities, as they are more able to bear them compared to women. Women are more prone to neglect family responsibilities, so they need strict supervision from men. (Al-Subhānī, 2017, pp. 41-43)

However, qawāmah can be read from a better point of view. Qawāmah is a task for men, they must perform it faithfully and masterfully. In qawāmah, there are many duties imposed on men, considering that they fall within the meaning of qawāmah, which indicates preservation, care, alimony, repair and other meanings indicated by the Holy Qur'an , and referred to by the Sunnah of the prophet. Therefore, they include protection, care, spending, consultation, education, and evaluation. Women have a big role in the success of a man's leadership, through their commitment to perform duties related to her, such as being faithful advisers to their husbands, being obedient, and being caretakers of the marital home. The woman's participation of her husband in the success of his guardianship is necessary. Without this integration and cooperation between the spouses, the guardianship will not bear its desired fruit. The spouses should perform their duties as caretakers, such as cohabiting with the good, ordering the good and forbidding the evil, and education, in the best way so that it is a reason for the stability of the family home. (Arif A. A, 2015, pp. 47 - 48)

#### **4.2.4 Punishment for Neglecting the Duty of Guardianship “al-Qawāmah”**

Al-Subhānī sees giving up the duty of guardianship “al-qawāmah” as giving up prayer or fasting when no one can do it for a person. It is not just personal negligence, it is a neglect of a legitimate responsibility. The wife, as a Muslim, cannot accept this, nor can the Muslim community accept it from any Muslim man. Whoever neglects this duty has committed a sin for which he bears responsibility (Al-Subhānī, 2017, p. 44).

Al-Subhānī justifies this by the fact that women, by their nature, require care and attention that help them feel psychologically stable and peaceful. The presence of a sponsor who cares for her and provides her with supervision and guidance contributes to her reassurance and gives her the support she needs to avoid mental disorders and help her adhere to the right path in her life. It is a man's responsibility as it contributes to strengthening her emotional and social balance, making her more able to effectively and consistently fulfil her role in the family and society. Women by their nature need men who will be a support for them in various situations of their lives (Al-Subhānī, 2017, p. 45).

The guardianship “qawwāmah” consists of several obligatory on men. However, most scholars and researchers have not compared qawwāmah with prayer and fasting. Also, in mentioning the neglect of one of the guardianship duties by the man, they only focused on the legal aspect that entails the dissolution of the marriage contract or other. But Al-Subhānī focused here on the guilt that the husband has for giving up guardianship “qawwāmah”. (Dawood, 2019, pp. 58 - 78)

Al-Subhānī believes that a woman who claims not to need a man and refuses her innate role may have been subjected to educational influences that spoiled her natural understanding of life roles. This disorder makes her unable to distinguish between good and bad, which leads to confusion in her perceptions and values. Over time, this woman realises that her attitude was wrong, and the life she chose reflects a state of intellectual ignorance caused by education or upbringing far from common sense. This return to a correct understanding comes with the awareness that cooperation and integration between a man and a woman is part of the natural order of life. A Muslim woman, being committed to the teachings of her religion and her instinct, should ask a man to fulfil his role in qawwāmah as ordered by Allah, to achieve care, protection and stability. In addition, if she does not find her man to adhere to this role, then she should look for a man who will fulfil it to the fullest because guardianship is not just a responsibility, but a fundamental pillar of the integrity of the family and a woman's life (Al-Subhānī, 2017, pp. 46 - 47).

In addition, what we see in the West now on social media is the best evidence that the saying of Al-Subhānī is real and that the result he said is reality. Also, after the proliferation of such organisations in the world, we see many women in such a situation. women with sound instincts and enlightened thought can't deny and reject the needs of men, her common sense makes her happy with this guardianship of men and considers it an integral part of the requirements of femininity. This is because the guardianship of men over women is due to the responsibilities that men bear instead of women. It is also the innate aspect that Allah has imposed on human beings. (Dawood, 2019, pp. 36 - 37)

Al-Subhānī believes that the societies that live in this intellectual ignorance have contributed to the corruption of women by distorting their innate concepts, which made them think that guardianship is a man's privilege, not a responsibility and duty. This distortion has led some women to seek guardianship, influenced by erroneous ideas calling for absolute equality without realising the nature and complementarity of roles. As a result, they carry burdens that are not their speciality, which leads to psychological and social imbalances. This increases their suffering in their attempt to achieve what contradicts their instinct and their natural role in the family and society.

The UN has a section for feminism. They are very active and have the support of governments. They spread these Western concepts. What Al-Subhānī has mentioned is the reality as the videos can be seen on social media (UN, 2021).

#### **4.2.5 Guardianship “al-Qawāmah” Is Not Tyranny or Violence**

Al-Subhānī comments “that guardianship “qawwāmah” is not tyranny or violence by men against women, but is a responsibility aimed at managing family affairs and managing them wisely and with care. Men, as the custodians of the family, should set an example of attention, respect and justice, while providing protection and support to his wife and family. Guardianship ‘qawwāmah’ means leadership that seeks to coordinate a joint life in a balanced way, and builds relationships on cooperation and affection, away from control or oppression. Guardianship means giving advice, and guidance and directing the wife to the right path gently and realistically” (Al-Subhānī, 2017, pp. 48 - 49).

Al-Subhānī's understanding of qawwāmah is the reality and correct of the Islamic understanding of qawwāmah’ as mentioned by Islamic scholars. If there is any other practical else, it is either a misconception of individuals or a common misconception. Al-Subhānī also condemned these abnormal customs in Muslim Societies of non-Islamic actions and morals (Arif A. A., 2015, p. 5) (Dawood, 2019, p. 76).

#### 4.2.6 Good Wives

Al-Subhānī believes that the Holy Qur'an shows the qualities of a good wife in the words of the Almighty (فَالصَّالِحَاتُ قَانِتَاتٌ حَافِظَاتٌ لِّلْغَيْبِ بِمَا حَفِظَ اللَّهُ), basic specifications for good women. A good woman is characterised by obedience to God and adhering to his commands. Obedient, includes her obedience to her husband in matters that are consistent with God's law. This obedience is not absolute, but it is conditional on not violating the commands of Allah, so no obedience in a forbidden matter (Al-Subhānī, 2017, p. 53).

The second characteristic of a good wife, the phrase indicates that a good woman is keen to preserve the rights of her husband and the secrets of his home in his absence. She is faithful to their worth, does not waste, and is faithful to his honor. A good wife does not do anything that affects his dignity or the reputation of the family. Also, she keeps the secrets of their married life. A good woman who keeps God's boundaries, God preserves and helps her to fulfil her duties, which makes her a true partner in building a family based on stability, affection and piety (Al-Subhānī, 2017, p. 55).

These meanings can be referred to through some interpretations and explanations of the Sunnah. This is the general understanding of the verse by most interpreters. A good woman gives manpower to the family and binds the obedience of Allah Almighty to the obedience of her husband with virtue. This obedience must arise from Desire, Love and personal will, not from coercion, oppression and annoyance. This serves to increase the love and intimacy between the spouses (Qutb, 2018, p. 652 & Arif A. A, 2015, p. 5).

#### 4.2.7 Women's Exit Home

Al-Subhānī emphasises the importance of thinking about an intrinsic factor of a woman's role and her identity as a female. She is becoming a wife and mother, roles

that are in line with her human nature. Women, by their gender, are distinguished by unique qualities that make them partners of men in building a family and society. She is the wife of her husband and the mother of her child, which imposes on her great and special responsibilities. In this context, in the Qur'an, we find instructions addressed to the mothers of believers, may Allah be pleased with them, as role models for all Muslim women. These directives do not aim to imitate their roles, but to be inspired by the values and principles they represent. One of the most prominent of these commands is (وَقَرْنَ فِي بُيُوتِكُنَّ). It instructs them to maintain their dignity and values in their homes, reflecting the values of decency and stability. (Al-Subhānī, 2017, p. 56)

This is because women's responsibilities are focused on the family mainly. They take on key roles in building the family and raising children. When a woman is in her innate nature as a female, she performs her role effectively according to the will of God. She becomes a wife to her husband and a mother to her children. This is the area that represents her expertise and natural specialisation. (Al-Subhānī)

Al-Subhānī presents a woman as a being with innate qualities that make her a complementary partner to a man in building a family and society. The focus on her roles as a wife and mother reflects a vision based on the human nature of women. Al-Subhānī highlights that women's roles are not only social responsibilities but reflect part of their identity and innate characteristics. Al-Subhānī emphasises that the family is the focus of a woman's role, as family care and raising children are considered a major area of expertise and natural specialisation. Al-Subhānī portrays family roles as great responsibilities that reflect the uniqueness of women and their effective contribution to society. The Subhani draws on the Qur'an to guide the role of women. Al-Subhānī highlights that these orders are not for the literal tradition, but to derive values and principles that enhance the role of women as educators and stabilisers. Al-Subhānī alludes to the reconciliation of the innate role of women with Islamic directives on the one hand, and value principles such as decency and stability on the other (Musa, 2015, pp. 159 - 160).

#### **4.2.8 Women's Work**

Al-Subhānī says that “in proper Islamic societies, as was the case in the time of the Prophet (peace and blessings of Allah be upon him) and the Rashidun caliphs<sup>2</sup>, men oversaw managing public, social, economic and political affairs. Meanwhile, women have left the sphere of the family, which is the cornerstone of building society. This distribution of roles was based on the nature of both men and women, ensuring a balance and stability within society. Therefore, going out to outside work for a woman is not an asset. It is allowed when necessary as if she had to with legitimate permission or for special circumstances. In turn, working outside the home, and providing for the material requirements of the family, is considered men's responsibility, except in exceptional cases requiring the intervention of a woman” (Al-Subhānī, 2017, p. 58).

“A woman who works outside her home all day, from morning to evening, often finds herself in a difficult situation. She may not be able to be a full-fledged mother because her children spend their time in the nursery under the supervision of others instead of being directly raised by her. Over time, she becomes busy all day with work tasks, and upon returning home she is very tired, which impairs her ability to take care of raising her children or performing marital duties. It is the nursery that takes care of the child, rather than the mother, which makes him lose the care and tenderness that he needs in the early stages of his development. Thus, instead of a woman's primary role being comfort and tranquillity within the family to strengthen her maternal role, she finds herself forced to compete with men in areas that may not suit her innate nature, which affects the stability of her life and family life” (Al-Subhānī, 2017, p. 61).

Al-Subhānī admitted that there are exceptions for some work that may require the presence of women, such as medicine or other work that suits the nature and circumstances of a woman. This system aims to maintain family stability and provide a suitable environment for women to focus on their educational and emotional role (Al-Subhānī, 2017, p. 62).

Women should not go to professions that do not fit their nature, such as working as a nurse for men or a doctor for men. These are responsibilities that should be

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<sup>2</sup> The first caliphate established after the death of the Islamic prophet Muhammad (11 - 41AH & 632- 662 AD).

assigned to same-sex workers. If there are special responsibilities that a man cannot do, then women can do them. For example, if three female teachers are supposed to work a six-hour job with Muslim girls in the daytime, the number of female teachers can be increased so that the absence of each female teacher from home is limited to three hours or less (Al-Subhānī, 2017, p. 64).

Al-Subhānī idea reflects an Islamic vision of the position of women in society and their functional roles, based on innate, social and religious concepts. Al-Subhānī places great emphasis on innateness as the main criterion for determining gender roles. Al-Subhānī presents women as mothers and wives, as their role within the family is considered the cornerstone of the stability of society, while men are assigned to work outside the home. Al-Subhānī shows a conviction that the overlap of gender roles leads to an imbalance of natural balance and family stability. Al-Subhānī draws on the historical experience during the reign of the Prophet (Peace and Blessings of Allah Be Upon Him) and the Rashidun caliphs to justify this division.

Al-Subhānī depicts the external work of a woman as an exception rather than a rule since it is allowed only in cases of necessity or urgent need for the congregation. Al-Subhānī highlights that a woman's preoccupation with working outside the home may cause negative effects, such as a decline in her ability to perform her role as a mother and wife. Negative effects on children due to the absence of direct care from the mother. Physical and psychological exhaustion as a result of duplication of tasks. Al-Subhānī points out the importance of limiting women to jobs that suit their nature or serve the women's community specifically, such as medicine or female-specific education. Al-Subhānī mentions how to support women to achieve a balance between their family role and external work if they must (Arif, 1999, pp.7 - 8).

Al-Subhānī assumes that the first Islamic experience constitutes an ideal model that can be generalised to all times. However, Al-Subhānī does not consider the different circumstances in how to work and modern needs. Therefore, this proposition needs a deeper understanding of the social and cultural changes affecting women's roles in modern times, focusing on empowering women to contribute to the family and society.

#### 4.2.9 Women's Education

Al-Subhānī says girls can benefit from studying even at primary school levels so that they learn to read and write. Nevertheless, the current educational curricula do not distinguish between the characteristics and nature of girls and boys. Studying in this way will affect the nature of femininity in girls, confusing their thoughts or causing changes in the way they treat themselves and society. The same curriculum is taught, and in the same classes, with the same teachers, without considering the natural gender differences (Al-Subhānī, 2017, p. 61).

Al-Subhānī discusses the issue of girls' education, focusing on the impact of common educational curricula between the sexes on the female identity of girls. Al-Subhānī connects education with the preservation of the female identity of girls. The question arises about the feasibility of girls continuing education appropriate for girls - if educational curricula change the nature of femininity without turning them into men or preserving their nature as women. Therefore, Al-Subhānī highlights that the current curricula do not consider the natural differences between the sexes. Co-education (the same curriculum, the same classes, the same teachers) is presented as a reason contributing to the negative impact on the identity of girls.

Al-Subhānī raises an important issue related to the natural differences between males and females, which may require different educational curricula that consider these differences. The swimmer always shows an apparent interest in preserving the girl's female identity and her role in society.

Although Al-Subhānī does not provide clear evidence that co-education negatively affects female identity. However, recent studies indicate that non-mixed education enhances the academic performance of male and female students, and non-mixed education provides a more serious learning environment, reduces the impact of gender differences and promotes focus on studying instead of competing or preoccupation with the opposite sex. This type of Education also contributes to building positive moral values and creates strong study habits whose effects last even after

graduation, making it a model that supports academic excellence and psychological and social stability (Sandra Stotsky, 2010, pp. 21 - 22) (Khader, 2010).

Although Al-Subhānī does not offer practical alternatives, Hall also proposed an educational system for girls that considers their sensitive physical nature and is designed specifically to prepare them for their roles in society. Hall expressed fears that women's competition with men in public spheres could lead to their neglect of their instinctive maternal desires, he considered that the female glory lies in her role as a mother, and he believed that educational and social institutions should be organised to achieve this goal. In schools for teenage girls, Hall suggested focusing on domestic arts and dealing with subjects such as philosophy, chemistry and mathematics superficially. If a girl chooses to stay in the "male" education system. Hull emphasised that she should be able to but warned that women who selfishly pursue self-realisation are less inclined to procreate, preventing them from inheriting the qualities that make a woman strong. Hall praised female homeschooling as an ideal alternative to traditional schools, seeing that it harmonised better with the sensitive nature of girls and prepared them for their social role as nannies and mothers. He considered that homeschooling gives girls a favourable learning environment to develop their skills in the domestic arts, without the pressure created by competition in the "male" educational system. (Shields, 1975, pp. 745 - 746 & Hall, 1909, p. 29)

### **4.3 SECTION TWO: AL-SUBĤĀNĪ'S VIEW AND RESPONSES TO WOMEN'S ISSUES**

#### **4.3.1 The Difference Between a Man and A Woman is in the Testimony**

Al-Subĥānī believes that in the subject of martyrdom, we must distinguish between rights, and duties (rights - responsibilities). Two women are indeed for a man, but testimony is a duty, not a right. It means that two women have the same duties and responsibilities as one man. And it's not that one man has the same rights as two women. And this is following the Islamic Sharia, where the man is the same as the woman. But Al-Subĥānī justifies that the certificate is among the costs and not among the privileges. He says, " God, with his mercy, knowledge and wisdom, has known that a woman may be exposed to biological conditions that affect her memory and preservation, reducing pregnancy and responsibility on her. "This is scientifically proven, that the biological conditions to which a woman is exposed, have a direct impact on her memory (Abid Hassan Jameel, 2011, p. 79 & Takeshi Hatta, 2009, p. 823 & Al-Subĥānī, women, 2016, p. 1).

The certificate requires an audit of performance and hearing and an audit of all its details. And a woman with her biological conditions cannot perform it with such accuracy. Therefore, Islam reduced the burden on her and gave her half as much responsibility as a man. If a woman's testimony - with all the monthly habits that have affected her body, and the childbirth that has troubled her body for more than a year - were the same as a man's testimony, it would be an injustice to the woman then. Al-Subĥānī also acknowledges that there are certain circumstances in which a woman's testimony is the same as a man's, or that a man's testimony is not accepted in the first place. This is also in circumstances, including Islam, where women are familiar with it or are more experienced in it (mariwani, 2020, p. 121 & Al-Subĥānī, women, 2016, p. 1).

#### **4.3.2 Inheritance: A Woman Takes A Man's Half**

Al-Subĥānī justifies the taking of a woman half of a man and that this is not the situation in all matters of inheritance. Indeed, the Islamic Sharia did not do this in all problems in the inheritance. Also, Al-Subĥānī says: that the male has responsibilities, but the

daughter does not have them. If the daughter takes her share, she does not have any responsibilities to spend it on, because even her expenses should be spent by her man whether husband or father etc. Unlike the male who has to support his family. Therefore, if we estimate these responsibilities, the male's share is even smaller. That is why there is no preference for one over the other, rather, it is to give the needy the most. We are not looking for equality but for justice. It is the Islamic justification and wisdom of Islamic legislation (Abdelkader, 2019 & Ali, 2022 & Al-Subḥānī, women, 2016, p. 1).

#### **4.3.3 Why is Women's Marriage in Men's Hands (al-Wilāyat)**

In the context of a man's guardianship over a woman in marriage, Al-Subḥānī believed the concept of guardianship is to advise and guide, and not to impose opinion or control. The Wali does not have the authority to marry a woman to someone she does not want, but his role is a formality in supervision and testimony. The Guardian has the right to provide advice and advice, but he is not the decision-maker, since the decision to marry remains in the hands of the parties, the man and the woman, without interference from anyone. The presence of a guardian and witnesses aims to document the marriage and prove it socially and legally, to ensure women's rights and avoid any confusion or suspicion about the validity of the contract (Al-Subḥānī, 2016, p. 2).

This is in line with the purposes of Islamic law, which makes a man's responsibility include securing the material needs of the family, guidance towards goodness and goodnes, and protecting the wife from risks. Sharia also calls for improving manners and good treatment with the wife, to enhance stability and understanding between the two parties (Arab, 2023, p. 250).

Al-Subḥānī justifies the necessity of the presence of a woman's Waly in marriage first by saying: that marriage in Islam must be declared, and to achieve this, there must be at least two witnesses so that it turns out that the parties (man and woman) are a couple, and that the child between them has a lineage. Because if there were two witnesses and the parties (the man and the woman) were in private, and then it was

announced that a marriage contract was concluded between the parties, he was subject to disbelief and accusation since he had three foreign men with the woman in private. To push this belief, it was necessary for there to be a man from the woman's mahram<sup>3</sup> supervising the marriage to push her to this belief since the man does not overload those women under his supervision. (Al-Subhānī, women, 2016, p. 2).

This represents a distinctive sociological perspective and a cultural analysis of Al-Subhānī. Secondly, Al-Subhānī believes that since the man has more determination and the woman is more emotional, the man at the time of the contract and grandfather ensures the suitability and suitability of everything related to those under his supervision. It is scientifically proven that the male is more inclined to be intellectual and rational, and the female is more emotional. The side of the brain that is responsible for mental functions such as thinking and analysis in an adult male is completely more organised. While the side of the brain responsible for the signals of the senses in an adult female tends to appear more organised (Shields, 1975, p. 742).

#### **4.3.4 Divorce**

Al-Subhānī believes that Islam has set many obstacles and controls to prevent divorce and make divorce the last solution after exhausting all attempts at reform between spouses. He says that Islam emphasises the importance of understanding and communication to resolve conflicts and calls for consulting sages or influential parties in the family to find solutions that satisfy both parties. In addition, divorce in Islam is not an easy thing, it requires patience and serious thinking. Several periods must pass before the divorce, which allows for stepping back and thinking deeper. Islam also does not allow divorce for the most trivial reasons but sets controls to regulate it, such as the need for documentation and testimony to ensure the rights of both parties, which contributes to reducing the incidence of divorce and maintaining family stability. Al-Subhānī believes that the dowry in the event of a divorce request is considered a right

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<sup>3</sup> A family member with whom marriage would be considered permanently unlawful.

of the other party, whether the divorce is by the man or the woman (Al-Subhānī, women, 2016, p. 2).

This stems from the Islamic understanding of the verses of the Qur'an in Surah An-Nisa and the hadiths of the Prophet, which explain these topics in all their details, and it is consistent with what the scholars in Islamic jurisprudence have argued (Habis Muhammad Khalifa Hatam, 2012, pp. 3 - 4).

This opinion reflects a tendency to balance the parties and minimise the arbitrariness in the use of the right to divorce. The opinion presented by Al-Subhānī may be considered a contemporary jurisprudence aimed at reducing material conflicts when divorcing and promoting justice between the parties. Al-Subhānī here mixed the two cases of divorce and khulu' "as is the reality in Islamic jurisprudence, according to which a woman gives up her dowry or part of it to end the marriage in the event of khulu' ". So, it turns out that both parties have annulled the marriage contract. Al-Subhānī believes that the dowry was made in place of the harm that befalls the man in the event of khulu' and that when the man and the woman think that the request to terminate the contract requires a financial sacrifice, both parties may return to waiting and thinking about divorce again, which increases the chances of reconciliation between them. Al-Subhānī's opinion is a contemporary jurisprudence aimed at reducing material conflicts when divorcing and promoting justice between the parties (Kamal, 2021, p. 7).

Al-Subhānī believes that Islam has made divorce a man's hand based on psychological and social considerations, considering that a man is more balanced in making fateful decisions. But Al-Subhānī also believes that an increase in emotions in a woman or a decrease in emotions in a man does not in any way mean an underestimation of either of them. Everyone possesses traits and characteristics that are different from the other, and passion is a part of human nature that is not evaluated in terms of merit or inferiority. A man has mental abilities and determination that allow him to make decisions decisively. But this does not diminish the value of passion or the ability of a woman to make important decisions in her life. The lesson is in the balance of these traits and how to exploit them positively (Al-Subhānī, 2016, p. 2).

#### 4.3.5 Why Only Men Can Be the Prophet (Messenger)?

This is something that no one from the first three centuries of Islam spoke about. It was raised in Cordoba in the fifth century. At that time, there was a sharp disagreement among Islamic scholars on this topic. Some say that whoever said that a woman could be a prophet was mistaken and came up with a heresy. While some have discussed the possibility of it (Ibn Hazm, 2007).

Al-Subhānī in this place considers that women can not be messengers at all. Nevertheless, the fact that a woman is a prophet, Al-Subhānī considers it probable. The difference between the messenger and the prophet is that the prophet is a human being who was sent to him and did not order to report, but the messenger ordered to report. This distinction between the prophet and the messenger follows the opinion of most Islamic scholars. However, it also has a difference in distinguishing in this way, and even the distinction itself. There is an opinion that denies this distinction at all (Alsis, 2023, p. 49 & Al-Subhānī, 2016, p. 2).

However, Al-Subhānī in his book "The Creation of Adam", when he mentions Mary, the mother of ISA (peace be upon him), he mentions her name with Prophet, and he says that the Prophet Mary (peace be upon her). This made it clear that women can be prophets in his view. Because the Al-Subhānī believes that man as his humanity is equal to God in virtue, everyone has merit and dignity (Al-Subhānī, 2023, p. 19).

Allah has revealed to women a revelation that is Prophethood, and Allah Almighty intends to inform those who suggest facts to him. This revelation is either brought by the coming of an angel, or by a speech in the soul without the mediation of a teacher. It is stated in the Qur'an that Allah sent angels to women by a true revelation, such as the mother of Isaac, whom the Angels preached to Isaac and Jacob, a speech that can only be for a prophet. God also revealed to Mary a letter from Gabriel, this was a revelation of a prophecy that is beyond doubt. Allah inspired the mother of Moses to throw her son into the yam with the promise of bringing him back as a prophet, and this was a sure revelation that made her do something unthinkable without her trust in

God's revelation, as was the revelation of the slaughter of Abraham. All these cases prove that the revelation to women in these situations is of True Prophecy, indisputably (Ibn Hazm, 2007, pp. 119 -120).

The reason why a woman should not be a messenger Al-Subhānī believes that this is a job that involves conveying the message of Allah Almighty to people and guiding them to the Straight Path, with the call to worship Allah alone. This includes teaching religion and recommending souls from sins, spreading mercy and good news to believers while warning and warning of the consequences of infidelity and injustice. In addition, the letter carries other important responsibilities, such as leading the nation in peace and war and conducting the affairs of the nation wisely and justly. These tasks require physical and mental strength and determination to face major challenges, such as leading armies, making fateful judgments, and bearing the burdens of advocacy in the face of hostility and persecution. He also took the Imamate, both in prayer and in the conduct of State Affairs, which made him a living model of a just ruler and spiritual mentor. With these integral functions, the Apostle combines the divine mission with human leadership to achieve goodness and justice in society (Al-Subhānī, 2016, p. 2).

Of course, women, despite their high status in Islam and their pivotal role in building society and raising generations, are not equipped by their emotional and physical nature to bear such great costs as fighting, Imamate, leading the nation and such onerous responsibilities. That is why God has made the mission the preserve of men, while he has assigned women great roles that complement the role of men in building the family and society (Al-Subhānī, 2016, p. 2).

#### **4.3.6 A woman in Islam Is Not Made A Caliph or Ruler Over the Nation**

The vast majority of scholars believe that it is not permissible for a woman to assume the great Imamate or the general rule of the nation. They consider the text of the Prophet Muhammad (peace and blessings of Allah be upon him) “People will not succeed if they have a woman as ruler” to be clear in the matter. They believe that general leadership requires major responsibilities, including managing the affairs of the

nation in peace and war, which are responsibilities that fit the nature of a man. In addition, the assumption of the position of caliphate by a woman has never been known in Islamic history, which reflects a practical consensus on this understanding of the Sharia texts. On the other hand, some scholars believe that Sharia texts do not prevent women from assuming public governance if they have competence and ability. Most of the verses of the caliph without distinction between male and female are proof of this. They also referred to the story of Balqis, the Queen of Sheba, whose wisdom and justice were praised by the Quran. She wisely led her people until they Muslim with the prophet Solomon. The political participation of women in public affairs is proof of the permissibility of their leadership in some circumstances (Hajjaj, 2012, p. 2293).

Al-Subhānī says that “a woman in Islam is not considered a caliph or ruler over the nation, because the tasks entailed by the caliphate require serious costs of physical and mental strength and determination, tasks that a woman may not be able to endure due to her innate, physical and psychological nature. Al-Subhānī agrees with the opinion of all Islamic scholars that the main function of women in Islam is to take care of the affairs of the family, which is the focus of the entire Islamic Society” (Arif A. A,1999, pp. 6-7).

It is not just because of the emotional nature of a woman, but because of the totality of costs and heavy tasks that she may not be able to competently cope with, Be it in succession or general leadership. Islam takes into account the human instinct of women and defines a role for them that is commensurate with their physical and psychological abilities so that they are not burdened with what may lead to their injustice. Its primary role in caring for the family and raising generations is what is the basis for the stability of society, and then the costs of other large responsibilities are far from its natural duties.

#### **4.3.7 Contempt for Women**

In Kurdish society, women suffer from injustice and discrimination that affects their view of themselves and their instincts, as girls are considered less valuable than males, which leads some women to belittle their gender. This phenomenon reflects unfair cultural and social practices that diminish women's rights and reinforce gender discrimination. Although these negative concepts were common before Islam, Islam came to restore women's status and affirm their rights, giving them respect, freedom and courage to participate in public life and confront injustice (Al-Subhānī, 2016, p. 3).

This is consistent with what she said in the third chapter, in which we talked about the social successor of the Kurds. Unfortunately, this situation continues to this day. However, fortunately, this is not a common thing in the society.

#### **4.3.8 Polygamy**

Polygamy, which is practiced in some societies based on personal instincts or whim, or which is carried out under illegal circumstances such as randomness and injustice in dealing with wives, is not according to the Sunnah of Allah and his messenger. Polygamy should be based on justice between wives according to what Allah has commanded in the Holy Quran, and not under the influence of whim or just for instinctive gratification. Therefore, pluralism must be practised following the rules of Islamic Sharia and its ethics, to have benefit and balance in society (Al-Subhānī, 2016, p. 3).

In a society ruled by Islam, the relationship between men and women is based on integration and cooperation, as they are perceived as equal persons in rights and duties, but each of them has a role commensurate with their nature and abilities. In the case of a balance between the number of men and women, each man can have one partner, which ensures justice and equality in relationships. If there are fewer women, "which has never happened in history," some men who do not have a wife are asked to

endure this deprivation and be patient until they can get married (Al-Subhānī, 2016, p. 3).

In the opposite case, that is, if there are fewer men than women in number, women without husbands are allowed to marry married men as second or more wives, according to the conditions of Sharia that ensure justice between wives. In this way, women's rights to marriage and decent living are preserved without being deprived of their emotional and physical needs. This system reflects the flexibility of Sharia in dealing with various social conditions and is aimed at maintaining the stability of society and the rights of individuals. These ideas confirm that Islam offers solutions that consider different circumstances, with a commitment to justice between wives in all cases, far from injustice or exploitation (Al-Subhānī, 2016, p. 3).

It is not permissible in Islam for a woman to marry two men at the same time, as this contradicts the concepts of stability established by marriage in Islamic Society. A marital relationship should be based on mutual respect and the desire to build a joint life, and these principles cannot be realized if a woman is in a relationship with more than one man at the same time. Marriage with more than one man at a time will lead to a scattering of emotions and obligations, exposing a woman to psychological and moral turmoil (Al-Subhānī, 2016, p. 3).

If a man is married to two women, then the boy is known by his parents and lives in a psychologically and emotionally stable environment, where he has the right to care and care for both. Whereas in the case when a woman is married to more than one man at a time, the boy cannot know for sure about his father, which entails many problems, both from an emotional and legal point of view. From a financial point of view, the failure to identify the father also entails problems with alimony and the financial rights of the child, which aggravates his socio-economic situation (Al-Subhānī, 2016, p. 3).

The few spoilers that may arise from polygamy, such as jealousy or psychological challenges, are much less than the great harm to a woman if she lives without a husband. A woman by nature needs a husband who will share her life and

give her peace and psychological stability, something that cannot be easily compensated by any other role (Al-Subhānī, 2016, p. 3).

In the times when women were familiar with the provisions of Sharia and had a deep understanding of the wisdom of legislation, women scientists were aware of the great benefits of polygamy, and some of them even asked for polygamy when they saw it as a solution that satisfies instinct and achieves the public interest. Today, with the spread of ignorance and poor understanding of Sharia and its purposes, pluralism has come to be viewed with contempt or injustice, although it is wise legislation designed to ensure balance and achieve justice (Al-Subhānī, 2016, p. 3).

Islam has not legalised polygamy except for a great benefit, such as filling a woman's need for marriage, promoting social solidarity, and providing a stable environment for the family. Although polygamy may bring challenges, its positive impact on the stability of society and the family outweighs these challenges if applied per the rules of Sharia and justice between wives (Al-Subhānī, 2016, p. 3).

The prerequisite for polygamy in Islam is to achieve "justice" between wives in all possible aspects, such as alimony, housing, and good treatment. Polygamy is not an open, unrestricted thing, but a great responsibility that requires a man to be able to fulfil it to the satisfaction of God. Justice here implies not only material equality but also kind treatment, equal respect and care (Al-Subhānī, 2016, p. 3).

If a man is unable to achieve justice between his two wives and proves that he has wronged one of them, the Sharia judge has the right to intervene and separate him from one of his wives. This measure aims to protect women's rights and prevent injustice, as polygamy in Islam is conditional on the achievement of justice to ensure the stability of the family and preserve the dignity of wives. Thus, marriage in Islam guarantees a woman a stable life based on Justice and promotes the preservation of her rights and dignity (Al-Subhānī, 2016, p. 3).

Al-Subhānī explains that polygamy is not an arbitrary or open legislation without restrictions, but rather it is restricted by the rules of Islamic law, the most important of which is justice. He points out that this legislation is extremely wise. It

fills the need of women for marriage, promotes social solidarity, and provides a stable environment for the family. These purposes are in line with the general purposes of Sharia in achieving justice, stability and preserving rights (Nuaimi, 2008, p. 7).

Al-Subhānī believes that the relationship between men and women in Islam is based on integration and not competition, where each party determines its role in proportion to its nature to achieve social harmony. Polygamy is wise legislation to address the imbalance between the numbers of men and women, provided that Sharia controls are adhered to, such as achieving justice between wives. Al-Subhānī also refuses a woman's marriage to more than one man to avoid family turmoil and ensure the protection of the lineage. Although he admits that there are possible disadvantages of polygamy, such as jealousy, they are less than the disadvantages of depriving a woman of marriage. Al-Subhānī stresses the importance of applying pluralism under Sharia to ensure the stability of society while granting the judiciary the authority to intervene when injustice occurs to ensure justice (Nuaimi, p.7)

#### **4.3.9 Why did the Angels Prostrate to Adam and Did Not Prostrate to Eve?**

The prostration that God commanded the Angels and Jinn to Adam (peace be upon him) is understood as an expression of devotion and obedience to the human race and not a personal tribute to Adam as an individual. Rather, it was the adoration of Adam as the first model of humanity and a representative of it, which makes the homage directed to the human race as a whole. Prostration was an expression of respect for this new creature and appreciation of its status (Al-Subhānī, 2016, p. 4).

Al-Subhānī offers an explanation that focuses on the symbolism of prostration to Adam, explaining that it was an expression of honouring man and his place in the universe. Al-Subhānī combines the symbolic and legislative dimensions of prostration, linking it with the purposes of divine honouring of humanity. Al-Subhānī explains that prostration is not worship for Adam (peace be upon him), but is an expression of obedience and loyalty by order of Allah. This is in line with the understanding of scholars who distinguish between prostration as worship of God and prostration as a

show of respect or obedience based on a divine command. Al-Subhānī relates prostration to the status of the human race as a whole, and not to Adam as an individual person. This interpretation is in line with the view that Adam is a symbol of humanity (Al-Subhānī, 2016, p. 4).

#### **4.3.10 Is Eve Created from Adam?**

On this issue, Al-Subhānī disagrees with most Islamic scholars in that Eve was created from a part of Adam's body. Most of them say that Eve was created from Adam's rib (peace be upon them). Al-Subhānī disagrees with this and interprets it from another point of view. The Qur'anic verses indicate that Eve was created from "one soul," which means that she was created from the same nature as Adam and his human race. This understanding highlights the unity of human origin and emphasises that the relationship between Adam and Eve is based on homogeneity and complementarity and is not based on Eve being created as a material part of Adam. What is meant here is that Eve was created from the same nature as Adam and his human race, which confirms their equality in humanity and nature. This does not mean that Eve was created as a material part of Adam but as an independent entity with the same human characteristics. This interpretation is identical to that of some ancient and contemporary thinkers. Then, no matter what, a woman is honoured and given credit as a man (Al-Subhānī, 2016, p. 4 & Darwish, 2017, p. 213 & Khaliq, 2022, p. 236 & Al-Salabi, 2020 & Abduh, 2002, p. v.1 p. 279).

#### **4.3.11 Why Is A Man A Poplar, and A Woman Is Not A Man**

Al-Subhānī sees the man by his instinct inclined to demand diversity. He finds his pleasure in owning and enjoying what is external to him, and for this, he promises in Paradise Poplar's eyes. This promise represents harmony with his nature, bringing him spiritual and physical fulfilment that is in harmony with his nature. On the other hand, a woman is sought, not a seeker by nature. In herself, she is a blessing given to others. By instinct, a woman tends to settle down with one man who gives her security and

love. This innate orientation makes her not need polyamory but to find her happiness and perfection with one partner (Al-Subḥānī, 2016, p. 4).

Therefore, the difference in reward between a man and a woman in Paradise reflects God's satisfaction of the needs of each sex according to its nature and nature. The Poplar-eyed man promises to satisfy his desire for diversity, while the woman is honoured with bliss that brings her happiness and stability, commensurate with her innate nature and inclination toward one partner.

#### **4.4 CONCLUSION**

Throughout this chapter, it has been shown that Nāṣir Al-Subḥānī's message about the family is that marriage in Islam is not just a social or economic contract, but it is the foundation of a great project aimed at the reconstruction of the Earth and the achievement of difference in it. Therefore, the partner selection is a fateful step; to be eligible to participate in the performance of this humanitarian duty. God has made marriage a place of peace, affection and mercy, as described in the Holy Quran, and it is the framework that strengthens the relationship between men and women and achieves harmony between them.

The guardianship that Islam has granted to a man is not a privilege, but a great responsibility aimed at managing the family wisely and justly. Men judge women by what they have spent and by the duties assigned to them, but neglecting or exploiting this guardianship exposes men to accountability and punishment. Guardianship is not tyranny or violence, but rather a commitment to justice and the preservation of rights, just as a woman demands to be a qanat and a keeper of the unseen, as God has preserved. In Islam, polygamy is a wise legislation that has its conditions and controls, the most important of which is justice, and divorce is a last resort if it is impossible to continue married life, and it is stipulated that the rights of both parties be preserved without injustice.

The balance between a man and a woman stems from their natural differences, which makes them complement each other in their roles within the family and society.

Married life is not just a relationship that brings two people together, but a solid partnership in which souls mix, where each party provides the other with the emotional and moral support he needs, common responsibilities, and participation in the details of everyday life. This integration strengthens the couple's strength to face life's challenges and makes their relationship a constant source of security and reassurance.

The division of duties established by Islam between a man and a woman is not based on gender preference but on the observance of the instinct of both sexes. A woman, due to her biological peculiarities, is relieved of some duties, such as testimony, where her testimony needs the support of another woman. The distribution of inheritance has also been balanced, with men assuming additional financial responsibilities that are not the responsibility of women. As for the mandate, it is not control or control, but protection and duty aimed at preserving and supporting women's rights.

The empowerment of women begins with their education according to a curriculum that takes into account their nature and circumstances, with the allocation of an educational environment that ensures respect and protection for them. The role of a woman as a wife and mother is the basis of her social identity, and work for her should be within a framework that serves her needs or the interest of society, considering the organization of working hours by her nature.

The division of duties between a man and a woman in Islam is the embodiment of justice and balance, and not a preference or a detraction from any party. With this balance, the difference in the land is achieved according to God's will, and the construction continues.

Men and women complement each other thanks to their natural differences, which makes them suitable for specific roles in the family and society. A woman, thanks to her emotionality and sensitivity, is better able to take care of children and understand their emotional and psychological needs, which helps in their upbringing and well-being. In return. A man, thanks to his determination and ability to make decisive decisions, is better at dealing with difficult or critical situations that require

decisiveness and clarity. This integration of roles promotes cooperation between them for the benefit of the family and society, as each contributes to the upbringing of the next generation and provides a stable and loving environment.

In this chapter, Nāṣir Al-Subḥānī appears as a character who prefers deep intellectual discussion to delving into the subtleties of jurisprudence. It is clear from his speech that he focuses on general principles and holistic concepts rather than being preoccupied with partial judgments or controversial issues that may lead to divergent opinions. Perhaps this reflects his desire to approach topics from a more holistic and abstract perspective, as he seeks to understand the relationship between thought and reality rather than being preoccupied with details related to doctrinal applications. This style of his reveals the nature of his personality, which tends to deeply analyse and explore rational aspects, rather than plunging into the technical aspects of jurisprudence.

Finally, in Kurdish society, despite the beauty of Islamic values in honouring women, social practices sometimes oppress them. It is from this that some concepts such as polygamy or divorce are misunderstood.

## CHAPTER FIVE

### CONCLUSION

#### 5.1 CONCLUSION

Nāṣir Al-Subḥānī was an outstanding scholar of Islamic Sciences. He was attested to this by leading scholars, thinkers, teachers and classmates. After receiving the “alejāzatul ‘ilmīyah”, he began his scientific and intellectual career at very young age. Al-Subḥānī devoted his efforts to disseminating Islamic sciences and correcting concepts in which people fell into error due to inherited traditions. Al-Subḥānī relied on the Holy Quran and the correct prophetic Sunnah as basic sources for reconstructing Islamic thought with a deep and comprehensive methodology. Al-Subḥānī combined originality and contemporaneity in his presentation.

Nāṣir Al-Subḥānī was distinguished by his deep sense of the social and political problems facing his community. Al-Subḥānī was aware of the state of social injustice, and religious tyranny that the nation was experiencing, as well as scientific and cultural backwardness. Al-Subḥānī realises that these challenges need a comprehensive reform vision that rebuilds society on authentic Islamic foundations. His efforts were not limited to criticism only, however, Al-Subḥānī offered innovative solutions based on the correct understanding of Islam, which made him one of the most prominent reformist thinkers of his time.

Nāṣir Al-Subḥānī played a prominent role in addressing atheistic views and anti-religious currents, which emerged in his time as a result of socio-political changes. In his lectures and writings, Al-Subḥānī focused on deconstructing these ideas and countering them with arguments and evidence. He also sought to correct concepts distorted by the actions of some Islamic groups. His approach to responses was sober, combining intellectual depth and critical spirit, which earned him the respect of many scholars and thinkers.

In his intellectual discourse, Nāṣir Al-Subḥānī was distinguished by focusing on fundamental issues and holistic concepts instead of being preoccupied with Fiqh details. He believed that attention to general principles helps to build a clear and integrated vision to face contemporary issues. This holistic outlook made Al-Subḥānī a creative thinker capable of offering practical solutions combining theory and practice.

On the political front, Nāṣir Al-Subḥānī played a decisive role in the events leading up to the Iranian Revolution. He was an influential political activist who, thanks to his insightful vision, Al-Subḥānī was able to mobilise the masses and direct public opinion towards revolutionary goals based on Islamic law. He dreamed of creating an Islamic State that reflected the values of justice and freedom, but his political career experienced complications after the success of the revolution. Al-Subḥānī was subjected to considerable pressure from other leaders of the revolution, who saw his influence as a threat to their interests. This led to his political decline, to the point of being arrested and killed, which made his end painful despite his great legacy.

Regarding his vision of the family and society, Nāṣir Al-Subḥānī had an integrated conception based on Islamic law. He saw that marriage is not just a social contract, but a project aimed at achieving stability and rebuilding the land following Islamic values. Al-Subḥānī emphasises that choosing the right partner is a crucial step to ensure the success of married life. He also explained that the guardianship granted by Islam to a man is not a privilege. Nevertheless, a great responsibility that requires justice and wisdom, warning against its exploitation or abuse.

Nāṣir Al-Subḥānī addressed the issue of polygamy from a wise legislative perspective. He stressed that Islam has set strict conditions for it, most notably the achievement of justice between wives. As for divorce, Al-Subḥānī described it as the last solution to be resorted to when it is impossible to continue married life while ensuring the rights of both parties without injustice or derogation. He believed that the family is the basic building block of society, and its stability leads to the stability of the whole society.

One of Nāṣir Al-Subḥānī's most prominent point of view was his vision of the balance between men and women. He saw that this balance stems from their natural differences, which make each party complementary to the other. Women, thanks to their emotionality and sensitivity, play a pivotal role in caring for and raising children. Meanwhile, men, thanks to their strength and determination, assume responsibilities that require decisiveness and leadership. This integration enhances the stability of the family and makes it able to face life's challenges.

In addition to his interest in the family and society, Nāṣir Al-Subḥānī had a deeply critical view of the changes in the structure of Iranian society, especially under successive governments. Al-Subḥānī realised that modernisation and westernisation under the Shah led to a change in a lot of values and Customs, which affected the nature of the family and its traditional role. After the revolution, Iranian society experienced other changes, including a return to traditions, both positive and negative, and the use of religion as a means to achieve political agendas.

Finally, it can be said that Nāṣir Al-Subḥānī was an exceptional personality who combined scientist, thinker and politician. Despite the challenges he faced in his life, Al-Subḥānī left a rich intellectual legacy from which the nation could benefit. His vision was based on building a balanced Islamic society that achieves social justice and faces intellectual and political challenges in a scientific and reformist spirit. His intellectual and political legacy inspires generations and emphasises the importance of combining science and work to achieve the nation's renaissance.

## **5.2 COMMENTS AND RECOMMENDATIONS**

1. Expanding the scope of study: This study focused on Nāṣir Al-Subḥānī's views on the family only. It did not include all his social views. Therefore, future studies might cover the rest of his social views, which will enhance a comprehensive understanding of Al-Subḥānī's intellectual contributions.
2. Highlighting Nāṣir Al-Subḥānī as a global thinker: Despite Nāṣir Al-Subḥānī's status as a thinker, his intellectual production did not stand out

enough for Arabic and English readers. The expansion of studies on his views in various social sciences is a necessary step to strengthen his presence in world academia.

3. Highlighting Nāṣir Al-Subḥānī as a thinker and a scholar away from politics: It is recommended to present Nāṣir Al-Subḥānī in future studies as a thinker and scientist who focuses on his intellectual and scientific efforts. Away from focusing on his political role, as his scientific achievements are more influential and sustainable.
4. Ordering and documenting Al-Subḥānī's views on sociology: Nāṣir Al-Subḥānī's views on sociology were not arranged as befits a scientist and thinker since they were presented mostly in the form of lectures. It is advisable to collect and analyse these opinions in an independent study to systematically document and present them.
5. Coverage of unexplored family issues: Nāṣir Al-Subḥānī's views on the family focused on the important issues that society needed in his time and did not include all aspects of the family. Therefore, a comprehensive study that highlights the unaddressed aspects is recommended.
6. The impact of major transformations in Iran: Iran has witnessed major political, economic and cultural transformations in the past century. these transformations led to unrest among the people, distortion of ideas, social instability, and weak social justice. An in-depth study of these transformations and their effects on Iranian society is recommended.
7. The division of periods of change in Iran: The transformations in Iran can be divided into three main periods, and each period deserves an independent study to clarify its features. The first period was Westernisation and modernisation under the secular Pahlavi state. The second period was the Islamisation of the state and society under the Islamic Republic. The third period, was institutional change, growing awareness and democratic movement. It is advisable to thoroughly approach these periods to understand their impact on Iranian society.

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